

# Grades 9-12

**Teaching about the  
Holocaust/Genocide,  
Prejudice & Bullying Using UDL  
(Universal Design for Learning)**

# **LESSON TITLE: Using Moral Choices to Teach the Holocaust**

**Grade Level/s: 9-12**

## **UNIVERSAL DESIGN FOR LEARNING**

### **NEW JERSEY STUDENT LEARNING STANDARDS:**

#### **Reading:**

**RH 1** Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

#### **Social Studies:**

**6.1.12.D.2.b-** Explain why American ideals put forth in the Constitution (i.e., due process, rule of law, and individual rights) have been denied to different groups of people throughout time.

**6.1.12.A.11.e-** Assess the responses of the United States and other nations to the violation of human rights that occurred during the Holocaust and other genocides.

**6.1.12.D.11.d-** Compare the varying perspectives of victims, survivors, bystanders, rescuers, and perpetrators during the Holocaust.

**6.1.12.D.11.e-** Explain how World War II and the Holocaust led to the creation of international organizations (i.e., the United Nations) to protect human rights, and describe the subsequent impact of these organizations.

**6.1.12.D.14.e-** Evaluate the role of religion on cultural and social mores, public opinion, and political decisions.

**6.2.12.A.6.d-** Assess the effectiveness of responses by governments and international organizations to tensions resulting from ethnic, territorial, religious, and/or nationalist differences.

#### **English Language Arts Standards – Speaking, Listening, Informational Texts,**

##### **CCSS.ELA-Literacy.RI.9-10.1**

Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.

##### **CCSS.ELA-Literacy.RI.9-10.2**

Determine a central idea of a text and analyze how it is developed and refined by specific details; provide an objective summary of the text.

##### **CCSS.ELA-Literacy.SL.9-10.1.a**

Come to discussions prepared, having read and researched material under study; explicitly draw on that preparation by referring to evidence from texts and other research on the topic or issue to stimulate a thoughtful, well-reasoned exchange of ideas.

##### **CCSS.ELA-Literacy.SL.9-10.1.b**

Work with peers to set rules for collegial discussions and decision-making (e.g., informal consensus, taking votes on key issues, presentation of alternate views), clear goals and deadlines, and individual roles as needed.

##### **CCSS.ELA-Literacy.SL.9-10.1.c**

Propel conversations by posing and responding to questions that relate the current discussion to broader themes or larger ideas; actively incorporate others into the discussion; and clarify, verify, or challenge ideas and conclusions.

##### **CCSS.ELA-Literacy.SL.9-10.1.d**

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

#### **College and Career Readiness- Anchor Standards- Reading**

##### **CCSS.ELA-Literacy.CCRA.R.2**

Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.

##### **CCSS.ELA-Literacy.CCRA.R.6**

Assess how point of view or purpose shapes the content and style of a text.

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### **Key Questions/Issues Addressed:**

During the Holocaust, people were forced to make moral choices and decisions that impacted individuals, towns, regions, nations, and history itself.

Making choices during the Holocaust were literally matters of life and death, for oneself and others, and involved not only the physical life of the body but also a matter of the life of the heart (spirit) and the mind (conscience).

### **Lesson Goals/Objectives:**

1. Students will discuss general theories of human nature and relate these to personal experiences.
2. Students will analyze the concepts of responsibility, values and morality.
3. Students will discuss individual and collective responsibility for the Holocaust.
4. Students will examine aggression and cruelty as parts of human nature.
5. Students will recognize the positive behavior associated with acts of courage, integrity and empathy.
6. Students will compare and contrast the behavior of the perpetrator, victim, collaborator, bystander, resister and rescuer.
7. Students will develop generalizations that reflect their individual views of human nature.
8. Students will define and explain the nature of prejudice as a universal human phenomenon.
9. Students will define and examine contemporary examples of prejudice, scapegoating, bigotry, discrimination and genocide.
10. Students will develop and articulate a definition of genocide.
11. Students will develop a chronology of the Holocaust from 1933 to 1945.
12. Students will demonstrate a sense of empathy with those who have suffered violations of their human rights, such as victims and survivors of the Holocaust and other historic and contemporary genocides.
13. Students will reassess their previous generalizations about human nature in light of the events of the Holocaust.
14. Students will be able to articulate the personal and universal consequences of indifference to the preservation of human rights.
15. Students will demonstrate behaviors that are respectful of individuals regardless of differences based upon factors related to race, ethnicity, religious affiliation, gender, disability, economic status, or sexual orientation.

### **Key Terms/Phrases:**

**Genocide** - “any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial, or religious group, as such:

1. Killing members of the group;
2. Causing serious bodily or mental harm to members of the group;
3. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
4. Imposing measures to prevent births within the group;
5. Forcibly transferring children of the group to another group. (Ratner, 29)

**International Criminal Court-** With approval of by 60 nations, the Rome Treaty went into force in 2002, giving the world a permanent world court to bring genocide and issues of “crimes against humanity” to a forum. It is a court of “last resort,” hearing cases that cannot be heard in the country where they took place or for failure to hear the case in any other national legal systems.

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### Materials:

Human Nature: Opinion Survey

What do you think the nature of human beings is? Are we born good or evil—or with a “blank page?” Based on your reading and on your own thinking, complete the survey below.

Respond to each of the following statements with:

(AS) Agree Strongly

(A) Agree

(D) Disagree

(DS) Disagree Strongly

- \_\_\_\_\_ 1. Life is a constant struggle. Those not powerful enough to rise to the top deserve whatever they get.
- \_\_\_\_\_ 2. Most people are more likely to do evil rather than good.
- \_\_\_\_\_ 3. Most people are weak and lazy.
- \_\_\_\_\_ 4. Most people cannot handle freedom.
- \_\_\_\_\_ 5. Most people would prefer miracles rather than depend on the fruits of their own hard labor.
- \_\_\_\_\_ 6. Most people need something to worship.
- \_\_\_\_\_ 7. We should not hold high expectations about the capacity of people for compassion and kindness to each other.
- \_\_\_\_\_ 8. Most people would prefer not to make difficult decisions involving good and evil and the way in which society operates.
- \_\_\_\_\_ 9. Most people are likely to conform rather than to maintain their individuality.
- \_\_\_\_\_ 10. Most people cannot be trusted.
- \_\_\_\_\_ 11. Most people are indifferent and uninvolved about issues that involve social responsibility.
- \_\_\_\_\_ 12. Most people would want to avoid truth because it can cause pain.
- \_\_\_\_\_ 13. Since conscience can cause personal suffering, most people do not act from conscience.
- \_\_\_\_\_ 14. War is the natural outgrowth of human nature.
- \_\_\_\_\_ 15. Most people need an authority to tell them what to do.

Given your responses, summarize your own feelings about human nature and behavior.

Source: Furman, Harry, ed. “The Human Nature Survey.” *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*. Harry Furman, ed. New York: Anti-Defamation League, 1983

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### Why did the Nazis come to power in Germany?

The rise of Nazism in Germany is complex. Now it's time to sort out the reasons. Below are twelve factors that contributed to the rise of Nazism. Rank the following in the order of their importance.

**1 highest importance, 12 least importance.**

1. \_\_\_\_ One man, Adolf Hitler, was most responsible. His own charisma and ability to lead the masses seduced the German people.
2. \_\_\_\_ European *power politics* was most responsible. Germany responded resentfully to the vicious attempt at Versailles to emasculate the German nation. The Nazis presented themselves as the best answer to this threat of castration by other European nations.
3. \_\_\_\_ Nazism was the logical outgrowth of a history of authoritarianism and militarism in Germany. Weimar was a historical accident for which the German people were totally unprepared. The Fuhrer principle satisfied what was a *historical anti-democratic need* of the German people. The Nazis represented the traditional values in German history which were acceptable to a large percentage of Germans during the 1920s.
4. \_\_\_\_ Nazism rose in direct response to *fear* of a possible takeover by Bolshevism (*Communism*) stimulated by the Russian Revolution of 1917. The growth of the German Communist Party drove many moderate Germans to support the Nazis as the only alternative capable of stopping the Communists.
5. \_\_\_\_ Nazism was the result of the attempt by big business and nationalist forces to stem the possibility of a socialist takeover in Germany. They feared the growth of worker consciousness resulting in loss of their own power. Thus, they *bankrolled* Hitler, paying for an enormous advertising campaign that was very successful.
6. \_\_\_\_ Nazism was actually the consequence of the "*sick psyche*" of the German people. The Germans suffered from certain psychological conflicts that led to their positive response to the psychopathic call of the Nazis.
7. \_\_\_\_ Nazism rode to power on the heels of a two thousand-year-old tradition of *anti-Semitism*. The Nazis claimed that they would finally solve this "Jewish problem" in Germany once and for all. The German people, not unaccustomed to anti-Semitism, responded affirmatively to the claims of the Jew-hating Nazis.
8. \_\_\_\_ Nazism was the direct result of a *political plot* by aristocrat Franz von Papen and others to control Hitler's growing power from inside the Weimar government.
9. \_\_\_\_ Nazism was the result of a *declining economy*, inflation and depression, that lead inevitably to its victory.
10. \_\_\_\_ Nazism was a *spiritual revolt* against the Enlightenment idea that mankind could change its own nature.
11. \_\_\_\_ Nazism appealed to those who revolted against individualism, rationalism, and mass rule (democracy) of the nineteenth century which seemed to bring Germany to the edge of ruin. Nazism expressed a basic longing for the past, for a more ordered time unlike the liberal chaos of Weimar. Many Germans held these beliefs.

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12. \_\_\_\_\_ Nazism was the direct result of the *evil nature of human beings*, of the basic desire for authority and dominance that lies buried in every person. The Nazis gave people an opportunity to express their most basic instincts: to destroy and to kill.

Source: Furman, Harry, Ed. *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*.

New York: Anti-Defamation League, 1983

New Jersey Commission on Holocaust Education

#### The Sounds of Silence

By Paul Simon

One element to consider is the effect of *silence*. Children grow up knowing that “silence is golden,” and they learn to “*see no evil, speak no evil, hear no evil.*” Tragically, many respond to the events of suffering in just this manner. We should ask why we so often choose the role of bystander. Paul Simon’s classic, “The Sounds of Silence,” comments on this indifference of people to what is happening all around them...we cannot forget that “silence like a cancer grows.”

Hello darkness my old friend  
I've come to talk with you again  
Because a vision softly creeping  
Left its seeds while I was sleeping  
And the vision that was planted in my brain  
Still remains  
Within the sounds of silence  
In restless dreams I walked alone  
Narrow streets of cobblestone  
'Neath a halo of a street lamp  
I turned my collar to the cold and damp  
When my eyes were stabbed by the flash of a  
Neon light  
It split the night  
And touched the sound of silence  
And in the naked light I saw  
Ten thousand people maybe more  
People talking without speaking  
People hearing without listening  
People writing songs that voices never shared  
No one dared  
Disturb the sound of silence  
Fools, said I, you do not know  
Silence like a cancer grows  
Hear my words that I might teach you  
Take my arms that I might reach you  
But my words like silent raindrops fell  
And echoed the will of silence  
And the people bowed and prayed  
To the neon god they made  
And the sign flashed out its warning  
In the words that it was forming

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And the sign said:  
The words of the prophets are  
Written on the subway walls  
And tenement halls  
And whispered in the sound of silence

### Questions for Discussion:

1. What does Paul Simon mean “Hello darkness my old friend?”
2. What is your reaction to the lines:  
“People talking without speaking  
People hearing without listening?”
3. What is the “neon god” to which people pray?
4. Has our use of technology helped or hindered humanity in its efforts to communicate effectively?

Source: Simon, Paul. *The Sounds of Silence*. Warner Bros., 1968, in *The Holocaust and Genocide: A Search for Conscience—*

*An Anthology for Students*. Harry Furman, ed. New York: Anti-Defamation League, 1983.

New Jersey Commission on Holocaust Education (Edited 2015)

### Decision-Making- Pre-Nazi Germany- What should Bloble do?

Judith Bloble’s family has owned a bookstore in Munich, Germany for several generations. It is 1930, and she is at work when several young men enter her shop. They identify themselves as members of the Nazi Party. She is asked to eliminate all non-German books from her shelves. Further, she is asked to refuse to do any business with Jewish customers.

1. Should Judith remove the non-German books from sale?
2. Should she cooperate with the boycott against Jews?
3. Are there any other options Miss Bloble might choose?
4. What are possible consequences of her choices?

Source: Furman, Harry, Ed. *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*.

New York: Anti-Defamation League, 1983 (Questions are an adaptation)

### Decision-Making- Pre-Nazi Germany- What should Dorn do?

Klaus Dorn is a German citizen living in Munich in 1930. Late one night, he is walking down one of the major streets of the city on his way home. He observes three young men smashing a jewelry store owned by a Jew, Rosenbaum. They drag the owner out into the street and beat him severely. They leave Rosenbaum bleeding and lying in the gutter. Rosenbaum observes that a stranger has seen what has happened. Rosenbaum goes to the police and tells his story. He describes Dorn as the witness to the scene.

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Dorn continues walking home. He suspects that the three young men responsible for the beating are members of the Nazi S.A.- Storm troopers.

1. What should Dorn do?
2. If Dorn decides to testify, what would happen in court?
3. What are the possible consequences to the choices Dorn can make in this scenario?
4. If this happened in 1934, instead of 1930, would your responses change?

Source: Furman, Harry, Ed. *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*.

New York: Anti-Defamation League, 1983

New Jersey Commission on Holocaust Education( Questions are an adaptation)

#### Decision-Making- Pre-Nazi Germany- What should Kleinst do?

Oskar Wertham is a successful German business executive in the Krupp Steel manufacturing firm. Wertham served as an officer during World War I and was decorated. During Weimar, he was one of the supporters who brought President von Hindenberg, the Old General, to power. He has seen the growing violence of the 1920s, the unstable economic conditions, and the disorder in the streets. The Communists have grown stronger in Germany, and this worried Wertham greatly. He had watched the growth of the Nazi Party and its widening support.

After the economic *crash of 1929*, a friend of Wertham comes to see him and asks for financial support (50,000 marks) for the Nazis. The friend explains that the Nazis are the only hope for Germany in its fight against Communism and the maintenance of a capitalistic society.

1. Should Wertham offer his financial support for the Nazi party?
2. If not, what should he do?
3. What values (Def: shared beliefs of what is desired/correct) might be important to Wertham and how might his choices reflect his values?

Source: Furman, Harry, Ed. *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*.

New York: Anti-Defamation League, 1983

New Jersey Commission on Holocaust Education( Questions are an adaptation)

#### Decision-Making- Pre-Nazi Germany- What should Gramer do?

David Gramer was a supporter of the Weimar Republic during the 1920s. During this period he has seen the Nazi S.A. (Storm Troopers) take over the streets with the use of open violence. The Nazis break windows, use physical force against their opponents, and even use assassinations. It appears that the police do little to stop S.A. street violence. He also realizes that the courts give Nazis very light fines for offenses committed while they dole out heavy sentences to socialists.



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In 1931, Gramer is approached by several young friends, who like him, were very disillusioned by the war experience. They argue that the only way to deal with Nazi street violence is with opposing violence. His friends wish to create a republican support group that will take on the Storm troopers in the streets, with the full understanding that blood may be shed.

1. Should Gramer participate in such a group? Are there other options?
2. If he does, what might possible consequences be?
3. What does this suggest about the legal system and courts in 1931, before Hitler is appointed Chancellor and in power?
4. Is there any cause in which a person should be willing to risk his or her own safety, security, or even life itself? Explain.

Source: Furman, Harry, Ed. *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*.

New York: Anti-Defamation League, 1983 ( Questions are an adaptation)

#### Decision-Making- Pre-Nazi Germany- What should Kleinst do?

Herbert Kleinst is a young German shop-keeper who runs a small business in Munich in 1931. Kleinst, who has three young children, prefers to remain outside of the politics that wracks Germany during the Weimar Republic. One morning, a man in a trenchcoat comes into his shop and demands that a Nazi poster be placed into his store window. The national election is three weeks away and the campaigning has been furious. Kleinst sees how the S.A. (Nazi Storm Troopers) use violence on the street and how it intimidates the opposition with the threat of violence.

1. What should Kleinst do? Should he post the campaign poster?
2. Are there any other options for Kleinst to consider?

After the election, the same man enters and tells Kleinst that, in the interest of the community, he should not buy from any Jewish store owners. For a long time, Kleinst has done business with Rosenbaum, the jeweler, and Holstein, the grocer. The man explains that there could very well be serious consequences if he does not obey.

3. Should Kleinst obey the boycott?
4. What are possible consequences if Kleinst cooperates? Refuses to cooperate?

Source: Furman, Harry, Ed. *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*.

New York: Anti-Defamation League, 1983

New Jersey Commission on Holocaust Education(Questions are an adaptation)

#### An Olympic athlete's dilemma: *What should he do?*

There are few situations in life that do not have as a component the necessity to make a decision on moral and political values.

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Anthony Peterson is 21 years old and a sprinter at the University of Pennsylvania. Anthony has been in training for over two years for the day he will participate in the 1936 Olympics in Munich, Germany. He is very excited about representing his country and about the glory that may be his. However, much controversy surrounds this Olympics. Adolf Hitler has become Chancellor of Germany, and the Nazis have been persecuting Jews and all sorts of leftist political groups. Hitler has been gearing up for the Olympics where he intends to prove that the Germans are the most physically perfect “race” in the world. The Olympics will be a great propaganda event for the Nazi German government. Anthony has been approached by a group of athletes who have been reevaluating the situation. They tell Anthony that they should not participate in the Olympics in Germany because to do so is to legitimize Hitler’s policies. After all, America’s participation in the world Olympics is not as important as taking a moral stand against the Nazi policies. Anthony must decide what to do.

Should he participate in the 1936 Olympics?

### QUESTIONS FOR DISCUSSION

1. What alternative courses of action are available to Anthony? What are the consequences of each alternative?
2. Does Anthony have a responsibility to his teammates? To himself?
3. Relate this dilemma to the decision faced by American Olympic athletes who were asked by their government to boycott the 1980 Summer Olympics in Moscow. This decision was made by President Carter after the Soviet Union invaded Afghanistan. What are the similarities and contrasts? What should American athletes have done?
4. Some critics argue that “sports boycotts” are symbolic, meaningless substitutes for real action that can be taken by governments. Such people believe that a boycott of the 1936 or 1980 Olympics would not have accomplished anything. How do you react to this argument?
5. At the 1972 Olympics held in Munich, Germany, Palestinian terrorists attacked the Israeli pavilion and murdered twelve members of their Olympic team. In response to this event, Olympic officials held a ceremony in the stadium in which there were two minutes of silence in memory of the slain Israeli athletes. How do you react to this response?

**Source:** Flaim, Rich, Kenneth Tubertini, Furman, Harry, ed. “An Olympic Athlete’s Dilemma.” *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*. Harry Furman, ed. New York: Anti-Defamation League, 1983

#### Anna’s Dilemma - *What should she do?*

Not all Germans supported the Nazi program. Some actively opposed it. Others were silent in their opposition. Some were put to the test.

Anna is a German citizen who lives with her husband, Wilhelm, and their three small children in a comfortable home in Munich, Germany. Munich in 1938 is a center of Nazi activity in Germany. Anna’s husband is a high-ranking civil service employee and a member of the Nazi party. Wilhelm’s high-paying job was a reward for his loyalty to the party. Although Anna leads a comfortable life and is happily married, she disagrees with the Nazi philosophy and her husband’s party activities. She especially deplores the anti-Jewish laws and decrees that Hitler’s government has imposed.

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During her childhood Anna's family developed deep friendships with a number of Jewish families in their town, and Anna learned to respect their cultural and religious differences. By 1938, the Nuremberg Laws are in effect and *Kristallnacht* ("Night of Broken Glass") has recently occurred. Jews in Germany have systematically been stripped of their political, economic, and social rights. Some Jews are attempting to leave the country to avoid what they consider to be eventual catastrophe.

One night, a friend of Anna's approaches her and explains that he is secretly hiding Jews in Munich until he can find transportation for them to leave Germany. This is risky business because it is considered a racial crime against the *Volk*, the German people. Anna's friend asks her to help him by hiding two members of a Jewish family who are wanted by the Nazis. He explains that because of Wilhelm's position, nobody would suspect Anna. Also, Anna's property includes a rarely used guest house located in a wooded corner. Anna is offered about 500 dollars for her cooperation. Anna is aware that, if caught, she and her family could face serious consequences. Also, she could jeopardize her husband's good job and her family's security. On the other hand, she realizes that what the Nazis are doing to the Jews, with widespread public support, is morally wrong. She has long believed that those who remain silent when human rights are being violated are also guilty. Anna's friend tells her that he will come back the next morning for her decision.

#### Questions for Discussion:

1. What values come into conflict in this story?
2. What is Anna's responsibility to her husband? Children? The Jews? The government? The law? Which is greatest? Explain.
3. Should Anna agree to hide Jews?
4. How frequently do you think this kind of situation occurred? Why?
5. Who should be held more responsible, a person with high ideals who, on practical grounds, accepts the Nazi policies toward the Jews; or the person with no ideals who believes in being practical all the time and accepts Nazi policies toward the Jews? Explain.
6. Evaluate the following statement: "All that is necessary for evil to win out over good is for good men to do nothing." How does this relate to Anna's dilemma?

**Source:** Furman, Harry, ed. "Anna's Dilemma: What Would You Do?" *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*. Harry Furman, ed. New York: Anti-Defamation League, 1983  
New Jersey Commission on Holocaust Education

David Rosenstein's dilemma - *What should he do?*

*What are one's obligations to oneself? Family? Community? Which takes precedence?*

David Rosenstein is a doctor living in the city of Berlin. He has a young wife and two small children. David is well-known in the community as a good doctor who serves his patients well. As a result, he has become prosperous and well-regarded. He lives in a beautiful home and experiences many of the cultural advantages of success. Germany has undergone dramatic change. With the rise of Hitler in 1933, there has been violence and tension in the streets. David has hoped that Hitler and the Nazis were only trying to segregate Jews; all else that Hitler said was taken as little more than campaign talk. But the Nuremberg Laws of 1935 increased the actions taken against Jews. Rosenstein can no longer vote and he is heavily taxed by the Reich. He also can

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no longer serve non-Jewish patients. Yet he remains a dedicated doctor to those that need him. It is now 1938 in Germany. Dramatic changes are called for in the life of the Rosenstein family. David thinks he could leave his beloved Germany even though emigration quotas are severely restricted. As a doctor, his position could help him to leave the country if he were willing to leave his wealth in Germany. But David has been approached by a group of people who want him to participate in an organization designed to help protect and give comfort to Jews in need in the city. As an influential doctor in the community, Rosenstein's friends feel he has a responsibility to stay in Germany. Rosenstein understands that the decision to be made is a difficult one. He is torn by his responsibility to his family, his people, his community, and himself.

#### Questions for Discussion:

1. What should David Rosenstein do?
2. It is important to remember that by 1938, it was very difficult for many Jews, especially those of lower economic levels, to leave Germany. The Nazis demanded high fees from those Jews who wanted to leave. As of the summer of 1938, nothing happened in Germany that had not already occurred to Jews in the past. In 1938, how would Jews have known what was ahead?
3. Can one really say which is wiser—to stay or to go? Have there been historical examples of persecuted people who stayed and survived?

Source: Furman, Harry, ed. "David Rosenstein's Dilemma: What Would You Do?" *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*. New York: Anti-Defamation League, 1983

#### Decision-Making-Nazi Germany- What should Bremer do?

Adolf and Lisle Bremmer is a young German couple with two boys, Otto and Heinrich. The year is 1939 in Munich. They are both concerned that war could be coming. Otto's best friend, Herman Mueller, is a member of the *Hitler Jugend*, a Nazi youth group. Herman is very much admired by Otto. After many discussions, Otto asks his father if he could join the youth group. Many of Otto's friends have already joined. After all, the group is engaged in social activities, camping, marching, and physical development. Also, Otto is impressed by the flashy uniforms and the bright buttons of the members. They get to join in the Nazi parades too.

1. What should Adolf and Lisle say to their son?
2. What values (Def: shared beliefs of what is desired/correct) might the Bremmers find conflicting in making this decision?
3. Are there consequences if they tell Otto no?

Source: Furman, Harry, Ed. *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*. New York: Anti-Defamation League, 1983  
New Jersey Commission on Holocaust Education(Questions are an adaptation)

The Holocaust: Heidi's dilemma –*What should she do?*

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Adolf Hitler (1889-1945) was chief of the German Nationalist Socialist Party (Nazi) from 1920 and Chancellor of the Reich from 1933. He held absolute power in Germany and pursued an aggressive, expansionist foreign policy, which led to the outbreak of World War II in 1939. Under Hitler, Germany controlled much of Europe. However, a turning point in the war came in 1943, and by 1945 America and her allies were able to stop Hitler and defeat Germany.

Using the concept of race struggle as the prime force behind human history, Hitler and his followers implemented the most systematic, widespread and destructive anti-Semitic policies ever known. While other “non-Aryans” were also subjected to persecution and abuse, Hitler saved his special hatred for the Jews. Jews were depicted as the source of all of Germany’s ills and problems. They were viewed as an evil race whose ultimate aim was to destroy the “Aryan” race and dominate the world. The elements of this myth were previously used by German and Austrian anti-Semites at the end of the 19th Century; and, in general, anti-Semitism had been common throughout Europe for centuries. Hitler’s plan, however, was the most devastating—the total extermination of the Jews. Hitler personally followed and controlled this “final solution” to the “Jewish problem.”

The Holocaust, the massive genocide of six million Jews, is one of the most tragic periods of Jewish history and modern mankind as well. Millions of Jews lived under Nazi rule. Tortured by anxiety, insecure in the present, unable to anticipate the future, Jews were helpless in the face of a machine ready to crush them. Many of the victims had made important contributions to their countries in such fields as science, law, medicine and the arts. Nonetheless, young or old, rich or poor, educated or ignorant, every Jew was condemned.

The extermination of the Jews in Nazi-controlled territories was carried out in a number of ways. The Jewish victims became slave laborers to be worked to death or shot. There were mass executions of men, women and children who were forced to dig their own graves. Gold crowns on teeth were knocked out to enrich the German treasury...and human skin was made into lampshades, etc. Millions were gassed or burned alive in ovens.

Hitler attempted to keep the destruction of the Jews a secret. Sophisticated methods of deception, fraud and camouflage were employed to prevent the victims from learning of the massacres. The very monstrosity of the events made it seem unbelievable. Despite the secrecy, the truth about the destruction of the Jews was known to certain party and government officials quite early, and stories gradually spread throughout Germany.

Helping a Jew or other minority member could mean death to the person who exhibited such courage. Still, there were countless individual acts of sacrifice and heroism by Jews and non-Jews during this period. Denmark and Holland were two nations that took active roles in helping their Jewish citizens.

### **The Situation**

Heidi is a young Dutch girl who lives in a small house in Amsterdam with her family. She has a best friend named Greta, but lately she has not seen much of her and when she does see her, Greta is quiet and withdrawn. Heidi wonders if it is because of Germany’s new leader, Hitler, and his policies. Greta is Jewish. Heidi has heard the bad things that are being said about the Jews. She does not believe them, because she knows Greta is a good person. One day they do manage to talk, and Greta becomes very upset and finally tells Heidi about the awful persecution and ugly abuse that is going on. In fact, one of Greta’s uncles has just been arrested for daring to speak out against Hitler. No one knows what has happened to him. Greta has heard stories of Jews being taken away in the night and never being heard of again. Greta and her family are living in fear. Upset and feeling sorry for her friend, Heidi invites Greta home for dinner.

That night after Greta leaves, Heidi tells her family what Greta had said about the ugly things done to Jews, simply because they are Jews. Heidi’s parents are aware of Hitler’s particular hatred for the Jews, but they

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believe it is not wise to speak out against the new order. They do not want to put their own family in jeopardy and so they tell Heidi it would be best not to associate with Greta.

A few hours later Heidi answers a knock on the door. It is Greta and she looks terrified with tears streaming down her face. "Heidi, I went home after dinner—my family was gone, but their dinner was still on the table, and there were spots that look like blood by the door. They have been taken, I know it. What can I do now? I have no place to go. Will you help me?"

Heidi must make a big decision. There is a secret room in the attic where Heidi often goes to be alone. She is afraid for Greta and wants to help her. But she knows her own family's safety will be in danger if she helps her friend.

### Questions for Discussion:

1. What alternatives are available to Heidi? What are the probable consequences of each?
2. What should Heidi do? Explain the implications involved.
3. What are the implications for society if everyone makes the choice you suggest?

Source: Jacobsen, Louise and Mary Furlong. *The Bystander's Dilemma*. Culver City, CA: Zenger Production, Inc., 1980.

(Note: Questions for Discussions are an adaptation)

### A Policeman's Dilemma - *What Should He Do?*

During the Holocaust, Jews fared differently in each of the occupied countries. In Poland, the Baltic countries, Germany and Austria, 90% were killed. In Finland and Denmark almost all were saved. In Italy 20% of the Jews were killed and in the Netherlands, 75% were killed. *What factors made the difference?*

(*Transport Camp Vucht, Netherlands 2007 J. McCracken*)



Christian Vander Tozel is a member of the police force in occupied Amsterdam. Christian is a Catholic who attends church regularly. The occupying Nazis make it clear to the Dutch that they intend to be harsh toward Jews and toward all "radicals" who would harbor them or help them in any way. The Nazis intend to elicit the active support of the Dutch police in rounding up the Jews. At the same time, the Catholic Church in Holland, the most outspoken Catholic Church in Europe, denounces the deportations from the pulpit and forbids Catholic policemen from participating in hunts for Jews.

Christian, as a policeman, knows the Germans will expect him to participate in rounding up the Jews. He has been a good family man for twenty-five years and deeply loves his wife. One evening, Christian's squad leader comes to notify Christian that his squad has been ordered to conduct a raid on a house suspected of harboring Jews.

What should Christian do?

### Questions for Discussion:

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1. What alternatives are available to Christian? What are the probable consequences of each alternative?
2. What is Christian's responsibility to his wife? His squad? The Church? Himself? The Jews? The law?
3. What would happen if all Dutch policemen acted in the way you suggested for Christian?
4. Is there any cause in which a person should be willing to risk his or her own safety, security, or even life itself? Explain.

Source: Furman, Harry, ed. "A Policeman's Dilemma: What Would You Do?" *The Holocaust and Genocide—A Search for Conscience An Anthology for Students*. New York: Anti-Defamation League, 1983.

### Joseph Schultz- What Should He Do?

The pressure to conform and do what is expected in society is enormous. It can be difficult to stand up to authority figures, law enforcement, and especially one's peers.

Joseph Schultz was born in 1909 and grew up in Germany as many boys did- going to school and romping with his group of friends. He and his brother, Walter, were fairly close. He grew up during World War I and when the Weimar Republic suffered through difficult economic times. By January 1933, Adolph Hitler was appointed Chancellor of Germany.

When war came again in 1939, Joseph was in the army, serving his country. He was not completely supportive of all Herr Hitler's policies, but he was, after all, the head of the German nation. By 1941, Joseph had been promoted to corporal

On July 20, 1941, Corporal Schultz was serving with the 714<sup>th</sup> Infantry Division of the Wehrmacht in Yugoslavian Donja Jasenica (just south of Belgrade) under the leadership of Commander Friederich Stahl. The group of soldiers had been in Yugoslavia for months, fighting the war, living, breathing, and even dying together. Times such as these forged strong bonds of comradery between men.

Sixteen civilian partisans, who were fighting against the Germans, were captured near the village of Visevica (Militaryphotos.net 1). The soldiers were ordered to line up, ready to execute the partisans by firing squad. About to give the order to "fire," the German commander noticed Schultz standing at attention—not ready to shoot. Ordered to execute the sixteen, Corporal Schultz was refusing to comply.

After a shouting match, Schultz put down his rifle, removed his hat, belt, ammunition belt, canteen, and dog tags. He walked forward and took his place besides the partisans, waiting to be executed alongside them. During the whole exchange between Schultz and the Commander, a German soldier was taking photographs. In the distance, hiding from view, Zvonimr Jankovi, a Yugoslav eyewitness, saw the German officer arguing furiously with a German soldier, now without insignia on his uniform.

The German commander gave the order to shoot—and all the partisan fell to the ground gravely wounded—but Schultz remained standing. A second volley was ordered, and this time, Schultz collapsed as they fired, joining the partisans in death.

### Questions for Discussion:

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1. What dilemma confronted Joseph Schultz? Did he likely know the intended victims?
2. What pressures were on Joseph Schultz to conform?
3. Was refusal to obey the order the only course of action open to Corporal Schultz? What were his options? What were the consequences of these options?
4. What do you believe motivated him to refuse to participate?
5. What may have crossed the minds of Schultz's brothers-in-arms?
6. **Follow up:** After the war, in the 1960s, the photographs taken on July 20, 1941 surfaced. A member of the West German Bundestag, Wilderich Frieherr Ostman von Der Leye, identified the executed soldier as Joseph Schultz. He'd based it on the Commander of the 714<sup>th</sup> Infantry Division, Friedrich Stahl's diary (Histomil 1).

On further investigation, the West German government could not positively identify the executed Wehrmacht soldier. They stated that their records indicated that Schultz had been killed in battle on June 19, 1941.

However, Walter Schultz travelled to Yugoslavia in 1972. There, Walter confirmed the photographic evidence that this soldier was, in fact, his brother, Joseph Schultz. He said his brother had been involved in an anti-Nazi group at one point.

Two memorials to the Yugoslav victims and Joseph Schultz, with all seventeen names listed, were constructed, one in the village Lokve and another in Palanka. West German ambassadors Horst Grabert and Wilfried Gruber attended ceremonies in Palanka in 1981 and 1997, respectively (Militaryphotos.net 1).

A short video of the docudrama made of this incident can be seen on Youtube at:

<https://www.youtube.com/watch?v=pu-IC7EJi9Y> . Should it not be found there, search Joseph Schultz.

The Chemist's decision - *What Would You Do?*



Every decision has consequences. Some consequences are inevitable. Often we must choose between two less than desirable options.

Ludwig Steiner is a chemist for a company that manufactures various chemical compounds for domestic and industrial use in Germany during World War II. Word has leaked out in the plant that one of the company's products, Zyklon B, an insecticide, is being shipped to the "death camps" to kill people. Steiner is 50 years old, married, and the father of three children, all of whom are under 20 years



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old. He is the family's sole source of support.

*Canisters of Zyklon B from Majdanek Concentration Camp (Photo J. McCracken)*

Steiner has been an employee of this company for twenty years, is a respected chemist, and is well liked by his fellow employees. Steiner is opposed to the use of Zyklon B to kill people. Yet he realizes the consequences to himself and his family if he protests or refuses to work on this chemical.

### QUESTIONS FOR DISCUSSION

1. Why is this situation a moral dilemma for Steiner? Are there options other than refusing or protesting? What are the possible consequences of each for himself, his family, others?
2. What is the extent of Steiner's responsibility for what was happening in the "death camps?" What was the responsibility of others who worked in German factories that manufactured materials used in the "death camps?"
3. What was Steiner's responsibility to his family? Government? Camp victims? His own conscience? Which responsibility was greatest? Why?
4. Would it make a difference if he was the only one in the factory who refused to work on the chemical? What would be the implications if all German workers made the same choice?

Source: Furman, Harry, ed. "A Chemist's Decision: What Would You Do?" *The Holocaust and Genocide: A Search for Conscience—An*

*Anthology for Students*. New York: Anti-Defamation League, 1983 (out-of-print) (edited 2015)

### Life in the Ghettos: A Moral Dilemma

By Frank Yusko

Adam Czerniakow was the leader of the Judenrat (Jewish Council) in the Warsaw Ghetto.

The leader of the Lodz Ghetto Judenrat was Mordechai Rumkowski. Both men were told by the Nazi leadership [in their ghettos] that they were to select a number of Jews to be "resettled in work camps" in the East. Both men knew this meant that [those selected] would be taken to their deaths.

Czerniakow refused to comply with this immoral order by swallowing a poison pill he had hidden in his desk. The next morning the Nazis selected a number of people at random. Rumkowski, on the other hand, complied with the order by selecting the number from among the old, young, and the ill— those unlikely to survive in any case.

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Main Nazi Concentration Camps and Ghettos in Nazi-occupied Poland and Russia, 1942

Source: "Note to Map," Major Nazi Camps in Operation 1939-1940; "Main Nazi Concentration Camps and Ghettos in Nazi-Occupied Poland and Russia, 1942," and "The Railways and Deportation Routes" Fifty Years Ago, Washington, D.C.: United States Holocaust Memorial Museum.

New Jersey Commission on Holocaust Education

### Questions for Discussion:

1. How did the Nazis benefit from having the Judenrat leaders make the selection of those to be "resettled?" What did "resettlement" mean?
2. Why did some Judenrat leaders submit to these Nazi orders? What choices did they have? What were the probable consequences of each of those choices for themselves and for their communities? Is it fair for anyone to judge who made the "right" choice?

### The Shopkeeper's Dilemma - *What Should He Do?*

As the Holocaust progressed during World War II, Jews were moved into ghettos across Nazi-occupied Europe. The Judenrat were Jewish bureaucratic bodies required by Nazis. They consisted of Jewish elders, who were often ambivalent about participating in these groups. Below is one of the situations faced by Judenrat members.

Georgi Pytrosenko is a member of the Vilna Judenrat. He was a well-respected shopkeeper in the Jewish community and reluctantly accepted participation on the Judenrat. Georgi has been on the committee for fourteen months, and in that time he has

aided in the distribution of food and provision for employment in the ghetto. Although conditions are terrible and typhus has broken out, most Jews have been able to survive. But now the situation has changed dramatically.

The Germans have just demanded that on Friday morning at 10:00 A.M., 6,000 men, women and children should be standing at the *Umschlagplatz* (courtyard at the train station) for "resettlement." The Judenrat has been held responsible for the selection of those people to be deported. Several months later, Georgi learned

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some devastating news: those Jews sent on trains for “resettlement” were actually sent to death camps to be gassed. He was shocked by this news and realized that he was expected to help make the next selection of Jews in two days. Georgi has to decide what he is going to recommend to the Judenrat. He also has to consider whether he should tell the Jewish population what he has learned. What should Georgi do?

### Questions for Discussion:

1. Find Vilna on the map. Note the number of other Ghettos that existed. Where are most of them located? Why do you think this is the case?
2. What alternatives were available to Georgi? What were the probable consequences of each alternative? Does he have a meaningful choice?
3. Should the Jewish population be told?
4. Do you feel that the Judenrat should be held as responsible as the Germans for murdering those who were selected?
5. On what basis should Georgi make his decision?

Source: Furman, Harry, ed. “The Shopkeeper’s Dilemma: What Would You Do?” *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*. New York: Anti-Defamation League, 1983 (Out of print). Edited 2015 NJ Holocaust Commission

### The Mayor’s Choice - *What Should He Do?*

*Choices*. Whether to make a saving phone call. Whether to deliver electric shocks to an innocent stranger. Whether to obey an authoritarian leader. Choices. History is filled with sharp examples of people compelled to make choices. Often these decisions are agonizingly difficult, but they cannot be avoided. Yet, the choices we make do matter and therefore they should be examined carefully. The following clear example of a decision immediately immerses the reader into the real world of brutal decision making.

It is the year of 1944. The Second World War is still in full fury and Germany occupies much of Europe, including Greece. The Greek people are unhappily resigned to the Nazi invaders, but there are small pockets of underground resistance. Occasionally, a German soldier is killed by Greek partisans. Consequently, the Germans institute a basic rule. For every German soldier killed by civilians in an occupied village, twenty men from that village would be immediately executed. One clear evening, three Greek commandos from a neighboring village enter a village and kill four German soldiers. Soon they are all caught and held by the Nazis.

The German commanding officer asks to see the mayor of the village. The mayor is an unusual man. He is a pacifist, a man who does not believe in any killing, even in war. The officer explains to the mayor about the twenty-to-one rule of German occupying forces. In compliance with this rule, eighty Greek males from the village had been rounded up. The officer states that they will all be shot at sunrise the next morning. These same men are right now digging a large ditch in the village courtyard. Tomorrow morning, they will descend into that ditch, which will be surrounded by machine guns. At the officer’s signal, the eighty men will all be executed.

The mayor is horrified by this suggestion and pleads for the lives of his townspeople. The German officer

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smiles and then offers the mayor a deal. He informs the mayor that he can save the lives of his people only if he agrees to the following action: On that same morning, the three partisans will be placed near the ditch with their hands tied behind their backs. The German officer will take an empty rifle and hand it to the mayor. If the mayor wishes to save the lives of his townspeople in the ditch, he must bash in the heads of the three rebels until they are dead. The German officer explains that the mayor will have the night to consider his offer.

The next morning, the scene is set just as the German officer pictured it. Eighty men look up from the ditch and wonder what will happen to them. The courtyard is filled with weeping wives and confused children. All wait for the mayor's decision.

### Questions for Discussion:

1. What alternatives were available to the mayor? What goal could have been achieved by any of the mayor's actions? What should the mayor have done?
2. Are the partisans ultimately responsible if any of the townspeople die?
3. Suppose the following happened: The mayor took the gun from the German officer and readied himself to strike one of the partisans. It is clear that all of the partisans have been beaten up badly. But through his bloodied mouth, one of the partisans yells "Long Live Greece" just as the mayor is about to hit him. The mayor realizes that he cannot kill these people, throws aside his gun, and places himself with the partisans, expecting to die. The order is given and the German machine gunners execute all the men in the ditch. Then, the three partisans are shot. But, the mayor is left to live with the memory of his choice. Not three, not eighty, but eighty-three men have died. If this occurred, what judgment would you make? Is the mayor a coward?

This story is adapted from the movie version of John Fowles' *The Magus*.

Source: Furman, Harry, ed. "The Mayor's Choice: What Would You Do?" *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*. Harry Furman, ed. New York: Anti-Defamation League, 1983.

### Life in Extremis: Moral Action and the Camps



*Choices. You may feel uncomfortable responding to each of these situations; they all actually happened.*

In each of the following situations, indicate with either a Yes or No how you would answer the question.

*Map of major concentration and death camps.*

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(Gate into Auschwitz-Birkenau- J. McCracken)

\_\_\_\_\_ 1. A chance for escape from Auschwitz appears for one inmate. But he must accept leaving his younger son who is simply too weak to travel. The father and son have shielded each other during their camp experience. Knowing this, should the father attempt the escape?

\_\_\_\_\_ 2. A young man breaks down when told of the death of his family. He decides that in the morning he will commit suicide by attacking an SS officer. Because of the Nazi practice of mass reprisal, his act will cost the lives of all 400 men in the barracks. If the young man cannot be convinced to change his mind, should he be killed by the underground to protect the interest of the larger group?

\_\_\_\_\_ 3. An inmate desperately needs certain medicines to survive. Medicines can be obtained by giving in to the sexual desires of a particular SS officer who has access to medicines. Should a friend of the man try to obtain the medicines if this is the only way he can get them?

\_\_\_\_\_ 4. An inmate in the barracks is caught stealing bread during the night from a fellow *katzetnik* (camp inmate). Should the inmate be beaten severely as a lesson to all that certain behavior cannot be tolerated?  
(Madjanek barracks-J. McCracken)



\_\_\_\_\_ 5. An inmate in the barracks has been found to be an informer for the SS. He acts the role of a cooperative *katzetnik*, but several inmates know he is a spy for the Germans. Should the informer be killed?

\_\_\_\_\_ 6. A number of inmates have been placed on the death list for the coming week. These individuals are essential to maintaining the underground. Several *katzetniks* have the power to replace their numbers on the death list with others who are already very sick. Should this switch be made?



\_\_\_\_\_ 7. In many camps, women who gave birth were automatically sent with their newborn children to the ovens. A decision can be made to save the mothers by making the newborn infants “stillborn.” Should the decision to kill the children to save the mothers be made?

*katzetnik* – camp inmate

David Friedman, “Two Prisoners in K2,” original etching

Source: Furman, Harry, ed. “Concentration and Death Camps” (map). *The Holocaust and Genocide: A Search for Conscience*—

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*An Anthology for Students*. New York: Anti-Defamation League, 1983 (out-of-print).  
New Jersey Commission on Holocaust Education

Source: Furman, Harry, ed. "Life in Extremis: Moral Action and the Camps." *The Holocaust and Genocide: A Search for Conscience*—

*An Anthology for Students*. New York: Anti-Defamation League, 1983. New Jersey Commission on Holocaust Education

Source: Furman, Harry, ed. "Art of the Camp Inmates." *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*. New York: Anti-Defamation League, 1983 (out-of-print).  
New Jersey Commission on Holocaust Education

### Assessing and Defining Responsibility

As best you can, define what the term "responsibility" means to you. Now list ten "responsibilities" you see yourself having.

In 2002, the Rome Treaty went into "force" after 60 nations ratified it. It gave the world a permanent International Criminal Court (ICC) that can bring perpetrators of genocides and other "crimes against humanity" to justice. If you were a judge, how would you assess the "responsibility" of these people for what happened in the world between 1933 and 1945? Indicate one of the following:

**1. Not responsible**  
**3. Responsible**

**2. Minimally responsible**  
**4. Very responsible**

What *penalty*, if any, could you foresee yourself giving to each of them?

- \_\_\_ 1. Adolf Hitler, Chancellor of Germany\_
- \_\_\_ 2. One of Hitler's direct subordinates, such as Heinrich Himmler or Joseph Goebbels
- \_\_\_ 3. A German who voluntarily joined Hitler's special elite, the SS
- \_\_\_ 4. A German industrialist who financially supported Hitler's rise to power and continued to support him verbally
- \_\_\_ 5. A judge who carried out Hitler's decrees for sterilization of the "mentally incompetent" and internment of "traitors" "
- \_\_\_ 6. A doctor who participated in sterilizations of Jews
- \_\_\_ 7. A worker in a plant producing Zyklon B gas
- \_\_\_ 8. The Pope who made no public statement against Nazi policy
- \_\_\_ 9. An industrialist who made enormous profits by producing Zyklon B gas
- \_\_\_ 10. A manufacturer who used concentration camp inmates as slave labor in his plants
- \_\_\_ 11. American industrialists who helped arm Hitler in the 1930s for their own profit
- \_\_\_ 12. A person who voluntarily joined the Nazis in the 1930s
- \_\_\_ 13. A person who agreed to publicly take the Civil Servant Loyalty Oath (swearing eternal allegiance to Adolf Hitler in 1934) )
- \_\_\_ 14. A person who complied with the law excluding Jews from economic and social life
- \_\_\_ 15. A person who regularly and enthusiastically attended Hitler rallies
- \_\_\_ 16. A person who always respectfully gave the "Heil Hitler" salute
- \_\_\_ 17. A person who served as a concentration camp guard
- \_\_\_ 18. A person who turned the lever to allow the gas into the chambers
- \_\_\_ 19. A driver of the trains that went to the concentration camps
- \_\_\_ 20. A diplomat for the Nazi government
- \_\_\_ 21. The American Government which limited emigration of Jews to the United States in the 1930s

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- \_\_\_ 22. The “little guy” who claimed “he doesn’t get involved in politics” and thus went about his business as quietly as he could in the Hitler regime
- \_\_\_ 23. The soldier who carried out orders to roust Jews from their homes for “evacuation and resettlement”
- \_\_\_ 24. The German couple who took up residence in a home evacuated by Jews.
- \_\_\_ 25. The Christian who took over a store just abandoned by Jews
- \_\_\_ 26. The German who refused all pleas to participate in hiding and smuggling of Jews
- \_\_\_ 27. The policemen who helped round up escaping Jews
- \_\_\_ 28. A teacher who taught Nazi propaganda in the schools
- \_\_\_ 29. Children who joined the Hitler Youth
- \_\_\_ 30. Parents who sent or allowed their children to attend Hitler Youth meetings

Source: Furman, Harry, Ed. “Assessing and Defining Responsibility.” *The Holocaust and Genocide: A Search for Conscience—An*

*Anthology for Students*. New York: Anti-Defamation League, 1983.

New Jersey Commission on Holocaust Education (Edited 2015)

### The Survivor’s Dilemma -- *What should he do?*

*By Harry Furman and Richard F. Flaim*

Samuel Lublin and his wife Rachel reside in Teaneck, New Jersey. A prominent real estate developer, Lublin is nothing less than a self-made man. Active in the Teaneck community, Lublin immigrated to New Jersey after World War II. His entire family was shot or killed by the Nazis after transport to Auschwitz, a death camp in Poland. Undaunted, Lublin started anew in America and rebuilt his life while always remembering the ashes upon which his youth was sacrificed.

In the 1980’s, Lublin became active in a Holocaust survivor group whose members speak on a regular basis in schools and other community events at which they describe their experiences in wartime Europe. Overall, the response to Lublin has been very positive as students are captivated by the personal experiences of a man who had actually seen life and death in a Nazi death camp.

On April 15, 2000, Lublin appears at the local high school for a Holocaust seminar to be conducted before students at an assembly. Lublin had previously been involved in such seminars in which a number of speakers, including survivors, veterans and other persons, explored their points of view. However, on this day, Lublin is surprised to learn that on the Seminar panel is David Turner, a self-styled investigator and writer who is known in the North Jersey area as a Holocaust denier. Turner openly avows that six million Jews did not die in the Holocaust and that the assertion of the existence of gas chambers is a myth promoted by those who seek sympathy and support for Jews in Israel. Lublin is informed by the Social Studies Coordinator that Turner’s presentation would provide an opportunity for students to see different points of view about the Holocaust and that Lublin would have his chance, like others on the panel, to express his position, including his opposition to Turner. Lublin is shocked that the school has invited Turner to speak at the Seminar in which he was to participate. Thirty minutes before the Seminar is to begin, Lublin contemplates what action he should take in light of the apparent appearance of a Holocaust denier on the same stage.

### Questions for Discussion:

1. Should Lublin refuse to participate in the seminar? Why or why not?
2. How do you feel about a public school inviting a Holocaust denier to participate in a seminar on the Holocaust?

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3. What is your reaction to the response of the Social Studies Coordinator?
4. If Lublin had been told one week before the planned appearance of Turner, would that change your opinion as to what he should do?
5. How do you think students should respond to a Holocaust denier? How would you respond?
6. Do you believe there can be any legitimate historical debate about the existence of Holocaust or of the use of gas chambers for the murder of millions of Jews? Some people would argue that there is no objective history but only a history based upon the frame of reference of the "storyteller." This is a historical relativism in which all history is "up for grabs" and based upon a debate about the motivation of the historian. Some would describe this as the influence of post-modernist thinking in which nothing in history is absolute or certain and that history is more a presentation of points view rather than a provision of truth. What do you make of this in relation to the debate about how to confront Holocaust Denial?

New Jersey Commission on Holocaust Education

#### Anonymous Columbine Student's Poem

This poem was written by a Columbine student and posted on the Internet.

A paradox in our time of history is  
we have taller buildings but shorter tempers;  
wider freeways but narrower viewpoints;  
we spend more but have less.  
We have bigger houses and smaller families;  
more conveniences but less time;  
we have more degrees but less sense;  
more knowledge but less judgement;  
more experts but more problems;  
more medicine but less wellness.  
We have multiplied our possessions but reduced our values.  
we talk too much, love too seldom and hate too often,  
we've learned how to make a living, but not a life;  
we've added years to life not life to years.  
We've been all the way to the moon and back, but  
have trouble crossing the street to meet the new neighbor;  
we've cleaned up the air but polluted the soul;  
we've split the atom, but not our prejudice.  
We have higher incomes but lower morals;  
we've become long on quantity but short on quality.  
These are the times of tall men and short character;  
steep profits and shallow relationships.  
These are the times of world peace but domestic warfare;  
more leisure but less fun;  
more kinds of food but less nutrition.  
These are the days of two incomes, but more divorce  
of fancier houses but broken homes.  
It is a time when there is much in the showroom



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window and nothing in the stockroom;  
a time when technology can bring this letter to you,  
and a time when you can either choose to forward  
this message and make a difference...or just hit delete.

### Instructional Activity/Procedures:

**NOTE:** There are 16 moral dilemma activities in this lesson—A teacher may pick and choose which to use in class- they appear in chronological order. The dilemmas span the historical period of the Holocaust, from rise of Hitler to post-Liberation experiences of survivors. Teachers may select a few, or organize into groups as desired. It is possible to complete this lesson in a block class period or 2 days.

1. Homework: Assign the *Human Nature Opinion Survey* and *Attitudes about Groups* activities.

Day 1: Students should create a **timeline of events** in their notebooks/computers as they discuss the lessons and take notes. (Action and Expression, Engagement)\*

Options for timeline: (Representation)\*

- a. Provide a bank of events for students to sequence as the events occur
- b. Incorporate pictures with events

2. Discuss homework responses to *Human Nature Opinion Survey* briefly, get a sense that the class is on point. Then, move on to the *Attitudes about Groups* activity. Again, explore responses, either as a class or in groups. Discuss thoroughly.

Options for homework response: (Action and Expression, Engagement)\*

- a. Take a poll for which students Strongly Agree, Agree, Disagree, Strongly Disagree
- b. Make a chart of the results

3. Introduce the rise of the Nazis to power. Explain briefly the economic collapse of the Weimar Republic era- first immediately following World War I and again after 1924. Stress that the Weimar Republic was unable to form a consensus government, and finally, as a last resort, the appointment of Hitler as Chancellor as a measure to reign in the Nazi party. Stress Hitler was appointed, he was never elected. Give students the reading *Why did the Nazis come to power in Germany*. In groups or individually, they can read through the options. Try to come to a class consensus on the top 3-5 reasons for the rise of the Nazis to power.

Options for the reading passage:

- a. Make available on audio (Representation)\*
- b. Students highlight reasons as they read (Engagement)\*
- c. Allow for written responses as well as verbal (Action and Expression)\*

# LESSON TITLE: Using Moral Choices to Teach the Holocaust

Grade Level/s: 9-12

## UNIVERSAL DESIGN FOR LEARNING

4. Read Paul Simon's "Sounds of Silence" lyrics. Discuss the questions.

Options for lyrics:

- a. Listen to song (**Representation**)\*

5. There are 16 moral dilemma activities in this lesson, plus the three closure activities. The teacher may choose several dilemmas, or divide the class in groups assigning all/or a mixture of them, spanning the time period.
1. *Decision-Making- Pre-Nazi Germany- What should Dorn do? (1930) (bystander witnesses attack on Jew)*
  2. *Decision-Making- Pre-Nazi Germany- What should Blobel do? (1930) (participate in book ban/Jewish boycott)*
  3. *Decision-Making- Pre-Nazi Germany- What should Kleinst do? (1931) (put Nazi campaign poster in shop window)*
  4. *Decision-Making- Pre-Nazi Germany- What should Gramer do? (1931) (Witness Nazi SA violence, form counter group that uses violence?)*
  5. *An Olympic Athlete's Dilemma (1936) (Participate?)*
  6. *Anna's Dilemma (1938) (Give aid to those fleeing?)*
  7. *David Rosenstein's Dilemma (1938 Berlin) (Immigrate?)*
  8. *Decision-Making- Nazi Germany- What should Bremmer do? (1939) (Should son join Hitler Jugen)*
  9. *The Holocaust- Heidi's Dilemma (Does she hide her Jewish friend?)*
  10. *The Policeman's Dilemma (circa 1940) (Local policeman rounds up Jews?)*
  11. *Joseph Schultz- What should he do? (1941) (Execution of civilian partisans)*
  12. *The Chemist's Decision (1942) (continue to make Zyklon B)*
  13. *Life in the Ghetto's- A Moral Dilemma (1942/1944) (two ghetto Judenrat make choices)*
  14. *The Shopkeeper's Dilemma (circa 1943) (Judenrat member makes decision)*
  15. *The Mayor's Choice (1944- Greece) (execution of Greek partisans)*
  16. *\*Life in Extremis- Moral Action in the Camps (1940-1945)(\*Part of closure activity) Multiple examples of moral choices/action in concentration camps)*
  17. *\*Defining and Assessing Responsibility (1945- present) (\*Part of closure activity) (Who bears responsibility?)*
  18. *\*The Survivor's Dilemma (1980) (\*Part of closure activity) (Survivor speaks on panel with Holocaust denier)*

### Suggested grouping (A, B, C, D) organization by readings:

- A. 1, 5, 8, 12 – Closure Activities: 16, 17, 18
- B. 2, 6, 10, 14 – Closure Activities: 16, 17, 18
- C. 3, 7, 11, 15 – Closure Activities: 16, 17, 18
- D. 4, 9, 13, 15 – Closure Activities: 16, 17, 18

6. *Upcoming homework assignment:* Inform students that they will be expressing their thoughts and feelings about the realities, fears, horrors, frustrations, hopes, and/or aspirations inspired by the Dilemma activities. Students should be given a variety of choices for how they express their thoughts and feelings. (**Action and Expression, Engagement**)\*

# LESSON TITLE: Using Moral Choices to Teach the Holocaust

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## UNIVERSAL DESIGN FOR LEARNING

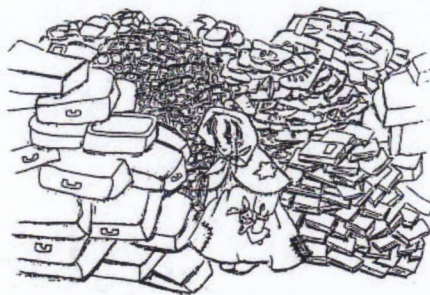
7. Day 2: Continue work on timeline. As a class or in groups, have students discuss their homework dilemmas responses. How did they solve the situation?

If in groups, have one student act as a recorder to keep track of the possible options and consequences. If the teacher opts to, this student can report to the class during a room wide discussion later. *All* students should be responsible for possible actions and consequences. The teacher should guide discussion when appropriate, asking probing questions, delving for more in-depth consideration. The questions are designed to be critical thinking questions at the upper tiers of Bloom's Taxonomy.

8. Complete final dilemmas for homework if any remain.

Homework: Students should express their thoughts and feelings about the realities, fears, horrors, frustrations, hopes, and/or aspirations inspired by the Dilemma activities. Students should be given a variety of choices for how they express their thoughts and feelings. (Action and Expression, Engagement)\*Sample of student work .

Sample of student work:



Source: Chartock, Roselle and Jack Spencer. *The Holocaust Years: Society on Trial*. New York: Bantam Books, 1978.

9. Day 3: Closure Activity: If working in groups, come together as a class to review *Moral Actions in the Camps* and then *Defining and Assessing Responsibility*. See if students can reach consensus.
10. *The Survivor's Dilemma*. As many Holocaust survivors are of a great age and passing, there are fewer and fewer alive to speak directly about their experiences. Holocaust denial remains a fear of theirs. Let students consider this possibility and what they may do about it now that they have studied the subject.
11. Final question- Summative Assessment: Given the number of choices, possibilities as students, "was the Holocaust inevitable? Could other choices have been made that prevented it from happening? What have you learned about decision making?"

Provide a variety of options for students to respond to this for homework. (Action and Expression, Engagement)\*

Assessment: Collect timeline of events from students.

Optional Day 4: Share student art and/or poems and narratives.

This poem may be shared with the class for reaction. It was written by a Columbine student and posted on the Internet after the 1999 assault on Columbine H.S. Two students, who killed 13 people, injuring 21

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## UNIVERSAL DESIGN FOR LEARNING

others. Brainstorm what was meant by this—and how this relates to your study of the Holocaust.

### Anonymous Columbine Student's Poem

A paradox in our time of history is  
we have taller buildings but shorter tempers;  
wider freeways but narrower viewpoints;  
we spend more but have less.  
We have bigger houses and smaller families;  
more conveniences but less time;  
we have more degrees but less sense;  
more knowledge but less judgement;  
more experts but more problems;  
more medicine but less wellness.  
We have multiplied our possessions but reduced our values.  
we talk too much, love too seldom and hate too often,  
we've learned how to make a living, but not a life;  
we've added years to life not life to years.  
We've been all the way to the moon and back, but  
have trouble crossing the street to meet the new neighbor;  
we've cleaned up the air but polluted the soul;  
we've split the atom, but not our prejudice.  
We have higher incomes but lower morals;  
we've become long on quantity but short on quality.  
These are the times of tall men and short character;  
steep profits and shallow relationships.  
These are the times of world peace but domestic warfare;  
more leisure but less fun;  
more kinds of food but less nutrition.  
These are the days of two incomes, but more divorce  
of fancier houses but broken homes.  
It is a time when there is much in the showroom  
window and nothing in the stockroom;  
a time when technology can bring this letter to you,  
and a time when you can either choose to forward  
this message and make a difference...or just hit delete.

### Evidence of Understanding:

#### Formative Assessments (Action and Expression, Engagement)\*

- Answering the series of questions
- Music interpretation
- Class and group discussions
- Art drawing
- Poetry or narrative writing

#### Summative Assessment: (Action and Expression, Engagement)\*

- Discussion of closure activities
- Question: Given the number of choices, was the Holocaust inevitable?

# LESSON TITLE: Using Moral Choices to Teach the Holocaust

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## UNIVERSAL DESIGN FOR LEARNING

- Timeline of events
- Extension Activities

### Extension Activities:

1. Using a variety of media, create a presentation and present it to the class on your perspectives/research regarding the Holocaust. (Action and Expression, Engagement)\*
2. Watch (or read) an interview with Holocaust survivors. Students may research survivor testimony on a specific topic. Discuss your conclusions with your classmates about his/her/their individual experiences. (Representation, Engagement)\*
3. Write a poem or song (or a series of poems/songs) that captures your feelings and insights on daily life of someone living during the Holocaust. (Action and Expression, Engagement)\*

### Resources Guide:

Blatter, Janet and Sybil Milton. *Art of the Holocaust*. New York: Rutledge Press, Division of W.H. Smith, Publisher, Inc., 1981.

Furman, Harry, ed. *Holocaust and Genocide- A Search for Conscience- An Anthology for Students*. New York: Anti-Defamation League of B'nai B'rith, 1983. Out of Print.

"Joseph Schultz." Histomil, 11 June 2012. Web. 5 Mar. 2015. <<http://histomil.com/viewtopic.php?f=212&t=10269#ixzz3UfTIIUkn>>.

Langer, Lawrence L., ed. "Painters of Terezin." *Art from the Ashes*. New York: Oxford University Press, 1995.

Kibbutz Lohamei Haghetat. *Spiritual Resistance: Art from Concentration Camps 1940-1945*. USA: Union of American Hebrew Congregations, 1981.

Simon, Paul. *The Sound of Silence*. 1964. Song.

"The Actions of Joseph Schultz." *Military Photos*. The-actions-of-Joseph-Schultz/page5, 11 May 2008. Web. 11 Feb. 2015. <<http://www.militaryphotos.net/forums/showthread.php?87493-The-actions-of-Joseph-Schultz/page5>>.

# **LESSON TITLE: Resistance and Rescue During the Holocaust**

**Grade Level/s: 9-12**

## **UNIVERSAL DESIGN FOR LEARNING**

### **NEW JERSERY STUDENT LEARNING STANDARDS**

#### **Reading:**

**RH 1** Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

#### **Social Studies:**

**6.1.12.D.2.b-** Explain why American ideals put forth in the Constitution (i.e., due process, rule of law, and individual rights) have been denied to different groups of people throughout time.

**6.1.12.A.11.e-** Assess the responses of the United States and other nations to the violation of human rights that occurred during the Holocaust and other genocides.

**6.1.12.D.11.d-** Compare the varying perspectives of victims, survivors, bystanders, rescuers, and perpetrators during the Holocaust.

**6.1.12.D.14.e-** Evaluate the role of religion on cultural and social mores, public opinion, and political decisions.

**6.2.12.A.6.d-** Assess the effectiveness of responses by governments and international organizations to tensions resulting from ethnic, territorial, religious, and/or nationalist differences.

#### **English Language Arts Standards – Speaking, Listening, Informational Texts,**

##### **CCSS.ELA-Literacy.RI.9-10.1**

Accurately cite strong and thorough textual evidence, (e.g., via discussion, written response, etc.) and make relevant connections, to support analysis of what the text says explicitly as well as inferentially, including determining where the text leaves matters uncertain.

##### **CCSS.ELA-Literacy.RI.9-10.2**

Determine a central idea of a text and analyze how it is developed and refined by specific details; provide an objective summary of the text.

##### **CCSS.ELA-Literacy.SL.9-10.1.a**

Come to discussions prepared, having read and researched material under study; explicitly draw on that preparation by referring to evidence from texts and other research on the topic or issue to stimulate a thoughtful, well-reasoned exchange of ideas.

##### **CCSS.ELA-Literacy.SL.9-10.1.b**

Work with peers to set rules for collegial discussions and decision-making (e.g., informal consensus, taking votes on key issues, presentation of alternate views), clear goals and deadlines, and individual roles as needed.

##### **CCSS.ELA-Literacy.SL.9-10.1.c**

Propel conversations by posing and responding to questions that relate the current discussion to broader themes or larger ideas; actively incorporate others into the discussion; and clarify, verify, or challenge ideas and conclusions.

##### **CCSS.ELA-Literacy.SL.9-10.1.d**

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

#### **College and Career Readiness- Anchor Standards- Reading**

##### **CCSS.ELA-Literacy.CCRA.R.2**

Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.

##### **CCSS.ELA-Literacy.CCRA.R.6**

Assess how point of view or purpose shapes the content and style of a text.

# LESSON TITLE: Resistance and Rescue During the Holocaust

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## UNIVERSAL DESIGN FOR LEARNING

### Key Questions/Issues Addressed:

Resistance took a great variety of forms during the Holocaust.

In spite of great difficulty and risk, people rescued others during the Holocaust.

### Lesson Goals/Objectives:

- Students will define resistance.
- Students will examine and be able to identify the major obstacles to defying and resisting Nazi authority.
- Students will define the Nazi policy of “collective responsibility.”
- Students will analyze “guerilla” and “open” resistance, comparing and contrasting.
- Students will examine and identify types of “guerilla” or non-violent resistance that occurred in ghettos and camps in differentiated groups.
- Students will compare stories of violent resistance in differentiated groups.
- Students will demonstrate insight into the reasons why non- Jewish rescuers risked their lives to save Jews by discussing in groups.

### Key Terms:

- **Byelorussians:** Inhabitants of former White Russia, an area bordering on Poland, Latvia, and Lithuania, which includes the Pripet Mar.
- **Canada-** Building were the inmates belongings- clothes, valises, brushes, etc. were stored. It was sometimes possible to hide inmates among the bundles.
- **Cimade:** French underground organization made up of women who helped smuggle Jews into Switzerland
- **“Guerilla” resistance:** Quiet, underground resistance.
- **Huguenots:** French Protestants
- **Judenrein:** Territory where no Jews may live
- **Kapo** – Inmates chosen to supervise other prisoners. Many were criminals or otherwise brutal human beings.
- **Katzeniks-** Inmates in the camps.
- **Open resistance:** Clear and violent, armed conflict.
- **Pacifist:** A person who opposes war and violence as ways to solve human problems
- **Saint Bartholomew’s Day:** Date in 1572 when thousands of Huguenots were slaughtered by French Catholics for their religious belief.
- **Sonderkommandos:** Work units of German Nazi death camp prisoners, composed almost entirely of Jews, who were forced, on threat of their own deaths, to aid with the disposal of gas chamber victims during The Holocaust

# LESSON TITLE: Resistance and Rescue During the Holocaust

Grade Level/s: 9-12

## UNIVERSAL DESIGN FOR LEARNING

### Optional Activity:

Create a vocabulary scavenger hunt for the words listed above. On sheets of paper write a vocabulary word/definition and a visual picture or drawing. Create a student “*Hunt Sheet*” that has the definitions of one of the words represented on the wall with a space for each word, a student created visual representation and a sentence. Students can work alone or with partners to complete the scavenger hunt. The “*Hunt Sheet*” remains with the student’s notes as a reference throughout the readings and discussion. (**Representation, Action and Expression**) \*

### Materials:

#### Resistance in camps

Resistance was anything that contradicted Nazi objectives. Anything that eased pain or saved life, was considered resistance. There was a price to be paid for any resistance: Open conflict ran the risk of death for oneself and also for others. All decisions had to be made within this context. Perhaps the most painful issue for judgment concerns not the methods of resistance by tortured prisoners as much as the response of the rest of the world to their plight. Remember the victims had to contend with:

- (1) little access to weapons;
- (2) no mobility; and
- (3) a process of physical and psychological torture designed to wear them down.

And yet there was resistance; a great deal of it. There were two types: quiet, underground “*guerrilla*” resistance and the “*open*,” and often violent, armed conflict. There was a great deal of the first; and the second was to emerge in revolts in some of the major camps and ghettos and in the forests. All of these forms of camp resistance were designed to keep more people alive. It was assumed that those involved in resistance were to be especially protected. What occurred in the camps was not easy to comprehend—by seeming to go along with the process of death, inmates were able to save lives.

1. \_\_\_\_ There was massive smuggling from warehouses and supply rooms. Most labor in the camps was prison labor. Those working in key places could steal things like sardines, figs, fruit, salami, bacon, cake, bread to shirts, soap, and gloves supplies intended for the Nazis. This was all done at great risk—but it was done. (“Canada” was a major detail for smuggling)
2. \_\_\_\_ There was smuggling from the medical block. Medicines were stolen, names were jockeyed, symptoms were lied about, people were “submerged” in typhus wards.
3. \_\_\_\_ Bank notes were stolen and used as toilet paper.
4. \_\_\_\_ Letters were passed from one camp to another to maintain communication and contacts.
5. \_\_\_\_ Members of the same family were reunited when possible.
6. \_\_\_\_ Cooperatives were formed in the camp to pool resources.
7. \_\_\_\_ Tools were made. For example, a needle could be made by using a smashed light bulb to form a hole in a fishbone.
8. \_\_\_\_ People lied about their abilities. One tried to avoid “general work assignment” which ran the greatest risk of death.



## LESSON TITLE: Resistance and Rescue During the Holocaust

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### UNIVERSAL DESIGN FOR LEARNING

9. \_\_\_ An entire system of mimicry of SS methods was used to prevent SS aims. Prisoners protected others from certain death by identification with SS methods. Prisoner "A" would be left with Prisoner "B," whom the SS was convinced would continue to beat and abuse Prisoner "A." Instead, Prisoner "B" saved the other prisoner.
10. \_\_\_ Crates of food were accidentally dropped and reported as "shipment damage," and often smuggled out of the garbage to the prisoners.
11. \_\_\_ Locksmiths, who had special authority to go anywhere in the camp, were useful in keeping contacts with various resistance groups.
12. \_\_\_ Inmates took advantage of work assigned:
  - a) In the Orderly Room, one could secretly retouch files, reassign barracks, and rearrange ration distribution.
  - b) In "Labor Records," people were scratched off the list for death shipments.
  - c) In "Camp Police," discipline was camouflaged.
13. \_\_\_ There was the quiet sabotage of slackened work, faulty planning, and poor performance. The issue of whether to be a good worker was a major one.
14. \_\_\_ Through bribery of SS guards, children could be saved from the gas chambers.
15. \_\_\_ Those who worked as messengers, typists, and file clerks kept tabs on death lists, transports, and SS policy shifts, and notified resistance leaders.
16. \_\_\_ Particularly bad Kapos could mysteriously 'disappear.' They were set upon at night, beaten, and thrown in the cesspool where they were found days later.
17. \_\_\_ Sick people could be smuggled into "Canada" to hide among the clothing for needed rest.
18. \_\_\_ Those who would fall in roll call (certain death) would be propped up on both sides by fellow inmates.
19. \_\_\_ Weaker prisoners were reassigned or helped in heavy labor.
20. \_\_\_ There were innumerable cases of one inmate giving food to another.

#### DEFINITION:

**Kapo** – inmate chosen to supervise other prisoners. Many were criminals or otherwise brutal human beings.

#### Questions for Discussion:

1. What are the two types of resistance described in the reading?
2. Examine each example 1-20. Identify which type of resistance you believe it exemplifies. Be prepared to explain why.

Source: Furman, Harry, ed. "Resistance in the Camps." *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*. New York: Anti-Defamation League, 1983. (Questions added 2015)

# LESSON TITLE: Resistance and Rescue During the Holocaust

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## UNIVERSAL DESIGN FOR LEARNING

### Optional Activity:

Teacher places students in small, heterogeneous groups of 4. Each group reads the introductory material and answers question one. Using Jigsaw as a strategy, each student is assigned 5 of the items listed above and joins the students who were assigned the same 5. Students work together to identify the type of resistance and explain why, then return to their original group to share. Whole class discussion is held for any items where there is not agreement. ([Action and Expression](#))\*

### RESISTANCE OBSTACLES TO RESISTANCE

*Many factors made resistance to the Nazis both difficult and dangerous, but not impossible. Acts of unarmed resistance were more typical prior to the first wave of mass deportations from the ghettos of Eastern Europe to the killing centers in 1942. These deportations exposed the Nazis' genocidal policy and exacerbated victims' feelings of hopelessness, thus provoking more frequent acts of armed resistance. The form and timing of defiant acts, particularly inside ghettos and camps, were generally shaped by various and often formidable obstacles to resistance. These obstacles included:*

1. **SUPERIOR, ARMED POWER OF THE NAZIS.**

The superior, armed power of the Nazis and their supporters posed a major obstacle to the resistance of mostly unarmed civilians, from the very beginning of the Nazis' ascent to power. This was particularly true of the German army during World War II. It is important to remember that at the outbreak of the war in September 1939, the nation of Poland was overrun in a few days and organized military resistance ended within one month. France, attacked on May 10, 1940, fell only six weeks later. If these two powerful nations with standing armies could not resist the onslaught of the Germans, what were the possibilities and chances of success for mostly unarmed civilians for whom access to weapons was severely limited?

2. **GERMAN TACTIC OF "COLLECTIVE RESPONSIBILITY."**

This strategy held entire families and communities responsible for individual acts of resistance. One of the most notorious examples of "collective responsibility" involved the Bohemian mining village of Lidice (population 700). After Czech resistance fighters assassinated Nazi leader Reinhard Heydrich in 1942, the Nazis retaliated by "liquidating" Lidice. They shot all men and older boys, deported women and children to concentration camps, razed the village to the ground, and struck its name from the map.

3. **FAMILY TIES AND RESPONSIBILITIES.**

Owing to the German tactic of retaliation, any individual who considered escaping from a closed ghetto knew that such an action could mean death for members of their families who remained behind. In Dolhyznov, near the old Lithuanian capital of Vilna, the entire ghetto population was killed after two young boys escaped and refused to return. Because of the danger of such swift and massive retaliation, many young Jewish men and women in the eastern European ghettos waited to resist until the total hopelessness of their situation became apparent. Because family members depended upon each other for moral support as well as assistance in smuggling food to supplement the meager official rations, any decision to escape or resist, especially by young adults, was often viewed as abandonment by those left behind. Thus, many also waited to resist until after they had seen the rest of their families deported to killing centers or forced labor camps.

4. **TERROR IN CAMPS.**

Escape from Nazi camps posed similar risks for the prisoners left behind. In the winter of 1942, camp guards at the Treblinka killing center shot 26 Jews after four prisoners slipped through the barbed

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## UNIVERSAL DESIGN FOR LEARNING

wire. On September 11, 1942, Meir Berliner, a Jewish prisoner at Treblinka, killed a high ranking Nazi officer, Max Bialas. In retaliation, guards executed more than 160 Jews. This atmosphere of total terror in the camps as well as the chronic starvation and physical deterioration of most prisoners severely inhibited both the will of the victims and the possibilities of resistance.

### 5. ABSENCE OF COOPERATIVE CIVILIAN POPULATION.

Jewish victims of Nazism faced an additional, specific obstacle to resistance. Even if individuals had the physical strength and the will to escape from behind the barbed wire and walls of ghettos and Nazi camps, finding a hiding place and food was often difficult. In Eastern Europe where the Jewish population was concentrated, Jews could seldom count on support from characteristically hostile or indifferent non-Jewish civilians. There was also a disincentive to aid Jews: civilians who did help escapees did so under penalty of death.

### 6. SECRECY AND DECEPTION OF DEPORTATIONS.

Owing to the secrecy, deception, and the speed with which deportations and killings occurred, millions of victims deported to killing centers had no way of knowing where they were being forced to go. Rumors of death camps were widespread, but for the most part, people refused to believe them. Usually the Nazis or collaborating police forces ordered their victims to pack some of their belongings, thus reinforcing the belief among victims that they were being “resettled” in labor camps. Since many who tried to hide or escape before or during deportation roundups were summarily shot, many victims believed that the best strategy was to comply with the Nazis and their collaborators. When almost half a million Hungarian Jews were deported in the summer of 1944, many had not even heard of Auschwitz.

### Optional Activity:

The paragraphs above are presented using Read the Walls as a strategy. Each paragraph is copied and placed on the wall. Students are assigned reading partners to insure each student can read the material. A graphic organizer is created with a question to answer for each of the 6 paragraphs. Teachers may create 2 sets of paragraphs to eliminate wait time for students as they walk from one reading to the next. (**Representation, Action and Expression**)\*

### Questions for Discussion:

1. There were many reasons why resistance was difficult. Based on your beliefs and understanding, which factors would impact “guerilla” resistance most? Which factors would impact “open” resistance most? Why?

### DEFINITIONS:

“Guerilla” resistance: quiet, underground resistance.

“Open” resistance”: clear and violent, armed conflict.

Source: “Obstacles to Resistance.” *Resistance During the Holocaust*. Washington, D.C.: U.S. Holocaust Memorial Museum.

New Jersey Commission on Holocaust Education

### Optional Activity:

The materials included below would work well in 4 stations (one for map work and questions, one for the poems and music and the two additional stations for the readings. It would be appropriate to add other stations with teacher chosen websites (particularly from the Holocaust Museum). Video clips could provide powerful personal accounts as a station. Students could be assigned to or choose stations depending on teacher goals

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and the range of materials available. Students would be required to respond to questions at each station as part of their assessment. It would be appropriate for the teacher to use one station as a discussion with teacher made question starters. Teachers could have students visit a few or all of the stations depending on the time allotted for this unit of study. (Action and Expression, Engagement)\*

### Map of Jewish Resistance – 19



### Map of Jewish Resistance – 1940-1944 QUESTIONS FOR DISCUSSION

1. In looking at the map, in which areas were Jewish partisan groups active?
2. In which concentration camps (extermination camps) were there Jewish revolts?
3. Which type of resistance is this, according to the Resistance in the Camps reading?

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New Jersey Commission on Holocaust Education

### Poetry of the Holocaust

*Hannah Senesh- from her diary*

*There are stars whose radiance is visible on earth  
though they have long been extinct.  
There are people whose brilliance  
continues to light the world  
though they are no longer among the living.  
These lights are particularly bright  
when the night is dark.  
They light the way for Mankind.*

### If We Must Die

*Claude McKay*

If we must die—let it not be like hogs  
Hunted and penned in an inglorious spot,  
While round us bark the mad and hungry dogs,  
Making their mock at our accursed lot.  
If we must die—oh, let us nobly die,  
So that our precious blood may not be shed  
In vain; then even the monsters we defy  
Shall be constrained to honor us though dead!  
Oh Kinsmen! We must meet the common foe;  
Though far outnumbered, let us show us brave,  
And for their thousand blows deal one deathblow!  
What though before us lie the open grave?  
Like men we'll face the murderous, cowardly pack,  
Pressed to the wall, dying but fighting back!

### Song of the Partisans

*Hirsch Glick*

*Hirsh Glick, a Polish Jew in the Vilna Ghetto, wrote the "Song of the Partisans" in Yiddish in 1943 after the Warsaw Ghetto uprising. It spread to all concentration camps. By the war's end, it was sung by Jews the world over.*

O never say that you have come to your journey's end,  
When days turn black, and clouds upon our world descend.  
Believe the dark will lift, and freedom yet appear.  
Our marching feet will tell the world that we are here.  
The dawn will break, our world will yet emerge in light,  
Our agony will pass and vanish as the night.  
But if our hoped for rescue should arrive too late  
These lines will tell the world the drama that was played.  
No poet's playful muse has turned my pen to write,

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I wrote this song amidst the anguish of our plight.  
We sang it as we watched the flames destroy our world,  
Our song is a banner of defiance we unfurled.  
O never say that you have come to your journey's end,  
When days turn black, and clouds upon our world descend.  
Believe the dark will lift, and freedom yet appear.  
Our marching feet will tell the world that we are here.

(Translated by Ben Zion Bokser)

### Questions for Discussion:

1. Read aloud the following **poems**: *Hannah Senesh's, If We Must Die*, and *Song of the Partisans*. Reflect upon and discuss how they relate to the subject of spiritual (guerilla) resistance and open resistance.
2. How does the song of the Partisans differ from the poems?
3. Inspirational songs written by oppressed people have been common in history. What does this tell us about the will of the oppressed? Can you think of other songs that have encouraged the oppressed to overcome their plight?
4. What emotions do the poems evoke? What phrases are emphasized? What words are repeated?
5. Have you ever written a poem, song, posted a tweet or blog to convey your feelings? Did it make you feel better? Explain.

Source: Glick, Hirsh "Song of the Partisans." *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*.

Harry Furman, ed. New York: Anti-Defamation League, 1983 (Questions adapted 2015)

Source "If We Must Die," Claude Mc Kay; "The Little Smuggler," Henryka Lazawert, in *The Holocaust Reader*. Lucy Dawidowicz, ed. New York: Behrman House, Inc. 207-208

New Jersey Commission on Holocaust Education

### The White Rose

*Ellen Switzer*

*Hans and Sophie Scholl were proud, beautiful and idealistic in 1933. When Hitler came to power, Hans was fifteen, Sophie twelve. In describing their life and death, their sister, Inge, in her book The White Rose tells of their first reaction when it was announced in the newspapers and on the radio that Hitler had become chancellor.*

"For the first time politics entered our lives," she wrote. "We had heard a great deal about our country, about comradeship, love of our fellow citizens and patriotism. We were very impressed...because we loved our country very much... "And everywhere, all the time, we heard that Hitler would help our country regain greatness, happiness, pride and prosperity. He would assure everyone of work and food. He would not rest until every single German was a more independent, happier and freer person. We found this a marvelous prospect, and, of course anything we could do to advance this goal we would do gladly.

"To all of this idealism was added another dimension that attracted us because it seemed almost mystical. We saw the compact, marching units of young people, flags flying, with their bands and their songs. It seemed

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overwhelming to us...this sudden sense of unity and comradeship. So to us it was only natural to join the Hitler Youth. Hans, Sophie...all the rest of us. "We were devoted body and soul to the cause, and we couldn't understand why our father was neither proud nor happy about our decision. He tried to oppose what we wanted to do. Sometimes he said: Don't believe them...they are wolves and tyrants... they are misusing you and the German people."

Occasionally he would compare Hitler to the Pied Piper of Hamelin, the rat-catcher who seduced the children into following him to their doom with the gay tunes of his flute. But our father's words might as well have been spoken into the winds, and his attempts to restrain us were shattered by our youthful enthusiasm." However, the Scholls, unlike others, had open minds and strong consciences. Their enthusiasm lasted only a few months...Hans was a talented guitar player and folk singer. He had gathered songs from many countries, and he used to sing around the campfires. Soon he was informed that these foreign songs were outlawed: only the songs in the official Hitler song book were acceptable. When he laughed at that seemingly irrational order, he was threatened with punishment. He stopped singing. A book of poems he loved also went on the forbidden list. It was written by a Jew. Another book was banned: the author was a pacifist.

Both writers had been forced to flee Germany. Once the youngest member of his Hitler Youth troop designed and made a flag that in the boy's opinion symbolized all that was great about their country. The troop leader said that the flag would have to be destroyed, only official symbols were allowed. When the youngster refused to give up his prized creation the troop leader first denounced him furiously, then grabbed the flag and ripped it up. Hans stepped out of his place in the troop and slapped the leader. The tearful face of the young boy whose creation had been dishonored was too much for him to bear. After that, Hans lost his own leadership position in the troop.

Other, more serious incidents came to the Scholls' attention. A favorite teacher disappeared mysteriously. The day before his disappearance, he had been ordered to stand in front of a group of Brownshirts, each of whom, slowly and deliberately, spat in his face. The Scholls asked the teacher's mother what her son had done to deserve such treatment. "Nothing," the desperate woman answered them. "He just wasn't a National Socialist (Nazi). That was his crime."

Rumors about concentration camps began to circulate in the small town of Forchtenberg, of which Herr Scholl, years before, had been mayor. Because the children suspected that he knew more than many others, and because they also felt that he would have the courage to tell them what he knew, they began to ask questions. "This is a kind of war..." he told them. "War during peace...a battle against our fellow citizens, against the helpless...and against the life and freedom of all our children. It is a terrible crime."...At first, Hans and Sophie, and their brothers and sisters, withdrew quietly from their Hitler Youth activities. They spent more and more time within the family, which according to Inge Scholl became a "tight little island."

Eventually, they found friends who were as disillusioned as they were, and who also yearned to read the books that were forbidden, to sing the songs that were not approved, to think the thoughts that were not in the official publications. Often they got together to discuss their feelings and ideas. Everyone realized that this was dangerous.

Some of their friends were arrested and jailed, usually because someone reported their independent activities. Certainly the local Nazi spies who operated in every village and in every city block must have been suspicious of the group of young people that kept to itself and did not participate in any of the political rallies and meetings that were being called constantly.

But everything went rather well for members of the immediate family at least. Hans wanted to go to medical school and was accepted at the University of Munich, one of the finest in Germany. Sophie first decided to

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become a kindergarten teacher and spent two years training for that profession. Then, with the start of World War II, everything changed. Hans and one of his brothers were called into the army, although Hans was eventually sent back to the university to continue his studies. Germany needed physicians. Sophie was called into the State Labor Service and then into the Auxiliary Military Service. But she, too, was released and followed her brother to the University of Munich, where she studied biology and philosophy. Hans saw, during his medical school rounds, wounded soldiers who told in whispers of the massacres of Poles, Russians and Jews. Among the physicians there were rumors that orders had gone out in some hospitals to kill the retarded, the mentally ill, and the handicapped Germans who were not “productive.”

Again, the Scholls collected around them a small group of friends. Again, they began to discuss their ideas and feelings. As they became more and more appalled at what was happening around them, they formed a small resistance group called “The White Rose,” composed of students and a few teachers to protest their government’s actions. They began to publish leaflets, which they printed on an old mimeograph machine, “to strive for the renewal of the mortally wounded Germany spirit.”

Sophie transported the leaflets in an old suitcase, and they were sometimes distributed in corridors at the University of Munich; sometimes they were scattered out of windows. Copies of the White Rose publications found their way to other universities. Each leaflet urged the finder to reprint the message and to pass it on. Almost miraculously “The White Rose” continued to operate for about a year. However, on February 18, 1943, the inevitable happened. Sophie Scholl and her brother Hans were arrested at the university with a suitcase full of pamphlets. They were sentenced to death by a special, so-called people’s court four days later... The sentences were carried out within hours of the verdict....

After their deaths, the Scholls became underground heroes to a great many university students who shared their ideas, but not their willingness to lose their lives. In an interview a few months ago a high German government official, whose father had been a more cautious member of the German underground and who had thus escaped with his life, said: “When my father heard that the Scholls had been arrested, he mourned: ‘If only they had asked me ... I would have told them to stop their wild and useless rebellion, which ultimately cost them their lives. I would have told them to save themselves for the new Germany that would need people like them desperately, after the war was over.’ Now I’m not so sure. We, as Germans, in our overwhelming guilt, need bright, morally untarnished examples like Hans and Sophie Scholl. Their death was a terrible price to pay for the minimum of pride and honor we have left...but perhaps it was worth paying.”

The terrible price the Scholls and their friends paid for scattering their mimeographed pamphlets out of a university window might not have been necessary, however, if adults in 1933 had been half as wise and as courageous as these young people. It might have been relatively safe (and probably effective) to protest the two-month jail sentence given to the editor of the Essen paper in 1933; it was impossible even to mourn publicly the death of the White Rose members in 1943.

#### **Questions for Discussion:**

1. Why did the Scholls join the Hitler Youth in 1933? What experiences caused them to leave the Hitler Youth?
2. What was the “White Rose?” Do you believe Hans and Sophie’s involvement was worthwhile? Explain.
3. Have you ever been involved in resistance for a cause that you believed was just? What were the risks? What happened? How did it make you feel?



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### DEFINITION:

**Pacifist:** a person who opposes war and violence as ways to solve human problems

Source: Switzer, Ellen "The White Rose." *The Holocaust and Genocide: A Search, for Conscience—Anthology for Students*. Harry Furman, ed. New York: Anti-Defamation League, 1983.

### Revolt in Lachwa

*Aaron Schworin, Chaim Shkliar,  
Abraham Feinberg, Chaim Michali*

*This is a true story about the Jews of the Lachwa Ghetto in Byelorussia and their refusal to die passively. Even in the face of death, members of the ghetto remained concerned about the lives of the elderly and the very young. In that particular ghetto, the local Judenrat actively took part in the uprising. It is also an example, like the famous Warsaw Ghetto uprising in 1943, of violent resistance.*

Lachwa had a community of 2,000 Jews. With the outbreak of World War II, on September 1, 1939, the Jewish population of Lachwa increased by 40 percent. Jewish refugees from the German occupied areas fled to Lachwa, which was already in the Soviet zone. The native Jews lived side by side with the new arrivals. In the summer of 1941, when the German- Soviet war broke out, only a small percentage of the population saved itself by fleeing deeper inland. The majority, however, remained and fell into the hands of the Germans.

The Germans occupied Lachwa on July 8, 1941, and the persecution of the Jews began at once. For this the Germans found devoted helpers among the native Byelorussians, who joined the police force, put on white armbands, and strutted arrogantly through the streets with rubber truncheons in their hands shouting, "Your time has come, Jews!"

On the eve of Passover, April 1942, the Jews were herded into a ghetto, which consisted of two small streets. It was terribly crowded. The ghetto was surrounded by a barbed wire fence and guarded by local police and patrols of the German Wehrmacht. A large section of the native population viewed with satisfaction the misfortune of the Jews and looked forward to their annihilation so that they could satisfy their lust for looting. But there were also some elderly peasants who took in the Jewish possessions for safekeeping and later returned them to the surviving Jews. The ghetto did not exist long. Together with other ghettos in nearby towns, the Lachwa Ghetto was to be liquidated in 1942. But in Lachwa it happened differently.

All the towns in the vicinity of Lachwa had already been made Judenrein (free of Jews). The Jews of Lachwa felt that their days, too, were numbered. The youth began to organize itself for resistance, but despite all efforts it was impossible to obtain weapons. Still the ghetto was determined not to allow itself to be driven to the slaughter like sheep. At the head of the resistance group was Yitzchok Rochtchin. Preparations were made to meet the murderers with axes, hammers—with anything that could deliver a deathblow.

On August 2, 1942, the Germans ordered peasants to dig a pit at the outskirts of town, fifty meters long and four meters wide. On the night of August 3, the lookouts posted by the ghetto committee noticed an increase in the number of native police that surrounded the ghetto, on all sides. The news was quickly spread throughout the ghetto, and the people began to gather near the gate that led to the square. Shooting was heard continuously from the direction of Nohorodek, a town six kilometers from Lachwa, where the Germans were liquidating the last survivors of the ghetto. In this tragic moment a heated discussion arose among the assembled Jews on how to resist the criminals.

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The proposal of the youth was that the entire mass attack the Germans at once, storm the gates and the barbed wire fence, and escape to the swamps of the Pripet. But the idea was abandoned because of the concern for the old, women, and children who would not have enough strength to flee from their pursuers. Family sentiment conquered logic. The nightmarish prospect of abandoning one's dearest relatives to the Nazis made one relinquish the luring possibility of one's own survival. At eight in the morning, while the excited populace was still debating, five truckloads of SS men arrived. They were the same liquidation commandos that carried out the annihilation of tens of thousands of Jews in Polesia. They leisurely sat down to eat. They had not had a bite of food in six hours because they were busy liquidating the Jews of Nohorodek and Luniniece.

When several members of the ghetto committee, the Judenrat, approached the Germans and asked why they had come here, they replied calmly that they came to liquidate the Jews of the Lachwa Ghetto, and added, "But

we decided to let thirty of you live, including the members of the Committee and about three to four people of every useful trade...And now 'be so kind' and ask the gathering to go back home and wait there until we call for them..."



(Pripet River, Belarus - formerly Byelorussia- J. McCracken)

At this, Dov Lopatin, president of the ghetto committee, cried out, "You will not murder us piecemeal! Either we all live, or we all die!" At this moment the SS men entered the ghetto and ordered everyone to line up. Instead, the Jews ran to their houses and set them on fire. Dov Lopatin was the first to apply the torch to the headquarters of the Judenrat. Soon all the others followed his example. Smoke and flames shot up in the air. A panic arose among the SS. They fired into the crowd. The first victims fell. They were Abraham Slutski and Israel Drepski.



(Treblinka Extermination Camp, Poland -Road entrance - J. McCracken)

Yitzchok Rochtchin attacked the SS chief with an ax. The SS officer fell to the ground, covered with blood. Having no way out Rochtchin jumped into the nearby river. He was struck down by a bullet. At the same time another SS man was felled at the gate by Chaim Cheiffetz and the brothers Asher and Moshe- Leib Cheiffetz. Still another German fell at the hands of Moshe Klopnitzki.

Now the crowd was aroused and stormed the ghetto gate. Those who were able to run did, leaving behind a flaming ghetto. They were pursued and shot at. Many fell. The town was littered with corpses. People ran with their last ounce of strength to the forests near the river Pripet, hoping to find a haven there. Of the 2,000 Jews, about 600 managed to reach their destination. But the police and the Byelorussians of that region, who pursued them, murdered most of them brutally. The forester Polin with his own hands shot about 200 Jews. The Germans succeeded in leading to the grave only a few, because young and old alike ran. They would rather die from a bullet while running than be led to the grave.

Several days later 120 Lachwa Jews gathered in the Chobot forest, about twenty kilometers from town, and joined the partisans, fighting side by side with them, and later with the Red Army, thus taking revenge for their beloved ones.

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### Questions for Discussion:

1. Why did the Germans want “helpers” from the native population?
2. How do you feel about using force to combat violence? Explain.
3. Was there any other way for the people of Lachwa to respond?
4. Do you think it was right to change the escape plans for the sake of the elders and children? Explain
5. Historian Yehuda Bauer reports that in late 1941, a resistance group led by Yaakov Segalchik and Leib Mintzel was formed in Dolhynov, a small Byelorussian town with 3,000 Jews. They were caught by Byelorussian police and Germans and were tortured. They then escaped from their prison cells into the ghetto. The next day, the local Judenrat leader was told by the Nazis that all of Dolhynov’s Jews would be killed unless Segalchik and Mintzel gave themselves up. *What should the two resistors have done?* You should know that two days later, 1,540 Dolhynov Jews were slaughtered with the help of the local non-Jewish population.

### DEFINITIONS:

**Byelorussians:** inhabitants of former White Russia, an area bordering on Poland, Latvia, and Lithuania, which includes the Pripet Mar

**Judenrein:** territory where no Jews may live

Source: Schworin, Aaron, Chaim Shkliar, et.al. “Revolt in Lachwa,” *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*. Harry Furman, ed. New York: Anti-Defamation League, 1983

## The Treblinka Revolt

Michael Elkins

As the “final solution” became the clear policy of the Nazis, prisoners in the death camps turned to more violent types of resistance. Despite the difficulty of planning a successful revolt, the *Sonderkommando* at Auschwitz blew up one of the crematoria. Hundreds of prisoners escaped from the death camp at Sobibor in a violent revolt. And, at Treblinka, prisoners led by Judah Klein and several others revolted in August 1943. Klein was a Warsaw wigmaker who had made sheytls (wigs) for Orthodox Jewish women. When Klein came to Treblinka, he wanted to commit suicide. But influenced by one dedicated man, Klein chose to become part of a plot intended to destroy the camp. That revolt is described graphically in this selection from *Forged in Fury* by Michael Elkins.



(Treblinka Extermination Camp, Poland - Map and Legend - J. McCracken)

value of such revolts.

The Treblinka revolt required strong leadership, carefully collected weapons, and, most of all, patience in planning. This patience would extend even to allowing the uprising’s leader to die in the gas chambers rather than to revolt prematurely. The following reading indicates the difficulty of planning such a revolt as well as the immense odds against the prisoners. Students can judge for themselves the

The plan for a mass escape from Treblinka began with one of the “permanent” inmates, Dr. Julian Chorazyski. Chorazyski was a surgeon, a former captain in the medical corps of the Polish army; a tough man, with that rare cartilaginous tenacity that is a quality of mind that has nothing to do with the muscles of the body. So that when Judah Klein met him—though five months in Treblinka had worn the doctor down to a shambling, big-boned skeleton in a sack of graying skin—the toughness was still there, limitless.

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The meeting occurred three days after Judah's arrival at the camp, and the circumstances—in any other time and place—might have been considered unusual. Judah was trying to kill himself... So he sat down in a corner of the barracks and sawed away at the veins in his wrist with a piece of rusty tin. Chorazyski squatted down beside Judah and whispered to him: "You're doing it wrong. I'm a doctor and I know, you'll never get it done that way." Picture it! The two creatures crouched on the filthy floor, one trying with trembling fingers to let his life out through his veins and the other—a doctor telling him gently how to go about it, until the one gives the piece of tin to the other and says—"Here, please, help me. Do it for me." "Me?" says Chorazyski. "Why should I help you? You don't help anyone. What will you do for me?" Judah looks up at him, and begins fumbling at the laces of his worn shoes. "I'll give you my shoes; please, you can have my clothes." "I don't want your clothes. I'll tell you what I want, I want a German. You can give me a German."

Listen, I'll explain it to you. You want to die, it's a good idea. Go out and jump on a German, fasten your teeth in his throat and tear out his jugular vein, put out his eyes with your thumbs. "With luck you'll kill him for us and for those he's killed. You want to die? Good, take one with you." For a moment, Judah stares, then he gets up and starts for the door, and he's changed, now, now he belongs to Chorazyski. The doctor goes with him, an arm around the little man's shoulders. And just inside the door, "Wait a minute. You want to kill a German? Why only one? Wait a little bit longer," Chorazyski whispers, "and I'll show you how to kill a lot of them. Only wait a little bit."

The waiting took a year; but Judah Klein was no longer a man alone thinking only of himself and with only guilt and self-hate to keep him company. Now he had a friend, and others besides himself to hate, and with these—a man can wait...

For the year that it was planned and prepared, the Treblinka revolt depended on half a dozen men. There were Dr. Julian Chorazyski; Dr. Marius Leichert, like Chorazyski a former Polish army officer; Samuel Rajzman and Yosef Gross, who were machinists; a maintenance electrician named Eliyahu Grinsbach; and Judah Klein....

The difficulties were *incredible*. Though Treblinka was a small camp, so many thousands of Jews were being processed to death there that the Germans maintained a relatively large guard detachment. The German and Ukrainian personnel totaled seven hundred men and thirty Helferinnen, the SS women's auxiliaries. There were twelve killer dogs. It was clear that the conspirators could hope for, but not really count on, support from whatever thousands of Jews might be en route from the freight cars to the gas chambers at the moment the revolt burst. But these transients were always in a state of such catatonic terror during their brief journey through the barbed-wire corridors from their arrival to their death that they were an unpredictable factor. So the only dependable allies were to be found among the seven hundred of the "steady" inmate population. That made a rough numerical equality between those who might join the revolt and those who would crush it. Seven hundred diseased and starving Jews penned behind double rows of barbed wire against seven hundred SS men trained as a military force, armed with pistols, rifles, machine guns, grenades.

Assuming some Jews got past the guards and through the wire, there was the leveled and scorched earth that stretched in a perimeter four hundred yards deep all around the camp; they had this to cross with the machine guns in the guard towers at their backs before they reached the sheltering forest. And the forest—miles of swamp and underbrush, with no paths that they knew and no food they could get. And all of it in the rear echelon areas of the German army. Under such circumstances, to hope for the success of the revolt would have been a manic fantasy... What they did hope for—and even this was wildly optimistic—was, as Chorazyski put it to Judah Klein, "to kill a lot" of Germans.

From the nature of the preparations that they made, it seems clear that *killing* was the aim. They made little effort to collect civilian clothes, or to forge identity papers, though these were vital if they were to pass among

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the Polish population outside the camp. What they did in their year of preparation was to collect weapons and, slowly and with great caution, to sound out the people who might use them. The men who cleaned the camp saved every scrap of metal they found and passed it on. Dud bullets and ejected cartridge cases were stolen from the SS target range. The powder was taken from the defective bullets and packed with the cartridge cases and other scraps into hoarded tin cans, fused with bits of cloth. These, hopefully, became bombs. Knives were fashioned out of other metal garbage and surreptitiously honed to some kind of edge by scraping them for hours on bits of stone.

In the hair factory, Judah Klein plaited short strangling nooses, and longer ropes tipped with stones. They made blackjacks by stuffing stones into small cloth sacks. All of these had to be hidden from the guards, buried under ground, hung into the fecal mess of the latrines. They agonized over the fear of informers, they sweated blood during the flash searches of the camp. Little by little, the hoard of “weapons” grew, and they shut their eyes to the fact that it all amounted to nothing.

Then, in July 1943, Arbeitsfuhrer Carl Gustav Farfi—the labor boss of Treblinka—came down with a case of bleeding hemorrhoids and this ridiculous happenstance took on the aspect of a miracle. Farfi was...an ignorant and superstitious man. An old-line Nazi, stuffed full with all the racial abracadabra of his kind, Farfi nonetheless clung to his medieval idea that the Jew—by virtue of his Jewishness—had certain special talents, and among these the gift of healing. So that when pain came in this particular fashion to this stupid butchering Untermensch he took his embarrassing troubles not to the SS doctors, but to the Jew—Dr. Julian Chorazyski.

Farfi made all the arrangements, and there he was—on the bright summer’s day—stretched out on his stomach, his fat buttocks bare, on a table pulled close to the sunlit window, with his trousers draped over a chair and a key to the iron door of the arms arsenal in his pocket, and his eyes clamped shut against the terrifying sight of the scalpels and the hypodermic needles. It all went well. Chorazyski covered his patient’s head and upper body with a sheet—important to keep things sterile, you know—slid the novacaine into Farfi’s behind, and moved around with a great clattering of the frightening instruments while he slipped the keys from Farfi’s trousers and tossed them to Yosef Gross who came wandering past the window at the properly planned moment. It was perhaps the longest hemorrhoid operation in history; long enough for Gross, the machinist, to go and file a duplicate key out of a scrap of brass and get the original back to Chorazyski before Farfi was permitted to raise his head and wipe the tears from his eyes.

So now they had a key; and weapons, real weapons, were within their reach. The miracle had happened, but there was a sting in it. The next day, there was a selection for the gas chambers and Dr. Julian Chorazyski was taken to his death. No one really knows whether Farfi arranged this, fearing the word would get around that he had gone to a Jewish doctor...

For a flashing instant, it seemed the revolt would be born...But Chorazyski put a restraining hand on Judah Klein’s arm and shook his head at the others who moved to group about him. Clearly this unprepared, unarmed moment was not the time. So Chorazyski, who was a fighting man, went in this way and for this reason submissively to his death. The leader was gone. They had paid for their miracle.

There were forty of them in the plot by then, and the loss of Chorazyski nearly broke them. He had recruited each of them; he had been for them iron and rock and father and friend... These men in Treblinka were not normal. They were sick, starved, they stumbled when they walked, their minds quivered on the edge of madness. It was Judah Klein and Marius Leichert who found the strength to pull the group together again. Judah out of the hate that drove him, and Leichert because he had something of Chorazyski’s iron in him... They decided to stage the revolt when the Germans brought in the next transport of Jews to be executed, and they revised their plans to fit the fact that they now had a chance at getting weapons.... So it was decided that Leichert and four others would sneak into the arsenal just before the revolt was to start and be ready to hand guns and grenades to the Jews who would rush to the arsenal when the signal was given. Leichert’s group

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would then remain in the concrete blockhouse and hold it against the off-duty SS men who would undoubtedly run there to arm themselves when the revolt broke out. This meant that as long as the Jews held the arsenal, the Germans would be compelled to concentrate substantial forces against them; it also meant that the five men would certainly be killed...

It was decided that Yosef Gross, who as a maintenance worker had more freedom of movement than most, would touch off the revolt. He would be given a couple of hand grenades and would get down to the railroad junction and throw them at the guards who massed there when a transport came in. He was to wait for the critical moment when the Jews were out of the freight cars and the guards were busy driving them to the gas chambers. The explosion of Gross's grenades would be the signal for the revolt.



(Treblinka Extermination Camp, Poland - Railroad memorial)  
(f. McCracken)

In the hair factory, Klein and his men would start to kill the guards and call on the other Jews working there to join them. Samuel Rajzman and his group would do the same at the rockcrushing plant. Others were to rush the perimeter fence and try to blow up the guard towers just beyond with homemade bombs; still others would try to tear down the fence in as many places as possible; the sonderkommandos would attack the SS men within the gas-chamber compound. Each of the groups was to mobilize as many of the Jews as would join them, as the revolt broke, for the specific task assigned to each group.

The idea was to keep going, in an explosion of speed and violence, to do as much damage and, as much killing as possible, and to keep moving, those who could get out of the camp to head for the woods beyond; and beyond that, there was no plan...

August 2, 1943, and the seven hundred inmates of the Treblinka camp up, as always, in the first thin flicker of dawn and out of the barracks for the morning Appell:...And among the seven hundred, there were forty men who stood like rock, desperately careful to catch no guard's eyes. The hours dragged, and it was noon; it was one o'clock; it was two; it was three fifteen...Twenty feet from the tower, Yosef Gross kept his head down and tried to make himself invisible...as Kurt Franz passed by, the black dog panting at his side and slavering in the heat. SS Obersturmbannfuhrer Kurt Franz, commandant of Treblinka, the Knight's Cross of Gold gleaming on the black uniform, the death's head like bleached bone on the black cap, the face beneath it blond, open, innocent as a medieval choirboy, reflecting nothing of the maniac who took young Jewish girls to his bed and strangled them at the moment of his orgasm and stuffed the naked bodies under his bed until morning, or, sometimes, until the festering corpses swelled and stank. Gross watched the commandant pass and swore to kill him before the day was out...

It was three thirty now, and looking down from the depot at Treblinka one could see the line of smoke advancing from the horizon... Suddenly the rusting locomotive was there; behind it, the twenty boxcars, the wooden wails of each containing—crushing in on—two hundred parched, starving, and bewildered Jews, four thousand frightened Jews in twenty filthy freight cars. It began then, all at once: the harsh shouted guttural German commands the doors slamming open the Jews bulging out spilling out the hard hands throwing them on their way, the clubs beating them into the barbed-wire corridor the first hundred already driven past the compound and into the brick building that housed the gas chambers.

And then, too soon, Yosef Gross forgot it all, forgot that he was to wait until the gas chambers were full and the corridors full and the guards strung the whole length of the six hundred yards between the depot and the gas chambers. Gross didn't wait, couldn't wait. He came whirling away from the pylon, tearing the grenades out of his shirt, the first one to blow apart the tower guard and send the machine gun hurtling down; the second grenade thrown at Kurt Franz, killing the six SS men near him and wounding Dr. Mitter, but missing Franz.

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And then Gross, screaming, flinging himself like a dog at Franz's throat, tearing at him like a dog; but a real dog was there, Franz's dog, and Gross was down and dead, the blood bubbling out of the hole where his face had been.

The Treblinka revolt had begun!

All over the camp, guards and inmates stood fixed in the one instant of paralysis at the crash of the first grenade. Then it began and by the time the second explosion came they were already in movement, the fighting gaining speed and space, spreading like a landslide...Judah Klein flung himself backward from the bench of the loom, rolling like a cat, and up with the strangler's cord of hair taut between his hands and on to the back of the guard, tripped and down with two of the others trying to kill him and the noose hissing beneath his head, biting into his neck as Judah thrust his hands across and heaved upward, the snap of bone clean and sharp, Judah up and away, pausing to rip the guard's pistol from his holster, that instant saving him as another guard came in the doorway, his machine pistol swung in a stuttering arc that killed four men before Judah had the gun and cut him down. . . .

Elsewhere in the hair factory, other guards died, blinded by hair blankets flung over their heads and beaten to death, strangled by the hair nooses, thrown through the second-floor windows to the ground below and kicked to death when the men came rushing out into the yard...Marius Leichert tore out of the clinic courtyard, leaving a guard behind him screaming, his hands fluttering at his face where Leichert's terrible rake had clawed out his eyes and ripped off the flesh; Leichert and his men away, racing for the arsenal, to be thrown off their feet as the wall of the guard's barracks was blown apart when the two Jews who cleaned there hurled their grenades in among the sleeping SS men. Leichert came up, clutching his broken shoulder, and, was off again, the others behind him, in a stumbling run; a frantic second with the key rattling in the lock of the iron door and they were in the arsenal, ripping the guns from the racks as Samuel Rajzman and his men, those that were left of them, the first away, came tearing in shouting for guns, screaming for guns...

Eighty Jews were down and dead already in the packed mass of the gas-chamber compound and the men of the sonderkommandos had killed seven guards and were tearing themselves to bits on the cruel barbs of the fences, trying to get out of the sight of the SS man on the roof of the building who was up there with a submachine gun knocking them over as though they were wooden ducks at a target range...

In the fenced corridor from the railroad siding to the gas chambers, at the railroad depot itself, the four thousand Jews who had just arrived were a seething, screaming, hysterical mob of men and women and children, trampling each other underfoot, some of them fighting to get back into the freight cars, clawing for shelter under the train, trying to get away from the searching leaden hail that tore their lives out, that smashed through body and brain and bone...The main gate was down already, blown by the grenades of the three men who had this job, and two hundred of the Treblinka Jews had rushed the broken gate, most of them to pile up in a heaving clump of dead and dying, trapped in the cross fire of two machine guns the skilled and disciplined SS men had rushed to the gate in the first moments of the revolt...

All along the fence, men had died tearing at the barbed wire and other men were after them, dying there, and only some of them out, through the few—the terribly few—gaps, out and away and racing across the stubbled fields for the sheltering woods beyond; Judah Klein among them, and Samuel Rajzman, and 180 others. But not Leichert, not the men with him, not any of those who had rushed to the arsenal—a few of them to get the guns they hadn't known about, the gun that was hidden always in a corner room of the nearby administration building, that commanded the front of the arsenal, and under gunfire from the tower that covered the back of the arsenal, and under the rifle grenades of a squad of SS men sheltered in a storehouse across the way who killed them calmly, skillfully, with trained precision...

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It was three forty-six in the afternoon, and it was over. The Treblinka revolt had lasted eleven minutes and it was over. Of the SS men, 117 were dead and wounded; 1100 Jews were dead, the rest of the thousands lying face down in the seeping marsh of dirt and blood within the barbed-wire corridor and the railroad depot, lying still, the' lifted head, the slightest movement bringing a volley from the tense and hating guards who ringed them about. And 180 Jews, only a few of them armed, into the woods like animals, to be hunted down like animals by the Treblinka guards and a task force of a thousand SS men and soldiers of the regular German army sent in by Heinrich Himmler himself.



(Treblinka Extermination Camp Memorial, Poland- J. McCracken)

For four days, the Germans prowled the forest, tracing the Jews with packs of hunting dogs, spotting them with helicopters, burning them out of the underbrush with flamethrowers, killing them on the spot, wherever they were found. Of the 180 Jews in the forest, only 18 survived, to find their way in time maddened and starved and hardly human-to a group of Jewish partisans, survivors of the Warsaw ghetto revolt. And among these few, Judah Klein the wigmaker, on his way to Malachi Wald—and vengeance...

### DEFINITION:

**Sonderkommandos:** Work units of German Nazi death camp prisoners, composed almost entirely of Jews, who were forced, on threat of their own deaths, to aid with the disposal of gas chamber victims during The Holocaust

### Questions for Discussion:

1. What were the difficulties faced by the inmates who were trying to plan a revolt?
2. What is almost comical about the attempted suicide of Judah Klein?
3. How were the prisoners able to make and collect weapons for the revolt?
4. What type of resistance is this? How many prisoners survived the Treblinka revolt?
5. How would you react to those that would call the Treblinka revolt an act of suicide?

Source: Elkins, Michael "The Treblinka Report." *The Holocaust and Genocide: A Search for Conscience—An Anthology for Students*. Harry Furman, ed. New York: Anti-Defamation League, 1983. New Jersey Commission on Holocaust Education(Questions edited 2015)

### The Warsaw Ghetto Uprising

Vladka Meed

*Vladka Meed is the author of On Both Sides of the Wall: Memoirs from the Warsaw Ghetto, from which the following excerpt is taken. The Warsaw ghetto uprising is the most well-known of the ghetto revolts. Badly outnumbered and with limited resources, the Jewish resistance fighters valiantly and fiercely fought from April until June 1943, when the ghetto was burned and destroyed. Meed was a young member of the underground who, because of her Aryan appearance, was able to live and work for the resistance movement outside of the ghetto. In this excerpt, she describes the early days of the uprising.*

*Following this excerpt is the last letter the commander of the Jewish fighters, Mordecai Anielewicz, sent to a comrade on the Aryan side of the wall that further demonstrates the spirit of those resisting evil.*



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On the morning of April 19, 1943, the eve of Passover, sporadic gunfire erupted in the ghetto. It was not the usual gunfire one heard from the ghetto; this time the bursts were deafening. Powerful detonations made the earth tremble. The ghetto was surrounded by soldiers. Special S.S. detachments, in full battle array, stood opposite the ghetto wall. Machine gun muzzles protruded from balconies, windows and roofs of the adjacent Aryan homes. German scouts reconnoitered through holes drilled through the bricks of the ghetto wall. The streets alongside were blocked off, patrolled by German police on motorcycles. The battle had begun. Although all of us had anticipated the uprising, the actual outbreak caught us by surprise. Spontaneously, a number of activists on the “Aryan side” gathered in the apartment of Samsonowicz, a member of the Central Committee. The group consisted of Bolek (Chaim Ellenbogen), Czeslaw (Benjamin Miedzyrecki), Stephen (S. Mermelstein), Celek (Yankel Celemenski) and myself. Our assignment was to obtain arms, to break through the German lines, and to cooperate with the Fighting Organization in the ghetto. Mikolai was to reach an accord with the Polish underground in the hope that they would help us implement our plans.



Remaining buildings from the Warsaw Ghetto, Warsaw, Poland - J. McCracken

We waited for an answer from the Polish partisan leadership. Things in the ghetto were relatively quiet that morning, but by noon sporadic fire had resumed on both sides of the wall. The Germans had wheeled in artillery along Krasinski, Bonifraterska, and Muranowska Streets and it was keeping up a steady barrage. German planes, gleaming in the sun, swooped low and circled above the ghetto. Muranowska Street was ablaze, thick black smoke billowing from its north side. Every few minutes, the ground shook from an explosion; with every artillery volley, windowpanes shattered and buildings crumbled into rubble. I looked at Swientojerska Street. Machine guns had been trained at the remains of the brush factory.

Evidently, the Germans were encountering strong resistance there; the air was filled with gunfire. I could see familiar buildings, now in ruins, floors collapsed, huge gaping holes, pillars of rising dust. Suddenly, there was a deafening explosion, louder than anything yet heard. Tanks rolled along Nalewki Road toward the ghetto wall. Thousands of Poles had gathered in the streets near the wall to watch the struggle. They came from all over Warsaw; never before had the city witnessed so bitter a struggle in its very heart. The Poles found it almost impossible to believe that the Jews were confronting the Germans without outside support. “They must have some of our officers over there,” they insisted. “Our men must have organized the resistance.” They were stirred, thrilled, exhilarated. They had never expected the miserable Jews to put up a fight. The steady stream of ambulances carrying dead and injured Germans to their field hospitals gave them satisfaction.

“Look at all those casualties,” they cried with delight as the ambulances rushed by, sirens screaming. A broadside of fire from the ghetto sprayed the “Aryan” streets beyond the ghetto wall. The bystanders scattered and the Germans threw themselves flat on the ground. During a lull in the shooting, everyone dashed for cover. Afraid to get too close to the wall, the Germans posted Ukrainian guards there to counter the Jewish guns. That evening Mikolai briefly summarized the situation for us. On the night of April 19th, he said, he had been awakened by a telephone call from Abrasha Blum in the ghetto. “Active resistance has begun,” Abrasha told him. “All the groups of the Fighting Organization are participating in the struggle. It’s all very well organized and disciplined. We are now engaged in a battle near the brush factory. For the time being there have been only a few casualties among our fighters. There are more casualties among the Germans.” That was all: no appeals for help, no wail of despair. Just a simple, terse communique from the battle-front.

A second telephone call came on the night of April 22. “Michal Klepfisz is dead. He fell in the fighting. We are short of ammunition. We need arms.” The conversation had been interrupted by the telephone central

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(Warsaw, Poland - One of the few buildings that remains of the Warsaw Ghetto- 2007  
J. McCracken)

office. It was the last phone call from Abrasha Blum. What was there to add? Our dear Michal was no longer among us. I could not even bring myself to think about it.

On April 17, his own birthday, as well as the birthday of his two-year-old daughter, Michal had succeeded in obtaining a revolver. Celek and I had visited him in the morning and examined the weapon. Michal was ecstatic; he caressed the weapon and played with it like a child with a new toy "If only I could keep it!" he sighed. Because it was his birthday, we suggested that Michal give us the revolver, and we would try to smuggle it into the ghetto. Michal insisted that since he had bought the gun himself, he had the right to smuggle it in himself. "Who knows," he said, "perhaps I will teach them a little lesson with this little instrument." We pleaded with him, but to no avail. That very day he took the gun into the ghetto, and he remained there to fight, once the uprising had erupted, rather than return to the "Aryan side."

We learned later that Michal had fought in the neighborhood of the brush factory, where he had set up the "munition plants." On the third day of the revolt, Zalman, Marek and Michal had gone out to scout the enemy positions. While crossing from one house to another, they were met by a fusillade of machine-gun fire. Zalman and Marek managed to escape. After the shooting stopped, they recovered Michal's bullet-riddled body.

Our thoughts were constantly with the fighters in the ghetto. All our plans seemed to have come to naught. The Polish underground kept dragging its feet, urging us to be patient, to hold on a little longer, another day. Restless and depressed, we idled about the Polish streets, trying to establish contact with the ghetto. Cut off from the ghetto, we were aliens on the "Aryan side," all alone. Aryan Warsaw watched the Jewish resistance with amazement and observed its toll of hated Germans with grim pleasure; but it scarcely lifted a finger to help.

The ghetto was isolated; we on the "Aryan side" were helpless. Extra guards had been posted around the ghetto, making it all but impenetrable. On the sixth day, the gunfire subsided; the Germans withdrew their heavy artillery and mounted machine guns instead. Stuka dive bombers continued their deadly rain of incendiary bombs. The muffled detonations of bombs and grenades in the ghetto never stopped. Dense clouds of smoke streaked with red flames rose from all over the ghetto, spiralling upward, obscuring the buildings. The ghetto was on fire.

That day I succeeded in getting past a German outpost on the corner of Nalewki and Długa after I had persuaded the sentry that I was on my way to see my mother at Swientojerska 21, the house of the Dubiels. Perhaps, from the vantage point of their dwelling just outside the ghetto wall, they might have seen something or heard some news. The streets were filled with soldiers. The entire quarter from Nalewki to Swientojerska had been barred to civilians. Numerous German and Ukrainian guards patrolled the ghetto gates, through which a brisk traffic of military vehicles and ambulances passed.

The cars of high-ranking S.S. officers stood parked alongside the wall. I was stopped and interrogated several times by German sentries. Reaching the house of the Dubiels at last, I found it virtually in ruins, littered with debris and dust, windows shattered, walls riddled with bullets. The elderly Mrs. Dubiel was confused and frightened. Every once in a while her husband let some Germans into what remained of the building to search for Jews. Nellie and Vlodka moved about listlessly with silent, frightened faces, occasionally peeping out of a window at the burning ghetto. During the German raids, old Dubiel had barely managed to conceal the children. The girls had to be rescued-but how? I tried to get near the window, but Mrs. Dubiel held me back; it

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was too risky. Her husband had almost been killed the day before. No Pole could show himself at a window. I peered through the window from behind a closet. Swientojerska and Wolowa Streets were deserted, glowing dim red from the fires raging in the distance, outlined by the billowing black clouds of smoke that hung over the ghetto. Two groups of German machine-gunners hunched behind a fence at the intersection of the two streets. Germans and Ukrainians in full battle array were stationed every fifteen feet along the wall. At intervals, Germans armed with machine guns darted past on motorcycles, amid occasional bursts of gunfire.

“The shooting comes from our roof,” Dubiel told me. “The Germans mounted a machine gun up there. This has been going on all night. Today it’s been a little quieter than usual.” “Could I make contact with the ghetto through this house?” I asked. “No, the area is crawling with Germans,” he told me. “You could never slip past them. Stay here for the night, and you’ll see for yourself.”

Several squads of Germans were now moving among the houses on Wolowa Street, sprinkling some sort of liquid from cans onto the houses and then retreating. “They’re trying to set the houses on fire,” old Dubiel said. “Yesterday they tried the same thing, but it didn’t work.” As he spoke, I could see Germans throw burning rags on the houses and then hastily withdraw. The building caught fire amid a rain of heavy gunfire. Grenades exploded nearby. The earth shook. The flames spread.

“Look over there,” Dubiel pointed. On the balcony of the second floor of the burning house stood a woman, wringing her hands. She disappeared into the building and a moment later returned carrying a child and dragging a featherbed, which she flung to the sidewalk. Obviously, she meant to jump, or perhaps to drop the child, hoping that the featherbed would break the fall. Clutching the child, she started to climb over the railing. Amid a spray of bullets she slumped. The child dropped to the street. The woman’s lifeless body remained draped over the railing. The flames had enveloped the upper floor by now and explosions were occurring with increasing frequency and intensity. Figures appeared in windows, jumped, only to die by gunshot in mid-air or on the ground. From the third floor, two men fired a few rounds, then retreated. I turned from the window in horror, unable to watch any more. The room was now filled with the acrid smoke and stench of the burning ghetto. No one spoke.

The gunfire continued sporadically throughout the night. There were no more screams now. The crackling of dry woodwork, the occasional collapse of weakened floors were the only sounds heard in the eerie stillness that had settled over Swientojerska and Wolowa while the blazing buildings turned night into day.

All night long I stood at the window in a state of near-shock, the heat scorching my face, the smoke burning my eyes, and watched the flames consume the ghetto. Dawn came quiet and ghastly, revealing the burned-out shells of buildings, the charred, bloodstained bodies of the victims. Suddenly one of these bodies began to move, slowly, painfully, crawling on its belly until it disappeared into the smoking ruins. Others, too, began to show signs of life. But the enemy was also on the alert. There was a spatter of machine-gun fire—and all was lifeless again.

The sun rose higher over the ghetto. There was a knock on the door. I quickly moved away from the window; Dubiel moved to the door. Two German officers entered. “Anyone except your family living here?” “No, I do not harbor any Jews.” The Germans did not even bother to search the place; they went straight to the window and unslung cameras. “It’s a good site for pictures,” one remarked, “if it weren’t for those damned fires.” For a half-hour they continued their picture taking, laughing and joking about those “Jewish clowns” and their comical contortions.

When they had gone, the old woman begged me to go, too. She was terrified, crossing herself and mumbling prayers. The little girls bade me a silent farewell. Dubiel escorted me through the courtyard, the steps, and the street, all swarming with Germans.

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Afraid even to look in the direction of the ghetto, I walked quickly away, without a backward glance. Somehow, the ghetto fought on. On the fifth day of the uprising the Coordinating Committee on the Aryan side” issued an appeal in the name of the ghetto. The message was drafted and written at Zurawia 24. From there I brought the manuscript to a store which served as our “drop,” and later brought back a package of printed appeals. Written in Polish and signed by the Fighting Organization, the appeal stressed the heroism of the fighters and the ferocity of the struggle. Every home was a fortress against the Germans. The insurgents sent their fervent salutations to all those fighting the Nazis.

“We will avenge the crimes of Dachau, Treblinka and Auschwitz,” the appeal, proclaimed. “The struggle for your freedom and ours continues.” On my way back from Zoliborz with the package of printed pamphlets, I found Bonifraterska Street impassable because of the acrid smoke. Waves of intense heat rolled in from the ghetto; tongues of fire flicked hungrily across the wall at the Aryan homes. Polish firemen had mounted the roofs of the houses in an attempt to stave off the flames advancing from the ghetto. A German sentry stood by, halting pedestrians and searching them thoroughly. I turned quickly onto Konwiktorska Street where I came upon some 60 Jews—men, women and children—facing the wall, surrounded by guards with fixed bayonets. The unfortunates, including some very small children, looked gaunt and wild eyed. Yet none of them cried. Their fate was sealed.

Three days later I happened to pass the same way. A crowd of Poles was impassively staring at a roof nearby. “Some Jews broke out of the ghetto and hid in the loft of a Polish house,” one of the spectators was telling a newcomer as I came within earshot. “But the Germans found them and attacked the place. The Jews returned fire and tried to escape over neighboring roofs. Soon afterwards a tank drove through, firing broadsides. Now you can see dead Jews lying along the roof.” The burning had now gone on for two nightmarish weeks. Some areas had been reduced to smoldering ruins. The gunfire had diminished, but it had not stopped. The Germans marched into the ghetto every morning and each evening at dusk they withdrew. They worked only in broad daylight. The Stukas still circled and swooped overhead, training incendiaries on the ghetto without letup; the explosions could be heard throughout the city.

At night, however, things were quiet. Poison gas was released into the water mains and sewers to kill any Jews who might be hiding there. Gentile homes facing the ghetto along Leszno, Przejazd and Swientojerska were burned to the ground by the Germans. Among the houses that fell victim to the flames was the house of the Dubiels. Nevertheless, the revolt continued unabated. Jewish resistance continued. The Germans had succeeded in penetrating only a few outer sections of the ghetto, and had contented themselves with setting the Jewish homes afire.

Before long the admiration and excitement of the Poles over the Jewish uprising was replaced by a gnawing apprehension. “What’s next now?” the Poles wondered. “Will the Germans turn on us also?” With their pitiful assortment of arms and explosive-filled bottles our comrades in the ghetto had dared to challenge the modern, sophisticated weapons of the enemy. We on the “Aryan side” were bursting with admiration for them, but we were consumed also by a sense of guilt at being outside the ghetto, in relative safety, while they were fighting and dying. We should have been there with them, amid the roaring fires and the crashing walls. We stared into the fiery sky over Warsaw. Why was there no response from the rest of the city? Where was the help our neighbors had promised? And the rest of the world—why was it so silent?

*It is impossible to put into words what we have been through. One thing is clear, what happened exceeded our boldest dreams. The Germans ran twice from the ghetto. One of our companies held out for 40 minutes and another for more than 6 hours. The mine set in the “brushmakers” area exploded. Several of our companies attacked the dispersing Germans.*

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(Warsaw, Poland – Memorial to Mila 18: Warsaw Ghetto Uprising 1943 – J. McCracken)

*Our losses in manpower are minimal. That is also an achievement. Y [Yecheiel] fell. He fell a hero, at the machine-gun. I feel that great things are happening and what we dared do is of great, enormous importance. Beginning today we shall shift over to the partisan tactic. Three battle companies will move out tonight, with two tasks: reconnaissance and obtaining arms. Do remember, short-range weapons are of no use to us. We use such weapons only rarely. What we need urgently: grenades, rifles, machineguns and explosives. It is impossible to describe the conditions under which the Jews of the ghetto are now living. Only a few will be able to hold out.*

*The remainder will die sooner or later. Their fate is decided. In almost all the hiding places in which thousands are concealing themselves it is not possible to light a candle for lack of air. With the aid of our transmitter we heard a marvelous report on our fighting by the "Shavit" radio station. The fact that we are remembered beyond the ghetto walls encourages us in our struggle. Peace go with you, my friend! Perhaps we may still meet again! The dream of my life has risen to become fact. Self-defense in the ghetto will have been a reality. Jewish armed resistance and revenge are facts. I have been a witness to the magnificent, heroic fighting of Jewish men of battle.*



(Warsaw, Poland –Warsaw Ghetto Uprising Graves 1943 – J. McCracken)

**M. Anielewicz**

Source: Meed, Vladka. "The Warsaw Ghetto Uprising," in *Images from the Holocaust: A Literature Anthology*, by Jean E. Brown, Elaine C. Stephens and Janet E. Rubin. Lincolnwood, Ill.: NTC, 1997.

### Visas for Life

*The Japanese diplomat could either obey orders—or follow his conscience*

**David Tracey**

SEMPO SUGIHARA awoke to shouts outside the Japanese consulate in Kaunas, Lithuania. Through a window, the 40-year-old diplomat stared in disbelief at hundreds of men, women and children. Many of the men were bearded and wore long black caftans and round fur hats. Some of the people held babies or supported grandparents. Most carried all they owned in cloth-wrapped bundles. "They're Jewish refugees," a house-boy informed Sugihara. "They want you to save their lives." It was July 27, 1940.

The previous September, Germany had invaded Poland, and horrifying reports of German crimes against Jews were spreading. But what could that have to do with a minor Japanese diplomat in Lithuania? Sugihara asked for a meeting, and Zorach Warhaftig, a lawyer in his mid-30s, explained the plight of his people. Entire families were being slaughtered by the Nazis, Warhaftig told Sugihara. The refugees had managed to reach Russian-dominated Lithuania, but it was only a matter of time before war came here as well. Only one escape route remained—overland through the Soviet Union. But the Russians would never let them pass without proof that the Jews would be admitted to another country after crossing the Soviet Union. Other consulates in Lithuania were either unsympathetic or closed. Thousands of visas would be needed. "I want to help you," Sugihara said, "but I will have to ask Tokyo."

Warhaftig worried. Few countries in 1940 were willing to help homeless Jews, and Japan was about to be formally allied with Germany. Standing in the crowd that day was Yeshoshua Nishri, 20. He listened as Warhaftig gave them a report. *This is our only hope*, he thought. *Time is running out.*

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Sugihara cabled the foreign ministry in Tokyo, explaining the plight of the Jews. “I am requesting permission to issue transit visas immediately,” he wrote. Two days later the response arrived. With dismay, Sugihara read: “You are not to issue transit visas to those people who do not have a designated destination.”

That night Sugihara paced the floor until dawn. “I must do something,” he told his wife, Yukiko, who had stayed up with him. “Yes,” Yukiko said. “We have to.” She thought sadly of the “No Jews Allowed” sign at the public park. *How could people turn their hearts over to blind hate?* she wondered. The look of desperation in the eyes of the refugees—especially those with small children—had moved the young mother of three sons.

Sugihara cabled Tokyo again, explaining that the refugees would need 20 days to cross the Soviet Union. Following the boat trip from the Russian port of Vladivostok, they would have 30 days in Japan. Surely in 50 days, he argued, a final destination could be found. The answer was still no. Sugihara sent a third cable to Tokyo explaining that with a Nazi advance imminent, the Jews had nowhere else to turn. Again, his request was denied.

The choice for Sempo Sugihara was clear: he would have to obey either his government or his conscience.

SEMPO SUGIHARA always went his own way. He graduated from high school with top marks, and his father insisted that he become a doctor. But Sempo’s dream was to study literature and live abroad. On the morning of the entrance exam for premedical students, young Sugihara left home with his father’s admonition to do his best. But when the exams were handed out, he wrote his name on the top and then set his pencil down. When the test was over, he turned in a blank sheet. Sugihara entered Tokyo’s prestigious Waseda University to study English. He paid for his own education with part-time work as a long-shoreman, tutor and rickshaw-puller.

One day he saw an intriguing item in the want ads. The foreign ministry was seeking young people who wished to study abroad as a start to a diplomatic career. It seemed perfect for the young dreamer. One of only a handful to pass the demanding test, Sugihara was sent to university in Harbin, China. There he studied Russian. He also converted to Christianity. After graduating with honors, he took a job with the Japanese-controlled government in Manchuria, in northeastern China. He rose to become vice minister of the foreign-affairs department. One time when the Soviet government offered to sell a railway to the Japanese, Sugihara researched the deal. After discovering that the Soviet price was double what the railway was worth, he got the price cut in half. Such initiative soon put Sugihara one step away from becoming the minister of foreign affairs in Manchuria. But he became dismayed at the cruel way his countrymen were treating the local people. Sugihara resigned as vice minister in protest and returned to Japan in 1934.

Since he was now the top Russian-speaker in the Japanese government, foreign ministry hoped to post him to the Moscow embassy. But the Soviets remembered the railway deal and refused to allow Sugihara in. Tokyo sent him instead to Lithuania to open a one-man consulate in 1939. There he could report on Soviet activities and German war plans. Six months later, war erupted and the Soviet Union annexed Lithuania. All the consulates were to be closed. And the crowd of Jews outside Sugihara’s gate was growing by the hour.

SUGIHARA AND HIS WIFE discussed what might happen if he disobeyed orders. “It could mean the end of my career,” he said. But in the end, Sugihara knew which path he would follow. “I may have to disobey the government,” he told Yukiko. “But if I don’t, I would be disobeying God.”

Outside the consulate, Sugihara announced to the crowd, “I will issue a transit visa to everyone who wants one.”

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There was shocked silence, then an explosion of joy. Many wept in prayer. A long, disorderly line formed as people jostled for position. Since the Japanese visas were for transit only, the holder would still need to declare a final destination. Curacao, a Dutch possession in the Caribbean, was suggested. Warhaftig had obtained a written statement saying no visa was required to enter the colony.

Sugihara began issuing visas that morning of August 1. At first he asked all applicants the standard questions: Did they have travel tickets to take them beyond Japan? Did they have enough money for the trip? But when it became obvious that many of the refugees had fled with few possessions, Sugihara omitted these questions. Igo Feldblum, 12, and his family had escaped from Krakow, Poland. When it was their turn to enter Sugihara's office, one of the consul's assistants whispered a phrase to each member of Igo's family. *Banzai Nippon* (Long live Japan). With these words, Sugihara could confirm that the refugees "spoke Japanese."

Each visa took about a quarter of an hour. Sugihara skipped lunch to write as many as possible. Even so, when he finally stopped that first night, the crowds had not diminished. He worked day and night, and when the official forms ran out, he wrote more by hand. As the days went by, Sugihara began to weaken. His eyes became bloodshot from lack of sleep. "I wonder if I should stop now," he wearily told his wife one night. "Let's save as many as we can," Yukiko softly answered.

By the third week of August, Sugihara had received cables ordering him to stop. Large numbers of Polish refugees were arriving in the Japanese ports of Yokohama and Kobe, creating chaos. Sugihara ignored the orders.

By the end of August, the Soviets were demanding that the consulate be shut down. Tokyo instructed Sugihara to move to Berlin. Yet hundreds of Jews were still arriving. The pleading faces in the crowd were too much to bear. "We will be staying for one night at a hotel here," Sugihara announced. "I will issue as many visas as I can before we leave."

A crowd followed the family to the hotel, where Sugihara continued to write. The next morning, an even larger group followed Sugihara and his family to the train station. On the train, he continued to scribble frantically, but he couldn't produce enough visas for everyone. He began signing his name on blank sheets of paper, hoping that the rest might be filled in. He was still passing papers through the window as the train pulled away. "Sempo Sugihara," a man shouted down the tracks, "we will never forget you!"

CLUTCHING their precious visas, the refugees made their way east across Siberia. By the time they found themselves safely aboard a ship bound for Japan, many Jews were convinced that Sugihara's hastily penned and stamped piece of paper had somehow been blessed.

Moshe Cohen, a 17-year-old seminary student, certainly thought so. As his group started to board the ship for Kobe, Cohen watched a Russian official shove a rabbi toward two Japanese officials checking visas. When the rabbi opened his passport, the wind blew away his visa, carrying it out in a fluttering arc over the water. "We all watched, transfixed," says Cohen. "Around it flew until it landed back on the ramp, right at the rabbi's feet. He handed it to the Japanese officials, who waved him through."

In Japan, the Jews were treated without discrimination. When their transit visas expired, they were allowed to go to Shanghai to wait out the war. Curacao, it turned out, was closed to them. After the war some settled in Japan. Most of the others traveled to the United States, South America or Palestine, the future state of Israel.

SUGIHARA estimated that he wrote 3500 transit visas. Other sources say at least 6000. During the war, Sugihara headed consulates in Czechoslovakia, Romania, and Germany. Since the visas were never mentioned by his government, he thought his actions had been forgotten. In 1945 Sugihara was running the Japanese

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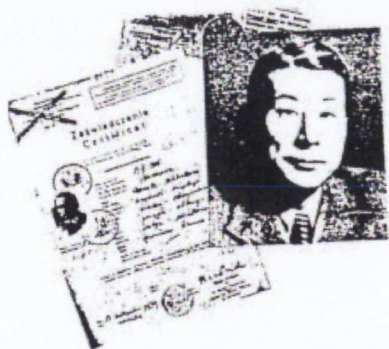
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consulate in Bucharest, Romania, when he and his family were arrested by Soviet troops and taken to a prison camp. After 21 months, the family was returned to Japan. Back in Tokyo, Sugihara was hoping to be offered in ambassadorship. Instead, the vice foreign minister asked for his resignation. The customary letter of recommendation was denied. Sugihara realized that they had remembered what he had done in Lithuania. To support his family, the career diplomat first tried selling light bulbs door-to-door. Eventually he moved to Moscow to manage a branch of a trading firm, leaving his family behind for long periods of time.

THE JEWS whose lives he saved never forgot Sugihara. Many tried to find him; their inquiries to the foreign ministry in Tokyo were fruitless. One day in 1967, Sugihara's son Hiroki received a message that an official at the Israeli embassy in Tokyo wanted to see him, it was Yehoshua Nishri, who had the family tracked through the Japanese foreign ministry alumni list. "I've been looking for your father for years," Nishri told Hiroki. "I could never forget the man who saved my life."

Hiroki said that his father was working in Moscow. "Tell him that Israel wants to honor him for what he did," Nishri said. Hiroki received a typical answer from his father: he was busy with his job and had no time for official thanks. But three months later, Nishri convinced Sugihara to come to Israel.

In Tel Aviv, Sugihara was greeted as a hero. Parties were held in his honor by the people he had saved, some of whom had gone on to play important roles in Israel's young history. Among them was Zorach Warhaftig who had helped write Israel's declaration of independence and was now minister of religious affairs. "I've always wondered," Warhaftig said, "why you did it." Sugihara replied, "I saw people in distress, and I was able to help them, so why shouldn't I?"



Sempo Sugihara (inset) with facsimiles of the visas he issued in 1940.

In 1984 Israel's Holocaust Martyrs' and Heroes' Remembrance Authority awarded Sugihara the title of "Righteous Among the Nations." Sugihara 85, was too frail to attend the ceremony, so his wife accepted the award. A park was named after him, and in 1992, Israel awarded Sugihara a commemorative citizenship. Sugihara has been honored in the United States too. Recently the Mirer Yeshiva, a religious school, celebrated its

50th anniversary in New York City. The school's entire faculty and student body—some 300 rabbis, students and family members—fled Mir, Poland, and were saved by Sugihara. The anniversary was celebrated with the establishment of the Sempo Sugihara Educational Fund to benefit young Jewish scholars. Igo Feldblum is now a physician living in Haifa, Israel. "A brave man does things which are difficult to do," he reflects. "A hero does things which seem impossible to do. He acted even though he knew he would gain nothing from it."

Sugihara died in Japan in relative obscurity in 1986. Only when a large number of Orthodox Jews showed up at his home for the funeral service did his neighbors even realize they'd been living next door to a hero.

In 1991, the Japanese government issued a belated apology to his family for firing him. His wife and sons still hear from thankful Jews who received one of Sugihara's visas. It is estimated that if the children and grandchildren of the people he saved are counted, there are tens of thousands around the world who owe their lives to the courageous diplomat. Warhaftig, who has 25 grandchildren, looks back on the experience and says, "Sempo Sugihara was an emissary of God."

### Questions for Discussion:

1. What was Sempo Sugihara's motivation for writing visas, against orders, for the Jews?
2. What did Sugihara say about his actions?



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3. Describe the effects of Sugihara's actions.
4. What does this reading reveal to you about a heroic person, honored by Israel and the United States for his moral courage in the face of grave risk?
5. We live in a world in which we have been taught to be cautious, to be skeptical even of persons asking for our help. For example, how do you think you might react to a frantic man who pounds on your door in the early evening asking to use the telephone as his cell phone is dead?

Source: Tracey, David. "Visas for Life: The Story of Sempo Sugihara." *Reader's Digest*.

#### Goodness Incarnate: The people Le Chambon

*Terrence De Pres*

*We live in an age of declining faith in human nature. Daily newspaper accounts deepen this lack of faith. A shallow evaluation of the Holocaust has only reinforced this despair. Indeed, the indifference and lack of concern by many people to Nazi actions has been emphasized. It is important to understand that this lack of caring tells only part of the Holocaust story.*

*Motivated by the desire to go beyond the "depraved" view of people, Philip Hallie's Lest Innocent Blood Be Shed is the inspiring story of a French Protestant village that decided, as a community, to shelter Jews from the Nazis. The following excerpt from an article by Terrence Des Pres, author of The Survivor: An Anatomy of Life in the Death Camp, shows that groups of people dedicated to a moral principle are capable of caring for the oppressed.*

*Ours is an age of aftermath and we live by an infernal logic. We are maimed in spirit by the brutality and suffering we witness, or we close off care and don't give a damn,...In his account of how he came to write Lest Innocent Blood Be Shed, Philip Hallie....expresses our common predicament this way: The pattern of the strong crushing the weak kept repeating itself and repeating itself, so that when I was not bitterly angry, I was bored at the repetition of the patterns of persecution. When I was not desiring to be cruel with the cruel, I was a monster—like, perhaps, many others around me—who could look upon torture and death without a shudder, and who therefore looked upon life without a belief in its preciousness.*

*...By chance, while looking through documents about the Holocaust, Professor Hallie came across a brief article about "a little village in the mountains of southern France." He began reading with the scholar's expected "objectivity," but the utter simplicity of what he read disarmed him: I saw the two clumsy khaki-colored buses of the Vichy French police pull into the village square. I saw the police captain facing the pastor of the village and warning him that if he did not give up the names of the Jews they had been sheltering in the village he and his fellow pastor, as well as the families who had been caring for the Jews, would be arrested. I saw the pastor refuse to give up those people who had been strangers in his village, even at the risk of his own destruction. Then I saw the only Jew the police could find, sitting in the otherwise empty bus. I saw a thirteen-year-old boy, the son of the pastor, pass a piece of his precious chocolate through the window to the prisoner, while twenty gendarmes who were guarding the lone prisoner watched. And then I saw the villagers passing their little gifts through the window until there were gifts all ground him—most of them food in those hungry days during the German occupation of France.*

*... What kind of community would run such immediate risk?...During the entire period of the Nazi occupation, first under the nervous eye of Vichy, then directly under Gestapo surveillance, the people of Le Chambon—about 700 villagers and 2,000 peasants from outlying farms—had used themselves to welcome,*

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hide, and keep from harm more than 2,500 refugees, most of them Jews. Under the leadership of their Protestant pastor, and with financial aid from the American Quakers, the members of this community voted to make of their homes a “city of refuge.” They would open their doors to anyone in need, and would organize their small resources for the express purpose of saving as many Jewish children as possible. They would also work with the Cimade, an underground organization run entirely by women, to smuggle Jews across the border into Switzerland. ...everything was done quietly, as if nothing were happening...rescue operations were a day-to-day business, crucial decisions were made at the level of the family by ordinary people in their kitchens. Nor was this the saga of a great leader merely, for although André Trocmé was the spiritual center of the village and a very forceful man, his power rested with the villagers, who permitted him to carry forward plans for their city of refuge. He was committed to nonviolent resistance; the villagers endorsed his view—...If Jews are to be turned in, then no Jews will be turned in. Once these conditions are understood, the thing that makes the story of this village supremely beautiful is simply that it happened.... If awareness of history has pushed us to the point of losing faith in ourselves, the case may also be...that “redemption lies in remembering.”...To know that goodness exists, like the myth of the seven just men on whose existence the existence of the human world depends, is more than knowing merely. In times as brazenly brutal as ours, it is among our deepest needs...

Professor Hallie...has reminded us...that goodness, like other constituents of human character, does not simply exist, it happens, stage by stage, decision by decision, and the best way to understand it—and thereby be blessed and inspired to faith and emulation—is to behold it in action... And so there is André Trocmé, the Huguenot pastor urging his people to be mindful of the crisis upon them, a man of mystical fervor, aggressively loving, almost explosive in his rush to save lives. And there is Magda Trocmé, as commanding as her husband...a woman who could never manage to think of herself and her friends as “heroic,” but only as human beings doing what, at that time, in that place, needed to be done. André conceived the idea of hiding refugee children in the village, and it was he who went to get help from the Quaker office in Marseilles. But Magda best sums up the spirit of the village itself: “I do not hunt around to find people to help. But I never close my door...” And it was she who said, when the first Jew abruptly appeared at the door timidly hoping for help, “Naturally, come in, and come in.”

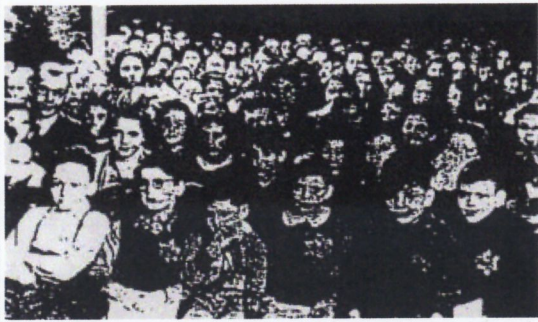
Around these central figures a small knot of active organizers gathered, those who ran the schools, those who turned *pensions* and boardinghouses into the “funded houses” that received financial support from outside the village and in which large numbers of Jewish children survived the war....Then came the villagers themselves, each with a home into which one or more refugees came, sometimes to stay, sometimes to wait until accommodations could be arranged elsewhere. And surrounding the village, there were the isolated farms where many Jews found safety and work. Connections were maintained with partisan fighters in the area. Someone...supplied blank copies of the indispensable identification cards that each refugee needed in order to pass as a villager or at least as not a Jew. And a fast voice...would call on the phone to say that a raid was coming, that the Germans were on their way for one of their “sweeps.” Goodness would seem to be contagious, for throughout the whole of this operation, even after LeChambon became known as a “nest of Jews” and the villagers lived in fear of their lives, not one person turned informer.

Individuals got arrested, got killed, but in the main the rescue mission of Le Chambon was successful...These people did not simply wake up one day in the middle of the war and decide to start saving Jews. They began at the beginning. When the Germans occupied France the villagers would not salute the Vichy flag. When loyal citizens were commanded to ring the bells of their churches to celebrate official events, no bells rang in Le Chambon. And at a time when to preach an ethic of non-violence was forbidden by law and by the Protestant Church itself, Trocmé and his fellow pastor regularly broke this law... The village was in small but active revolt long before the first Jew arrived, and when that frightened woman knocked on the Trocmés door when the point of no return came—they were ready to carry out in practice what they had already been doing in spirit.

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One of Professor Hallie's most pursued observations has to do with the impact of the Huguenot experience upon the village during the war. We tend to remember the Saint Bartholomew's Day Massacre of 1572 and forget that for most of their four centuries' residence in France the people of Huguenot faith were harassed, discriminated against, and persecuted constantly, often to the point of extreme bloodshed. To them, the "law of the land" had never been worth respecting, and when the Vichy regime started laying down new laws, this was only one more

case of law-as-abuse to which this people, this tradition, would respond as of old—with "the resistance of exile." ...The example of the Huguenot tradition in Le Chambon leads Professor Hallie to his most valuable insight. He believes...that ethical norms tend to arise from, and be clarified by, the experience of victims. Human beings under protracted pressure are best situated to see and feel...what hurts life and damages the spirit. And out of this negative moment a positive morality is born...We need only consider that although the ethic of Classical Greece, based on the celebration of strength and magnanimity, is extremely appealing, it could not save its own culture and has not entered the heart of Western morality half so much...as the combined ethic of the Jews and the early Christians— both of whom were victims....The villagers of Le Chambon knew that to be on the side of the victim is to be on the side of life, which is what morality in practice comes down to...With their Huguenot tradition to guide them, the men and women of Le Chambon were ready in advance to put their beliefs into action. Goodness happens when human beings know ahead of time that one day they will be called upon to act. Our humanity remains tragically tied to the inhumanity we oppose and endure... Goodness. When was the last time anyone used that word in earnest, without irony, as anything more than a doubtful cliché?...We can—with the example of Le Chambon to remind us—begin again to believe that decency is possible.

Source: DePres, Terrence. "Goodness Incarnate: The People of Le Chambon." *The Holocaust and Genocide: A Search for Conscience*—

*An Anthology for Students*. Furman, ed. New York: Anti-Defamation League, 1983.

#### Questions for Discussion:

1. What do you think of Madga Trocmé when she said, "I do not hunt around to find people to help, but I never close my door?" How do you react to women so actively involved in the Resistance?
2. We live in a world in which we have been taught to be cautious, to be skeptical even of persons asking for our help. For example, how do you think you might react to a frantic man who pounds on your door in the early evening asking to use the telephone?
3. In what ways did the people of Le Chambon resist the Nazis? When did they start?
4. Why do you think they resisted? Was there anything in their background that made them more apt to disobey orders? Explain.
5. Do you agree with the author that the experience of suffering helps to develop ethical values? How do you react to the author's belief that the development of principles must precede acts of goodness?
6. Does the story of Le Chambon make you feel any better about people? Explain.

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### Definitions:

**Cimade:** French underground organization made up of women who helped smuggle Jews into Switzerland

**Huguenots:** French Protestants

**Saint Bartholomew's Day:** date in 1572 when thousands of Huguenots were slaughtered by French Catholics for their religious belief.

Source: DePres, Terrence. "Goodness Incarnate: The People of Le Chambon." *The Holocaust and Genocide: A Search for Conscience—*

*An Anthology for Students*. Furman, ed. New York: Anti-Defamation League, 1983.

### Schindler's Legacy

*Elinor J. Brecher*

*Elinor J. Brecher has been a journalist with the Miami Herald. She is the author of Schindler's Legacy: True Stories of the List Survivors, from which the following excerpt is taken. Oskar Schindler was a businessman and Nazi party member who helped to save his Jewish workers from the SS. In this excerpt, Brecher provides a sketch of Schindler as a complex man whose motives in helping Jews to survive are even to this day not clearly understood.*

Adolf Hitler came to power on January 30, 1933. He soon began restricting the rights of Germany's Jews. From the first official government act of persecution on April 1 of that year—the boycott of Jewish businesses—through the 1935 "race shame" laws prohibiting sex and/ or marriage between Jews and Gentiles, the Nazis relentlessly regulated every facet of Jewish life. By 1935, 75,000 Jews had fled. After Kristallnacht—the "Night of Broken Glass"—on November 9, 1938, any Jew who didn't leave Germany was confined to a concentration camp. Thousands more crossed over to Poland, which would boast Europe's largest Jewish population on the eve of World War II: 3,300,000. By war's end, only 10 percent remained alive. The Nazis invaded Poland on September 1, 1939. They took Krakow on the sixth, then home to 60,000 Jews, 26 percent of the city's population, By year's end, Jews lost the right to attend school, keep bank accounts, own businesses, or walk on the sidewalks.

Deutsche Emailwaren Fabrik, and began turning out pots, pans, and mess kits for the German military. He had come to seek his fortune, and with Jewish slave labor, he made one.

They were tagged by a yellow Star of David. By the following April, evacuation orders would pare Krakow's Jewish community to 35,000. All this transformed Poland into the land of economic opportunity for German entrepreneurs. They swarmed the cities, snapping up forfeited Jewish firms as their Treuhanders, or trustees. One of them was a young salesman named Oskar Schindler, born April 28, 1908, in the Sudetenland. He applied for Nazi Party membership on February 10, 1939. By then, he was an agent of the German Abwehr, the intelligence. In fact, he had been jailed in 1938 as a spy by the Czechs (he was released when Germany annexed the Sudetenland). Oskar Schindler provided Polish Army uniforms to the German provocateurs who attacked a German border radio station the night before the invasion. Schindler took over an idled enamelware plant at 4 Lipowa Street in Krakow, capital of the occupation government. A Jew named Abraham Bankier had owned the plant. Schindler renamed it.

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Oskar Schindler's "Emalia" Factory, Czech Republic-  
J. McCracken

By the end of 1942, Schindler employed 370 Jewish workers, all from the Krakow ghetto. He paid their wages directly to the Nazi general government. Word quickly spread that his factory, outside the ghetto, in the Zablocie district, was a safe haven. With copious bribes, Schindler kept the SS at bay, so nobody was beaten on the job. He winked at the flurry of illegal “business” between the factory’s Jewish and Polish workers. He lied for people so they could bring in friends and relatives. Most of his “skilled” workers had no skills at all. Eventually one thousand Jews would gain sanctuary at the DEF (called Emalia by its workers). Hans Frank, the Nazi governor of the Krakow district, established the Krakow ghetto in March 1941; there were 320 residential buildings for 15,000 Jews (the rest had been driven off into the suburbs).

Transports and massacres decimated the ghetto population over the next two years. Between June and October 1942, 11,000 ghetto dwellers were sent to the Belzec death camp. Then, on March 13, 1943, *Untersturmführer* Amon Goeth liquidated the ghetto. Those who lived through it became inmates at the Krakow-Plaszow labor camp—later a concentration camp—on the outskirts of the city, under Goeth’s bloodthirsty command.

For a few months, Schindler’s workers lived in the camp barracks and marched every day to the factory at 4 Lipowa Street. At the end of their shifts, they would return to Amon Goeth’s hell, and the very real possibility of ending up dead on Chujowa Gorka, the camp’s notorious execution hill... Daily life at Plaszow proved unbearable for some people: They lost the will to live and so they died. Conditions were so bad that only internal fortitude kept people going. “You knew when people stopped washing themselves, stopped pushing themselves in the line, they were giving up,” says Cleveland survivor Jack Mintz. “They didn’t answer or ask questions. They became like zombies. If they got torn shoes, they didn’t try to find something else to put on.”

Schindler’s Emalia subcamp extracted his workers from that hell, but in August of 1944 he was ordered to reduce his workforce by about seven hundred. In September, the Emalia subcamp shut down and its remaining workers were sent to Plaszow. In October, Schindler moved his operation to a new plant at Brinnlitz, Czechoslovakia, near his hometown. A second list was drawn up, providing the nucleus of the one in circulation today. The October list consisted of three hundred original Emalia workers and seven hundred replacements for those shipped out in August.

Before Schindler’s workers got to Brinnlitz, they made intermediate stops: the women at Auschwitz, the men at a transit camp called Gross-Rosen. Memories vary, but most survivors think the men stayed about a week at Gross-Rosen. It was nightmarish, even by Plaszow standards. Chaskel Schlesinger of Chicago remembers the humiliating body searches when they arrived: “You had to open your mouth and spread the fingers and bend over and lift up your feet because you could have [something taped] on the bottom.” The men were run through delousing showers, and then, soaking wet and naked, they were made to stand outside in frigid temperatures. Brooklynite Moses Goldberg remembers a German officer on a white horse approaching the group and yelling to the guards, “Those are *Schindlerjuden!* Put them in a barracks and give them nightshirts, otherwise our hospital will be full of them tomorrow.”

Schindler’s three hundred women left Plaszow two days after his men and spent about three weeks at Auschwitz. It’s clear that he knew they would have to stop there, and that a few of the women knew it, too. However, neither he nor they realized they would languish there so long. He had to bribe their way out. In one of the most dramatic scenes in the film *Schindler’s List*, the women—stripped and shaved—are shoved into a locked, windowless room. Shower heads stud the ceiling. The Auschwitz gas chambers are no longer a secret. Suddenly, the lights go out, as someone throws a heavy switch. The women are hysterical. Then water blasts from the jets. The women survivors confirm that it actually happened. “There were old prisoners who were

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quite rough,” remembers Betty Schagrin, a Florida survivor. “They were saying, ‘You go in through the big doors and you go out through the chimney. In the shower, they waited ten minutes to panic people. We started to go crazy.’”

As awful as they looked, the women were a welcome sight to the worried men at Brinnlitz, where the copy of Schindler’s list currently circulating was drawn up on April 18, 1945. In a clunky, manual typeface, it logs the names of 297 women and 800 men, each page headed: “K.L. Gross-Rosen—A.L. Brunnlitz/ Liste der mann. Haftling [or weibl. Haftling, for the women] 18.4.45.” *Haftling* is German for prisoner. K.L. stands for *Konzentrationslager*. The only difference between the *Frauen* (women) and the *Manner* (men), is that the women are listed alphabetically. Otherwise, both read from left to right: list number, prisoner number, name, date of birth, job classification.

The April 18 list is a jumble of inaccuracies: phony birth dates—some off by decades—and altered identities. Some mistakes are intentional; others resulted from confusion or disinformation, or simple typos. There are German spellings, Polish spellings, and Hebrew transliterations into both languages.

By April 18, Janka Feigenbaum and a Mrs. Hofstatter had died of natural causes. About ten young boys and their fathers had been taken to Auschwitz soon after arriving at Brinnlitz in the fall, so they weren’t listed. Canadian journalist Herbert Steinhouse, who interviewed Schindler at length in 1949, estimates that about eighty names were added from the “frozen transport: men from Golezow, an Auschwitz subcamp, who had been locked in two sidetracked freight cars without food or water for ten days in subzero temperatures. Abraham Bankier, the enamelware plant’s original owner, appears twice, and some people who unquestionably were at Brinnlitz don’t appear at all. According to Steinhouse, Schindler also gathered in Jewish fugitives who escaped transports leaving Auschwitz, including Belgians, Dutch, and Hungarians.

All in all, the composition of the list is as much of a puzzle as Oskar Schindler’s motives, a topic of endless debate among the *Schindlerjuden*. Was he an angel masquerading as an opportunist? An opportunist masquerading as an angel? Did he intend to save eleven hundred Jews, or was their survival simply one result of his self-serving game plan? Did he build the Emalia subcamp to protect Jews or to keep Amon Goeth from interfering in his lucrative black marketeering?

“I think he was a gambler and loved to outwit the SS,” says Rena Finder of Massachusetts. “In the beginning, it was a game. It was fun at first. He joined the [Nazi party] to make money. But he had no stomach for the killing. He enjoyed the wheeling and dealing and doing outrageous things—living on the edge. But then he realized if he didn’t save us, nobody would.” Did he have a sudden change of heart, or undergo a gradual metamorphosis? It’s hard to say.

Henry Rosner of Queens, New York, claims that there was a definitive moment: “Two girls ran away to Krakow. Goeth sent two Jewish policemen and said, ‘If you don’t find them, ten OD men will be hanged.’ They found those girls. All women (were ordered) to *Appell* for hanging. Schindler came and saw Goeth shoot them two seconds before they died hanging. Schindler vomited in front of everybody. He would never be working for the Germans again, he said to me.”

In 1964, a decade before Schindler’s demise from alcoholic complications, a German television news crew caught up with him on the streets of Frankfurt and asked him the question directly. He replied, “The



Memorial at the site of Plaszow Concentration Camp, Czech Republic -J. McCracken

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persecution of the Jews under the General Government of Poland meant that we could see the horror emerging gradually in many ways.” In 1939 the Jews were forced to wear the Star of David and people were herded and shut up into ghettos. “Then in the years 1941 and 1942, there was plenty of public evidence of pure sadism. With people behaving like pigs, I felt the Jews were being destroyed. I had to help them.”

The bottom line for most is this: “If I hadn’t been with Schindler, I’d be dead.” And that’s all that matters. (It’s thought that nearly four hundred *Schindlerjuden* are still alive; about half live in Israel.) Clearly, Oskar Schindler was a sybarite, a sexually voracious, thrill-seeking dandy. He wore so much cologne that you could smell him before you saw him. Apparently he considered his sexual magnetism negotiable capital in situations where gemstones or vodka might have had a less dramatic impact. One of the Schindler women told me that a group complained to Herr Direktor about the abuses of a female camp guard at Brinnlitz. He said he would take care of things. Later, he remarked to the women that someone should have warned him about how bad the guard smelled. He seemed to have had an infinite capacity for alcohol. When he came to New York in 1957, he stayed with Manci and Henry Rosner in Queens. Manci remembers how “every single night, we got him a bottle of cognac, and in the morning, I found an empty bottle. But he was never drunk.”

One of the survivors told Steinhouse, “It’s the personality more than anything else that saved us.” Another, who hailed from Schindler’s hometown, said, “As a Zwittau citizen, I never would have considered him capable of all these wonderful deeds. Before the war, you know, everybody here called him *Gauner* [swindler].” He permitted the Jews to observe holidays (secretly) and, at Brinnlitz, to bury their dead traditionally. He got them extra food and rudimentary medical care. He accepted the frozen transport when no one else would, and, with his wife, Emilie, lavished personal attention and resources on the half-dead survivors.

According to Steinhouse, the Schindlers “never spent a single night” in their comfortable “villa” at Brinnlitz, sleeping instead in a small room at the factory, because Oskar understood how deeply the Jews feared late-night visits by the SS. It’s hard to say what was in that sort of thing for him, except the creation of goodwill, which in itself was a valuable commodity. Were his humane actions really planned to ensure that the grateful Jews would protect him after the Germans lost and support him for the rest of his life? Some people think so.

Sol Urbach of New Jersey has one theory: “Oskar Schindler, on April eighteenth recognized that everything was over, so he told somebody in Brinnlitz, ‘Make me a list of all the people who are here.’ That’s when Oskar Schindler hatched his plan of escape. There is no question in my mind that that was going through his mind. He needed this list of who survived in his camp because he was going to go to Germany and take this list into some agency.” It’s commonly believed that Schindler had far less to do with compiling the list than Marcel Goldberg, the greedy Jewish policeman. (In the film, Goldberg takes Oskar’s gold watch and cigarette case as a payoff to place Jewish workers at Emalia.) Most people who saw the movie will recall the scene in which Oskar and his faithful accountant, Itzhak Stern (played by Ben Kingsley), laboriously construct the list from their hearts and minds. In reality, it was Marcel Goldberg who controlled the list, not Stern or even Schindler. According to many survivors, Goldberg demanded payment directly from those who wanted to get on the list.

What’s definite is that seven hundred Emalia workers were sent to death camps. Some survived; others didn’t. There’s no small amount of bitterness among the former group and among the surviving relatives of the latter. After the war, some confronted Schindler, demanding to know why they had been left behind. He said he couldn’t stand over Goldberg’s shoulder keeping track all the time. When Oskar left Brinnlitz, he was accompanied by Emilie, a mistress, and eight Jewish inmates assigned to safeguard him. The group left the factory on May 8, 1945, in Oskar’s Mercedes. A truck pulling two trailers followed. The interior of the Benz—the seats and door panels—had been stuffed with valuables. The Schindlers also carried a letter, signed by some of his workers, explaining his role in saving their lives. The entourage headed southwest, first getting stuck in a Wehrmacht convoy, then halted by Czech partisans. They stopped over for the night in a town called

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Havlickuv Brod. They spent the night at the town jail—not as prisoners, but for the accommodations—then awoke to find their vehicles stripped, inside and out. They proceeded by train, then on foot.

In the spring of 1945, Kurt Klein, an intelligence officer in the U.S. Army—a German-born Jew—encountered Oskar’s traveling party near the Czech village of Eleanorenhain, on its way from Brinnlitz to the Swiss border. Klein got permits for the group to remain in the American Zone of Occupation until it could find transportation for the rest of the trip. “Nobody knew who he was at the time,” Klein has said. “They were all dressed in prison uniforms and presented themselves as refugees from a German labor camp. They didn’t let on that Schindler, their Nazi labor camp director, was in their midst, probably because they were afraid I would arrest him as a POW. They were correct, because my assignment was to interrogate and segregate Germans caught fleeing from Russian and Czech guns.” Klein (now retired in Arizona) enlisted the aid of other Jewish American servicemen to ensure the group’s safe passage to the Swiss headquarters.

When Steinhouse met Oskar, he found that the forty-year-old Schindler was “a man of convincing honesty and outstanding charm. Tall and erect, with broad shoulders and a powerful trunk, he usually has a cheerful smile on his strong face. His frank, gray blue eyes smile too, except when they tighten in distress as he talks of the past. Then his whole jaw juts out belligerently and his great fists are clutched and pounded in slow anger. When he laughs, it is a boyish and hearty laugh, one that all his listeners enjoy to the full.”

According to Steinhouse, Schindler helped American investigators gather evidence against Nazi war criminals by “presenting the occupying power with the most detailed documentation on all his old drinking companions, on the vicious owners of the other slave factories...on all the rotten group he had wined and flattered while inwardly loathing, in order to save the lives of helpless people.”

But in 1949, Oskar Schindler was “a lost soul.” Everyday life became more difficult and unsettled. A Sudeten German, he had no future in Czechoslovakia and at the time could no longer stand the Germany he had once loved. For a time, he tried living in Regensburg. Later he moved to Munich. Depending heavily on care parcels sent to him from America by some of the *Schindlerjuden*, but too proud to plead for more help. “Polish Jewish welfare organizations traced him, discovered him in want, and tried to bring some assistance even in the midst of their own bitter postwar troubles.”

A New York woman and Plaszow survivor who had relatives on the list recalls that in the summer of 1945, Schindler told her that he’d been warned to stay out of Poland, “because he’d meet the same fate as had Dr. Gross and Kerner, the OD men (Jews killed for their war crimes). He’d meet it at the hands of those who got knocked off the list.”

The Jewish Joint Distribution Committee gave Oskar money and set up the Schindlers in Argentina on a nutria ranch, where they tried raising the minklike animals. He failed. Survivors bought him an apartment in Buenos Aires, but he left Emilie in 1957 and went back to Germany. He tried running a cement plant but failed at that, too. He just couldn’t seem to adjust to the banality of life in peacetime. He visited Israel in 1962. The *Schindlerjuden* there received him like a potentate. From then on, he never lacked for support from his “children.” Before he died in 1974, he asked that the *Schindlerjuden* take his remains to Israel and bury him there. He lies in the Catholic cemetery on Mount Zion.

Whatever he was between 1939 and 1945, he has come to represent so much more than a mere flesh-and-blood mortal. He has become, in legend, what most people want to believe they themselves would become in situations of moral extremis. “Each one of us at any time, faced with the particular circumstances, has the power to stand on the side of right,” a California survivor named Leon Leyson told me. “Ninety-nine percent of the time, we simply don’t. This is an ordinary man, not a special hero with super powers, and yet he did it.” He also has allowed hundreds of men and women to answer at least part of the imponderable question: *Why*



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*did I survive and six million perish? Answer: Because of Oskar Schindler.*

### Questions for Discussion:

1. Describe Schindler in the beginning of the writing and at the end.
2. What reasons are given for Schindler's saving Jews? What does Schindler say about his actions?
3. How did he allow his Jewish workers to keep their humanity?
4. What does this reading reveal to you about the heroic person?
5. We live in a world in which we have been taught to be cautious, to be skeptical even of persons asking for our help. For example, how do you think you might react to a frantic man who pounds on your door in the early evening asking to use the telephone as his cell phone is dead?

Legacy." *Images from the Holocaust: A Literature Anthology*. Jean E. Brown, Elaine C. Stephens and Janet E. Rubin. Lincolnwood, Ill: NTC Publishing Group, 1997. (Questions edited 2015)

### What is the Best form of Resistance?

Given your own judgment about what is success or failure and your goals of resistance, which of the following are the best forms of resistance for the *katzetniks*, the camp inmates?

Indicate your viewpoint with the following symbols:

- +**: Best form of resistance
- 0**: Minimal resistance or little effect
- : Very unwise resistance

1. \_\_\_ Refuse to leave the trains upon arrival at the camp.
2. \_\_\_ Attempt individual escape from the camp ground.
3. \_\_\_ Organize an armed revolt against the S.S./guards.
4. \_\_\_ Observe religious holidays/rituals.
5. \_\_\_ Kill vicious *kapos* under the cover of night.
6. \_\_\_ Take the pistol of an SS officer while in the courtyard for roll call and shoot as many as possible.
7. \_\_\_ Organize foodstuff, clothing, and drugs for collective use in the barracks.
8. \_\_\_ Survive as best as possible until rescue by the Allied soldiers and partisans.
9. \_\_\_ Sabotage Nazi efforts by performing shoddy work.
10. \_\_\_ Become a *kapo* and shield *katzetniks* from harsher *kapos* and other SS.
11. \_\_\_ Smuggle sick inmates into "Canada" for period of recuperation.
12. \_\_\_ Organize political network to secretly coordinate *katzetnik* activities in the camp.
13. \_\_\_ Convince SS by bribery, if necessary, that incoming groups of children should be allowed to live because they would make excellent workers.
14. \_\_\_ Organize a study group.
15. \_\_\_ Refuse to participate in revolting acts demanded by SS even if suicide is required.
16. \_\_\_ Imitate identification with SS, attempt to find a place with SS and even do favors for them in attempt to obtain secret information that could warn *katzetniks* of impending Nazi action.
17. \_\_\_ Go to one's death in the gas chambers while praising the name of God.

### Definitions:

**Kapo** – inmate chosen to supervise other prisoners. Many were criminals or otherwise brutal human beings.

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*Canada*- building were the inmates belongings- clothes, valises, brushes, etc. were stored. It was sometimes possible to hide inmates among the bundles.

*Katzeniks*- inmates in the camps

Furman, Harry. "The Holocaust and Genocide: A Search, for Conscience—Anthology for Students. Harry Furman, ed. New York: Anti-Defamation League, 1983.

### Background for Lesson:

Within the ghetto or concentration camp context, the following examples constitutes a form of non-violent/ "guerilla" or religious resistance:

- Saving a piece of bread for a friend who is sick
- Praying on the Sabbath Day
- Reading books
- Organizing a school class in the ghetto
- Organizing school for children
- Performing plays or reading poetry
- Reminiscing about family memories and traditions
- Preparing for a bar mitzvah
- Making plans for the future
- Keeping a diary or a journal
- Making dolls for children
- Efforts to protect children from the horrors of reality

Yad Vashem has identified 25,271 Righteous Among the Nations- non-Jewish rescuers (Note- The Danish underground requested all of its members who rescued Jews to be listed as "1." (Yad Vashem 1).

### Instructional Activity/Procedures:

**NOTE:** This lesson is designed to be done with differentiated groups of students. However, a teacher may select a few readings and conduct them with the entire class. Flexibility due to time constraints is common in the life of today's professional educators.

#### List of Introductory Readings/Activities done in whole-class setting.

- *Resistance in the Camps*
- *Map of Jewish Resistance*
- *Resistance- Obstacles to Resistance*
- *Poems of the Holocaust*

#### Differentiated Group Readings/Activities - Resistance

- The White Rose – 1943 (German college students rebel)
- Revolt in Lachwa – 1943 (Story of a ghetto uprising)
- The Treblinka Revolt – 1943 (Armed uprising in an extermination center)
- The Warsaw Ghetto Uprising- 1943 (Survivor's story of the armed uprising)

#### Differentiated Group Readings/Activities Rescue

- Visas for Life –1940 (Japanese diplomat risks it all to write visas for Jews)

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- Goodness Incarnate- The people of Le Charbon - 1940-1944 (Village hides Jewish children)
- Schindler's Legacy – 1942-1945 (Story of rescue by Nazi war profiteer)

Note: Differentiate students by reading ability into groups *in advance*- the readings are easier and progress in difficulty, 1/A being easier, 5/C being more difficult. Length of reading is from 3-5 pages in length.

**Introduction to lesson the day before: (10-15 minutes)** Explain that the class will be studying resistance and rescue during the Holocaust. Brainstorm what “resistance” might entail. Then, introduce that there are two types of resistance during the Holocaust- Non-violent or “guerilla” resistance that is quiet, behind the scenes, sneaky, and “open” or violent resistance.

For homework, assign *Resistance in the Camps* and the *Map of Jewish Resistance*.

### Day 1-

1. **“Do Now”** – Pass out the *Poems of the Holocaust* (1940s) (3 poems, 1 song) And reading *Resistance- Obstacles to Resistance* while you take attendance, etc.  
Opening Activities- Stop students. Review the previous night’s homework as a class- *Resistance in the Camps*. Discuss the scenarios, identifying as guerilla or open resistance. Are any particularly difficult to categorize? Why? Look at the *map activity*, discuss the questions.
2. Continue with the *poems/songs* and *Resistance-Obstacles to Resistance*. Assign the reading- students can work in pairs if that is productive in your classroom. Students are to determine which factors would impact guerilla or open resistance more—or both perhaps! How are poems and songs resistance?
3. Come to consensus before the end of class. Summarize findings on the complexities of resistance during the Holocaust.

**Last 5 minutes of Class - For homework:** GROUPS: Obviously this is organized in advance. Differentiate students by reading ability into groups- the readings are easier and progress in difficulty, 1/A being easier, 5/C being more difficult. Length of reading is from 3-5 pages in length.

Each reading has questions associated and students should discuss them after reading.

**NOTE:** Depending on class size/time constraints, teachers may opt to remove several of the readings.

### Resistance

4. The White Rose – 1943 (German college students rebel)
5. Revolt in Lachwa – 1943 (Story of a ghetto uprising)
6. The Treblinka Revolt – 1943 (Armed uprising in an extermination center)
7. The Warsaw Ghetto Uprising- 1943 (Survivor’s story of the armed uprising)

# LESSON TITLE: Resistance and Rescue During the Holocaust

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## UNIVERSAL DESIGN FOR LEARNING

### Rescue

- A. Visas for Life –1940 (Japanese diplomat risks it all to write visas for Jews)
- B. Goodness Incarnate- The people of Le Charbon - 1940-1944 (Village hides Jewish children)
- C. Schindler’s Legacy – 1942-1945 (Story of rescue by Nazi war profiteer)

Tomorrow, students will briefly meet in groups to discuss the questions. Then, the class will meet and share insights about resistance and rescue.

Students should survey the questions prior to reading!

### **Day 2:** Class Discussion on Resistance and Rescue

Differentiated Groups should meet briefly to discuss the questions – 10 minutes.

As a class, the groups should report their findings to each other, sharing the stories they learned. As there are 7 groups, none need take more than 5-10 minutes, depending on the length of class time.

**Summative Assessment:** Complete *What is the Best Form of Resistance?* Activity?

Make a chart comparing the different types of resistance, including rescue.

Collect homework assignments tomorrow.

### Evidence of Understanding:

#### Formative Assessments (Action and Expression, Engagement)

- 1. Discussion questions
- 2. Map Activity
- 3. Paired or group discussions about questions
- 4. Class discussions

#### Summative Assessment

- 1. Activity: What is the Best Form of Resistance?
- 2. Creation of chart comparing different types of resistance and rescue

### Extension Activities :

Show class the scene from the film “*Escape from Sobibor\**” - “Twenty-six partners in Death”

Read the following questions. Consider each question in relation to what you viewed in the video excerpt. Complete the essay on separate paper. Answer each question separately and in the order given. Give examples to support each answer.

- 1. What is the choice given to the thirteen prisoners on the firing line?
  - a. Describe how the chosen prisoners react.
  - b. Describe the reaction of the prisoners not chosen.
- 2. Why do you think the one man walks forward to join the group?
- 3. Explain the “bonding” of the twenty-six.

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4. What is the final cry of the man who “resists” until the very end?
5. Explain why this is meaningful to all the prisoners.
6. Explain why this is a “choiceless choice.”

The film is available on Youtube at <https://www.youtube.com/watch?v=7Icp624jWAI>

\**Escape From Sobibor* is appropriate for mature high school classes if one has the time to show it in it's entirety.

#### **Source:**

“Twenty-Six Partners in Death,” (Anonymous). A Classroom activity based upon the reading or viewing of *Escape from Sobibor*

#### **Works Cited:**

"The Righteous Among The Nations." *Statistics*. Yad Vashem, 1 Jan. 2015. Web. 2 Mar. 2015. <<http://www.yadvashem.org/yv/en/righteous/statistics.asp>>.

# **LESSON TITLE: Impact of Genocide on Lives**

**Grade Level/s: 9-12**

## **UNIVERSAL DESIGN FOR LEARNING**

### **NEW JERSEY STUDENT LEARNING STANDARDS:**

#### **Reading:**

**RH 1** Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

#### **Social Studies:**

**6.1.12.D.2.b-** Explain why American ideals put forth in the Constitution (i.e., due process, rule of law, and individual rights) have been denied to different groups of people throughout time.

**6.1.12.A.11.e-** Assess the responses of the United States and other nations to the violation of human rights that occurred during the Holocaust and other genocides.

**6.1.12.D.11.d-** Compare the varying perspectives of victims, survivors, bystanders, rescuers, and perpetrators during the Holocaust.

**6.1.12.D.11.e-** Explain how World War II and the Holocaust led to the creation of international organizations (i.e., the United Nations) to protect human rights, and describe the subsequent impact of these organizations.

**6.1.12.D.14.e-** Evaluate the role of religion on cultural and social mores, public opinion, and political decisions.

**6.2.12.A.5.d-** Analyze the causes and consequences of mass killings (e.g., Cambodia, Rwanda, Bosnia-Herzegovina, Somalia, and Sudan), and evaluate the responsibilities of the world community in response to such events.

**6.2.12.A.5.e-** Assess the progress of human and civil rights around the world since the 1948 U.N. Declaration of Human Rights.

**6.2.12.A.6.d-** Assess the effectiveness of responses by governments and international organizations to tensions resulting from ethnic, territorial, religious, and/or nationalist differences.

#### **English Language Arts Standards – Speaking, Listening, Informational Texts,**

**CCSS.ELA-Literacy.RI.9-10.1**

Accurately cite strong and thorough textual evidence, (e.g., via discussion, written response, etc.) and make relevant connections, to support analysis of what the text says explicitly as well as inferentially, including determining where the text leaves matters uncertain.

**CCSS.ELA-Literacy.RI.9-10.2**

Determine a central idea of a text and analyze how it is developed and refined by specific details; provide an objective summary of the text.

**CCSS.ELA-Literacy.SL.9-10.1.a**

Come to discussions prepared, having read and researched material under study; explicitly draw on that preparation by referring to evidence from texts and other research on the topic or issue to stimulate a thoughtful, well-reasoned exchange of ideas.

**CCSS.ELA-Literacy.SL.9-10.1.b**

Work with peers to set rules for collegial discussions and decision-making (e.g., informal consensus, taking votes on key issues, presentation of alternate views), clear goals and deadlines, and individual roles as needed.

**CCSS.ELA-Literacy.SL.9-10.1.c**

Propel conversations by posing and responding to questions that relate the current discussion to broader themes or larger ideas; actively incorporate others into the discussion; and clarify, verify, or challenge ideas and conclusions.

**CCSS.ELA-Literacy.SL.9-10.1.d**

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

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## UNIVERSAL DESIGN FOR LEARNING

### College and Career Readiness- Anchor Standards- Reading

CCSS.ELA-Literacy.CCRA.R.2

Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.

CCSS.ELA-Literacy.CCRA.R.6

Assess how point of view or purpose shapes the content and style of a text.

### Key Questions/Issues Addressed:

- How was life lived in Armenia, Rwanda, and/or the Balkans prior to the genocide occurring?
- Identify tactics utilized during the genocide(s), comparing and contrasting.
- Describe how the genocide impacted the lives of individuals during the conflict(s).

### Lesson Goals/Objectives:

- By examining life prior to the beginning of the conflict(s), students will identify the elements of society that were lost/destroyed as a result of the genocide(s).
- Students will identify tactics utilized by perpetrators against their victims, comparing and contrasting as appropriate.
- Students will examine and describe how the genocide(s) impacted the survivors.
- Students will analyze the common beliefs of survivors about justice, forgiveness, and the future.
- Students will explore moral dilemmas that people were forced to contend with during the genocides.
- Students will analyze acts of rescue and assistance.

### Key Terms:

- **Genocide:** “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 to prevent births within the group;
  - e. Forcibly transferring children of the group to another group. (Ratner, 29)

#### Armenia

- **Apostolic Orthodox Church-** Armenian Christian church, founded in the 4<sup>th</sup> century by Apostles Bartholomew and Thaddeus; it has much in common with the Western Catholic Churches and Eastern Orthodox Churches.
- **Gendarmes -** an Ottoman governmental armed security and law enforcement force of military nature.

#### Rwanda

- **Genocidaires** – perpetrators of the genocide against the Tutsi in 1994.
- **Inkotanyi** – Nickname of the Tutsi rebel militia; “enemy of Rwanda”
- **Interahamwe** – Youth militia that helped commit the genocide against the Tutsi in 1994.
- **Inyenzi** – cockroaches; a derogatory term Hutu used for the Tutsi.
- **Mille Collines Hotel** – Large hotel in Kigali, Rwanda made famous after 1,268 people took refuge inside the building during the Rwandan Genocide of 1994. The story of the hotel and its manager at that time, Paul Rusesabagina, was used as the basis of the film *Hotel Rwanda*.
- **President Juvenal Habyarimana-** 3<sup>rd</sup> President of Rwanda, 1973-1994, dictator who is rumored to have utilized election fraud; his assassination by blown up plane ignited ethnic tension resulting in the

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90 day Rwandan genocide where 800,000 Tutsis were murdered.

### Balkans

- **Arkan's Tigers:** A volunteer paramilitary militia that found for Serbia in Croatia from 1991-1995 committing genocidal actions under the leadership of Željko Ražnatović. He was charged with crimes against humanity by the International Criminal Court for the Former Yugoslavia, but in 2000, was assassinated prior to trial.
- **Ethnic cleansing** – term coined by Serbian forces in 1991 describing their actions against non-Serbs in Croatia and Bosnia 1991-1995 which included forced expulsion, rape, execution, and internment; the mass expulsion or killing of members of an unwanted ethnic or religious group in a society.
- **Ferhadija** – Formerly located in the town of Banja Luka, Bosnia, a beautiful mosque built in the 16<sup>th</sup> century.
- **Omarska Camp**– Spring 1992 internment camp run by Bosnian Serb forces, set up for Muslim and Croat men and women, characterized by rape, torture and killings. Hundreds died of severe beatings, punishment and starvation. The ICTFY found several individuals guilty of crimes against humanity.
- **Trnopolje Camp** - Spring 1992 – a staging area for deportation of 30,000 Bosnian Muslim elderly, women and children; As a camp or ghetto, run by Bosnian Serb forces, characterized by rape, torture and killings. Severe beatings, punishment and starvation occurred, and ninety died. The ICTFY found several individuals guilty of crimes against humanity. Crimes in Trnopolje was included in the ICTY's indictment of Serbian President Slobodan Milošević. He died before his trial could be completed.

### Options for vocabulary activities:

1. Offer audio version of text to student (**Representation, Engagement**)\*
2. Provide opportunity to make notecards and reinforce through vocabulary games (**Representation, Action and Expression, Engagement**)\*
3. Display terms ahead of time on WORD WALL to activate interest (**Representation, Engagement**)\*
4. Offer graphic organizers to categorize for sorting terms (**Representation, Action and Expression, Engagement**)\*
5. Provide digital games to reinforce meaning such as JEOPARDY or CROSSWORD PUZZLES (**Representation, Action and Expression, Engagement**)\*

**Materials – Provided: (Text may also be provided in audio form.) (Representation)\***

Armenian Genocide

### History of the Armenian Genocide

J. McCracken

The rise of the Ottoman Empire coincides with the fall of the Byzantine Empire, occurring from roughly the 12th to 14th centuries. The Armenians were one of many ethnicities living in the vast Turkish Ottoman Empire, which included Arabs, Jews, Greeks and Protestants. Armenians were permitted to practice their Christian faith, while paying a “non-believers” tax (history.com 1). Many Armenians lived in cities and were merchants and industrialists, while some remained in the countryside as herders and farmers (Kifner 1). They tended to be educated and somewhat wealthier than their Turkish counterparts and generally were thriving (History.com 1).

By the end of the 19<sup>th</sup> century, Sultan Abdul Hamid II, already a suspicious man, was horrified by an Armenian led campaign for increased political and legal rights. Between 1894-1896, state-sanctioned pogroms took place, sacking Armenian villages and cities. Hundreds of thousands of Armenians were



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murdered (History 1).

In 1908, a new government rose to power, reformers who became known as the “Young Turks.” They sought to establish a more constitutional government (History 1). Hopeful at first, the Young Turks proved to be intensely nationalistic, in that they wanted to “Turkify” the empire (History.com 1). In 1913, a group of three men came to wield dictatorial power; Mehmed Talaat, Ismail Enver and Ahmed Djemal. They would develop and implement the plan for genocide against the Armenians (Historyplace.com 1).

This triumvirate disarmed the entire Armenian population under the pretext that the Armenian Christians were naturally sympathetic toward Russian Christians. Every last rifle and pistol was forcibly seized, with severe penalties for anyone who failed to turn in a weapon (Historyplace 1).

World War I began in August 1914, with the Ottoman Empire allying with Central Powers, German and Italy against the Allies, Britain, Russia and France. Quickly, the Ottomans met the Russians in the Battle of Sarikemish, hoping to hold the city of Baku. It proved a disaster for the Turks (Kifner 1). Easy scapegoats, Armenians were blamed for assisting the enemy. They were portrayed as traitors, spies, and as a danger to the war effort. On April 24, 1915, the government’s Committee of Unity and Progress transmitted coded telegrams of extermination orders to all provincial governors throughout the empire (Kifner 1). They arrested approximately 300 Armenian politicians, community leaders, educators, writers, clergy and dignitaries who were briefly jailed, tortured, then hanged or shot (historyplace 1).

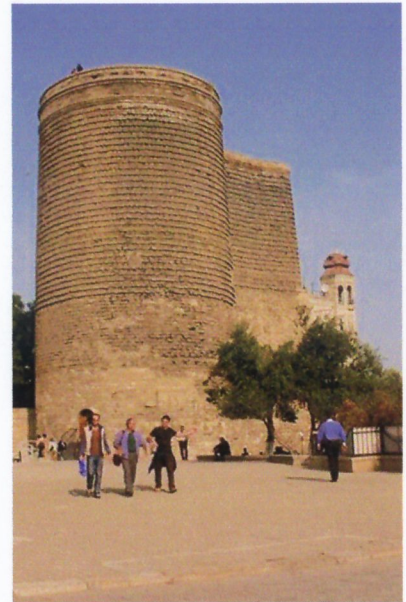
The government next turned their attention to the elderly, women and children. On very short notice, they were told they should pack a few of their things and be ready to leave within the hour (historyplace 1). Instead, they were sent on death marches through the Syrian desert with no food and water. If they ran toward a source of water, they were killed. Frequently, the marchers were stripped naked and forced to walk under the unrelenting sun until they died of exposure. People who stopped to rest were shot. Occasionally, they were dumped into mass graves. It is estimated that 75% of the Armenians killed, died on these death marches (Historyplace 1).

“Killing squads” were formed to carry out “the liquidation of the Christian elements” (History.com 1). These killing squads were often made up of felons, and other brutal ex-convicts. *“They drowned people in rivers, threw them off cliffs, crucified them, and burned them alive. In short order, the Turkish countryside was littered with Armenian corpses”* (History.com 1).

Far and wide, the landscape was covered with decomposing corpses. Mehmed Talaat was forced to address the issue sending a coded message to all provincial leaders: “I have been advised that in certain areas unburied corpses are still to be seen. I ask you to issue the strictest instructions so that the corpses and their debris in your *vilayet* are buried.” (historyplace.com 1)

Children were subject to kidnapping, as they were permitted to convert to Islam to be reared with Turkish families. This resulted in many completely losing their Armenian identities. Women were raped and forced to join Turkish “harems” or to serve as slaves. Muslim families moved into the abandoned houses of the deported Armenians and seized their property (Miller 69).

Western diplomats, journalists, and missionaries witnessed the genocide against the Armenians. Many



“Old City” of Baku today in Azerbaijan

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succeeded in creating widespread wartime outrage in the West. Shortly before the war had ended in 1918, the Young Turk triumvirate; Talaat, Enver and Djemal, abruptly resigned their government posts and fled to Germany where they had been offered asylum.

After the war, the people of the Ottoman Empire learned about the extent of the persecutions against the Armenians. Hundreds of political and military leaders were arrested and accused of war crimes. On August 19, 1920, the Sevres Treaty was signed. In Article 228, the Allies were given the right to punish the guilty Turks. Article 230 stated that Turkey had an obligation to hand over suspects to the Allies. Trials were held and Enver, Talaat and Djemal and a range of other leading figures within the Young Turk Party were sentenced to death in absentia (Historyplace.com 1). In 1922, when the genocide was over, there were just 388,000 Armenians remaining in the Ottoman Empire. To this day, the Turkish government denies any systemic genocide against the Armenians occurred.

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#### A. Armenian Genocide- Life Before the Genocide

Sharon Eurejian was a 17 year old girl living in a town called Hadjin. It had approximately 20,000 people. A patriarchal society, Grandpapa and Papa ran the family, while Grandma ran the home. Sharon's father was a doctor who treated many Turkish patients. He was highly respected in the community. Her family was fairly well-off as evidenced by the family kitchen. Large, it was separated from the rest of the Eurejian home. Their pantry was stocked with food during the summer to ensure an adequate supply for winter. Like her mother, Sharon was an excellent cook, often made "kata" (a sweet bread) on the "tonir" (central fireplace). Her little sister just loved her kata! Like most Armenian houses, it had a courtyard in the center with fruit trees, a well, and a fireplace to heat water during the winter.

Her grandparents, parents, brother, sisters and an uncle all lived together in their family home. It has always been so, generations of Eurejians living together in Hadjin. Other relatives visited often, especially during the long, cold winters. Their stories are so much fun and entertaining, passing the long nights sitting around the tonir (a sunken fireplace). There has been harmony between the Armenians and Turks in Hadjin for some time now.

Describe life for the Eurejian family by writing an essay to describe daily living experiences or by using presentation software to tell their story. (**Action and Expression, Engagement**) \*

Listen to the other students in class—and help summarize life for a typical Armenian family before the 1912.

#### Options for additional activities:

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1. Provide graphic organizers (some partially filled in) for students to record information shared during discussion (**Representation**, **Action and Expression**, **Engagement**)\*
2. Accept a pictorial summary (**Representation**, **Action and Expression**, **Engagement**)\*
3. Provide the text, simplified text, as a visual assist for students (**Representation**, **Engagement**)\*

### B. Armenian Genocide- Life Before the Genocide

Araxie Arslanian is a 24 year old, married to a tailor, Toros, who sews clothes for a power “Pasha” in the town of Konia. Many Turkish neighbors are good people who make the Arslanian’s 2 year old daughter, Mayreni, laugh. Araxie’s husband, mother (who *really* runs the household), her father, Yacoub, sister Mairig, and Mayreni, live in a modest home, with several cousins and aunts. This large extended family and neighbors often sit around on colorful cushions called “minders” playing games, cards, and eating grapes, raisins, or the traditional favorite- madzoon (home-made yogurt). The Apostolic Church is the center of their cultural lives, the seasons of the year marked by holidays. Laughter is often heard coming from the Arslanian home.

Some stories that are shared are not all fun recalling when the Arslanian family lived in Marash. While life in Konia is very pleasant, the elders remind Araxie of the massacres of the Armenians back in 1896. Grandfather Topalian, Araxie’s mother’s father, had been killed returning from working in the vineyards. The Turks had cut off his face! However, most of the stories that are told are less severe, bringing back tales of the generations and pleasant family memories.

Describe life for the Arslanian family by one of the following:

#### Options for additional activities:

Listening to the other students in class—and as a group, summarizing life for a typical Armenian family before the 1912.

1. Your group will present to the class your summary. (**Action and Expression**, **Engagement**) \*
2. Writing a short essay describing life for a typical Armenian family before 1912. (**Action and Expression**, **Engagement**) \*
3. Tell the story of the daily life for a typical Armenian family before 1912 in digital format. (**Action and Expression**, **Engagement**) \*

### C. Armenian Genocide- Life Before the Genocide

Shavash Topazian’s family lives in Van in the Ottoman Empire. She is a child, approximately nine years old. Her father is a respected stone mason, so unlike most homes, which are made of mud bricks and wood, the Topazian home is constructed of stone. Central in the home is the tonir (a sunken fireplace) that keeps them warm under woolen blankets during the winter months. The usual fuel is animal dung. Furniture is rare but the Topazian have a low table, on which they play cards while Grandma and mama knit. They are a proud family, part of their “loyal millet” or citizen group, as the Ottoman Empires divides people into groups or “millets” according to religion or economic status (Miller 56-57).

Each member of the Topazian family also is assigned chores to do. Her father and brother hunt, which adds to their diet. Meat is very scarce in Van. Sharvarsh milks the cows and helps to make cheese. Shavarsh likes to help her mother prepare a delicacy called “bekmez” or molasses grapes for the winter. They are so delicious! The grapes are dipped into the molasses and placed in earthenware jars. They remain perfectly preserved for the entire winter and taste so good! Grandma cooks over the “tonir” and makes a savory pilaf eggs with onions and olives with cheese sprinkled on top, sort of like an omelet with rice. It makes Shavash’s mouth drool in anticipation! Everyone just loves Grandma’s cooking.

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Shavash has recently been studying music at school. School is not mandatory and the family scrapes together tuition to pay for their children to attend. Poor children are unlikely to attend. The Topazian children's school is sponsored by the Apostolic Church, with boys and girls segregated by seating. Each child brings a log of wood with them to school to feed the fireplace to keep warm. They learn Turkish as well as Armenian (Miller 58).

Describe life for the Topazian family.

Listen to the other students in class—and help summarize life for a typical Armenian family before the 1912.

### Options for additional activities:

1. Provide graphic organizers (some partially filled in) for students to record information shared during discussion (**Representation**, **Action and Expression**, **Engagement**)\*
2. Accept a pictorial summary (**Representation**, **Action and Expression**, **Engagement**)\* Provide the text, simplified text, as a visual assist for students (**Representation**, **Engagement**)\*

### D. Armenian Genocide- Life Before the Genocide

Isabel Sulahian is a seamstress from Kaiseri. A widow, her husband was killed in the Adana massacre of 1909. Men were rounded up and shot, others took refuge in a church and were burned to death.

A widow, Isabel works to support her young children. As usual, they were the long shifts while Isabel wears baggy trousers that reach her ankles. These garments are made of wool. Isabel is hoping she can give her little ones cotton or linen garments for Christmas this year, as the wool is itchy. Whether or not they get the new clothes will depend on how much business she gets from the Turks of Kaiseri. Several Turkish wedding are being planned. In the past, Isabel and her husband had attended the Turkish wedding of friends, so she is well aware of the style of dress they prefer.

In their modest home, made of mud-brick and wood, there is little furniture say for the loom. Cushions and blankets are used for comfort, with meals taken around the “tonir” (sunken fireplace). They sleep on woolen mattresses with a comforter. In the courtyard, there is a well for water. Each Sunday, they attend the Apostolic Church (with similarities to the Roman Catholic and the Russian Orthodox Churches), the center of their cultural life.

Isabel's in-laws, the Sulahians, are supportive of her as family is a core value to the Armenians. Her father-in-law often takes her sons on fishing trips to the Euphrates River. On their return, they celebrate and cooked the fish on the tonir, celebrating their good luck. Meals include yogurt, fruits and some grains.

Describe life for the Sulahian family.

Listen to the other students in class—and help summarize life for a typical Armenian family before the 1912.

### Options for additional activities:

1. Provide graphic organizers (some partially filled in) for students to record information shared during discussion (**Representation**, **Action and Expression**, **Engagement**)\*
2. Accept a pictorial summary (**Representation**, **Action and Expression**, **Engagement**)\*
3. Provide the text as a visual assist for students (**Representation**, **Engagement**)\*

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#### **E. Armenian Genocide- Life Before the Genocide**

Khoren Megerdichian lives in Jibin in the Ottoman Empire. He is the seven year old son of a farming family. His father's business partner is a Turk named Yashar. They live in a two-story home, where their animals, cows, chickens, and a horse, live on the ground level stable, while the family occupies the three rooms above it.

Khoren's older brother and sisters are often allowed to stay up at night listening to stories told by father about his childhood, or his parents, or aunts and uncles. Sometimes, the family will play cards for apples while the women spin wool, knit, or work the loom. They all wear long shifts or baggy trousers (men and women), and cover heads, mostly to keep warm.

Khoren just loves spiced apples, "Khundzor," or any "anoushabor" (sweet dessert), so he often pleads to play too! Since they have cows, they can make cheese and madzoon (yogurt). They would work to stock the pantry full, so they would have enough to carry them through the cold winter (Miller 54-56).

Khoren often helped his Grandmother to preserve tomatoes and peppers by digging a hole in the ground in a spot protected from the rain. These vegetables will be preserved until winter, when the frost comes. Khoren's favorite treat is called "rolif," which consists of walnuts dipped into a thick grape sauce. Delish (Miller 59)!

Describe life for the Megerdichian family.

Listen to the other students in class—and help summarize life for a typical Armenian family before the 1912.

#### **Options for additional activities:**

1. Provide graphic organizers (some partially filled in) for students to record information shared during discussion (**Representation**, **Action and Expression**, **Engagement**)\*
2. Accept a pictorial summary (**Representation**, **Action and Expression**, **Engagement**)\*
3. Provide the text, simplified text, as a visual assist for students (**Representation**, **Engagement**)\*

#### **F. Armenian Genocide- Life Before the Genocide**

Minas Minasian and his family live in a town called Baghche, which is a suburb of a larger city, Adana in the region of Cileasia. He is a thirteen year old boy with many siblings, and they attend the local school, which is sponsored by the Apostolic Church. The Apostolic Church is Eastern Orthodox, but has some similarities with the Roman Catholic Church too. Boys and girls are segregated at school by benches. Minas speaks and reads Armenian and is also learning Turkish. Mina's favorite subjects are mathematics and writing.

The Minasians evenings are spent in a three-room house with all his extended family. His grandfather heads the household, but it is Grandma who runs the family! Mina's brother's new wife is not allowed to speak yet—Shh! She cannot until she has had her first child, who should be born in the spring. Then, she will have some status in the family. Minas thinks she is nice, at least so far. It will be nice to have a new baby in the family!

At night, Papa tells stories as the rest listen, as the little ones fall asleep early. The older children stay up later, enjoying snacks like raisins, with the adults (Miller58).

Sometimes Grandpa reminds them of the bad times, of the massacres of 1909. Turkish soldiers arrived, and Armenians fled into the church for refuge. The Turks poured gasoline on the roof and set fire; Armenians were burned to death. Those who "made a run for it" out the front gates where shot at. Many were orphaned

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that night.

It is Grandma who breaks bread, a large pancake that is about a quarter-inch thick and one-and-a-half feet in diameter! Mama serves soup, pilaf and madzoon (yogurt) round out a typical meal, served with only wooden spoons to eat with. After the blessing, everyone tears off a bit of bread and digs in! (Miller 57)

Describe life for the Minasian family.

Listen to the other students in class—and help summarize life for a typical Armenian family before the 1912.

#### Options for additional activities:

1. Provide graphic organizers (some partially filled in) for students to record information shared during discussion (**Representation**, **Action and Expression**, **Engagement**)\*
2. Accept a pictorial summary (**Representation**, **Action and Expression**, **Engagement**)\*
3. Provide the text, simplified text, as a visual assist for students (**Representation**, **Engagement**)\*

#### G. Armenian Genocide- Life Before the Genocide

Souren Sarkissian's family is from a town called Darman. As his family is fairly well-off so they can pay tuition for all six their children to attend the local school, run by their Apostolic Church (similar to Russian Orthodox Church with elements of Roman Catholicism) (Miller79).

Their home was made of stone and two stories tall with a stable in the back and a courtyard with well. With several rooms, the family had separate sleeping quarters and a separate kitchen. The central room with the "tonir" (central fireplace) is where the women and children sit on colorful cushions called "minders" upstairs while the men chat downstairs. Souren's father heads the family, often reading the Bible stories to the family as they gather about the "tonir" (central fireplace) in the evening.

Outside, they have a stable for their horses as they all enjoy riding.

At Christmas, Easter and on Saint's Days, there are celebrations and a lot of really delicious food! Souren's many relatives meet, joke, and play card games, laughing together. The year is punctuated by religious holidays according to the Apostolic Church, the center of the Armenian cultural life (Miller 54-56).

At Christmas, the favorite delicacy are the "bekmez" – the molasses grapes that were prepared last summer. Thawed, they are rinsed and this rinse becomes a juice-like drink, enjoyed by all. At Easter, the family dyes eggs. On holidays such as these, meat is prepared by Grandma, mother and all his sisters. Souren is ten years old and happy to have a large, extended fun family. But, his sisters can also be annoying!

Describe life for the Sulahian family.

Listen to the other students in class—and summarize help life for a typical Armenian family before the 1912.

#### Options for additional activities:

1. Provide graphic organizers (some partially filled in) for students to record information shared during discussion (**Representation**, **Action and Expression**, **Engagement**)\*
2. Accept a pictorial summary (**Representation**, **Action and Expression**, **Engagement**)\*Provide the text, simplified text, as a visual assist for students (**Representation**, **Engagement**)\*
3. Provide the text, simplified text, as a visual assist for students (**Representation**, **Engagement**)\*

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#### H. Armenian Genocide- Life Before the Genocide

Sarkis Konsulian is from the small village of Kharpert. His family rents a three-room home from a Kurdish gentleman. On the bottom floor, Sarkis keeps a cow and some horses in a stable. The cow provides milk, cheese, and “madzoon,” a yogurt for them. The family members sleep on the second floor. Sarkis’s father is a peasant, who works hard chopping wood. His mother cleans the homes of wealth Armenians. They do not have it easy, but they are all hard workers.

During the day, they roll up their wool blankets to make room. Sarkis’s mother and sisters wash their clothes in the nearby river, hanging them on rocks to dry in the gentle sun. The center of family life revolves around the tonir- the fireplace. Grandma cooks everyone’s favorite dishes, such as “toorshi” a specially prepared vegetables, on it. Meat is rare, but perhaps Grandpa may catch some wild birds or fish? (Miller 56-57)

Mama does not cook, but weaves at the loom, making the family’s clothing, consisting of long shifts, or baggy pantaloons (men and women). In the evenings, the Konsulian family enjoys eating and retelling funny stories around the “tonir” (central fireplace).

Some of their stories are not pleasant, however. Sarkis’s great-uncle was killed in the pogrom of 1896, and the family remembers this. They rounded up all the village leaders and young men and executed them! The Konsulians remain wary of Turks. But, most of their lives revolved around family and their church, the Apostlic Church. Holiday celebrations, such as Christmas and Easter are greatly anticipated.

Describe life for the Konsulian family.

Listen to the other students in class—and help summarize life for a typical Armenian family before the 1912.

#### Options for additional activities:

1. Provide graphic organizers (some partially filled in) for students to record information shared during discussion (**Representation**, **Action and Expression**, **Engagement**)\*
2. Accept a pictorial summary (**Representation**, **Action and Expression**, **Engagement**)\*
3. Provide the text, simplified text, as a visual assist for students (**Representation**, **Engagement**)\*

#### I. Armenian Genocide- Life Before the Genocide

Merze has been the home of Anaguel Ajemian and her family for generations. Anaguel is a six year old girl. Her brother is a twenty year old man, who joined the Turkish army three years ago. He is looking forward to a promising career. He does not remember his father, who was murdered in the massacre of 1895. His mother told him that a Turk hit his father in the chest with a hatchet, causing his death. Nevertheless, he is a loyal young man and wants to serve his country.

Anaguel is good with animals as the family has always had donkeys, chickens and horses. Her brother’s fiancée, Mariam, lives nearby. Her family is Armenian, of course—they do not marry outside their ethnic group. Mariam is busy readying herself for marriage by filling her dowry chest with colorful cushions called “minders” that are featured in all Armenian homes. She also had earthen (clay) pots, and a loom, so that she can make cloth. She sews beautiful clothing, long shifts and baggy trousers that reach the ankle, for both men and women (Miller 57).

Mariam has been cooking along side her mother since she was seven, preparing special yogurt dishes “madzoon” and “paghash” (flaky layered bread). And, Mariam is a brilliant rug weaver too. Anaguel and

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Mariam plan to marry shortly and hope to begin their family. A new member of the Ajemian family, after Mariam has her first child, she will have more status living among them.

Describe life for Anaguel and Mariam and the Ajemian family.

Listen to the other students in class—and help summarize life for a typical Armenian family before the 1912.

#### Options for additional activities:

1. Provide graphic organizers (some partially filled in) for students to record information shared during discussion (**Representation**, **Action and Expression**, **Engagement**)\*
2. Accept a pictorial summary (**Representation**, **Action and Expression**, **Engagement**)\* Provide the text, simplified text, as a visual assist for students (**Representation**, **Engagement**)\*
3. Provide the text, simplified text, as a visual assist for students (**Representation**, **Engagement**)\*

#### J. Armenian Genocide- Life Before the Genocide

Esther Apelian lives in Palu with her husband and a daughter, Nartouhie. Nartouhie is six years old and has a very close friend named Saide, who is a Turk. Saide's father is an official in the local government, a Kaymakan, or the equivalent of "Mayor." The Apelians have gotten along very well with the local Turk population (Miller 70).

Esther's father is a shopkeeper, whose father ran the shop before him. At home, Esther always speaks Armenian, but at their shop, they speak Turkish. Esther's family must play a penalty tax for not attending the local mosque, as they belong to the Christian "millet" or group. It doesn't seem fair to Esther, but this is always the way it has been. The Apelians' are very active in their local Apostolic Church, which is similar to the Greek or Russian Orthodox Churches. They are very religious, often observing Saint's days as well as Christmas and Easter. To celebrate the holidays, Esther cooks very special foods that her family enjoys, sharing with her neighbors, Turkish and Armenian. Nartouhie's favorite are her mother's "halvah," a sweet paste dessert.

Describe life for the Apelian family.

Listen to the other students in class—and help summarize life for a typical Armenian family before the 1912.

#### Options for additional activities:

1. Provide graphic organizers (some partially filled in) for students to record information shared during discussion (**Representation**, **Engagement**, **Action and Expression**)\*
2. Accept a pictorial summary (**Representation**, **Engagement**, **Action and Expression**)\*
3. Provide the text, simplified text, as a visual assist for students (**Representation**, **Engagement**)\*

#### K. Armenian Genocide- Life Before the Genocide

Kerork Voskerichian is a particularly pious man, who attends the Apostolic Church, which is similar to the Greek or Russian Orthodox Churches. Kerork and his siblings are accompanied by their parents and help make up the 400-500 pious Christian people who gather to services each week. The Armenian community calendar revolves around the Church seasonal holidays that everyone looks forward to celebrating.

Caravans often pass through their town of Urfa on their way to the larger city of Severg, so Urfa is a busy town with many shops and stores. Many are run by Armenian fairly well-off families, others by Turks. Women and children, including the Voskerichian clan, gather daily at the local well and draw water for their



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homes. Mother chats with her friends every day, some Turks. It is the place where they socialize and discuss the latest rumors. Kerork and the other children are heard singing songs in Armenian as they do their chores that include sweeping the stoops and taking care of the cows, chickens and horses.

Back home, breakfast at the Voskerichian's consists of tea, "paghash" (a tasty flaky layered bread), madzoon (yogurt) and homemade cheese. They sit on the floor around a low table or bench, and enjoy their meal together after the blessing. Grandpa tells stories, many happy, but some recalled the Urfa massacre of 1895, when Armenians sought refuge in the church, only to be burned alive. Grandma had gone to the church shortly thereafter, finding the shawl her father had tied about his waist in the ashes.

Before sleep, on wool mattresses and comforters placed on the floor, Papa would read from the Bible, especially on Saints' days. On Easter, they would dye eggs as Korork and the other children just loved it.

Often as a child, Kerork's father would take his sons up hiking at Mt. Saint Hovhannes. The air up there was so fresh and the view looking down on Urfa and Severege was so beautiful!

Describe life for the Voskerichian family.

Listen to the other students in class—and help summarize life for a typical Armenian family before the 1912.

#### Options for additional activities:

1. Provide graphic organizers (some partially filled in) for students to record information shared during discussion (**Representation**, **Action and Expression**, **Engagement**)\*
2. Accept a pictorial summary (**Representation**, **Action and Expression**, **Engagement**)\* Provide the text, simplified text, as a visual assist for students (**Representation**, **Engagement**)\*
3. Provide the text, simplified text, as a visual assist for students (**Representation**, **Engagement**)\*

#### L. Armenian Genocide- Life After Deportation – 1918-1919

Dr. Eurejian was murdered along with the rest of the Armenian men, quickly without warning. Back in 1915-1916, Sharon's grandfather, uncle, and brother were killed by the Gendarmes (local Ottoman armed forces). Sharon and the rest of the women in her family were deported in one of the last groups to leave Hadjin, probably because her father had been so well respected by his Turkish neighbors.

They walked for over eight hours a day, through the rough terrain, with no food or water. At night, sleeping on the ground, they had one blanket for the six of them to share. They kept themselves as dirty as possible in an attempt to prevent rape. As the days turned into weeks, they slowly lost any belongings they had. Early, the baskets and carts were stolen by Turks and Kurds. The Gendarmes did nothing to prevent this and word spread quickly. Lice became a terrible problem. As a result, clothing became torn rags. Reduced to bones, Mrs. Eurejian and Grandma Eurijian died of starvation. Sharon and her sister, Geuliania, boiled grass to fill their stomachs (Miller 80).

While walking endlessly, the caravan traveled down a road. On either side were many dead bodies. It was summer and the fat from the bodies would melt around the body itself. The stink was awful in the 110 degree heat. Turks gathered up the corpses and burned them by pouring kerosene on them.

Little more than walking skeletons, Sharon and Geuliania were the only ones left when they arrived at the port city, Aleppo. Miraculously, the U.S. naval ship *Mercurious* arrived, and with it, 2,000 tons of flour, 2,500 tons of canned food, 500 cases of condensed milk, 20 ambulances, and 50,000 blankets (Miller 121). Food and medical attention was provided for Sharon and Geuliania. Several local Christian churches gave shelter.

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Later, as they look back on these events, they are both irked by the Turkish government's denial that the genocide occurred. They believe, since the perpetrators are long dead, the survivors deserved reparations for the trauma and loss suffered (Miller 159).

Identify tactics the Gendarme used against the Armenians.  
Who perished? How did they survive?

#### Options for additional activities:

1. Allow students to highlight tactics the Gendarme used against the Armenians while reading ([Action and Expression](#), [Engagement](#)) \*
2. Provide graphic organizers such as VENN DIAGRAM to record information ([Action and Expression](#), [Engagement](#)) \*
3. Allow opportunities for peer support and for partner activities([Action and Expression](#), [Engagement](#)) \*

#### M. Armenian Genocide- Life After Deportation – 1918-1919

Life as a tailor's wife in Konia had not prepared Araxie Arslanian for what was to come. Araxie's husband, Toros, and her father, Yacoub, had been ordered for deportation by the local Turk authority in 1916. Suspicious of Turks, who had murdered her father years before, Grandma talked Araxie's husband out of going. "Do not trust them," she cautioned. Conditions worsened as previously friendly, helpful neighbors grew distant and even cruel. Their home was robbed repeatedly, belongings stolen. Frightened, intimidated, they had no idea what to do.

The deportations caught up with the Arslanians. Mama and Papa were deported to Kharpert. Two brothers were killed trying to resist. Forced out of their home at gun point, Yacoub, Araxie, Mairig, and six year old Mayreni began the long walk. At Yacoub's urgings, they brought bottles of water and loaves of bread, concealing them under their clothing. They sewed gems and what little money they had into their clothing. They brought nothing at all of their home possessions. "They will not help us live," said Yacoub.

Beginning as an orderly procession, the situation deteriorated quickly. The harsh winter began to close in on the Arslanian family. Thirst tortured them. At one point, they broke off pieces of ice that had gathered from where the Turks' camels were coraled. Wrapping Mairig's headscarf around it, they each sucked the water mixed with urine as it melted.

As a storm began to rage, Mairig noticed Armenians running to take shelter in a cave in the cliff nearby. Calling for Araxie and the rest of the family to follow, she entered the cave.

"NO!" shouted Yacoub, but he was too late. With Mairig inside, the Gendarmes, the Turkish soldiers, pushed the rest of the caravan away. Three carts filled with brush and logs were placed in front of the cave, doused with kerosene, and lit ablaze. Mairig perished with the other 100 Armenians, screaming through the flames for help. Mayreni sobbed, but became silent, uttering not a sound, silent tears coursing down her small cheeks. Grandfather Yacoub finally snapped, jumping the Gendarme who lit the first log that had taken his daughter's life. He was shot and killed instantly.

The storm passed, the death march continued. When Araxie and Mayreni arrived in the port city, Aleppo, a woman from the Near East Relief Organization approached Araxie.

"Is this child an orphan? We aid orphans?" After a moment, Araxie nodded, "Yes, take her. She is an orphan." Mayreni was sent to an orphanage with 250 other Armenian children.

## **LESSON TITLE: Impact of Genocide on Lives**

**Grade Level/s: 9-12**

### **UNIVERSAL DESIGN FOR LEARNING**

Several years after the genocide, she was reunited with her mother, Araxie and Toros. The family emigrated to Lebanon, and later United States and had five more daughters and two sons. She never learned to read or write (Miller 150).

How did the Arslanians prepare for deportation?

What tactics did the Gendarmes use to kill the Armenians? Who survived?

#### **Options for additional activities:**

1. Allow students to highlight tactics the Gendarme used against the Armenians while reading (**Action and Expression, Engagement**) \*
2. Provide graphic organizers such as VENN DIAGRAM to record information (**Action and Expression, Engagement**) \*Allow opportunities for peer support and for partner activities (**Action and Expression, Engagement**) \*
3. Allow opportunities for peer support and for partner activities(**Action and Expression, Engagement**) \*

#### **N. Armenian Genocide- Life After Deportation – 1918-1919**

In 1914, with the beginning of World War I, life became more difficult for the Turks, as the Ottoman Empire was crumbling. Early in 1915, the Turks ordered the Armenians of Van to surrender all of their weapons. This struck Shavarsh's father as unwise. Her parents decided to hide their weapons, claiming they never had any.

Slowly, word leaked out to people that arrests and deportations were occurring. Rumor said that the Turks planned an attack on Van in three days. Ashkhen, a neighbor, helped the men to prepare to defend themselves. They positioned themselves in basements, holding their rifles out of the small windows. The Protestant churches opened their meeting houses for the Armenians to take cover. Shavarsh and the other children went house-to-house, gathering brass candle bars. They'd be made into shells for bullets. Her brother learned how to make gun powder. Everyone was involved with some task to complete. A band, organized by Shavarsh's music teacher, kept morale up.

When the Turks arrived, they were fully armed. This forced the Armenians to shoot very accurately so as not to waste precious ammunition. Mr. Topazian crafted a long pole with a hook. Whenever a Turk was shot, he would use the pole to pull him in, seizing his ammunition!

Once when Shavarsh was sweeping the Church, a cannonball crashed through the dome, slamming to the floor to the exact spot Shavarsh had just been standing! Her brother ran to douse the cannonball with water so they could extract the gunpowder before it exploded. On May 14, the Turks retreated! There was little rejoicing, as the Armenians of Van had to bury their dead. Many families had lost loved ones. (Miller 73-75)

Six weeks later, reinforced Turks returned to Van. This time, the Armenians were forced to flee. They packed what they could into a car. Taking their cattle, the Topazians fled to the Russian border, heading for Yerevan. They lived to become part of the Republic of Armenia in 1918. As time passed, and they reflected on the horrors of these events, they have come to terms with what was suffered. However, though the wound has healed, the scar will always be visible and remind them (Miller 159).

Why did the Armenians of Van decide to fight? What tactics did they use? Was this wise?

Who survived the siege at Van?

## LESSON TITLE: Impact of Genocide on Lives

Grade Level/s: 9-12

### UNIVERSAL DESIGN FOR LEARNING

#### Options for additional activities:

1. Allow students to highlight tactics the Gendarme used against the Armenians while reading (**Action and Expression, Engagement**) \*
2. Provide graphic organizers such as VENN DIAGRAM to record information (**Action and Expression, Engagement**) \*
3. Allow opportunities for peer support and for partner activities (**Action and Expression, Engagement**) \*

#### O. Armenian Genocide- Life After Deportation – 1916-1917

Life in Kaiseri had become very difficult for the Armenians. Raising two children without a husband had not been easy for Isabel Sulahian. She continued to sew, but only at home, no longer daring to be seen in town at the shop. It was not safe. Violence had escalated significantly.

The order for deportations came for all the men shortly after their weapons were confiscated. Uncertain of what the future holds, some men did not cooperate. Reports leaked later that the men had been massacred, horrifying the remaining people.

One day, Isabel's boss, a Turk name Mr. Bey, came to her. "You are a valued employee and a friend. I offer you think—convert to Islam. You will be allowed to remain here and your children will be safe. For their sake, please! Do this, please!"

This is a difficult decision for Isabel. Much runs through her mind, the Apostolic Church has been dear to her—her faith, its traditions part of her family for generations! Christ and the Bible were her cornerstones! Christmas and Easter with Hagop and Jerom were special memories! But, life is precious; none of this is possible without life. Isabel reluctantly agrees to become a Muslim.

The Sulahian family converted to Islam with the assistance of Mr. Bey. With deep sadness, she watched as the Armenians of Kaiseri walked out of town, carrying what little they could with them. Guilt burns within her, yet her family remains safe in Kaiseri. They will all survive the genocide. However, very few other Armenians of Kaiseri live. The horror stories of what occurred haunted Isabel for the rest of her life.

Respond to Mrs. Sulahian's decision to convert to Islam and save herself and her children.  
A tiny number of adult Armenians chose this path. Why do you think so few Armenians converted?

How do you view Mr. Bey?

#### P. Armenian Genocide- Life After Deportation – 1915-1916

The "Great War" that began in 1914 has stalled into a stalemate. Report of many deaths reach the Mergerdichian family of Jibin. Many Armenians have been arrested and simply disappeared. On May 27, 1915, the Turks issued an official edict of Deportation, which was a complete surprise to many.

While preparing for deportation, Khoren, his father, brothers, and other influential men from town, were rounded up while at the Apostolic Church. The Gendarmes (Turkish soldiers or police) beat them in the church yard. One of Khoren's father's best friends, a man named Ismail Beg, who used to come and visit them at their home, beat the elder Megerdichian severely! Beg wanted Mr. Mergerdichian's possessions. Khoren's father signed the papers that gave Ismail Beg ownership to everything—everything they owned. Armenians were forbidden to sell any of their good and were only allowed to bring what they could carry. Khoren's mother buried some of their things, hoping to recover them when they returned home. (Miller 74)

## **LESSON TITLE: Impact of Genocide on Lives**

**Grade Level/s: 9-12**

### **UNIVERSAL DESIGN FOR LEARNING**

The deportation caravan began when Yashar, Mr. Megerdichian's business partner, arrived. He asked Khoren to stay and work the field with him. Mr. Megerdichian replied, "If we all die and Khoren is alive, but a Turk like you—what good is that to our family?"(Miller 71). A Gendarme, overhearing his words, hit Mr. Megerdichian and snatched the boy away. Khoren never saw any of his family alive again.

Grandma was killed when hit by a rifle butt when a Turk tried to steal Khoren's little sister away from her. Khoren's sister disappeared as well. His brother died of malnutrition and dehydration walking to the "camp." His mother was beaten and abused along the roadside, dying from her injuries. Khoren survived.

Khoren remembers his lost family, burning with anger and resentment. The injustice of it all keeps his outrage burning. The denial of the genocide by the Turkish government fans these flames, retarding any sense of closure for Khoren (Miller 160).

Identify tactics the Gendarme use against the Armenians.

Why didn't Mr. Megerdichian allow Khoran to go with his business partner, Yashar?

#### **Q. Armenian Genocide- Life After Deportation – 1916-1917**

Once the war began in 1914, life in Baghche became hard. Minas was now sixteen years old. His older brother, Hovagim, was drafted into the army, his wife, Yulia, was now the mother of a three year old son. Mama was especially worried about Hovagim. Rumors said that Armenians in the army were treated badly by the Turks, who blamed them for the defeats at the hands of the Russians. Rumors said they had been stripped of their weapons and killed.

One day, the town crier called for all the men to meet at the town hall. Minas wanted to attend, but his father insisted that he not miss his Apostolic Church youth group meeting. Papa and Grandpa never returned. They had been arrested and jailed. Later, shots were heard and they learned that all the men had been massacred.

In a panic, Mama dressed Minas in girl's clothing, trying to protect him from the Gendarmes (Turkish soldiers/police). Deportation orders came just three days later. Mama illegally sold what she could, the local Muslims giving her next to nothing for their home and belongings. Armenians could only bring what they could carry. Yulia was terribly worried about Hovagim; was he still alive?

The journey to Aleppo was a nightmare for Minas and his family. Grandma had grave difficulties walking over the rough terrain. Main roads were avoided so that no one would witness the plight of the Armenians. Yulia had to carry her son the whole distance, day after day. Water and food were rare, the heat brutal. During one night, the Kurds attacked; they stole most of what Mama had managed to bring with her. Minas, still dressed as a girl, was offered slight protection.

Grandma was weakening. She began to walk more and more slowly. The Gendarme began to hit her, yelling for her to hurry. That night, a Gendarme approached the group. Yulia was terrified that rape was his motivation. Instead, he gave her a jug of water! He whispered, "I am a soldier, not an executioner. Take this." The water revived Grandma and the family somewhat rallied.

The journey continued. The kind Gendarme allowed Mama to trade a few jewels that she'd sown into her clothes for bread. Unlike so many others, the Minasian family made it to the port city of Aleppo. There, the Red Cross intercepted the caravan (Miller 120-121). Food and water were provided. They were relocated to an American center, where they learned that Hovagim and many others had been executed.

## **LESSON TITLE: Impact of Genocide on Lives**

**Grade Level/s: 9-12**

### **UNIVERSAL DESIGN FOR LEARNING**

Mama believes they must have been wicked and God has punished the Armenians for such terrible things to happen, but somehow, God spared them. At least they will not suffer at the hands of the Turks again!

Minas does not agree, does not believe as Mama does--- was the evilness of human beings, nothing more. God could not exist, for he would not permit innocent babies and little children to perish in such ungodly ways (Miller 160-161).

Identify tactics the Gendarme use against the Armenians.

How did Mrs. Minasian try to protect the family? Why did the kind Gendarme assist the Minasian family?

#### **R. Armenian Genocide- Life After Deportation – 1916-1917**

The Sarkissian family was wealthy and better equipped to prepare for deportation than many Armenians. Souren's Papa hired mules and horses with carts to carry their household goods (Miller 79). Mrs. Sarkissian had difficulty in deciding what to leave behind for the Turks. Realizing that security might be a problem, she sewed money into her family's clothing. As a precaution against theft, the family dressed in peasant clothing, appearing poor and destitute, blending in with so many others.

As the deportation caravan began, the men were separated from the women and children. The Turks explained that this was for sanitation reasons. Mama, Souren, and the other children kissed Papa goodbye. A short time later, armed troops came over the hill. They bayoneted the men in the stomach, executing them without warning. The screaming echoed throughout the hills.

The situation rapidly deteriorated. Local Kurds and Turks attacked Mama at night, stealing her supplies, horses, mules and carts. The Gendarmes did nothing to stop them or aid her. As they neared a town called Der-Zor, after a few days of terrible hunger and thirst, an announcement said that the boys would be given food. Mrs. Sakissian put a pair of slavar (loose baggy pants) on her sister-in-law, Sasha. She could sneak out and stuff the pants with food. As Sasha approached the Gendarme, swords appeared, slashing all the boys until they were dead. Sasha perished in the slaughter.

Mrs. Sarkissian brought a small jug of water with her, drinking none herself, but giving some to Souren and his little sister, Tasha. Finally, inevitably, Mama fainted from dehydration and her children, Souren and Tasha, were forced to leave her behind. Shortly afterward, guards abducted Tasha. She realized she was about to be raped and ran down to the river, walking out into the water until it covered her head. Tasha could not swim and she drowned (Miller 103).

Alone, Souren weakened. A Turk kidnapped Souren from the caravan. He was forced to convert to Islam, and survived the genocide as a slave.

Returned to his Christian faith, when asked about his thoughts now, "Before my conversion, I used to always cry about my brothers—in their youth.... But after my conversion, God wiped off my tears. I am comforted and someday we will see them in heaven" (Miller 171).

Identify the tactics the Turkish authorities used against the Armenians.

What did the Sarkissians do to increase their likelihood of surviving?

## **LESSON TITLE: Impact of Genocide on Lives**

**Grade Level/s: 9-12**

### **UNIVERSAL DESIGN FOR LEARNING**

#### **S. Armenian Genocide- Life After Deportation – 1916-1917**

The hostilities known as the “Great War” began in 1914. It did not affect the quiet lives of those living in Kharpet. Just yesterday, they checked to see if the grapes were ripe enough to be blessed by the Apostolic priest, a yearly ritual the community enjoyed. The Armenians were surprised when the government officials called for a town meeting. When Sarkis’s father went to the meeting, the men were arrested, taken out, and massacred. Mrs. Konsulian was horrified and frightened. This action was followed by an official notification of deportation, issued on May 27, 1915. It was left to Mrs. Konsulian alone to bear the burden of preparing her family to leave their home behind.

Armenians were not allowed to sell their possessions, but Mrs. Konsulian succeeded in selling what she could anyway. How she agonized over what to bring! What would help her and her children survive? What should she take with her into the unknown?

Packing what she could carry, Mrs. Konsulian, Sarkis, and her two other small children boarded a train. It was packed full of Armenian women and children. The trip was a nightmare having only one small pail for sanitation. Finally, the doors slid open, revealing nothing but desert. They unloaded a thirsty, hungry Konsulian family and countless others. Mrs. Konsulian gave Sarkis and the other children small pieces of bread she’d managed to save (Miller 69).

They joined a deportation caravan, walking for eight hours a day. The children’s feet became sore, then cut, then bled from the wild, thorny terrain. Mrs. Konsulian could only carry one of her children at a time. Finally, her youngest child died. It broke her heart to have to leave this little one on the side of the road.

Thirst became the most immediate concern. Just as Sarkis was about to run into the nearby river, the Gendarme (Turkish soldier/police) shot a young boy for doing the same and attempting to drink. Sarkis wisely chose to remain parched and dry. After a brief rain, muddy puddles wetted his cracked lips.

One day, a Turkish caravan passed by. A Turk approached Mrs. Konsulian, whispering, “I will take him, give him to me.” Torn with uncertainty, she quickly gave Sarkis to the man. (Miller 97) Sarkis never saw his mother or younger brother again. They died on the side of the road.

As time passed, Sarkis was reluctant to discuss the genocide or what happened to his family. He avoided all situations where it might come up as a topic (Miller 158).

Identify the tactics the Gendarmes (Turkish authorities/soldiers) used against the Armenians.

React to Mrs. Konsulian’s decision to give her son, Sarkis, to a stranger, the Turk.

#### **T. Armenian Genocide- Life After Deportation – 1916-1917**

Mariam became a member of the Ajemian family in 1913. In 1914, her husband was sent to fight for the Ottoman Empire and their Central Power allies, Germany and Austria-Hungary. When the Armenians were detached from their Turkish units, he was forced to be little more than a pack mule, carrying munitions and supplies from one place to another. His commander, a Turk, remembered and appreciated his skill as a marksman, so he sent Anaguel back to his family for a quick visit. He returned to his unit and ultimately survived World War I.

## **LESSON TITLE: Impact of Genocide on Lives**

**Grade Level/s: 9-12**

### **UNIVERSAL DESIGN FOR LEARNING**

The Armenian Ajemian family of Mezre was not disrupted for a time because their son and husband were fighting in the war. Mariam continued live with Papa, Mama, and Anaguel and to make rugs for the Turks of Mezre.

In 1916, the deportation of all remaining Armenians in Mezre began. A pregnant Mariam and the family packed what they could carry. The journey of the caravans was very difficult. Main roads were avoided so no one would see what was happening to the Armenians. Thirst, hunger, and heat were constant, relentless companions.

Often, Gendarmes (Turkish soldiers/police) would come out of the hills, grabbing belongings and women, who were dragged off into the night. One night, two Gendarmes approached Mariam and began pushing her between them. "What do you think," one asked the other, "a boy or a girl?" He stabbed Mariam in the abdomen with his sword. Mariam died from hemorrhaging. Papa Ajemian was shot and killed as well. Shortly thereafter, Mama died from dehydration and grief long the lonely strip of desert.

Alone, Anaguel attached herself to anyone who could offer her shelter and food. When a caravan arrived in Urfa, Anaguel was taken in by the family of an Armenian baker. There, she saw some young Armenian men being stoned to death by Turks, whose wives stood by chanting as if it were a wedding celebration.

Growing sick, Anaguel was approached by a Turkish man who asked her to come with him. Desperate, she agreed. The Turk's wife rejected Anaguel on meeting her, realizing the child had dysentery. Alone and now separated from the caravan, Anaguel was terrified.

She stumbled onto some terribly poor Turkish women living in some caves; one childless woman took her in. She recovered her health and was ordered to beg for food. Very reluctant, as this contradicted with her Armenian upbringing, Anaguel's hunger forced her to do so.

She begged with her adopted mother, until the woman died, leaving her alone again (Miller 106-107).

One day, she arrived at a large center where food was being distributed to the poor. A Turkish woman gave her a whole loaf of bread, saying Anaguel was Armenian. She vigorously denied it. The woman nodded, but continued giving her large portions of food. She also gave her a quilt to sleep upon.

Later, Anaguel was sitting on a rock warming her feet when another well-dressed Turkish woman approached, offering to take the orphaned girl home with her. Agreeing, she went and was well treated. The food there was so rich, Anaguel could not digest it! She remained with this woman until she went to a proper orphanage for children, surviving the genocide. She never heard from her brother again (Miller 108).

Anaguel Ajemian grew up to be a very fearful woman, always worried about being attacked and---one who constantly fed people or took them food---the experiences of her childhood carried throughout her life (Miller 108).

Describe the death march the Ajemians faced as they were forced to walk to Aleppo.

Why did the Turkish women Anaguel met assist her?

#### **U. Armenian Genocide- Life After Deportation – 1916-1917**

Esther Apelian was stunned when the order of deportation was issued. "But *why*?" She asked, never receiving



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### UNIVERSAL DESIGN FOR LEARNING

an answer. Her husband believed that if they cooperated, no harm would befall them. Why those who followed order would be harmed, he reasoned. Esther was not so certain.

While at their Apostolic Church, praying for God's help and seeking his protection, the Kaymakan, a Turkish government official like a city "Mayor" entered. His daughter, Saide and Nartouhie, Esther's daughter, were good friends and had had slumber parties at each other's homes. He approached Esther quietly, suggesting, "Come. Come with me Nartouhie. Mrs. Apelian, let her come with me." Ester was stunned. Let Nartouhie go with him?

Esther hesitated, staring into the Kaymakan's eyes. Her dilemma was terrible. Should she leave her child behind? Should she let the Kaymakan take her daughter? What did the future hold? The Kaymakan began to leave, but Esther called to him, "Take her!" Esther signaled to Nartouhie to go with him, but the girl shouted, "Mama! No! Can you come too!?" The Kaymakan shook his head sadly, Mrs. Apelian could not come too. Nartouhie began to tremble and cry as the Kaymakan picked her up and left the Church (Miller 71).

Deported, the Apelians were forced to walk among the bristles and thorns, stabbing and tearing at them. Thirst and hunger haunted them, and Esther, her husband, and grandfather perished in agony on the death march through the desert to Aleppo. Later, when Ottoman Official Mehmet Talaat Pasha ordered that all Armenian children be turned in, the Kaymakan bribed a government official to protect Nartouhie.

Nartouhie Apelian converted to Islam and became a devout Muslim. Raised as a "good Turkish woman," she barely recalls her Armenian heritage and considers Saide to be her sister. She grew up to marry a Turkish man, raising her children Muslim (Miller 72).

React to Esther's decision to let her daughter, Nartouhie, go with the Kaymakan.

React to Nartouhie's loss of her Armenian heritage. Is this 'genocide'? Discuss.

#### V. Armenian Genocide- Life After Deportation – 1916-1917

Posted on the town hall for all of Urfa to see was a notice—

**All community leaders should report for  
an urgent town meeting at the town hall tomorrow.**

This caused great murmurings among the people of Urfa. Maybe the war was going badly, they speculated. Maybe an attack was coming, or they were to be evacuated? Kerork Voskerichian's father decided to attend the meeting and would bring back whatever information he could gather.

The next evening, most of the Armenian community leaders, men, attended this important meeting. To their shock, they were all arrested and imprisoned! Shortly afterward, they were tortured. Mrs. Voskerichian took a handful of gold pieces to a highly placed official, and brought her husband home. He had been terribly abused while held in jail. Word came a short time later than the remainder of the men had been slaughtered.

For a time, conditions in Urfa remained tense, but calm. Then, a government official grabbed Kerork's brother and demanded that he deliver a group of donkeys to the nearby town of Severage. Fearful of refusing, fearful of going, he went with the donkeys as instructed. He was never heard from again (Miller 74).

Some Armenian men met secretly in Urfa. They had escaped from the army and decided to defend their families and village. Kerork began training with them on Mt. St. Hovhannes. Word of this planned resistance leaked to the Turks. The Turks arrived in the village in force and the fighting went on for over eight hours.

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### **UNIVERSAL DESIGN FOR LEARNING**

The resistance was crushed.

The Turkish leadership ordered the men to gather. Kerork went with them, praying to God that his sacrifice would save the village. They were consigned to work with a road crew. Several days passed. One morning, they were ordered to strip to their shirts and underwear, and line up. Other men began to tie them. Realizing they were going to be executed, they began to shout and run, causing a commotion. The Turks opened fire, killing everyone, except for Kerork, who escaped running over the hill. He fled Urfa, hiding and scraping by until he found safety in Aleppo (Miller 75). Mrs. Voskerichian was deported, dying from thirst and typhus (Miller 76).

Kerork survived by hiding in the hills. When asked about forgiveness, he stated that as a Christian, he must forgive, but as a human being? He finds he has deep resentments (Miller 162). "I think that God should avenge, not man."

Identify the tactics used by the Turkish authorities against the Armenians.

React to the Armenians of Urfa's decision to resist.

### **RWANDAN GENOCIDE**

#### **History of the Rwandan Genocide**

*J. McCracken*

The African colony, Rwanda, was colonized first by Germany and later by Belgium. By the 1930s, the Europeans implemented a eugenically based racial classification system, identifying Rwandans as "Hutu," "Tutsi" or Twa (native pygmy ethnicity). Everyone carried identification cards with this information indicated upon it (Moise 36). It would be used in 1994 to determine who was and was not a Tutsi.

Rwanda finally won its independence in 1962, though it suffered from ethnic violence in the years immediately following. In 1973, the military placed General Juvenal Habyarimana, a Hutu, in power as President. He would rule for the next twenty years, founding the National Revolutionary Movement for Development party (MRMD).

In 1990, the Rwandan Patriotic Front (RPF), consisting of mostly Tutsi refugees in Uganda, invaded Rwanda. Conflict continued through 1993, until a ceasefire led to the adoption of the Arusha Accords, signed by President Habyarimana. The Arusha Accords called for demilitarization of Kigali (the capital city), creation of an interim government to implement the Accords, integrations of the militaries, and elections for a new government, during a roughly 24-month timetable. This process would include the RPF, United Nations peacekeeping force (UNAMIR), and the extremist Committee for the Defense of the Republic (CDR), the virulently anti-Tutsi extremist party (History.com 1). This power-sharing concept was highly objected to by the CDR, who were bent on preventing the creation of any transitional government.

UNAMIR, a United Nations peacekeeping force, led by Canadian Lt-General Romero Dallaire, arrived with his approximately 2,500 peacekeepers, half the number of he had requested. They began to implement their mission, according to Arusha, and met with resistance and difficulties. Conditions were tense and more difficult than anticipated (historyplace.com 1).

In January 1994, an informant, "*Jean-Pierre*" told General Dallaire that a plan of genocide was being prepared, that death lists were being draw up, and that weapons were being collected and stored for the purpose of exterminating the Tutsi (Barnett 78). Alarmed, on informing the U.N. of his intention to seize the weapons to prevent this from happening, Dallaire was told to stand down, that he was exceeding his mission

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### UNIVERSAL DESIGN FOR LEARNING

parameters (Barnett 79). Shocked, Dallaire argued, but to no avail. He was denied the authorization to take preventive action. He was there solely to implement the Arusha Accords, not to take any overt military actions.

On April 6, 1994, a plane carrying President Habyarimana and the President of Burundi, Cyprien Ntaryamira, was shot down with no survivors. This was the signal to begin the genocide. Roadblocks appeared, groups of Hutu thugs with guns and machetes took to the streets. Influential Tutsi and sympathetic Hutus were rounded up and killed immediately. Hutu Prime Minister Agathe Uwilingiyima and her ten Belgian bodyguards were killed on April 7th (history.com 1). As a result, the United States, France, Belgium, and Italy all began evacuating their own personnel from Rwanda. No one arrived to assist the Rwandans or stop the genocide.

Mass killings spread from Kigali outward across the nation. Officials spoke over the government sponsored radio calling on ordinary Rwandan citizens to kill their neighbors, the *cockroaches*. Many responded with neighbor killing neighbor.

Back at U.N headquarters in New York City, the genocide was described as a resumption of the civil war, a breakdown in the peace process. Throughout the massacre, both the U.N. and the U.S. carefully refrained from labeling the killings as genocide, which would have legally mandated they take some kind of emergency intervention.

On April 19, the Human Rights Watch estimated that 100,000 Tutsi had already been massacred since April 6 - a horrifically high rate of killing (Des forge 16).

The U.N. Security Council responded to the genocide crisis by voting unanimously to recall UNAMIR. The remainder of U.N. peacekeeping troops were pulled out, leaving behind an only tiny force of about 200 soldiers for the entire country. Again, General Dallaire objected vehemently.

Without opposition or intervention on the horizon, the genocidaires Hutu extremists engaged in genocidal frenzy, clubbing and hacking to death defenseless Tutsi families. The killers came from every social and economic class, were doctors, lawyers, teachers, farmers, and peasants. In some local villages, militiamen forced Hutus to kill their Tutsi neighbors or face a death sentence for themselves and their entire families. Tutsis were also forced to kill members of their own families.

Many Tutsis sought sanctuary in missions and churches, traditional places of refuge. Unfortunately, these became the sites of the most heinous massacres. At Masha, 1,200 Tutsis who had sought refuge were killed beginning at 8 a.m. lasting until the evening. Hospitals also became prime targets as wounded survivors were sought out then killed (historyplace 1).

By mid-May, an estimated 500,000 Tutsis had been slaughtered. After unrelenting TV and news stories about the genocide, the U.N. Security Council finally voted to send up to 5,000 soldiers to Rwanda. However, they argued over who would pay for what and never sent the troops in time to stop the massacre (historyplace 1).

In July, the Tutsi RPF defeat the Hutus and halted the genocide. By then, an estimated 800,000 persons, had been killed in 90 days. More than 2 million people, mostly Hutus, now fled into next door Zaire (now the Democratic Republic of the Congo) and other neighboring countries.

The RPF established a coalition government similar to that agreed upon at Arusha, with Pasteur Bizimungu, a Hutu, as president and Paul Kagame, a Tutsi, as vice president. Habyarimana's genocidal MRMD party was outlawed. A new constitution adopted in 2003 eliminated reference to ethnicity or anything that could be construed as "divisionist" (NY Times 1). Later Paul Kagame was elected to a 10-year term as Rwanda's president and the country's held their first-ever legislative elections.

## **LESSON TITLE: Impact of Genocide on Lives**

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### **UNIVERSAL DESIGN FOR LEARNING**

In the aftermath of the Rwandan genocide, the international community regretted the outside world's general apathy and its failure to act in order to prevent the atrocities from taking place. As former U.N. Secretary-General Boutros Boutros-Ghali told the PBS news program "Frontline: *"The failure of Rwanda is 10 times greater than the failure of Yugoslavia. Because in Yugoslavia the international community was interested, was involved. In Rwanda nobody was interested."*

In October 1994, the International Criminal Tribunal for Rwanda (ICTR), was established as an extension of the International Criminal Tribunal for the former Yugoslavia (ICTY) at The Hague, the first international tribunal since the Nuremberg Trials of 1945-46 and the first with the mandate to prosecute the crime of genocide.

In 1995, the ICTR began indicting and trying a number of higher-ranking people for their actions and choices during the Rwandan genocide. The first trial, of Jean-Paul Akayesu, began in 1997. Jean Kambanda, interim Prime Minister during the genocide, pleaded guilty. ICTR issued the first conviction for genocide after a trial, declaring the Mayor of Rwandan town Taba, Jean-Paul Akayesu, guilty for acts he engaged in.

As of 2015, ICTR had finished 93 trials and convicted 29 accused persons, and another 11 trials were in progress and 14 individuals were awaiting trial in detention. The prosecutor intends to transfer 5 to national jurisdiction for trial. 13 others are still at large, some suspected to be dead (Unictcr.org 1).

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#### **A. Beginning I: Rwandan Genocide- Life Before the Genocide I.**

The Mutanguha family consisted of Papa, Momma, Freddy and his four sisters. Papa was a farmer and Mum

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was a primary school teacher, a job she loved. She was the first Tutsi to pass both the primary and secondary school 'Ordinary Level Examinations' (Tronc Commun) to become a teacher. Freddy is 12 years old and was the "Momma's boy" of the family, who taught her five children that "Life is about making friends and learning how to live with people- when you know how to live with people, you should always share." Papa was a quiet man, who lived his Christian faith by having patience with his children and his neighbors. Freddy was a boisterous child, a little klutzy, prone to breaking things! Mum hoped he would grow up to be like his Papa. Freddy and his sisters were very close. His youngest sister was Angelique. Freddy would put her on his back, giving her horsey rides all the way to school. She was his favorite sister because she was the baby of the family,

Since Freddy played football (soccer) at school, his sisters would practice with him at home to improve his skills. Mum would scold Freddy for spending too much time on soccer and not enough on his homework. Then, Momma could call them for snack time of milk and cake.

As the oldest, Mum did tell Freddy that Tutsis were not liked in this country. She said to Freddy, "I am the only one who is educated in my whole family yet my brothers are intelligent... Hutu children get schools yet they are not brighter than my brothers but I can assure you that you will complete your studies. And I am asking you to take care of your family as I did" (Genocide Archives Rwanda 1).

Describe the Mutanguha family prior to the genocide.

In what ways do they seem like/different from yours?

#### The Genocide and Aftermath I: Rwandan Genocide- I.

The genocide began on April 6, 1994 after President Habyarimana's plane was shot down, by whom, no one knows. The Mutanguha family hid in their home, fearful to come out into the neighborhood they loved. As they had used food to bribe the Interahamwe (genocidaires), they were quickly running out of food, having some beans, vegetables and passion fruits left. On April 13, 1994, Mum came to Freddy's hiding spot because she knew he was hungry and she'd brought him some passion fruit. She said, "Try and eat this, be strong." (Genocide Archives Rwanda 1).

Then, perpetrators and they took the younger sisters. Freddy saw them being taken, thrown down into a latrine, and killed. Their screams lasted a long, long time. Mum was dragged off and beaten to death with clubs. They found her body later than night and covered her with soil. The Hutu killers had been neighbors, one of them a man called Benoit, who the Murtanguhas for years and who owned a shop nearby. He helped to kill Mum. He was her *friend*. There was another young man called Kanani. Mum had been Kanani's teacher in primary. One of the ways they'd get people from their hiding places and run after them with dogs.

When Freddy reached that roadblock, he hid. On reaching a town called Mwendu, he was found out. The "genocidaires" figured he was Tutsi and ordered him to dig his own grave. After his parents and sisters had been murdered and seeing so many slaughtered, Freddy was fearless and numb. He boldly refused and instead, wound up spending a night in jail, as the judge was unavailable, being drunk! Eventually he was released and made his way to a safe area.

In June 1994, the Rwandan Patriotic Front drove the genocidaires out of Rwanda and the genocide ended. In 90 days, 800,000 Tutsi had been slaughtered as the world looked on. In 1995, the ad hoc court, the International Criminal Tribunal for Rwanda, was established to seek justice for the victims and punishment for the perpetrators.

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When asked if he could forgive, he said he doesn't know where to start- "Who should I forgive anyway? The former Government as it contributed to it very strongly? Do I forgive people individually? Do I start from forgiving...? I look around and I don't know where to start from, as so many people were involved in it. It is certainly hard but it is possible." He asks that the International community learn from this, that they need to know "...that it is very important to keep one's word and that they cannot take it back. They also need to know that they did very little to save the people who were dying in our country. They also need to know that survivors are there and that these survivors need to live a good life. They need to know that the genocide actually happened and they need to show respect to its victims and to acknowledge that these victims were actually innocent."

Identify the tactics used by the genocidaires/Interhamwe against the Tutsi.

How was Freddy's view on forgiveness impacted by his view on the International Community? Can the International Community forgive itself?

#### **Beginning I: Rwandan Genocide- Life Before the Genocide II.**

Egide Bukumura was the youngest son and child born to Astheria and Rwicamafigi Bukumura who live in the village of Bugesera. Papa worked at a local prison, Mum took care of the children. It was a Rwandan belief that the youngest-born children were sickly, and in the case of Egide, it was true. For much of his first years, the family spend much of their resources on medicine for him.

When Egide was very young, his mother, Astheria died. His Papa was very caring and loving of his children. Sometimes, he took Egide with him to work as he was too young to leave him alone. Finally, Egide was old enough to go to Primary School, as did his older siblings. In class, the teacher used to count the number of the Tutsi in class, and Egide would be asked to stand up in class. Sometimes there was only one or two Tutsis in class, and he felt ashamed.

In Secondary School, all children were taught the History of Rwanda. They were taught about life in before the coming of the Europeans, after they arrived, colonization, and life before the war. During that time, the Hutu were on power. Their main goal was to teach how Tutsis were bad. People were first shown how the Tutsi used to lead during the monarchy.

In 1992, when Egide was 13, rumors about Inkotanyi (Tutsi rebel) troops invading lead to local houses being burned down. The Bukumuras were protected from harm by staying in the Ririma prison. Many people were killed during this flare up. From them on, Hutu neighbors called Egide a "snake" as did others who joined the Inkotanyi troops. Until 1994, they were able to flee to a Commune or Nyamata Church where a priest would protect them if violence erupted. This changed in 1994.

Describe the Bukumura family prior to the genocide.

In what ways do they seem like/different from yours?

#### **The Genocide and Aftermath I: Rwandan Genocide- II.**

For Egide and his family, it began in April 1994 in Bugesera, Rwanda. It was as if people were bewitched. In the morning, they awoke to see homes in flames. A local counsellor (government worker) warned against fleeing, he told them to go to the borders, where a swamp divided them from other Hutu sectors. Then, President Habyarimana's plane was shot down. The Interahamwe began to hunt people. The attackers stood side by side calling "Try and come here!" (Genocide Archive Rwanda). Egide and some friends threw stones

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and shot with bows and arrows, and did push them back, but only temporarily. The Interahamwe returned with guns, as they fled, the perpetrators burnt their whole sector.

Regrouping, Egide and friends attacked again, killing one of the Interahamwe. This time, a bus load of reinforcements arrived, forcing Egide and his group to run and scatter. Egide managed to run to warn his family. He took off and located his Grandfather in a banana plantation. They spoke briefly, and Grandpa urged Egide to run and run and not look back. Many Tutsi of Bugesera went to Kayumba Hill, a place where Tutsi had met to talk previously. It was there the Interahamwe found and slaughtered them, killing Egide's family.

With other Tutsi, Egide ran for the Nyamata Church, thinking it might be safe. On his way, passing through Nyatama town, he saw people being hacked to death, homes being burnt, including the Mr. Gahima's home, the Mayor of Nyamata. Along the way, Egide picked up a machette. Hiding for a long time, he emerged and passed himself off as an Interhamwe, walking slowly and seriously. Approaching a roadblock, he told the police officer he wanted to go to the Commune Center. The police officer responded, "But the killing hasn't begun there yet" (Genocide Archive Rwanda) He realized everyone at the Commune Center was to die—and soon.

Egide managed to hide, dodge, and with great luck he chalks up to God's doing, he survived living in swamps, eating raw potatoes and eventually found ripening bananas. He joined up with random groups of other teens, fleeing erratically, chased, even hacked, they traveling at night. Eventually the RPF pushed back the Hutu genocidaires and took control of the government. The genocide had lasted just 90 days.

Egide learned his sisters, Dancille and Dative, were most likely hacked to death. His eldest brother, Jean Claude had hid in a pit, but was caught and killed.

In June 1994, the Rwandan Patriotic Front drove the genocidaires out of Rwanda and the genocide ended. In 90 days, 800,000 Tutsi had been slaughtered as the world looked on. In 1995, the ad hoc court, the International Criminal Tribunal for Rwanda, was established to seek justice for the victims and punishment for the perpetrators.

A survivor, Egide joined the Army in the aftermath, proud of the Rwandan President, Paul Kagame. He believes that the Army helped him to be able to live with Hutus after all of this. He is concerned that in pursuit of justice, the GACACA (human rights court) is focused on the perpetrators and Interahamwe while the victims are forgotten. Egide is concerned that the court is forcing perpetrators to ask for forgiveness, so is this repentance *real*? *Should it be accepted*?

Identify the tactics used by the genocidaires/Interhamwe against the Tutsi.

Which decisions that Egide made seem to impact his survival most? Explain.

### **Beginning I: Rwandan Genocide- Life Before the Genocide III.**

The Sebasonis were originally from Burundi. Fourteen year old Rosette Sebasoni lived with her parents, an older brother, Freddy, and four younger sisters, Angelique, Illuminee, Consolee, and Florence, plus an adopted child, Jeanne in Bumubura village. Their's was a close extended family of over sixty people, aunts, uncles and cousins. Rosette's parents were both very loving. Mum was the woman in their village who was known for her wisdom and insight, giving out advice, a kind of "Dear Abby" in the neighbors. She would encourage children who had particular promise to attend primary and then secondary school. Everyone loved her. Papa was also well respected, a quiet man, with many friends. They were sure to keep their children well dressed as Mum liked them to look sharp.

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Both of Rosette's parent stressed personal responsibility to their children, teaching them responsibility as well as patience. They were simply not allowed to fight! Mum taught the children that insulting others was stupid could cause them to actually grow up believing that! Therefore, this was a terrible, very powerful thing to say to someone. All of the Sebasoni children were expected to exhibit good manners- at all times. They were not perfect and when they acted naughty, the older siblings punished the younger ones.

On the holidays, the family visited their relatives, from both Papa and Mum's sides of the family. Everyone shared in the food and told stories. They listened to all kinds of music, rock, funky, and zouk, a local type. Angelique would sometimes play thinking games with 25 or 35 people—and win, even as a little girl! She was extraordinarily smart, a very wonderful child. Everyone loved her and the rest of the Sebasoni children.

Describe the Sebasoni family prior to the genocide.

In what ways do they seem like/different from yours?

### **The Genocide and Aftermath I: Rwandan Genocide- III.**

Mum told me on April 7, 1994 that bad things were going to happen in Rwanda now that the President's plane had been shot down. Rosette's parents listened to the foreign news, in English and French, and went to warn a Tutsi neighbor that he should not open his shop. On the way to his home, they saw 'genocidaires' killing Tutsis. They ran home, locking the door. At first, some Hutu friends were willing to protect the Sebasonis. But people who were not from our village, and said if all Tutsi were not dead, the Inyenzi (Tutsi rebels) were still alive.

They took to hiding in the ceiling of their home, her older brother and some cousins going to other friends' homes to hide.

Rosette, her parents and little sisters were discovered on April 14<sup>th</sup>. Mum whispered, "Be strong" (Genocide Archive Rwanda 1). The Interhamwe called them "cockroaches" and immediately killed her parents, beating them with clubs. They sent the Rosette, Angelique, Illuminee, Consolee, and Florence off to another home, because they would be back to kill them later, after killing all the adults. They came back the next day, taunting the girls about killing their parents. Telling Rosette she was bigger and required more energy to kill, they murdered her sisters by tossing them down a septic tank. Angelique tried to run away, so they hit her with stones.

Freddy quietly returned and found Rosette, bribing one of the Interhamwe to let them leave. They walked from village to village, hiding during the day, and spending the night in bushes. They were starving and had no idea where they were; at night, they heard the cry of hyenas in the forest.

Freddy and Rosette spent about two weeks terribly frightened, witnessing killings as they tried to survive. After losing their parent and sisters, and seeing so many die, the fear disappeared. Rosette believe this lack of emotion helped them to survive.

Rosette's mother's family was completely decimated, only 5 out of more than 60 people survived! In her father's family only one aunt survived and very few cousins. Most of them were exhumed and reburied at Gisozi.

In June 1994, the Rwandan Patriotic Front drove the genocidaires out of Rwandan and the genocide ended. In 90 days, 800,000 Tutsi had been slaughtered as the world looked on. In 1995, the ad hoc court, the International Criminal Tribunal for Rwanda, was established to seek justice for the victims and punishment for



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the perpetrators.

Today, Rosette is a very happy person. She believes that God helped her and Freddy to survive, which pleases her. To her, being a survivor means having a responsibility to stand in the position of the people who died. *“What do I mean? I have to be my mum, my dad, my sisters and try to be complete. I have to try and be in their position. I mean, I have to do what I am meant to do, go to school and study and finish my studies, I have to work”* (Genocide Archive Rwanda). Rosette is optimistic about the future, *“When I consider today’s leadership, I can say that their aim is to bring people together and stop divisions. They want to unite people. Therefore, the future will be good to many people”* (Genocide Archive Rwanda). While she will never, ever forget her lost family and friends, she has forgiven all the killers. *“Although no one has ever come to ask me for forgiveness...When I think about it, it goes beyond what I can comprehend. I always wonder if they really know why they killed people and wonder what they think. Then I feel sorry for their hearts, they know how they killed their own people...”* (Genocide Archive Rwanda). Rosette believes that justice can be found in realizing that human rights must be respected. Death and prisons will not bring justice, will not bring her parents and sisters back. Respect for life so that this will never happen again will bring justice.

Identify the tactics used by the genocidaires/Interahamwe against the Tutsi.

Rosette has forgiven the killers and is optimistic about the future. Explain.

#### **Beginning I: Rwandan Genocide- Life Before the Genocide IV.**

Jean de Dieu and his family lived in Butamwa, which is now rural Kigali, just outside the capital city. His parents, Gatsimbanyi Emmanuel and Niragira Laurence worked hard to provide for their family of seven. Mr. Uwamungu was an employee of SOMIRWA, a corporation that traded minerals. Mrs. Uwamungu farmed and took care of the children of the family. Jean de Dieu was the oldest of the five who lived together in Butamwa. Jean de Dieu also had two half-siblings from his father’s earlier marriage. Theirs was a big happy family, who were related to many of the teachers in the region.

Jean de Dieu was very close to his Grandpa, and lived with him raising cows along with Grandpa’s sister’s grandchildren. They would speak softly to the cows to get them to go where they wanted. They never hit them, ever! Even though it was peaceful, Grandpa told Jean de Dieu stories from the past, of 1959 when his cows were rustled (stolen), even killed because he was Tutsi. It happened again in 1973, Grandpa has been harassed and threatened- to take his cows, to take his home. He stood his ground and protected his cows, but they took all his other possessions.

In 1993, Jean de Dieu was almost 9 years old when he became aware of different political groups, though not what they represented. Some of Mum’s brothers joined the Inkotyani (Tutsi resistance). Jean thought the Inkotyani were very bad people based on what he heard in the village. It became dangerous to go to school after Primary School 3 (roughly grade 2), so Grandpa decided Jean de Dieu should stop going.

Describe the Uwamungu family prior to the genocide.

In what ways do they seem like/different from yours?

#### **The Genocide and Aftermath I: Rwandan Genocide- IV.**

In April 1994, Jean de Dieu heard from the radio that President Juvenal Habyarimana (1973-1994) was dead. Then--- there were people crying and shooting. He and Grandpa did not know what was happening! In the morning on the radio they said that no one should leave his or her house. It was declared that people shouldn’t

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walk in twos. Jean de Dieu did not obey the law and went out to see what was happening. He heard soldiers in their camp screaming that the “Tutsis and Inkotanyi had killed Habyarimana and now they were going to kill all Tutsi and wipe them out!” On telling Grandpa, we started hiding during the day, returning only at night. Grandpa said the trouble was happening again, only worse.

Jean de Dieu’s uncle was married to a Hutu lady, so he went to see what happened to them—finding the house completely empty- troops had taken them all away. Hiding in a mango tree, he waited and watched in silence until he’d become very, very hungry.

Finally, his Grandma appeared, happy to take him to where the whole family were all hiding, in an old Cassiterite (tin oxide mineral) mine. They hid in that mine for many weeks, going home to sleep at night. Finally, a large group of killers came upon them when they returned home in the wee hours of the morning. Papa was beaten savagely trying to carry his daughter, who had a lame foot. The ‘genocidaires’ debated what to do with them, killing them or taking them to Arusha, a nearby town. As they discussed, Jean de Dieu snuck away. He never saw his family alive again.

Hiding and sneaking, Jean de Dieu came upon a soldier who asked him if he was related to Francoise, a woman who lived in nearby. Jean de Dieu nodded in agreement, and the soldier took him under his wing (He was not related to Francoise!). It was with this soldier that he saw people killed and burned to death. Terrified, he ran away and joined a pack of children who had been lost in the chaos. They hid in the violence and murder around them as best they could.

His path crossed with the Interahamwe, but one swore he was Kayiranga’s son and should be protected. (Jean de Dieu had no idea who Kayiranga was!) Immediately they took him out of the group of children. And all the rest were murdered. His luck failed however, when some Hutu kids who had come from Byumba accused him of being a Tutsi. He overheard them saying they were going to call the Interahamwes to come and kill him. He ran away again and found himself in the middle of where the Inkotanyis and the soldiers were fighting. Each region has “counselors,” like social workers, so he snuck inside his home. Inside, there were dead bodies all over. He had nowhere else to hide, so he buried himself under the dead.

Eventually, Jean de Dieu made his way back toward his grandparent’s home. It was in ruins. He managed to find some refugees and threw in with them. Terrified, shaking, crying, an old woman treated him as if he were her child until they finally reached the border together, finding a truck dispensing water. He added his name to the Red Cross list of survivors, heading to an orphanage in Ndushu, in Goma-Congo Democratic Republic of the Congo. His aunt, a teacher, replied and took him in.

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Jean de Dieu Butamwu tried to attend school, but it was simply too soon. He was distracted, couldn’t take notes and finally just could not function at school. Traumatized, Jean de Dieu stopped speaking. Hospitalized for exhaustion, he was released to his aunt and uncle. In 2000, he began to speak once again. He still has difficulty discussing the genocide, but gave testimony to the Genocide Archive of Rwanda. He believes that for a better future, Rwanda needs to educate the coming generation to understand what happened in the spring of 1994.

Identify the tactics used by the genocidaires/Interahamwe against the Tutsi.

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Why do you think Jean de Dieu lost the ability to speak for six years following the genocide?

#### **Beginning I: Rwandan Genocide- Life Before the Genocide V.**

Wilberforce Murengezi was born the son of an Episcopalian minister and his wife. Wilberforce was a grown man with a wife and five children living in the village of Kicukiro in Rwanda. He and Mum have been married for twenty-three years. Childhood sweethearts, they met as teenagers while in Secondary School. Everyone knew that they were just perfect for each other. Right after graduation, they became engaged to be married. By the time they were actually wed, they knew each other for ten years by then! Mum's parents were pastors in the Episcopal Church too, so the father-in-laws were somewhat familiar with each other. A few of the various aunts and uncles were living in the Democratic Republic of Congo in the early 1990s.

The Murengezi children were John, Jean-Claude, Kayitsei Claudette, Francine Ingabrie, and Céline. Jean-Claude was a quiet, tall wiry child who loved to listen to the radio and wanted to be a journalist or politician. Kayitsei Claudette, who was rather sickly but brilliant in school- she wanted to be a scientist or perhaps a doctor. Francine Ingabrie adored her sister, Claudette, and loved to swim. Francine was the chatty one, always making the family laugh at mealtime and during her studies. She was so thoughtful, she'd offer to get tea or coffee for Mum and Papa, more than the older children. The Murengezis have a strong faith in God, believing each has an important mission in his or her life. They attend services every Sunday and have a large extended family living in the area.

Describe the Murengezi family prior to the genocide.

In what ways do the Murengezi seem alike/different from you and your family?

#### **The Genocide and Aftermath I: Rwandan Genocide- V.**

President Habyarimana's plane was shot out of the sky on April 6, 1994 and the genocide began. On the first day, the 'genocidaires' came looking for Wilberforce, who was not home. According to nine year old Céline, they shot Mum in the feet, warning her that they would be back for her. Mum hobbled and gathered the children, going to hide in the local convent. A week later roadblocks appeared as the 'genocidaires' came, ordering everyone to show their identification cards. A soldier sent the young children back to the convent. As they began going back, the soldiers quickly slaughtered the adults with gun and hammers. As Mum was limping, she was shot again. About 100 people were buried in a huge grave, which is a memorial today.

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Though Céline is still reluctant to discuss it, they would learn that Francine was hacked to death with machetes. No one knows exactly what happened to Jean-Claude. Many other relatives were also lost in the genocide. Wilberforce's older brother, his wife and his father, some children who were living with them, His brother-in-law, his wife and their six children, father-in-law and his mother-in-law also died. Later on, they would discover that two relatives survived as they took refuge at Mille Collines Hotel. Two of Wilberforce's sisters-in-law had also survived.

Wilberforce believes that education will help Rwandans learn from this, so that the future will be free of such terrible things. When asked about forgiveness, Wilberforce says,

*"The word "forgiveness" is a tough one. But I believe if someone would come to me and say, 'I*

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*betrayed you, I murdered your wife, I murdered your kids', I would forgive them. I'd also become a murderer if I killed them. I would truly forgive them but the question is who to forgive...Not all Hutus killed. Therefore you cannot say that you're forgiving the Hutus... Very few people acknowledge what they did and you wonder if these people killed themselves, if they just happened to die. It is so obvious when you compare the number of the victims to the number of those who acknowledge being the perpetrators of the genocide. The same people who were our neighbors. I'll give you the example of one of my neighbors called Simbizi, there was one house between his and mine. We had known each other for a long time. When they arrested him they asked me to come and identify him. When I got there they asked him if he knew me, he said no! ...Someone we used to live with and spend a lot of time with, his child used to come home and share meals with mine and he said he doesn't know me and yet we were neighbors!" (Genocide archive Rwanda- Survivor Testimonies 1).*

Justice has not been done according to Wilberforce. *"Because what justice can be done to somebody who wiped out your children, all your family? What do you gain when they are imprisoned for five, or six or ten years? What punishment is that? ....many will never be known and that is a very big issue because many have fled from where their former residence. They now live in places where they are not known. Or maybe they are known but nobody has the courage to report them for fear that they might take revenge.... It is a very big issue in Rwanda"* (Genocide Archive Rwanda 1).

Wilberforce thanks God for the gifts in his life. He later married again, a woman who bore him two more children, and loving helped raise John and Céline. John is now married with kids and today Wilberforce is a grandfather. Céline is now at the university. He cannot forget those who have died and enjoys looking at their photographs, preserved by family living outside Rwanda in 1994.

Identify the tactics used by the genocidaires/Interahamwe against the Tutsi.

Can the International Criminal Court for Rwanda do justice according to Wilberforce?

### Beginning I: Rwandan Genocide- Life Before the Genocide VI.

Odette Mupenzi lived in Rwezamenyo village in Nayakabanda region of Rwanda. Her father, Sakindi Claver, was a respected businessman and her mother was a stay-at home mom who loved her large, extended family. Aunts and uncles lived nearby, visiting often. The Mupenzi family would eat their supper meal together each evening, sharing stories of their day. Odette's eldest sister, Marie Cecile, was a nurse and married to a wonderful man. They also live in Rwezamenyo. Odette's older brothers, Sano Felicien and Cassien, were good boys and students. Sano was studying at the local Christian Apacope school; Cassien attended the Adebé School; both were in in Secondary School 6<sup>th</sup> (the last year of high school). Tutsi children could not go to government schools. It was just not possible. Next came sister Safira, and finally, the baby of the Mupenzi family, the youngest girl, is Marita Chantal, who was in Secondary School One.

There was civil war in 1990 and living close to the sports stadium, Tutsi were gathered by the Hutu majority. The Mupenzis heard cries and shouts for mercy during the worst parts of the war. Tutsis were called "cockroaches" and people were tortured. As girls were not hunted at this point in time, Papa and the boys could hide. Mum, Safira, Odette and Marita remained at home. Finally, there came a peace treaty, the Arusha Accords. They all hoped for peace.

Describe the Mupenzi family prior to the genocide.

In what ways do the Mupenzis seem alike/different from you and your family?

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#### The Genocide and Aftermath I: Rwandan Genocide- VI.

On April 6, 1994, the radio news said that President Habyarimana's plane had been shot down and he was dead. People were forbidden to move from their homes, but quickly cries from people being beaten were heard. Using a ladder, Papa, Mum, the boys and Odette climbed over the walls to get into the Josephite Seminary School compound, believing it would be a safe place. The Seminary Brothers refused to let anyone inside, but the Interahamwe climbed over looking for "cockroaches." The family ran to hide in a classroom, locking the door. The soldiers banged again, "*You have a choice to open the door, if not we shall destroy it.*" (Genocide Archive of Rwanda- Survivor Testimonies 1).

With everyone hiding, Papa opened the door, was grabbed and hacked to death with machetes. Mum bravely ran from her hidden place to try to grab a soldier's gun and was also hacked to death. Bullets also flew, hitting Odette in the jaws, arm, and chest. The Interahamwe used a machete to hack Odette's head too, causing her to lose consciousness. When she awakened, she found herself surrounded with dead bodies. The Brothers did what they could medically. Miraculously, the Red Cross arrived 3 days later, taking Odette and the injured to Centre Hospitalier de Kigali.

Barely making it to the hospital, a specialist was needed to treat Odette's wounds, which now had maggots festering. In surgery, they cut away the rotting flesh and did what they could to wash her wounds. She briefly felt safe in the hospital until the Interahamwe arrived, yelling "*We are killing Inyenzi (cockroaches) and you are healing them!*" (Genocide Archive of Rwanda- Oral Histories 1). The doctors made her and the injured Tutsi leave, fearing for their lives.

Tossed outside, the wounded just laid there. Odette's uncle's wife, Jane, was a nurse, so she quietly cared for Odette's very ugly wounds twice a day. Unfortunately, someone reported that Jane was treating a cockroach, and this forced her to stop coming to assist Odette.

The wounds of the injured began to stink. Fighting was going on between the Interahamwe and Inkotanyi (Tutsi rebel) groups all around them. The wounded Tutsis were killed every day, but Odette looked so bad, she seemed dead already with her face badly swollen. She was so ill, a Hutu doctor felt badly for her, put her in a car and took her to Kabgayi Hospital. They barely made it through a checkpoint alive!

There, Odette was starving with her shattered jaws. She pulled at the hem of a nurse that walked by—and it was her sister, Marie Cecile! She used a syringe to hydrate Odette, as her veins were too far gone for an I.V. They washed her, redressed her now green, gross bandages, and gave her antibiotics. That was when the Interahamwe attacked the hospital.

Marie Cecile snuck Odette to the Red Cross compound nearby at the Nyanza Prison in a Tutsi controlled area. There, they fed her milk and mashed biscuit through a syringe as best they could. Moved again to the Ririma orphanage, Odette survived till the end of the genocide.

In June 1994, the Rwandan Patriotic Front drove the genocidaires out of Rwanda and the genocide ended. In 90 days, 800,000 Tutsi had been slaughtered as the world looked on. In 1995, the ad hoc court, the International Criminal Tribunal for Rwanda, was established to seek justice for the victims and punishment for the perpetrators.

Odette was moved to King Faysal Hospital and a Belgian doctor removed the fragments of shattered bullet and bone remaining in her jaw wounds. She was sent to Geneva, Switzerland for additional treatment, necessary if she was to survive the infection and grievous injuries sustained.

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On returning to Rwanda, Odette began treatments and surgeries that would last over ten years to repair her damaged jaws and reduce the horrifying pain. One piece of good news—her Mum had survived. She had been hacked, but not to death, instead hiding in latrines to survive. By accident, Mum ran into Marie Cecile on the streets. Three of their family had survived the genocide.

Identify the tactics used by the genocidaires/Interahamwe against the Tutsi.

Which decisions (and who made them) were made that contributed to saving Odette's life?

### BALKAN GENOCIDE

History of the Genocide in the Balkans

J. McCracken

After World War II, the Balkan states of Bosnia-Herzegovina, Serbia, Montenegro, Croatia, Slovenia and Macedonia became part of the communist People's Republic of Yugoslavia. It was composed of ethno-religious groups that had been bitter historical rivals, including the Serbs (Orthodox Christians), Croats (Catholics) and ethnic Albanians (Muslims).

With the death of President Josip Broz or "Tito" in 1980, a Communist dictator who reigned for 40 years, the days of the nation of Yugoslavia were numbered. Serbian President Slobodan Milosevic, who promoted nationalism, promised to create a "Greater Serbia for the Serbs." Milosevic also inflamed long-standing tensions between Serbs and Albanian Muslims in the Serbian province of Kosovo.

As the relationship between Yugoslavia's six republics worsened, Slovenia, Macedonia, and Croatia would declare independence in 1991. Croatia and Serbia began hostilities as Croatia had a 12% Serb population in its eastern region, which should belong to "Greater Serbia."



Vukovar water tower, Croatia, May 2000. Destroyed by Serb forces 1991

During World War II, Croatia was led by the fascist Ustasha Party, a Nazi-Germany ally. Serbs living in Croatia and Jews had been the targets of widespread round ups and killings. In the concentration camp at Jasenovac, they had been slaughtered by the tens of thousands.

In 1991, the new Croat government seemed to be reviving fascism, even using the old Ustasha flag. In July of that year, Milosevic's forces invaded in to 'protect' the Serbian minority. The city of Vukovar, wildly outgunned, endured a horrific bombing campaign of 86 days duration (Historyplace 1). Vukovar, now reduced to rubble, fell. The Serbs began the first mass executions of the conflict, killing hundreds of Croat men and burying them in mass graves (historyplace.com 1).

Bosnia-Herzegovia was the most ethno-religiously diverse republic in Yugoslavia. In 1992, Bosnia-Herzegovina declared independence. This was not what Bosnian Serbs desired, wanting to be part of Milosevic's nationalistic vision. In May 1992, war erupted when Bosnian Serbs, with the backing of Milosevic, targeted Bosnian Muslims and Croat civilians.

As Serb militias gained territory, they began to systematically roundup local Muslims in scenes eerily similar to the Holocaust, including mass shootings, forced expulsions, and confinement in make-shift concentration camps. The Serbs also terrorized Muslim families into fleeing their villages by using rape as a weapon against women and girls (historyplace 1). The brutality of the attack lead to the description of "ethnic cleansing" to be applied, which is the desire to rid the region of all non-Serbs, by expulsion, torture, murder, and forcible

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displacement (history.com 1).

The Bosnian government, with Croat forces, tried to defend itself. However, by 1993, the Bosnian Serb forces came to control nearly 3/4<sup>th</sup> of the country (history.com 1). Peace talks failed when the Serbs refused to give up any territory.

The United Nations responded by imposing economic sanctions on Serbia and provided humanitarian aid. "Safe zones" were established, placing under their protection in the eastern Bosnian town of Srebrenica, Zepa and Gorazde, but otherwise refused to intervene (history.com 1).

In May 1993, the U.N. Security Council created the International Criminal Tribunal for the Former Yugoslavia (ICTY) at The Hague, Netherlands. It was the first international tribunal since the Nuremberg Trials in 1945-46 and the first to prosecute genocide, among other war crimes.

Under the leadership of Radovan Karadzic, Bosnian Serbs openly committed genocide against Muslims throughout 1993-1994. The U.S., U.N. and European Union did little to stop this. Karadzic had once told a group of journalists, "Serbs and Muslims are like cats and dogs. They cannot live together in peace. It is impossible" (historyplace.com 1)

On July 11, 1995, Bosnian Serb force overwhelmed a battalion of Dutch peacekeepers in the safe haven of Srebrenica. They separated Bosnian Muslim men and boys from the women. The women were driven away on buses. Later it was discovered that the men and boys were slaughtered, approximately 8,000 of them in a ghastly example of genocide (history.com 1). The West had finally seen enough bloodshed.

On August 30, 1995, the U.S. military led a NATO bombing targeting Serbian artillery positions throughout Bosnia. Bosnian Muslims/Croat forces had received arms from Islamic nations and actually could go on the offensive, taking half of the territory back from Serb forces (historyplace.com 1).

Seeing the tide turning against him, faced with the heavy NATO bombardment and losses to the Muslim-Croat alliance, Serb leader Milosevic agreed to peace talks in Dayton, Ohio. The Dayton Peace Accord included partitioning Bosnia into two main regions known as the Bosnian Serb Republic and the Muslim-Croat Federation. The agreement also called for democratic elections and stipulated that war criminals would be handed over for prosecution. 60,000 NATO soldiers (SFOR) were deployed to preserve the cease-fire.

By 1995, over 200,000 Muslim civilians had been systematically murdered. More than 20,000 were missing and feared dead, while 2,000,000 had become refugees. It was, according to U.S. Assistant Secretary of State Richard Holbrooke, "the greatest failure of the West since the 1930s" (historyplace.com 1).

Having only Serbia to invoke his nationalistic fervor, Milosevic turned to Kosovo, the 90% Albanian Muslim province in southern Serbia. With autonomy for Kosovar Albanians revoke in 1989, and the province under direct control of Belgrade, tensions increasing steadily. In 1998, open conflict between Serbian military and police forces and Kosovar Albanians resulted in the death of 1500 people, causing 400,000 to flee their homes (NATO 1). In spite of various diplomatic efforts, violence continued to escalate throughout 1998.

On October 13, 1998, as the treatment of Kosovar Albanians worsened further, the North Atlantic Treaty Organization (NATO) authorized air strikes. This supported diplomatic efforts to coerce Milosevic to withdrawing from Kosovo, end the violence, and help the refugees return home (NATO 1).

In February 1999, diplomats representing the U.S., U.N. Serbia, and Kosovar Albanians met near Paris to discuss a diplomatic solution. In the end, the Kosovar Albanian delegation signed the proposed peace

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agreement, but the Serbian delegation refused, walking out (NATO 1).

Immediately, Serbian military and police forces increased the frenzy of their attacks against ethnic Albanians. More troops were moved into the province, a clear escalation of the violence, not the hoped for de-escalation. Tens of thousands of people began to flee their homes climbing up into the Balkan Mountains in what was still mid-winter.

Serbian President Slobodan Milosevic remained unrelenting. On March 23, 1999, NATO's "Operation Allied Force" began its bombardment of Serbia and Kosovo. For the next 77 days, the bombs rained down upon Serbia and Kosovo. Ethnic cleansing was still conducted, as Serbian military and police units killed and filled mass graves. By the end of May, 1.5 million people had been displaced from their home, many burned (NATO 1). It is estimated that 20,000 Kosovar Albanians died in this campaign of terror and death, far less than had there not been military intervention.



Pristina, Kosovo on America's Independence Day July 4, 2003- celebrated in appreciation of Operation Allied Force 1999- which stopped "ethnic cleansing" and saved their lives- they are forever grateful.

Finally on June 9, 1999, Milosevic agreed to the Military Technical Agreement, effectively ending military action. On June 10, 1999, the full withdrawal of Yugoslav forces from Kosovo had begun, with NATO forces (KFOR) entering to secure the province.

After nine years of U.N. administration, Kosovo declared itself an independent, multiethnic democratic Republic on February 17, 2008. Over the next two decades, the ICTY charged more than 160 individuals for crimes committed in the former Yugoslavia. In 2001, Serbian General Radislav Krstic, who played a major role in the Srebrenica massacre was convicted of genocide and sentenced to 46 years in prison (history.com 1).

Radovan Karadzic and the Bosnian Serb military commander, General Ratko Mladic, were among those indicted by the ICTY for genocide and other crimes against humanity (History.com)

Brought before the tribunal in 2002 on charges of genocide, crimes against humanity and war crimes, Slobodan Milosevic served as his own defense lawyer; his poor health led to long delays in the trial until he was found dead in his prison cell in 2006. The trials continue as of this writing (2015).

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#### Beginning I: Balkan Genocide- Life Before "Ethnic Cleansing" 1.

T.K. was born in the 1980s in Ferizaj, Kosova, and then a part of Serbia- one of six republics within the



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country of Yugoslavia. Serbia was under the rule of President Slobodan Milosevic, whose policy was “Serbia for the Serbs!” An Albanian family, they were poor. A large extended family, many of them did manual labor in a quarry as their village was located near the Balkan mountains. T.K.’s Papa was a respected teacher in the village school but paid little as he was an Albanian Muslim. A little boy, T.K. couldn’t understand why the Serbian family living nearby had so many expensive, nice toys. Was his family cursed, he wondered? They all worked so hard, why was everything so difficult? (Lesic 148). Mama would rock him, promising it would be fine, just fine.

Winter would come, bitter cold. Papa and his brothers would go up into the mountains to gather firewood to keep their homes warm. T.K. would snuggle next to Grandpa, waiting for them to return. Grandpa would read T.K. stories as they’d wait.

T.K. loved school and he was lucky as his teacher was devoted to her students. T.K. loved reading and Albanian language learning. School was conducted in the Serbian language. He passed second grade and then third. With his Papa’s help, he went on to high school. This was where the problems began in earnest.

High school was divided by ethno-religiosity – Albanian and Serbian, Muslim or Catholic, and Eastern Orthodox, respectively. Albanians students were harassed and treated poorly by students as well as adults alike. It was just wrong to treat people this way just because of their ethnicity or religion! The time to protest this poor treatment came. Thousands turned out in Ferizaj to protest for human rights. During the protest, the Serbian police used poison gas against the Albanian protestors. More than 6,000 students were affected by it, getting terribly ill.

Little changed. Discrimination gave way to further persecution, and life went on. One day, T.K. received a registered letter informing him that he was a new recruit for the Yugoslav People’s Army. Congratulations!

What concerns did T.K. and his family have living in Ferizaj under the Presidency of Milosevic?

How might T.K. and his family respond to his news that he was now in the Yugoslav army?

### **Balkan Genocide: “Ethnic Cleansing” and the Aftermath I 1.**

T.K. and his family were aware that his life expectancy was very low if he reported for duty in the Yugoslav Army. They were all frightened for him. Many young men did not make it back home after reporting for duty. After much discussion, T.K. decided to flee to next door Albania, and there, with luck, continue his education. He was very torn about leaving his homeland and his family. He could not return to Kosova, not with the Milosevic government in power, not ever. He dared not return as his life would be in danger. But, his life was already in danger here. So, T.K. left his country, his family. He greatly missed his parents, his siblings, his Grandpa...his aunts, uncles and cousins from Ferizaj.

In Tirana, Albania (the capital city), T.K. did manage to continue his education, studying Pharmacology as a second year college student. He hoped for a brighter future. (Lesic 149).

The Albanian people of Kosova continued their struggles, challenging the Serbian regime for its human rights abuses. Meanwhile, in 1991-1992, war erupted across Yugoslavia in the republics of Bosnia, Serbia and Croatia in a terrible bloody genocidal struggle. Horrific Internment camps, such as Omarska and Trnopolje, were reported on in the New York Times and on national television, where Muslim men and women were tortured and murdered. Approximately 250,000 people were slaughtered during the most violent war on European soil since World War II engulfed the Balkans. In 1995, the Dayton Peace Accords ended the brutal conflict, sending multinational peacekeepers (SFOR- Stabilization Force), including American troops, into the

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former Yugoslavia.

Serbia continued its human rights abuses against the Albanians, who began to fight back, forming the Kosovo Liberation Army (KLA), who were accused of terrorism by the Serb government. Over 900,000 refugees, nearly 50% of the Albanian population, poured across the borders, fleeing the violence and assault. In March 1999, America and its European allies acted as N.A.T.O. (North Atlantic Treaty Organization) launched an air war against Serbia's campaign of "ethnic cleansing" (Ball 236). For 78 days, bombs rained down on Serbian targets. President Milosevic finally capitulated, signing the Military Technical Agreement in June 1999. Kosovo Forces (KFOR) NATO troops entered Kosova, enforcing peace and protecting Albanian and Serbians alike. Set up in 1995, the ad hoc court, International Tribunal for the Former Yugoslavia, was formed to seek justice for the Balkan victims and their families.

In 2008, the Republic of Kosova declared its independence from Serbia, become an independent, multi-ethnic democratic nation. Serbia does not recognize Kosova's independence. T.K returned home to embrace his remaining family members, joyous to see them after such hardship.

Define "ethnic cleansing."

Why do you think NATO intervened in the case of Kosova, but did not earlier?

#### Beginning I: Balkan Genocide- Life Before "Ethnic Cleansing" 2.

School was important to D.V. When he was in second grade, one of his favorite fieldtrips has been to a town in Bosnia, one of six republics in Yugoslavia, called Banja Luka. There in Banja Luka, the students went to *Ferhadija*, a 16<sup>th</sup> century Muslim mosque. This place was just AMAZING. D.V. had been amazed by its height, like he could almost touch the moon! (Lesic 29) D.V. was impressed, and not much history could impress him—but this was cool. Some customs seemed puzzling. Why would he take his shoes off in a public place? That was odd, he thought. Oh, he learned, when they prayed, they put their foreheads on the floor. Who wanted dirt from outside on the prayer rugs? D.V. got it.

As D.V. grew, he joined the basketball team, along with his best friend, Domagoj. He'd run to keep in shape and swing by *Ferhadija*, taking a drink of cold water from its fountain. He had a lot of friends and enjoyed physics. One day when D.V. was 16 years old, he realized he really didn't get the joke his friends were laughing over. Vlado walked into class raised two fingers high in the air and said "HDZ!" Djordje responded with three, crying, "SDS!" while Vedad just said "SDA!" (Lesic 28-29).

Later that evening, he went home and told Mum about it, hoping she'd explain what they had been laughing about and clarify for him. Only, Mum did not laugh. Instead, she grew sad and said she didn't want to talk about such things. D.V. felt badly, as if he'd used bad words in front of her. He knew something else was going on, so he went to talk to his Dad. Dad finally said, "What do you think your nationality is?"

"Yugoslav," I said.

"Then, that's what you are" Dad said smiling. I was still puzzled. I vowed to ask my friend, Domagoj.

Domagoj explained that SDA, SDS and HDZ were political parties that supposedly represented Muslims, Serbs and Croats, respectively (Lesic 30-31).

Why is being a Yugoslav important to D.V. and his family?

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### **UNIVERSAL DESIGN FOR LEARNING**

Describe why *Ferhadija* is just so cool to D.V.

#### **Balkan Genocide: “Ethnic Cleansing” and the Aftermath I 2.**

A year passed by. It was 1991 and D.V. was now in his final year of high school.

D.V. had learned more about political parties as their election approached. It was now imperative to understand who belonged to which group. Tension had increased and war had broken out in the next door republic of Croatia and D.V. feared it would break out in Bosnia too (Ball 148). (Yugoslavia had six republics.) People were being killed. People had changed. Best friends were no longer best friends if they came from different ethnic or religious backgrounds. Students were interrogated and intimidated in school every day. D.V. was scared.

Vlado, Djordje, Vedad, Domagoj and D.V. talked about how silly it all was so they would feel less scared. Still, they worried about being drafted into the army, even though they were only 17 years old. Some others had already been drafted and left to report for duty! Nobody wanted to pick up and gun and go shoot a friend! Everyone was nervous and very worried. This war was real. People were dying every day.

Life tried to go on as normal. The basketball game was scheduled for later that day when they all gathered to map out their strategy. But, Domagoj hadn't shown up. That was so weird, *where* was he? D.V. telephoned his house and his father answered. On asking where Domagoj was, his father replied, “He is far away...He apologized for missing the game.” (Lesic 31). It was like D.V. had been hit by lightning. He'd known Domagoj hadn't felt safe—but to leave? Without *any* word?

Now D.V. knew he had to leave too, to be able to walk freely, where no one intimidated others because of their beliefs, nationality, or race. D.V. had to find a school where he wouldn't be interrogated every day. He had to leave Bosnia too. His parents quickly agreed. A scholarship worked the miracle they needed.

By May 1, 1993, he was in Emmett, Idaho attending school when his Dad telephoned. *Ferhadija*, the beautiful ancient mosque that D.V. loved so much, had been destroyed. Without its “soul,” Banja Luka was now a ghost town. It was a symbolic tragedy that represented the entire of the destruction of Yugoslavia (Lesic 33).

As time went by, rumors were even more frightening. Terrible things were being reported on the news channels. D.V. watched on national television, learning about horrific internment camps, such as Omarska and Trnopolje, were openly discussed, where Muslim men and women were tortured and murdered. Mass graves were being dug and filled.

The war would rage until 1995, ultimately killed 250,000 people in the name of “ethnic cleansing.” The Dayton Peace Accords ended the violence that spring. War again came to Serbia over its province, Kosovo, in 1999 over more “ethnic cleansing” this time against Albanians. Approximately 11,000 victims died during this conflict. This time, America and its European allies, NATO (North Atlantic Treaty Organization) air war took place, ending in June with the Military Technical Agreement. Set up in 1995, the ad hoc court, International Tribunal for the Former Yugoslavia, was formed to seek justice for the Balkan victims and their families.

Define “ethnic cleansing.”

Why is the loss of *Ferhadija* such a blow to D.V.?

#### **Beginning I: Balkan Genocide- Life Before “Ethnic Cleansing” 3.**

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### **UNIVERSAL DESIGN FOR LEARNING**

In 1974, S.Z. was born in the industrial town of Zenica, located in central Bosnia. Bosnia was one of six republics of the country, Yugoslavia. Their family was not really that unusual in that they were mixed; his father was a Serb and his mother was a Muslim. Approximately 1/3 of all families in Bosnia were mixed, like S.Z.'s.

Tradition and his family name dictated that he should be classified as being of Serbian nationality. However, S.Z. always thought of himself as being *Yugoslavian*. When he was six years old, the family moved from Zenica to Karlovac, Croatia, another republic. His aunt, his father's sister, used to visit from Belgrade (capital of Yugoslavia and Serbia). Their families were close and loving (Lesic 75). Nobody really thought about being Serbian, Croatian, Muslim, or Bosnia. They celebrated lots of holidays, Easter and El Eid for example, and always ate really good food- that was the best part! Both grandmas could cook!

S.Z. was a very good student, excelling at languages. Thus, S.Z. loved school, and played on the regional basketball league. He was so good, he played on the national team as well! He also had a few hobbies, swimming, tennis and photography. Like many young people, S.Z. had applied to the University of Zagreb (in Croatia) and was looking forward to graduation in June, followed by starting college in the fall.

Was it an issue to be from a mixed marriage in Zenica, Bosnia?

Why is being a Yugoslav important to S.Z. and his family?

### **Balkan Genocide: "Ethnic Cleansing" and the Aftermath I 3.**

However, the bloody, brutal war broke out in late 1991 between Croatia and Serbia, two republics of Yugoslavia. Zenica is approximately 70 kilometers from the Bosnian capital, Sarajevo, where the war spread in 1992 (Lesic 69). Sniper fire, bombing, internment camps, and mass graves were shown nightly on the international news. S.Z.'s entire family was violently persecuted because of his parent's mixed marriage- Serbian and Muslim. Eventually, it became so terrible, so dangerous, they had to leave Croatia and move to Belgrade, the capital of Yugoslavia (and Serbia) where his father's sister lived (Lesic 75).

S.Z. still had difficulties as he spoke with a Croatian accent, being bullied often, *and* his mother was a Muslim. Again, the family was forced to flee. Father had to find work to try to support them, so he went to Krajina (a region) to work for the Serbian army. His mother went to Croatia to live with relatives. S.Z. was devastated by these separations and he was unable to continue his education in all this terrible turmoil. As his sister had gone abroad to study in France, he enrolled in the University of Le Mans. For one year, he managed.

However, his sister and her husband took jobs in Madagascar and left France. This left S.Z. with no one to support him in France. As he couldn't return to fully-embroiled in "ethnic cleansing" genocidal warfare Yugoslavia, he went to England, where he had a cousin. On arrival, S.Z. sought political asylum. It was the first time in two years he felt any kind of security.

Finally granted asylum, he began his studies at the local university. He remained terrified for his parents, with whom he lost contact in 1993. In 1995 with the Dayton Peace Accords ended the hostilities. S.Z. returned to Bosnia, learning his parents had been killed in the fighting. They were two of the 250,000 victims. Four years later, more war erupted in Serbia, this time over its Albanian province, Kosova, for resumption of "ethnic cleansing," specifically against Albanians. This time, American and its European allies would act.

NATO, the North Atlantic Treaty Organization, would bomb Serbia throughout the spring of 1999, signing an armistice in June 1999. Approximately 11,000 would be found to have been killed during this campaign of ethnic cleansing.

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### UNIVERSAL DESIGN FOR LEARNING

Started in 1995, the ad hoc court, International Tribunal for the Former Yugoslavia, was formed to seek justice for the Balkan victims and their families by prosecuting the perpetrators.

Define “ethnic cleansing.”

Can the International tribunal for the Former Yugoslavia attain justice for S.Z. given his parents’ deaths?

#### Beginning I: Balkan Genocide- Life Before “Ethnic Cleansing” 4.

In 1971, M.J. was born to Serbian parents, who were both professional journalists. From the time M.J. could walk, his parents kept it very simple so their beloved child could understand: *M.J. was taught that the color, nationality, and religious beliefs should not be used to determine if someone were liked or not liked.* He was raised with a few fundamental truths—the concept that basic humanity that binds all people of all races and creeds; and truth wins out in the end. As they were journalists, the family had a huge assortment of friends from across the spectrum: soldiers, researchers, doctors, shop keepers- and across many nationalities and ethnic backgrounds. People were always coming and going in their home, which was a generally happy place in which to grow up (Lesic 128).

As M.J. got older, it was just impossible for him to ever see his Croat or Bosnian friends as enemies- it was just ridiculous to even think about! They went to school, movies, paled around, and listened to music, just like teenage friends did everywhere.

Tension slowly began to increase, however. Instead of discussing *Yugoslavs*, the names “Serb,” “Croat” or “Bosnian” were heard more prominently and with greater frequency. M.J. and his parents are somewhat alarmed at the shift, they see themselves as *Yugoslavs*. M.J. and his friends took part in various protests and demonstrations against the nationalistic Serbian government as he saw the government as solely concerned about its selfish gains-- President Milosevic supports “*Serbia for Serbians*”! M.J. couldn’t believe anyone would be so stupid as to destroy a beautiful country like Yugoslavia. They had too, of course, continue to all live together and build a better future. Protesting is getting increasingly dangerous, as the Serbian police started arresting and breaking heads last time.

Why is being a Yugoslav important to M.J. and his family?

Would M.J.’s parents continue to support him participating in protest and demonstrations against the nationalistic government?

#### Balkan Genocide: “Ethnic Cleansing” and the Aftermath I 4.

As many children did, M.J. began his university studies in Belgrade (the capital of Yugoslavia and Serbia). He majored in art history, which he planned to teach one day. Then, Slovenia seceded from Yugoslavia, and the war began between Yugoslav republics Serbia and Croatia. More and more people sided with the nationalistic government, proclaiming the war was just because it was being fought for freedom for all Serbs. *What!?!?* He couldn’t believe something so tragic and horrible was happening and that people actually accepted such nonsense as truth. Strongly opposed to the aims of this war, neighbor vs. neighbor, brother vs. brother, he felt misplaced as a Yugoslav.

M.J. tried to stand up for his beliefs as thousands of people died horribly. His Croat and Bosnian friends began to receive death threats. When one of them was killed, others went into hiding. Danger was everywhere and slogans such as “*You can be powerful—just pick up a gun*” became popular, even in Belgrade

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(Lesic 129).

M.J. and others like him were terrified of expressing their tolerant views. The largest peace rally only managed to assemble only 200 people (Lesic 129).

In his final year at the University of Belgrade, M.J. came to believe that nobody could do anything for anyone as no one was strong enough in this particular political struggle. When one of his best professors and leader of an opposition party left the country, M.J. realized it was time to get out of Yugoslavia. He was frightened, terrified even, and under pressure to join the masses and commit crazy actions against his fellow man. He was constantly called “Traitor!,” “Stupid!,” “Coward” by people *he once called friends*. He felt horribly betrayed by them. It was time to get out! (Lesic 129)

M.J. managed to get to London, where he began to study classical history, trying to understand what happened to his beloved homeland. The war raged, slaughtering approximately 250,000, dumping bodies in mass graves, interning men and women in camps—camps that had not existed since World War II. The Dayton Peace Accords of 1995 finally brought the fighting to an end, dividing what once was Yugoslavia into separate nations – Slovenia, Croatia, Bosnia-Herzegovina, Former Yugoslavia Republic of Macedonia (FYROM), and Serbia-Montenegro.

Four years later, more war erupted in Serbia over its Albanian province, Kosova, for its resumed “ethnic cleansing,” against Albanians and other minorities. America and its European allies, NATO would bomb Serbia throughout the spring of 1999, signing an armistice in June 1999. Kosovo would be managed by the UN until it proclaimed itself a new independent multinational Republic of Kosova in 2008.

Define “ethnic cleansing.”

Do you support M.J.’s action of leaving the country rather than fighting the nationalists?

#### **Beginning I: Balkan Genocide- Life Before “Ethnic Cleansing” 5.**

K.A. was born on April 10, 1975 in Zvornik, a very lovely little town located on the Drina River in Bosnia, a republic in Yugoslavia. It was a town that had a mixed ethno-religious population of Serbs, Bosnians, and Croats. Her family view themselves as good Yugoslavs, devoted to their nation. The first seventeen years of her life were rather ordinary, happily living among a large and extended family. K.A. also had a large group of friends who enjoyed school, sports, and music- the normal activities of children and teens.

Football, known as soccer in America, was an important sport in Zvornik. From the time children are in primary school, they play. By the time they reach secondary school, it is a very competitive activity. There are regional teams as well as a national play-off. Basketball is another popular sport among the teenagers of Zvornik. K.A. was a huge fan, as were all of her friend, regularly attending the game, cheering on their teams!

As with so many other teenagers, it was K.A.’s dream to do well in secondary school and go on to the university in Sarajevo (the capital of Bosnia). Ultimately, she wanted to become a medical doctor. It would take many years and a good deal sacrifice to make her dreams come true, but she was determined to study hard and see them made a reality (Lesic 69).

Why is being a Yugoslav important to K.A. and her family?

Sports is an activity that all the children in Zvornik play, depending on their level of skill. How does this tie into K.A.’s values/beliefs?

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#### **Balkan Genocide: “Ethnic Cleansing” and the Aftermath I 5.**

Just before K.A.’s seventeenth birthday, on April 8, 1992, everything changed, shattering all of her hopes and dreams. The Serbian army invaded Zvornik, forcing her family and thousands of others to seek shelter in the woods on the outskirts of town. The constant sound of guns firing were heard in the distance as well as hunger rumbling in empty bellies. After a week of growing desperation, the situation in town seemed to calm down, and K.A. and family returned to town. They thought that since they were innocent civilians, nothing bad would happen to them. Returning to their home, they hoped for the best.

They soon learned they were now second class citizens—her parents lost their jobs, their home was raided constantly by a militia called *Arkan’s Tigers*. Rumor had it that their neighbors and friends had been tortured, raped, and killed in internment camps that had formed outside town. Screams occurred constantly. Former Serb friends now regarded K.A. and her family, Muslims, at the enemy. People who went into these detention camps were never heard from again. They live in real fear.

Two months later, they were given an ultimatum: Either leave town or they would be taken to one of these internment camps. Knowing how deadly the detention camps were, the family had no choice. On June 5, 1992, they left Zvornik. Frightened, exhausted, uncertain, they arrived in Slovenia (once a republic of Yugoslavia, now independent country), where they found housing in a refugee camp called Maribor.

K.A. was determined to continue her studies, but she was no longer regarded as a “Yugoslav,” she was now a Bosnian foreigner in the newly independent country of Slovenia. College would cost a great deal of money. Since K.A. had no other options, she remained in the camp, working as an English translator. She happened to meet a Swiss journalist, who listened to her story. She was told she could study in Austria free of charge. This was great news, but she did not know German. Still, determined, K.A. realized the best way to learn a language was to live in that country. The Swiss journalist arranged for K.A. to stay with his brother’s family while she learned German- and she soon found herself in Villingen, Germany. Thanks to the Bucher family, she mastered German in 14 months and improved her English as well (the wife was American). Her parents found themselves in Graz, Austria, so K.A. applied to the Graz University after passing the German language test. She went on to study medicine at the Karl Frauzes University after her diploma (Lesic 68-69).

The war would rage until 1995, ultimately killed 250,000 people in the name of “ethnic cleansing.” The Dayton Peace Accords ended the violence.

In 1999, war returned to the Balkans over Serbia’s province, Kosovo. Once again, it was over “ethnic cleansing,” this time against Albanians. Approximately 11,000 victims died during the winter of 1998- into the spring of 1999 during the worst of this conflict. This time, America and its European allies acted. The NATO air war began in the spring, and ended in June with the Military Technical Agreement. The ad hoc court, begun in 1995, International Tribunal for the Former Yugoslavia, was formed to seek justice for the Balkan victims and their families.

Define “ethnic cleansing.”

Why do K.A.s former friends now see her and her family as the enemy?

#### **Beginning I: Balkan Genocide- Life Before “Ethnic Cleansing” 6.**

B.Z. was lucky to be born in one of the most magical places in all the world and especially in Yugoslavia; Sarajevo- the site of the 1984 Olympic Game! It was the first Winter Olympics held in a communist country

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and everyone was so proud so excited! Skier Jure Franko won Yugoslavia's first Winter Olympic medal; a silver in the giant slalom! (Olympics 1). The whole world saw the wonder of Sarajevo, nestled in the valley between the majestic mountains. Sarajevo was a special place, a city that thrived on creation, openness, and innovation.

Each year, the International Days of Poetry was held as were the International Festival of Fringe and Experimental Theater. Sarajevo was home to the Obala Open Stage and the Sarajevo Film School—it was a city of cultural invention without question (Lesic 60).

Born and bred in Sarajevo, Bosnia, a republic of Yugoslavia, B.Z. also dared to participate in some of the strong civil protest movements that took place during the Cold War era. He and his friends deeply believed in freedom and human rights while living in a communist country, where they could be arrested for this! B.Z. was often heard to make comparisons between the struggles his country, communist Yugoslavia, for openness, freedom of expression, human rights and the like, with Mahatma Gandhi's struggle for India's freedom from the British (Lesic 60).

Describe the creativity and freedom of artistic and magical Sarajevo.

The world came together in Sarajevo 1984 for peaceful Olympic competition. Imagine this event and the attitude of Sarajevans such as B.Z.

### **Balkan Genocide: "Ethnic Cleansing" and the Aftermath I 6.**

War erupted in Sarajevo in 1992 with a violence not seen in Europe since World War II. The city was cut-off from the rest of Bosnia for a time, leaving the population to fend for itself. Starving, freezing, thirsty, the death toll mounted with snipers shooting anyone daring to walk on the streets seeking help.

Still, B.Z. noted that hospitals, bakeries, and breweries struggled to remain open in Sarajevo, in spite of the snipers. With the city besieged, people growing hungry and thirsty, "young people rehearsed the musical "Hair" by candlelight, which guns from the surrounding hills bombarded playgrounds. Where one of the great human souls of contemporary Europe, Vedran Smailovic, played his cello in a tuxedo and white tie on the spot where a shell had landed only twenty minutes before, while people stood around listening in silence." (Lesic 60). Thugs assaulted any Bosnian Muslim they could find, beating them senseless, often just carting him or her away.

Still, it was a dangerous situation. While communism was falling, it did not ensure a new better world. Shells were actually falling all around B.Z. These were not philosophical shells, but explosive ones that were killing people. As optimistic and hopeful as B.Z. was, he needed to survive and get his education if he, with his generation, were to lead a new society once this bloodshed and chaos was over. When the University of Edinburgh offered him non-graduating student status at the Faculty of Arts for 1993-1994, B.Z. accepted and made the most difficult decision of his life—to leave his beloved Sarajevo.

The war would rage for another two years with horrible internment camps, such as Trnopolje, deporting over 30,000 people alone! Srebrenica, a town nearby, saw 8,000 boys and men killed by militia under the command of Ratko Mladic. His trial by the International Criminal Tribunal for the former Yugoslavia began in May 2012 for crimes against humanity.

Ultimately killed 250,000 people in the name of "ethnic cleansing." New countries, Slovenia, Croatia, Bosnia-Herzegovina, Former Macedonian Republic of Yugoslavia (FYROM) and Yugoslavia (Montenegro and Serbia until 2006 when these became independent) rose from the dismembered Yugoslavia. War came to Serbia over



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its province, Kosovo, in 1999 again over “ethnic cleansing” this time against Albanians. Approximately 11,000 victims died during this conflict. The NATO airway took place in the spring, ending in June with the Military Technical Agreement. The ad hoc court, International Tribunal for the Former Yugoslavia, was formed to seek justice for the victims and their families.

Define “ethnic cleansing.”

In times of war, chaos, uncertainty, how important is it to maintain one’s values, beliefs and culture?  
(Would you be going to play practice right after the building was shelled?)

#### Background for Lesson: (if necessary)

**NOTE:** This lesson may be broken down into small sections! Pick and choose what will fit time constraints. All three genocides do not have to be investigated. All scenarios within a genocide need not be utilized either. Group activities across genocides also work.

**Introduction:** This lesson focuses on what life was like *before* genocide—and *then the impact of genocide on real people*. It personalizes the history by looking at individuals and their families. It is succinct, which lends itself to fit within a limited timeframe, which plagues every teacher today. It also lends itself to opportunities for further research, whether by taking books or magazines out of the library, or searching the Internet for reputable sources. A list of appropriate Internet resources is included under Extension Activities.

The Armenian Genocide, Rwandan Genocide, and Balkan genocides are explored.  
Prior to beginning the lesson, the teacher should acquaint her/his self with the genocidal events under study.

#### Instructional Activity/Procedures:

**The week before this lesson:** Students should scan newspapers/ news reports/tweets/Facebook/other news sources on the internet for any content about human rights activities or human rights violations. This is just to raise awareness about current issues, whether local, state, national or international. Collect, discuss as current events, post on bulletin boards—do whatever works in your classroom. (**Representation, Action and Expression, Engagement**)\*

**Introduction to lesson:** Approximately 25 minutes

1. The teacher should introduce the concept of “human rights” and “genocide”- asking students if they know these terms, if they associate these terms with anyone, thing, or events. Define the terms.

**Genocide:** “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 to prevent births within the group;
  - e. Forcibly transferring children of the group to another group. This should generate some discussion. Be prepared- Ferguson, Missouri may come up, race relations, slavery, Adolf Hitler, etc.
2. Distribute the poem “Genocide” by Barry Pietrantonio (Included and used with permission).

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3. Ask students to respond to the poem. This can be homework or classwork. Options are as follows: (Action and Expression, Engagement) \*
  - a. Write a narrative response
  - b. Write a poetic response
  - c. Music- did it make them think of a particular song? Bring it in or at least the lyrics. Sing it yourself! (**Warning-** Some songs could contain some questionable lyrics- Discuss the rules regarding this prior or you may be surprised!)
  - d. Sketch a picture that the poem inspires – large enough to share to post on bulletin board. Here are some samples to set the “response” bar high. (Samples next page)
  - e. Other samples of pictures can be found at <http://remember.org/imagine/imagine.html>Sample Drawings:



Source: Chartock, Roselle and Jack Spencer. *The Holocaust Years: Society on Trial*.  
New York: Bantam Books, 1978.

New Jersey Commission on Holocaust Education

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Bedrich Fritta, "To Tommy on his third birthday in Theresienstadt—January 22, 1941." One of ten drawings the artist made for his son's birthday while they were both in Theresienstadt. Three years later Fritta was transferred to Auschwitz where he died. Tommy was later adopted by artist-survivor Leo Haas.

4. Students should be divided into groups as per the genocide that they will be studying- Armenian, Rwanda, or Balkans. Give them **the Genocide- Life Before A, 1, I etc....**There are 5-10 scenarios, labeled distinctly (A, I, II etc). Students should read it, become familiar with the individuals, their family history, occupations, holidays, etc. from the short reading. **They should remember the designation (A, 1, I ) as it will be matched to the 2<sup>nd</sup> part -Life During/After (A, 1, I...)** later as the lesson progresses.

5. Individual work: Answer the two questions that follow the reading. Each genocide has a different focus/emphasis. The teacher should bring the class together as a group and discuss the questions, how they answered them. The teacher can help discussions along by asking questions about their summaries- did they include occupations? Wealth? Role of the religion? Food? Elders? Neighbors? School? Make them work to develop a *very accurate summary paragraph*. Some may be longer than others!

Differentiated Instruction: In ability groups, answer the questions for the scenario assigned. As they are working in groups, this summary should *not be easy!* Let them sweat the particulars of language coming up with a *thorough* paragraph.

The teacher can help discussions along by asking questions about their summaries- did they include occupations? Family? Wealth? Role of the religion? Food? Elders? Neighbors? School? Relationships? (**Action and Expression, Engagement**) \*

6. **Homework**: The teacher should then distribute the History Blurbs on each of the genocides to the students, coordinating each with the "Life before" reading. Ex: If a student read about "**Life Before**" the Armenian genocide, the student should now read the blurb about the Armenian genocide, etc. (The Balkans, the Balkans, Rwanda-Rwanda).

## LESSON TITLE: Impact of Genocide on Lives

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These are basic history introductions to what happened during the four genocide, providing a sense of:

- a) Geography
- b) Years it took place
- c) Who was involved: Who were the perpetrators and who were the victims.
- d) Outcome- How it ended, intervention, and such.

#### Day 2-

7. Pass out “Life After” each genocide, matching each to the student who read the first part of each Scenario- (A, 1, I, etc.) Bring the class/groups together to discuss the outcomes of each scenario:

What happened to the student’s people? What was the outcome?

Answer the two questions following the reading and discuss.

Remember, these are true stories.

**NOTE:** The focus of each genocide is different, depending on the differences between the structures of the genocides. This is an interesting area of discussion—*How* did these events differ? Similarities? The questions within each genocide may also be very diverse depending on the experiences of each survivor.

In some cases, survivors became refugees, leaving the country. In other, we do not know what happened to the families—they remain lost, assumed dead. We just do not know for certain. Others located bodies and had them reburied at memorial sites.

**IMPORTANT NOTE:** Comparisons of victim suffering are always inappropriate, ie; “So, who had it worse, Armenians, Rwandans or Bosnians?” If uncertain, see guidelines for teachers produced by the U.S. Holocaust Memorial Museum at: <http://www.ushmm.org/educators/teaching-about-the-holocaust/general-teaching-guidelines>

8. Examine the narrative, poem, song, sketch done at the beginning. Would the students change anything about them now? Any rewrites? Do overs?

What does this tell the students about his/her perspective- what it was, and now is?

#### **Evidence of Understanding:**

##### **Formative Assessment**

- Respond to the poem: Narrative, poem, music, sketch (Action and Expression, Engagement) \*
- Critical Thinking questions day 1 discussion
- Summative paragraph – “Life before”
- Critical Thinking questions day 2 discussion
- Reexamination of narrative, poem, music, sketch (Action and Expression, Engagement) \*

##### **Summative Assessment:**

Students should write a summative ‘Life After’ paragraph of what happened to his/her individual. A second paragraph should include reactions/responses to anything learned in this lesson.

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#### Extension Activities:

Research in depth investigation of Armenia, Rwanda, or Balkan genocides. Most libraries have a number of books that students can check out as well as DVDs. (**Representation**, **Action and Expression**, **Engagement**)\*

Armenian Genocide

<http://www.teachgenocide.org/background/history.htm>

Frequently Asked Questions About the Armenian Genocide

<http://www.armenian-genocide.org/genocidefaq.html>

Kigali Genocide Memorial

[http://www.genocidearchiverwanda.org.rw/index.php?title=Kigali\\_Genocide\\_Memorial](http://www.genocidearchiverwanda.org.rw/index.php?title=Kigali_Genocide_Memorial)

PBS Frontline- World Srebrenica: A Survivor's Story-Interview With Hasan Nuhanovic

[http://www.pbs.org/frontlineworld/stories/bosnia502/interviews\\_hasan.html](http://www.pbs.org/frontlineworld/stories/bosnia502/interviews_hasan.html)

US Holocaust Memorial Museum – Confront Genocide

<http://www.ushmm.org/confront-genocide/cases>

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# LESSON TITLE: Memorialization of Genocide

Grade Level/s: High School / Genocide Studies Course

## UNIVERSAL DESIGN FOR LEARNING

### NEW JERSEY STUDENT LEARNING STANDARDS:

#### CCSS.ELA-LITERACY.RH.11-12.8

Evaluate an author's claims, reasoning and evidence by corroborating or challenging them with other sources.

#### CCSS.ELA-LITERACY.RH.11-12.7

Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, qualitatively, as well as in words) in order to address a question or solve a problem.

### Key Questions/Issues Addressed:

- How do we remember genocide?
- In what ways does the world remember genocide?
- Do these memorials have something in common structurally?
- Issues Addressed in Memorials: Audience, Purpose, Who is being remembered, for what reasons, location?

### Lesson Goals/Objectives:

Students will be able to:

- Examine, explain, and finally create a way for the public to remember genocide.
- Analyze different memorials, the ways in which they were constructed, and what purpose they serve to the victims, the general public, and the survivors.

### Key Terms:

- Memorial
- Alliteration
- Assonance
- Metaphor
- Repetition
- Rhyme
- Simile
- Onomatopoeia

### Materials:

- Remedy's Song **Never Again**
- Holocaust Connections Worksheet
- Poetic Techniques Handout
- Photographs of various memorials
- "Paperclips" video clips (to show memorialization) & creating a memorial
- Notecards
- Various buildable materials – wire, clay, pipe cleaners, whatever you have in your classroom / can order / borrow from the art teachers that would make generating a memorial feasible.
- Memorial Readings (Facing History Adaptation)
- Memorial Creation project

# LESSON TITLE: Memorialization of Genocide

Grade Level/s: High School / Genocide Studies Course

## UNIVERSAL DESIGN FOR LEARNING

### Background for Lesson: (if necessary)

This lesson can be utilized as a final lesson to the study of the Holocaust, or studies on Holocaust / Genocide. Students should have a working knowledge of what happened during the Holocaust / Genocides, as well as the aftermath that occurred once the genocide has been committed. It is not important for students to know the various ways that victims / survivors have been memorialized, as they will be learning about it throughout this lesson.

### Instructional Activity/Procedures:

- Opening Activity:** Students will listen to the song “Never Again” by Remedy (**Representation, Engagement**)\*  
<https://www.youtube.com/watch?v=11uMTnXP2dA>
  - Lyrics Here: <http://genius.com/Remedy-never-again-lyrics>
  - Students should then fill out both worksheets on the Holocaust Connections / Use of Poetic Techniques worksheets.
  - Students will then have a general conversation about the song “Never Again” – about the purpose of the song, why it was created so long after the Holocaust, and what does that mean for future generations that listen to this song?
- Gallery Walk Of Memorials Throughout the World:** Teacher should have printed out the memorials and have it displayed on a table large enough that students should be able to move around it. Ask students to move around the table for about 5 minutes. After students have been around the table, have them sit back at their seats. Then pass each student a sticky note / index card. Tell students, that they are to go back up to the table, and pick the photograph that they connected with in some way – it doesn’t matter how they connected, just one that they are interested in. After students have selected their photographs, they are to sit in their seats and answer the following questions on index cards: “Who made this? Why? Where is it located? Who is it intended for?” After each student has finished, students will then hold up their picture, and note-cards, and share their results with the class. (**Action and Expression**)\*
- Clips from Paperclips:** Students will be told that they are going to watch a documentary of a school, in TN that decided to create its own Holocaust memorial. While this film may be met with some controversy (is it proper to itemize 6 million Jews with paperclips?) we are going to watch 18 minutes of clips from the video to discuss the role of memorials in remembering the Holocaust. Students will answer questions about the film.  
Additional options for answering questions: (**Action and Expression, Engagement**)\*
  - Utilizing a computer to type an answer
  - Write a poem
  - Provide a bank of possible responses

**Excerpt 1:** (0:33-8:54)  
**Excerpt 2:** (44:06 – 48:20)  
**Excerpt 3:** (1:14:20 – 1:18:44)
- Closure:** Have students generate an exit ticket on 3 things that they think would make for a good memorial – and that their homework is to start thinking about how they would want to do it.  
**Options for exit ticket:** (**Action and Expression, Engagement**)\*
  - Written ticket
  - Verbal response
  - Text/typed response

## **LESSON TITLE: Memorialization of Genocide**

**Grade Level/s: High School / Genocide Studies Course**

### **UNIVERSAL DESIGN FOR LEARNING**

5. **Day 2:** Have students read the excerpts on the creation of memorials, adapted from “Facing History and Ourselves,” their purpose, and why they are important to preserving the past. Students will then have a discussion on what it takes to make a good memorial. Hand out memorial/poem creation worksheets, so the students will know what requirements to meet. Students have the rest of the time in the period to start their memorial. Upon completion of the memorial, students may present them via a museum display in class, and other students may comment / determine which one they like.

**Options for excerpts:** (Action and Expression, Engagement)\*

- a. Make available on audio
- b. Pair/share on ideas for a good memorial before group share

#### **Evidence of Understanding:**

- Students can be assessed through: (Action and Expression, Engagement)\*
  - ✓ **Poetry Worksheets**
  - ✓ **Memorial Creation**
  - ✓ **Notecards / Checking for understanding**
  - ✓ **Follow Through Memorial Activity**

#### **Extension Activities:**

- For further in-depth analysis – students can visit a memorial / US Holocaust Museum in Washington DC



# LESSON TITLE: Walking in the Footsteps of the Aftermath

Grade Level/s: High School / Genocide Studies Course

## UNIVERSAL DESIGN FOR LEARNING

### NEW JERSEY STUDENT LEARNING STANDARDS:

#### CCSS.ELA-LITERACY.RH.11-12.7

Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, qualitatively, as well as in words) in order to address a question or solve a problem.

#### CCSS.ELA-LITERACY.RH.11-12.9

Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

### Key Questions/Issues Addressed:

- What are the lasting effects that the Holocaust had on future generations?
- How can survivors of Nazi officials come to terms with their legacy?
- What is the legacy of future generations in coming to terms with their past?

### Lesson Goals/Objectives:

The students will be able:

- To look to an often forgotten side of the Holocaust – the children who were related to Nazis, and learn about what things they had to face in the wake of the Holocaust.
- To research the effects of Nazism upon these relatives, and ultimately, have a chance to explain “walk in their footsteps” through an interactive writing activity.

### Key Terms:

Nazi, SS, Survivors

### Options for vocabulary activities:

1. Create a WORDLE with one of the key terms. Each group will share with other groups as a vocabulary review. (Action and Expression, Engagement) \*
2. Do an internet search through GOOGLE images to visually represent key vocabulary. Create posters to post in the classroom. (Action and Expression, Engagement) \*

### Materials:

- Construction Paper / Lined Paper
- Speakers/Computer access (for teacher only) to play the first 10 minutes of “Let Me Go” <https://www.youtube.com/watch?v=BkasCkEuiPA> (found here) – teacher should preview and make sure that students can handle the vocabulary in the reading – if not, a vocabulary sheet should be made, and teacher should be able to stop the audio at any time for questions.
- Website access for students to research
- Video of POV Inheritance for Do Now: <http://www.pbs.org/pov/inheritance/>
- Worksheet on Footprints (attached)

### Background for Lesson: (if necessary)

This lesson, depending upon time, maybe used at the end of the studies of the Holocaust, for students to explore the ways in which this material still permeates though generations of survivors of Nazi officials to this day. This can be used at the culmination of viewing **Schindler’s List** as one of the characters from the movie is shown in ‘real life’ by PBS.

# LESSON TITLE: Walking in the Footsteps of the Aftermath

Grade Level/s: High School / Genocide Studies Course

## UNIVERSAL DESIGN FOR LEARNING

### Options for building Background Knowledge:

1. Create a movie list for topic/subject area (**Engagement**)\*
2. Use PLACEMAT as an activity to collect student ideas from the movie and a group consensus statement that can be shared with the whole classroom. (**Action and Expression, Engagement**) \*

### Instructional Activity/Procedures:

- **Opening Activity:** Students will be asked to answer the following:  
“Place yourselves in the footsteps of a child, who has found out their family member was a Nazi. How does that make you feel?”
- Students should answer that question by expressing their feelings and emotions through a variety of forms (written, musical, artistic, etc.)– and the teacher should discuss the various answers of students before moving on to the next topic. (**Action and Expression, Engagement**) \***Clips of ‘Survivors’:** Up to discretion, the teacher can play “POV’s” Inheritance (2 minute youtube video clip) and / or Let Me Go Clip (10 minute audio that is very powerful) about one woman’s struggle to understand her relationship with her mother who was a guard at Auschwitz.

### Options for Video Presentation:

1. Provide a graphic organizer for students to collect notes during the presentation. CORNELL NOTES (**Action and Expression, Engagement**) \*
  2. Post video to teacher website so that students can review video or rewatch video. (**Representation**)
- **Open Discussion:** Students will listen to one/both excerpts and the teacher should lead a discussion on the videos along with guiding questions:
    - a. What would you do if you were able to confront a painful part of your family’s past? Would you do it?
    - b. How do you think Helen feels?
    - c. How do you think that survivors/children of Nazis will react to each other?
    - d. Would you disown your parent if you were Helga? Why or why not?

### Options for Open Discussion:

1. Post question on the board for students to see. (**Representation**)\*
  2. Use JIGSAW as a group response to build confidence in replies. (**Action and Expression, Engagement**) \*
- **20 footsteps:** Students will spend the next class period(s) working on their 20 footsteps project. This project is interdisciplinary, and allows for students to conduct independent research, while displaying their creativity and artwork .

### Options for 20 Footsteps Project:

1. Provide sample footprint for students to use as a model. (**Representation, Engagement**)\*
2. Provide video of 20 Footsteps images, Virtual Field Trips of memorials for model. (**Representation, Action and Expression, Engagement**) \*
3. Allow art, poem, writing as a part of independent research. (**Action and Expression, Engagement**) \*
4. Allow student interviews and assign parts for students as interviewer and interviewee. (**Action and**

# LESSON TITLE: Walking in the Footsteps of the Aftermath

Grade Level/s: High School / Genocide Studies Course

## UNIVERSAL DESIGN FOR LEARNING

Expression, Engagement) \*

5. Invite school, families, community to view and share.(Engagement)

- **Closure:** The teacher should check everyday on the progress of students in their project. They should also make sure that the students have enough information/research to make sure that the person that they are researching is credible.

### Options for additional activities:

1. Provide partial credit(Action and Expression)
2. Allow group projects. (Action and Expression, Engagement) \*
3. Create a timeline for students to measure progress. (Engagement)

CHOICE BOARD (Action and Expression, Engagement) \*

### Evidence of Understanding:

- Students can be assessed through:
  - ✓ **20 footsteps project**

### Extension Activities:

- For further / in-depth conversation about this topic, teachers may want to choose to show the documentary “*Hitler’s Children*” (it is available on Netflix for streaming / <http://www.hitlerschildren.com/> )

# LESSON TITLE: Genocide in Rwanda & Darfur

Grade Level/s: High School / Genocide Studies Course

## UNIVERSAL DESIGN FOR LEARNING

### NEW JERSEY STUDENT LEARNING STANDARDS:

#### CCSS.ELA-LITERACY.RH.11-12.5

Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.

#### CCSS.ELA-LITERACY.RH.11-12.7

Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, qualitatively, as well as in words) in order to address a question or solve a problem.

### Key Questions/Issues Addressed:

- How does genocide affect children?
- In what ways does art convey history?
- What can we learn about the Rwandan / Darfurian genocides as it is portrayed through art?
- What similarities do these genocides possess?

### Lesson Goals/Objectives:

The students will be able:

- To analyze, interpret, and ultimately write about primary source artwork that depicts through children's eyes the travesty of the genocides that occurred in their country.-
- Through analysis, to interpret what has happened, as well as generate their own drawing / poem to bring awareness to the genocides of Africa. (**Action and Expression**)\*

### Key Terms:

Janjaweed, Darfur, Rwanda, Genocide, Sudan,

### Options for vocabulary activities:

1. Provide a map of the region and label the areas for discussion. (**Representation**)\*

### Materials:

- Drawings from Rwandan Children printed (see attached)
- Drawings from Darfur's Children printed (see attached)
- Construction Paper / Markers
- Summaries of Rwanda / Darfur (worksheets)
- Observation photographs (worksheets)
- Venn diagram worksheet

### Background for Lesson: (if necessary)

Students should have a background on both genocides, how they have occurred, and under what circumstances these differ from examples like Armenia, the Holocaust, etc. Students should have a working knowledge of the refugee camps, and the ways in which the various government agencies either supported, or turned a blind eye to the atrocities that were occurring. It is also important that students have a good working knowledge of things like Janjaweed, Tutsi, Hutu, etc. so that they may identify them easily on the drawings.

### Options to check for background knowledge:

1. Use GRAFFITI by hanging a large sheet of paper labeled Genocide in the classroom and have each student with a different color marker write what he/she knows about genocide. (**Engagement**)\*

## LESSON TITLE: Genocide in Rwanda & Darfur

Grade Level/s: High School / Genocide Studies Course

### UNIVERSAL DESIGN FOR LEARNING

2. Provide a T-Chart and have students bullet details from each of the Genocides as a Pre-test. (Action and Expression, Engagement)\*
3. Use QUIZQUIZTRADE as a review activity for key vocabulary. (Action and Expression, Engagement)\*

#### Instructional Activity/Procedures:

1. **Opening Activity:** Students will be handed a copy of either the summary on Darfur / Rwanda's Genocide. They will be given time to read the article, to refresh their knowledge of the topic. Students will then write down 5 facts about their specific case study on the Venn diagram worksheet. After completion, students will find a classmate that has the opposing worksheet. They will complete the diagram by filling in 5 other facts, as well as 3 similarities between the genocides.
2. **Gallery Tour & Comparison:** (Engagement)\* Teacher should have printed out the artwork from both Rwanda / Darfur children and have it displayed on a table large enough that students should be able to move around it. Ask students to move around the table for about 5 minutes. After students have moved around the table, have them sit back at their seats. Then pass each student a sticky note / index card. Tell students, that they are to go back up to the table, and pick the photograph that they connected with in some way – it doesn't matter how they connected, just one that they are interested in. After students have selected their photographs, they are to sit in their seats and write down on the index card provided what made them select that photograph. After each student is complete, students will then hold up their picture, and note-cards, and find one other student that they have a connection with in the classroom based on the drawings. Students will then complete the worksheet on their observations – students will write down 5 things that they observed in both drawings, 3 inquiries that they have about the drawings, and 2 questions that they were left asking at the end of looking at each others drawings.
3. **Poems:** (Representation, Action and Expression)\* Off of the drawings, students are to generate a 3 stanza poem (5 lines a stanza) that discusses and describes from the perspective of someone / something in the poem that resonated with the student.
4. **Display / Presentation:** Poems will be displayed next to the drawing around the classroom, at which point, students will conduct another gallery tour looking at their classmates' poems.
5. **Closure:** For an exit ticket, students are to pick their favorite poem, and explain in **1 sentence** why it is their favorite. (Engagement)\*

#### Evidence of Understanding:

- Students can be assessed through:
  - ✓ Venn Diagram Worksheet / Discussion of prior knowledge
  - ✓ Completion of inquiry question worksheets
  - ✓ Depth of poems / artwork that is created based upon what was learned from the student artwork

#### Extension Activities:

- Students could tie this lesson to research how Malala Yousafzai has empowered children to have a greater voice in a time of struggle.
- <http://www.washingtonpost.com/blogs/worldviews/wp/2014/12/09/malala-yousafzai-from-a-schoolgirl-to-a-nobel-peace-prize-winner/> (link to Washington Post article) for further reading