A Newspaper in Education resource guide to lessons from the Holocaust

Imagine the unimaginable

• Memories of History •

“...to remain silent and indifferent is the greatest sin of all...”

By Elie Wiesel

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In cooperation with The National Council of Jewish Women (NCJW), Tallahassee Section, this complementary teaching tool is attached to many learning strands and has been written and aligned with Florida's Sunshine State Standards.

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IMAGINE THE UNIMAGINABLE

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"All that is needed for the triumph of evil is that good men do nothing."
— Edmund Burke, British statesman

Learning from Memories of History

Holocaust survivor and Nazi hunter Simon Wiesenthal wrote, "The new generation has to hear what the older generation refuses to tell it." Wiesenthal, who died in September 2005, devoted his life to documenting the crimes of the Holocaust and to hunting down the perpetrators still at large. "When history looks back," Wiesenthal explained, "I want people to know the Nazis weren't able to kill millions of people and get away with it." His work stands as a reminder and a warning.

It is important for current and future generations to learn from the past in order to preserve the future.

In 1994, the Florida Legislature passed the Holocaust Education Bill (SB 660). The law requires all school districts to incorporate lessons on the Holocaust as part of public school instruction.

This *Tallahassee Democrat* Newspaper in Education supplement explores the history of hate and genocide in the 20th century. This publication focuses on the Holocaust, an event that can be deemed the greatest tragedy of the 20th century. More than 38-million people died in World War II; 11-million of those people died as a direct result of Nazi genocidal policy.

Hate and intolerance are prevalent in every society, including America, in small and great ways. As you read through this NIE publication, think about these two issues in your life. Is tolerance a learned behavior? Is hate inherent in human beings? What can you do to fight hate and prejudice at school and at home? What can be done to promote tolerance in society?

Hope lies in the transformation that can occur in learning. A Holocaust victim's poetry depicts the "last butterfly" he saw before his life plunged into the darkness of a concentration camp. Learning sheds light, and in that light can come transformation and hope.

The horror

Generals George Patton, Omar Bradley and Dwight Eisenhower arrived in Ohrdruf Nord, in Germany, on April 12, 1945. What they saw shocked them: more than 3,200 naked, emaciated bodies had been flung into shallow graves.

Eisenhower insisted on seeing everything. He witnessed sheds piled with bodies, various torture devices and a butcher's block used for smashing gold fillings from the mouths of the dead. According to the Dwight D. Eisenhower Library Archives, "Eisenhower felt that it was necessary for his troops to see for themselves, and the world to know about the conditions at Ohrdruf." Eisenhower ordered all American soldiers in the area to view the camp.

Buchenwald was the next stop for the generals. Eisenhower described his visit to Buchenwald as follows: "The visual evidence and the verbal testimony of starvation, cruelty and bestiality were so overpowering as to leave me a bit sick. In one room where there were piled up 20 or 30 naked men, killed by starvation, George Patton would not even enter. He said he would get sick if he did so. I made the visit deliberately, in order to be in a position to give first-hand evidence of these things if ever, in the future, there develops a tendency to charge these allegations merely to 'propaganda.'"

The horrors of inhumanity Eisenhower and the rest of the American, British and Russian soldiers saw defines the Holocaust in the chronicles of history. Six million Jews, along with millions of others, were targeted by the Nazis for destruction, including the Roma (Gypsies), the handicapped, Poles, homosexuals, Jehovah's Witnesses, Soviet prisoners of war and political dissidents. The horrific events that took place under Adolf Hitler's and Heinrich Himmler's direction shocked the world. The battle cry that arose was "never again." And yet, hate and prejudice continue to rule our world in the 21st century.

Crimes against humanity have continued throughout the world under the leadership of Josef Stalin, Idi Amin, Osama bin Laden, P. W. Botha, Chiang Kai-Shek, Ngo Dinh Diem, Jean-Claude "Baby Doc" Duvalier, Francisco Franco, Pol Pot, Slobodan Milosevic, Mobutu Sese Seko, Manuel Noriega and Augusto Pinochet.

Did you know?

Not only was Adolf Hitler not the last perpetrator of attempting to eradicate a group of people from society, but also he was not the first. Hatred and genocide have been mainstays in the world since the beginning of time. The Crusades were some of the bloodiest decades in history. Systematic killings have taken place during the reigns of Caesar, Genghis Khan, Mahmud of Ghazni and King Léopold II, just to name a few.

Genocide in America?

Centuries before Europeans set foot on American soil, Native Americans already lived here. When the Europeans arrived in North America, there were probably 10-million Native Americans populating the continent.

Historians suggest that the first Native Americans arrived in North America during the last ice age – approximately 20,000-30,000 years ago. The oldest documented Indian cultures in North America are Sandia (15000 B.C.), Clovis (12000 B.C.) and Folsom (8000 B.C.).

When Europeans began arriving in America in the 16th and 17th centuries, Native Americans, who appeared primitive to the Europeans, greeted them. Conflicts arose when the Europeans wanted to take ownership of property and animals that the Native Americans deemed part of the spirit of nature. The Europeans were used to owning land and animals, and so laid claim to them.

The conflicts led to the Indian Wars and Indian Removal Act. By 1837, Andrew Jackson's administration had removed 46,000 Native-American people from their land east of the Mississippi River. Millions of Native Americans lost their lives.

(Source: Native Americans – www.nativeamericans.com)

Civilizing the native spirit

In the late 1800s, the United States supported an educational experiment that the government hoped would change the traditions and customs of Native Americans. According to the Library of Congress, "Special boarding schools were created in locations all over the United States with the purpose of 'civilizing' American Indian youth. Thousands of Native American children were sent far from their homes to live in these schools and learn the ways of white culture. Many struggled with loneliness and fear away from their tribal homes and familiar customs. Some lost their lives to the influenza, tuberculosis and measles outbreaks that spread quickly through the schools. Others thrived despite the hardships, formed lifelong friendships and preserved their Indian identities."

Detention camps in America?

Could select groups of people be confined to ghettos in the United States of America? The answer is yes.

On Feb.19, 1942, President Franklin Delano Roosevelt signed Executive Order 9066, which forced 120,000 persons of Japanese ancestry into 10 internment camps in the United States.

According to the History Channel Web site, "The relocation of Japanese-Americans into internment camps during World War II was one of the most flagrant violations of civil liberties in American history." According to the census of 1940, 127,000 persons of Japanese ancestry lived in the United States, the majority on the West Coast.

Group portrait of child survivors of Buchenwald.

United States Holocaust Memorial Museum, courtesy of Bernice Krinsky

After Japan bombed Pearl Harbor in December 1941, many Americans panicked. Rumors spread, fueled by prejudice, that Japanese-Americans were going to sabotage the war effort. Public pressure contributed to the Roosevelt administration's decision to isolate people of Japanese ancestry.

Ten internment camps were established in California, Idaho, Utah, Arizona, Wyoming, Colorado and Arkansas. Many Japanese-Americans were forced to sell their property before being relocated to these camps. The last camp was closed in March 1946.

(Source: www.historychannel.com)

Learn from Memories of History

Avoiding disease and illness

Many Native Americans and victims of the Holocaust died as the result of diseases, such as small pox and typhus. When Europeans came to America, they spread small pox among the Native Americans via personal contact and blankets. In Nazi death camps, typhus spread through lice and contaminated drinking water. Transmission of any disease increases under conditions of crowded living arrangements, famine or war, or under any circumstances that leads to heavy infestation of lice.

Once a disease was present in the close quarters of the death camps and ghettos, it was impossible to stop the spread of that disease. Look for articles in the *Tallahassee Democrat* focusing on preventive health care and stopping the spread of diseases. With a partner, list the main points of each article. Create an advertising campaign for preventive health care for the Centers for Disease Control. Present the ad campaign to your class.

Sunshine State Standards: SS.A.1.2-4; SS.A.3.2-4; SS.A.2.2-4; SS.A.5.2-4; SS.B.1.2-4; SS.B.2.2-4; SS.C.1.2-4; SS.C.2.2-4; LA.A.1.2-4; LA.B.1.2-4; LA.A.2.2-4; LA.B.2.2-4; LA.C.1.2-4; LA.C.2.2-4; LA.D.1.2-4; LA.D.2.2-4; LA.C.3.2-4; VA.A.1.2-4; HE.A.1.2-4; HE.A.2.2-4; HE.B.2.2-4; HE.B.3.2-4; SC.F.1.2-4; SC.H.1.2-4; SC.H.3.2-4

Overview of the rise of Nazism

April 20, 1889 Adolf Hitler was born in Austria.

1914 Hitler moved to Germany. World War I began. Hitler served in the Bavarian army, and was gassed and wounded. He received the Iron Cross for bravery. The war, which ended on Nov. 11, 1918, embittered him, and he blamed Germany's defeat on the Jews and Marxists.

1918 The German generals surrendered in November, and the Kaiser fled Germany. Hitler joined the German Workers' Party.

1920 The German Workers' Party changed its name to National Socialist German Workers' Party (the Nazi Party).

1921 Hitler became Chairman of the Nazi Party.

1923 In March, the Nazis established the *Schutzstaffel* (SS; "protection squad"), an elite bodyguard for Hitler.

1925 Hitler's autobiography, *Mein Kampf* (my struggle), was published.

1929 The crash of the New York Stock Exchange in America had a major impact on the German economy.

1933 Hitler was appointed Chancellor of Germany. The Reichstag, Germany's Parliament, gave Hitler dictatorial powers. In April, the government ordered a one-day boycott of Jewish shops and professionals. The Nazis ordered the burning of books that had an "un-German spirit." The Nazi Party was established as the only legal political party in Germany.

1934 Hundreds of actual and presumed opponents of the Nazi Party were rounded up and executed in an action that has since become known as "The Night of the Long Knives." President von Hindenburg died. Hitler named himself *Fuehrer*, meaning "leader."

1936 Heinrich Himmler was appointed chief of the German police.

1937 Mandatory "aryanization" measures compelled Jews to give up their property.

1938 The German Army marched into Vienna, Austria, and Germany annexed Austria. Thirty-two nations attended the international Evian Conference, and most of these nations were unwilling to liberalize their immigration laws to allow more Jews to enter their countries.

1939 Germany invaded Poland. The Nazi-Soviet Non-Aggression Pact was signed. World War II began. Great Britain and France declared war on Germany.

1940 Germany invaded Denmark, Norway, the Netherlands, Belgium, Luxembourg and France.

1941 The Nazi-Soviet Non-Aggression Pact was broken. Japan attacked Pearl Harbor, and the United States entered World War II.

1942 The Wannsee Conference took place to coordinate the Final Solution to the "Jewish problem."

1944 Majdanek was liberated by the Soviet army. Himmler ordered the gas chambers at Auschwitz destroyed.

1945 Auschwitz-Birkenau was liberated. Hitler and his long-time mistress, Eva Braun, committed suicide one day after marrying. Germany surrendered unconditionally.

(Source: The Florida Holocaust Museum)

"They mustn't know my despair, I can't let them see the wounds which they have caused, I couldn't bear their sympathy and their kind-hearted jokes; it would only make me want to scream all the more. If I talk, everyone thinks I'm showing off; when I'm silent they think I'm ridiculous; rude if I answer, sly if I get a good idea, lazy if I'm tired, selfish if I eat a mouthful more than I should, stupid, cowardly, crafty, etc. etc."

— Anne Frank, 16, Holocaust victim

Children in despair

USHMM, courtesy of National Archives and Records Administration

Young survivors behind a barbed wire fence in Buchenwald concentration camp.

Marked for destruction

Until recently, the story of the children of the Holocaust was rarely told.

According to the Anti-Defamation League (ADL), "Every Jewish child was marked for destruction simply because he or she was Jewish. The Nazis murdered Jewish children because they [the Nazis] wanted to create a biologically pure 'Aryan' (non-Jewish Caucasian) society. Although the Nazi plan for the murder of all Jews was introduced in each occupied country at different times, the steps in this ruthless scheme were essentially the same. The mass annihilation was always preceded by a carefully coordinated sequence: violation of human rights, expropriation of property, removal from employment and ejection to designated areas, usually sealed ghettos or transitory camps. Everywhere, throughout this tragic period, Jewish children were confronted by overpowering, destructive forces."

USHMM, courtesy of Richard Freimark

Adolf Hitler and Henrich Himmler review the SS Leibstandarte "Adolf Hitler" in a ceremony at the seventh Reich Party Day in Nuremberg.

USHMM, courtesy of Kristine Keren

A green sweater worn by Krystyna Chiger in the Lvov sewer.

Beyond secret tears

Lili Silberman was 4 years old when she was separated from her parents. She and her 5½-year-old brother were placed in a convent in Bruges, Belgium.

Silberman wrote, "The convent had two separate facilities, one for boys and one for girls. I was immediately separated from my brother. The nuns were strict disciplinarians. But as terrified as I was of the nuns, I was equally afraid of the older children. When unsupervised, some of them would abuse the younger ones. As one of the youngest and smallest, I lived in constant terror. There was no place to hide, and I did whatever I could not to bring attention to myself.

"What little food we had often had worms, and the bread was always rancid and moldy. We lacked clothing, heat and medical attention. I don't remember ever bathing. I never saw a toothbrush, a handkerchief or toilet paper. When I did not see newspaper scraps, I used my clothing. I was awakened at night by lice crawling inside my ear, and I had a chronic bloody infection on my scalp."

(Source: *Beyond Secret Tears* by Lili Silberman, Anti-Defamation League)

Krystyna's story

Krystyna Chiger was 7 years old when her family went into hiding in the sewers of Lvov, Poland. Chiger wrote, "It was very wet and dark. I was very scared and I was shaking, but I tried to be calm. There were stones with yellow worms crawling all over. We put all our things over the stones and sat on top of them. It was awful there. I saw large, red rats, which ran by us just like chickens. At first I was very afraid, but later I got used to it. There were 20 other people with us. Every day, from the first day, the Polish sewer workers brought us food: black bread and margarine. They were very nice to us.

"I heard how cars drove above us. I heard people's voices and children playing and laughing. I thought how happy I would be if I could play like them. I got very sick with measles.

"We lived like this for 14 months. Our sewer workers helped us all the time."

(Source: Anti-Defamation League. Krystyna's complete story can be read in Robert Marshall's book *In the Sewers of Lvov: A Heroic Story of Survival from the Holocaust*, New York, Macmillan Publishing)

Injustice and cruelty

According to *A Teacher's Guide for Teaching the Holocaust*, "During the Holocaust, children were subjected to many injustices and cruelties. At first, Jewish and Gypsy children were restricted from going to school, and German children were taught that the Jews and Gypsies were racially inferior. One of the methods used to teach Gentile children about this inferiority was to have Jewish children come to the front of the classroom while the teacher pointed out their distinguishing features. Shortly, restrictions were placed on the Jews and later they were forbidden to go to German schools at all."

Jewish children were forced to live in ghettos with their families. The conditions in these ghettos were horrible. Children often risked their lives to sneak food into the ghetto to help feed their families. Many children were left homeless as their parents were killed or deported to concentration camps.

Many children – Jewish, Gypsy and Polish – were deported to concentration camps. The children were subjected to medical experiments and slave labor. Josef Mengele conducted some of the most notorious examples of medical experiments. He chose to focus on children and adult twins and those with unusual features or handicaps.

(Source: *A Teacher's Guide for Teaching the Holocaust,* produced by the Florida Center for Instructional Technology, College of Education, University of South Florida)

Learn from Memories of History

Preserving citizens' rights

Hitler's actions after World War I were a clear violation of the rights of German citizens. Search the *Tallahassee Democrat* for current examples of an elected government violating the rights of its citizens. Read the article.

Think about the rights that are being violated. Explain in a fully developed paragraph the main ideas in the article and what rights are being violated. Think about how you would feel if the government took away your rights and property, and forced you to live in a ghetto. Write a journal entry from the perspective of someone experiencing this type of government rule.

Sunshine State Standards: SS.A.1.2-4; SS.A.3.2-4; SS.A.2.2-4; SS.A.5.2-4; SS.B.1.2-4; SS.B.2.2-4; SS.C.1.2-4; SS.C.2.2-4; LA.A.1.2-4; LA.B.1.2-4; LA.A.2.2-4; LA.B.2.2-4; LA.C.1.2-4; LA.C.2.2-4; LA.D.1.2-4; LA.D.2.2-4; LA.C.3.2-4; SC.H.1.2-4

"I was a little girl then. They took me to the house – my father actually – he brought me into the house, and that was the last time I ever saw my father. I was hidden for two years. I never went outside. I was not allowed to go outside because I didn't belong to the family, and the woman who hid me sacrificed a lot to take me. Because had the Nazis discovered she was hiding a Jew, whether it was a little girl or an adult it didn't matter, they would have killed her on the spot. Of course, as well as me. I was allowed sometimes to go out in the backyard, but for the most part that was my home for two years."

– Jeannine Burk, Holocaust survivor

Children, butterflies and hope

Butterflies of hope

In 1942, Pavel Friedmann, a 21-year-old Czechoslovakian, was deported from his home in Prague to Terezin, a ghetto used as a transit camp. He wrote the poem *The Butterfly* while in Terezin. Friedmann died in the Auschwitz concentration camp on Sept. 9, 1944.

Approximately 15,000 children under the age of 15 passed through the gates of Terezin. Only 100 survived. The children were isolated, kept in the dark, starved and humiliated. They watched their mothers and fathers die. The Holocaust represents a dark time in the 20th century, and yet through that darkness shines hope; hope in the form of a butterfly.

"There is a poignant metaphor here, between the ephemeral life of a 'richly, brightly, dazzlingly yellow' butterfly, which offers a promise of a life but itself gives up its own beauty and form, and the life of a young child, full of promise, youthful dreams and hope, but sadly is denied its fulfillment of life," wrote Florida Holocaust supporters Helen Fagin and Lois Pardoll.

"Nevertheless, the butterfly is also a symbol that carries an optimistic message for our world. Although its beauty and life are so elusive, its promise for a chance of another life form provides encouragement for each new generation. And so it is with the human species-- each new generation learns a constructive moral lesson from the experiences of those who came before them, and carries on the responsibility and the commitment to make this a better world for the children of their world, offering a renewal of life and a promise of new hope for our humanity."

Children and the Holocaust

In 1939, approximately 9-million Jews lived in territories that Nazi Germany and its allies eventually would occupy. By May 1945, "6-million European Jews were dead, targeted victims of genocide. More than 1-million of them were children," according to the United States Holocaust Memorial Museum (USHMM).

"The Nazis, obsessed with the notion of creating a 'biologically pure, Aryan' society, deliberately targeted Jewish children for destruction, in order to prevent the growth of a new generation of Jews in Europe," according to the British Broadcasting Company (BBC). "Children defined by the Nazis as a 'threat' to German society, irrespective of their different backgrounds, languages, religions and customs, became potential victims of Nazism."

The Butterfly

by Pavel Friedmann,
June 4, 1942, Terezin

He was the last.
Truly the last.
Such yellowness was bitter and blinding
Like the sun's tear shattered on stone.
That was his true color.
And how easily he climbed, and how high.
Certainly, climbing, he wanted
To kiss the last of my world.

I have been here for seven weeks,
'Ghettoized'.
Who loved me have found me,
Daisies call to me,
And to the branches also of the white chestnut in the yard.
But I haven't seen a butterfly here.
The last one was the last one.
There are no butterflies, here, in the ghetto.

According to the BBC, the Nazi laws implemented in the 1930s had a severe impact on the lives of children:

- In 1938, Jewish children were expelled from German schools.
- Jewish children were banned from many public spaces and everyday activities, such as going to the park or going swimming.
- From the mid-1930s, some Gypsy children were sterilized, without permission, and were later rounded up and imprisoned.
- The first group of children to be targeted was disabled children. These children were taken away from their parents with the excuse they would receive the latest medical attention. In fact, they were part of a top-secret euthanasia program.

In the 1940s, Jewish men, women and children were dragged from their homes and forced to live in ghettos established by the Germans. Many people died of starvation or disease. According to the BBC, "Two years later, in the Soviet Union, the invading German army was followed by *Einsatzgruppen* ('operations groups'), who went from town to town rounding up Jews and shooting them."

In December 1941, Adolf Hitler enacted the Final Solution. The process of emptying ghettos began in 1942. Jews were moved to concentration and extermination camps. "Many children died on the trains or on arrival in the gas chambers," according to the BBC. "Two camps – Auschwitz and Majdanek – operated a selection policy where the fittest were chosen for slave labor. While babies, small children and their mothers were sent straight to the gas chambers, teenagers had a better chance of surviving selection, particularly if they claimed to have a skill." According to the United States Holocaust Memorial Museum, "Children also were shot by SS and police forces in Poland and the Soviet Union."

"Long-term survival was rare, and most of those selected to work died eventually of exhaustion and disease," according to the BBC. "The conditions were so extreme that even the fittest people rarely survived more than a few months in the camps."

In addition, Gypsy families were captured, shot or sent to concentration and extermination camps across Europe. "In 1943, a Gypsy compound was established at Auschwitz, where

USHMM, courtesy of Belarussian State Archive of Documentary Film and Photography

Children taken from eastern Europe during the SS Hay Action and temporarily imprisoned in Auschwitz awaiting their transfer to Germany.

USHMM, courtesy of Lydia Chagoll

This little girl is one of the newly arrived refugee children of the second Kindertransport.

more than 20,000 adults and children were confined," according to the BBC. Many died from lack of food and medical attention. In 1944, the elderly, the unfit and the younger children were gassed; fit men and women were sent to work camps. Some children spent years hiding from the Nazi authorities by living in barns, attics and cellars.

Children in hiding

Some Jewish children were forced to hide with their families in concealed closets, attics, basements, holes or even sewers. "Living under these conditions prevented children from experiencing their childhood because they had to stay quiet and still continuously for weeks or months. Some of these families received small amounts of food from people who knew where they were hiding," according to *A Teacher's Guide for Teaching the Holocaust.*

"As a result of hiding, many children suffered from identity crises both during and after the war. When they were allowed to follow the Jewish faith again, many found it difficult to find their place either in the Christian or the Jewish religions."

(Source: *A Teacher's Guide for Teaching the Holocaust,* produced by the Florida Center for Instructional Technology, College of Education, University of South Florida)

Children in transit

"*Kindertransport* ('children's transport') was the informal name of a rescue effort that brought thousands of refugee Jewish children to Great Britain from Nazi Germany and German-occupied territories between 1938 and 1940," according to the United States Holocaust Memorial Museum.

Following *Kristallnacht* ("Night of the Broken Glass"), on Nov. 9, 1938, groups of children were transported via the Kindertransport. According to *A Teacher's Guide for Teaching the Holocaust*, "Although all countries were asked to give aid to the Jewish children, only the United Kingdom agreed to help. One of the conditions of the children's transport to the U.K. was that the Nazis be paid 50 pounds sterling (approximately $250) per child. This fee was paid primarily by the residents of the U.K. rather than by the government. In addition, the children had to be between the ages of 3 and 17 and they had to leave Germany alone, without their parents. Ten thousand children were transported to the U.K. on trains via Holland. Only about 20 percent of these children were reunited with their families."

View of the entrance to the main camp of Auschwitz.

USHMM, courtesy of Instytut Pamieci Narodowej

Learn from Memories of History

Debunking the idea of a master race

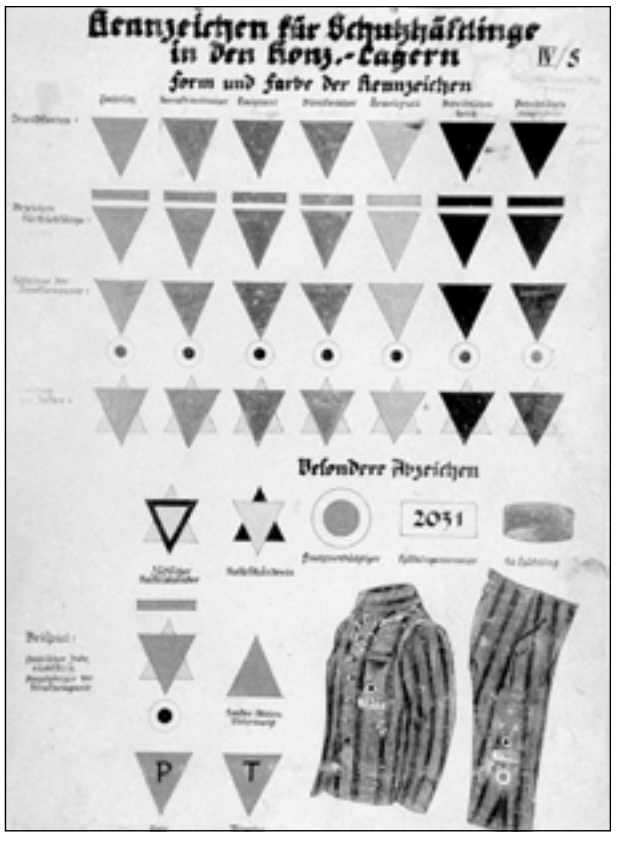
According to the British Broadcasting Company, "The Nazis, obsessed with the notion of creating a 'biologically pure, Aryan' society, deliberately targeted Jewish children for destruction, in order to prevent the growth of a new generation of Jews in Europe." The Holocaust happened because Hitler and the Nazis were racist. They believed the German people were a "master race" who were superior to others. Racism, stereotypes, discrimination and prejudice go hand in hand and are prevalent in present society. Look through the regional, national and international sections of the *Tallahassee Democrat*. Find articles depicting stereotypes, discrimination or prejudice. Choose one of these articles and summarize it in your notebook. Also, include your reaction and opinion of the story and what you could do to prevent the situation in the story. Share the article and your views with your class.

Sunshine State Standards: SS.A.1.2-4; SS.A.3.2-4; SS.A.2.2-4; SS.A.5.2-4; SS.B.1.2-4; SS.B.2.2-4; SS.C.1.2-4; SS.C.2.2-4; LA.A.1.2-4; LA.B.1.2-4; LA.A.2.2-4; LA.B.2.2-4; LA.C.1.2-4; LA.C.2.2-4; LA.D.1.2-4; LA.D.2.2-4; LA.C.3.2-4; HE.A.2.2-4

"When I came to power, I did not want the concentration camps to become old age pensioners homes, but instruments of terror."

– Adolf Hitler

Instruments of terror and shame



USHMM, courtesy of KZ Gedenkstaette Dachau

Chart of prisoner markings used in German concentration camps.

The Nazi machine

"Approximately 11-million people were killed because of Nazi genocidal policy. It was the explicit aim of Hitler's regime to create a European world both dominated and populated by the 'Aryan' race," according to *A Teacher's Guide to the Holocaust.* "The Nazi machinery was dedicated to eradicating millions of people it deemed undesirable." Nazis made their decisions to eliminate groups of people based on genetic and cultural origins, religion, politics, health conditions or other characteristics. These groups included Jews, Gypsies, Poles and other Slavs, people with physical or mental disabilities, Jehovah's Witnesses, homosexuals, the dissenting clergy, Communists, Socialists and asocials.

Badges of shame

On Sept. 1, 1941, German police began requiring all Jews over 6 years of age to wear yellow patches in the shape of a Star of David. The penalty for not wearing a badge was death. In addition, Hitler and the Nazis made the prisoners in concentration camps wear colored triangles to denote their group. Below is a list of what the colored triangular badges or patches signified:

Yellow	Jew
Brown	Gypsy (Roma)
Violet	Jehovah's Witness
Pink	Homosexual
Green	Habitual criminal
Red	Political prisoner
Black	Asocial
Blue	Immigrant

USHMM, courtesy of Claudine Cerf

A yellow Star of David with the French word for Jew printed on it.

USHMM, courtesy of Anna Hassa Jarosky and Peter Hassa

Red triangular badge worn by Polish political prisoner, Jadwiga Dzido, in the Ravensbruek concentration camp.

The master race

The Law for the Prevention of Progeny with Hereditary Diseases was instituted on July 14, 1933. This law required sterilization of all people with hereditary diseases or afflictions such as mental illness, learning disabilities, physical deformity, epilepsy, blindness, deafness and severe alcoholism. With the law's passage, the Third Reich intensified its propaganda against the disabled, publicly labeling them "life unworthy of life" or "useless eaters," according to the U.S. Holocaust Memorial Museum (USHMM). Approximately 275,000 disabled people were murdered by the Nazi regime.

Lebensborn

Heinrich Himmler began a program called *Lebensborn*, meaning "spring of life," for the purpose of keeping the German race pure. According to *A Teacher's Guide for Teaching the Holocaust*, "This program encouraged German women who fit the Aryan profile to have children with SS officers. The children were born in homes maintained specifically for this purpose. Initially, these homes were designed for the mothers to have their children, but they later developed into places for prospective mothers to meet SS officers who were to become fathers.

"One phase of Lebensborn involved the kidnapping of children from other countries who fit the racially pure profile and transforming them into Nazis. Many of the kidnapped children did not survive this ordeal because after medical examinations they were determined to be insufficiently pure. As a result, these children were exterminated. It is believed that only 10 percent of the kidnapped children were reunited with their families following the war."

Mosaic of victims

German political opponents of the Nazis became some of the regime's first victims of discrimination, including Communists, Socialists, Social Democrats and trade unionists. In 1933, the Nazis established the first concentration camp, Dachau, as a detention center for political prisoners. The Nazis also persecuted authors and artists whose works they considered subversive or who were Jewish.

Another target of the Nazis were Gypsies, also known as "Roma." They were deported to concentration camps, including Auschwitz-Birkenau in Poland, where nearly all died; some were killed in mobile gas vans.

The Nazis viewed Poles and other Slavs as inferior, and slated them for suppression, forced labor and eventual death. High-level Soviet and Communist Party officials were slated for murder. According to the USHMM, "Soviet prisoners of war received especially brutal treatment; over 3-million died during Einsatzgruppen (mobile killing unit) operations and incarceration in prisoner-of-war camps or concentration camps."

The Nazis imprisoned Christian church leaders who opposed Nazism, as well as Jehovah's Witnesses who refused to salute and swear allegiance

USHMM, courtesy of James Blevins

Heinrich Himmler

USHMM, courtesy of Julien Bryan

Women learn how to change an infant's diaper at a special school for teaching, cooking and childcare for the wives of German political leaders in Berlin.

USHMM, courtesy of Romana Schreier Marin

A Jewish mother and daughter in the Lvov ghetto.

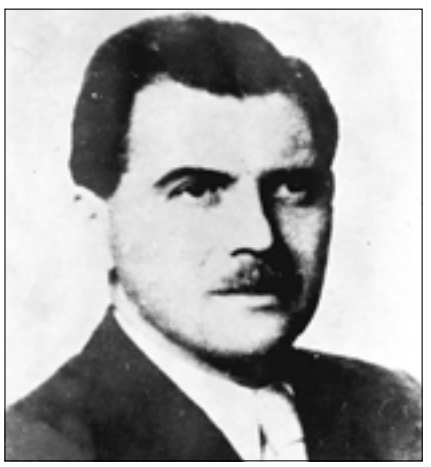
to Adolf Hitler. "Through the euthanasia program, the Nazis murdered individuals deemed mentally or physically 'handicapped.' The Nazis also persecuted male homosexuals, whose 'impure' behavior was considered a hindrance to the preservation of the German nation," according to the USHMM.

The ghettos

There were four main ghettos formed in Poland. These were Warsaw, Lvov, Krakow and Lodz. According to *A Teacher's Guide to the Holocaust*, "In total, the Nazis established 356 ghettos in Poland, the Soviet Union, the Baltic States, Czechoslovakia, Romania and Hungary between 1939 and 1945. Larger cities had closed ghettos, with brick or stone walls, wooden fences and barbed wire defining the boundaries. Guards were stationed at gateways and other boundary openings. Jews were not allowed to leave these areas under penalty of death. All ghettos had disgusting, inhuman living conditions. They were overpopulated, had poor sanitation and were filthy. Diseases, such as typhus, ran rampant throughout the ghettos. There were not adequate heating or food supplies. Those who did not die of disease often died of starvation." The Nazis imposed forced labor on Jewish civilians, both inside and outside ghettos and concentration camps, even before the war.

Angel of Death

Josef Mengele was a Nazi German physician "who performed experiments that were condemned as murderously sadistic on prisoners in Auschwitz during World War II," according to Wikipedia online encyclopedia. Mengele personally selected more than 400,000 prisoners to die in the gas chambers at Auschwitz. It was during Mengele's 21-month tenure at Auschwitz-Birkenau that he achieved infamy and the moniker "Angel of Death." Mengele inspected incoming prisoners to determine who would be retained for work and experimentation, and who would be sent immediately to the gas chambers.



USHMM, courtesy of Instytut Pamieci Narodowej

Josef Mengele

As stated in Wikipedia, "Mengele had a morbid fascination with twins; beginning in 1943, twins were selected and placed in special barracks. Most of the Roma children selected for these experiments were in Auschwitz." Mengele's experiments included attempting to change eye color by injecting chemicals into children's eyes, various amputations and other brutal surgeries. In one case, Mengele attempted to "create an artificial conjoined twin by sewing the veins in two twins together; this operation was not successful and only caused the hands of the children to become badly infected." In another experiment, Mengele submerged children into boiling water to see how much heat the human body could take before death. "Subjects of Mengele's experiments were almost always murdered afterward for dissection, if they survived the experiment itself," according to Wikipedia.

Jewish toddlers play outside in a large playpen in the courtyard of an orphanage in the Leszinow ghetto.

USHMM, courtesy of Lydia Chagoll

Jewish uprisings

"Between 1941 and 1943, underground resistance movements developed in approximately 100 ghettos in Nazi-occupied Eastern Europe (about one-fourth of all ghettos), especially in Poland, Lithuania, Belorussia and Ukraine. Their main goals were to organize uprisings, break out of the ghettos and join partisan units in the fight against the Germans. The Jews knew that uprisings would not stop the Germans and that only a handful of fighters would succeed in escaping to join the partisans. The Warsaw ghetto uprising in the spring of 1943 was the largest single revolt by Jews," according to the USHMM.

Zydowska Organizacja Bojowa (ZOB), a Jewish Fighting Organization, arose in July 1942, during the first wave of deportations from the Warsaw ghetto to the Treblinka extermination camp. On July 22, 1942, the Germans began nonstop massive deportations. These lasted until Sept. 12, 1942. During this time some 300,000 Jews from the ghetto were deported or executed. The ZOB, formed by members of Jewish youth organizations, called for the Jews of the ghetto to resist deportation. "After deportations ended in September, the ZOB expanded to incorporate members of underground political organizations and established contact with the Polish resistance forces who provided training, armaments and explosives," according to the USHMM.

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Learn from Memories of History

Exploring hidden biases

Studies show people can be consciously committed to democracy and deliberately work to behave without prejudice, yet still possess hidden negative prejudices or stereotypes. So even though we believe we see and treat people as equals, hidden biases still may influence our perceptions and actions. Discuss bias with your class.

What does the word mean? With your class, make a list of biases in society. Where do you think these biases come from? Look for examples of biased ideas and language in the *Tallahassee Democrat*. Cut out the words, phrases or pictures you find. Paste the words onto a piece of construction paper. On the back of the paper, explain the bias behind these words, phrases or pictures. Share your project with your class.

Extension activity: With your class, check out the "The Power of Words" curriculum on the tolerance.org website. Split your class into groups, so each group will complete one of the 10 lessons of the curriculum.

Sunshine State Standards: SS.A.1.2-4; SS.A.3.2-4; SS.A.2.2-4; SS.A.5.2-4; SS.B.1.2-4; SS.B.2.2-4; SS.C.1.2-4; SS.C.2.2-4; LA.A.1.2-4; LA.B.1.2-4; LA.A.2.2-4; LA.B.2.2-4; LA.C.1.2-4; LA.C.2.2-4; LA.D.1.2-4; LA.D.2.2-4; LA.C.3.2-4; SC.H.1.2-4; VA.A.1.2-4

"Out of our memory ... of the Holocaust we must forge an unshakable oath with all civilized people that never again will the world stand silent, never again will the world ... fail to act in time to prevent this terrible crime of genocide. ... We must harness the outrage of our own memories to stamp out oppression wherever it exists. We must understand that human rights and human dignity are indivisible."

– Jimmy Carter, 39th President of the United States

Human rights and human dignity are indivisible

Hitler youth

"My program for educating youth is hard. Weakness must be hammered away. In my castles of the Teutonic Order a youth will grow up before which the world will tremble. I want a brutal, domineering, fearless, cruel youth. Youth must be all that. It must bear pain. There must be nothing weak and gentle about it. The free, splendid beast of prey must once again flash from its eyes. ...That is how I will eradicate thousands of years of human domestication. ...That is how I will create the New Order."

– Adolf Hitler, 1933

When Hitler became chancellor in 1933, the youth movement took on a new dimension: the victimization of German children. "In the beginning, the Hitler Youth consisted of boys who, once they reached the age of 18, were expected to join the Nazi party," according to *A Teacher's Guide for Teaching the Holocaust*. However, in 1933, the group was restructured, allowing children between the ages of 6 and 10 to participate in *Hitler Jugen*, Hitler's paramilitary youth movement.

Although the boys' groups were the largest, two girls' groups also were created. The girls were taught domestic roles, such as raising children and working in the home. "In addition, they worked as nurses for those who were injured during the war," according to *A Teacher's Guide for Teaching the Holocaust*.

USHMM, courtesy of Bob Reed

Young members of the Hitler Youth sit in a stadium.

Both boys and girls were trained to use rifles and to fight for the government. American soldiers reported battling entire units of Germans 12 years old and younger. Most children fought to the death.

Forced sterilization

According to *A Teacher's Guide to the Holocaust*, the 'Sterilization Law' explained the importance of weeding out so-called genetic defects from the total German gene pool. The following is an excerpt from *'The Sterilization Law'*:

USHMM, courtesy of Roseanne Bass Fulton

A female survivor lies in bed at the Hadamar Institute in Germany

"Since the National Revolution public opinion has become increasingly preoccupied with questions of demographic policy and the continuing decline in the birthrate. However, it is not only the decline in population, which is a cause for serious concern, but equally the increasingly evident genetic composition of our people. Whereas the hereditarily healthy families have for the most part adopted a policy of having only one or two children, countless numbers of inferiors and those suffering from hereditary conditions are reproducing unrestrainedly while their sick and asocial offspring burden the community."

"The designation of specific conditions as inherited, and the desire to eliminate such illnesses or handicaps from the population, generally reflected the scientific and medical thinking of the day in Germany and elsewhere," according to *A Teacher's Guide to the Holocaust.*

It is important to note that Nazi Germany was not the first country to sterilize people considered "abnormal." According to *A Teacher's Guide to the Holocaust*, "Before Hitler, the United States led the world in forced sterilizations. Between 1907 and 1939, more than 30,000 people in 29 states were sterilized, many of them unknowingly or against their will, while they were incarcerated in prisons or institutions for the mentally ill."

"Still, no nation carried sterilization as far as Hitler's Germany. Nazis sterilized an estimated 300,000 to 400,000 people under the law. A diagnosis of 'feeblemindedness' was justification in most cases, but other conditions for sterilization included schizophrenia and epilepsy, with

USHMM, courtesy of Gabriella Reitler Roseberger

Three Czech Jewish children: Peter Lederer, Ivan Rechts and Nina Lederer. The Lederer children died in Auschwitz.

thousands of victims dying as a result of the operations."

Systematic killing

"Forced sterilization in Germany was the forerunner of the systematic killing of the mentally ill and the handicapped," according to *A Teacher's Guide to the Holocaust.* "In October 1939, Hitler himself initiated a decree which empowered physicians to grant a 'mercy death' to 'patients considered incurable according to the best available human judgment of their state of health.' The intent of the so-called 'euthanasia' program, however, was not to relieve the suffering of the chronically ill. The Nazi regime used the term as a euphemism: Its aim was to exterminate the mentally ill and the handicapped. Between 200,000 and 250,000 mentally and physically handicapped people were murdered from 1939 to 1945 under "euthanasia" programs.

The Final Solution

When German soldiers stormed into the Soviet Union in June 1941, Adolf Hitler's plan took on a new focus. It became clear that Hitler's plan was simple: Eradicate all of the Jews who were still alive.

On Oct. 28, 1941, the Nazis issued a new order: Jews were prohibited from leaving Europe. The Final Solution had begun.

Jews of all ages were herded into ghettos and concentration camps by cattle cars. Jews from western Europe were taken to concentration camps in passenger trains. During this time, the Nazis murdered more than 3-million Jews in the extermination camps.

USHMM, courtesy of National Archives and Records Administration, College Park

Defendant Hans Frank, the former Governor of the Polish occupied territories, in his cell at the International Military Tribunal trial of war criminals at Nuremberg.

In the words of the children

■ In 1944, Petr Fischl, 15, wrote: "We got used to standing in line at seven o'clock in the morning, at twelve noon, and again at seven o'clock in the evening. We stood in a long queue with a plate in our hand, into which they ladled a little warmed-up water with a salty or a coffee flavor ... We got used to sleeping without a bed ... We got used to undeserved slaps, blows and executions. We got accustomed to seeing people die in their own excrement, to seeing piled-up coffins full of corpses, to seeing the sick amid dirt and fifth and to seeing the helpless doctors." Petr Fischl died in Auschwitz in 1944.

■ From the diary of Helga Weissova: "It's horrible everywhere. The rays of sun fall exactly on my bunk and reach on farther. I try in vain to get away from them into the shade. Today I shan't go and report for 'Service.' I haven't left out a day yet, but I am too exhausted to stand the sight of misery and suffering again. The old people's transport, the young people cannot volunteer. Children have to let their old parents go off and can't help them. Why do they want to send these defenseless people away?"

(Source: *I Never Saw Another Butterfly*, foreword by Chaim Potok, published by Schocken books)

International military tribunal at Nuremberg

World War II officially ended on September 2, 1945. The trial of leading German officials before the International Military Tribunal began in Nuremberg, Germany, on Nov. 20, 1945. There were 24 defendants who represented a cross-section of Nazi leadership. Only 21 defendants appeared in court. The tribunal indicted the defendants on charges of conspiracy, crimes against peace, war crimes and crimes against humanity. Twelve defendants were sentenced to death, three were sentenced to life in prison, four were sentenced to prison terms ranging from 10 to 20 years and three defendants were acquitted.

Defendant Hans Frank said, "Don't let anybody tell you that they had no idea. Everybody sensed there was something horribly wrong with the system." (Nov. 29, 1945) "Hitler has disgraced Germany for all time! He betrayed and disgraced the people that loved him! ... I will be the first to admit my guilt." (April 17, 1946)

(Source: Douglas O. Linder, University of Missouri Kansas City School of Law Web site)

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Learn from Memories of History

The art of propaganda

According to *A Teacher's Guide to the Holocaust*, "Propaganda is false or partly false information used by a government or political party intended to sway the opinions of the population." You might find propaganda in quotes of people interviewed in stories, editorials or cartoons. Look for examples of propaganda in the *Tallahassee Democrat*. Cut them out and list the points that make the contents propaganda on a piece of paper. Share the results with your class.

Sunshine State Standards: SS.A.1.2-4; SS.A.3.2-4; SS.A.2.2-4; SS.A.5.2-4; SS.B.1.2-4; SS.B.2.2-4; SS.C.1.2-4; SS.C.2.2-4; LA.A.1.2-4; LA.B.1.2-4; LA.A.2.2-4; LA.B.2.2-4; LA.C.2.2-4; LA.D.1.2-4; LA.D.2.2-4; LA.C.3.2-4

2007 NCJW* Holocaust Essay Contest Winners

***NCJW - Tallahassee Section**

Elementary School

By: Tenley Kiger -
5th grade Roberts Elementary School

When someone says the word Holocaust, we all think hatred, prejudice, oppression and depression. Why did the Holocaust happen and what changed because of it?

The Holocaust is one of the biggest examples of genocide we have ever experienced. One of the saddest things about the Holocaust was that those who lived had to go through the rest of their lives without their loved ones and friends. Also, deep childhood friendships were permanently torn apart, wrecked and broken.

So far in fifth grade, we have mainly learned about the victims of the Holocaust. There is another part of the Holocaust that we haven't learned that much about yet. Some SS soldiers, if you really think about it could've felt guilty and ashamed of what they did.

There were not only bad people in the Holocaust. Some heroes, like Oskar Schindler and Miep Gies, gave us examples of courage, bravery and love. Oskar Schindler saved Jews' lives by buying them to work at his factory. He bought over 1,000 Jews and by doing that, the Jews were saved from being sent away to concentration camps. Miep Gies also saved lives, but in a different way. She helped eight Jews, including Anne Frank, to hide from the Nazis for two whole years.

The qualities that Miep and Schindler showed are the same things we kids should be showing today, like standing up for what you know is right and tolerating peoples' differences. Another thing we could do to make sure that the Holocaust will not happen again is that we could be respectful to people with different religious beliefs.

In an interview with Miep Gies, she said to "stop prejudice and discrimination at its beginning." As a young person about to enter Middle School, I am responsible for being a good example to children younger than me. Life for you and me is better when people show selflessness, tolerance and courage. Oskar Schindler and Miep Gies demonstrated these qualities from 1933 to 1945, and now in 2007, it's our turn.

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2. Oskar Schindler. www.jewishvirtuallibrary.org
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Middle School

By: Lindsey Grossman - 8th grade- Swift Creek Middle School

Hatred and prejudice still play a very large role in the world today, but when most people hear those words they think of one major, devastating event: The Holocaust. The Holocaust was the most terrifying expression of hatred the world has ever seen. A total of approximately 11,000,000 people were brutally murdered because of things they could not control. Among these 11,000,000 people, 6,000,000 of them were Jewish. These victims were put to their deaths by people they didn't know for things like religion, ethnicity, beliefs, and handicaps, things that these victims would not have changed even if they wanted to. The Holocaust was a horrendous event that we can prevent from happening again by just accepting each other for who we are and respecting everyone. If you don't know someone, do not just assume they are unpleasant, or mean, or worth killing, because I am 100% certain that is what led Hitler to think of the "Final Solution". The "Final Solution" was an idea based solely on Hitler judging people he did not even know. Hatred and prejudice can destroy lives, homes, countries, and even the world if taken far enough. So, if we respect and tolerate each other we can stop it from ever happening again.

The first thing everyone needs to comprehend is exactly how many and why people were put to death in the Holocaust. People were killed for a number of reasons. If you were handicapped, a gypsy, a homosexual, a Jehovah's Witness, a Catholic, a Pole, a Soviet Prisoner of War, politically opposed to Hitler, or many other things, you were sent to die. At first the Holocaust was only in Germany and the goal was not to kill anyone. In the beginning the general idea was to make all of the Jews evacuate Germany. Soon after, the plan changed and Hitler decided to put them to work. After starting the work camps Hitler came up with the death camps where he could just kill a mass of Jews in a short amount of time and then have the remaining prisoners clean up the mess. In a death camp you would arrive on the train and then stand in a line. If you worked at a certain expertise that the Nazis needed, like seamstresses or shoemakers, you were saved. A majority of the time people would live in these camps for weeks without realizing what was going on around them. Imagine being trapped somewhere without any option of escape. Now imagine losing all of your loved ones and then being treated like an animal or a slave by your family's killers. The victims of the Holocaust went through torture, loss, death, starvation, disease, and many other hardships with no chance of escaping. Millions of people went through all of that just because one man hated them and spread his ideas through a nation. Hatred and prejudice led to all of this death and hardship therefore, in my opinion, hatred and prejudice are two of the human race's biggest flaws.

A lot of people don't know what the word "hate" means. When you say you hate someone, do you really know exactly what you are saying? According to *Webster's New World Dictionary,* hate is "a strong dislike or ill will toward something". In my opinion, that is not what hatred is at all; if someone simply disliked something they would say it in that form. To hate something or someone is much stronger than to dislike it or them. To hate someone, in my mind, is to dislike them strongly enough that you wouldn't even care if they were to die right in front of you. I cannot speak for every single person in the entire world, but I am pretty sure that most of my acquaintances and friends are not even capable of hatred. Unfortunately, Adolph Hitler was able to hate not only someone, but millions upon millions of people for all sorts of reasons. If a person has even one speck of goodness or caring in their soul, I don't think they could ever live with themselves after doing what Hitler has done. Prejudice, also according to Webster, means, "a preconceived, usually unfavorable, idea." Consistent with that definition you could say Hitler's plan was prejudice, his views were prejudice, and his whole thinking process was prejudice. Obviously Hitler was a hateful and prejudiced man. I hope everyone can learn to be the exact opposite of what he was. If we can, I'm sure this could never happen again.

After learning about the Holocaust at school, I feel I have an understanding of when it happened, what happened, who did it, and who suffered from it. The only thing I still cannot grasp is why. I know the definition of hatred and prejudice, but I just don't see how someone could actually feel those feelings toward anyone, let alone almost everyone. By learning about the hatred and prejudice Hitler had towards so many people, I can see how this happened; Hitler believed so strongly that all these people were evil that he convinced hundreds of other people to believe it as well. After all of these people were convinced, it was easy to make some propaganda posters and deceive almost everyone. But what about the people who weren't tricked? People like Miep Gies. Ms. Gies was a woman who worked for Otto Frank and ended up hiding all the Franks, plus four other people for two years. If there had been more people like Miep Gies, who weren't prejudice about someone's image, religion, or beliefs, there might have been a chance of stopping the Holocaust before it got completely out of hand. Miep Gies was someone who knew the Franks before the Holocaust began and didn't change her opinion of them just because someone told her to. If everyone in the world would follow Ms. Gies' inspiring example, I am certain that nothing even remotely similar to the Holocaust could ever happen again. If everyone could learn to tolerate and respect each other, our world would become a much better place.

Tolerance and respect play a huge role in life today. Hopefully, they play a dramatically bigger role than hatred and prejudice, because if tolerance ruled over hatred, life WOULD be better. Hatred and prejudice killed 11,000,000 people in the late 1930's and early 1940's. Since then, the human race has hopefully learned and grown from the devastating event that was the Holocaust. Hitler was an evil man with awful prejudices and judgments costing innocent people their lives. In my mind, it is definitely possible for humanity to reach this goal of respect and tolerance for one another. The Holocaust was an awful way to learn an important lesson: hatred and prejudice should not run a country or a life. Maybe in the future everyone will have learned this lesson but if not, perhaps we have learned enough to make a difference.

High School

By: Mark Stern - 10th grade – Maclay School

Dear Granddad

You are a survivor, and I'm fifteen. I'd really like to know your story.I can carry it and other's forward to help make sure the Holocaust never happens again. But so many years later, you're still the same man. You still think of everyone else first, you still always look on the bright side of life, and you still refuse to look back, only thinking about what good the future might bring. Sixty-two years later, our family only knows bits and pieces about the horrors of what you went through – the fact that you lost both of your parents and your brother. You just don't talk about the anguish of facing death everyday, or about the death camps. Yet I believe that the world has learned more about tolerance not just from history books, but also from the individual, personal stories of real people who were victims of the deepest hatred and what can never be repeated in the world. You're 78. So, now, Granddad, it's time for you to tell your story.

I would like to be able to say that the Holocaust could never happen again, but I'm not sure that's true. The state-sponsored hatred instilled in regular people against their neighbors by the Nazis – the boycotting, the Night of Broken Glass, The Nuremburg Laws – were the results of deep prejudice and fear ("An Introduction to the Holocaust," "Kristallnacht"). Six million Jews (and many millions of others) were slaughtered ("An Introduction to the Holocaust"). These facts are part of our history. But the most powerful facts are those told on a personal level. No matter how many museums I visit or books I read, it's the horrific tales of average people like Anne Frank that stick with me and my friends. When I saw all of the shoes piled up in the National Holocaust Museum in Washington D.C. on my seventh grade trip, I could imagine the terrified people wearing them before the soldiers forced them to take them off and go to the gas chamber. Yet we have learned that hatred blinded Germans to the fact that Jews were human. Prejudice allowed them to ignore the pain and humiliation of the individuals they imprisoned and killed. It is the *stories* of real people that bring the individuals back into focus, and make their humanity stark and real. And it is our commitment to teaching tolerance and respect that helps us cling to hope for our future.

But the Holocaust happened so long ago in such a different part of the world that it is all too easy for us to dismiss it as something that happened once and could never happen again. If my whole generation believes this, then we may be doomed to repeat the unimaginable tragedy. We have seen already how easy it is to forget, to ban remembrance, as there are already millions, not even a century after, who deny the existence of the Holocaust (An Introduction to the Holocaust"). Many of these people are not evil, nor are they stupid; rather, they are apathetic, much like the citizens of Nazi Germany during the Second World War. As Primo Levi, a Jewish scientist and writer, asserted, "Monsters exist, but they are too few in number to be truly dangerous. More dangerous [is] the common man" (Palmer 855-856). We now know that it is the indifferent person who poses the biggest threat, the uninterested man or woman who puts world awareness and tolerance on the backburner. As genocide runs rampant in Africa, only a minority of Americans has taken any action. How sure can we be that a disaster on the scale of the Holocaust can never happen again when there appears to be one beginning right now? The issue of Darfur should be a concern for everyone, yet our apathy is raising the death toll every day.

No one can be sure of the collective mindset of Nazi Germany. Propaganda Minister Joseph Goebbels was chillingly effective at convincing people of the dangers of Jews, putting out movies such as *The Eternal Jew,* a film comparing Jews to plague-carrying rats, and hanging posters containing false information that claimed to prove the superiority of Hitler's ideal and fake Aryan race ("The Nazi Holocaust 1938-1945", "The Final Solution"). Because of this, we know now how easy it is to make people afraid of other people. Surely there were many who easily caved in to such influences, but I know that there were those who stood up to such perversity of morals.

We now know that there must always be informed citizens and public watchdogs – the kind who were absent on that fateful day that the Nazis burned the government building, the *Reichstag*, and imposed martial law ("The *Reichstag* Burns"). Certainly there were some concerned people in Germany and around the world, but they were too few in number to make a large-scale difference. Today we have tried to build respect and tolerance for diversity into our schools, workplaces, and communities. Perhaps these efforts can help immunize our society against rampant intolerance against specific groups. This effort is not just a one-time lesson, but also an ongoing conversation about how to promote respect among diverse groups in every society.

The horrors of Nazi Germany can be taught in textbooks, but the more powerful human stories are what keep the memories truly alive. Just as the Japanese removed the Rape of Nanking from school textbooks, any dictatorial or belligerent government could wipe the Holocaust from our institutional memory ("Japanese confronted with war crimes past as films recall the Rape of Nanjing"). It is the family that is the most fundamental unit of society and the basis of the community. It is the family, *our* family that can carry on tradition and legacy to do our part in preventing another Holocaust. And now in our family, there is some urgency in the matter.

Just like hundreds of thousands of other survivors, you have a story to tell. Sixty-two years after your liberation, an impressive life as a businessman, father, and grandfather, triple by-pass surgery, and last year a stroke, it might be time to stop looking to the future as the constant guardian and accept the fact that other people have to take up the mantle. You are such an inspiration to me! I feel it is now the next generation's duty to teach others about this disaster to prevent past intolerance and hatred from being perpetuated. Please don't think of me as your nosy grandchild who needs to mind his own business; the world needs to hear your story, as it so desperately needs to be constantly reminded of what you and so many millions of others went through. Just as the common person is "more dangerous" than history's infamous monsters, he or she is also infinitely more powerful in preventing such monsters from arising. The lessons of the Holocaust teach us that tolerance and respect help assure the dignity of individuals. We must keep the Holocaust in our consciences to prevent it from happening again, and you have the power to aid in that project.

So please, Granddad, share your story. Person to person, family to family, it is the human truths that persevere and go on to affect and inspire others to teach understanding.

When you're ready, I'm here.

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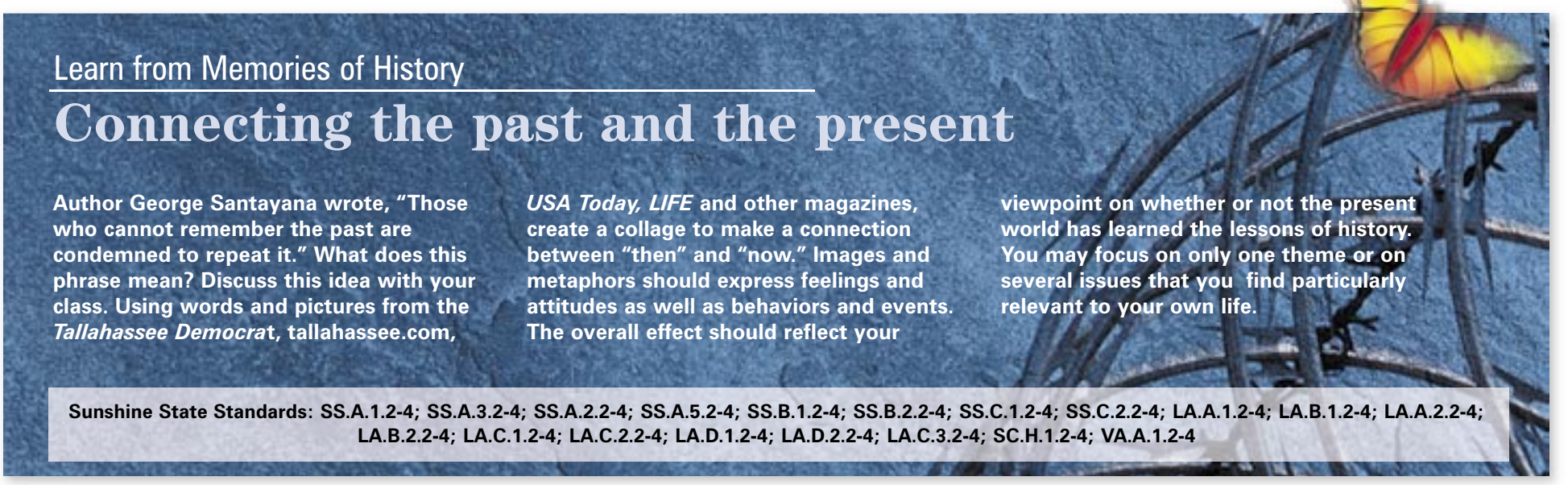


Learn from Memories of History

Connecting the past and the present

Author George Santayana wrote, "Those who cannot remember the past are condemned to repeat it." What does this phrase mean? Discuss this idea with your class. Using words and pictures from the *Tallahassee Democra*t, tallahassee.com, *USA Today, LIFE* and other magazines, create a collage to make a connection between "then" and "now." Images and metaphors should express feelings and attitudes as well as behaviors and events. The overall effect should reflect your viewpoint on whether or not the present world has learned the lessons of history. You may focus on only one theme or on several issues that you find particularly relevant to your own life.

Sunshine State Standards: SS.A.1.2-4; SS.A.3.2-4; SS.A.2.2-4; SS.A.5.2-4; SS.B.1.2-4; SS.B.2.2-4; SS.C.1.2-4; SS.C.2.2-4; LA.A.1.2-4; LA.B.1.2-4; LA.A.2.2-4; LA.B.2.2-4; LA.C.1.2-4; LA.C.2.2-4; LA.D.1.2-4; LA.D.2.2-4; LA.C.3.2-4; SC.H.1.2-4; VA.A.1.2-4

"All humanity is one undivided and indivisible family, and each one of us is responsible for the misdeeds of all the others. I cannot detach myself from the wickedest soul."

– Mahatma Gandhi, political leader

Irena Sendler is a 97-year-old Polish woman who saved 2,500 Jewish children during the Holocaust.

She takes the crying baby into her arms, turns her back on the hysterical mother, and walks off into the night. If she's caught, she and the baby will die.

"Promise me my child will live!" the mother cries desperately after her.

She turns for a moment. "I can't promise that. But I can promise that if he stays with you, he will die."

Irena Sendler is 97 years old. She has seen this image in her dreams countless times over the years, heard the children's cries as they were pulled from their mothers' grasp; each time it is another mother screaming behind her. To the children, she seemed a merciless captor; in truth, she was the agent to save their lives.

Mrs. Sendler, code name "Jolanta," smuggled 2,500 children out of the Warsaw Ghetto during the last three months before its liquidation. She found a home for each child. Each was given a new name and a new identity as a Christian. Others were saving Jewish children, too, but many of those children were saved only in body; tragically, they disappeared from the Jewish people. Irena did all she could to ensure that "her children" would have a future as part of their own people.

Mrs. Sendler listed the name and new identity of every rescued child on thin cigarette papers or tissue paper. She hid the list in glass jars and buried them under an apple tree in her friend's backyard. Her hope was to reunite the children with their families after the war. Indeed, though most of their parents perished in the Warsaw Ghetto or in Treblinka, those children who had surviving relatives were returned to them after the war.

Yet Irena Sendler sees herself as anything but a heroine. "I only did what was normal. I could have done more," she says. "This regret will follow me to my death."

Breaking the Silence

Though she received the Yad Vashem medal for the Righteous Among the Nations in 1965, Irena Sendler's story was virtually unknown. But in 1999 the silence was broken by some unlikely candidates: four Protestant high-school girls in rural Kansas. The girls were looking for a subject for the Kansas State National History Day competition. Their teacher, Norm Conard, gave them a short paragraph about Mrs. Sendler, from a 1994 U.S. News & World Report story, "The Other Schindlers." Mr. Conard thought the figures were mistaken. After all, no one had ever heard of this woman; Schindler, who was so famous, had rescued 1,000 Jews. 250 children seemed more likely than 2,500.

Conard encouraged the girls to investigate and unearth the true story. With his help, the girls began to reconstruct the life of this courageous woman. Searching for her burial records, they discovered, to their surprise, that she was still alive, ninety years old and living in Warsaw. The girls compiled many details of Mrs. Sendler's life, which they eventually made into a short play, "Life in a Jar." The play has since been performed hundreds of times in the United States, Canada, and Poland, and has been broadcast over radio and television, publicizing the silent heroine to the world.

Learning to Swim

Irena Sendler was born in 1910 in Otwock, some 15 miles southeast of Warsaw. Her father, a physician and one of the first Polish Socialists, raised her to respect and love people regardless of their ethnicity or social status. Many of his patients were poor Jews. When a typhus epidemic broke out in 1917, he was the only doctor who stayed in the area. He contracted the disease. His dying words to seven-year-old Irena were, "If you see someone drowning, you must jump in and try to save them, even if you don't know how to swim."

Even before the war, Irena had strong loyalties towards Jews. In the 1930s, at Warsaw University, she stood up for her Jewish friends. Jews were forced to sit separately from "Aryan" students. One day, Irena went to sit on the Jewish side of the room. When the teacher told her to move, she answered, "I'm Jewish today." She was expelled immediately. (Decades later, under Communist rule, she was considered a subversive; her son and daughter were refused entry into Warsaw University.)

In fall of 1939, Germany invaded Poland and began its campaign of mass destruction. Many Poles were quick to side with the Nazis. Although Jews had never been accepted by the Polish masses, many of them had fought alongside their Polish countrymen during the few days before the country was overrun. Now these loyalties meant nothing.

Mrs. Sendler was a senior administrator in the Warsaw Social Welfare Department, which was in charge of soup kitchens, located in every district of the city. They distributed meals and gave financial assistance and other services to the poor, elderly, and orphans. From 1939–1942, she was involved in acquiring forged documents, registering many Jews under Christian names so they could receive these services; she listed them all as typhus and tuberculosis victims, to avoid any investigations.

It wasn't enough. Irena joined the Zegota, the Council for Aid to Jews, organized by the Polish underground resistance, operating out of London with the help of many British Jews. Obtaining a pass from the Warsaw Epidemic Control Department to enter the Warsaw Ghetto, she smuggled in food, medicine, and clothing.

Over 450,000 Jews had been forced into the small 16-block area that was the Warsaw Ghetto; 5,000 were dying each month. Irena felt that her efforts were helping only to prolong the suffering, but doing nothing to save lives. She decided that the most that could be done was to try to save the children. "When the war started, all of Poland was drowning in a sea of blood. But most of all, it affected the Jewish nation. And within that nation, it was the children who suffered most. That's why we needed to give our hearts to them," Sendler said on ABC News.

Breaking Through the Walls

In 1942, Mrs. Sendler, "Jolanta," was put in charge of the Children's Division of Zegota. She and her team of twenty-five organized to smuggle out as many children as possible from the Ghetto. Ten members were to smuggle children out, ten were in charge of finding families to take the children, and five were in charge of obtaining false documents.

The hardest part was convincing parents to part with their children. Even the many secular Jewish parents shrank from the thought of surrendering their children into Catholic homes or convents, where they might be baptized or taught Christian prayers. Many chose to die with their children instead. Irena, herself a young mother, found it almost impossibly painful to have to persuade parents to part with their children, entrusting them to a non-Jewish stranger. The only thing that gave her strength to withstand this pain was the knowledge that there was no other hope for survival. Sometimes, she would finally convince the parents, only to be met with the grandparents' adamant refusal. She would be forced to leave empty-handed, returning the next day to find that the entire family had been sent to Treblinka.

Many in the Ghetto thought that Treblinka was a relocation settlement. Actually, it was even worse than Auschwitz, which was a labor camp/death camp. Treblinka, on the other hand, contained little more than gas chambers and ovens. Fighting against time, "Jolanta," entered the Ghetto several times a day, wearing on her arm a yellow Star of David to show her solidarity, desperately trying to convince parents to let her take their children. Many parents would ask her why they should trust her. "You shouldn't trust me," she would agree. "But there's nothing else you can do."

The second biggest challenge was finding Polish families. The penalty of death to every family found harboring a Jew was not always enforced, but some 700 people were killed because of it. Many of the children had to be hidden in orphanages and convents. Jolanta would write to them that she had bags of old clothes to donate; among the old clothes she would hide a child.

Then there was the smuggling of the children out of the Ghetto. Small children were sedated to keep them from crying, then hidden inside sacks, boxes, body bags, or coffins.

Older children who could pretend to be ill were taken out in ambulances. Many were smuggled through sewers or underground tunnels, or taken through an old courthouse or church next to the Ghetto.

Outside the Ghetto walls, the children were given false names and documents. Mrs. Sendler claims that no one ever refused to take a child from her. But children often had to be relocated several times. She recalls carrying a little boy from one guardian family to the next, as he sobbed, "How many mothers can a person have? This is my third!"

The smuggling did not always go as planned. Fourteen-year-old Renada Zajdman was smuggled out, but then became separated from her rescuer. She survived on her own in warehouses for several months, until she was reconnected with members of Zegota.

The Church was actively involved in much of Mrs. Sendler's work. However, she stresses that the goal was not to convert people to Catholicism, but rather to save lives. Each family had to promise to return the children to any surviving family members after the war. Unfortunately, this promise was not always kept. Mrs. Sendler spent years after the war, with the help of her lists, trying to track down missing children and reconnect family members.

Of the remaining orphans, some 400 were taken to Israel with Adolph Berman, a leader in Zegota. Many others chose to stay with their adopted parents. Despite Mrs. Sendler's efforts to trace them, some 400 to 500 children are still missing; presumably they either did not survive or they are living somewhere in Poland or elsewhere, perhaps unaware of their Jewish identity.

Discovered!

For two years, Jolanta's covert operations were successful. Then, in October 20, 1943, the Gestapo caught up with her. She was arrested, imprisoned in Warsaw's notorious Pawiak prison, and tortured. Her feet and legs were broken. She still needs crutches and a wheelchair as a result of those injuries, and still carries the scars of those beatings. She refused to betray any of her co-conspirators or to reveal the whereabouts of any of the children.

Jolanta was sentenced to death by firing squad, a sentence that she accepted with pride. But unbeknown to her, Zegota had bribed one of the German guards, who helped her to escape at the last moment. He recorded her name on the list of those who had been executed. On the following day, the Germans loudly proclaimed the news of her death. She saw posters all over the city reporting it. The Gestapo eventually found out what had happened; they sent the guard to fight on the Russian front, a sentence they felt was worse than death. Irena spent the rest of the war in hiding much like the children she had saved. Relentlessly pursued by the Gestapo, she continued her rescue efforts in any way she could, but by then the Warsaw Ghetto had been liquidated.

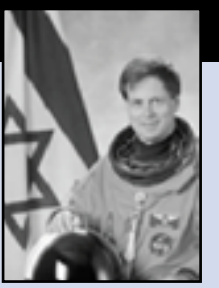
Due to the Communist regime's suppression of history and its anti-Semitism, few Poles were aware of Zegota's work, despite the unveiling of a plaque honoring the organization, in 1995, near the former Warsaw Ghetto. Mrs. Sendler continued her life, simply and quietly, continuing to work as a social worker ... until the discovery by the Kansas teenagers catapulted her into the public arena.

Irena Sendler was awarded the Order of White Eagle, Poland's highest distinction, in Warsaw, in 2003. This year, she was nominated to receive the Nobel Peace Prize. At a special session in Poland's upper house of Parliament, President Lech Kaczynski announced the unanimous resolution to honor Mrs. Sendler for rescuing "the most defenseless victims of the Nazi ideology: the Jewish children." He referred to her as a "great heroine who can be justly named for the Nobel Peace Prize. She deserves great respect from our whole nation."

Today's Warsaw still bears testimony to Mrs. Sendler's lifesaving work. The corner store where children were hidden in the basement and the apple tree where the names of the children where buried still stand, all within sight of the German army barracks. Although the children had known her only as Jolanta, as her story became publicized, she began to receive calls from people who recognized her face from the photos: "I remember your face! You took me out of the Ghetto!"

In an interview in 2006 with ABC News, Mrs. Sendler voiced some of her frustrations about how little anything has changed in the world: "After the Second World War it seemed that humanity understood something, and that nothing like that would happen again," Sendler said. "Humanity has understood nothing. Religious, tribal, national wars continue. The world continues to be in a sea of blood." But she added, "The world can be better, if there's love, tolerance, and humility."

MY TRUE HERO



I don't think there was a person in Israel who didn't watch the Shuttle Columbia blasting off from the Kennedy Space Center in Florida, yesterday. We watched with trepidation and anxiety, but most of all with pride as the graceful white shuttle lifted off into the blue Florida sky, trailing a white plume behind it. For us Israelis, it was a special flight, because our own astronaut, Colonel Ilan Ramon was among the crew, the first Israeli to enter space. For a short while we allowed ourselves to forget our problems, our differences, even the coming elections. We were united in hailing Colonel Illan Ramon as our hero.

But for me, there was another hero: someone that was hardly mentioned in the Israeli media. If it was not for an American TV station, which briefly stated that Colonel Illan Ramon's mother was an Auschwitz survivor, I too would have been ignorant of the fact. To most of us, the fact that his mother was a Holocaust survivor from Auschwitz, would be baffling that is why I would call her a hero. I will tell you why.

After the collapse of Hitler's Reich and our liberation in the beginning of May, 1945, I served in the US army as an interpreter. I was fortunate enough to have learned English during the war, a language that very few survivors spoke. I served in a unit that was attached to the CIC, (Army Intelligence). We were eleven men, all of them, beside myself, American service men, who knew a second language besides their native English. Our job was to find Nazis hiding among the displaced persons in the DP camps.

However, we also visited camps where only Jews lived, such as Feldafing, Fherenwald and more. For a while I was the interpreter for a Colonel Woodhouse, who for some reason was attached to our unit. Colonel Woodhouse was an English psychiatrist who was sent to evaluate the mental state of the Jewish concentration camp survivors.

I will never forget his official evaluation. He didn't keep it a secret and I was able to read it. "I came to the conclusion that the trauma caused to Jewish inmates of camps was unprecedented in its severity and that they would never be able to live normal lives, get married and have children. I have known patients who were subjected to trauma that weren't even a fraction of the trauma the Jews were subjected to and they were psychologically disabled for life. Therefore, I see no hope for them." Well, Colonel Woodhouse, allow me to introduce you to Mrs. Ramon, an Auschwitz survivor, who not only got married and brought children to this world, but brought up a son that anyone in the world would be proud of to call as his own, despite your prognosis.

Perhaps, from the medical point of view he was right, but he didn't count on the spirit of the survivors. When we were liberated we were almost naked, bereft of all possessions, clad in a prisoner's striped uniform and wooden clogs. We owned nothing, not even underwear, socks or a handkerchief. We were like walking skeletons, all skin and bones. My schooling was interrupted when I was twelve, and I was subjected to brutalities that mankind has never known. I was liberated from the Nazis, but what next? So I stood before a world, I considered hostile, age seventeen, and I had to make my way through it. And yet I did it and I did it well.

I don't know Mrs. Ramon, but today when I watched her son taking off into space, I am sure she did wonderfully well. Therefore, Mrs. Ramon, I salute you. You too are my hero.

Solly Ganor, Student, Hertzeliah, Israel

Learn from Memories of History

Leaders around the world

Tallahassee Democrat Tallahassee.com

Do you know who is running the world locally, nationally and internationally? Review the *Tallahassee Democrat* for a couple of weeks. Look for the names of leaders in the *Democrat*. Write down the name of the leader, his or her title and the location where the leader rules. Next to the names of local, state and national leaders, write a description of a leadership attribute that is evident in the story. Create a chart of all the world leaders you find. Using your school media center and the Internet, research information about the country, the leader and the form of government. Write a report based on all of the information you find. Be sure to document all of your sources properly. Present to your class an oral report on the information you discovered.

Sunshine State Standards: SS.A.1.2-4; SS.A.3.2-4; SS.A.2.2-4; SS.A.5.2-4; SS.B.1.2-4; SS.B.2.2-4; SS.C.1.2-4; SS.C.2.2-4; LA.A.1.2-4; LA.B.1.2-4; LA.A.2.2-4; LA.B.2.2-4; LA.C.1.2-4; LA.C.2.2-4; LA.D.1.2-4; LA.D.2.2-4; LA.C.3.2-4; VA.A.1.2-4

"Those who cannot remember the past are condemned to repeat it."

– George Santayana, author

"And I remember looking up and seeing these men with machetes and clubs, bloody machetes and clubs, and knowing that just a few hours before, they had probably killed somebody, probably not far from where I was."

– Jacqueline Murekatere, Tutsi survivor

A conversation with ... Ela Stein Weissberger

Children's opera 'Brundibar' helped her, others endure concentration camp

By Janelle Gelfand - The Cincinnati Enquirer, 2005

Ela Stein Weissberger with the cloth badge worn by Jews in Nazi Germany.

Ela Stein Weissberger was 11 years old when she arrived at Terezin in February 1942, with her mother, sister and grandmother. Greeting their arrival at the Nazi controlled camp in Czechoslovakia were several young men, hanging dead in the square.

"I remember they took us out and said, this will happen to you if you try to escape," recalls Mrs. Weissberger, 70, in a grandmotherly voice. "We thought that ghetto means that we would only be concentrated there. We didn't know about death camps."

Like the children's opera Brundibar, in which she sang the role of the Cat for all 55 performances at the World War II concentration camp, her story has a "happy" ending. She survived.

"We were originally 15,000 children, and only 100 survived," she says from her home in Tappan, N.Y. "It is by a miracle that I can talk about it. I was saved. I think I speak in the voices of those that couldn't make it. All that is left behind a whole generation of children are a couple of poems and pictures."

Terezin (Teresienstadt in German), 60 miles from Prague, was a transit point for Czech Jews to the Nazi death camps. Of 141,000 people who lived there over four years, more than 33,000 died there; another 87,000 were transported to death camps.

The opera, first staged in a Jewish orphanage in Prague in 1942, is a charming folk tale with delightful music, intended for a cast of children. It tells the story of two children singing to raise money to buy milk for their sick mother. An evil organ grinder (Brundibar), throws them out of the town square. A sparrow, a cat (Mrs. Weissberger's role), a dog and a chorus of children come to their aid, helping them sing over the organ grinder and collect enough money to help their mother. The opera concludes with a victory song.

Many of Prague's elite Jewish artists were sent to Terezin, including the composer Hans Krasa (who was killed at Auschwitz in 1944). Ela and the other children, who were housed together in a barrack, were allowed to draw, sing and write poetry. Friedl Dicker-Brandeis, an artist, gave them art lessons. Helga Kinsky, a music teacher, found an old harmonium, , and played operas such as Smetana's The Bartered Bride.

When the music to Brundibar was smuggled into the camp, the teachers asked to perform it with the children. It became extremely popular, and tickets were prized, Mrs. Weissberger recalls.

For the children, who were hungry, ragged and had seen parents and loved ones carted off to death camps, the opera took their minds off daily horrors.

"When we sang, we forgot where we were. We forgot hunger, we forgot all the troubles that we had to go through," Mrs. Weissberger says. "When we sang Brundibar, we didn't have to wear the Jewish star on our clothing."

The Nazis did not know that the Victory Song at the opera's end had a double meaning.

"In our eyes, Brundibar was Hitler. ... We wanted a victory over a terrible man," she says.

The Nazis used Brundibar for propaganda purposes. Mrs. Weissberger was in the cast that performed for an International Red Cross delegation in 1944, and she appears in the Nazi propaganda film: The Fuhrer Gives the Jews a City.

"They moved us from the barrack to a regular theater, and they ordered Krasa to write an overture. The Germans said, what opera doesn't have an overture?" Mrs. Weissberger says.

"I remember it well because we were so scared of the Nazis. They were standing in the gallery of the theater," she says, naming Adolf Eichmann, mastermind of the Holocaust that killed 6 million Jews, Henrik Himmler, and the commander of Terezin. "There is one part in Brundibar, the lullaby, that is very close to our hearts. When we started to sing the lullaby, they sat down and took off their hats."

After that performance, she says, most of the children were sent to the gas chambers.

When Ela was 8 years old, her family fled their home in the Sudentenland, on the Czech-German border, for Prague. Her father had had a thriving porcelain business; her mother's family were wealthy owners of a glass factory. They lost everything in 1938. Her father was arrested by the Gestapo and they never saw him again.

Mrs. Weissberger joins the cast of Brundibar.

They were sent to Terezin in one of the first transports. In an eerie similarity to the story made famous in Schindler's List, a German farmer saved the lives of Ela, her mother and her older sister. Her mother and sister worked in his agriculture fields.

"He went to the commander of the camp and said, look if you don't want to lose the crop in the fields, you have to keep my group together," Mrs. Weissberger says. His workers were spared going to the gas chambers. Her mother was allowed to scavenge for anything edible that was left behind in the fields, thus augmenting their meager diet.

Of the 64 members of her family, four survived the war.

Today she speaks often to children, not so much about the terror, but about the little things to appreciate, such as having a pet and going to school.

Shades of Grey: Through the Children's Eyes

By Robyn Blank, *Tallahassee, Florida*

A young boy wearing a woolen cap stands before a line of Nazi soldiers. He is maybe four or five years old. His hands are raised in surre nder, he is alone in front of a group of prisoners. The expression of fear and hopelessness on his face is forever frozen in the black-and-white photograph that has become the symbol of children of the Holocaust.

We can assume he was killed, one of the estimated one million children who perished. However, the fact that he is so well-known during the Nazi occupation is a triumph for Holocaust victims everywhere. Their stories are preserved in photographs, lectures, and books around the world. Although it is only a minute representation of what happened to European Jews during the Third Reich, the following story of four courageous young people is one which aids the never-ending campaign of Holocaust survivors–"for both the living and the dead, we must bear witness."

Bluma and Cela Tishgarten, ages 13 and 16, grew up in Pinczow, Poland, among a loving and happy family. Haskell, their father, made a good living as a leather merchant. Ruth, their mother, kept house, as was the tradition. They had two little sisters, Salah, age eight, and Yentela, age six. Kalma was their brother, a handsome boy of seventeen. The girls' older sister, Genya, was married and had a child. In 1939, the Nazis invaded Pinczow, which was too small to have a ghetto. After most of the town was burned, Genya, her husband Litman, and their baby hid in a burned-out cellar. This worked for a month or two, but Litman became ill from the smoke and died in the town's scorched hospital. Soon after, Ruth tearfully urged Cela and Bluma to leave the family and hide. She stuffed all of their money into Cela's pockets, and the two girls fled to the woods. They never saw any of their family again.

Cela and Bluma braved the woods until the beginning of winter, when they decided to look for shelter in Chemelniek. Their uncle worked as a carpenter there, and was spared by the Nazis because he was able to make tools for the army. The girls stayed in his carpentry shop for several days, but were captured when a neighbor told a German soldier that the sisters were hiding. Cela and Bluma were sent to a work camp, where they would toil at ammunition machines for twelve hours a day. Conditions were horrible. The camp was dirty and inmates died often of disease and starvation. Beds consisted of wooden boards and straw, so closely packed that there was no room to turn over. Knowing that they would die together was the only comfort for Cela and Bluma, who were beyond despair.

Not far away, in Warsaw, lived a young man named David Miller. He was one of half a million Jews living in Warsaw. Soon after the Nazi invasion of Poland, David was imprisoned in the Warsaw Ghetto. His job there was to take out the trash and smuggle in guns that would be used in the uprising. On April 19, 1943, the revolt against Hitler's forces began, and lasted for over a month. The Jews fought wildly with bottle rockets, rocks, sticks, and the few guns donated by the Polish underground. Eventually the ammunition ran out and David took to the sewers, which led him to the center of the city. Captured in May of 1943, he was among the last 24 Jews to leave Warsaw.

As Russian forces closed in, Cela and Bluma were transferred west to Germany in the spring of 1943. They remained in Germany, at Bergen-Belsen, for a short time, performing daily tasks such as dragging logs back and forth like robots. At the time, they did not know that the work they did was in vain. Bergen-Belsen was a death camp; guards just tormented the inmates until they died. The sisters were relocated to Burgau, where they helped build airplanes. Their final stop was at Kaufering, where a person's only goal was to stay alive. Inmates there were little more than living skeletons. There was no food, not even for the Germans. Bluma had typhus, and Cela had contracted typhoid fever. Each weighed about sixty-five pounds. Finally, they heard gunfire outside the camp. An American soldier dashed through the doorway and knelt down to speak to Bluma. As sick as they were, the sisters could hardly comprehend that the war was over and they were free again. It was not until they were taken to a hospital that Cela and Bluma were told that their entire family had been killed.

David was sent to Auschwitz. The complex included two other concentration camps–Birkenau and Monowitz. Together, these camps were responsible for an estimated two million deaths(10). Auschwitz was also notorious for its torturous experiments on children. Led by Dr. Joset Mengele, German doctors conducted experiments on Jewish twins, trying to find genetic links to multiply the Aryan race. Mengele would take liters of blood from sets of twins and transfuse it into German women, hoping that they would have multiple babies. Those who did not die from the substantial blood loss were killed when Mengele's results proved inconclusive and he tired of the experiments.

The Russian army invaded Germany in 1945, and David escaped from Auschwitz. During the fighting he fled to the woods at the outskirts of Warsaw. Walking the three hundred kilometers to Buchenwald, David found his friend, Felix Goldberg. Buchenwald had been liberated and the two men were reunited.

These stories, though vastly different, have a joyful connection. Cela and David and Bluma and Felix met at a displaced persons camp in Poland. A few months later, they were married in a double wedding. Jewish agencies sponsored them in their journey to America, where they have rebuilt their families. The couples now reside in Columbia, South Carolina and are very close.

It is futile to wish that all of the children and young adults of the Holocaust could have been as fortunate as these four who survived and found love. Most of them were considered too young to work in the labor camps, and were sent to "the left"– the gas chambers. There are countless pictures of children in the ghettos, their clothes torn and dirty, huddled close to each other to stay warm. Other pictures show the death marches–women and children being sent to gas chambers or firing squads. Every now and then, one of these photographs catches a child looking straight into the lens. The most striking features of the young ones are their eyes. They speak volumes, the pain and suffering, the knowledge of impending death. Many are only six or seven years old, but their eyes are aged. They have seen the horrors of the dying and the dead.

They were denied their childhood, their freedom– their entire lives–for their beliefs. It is beyond tragic that these one million children were murdered, for it is unknown what they could have contributed to the world if they had lived.

It is fitting that the children of the Holocaust who survived–about forty thousand are still alive–have the self-imposed duty of telling their stories and the stories of their families to the children of today. Their lectures, speeches, and articles allow today's children to see the Holocaust through the eyes of those who had the misfortune of experiencing it firsthand. They tell of the pain they endured in the camps. They tell of the families they lost. They tell of the people who were not as lucky as they were and met their deaths. The children listen raptly, they seem to know it is their obligation to do so.

Monuments in Washington, D.C., Miami, and across the world stand as testimony to the struggle of the victims. Remembrance walls made up of painted tiles are found throughout the country. The tiles are crafted by Jewish children, some of whom are grandchildren of Holocaust survivors. They are most likely the last generation to live in the presence of the survivors, and they are told of the Holocaust at an early age. In Sunday School, they remember the six million on Yom Hashoah–the Day of Remembrance. Some will become the lecturers who tell the next generation of their grandparents' persecution. No matter the method, children of survivors try to comprehend what they know they never can fully understand–the inhumanities endured by their families during the Third Reich.

It is the responsibility of everyone today to remember the six million. Even those who have no connection to the Holocaust must preserve the stories of the victims. One of the best examples of this dedication to remembrance is shown in the work of sculptor Kenneth Treister. In 1985, he undertook the huge task of creating the Holocaust Memorial in Miami Beach. Its focal point is a giant bronze hand, reaching to the sky. Clinging to it are more than one hundred smaller sculptures symbolizing the six million. They reach to the sky as well, as if for their freedom. Mr. Triester has no personal link to the Holocaust, yet he spent five years of his life trying to depict its tragedy. He concluded his work at the memorial's dedication in 1990:

"The totality of the Holocaust cannot be portrayed in stone and bronze . . . but I had to try. The richness of the European Jewish culture, now lost, cannot be expressed . . . but I had to try. The sense of sorrow, pain, and loss at the murder of over one million children cannot be sculpted . . . but I had to try. Six million monuments of premature death cannot be understood . . . but we all must try."
–Kenneth Triester, 1990().

In this respect, all of us–Jewish or not–are children of the Holocaust, for we must always remember. One million children in Heaven smile down on us each time we tell their stories.

This essay by Robyn Blank won the 1997 Grand Prize in Holland and Knight's Holocaust Remembrance Project Essay Contest. It is a factual account of the experiences of two sisters and two best friends who endured through the concentration and work camps of the Holocaust. The four survivors are the grandparents,great aunt, and great uncle of the author.

Robyn is a 1999 graduate of Leon High School. She received her bachelor's degree in psychology from Emory University in 2003 and her Juris Doctor from Florida State University School of Law in 2006. She is a member of the Florida Bar and employed as a staff attorney by the Second Judicial Circuit of Florida.

Tallahassee Democrat
Tallahassee.com

Learn from Memories of History

Diversity in the Tallahassee area

The United States comprises various ethnic groups. These diverse groups have had a profound social and cultural impact on American society. Various ethnic groups have made significant impacts in the Tallahassee area. Discuss your ethnic background with your family. Find different articles and photographs in the *Tallahassee Democrat* that highlight your ethnic background. Research your ethnicity in the library or on the Internet. Using the pictures you have found in the *Democrat* and the information you have researched, share your ethnic background with your class.

Sunshine State Standards: SS.A.1.2-4; SS.A.3.2-4; SS.A.2.2-4; SS.A.5.2-4; SS.B.1.2-4; SS.B.2.2-4; SS.C.1.2-4; SS.C.2.2-4; LA.A.1.2-4; LA.B.1.2-4; LA.A.2.2-4; LA.B.2.2-4; LA.C.1.2-4; LA.C.2.2-4; LA.D.1.2-4; LA.D.2.2-4; LA.C.3.2-4; VA.A.1.2-4

"Those who cannot remember the past are condemned to repeat it."

– George Santayana, author

"And I remember looking up and seeing these men with machetes and clubs, bloody machetes and clubs, and knowing that just a few hours before, they had probably killed somebody, probably not far from where I was."

– Jacqueline Murekatere, Tutsi survivor

Holocaust Railcar is now in South Florida

The Holocaust rail car from Poland is of the type used by the Nazis during the Holocaust to transport millions of Jews to concentration camps and their untimely deaths. The rail car, destined to become a vital part of the education experience at the first South Florida Holocaust Museum scheduled to open in Fall 2008 at 2031 Harrison Street, Hollywood, Florida, will be permanently installed on "dead tracks" at the southwest corner of South 21st Avenue and Harrison Street, just 1/2 block from the new museum.

The rail is a powerful visual tool in the Center's mission to demonstrate the loss of dignity and freedom during the reign of the Nazi regime. The car will remain in its "war transportation" state and will receive only minor treatments for preservation and visitor safety.

Few of these rail cars have survived. Other similar rail cars may be found at the United States Holocaust Memorial Museum in Washington, D.C., in museums in Dallas, Houston, Chicago, and in Whitwell, Tennessee, as well as in Yad Vashem, Israel's National Museum.

For more information about the rail car, please contact Rositta E. Kenigsberg at (954) 929-5690 or email rositta@hdec.org or visit www.hdec.org .

City of Hollywood Mayor Mara Giulianti, pictured at the right with HDEC Executive VP Rositta Kenigsberg, was on hand for the 2007 unveiling.

Miami Holocaust Memorial

The Holocaust Memorial of Miami Beach is located at 1933-1945 Meridian Avenue, Miami Beach, FL 33139 and is dedicated to the 6 Million Victims of the Holocaust. It was commissioned in 1985 and executed by Kenneth Treister, sculptor, who has described his intent as: "a large environmental sculpture...a series of outdoor spaces in which the visitor is led through a procession of visual, historical and emotional experiences with the hope that the totality of the visit will express, in some small way, the reality of the Holocaust." The dominant image is the large, 42 foot high bronze hand, The Sculpture of Love and Anguish," which includes an Auschwitz number on the forearm and 130 human figures cast in bronze in various forms of anguish.

At least 6 million Jews (1.5 million of which were infants & children) died during the Nazi atrocities at the death camps…

Never Forget!

Tallahassee Democrat
Tallahassee.com

Holocaust Insurance Era Claims Recovered

By Alex Sink
Florida Chief Financial Officer

For sixty years following the end of World War II, thousands of Holocaust Era insurance policies had gone unpaid or unclaimed. Parents had purchased life insurance, dowry insurance for their daughters, and other annuities to secure their families financial future. After the victims of Nazi persecution were deported to concentration camps, they were no longer able to pay their premiums and keep their insurance policies current.

After the war, when Holocaust survivors or their children tried to collect the money due on these policies, they were given many excuses why the insurance company did not need to honor their commitment and pay out the value on these policies. Reasons for rejecting the validity of the policies included the surviving heir not being able to produce a death certificate for the policyholder (such documents were not available for Hitler's victims), or the company would reject payout because the premiums stopped being paid when the victim was deported (and could no longer earn wages or pay bills), or the insurance company might contend that it was not their responsibility to pay because the insurance company had become Nationalized by the government. All different excuses, which presented the same result…the proceeds of those prewar policies were not paid to the rightful owners.

In May of 1998, the Florida Department of Financial Services worked with members of the Florida Legislature to enact the "Holocaust Victims Insurance Act." The Act, which was passed unanimously, provides several forms of relief for Holocaust victims. For example, the Department of Financial Services created an outreach program to assist Florida survivors in filing claims to pursue unpaid insurance policies. Group meetings and one-on-one assistance was provided in many different cities in Florida to provide help to survivors in filling out insurance claim forms. As a result of the outreach efforts of the Florida Department of Financial Services, over 5,177 claims were forwarded to European Insurance companies for payment.

Shortly after Florida had started their Holocaust assistance program, in August of 1998, the insurance regulators from Florida, New York, and California, together with European companies and Holocaust survivor representatives from around the world, established the International Commission on Holocaust Era Insurance Claims, (ICHEIC). Members of ICHEIC worked together to establish processes to locate claimants and identify unpaid Holocaust era policies, and created a series of rules and guidelines to ensure that claims were settled fairly. Florida's Insurance Commissioner participated on several committees to create this process, including the Executive Oversight Committee, and Operations Committee.

As Chief Financial Officer, I oversee the Department of Financial Services. Since the "Holocaust Victims Insurance Act" of 1998, the Department has monitored European insurance companies conducting business in Florida to assure that Holocaust era insurance claims are being handled fairly and equitably. In addition to monitoring the claims-paying practices of insurance companies in Florida, the Department of Financial Services has participated in on-site audits of the insurance company files to ensure that all agreed-upon procedures for payment of Holocaust insurance claims are being implemented. Through our participation and leadership in this process of creating claims-paying standards and procedures, and monitoring claims payment, Florida Holocaust survivors have received offers on their insurance claims totaling $8.9 million. Additionally, more than 1,400 Floridians received humanitarian payments of $1,000, totaling $1,400,000 million.

As a result of the ICHEIC process worldwide, over $306 million dollars has been awarded on more than 48,000 insurance policies to Holocaust survivors. In addition, $132 million dollars has been allocated to social welfare programs to assist Holocaust survivors with healthcare needs and home-care services. Together with the direct service programs, 20 % of all Humanitarian funds were allocated to educational efforts to ensure that the stories of claimants and their efforts to seek restitution will endure.

As Chief Financial Officer, I am committed to continuing the effort to ensure Florida Holocaust survivors get the financial restitution that they deserve, and that Holocaust educational efforts continue.

Learn from Memories of History

Diversity in the Tallahassee area

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"We need partners. We cannot fight against the neo-Nazis alone. We need friends. We can win them by telling them their history, by talking about the others, the millions of people other than the Jews, that the Nazis killed. The Holocaust began with the Jewish. But it did not end with the Jews."

– Simon Wiesenthal, Holocaust survivor, author

From the ashes of evil rise heroes and hope

AP file photos

Everyday heroes photos, from left to right: Mohanda "Mahatma" Gandhi, Rosa Parks, Mikhail Gorbachev, Dalai Lama, Mother Teresa, and Martin Luther King Jr.

Research activities: Find out more about the rescuers

Genocide presents a perfect example of man's inhumanity to man. It also presents the opportunity to see humanity shine through the evil.

Ervin Staub, the author of *The Psychology of Good and Evil*, wrote, "Goodness, like evil, often begins in small steps. Heroes evolve; they aren't born."

"Although rescuers represented only a very small number of people in Nazi-occupied Europe, they could be found everywhere," according to the Anti-Defamation League Web site. "Most countries had special sections of their underground resistance movements devoted to saving Jewish children. But, most often, those who helped acted as individuals. Ordinary people risked horrifying punishment and the safety of their families to rescue Jewish children. Whatever their reasons for helping – out of friendship, religious conviction, patriotism or for money – they risked execution or deportation to a concentration camp for doing so."

There were many people who sacrificed their personal freedom and comfort to help the victims of the Holocaust. Research one of these rescuers in your local library or school media center:

He Fengshan, Chinese consul

Luiz Martins de Souza Dantas, Brazilian

Raoul Wallenberg, Swedish diplomat

Per Anger, Swedish diplomat

Folke Bernadotte, Swedish diplomat

Paul Grueninger, Swiss commander of police

Jan Karski, Polish emissary

Zofia Kossak-Szczucka, Polish founder of Zegota

Oskar Schindler, German businessman

Albert Göring, German businessman

Bernhard Lichtenberg, German Catholic priest

Carl Lutz, Swiss consul in Budapest

Paul V. McNutt, United States high commissioner of the Philippines

Aristides Sousa Mendes, Portuguese diplomat in Bordeaux

Giovanni Palatucci, Italian police official

Giorgio Perlasca, Italian acting as the Spanish consul in Hungary

Traian Popovici, Romanian mayor of Cernauti

Irena Sendlerowa, Polish head of Zegota children's department

Henryk Slawik, Polish diplomat

Chiune Sugihara, Japanese consul to Lithuania

Andre Trocme and Magda Trocme, French pastor and his wife

Frank Foley, British MI6 agent undercover as a passport officer in Berlin

Sir Nicholas Winton, British stockbroker

Karl Plagge, major in the German Army

Witold Pilecki, member of Armia Krajowa

Archbishop Damaskinos, archbishop of Athens during the German occupation

Jan Zwartendijk, director of the Lithuanian operations of Philips

Corrie ten Boom, survived imprisonment for hiding Jews

Father Bruno, Benedictine monk

Father Jacques de Jésus, Carmelite friar

Joseph André, Belgian priest

Find out more about humanitarians

According to Factmonster.com, a humanitarian is a "person actively engaged in promoting human welfare and social reforms, as a philanthropist, or a person who professes ethical or theological humanitarianism." In your local library or school media center, with a partner, research rescuers and humanitarians who have made a difference in other genocides. Make a chart with the names and actions of the individuals you find. Share your information with your class.

Tallahassee Democrat
Tallahassee.com

The politics of silence

First They Came for the Jews
By Pastor Martin Niemoller

First they came for the Communists,
and I did not speak out
because I was not a Communist;

Then they came for the Socialists,
and I did not speak out
because I was not a Socialist;

Then they came for the trade unionists,
and I did not speak out
because I was not a trade unionist;

Then they came for the Jews,
and I did not speak out
because I was not a Jew;

Then they came for me and there was no one left to speak for me.

The world responded to the Nazis' programs as Hitler hoped would they would: by doing nothing. "No nation cared about the fate of Europe's Jews. Even the United States turned away thousands of Jewish refugees, fearful of becoming involved in the conflict," according to the Florida Holocaust Museum.

The world has responded the same way to the crises in Armenia, Ukraine, Cambodia, Yugoslavia and Central Africa.

The most notable example of the politics of silence involved the journey of a cruise shipped called the *St. Louis*.

On May 13, 1939, approximately 937 people, fleeing from the Third Reich, boarded the German transatlantic liner *St. Louis*. The majority of the passengers were Jewish. The ship was bound for Havana, Cuba. According to the United Holocaust Memorial Museum (USHMM), "The majority of the Jewish passengers had applied for U.S. visas, and had planned to stay in Cuba only until they could enter the United States. Unbeknownst to the passengers, the owners of the ship knew even before the ship sailed that its passengers might not be able to enter Cuba.

Eight days before the ship sailed, Cuban President Federico Laredo Bru issued an order invalidating all landing certificates.

Turned away, the ship eventually headed north toward Miami, and when the city lights came into view, passengers' hope for a sympathetic reception in the United States rose. The hope was shortlived, however, as U.S. Coast Guard ships met the *St. Louis* and ordered it to leave, with the United States citing an outdated quota system for accepting immigrants as the reason. The ocean liner was forced to head back to Europe.

According to the Jewish Virtual Library, there were some countries that would take portions of the refugees: 181 could go to Holland, 224 to France, 228 to Great Britain and 214 to Belgium.

The remaining passengers were returned to Europe to await their fates in concentration and extermination camps.

Hilda Stern, who was a teenager when her family boarded the *St. Louis* and who survived imprisonment at Terezin, decades later moved to Sand Key in Clearwater. In 2001, she remembered the journey and talked to the *St. Petersburg Times* about its ultimate meaning. For her, despite the heartache of the voyage, the sea was a sign of freedom.

"I think I must be the luckiest person alive," she said, pointing to the timeless flow of the Gulf of Mexico outside her home. "Because I'm here. I made it."

(Source: United States Holocaust Memorial Museum and *St. Petersburg Times* archives)

Times photo (2000)

Hilda Stern, a survivor of the journey of the St. Louis and a Holocaust survivor, on Clearwater Beach.

Learn from Memories of History

Community awareness

Author Cynthia Ozick wrote, "Indifference is not so much a gesture of looking away – of choosing to be passive – as it is an active disinclination to feel." A bystander is someone who sees an act, but turns away from helping. During Hitler's reign of terror, many residents living in the vicinity of concentration camps and killing centers claimed to not be aware of what was happening. There were many bystanders who saw the smoke from the crematoriums and who saw innocent men, women and children gunned down in the streets by the Eizengruppen. Do you know what is happening in your neighborhoods? Look for articles of crimes in different towns and counties in the *Tallahassee Democrat*. On a separate piece of paper, list the name of the town and county and what crimes have occurred. Update this list daily for two weeks. Then review the information with your class. Were there bystanders to these events? What would you have done if you had witnessed these actions?

Sunshine State Standards: SS.A.1.2-4; SS.A.3.2-4; SS.A.2.2-4; SS.A.5.2-4; SS.B.1.2-4; SS.B.2.2-4; SS.C.1.2-4; SS.C.2.2-4; LA.A.1.2-4; LA.B.1.2-4; LA.A.2.2-4; LA.B.2.2-4; LA.C.1.2-4; LA.C.2.2-4; LA.D.1.2-4; LA.D.2.2-4; LA.C.3.2-4; HE.A.1.2-4; HE.A.2.2-4; HE.B.3.2-4; SC.H.1.2-4

Learn from Memories of History

Everyday heroes

"We remember the firefighters and law enforcement officers that were rushing up the World Trade Tower stairs instead of down, we remember the dedicated public servants in the Pentagon that lost their lives, and we remember ordinary people that were on a plane thinking they were heading west and instead crashed in Pennsylvania because they said 'Let's roll' and brought a plane down that easily could have landed at the Capitol or the White House. These are true American heroes."
– Jeb Bush, Governor of Florida

A hero is a person noted for feats of courage or nobility of purpose, especially one who has risked or sacrificed his or her life. Author Ervin Staub wrote, "Heroes evolve; they aren't born." On a piece of paper, define what a hero is to you. Look for examples of everyday heroes in the *Tallahassee Democrat*. Create a chart listing the heroes and their

Extension activity: Here are some names considered everyday heroes. Research these heroes in your school library.

Corazon Aquino	Mahatma Gandhi	Rosa Parks
Neil Armstrong	Bill and Melinda Gates	Jonas Salk
Mary Bethune	Mikhail Gorbachev	Albert Schweitzer
Jimmy Carter	Martin Luther King, Jr.	George Steinbrenner
Marie Curie	The Dalai Lama	Mother Teresa
Amelia Earhart	Abraham Lincoln	Harriet Tubman
Dian Fossey	Sandra Day O'Connor	

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"We who did not go their way owe them this. We must make sure that their deaths have posthumous meaning. We must make sure that from now until the end of days all humankind stares this evil in the face ... and only then can we be sure it will never arise again."

– Ronald Reagan, 40th President of the United States

Combating hate in society

Times photo (1994)

Here are a few suggestions, from the Anti-Defamation League, to combat hate and hate crimes at home and in school.

■ Know your roots and share your pride in your heritage with others.

■ Invite friends from backgrounds different from your own to experience the joy of your traditions and customs.

■ Be mindful of your language; avoid stereotypical remarks and challenge those made by others.

■ Speak out against jokes and slurs that target people or groups. Silence sends a message that you are in agreement. It is not enough to refuse to laugh.

■ Be knowledgeable; provide as much accurate information as possible to reject harmful myths and stereotypes. Discuss as a family the impact of prejudicial attitudes and behavior.

■ Visit important landmarks in your area associated with the struggle for human and civil rights such as museums, public libraries and historical sites.

■ Read and encourage your children to read books that promote understanding of different cultures as well as those that are written by authors of diverse backgrounds.

For more information about "Closing the Door on Hate," check out the Anti-Defamation League's Web site at www.adl.org

Teacher resource: Florida Holocaust Museum

In 1993, the museum played a critical role in shaping legislation that made Florida the nation's first state to mandate Holocaust education in the public schools from kindergarten through 12th grade.

The Florida Holocaust Museum honors the memory of millions of innocent men, women and children who suffered or died in the Holocaust. The museum is dedicated to teaching members of all races and cultures to recognize the inherent worth and dignity of human life in order to prevent future genocides.

For information on the educational materials the Florida Holocaust Museum has to offer, check out its Web site at www.flholocaustmuseum.org.

Teacher resources on the Web

A Teacher's Guide to the Holocaust
Produced by the Florida Center for Instructional Technology, College of Education, University of South Florida
http://fcit.coedu.usf.edu/Holocaust

Anti-Defamation League
www.adl.org

Children of the Holocaust
www.adl.org/children_holocaust/children_main1.asp

Facing History and Ourselves
www.facinghistory.org

Holocaust Teacher Resource Center
http://holocaust-trc.org

Life in the Shadows: Hidden Children and the Holocaust
www.ushmm.org/museum/exhibit/online/hiddenchildren/index

The Mechelen Museum of Deportation and Resistance
www.cicb.be/shoah/welcome.html

Save Darfur
www.savedarfur.org

Simon Wiesenthal Center
www.wiesenthal.com

Southern Poverty Law Center
www.splcenter.org

Survivors of the Shoah Visual History Foundation
www.vhf.org

Tolerance – a Web project of the Southern Poverty Law Center
www.tolerance.org

United Human Rights Council
www.unitedhumanrights.org

United States Holocaust Memorial Museum
www.ushmm.org

Yad Vashem
www.yadvashem.org

At least 6 million Jews (1.5 million of which were infants & children) and 2 million other people died during the Nazi atrocities at the death camps... Never Forget!

If understanding is impossible, knowing is imperative, because what happened could happen again. Consciences can be seduced and obscured again

- Primo Levi

NCJW Introduces Holocaust Education

Holocaust survivor and Nobel Prize winner Elie Weisel said, "To speak about the Holocaust is impossible. To be silent is forbidden." One day there will be no survivors to speak about the Holocaust. That task will be left to the generations that follow.

Holocaust education is mandatory in elementary, middle and high school. But this year, for the first time, students had an opportunity to express what they learned in the classroom and compete for cash and other prizes in a writing contest. Three hundred seven students submitted essays in the first annual Holocaust Essay Contest, sponsored by the National Council of Jewish Women, Tallahassee Section, and the Florida Commission on Human Relations. Their assignment was to discuss the results of hatred and prejudice during the Holocaust and the lessons they learned about tolerance and respect for others. The essays, featured on pages 12 and 13, were thoughtful, serious, personal and impressive.

Our group was honored to have guest survivors Toni Rinde and Lisl Schick from Clearwater and Sam Stern from Boston present awards at the ceremony. They also made a tremendous impact sharing their personal stories with students in six schools the following day.

In our eyes, all 307 essay writers are winners and should be congratulated. We also would like to acknowledge the parents, teachers, judges, the Leon County School Board and our sponsors and partners who helped make the 2007 Holocaust Essay Contest such a huge success. When we learn about tolerance and respect, we all win.

BARBARA GOLDSTEIN
RITA BLANK
Co-Chair NCJW Holocaust Essay Contest

PAULA SAUNDERS
Chair of Judging Committee

"Learning from Memories of History"

The National Council of Jewish Women (NCJW), Tallahassee Section, created "Learning from Memories of History" to focus on the importance of the value of each individual life, and the human dignity of all people. It is our hope, through this program, to deter future genocide and to foster a peaceful world based on tolerance, unity and freedom. The goal is to assist educators in meeting the Florida mandate for Holocaust education and teaching tolerance.

This Program was founded on the principles that we have an obligation to preserve the memories of the victims of the Holocaust and to educate students about the evils that led to such massive human destruction. On a continual basis, NCJW plans to provide assistance and advice to the teaching community as well as provide materials and resources to create quality classroom experiences.

We hope each new generation of students will benefit from "Learning from Memories of History". The success of this program will be measured by these students remembering and honoring those lost in the Holocaust and preventing such atrocities in the future.

To assist with this program please contact:
Barbara Goldstein 443-9649
holocausteducationtallahassee@yahoo.com

Rita Blank 386-8575
ritamb553@comcast.net

Picture of Barbara and Rita

The Center for Holocaust and Human Rights Education (CHHRE) - Curriculum

Grade K-2: Prejudice Reduction
Grade 3 : Molly's Pilgrim
Grade 4: Ten and Twenty
Grade 5: Number the Stars, The Devil's Arithmetic
Grade 6: Language Arts: The Devil in Vienna
Grade 6: Social Studies: Zlata's Diary, Passage to Freedom, The End of Days
Grade 7: Language Arts: Friedrich, Smoke and Ashes
Grade 7: Social Studies: Tell Them We Remember, I Never Saw Another Butterfly
Grade 8 : Language Arts: Anne Frank
Grade 8 : Social studies: Flying into the Wind , The Terrible Things
Grade 9 : Language Arts: Assignment Rescue
Grade 10: Language Arts: Night
Grade 11: Language Arts: All But My Life
Grade 12: Language Arts: Survival in Auschwitz
Grade 12: Social Studies: The Sunflower

Learn from Memories of History

Man's humanity to man

Genocide presents a perfect example of man's inhumanity to man. It also presents the opportunity to see humanity shine through the evil. Throughout World War II, citizens of Europe rescued Jews and others from Nazi persecution. In Sweden, diplomat Raoul Wallenberg led an effort that saved thousands of Hungarian Jews. Underground efforts led many Jews to safety, and countless individuals protected Jews in hiding. In the war-torn region of Darfur, humanitarians such as actor Angelina Jolie have risked their lives to help innocent children dying of starvation. Look in the *Tallahassee Democrat* to find an article about a humanitarian or modern hero. Read the article. Think about the main ideas and points in the article. Explain, in a well-developed paragraph, the main ideas of the article. Be sure to include the qualities that make the person a humanitarian or hero. Share the information with your class.

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THE HOLOCAUST

Through Czech Children's Eyes

From the Collection of the Florida Holocaust Museum

APRIL 1 - MAY 4, 2008

in the Atrium Gallery
of The Brogan Museum

THE MARY BROGAN MOAS MUSEUM OF ART AND SCIENCE

In Association with The Smithsonian Institution

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2008 Holocaust Essay Contest

Giving children a voice

The National Council of Jewish Women (NCJW), Tallahassee Section, presents the first annual Holocaust Student Essay Contest for Leon County students.

The contest encourages students to learn about and understand the lessons of the Holocaust, including the nature and repercussions of unchecked hate and prejudice taken to their ultimate extremes. It is our hope that such an understanding will ***promote cultural diversity and acceptance.***

ESSAY THEME TO BE ANNOUNCED

ELIGIBILITY Leon County Students – Grades 4th-12th

Deadline for submissions is April 18, 2008

DELIVER OR MAIL ENTRIES TO:

NCJW HOLOCAUST STUDENT ESSAY CONTEST • C/O UHLFELDER & ASSOCIATES
519 East Park Avenue • Tallahassee, Florida 32301

For more information contact:
Barbara Goldstein – 668-6744 or ronbarbms@yahoo.com
Rita Blank – 386-8575 or ritamb553@comcast.net
www.holocaustessayleonco.org

NCJW

JUST ARRIVED

HOLOCAUST TEACHING TRUNKS

The NCJW/Holocaust Education Program has developed two trunks of Holocaust education materials:
one appropriate for middle schools and the other for high schools. Each trunk contains maps, reference materials, classroom sets of books, videos, DVDs, historical fiction books and nonfiction memoirs, and diaries. Teacher guides are included when available. For more informatikn about borrowing the trunks contact: Barbara Goldstein, 443-9649 or Rita Blank , 386-8575.holocaustededucationtallahassee@yahoo.com

Generously donated by Ron Sachs Communication and Rita and Phil Blank