



ONE SURVIVOR REMEMBERS

TEACHER'S GUIDE ❁ GRADES 8 THROUGH 12

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PREFACE

A Summary of Gerda's Story

by Michael Berenbaum

This is a story about the strength of the human spirit, the story of a woman who survived the Holocaust and emerged with her humanity intact. Stripped of family, friends, possessions and freedom, she lived to tell her story, a story she tells eloquently and powerfully in *One Survivor Remembers*.

A Polish Jew, Gerda Weissmann lived six years under German rule. It was a time when Jews were stigmatized, discriminated against, harassed and beaten. Their houses of worship were burned; their places of business, looted. They were driven from their homes, imprisoned in ghettos and forced to work in slave-labor camps.

And they were murdered — some where they lived, town by town, person by person; others in death camps, where millions were gassed in an assembly-line process that mimicked the great factories of industrialized Europe.

The murderers almost succeeded; only a few Jews survived. Sixty-seven members of Gerda's family — including her father, her mother and her only brother — were among the murdered. Her friends, too, were killed, silenced forever.

It was under these circumstances, at the end of a Nazi death march, on the eve of her 21st birthday, that Gerda Weissmann met the man she would marry.

Gerda weighed 68 pounds. Her hair had turned white. She hadn't had a bath in three years. But Kurt Klein, an American of German-Jewish roots, could see beneath Gerda's outward appearance into the nobility of a soul, the dignity of a woman.

With liberation came love; with love, healing. Together they undertook a mission of remembrance, a chance to transform the future. Those of us who see and hear her story become part of that transformation.

We learn from Gerda that not every defeat need be final. With tenacity and inner strength, she endured — and perhaps so may we.

What can be said of the survivors?

Because the survivors have faced death, many learned what is most important: love, family and community. The things we may take for granted are not taken for granted by survivors; they are treasured and appreciated anew.

The survivors tell their stories not to have us dwell on suffering but rather to deepen our conscience, to remind us of our human responsibility. They call upon us to alleviate the conditions that give rise to human suffering.

We have a role, indeed an imperative, to hear their stories, to rise to that call.

So help your students listen and look, learn and grow, strive to be better tomorrow than they are today. That is why this story is told — and why it must always be remembered.

Michael Berenbaum is the director of the Sigi Ziering Institute at the American Jewish University (formerly the University of Judaism) where he is also a Professor of Jewish Studies. He worked previously as president of the Survivors of the Shoah Visual History Foundation, and as Project Director of the United States Holocaust Memorial Museum, overseeing the Museum's creation.

How to Use This Kit

To teachers goes my undying gratitude. Teaching is first and foremost the most noble profession. Teachers are the lodestar. I believe they should be elevated above all others.

— Gerda Weissmann Klein

One Survivor Remembers enables thoughtful classroom discussion about a historical topic that is particularly difficult to teach and comprehend. Gerda Weissmann Klein's account of surviving the Holocaust lessens the distance of both time and geography, making the topic more accessible to students. The story of a girl their own age personalizes the Holocaust. It also places the responsibility of remembering not solely on the shoulders of one woman, but on us all.

Created in partnership with The Gerda and Kurt Klein Foundation, this educational kit deepens students' understanding of the Holocaust and helps them draw connections to today and their own lives through examination of enduring questions such as:

- How can individuals and societies remember and commemorate difficult histories? What is the purpose of remembering? What are the consequences for forgetting?
- During the Holocaust, what strategies were used to create distinctions between “us” and “them”? What were the consequences of these distinctions?
- What are the costs of injustice, hatred and bigotry?
- What choices do people make in the face of injustice? What obstacles keep individuals from getting involved in their communities and larger world? What factors encourage participation?

One Survivor Remembers contains an Oscar[®]-winning short documentary, produced by Kary Antholis for Home Box Office and the United States Holocaust Memorial Museum (USHMM), this CD of lesson plans and resources, and a sheet of primary documents inserted into the DVD case. At the end of the film, students also can watch Gerda's acceptance speech at the Academy Awards.

This kit supports academic standards for — and can be easily integrated into classrooms dealing with — world history, civics and government, language arts and service learning in grades 8 and up. We strongly encourage educators to review guidelines for teaching the Holocaust available for free through the USHMM: www.ushmm.org/education/foreducators/guideline/

And, finally, in dedication: *One Survivor Remembers* is dedicated to Lt. Kurt Klein and all others who have fought and continue to fight for freedom and dignity in the face of genocide and oppression. Without them, Gerda Weissmann Klein's story — and so many others — would be lost.

A Note About the Primary Documents

The artifacts on the Primary Documents poster found in this kit can be used to enrich student understanding of Gerda Weissmann Klein’s story and the Holocaust.

During the Holocaust, Weissmann was relatively fortunate: She had an uncle living in Turkey who was able to keep some of the family’s documents and possessions. Most Jews lost all personal documents and items, save for what could be hidden in shoes or sewn into clothing.

The reproduced documents are used with Klein’s permission and were selected at her home, with her guidance.



A photo of Gerda’s father, Julius Weissmann, which Gerda kept in her ski boot during her years in Nazi slave-labor camps. Julius Weissmann helped save Gerda’s life by insisting that she wear ski boots when the Nazis took her away; she wore the ski boots during a forced death march in which other young women were barefoot or wearing only sandals in the snow. PHOTO TAKEN CIRCA 1937



A photo of Gerda’s Uncle Leo, taken shortly before he moved to Turkey. Sixty-seven of Gerda’s relatives, including all of her immediate family, died in the Holocaust. Only Gerda and Uncle Leo survived. PHOTO TAKEN 1924-1925



The Weissmann family home in Bielsko, Poland. When the German army invaded Poland, the Weissmanns were forced to live in their own basement. PHOTO TAKEN CIRCA 1990



A photo of Gerda’s mother, Helene Weissmann, which Gerda kept in her ski boot during her years in Nazi slave-labor camps. PHOTO TAKEN CIRCA 1939



A Nazi identification photograph of Gerda Weissmann, age 16. Gerda’s mother had sewn this dress from a green blanket, adding a collar from one of her own dresses. PHOTO TAKEN CIRCA 1940



A photo of Gerda’s childhood friend, Ilse Kleinzahler, holding her father’s hand on a street in Bielsko, Poland. Ilse and Gerda spent years together in Nazi slave-labor camps. PHOTO TAKEN CIRCA 1929



A photo of Gerda’s brother, Artur Weissmann, which Gerda kept in her ski boot during her years in Nazi slave-labor camps. Artur was the first in Gerda’s immediate family to be taken away by the Nazis. PHOTO TAKEN CIRCA 1937



A photo of Gerda and her brother, Artur Weissmann. PHOTO TAKEN CIRCA 1936



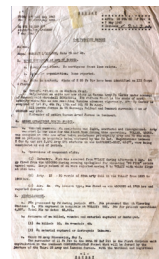
During the Holocaust, Jews and others lost all possessions, including birth certificates and other vital documents. Following the war, survivors were issued Temporary Registration documents to begin re-establishing their identities. DATED SEPT. 23, 1945



A photo of American soldier Kurt Klein, given to Gerda. The message, translated from German: “To my Gerda, with a full heart. Kurt.” DATED SEPT. 14, 1945



A school photo of Gerda, whose face is circled, second row, fifth from the left. PHOTO TAKEN CIRCA 1932



Lt. Kurt Klein, an intelligence officer, had access to “secret” documents such as this, written at the end of World War II, at the same time Klein and others arrived to liberate Gerda and other survivors of the death march. DATED MAY 7, 1945, THE SAME DAY KURT AND GERDA FIRST MET

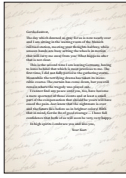


Gerda was held in several slave-labor camps, including this one, where she worked the looms in a factory setting. She and others lived in the building on the left; newly arriving prisoners were housed in the building on the right. MODERN PHOTOS



This paperwork identifies plans to expand the slave-labor camp at Grunberg, where Gerda would be sent. DATED MAY 29, 1942

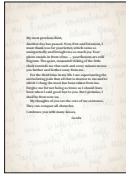
ONE SURVIVOR REMEMBERS



A letter from American soldier Kurt Klein to Gerda, his future wife. "Just know that the nightmare is over," he wrote, "and the future lies before us in brighter colors." DATED SEPT. 16, 1945



Hundreds of Nazi camps — death camps and slave-labor camps — covered the landscape of German-occupied Europe.



A letter from Gerda to her "most precious" Kurt. "My thoughts of you are the core of my existence," she wrote. "They can conquer all obstacles." DATED SEPT. 18, 1945

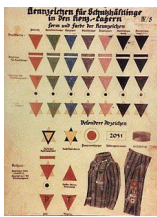


A postcard of the Weissmann family's hometown, present-day Bielsko, Poland. The building on the left is where Gerda

attended school as a child. DATE UNKNOWN



Gerda's "Letter to Americans" was published in a military newspaper shortly after the war had ended. Gerda wrote this just two days after being liberated. DATED MAY 25, 1945



Many minorities — Jews, Roma (Gypsies), gays and lesbians, political and religious prisoners, and the mentally ill — were "marked" for annihilation by the Nazis. The "Jude" star included in this kit is another such symbol.



A postcard to Gerda's Uncle Leo in Turkey. In the postcard, Gerda explains that she is writing to Uncle Leo "because Mama's nerves are in bad shape." Artur, Gerda's brother, had been taken away by the Nazis in October, but the family still hadn't heard from or about him. DATED MAY 27, 1940



Jews were forced to wear yellow "Jude" stars — German for "Jew" — marking and dehumanizing them. In the Netherlands and France, these stars were labeled "Jood" and "Juif."



As Allied forces encircled Germany in the fall of 1944, the Nazis tried to hide their crimes, dismantling camps and evacuating

prisoners on what came to be known as death marches. Gerda's march, in the bitter winter of 1945, lasted for 350 miles until she was liberated.

MAP BOUNDARIES CIRCA 1937



Nazi propaganda postcard, addressed to Kurt Klein's aunt in Buffalo, N.Y. DATED 1936

Tapping Students' Prior Knowledge

Framework

Before introducing students to Gerda's story, it's important for teachers to get a sense of what students already know — or think they know — about the Holocaust. Learning about the Holocaust through Gerda's story will both enrich current understandings and deepen students' personal sense of connection to human beings who endured this dark chapter of our shared past.

Objectives

Students will:

- Understand the Holocaust education mantra, “Never Forget, Never Again”
- Brainstorm what they already believe they know about the Holocaust and what questions they still have regarding it
- Create a grid to help track how their knowledge and understanding of the Holocaust changes over the course of the unit

Time and Materials

- One to two class sessions
- KWL handout for each student (see completed sample below)
- Index cards or sheets of paper

Essential Questions

- What do we know about history?
- How do we know?
- What more can we learn?
- How is history a story of people?

Suggested Procedures

Step 1

Explain to students the concept of a mantra (a sound, syllable, word or group of words that are capable of creating transformation). Share your own mantra as an example, or draw upon the following to illustrate the principle:

- A man once used “I am here, and I am healthy” as an exercise mantra. It affirmed that he showed up to exercise and was working toward a goal of healthy mind and body. His mantra had a rhythm to it that worked well with the steady rhythm of running.
- A woman used “You can't win if you don't play” as a personal mantra to remind her that she had to take risks in her life to meet her goals. She would write to famous authors seeking advice and apply for jobs that might otherwise be out of her reach. “What are they going to do, say ‘no’? Big deal. What if some of them say ‘yes’? You can't win if you don't play.”

Ask students to think for a moment about personal mantras that shape their lives. Ask volunteers to share. What makes mantras like these powerful or useful? Does a mantra have transformative power if we don't act on it? Why?

Sometimes movements or events have mantras, too. Has anyone heard, “Never Forget, Never Again”? What do you think it means?

Reveal to students that the event you'll be studying together is the Holocaust and that “Never Forget, Never Again” is often used as the mantra for Holocaust education.

Step 2

On the board or overhead, project a KWL chart. Ask students what they currently know about the Holocaust, and record their ideas in the “What We Know” column. (All ideas should be recorded at this point; misconceptions will be cleared up in the course of the unit.) Repeat the process with the “What We Want to Know” column.

Distribute copies of the KWL handout to students. Encourage students to select two or three responses from the class’s “What We Want to Know” column that most interest them. Thinking about those responses, ask students to fill in “Sources of Information We Could Use” to help them locate answers, e.g. documentary films and primary documents.

Explain that many of the sources they’ll use to learn more about the Holocaust are the same resources all historians use to study important events from the past.

Step 3

Ask students to pull out an index card or sheet of paper and to write for three minutes about how their KWL charts relate to the mantra, “Never Forget, Never Again.” (*Responses will vary, but are likely to include the idea that the KWL charts are action plans to help ensure we never forget the lessons of the Holocaust.*)

Step 4

At the end of the Holocaust unit, return to students’ original KWL sheets. Ask them to fill in the “What We Learned and Still Need to Know” column, drawing on their notes and handouts from across the unit. Also, have them check off the resources they used in the Sources of Information section.

SAMPLE

KWL + Strategic Model KWL + Strategy Sheet

Name Ali

Subject History

Date November 9

K – What We Know

The Holocaust happened a long time ago.
A lot of Jews were murdered.
The Nazis killed the Jews in furnaces.
Anne Frank hid in a secret room from the Nazis but was still killed.
The Nazis did experiments on people.
Some Nazi officials escaped to places like Argentina and once in awhile we still find them and prosecute them.
A lot of Jewish art was stolen.

- Categories of Information We Expect to Use
- A – Primary Documents
 - B – Museums
 - C – Organizations
 - D – Documentary Films
 - E – Oral Histories
 - F – Books
 - G – Newspapers
 - H – Photographs & Maps

W – What We Want to Know

What were the actual dates for the Holocaust?
How many Jews were murdered?
Was there a record of them?
How exactly did the Nazis murder?
Are there other famous survivors or victims that we know? Who are they?
What kinds of crimes did the Nazis commit?
Who were some of the recent Nazis captured? How were they captured? Who tries them? Where else did they try to hide?
Would we recognize any famous pieces of art?

L – What We Learned and Still Need to Learn

The Holocaust lasted from about 1933 to 1945, a span of 11 years total.
It is estimated that over 6 million Jews were murdered.
The "Final Solution" that Nazis came up with to kill the Jews were furnaces.
Other famous people were Kurt and Gerda Klein, Elie Wiesel, Victor Frankl, and Peter Fischl.
There were so many crimes: murder, massacres, death marches and many others.
Many Nazi war criminals were tried and found guilty.
One of the most recent charges was in November 2009 when former SS Sgt. Adolf Storms was charged with 58 counts of murder with a massacre of Jewish forced laborers in Austria in 1945. No trial date has been set yet.
One famous collection of looted art was the Goudstikker collection of some 1,400 works, among them Rembrandts, Rubens, and Ruysdaels.

Holocaust Timeline

Framework

What Gerda and millions of others endured did not have to happen. A series of decisions, active and passive — by governments, leaders and everyday people — built upon one another until genocide ultimately was permitted to unfold. There were numerous opportunities to break the escalating chain of events.

Such historical context is essential for understanding the Holocaust, and Gerda's experiences. This timeline activity should be used before watching the film, especially in situations where students possess little, if any, background knowledge about the Holocaust.

Objectives

Students will:

- Become familiar with key events leading up to, and through, the Holocaust
- Use active reading skills to summarize and connect key events
- Share what they learn

Time and Materials

- Two class periods
- Copy of the Chain of Events Organizer for each student, or for pairs
- *Option 1:* Key Events, 1933-1945, plus research material available from your school
- *Option 2:* A copy of the Timeline of the Holocaust Sheets, 1933-1945, posted in the classroom
- *Extension Activity (Optional):* Copies of Gerda's Timeline, divided into sections, for the extension activity after watching the film

Essential Questions

- How do patterns of cause/effect manifest themselves in the chronology of history?
- How could this history have unfolded differently?
- Who was responsible for the Holocaust?

Suggested Procedures

Option 1

Distribute the Key Events, 1933-1945 handout and the Chain of Events Organizer. Working individually, in pairs or in groups, students should draw upon research materials in your school to identify three to five new entries for the timeline and then place them into the Organizer to demonstrate how decisions and events of this era built upon one another. Combine students' work into a single timeline and discuss how entries identified by different students or groups are related. Display the completed timeline in the classroom throughout the unit.

Option 2:

Allow students to walk the room and review the Holocaust timeline sheets in silence. Individually or in pairs, ask students to select an entry and complete a chain of events organizer. Invite students to share their findings with the class and to add their organizers to the timeline display. To close this introductory activity, students can reflect one or more of the essential questions, above, verbally or in writing.

Extension Activity: After Watching the Film

Connect the classroom timeline to Gerda's life by integrating her personal story into the display. Divide the provided timeline of her life into sections so that each student will have a portion to read. After watching the film, provide each student with an assigned portion to read aloud. Students should take turns reading the entries in chronological order, adding their entry to the classroom display along the way. Ask students to reflect, verbally or in writing, on the following quote, tying it to the organizer activity, Gerda's life and their own: *"The world is too dangerous to live in, not because of the people who do evil, but because of the people who sit and let it happen."* — Albert Einstein

HANDOUT

Chain-of-Events Graphic Organizer

List events leading up to the Holocaust, identify what role they played in setting the stage for the Holocaust, and offer ideas of what actions might have been taken to prevent the chain of events from happening.

Name _____

Beginning events: _____

How did this help set the stage for the Holocaust?

What actions might have been taken to break the chain of events? _____

Next events: _____

How did this help set the stage for the Holocaust?

What actions might have been taken to break the chain of events? _____

Next events: _____

How did this help set the stage for the Holocaust?

What actions might have been taken to break the chain of events? _____

Outcome: _____

How did this help set the stage for the Holocaust?

What actions might have been taken to break the chain of events? _____

HANDOUT

Key Events, 1933-1945

1933

Jewish businesses and offices throughout Germany were boycotted

Jews were expelled from the German civil service

1934

Non-Aryan medical students were prohibited from taking medical exams

1935

Nuremberg Laws restricted citizenship to persons of "German or kindred blood"

1936

Hitler named Heinrich Himmler as SS chief and chief of German police

1937

Jews in Germany were prohibited from giving testimony in courts

1938

Thirty-two countries gathered at Evian, France, for a conference convened by President Franklin D. Roosevelt

Kristallnacht (Night of Broken Glass)

1939

Jews in Germany forced to wear the letter J for "*Jude*"

Mass murder of disabled Germans began

First Polish ghetto established

1940

The death camp at Auschwitz was established

The ghettos of Warsaw and Lodz were sealed

1941

The mass murder of Jews began

Experiments at Auschwitz with gas chambers and Zyklon B

Japan attacked Pearl Harbor; United States declared war on Japan and Germany

Actual gassing of Jews began in mobile vans

1942

Reinhard Heydrich announced a plan for the "Final Solution"

1943

Warsaw Ghetto is obliterated after a month of fierce fighting

1944

The killing of Jews quickened at the war's end

Forced death marches began

1945

Soviet forces entered Auschwitz; liberation revealed the magnitude of the loss

Hitler committed suicide

Germany surrendered to the Allies

Japan surrendered; end of World War II

DISPLAY

Holocaust Timeline, 1933

Adolf Hitler and Franklin Roosevelt both came to office in 1933 to lead nations uncertain of their future. In his inaugural address, President Roosevelt told the American people, “We have nothing to fear but fear itself.” Jews in Germany were soon to learn the meaning of fear.

Hitler came to power legally. Violence and terror, which had paved the way for his rise, intensified when Hitler was appointed chancellor on Jan. 30.

Within Hitler’s first month as chancellor: freedom of speech was suspended; freedom of assembly was restricted; freedom of the press was ended.

On March 22, the Dachau concentration camp opened.

On April 1, Jewish businesses and offices throughout Germany were boycotted.

On April 7, Jews were expelled from the Civil Service.

On April 26, the Gestapo was established.

On May 10, Nazi students stormed universities, libraries and bookstores throughout Germany. Hundreds of thousands of books were cast onto bonfires. Some of these books were by Jewish authors; most were not.

On July 14, East European Jewish immigrants were stripped of German citizenship. On the same day, the Nazi party became the only political party allowed in Germany.

From Michael Berenbaum, Ed., *Witness to the Holocaust* (New York: Harper/Collins, 1997). Adapted and reprinted with permission of the author.

DISPLAY

Holocaust Timeline, 1934

Nazi rule was consolidated and the policies that formed the basis of the German persecution of the Jews were implemented. Before the spring semester concluded, non-Aryan medical students were prohibited from taking state medical examinations, and Jewish students in Germany could not receive tuition exemptions.

By mid-summer, the commandant of Dachau concentration camp was named inspector of concentration camps and commander of SS guard units. Austrian Chancellor Engelbert Dollfuss was killed in a failed attempt by Nazis to seize power in Austria.

In August, German President Paul von Hindenburg died; Hitler's dictatorship was firmly set. Within three weeks, all officials and soldiers in the Armed Forces had to swear allegiance to Hitler personally, not to the people or the fatherland, not even to the constitution or the state.

At the September Nazi Party Congress in Nuremberg, Hitler proclaimed to 200,000 political leaders that the National Socialist Revolution was completed and that Germany would not experience another one for the next thousand years.

By December, Bavarian justice minister Hans Frank was named to Hitler's cabinet and assigned to align German law with Nazi goals and ideology.

DISPLAY

Holocaust Timeline, 1935

At the annual Nazi party rally in Nuremberg in September 1935, the German parliament decreed the two laws that became the centerpiece of Hitler's anti-Jewish legislation: The Law for the Protection of German Blood and Honor, and the Reich Citizenship Law.

Citizenship in the Reich was restricted to persons of "German or kindred blood." Only citizens — i.e., racial Germans — had full civil and political rights. Jews could no longer be citizens, merely state subjects.

"To protect German blood and honor," marriages and sexual relations between Jews and "citizens of German or related blood" were prohibited as was the employment of women under the age of 45 in Jewish households.

For the first time in history, Jews were persecuted not for the religion they practiced or the beliefs they affirmed, but for the blood of their grandparents.

Under these decrees, Roman Catholic priests and nuns and Protestant ministers who had (or whose parents had) converted to Christianity, lost their rights because they were now defined as Jews.

Later, the Nazis imposed the Nuremberg laws upon the lands they occupied. These regulations served as a "model" for the Nazi treatment of Roma (Gypsies).

DISPLAY

Holocaust Timeline, 1936

The Berlin Olympic Games forced Germany to soften some visible signs of antisemitism in an effort to avoid a Western [American] boycott of the games. Hitler was determined to use the games to enhance his international prestige and his hold on the German people. Still, in March, German forces entered the Rhineland, which had been declared a demilitarized zone and placed under the French sphere of influence in the Treaty of Versailles; the French did not react.

In June, Hitler named Heinrich Himmler SS chief and chief of German Police.

In July, the Sachsenhausen concentration camp was established in Germany.

The summer Olympic games were a smashing success, a propaganda victory for Adolf Hitler despite the four gold medals of American track star Jesse Owens.

Before the school year began, non-Aryan teachers were forbidden to teach. Jews were not allowed even to be private instructors.

By mid-fall, the Berlin-Rome Axis agreement was signed by Hitler and Italian fascist dictator Benito Mussolini.

In December, the Nuremberg laws were expanded: A German married to a non-Aryan could not salute the Nazi flag.

DISPLAY

Holocaust Timeline, 1937

In the spring, Jews were prohibited from giving testimony in courts of law.

In July, a concentration camp at Buchenwald was opened.

Nazi antisemitism spread to neighboring countries. By the fall, anti-Jewish violence broke out in the Free City of Danzig (a League of Nations-declared international city between Germany and Poland), directed mainly against Jewish traders and shopkeepers.

Regulations against Jews intensified. Jewish women were arrested for violations of the Nuremberg law for the protection of German blood and honor that prohibited sexual relations between Germans and Jews. They were sent to concentration camps. By the fall, the German Justice Ministry issued a decree prohibiting Jews from giving the “Nazi salute.”

The Interior Ministry decreed that Jews must carry special identity cards when traveling in Germany.

In November, Germany and Japan signed a military and political pact.

DISPLAY

Holocaust Timeline, 1938

On March 12, Germany entered Austria, welcomed by the native population. Austria was incorporated into the Reich.

In July, representatives from 32 countries gathered at Evian, France, for a conference on the “Jewish problem” convened by President Roosevelt. Pious pronouncements and speeches were made, but no action resulted.

Jews were not welcomed in many places: The United States refugee quotas were rigidly enforced, Britain was unwilling to change its restrictive immigration policies, and French transit camps were set up to contain the refugees.

The Germans concluded: “We wanted to get rid of our Jews but ... no country wished to receive them.”

In September, Neutral Switzerland asked that passports of Jews in Germany be made with the letter J for “Jude.”

The British restricted emigration to Palestine.

On November 9, violence erupted throughout the Reich. Within 48 hours, approximately 1,300 synagogues were burned, along with their Torah scrolls, Bibles and prayer books; 30,000 Jews were arrested and sent to concentration camps; 7,000 businesses were smashed and looted; 236 Jews were killed; and Jewish cemeteries, hospitals, schools and homes were destroyed. This became known euphemistically as *Kristallnacht*, the Night of Broken Glass. In Germany today, it is called the November Reich Pogroms, so that its violence is understood.

In its aftermath, Jews were without illusion: Jewish life in the Reich was no longer possible.

DISPLAY

Holocaust Timeline, 1939

In a speech marking his sixth anniversary in office, Hitler said if war erupts it would mean the annihilation of European Jews.

England opened its country to 10,000 children, mostly Jews, fleeing Germany, which included Austria and Czechoslovakia. It was called the kindertransport. The United States closed its doors to Jewish refugees. The Wagner-Rogers Bill to admit 10,000 refugee children died in Congress.

In May, a ship set sail for Cuba with 936 Jewish refugees. The Cuban government refused to honor their visas. The captain appealed without avail to the United States for a haven. The ship and refugees returned to Europe.

On September 1, Germany invaded Poland. World War II began. The war was needed, Hitler argued, for *Lebensraum*, living space for the German nation.

More than two million Jews came under German control in September.

Mass murder also began in 1939 — not of Jews, but of physically and developmentally disabled Germans, “embarrassments” to the master race. The first killings were by starvation, then injections. Gassing soon became the preferred method of killing. Crematoria were built.

On October 28, the first Polish ghetto, to confine Jews, was established in Piotrkow.

DISPLAY

Holocaust Timeline, 1940

On April 9, Germany invaded Denmark and Norway.

On May 10, German armies approached France through Belgium and the Netherlands in a *Blitzkrieg*, a lightening war. Netherlands and Belgium were conquered. The French army retreated. On June 10, Paris fell.

Throughout Western Europe, the Nazis followed a familiar pattern: Jews were segregated and marked, their businesses were confiscated and they were barred from public schools and public places.

Within weeks of the Nazi conquest, Jews in Poland were forced to wear armbands with yellow stars. Soon their movements were restricted, and local Jewish Councils — *Judenrate* — were formed as instruments of German control.

On May 20, the concentration camp at Auschwitz was established.

Later in the year, the ghettos of Warsaw and Lodz were sealed. Guards were posted at entrances and exits. Permission forms were required to enter or leave. These areas were euphemistically called, “Jewish residential quarters.”

In Lodz, an area housing 62,000 Jews was set aside as the ghetto — then 100,000 more Jews were moved in from other sections of the city. In Warsaw, the Ghetto decree was announced on Yom Kippur, the Jewish Day of Atonement. The Warsaw Ghetto contained 30 percent of the city’s population on 2.4 percent of its land — an average of 9.2 people per room.

From Michael Berenbaum, Ed., *Witness to the Holocaust* (New York: Harper/Collins, 1997). Adapted and reprinted with permission of the author.

DISPLAY

Holocaust Timeline, 1941

The mass murder of Jews began in 1941. On June 21, the German army invaded Soviet territory, and mobile killing units were dispatched on special assignment to kill Jews.

The invasion was followed immediately by the roundup of Jews, but not only Jews; Communists, Roma (Gypsies), political leaders and intellectuals also were killed. Those rounded up were marched to the outskirts of the city where they were shot. Their bodies were buried in mass graves — large ditches filled with bodies of people who had been shot one by one and buried layer upon layer.

Frequently, local attacks, known as *pogroms*, were encouraged, especially in Lithuania and Latvia. Some local residents, collaborating with the Germans, volunteered for *pogroms*.

On September 19, the German army captured Kiev. Days later, Kiev's Jews were marched to Babi Yar, two miles from the city center. They were forced to strip and their clothing was gathered and folded. Rings were ripped from fingers of the naked. Jews were then shot. The dead fell into the ravine. The sounds could be heard in Kiev.

In the days between Rosh Hashanah and Yom Kippur, 33,771 Jews were killed at Babi Yar — just one example of the genocide. Before this phase ended, more than 1.2 million Jews were killed.

Meanwhile, a new stage of mass killing was beginning.

In September, there were experiments at Auschwitz with gas chambers and Zyklon B.

On December 7, Japan attacked Pearl Harbor.

By December 8, actual gassing of Jews had begun in mobile vans at Chelmno death camp. Stationary gas chambers were being erected at Auschwitz and Belzec.

On December 11, the United States declared war on Japan and Germany.

DISPLAY

Holocaust Timeline, 1942

In January, Reinhard Heydrich convened a meeting, inviting 15 Nazi leaders. More than half of them held advanced degrees from prominent German universities. He announced a plan for the “Final Solution,” the systematic murder of European Jews.

During the winter and spring, killing centers were created at Sobibor, Belzec and Treblinka. They joined Auschwitz, Chelmno and Majdanek as the six death camps.

On July 22, the death camp of Treblinka opened its gates for “business.” On July 23, deportations began from the Warsaw ghetto to Treblinka. The ghetto was emptied block by block, building by building. By September 21, 310,000 Jews from Warsaw had been sent to Treblinka, where they were soon gassed; in all, some 850,000 Jews were killed at Treblinka during the 18 months it operated.

Later, the Nazis demanded that all children and old people in the Lodz ghetto be surrendered. Ghetto leader Mordecai Rumkowski complied. “The decree cannot be revoked. It can only be slightly lessened by our carrying it out calmly,” he said. In a public speech, he pleaded: “Brothers and sisters, hand them over to me. Fathers and mothers, give me your children.”

Throughout the warm summer days and the cool days of autumn, train after train from ghetto after ghetto arrived at the death camps. At Majdanek and Auschwitz there was a *selection*: The old, the infirm, and mothers and their children were sent to the gas chambers. The able-bodied went to work.

At the death camps in Sobibor, Belzec and Treblinka, the fate of all was equal: There was no reprieve, even for those who could work.

In August, at the height of the deportations from Warsaw, word of the “Final Solution” reached the United States. Dr. Gerhart Riegner, the World Jewish Congress representative in Bern, Switzerland, sent a secret cable on August 11 through secure channels to the State Department and to Rabbi Stephen S. Wise, president of the World Jewish Congress, informing them:

“... there has been and is being considered in Hitler’s headquarters a plan to exterminate all Jews from Germany and German controlled areas in Europe after they have been concentrated in the east. The number involved is said to be between three and a half and four million and the object to permanently settle the Jewish question in Europe.”

The State Department did not pass on the telegram to Rabbi Wise until he inquired. When they did, they asked him to remain silent until the information could be confirmed. In November, they “regretfully confirmed his darkest fear.” This top-secret information was out of date. The plan was not under discussion or consideration, but fully operative. The number of Jews targeted for murder: 11 million.

From Michael Berenbaum, Ed., *Witness to the Holocaust* (New York: Harper/Collins, 1997). Adapted and reprinted with permission of the author.

DISPLAY

Holocaust Timeline, 1943

The violence unleashed in the first two years of the “Final Solution” intensified in 1943.

The Warsaw Ghetto was burned to the ground after a month of fierce resistance fighting. General Jurgen Stropp wrote to his superiors: “The Jewish Residential Quarter of Warsaw is no longer.”

Warsaw was the first ghetto to rise in resistance. By year’s end, Vilna and Bialystock also were to have mass armed public resistance. In August, even in the death camp of Treblinka, the inmates rose in resistance. In the fall, some 300 Sobibor inmates escaped. At Janowska labor and extermination camp, a revolt broke out among those who had the task of collecting and cremating the bodies of victims. Several camp guards were killed and dozens of prisoners escaped; the majority were caught and shot.

It also was a year of deportations: The ghettos of Poland were emptied; Jews were deported from Germany, Belgium, the Netherlands, Greece and Yugoslavia.

On Rosh Hashanah, the Jewish New Year, the order was given to deport the Jews of Denmark, but the Danish population would not consent. In a series of clandestine operations, the Jews of Denmark were ferried to freedom in Sweden.

Bulgaria also protected its own Jews but willingly turned over the Jews of Thrace and Macedonia.

In Eastern Europe, the Jews had been annihilated. A special operation was launched to dig up the bodies that had been buried in mass graves and to burn them, so no physical evidence of the crime would remain.

U.S. President Franklin Roosevelt and British Prime Minister Winston Churchill met at Casablanca in early winter; the unconditional surrender of Germany was declared a war aim.

The tide of war had shifted after the German army surrendered to the Soviet army at Stalingrad. Allied forces invaded Sicily.

DISPLAY

Holocaust Timeline, 1944

By the beginning of 1944, one could see the end of the Third Reich. The Soviet army was advancing, and the Allies were marching through Italy. The killing of Jews went on unabated, however, its pace quickened by the looming end.

In March, Germany occupied its ally, Hungary. In 60 days, Hungarian Jewry met the fate of the Jews of Europe — identification, confiscation of property and possession, the yellow star, ghettoization and deportation. Between May 14 and July 8, 437,402 Jews were deported, mainly to Auschwitz, on 147 trains.

The U.S. War Refugee Board sought international help in an attempt to protect Hungarian Jews. Overtures were made to neutral countries, the Vatican and the International Red Cross. Only Sweden answered the call.

Raoul Wallenberg led the rescue operation. He was given a diplomatic passport, a large sum of money, and permission to use whatever methods he wished to rescue Jews. He immediately began giving Jews impressive looking quasi-passports bearing the Swedish seal. The first batch of 5,000 was only the beginning.

In November, Adolf Eichmann ordered the roundup of all Hungarian Jewish men between the ages of 16 and 60. A large group of Jews was marched to the Austrian border in the first of a series of death marches. Wallenberg reacted immediately. He issued thousands of Swedish safe passes, pursued convoys carrying Jews, halted trains about to depart for Auschwitz and badgered German and Hungarian officers to release Jews in their custody.

In the summer of 1944, the War Refugee Board asked that Auschwitz be bombed.

During the summer, Soviet forces overran Belzec, Treblinka and Sobibor, the killing centers that had been closed a year earlier when the annihilation of Polish Jews was virtually complete. The Nazis had burned Treblinka and turned it into a farm. At Belzec, pine trees had been planted to conceal the camp. Still, Soviet soldiers found bones protruding from the ground.

On July 23, Soviet troops arrived at the death camp of Majdanek, just outside the Polish city of Lublin. As the Soviet army advanced to the outskirts of Lublin, the Nazis hastened to hide, bury and burn the evidence of their crime. They simply ran out of time. The Soviets found a storehouse of 800,000 shoes — and survivors ready to testify.

From Michael Berenbaum, Ed., *Witness to the Holocaust* (New York: Harper/Collins, 1997). Adapted and reprinted with permission of the author.

DISPLAY

Holocaust Timeline, 1945

Roosevelt, Churchill and Stalin met for a final time in Yalta, in the Soviet Union, to discuss the post-war aim of “de-Nazifying” Germany.

In January, between 10,000 and 20,000 Jews of Budapest, the last Jewish community in Europe, were shot along the banks of the Danube River by Hungarian fascists. Protected Jews — Wallenberg Jews — were forced to move into the city’s central ghetto. The Swedish diplomat traded food to stop the transfer and intervened to halt attempts to burn the ghetto. Tens of thousands of Jewish lives were saved. As the Soviet army entered Budapest, Wallenberg negotiated to ensure proper care of the liberated Jews. Suspected of spying, he disappeared into the Soviet gulags.

At the Birkenau death camp, Nazi demolition squads frantically hid evidence of mass murder by dismantling crematoria and gas chambers. Storehouses and records were burned. To avoid capture of the inmates — living witnesses — 60,000 prisoners were hastily evacuated to concentration camps in the German heartland. In the harsh Polish winter, they walked without food or shelter in what came to be called death marches.

On January 27, Soviet forces entered Auschwitz. They found 348,820 men’s suits, 836,255 woman’s coats, 13,964 carpets and more than seven tons of human hair. Since 1942, between 1.1 million and 1.3 million Jews and thousands of Soviet prisoners of war, Poles and Roma (Gypsies) had been murdered there.

Liberation revealed the magnitude of the loss.

The Soviets found 800 Jews left in Czestochowa, Poland, from the city’s pre-war Jewish population of 28,500. In Kielce, 25 Jews were left from a pre-war Jewish population of 24,000. In Cracow, only a few Jews were alive in what had once been the home of 60,000 Jews. And in Lodz, 877 Jews were found alive — 800 who had been left to clean the ghetto, and 77 in hiding — from a ghetto of 164,000.

The evacuations of concentration camps continued until the end of the war. Forty-thousand prisoners were forced to march from Gross-Rosen and its satellite camps. Thousands were murdered en route; the remainder arrived at numerous concentration camps: Bergen-Belsen, Buchenwald, Dachau, Flossenburg, Mauthausen, Mittelbau, Sachsenhausen and Neuengamme.

As the Soviet army encircled Stutthof concentration camp, the Nazis began the final evacuation of the camp’s 4,500 remaining prisoners. The prisoners were shipped on ferries by way of the Baltic Sea; 200 female Jewish prisoners were the first to be driven to the seashore and shot. Two thousand prisoners drowned or were shot by the Nazis on the open sea.

In April, advancing American and British forces came upon the concentration camps; Buchenwald, Mauthausen and Dachau were liberated by the Americans. The British army liberated Bergen-Belsen concentration camp and found 58,000 prisoners, mostly Jews, all in critical condition; 13,000 corpses also were found. During the next five days, 14,000 prisoners died; in the following few weeks, another 14,000 perished.

From Michael Berenbaum, Ed., *Witness to the Holocaust* (New York: Harper/Collins, 1997). Adapted and reprinted with permission of the author.

ONE SURVIVOR REMEMBERS

In April, Roosevelt died and Hitler committed suicide.

In May, the Germans surrendered to the Allies. Nazi General Alfred Jodl signed an unconditional surrender at the headquarters of U.S. General Dwight Eisenhower.

On May 8, V-E Day, the war in Europe officially ended.

Some 30 million Europeans, soldiers and civilians, were casualties of World War II. Among these dead were some six million Jews, victims of the Holocaust, along with millions of Soviet prisoners of war, hundreds of thousands of Roma (Gypsies), Poles and disabled people, thousands of Jehovah's Witnesses, gays and lesbians, and others.

The long task of rebuilding began.

From Michael Berenbaum, Ed., *Witness to the Holocaust* (New York: Harper/Collins, 1997). Adapted and reprinted with permission of the author.

Timeline of Gerda Weissmann Klein's Life, Spanning the Holocaust

by Michael Berenbaum

1939

May 8: Gerda celebrated her 15th birthday on a beautiful day, with the lilacs in bloom. Her mother baked a special cake and invited 15 girls to the celebration. Her mother made the first ice cream of the season, vanilla. (In those days, many people made their own ice cream, which was eaten only in summer.) Gerda received her first pair of silk stockings and shoes with a small heel.

Summer: Gerda returned home from a family vacation and prepared for high school to begin in early September, as it always had in Poland. Her concerns were her classes, her friends and her family, the end of summer, the onset of fall. Though there were some ominous signs, suggesting that all was not right, they were not of great concern to a young high school student.

September 1: Germany declared war on Gerda's native land, Poland.

September 3: Gerda noticed planes in the air, shooting from the rooftops; the Germans had arrived. Gerda heard the shouting as the German army was welcomed to her town. The signs were clear: swastikas and German flags. "It was a feeling of complete betrayal," Gerda would recall later. "You were home and yet you were not home anymore." Gerda, her older brother Artur and their parents had spent an anxious night in the relative safety of their basement; later, that basement would become their home.

October 18: All Jewish men ages 16-50 were required to register with the Germans; Artur registered. The consequences were immediate; in the morning, Artur would be forced to go to a labor

camp; that evening Gerda spent the night at the foot of her brother's bed, their last time together.

October 19: Artur was forced to leave; his absence consumed the Weissmann house. "My mother didn't make his bed for a very long time for the imprint of his head," Gerda would recall later.

Late November: Anticipating imminent deportation and preparing for the worst, Gerda and her family sold all their possessions.

By Christmas: The deportation of the Jews was postponed; the Weissmann family was forced to move into their damp basement as their house was given to an ethnic German family. The new family lived in their rooms and walked in their garden as the Weissmanns were cooped up below, without running water or electricity. "Things were very bad but we were still in our own home," Gerda would recall later. "Even though we lived in the basement, we were still there." Gerda came to realize all she had taken for granted.

1940

Late March: Artur's first letter arrived; the family was overjoyed he was alive — at least when he wrote the letter. Later, Gerda would learn that Artur had been taken to the interior of Poland to the border with Soviet-occupied Poland. He and other prisoners were forced into the River San; only the good swimmers made it across. At the time, knowing that Artur's words were being censored, his family had to read between the lines of the letter to get any inkling of what Artur was experiencing.

May 8: Gerda had her 16th birthday; it had been less than a year, and so much had

changed. For years, Gerda had imagined her 16th birthday, but surely not like this.

1941

Monumental events were happening in the world: wars, invasions, conquests and killing. Gerda's world became ever smaller: daily life with her family, the feeling of confinement, the longing to go into her garden again and enjoy the glories of spring and the gift of renewal and rebirth.

1942

April: The Weissmanns were forced to leave the basement of their house and move to a Jewish ghetto. Ghettos came late to Bielsko; in larger cities, Jews had been confined to ghettos for some 18 months. To the Germans, the ghetto was a holding pen, a place to contain the Jews until a decision was made as to what to do with them; to the Jews, the ghetto was a way of life, the place they thought they would remain until Germany lost the war, until the liberating Allied armies came to town.

May 8: Gerda turned 18. Her only present was a fresh orange, purchased after her mother sold a valuable ring. The orange was the last tangible gift Gerda received from her parents.

June 27: Gerda's mother and father stayed up all night talking to each other, speaking of their love and their lives together, their children and their parents. In the morning, they would be separated. Gerda's father was taken to a camp in Sucha; Gerda and her mother stayed in Bielsko. Before he left, Gerda's father made a seemingly absurd demand that Gerda wear her winter ski boots. "Ski boots in June?" Gerda asked, yet she did what she was told. "In those days one did not argue with one's father," Gerda would recall later. Gerda never saw her father again; his demand later proved vital to Gerda.

June 28: Gerda and her mother faced their own separation. Gerda's mother had saved some cocoa from before the war and gave it to Gerda. "It didn't taste particularly sweet that morning," Gerda would recall later. Gerda, her mother and other Jewish women and girls were marched through town for deportation. In the final moment, Gerda wanted to stay with her mother. The leader of the Sosnowitz ghetto, Merin, forced Gerda to board another truck, telling her, "You are too young to die." Clearly he knew something Gerda did not. Gerda heard her mother's final words to her, in German: "Sei stark" (Be strong). Gerda never saw her mother again.

July 2: Gerda and her childhood friend Ilse were taken by train to a labor camp, Bolkenhain. They met Suse Kunz on the train. Gerda and Suse made a bet on whether the war would end swiftly or would last a long time. The prize was a quart of strawberries and some whipped cream payable after the war — an inconceivable fortune under the circumstances. Arriving at the Bolkenhain weaving mill, they met Frau Kugler, a German camp supervisor who looked like a bulldog. Kugler taught Gerda two valuable lessons: don't judge people by their looks, and not all Germans — even prison guards — are cruel. "She pinned a lie to all those who said that there was no choice," Gerda would later recall. "She displayed humanity, she gave us hope that perhaps not all Germans were cruel."

Early September-late December: Kugler saved Gerda's life, dragging an ill Gerda to the factory and forcing her to pull herself together during an inspection. Kugler set Gerda's looms in motion and saved Gerda from being condemned to death.

1943

May 8: Gerda turned 19.

August: The girls were transferred to Marzdorf, a camp so horrible that Gerda contemplated suicide. She remembered an earlier time she had thought of suicide and her father's harsh response. She had promised never to do "that." She even felt the remembered touch of her father's hand on her neck.

1944

May 8: Gerda turned 20. The girls were shipped to Grunberg.

June: Every two months, those at Grunberg were X-rayed for signs of tuberculosis and sent to Auschwitz, the killing center in German-occupied Poland, if the tests were positive; Gerda's test showed she was free of disease. More than 1.1 million people were killed at Auschwitz, nine out of 10 of them Jews.

September: Gerda was severely beaten by a guard; afterward, Ilse gave Gerda her prized possession, a raspberry plucked through the barbed wire and presented to her on a leaf.

1945

January 29: Gerda and more than 2,000 girls began a death march, one of many forced marches as the war drew to a close. Gerda described the camp gates opening to "freshly fallen snow as far as the eyes could see... We were told to assemble four abreast. We held hands." Four of them — Gerda, Suse, Ilse and Liesel — were camp friends, camp family. It was, as Gerda described, "the first step to the end of the road, either to liberation or to doom." Gerda wore the ski boots her father had demanded she wear back in June 1942; other girls wore sandals or thin shoes. Throughout the death march, Gerda used her imagination — such as planning which dress to wear for a party — to escape the horrific reality of her situation.

March 12: After six weeks of endless

marching, only one in five girls remained alive.

April 28: Ilse, on the edge of death, said, "I am angry at no one, and I hope that nobody is angry at me. If my parents survive, don't tell them how I died." Ilse would die before dawn. As Gerda would later recall, "We both fell asleep, I woke up; she did not."

May 7: Suse would die on the day before the war ended, the day before V-E Day [Victory in Europe] and the day before Gerda's 21st birthday; she did not live to collect her bet. Gerda was one of only 120 girls — from among more than 2,000 who began the march — to survive. The survivors were liberated in Volary by American soldiers, including Kurt Klein; at liberation, Gerda weighed 68 pounds, her hair had turned white and she had not had a bath in three years. Kurt, an American army officer born in Germany, also was Jewish. He had immigrated to the United States to escape Nazi persecution, leaving his parents behind. He returned to the country of his birth, the country from which he was exiled, as a soldier. His father and mother died at Auschwitz.

At Volary, Kurt showed Gerda the first bit of humanity she had seen in years: "He opened the door and allowed me to precede him ... He opened the door to my future."

May 8: Gerda turned 21. A Jewish doctor entered the field hospital and collected vital information: *What is your name? Where and when were you born?* Gerda answered, and the doctor said: "Today is your birthday." That evening, Gerda found a piece of chocolate under her pillow.

1946

The couple's correspondence between 1945-1946 — marking the growth and maturation of their love, their plans for their

life together and the hurdles they have to overcome to be together — would later be published as *The Hours After: Letters of Love and Longing in War's Aftermath*.

Kurt and Gerda married in Paris, and Gerda moved to the United States to join her husband living in Buffalo, N.Y.

Beyond the War

Gerda writes her memoir *All But My Life*, published in 1957, which later becomes the basis of *One Survivor Remembers*. It remains in print for over 50 years, marking it as a classic of Holocaust literature.

Gerda and Kurt have three children, eight grandchildren and a great-grandchild.

Gerda also publishes *Promise of a New Spring*, illustrated by Vincent Tartaro.

In 1996, *One Survivor Remembers* wins the Academy Award for Documentary Short Subject, along with numerous other honors. In her Academy Award acceptance speech, Gerda says:

"I have been in a place for six incredible years, where winning meant a crust of bread and to live another day. Since the blessed

day of my liberation I have asked the question, Why am I here?"

In my mind's eye I see those years and faces of those who never knew the magic of a boring evening at home. On their behalf I wish to thank you for honoring their memory, and you cannot do that in a better way than when you return to your homes tonight to realize that each of you who knows the joy of freedom is a winner. On their behalf I wish to thank you with all my heart."

Gerda and Kurt continue their work through the public, nonprofit Gerda and Kurt Klein Foundation, which promotes education that teaches tolerance and respect for others and encourages community service focused on ending hunger.

In 2002, Kurt, 82, dies after 56 years of marriage to Gerda.

In 2004, Gerda publishes a collection of her writing, *A Boring Evening at Home*, which touches on the privileges of the life we all too frequently take for granted.

She continues to visit schools across the country, sharing her powerful story.

Discussing the Film

Framework

In the winter of 1945, Gerda Weissmann clung to life at the end of a 350-mile Nazi death march. An ordinary teenager living in Poland, she spent six years living under German rule, three of those in slave-labor camps. She lost her parents, her only brother, her home, her possessions and community; even the dear friends she made in the labor camps, with whom she had shared so many hardships, were dead. The Nazis had taken all but her life. But out of that atrocity comes a story of the power of the human spirit, the story of Gerda Weissmann Klein, as presented in *One Survivor Remembers*.

Objectives

Students will:

- Understand the plight of European Jews in the Holocaust
- Understand and identify with the story of Gerda Weissmann Klein
- Tie historic themes of the Holocaust to modern-day examples of hatred, extremism and bigotry
- Use viewing skills and strategies to understand and interpret a film about the Holocaust
- Use listening and speaking skills to participate actively in classroom discussion

Time and Materials

- One class period
- The film

Essential Questions

- During the Holocaust, what strategies were used to create distinctions between “us” and “them”? What were the consequences of these distinctions?
- What are the costs of injustice, hatred and bigotry?
- What choices do people make in the face of injustice?

Suggested Procedures

Introduce the film by sharing the framework, above, and share the essential questions with students. Ask them to keep these questions in mind as they watch the film.

When the film ends, allow a moment for students to sit silently in reflection. Then, discuss the film as a whole class using the following prompts:

1. What scenes or images were most powerful for you, and why? What lessons or messages did these scenes offer?

Answers will vary. Some likely scenes to be named are: the Weissmanns being forced to live in their own basement; Gerda’s father and the ski boots; Gerda and her mother being separated; the bet between Suse and Gerda on the train; Frau Kugler and the inspection; Ilse dying during the death march; and Kurt Klein and other soldiers arriving to liberate the death march survivors. Help the students tie these scenes to larger themes in the film.

Note: Be sure to watch Klein’s Oscar acceptance speech at the end of the film’s credits.

2. How did the Nazis dehumanize Jews? How did Gerda Weissmann work to overcome dehumanization, and who helped her?

Possible examples of dehumanization: the garden sign that compared Jews to dogs; Gerda’s mother being put in a barbed-wire pen like an animal; Gerda and other young women being loaded on a truck like livestock. Kurt Klein is a primary example of someone who helped Gerda begin to overcome dehumanization, through his use of the word “ladies,” his holding the door for her and so on.

3. During her ordeal in the Nazi camps, Weissmann says she fantasized about enjoying a simple morning with her family or deciding what dress to wear to an imagined party. What simple things in your own life do you think you'd fantasize about if everything were taken away? What ordinary things might you take for granted?

Answers will vary. Offer examples from your own life to get things started. This question is an excellent lead-in to the Empathizing With Loss exercise.

4. This film focuses on the persecution of Jews in the Holocaust, but others also were murdered, including Soviet prisoners of war, Roma (Gypsies), gay men, and Communists. In what ways do you see persecution happening in today's world? What groups do you see being targeted? What can we do to work against such prejudice and intolerance?

Answers will vary. Help students find examples from the world, the community and the school. Avoid comparing persecutions; one doesn't have to be "worse" than another for it to be wrong.

5. In many ways, this film is about hope for the future. Who are the heroes of the film? What did they do that makes you hopeful? What can you do to help make the world a better place?

Answers will vary. Help students understand that small steps often make a big difference. Help them see "heroes" as ordinary people, people they can emulate.

If class time does not permit a full discussion, use remaining questions as writing prompts.

Connecting with Gerda

Framework

Many students experience history as nothing more than a series of events dryly described in the pages of a textbook. Gerda’s account of surviving the Holocaust implicitly reminds students that history is the story of mankind, of human beings. That she experienced the Holocaust as a young person — at about the same age your students are now — provides a powerful opportunity for personal connections across time and place.

Objectives

Students will:

- “Read” photos from Gerda’s personal collection
- Explore at least one thing they have in common with Gerda
- Better understand that history is the story of human beings, much like themselves
- Practice active viewing and writing skills

Time and Materials

- One to three class sessions
- Multiple copies of the photographs contained in the primary documents
- Copies of the “Prompts to Help Read Photographs” handout, or projected on the overhead

Essential Questions

- How am I connected to those in the past?
- How can the perspective I have about my own life experiences be viewed as part of the larger human story across time?
- How do you “read” a picture? Does a picture tell a story?

Suggested Procedures

Step 1

Model for students how to “read” a photograph. Select one of the included photographs and “think aloud” for students. Using Gerda’s Nazi identification photo, for example: *“What I first notice about this picture of Gerda is her eyes and smile. They seem a bit vacant to me, like she was being polite on the outside but maybe feeling something else on the inside. Since I know from reading the back that it is her Nazi identification photo, it makes me think she might have been a little frightened being photographed. Her hair looks a little unruly to me, like it wasn’t how she was used to wearing it. See how it frizzes on the sides? I feel a sense of sadness when I look at the picture. If I were to choose music to go with this, I’d choose some kind of violin solo piece that sounded like loneliness.”*

Step 2

Students should choose a photograph from the provided collection and go through the process of “reading” the image, as you have just modeled. If they need help, provide copies of the handout. Students can “think aloud” with a classmate or work individually while writing down their thoughts.

Step 3

Next, students should write about how one theme or element they see in the photo applies to their own lives. With Gerda’s Nazi identification photo, for example, students might share about a time when they were fearful, but showed a brave face to the outside world.

Step 4

Group the essays about individual pictures together in display areas, and allow time for students to explore each other's work. Discuss as a class, or conduct a quick-write about, how life experiences — Gerda's, our own and others' — are connected to each other as part of the shared human experience.

HANDOUT

Questions to ask as you look at the photograph:

- Does this picture feel soft or hard? Why?
- Who do you think took this picture? Why do you say that?
- Does it feel personal? Why or why not?
- Are there people in the photo? What are they doing? Are they smiling? What does this tell you?
- Is nature in the photo? What does this tell you?
- What shape are the photographs? Does the shape tell you anything?
- Are there buildings? Do they feel personal or impersonal? Why do you say that? How are the buildings cared for? What does this tell you? What do you think goes on in these buildings?
- Are there colors in the photographs? Are they warm or cool colors? If they are only black and white, what colors do you imagine there are in real life?
- When you look at the photograph, where does your eye first go?
- What emotion(s) do you feel when you look at the photograph?
- What kind of music do you think goes best with the picture?

Empathizing with Loss

Framework

In the film, Gerda recalls being told her family had to leave their home with no more than 20 pounds of belongings, a plight shared by many Jews. Of course, once Jews arrived in camps, even those possessions were often stripped away. Most lost all personal documents and items, save for what could be hidden in shoes or sewn into clothing.

Objectives

Students will:

- Gain an understanding of the plight of the Jews during the Holocaust
- Empathize with having one's possessions taken away
- Use listening and speaking skills to participate actively in class discussion
- Draw upon the general skills and strategies of the writing process, and leverage their critical thinking skills, to respond to a writing prompt

Time and Materials

- One class period
- Twenty pounds of flour, sugar or potatoes (optional)

Essential Questions

- What makes a possession precious?
- Do our most precious possessions symbolize our humanity?

Suggested Procedures

Introduce the lesson framework, and then pass around 20 pounds of flour, sugar or potatoes for students to hold — as an example of what 20 pounds represents.

Discuss the difference between packing for a vacation — the choices being made for a trip in which you plan to return home — compared with being forced from your home, never to return. Ask students to imagine being forced to leave their homes. They are allowed 20 pounds of their most precious possessions.

- What would they take?
- What would they be forced to leave behind?
- How would this make them feel?
- How would they make their choices?
- Would monetary value mean less or more than emotional/personal value? Why?

Students can reflect on these questions privately in writing, in pairs or in small groups. Next ask students to consider: How would you feel if even these items were taken from you? Invite volunteers to share their reflections with the whole class.

To close the activity, ask students to do a quick-write responding to this prompt: “The Nazis forcibly seized Jewish property — everything from their homes and businesses to their eye glasses and wedding bands. How does this practice relate to Nazi dehumanization of the Jews?”

Extending the Lesson (optional)

Ask students to pose the same scenario to family members or guardians: You are being forced to leave your home and will be allowed to take only 20 pounds of personal belongings. What do you choose and why?

Note: Students often identify their cell phones as critical take-with items. While this may seem impersonal or odd to adult ears, students' phones are often home to their photographs and their personal networks, and often serve as their lifeline during any emergencies. It's a good reminder not to judge students' items, but to inquire further. With cell phones, for example, if they aren't able to recharge phones, would they pick something else?

ONE SURVIVOR REMEMBERS

Students should record answers, identifying the differences and similarities between their own answers and answers from their loved ones. Students can then write a one-page report about their family's responses.

After the reports are presented, students should list the range of emotions they and their families experienced during this exercise, working toward the conclusion that we're all human beings who experience emotions as a result of loss.

Humanizing the Dehumanized

Framework

Viewing and discussing the film reveals the systematic dehumanization of the Jewish people. When the Nazis called Jews “swine,” “dogs,” and “vermin,” they were dehumanizing them. The berating, beatings, seizure of property, fear tactics and both random and systematic murders were all ways the Nazis dehumanized the Jews. Words used by Nazis — “extermination” rather than “murder,” for example — also were dehumanizing, likening Jews to insects.

The love of, and for, her family kept Gerda strong; it humanized her. So did the friendships of Ilse Kleinzahler, Suse Kunz and Liesel Stepper. When Kurt Klein called Gerda and the other newly liberated women “ladies” and invited her to go through a door before him, Gerda described it as the first act of kindness after years of dehumanization.

The same lessons can be found in this kit’s primary documents. A family portrait taken in happier times carries a very different weight and message than a mugshot taken by the Nazis as a means of identifying and persecuting Jews. In this lesson, students will examine humanizing vs. dehumanizing documents.

Objectives

Students will:

- Better understand the plight of European Jews in the Holocaust
- Deepen their understanding of Gerda’s story
- Use viewing skills and strategies to interpret visual media
- Use listening and speaking skills to contribute meaningfully to small group work and to participate actively in classroom discussion
- Use the general strategies of the writing process, and critical thinking skills, to respond to a writing prompt.

Time and Materials

- Two class sessions
- The heart-shaped photos of Gerda’s mother, father and brother included in the primary documents
- Remaining primary documents
- Three sheets of butcher paper, and two-sided magnets or tape

Essential Questions

- During the Holocaust, what strategies were used to create distinctions between “us” and “them”? What were the consequences of these distinctions?
- What does it mean to be human?

Suggested Procedures

Step 1

Begin the lesson by asking students to think back on the film and name some ways the Nazis dehumanized Jews.

Pass around the heart-shaped photographs of Weissmann’s mother, father and brother. After each student has touched at least one of the images, share with them that the photographs are reproductions of actual pictures Weissmann hid in her boots during the death march. After all of the horrible ways the Nazis had sought to dehumanize her and other Jews like her, she was still a girl who drew strength from her family’s love, and her love for them. She was very, very human.

Step 2

Share these definitions with students:

Humanize (verb): To portray or endow with human characteristics or attributes; make human; to imbue with human kindness

Dehumanize (verb): To deprive of human qualities, such as individuality, compassion, or civility

Neutral (adjective): Belonging to neither kind; not one thing or the other

Ask students to break into seven groups and provide each group with three of the remaining primary documents. Ask the groups to decide which of their documents are humanizing, dehumanizing or neutral and to be prepared to explain their findings to the class. If students need help structuring their inquiry, provide the following prompts:

1. Who created this document?
2. What was the purpose of the document?
3. Who was the intended audience?
4. What is the tone of the document? How do you know?

Note: As students work in small groups, consider playing the Photo Montage PowerPoint included on this CD in the background to help set the tone.

Step 3

Hang the three sheets of butcher paper in the front of the room, each with one of the following labels: “humanize,” “dehumanize” and “neutral.”

As the groups report back to the whole class, invite them to affix their documents on the appropriate sheet.

Step 4

Turn students’ attention to Weissmann’s “Letter to Americans,” included among the primary documents. Read this excerpt aloud or project it on the overhead for students to read in silence:

“Are we human still — or again? They have tried to drag us to the lowest level of existence, demeaned us, treated us worse than animals. Yet something has remained alive in us, for it stirs anew.”

Ask students to write a short essay applying what they learned about dehumanization, humanization and neutrality to this quotation.

Additional Use of the Primary Documents

Gerda's compelling story becomes even more relevant when students personally connect through matching documents from her life with similar documents from their own lives. Consider incorporating these activities into your lessons:

Gerda's School Photo: Have students bring in their own elementary class photographs. Place Gerda's school photograph in the middle of a bulletin board and place students' around it. This will allow them to see the similarities in their classes and empathize with the sense of loss.

The Boot Photos: Gerda carried the photographs of her father, mother and brother in her boot during the years she was held captive during the Holocaust. Ask students to bring in three important photographs and share with classmates in small groups the importance to their lives. Ask students to explore why photographs are so important.

Death March Map: During the death march, Gerda and her friends covered 350 miles in the bitterness of winter. Have students calculate comparable distances, beginning from their school to a destination 350 miles away. Use a map and pins so that students can visually see the distance as well.

Gerda's "Letter to Americans": Gerda writes a blessing to her American liberators. Have students consider which people in their own lives have had a liberating impact on them. What would they write to those people?

Photo of Kurt Klein: On the back of this photograph you'll find a loving inscription from Kurt Klein: "To my Gerda, with a full heart." In that time and place, it was common for people to write personal notes on printed photographs. Today, we're more likely to share digital photographs with one another via photo-sharing or social networking sites and to include captions, or brief explanations, with our photos. Have students look at the photographs in their own collections and report back on inscriptions or captions included on them.

Love Letters: Have students bring in songs that they think match the sentiments in the love letters. Base the music selections on sentiments expressed: "My thoughts of you are the core of my existence. They can conquer all obstacles." And, "Just know that the nightmare is over and the future lies before us in brighter colors." Have students listen to the music selections as a class and discuss why they match the sentiments in the love letters of Gerda and Kurt.

Antisemitism

Framework

Gerda and millions of other Jews were targets of the virulent antisemitism promoted by Adolf Hitler and his Nazi party. Antisemitic laws, violence and propaganda preceded the Holocaust. Some have called antisemitism “the longest hatred,” tracing its roots more than 2,000 years. This lesson focuses on the rise of Nazism in pre-World War II Europe; keep in mind, though, that prior to this period, Jews were fully integrated into German society.

Antisemitism can take many forms: religiously based discrimination, targeting Jews for their religious beliefs; politically driven hatred or discrimination, targeting Jews regarding political issues; ethnically or culturally based hostility, targeting Jews regarding heritage or culture; and the perpetuation of stereotypes based on economic or other factors, tied to bigoted images of Jews being “greedy,” for example. Antisemitism employs venom, power and prejudice similar to racism and other forms of bigotry.

Although it’s easy to see antisemitism in pre-war Germany, it also existed in the United States. A 1939 public opinion poll, for example, found 53 percent of non-Jewish Americans thought Jews were “different” and should be “restricted.” Jews in America have faced numerous forms of discrimination.

Antisemitism persists today. Recent surveys show one in seven Americans still holds antisemitic views.

Objectives

Students will:

- Learn about antisemitism
- Learn about propaganda and stereotypes
- Become aware of Holocaust denial
- Make connections to current-day antisemitism, racism, prejudice and bigotry

Time and Materials

- One class period (with a possible homework exercise)
- Handout for definitions of “antisemitism” and other key words
- Worksheets with examples of antisemitic messages (Teachers also may gather, in advance, more recent media examples that employ stereotypes)

Essential Questions

- Why is it important to identify and counter stereotypes?
- What are the dangers of creating “us” and “them” labels?

Suggested Procedures

Step 1

Review the handout’s definitions of antisemitism, discrimination, propaganda, racism, stereotype and Holocaust denial.

Step 2

Drawing from the film and related course materials, discuss how antisemitism set the stage for genocide in World War II.

Also discuss how antisemitism and other forms of bigotry persist today, using examples from the school, community, state, nation and world. As a starting point, have students consider how specific groups — Asian Americans, Native Americans, Latinos, Arab

Americans, Muslims, immigrants, people with disabilities, etc. — are portrayed in the media, discussing the damage done by stereotypes.

Specifically speak to students about Holocaust denial, as this may be a new concept to many students. Lead them in a discussion using these guiding questions: Why would some want to deny that the Holocaust happened? How does denial of the Holocaust serve antisemitic groups? If these groups don't outright deny the Holocaust, they often say it didn't happen exactly as it's recorded and, for instance, say that there were not remotely as many people killed as six million. Why is it dangerous to question the historical fact of six million Jews being murdered?

Step 3

Hand out the worksheets and have students write about or discuss the provided examples. This may be done as a small-group exercise in class or as an individual homework assignment. Help students understand that a cartoon is intended to be understood immediately; it is not “studied” like the written word often is. This makes cartoons especially powerful pieces of propaganda.

Extending the Lesson (optional)

- The primary documents contained in *One Survivor Remembers* also can be used to reinforce this lesson. The Grunberg document, the Weissmann house photo, the slave-labor camp photos and the “Jude” star can be used to examine the message and practice of antisemitism before and during the Holocaust.
- Ask students to examine magazines, newspapers, websites and other materials for images that include stereotypes. Individually or in groups, they can deconstruct these images following the model used in this exercise.

HANDOUT

Definitions

Antisemitism: Hostility toward Jews as an ethnic or religious group, often accompanied by social, economic and political discrimination.

Discrimination: Action based on prejudice or biased beliefs that results in unfair treatment of individuals or groups; unjust conditions in areas such as employment, housing and education.

Propaganda: The deliberate spreading of ideas or information, true or untrue, with the purpose of manipulating public opinion to gain support for one's cause or to discourage support for another.

Racism: A set of beliefs based on perceived "racial" superiority and inferiority; a system of domination that is played out in everyday interactions, and the unequal distribution of privilege, resources and power.

Stereotype: A simplistic, firmly held belief, often negative, about individual characteristics generalized to all people within that group.

Holocaust Denial: Holocaust denial is the claim that the genocide of the Jews during World War II did not happen or did not happen to the extent historically recorded.

—Adapted from the Simon Wiesenthal Center's Museum of Tolerance in Los Angeles

HANDOUT

Antisemitic Propaganda Exercise: Children's Book Cover, 1936



Cover of the antisemitic children's book *Trau keinem Fuchs auf gruener Heid und keinem Jud seinem Eid* (Trust No Fox in the Green Meadow and No Jew on His Oath), published by Der Stuermer-Verlag.

—Used with permission from the United States Holocaust Memorial Museum

Deconstructing antisemitism:

1. What messages does this book cover send?
2. What stereotypes are used?
3. Why do you think it targets children?
4. How does the timing of this book, published in 1936, coincide with the Holocaust? Why is that important?
5. Are there messages you see or hear in modern life that invoke similar stereotypes? What can you do to counter such images and messages?

HANDOUT

Antisemitic Propaganda Exercise: Political Cartoon, 1938



Antisemitic cartoon by Seppla (Josef Plank), showing an octopus with a Star of David over its head and its tentacles encompassing a globe.

—Used with permission from the United States Holocaust Memorial Museum

Deconstructing antisemitism:

1. What messages does this cartoon send?
2. What stereotypes are used?
3. Why do you think the artist showed the world being attacked, rather than just Germany or Europe?
4. How does the timing of this cartoon, published in 1938, coincide with the Holocaust? Why is that important?
5. Are there messages you see or hear in modern life that invoke similar stereotypes?
6. What can you do to counter such images and messages?

HANDOUT

Image of Antisemitism, 2000s



Deconstructing antisemitism:

1. What messages does this cartoon send?
2. How are the messages similar to the Nazi cartoon from 1938? How are they different?
3. What fears does this cartoon draw upon?
4. What can you do to counter such images and messages?

HANDOUT

Holocaust Denial, 2000s



This cartoon appears on numerous neo-Nazi and Holocaust denial websites.

Deconstructing antisemitism

1. What message(s) does this cartoon send?
2. What stereotypes does the artist employ?
3. How are these stereotypes related to antisemitic portrayals of Jews before and during the Holocaust?
4. Why are slurs or epithets, like “kike,” damaging? What kinds of slurs do you hear today?
5. What is your emotional response to this piece of propaganda? Why?
6. Why is it important to counter messages like these? Why is it important to “never forget” — and never deny — the Holocaust?

Bullies & Bystanders

Framework

People involved in historical conflicts are often placed into one of two categories, “victim” or “perpetrator.” Yet Gerda’s story reminds us that there is an important third choice: the bystander. Many, many people witnessed Gerda’s experience during the Holocaust — and did nothing, or otherwise denied her humanity. A select few reached out and showed kindness to her. This lesson reminds students that they, too, make choices about whether to stand aside — or stand up — when someone else is being maligned, bullied or harassed. In standing up, we honor not only the other person’s humanity, but also our own.

Objectives

Students will:

- Explore the role of being a bystander and its moral implications
- Understand the plight of the Jews in the Holocaust
- Draw thematic parallels between the history of the Holocaust and modern-day bigotry, prejudice and persecution

Time and Materials

- Two class periods
- Copies of excerpts from *All But My Life*, Gerda’s memoir
- Copies of the “Bystanders Scenes from Our School” handout

Essential Questions

- In what ways is the past about me?
- How can the perspective I have about my own life experiences be viewed as part of the larger human story across time?
- Is conflict inevitable?

Suggested Procedures

Step 1

As a class, discuss: Who were the victims and who were the oppressors in *One Survivor Remembers*? Ask students to write responses on the board.

Next, create definitions for “victim” and “oppressor.” Possibilities include:

Victim — one who is harmed, killed or made to suffer by another: *a victim of the Holocaust.*

Oppressor — one who keeps another down by severe and unjust use of force or authority: *Hitler was an oppressor.*

Explain that in addition to the roles of victim and oppressor during the Holocaust, there also was the role of “bystander.”

Bystander — a person who is present at an event without participating in the central actions of the event. Bystanders sometimes actively or passively condone or condemn the central actions by their words or actions or, alternately, by their silence or inaction.

Step 2

Individually or as a whole class, read the three scenes from *All But My Life* and answer the following questions:

1. In these scenes, who were the bystanders?

2. Did these bystanders harm or help others, or were they neutral? How so?
3. How might different actions of the bystanders have changed the events in each scene, or changed Gerda's experience?

Step 3

Deepen the discussion of the role of bystanders. Discuss the spectrum of violence, both physical and verbal. Help the students understand that choosing to say or do nothing in certain moments can, in itself, perpetuate or even encourage violence. Allow students to draw examples from the film, the excerpt handout and their own lives.

1. What happens if we are silent when we witness an act of prejudice, injustice or violence against another person? What happens when we do nothing in the face of such things?
2. Was there a time when you were a bystander to violence, whether physical or verbal, such as a classmate being bullied? What did — or didn't — you do? What do you wish you had done differently?
3. How might our roles or choices shift, given the context or situation? Are we, as individuals, more likely to be subject to, participate in or ignore some forms of bullying over others, for example? Do I feel a greater need to speak up, or be quiet, if someone is being bullied because of a characteristic that I share with him or her (e.g., weight, race, sexual orientation, religion)?
4. What forces, internal and external, keep us from taking action in such moments? Are some more excusable than others? What can be done to diminish the forces that keep us from taking action?

Step 4

Introduce the following quote:

“Thou shalt not be a victim.

Thou shalt not be an oppressor.

But most of all, thou shalt not be a bystander.”

— Yehuda Bauer, Jewish historian

Ask students: “Why do you think Bauer presents being a bystander as the worst role to take?” Then ask, “Do you think it's worse to be a bystander or an oppressor? Why?” Let students wrestle with the complexities of this question.

Extend the inquiry further by exploring these words from Holocaust survivor Elie Wiesel: “I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented.”

Step 5

Share a narrative about an incident in which you — an adult in the school — were a bystander and did nothing.

Introduce the “Bystander Scenes from Our School” handout. Ask students to write for 15 minutes to describe incidents they've experienced.

Over the course of the next few days, read a scene each day and brainstorm how someone could have actively and peacefully addressed the situation. Keep a running list in class of strategies you've identified to avoid being a silent bystander.

Extension Activity

Researchers have confirmed that children who experience bullying and/or cyberbullying

are more likely to consider suicide than children who do not. When Gerda receives letters from classrooms, she says, “I always have one or two letters that ask me about suicide. It is usually framed as ‘my best friend has the problem’ kind of thing, but I have gotten enough of them to know it when I read it.”

There was a time during her ordeal, in the summer of 1943, when Gerda thought of suicide. And she remembered once promising her father never to do “that.” She even felt the touch of her father’s hand on her neck in that moment. Today, when students ask Gerda about their own thoughts of suicide, “I beg young people never to give up. Do not make a permanent solution to a temporary problem.”

Bullying has serious consequences for its victims, including suicide ideation, consequences bullies and bystanders rarely consider. Invite Gerda’s words into your classroom and take a moment to remember children who have lost their lives — Carl Walker-Hoover, Phoebe Prince and others — when bullying overcame them.

HANDOUT

Bystander Scenes From the Memoir *All But My Life*

Scene 1: The Neighbors

A swastika was flying from the house across the street. My God! They seemed prepared. All but us, they knew. A big truck filled with German soldiers was parked across the street. Our neighbors were serving them wine and cakes, and screaming as though drunk with joy, “Heil Hitler! Long live the Fuhrer! We thank thee for our liberation!” I couldn’t understand it. What are those people doing? The same people I had known all my life. They have betrayed us.

I looked out the window and there was Trude, a girl I had known since childhood. She and her grandmother lived rent-free in a two-room apartment in our basement in return for laundry service. Now I saw her carrying flowers from our garden, white roses of which we had been so proud because they bloomed out of season. She handed them to a soldier, breaking her tongue with the unfamiliar German, “Heil Hitler!” I started sobbing, crying, releasing all my emotions and anxieties in that outburst. Artur jumped over to me, put his hand over my mouth. “Are you crazy? Do you want to give us away?”

Scene 2: Arriving at the Slave-Labor Camp

Late in the afternoon, after having covered perhaps two hundred kilometers, the train stopped at a tiny, spotless station. The sign read “Bolkenhain.” We were counted and marched out of the station and through the little town. So this was the homeland of Nazism. People looked at us as though they had not expected us to be human. Children were called into houses. One young blond woman stood at an open window watering flowers in the window box as we passed. She interrupted her task and looked at us wide-eyed. The thought came to me that she had probably never seen a Jew in her life. Brought up under the Nazis, she expected us to be monsters. What a shock it must have been to find us looking very much like herself, some of us quite pretty.

Scene 3: The Death March

Early in the afternoon we crossed the Czechoslovakian frontier. The good Czech people at the first village were waiting to greet us despite the shouting and cursing of the (Nazis). They showered us with food! They threw it into the wagon, they brought sausages for the guards, bread and turnips for us. Could there be so much richness in that poor world!

Excerpts from All But My Life. Used with permission.

HANDOUT

Bystander Scenes From Our School

Think about your experiences in this school, moments when you've witnessed people being unkind and rude, even downright mean. You're not putting your name on this paper, so be as honest as possible. For example, a student at another school wrote, *"A buddy of mine greets me every time by saying, 'What's up fag?' One of my friends is gay and I think it's a totally stupid way to say hello to someone, but I never tell him to stop it."* Write from your own bystander position detailing three scenes you watched and did nothing to stop. Don't use other people's names, but be as detailed as possible.

Scene 1:

Scene 2:

Scene 3:

Holding Onto Hope

Framework

Gerda often turned to her imagination when life became too horrific under Nazi rule. It was one way she held onto her hopes and dreams, even as she faced the most dire of situations. Now as then, Gerda believes strongly in the power of imagination as an aid and a guide, and this lesson allows students to explore imagination as a tool for perseverance in their own lives.

Objectives

Students will:

- Explore how Gerda used imagination to sustain herself
- Understand how imagination can serve as a tool for perseverance in uncertain or troubling times in their own lives
- Use listening and speaking skills in order to participate meaningfully in classroom discussion
- Draw on the skills and strategies of the writing process to create a blended poem, synthesizing their thoughts on imagination with the thoughts of the author, Gerda Weissmann Klein

Time and Materials

- One class session (students may take work home to complete the assignment, if needed)
- Handout of imagination excerpts from the film, *One Survivor Remembers*, and Weissmann's memoir, *All But My Life*
- Blended poem handout (optional)

Essential Questions

- What choices can we make to help steady ourselves in the face of injustice?
- How am I connected to those in the past?

Suggested Procedures

Step 1

Review the framework and objectives with students and then distribute the excerpt handout, which can be read individually or as a class. Discuss the role that imagination played for Gerda during her ordeal. What did she dream about, hope for, remember? How did these hopes, dreams and remembrances help steady her? How did they preserve her sense of inner dignity?

Ask students to highlight phrases they find most meaningful. Be sure to define what a phrase is, otherwise students may tend to include long sentences. For example: "These thoughts were a wonderful escape from the present. Comfortingly, the past was unwinding before me, my wonderful childhood, safe and sheltered, too sheltered perhaps for what the years ahead were to bring, but full of lovely memories from which to draw strength."

Step 2

Ask students to list five answers to the following prompts, as illustrated below. After students list items, they can highlight ones they like the most.

List five of your dreams, hopes or goals

Be free to be me

Do what I know is right, consistently
Attend college
Win the big game
Visit my extended family abroad

List five wonderful memories from your past

Sitting quietly on the beach with my family
My grandma's smile
When my dad told stories of when he was young
My mother's humor and laughter
Crossing the Golden Gate Bridge in San Francisco

Step 3

Next, students should take the phrases they have highlighted from Klein and blend them with their own phrases to create a blended poem. Arrange the phrases to feel and sound pleasing. Place them in an aesthetic fashion like this:

A phrase from Klein
A phrase from the student
A phrase from Klein
A phrase from the student ...

You also may teach author strategies like repeating a refrain. Have the title be a theme from Klein's memoir. Model the title and authors like this:

(model)

Imagination — A Wonderful Escape

By Gerda Weissmann Klein and Jeff Holladay

The past was unwinding before me
Sitting quietly on a beach with my family
My wonderful childhood
My mother's humor and laughter
Safe and sheltered
When my dad told stories of when he was young
Weave dreams for the future
To visit to my extended family abroad
Spun dreams
To be free to be me
Fragments of my dreams
I attend college
A wonderful escape
A wonderful escape

HANDOUT

Imagination Excerpts

Following are excerpts on imagination from the film *One Survivor Remembers*. Underline phrases that jump out and catch your attention.

1. While standing in her garden, Gerda “pretended, just for a little bit, what it would be like if the war hadn’t happened. I would be going in, my mother would say I need to take my raincoat to school, and my brother would be hurrying off, my father would be going to his office, my mother would be setting the table for breakfast and urging us to do this and that. I remember it was sort of the most incredible thing that the reality which I had always taken for granted now became the most remote fantasy.”

2. “We didn’t get anything to eat for days, literally. We were bitter cold, and hungry and everything. And I was planning a party after the war, and I had the dilemma for almost an entire day if I should have a blue velvet dress or a red velvet dress. Couldn’t resolve it. I really liked the color blue much better as a color, but I knew that red looked better on me. So, well you could occupy your mind and hang your thoughts on trivia of that nature. It became very important and this is how you passed the hours and forgot the hunger and the cold.”

Following are excerpts on imagination from Klein’s memoir, *All But My Life*. Underline phrases that jump out and catch your attention.

1. “Idly, I started looking through a photograph album. I came across pictures that had been taken during the past summer. I lay down on my bed, looked up at the blue ceiling, and made a wonderful game of remembering the past, using these fragments to weave dreams for the future. No present existed. It was a wonderful escape.” (pages 22-23)

2. “These thoughts were a wonderful escape from the present. Comfortingly, the past was unwinding before me, my wonderful childhood, safe and sheltered, too sheltered perhaps for what the years ahead were to bring, but full of lovely memories from which to draw strength.” (page 24)

3. “I thought of Papa and Mama, and Artur and spun dreams of our reunion at home. At night ... I dreamed of the future.” (page 155)

4. “And as always when in despair, I started to think of my homecoming. I placed and replaced details upon details, playing with the fragments of my dreams.” (page 177)

HANDOUT

Blended Poem

(Title)

By Gerda Weissmann Klein and

_____ (Student's Name)

(A phrase from Klein)

(A phrase from you)

(A phrase from Klein)

(A phrase from you)

(A phrase from Klein)

(A phrase from you)

(A phrase from Klein)

(A phrase from you)

(A phrase from Klein)

(A phrase from you)

(A phrase from Klein)

(A phrase from Klein)

A Call to Action: Service Learning

Framework

Hunger was Gerda's constant companion during her years in slave-labor camps and along the death march. Food also ushered in one of the most poignant moments of shared humanity and affection during that time of her life. As Gerda recalls, "Ilse, a childhood friend of mine, once found a raspberry in the camp and carried it in her pocket all day to present to me that night on a leaf. Imagine a world in which your entire possession is one raspberry, and you give it to your friend." Let Ilse's spirit of generosity and love live on in your classroom through a service-learning project.

Objectives

Students will:

- Understand that knowledge and understanding can move us to action
- Critically analyze an issue in their community
- Develop a plan of action for a service-learning project using research and critical thinking skills

Professional Development

Unintentionally, service-learning projects often reinforce stereotypes about those whom students aim to assist. For this reason, we recommend that educators take time to review the following resources as they plan service projects:

- Service Learning and Prejudice Reduction
www.tolerance.org/activity/service-learning-and-prejudice-reduction
- Multicultural Service-Learning: Teacher Planning Sheet
www.tolerance.org/activity/multicultural-service-learning-teacher-p

Time and Materials

- An ongoing class project
- A planning sheet to help guide the project

Essential Question

- What are my responsibilities to others? How can I make the world a better place?
- With whom can I connect and support as I take these actions?
- What do I learn from those I want to uplift? What do I learn about our shared humanity?

Suggested Procedures

In this service-learning project, students will take action to address a social problem in their own communities. The example we use here is hunger, an issue close to Gerda's heart. And, it's important to invite students to take action on an issue of their choosing. During research and planning, help students understand that small steps matter; no one can overcome a societal problem alone, but everyone can do his or her part. As Gerda often says, "Never underestimate the power of one human being making a kind gesture to another."

Step 1: Understanding Hunger Today

In the United States, tens of millions of people — more than one-third of them children — experience hunger. Food pantries and food kitchens feed more than a million people each month in the United States. Explore *www.feedingamerica.org* (including *feedingamerica.org/faces-of-hunger/hunger-in-america-2010.aspx* or subsequent editions)

and www.endhunger.org/usa_hunger.htm (faith-based), along with websites specific to your community and other sites of your choosing, to uncover answers to the following questions:

1. Why are there people in this abundant nation who are hungry? What factors contribute to hunger or food insecurity?
2. What does “food insecurity” mean? Is it simply another term for hunger?
3. What organization(s) already address hunger or food insecurity in our community, our nation?
4. How do they address hunger? How can we be supportive of their efforts? How can we expand those efforts?
5. How will we know if we’re uplifting those we ultimately aim to serve??

Step 2: Our Service-Learning Project

Applying research from Step 1, work as a class to map out the provided planning sheet and implement your project.

Step 3: Reflection and Continued Action

Allow time at the end of the service project to allow students to reflect on how the project changed them and how they will remain connected to the people and issue they took action upon.

Additional Resources

- The Gerda and Kurt Klein Foundation also offers:
Curriculum for Middle/High School Hunger Service-Learning Project
kleinfoundation.org/action/middle_and_high_hunger_svc_learning_program.pdf
- Model Service-Learning Project from Clarence High School in New York
kleinfoundation.org/action/CHS_Sleepout_Diaries2008.pdf

Extension Activity (Optional)

Ask students to draft an essay explaining how the service project challenged their “FRAME”: www.tolerance.org/sites/default/files/documents/ABCs_valuing_differences.pdf

HANDOUT

A Step-By-Step Planning Sheet for Service-Learning Projects

1. The issue we choose to address is:
2. We have chosen this issue because:
3. In order to begin this work we must learn more about the following:
4. Once we learn that, we must define our specific project. What tasks and duties are necessary for this?
5. People or organizations in the school and/or community who might help us are:
6. The goals of this project (short-term and/or long-term) are:
7. We know we will have reached our goals when:
8. Afterward, we will discuss and reflect on this project, including talking about how this work has changed us:
9. Once this project is completed, the next thing we plan to do is:

Intolerance Today

Framework

Unfortunately, the kinds of issues that led to Gerda's experiences as a youth are still with us. Our world today remains riddled with divisions and hatred, from hate crimes to genocide. Some even deny that the Holocaust, the genocide that claimed the lives of 67 members of Gerda's family (and nearly her own), ever happened. These realities provide incredible fodder for research projects to help students understand the ongoing dangers of bigotry, hatred and extremism.

Such large research projects are best done in collaborative groups, bolstered by individual assignments and tasks. Time frames may vary, based on available hours in any given class, as will the ultimate "product," i.e. essays, oral reports and multi-media presentations.

We have provided research-guide sheets for four focus areas (Holocaust denial, genocide, hate groups and hate crime), with context and suggested resources. Still, students should be encouraged to cull additional materials, time and resources allowing.

Objectives

Students will:

- Understand the ongoing dangers of bigotry, hatred and extremism
- Gather and use information for research purposes
- Contribute meaningfully to the work of small groups
- Work collaboratively in groups
- Use appropriate verbal and nonverbal techniques to present information to others

Time and Materials

- Multiple classroom periods
- Handouts of research topics for students

Essential Questions

- Is conflict inevitable?
- Is it true that those who do not learn from history are doomed to repeat it?
- How is the world I experience related to the events of the past?
- How might the world change, for the better, in the future?

Suggested Procedures

We suggest using jigsaw grouping for these research projects. Jigsaw is a cooperative learning strategy that creates interdependence and a leveling of status as students learn to rely on each other to accomplish their goals. Each team becomes an "expert" on one of the research topics by working with the other members of their team. Upon returning to the whole group, each team in turn teaches their information. The process for jigsaw grouping follows:

- Assign Topics – The content has been divided into four large topics that address intolerance and ways it manifests itself. Divide the class evenly. Keep groups to 3 or 4 students. It's perfectly fine to assign the same topic to several groups as each group will discover different information.
- Experts Consult – Students research and become experts on their topic, making certain each group member understands the information. A variety of strategies for checking understanding can be used, including work sheets, cross group interviews, dialogue and so on.
- Experts Create and Practice a Teaching Plan – Expert groups design and practice a

plan for teaching their expertise to the class. Encourage students to be creative and to use technology. Students, for example, may choose to present their information via posters or PowerPoint presentations.

- Experts Share – Experts take turns sharing their individual topic expertise with class members on other teams.

Adapted from : *Cooperative Learning* by Spencer Kagan, Ph.D., Resources for Teachers, Inc., 1992.

Follow-Up Activity

As a culminating activity, invite students to synthesize what they've learned through art. Give students wide latitude to employ visual arts, performing arts, music, painting, poetry, collage, or any other means that they feel best reflects the message they want or need to send to others. Purposefully create opportunities for students' representations to be shared with members of the school community — and beyond. Collect and catalogue community responses, both so students will know the impact of their message(s), and for assessment purposes.

Research Guide for Holocaust Denial

Introduction to Holocaust Denial

Despite an enormous amount of evidence about the Holocaust and of the Nazi murder of millions of Jews during World War II, shortly after the war some former Nazis began spreading the lie that the Holocaust never occurred. In this research project, your team will look at who denies the Holocaust and what strategies they use to do this.

Preparing Students Through Literature

“Holocaust denial began with the Nazis, who carried out their murderous program in secret and couched it in misleading terminology. But German Nazis, and others of their countrymen later, were not the Third Reich’s most credible defenders. That task would fall to others, European and American neofascists who understood that a Nazi revival was possible only if the accusation of Nazi genocide of the Jews — an accusation backed by mountains of evidence — was somehow eliminated.

In 1966, American Nazi Party founder George Lincoln Rockwell, in a magazine interview, took the argument one step further, saying it was ‘self-defense’ for people to kill Jews. ‘Are you implying that Hitler was justified in exterminating 6 million European Jews?’ Interviewer Alex Haley asked. ‘I don’t believe for one minute that any 6 million Jews *were* exterminated,’ Rockwell replied. ‘It never happened. You want me to prove it?’ Rockwell then offered up statistics purporting to show that there were more Jews alive after the war than before it.”

Excerpted from Kenneth S. Stern’s article “Lying About the Holocaust” in the Intelligence Report, Fall 2001, Issue 103, pages 50-55.

ON THE INTERNET

Holocaust Denial

www.splcenter.org/get-informed/intelligence-files/ideology/holocaust-denial

This selection from the Southern Poverty Law Center profiles the key tenets, players and organizations within the Holocaust denial movement.

Holocaust History Project

www.holocaust-history.org

Online archives of documents, photographs, recordings, essays and links regarding the Holocaust, with special emphasis on refuting Holocaust denial and revisionism.

Holocaust Denial on Trial

www.holocaustdenialontrial.org

Informational site centered on the transcripts of the *David Irving v. Penguin Books and Deborah Lipstadt* libel trial of January 2000 and the reports filed for the defense by many eminent Holocaust historians. Allows both simple and advanced keyword searching of the site, including all transcripts, reports and witness statements. Supplements the trial documentation with timelines of Holocaust history and the history of the Holocaust denial phenomenon. Sponsored by Emory University’s Witness to the Holocaust Program and the Institute for Jewish Studies.

Holocaust on Trial (PBS)

www.pbs.org/wgbh/nova/holocaust

Companion site to a PBS documentary on the *Irving v. Lipstadt* trial. Includes a timeline of Nazi abuses, the director's story of the making of the documentary and the film's transcript. Also provides information about Nazi medical experiments and flawed science, aimed at refuting Holocaust denial.

Irving v. Lipstadt (The Guardian Special Report)

www.guardianunlimited.co.uk/irving

The *Guardian* newspaper in Manchester, England, closely monitored the *Irving v. Lipstadt* libel trial as it took place in a London courtroom in the early part of 2000. This site includes the collected articles and reports.

Nizkor Project

www.nizkor.org

An online collection of electronic resources on the Holocaust and Holocaust denial and revisionism. Includes the reproduction of numerous primary source materials, detailed information on Nazi documents and evidence presented at the Nuremberg Trials as a means of refuting Holocaust deniers and revisionists. Produced and directed by Ken McVay.

Key People or Concepts to Research

- Holocaust Denial
- Historical Revisionism
- David Irving
- Deborah Lipstadt
- Mark Weber
- Ernst Zundel
- George Lincoln Rockwell
- Institute for Historical Review

Focus Questions

1. Why do people want to deny that the Holocaust happened?
2. What is in it for them?
3. Who are some of the major Holocaust deniers?
4. What do they say happened?
5. Who are some of the key people who dispute what Holocaust deniers say?
6. How is Holocaust denial antisemitic?

Resources

Denying the Holocaust: The Growing Assault on Truth and Memory (\$15) by Deborah Lipstadt, is a primer in the study of Holocaust denial.

ISBN# 0-452-27274-2

A Plume Book

(800) 788-6262

www.penguininputnam.com

Research Guide for Contemporary Genocides

Introduction to Contemporary Genocides

The Holocaust was not the first and is not the last genocide. Since 1900, about 170 million people worldwide have been killed. Many others have been raped, tortured, starved and otherwise oppressed in an attempt to eradicate their religious or ethnic groups. In this research project, your group will look at the many genocides and see that the horror has not stopped.

Preparing Students Through Literature

On August 24, 1941, two months after Germany's surprise attack on Soviet Russia on June 22, British Prime Minister Winston Churchill delivered a live broadcast from London. Only a year before, the German attack had concentrated on the bombardment of British cities. Churchill described dramatically the barbarity of the German occupation in Russia:

The aggressor ... retaliates by the most frightful cruelties. As his armies advance, whole districts are being exterminated. Scores of thousands — literally scores of thousands — of executions in cold blood are being perpetrated by the German police-troops upon the Russian patriots who defend their native soil. Since the Mongol invasions of Europe in the Sixteenth Century, there has never been methodical, merciless butchery on such a scale, or approaching such a scale. And this is but the beginning. Famine and pestilence have yet to follow in the bloody ruts of Hitler's tanks. We are in the presence of a crime without a name.

Excerpted from www.preventgenocide.org

In her book, *A Problem From Hell: America and the Age of Genocide*, Samantha Power examines the vexing challenge of living up to the promise "Never Again":

The sharpest challenge to the world of bystanders is posed by those who have refused to remain silent in the age of genocide. In each case a few Americans stood out by standing up. They did not lose sight of right and wrong, even as they were repeatedly steered to a "context" that others said precluded action.

They refused to accept either that they could not influence U.S. policy or that the United States could not influence the killers. These individuals were not alone in their struggles, but they were not in crowded company either. By seeing what they tried to get done, we see what America could have done. We also see what we might ourselves have attempted. By seeing how and why they failed, we see what we as a nation let happen.

Excerpted from A Problem From Hell (\$30), Basic Books, 387 Park Ave. S, New York, NY 10016

ON THE INTERNET

Genocide Watch

www.preventgenocide.org

Genocide Watch monitors political and ethnic violence worldwide. The project's education campaign, Prevent Genocide International, offers abundant classroom-friendly material, including commentary on defining, preventing and redressing acts of genocide.

Responding to Genocide Today

www.ushmm.org/genocide

This section of the website for the United States Holocaust Memorial Council seeks to alert the national conscience, influence policy makers and stimulate worldwide action to confront and work to halt acts of genocide and related crimes against humanity.

Key People, Places or Concepts

A Timeline of Genocides 1901-2006

- German Southwest Africa 1904-1908: Genocide of Hereros
- Ottoman Turkey 1915-1923: *Ittihad* Genocide of Armenians and Assyrians
- USSR 1932-1934: Soviet Genocide/Famine in Ukraine (*Holodomor*)
- German Occupied Europe 1941-1945: Genocide of Jews (*Shoah/Holocaust*)
- German Occupied Europe 1941-1945: Genocide of Roma-Sinti (*Parajmos*)
- East Pakistan 1971: Genocide in East Bengal
- Burundi 1972: Selective Genocide of Hutus.
- Cambodia 1975-1979: Khmer Rouge “Killing Fields” and Genocide
- Guatemala 1981-83: Genocide in the Maya Highlands
- Iraq 1987-88: *Anfal* Campaign in Kurdistan
- Bosnia-Herzegovia 1992-1995: Serb “*Etnicko Ciscenje*” of Bosnian Muslims
- Rwanda 1994: *Akazu* “Hutu Power” Genocide of Tutsis
- Darfur 2003-present: Genocide of Fur, Zaghawa and Masaalit ethnic groups

Focus Questions

1. What have you learned about the systematic way that the Nazis began to dehumanize Jewish people?
2. Does that apply to these other genocides? How?
3. What role does language, both spoken and written, play in genocide?
4. What role do religion and race play in genocide?
5. What are likely events that can lead to genocide?
6. What makes these persecutions similar and what makes them different?

Resources

To promote awareness and action at your school, order the pamphlet *Organizing on Campus to End the Genocide in Sudan*, published by the Committee on Conscience of the United States Holocaust Memorial Museum. Write to: USHMM, 100 Raoul Wallenberg Place, SW, Washington, DC 20024. See www.ushmm.org for more information.

Other Resources

Save Darfur Coalition
www.savedarfur.org

American Jewish World Service
www.ajws.org

Amnesty International
www.amnesty.org

InterAction
www.interaction.org

Human Rights Watch
www.hrw.org

International Crisis Group
www.crisisgroup.org

Research Guide for Hate Groups in the United States

Introduction to U.S. Hate Groups

The Southern Poverty Law Center’s Intelligence Project tracks U.S. hate groups, maintaining up-to-date lists and maps. Its mission is to monitor and curb extremism in America. Originally started as Klanwatch, today the Project monitors all domestic extremists.

Key People, Places and Concepts

Visit www.splcenter.org to find out what groups are in your state, using the map of active hate groups. What forms of extremism are represented by these groups? How close to your home are they? Continue your team’s research on the following topics:

- Anti-Gay
- Anti-Immigrant
- Black Separatist
- Christian Identity
- Holocaust Denial
- Ku Klux Klan
- Neo-Confederate
- Neo-Nazi
- Racist Music
- Racist Skinhead
- Radical Traditionalist Catholic
- White Nationalist

Focus Questions

1. What are the histories of these extremist ideology in the U.S.? When did they begin?
2. What are the major beliefs of these ideologies?
3. What kind of followers do they have?
4. Where are groups associated with these extremist ideologies?
5. Whom do these ideologies target as its “enem(ies)”?

Resources

The Intelligence Project
www.intelligencereport.org

The Anti-Defamation League
www.adl.org/extremism

The Center for New Community
www.newcomm.org

Research Guide for Hate Crimes

Introduction to Hate Crimes

A hate crime is criminal behavior motivated in whole, or in part, by bias. Hate crimes can be crimes against property, such as vandalism, or crimes against persons, such as assault. At the federal level, hate crime laws cover incidents involving race, religion, sexual orientation, ethnicity/national origin and disability. Some states also provide protections for other categories, such as gender identity.

Experts debate the number of hate crimes that occur each year in the United States. National data published by the FBI since 1992 have shown annual totals of about 6,000 to 10,000, depending on the year. But a 2005 report from the Bureau of Justice Statistics found an average annual total of 191,000 hate crimes. That means the real level of hate crime could run between 19 and 31 times higher than the numbers that the FBI has been officially reporting for more than a decade.

It is important to distinguish between hate crimes and bias incidents. Bias incidents, such as bigoted name-calling, certainly involve bias, but they do not always involve a criminal act. All hate crimes are bias incidents, but not all bias incidents are criminal. Bias incidents can and should be dealt with in schools and workplaces through anti-bullying and anti-harassment policies, but they are unlikely to be resolved within the justice system.

Just remember: for an incident to be a hate crime, two things must be present — a crime and a bias motivation.

Key People, Places and Concepts

- Hate crimes
- Bias incidents
- State and federal laws dealing with hate crimes
- Recourse for bias incidents that are not criminal — in schools, states and the nation

Focus Questions

1. What is the difference between a hate crime and a bias incident?
2. How are hate crimes and bias incidents related to other expressions of bigotry, from bullying to genocide?
3. How can a community work to prevent hate crimes? Respond to hate crimes?
4. How can our school prevent hate crimes and/or bias incidents?

Resources

Ladder of Prejudice Activity
www.tolerance.org/activity/ladder-prejudice

Federal Bureau of Investigation
www.fbi.gov

Southern Poverty Law Center
www.splcenter.org

Hate Crimes Research Network
www.hatecrime.net

Anti-Defamation League
www.adl.org

Matthew Shepard Foundation
www.matthewshepard.org

Center for the Prevention of Hate Violence
www.preventinghate.org

Partners Against Hate
www.partnersagainsthate.org

Additional Resources

Books by Gerda Weissmann Klein

All But My Life

Gerda Weissmann Klein

Farrar, Straus & Giroux

19 Union Square West

New York, NY 10003

www.sgfbooks.com

\$13 ISBN#0-8090-1580-3

The Blue Rose

Gerda Weissmann Klein

The Blue Rose Foundation

P.O. BOX 1238

Amherst, NY 14226

www.bluerosefoundation.org

\$15

A Boring Evening At Home

Gerda Weissmann Klein

Leading Authorities Press

1220 L. Street, N. W.

Washington, DC 20005-4070

www.leadingauthorities.com

\$18.95 ISBN#0-9710078-8-8

Out of print; available through resellers

The Hours After

Gerda Weissmann Klein & Kurt Klein

St. Martin's Press

175 Fifth Avenue

New York, NY 10010

www.stmartins.com

\$14.95 ISBN#0-312-26338-4

Out of print; available through resellers

One Raspberry

Gerda Weissmann Klein

Ryan House

110 W Merrell St

Phoenix, AZ 85013

ryanhouse.org/donations-and-support/donors/store/one-raspberry/

Available on a donation basis

Promise of a New Spring: The Holocaust and Renewal

Gerda Weissmann Klein

The Gerda & Kurt Klein Foundation

P.O. Box 314

Narberth, PA 19072

www.kleinfoundation.org

\$7.95 ISBN#0-940646-51-X

Wings of EPOH

Gerda Weissmann Klein

Southwest Autism Research and Resource Center

2225 North 16th Street

Phoenix, AZ 85006

shop.wingsofepoh.org

\$18

Additional Books

A Promise to Remember: The Holocaust Words and Voices of Its Survivors

Michael Berenbaum

Bulfinch Press

Time Warner Book Group

1271 Avenue of the Americas

New York, NY 10020

www.twbookmark.com

\$29.95 ISBN#0821228285

The World Must Know: The History of the Holocaust as Told in the United States Holocaust Memorial Museum

(Second edition, 2005)

Michael Berenbaum

The Johns Hopkins University Press

2715 North Charles Street

Baltimore, MD 21213

\$24.95 ISBN#0-8018-8358-X

Denying the Holocaust: The Growing Assault on Truth and Memory

Deborah Lipstadt

Penguin Group

405 Murray Hill Parkway

East Rutherford, NJ 07073

www.penguinputnam.com

\$15 ISBN#0452272742

History on Trial: My Day in Court with David Irving

Deborah Lipstadt

Harper-Collins Publishing

1000 Keystone Industrial Park
Scranton, PA 18512
www.harpercollins.com
\$17.13 ISBN#0060593768

*A Problem From Hell: America and the Age
of Genocide*

Samantha Power
HarperCollins Publishers
1000 Keystone Industrial Park
Scranton, PA 18512
www.harpercollins.co.uk
\$17.95 ISBN#0060541644

Video

*America and the Holocaust: Deceit and
Indifference*

PBS' The American Experience
(90 minutes, 1994. A documentary about
Kurt Klein's unsuccessful efforts to obtain
visas that would allow his parents to leave
Germany for the United States. They even-
tually died at Auschwitz.)

PBS Video
1320 Braddock Place
Alexandria, VA 22314
(800) 328-7271
\$69.95 Item# AMEI607

Websites

Teaching Tolerance
www.tolerance.org

The Gerda & Kurt Klein Foundation
www.kleinfoundation.org

Southern Poverty Law Center
www.splcenter.org

Anti-Defamation League
www.adl.org

Generations of the Shoah International
www.genshoah.org

Illinois Holocaust Museum and
Educational Center
www.ilholocaustmuseum.org

Museum of Tolerance
www.museumoftolerance.com

Simon Wiesenthal Center
www.wiesenthal.com

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

United States Holocaust Memorial
Museum
www.ushmm.org

USC Shoah Foundation Institute
www.college.usc.edu/vhi

Victory Over Violence
www.vov.org

Yad Vashem
www.yadvashem.org

Standards

These standards are drawn from the
Compendium of K-12 Standards, 4th ed.,
available through www.mcrel.org/compendium/browse.asp

Art Connections

Standard 1.

*Understands connections among the various
art forms and other disciplines*

Civics

Standard 22.

*Understands how the world is organized
politically into nation-states, how nation-
states interact with one another, and issues
surrounding U.S. foreign policy*

Standard 23.

*Understands the impact of significant polit-
ical and nonpolitical developments on the
United States and other nations*

Historical Understanding

Standard 1.

*Understands and knows how to analyze
chronological relationships and patterns*

Standard 2.

Understands the historical perspective

Language Arts

Standard 1.

Uses the general skills and strategies of the writing process

Standard 4.

Gathers and uses information for research purposes

Standard 5.

Uses the general skills and strategies of the reading process

Standard 8.

Uses listening and speaking strategies for different purposes

Standard 9.

Uses viewing skills and strategies to understand and interpret visual media

Life Skills

Thinking and Reasoning, **Standard 2.** *Understands and applies basic principles of logic and reasoning*

Working with Others, **Standard 1.** *Contributes to the overall effort of a group*

Self-Regulation, **Standard 4.** *Demonstrates perseverance*

U.S. History

Standard 25.

Understands the causes and course of World War II, the character of the war at home and abroad, and its reshaping of the U.S. role in world affairs

World History

Standard 41.

Understands the causes and global consequences of World War II

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With enduring gratitude to Gerda Weissmann Klein

A Note from Gerda

During the long, bitter years of slavery through the dark, lonely freezing nights and hungry days, we asked the question: Will anyone ever understand? Will anyone care? You, at the Southern Poverty Law Center, who have dedicated your lives through tireless work and deep heartfelt concern to defend liberty and pursue justice for all, have given us the most eloquent answer. But I must ask humbly and in awe: How and why were we, my family and I, singled out for this incredible honor?

No words can ever convey my eternal gratitude to Morris Dees, Richard Cohen, Brian Willoughby, Jeff Sapp, Valerie Downes and all who work at this incredible and honorable institution.

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Lastly, to my beloved late husband, our children and grandchildren whose love has sustained my life, go my prayers and hope for peace to all mankind.

Gerda Weissmann Klein, August 2005