Fertile Question: *How do I know what’s good and evil?*

Core Content Area 2: The human spirit in times of chaos

Lesson 2.1.1 “I can remember, life was good”

Lesson 2.1.2 “Then they started burning our books”

Lesson 2.1.3 “That is when the suffering began”

Lesson 2.2.1 Rescuers

Lesson 2.2.2 Witnesses and Bystanders

Lesson 2.2.3 Perpetrators: The Auschwitz Album

Lesson 2.3.1 Through the Open Gates

Lesson 2.3.2 “Whose son are you, young man?”

Lesson 2.3.3 Moving Forward in Hope
Fertile Question: How do I know what’s good and evil?

Core Content Area 2: The human spirit in times of chaos

TOPIC 2.1: What sustains the human spirit?

Lesson 2.1.1 “I can remember, life was good”

In this lesson students will examine what life was like for European and Australian Jews prior to the Holocaust. They will explore the social, cultural and religious life of European Judaism as a precursor to understanding the Holocaust.

Teachers: Before You Start!

1. Read the Teacher Background about the Holocaust and why it should have a place in the Religious Education curriculum of Catholic schools.
2. Consult the resource list. ResourceLink has a range of additional print resources (books and posters) relating to life for Jewish children and young adults before the Holocaust. See Useful Resources 2.1.1 for a list of these.

For students to examine what life was like for European and Australian Jews prior to the Holocaust select from the following activities:

1. What do we know about the Holocaust?
   Read the following quote by Ian Kershaw: “The road to Auschwitz was built by hate, but paved with indifference.” (See Holocaust/Shoah.) Discuss what the quote means.
   Access a K-W-H-L Chart and complete the first three columns individually, then in pairs and in groups of four. If time allows, gather, organise and categorise the information using a web tool such as bubble.us. Consider the forty questions people most often ask about the Holocaust. How many of these questions are relevant to your KWHL chart?

2. Australian Memories of Life Before the Holocaust
   Compare and contrast life for Jews living in Australia prior to 1933 and Jews living in Europe in the period to 1933. The NSW Jewish Board of Deputies website provides a map and brief descriptions of pre-holocaust life. Use the map to identify how long Jewish communities existed in Europe prior to the Nazi’s rise to power. Use the resources in What Came Before to construct a mind map describing what life was like for European Jews prior to the Holocaust.

3. Children’s and Young Adults’ Experiences of Life Before the Holocaust
   Use the following resources to gain an insight into the richness of life and hardships of life for young Jews living in Europe prior to the Holocaust:
   a. View Clara’s War, which is a video testimony of Clara Kramer’s life prior to the Holocaust. After viewing the film, recall memories Clara shared that give an insight into the turmoil she was experiencing as the Nazi’s rise to power began to impact on her family.
   c. Examine the Kindertransport which resulted in over 10 000 children being able to flee Germany to the United Kingdom prior to World War Two. The US Holocaust Memorial Museum website provides information and analysis on the kindertransport; the site also includes a number of personal testimonies from people who risked their lives in rescuing children, and from survivors who were saved by them. Share interesting information and insights using an online tool such as Stixy.
   d. What conclusions can you draw about life for Jews in Europe just prior to the Nazi rise to power? Conclude these activities by reflecting on the question, “What sustains the human spirit in times of chaos?” Summarise your thinking by using a Think Pad Strategy to record a word, a symbol, a metaphor and an example using information gathered from the activities.

4. Religious Life in a Jewish Community
   Investigate the religious life of the Jewish Munkács Community before the Holocaust. List the significant features of religious observance and practice that made this community unique.
Fertile Question: How do I know what’s good and evil?

Core Content Area 2: The human spirit in times of chaos

TOPIC 2.1: What sustains the human spirit?

LESSON

Lesson 2.1.2 “Then they started burning our books”

In this lesson students will examine how the rich diversity of Jewish life in Europe was threatened by a growing tide of anti-Semitism fuelled by the rise of the Nazis in Germany. Students are challenged to consider how the persecution of Jews and others was a process of “evil by small steps.”

Teachers: Before You Start!

1. Review the background information on the incremental process used by Nazis in the persecution of Jews (Part One) and (Part Two) to ensure you have an accurate foundational understanding prior to engaging students with these activities.

For students to examine how the rich diversity of Jewish life in Europe was threatened by a growing tide of anti-Semitism select from the following activities:

1. Voices of the Past
   Investigate what life was like for Jews in Europe prior to the Holocaust and following the advent of the Nazi Party in Germany during the 1930s. The British Library provides excellent online resources.
   a. Access and read the background information in order to gain some insight into the concept of “evil in small steps”, the gradual process of discrimination and elimination of European Jewry. Investigate three news reports taken from German newspapers between 1935-1937 and complete a retrieval chart using three headings: Crime, Person’s Accused, and Punishment.
   b. Form small learning teams with each team allocated an audio testimony. Each testimony is provided by a Holocaust survivor who describes what life was like living under a growing cloud of uncertainty during the 1930s in Europe. Follow the audio transcript using the printed transcripts as well.

   Students use the Jigsaw Strategy (Expert Group Strategy) to share and record information from the nine audio testimonies, possibly using the following guiding questions:
   - Who is the person and where did they live?
   - What was their early life like? Describe it.
   - How did life change?
   - What words are used to describe their feelings and emotions as life changed?

2. Burning Books
   View the film footage of the Night of Burning Books on YouTube. On May 10, 1933, in front of the Berlin Opera, propaganda minister Joseph Goebbels presided over the notorious book burning. The Hitler regime had drawn up lists of scholars and writers unacceptable to the New Order. Among them were Albert Einstein and Sigmund Freud, These authors were deemed to have created works that were decadent, materialistic, and representative of “moral decline” or “cultural Bolshevism.”
   Follow the film using the English translation of the Goebbels speech. Imagine you an Australian watching this event on Newsreel at the Movie Theatre. Write a Letter to the Editor in response.

   Consider the quote by Heinrich Heine made in 1821, “Where they have burned books, they will end in burning human beings”.
   - In what way was the quote by Heinrich Heine prophetic for the Jews of Europe?
   - How is censorship often used as a precursor to more serious forms of vilification and victimisation? Research examples. Identify contemporary examples where the “evil in small steps” has created conditions whereby people suffer.
   - Consider a time when you may have contributed to an unjust outcome for another person. In what ways might your actions be said to contribute to “evil in small steps”?
Core Content Area 2: The human spirit in times of chaos

TOPIC 2.1: What sustains the human spirit?

Lesson 2.1.3 “That is when the suffering began”

In this lesson students will examine Kristallnacht, the night of broken glass, which is often depicted as a tipping point in the persecution of Jews in Germany. Students examine themes of silence in the presence of evil, xenophobia and the importance of symbolism to all religious and social groups.

Teachers: Before You Start!

1. Review the Teacher Background on Kristallnacht.
2. You may choose to print and laminate the images and accompanying information for activity 1(a) below. It will ensure the group activity works more effectively.

For students to examine why Kristallnacht, the night of broken glass, is often depicted as a tipping point in the persecution of Jews in Germany, select from the following activities:

1. Kristallnacht, the Fire that Ignited the Holocaust
   Investigate the significance of 'the night of broken glass', which took place on November 9 and 10, 1938 as part of series of pogroms against the Jews by the Nazis.
   a. With a partner examine the Images of the Kristallnacht, which can be laminated into posters for future use. These images are also available online. Record your responses to a selection of images based on the question, What do you see? Share your responses with other students.
   b. Use the online learning resources provided to explore the contribution of William Cooper, who together with other members of the Australian Aboriginal League, led a protest march against the mistreatment of Jews in Germany following Kristallnacht in 1938. Create an interactive poster about Cooper’s contribution using an online tool such as Glogster.

2. Significance of Kristallnacht
   Explore the visual overview for the online teaching unit, It Came from Within and examine the significance of Kristallnacht from the perspective of three themes:
   
   Remaining silent in the face of violence
   a. Examine the role of bystanders; those who stood silent in the face of evil. A variety of useful resources can facilitate this exploration. Contribute your findings, thoughts and impressions using an online Noticeboard such as Wallwisher
   Prejudice and Xenophobia
   b. Explore how the Nazis used Kristallnacht to isolate and persecute a minority population across the towns and villages of Germany. A variety of useful resources can facilitate this exploration. Draw parallels with the persecution of minority populations in Australia and beyond.

   Symbolism
   c. Every individual, ethnic or religious community, group of friends, or even social club, values certain symbols as important and meaningful. A variety of Jewish artifacts are available for loan to schools through ResourceLink. Further, a range of useful online resources is available to facilitate this exploration.
   d. How did the Kristallnacht pogrom contribute to the destruction of Jewish symbols such as Torah scrolls, prayer books, and synagogues? Why did the Nazis focus on the destruction of these symbols?
   e. Bring objects from home that have meaning in your life and indicate to others who you are. Explain how the loss of these objects would affect your identity.

3. Ritualising Kristallnacht
   Explore and modify a remembrance ceremony entitled Shattered and Broken related to Kristallnacht, based on the four step process commonly used in Christian rituals: Gather, Listen, Do, Go. Parents and/or community members might be invited to attend the ceremony.
Fertile Question: How do I know what’s good and evil?

Core Content Area 2: The human spirit in times of chaos

TOPIC 2.2: Holocaust Case Studies

Lesson 2.2.1 Rescuers

In this lesson students will explore the concepts of rescuers and victims as they relate to the holocaust.

Teachers: Before You Start!

1. Skim read the Teacher Background on Bystanders and Rescuers in relation to the Holocaust.

For students to explore the concepts of rescuers and victims, select from the following activities:

1. Victims and Rescuers
   a. Use the discussion questions below in considering the quote by Albert Einstein, “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.”
   Where and when do people stand by and allow evil acts to occur?
   What does it mean to rescue someone?
   How do we know when to act?
   Why do people not act when they could?
   b. Compare this quote to the one offered by Edmund Burke, All that is necessary for the triumph of evil is that good men do nothing. What is the common meaning shared by both quotes? How is each quote distinctive in its view of the world?
   c. Form groups to explore the concepts of bystander, witness, perpetrator, collaborator and victim using a Frayer Concept Model. Share and discuss.

2. Irena Sendler - Rescuer
   Access a range of online resources to analyse whether Irena Sendler (Sendlerowa) deserves the title of Righteous Among the Nations. Use the online tool, Museum Box, to create a visual description of the life of Irena Sendler. Present your newly created museum box to argue a position regarding Irena Sendler’s worthiness to be included in the Righteous Among the Nations. How might Irena Sendler’s faith as a Polish Catholic have influenced her compulsion to act?

3. Catholic Heroes of the Holocaust
   a. Examine the lives of 10 Catholic heroes of the Holocaust and using the online tool, Fotobabble, create a series of talking photos to describe why each person might be nominated as Righteous Among the Nations. You should also make reference to gospel values by identifying and justifying which values each person most uniquely espoused.
   b. Alternatively, nominate who you think is the most deserving candidate and after undertaking further research on their life, use the criteria for nomination of a Righteous Among the Nations to justify your choice.
   Additional print resources on this topic are available through ResourceLink.

4. Portraits of Rescuers
   Psychologists have studied a large range of people who acted as rescuers to Jewish people during the Nazi persecution. They have identified six characteristics common to many rescuers. These characteristics were
   • individuality or separateness. These people did not blend into their social environment;
   • independence or self-reliance. The rescuers were willing to act in accordance with their personal beliefs, regardless of how these convictions were viewed by others;
   • a long history of doing good deeds or standing up for the helpless and those in need;
   • a tendency to see aid to Jews in a matter-of-fact, unassuming way, as neither heroic nor extraordinary;
   • an unplanned, unpremeditated beginning of Jewish rescue that happened gradually or suddenly, even impulsively;
   • a way of looking at Jews that defined them, not as Jews, but as people, totally dependent on the protection of others.
   Use the criteria listed above to guide your own research into the lives of any one of the “rescuers” listed below. Present your findings in a short oral report.

   Varian Fry (United States)
   Jan Karski (Poland)
   Sempo Sugihara (Japan)
   Oskar Schindler (Czechoslovakia)
   Aristide de Sousa Mendes (Portugal).
Fertile Question: How do I know what’s good and evil?

Core Content Area 2: The human spirit in times of chaos

TOPIC 2.2: Holocaust Case Studies

Lesson 2.2.2 Witnesses and bystanders

In this lesson students will be challenged to consider the human dimension of evil within the specific context of the mass murder of Jews during the Holocaust. Students will consider times when they are called to act in the name of goodness.

Teachers: Before You Start!

1. Read the overview information about bystanders, perpetrators and rescuers provided.

For students to investigate the concept of witnesses and bystanders select from the following activities:

1. **Refugee Blues**
   a. Read the poem by W.H. Auden written in 1939 entitled *Refugee Blues*. The poem was written half a year before the outbreak of World War II. However, the reader can pinpoint the three major protagonists whose paths will cross tragically in the course of the war. Complete the following sentences:

   - The victims are the…
   - The perpetrators are the…
   - The bystanders are the…
   - What particular factors led an individual to be defined as belonging to this or that group?
   - Of the three groups, which was the largest? What is the connection between your answer and the term “The Silent Majority”?
   - What possible relationships could have developed between the victims and the bystanders?
   - Auden presents different situations in which prohibitions against the victims multiply and effectively turn them into refugees. Identify and list some of these prohibitions. What does it mean to have these things?
   - The poet uses some startling images in the poem. Look at the following examples and comment on their effectiveness:
     - blossoming passports; officially dead; fish swimming as if they were free; a building with a thousand floors.
   
   b. View the historical photograph taken in 1939 of Jews waiting outside a travel agency in Germany as well as the painting by Felix Nussbaum, entitled *Refugee* and painted in 1939. How do the three resources (poem, photo and painting) connect? How does your viewing of each resource enhance your understanding of the plight of Jewish refugees prior to the outbreak of World War II?
   
   c. The Australian Government’s position in taking Jewish refugees from 1933 was less than generous. Investigate the role of Australia in the *Evian Conference of 1938* where Australia’s representative declared, *It will no doubt be appreciated also that, as we have no real racial problems, we are not desirous of importing one.* What responsibility did Australia have to accept Jewish refugees from Europe? On what basis were some accepted? How can this be understood in the context of the refugee issues currently challenging this country?

2. **Facing History: The Catholic Church and the Holocaust**

   If you were to visit the *Yad Vashem Holocaust Museum* you would find affixed to two photographs of Pius XII the following inscription: “In 1933, when he was Secretary of the Vatican State, he was active in obtaining a Concordat with the German regime to preserve the Church’s rights in Germany, even if this meant recognizing the Nazi racist regime. When he was elected Pope in 1939, he shelved a letter against racism and anti-Semitism that his predecessor had prepared. Even when reports about the murder of Jews reached the Vatican, the Pope did not protest either verbally or in writing. In December 1942, he abstained from signing the Allied declaration condemning the extermination of the Jews. When Jews were deported from Rome to Auschwitz, the Pope did not intervene. The Pope maintained his neutral position throughout the war, with the exception of appeals to the rulers of Hungary and Slovakia towards its end. His silence and the absence of guidelines obliged Churchmen throughout Europe to decide on their own how to react.”

   Investigate the conflicting views regarding the role of Pope Pius XII and the Vatican in the persecution of Jews. To what extent might this statement be true? To what extent might the Pope and Vatican officials have helped Jews escape the persecution of the Nazis?
Core Content Area 2: The human spirit in times of chaos

TOPIC 2.2: Holocaust Case Studies

Lesson 2.2.3 Perpetrators: The Auschwitz Album

In this lesson students will explore a unique document called The Auschwitz Album which is the only surviving visual evidence of the process of mass murder at Auschwitz-Birkenau Death Camp.

For students to learn about the process of mass murder at Auschwitz undertake the following activities in sequence:

1. **Introduction to Auschwitz-Birkenau**
   - View the introductory video, which explains the contents of the Auschwitz Album.

2. **Lesson One, The Lili Jacob Family**
   a. Brainstorm the kinds of photos you would usually find in a family photo album. List these in a class retrieval chart.
   b. What is a stranger likely to learn from such an album?
   c. Lili Jacob was born in 1926 in a then small Czechoslovakian town named Bilke. Read the information about Lili Jacob and her family and undertake additional online research to create a visual record of her story using an online tool such as tabblo.
   d. On the last day of Passover 1944, the Jews of the small town of Bilke in the Carpathian Mountains, under the rule of Hungary, were ordered to gather in the synagogue’s courtyard. Lili Jacob and her family were sent with the others to the overcrowded Berehovo Ghetto, where approximately 10,000 Jews from Berehovo and nearby towns and villages were gathered. Several days later, four rail transports of men, women and children left the ghetto, arriving at Auschwitz-Birkenau on the morning of May 26. On one of these transports were Lili and her family. In the Auschwitz Album we find photos of Lili, her young brothers, her grandmother and grandfather on their arrival at the ramp of Auschwitz-Birkenau. These photos were not taken on a family vacation or during a holiday. Two SS photographers in the Auschwitz-Birkenau camp took them. Scan the photos in the Auschwitz Album to answer the following questions:
      - Why were these photos taken and how did they reach our hands?
      - What happened to Lili and her family upon arrival at the camp, once the train doors were opened?
      - What information can we gather from these photos? Can this information be considered historical?
      - What photos from the Holocaust are you familiar with? Who took them? Can a photograph be an objective source of knowledge?
   e. Compare the images in the Auschwitz Album with another famous collection of photos taken by Karl Höcker, the SS officer assigned to Auschwitz-Birkenau. View a short documentary film about this album and then view the photographs he took. How was life different for those living outside the fence to those inside the fence? What do you think was the motive of the photographers of each album? How were their concerns and world view the same?
   f. What happened to the majority of European Jews during the early 1940’s? Use Handout 2.2.3 to create a 50 word response.
   g. How was the camera used during the Nazi period? Access the information on Photographs as Historical Documents in order to answer this question. What moral dilemmas do the use of photos like those in the Auschwitz Album raise, given what we know about who took the images?
Fertile Question: How do I know what’s good and evil?

Core Content Area 2: The human spirit in times of chaos

TOPIC 2.3: Liberating the Human Spirit

Lesson 2.3.1 Through the open gates

In this lesson students will continue to explore a unique document called The Auschwitz Album which is the only surviving visual evidence of the process of mass murder at Auschwitz-Birkenau Death Camp. The focus is on the perspective of the subjects of the photographs, the victims.

Teachers: Before You Start!

1. Ensure you have taught the first lesson on the Auschwitz Album (Lesson 2.2.3).
2. It is highly recommended you access the Auschwitz Album Curriculum for High Schools (print resource) available through ResourceLink to supplement the online resources.

For students to learn about life for the victims inside Auschwitz select from the following activities:

1. **Four Stages at Auschwitz-Birkenau**
   - Explore the photos of the Auschwitz Album to identify the four stages: arrival, selection, transformation into a prisoner (for the minority of Jewish arrivals) and the way to the gas chambers (for the vast majority of Jews).

2. **Moving from Facts to Faces**
   - a. Now explore three photos in detail. Each photo includes members of Lili Jacob’s family or close friends from her village. They are:
      - Photo 22 Lili’s grandparents (Lili’s grandparents are the first two elderly people seated in front of the carriage on the left)
      - Photo 1 family friend and her grandson (The tall lady to the left of the image wearing a star of David and holding the hand of a small boy wearing a cap)
      - Lili Jacob’s twin brothers.
   - It is important to remember that that the victims usually didn’t realise that they were being taken to their deaths, and their whole experience must be told from that prism. Describe the suffering that the people depicted in these photographs may have been experiencing. What does each image tell you about the people depicted? What does each image tell you about the photographer? What does each image tell you about the nature of good and evil?
   - b. Last letters and notes documenting the thoughts and feelings of the Jews en route to the death camps are another important primary source. Read the last letters of Hannah-Helene Goldberg. What do the letters tell you about Hannah’s spirit of generosity? What might have been Hannah’s motives in writing these letters? How might they have helped her surviving family members? How might they have contributed to their grief?
   - c. Personal testimonies of those who were deported to the camps and survived are another valuable primary source. Listen to the following survivor testimonies available through YouTube:
      - Twin sisters who survived Auschwitz describe arriving at the camp
      - Survivors tell of the selection process used on arrival in Auschwitz
      - Testimonies from Auschwitz Sonderkommando survivors. (This is a longer video – 24 minutes in length. The Sonderkommando were Jewish prisoners who were commanded by the Nazis to process the dead bodies following the death of Jews in the gas chambers.)
   - Form discussion circles to consider the following questions after viewing these videos:
     - What are the conditions described in these testimonies?
     - What are the smells and sounds?
     - How did these survivors nurture their spirit during these times of great suffering?
     - What happens to the concept of time in these testimonies? How is it described?
     - What knowledge did the survivors have of what was going on/likely to happen to them?

3. **Concluding Thoughts**
   - How was good and evil defined through the lives and experiences of both the perpetrators and the victims in these images, video testimonies and last letters?
Fertile Question: How do I know what’s good and evil?

Core Content Area 2: The human spirit in times of chaos

TOPIC 2.3: Liberating the Human Spirit

Lesson 2.3.2 “Whose son are you, young man?”

In this lesson students will consider what it means to be liberated and to “return to life”. They reflect on the good and evil experienced by the survivors of the Holocaust and the lessons their stories have for us today.

Teachers: Before You Start!

1. Read the Teacher Background on Liberation provided.

For students to consider what it means to be liberated select from the following activities:

1. Choosing Life
   Consider the following quote taken from Our Living Legacy.
   “We, the last vestiges of European Jewry emerged from the camps, the forests, and the death marches. We were ragged, bitter and orphaned, without friend or relative, without a home. We were secretly wondering in our hearts if after the ghettos, transports, and Auschwitz would we still be capable of rekindling a spark of life within us? Could we ever work again? Love again? Would we dare begin a family again? No, we didn’t turn into wild animals, hungering only for vengeance. This is a testament to the principles we possess as a people imbued of enduring faith in both man and Providence. We chose life. We chose to rebuild our lives, to fight for the establishment of the State of Israel, and we chose to contribute to society in Israel and in a host of other countries.”
   
   a. The quote above is from a longer charter called Our Living Legacy. Read the charter noting the final sentence, “What is hateful to you, do not do to your fellow human being!” Locate other moral imperatives from a variety of faith traditions. In Christianity, for example, this sentiment is most commonly known as the “Golden Rule”. There are similar ethics of reciprocity across a number of World religions. Develop a list and share similarities and differences with a partner.
   
   b. What does it mean to “choose life”? This is a deceptively simple question but what does it involve? Consider the physical, emotional, spiritual, intellectual and cultural challenges a survivor might need to confront. With discretion watch the clip from Band of Brothers focused on the liberation of a work camp. Complete the viewing worksheet that accompanies this clip. Use the Liberation Photos site one and two to write a short reflection, poem, prayer or artwork on the question. What does it mean to choose life?

2. Liberation
   Students examine primary resources including testimonies and photographs relating to liberation and survival. They think about the meaning of liberation after the Holocaust: the saga of liberation was not a happy ending to a sad story, but a tragedy in and of itself. Students also gain insight into how Jews who had survived tried to put the pieces of their broken lives back together, and the difficulties they encountered in doing so.
   The linked lesson plan contains teaching and learning activities focused on three questions:
   What was liberation?
   What did liberation mean to Jewish survivors?
   How did people try to piece their lives together?

3. Finding Peace
   View the short film entitled Porcelain Unicorn, which won the 2011 winner of the Phillips Tell It Your Way Competition. How does the film show how an early experience in a time of great chaos can inspire goodness later in life? How does the symbolism of the unicorn relate to the story of the Holocaust? What other stories can you find of heroic deeds and acts of reconciliation related to the Holocaust?
Fertile Question: How do I know what’s good and evil?

Core Content Area 2: The human spirit in times of chaos

TOPIC 2.3: Liberating the human spirit

Lesson 2.3.3 Moving forward in hope

In this lesson students will reflect on the lessons of the Holocaust for humanity through the arts, prayer, ritual and literature. They are challenged to examine their personal concepts of good and evil and the implications for daily decision-making.

Teachers: Before You Start!

1. This lesson contains a range of self-directed options students can choose to explore.
2. This lesson will be enhanced by accessing the excellent print resource, Yesterdays and then Tomorrows: Holocaust Anthology of Testimonies and Readings, which appears in Useful Resources and is available from ResourceLink.

For students to reflect on the lessons of the Holocaust for humanity, click on any one of the images below and complete the associated activity:

- **Flickers of Light**
  Explore the stories of Six Righteous Among the Nations in Auschwitz. Consider the quote from Auschwitz and author, Elie Weisel:
  
  It was possible to disrupt what appeared to be an omnipotent reign of terror: all that was necessary was to will it. A gesture, a motion of compassion, a spark of humanity sufficed.

  Which of the six stories most closely resonated with you? Why?

  What does the story of that chosen person teach you about the essential ingredients of truth, beauty and good even in times of great chaos and evil?

- **Besa: A Code of Honour. Muslim Albanians who rescued Jews during the Holocaust**
  Explore the stories of the six Albanian Muslims who rescued Jews during the Holocaust.

  To what extent do you think good experiences such as the rescue of Jews by the Albanian Muslims represent chance events that serve a purpose in the larger plan of life? Justify your response in light of the stories.

  How did the life experiences of each rescuer influence their capacity and will to save Jews during the war?

- **Virtues of Memory: Six Decades of Holocaust Survivors' Creativity**
  Explore the art and artists' biographies in this online art installation.

  What elements or themes are common to all of the art depicted in this online gallery? How does each piece try to address the concept of the “burden of memory”? Which artworks resonate most closely with your learning about the Holocaust? Why?

  Which artworks resonate most closely with your learning about the Holocaust? Why?

  Why is that an important feature of the art depicted here?

- **To Witness and Proclaim**
  Explore the story of Rabbi Dr. Zvi Asaria-Hermann Helfgott who survived the German prisoner-of-war camps and served as spiritual leader in both the camps and at Bergen-Belsen following its liberation.

  This website is rich in testimony, primary source documents and images.

  In what ways does his story show how religion has helped people in times of chaos? Give examples.

  How did he use religious symbols as a way of helping other survivors “return to life” following their liberation?

- **Spots of Light: Women in the Holocaust**
  Explore this website which records what it was like for women during the Holocaust.

  Focus on the stories of Dita Kunschner and Livia Koralek.

  What are their memories of their religious life during the Holocaust?

  How did their faith assist them to make meaning of the chaos?

  How do their testimonies help you to make meaning of the Holocaust?
Lesson 2.1.1
The following print resources are available through ResourceLink. Each contains teaching and learning materials related to Jewish life prior to the Holocaust. Click on each image for a review and synopsis.

Lesson 2.1.3
Resources related to remaining silent in the face of violence; persecution and xenophobia; and symbolism
An educational resource produced by Yad Vashem designed for senior secondary teachers teaching about Kristallnacht. Includes teacher background, teaching and learning strategies and links to video testimonies of survivors who witnessed Kristallnacht.

A complete lesson plan for remembering the holocaust and combating xenophobia produced by Yad Vashem. It includes classroom activities and discussion questions.

But the Story Didn't End That Way, an educational unit on the Kristallnacht pogrom and the persecution of German Jewry. Despite their patriotism and contribution to their country, German Jews were targeted for persecution from the beginning of Nazi rule in 1933. State laws stripped them of all civil rights and means of employment. The Kristallnacht pogrom of 1938 – 'the night of broken glass' – marked the apex of the pre-war persecution of German Jewry.

The following print resources are available through ResourceLink. Each contains teaching and learning materials related to Jewish life prior to the Holocaust. Click on each image for a review and synopsis.
Lesson 2.2.1

The following online resources will support an analysis of the life of Irena Sendler. The Yad Vashem website provides an explanation and list of FAQs about what is meant by Righteous Among the Nations.

The life and contribution of Irena Sendler is provided as a printable information sheet
Archival Photograph of Irena Sendler
Website of resources dedicated to Irena Sendler and other “Good Samaritans”
New York Times article on Irena Sendler
Local theatre production about Irena Sendler (YouTube)
Catholic News Agency video on the life of Irena Sendler
Google Timeline for Irena Sendler.

Additional print resources are available on the following associated topics. Click on the image for a short synopsis. All resources are available through ResourceLink.
ACKNOWLEDGEMENTS

All images contained in this unit are used with permission from the Educational Resources of Yad Vashem Holocaust Remembrance Authority.