

THE HOLOCAUST

WORLD HISTORY

APPLYING COMMON CORE

ACTIVITIES TO MEET ANCHOR STANDARDS



CHARLIE BOONE



WORLD HISTORY / 1933 – 1945

THE HOLOCAUST

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Printed in the United States of America

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ISBN: 978-1-57596-447-8
E-book ISBN: 978-1-57596-448-5
Product Code: Z384 v1.0

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Introduction

Goals

The main goal of this book is to help students develop skills outlined in the Common Core Standards by clarifying what the standards are asking for and by giving teachers specific activities they can use to address the standards.

Organization

The book is mostly organized by the categories into which Common Core places its standards. The first three chapters are “Key Ideas and Details,” “Craft and Structure,” and “Integration of Knowledge and Ideas.” Because “Range of Reading and Level of Text Complexity” is addressed every time students read, it does not have its own chapter. Also, because it is common for many writing categories to overlap on a paper, the fourth chapter covers all the writing standards and is divided into the three main paper types: argumentative, informative, and narrative.

Activities open with an introductory page that includes every standard covered by the activities, directions, estimated lesson length, and additional teaching ideas. At the back of the book are selected answers for the reading activities.

Tracking Common Core Standards

On page 3, there is a chart that can help you track which Common Core Standards you have addressed and with which activities.

Narrative Writing

Narrative writing is not required for social studies teachers, which is why there is no WHST.6-8.3. However, this form of writing was included in this book (W.6.3–W.8.3) because numerous social studies teachers also teach language arts, for the many educators who find creative writing a valuable way to explore history, and because other required writing standards can be covered with narrative writing.

Common Core Standards

If a teacher covers the six reading activities and three papers outlined in this book, he or she will have addressed every 6–8 History/Social Studies Common Core Standard at least once. Although it is not expected that teachers cover every standard in each unit of study, this gives teachers a great way to see examples of every standard and have numerous assignments to choose from.

Common Core Standards

READING

Key Ideas and Details

RH.6-8.1

Cite specific textual evidence to support analysis of primary and secondary sources.

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

» *Summarize primary or secondary sources.*

RH.6-8.3

Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

» *Summarize the steps of a process or historical event.*

Craft and Structure

RH.6-8.4

Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

» *Use context to decipher the meanings of difficult words.*

RH.6-8.5

Describe how a text presents information (e.g., sequentially, comparatively, causally).

» *Determine how the author has ordered the information.*

RH.6-8.6

Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

Integration of Knowledge and Ideas

RH.6-8.7

Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

» *Interpret a reading with a visual.*

RH.6-8.8

Distinguish among fact, opinion, and reasoned judgment in a text.

RH.6-8.9

Analyze the relationship between a primary and secondary source on the same topic.

Range of Reading and Level of Text Complexity

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.

SPEAKING AND LISTENING

Comprehension and Collaboration

SL.6.1–SL.8.1

Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 6–8 topics, texts, and issues, building on others' ideas and expressing their own clearly.

WRITING

Text Types and Purposes

WHST.6-8.1

Write arguments focused on discipline-specific content.

» *Argumentative writing.*

WHST.6-8.2

Write informative/explanatory texts, including the narration of historical events, scientific procedures/experiments, or technical processes.

» *Informative writing.*

W.6-8.3

Write narratives to develop real or imagined experiences or events using effective technique, relevant descriptive details, and well-structured event sequences.

» *Creative writing. (This is not required for social studies teachers.)*

Production and Distribution of Writing

WHST.6-8.4

Produce clear and coherent writing in which the development, organization,

and style are appropriate to task, purpose, and audience.

» *Write for a specific audience.*

WHST.6-8.5

With some guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on how well purpose and audience have been addressed.

» *Use writing process.*

WHST.6-8.6

Use technology, including the Internet, to produce and publish writing and present the relationships between information and ideas clearly and efficiently.

» *Publish writing for an audience.*

Research to Build and Present Knowledge

WHST.6-8.7

Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration.

» *Research to answer a question.*

WHST.6-8.8

Gather relevant information from multiple print and digital sources, using search terms effectively; assess the credibility and accuracy of each source; and quote or paraphrase the data and conclusions of others while avoiding plagiarism and following a standard format for citation.

» *Use multiple credible sources when researching and summarize findings in own words.*

WHST.6-8.9

Draw evidence from informational texts to support analysis, reflection, and research.

» *Support essays with information or quotes from texts.*

Range of Writing

WHST.6-8.10

Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.

Tracking Common Core Standards

CCSS.ELA-LITERACY	Assignment	Assignment	Assignment	Assignment
<u>RH.6-8.1</u>				
<u>RH.6-8.2</u>				
<u>RH.6-8.3</u>				
<u>RH.6-8.4</u>				
<u>RH.6-8.5</u>				
<u>RH.6-8.6</u>				
<u>RH.6-8.7</u>				
<u>RH.6-8.8</u>				
<u>RH.6-8.9</u>				
<u>RH.6-8.10</u>				
<u>SL.6.1–SL.8.1*</u>				
<u>WHST.6-8.1</u>				
<u>WHST.6-8.2</u>				
<u>W.6.3–W.8.3*</u>				
<u>WHST.6-8.4</u>				
<u>WHST.6-8.5</u>				
<u>WHST.6-8.6</u>				
<u>WHST.6-8.7</u>				
<u>WHST.6-8.8</u>				
<u>WHST.6-8.9</u>				
<u>WHST.6-8.10</u>				

*Not required for social studies teachers.

Key Ideas and Details

ACTIVITY 1

Night

RH.6-8.1

RH.6-8.2

RH.6-8.3

ACTIVITY 2

The Warsaw Ghetto Uprising

RH.6-8.2

RH.6-8.3

ACTIVITY 1

CHAPTER
Key Ideas and Details

DURATION
2 class periods

Night

COMMON CORE STANDARDS

RH.6-8.1

Cite specific textual evidence to support analysis of primary and secondary sources.

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.3

Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.

DIRECTIONS

- Students independently respond in their journal to the following prompt: "What do you already know about the Holocaust?" Students share what they wrote with a neighbor, then the class.
- Students independently read "Excerpts from *Night*," highlighting parts that show Jews losing rights. Students share what they highlighted with a neighbor, then the class.
- With a neighbor, students answer "*Night* Questions." Students share their answers with the class.
- The class reads the introduction and questions for "Essay on Neutrality." Students discuss the questions with a neighbor.
- Students independently complete "Essay on Neutrality."
- The teacher may choose to replace the reading with the actual first forty-six pages of Elie Wiesel's *Night*. These pages include content inappropriate for certain ages but provide more detail. Reading it from the book would also make it flow better.

IMPORTANT/DIFFICULT VOCABULARY

There are many ways to review vocabulary. Below are some words from which you may choose to create a review activity.

- | | | |
|-------------|-----------------|-------------------|
| ▪ Billeted | ▪ Fascists | ▪ <i>Raus</i> |
| ▪ Colossus | ▪ Glacial | ▪ Sighet (a city) |
| ▪ Decree | ▪ Indifferently | ▪ SS |
| ▪ Economize | ▪ Kapos | ▪ Synagogue |
| ▪ Edict | ▪ Passover | ▪ Talmud |

EXCERPTS FROM *NIGHT* ^{1/4}

The following excerpts are from Elie Wiesel's *Night*, which is a book he wrote about his experience in a concentration camp as a teenager. In addition to the best-selling *Night*, he wrote fifty-six other books. He was awarded the Nobel Peace Prize in 1986. He passed away in 2016.



Elie Wiesel in 2010

Concerning Moishe the Beadle, who was a beggar in Elie Wiesel's town

And then, one day all foreign Jews were expelled from Sighet. And Moishe the Beadle was a foreigner.

Crammed into cattle cars by the Hungarian police, they cried silently. Standing on the station platform, we too were crying. The train disappeared over the horizon; all that was left was thick, dirty smoke. . . .

One day, as I was about to enter the synagogue, I saw Moishe the Beadle sitting on a bench near the entrance.

He told me what happened to him and his companions. . . . They were forced to dig huge trenches. When they had finished their work, the men from the Gestapo began theirs. Without passion or haste, they shot their prisoners. . . . How had he, Moishe the Beadle, been able to escape? By a miracle. He was wounded in the leg and left for dead. . . .

[In the town] Day after day, night after night, he went from one Jewish house to the next, telling his story. . . .

. . . But people not only refused to believe his tales, they refused to listen. . . .

Months later

. . . German troops had penetrated Hungarian territory with the government's approval.

Finally, people began to worry in earnest. One of my friends, Moishe Chaim Berkowitz, returned from the capital for Passover and told us, "The Jews of Budapest live in an atmosphere of fear and terror. Anti-Semitic acts take place every day, in the streets, on the trains. The Fascists attack Jewish stores, synagogues. The situation is becoming very serious. . . ."

The news spread through Sighet like wildfire. Soon that was all people talked about. But not for long. Optimism soon revived: The Germans will not come this far. . . .

In less than three days, German Army vehicles made their appearance on our streets. . . .

. . . The officers were billeted in private homes, even in Jewish homes. Their attitude toward their hosts was distant but polite. They never demanded the impossible, made no offensive remarks, and sometimes even smiled at the lady of the house. A German officer lodged in the Kahns' house across the street from us. We were told he was a charming man, calm, likable, and polite. Three days after he moved in, he brought Mrs. Kahn a box of chocolates. . . .

On the seventh day of Passover, the curtain finally rose: the Germans arrested the leaders of the Jewish community.

From that moment on, everything happened very quickly. . . .

First edict: Jews were prohibited from leaving their residences for three days, under penalty of death. . . .

The same day, the Hungarian police burst into every Jewish home in town: a Jew was henceforth forbidden to own gold, jewelry, or any valuables. Everything had to be handed over to the authorities, under penalty of death. My father went down to the cellar and buried our savings.

Three days later, a new decree: every Jew had to wear the yellow star. . . .

. . . New edicts were . . . issued. We no longer had the right to frequent restaurants or cafés, to travel by rail, to attend synagogue, to be on the streets after six o'clock in the evening. . . .

Two ghettos were created in Sighet. A large one in the center of town occupied four streets, and another smaller one extended over several alleyways on the outskirts of town. The street we lived on, Serpent Street, was in the first ghetto. We therefore could remain in our house. . . .

Around two weeks later



A cattle boxcar that took Belgian Jews to concentration camps

The ghetto was to be liquidated entirely. Departures were to take place street by street. . . .

. . . The Hungarian police made us climb into the cars, eighty persons in each one. They handed us some bread, a few pails of water. They checked the bars on the windows to make sure they would not come loose. The cars were sealed. One person was placed in charge of every car: if someone managed to escape, that person would be shot. . . .

Lying down was not an option, nor could we all sit down. We decided to take turns sitting. There was little air. . . .

There was still some food left. But we never ate enough to satisfy our hunger. Our principle was to economize, to save for tomorrow. Tomorrow could be worse yet. . . .

The door of the car slid aside. A German officer stepped in accompanied by a Hungarian lieutenant, acting as his interpreter.

“From this moment on, you are under the authority of the German Army. Anyone who still owns gold, silver, or watches must hand them over now. Anyone who will be found to have kept any of these will be shot on the spot. . . .”

“There are eighty of you in the car,” the German officer added, “If anyone goes missing, you will all be shot, like dogs. . . .”

. . . We were pulling into the station. Someone near a window read to us: "Auschwitz."

Nobody had ever heard that name. . . .

Abruptly, our doors opened. Strange-looking creatures, dressed in striped jackets and black pants, jumped into the wagon. Holding flashlights and sticks, they began to strike at us left and right, shouting: "Everybody out! Leave everything inside. Hurry up! . . ."

The beloved objects that we had carried with us from place to place were now left behind in the wagon and, with them, finally, our illusions.

Every few yards, there stood an SS man, his machine gun trained on us. Hand in hand we followed the throng.

An SS came toward us wielding a club. He commanded: "Men to the left! Women to the right!"

Eight words spoken quietly, indifferently, without emotion. Eight simple, short words. Yet that was the moment when I left my mother. There was no time to think, and I already felt my father's hand press against mine: we were alone. . . . I didn't know that this was the moment in time and the place where I was leaving my mother and Tzipora forever. I kept walking, my father holding my hand. . . .



A Modern picture of the sign at the Auschwitz entrance.
Translates to "Work Will Make You Free."

At their barrack

Dozens of inmates were there to receive us, sticks in hand, striking anywhere, anyone, without reason. The orders came:

"Strip! Hurry up! *Raus!* Hold on only to your belt and your shoes . . .".

Our clothes were to be thrown on the floor at the back of the barrack. There was a pile there already. New suits, old ones, torn overcoats, rags. For us it meant true equality: nakedness. We trembled in the cold. . . .

Belt and shoes in one hand, I let myself be dragged along to the barbers. Their clippers tore out our hair, shaved every hair on our bodies. My head was buzzing; the same thought surfacing over and over: not to be separated from my father. . . .

Around five o'clock in the morning, we were expelled from the barrack. The Kapos were beating us again, but I no longer felt the pain. A glacial wind was enveloping us. We were naked, holding our shoes and belts. An order:

"Run!" And we ran. After a few minutes of running, a new barrack.

A barrel of foul-smelling liquid stood by the door. Disinfection. Everybody soaked in it. Then came a hot shower. All very fast. As we left the showers, we were chased outside. And ordered to run some more. Another barrack: the storeroom. Very long tables. Mountains of prison garb. As we ran, they threw the clothes at us: pants, jackets, shirts. . . .

In a few seconds, we had ceased to be men. Had the situation not been so tragic, we might have laughed. We looked pretty strange! Meir Katz, a colossus, wore a child's pants, and Stern, a skinny little fellow, was floundering in a huge jacket. We immediately started to switch.

I glanced over at my father. How changed he looked! His eyes were veiled. I wanted to tell him something, but I didn't know what.

The night had passed completely. The morning star shone in the sky. I too had become a different person. The student of Talmud, the child I was, had been consumed by the flames. All that was left was a shape that resembled me. My soul had been invaded—and devoured—by a black flame.

Source: Wiesel, Elie. *Night*. New York: Hill and Wang, 2006.



Photo taken five days after Buchenwald concentration camp was liberated.
Elie Wiesel is the seventh person over (left to right) in the second row

NIGHT QUESTIONS ^{1/2}

1. What makes these excerpts a primary source?

2. Cite three lines or phrases you found shocking.

3. Why do you think the townspeople did not believe Moishe the Beadle's warnings?

4. Cite the reason Wiesel gives for why the town stopped worrying about what Moishe Chaim Berkowitz had told them.

5. Why might Wiesel's family not have run once the edicts began?

6. Why did Wiesel's family not jump off the train to escape?

7. Why was it such a big deal when Elie was separated from his mother?

8. What do you think Wiesel's parents would have done differently had they known where they would be eventually sent?

9. Summarize the main six to eight events that led to Wiesel's family going from living freely to living in the inhumane conditions of a concentration camp.

ESSAY ON NEUTRALITY ^{1/2}

During Elie Wiesel's 1986 Nobel Prize acceptance speech, he famously said, "We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented." In two to three paragraphs, answer all of the questions below about this quote.

1. Summarize the quote in your own words.

2. Why do think this quote is famous?

3. How does this quote relate to Elie Wiesel's experience?

-
- This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

-
- This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

ACTIVITY 2

CHAPTER
Key Ideas and Details

DURATION
2 class periods

The Warsaw Ghetto Uprising

COMMON CORE STANDARDS

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.3

Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

RH.6-8.9

Analyze the relationship between a primary and secondary source on the same topic.

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.

SL.8.1

Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 8 topics, texts, and issues, building on others' ideas and expressing their own clearly.

W.8.3

Write narratives to develop real or imagined experiences or events using effective technique, relevant descriptive details, and well-structured event sequences.

DIRECTIONS

- Have students write two to three paragraphs in their journals in response to the following prompt: "Describe a time you had to make a very tough decision. Be specific about what the two choices were, what you decided, why you made that decision, and, on reflection, if you made the right decision." Students share what they wrote with a neighbor, then the class.
- The class reads "Warsaw Ghetto Uprising Questions" aloud. The teacher clarifies any questions that need explanation. Students independently read "Warsaw Ghetto Uprising," answering the questions as they go. Students share their answers with a neighbor, then the class.
- The class reads the first two quotes from "Warsaw Ghetto Quotes" together, filling in the first two rows on the "Quote Analysis Chart."
- With a neighbor, students read the next two quotes, filling in the next two rows on the "Warsaw Ghetto Quotes Chart." Students share what they wrote with the class.
- Students read the remaining quotes independently and fill in the remaining rows on the chart. Students share what they wrote with their neighbor, then the class.
- Students brainstorm ideas with a neighbor for a "Warsaw Ghetto Uprising Narrative."
- Students independently write a "Warsaw Ghetto Uprising Narrative."

EXTENSIONS

- Students often do not know much about World War II. Introduce or follow this activity with a study of key events from the war.
- Delve into the partisan resistance movements in which many Jewish dissidents, and some Warsaw Ghetto Uprising fighters, participated.
- Show scenes from the 2001 film *Uprising*, which was based on the Warsaw Ghetto Uprising.

WARSAW GHETTO UPRISING ^{1/2}

There were more than one hundred Jewish resistance movements against the Nazis between 1940 and 1943. The best known, most influential, and inspiring revolt was the Warsaw Ghetto Uprising, when a group of Jews decided to fight impossible odds rather than being led to certain slaughter.



Housing block burned by Nazis

Nazi Germany invaded Poland in 1939. In Poland's capital, Warsaw, Nazis forced most Jews into ghettos. The word "ghetto" refers to a segregated section of a city. In this case, around a half million Warsaw Jews were confined to an area about one square mile, more than three times as dense as Manhattan during business hours. A brick wall, barbed wire, and armed guards surrounded it. Anyone caught trying to leave the ghetto was killed. The living situation was rough, and the close quarters led to the spread of disease and a shortage of food.

The Nazis often used the ghettos as a holding center for Jews before Nazis sent them to extermination camps. In July 1942, high-ranking Nazi Heinrich Himmler ordered mass deportations from the Warsaw ghetto to the Treblinka camp. Nazi soldiers told Jews that they were being sent to work camps where there was more food and better living conditions. Between July and August, Nazis sent more than 250,000 Jews to concentration camps throughout Nazi-occupied Europe.

Many of the remaining Jews began to create underground self-defense groups. The largest group was called the Żydowska Organizacja Bojowa (ZOB, which translates to Jewish Fighting Organization). They believed that Jews should not allow themselves to be deported.

When the Nazis arrived in January 1943 to round up more people from the Warsaw ghetto, residents refused to go and began attacking the Nazis. Using weapons they had smuggled in from anti-Nazi Polish Christians, they shot quickly before retreating back into hiding spots. The Nazi troops, caught off-guard by the resistance,



Warsaw Jews forced from bunkers in May 1943

left after a couple of days. For a few months, the deportations stopped. The Jews in the Warsaw ghetto used this time to create more and better-fortified bunkers, tunnels, and rooftop passageways.

The Warsaw Ghetto Uprising began when Nazi forces came back on April 19. The number of soldiers the Nazis sent about matched the Jewish forces (around 2,000 Nazis versus 1,500 Jewish fighters). The Nazis, however, had vastly superior weapons, such as better guns, tanks, and rapid-fire artillery. The Nazis expected to have the entire ghetto cleared in three days. Instead, the Nazis withdrew that day as the Jews used pistols, Molotov cocktails, and a single machine gun to hold their own, even destroying Nazi tanks in the battle.

The Nazis returned the next day with police dogs, smoke bombs, and flamethrowers, hoping to root out the Jews from their hiding spots. Despite the whole area filling with smoke, very few Jews came out. This led to a new Nazi tactic: burning down the ghetto building by building. Instead of three days, the entire Nazi operation took almost a month. On May 16, Nazis burned down the ghetto's temple, called the Great Synagogue of Warsaw. After watching the synagogue go down in flames, SS Major General Jürgen Stroop wrote in his report, "The Warsaw ghetto is no more." Some Jewish fighters escaped and joined the partisans who were fighting Germany from their base in the Polish forests. Of the 56,000 people captured, 7,000 were killed and the rest were sent to an extermination camp.

Two central figures in the Warsaw Ghetto Uprising were Rachel (Sarenka) Zylberberg and Mordechai Anielewicz. Zylberberg was born in Warsaw, but her family moved to Lithuania when Germany attacked Poland. In 1941, Germany invaded Lithuania and massacred Jews, killing at least forty thousand people by the end of the year. Deeply upset by the many atrocities committed, including the murder of her partner, Moshe Kopito, Zylberberg hid her daughter in an orphanage and traveled back to Warsaw, where she willingly entered the ghetto. The people there were so secluded that they knew very little about what the Nazis were doing to Jews. She informed them about the mass killings in the hope that this would persuade them to rebel against the Nazis.

One person she convinced was Mordechai Anielewicz's girlfriend, who then converted him. The general belief in the Warsaw ghetto had been that if the Jews angered the Nazis, they would all be deported or killed. Anielewicz argued that they faced certain death either way, so they should go down fighting. He became the chief commander of the ZOB. Under him, the group became better organized. He was also their leader during the guerilla attacks on the Nazis. Zylberberg, as did many other women, joined in the fighting. Three weeks into the Warsaw Ghetto Uprising, both died in the ZOB headquarters, which was a bunker at 18 Mila Street. At that spot today stands a memorial commemorating those who lost their lives in the uprising.



Zylberberg and Anielewicz were leaders in a Jewish youth movement in Warsaw before Germany attacked Poland (1937)

WARSAW GHETTO QUOTES ^{1/2}

NELLY CESANA, WHO WAS FOUR WHEN SHE AND HER MOM WERE SENT TO THE GHETTO

I remember the fear, of never feeling safe. You had to hide constantly. And the hunger—I would sit in our apartment and look out the window, and I would see the Polish children across the street bringing milk back home. . . . It was like watching people in a storybook—we had no food, no milk. . . . German soldiers were everywhere. All the Jews had to live behind high walls and barbed wire.

ED HERMAN, WHO WAS A YOUNG BOY WHEN HE WAS SENT TO THE GHETTO, DISCUSSING A PRISON THAT WAS LOCATED IN THE WARSAW GHETTO.

In Warsaw, I had close relatives who lived right across from the notorious Pawiak prison, run by the Gestapo, where executions took place daily. I used to visit my family there often. On one such visit to their house, crossing a checkpoint manned by police, I was beaten up by a policeman for no reason at all, but simply because I was there. Frequently, open trucks would bring prisoners to the Pawiak prison. When I would hear a truck coming, I would start running together with other people and try to hide; because the Nazi guards who were transporting prisoners would jump off the open trucks and beat up indiscriminately anyone who was present on the street.

ZOB MANIFESTO

Jewish masses, the hour is drawing near. You must be prepared to resist. Not a single Jew should go to the railroad cars. Those who are unable to put up active resistance should resist passively, should go into hiding. . . . Our slogan must be: *All are ready to die as human beings.*

MORDECHAI ANIELEWICZ, IN A LETTER WRITTEN AT THE BEGINNING OF THE WARSAW GHETTO UPRISING

What happened exceeded our boldest dreams. The Germans ran twice from the ghetto. One of our companies held out for 40 minutes and another for more than 6 hours. . . .

It is impossible to describe the conditions under which the Jews of the ghetto are now living. Only a few will be able to hold out. The remainder will die sooner or later. Their fate is decided. In almost all the hiding places in which thousands are concealing themselves it is not possible to light a candle for lack of air.

. . . Peace go with you, my friend! Perhaps we may still meet again! The dream of my life has risen to become fact. Self-defense in the ghetto will have been a reality. . . . I have been a witness to the magnificent, heroic fighting of Jewish men in battle.

JULIUS SPIEGEL TALKING ABOUT HIS FATHER, BORUCH SPIEGEL, A WARSAW GHETTO FIGHTER

He was very modest, a reluctant hero. . . . He was given an opportunity and he took it. I don't think he was braver or more resourceful than anyone else. . . . He was essentially an ordinary guy forced by circumstances to do things that were out of character.

ENGRAVING AT THE MILA 18 MEMORIAL

Grave of the fighters of the Warsaw Ghetto Uprising built from the rubble of Miła Street, one of the liveliest streets of pre-war Jewish Warsaw. These ruins of the bunker at 18 Miła Street are the place of rest of the commanders and fighters of the Jewish Combat Organization, as well as some civilians. Among them lies Mordechaj Anielewicz, the Commander in Chief. On May 8, 1943, surrounded by the Nazis after three weeks of struggle, many perished or took their own lives, refusing to perish at the hands of their enemies. There were several hundred bunkers built in the ghetto. Found and destroyed by the Nazis, they became graves. They could not save those who sought refuge inside them, yet they remain everlasting symbols of the Warsaw Jews' will to live. The bunker at Miła Street was the largest in the ghetto. It is the place of rest of over one hundred fighters, only some of whom are known by name.



Mila 18 Memorial

Here they rest, buried as they fell, to remind us that the whole earth is their grave.

Sources: Anielewicz, Mordechai. Mordechai Anielewicz to Yitzhak Zuckerman, April 23, 1943. Quoted in *Documents on the Holocaust, Selected Sources on the Destruction of the Jews of Germany and Austria, Poland and the Soviet Union*. Jerusalem: Yad Vashem, 1981. Shoah Resource Center. http://www.yadvashem.org/odot_pdf/Microsoft%20Word%20-%20582.pdf.

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Spiegel, Julius. Quoted in Kerry McDermott, "'Reluctant Hero' of Warsaw Ghetto Uprising Dies at 93: Tributes Paid to One of Final Survivors Who Took On Nazis in 1943." *Daily Mail*. Last updated May 22, 2013. <http://www.dailymail.co.uk/news/article-2328951/Boruch-Spiegel-Reluctant-hero-Warsaw-Ghetto-uprising-dies-93.html>.

Szmalenberg, Marek Moderau. Inscription on the Mila 18 Obelisk. Warsaw, Poland.

ZOB. *Manifesto to the Poles*. Quoted in Israel Gutman, *Resistance: The Warsaw Ghetto Uprising*. Boston: Mariner Books, 1998.

NAME _____ DATE _____

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■ ACTIVITY 2 Key Ideas and Details

WARSAW GHETTO UPRISING QUESTIONS ^{1/2}

1. What is your definition of “ghetto”? What is the reading’s definition?

2. Why was life difficult in the Warsaw ghetto?

3. What happened in the Warsaw ghetto in the summer of 1942?

4. What happened in the Warsaw ghetto in January 1943?

5. What happened during the Warsaw Ghetto Uprising? Summarize in five to seven bullets.

6. What signified the ending of the Warsaw Ghetto Uprising?

7. Why was it brave that Rachel Zylberberg willingly entered the Warsaw ghetto?

8. What was Rachel Zylberberg's role in the Warsaw Ghetto Uprising?

9. What was Mordechai Anielewicz's role in Warsaw Ghetto Uprising?

10. When the Jews attacked, they knew that they were going to lose against the Nazis. Why did they do so anyway? Do you think they made the right decision? Why or why not?

11. What is one moral someone could take from this historical event?

QUOTE ANALYSIS CHART

Source	Summarize	What does this add to the secondary source?

WARSAW GHETTO UPRISING NARRATIVE

Write a story as if you were a participant in the Warsaw Ghetto Uprising. Use one of the following ideas below or come up with one of your own. Stories should be about a page long, cover one scene, and be written in first person (I, me, my, mine).

Possible Scenes

1. Rachel Zylberberg persuading Mira Fuchrer (Mordechai Anielewicz's girlfriend) that the Jews need to rebel against the Nazis
2. Mordechai Anielewicz waiting in the ZOB headquarters' bunker as the Nazis get closer
3. A Jewish fighter attacking a Nazi tank from a rooftop passageway and retreating to a hiding place
4. A Jewish fighter in a bunker when the Nazis are using smoke bombs to force them out

Craft and Structure

ACTIVITY 3

Hitler's "Jewish Question" Speech

RH.6-8.4

RH.6-8.6

ACTIVITY 4

Spiritual Resistance

RH.6-8.5

ACTIVITY 3

CHAPTER
Craft and Structure

DURATION
2 class periods

Hitler's "Jewish Question" Speech

COMMON CORE STANDARDS

RH.6-8.1

Cite specific textual evidence to support analysis of primary and secondary sources.

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.4

Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

RH.6-8.6

Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.

SL.8.1

Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 6 topics, texts, and issues, building on others' ideas and expressing their own clearly.

DIRECTIONS

- The teacher looks through the "Hitler's 'Jewish Question' Speech" before class, choosing ten to twenty vocabulary words with which students might struggle. These will be the vocabulary words for the "'Jewish Question' Vocabulary Activity." Some possibilities include the following: apostles of culture, astute, bolshevization, colonial possessions, eminently, financiers, fomenting, hypocritical, infectious, inflation, instigated, magnitude, mien, obdurate, philanthropic, profiteer, propaganda, Reich, reprehensible.
- In groups of three to four, students complete the "Definition" column for the vocabulary activity. Students share what they wrote with the class.
- Students independently complete the "Draw or Use in a Sentence" column of the vocabulary activity. The teacher may want to require a certain number of drawings and sentences. (For example, telling students that at least five words need to be drawn). Students share what they completed with a neighbor, then the class.
- The class reads the first six paragraphs of "Hitler's 'Jewish Question' Speech" together, completing the "'Jewish Question' Chart" as they go.
- With a neighbor, students read the rest of "Hitler's 'Jewish Question' Speech," completing the rest of the chart as they go. Students share what they wrote with the class.
- Students discuss the three possible subjects for the "Response to Hitler" with a neighbor.
- Students independently complete the "Response to Hitler."

EXTENSIONS

- Show the class a video of Hitler giving the speech. (It can be found online.)
- Include more excerpts of the speech, particularly if the class wants to look into arguments Hitler made against the Treaty of Versailles.
- Watch the 1981 made-for-TV film *The Wave*. It is based on a teacher who actually conducted a social experiment demonstrating how easily people could be manipulated into following a dictator.

“JEWISH QUESTION” VOCABULARY ACTIVITY ^{1/2}

Vocabulary Word	Definition	Draw or Use in a Sentence

[illegible]

HITLER'S "JEWISH QUESTION" SPEECH ^{1/2}



Adolph Hitler

On January 30, 1939, Hitler gave a speech to Germany's lawmakers. At this point, Germany had annexed Czechoslovakia and Austria but had not yet attacked Poland. German law now prevented German Jews from marrying non-Jews, voting, attending public schools, going out to films, and much more. This speech covered many subjects but is best known for Hitler's discussion on what to do about the "Jewish Question."

In connection with the Jewish question, I have this to say: It is a shameful spectacle to see how the whole democratic world is oozing sympathy for the poor tormented Jewish people, but remains hard-hearted and obdurate when it comes to helping them, which is surely, in view of its attitude, an obvious duty. The arguments that are brought up as an excuse for not helping them actually speak for us as Germans and Italians.

For this is what they say:

First, "We"—that is, the democracies—"are not in a position to take in the Jews." Yet in these empires there are not even ten people to the square kilometer. While Germany with her 140 inhabitants to the square kilometer is supposed to have room for them!

Second, they assure us: We cannot take them unless Germany is prepared to allow them a certain amount of capital to bring with them as immigrants.

For hundreds of years Germany was good enough to receive these elements, although they possessed nothing except infectious political and physical diseases. What they possess today, they have to by far the largest extent gained at the cost of the less astute German nation by the most reprehensible manipulations.

Today we are merely paying this people what they deserve. When the German nation was, thanks to the inflation instigated and carried through by Jews, deprived of the entire savings that it had accumulated in years of honest work, when the rest of the world took away the German nation's foreign investments, when we were divested of the whole of our colonial possessions, these philanthropic considerations evidently carried little noticeable weight with democratic statesmen. . . .

Above all, German culture, as its name alone shows, is German and not Jewish, and therefore its management and care will be entrusted to members of our own nation. If the rest of the world cries out with a hypocritical mien against this barbaric expulsion from Germany of such an irreplaceable and culturally eminently valuable element, we can only be astonished at this reaction. For how thankful they must be that we are releasing apostles of culture and placing them at the disposal of the rest of the world. In accordance with their own declarations they cannot find a single reason to excuse themselves for refusing to receive this most valuable race in their own countries. Nor can I see a reason why the members of this race should be imposed upon the German nation, while in the States that are so enthusiastic about these "splendid people" their settlement should suddenly be refused with every imaginable excuse. I think the sooner this problem is solved the better, for Europe cannot settle down until the Jewish question is cleared up. It may very well be possible that sooner or later an agreement on this problem may be reached in Europe, even between those nations that otherwise do not so easily come together.

The world has sufficient space for settlement, but we must once and for all get rid of the opinion that the Jewish race was only created by God for the purpose of being in a certain percentage a parasite living on the body and the productive work of other nations. The Jewish race will have to adapt itself to sound constructive activity as other nations do, or sooner or later it will succumb to a crisis of an inconceivable magnitude.

One thing I should like to say on this day, which may be memorable for others as well as for us Germans: In the course of my life I have very often been a prophet and have usually been ridiculed for it. During the time of my struggle for power, it was in the first instance the Jewish race that only received my prophecies with laughter when I said that I would one day take over the leadership of the State and with it that of the whole nation and that I would then, among many other things, settle the Jewish problem. Their laughter was uproarious, but I think that for some time now they have been laughing on the other side of their face.

Today I will once more be a prophet. If the international Jewish financiers in and outside Europe should succeed in plunging the nations once more into a world war, then the result will not be the bolshevization of the earth, and this[sic] the victory of Jewry, but the annihilation of the Jewish race in Europe! For the time when the non-Jewish nations had no propaganda is at an end. National Socialist Germany and fascist Italy have institutions that enable them when necessary to enlighten the world about the nature of a question of which many nations are instinctively conscious, but which they have not yet clearly thought out. At the moment Jews in certain countries may be fomenting hatred under the protection of a press, of the film, of wireless propaganda, of the theater, of literature, etc., all of which they control. . . .

The nations are no longer willing to die on the battlefield that this unstable international race may profiteer from a war or satisfy its Old Testament vengeance. The Jewish watchword, "Workers of the world, unite!" will be conquered by a higher realization, namely, "Workers of all classes and of all nations, recognize your common enemy!"

Among the outcries against Germany raised today in the so-called democracies is the assertion that National Socialist Germany is an anti-religious State. I therefore wish to make the following solemn declaration to the whole German nation:

1. No one in Germany has hitherto been persecuted for his religious views, nor will any one be persecuted on that account! . . .

We may now regard this process of growth of the German nation as virtually completed. The greater German Reich now embodies our people's entire struggle for existence over 2,000 years. All streams of German blood flow into the Reich, and there are united in it all past traditions, their symbols and standards, and above all the great men of whom Germans of past periods have reason to be proud. . . .

As we include them in this great Reich in grateful reverence, the wealth of German history is revealed in all its glory. Let us thank Almighty God that He has granted to our generation and to us the great blessing of experiencing this period of history and this hour.

Source: Hitler, Adolf. "The Jewish Question." Speech delivered before the Reichstag, Berlin, Germany, January 30, 1939. Holocaust Education and Archive Research Team. <http://www.holocaustresearchproject.org/holoprelude/jewishquestion.html>.

[illegible]

NAME _____ DATE _____

RESPONSE TO HITLER

Write a two- to three-paragraph response to Hitler. Use loaded language throughout to make your essay more persuasive. Here are a few options: (1) cite statements he made, and then dispute them, (2) give your opinion of his "Jewish Question," (3) explain why his stance against Jews was morally repugnant.

ACTIVITY 4

CHAPTER
Craft and Structure

DURATION
1 class period

Spiritual Resistance

COMMON CORE STANDARDS

RH.6-8.1

Cite specific textual evidence to support analysis of primary and secondary sources.

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.5

Describe how a text presents information (e.g., sequentially, comparatively, causally).

RH.6-8.10

By the end of grade 8, read and comprehend history/ social studies texts in the grades 6–8 text complexity band independently and proficiently.

DIRECTIONS

- The class reads the first two paragraphs of “Spiritual Resistance” together, highlighting parts to which they can connect, about which they have a question, or that surprise them. Students should draw a line from the highlighted part to the margins and explain their connection, ask their question, or describe what surprises them.
- Students read the remaining paragraphs of “Spiritual Resistance” independently, annotating as they did in the previous step. Students share what they highlighted with a neighbor, then the class.
- Students independently complete “Spiritual Resistance Questions.”
- The class reads ““Never Say”” together. With a neighbor, students answer the follow-up questions. Students share what they wrote with the class.

IMPORTANT/DIFFICULT VOCABULARY

There are many ways to review vocabulary. Below are some words from which you may choose to create a review activity.

- | | | |
|----------------|--------------|--------------|
| ▪ Archivists | ▪ Dehumanize | ▪ Persevere |
| ▪ Chronicle | ▪ Fasting | ▪ Sabbath |
| ▪ Clandestine | ▪ Humanities | ▪ Spiritual |
| ▪ Collaborated | ▪ Partisan | ▪ Yom Kippur |

SPIRITUAL RESISTANCE ^{1/2}

Jews struggled against the Nazis in many ways. The type of resistance that was probably most common for Jews during the Holocaust was spiritual resistance, which occurred when people battled the Nazis' attempt to dehumanize them. This struggle can also be referred to as cultural resistance. Examples of spiritual resistance are educating each other, creating art, and practicing a religion despite rules prohibiting these customs. Professor John Felstiner described why this type of resistance is often overlooked: "People are so focused on the tragedy of the Holocaust or if they think of resistance, it's of armed resistance that it's so easy for humanities and arts and letters to get forgotten. Yet that's what makes us human beings."

Before being sent to camps, Jews were forced to live in sections of cities called ghettos. Although not as horrid as concentration camps, the conditions were still dreadful. Despite dealing with hunger and disease, Jewish adults in ghettos prioritized educating their kids, continuing their own education, and recording their experiences from which others could learn.

Nazi authorities often forbade schools in the ghettos. Jews responded by creating secret schools that met in basements and apartments. In the Warsaw ghetto, Adam Czerniaków, Chairman of the Warsaw Jewish council (*Judenrat*), fought so hard for childhood education that the Nazis eventually relented; in 1941, sixteen elementary schools were opened. Jews also set up various clandestine libraries. Jews had been battling with the Nazis over books since the Nazis rose to power. Starting in 1933, Nazis burned books written by Jews, written about Jews,

and even those books merely owned by Jews. In 1939, the Nazis decreed that all Jewish libraries needed to close. Jews overcame this by smuggling books into the ghettos. Once inside the ghettos, residents created huge secret libraries so all could continue reading. The Theresienstadt ghetto (near today's Prague) had a library of more than sixty thousand books. A ghetto library in the Polish city of Częstochowa supported more than a thousand readers.



Exhibit at Jewish Historical Institute in Warsaw that includes many of the Oneg Shabbat documents

Many Jews also found it important to chronicle this troubled period of their history as a way to educate future readers about the Jews' mistreatment. Jewish archivists created collections of diaries, letters, photographs, and newspaper articles. The largest collection, called *Oneg Shabbat* ("Joy of Sabbath"), was located in the Warsaw ghetto. Around thirty-five thousand pages of it still exist. The keepers of the *Oneg Shabbat* included a message that states,

“It must all be recorded with not a single fact omitted. And when the time comes—as it surely will—let the world read and know what the murderers have done.” The writings have been invaluable to historians trying to reconstruct the Jewish experience.

Jews also used the arts during the Holocaust in various ways to help themselves and others spiritually. For example, one way they used art was to express the situation in which they found themselves. A painter, Malva Schalek, drew hundreds of pictures while confined to the Theresienstadt ghetto. She captured many Jews’ experiences by drawing women and painting crowded scenes in which people lacked privacy. After refusing to paint the portrait of a Jew who collaborated with the Nazis, Schalek was sent to Auschwitz. She died there. Jews also wrote protest music. Hirsh Glik penned “*Zog nit keynmol*” (“Never Say”) in 1943 while living in the Vilna ghetto. Interestingly, the Warsaw Ghetto Uprising inspired him, and his song, in turn, inspired other Jews. It became the anthem of Jewish partisan groups throughout Europe. Its message resonated after the war, as it was commonly sung at memorial services for Holocaust survivors. Jews also used the arts as a way to escape mentally from the pain of their daily life. At one concentration camp, composer Gideon Klein was allowed to play the piano. A woman at the camp said he was playing “so wonderfully that tears were running down our cheeks,” and that “these few hours of spiritual nourishment made many people forget the hunger and misery and long for another concert.”

Unsurprisingly, the Nazis did not respect the needs of Jews to practice their religion, but it was difficult for the Nazis to enforce this. At first, any public service was against the law in most ghettos. Despite this, Jews continued to worship, risking their lives to go to secret ceremonies. Sometimes people held these services in a cellar, while a fellow Jew stood as lookout. The Nazis gave up this policy in Warsaw in 1941, and the Great Synagogue in the Warsaw ghetto was reopened. Jews in the concentration camps were also forbidden from attending public services. This policy, of course, could not stop private prayer, which helped many Jews persevere through the horrors of Nazi cruelty. Some Jews even attempted to recognize their holidays within the camps. For example, the Jewish holiday Yom Kippur is observed by fasting. Despite being on the brink of starvation, many Jews turned away their meager portions on that day.

One might think that when placed in a horrid situation, that the least of people’s worries would be spiritual. This was not the case for Jews during the Holocaust. By learning, reading, writing, painting, singing, appreciating music, and praying, Jews maintained their dignity and proved that the Nazis could not break their spirit.

Source: Felstiner, John. Quoted in Cynthia Haven, “How Jews Used ‘Creative Resistance’ to Oppose the Nazis.” *Stanford News Service*. April 30, 2010. <http://news.stanford.edu/pr/2010/pr-holocaust-creative-resistance-043010.html>.

Ringelblum, Emmanuel. Quoted in the House of Commons Debates, January 28, 2010. Vol. 504. Parliamentary Archives. London, United Kingdom.

<http://www.publications.parliament.uk/pa/cm200910/cmhansrd/cm100128/debtext/100128-0008.htm>.

Signer, Michael Alan, ed. *Humanity at the Limit: The Impact of the Holocaust Experience on Jews and Christians*. Bloomington: Indiana University Press, 2000.

NAME _____ DATE _____

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■ ACTIVITY 4 Craft and Structure

SPIRITUAL RESISTANCE QUESTIONS ^{1/2}

1. What is the focus of the second paragraph?

2. What is the focus of the third paragraph?

3. What is the focus of the fourth paragraph?

4. Do you think the writer placed the subjects in order of importance (such as least important to most important)? Explain.

5. What is spiritual resistance?

6. Why is it surprising that Jews practiced spiritual resistance during the Holocaust?

7. Why does it make sense that Jews practiced spiritual resistance during the Holocaust?

8. Why did Jews still feel it was important to educate their kids?

9. Why might people feel that chronicling their experiences is important?

10. In what different ways did Jews use the arts as spiritual resistance?

11. What decision did Jews in concentration camps have to make on Yom Kippur?

"NEVER SAY" ^{1/2}

After hearing about the Warsaw Ghetto Uprising, Hirsh Glik wrote "*Zog nit keynmol.*" Below is an English translation of his song.

Never say that you are walking the final road.

Though leaden skies obscure blue days;

The hour we have been longing for will still come,

Our steps will drum—we are here!

From green palm-land to distant land of snow,

We arrive with our pain, with our sorrow,

And where a spurt of our blood has fallen,

There will sprout our strength, our courage.

The morning sun will tinge our today with gold,

And yesterday will vanish with the enemy,

But if the sun and the dawn are delayed—

Like a watchword this song will go from generation to generation.

This song is written with blood and not with lead,

It's not a song about a bird that is free

A people, between falling walls,

Sang this song with pistols in their hands.

So never say that you are walking the final road

Though leaden skies obscure blue days.

The hour we have been longing for will still come—

Our steps will drum—We are here!

Source: Glik, Hirsh. "Never Say." Quoted in *Literature of the Holocaust*, edited by Alan Rosen.
New York: Cambridge University Press, 2013.

1. Cite a particularly descriptive line. Summarize it.

2. Cite a different descriptive line. Summarize it.

3. Cite an inspirational line. Explain why it is inspirational.

4. Why might this song be inspiring to Jews involved in armed resistance against the Nazis?

5. Why might this be inspiring to Jews in ghettos that were not involved in armed resistance against the Nazis?

Integration of Knowledge and Ideas

ACTIVITY 5

React to Images

RH.6-8.7

ACTIVITY 6

German Dissent: The White Rose

RH.6-8.8

RH.6-8.9

ACTIVITY 5

CHAPTER
Integration of Knowledge and Ideas

DURATION
1 class period

React to Images

COMMON CORE STANDARDS

RH.6-8.7

Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.

DIRECTIONS

- The teacher projects one of the “Holocaust Images.” As a class, students complete the first section of “Reactions to Images,” using the “Response Types” to direct them on what to write.
- The teacher should distribute one picture from “Holocaust Images” to each student. Students independently complete the next section of “Reactions to Images” for the image they received.
- Students rotate pictures and complete “Reactions to Images” for a third picture. They repeat this for a fourth, fifth, and sixth picture.
- Students share their reactions as the teacher projects images one by one.
- Students independently complete “Questions about Holocaust Images,” using both images they reacted to and that the teacher shared.
- The teacher may choose to organize this activity as a gallery walk instead.

OTHER VISUAL OPTIONS

- Assign some students Art Spiegelman’s *Maus*, a Pulitzer Prize-winning graphic novel about the Holocaust.
- Share maps with the class, such as those that show the location of concentration camps; Jewish migration patterns before, during, and after the Holocaust; and percentages of certain country’s Jewish population before and after the holocaust.
- Include additional images from the Hall of Names in Yad Vashem. (It is a difficult exhibit to visualize from one photograph alone.)
- Students could create their own art that represents what Jews went through in the Holocaust.

RESPONSE TYPES

Use the following types of comments to react to the picture you are given. You are not expected to answer every question.

Observation

- Who is in this image? What does the subject look like? What is the setting? When was this image taken? What objects are present? What does each object look like? What else do you notice?

Connection

- Of what does this image remind you? How does the image connect to something else you have learned in school? How does it connect to something occurring in the present?

Evaluation

- How might the people in this image feel? What can you learn from this image? What is sad about this image? What is inspiring about this image?

Questioning

- What is a question you have about the image? About what would you like to know more after looking at the image? What might be missing from this image?

HOLOCAUST IMAGES ^{1/5}



These men were prisoners at a concentration camp in Ebensee, Austria. This picture was taken after the 80th Division of the U.S. Army freed them in 1945. Even after liberation, many of these men died as they struggled to recover from concentration-camp life.



This public statue is titled *The Holocaust*. It was made by George Segal and resides in the Legion of Honor Park in San Francisco, California. People have vandalized the memorial multiple times, including painting swastikas on it (all graffiti was removed after). When asked, Segal was surprisingly unconcerned by the vandalism, saying it served as a reminder that issues of prejudice have not yet been solved.



This is a gas chamber from a concentration camp in Majdanek, Poland. Nazis brought groups of prisoners into these rooms, telling them that they were getting a shower. Instead of water, poisonous gas flooded the room, killing everyone in it. Nazis started using this method because it was a cheap and efficient way to kill “undesirable” groups.



Prisoners from the Dachau concentration camp in Germany celebrate being freed by American soldiers in 1945. These men are probably not Jewish. In addition to Jews, the Nazis also persecuted homosexuals, Roma (gypsies), the disabled, Poles, Germans of African descent, and political opponents (such as Soviet POWs). A man in the middle is wearing a pink triangle, which Nazis forced homosexuals to wear.

Image sources: Gas Chamber. By Cezary p, Majdanek, Poland; CC BY-SA 4.0

Freed prisoners from Dachau. By unknown artist, 1945, Dachau, GM, National Archives and Records Administration, College Park, MD, 83818



Initially, after Jews were murdered, they were placed into mass graves. As the Holocaust continued, corpses were burned in crematorium ovens, like the two shown here at Auschwitz-Birkenau in Poland.



There were three Auschwitz concentration camps located near each other in Poland. Today, Auschwitz I contains various displays with information about the Holocaust. This picture is from Auschwitz II, or Auschwitz-Birkenau, which has been left in much the same condition as it was during its time as a concentration camp.



When prisoners arrived at concentration camps, the Nazis took their rings, watches, eyeglasses, and even the prisoners' gold fillings. These are the wedding rings taken from inmates at Buchenwald concentration camp in Germany.



This is a photograph of Hungarian Jews arriving at Auschwitz concentration camp in Poland in the summer of 1944. People there were not liberated until 1945.

Image sources: Wedding Rings Taken at Buchenwald. By unknown artist, 1945, Germany, National Archives and Records Administration, College Park, MD, 111-SC-206406
Prisoners Arriving at Auschwitz. By Ernst Hofmann or Bernhard Walte, 1944, Poland, German Federal Archives, Bild 183-N0827-318



This photograph was taken at a Holocaust survivor memorial ceremony in Stockholm, Sweden in 2013. Nazis tattooed most inmates in Auschwitz on the arm when they entered in order to identify dead prisoners more easily.



This is the Hall of Names, an exhibit in Israel attempting to recognize all Jews who lost their lives in the Holocaust. It includes six hundred photographs of Jewish victims (some of whom you can see in the image) and 2.2 million biographies. There is enough room for the biographies of all the estimated 6 million Jews murdered in the Holocaust.

REACTIONS TO IMAGES ^{1/2}

	Picture 1	Picture 2	Picture 3
Observe			
Connect			
Evaluate			
Question			

	Picture 4	Picture 5	Picture 6
Observe			
Connect			
Evaluate			
Question			

QUESTIONS ABOUT HOLOCAUST IMAGES

1. Explain how one picture added to your understanding of a different picture.

2. Which image do you find the saddest? Explain.

3. Which image do you find the most inspiring? Explain.

4. In general, how do these images illustrate the tragedy of the Holocaust?

ACTIVITY 6

CHAPTER
Integration of Knowledge and Ideas

DURATION
2 class periods

German Dissent: The White Rose

COMMON CORE STANDARDS

RH.6-8.1

Cite specific textual evidence to support analysis of primary and secondary sources.

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.5

Describe how a text presents information (e.g., sequentially, comparatively, causally).

RH.6-8.6

Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

RH.6-8.8

Distinguish among fact, opinion, and reasoned judgment in a text.

RH.6-8.9

Analyze the relationship between a primary and secondary source on the same topic.

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.

SL.8.1

Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 6 topics, texts, and issues, building on others' ideas and expressing their own clearly.

DIRECTIONS

- Students respond in their journals to the following prompt: "If you were a German citizen during the Holocaust, how could you have resisted the Nazis? Why would this be difficult?" Students share their answers with a neighbor, then the class.
- The class reads the first two paragraphs of "The White Rose" together, summarizing each paragraph in the margins next to it.
- Students read the rest of "The White Rose" independently, summarizing each paragraph in the margins next to it. Student share what they wrote with a neighbor, then the class.
- The class reads the first three paragraphs of the "First White Rose Publication" together, summarizing each paragraph in the margins next to it.
- Students read the rest with a neighbor, summarizing each paragraph (the poem is considered one paragraph) in the margins next to it. Students share what they wrote with the class.
- Students answer "The White Rose Questions" independently.
- In groups of three or four, students complete the "Responsibility" activity. Each group hands in one copy.
- Groups share what they wrote with the class, explaining the reasons for at least two of their rankings.

IMPORTANT/DIFFICULT VOCABULARY

There are many ways to review vocabulary. Below are some words from which you may choose to create a review activity.

- | | | |
|---------------|----------------|--------------------|
| ▪ Clique | ▪ Hitler Youth | ▪ Nationalistic |
| ▪ Fetters | ▪ Hubris | ▪ Scourge |
| ▪ Frivolously | ▪ Indoctrinate | ▪ Systematic abuse |
| ▪ Führer | ▪ Likenesses | ▪ Totalitarian |
| ▪ Gestapo | ▪ Marrow | ▪ Treason |

THE WHITE ROSE ^{1/2}

Like most young people in Germany during World War II, Hans and Sophie Scholl joined the Hitler Youth. The group's purpose was to indoctrinate German children with Hitler's nationalistic and anti-Semitic vision of the world. Hans and Sophie's parents, however, were not blind sheep following the Führer. Their father, Robert Scholl, criticized the Hitler Youth and the new regime. In fact, he would later be sent to prison for saying to his secretary, "The war! It is already lost. This Hitler is God's scourge on mankind, and if the war doesn't end soon the Russians will be sitting in Berlin."

In 1942, Hans Scholl was sent to fight in the war. At one point, he witnessed Nazis forcing naked Jewish civilians into a pit before shooting them to death. This experience strengthened Hans's resolve to do something to stop the Nazis.

Hans returned from war and formed the White Rose, a German anti-Nazi group. In June 1942, Hans, Sophie, and some friends published their first pamphlet; it was highly critical of the Nazis, saying that it was an evil organization and that the German people should resist them peacefully. They distributed these pamphlets at the University of Munich. Later, some were sent directly to people's homes. Germans sympathetic to their cause made and passed on copies; others sprayed anti-Nazi graffiti on buildings. Being caught participating in any of these actions risked death.

The White Rose published five more pamphlets. Despite the Gestapo's attempts to stop its distribution, the leaflets spread throughout Germany and Austria. Sadly, on February 18, 1943, a janitor at the University of Munich saw Hans and Sophie dropping off pamphlets and reported them. Nazis arrested them along with Christopher Probst, who they found out was connected to the Scholls.

Four days later, all three were put on trial. The Nazis allowed no witnesses to testify. At the trial, Sophie shocked the court by bravely declaring in her testimonial, "Somebody, after all, had to make a start. What we wrote and said is also believed by many others. They just don't dare to express themselves as we did."



A typewriter used to produce White Rose pamphlets

Although Sophie and Hans's parents were barred from watching the court proceedings, they came anyway. Their mom, Magdalene, was told by a guard, "You should have brought them up better." Robert Scholl managed to get into the courtroom for a moment and, while being dragged out, yelled, "One day there will be another kind of justice! One day they will go down in history!" The court found Hans Scholl, Sophie Scholl, and Christopher Probst guilty of treason and sentenced them to death. That same day, all three were guillotined.

After the trial, Nazis tried dozens of other students connected to the White Rose and its distribution and either imprisoned or killed them. However, the Scholl siblings would prove their father right, as they are now remembered as courageous heroes. Among other tributes, the German postal service placed their likenesses on a stamp, and a square at the University of Munich was named "Scholl Square."



Monument to Hans and Sophie Scholl

FIRST WHITE ROSE PUBLICATION ^{1/2}

Below are excerpts from the first anonymous leaflet, which was released in June 1942. The group would come to be known as the White Rose.

Nothing is so unworthy of a civilized nation as allowing itself to be “governed” without opposition by an irresponsible clique that has yielded to base instinct. It is certain that today every honest German is ashamed of his government. Who among us has any conception of the dimensions of shame that will befall us and our children when one day the veil has fallen from our eyes and the most horrible of crimes—crimes that infinitely outdistance every human measure—reach the light of day?

If the German people are already so corrupted and spiritually crushed that they do not raise a hand, frivolously trusting in a questionable faith in lawful order in history; if they surrender man’s highest principle, that which raises him above all other God’s creatures, his free will; if they abandon the will to take decisive action and turn the wheel of history and thus subject it to their own rational decision; if they are so devoid of all individuality, have already gone so far along the road toward turning into a spiritless and cowardly mass—then, yes, they deserve their downfall.

Goethe speaks of the Germans as a tragic people, like the Jews and the Greeks, but today it would appear rather that they are a spineless, will-less herd of hangers-on, who now—the marrow sucked out of their bones, robbed of their center of stability—are waiting to be hounded to their destruction. So it seems—but it is not so. Rather, by means of a gradual, treacherous, systematic abuse, the system has put every man into a spiritual prison. Only now, finding himself lying in fetters, has he become aware of his fate.

Only a few recognized the threat of ruin, and the reward for their heroic warning was death. We will have more to say about the fate of these persons. If everyone waits until the other man makes a start, the messengers of avenging Nemesis will come steadily closer; then even the last victim will have been cast senselessly into the maw of the insatiable demon.

Therefore every individual, conscious of his responsibility as a member of Christian and Western civilization, must defend himself against the scourges of mankind, against fascism and any similar system of totalitarianism. Offer passive resistance—*resistance*—wherever you may be, forestall the spread of this atheistic war machine before it is too late, before the last cities, like Cologne, have been reduced to rubble, and before the nation’s last young man has given his blood on some battlefield for the hubris of a sub-human. Do not forget that every people deserves the regime it is willing to endure. . . .

From Goethe's "The Awakening of Epimenides," second act, fourth scene:

SPIRITS

Though he who has boldly risen from the abyss
Through an iron will and cunning
May conquer half the world,
Yet to the abyss he must return.
Already a terrible fear has seized him;
In vain he will resist!
And all who still stand with him
Must perish in his fall

HOPE

Now I find my good men
Are gathered in the night,
To wait in silence, not to sleep.
And the glorious word of liberty
They whisper and murmur,
Till in unaccustomed strangeness,
On the steps of our temple
Once again in delight they cry:
Freedom! Freedom!

Please make as many copies of this leaflet as you can and distribute them.

Source: The White Rose Society. "The First Leaflet." Translated by Hermann Feuer. Holocaust Education and Archive Research Team. <http://www.holocaustresearchproject.org/revolt/wrleaflets.html>.

THE WHITE ROSE QUESTIONS ^{1/2}

1. "German Dissent: The White Rose Movement" is a secondary source, while "First White Rose Publication" is a primary source. Explain why.

2. Is "German Dissent: The White Rose Movement" organized sequentially, comparatively, or causally? Explain.

3. How did the primary source add to your understanding of this historical event? Do you think it was necessary to read the primary source? Explain.

4. Cite two examples of loaded language against the German government from "First White Rose Publication."

5. Cite two examples of loaded language against the German people from "First White Rose Publication."

6. Cite two examples of opinions from “First White Rose Publication.” Explain what makes them opinions.

7. Cite two examples of facts from “German Dissent: The White Rose Movement.” Explain what makes them facts.

8. What about Sophie and Hans Scholl’s upbringing made it more likely they would resist the Nazis?

9. Other German soldiers witnessed appalling events similar to, and worse than, the episode that convinced Hans Scholl to start a dissent movement against the Nazis. Give a possible reason why more Germans did not resist the Nazi regime.

10. Despite the efforts of the White Rose, German resisters did not bring down the Nazi regime. (It was brought down by losses in battles.) Why is it still important that Hans and Sophie Scholl wrote the White Rose leaflets?

RESPONSIBILITY

Choose six of the following people and place them in order of their responsibility for the Holocaust (most to least). It is okay to consider some people equally responsible.

- a. Hitler
- b. Janitor who reported Hans and Sophie Scholl
- c. People who read White Rose pamphlets
- d. People who passed on White Rose pamphlets
- e. Robert Scholl's secretary
- f. Robert Scholl
- g. Sophie and Hans Scholl
- h. German citizens who did not vote for Hitler's party in 1933, did not fight in the war, and did nothing to help Jews in Germany
- i. German citizens who voted for Hitler's party in 1933, did not fight in the war, and did nothing to help Jews in Germany
- j. Nazi generals
- k. German soldiers
- l. German citizens who hid Jews, saving them from concentration camps
- m. Judge who declared Hans and Sophie Scholl guilty
- n. The executioner that decapitated Sophie and Hans Scholl

Writing Standards

ARGUMENTATIVE WRITING

Protecting Prejudiced Speech

WHST.6-8.1
WHST.6-8.4
WHST.6-8.5
WHST.6-8.8
WHST.6-8.10

INFORMATIVE WRITING

Personal Histories

WHST.6-8.2
WHST.6-8.5
WHST.6-8.6
WHST.6-8.7
WHST.6-8.8
WHST.6-8.9
WHST.6-8.10

NARRATIVE WRITING

Bullying Perspectives

W.6.3–W.8.3
WHST.6-8.4
WHST.6-8.5
WHST.6-8.10

Protecting Prejudiced Speech

COMMON CORE STANDARDS

WHST.6-8.1

Write arguments focused on discipline-specific content.

WHST.6-8.4

Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

WHST.6-8.5

With some guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on how well purpose and audience have been addressed.

WHST.6-8.8

Gather relevant information from multiple print and digital sources, using search terms effectively; assess the credibility and accuracy of each source; and quote or paraphrase the data and conclusions of others while avoiding plagiarism and following a standard format for citation.

WHST.6-8.10

Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.

DIRECTIONS

- Students read the “Nazis versus Skokie Information Page,” underlining important details about the situation and highlighting facts or quotes that they could use to support their arguments. Students share what they underlined and highlighted with their neighbor, then the class.
- Students use the “Nazis versus Skokie Information Page” to complete the “Protecting Prejudiced Speech Prewrite.”
- Students use the “Protecting Prejudiced Speech Prewrite” to write their final papers.

PROTECTING PREJUDICED SPEECH

Overall

Two important American values are (1) freedom from prejudice against others and (2) freedom of speech. What should we do, then, if someone wants to express prejudice? The Supreme Court has consistently found that the freedom of speech should protect even ugly words. This protection was stretched beyond many American's comfort zones when a neo-Nazi group wanted to march through Skokie, a town whose population was almost 50 percent Jewish and included numerous Holocaust survivors. For this one- to two- page paper, you will argue that free speech should protect even actions such as a public hate-group march.

Paragraphs

- An introduction that describes the situation and states the claim
- Two body paragraphs that argue why it was important that the neo-Nazis were allowed to march
- A body paragraph that summarizes a counterargument and refutes it
- A conclusion that explains what you would have done had you been the mayor of Skokie during this time

Rubric

	Exceeding	Proficient	Developing	Beginning
Argument	Uses logical reasoning and solid support to write highly convincing arguments and dispute a counterclaim.	Uses logical reasoning and solid support to write convincing arguments. Brings up a counterclaim but may struggle to successfully dispute it.	At times, arguments are solid but need improvement in reasoning, support, and/or counterclaim.	Arguments are weak because of significant issues with reasoning, support, and/or counterclaim.
Introduction and Conclusion	Introduction thoroughly summarizes situation and clearly states claim. <i>and</i> Conclusion answers question extensively and reasonably.	Introduction accurately summarizes situation and states claim. <i>and</i> Conclusion answers question sufficiently and reasonably.	Introduction provides some information about situation but leaves out some important details. <i>or</i> Conclusion is either too short or too unbelievable.	Introduction does not state claim <i>or</i> Conclusion does not answer question.

NAZIS VERSUS SKOKIE INFORMATION PAGE ^{1/3}

Background

- In 1977, Frank Collin, leader of an American neo-Nazi party, announced his group's plan to march through Skokie, Illinois, a suburb of Chicago.
- About half of Skokie's population was Jewish.
- Around one out of six Jews in Skokie was a Holocaust survivor.
- The Skokie Park District did not outright reject the request, but it required the group to pay \$350,000 in liability insurance and stated that the group could not display swastikas or wear Nazi military uniforms.
- Knowing that they would not be able to demonstrate on their planned day, twenty-five members of the neo-Nazi group tried to have their rally in Skokie a day early. Around a thousand counter demonstrators awaited them, but they were stopped by police before the event occurred.



House in Skokie, Illinois

The Case

- The ACLU stands for the American Civil Liberties Union. Their stated mission is "to defend and preserve the individual rights and liberties that the Constitution and the laws of the United States guarantee everyone in this country."
- The ACLU defended the neo-Nazis by saying that the group's First Amendment rights were being violated. The lawyer who represented the neo-Nazis was Jewish.
- An Illinois circuit court ruled that because of the threat of violence, swastikas would not be allowed.
- On July 12, 1977, the Illinois appellate court confirmed the circuit court's decision but clarified that the Nazis could march—just not with Nazi imagery.
- In January of 1978, the Illinois Supreme Court overrode the earlier rulings, saying that the group could march with swastikas.
- The U.S. Supreme Court decided not to reconsider the Illinois Supreme Court's decision.

Aftermath

- The neo-Nazi group planned their Skokie march for April 22, 1978, which was the first day of the Jewish holiday Passover.
- As the march's date neared, Christian groups in Skokie pledged solidarity with their Jewish neighbors. Together, they organized an event at the local high school. Around 2,500 people attended, with members of both religions wearing black armbands with yellow stars, representing their support for Holocaust victims.
- Frank Collin said he would cancel the march in Skokie if his neo-Nazi group could demonstrate instead in Chicago. The city of Chicago agreed, and a rally was planned for the summer.
- Around 2,000 people attended the rally in Chicago, but many of those people were demonstrators against the neo-Nazis. The rally failed to last even an hour, as the neo-Nazi speakers found it difficult to be heard over the crowd's chants. Fights did break out but no serious violence occurred because many police personnel in attendance worked to keep the peace.
- The neo-Nazis set up demonstrations in other Chicago suburbs. During these demonstrations, no one fought them and they got little press. At one event, only three neo-Nazis showed up.
- In 1981, the film *Skokie* came out, dramatizing the events.

- Because of this incident, many Holocaust survivors in Chicago felt it was important to share their stories. The Holocaust Memorial Foundation of Illinois formed in 1981. In 1984, they opened a small exhibit in a storefront in Skokie. In 2009, the exhibits were expanded and moved to a larger building. Bill Clinton and Elie Wiesel attended the opening ceremony.



Illinois Holocaust Museum and Education Center

Quotes

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

—First Amendment to the U.S. Constitution

Many of the laws the ACLU cited to defend the group's right to free speech and assembly were the same laws it had invoked during the Civil Rights era, when Southern cities tried to shut down civil rights marches with similar claims about the violence and disruption the protests would cause.

—ACLU.org

The fall of Hitler was the end, not the beginning of genocide. . . . We will create conditions here which will not permit a repetition of the Holocaust.

—Sol Goldstein, a Holocaust survivor who lived in Skokie at the time of the case

Victor Rosenbloom, a professor of law at the time of the case: "They [the Nazis] stand for the destruction and wiping out of human beings. This is not constitutionally protected.

—Victor Rosenblum, a professor of law at Northwestern University at the time of the case

“The display of the swastika, as offensive to the principles of a free nation as the memories it recalls may be, is symbolic political speech intended to convey to the public the beliefs of those who display it.

—*Skokie v. Nationalist Socialist Party*



Jimmy Carter

I must respect the decision of the Supreme Court allowing this group to express their views, even when those views are despicable and ugly as they are in this case. But if such views must be expressed, I am pleased they will not go unanswered. That is why I want to voice my complete solidarity with those citizens of Skokie and Chicago who will gather Sunday in a peaceful demonstration of their abhorrence of Nazism.

—President Jimmy Carter at the time of the case

[The Framers] recognized the risks to which all human institutions are subject. But they knew that order cannot be secured merely through fear of punishment for its infraction; that it is hazardous to discourage thought, hope and imagination; that fear breeds repression; that repression breeds hate; that hate menaces stable government; that the path of safety lies in the opportunity to discuss freely supposed grievances and proposed remedies, and that the fitting remedy for evil counsels is good ones. Believing in the power of reason as applied through public discussion, they eschewed silence coerced by law—the argument of force in its worst form. Recognizing the occasional tyrannies of governing majorities, they amended the Constitution so that free speech and assembly should be guaranteed.

—Louis Brandeis, Associate Justice of the U.S. Supreme court from 1916–1939

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PROTECTING PREJUDICED SPEECH PREWRITE ^{1/2}

Introduction

Summarize the situation.

State the claim.

First argument

Reasoning/support

Second argument

Reasoning/support

Counterargument

Choose one of the following arguments and dispute it.

- This expression of speech is cruel. Holocaust survivors should not have to allow Nazis to march through their town.
- There is no purpose to the march other than to hurt feelings. Few to no people in Skokie are going to listen to a neo-Nazi message.
- The march could cause a riot to break out.

Conclusion

Pretend you are the mayor of Skokie when the neo-Nazis requested a permit to march through the town. What would you do?

Personal Histories

COMMON CORE STANDARDS

WHST.6-8.2

Write informative/explanatory texts, including the narration of historical events, scientific procedures/ experiments, or technical processes.

WHST.6-8.5

With some guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on how well purpose and audience have been addressed.

WHST.6-8.6

Use technology, including the Internet, to produce and publish writing and present the relationships between information and ideas clearly and efficiently.

WHST.6-8.7

Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration.

WHST.6-8.8

Gather relevant information from multiple print and digital sources, using search terms effectively; assess the credibility and accuracy of each source; and quote or paraphrase the data and conclusions of others while avoiding plagiarism and following a standard format for citation.

WHST.6-8.9

Draw evidence from informational texts to support analysis, reflection, and research.

WHST.6-8.10

Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.

DIRECTIONS

- The teacher decides on how students will access ID cards (printing them out ahead of time, having students go to the museum website and selecting a person they want, having students go to the website but picking people by certain requirements, and so on).
- Students research three people, filling in the “Personal Histories Research Page” as they go.
- Students use the “Personal Histories Research Page” to write three paragraphs.
- Students choose one of the three people they researched. They share that person’s life story with a neighbor. Students complete questions one and two from the “Analysis Page” while their neighbor shares.
- Students independently complete questions three, four, and five from the “Analysis Page.”

PERSONAL HISTORIES

Overall

Upon entering the U.S. Holocaust Memorial Museum in Washington, DC, you are given a slip of paper with the name of a Jew sent to a concentration camp. Near the end of the museum, you can type the name of the person into a computer, which then lets you know what happened to them. After seeing the other exhibits at the museum, this makes for an extremely powerful moment. The museum website provides all of these biographies in its "Identification Cards and Personal Stories" section. For this activity, you will go to the website and summarize the histories of three different Jews who were sent to concentration camps. You will then share one of the mini-biographies with a partner and complete an analysis about your, and your neighbor's, chosen person.

Requirements

- Three paragraphs (one for each person)
- "Analysis Page"

Rubric

	Exceeding	Proficient	Developing	Beginning
Informative	Comprehensively informs about the lives of three different Jews sent to concentration camps.	Sufficiently informs about the lives of three different Jews sent to concentration camps.	Sufficiently informs about aspects of the lives of three different Jews sent to concentration camps but leaves out important details.	Contains little accurate information about three different Jews sent to concentration camps.
Analysis	Answers questions in depth.	Answers questions satisfactorily.	Answers most questions satisfactorily but does not go into enough depth on some questions.	Answers fewer than half the questions satisfactorily.

PERSONAL HISTORIES RESEARCH PAGE

	Life before the Holocaust	Life during the Holocaust	Life after the Holocaust (if they survived)
Person #1: _____			
Person #2: _____			
Person #3: _____			

ANALYSIS PAGE

1. What is the name of your partner's person?

2. Summarize three important facts about his or her life.

3. How are your people similar?

4. How are your people different?

5. What moral can you find in the lives of these two people?

Bullying Perspectives

COMMON CORE STANDARDS

W.8.3

Write narratives to develop real or imagined experiences or events using effective technique, relevant descriptive details, and well-structured event sequences.

WHST.6-8.4

Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

WHST.6-8.5

With some guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on how well purpose and audience have been addressed.

WHST.6-8.10

Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.

DIRECTIONS

- Students complete the “Bullying-Perspectives Brainstorm,” bouncing ideas off their neighbors as they work.
- Students use the “Bullying-Perspectives Brainstorm” to write a rough draft.
- Students trade rough drafts with a partner and complete the “Bullying-Perspectives Peer Edit.” Students should explain their comments and give any additional advice that could be helpful.
- Students use what they learned from the peer edit to write a final draft.
- The teacher may choose not to have the bullying perspective represented, because that may result in students seemingly giving validation to discriminatory views.

BULLYING PERSPECTIVES

Overall

Fortunately, there is no direct parallel at your school to what Jews had to go through during the Holocaust. However, that does not mean that schools have moved beyond problems with discrimination. One issue that many students have to deal with is bullying. By some estimates, more than one in four students were the victims of bullying between grades 6 and 12. Bullies target people for many reasons, but one common thread is that the victim is considered different: for example, if the victim is LGBTQ, a different religion or race from most people at the school, overweight, or disabled. For this assignment, you will pretend to have a student reporter interview four different people involved in a bullying incident.

Requirements

- Share the basics of the event before beginning the interviews; you can do this in the voice of the reporter.
- Use an interview format
- Represent all four perspectives listed below.
- Distinguish the reporter's name and text from the people being interviewed (for example, the reporter's details could be in italics, bold, underlined, or highlighted).

Perspectives

- Bully (oppressor)
- Victim (oppressed)
- Advocate (sticks up for victim)
- Bystander (does not stick up for oppressed victim)

Story Ideas

- A real incident you witnessed
- A verbal bullying occurrence on the school bus, in a locker room, in the halls, in a classroom, or at lunch
- A physical bullying episode, which could have occurred at school or off school grounds
- A nonverbal bullying incident, like moving seats when someone else sits down, spreading rumors, or ostracizing a person from a group.
- A cyber-bullying occurrence committed outside of school

Rubric

	Exceeding	Proficient	Developing	Beginning
Writing	Writes an extremely engaging and highly informative interview that includes lively dialogue, specific details about the event, and four distinct perspectives about the event.	Writes an engaging and informative interview that includes believable dialogue, sufficient details about the event, and four different perspectives about the event.	Interview is at times engaging but has issues with dialogue that is unbelievable, does not include enough details about the event, and/or has perspectives that are too similar.	Interview is not engaging because of significant issues with dialogue, details, and/or perspectives.
Format and Conventions	Accurate and consistent interview format. <i>and</i> Uses strong conventions.	Format is mostly consistent throughout. <i>and</i> Uses grade-level conventions.	Is clearly an interview but format changes throughout. <i>or</i> Uses close to grade-level conventions.	Difficult to tell it is an interview. <i>or</i> Has major issues with conventions

1. Where did the bullying event occur?
2. What is the name of the victim? About what was he or she being targeted? How did he or she react?
3. What is the name of the bully? Does he or she feel regret over the bullying? Why?
4. What is the name of the advocate? Why did he or she decide to stand up for the victim? What did he or she do?
5. What is the name of the bystander? Why is he or she not a bully? Why did he or she not stand up for the victim?

6. Were there other people involved in the bullying event? If so, what were their names? What were their roles in the incident?
7. Use bullets to summarize the main events of the incident.
8. List questions the reporter might ask.

BULLYING-PERSPECTIVES PEER EDIT ^{1/2}

Writing

1. Cite two examples of dialogue you think are particularly strong. Explain why you chose them.

2. Cite an example of dialogue you think could be stronger. Explain how your partner could improve it.

3. Which perspective do you think was the strongest? Why?

4. Which perspective do you think was the weakest? Why?

Assess the paper on the following rubric. Explain your assessment below it.

	Exceeding	Proficient	Developing	Beginning
Writing	Writes an extremely engaging and highly informative interview that includes lively dialogue, specific details about the event, and four distinct perspectives about the event.	Writes an engaging and informative interview that includes believable dialogue, sufficient details about the event, and four different perspectives about the event.	Interview is at times engaging but has issues with dialogue that is unbelievable, does not include enough details about the event, and/or has perspectives that are too similar.	Interview is not engaging because of significant issues with dialogue, details, and/or perspectives.

Format and Conventions

Read the paper again, marking any formatting inconsistencies or convention mistakes on the paper. Assess the paper on the following rubric. Explain your assessment below it.

	Exceeding	Proficient	Developing	Beginning
Format and Conventions	Accurate and consistent interview format. <i>and</i> Uses strong conventions.	Format is mostly consistent throughout. <i>and</i> Uses grade-level conventions.	Is clearly an interview, but the format changes throughout. <i>or</i> Uses close to grade-level conventions.	Difficult to tell it is an interview. <i>or</i> Has major issues with conventions.

Selected Answers

ACTIVITY 1

Night Questions

1. They are autobiographical.
2. Answers will vary.
3. Answers will vary, but the following is one possibility: I think they do not believe Moishe the Beadle because they cannot fathom that human beings could actually do that.
4. "The Germans will not come this far."
5. Answers will vary, but the following are possible answers: his family thought the edicts would not last; the family was scared by what would happen to them if they tried to run; and the family did not want to abandon friends and other family members.
6. A man was stationed on the train who would shoot anyone who tried to escape.
7. Elie Wiesel never saw his mother again.
8. Answers will vary.
9. Germans came to their town; the Jewish leaders were arrested; decrees were passed taking away Jewish rights; Jews were segregated to one of two ghettos; Jews were sent away on trains; Jews were stripped and given new clothes; Jews had their heads shaved.

ACTIVITY 2

Warsaw Ghetto Uprising Questions

1. People use "ghetto" today to refer to something being of low quality. The definition in the reading is of a part of a city where everyone is of the same cultural group.
2. Life in the Warsaw ghetto was difficult because it was crowded, which led to disease, difficulties in finding food, and other overcrowding problems.
3. Nazis began deporting Jews to a concentration camp.
4. When the Nazis came to deport more Jews from the Warsaw ghetto, people refused to go and instead attacked the Nazis.
5. The Germans came to clear the Warsaw ghetto; Jews attacked them and returned to hiding; Germans tried to force Jews out of the hiding places; few Jews came out; the Germans burnt down the ghetto; the Jews were all forced out; all the Jews who did not escape were either killed or sent to concentration camps.
6. The burning of the Great Synagogue of Warsaw.
7. Zylberberg was free. By moving into the ghetto, she risked being deported to a concentration camp.
8. Zylberberg told people about the terrible things the Nazis were doing to Jews in Lithuania, which helped convince people that they should not allow themselves to be deported. She also fought in the Warsaw Ghetto Uprising.
9. Anielewicz took over as the leader of the Jewish Fighting Organization. He improved its organization and commanded Jewish fighters during the Warsaw Ghetto uprising.
10. Answers will vary.
11. Answers will vary but may include the following: stick up for yourself no matter the odds; do not allow yourself to be a victim; and you cannot have your self-respect taken away from you.

Quote Analysis Chart

Answers will vary, but the following are possible answers.

Source	Summarize	What does this add to the secondary source?
Nelly Cesana	Life was hard in the ghetto. She spent much of her time being scared and hungry	The reading brought up some of these issues but did not talk about the fear that a child would clearly harbor in this situation.
Ed Herman	When visiting his family near a feared prison in the ghetto, he was beaten up once for no reason. Other Jews also feared being beaten by prison guards for no reason.	The reading did not mention that Nazis were executing people while in the ghetto. The reading also did not mention that Nazi policemen beat people for no reason. It makes more sense now that Jews in the ghetto might see deportation as a good thing.
ZOB	This is a message to the remaining people in the ghetto that they should resist the deportations.	This was mentioned in the reading, but I was wondering if they expected everyone to participate. This quote makes clear that if a Jew was not able to fight, they should hide. It also includes the inspiring, yet sad, quote, "All are ready to die as human beings."
Mordechai Anielewicz	He is proud and surprised by how well the remaining Jews are doing against the Germans. Even though he expects to lose and probably die, he is extremely happy that they have stood up for themselves.	This quote states plainly that the Jewish fighters did not expect to win and were fighting for self-respect.
Julius Spiegel	He describes how his dad was very modest about being a Jewish fighter in the Warsaw Ghetto Uprising.	It is neat to hear how one of the few survivors described the Warsaw Ghetto Uprising to his son. I would think that he would talk up how courageous he was. Instead, he saw it as something not in his nature, but that he had been willing to do under the circumstances.
Engraving at the Mila 18 memorial	This is the biggest bunker in the Warsaw ghetto, where more than one hundred Jewish fighters died on May 8, 1943. This street used to be a busy location before World War II.	One interesting fact the engraving mentions is that "many took their own lives." It appears that many Jews in the bunker preferred to commit suicide than allow the Nazis to kill them.

ACTIVITY 3

"Jewish Question" Chart

Answers will vary, but the following are possible answers:

Loaded language in favor of Germans (cite)	Loaded language against Jews (cite)	Loaded language against other countries (cite)	For what does Hitler blame Jews ? (summarize)	Why Jews should not stay in Germany (summarize)
"honest work"	"why the members of this race should be imposed upon the German nation"	"shameful spectacle"	having diseases	There is more room for Jews in other countries.
"enlighten the world"	"a parasite living on the body and the productive work of other nations"	"heard-hearted"	inflation	Germany has already done its duty by taking in Jews for hundreds of years.
"No one in Germany has hitherto been persecuted for his religious views"	"satisfy its Old Testament vengeance"	"obdurate"	living off the work of others	Jews are not Germans.
"The greater German Reich now embodies our people's entire struggle for existence over 2,000 years"	"common enemy"	"hypocritical mien"	causing another world war	If other countries dislike Germany's treatment of Jews, they should take them in instead.
"wealth of German history"	"now they have been laughing on the other side of their face"	"so-called democracies"	spreading propaganda	
			controlling media	
			making money off of wars	

ACTIVITY 4

Spiritual Resistance Questions

1. Jews continued to educate themselves and their children while in ghettos.
2. Jews recorded and preserved their experiences so others could learn from their suffering.
3. Jews used the arts in different ways in order to resist being dehumanized.
4. The author did not place the subjects in any particular order.
5. Resisting an attempt at dehumanization
6. It is surprising that Jews practiced spiritual resistance because their focus would more likely have been on merely surviving.
7. It makes sense that Jews practiced spiritual resistance because being human was essential to survival and was one of the only means of fighting back.
8. Answers will vary, but the following are some possibilities: because being educated is important, so that their kids could feel like non-marginalized children, and so that they could pass on cultural traditions.
9. Answers will vary, but the following is one possibility: I think people felt that by recording the pain they were going through, their pain could have a purpose; it might teach people to never let this happen again.
10. Jews used the arts to express their situations, inspire people, and to forget the pain they were experiencing.
11. Whether to risk potential death by starvation or to practice their cultural tradition of fasting

ACTIVITY 6

The White Rose Questions

1. "German Dissent: The White Rose Movement" is a secondary source because it summarizes a historical event years after they occurred. "First White Rose Publication" is a primary source because it is from the time under study.
2. Sequentially—it goes in chronological order.
3. Answers will vary.
4. Answers will vary but may include selections such as the following: "Every honest German is ashamed of his government," "The system has put every man into a spiritual prison," and "irresponsible clique."
5. Answers will vary but may include selections such as the following: "they are so devoid of all individuality," "it would appear rather that they are a spineless," and "waiting to be hounded to their destruction."
6. Answers will vary, but the following is one possibility: "Frivolously trusting" and "cowardly mass" are opinions because they are judging how the Germans are acting.
7. "On February 18, 1943, a janitor at the University of Munich saw Hans and Sophie dropping off pamphlets and reported them" and "No witnesses were called to testify" are facts because they are events that happened.
8. Their father opposed the Nazi regime.
9. Answers will vary but may include the following: The soldiers were scared of repercussions, soldiers agreed with the regime, and soldiers were following the crowd.
10. Answers will vary.

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