

VANCOUVER HOLOCAUST EDUCATION CENTRE

In Focus

*The Holocaust Through
the VHEC Collection*

FACES OF SURVIVAL

PHOTOGRAPHS BY MARISSA ROTH



TEACHERS' GUIDE

In Focus: The Holocaust Through the VHEC Collection
Faces of Survival: Photographs by Marissa Roth

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TABLE OF CONTENTS

INTRODUCTION

02

PRE-VISIT LESSON

Life that Once Was: Poland and France

OBJECTIVES

03

INSTRUCTIONS

04

STUDY DOCUMENTS & WORKSHEETS

06

POST-VISIT LESSON

*“Don’t Stay Silent, Remember to be a Witness”
— Messages from Survivors to Students*

OBJECTIVES

16

INSTRUCTIONS

17

STUDY DOCUMENTS

19

APPENDICES

GLOSSARY

32

RECOMMENDED RESOURCES

34

INTRODUCTION

The largest collection exhibition since the opening of the Vancouver Holocaust Education Centre (VHEC) in 1994, *In Focus: The Holocaust Through the VHEC Collection* brings to the forefront more than 80 artefacts and archival records from the Centre's collection. Most of these artefacts were donated by local Holocaust survivors, eyewitnesses and their families, and attest to their deep connections to Canada and the local community. Each artefact tells a unique and intimate story — be it of individual loss, resistance, survival or hope — and simultaneously speaks to universal themes of Holocaust study.

Faces of Survival: Photographs by Marissa Roth is a portrait series by Pulitzer Prize-winning photojournalist Marissa Roth. Roth powerfully captures volunteer members of Vancouver's local Holocaust survivor community. The portraits speak to the survivors' pain, loss, and suffering, but also to their hope, resilience, and the victory of the human spirit. Survivor quotes accompanying the portraits convey meaningful messages to students and the general public.

TEACHERS' GUIDE

This teachers' guide is a companion to two exhibitions, *In Focus: The Holocaust Through the VHEC Collection* and *Faces of Survival: Photographs by Marissa Roth* produced by the VHEC. This specific teaching resource facilitates students engagement with their visit to the VHEC. The guide complements the two hour long interactive exhibit tour and workshop. Divided into a pre-visit and post-visit activity, the lessons are recommended for students of grades six to twelve.

The pre-visit activity introduces students to pre-war life in Eastern and Western Europe with artefacts and photographs featured in the *In Focus* exhibition. By analyzing primary sources, students actively participate in the process of historical inquiry and enhance their observational and interpretative skills. Discussion questions foster further thinking of the importance of primary sources as historical evidence.

The post-visit activity gives students the opportunity to learn about the impact of the Holocaust on survivors by

RECOMMENDED FOR STUDENTS OF GRADES SIX TO 12.

engaging with their powerful messages to students as featured in the *Faces of Survival* exhibition. Discussion questions elicit reflection on antisemitism and racism today, and how we can combat social injustices both individually and as a global society.

The lesson plan objectives in this guide are in alignment with core competencies of the new BC curriculum including:

- ✓ **COMMUNICATION**
Fostered by acquiring, interpreting and presenting information through group activities and discussion.
- ✓ **CRITICAL AND CREATIVE THINKING**
Analysis of primary sources and group discussion enhance critical and creative thinking skills.
- ✓ **SOCIAL RESPONSIBILITY**
Reflection on social responsibility as well as personal and social values by learning about bystanders, resistance and rescue during the Holocaust.

PRE-VISIT LESSON

Life that Once Was: Poland and France

DURATION: 45-60 MINUTES The length of the lesson can be adapted by selecting only one primary source for analysis rather than two, or by only selecting certain discussion questions.

OBJECTIVES

Students will learn about the diversity and abundance of pre-war Jewish life in Europe that existed for 2,000 years prior to the Holocaust. Learning about the wide range of pre-war Jewish life in Europe is crucial when studying the Holocaust, for in order to understand the impact of the Holocaust it is necessary to understand what was lost.

By engaging with artefacts from the VHEC museum collection originating from France and Poland, students learn about pre-war Jewish life in Eastern Europe (Poland) as well as in Western Europe (France). By analysing primary sources including artefacts and photographs using guiding questions, students will:

- Learn about the nature of a primary source and its importance for writing historical records,
- Enhance their observational and interpretative skills,
- Participate in the process of historical inquiry,
- Uncover evidence, making reasoned inference and constructing meaning,
- Deepen their understanding of historic events in the context of the Holocaust.

INSTRUCTIONS

1 | STUDY DOCUMENTS

Individually or in groups, students are asked to look at and read the following study documents. You can print the study documents and distribute to students.

POLAND

- | | |
|------------|---|
| 1. IMAGE | <i>Haberfeld Bottles</i> |
| 2. READING | <i>Alfons and Felicia Habermeld Biography</i> |
| 3. READING | <i>Jewish Life in Pre-War Poland</i> |
-

FRANCE

- | | |
|------------|--|
| 4. IMAGE | <i>Jannushka and Her Brother at the Beach, 1936/1937</i> |
| 5. READING | <i>Jannushka Jakoubovitch Biography</i> |
| 6. READING | <i>Jewish Life in Pre-War France</i> |
-

7. OPTIONAL VIDEO: *Glimpses of Jewish Life Before the Holocaust* (YAD VASHEM, DURATION 4:37 MINUTES)
<https://www.yadvashem.org/education/educational-videos/video-toolbox/hevt-life-before.html#0>

2 | ARTEFACT AND PHOTOGRAPH ANALYSIS

Students are asked to answer the questions on the worksheet as best as they can.

8. **WORKSHEET** *Analyzing Artefacts*

9. **WORKSHEET** *Analyzing Photographs*

10. **OPTIONAL INFO SHEET:** *What is a Primary Source?*

3 | CLASS OR GROUP DISCUSSION

As a class or in small groups, you may discuss, but are not limited to, the following questions. If you choose to discuss in small groups, come together as a class after your discussions to share your thoughts and conclusions.

- What is the importance of using primary sources? Why should we look at these items instead of just reading historical books?
- What do these documents tell us about pre-war Jewish life?
 - o Was it the same across Europe?
 - o Is there something specific that stood out to you? Why?
- What do these artefacts tell us about the individuals they belonged to?
- Are these artefacts or images unique to their time and place, or could they be from anywhere at anytime?
- Can you find something in the images that you can relate to?

STUDY DOCUMENTS

1. IMAGE

Haberfeld Bottles



Clear glass bottles, with the inscription "Jakob Haberfeld Oświęcim" and crest manufactured for use in the Haberfeld Vodka Distillery and Factory in Oświęcim, Poland. Courtesy of an anonymous donor – VHEC Collections.

STUDY DOCUMENTS

2. READING*Alfons and Felicia Haberfeld*

These bottles were produced in the Haberfeld distillery in Oświęcim, Poland in the early 1900s. Oświęcim was a centre of pre-war Jewish life in Poland, where approximately half of the town's 10,000 inhabitants were Jewish. In the 1930s, the factory was managed by Alfons Haberfeld and his wife Felicia. They lived next door in the Haberfeld House with their daughter, Francziska.

In 1939, Alfons and Felicia were in New York attending the World's Fair, where Haberfeld Distillery had an exhibition. While they were on the steam boat returning to Poland, Nazi Germany invaded Poland, preventing them from returning home. Alfons and Felicia were forced to return to New York, only affording their tickets by selling their jewellery.

They tried in vain to rescue 2-year-old Francziska, who had been left behind with her grandmother in Oświęcim, soon renamed Auschwitz by the Nazi occupiers.

Upon returning to the United States, Alfons and Felicia relocated to Baltimore where Alfons worked in a factory. Despite Alfons' and Felicia's efforts to save Francziska (then 6 years-old) and her grandmother, both Francziska and her grandmother were killed at the Belzec extermination camp in 1942. Alfons and Felicia visited their family home in Oświęcim in 1967, finding it in disrepair following Nazi and Soviet occupation. Heartbroken, Alfons died in California in 1970 at the age of 66. After unsuccessfully trying to reclaim her family's possessions that had been lost in the Second World War, Felicia passed in 2010 at the age of 98.



Top: Haberfeld Vodka Distillery glass bottles. Courtesy of an anonymous donor – VHEC Collections. Left: The elegant Haberfeld House in Oświęcim, Poland, across the street from the family's large distillery. Courtesy of the Auschwitz Jewish Center. Right: A label from the Haberfeld distillery in Oświęcim, Poland. Courtesy of the Auschwitz Jewish Center.

STUDY DOCUMENTS

3. READING*Jewish Life in Pre-War Poland*

Four elderly, religious Jewish men sit outside a building in Rudnik, Poland.
Courtesy of United States Holocaust Memorial Museum, courtesy of Judith and Eddie Weinstein.

Jews had been living in Poland for more than 1,000 years, where there was a long history of tolerance and freedom. With Jews comprising 10% of the population, this made Poland the country with the largest Jewish population in Europe.

Polish Jews had a rich cultural life, centred in the cities of Warsaw, Kraków, and Lvov, where they made up between one third to one half the population. Others lived in their villages, called *shtetls*, in the countryside.

The majority of Polish Jews spoke Yiddish, a mixture of German and Hebrew, as their first language. There were Yiddish theatres, literature, newspapers, music, and schools, and Yiddish could be heard on the streets of large Polish cities and in small villages in the country.

Although Jews had a vibrant and flourishing life in Poland, violence and antisemitism remained a large threat right up to the Holocaust. The Great Depression, a worldwide economic crisis, in the 1930s brought rising antisemitism throughout the decade until the beginning of the Second World War.

Following the Nazi invasion of Poland on September 1, 1939, they enacted antisemitic laws that forced Jews into ghettos, stripped them of their rights, and saw them murdered in fields and extermination camps. By the end of the Second World War, only 10% of the pre-war Jewish population in Poland survived.

STUDY DOCUMENTS

4. IMAGE

Jannushka and Her Brother at the Beach, 1936/1937



*Jannushka (right) and her brother at the beach in France, c. 1936/1937.
Courtesy of Jannushka Jakoubovitch – VHEC Collections.*

STUDY DOCUMENTS

5. READING*Jannushka Jakoubovitch Biography*

*Jannushka Jakoubovitch Testimony 2010 [video recording still]
Courtesy of the Vancouver Holocaust Education Centre.*

Jannushka Jakoubovitch was born in Paris, France, in 1933, into an assimilated Jewish home. At the time of the Nazi invasion of France in 1940, she was six years old. Forced to wear the yellow star, Jannushka faced beatings and insults from her classmates and was eventually removed from school by her parents.

In the summer of 1941, a French policeman warned her father that the family faced arrest and deportation. This motivated them to go into hiding. At that time, Jannushka and her brother were sent to a small village in northern France.

They lived in hiding until they were liberated by the American armed forces. After the Second World War, Jannushka was reunited with her parents. At the age of 19, she left France to travel and work for the United Nations, before settling in Vancouver.

Today, Jannushka is a Holocaust Survivor Speaker with the Vancouver Holocaust Education Centre and shares her experiences with thousands of students.

STUDY DOCUMENTS

6. READING*Jewish Life in Pre-War France*

*Jannushka Jakoubovitch with her mother and brother in the 18th arrondissement in Paris, c.1937.
Courtesy of Jannushka Jakoubovitch – VHEC Collections.*

As in the rest of Europe, Jews in France have had a long and varied history. Jews have lived in France since the middle ages but were banished from the country between the 14th and 17th centuries. During the French Revolution, France became the first country to grant Jews legal freedoms. After this, every regime until the Vichy government in 1940, protected the legal rights of Jews.

Though antisemitism remained a strong force in France, Jews flourished in all areas of society. However, Jewish life changed in the late 1800s due to rising immigration from eastern Europe and the 1894 Dreyfus Affair. Alfred Dreyfus, the highest-ranking Jewish military officer, was arrested and charged with spying for Germany. After a cover-up, Dreyfus was exonerated in 1906 and reinstated in the military, later serving in the First World War.

On the eve of the Second World War, France had a Jewish population of approximately 330,000. Unlike Polish Jews, French Jews tended to be more assimilated, spoke

French as their first language, and were not as religiously observant as Jews in Eastern Europe. French Jewish life diversified and changed as increasing numbers of Jewish immigrants moved to France to escape antisemitic regimes and pogroms, coming from Germany, and occupied Poland, Belgium, the Netherlands, and Luxembourg.

The Nazis invaded France in May 1940 and after six weeks of fighting, France surrendered. France was divided into the Nazi occupied north, and the Vichy regime in the south. Nazi officials and the French police rounded up Jews, sending them to concentration and extermination camps in the east. In total, 77,000 Jews from France were killed in the Holocaust, many perishing in Auschwitz. France was liberated by the Allies in 1944.

STUDY DOCUMENTS

7. OPTIONAL VIDEO

Glimpses of Jewish Life Before the Holocaust

DURATION 4:37 MINUTES. TO VIEW THE VIDEO, GO TO THE YAD VASHEM WEBSITE:

<https://www.yadvashem.org/education/educational-videos/video-toolbox/hevt-life-before.html#0>

The screenshot shows the Yad Vashem website interface. At the top left is the Yad Vashem logo with the text 'יָד וַשֵּׁם' and 'THE WORLD HOLOCAUST REMEMBRANCE CENTER'. To the right are links for 'About Us', 'Friends', and 'Press Room', along with 'Shop' and 'Donate' buttons. A navigation bar contains various categories like 'The Holocaust', 'Digital Collections', 'Archives', 'Research', 'Education & E-learning', 'Museums', 'Exhibitions', 'Remembrance', 'Righteous', and 'Visiting'. Below this is a breadcrumb trail: 'Home > Education & E-Learning > Educational Videos > Holocaust Education Video Toolbox > Glimpses of Jewish Life before the Holocaust'. The main heading is 'Glimpses of Jewish Life before the Holocaust'. On the left, there is a 'Holocaust Education Video Toolbox' link. The central content area features a video player showing a black and white photograph of several Jewish men. Below the video, there is a paragraph of text and two bullet points for 'Part 1: Introduction' and 'Part 2: Glimpses of Jewish Life before the Holocaust'. Underneath is a 'Speakers' section mentioning Sheryl Silver-Ochayon. A 'Further Pedagogical Considerations' section follows with a list of six points. On the right side, there is a 'Related Videos' section with four video thumbnails and titles: 'Teaching The Holocaust Using Sports', 'Artists of Teresh: Petr Ginz', 'Using Holocaust Testimony in the Classroom', and 'The Educational Philosophy of the International School for Holocaust Studies, Yad Vashem'. The last video is titled 'Testimony Film - The Story of Ovadia Baruch'.

STUDY DOCUMENTS

8. WORKSHEET*Analysing Artefacts in the VHEC's Museum Collection*

NOTE TO TEACHER: The following questions are designed to support students' independent inquiry into primary source artefacts in the VHEC's museum collection. These guiding questions will assist students to place an original artefact in its historical context and make inferences to deepen their understanding of historic events.

DIRECTIONS TO STUDENT: Study the photographs of the artefact in the VHEC's online collection (collections.vhec.org). Read the information in the catalogue record for the artefact and respond to the following questions as best you can.

ARTEFACT:**DATE OF CREATION:****OBSERVE THE ARTEFACT**

- What are your initial impressions of the artefact? What did you notice first?
- Describe the physical appearance of the artefact (colour, size, condition, fragility etc.)
- What material is the artefact made from?
- Does the artefact appear to be intact or is it missing parts?

ESTABLISH THE CONTEXT

- Who created the artefact?
- Who owned or used the artefact?
- When was the artefact created or used?
- How was it created or used?
- Where was the artefact created or used?
- What was the intended purpose or function of the artefact? Why was it created?
- What point of view or perspective did the owner, user or maker of the artefact represent (eg. perpetrator, victim, resister, refugee, rescuer, bystander, collaborator, liberator, etc.)?

DRAW INFERENCES

- What inferences (conclusions) can you draw from the artefact about life before, during or after the Holocaust? What story does this artefact tell you?
- Many of the artefacts' owners, makers, and users risked their lives to create or retain these objects. What do you think was the significance of this artefact to its owner, maker or user?
- Why do you think that the owner donated the artefact to the VHEC?
- How does this artefact compare to (or connect with) other sources of history you have studied?
- What does this artefact tell you that you might not learn elsewhere? Does it reveal a unique perspective on events?
- What questions do you have about this artefact that you cannot answer? How could you find answers to these questions?

STUDY DOCUMENTS

8. WORKSHEET*Analysing Documents in the VHEC's Museum Collection*

NOTE TO TEACHER: The following questions are designed to support students' independent inquiry into primary source documents in the VHEC's Archives. These guiding questions will assist students to place an original document in its historical context and make inferences to deepen their understanding of historic events.

DIRECTIONS TO STUDENT: Study the digitized document in the VHEC's online collection (collections.vhec.org). Read the information in the catalogue record about the document and then respond to the following questions as best you can.

ARTEFACT:**DATE OF CREATION:****OBSERVE THE DOCUMENT**

- Describe the physical appearance of the document.
For example:
 - Is it typed or handwritten?
 - Does it contain any stamps, seals, photographs, signatures or special markings?
 - What is the physical condition of the document?
- What type of document is it (eg. letter, diary, government-issued document, identification paper, report, map, newspaper, telegram, etc.)?

ESTABLISH THE CONTEXT

- Who wrote, created or issued the document?
- Who was the recipient of the document or to whom was it issued?
- Where was the document created? Where is it from?
- When was the document created?
- What is the document about? Summarize its content.
- Why was the document created? What was the intended purpose?
- What was happening at the time in history when the document was created?

- What do you know (or can you speculate) about the perspective or bias of the author/creator?
Was the author/creator an impartial observer or a participant in events (eg. victim, perpetrator, refugee, liberator, collaborator, rescuer, bystander, resister, etc.)?

DRAW INFERENCES

- What can you infer (guess) from this document about life before, during or after the Holocaust? What story does it tell you? Provide evidence from the document and your own knowledge of Holocaust history to support your inferences.
- What do you think was the significance of the document for the author, recipient or owner of the document?
- Why do you think that the owner donated the document to the VHEC?
- What does this document tell you that you might not learn elsewhere? Does it reveal a unique perspective on events?
- How does this document compare to other sources of history that you have examined?
- What questions do you have about this document that you cannot answer? How could you find answers to these questions?

STUDY DOCUMENTS

10. OPTIONAL READING

What is a Primary Source?

A primary source is an original record from a historical period that was made by people at that time. Primary sources can take many different forms, written and non-written, and include, but are not limited to, photographs, documents, diaries, newspaper articles, and letters. Historical artefacts can also be used as primary sources.

Primary sources allow us to have a first-hand account of something that happened in the past. By critically analyzing these sources and asking questions, historians act like detectives to learn about the past.



DID YOU KNOW?

- The Vancouver Holocaust Education Centre holds Western Canada's largest collection of Holocaust-related artefacts, Holocaust testimonies and archival documents.
- It also holds a comprehensive library of books, films, educational resources, as well as rare books and special collections.
- The VHEC acquires, preserves and makes available these items as documentary evidence of the Holocaust and its effect on individuals, families and society.
- Holocaust survivors and their families have donated personal items, along with gifts from private collectors, military veterans, community members, and academics. Each item carries a unique Holocaust perspective.

FIND OUT MORE: <https://collections.vhec.org/Browse/landing>

POST-VISIT LESSON

*“Don’t Stay Silent, Remember to be a Witness”
— Messages from Survivors to Students*

DURATION: 45-60 MINUTES The length of the lesson can be adapted by selecting only a few survivor quotes or by only selecting certain discussion questions.

OBJECTIVES

Students will learn about the impact of the Holocaust on individual survivors and their families in the greater Vancouver community. By engaging with powerful messages from survivors to students as featured in the survivor portrait exhibition, *Faces of Survival: Photographs by Marissa Roth*, students will learn about the role of eyewitness testimony in providing historical evidence.

Young learners will enhance their observation and interpretive skills through conceptual learning techniques. By looking at the survivor portraits, as well as reading and discussing the accompanying quotes by survivors and their family members, students are encouraged to critically think about the following themes:

- To Bear Witness
- Remembrance
- Racism and Antisemitism
- Persecution
- Resistance
- Rescue

Students will learn:

- About why people choose to be a bystander rather than an upstander,
- The effects of racism and antisemitism on their world today,
- About different forms of antisemitism in today’s world and the importance of combatting racism and hatred together as a global community.

Through their discussion, students will develop an awareness of their role as individuals and as active citizens in today’s society.

INSTRUCTIONS

1 | STUDY DOCUMENTS

Distribute copies of the survivor quotes to students.

Ask students to read the quotes individually or as a group. You can divide students into groups based on topics, and have each group examine a different topic.

Have students record their thoughts and main points of interest regarding the quotes. They can discuss the quotes in their groups for 5 minutes, then regroup as a class to discuss the quotes, with each group sharing what they found.

1. QUOTE *To Bear Witness and Remembrance*

A. Mariette Rozen Doduck

B. Serge Haber

C. Marion Cassirer

2. QUOTE *Racism, Antisemitism, and Persecution*

A. David Martin Ehrlich

B. Peter Parker

C. Peter Suedfeld

D. Bronia Sonnenschein

3. OPTIONAL READING: *Antisemitism Today*

4. QUOTE *Resistance and Rescue*

A. Amalia Boe-Fishman

B. Susan Bluman

5. OPTIONAL READING: *Resistance and the Bystander Effect*

2 | CLASS OR GROUP DISCUSSION

After the students have read the quotes and discussed them in small groups, reconvene as an entire class and discuss the following questions:

- What are your initial thoughts on these quotes?
- Do you agree with what they are saying?
- What do you take away from these quotes? Can we apply them to our society today?
- What kind of messages do these survivors give us that we cannot get from other sources, like artefacts or history textbooks?
- Why do you think it is important to hear from survivors?
- What does it mean to be a witness? What do they do?
- How can we be witnesses today? What would we be witnesses of?
- Can you think of injustices that are being committed today, both around the world and in your own communities?
- How can we act as individuals when facing discrimination and injustice? How can we act as a society?

STUDY DOCUMENTS

1A. QUOTE*To Bear Witness and Remembrance***MARIETTE ROZEN DODUCK**

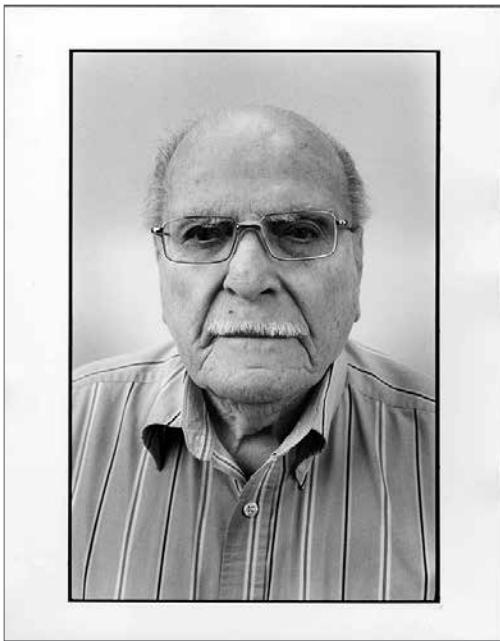
© Marissa Roth, 2018. Courtesy of the Vancouver Holocaust Education Centre.

*“Don’t stay silent,
remember to be a witness.”*

Mariette was born in Brussels, Belgium, in 1935. She was the youngest of 11 children. As tensions mounted, the family attempted to flee to Paris, but was turned back as the city was already under siege. Mariette’s brothers first took her to live with a family in a small town in Belgium, where she attended a Catholic school and church. She was then moved around to many different places in order to escape the Gestapo, who were looking for people in hiding. After the Second World War, Mariette and most of her siblings decided to move to Canada together.

Mariette arrived in Canada on November 17, 1947, when she was 12 years old. Mariette eventually attended Point Grey High School in Vancouver, where she excelled in sports and music. She later graduated from Magee High School, and then went to business school. Mariette met her husband at the University of British Columbia, had three daughters and worked in the family construction business. Today, Mariette is a Holocaust Survivor Speaker with the Vancouver Holocaust Education Centre.

STUDY DOCUMENTS

1B. QUOTE*To Bear Witness and Remembrance***SERGE HABER**

© Marissa Roth, 2018. Courtesy of the Vancouver Holocaust Education Centre.

“It is important to remember the Holocaust because it can happen again, and it can happen here.”

Serge was born in Târgu Ocna, Romania, on July 23, 1928. In 1936, he moved to Iași with his mother, father and younger sister, where there was a well-established Jewish community. When the war started, Serge was no longer able to attend public school and instead attended a Jewish school set up by the community. In late June, 1941, the then 13-year old Serge witnessed a series of pogroms executed by Romanian government forces who were allied with Nazi Germany. As a result of these massacres, an estimated 15,000 Jews were murdered. In August 1944, Iași was occupied by Soviet troops and Serge was able to return to school. His father decided they should move to Romania’s capital, Bucharest and he bribed a Jewish Soviet officer to assist them.

By September 1947, Serge had become a radical anti-communist and had to leave the country. He and his father travelled to the Hungarian border where Serge crossed on foot, before going to France. In Paris, Serge trained as an ironworker. He obtained a visa to Cuba, where he spent two years working for a pharmaceutical company in Havana. He moved to Montreal in 1950. His parents followed in 1953, and his sister in 1956. Eventually, Serge moved to Vancouver where he was married and had three children. Today, Serge is a Holocaust Survivor Speaker with the Vancouver Holocaust Education Centre.

STUDY DOCUMENTS

1C. QUOTE*To Bear Witness and Remembrance***MARION CASSIRER**

© Marissa Roth, 2018. Courtesy of the Vancouver Holocaust Education Centre.

“The Holocaust happened a long time ago, but for our family and for many others, it never ended... Marion spent the rest of her life speaking to groups about her family’s experiences, hoping that people would learn and understand that no society is immune.”

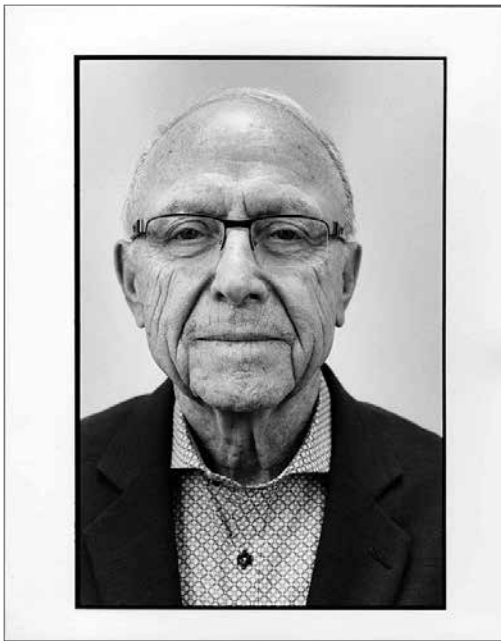
NAOMI CASSIRER, DAUGHTER

Marion was born on November 28, 1936, in Berlin. She was an only child to her father, an electrical contractor, and her mother, a housewife. In early 1941, Marion’s parents were rounded up to work as forced labourers, her father as a railroad guard and her mother in a dye factory. In 1942, her parents made plans to flee Germany, but were betrayed by their German contact and her father was arrested. Marion never saw him again.

Marion and her mother walked from Trier, Germany to Arnhem, The Netherlands, a distance of 335km. The Jewish community in Amsterdam hid Marion with a young couple. Marion stayed with the Edgars for six months before she was discovered by a police officer. She was arrested and spent six weeks in a collection centre until the underground movement rescued her. Marion was liberated in November 1944, by Canadian troops. By this point, she was nine years old. Marion did not recognize her mother when she returned, and their relationship never fully recovered. They immigrated to the United States in 1948, and Marion ultimately settled in Seattle, where she married and adopted two children. Following her divorce, Marion moved to Vancouver where she owned a Judaica gift shop and was actively involved with the Vancouver Holocaust Education Centre.

Marion shared her story as a Holocaust Survivor Speaker for many years with the Vancouver Holocaust Education Centre with many students. Marion passed away in 2014 in Vancouver.

STUDY DOCUMENTS

2A. QUOTE***Racism, Antisemitism, and Persecution*****DAVID MARTIN EHRLICH**

© Marissa Roth, 2018. Courtesy of the Vancouver Holocaust Education Centre.

“The Holocaust shows us what can happen if racism goes unchecked. It did not start with the gas chambers; it started with a dictator who convinced his citizens that a minority were to blame for all the problems in the world.”

David was born on October 26, 1926, in Gherla, Romania, to an Orthodox Jewish family. His parents had five children. After the Hungarian occupation in 1940-41, David was forbidden to attend school and he trained as a furniture maker. In 1944, a ghetto was established, and after a month there, David’s entire family was transported in cattle cars to Auschwitz. David, along with his two older brothers, was selected for labour, but his mother, grandmother, father, and baby brother were taken away and murdered.

In January 1945, as Soviet troops were advancing, Auschwitz was evacuated. David was transported to concentration camps, Mauthausen and Melk. In an effort to evade the Soviet troops, David and the others were then forced to march more than 160 kilometres to Ebensee, Austria. In early May, the Nazis abandoned the camp, which was soon liberated by American troops. David went home to Romania in June 1945 and found his sister and brother-in-law. He then moved to Paris and came to Canada as a war orphan. In 1947, David arrived in Winnipeg, where he met his wife. He eventually settled in Vancouver with his wife and three children, and had a successful career.

Today, David shares his story as Holocaust Survivor Speaker with the Vancouver Holocaust Education Centre.

STUDY DOCUMENTS

2B. QUOTE*Racism, Antisemitism, and Persecution***PETER PARKER**

© Marissa Roth, 2018. Courtesy of the Vancouver Holocaust Education Centre.

“Every human being has good and bad in them, we are capable of the highest noble things and the lowest deeds.”

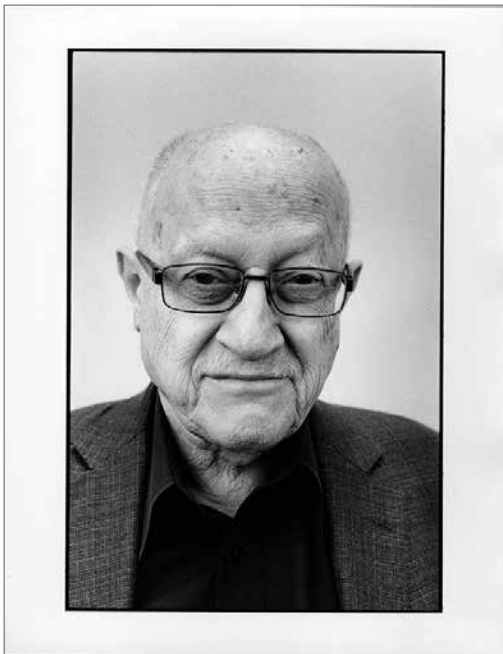
FROM THE 1987 TESTIMONY OF PETER PARKER

Peter was born in Vienna, Austria, in 1927. After his parents’ divorce, his mother raised both Peter and his sister. To escape the persecution of Jews in Austria, Peter’s family moved to Czechoslovakia. After the Nazis invaded Czechoslovakia, his family moved to Brussels to live with Peter’s grandmother. While in Belgium, his mother obtained a position as a nanny in England, and she arranged for Peter and his sister to travel to England on May 17, 1940. However, the Nazis invaded Belgium on May 10, 1940, and the children were unable to follow their mother to England.

Peter worked as a sculptor’s assistant, but was picked up by the Gestapo and eventually sent to a transit camp. His sister managed to hide in a convent for the rest of the war. Peter survived Gestapo abuses, internment in Auschwitz, a forced march to Dachau concentration camp, and life in labour camps. After liberation, he was reunited with his mother and sister. Peter spent 14 years in Glasgow, Scotland. In 1959, he followed his sister and mother to Canada, settling in Vancouver in 1966.

Peter shared his story with thousands of students as a Holocaust Survivor Speaker with the Vancouver Holocaust Education Centre. Peter passed away in 2015 in Vancouver.

STUDY DOCUMENTS

2C. QUOTE***Racism, Antisemitism, and Persecution*****PETER SUEDFELD**

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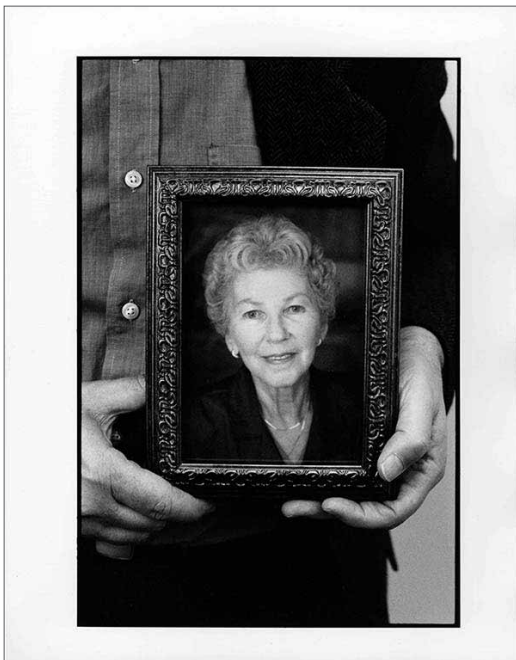
“Targets of persecution can be normal, law-abiding, productive citizens — your own friends, neighbours, co-workers. Next time, it may be YOUR group.”

Peter was born in Hungary on August 30, 1935. His father was a musician and his mother worked as a secretary. With the onset of the Hungarian-Nazi alliance in 1942, life for Jews became increasingly difficult. Discriminatory laws were introduced that prohibited Jewish children from going to school. In 1944, Peter’s mother was arrested by the Gestapo while attempting to stop a raid at the business where she worked. He would later discover that his mother died in a concentration camp — most likely Auschwitz. His father was deported to Nazi Germany to work as a forced labourer, so Peter was sent to live with an aunt.

When the Budapest ghetto was established, Peter was taken to a home in Budapest with the help of the International Red Cross. With his blond hair and blue eyes, Peter looked Aryan, and he lived among a group of Christian children. At the end of the Second World War, Peter was reunited with his father and they moved to Vienna where they became displaced persons. In 1948, Peter and his father immigrated to New York where Peter attended high school in Harlem. Peter subsequently won a scholarship to Queens College, but dropped out in order to join the army. After the army, he returned to college and graduated with a PhD in psychology from Princeton University. He worked at the University of Illinois, Rutgers University, and the University of British Columbia.

Today, Peter is a Holocaust Survivor Speaker with the Vancouver Holocaust Education Centre.

STUDY DOCUMENTS

2D. QUOTE***Racism, Antisemitism, and Persecution*****BRONIA SONNENSCHIN**

© Marissa Roth, 2018. Courtesy of the Vancouver Holocaust Education Centre.

“In her many years of Holocaust education, my mother honoured not only the memory of the murder victims and the other victims who survived, but understood the virulent intensity of antisemitism as ‘the longest hatred’ and the need to combat its current forms.”

DAN SONNENSCHIN, SON

Bronia was born on July 12, 1915, in Zloczów, Poland (now Ukraine), to a secular Jewish family. When she was a baby, her family moved to Vienna where her father worked in the family textile business. After being evicted from their house, Bronia’s family escaped to Poland and applied for visas to the United States.

In September 1939, the Nazis invaded Poland and the family was forced into the Łódź ghetto. Bronia married in September 1943, before the ghetto was liquidated in August 1944. Bronia’s family was transported in cattle cars to Auschwitz. Bronia and her family spent six days at Auschwitz before being moved to Stutthof concentration camp. Bronia’s husband did not survive Stutthof. Bronia, her mother and her sister were moved to Dresden. In April, they were forced on a twelve-day death march to Theresienstadt. The camp was liberated by Soviet troops on May 8, shortly after Bronia’s arrival in the camp. She met her second husband in Czechoslovakia, but they ultimately decided to leave for Israel. In 1952, her husband was killed in an automobile accident in Vancouver. With her mother’s help, Bronia raised her children and went to work for the Alaska Pine Company.

Bronia passed away in 2011 in Vancouver after sharing her story for many years as a Holocaust Survivor Speaker with the Vancouver Holocaust Education Centre.

STUDY DOCUMENTS

3. OPTIONAL READING

Antisemitism Today

Antisemitism — the hatred of Jews — on which grounds the Holocaust could unfold, may seem like a distant memory in 2019. Sadly, antisemitism is still alive and vibrant today. Often called “the longest hatred”, antisemitism was not born in 1933 when Hitler came to power, nor did it end in 1945 when the Allies won the Second World War. Jews had been the subject of prejudice and persecution for nearly 2,000 years prior to the Holocaust. According to the latest reports on the matter, antisemitism is on the rise again.

A European Union report concluded in December 2018 that antisemitism is starkly present in Europe and is becoming increasingly normalized. In this report, out of the nearly 16,500 Jews interviewed, nine out of ten stated that antisemitism has worsened in their countries, and nearly a third experienced antisemitic harassment in the past 12 months. Furthermore, 38% of European Jews have considered emigrating due to rising antisemitism in their countries and fear for their safety. Especially Jews in France feel increasingly threatened. A growth of antisemitic harrassents can be seen in countries such as Germany, Belgium, the Netherlands and Poland. The report also shows that 80% of all comments against Jews occur on the Internet.

Increasing antisemitism is not unique to Europe. The European Union report was published after 11 Jews were violently murdered during worship services in a Pittsburgh synagogue in the United States in October 2018. The Anti-Defamation League reported that antisemitic incidents increased by 60% in the United States in 2017, and the trend does not appear to be slowing. The 2017 Unite the Right rally in Charlottesville, Virginia, saw young men chanting “Jews will not replace us” while waving Nazi flags on the University of Virginia campus.

The screenshot shows a BBC News article from December 10, 2018. The headline is "Anti-Semitism pervades European life, says EU report". The article includes a photograph of a group of people holding a sign that reads "ANTISEMITISCHE VIOLENCES + CRIMES". Below the photo, there is a caption: "A striking 80% of French Jews see anti-Semitism as either a fully or very big problem". The article text discusses the findings of a survey by the EU's Fundamental Rights Agency, stating that antisemitism is getting worse and Jews are increasingly worried about harassment. It mentions that hundreds of Jews reported physical or verbal attacks in the past year, and 38% considered emigrating. France is identified as having the biggest problem, followed by Germany, the UK, Belgium, Sweden, and the Netherlands. The article also notes that 80% of anti-Semitic comments occur on the Internet and that the report comes weeks after a shooting at a Pittsburgh synagogue.

Experience of anti-Semitic harassment
 % of respondents who have been offended or threatened

Country	In the last 12 months	In the last 5 years
Germany	~25%	~45%
Belgium	~20%	~40%
Netherlands	~15%	~35%
Poland	~10%	~30%
Spain	~5%	~25%
Sweden	~5%	~25%
Denmark	~5%	~25%
Austria	~5%	~25%
France	~5%	~25%
Italy	~5%	~25%
UK	~5%	~25%
Hungary	~5%	~25%

STUDY DOCUMENTS

This trend is not limited to Europe and the United States. In Canada, antisemitic attacks are on the rise as synagogues and Jewish centres are defaced, vandalized, and threatened. In Toronto, four teenaged boys were attacked while walking down the street in November of 2018. What made them targets? Their kippot (religious skullcaps) identified them as Jews to the boys who attacked them. According to the latest data from Statistics Canada on police-reported hate crimes based on the year 2017, Jews and Jewish institutions were the most targeted group. Across the country, hate crimes against members of the Jewish community rose by 63% between 2016 and 2017.

Political movements on the extreme right are on the rise around the world, as populist, extremist groups leave the margins of society and gain political legitimacy in the eyes of a growing segment of the population. Antisemitism today can take many different forms: from physically or verbally attacking members of the Jewish community to denying the Holocaust or to claiming that Israel does not have the right to exist.

The reports and events mentioned above demonstrate that antisemitism is a serious threat to our current society. Many experts of antisemitism argue that what starts with the Jews does not end with the Jews. In other words, hate and discrimination that first target Jews, are a continuing threat to society as a whole. Unrestrained antisemitism can lead to other forms of racism, intolerance and rise of hate in today’s society.

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abc 57 News

HOME NEWS WEATHER SPORTS ABOUT US

Charge upgraded against suspect in Charlottesville rally killing

Posted: Dec 14, 2017 9:45 PM EST

By Dennis Simon, CNN

(CNN) — An Ohio driver accused of plowing into a crowd protesting a white nationalist rally in Charlottesville, Virginia, killing one woman, is facing an upgraded murder charge.

James Alex Fields Jr., of Maumee, Ohio, initially was charged with second-degree murder and other offenses, including malicious wounding and failure to stop in an accident that resulted in death. The most serious charge is now first-degree murder, prosecutors said Thursday.

Police say he fatally struck Heather Heyer, a 32-year-old Charlottesville paralegal, and injured 36 others on August 12.

The victims were demonstrating against the “Unite the Right” rally, which drew white nationalists and other far-right organizations who opposed the city’s decision to remove a statue of Confederate Gen. Robert E. Lee.

Prosecutors announced the upgraded charge at a court hearing, but didn’t give details. Prosecutors also showed two videos — including one from a police helicopter — that authorities said captures Fields’ car stopping down the street from protesters, then driving into the crowd before speeding away.

Fields, whose wrists and feet were shackled, attended the hearing.

More than two dozen of Heyer’s friends and family, including her mother, Susan Brs, packed the courtroom. Two wore purple shirts emblazoned with Heyer’s photo and an anonymous quote she once posted on Facebook: “If you’re not outraged, you’re not paying attention.”

Fields’ attorney, Denise Lunneff, tried to paint her client as a sympathetic character as the cross-examined a Charlottesville detective investigating the case. The detective, Steven Young, who testified for the prosecution at the hearing, acknowledged that Fields said “I’m sorry” several times after he was apprehended.

Fields was apprehended about four minutes after the collision, about a mile away.

He was shackled, and cuffed and sobbed, when he later learned of the fatality, Young said.

Fields’ case is scheduled to go to the grand jury on Monday.

Several days after the rally, President Donald Trump sparked a political firestorm when he said he believed “there is blame on both sides” for the incidents in Charlottesville.

Days later, demonstrators intermingled and clashed. Charlottesville City Council members in the governing body’s first meeting since the violence clashed. Attendees at the packed meeting said they were upset the “Unite the Right” rally was allowed to happen.

Demonstrators stood on the dais and unfurled a large banner that read “BLOOD ON YOUR HANDS.”

Two Virginia state troopers were killed in a helicopter crash nearby after monitoring events on the day of the rally.

The Charlottesville City Council had previously voted to remove the Lee statue in the former Emancipation Park, along with a Stonewall Jackson monument, and drag them in black cloth to insure the loss list. The next court date in the legal battle over removing the monuments is set for February 5, 2018, CNN affiliate WRIC reported.

Earlier this month, an independent review faulted Charlottesville police for their response to the protests.

The 230-page report by the law firm of former US Attorney Timothy Heaghy criticized Charlottesville for failing to properly prepare for the August rally by not providing police on the ground with specialized training. Charlottesville officials hired Heaghy’s firm to investigate the city’s response to the protests.

After the report was released, Police Chief A. S. Thomas Jr. said he was “committed to implementing the report’s recommendations. Those recommendations included ensuring public safety officials share intelligence and reach out to peers in other cities for advice, and having officers separate conflicting groups.

This week, the city denied a general request from Jason Frazier, the organizer of the August “Unite the Right” rally to expand protest dates. Charlottesville didn’t agree to the request, the review also noted.

STUDY DOCUMENTS

4A. QUOTE*Resistance and Rescue***AMALIA PAULINE BOE-FISHMAN**

© Marissa Roth, 2018. Courtesy of the Vancouver Holocaust Education Centre.

“During the Holocaust, there were some very brave people, who made sure we survived the war, putting their own lives and their family’s lives in danger.”

Amalia Boe-Fishman was born in Leeuwarden, the Netherlands, on August 23, 1939. She survived the Holocaust as a child in hiding with a Christian family.

After the Second World War, Amalia travelled to Israel where she met her first husband with whom she immigrated to Canada and had three sons. Amalia recognizes that she came to terms with her Holocaust experience while attending a Hidden Child conference in Israel.

Today, Amalia shares her experience during the Holocaust with many students each year as a Holocaust Survivor Speaker with the Vancouver Holocaust Education Centre.

STUDY DOCUMENTS

4B. QUOTE*Resistance and Rescue***SUSAN BLUMAN**

© Marissa Roth, 2018. Courtesy of the Vancouver Holocaust Education Centre.

“My mother believed we must remember those who were not bystanders, those who took risks to save others, such as Chiune Sugihara, who rescued both my parents by providing visas to escape.”

GEORGE BLUMAN, SON

Susan was born in Warsaw, Poland on September 1, 1920 to a religious Jewish family. At the outbreak of the Second World War, her brothers and fiancé fled to the Soviet Zone of Poland, while Susan and her parents remained in Warsaw.

In December 1939, Susan and her sister illegally crossed the border to the Soviet Zone. Susan and her fiancé then fled to Lithuania where they received visas from Chiune Sugihara, the Japanese Consul in Lithuania, to escape to Japan via Moscow and Siberia. They arrived in Japan in January 1941, where they received visas to immigrate to Canada. Susan passed away in 2004 in Vancouver after sharing her story for many years as a Holocaust Survivor Speaker with the Vancouver Holocaust Education Centre.

CHIUNE SUGIHARA was the Japanese consul posted to Lithuania in November, 1939. By the time the Japanese consulate closed in September 1940, Sugihara issued more than 2,000 visas to Jews attempting to leave Europe against the orders of the Japanese authorities. In 1985, the government of Israel awarded Sugihara the title of Righteous Among the Nations for his actions during the Holocaust.

STUDY DOCUMENTS

5. OPTIONAL READING*Resistance and the Bystander Effect***ACT NOW TO DEFY “BYSTANDER EFFECT”**BY CRAIG AND MARC KIELBURGER, MARCH 29, 2007 (SPECIAL TO *THE STAR*)

The man huddled underneath his tattered blanket as tightly as he could, but still shivered from the cold. The cardboard box that he sat on was damp from being placed on the snow, and his scruffy beard made him look old and worn.

He couldn’t have been more than 30.

Amid the hustle and bustle of downtown, this man stood out. We were young and from the suburbs, so homeless people were a rare sight for us. Standing there, we watched as most people ignored him. Despite having to walk right past his slouched body, they pretended he wasn’t there.

But our mother stopped.

She took us by the hand and approached him with a smile. “Hello, how are you?” she said. With a tone of compassion, she asked what his name was and if he had been able to find a shelter the night before. The exchange lasted only a few minutes, then she handed him a dollar and we were off.

As kids, we used to think she was just doing this to be nice to him. Only years later did we really understand that she was also trying to teach us a lesson. She wanted to show us the importance of acknowledging the humanity in everyone.

It’s a lesson we were reminded of recently when out-of-town relatives came to visit and were shocked by the number of people sleeping on the streets. We realized then that we had become accustomed to seeing them there. Now living in the big city ourselves, we too were guilty of walking by.

Psychologists call this the bystander effect. They say that a person is less likely to assist someone in need when other people are around. Ironically, the more witnesses there are, the less likely it is one will lend a hand.

That’s because most people assume someone else will step up and take responsibility, so they don’t have to. And research shows that, in an emergency, most people will wait to see what others do before offering to help.

“When an ambiguous event occurs, an individual bystander will be considerably influenced by the ways in which other bystanders are reacting,” writes John Darley, a psychology professor at Princeton University and authority on the bystander effect.

This causes a kind of “pluralistic ignorance,” he says, because everyone waits for someone else to take action yet no one is willing to step forward first. The term “bystander effect” was first coined around

STUDY DOCUMENTS

the time of the Holocaust, when people all across Europe stood by and watched as Jewish neighbours and friends were being led to their death.

While some people were afraid for their own safety, others assumed it was someone else’s responsibility to intervene, says Jonathan White, assistant professor of sociology at Bridgewater State College in Massachusetts, and expert on genocide studies.

“Some utilized a variety of defence mechanisms such as denial and rationalization to psychologically trick themselves into not having to take any responsibility for what was going on,” he explains.

Those same mechanisms are still common in today’s society. Three years ago a Toronto bus driver was dragged onto the street and beaten by an angry passenger while his 8-year-old son watched in horror. There were 20 passengers on the bus at the time, but no one intervened. Instead, they all fled before the police could interview them.

The bystander effect is also at play when we flip through the newspaper and ignore stories of injustice, see an elderly woman on the subway and refuse to give up our seat, or distance ourselves from pain and suffering overseas by concluding that “they” are not like “us.”

A few years ago we attended an international symposium established to discuss the greatest threats to our world. What emerged was not a consensus that we are most threatened by terrorism or weapons of mass destruction but, as the Dalai Lama put it, by “a generation of passive bystanders.”

Being a bystander is something we’ve all done.

Of course, there are many examples of people who do reach out. But in a world where we are encouraged to “look out for Number 1” and helping a stranger is considered “above and beyond,” their actions are no longer expected of everyone.

“Helping people is slowly disintegrating in our world,” says Professor White. “Many people simply don’t want to have the weight of the responsibility for other people’s pain firmly upon their shoulders.”

Walking along the same downtown streets years later, we were reminded of our mother’s message to us during those childhood trips to the big city: We all have a responsibility to one another. Sure, it could mean an added weight for us, but as with any weight, the more people you have to share it, the lighter it becomes.

Over 20 years ago at the age of 12, **CRAIG KIELBURGER**, and his older brother, **MARC KIELBURGER**, 18, founded Free the Children after learning about the murder of children’s rights activist, Iqbal Masih in 1995. Since then, they created Me to We, a charity that focuses on education, food, health, and economic development, for those in need, around the world. They reach more than 2.5 million students a year through their We Day events, education programs, and volunteer opportunities that empower students to be change-makers in local and global communities.

APPENDICES: GLOSSARY

Allies: The nations allied against the Axis powers during the Second World War. Britain, the Soviet Union, the United States, France, China, Canada and Australia were the principal Allies.

Antisemitism: Opposition or hatred of Jews. As a term, it came into wide-spread use in the 1870's. Subsequently, it has come to denote hatred of Jews, in all of its forms throughout history.

Artefact: An object made by a human being, typically one of cultural or historical interest, used by historians to discover the past.

Aryan: A term perverted by the Nazis to mean a so-called master race of pure-blooded Germans. The Nazis considered Aryans superior to all other races. The Germans were the prime example of Aryan stock according to Nazi theory. Dutch, Flemish and Scandinavians were also considered Aryan. The idealized Aryan was blond, blue-eyed, tall and muscular. The term was also applied to non-Jewish Europeans, although Nazis viewed these people as having less worth than Nordics.

Assimilation: A process by which Jews let go of traditional dress, customs, and laws and adopted the cultural and societal traditions of their countries. Assimilated Jews looked and sounded the same as their non-Jewish neighbours.

Bystander Effect: The Bystander Effect occurs when an individual does not intervene in a situation due to the presence of others. In this case, the individual thinks someone else will step in, and does nothing. This can happen in situations ranging from seeing someone being bullied to witnessing a violent crime.

Concentration Camps: The Nazis established prison camps shortly after assuming power in 1933 to hold and isolate political opponents and those considered to be "racially" undesirable such as Jews and Gypsies. Most of the approximately 1800 camps were transit or labour camps. The first were Dachau, Buchenwald and Sachsenhausen. After the occupation of Poland, extermination camps were established for mass murder at Auschwitz-Birkenau, Treblinka, Sobibor, Belzec, Chelmno and Majdanek.

Displaced Persons: Refugees who no longer had families or homes to return to, faced economic deprivation, who feared reprisals or annihilation if they returned to their prewar homes, or whose native country no longer existed. Before the end of 1945, it was estimated that there were between 1.5 million and 2 million displaced persons; this figure included 200,000 Jews, mainly from Eastern Europe.

Displaced Persons Camps: Facilities established in Germany, France, Italy and Belgium, some located in former concentration camps, where stateless Jews were housed. Some refugees remained in these camps for several years while they waited for permission to immigrate.

Dreyfus Affair: In 1894, Alfred Dreyfus, a Jewish French military officer was arrested and charged with espionage, having supposedly sold French military secrets to Germany. Charged on weak, circumstantial evidence, Dreyfus was sent to prison on Devil's Island. The real spy, Ferdinand Walsin Esterhazy, was tried and acquitted in 1898, but because of a government supported coverup, Dreyfus was not exonerated until 1906.

Extermination Camps: Special camps whose sole purpose was to murder unwanted persons in the Third Reich and conquered territories. The primary victims were Jews, but included Slavs, homosexuals, Roma and Sinti, and the physically and mentally disabled. The extermination camps included Belzec, Chelmno, Sobibor, and Treblinka, while Auschwitz and Majdanek were both concentration and extermination camps. These 6 camps killed more than 3.2 million people over the course of the Holocaust.

Final Solution: The Nazi code name for the plan to exterminate the Jews of Europe. Intended as a resolution to what the Nazis called the "Jewish Question." The plan was formalized at the Wannsee Conference, held in a suburb of Berlin in January, 1942.

Gestapo: A political police unit established in 1933. Its official name was Geheime Staatspolizei or secret state police. The Gestapo acted above the law and were notorious for their brutality.

Ghetto: The Nazis used the medieval term ghetto to describe the compulsory "Jewish Quarters" often in the poorest section of the city, where Jews from the surrounding areas were forced to live. Surrounded by barbed wire or walls, the ghettos were sealed before the deportation of Jews to the concentration camps. Established mostly in Eastern Europe, the ghettos were characterized by overcrowding, starvation and forced labour.

Hitler, Adolf (1889-1945): Leader of the German Nazi party from 1921 until 1945. Hitler became Chancellor of the Third Reich from 1933-45. He outlined his plans for territorial conquest and expressed his hatred for Jews in his autobiography *Mein Kampf* written in 1923. On January 30, 1942 Hitler set in motion the destruction and murder of six million Jews. He committed suicide in an underground bunker in Berlin on April 30, 1945.

Holocaust: The mass murder of nearly six million European Jews by the Nazis and their collaborators during World War II. Many individuals and groups were persecuted and suffered during the Holocaust, but only the Jews were targeted for total “extermination.” The term literally means a burnt sacrifice, or sacred burning. The biblical word “Shoah,” meaning catastrophe, is the Hebrew equivalent.

Immigrant: A person who comes to live permanently in a foreign country.

Nazi: A member of the National Socialist German Workers’ Party (NSDAP) founded in 1919 and brought to power in 1933 under Adolf Hitler.

Nazism: The ideology of the National Socialist German Workers’ Party and the party’s system of rule from 1933 to 1945. Also a form of fascism. The ideology opposed liberalism, parliamentary democracy, communism and socialism.

Pogrom: Meaning “to wreak havoc, to demolish violently” in Russian, a pogrom is an organized massacre of a particular group because of their religion or ethnicity. Pogroms marked Jewish life in Europe in the 19th and 20th centuries and were especially common in the Russian Empire. Pogroms continued after the Second World War, with a mob killing more than 40 Jews in Poland in 1946.

Primary Source: The original materials from the time period under study and which offer first-hand accounts or evidence relating to the research. Primary sources include newspapers, photographs, literature, art, interviews, eyewitnesses, diaries, legal statutes, and archaeological artefacts.

Second World War: A war fought from 1939 to 1945, in which Great Britain, France, the Soviet Union, the United States, China, and other allies defeated Nazi Germany, Italy, and Japan. After Germany invaded Poland in September 1939, Britain declared war against Germany. Canada entered the war shortly after. The United States entered the war after the bombing of Pearl Harbour in December 1941. The war ended with the surrender of Germany.

Shtetl: Many of the Jews of Eastern Europe lived in predominantly Jewish towns or villages, called shtetls. They usually included a synagogue (Jewish house of prayer), a cemetery, a ritual bath and a cheder, a Jewish religious school. Eastern European Jews often lived a separate life as a minority within the culture of the majority.

Upstander: A person who speaks or acts in support of an individual or cause, particularly someone who intervenes on behalf of a person being attacked or bullied. In the Holocaust, upstanders were individuals who aided others in spite of the great risks to themselves or their families. These upstanders hid Jews, gave them food, new identification cards, or helped them flee the Nazis.

Visa: An endorsement on a passport or a separate document which permits the holder to enter or leave a country.

Yiddish: A mixture of German and Hebrew spoken by Jews from, or in, eastern Europe. Before the Holocaust, more than 10 million people spoke Yiddish.

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