



**HOLOCAUST MUSEUM LA
TEACHER GUIDE AND STUDENT
RESOURCES**

**Beyond The Shadows: Teaching the
Danish Rescue to Young Learners**

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INTRODUCTION

Acknowledgements

This curriculum is a project of the California Teachers Collaborative for Holocaust and Genocide Education, established by the JFCS Holocaust Center, with support from the California Department of Education, Marin County Office of Education, and the State of California.

Objectives

The education philosophy of Holocaust Museum LA is to teach about the Holocaust through oral history and primary sources. This guide is intended to engage your students in this important history through Holocaust survivor testimony and historical context to understand the past and build a more dignified future. This lesson uses Lois Lowry's novel *Number the Stars*, primary sources, first-hand survivor accounts, as well as images and stories from Judy Glickman Lauder's *Beyond the Shadows* to showcase the story of the Danish rescue and resistance during the Holocaust. It encourages students to analyze various primary sources such as survivor testimony, artifacts, and photography, helping them develop tools to understanding this difficult history and the important, relevant lessons for today.

Learning Outcomes

- Contextualize *Number the Stars* with nonfiction stories, education materials, and testimony from *Beyond the Shadows*
- Understand how and why the majority of Danish Jews survived the Holocaust
- Develop critical thinking and problem-solving skills through the inquiry-based learning method
- Learn how to analyze primary sources along with Holocaust survivor testimony
- Reinforce the importance of using Holocaust education to inspire a more dignified and humane world

Essential Questions

How does teaching Number the Stars support Holocaust education for younger audiences?

How can pairing primary sources and first-hand accounts enhance our understanding of fiction?

Summative Assessment

We kindly request your participation in an important initiative aimed at assessing the impact of this new teacher guide. To ensure the effectiveness of our work, we are seeking to gather data through pre and post surveys that will allow us to gain a comprehensive understanding of the guide's impact on your teaching practices, student engagement, and knowledge acquisition related to the Holocaust.

In order to gauge students' knowledge of the Holocaust, we ask that you have students fill out the following surveys before and after interacting with Holocaust Museum LA's Teacher Guide on the Danish Rescue. We deeply appreciate your help with this.

Students Survey PRE HMLA Educational Resources: <https://rb.gy/zdj5lj>

Student Survey POST HMLA Educational Resources: <https://rb.gy/a5dlln>

California Common Core Standards

This guide meets the following California Common Core Standards:

CCSS.ELA-LITERACY.RH.9-10.3; CCSS.ELA-LITERACY.RH.6-8.;
CCSS.ELA-LITERACY.RH.9-10.9; CCSS.ELA-LITERACY.RH.6-8.6,9-10.6;
CCSS.ELA-LITERACY.RH.6-8.7; CCSS.ELA-LITERACY.RH.9-10.3,11-12.3;
CCSS.ELA-LITERACY.RH.11-12.1,9; CCSS.ELA-LITERACY.RH.11-12.6;
CCSS.ELA-LITERACY.RH.11-12.7

See Appendix A for further information regarding each standard.

History of Holocaust Museum LA

Founded in 1961, Holocaust Museum LA is the first survivor-founded and oldest Holocaust museum in the nation and houses the West Coast's largest collection of Holocaust-era artifacts. The Museum continues the founding survivors' mission to commemorate those who perished, honor those who survived, educate future generations about the Holocaust, and inspire a more dignified and humane world.



The Museum teaches students and visitors – both on-site and online – the critical lessons and continued social relevance of the Holocaust through customized tours, artifact-rich exhibits, creative programs, and intergenerational conversations with Holocaust survivors. Admission is free for all students and youth 17 and under. The Museum also provides bus transportation grants for schools where field trips would otherwise be cost-prohibitive.

Learning from survivor testimony and the Museum's primary sources and educational programming empowers students and public visitors to speak out against and stand up to hatred, bigotry, and antisemitism.

The Holocaust: An Overview

The Holocaust was the state-sponsored, systematic mass murder of those identified as Jews perpetrated by Nazi Germany, its allies, and collaborators. From their initial rise to power, the Nazi Government worked to systematically marginalize, segregate, and dehumanize the Jewish population, along with other minority groups, which later manifested in genocide.

***A genocide is
the deliberate
and systematic
attempted
annihilation of a
national, racial,
ethnic or religious
group of people***

While the term "**Holocaust**" has come to denote the destruction and murder of Jewish communities by Nazi Germany and its allies, the original word holocaust stems from the Greek word for "burnt offering." The term holocaust can also be found in the Biblical text Samuel 1: 7-9, where it refers to the consumption of a sacrifice by fire. The Hebrew word for the Holocaust is Shoah, which connotes a calamity, disaster, or destruction that cannot be fully described by human language.

Life Before the Holocaust

For 2,000 years after the Jewish people lost their political independence in the Land of Israel, most Jews lived in diaspora as a minority group spread across the globe. In most cases, they maintained their religious practices and traditions, forming a rich culture in various empires, nations, and states they inhabited. In 1933, approximately 9.5 million Jews lived in Europe, comprising 1.7% of the total European population. This number represented more than 60% of the world's Jewish population at that time, estimated at 15.3 million.

The majority of Jews in pre-war Europe resided in Eastern Europe, with the largest community in Poland, where Jewish communities settled in the 12th century. By 1933, the Jewish population in Poland numbered over three million and comprised roughly 10% of the total Polish population.

The Polish Jewish community, as well as many other Eastern European Jewish communities, was diverse in its traditions and practices. Some families lived secular, urban lives in the largest cities of Eastern Europe, such as Lodz, Warsaw, Kiev, and Vilna, while others lived in smaller towns (communities known as **shtetls**). In shtetls, members of the community often spoke **Yiddish**, a language that combines elements of German, Slavic languages, and Hebrew, in addition to Polish and other local languages.

Historically, Jewish communities of the Diaspora have been multilingual, having knowledge of Hebrew (the language of the Bible), the local language of where they lived, and an additional Jewish language. Jewish languages and dialects have existed for more than two millennia, first emerging during the First Temple period (586 BCE) when Jews escaping wars and destruction in the Land of Israel fled to or were enslaved in other countries. Over the centuries, these local Jewish languages grew in nearly every area of the Jewish Diaspora.

The languages, written mainly in Hebrew letters, are a vibrant mix of local vocabulary with Hebrew and Aramaic words and include unique syntactic structures coupled with distinct expressions and gestures.

Although some long-standing Jewish vernaculars are on the verge of extinction, Jewish languages can still be found today, including Yiddish, Ladino, Judeo-Arabic, Ge'ez (spoken by Ethiopian Jews), Neo-Aramaic, Judeo-Marathi (spoken by Bene Israel in India), Yevanic (Judeo-Greek), Judeo-Bukharian, Judeo-Georgian, Judeo-Italian, and Judeo-Persian.

Jews throughout history faced persecution, discrimination, limited rights, and even death because of their identity. By the end of the 19th century, the majority of Jews living in Western and Central Europe were **emancipated** and subsequently granted equal rights. Post emancipation, Jews across Europe lived varied lifestyles. Some Jews continued to live in traditional religious communities, while others assimilated into the urban landscape. Jews had a variety of professions ranging from farmers to doctors, tailors to teachers, and other jobs common at the time. Like their fellow citizens, wealth varied a great deal between Jewish families.

Emancipation is the freeing of a group of people who have been restricted socially and legally by the ruling class

Perpetual Antisemitic Myths and Tropes

While the term “**antisemitism**” is relatively new, dating back to the 19th century, antisemitic ideas and violence have occurred for thousands of years. Throughout history, Jews were often blamed for many social, economic, or political problems, serving as **scapegoats**. Over the centuries, prominent antisemitic tropes have been used to incite prejudice and violence against the Jewish people time and again. These tropes, or negative **stereotypes**, are all unequivocally false; however, they are still used as **propaganda** today. It is not always easy to recognize and combat antisemitism.

The term antisemitism describes hatred or prejudice against Jews

The following section serves as a guide to identifying eight of the most common and dangerous conspiracy theories surrounding Jews. Understanding the roots of these

antisemitic myths and how they relate to wider narratives and power structures is crucial to stopping their growing normalization.

One of the most pervasive antisemitic tropes is that Jews have too much power in society. Despite accounting for approximately 0.2% of the world population, antisemites believe that Jews control the media, banks, government, and industry. This myth of excessive Jewish power, which can be traced back to medieval Europe, extends beyond reason. According to the myth, Jews are responsible for controlling world affairs – even the weather. It asserts that Jews are manipulative and conspiratorial schemers who wield immense power and influence behind the scenes, controlling governments, economies, and media organizations to manipulate world events for their own benefit.

Another false trope is that Jews are inherently disloyal. The origin of this myth can be traced back to the New Testament of the Christian Bible when Judas is said to have betrayed Jesus. Anti-Jewish laws and measures were enacted during the Middle Ages and **the Enlightenment Era** to prevent Jews from

surpassing or deceiving the Christian majority. In communities around the world, Jews faced persecution and mistreatment because of the false view that they are inherently disloyal. For instance, in 1654, 23 Jewish refugees fled persecution in Dutch Brazil to New Amsterdam. There, New Amsterdam Governor Peter Stuyvesant tried to expel them from the colony, calling them a “deceitful race” that he hoped would not be allowed to “further infect and trouble” New Amsterdam.

The Enlightenment Era was the development of intellectual and philosophical ideas in Europe throughout the 18th century, creating spaces of dialogue that eventually led to changes in government, religion, and ideals

Around the turn of the 20th century, Jews became synonymous with the word “traitor.” They were portrayed throughout history as wanderers who lacked allegiance to any nation – only loyal to other Jews; governments often propagated the notion that citizens should be wary of Jews as they were disloyal of nation-states. The late 19th century Dreyfus Affair was a political controversy in which French Jewish artillery officer Alfred Dreyfus was wrongly accused and convicted of treason, demonstrating the deep undercurrent of antisemitism and mistrust of Jews in stately affairs. For many, Dreyfus symbolized the disloyalty of French Jews, and, as a result, most of the French public supported Dreyfus’ guilty

conviction despite the evidence indicating his innocence. Subsequently, the "stab in the back" myth, refers to a historical conspiracy theory that claimed that Germany's defeat in **World War I** was not due to military shortcomings but rather the result of betrayal and subversion by various internal elements, particularly Jews.

The myth that Jews are greedy originated in the Middle Ages and is, to this day, a prominent and problematic stereotype. During the Middle Ages, Jews were often prohibited from owning land, working in certain professions, and had restrictions placed on their economic activity. Subsequently, Jews were forced to be moneylenders or work with high-interest crediting, since Christians were not allowed to hold those types of professions. This dynamic between Christians and Jews led to tension and mistrust. Jews were often scapegoated or blamed as the cause of financial downturns and painted as being stingy or hoarding wealth for themselves.

Even in modern times, Jews are seen as relentless in their pursuit of wealth and are accused of controlling financial systems. For example, Jews have often been blamed for economic crises spanning from the Great Depression to the 2008 recession.

Medieval antisemitism also manifested as Judeophobia, which stems from a fear of Jews for being culturally "other" than the mainstream European Christian community. This failure to understand Jews manifested in accusations of deicide — the belief that Jews killed Christ — and blood libel, which accused Jews of murdering Catholic babies to use their blood when making unleavened bread on Jewish holidays. Often, when Christian children went missing or were found injured or dead, Jews were unjustly blamed and consequentially persecuted and tortured. These false allegations often led to violent **pogroms**, targeted riots, and attacks against Jews. Both deicide and blood libel myths have been used to justify violence and discrimination against Jews time and again.

A pogrom is the organized destruction of a certain group of people; a term often used to describe acts of violence and persecution of Jews throughout history

During the Middle Ages, another common trope was that Jews are vermin, dirty, and responsible for spreading diseases. Jews have often been scapegoated for causing health crises and epidemics. On February 14, 1349, during the height of the Black Plague, the Jewish community of Strasbourg was rounded up, arrested, and

condemned to death for conspiring against Christians and poisoning the well sources. Approximately 2,000 Jews were burned at the stake for these false allegations. In Nazi Germany, propaganda blaming Jews for the spread of typhus and syphilis was disseminated throughout the country from classrooms to movie theaters. The Nazis used this trope to justify the isolation of Jews in **ghettos**, which in fact only increased the proliferation of the diseases. More recently, Jews were blamed for the spread of COVID-19. In March 2023, a man shot two Jewish men leaving a **synagogue** in Los Angeles, California because he believed, “Every single aspect of the COVID agenda is Jewish.”

A synagogue is a Jewish religious house of worship

The *Ten Stages of Genocide* is a conceptual framework developed by Dr. Gregory H. Stanton to identify and understand the process through which genocide unfolds. This framework provides a useful tool for analyzing the progression of genocide and recognizing warning signs in order to prevent or intervene in such atrocities. Stanton identifies that the last stage of genocide is not systematic murder but denial of the crime altogether. The final stage involves the denial of the atrocities committed and the efforts to conceal or distort evidence. Perpetrators, or those sympathetic to them, often deny the existence of genocide, downplay the numbers, or shift blame onto the victims. The final stage is not the removal of a group but the covering up of the action, which erases not just the people but also the memory of what happened to them.

Despite the fact that Germany admits to perpetration of the Holocaust, there are various forms of Holocaust denial. They range from denying elements of the Holocaust to denying that the Holocaust happened altogether. For example, denying that the Nazis used gas to kill Jews in **death camps** is ultimately Holocaust denial.

Holocaust denial is one possible and significant effect that the rhetoric in these examples of propaganda can cause, as dismissing or distorting the genocide of Jewish people is incredibly harmful to Jews who have painful memories of suffering. As a result, Holocaust denial has become another prominent antisemitic myth today.

Lastly, while criticism of the government of the State of Israel is not in itself antisemitic, contemporary anti-Zionism can often draw on and perpetuate previously mentioned antisemitic tropes.

Zionism is defined as the movement for Jewish self-determination in their ancestral homeland. It posits that Jews should have a place of refuge from the longstanding prejudice and endangerment they suffer as a minority culture – whether that be from European pogroms, Nazi Germany, or anti-Jewish laws imposed by the Soviet Union.

Anti-Zionism not only downplays the history of Jewish nationhood and its connection to the land of Israel but, more than anything, demonizes Israel as uniquely evil among all other nations of the world. Attacks against Jews are especially prevalent on college campuses. For example, on April 13, 2022, Rutgers University Professor Noura Erakat delivered a lecture at the University of Illinois entitled “Zionism as Racism and Racial Discrimination.” In this lecture, Erakat expressed blatant anti-Zionism, including her support of military campaigns to end the existence of Israel. She also suggested that Zionism is a “bedfellow” of Nazism, displaying a complete disregard for the painful history of the Holocaust.

The Rise of Nazism

From the end of World War I in 1919 to the appointment of Adolf Hitler as Chancellor in 1933, the German government was a democracy called the **Weimar Republic**. Despite economic challenges and the Great Depression, the Weimar Republic saw a period of remarkable cultural and intellectual creativity and freedom, known as the Golden Twenties. Berlin, in particular, became a vibrant center of artistic expression, with advancements in literature, theater, film, architecture, and science. As a fledgling democracy, there was also a shift to protect human rights and freedoms.

However, when World War I ended, the Germans were required to pay a large reparation sum to the victorious countries for the war’s cost. This, and chronic political instability that arose during the Weimar Republic, plagued Germany in the 1920s and led to economic and social strife throughout the country, which was further exacerbated by the Great Depression. In 1921, the National Socialist German Workers Party, or **Nazi Party**, was founded. The party was explicitly anti-communist and anti-Marxist. It condemned the liberalism of the Weimar Republic and sought for a return to the “authenticity” of Germany. The party valued nationalism, “**Aryanism**,” and a revival of **nativism**. The Nazi Party’s popularity within German society varied through the 1920s, but they secured their position in government through a coalition in 1933.

On January 30th, 1933, Germany's President, Paul von Hindenburg, appointed Adolf Hitler to be the Chancellor of Germany to form a coalition government.

Those who opposed Hitler believed that von Hindenburg's position and power would control and balance the government. Adolf Hitler's antisemitic ideology was apparent in his writing and speeches before his entrance into the German political sphere. In his infamous 1924 memoir, *Mein Kampf*, Hitler writes, "...no one need be surprised if among our people the personification of the devil, as the symbol of all evil, assumes the living shape of the Jew."

In his public speeches, Adolf Hitler capitalized on Germany's unstable environment in the 1920s and 30s, blaming Germany's defeat and failing economy on Liberals, Marxists, and Jews. Hitler asserted his hatred of Jews, whom he considered a "foreign race," and proclaimed the supremacy of the "**Aryan** race" as well as a need for racial purity. Hitler and the Nazis found it imperative to reverse the decades of emancipation and **assimilation** by ostracizing Jews and other minority groups, thereby fulfilling their objective of creating a commanding, powerful, and "racially pure" German Empire.

Nazi Antisemitism: Its History and Conceptualization

Nazi racism draws on many preconceived notions. The theoretical practicalities of modern antisemitism, which translated into racism in Nazi Germany, originated at the end of the 18th century in reaction to the emancipation and subsequent assimilation of German Jews, both of which were products of Enlightenment thinking; the awakening of ideas regarding fraternity, equality, and liberty characterized the Enlightenment period, resulting in the emancipation of Jews across Western Europe. However, this time period also witnessed the development of nationalistic debates that were later used as a foundation for racism. Scholars and philosophers, including Johann Gottfried von Herder and Friedrich Schlegel, wrangled with practical questions like how to strengthen the national community and concepts such as "organic" theory, which argued that natural, racial gaps existed between groups of people. These scholars did not explicitly argue for the superiority of one group of people over the other, but their ideas later lent themselves to the nationalistic theory of racial superiority that fueled Nazi antisemitism.

Arthur de Gobineau altered the early notions of racial categorizations, arguing that there was a distinctive cultural and political element to each race. In his 1885 work,

Essai sur l'inégalité des races humaines ("Essay on the Inequality of Human Races"), Gobineau sought to explain history through a racial lens: racial purity and racial pollution were the primary forces behind historical events. Gobineau divided the races into "yellow," "black," and "white," arguing that the strong "white" race was steadily losing its superiority due to blood contamination, and that mixing between the races resulted in the superior race deteriorating to the inferior level of lesser ones. According to Gobineau, the great empires of world history degenerated because they allowed their blood to be contaminated.

Racist notions in Europe flourished in the 19th century; Charles Darwin's book *On the Origin of Species* was a scientific source frequently cited by those in Europe who believed inferior races had to be eliminated through a race war. Nazi ideology borrowed many pre-existing concepts involving race, mankind, blood purity, power, and natural order; often, these concepts were unrelated, illogically connected, or even conflicting.

In 1879, German journalist Wilhelm Marr coined the term "antisemitism," which denotes a general hatred of Jews. When the term was first used, it was understood as prejudice against or hatred of Jews. However, Nazi ideology transformed the notion of antisemitism by propagating hatred of Jews based on a racial framework; Hitler and the Nazis held racial principles as one of the most important components of their ideology and beliefs.

While the first use of the term "antisemitism" dates back to the 19th century, antisemitic ideas and violence occurred for thousands of years, and Jews were often blamed for many social and political problems throughout history, time and again serving as the scapegoat for countless issues. Perhaps most infamously, the Jewish people collectively received the blame for Jesus' crucifixion—a misconception still held by some today. During the Crusades, between 1095 and 1291 CE, thousands of Jews were massacred or lost their homes and property. Spanish monarchs King Ferdinand II and Queen Isabella expelled Jews who refused to convert during the 15th century Spanish Inquisition, in which a tribunal of the Roman Catholic Church tortured, imprisoned, and burned tens of thousands of Jews at the stake — all in the name of investigating "heresy" against the Church.

Nazi Propaganda and Discrimination Against German Jews

On February 27, 1933, a large fire at the Reichstag (German Parliament building) broke out, giving the government an opportunity to falsely depict the arson as an attempted communist coup. Marinus van der Lubbe, a young Dutch council communist, was arrested for the crime. Hitler pressed President von Hindenburg to declare a State of Emergency, suspending civil liberties and freedom of the press and arresting communists around the country, including 100 communist members of parliament.

The suspension of civil rights remained in place until the end of World War II. The Nazis utilized vigorous propaganda to exploit the public fear of a communist take-over and to portray Hitler as the protector and savior of Germany. This chain of events allowed Hitler to consolidate power, moving the Nazi Party to the majority on the German political stage. To this day, historians suspect that the Nazis orchestrated the arson to seize power.

Hitler's Nazi party boasted ideals such as national pride, nativism, and **xenophobia** alongside its virulent anti-communist and antisemitic beliefs, all of which were portrayed as essential to the restoration of power to the superior Aryan race. To spread these beliefs and ensure public approval, Hitler utilized propaganda through mass media to convince the German people of Nazi ideology. Hitler established the Reich Ministry of Public Enlightenment and Propaganda, which was led by Joseph Goebbels. Its purpose was to disseminate information through various forms of mass media to influence the general public. Racial superiority was central to these messages, and those that were not descendants of the pure Aryan race were demonized. A special focus of attack was the Jewish population, which was used as a scapegoat for society's issues and was made to appear both inferior to Aryans and dangerous, leading to the German population's gradual acceptance of increasingly antisemitic laws.



Joseph Goebbels addressing a crowd, c. 1930
[Photograph]. Holocaust Museum LA Archival Collection.

The Nazis successfully communicated their ideology through art, music, rallies, theater, films, books, radio, educational materials, and the press. The Nazis censored anything considered "un-German" and attempted to purge everything that went against Nazi ideology from society. Nazi propaganda targeted all age ranges, backgrounds, and demographics. Essential to the Nazi propaganda machine was public radio. To allow the entire community to own a new radio, the Nazis created an inexpensive radio called the Volksempfänger ("people's radio"). The Nazis additionally

controlled the broadcasting so they could create a direct connection into every home. During the war, it was illegal to listen to foreign news at home, and the **Gestapo**, the German secret police, arrested those discovered listening to BBC or radio broadcasting produced by Allied countries (enemies of the German state).

To better control the German population, the Nazi government weaponized society's fear. The Gestapo began to heavily rely on informants and denunciations. In his essay, "The Gestapo and German Society," Robert Gellately explored the role German citizens played in informing the Gestapo on their fellow citizens' criminal activity by analyzing 19,000 surviving Gestapo files. The Gestapo were infamous for their brutality and secrecy, which perpetuated a climate of fear, but they lacked sufficient manpower to meticulously police the entire nation. Gellately found that German citizens took it upon themselves to police their neighbors and turn in those they suspected of engaging in anti-Nazi activity, which could be as simple as listening to foreign radio broadcasts.¹ This is one of the many ways in which the Nazi government worked to control the information that people accessed and the allegiance of the population.

Nazi propaganda utilized negative **stereotypes** to propagate the idea of Jews as a detested "other." Jews and other "non-Aryans" were depicted as dangerous enemies of Germany and were made to feel alienated and subhuman. The Nazis—notably Heinrich Himmler, one of the leading members of the Nazi Party—often employed rhetoric that compared Jews to vile vermin such as parasites, roaches, fleas, and rats. For example, in 1941 in Nazi-occupied Poland, propaganda posters featuring slogans such as "Jews are lice" were publicly displayed. These posters included images of Jews with drawings of lice superimposed over their faces. These connections instinctively conjured the association between Jews and parasites.

*Stereotypes are
simplistic, firmly
held beliefs
about individual
characteristics
generalized to all
people within that
group*

Shortly after Hitler's appointment as Chancellor, the Nazis gradually enacted antisemitic legislation to diminish the lives, humanity, and dignity of Jews and to further their exclusion from society. The first law of this nature was the Law for the Restoration of the Professional Civil Service, which was enacted on April 7th, 1933. This law barred Jews from employed positions as civil servants. The subsequent laws in following months removed German Jews from practicing law and medicine and

¹ Robert Gellately, "The Gestapo and German Society: Political Denunciation in the Gestapo Case Files." *The Journal of Modern History* 60, no. 4 (1988): 654-694.

limited the number of Jewish students allowed in schools. These laws created a hostile environment and made dehumanization and brutality acceptable in the public eye; even if Jews were not forbidden from attending school or university, they were still targeted for discrimination and subjected to humiliation. For example, by 1934, "Jewish students at the Friedrich Wilhelm University of Berlin had to come to terms with a wide yellow stripe stamped on their matriculation books."² This blatant identification facilitated antisemitism and, coupled with rules that required Jewish students to sit on separate benches or in the back of classrooms, resulted in a drop in matriculated Jewish students attending German universities from 3,950 in 1932 to 656 in 1934.

In April of 1933, the Nazis planned a nationwide **boycott** of Jewish businesses. However, the boycott ultimately failed to engage the public on a wide scale, signaling to the Nazi government that the larger population did not share in their same deep-seated antisemitic and hateful beliefs. The Nazis quickly focused on intense propaganda and did not stage another national boycott until 1938; by then, their ideology had permeated German society, and this boycott did not fail.

A boycott is a social protest against a group of people or organization, many times aligning with certain ideals.

In May of 1933, a nationwide "action against the Un-German spirit" was declared. This resulted in the destruction of all books, artwork, and media that was not in line with the ideologies of the Nazi Party, including pieces about Judaism, communism, liberal ideas, or any material that contested Nazi ideological beliefs. For example, the books of Sigmund Freud and Erich Maria Remarque were included in the massive burnings of all literature considered "un-German." The books of Helen Keller were burnt as well, as the Nazis believed that those with disabilities were "subhuman" and did not belong in Aryan society.

Life for German Jews became increasingly oppressive in Nazi Germany. Through violent acts and anti-Jewish laws, the Nazis created an environment of segregation and dehumanization. In reversing the previous decades of emancipation and assimilation, the Nazis worked to ostracize the Jewish population. Additionally, "ordinary Germans were invited to participate in and profit from the exclusion,

² Francis R. Nicosia and David Scrase, *Jewish Life in Nazi Germany: Dilemmas and Responses* (New York: Berghahn Books, 2010), 21.

expropriation, and expulsion of the unwanted Jews.”³ In 1935, the Nuremberg Laws were passed. These laws stripped Jews of their German citizenship, forbade them from flying the national flag, and prohibited them from marrying or having sexual relations with persons of “German or German-related blood.” Additional laws took away Jews’ political and civil rights, including the right to vote and hold public office. The Nuremberg Laws became the ideological cornerstone for the National Socialists, and they were intended to protect the nation and individual Germans from perceived racial degeneration.

A turning point in Nazi Germany’s persecution of their Jewish population was the horrifying and unprecedented violence of **Kristallnacht**, “the Night of Broken Glass.” On November 9th and 10th of 1938, violent anti-Jewish pogroms took place throughout Germany and Austria. During this state-sponsored event, rioters destroyed 267 synagogues, looted over 7,500 Jewish-owned businesses, and murdered 91 Jews. As synagogues and Jewish property burned, fire departments were instructed not to assist unless the fires endangered Aryan buildings.



The Boerneplatz synagogue in flames during Kristallnacht, Frankfurt, Germany, November 10th, 1938 [Photograph]. United States Holocaust Memorial Museum.

Approximately 30,000 Jewish men were rounded up and deported to Dachau, the first **concentration camp**, which was created in 1933 to detain political prisoners, and other camps including Sachsenhausen and Buchenwald. Prisoners’ release was contingent upon the presentation of large sums of money and papers produced by their families indicating that they would leave Germany or Austria. Kristallnacht marked the first instance in which the Nazi regime incarcerated Jews on a massive scale. This unprecedented event signified the danger for Jews remaining in Germany. Many of the Jewish men who were able to return from the concentration camps were despondent and desperate to get their families out of the country.

In response to the brutality of Kristallnacht, several organizations worked together to bring Jewish children living under Nazi occupation to safety in England. Roughly 10,000 Jewish children from Germany, Austria, parts of Czechoslovakia, and parts of modern-day Poland were sent to England on **Kindertransports** (“children’s

³ Nicosia and Scrase, *Jewish Life in Nazi Germany*, 117

transports"). The vast majority of the rescued children never saw their families again. The Kindertransports operated until the outbreak of war on September 1st, 1939.



The Outbreak of War and Genocide

The relationship between war and genocide was closely tied during the Holocaust. Nazi racial policy radicalized with early military successes and was implemented despite military defeats.

On August 23rd, 1939, Germany and the Soviet Union signed a **Non-aggression Pact** (the Ribbentrop-Molotov Pact) that stipulated that neither country would attack the other and laid out the division of an occupied Poland. On September 1st, 1939, Germany invaded Poland, and two days later, Great Britain and France declared war on Germany, marking the beginning of World War II. The Polish army was defeated in less than a month, and Poland was partitioned between Germany and the Soviet Union, as agreed upon in the Non-aggression Pact.

At the time of the invasion, there were roughly 3 million Polish Jews living in Poland; the single largest Jewish community in the world.

In response to the large number of Jews under their authority, the Nazis began a process of ghettoization, establishing the first **ghetto** in Piotrków Trybunalski, Poland in October 1939. Jews from smaller towns and villages were brought to more populated areas where ghettos had been established, allowing the Nazis more control over the Jewish populations. Daily life in the ghettos was horrid. Families were crowded together in unsanitary apartments, food was limited, and diseases ran rampant. Starvation, inadequate health care, extreme overcrowding, deadly diseases such as dysentery and typhus, and severe weather caused hundreds of thousands of deaths.

In the spring of 1940, Germany began its assault on Western Europe, invading Denmark, Norway, the Netherlands, Belgium, Luxembourg, and France. In June 1940,

France signed an armistice with Germany, allowing the German occupation of the northern half of the country, while the southern half of France remained under control of the collaborating Vichy government. The armistice remained until November 1942, when German troops invaded and occupied the area.

Germany broke the German-Soviet Non-aggression Pact on June 22nd, 1941 with their invasion of the Soviet Union during **Operation Barbarossa**. Hitler and the Nazi elite viewed this war not only as a territorial battle between countries but as a racial war between the Aryans and those regarded as “subhuman.” Under the cover of war, the Nazis and their collaborators began a systematic mass murder of European Jews. Beginning in the summer of 1941, **Einsatzgruppen** (Mobile Killing Units) murdered those perceived to be racial or political enemies of Nazi Germany, mostly Jewish women and children.

On September 29th and 30th, 1941, in the largest single action of these mobile killing squads, Einsatzgruppe C massacred 33,771 Jews in less than three days at Babi Yar, Ukraine, a ravine outside of Kiev. As the **Wehrmacht** moved through Eastern Europe, Einsatzgruppen units followed them, murdering over one million Jews. Although some Einsatzgruppen units used gas vans, the primary method of murder was mass shootings of victims into shallow, mass graves. Several reports demonstrated the psychological impact of the shootings on the soldiers themselves, which, in addition to the desire for a more quiet, less public, streamlined and efficient method of murder, led the Germans to establish permanent death camp facilities—the first of which opened in Chelmno, Poland in December of 1941.

*The Wehrmacht
was Nazi Germany's
unified armed forces.*

On January 20th, 1942, the chief of the Reich Main Security Office, Reinhard Heydrich, organized the **Wannsee Conference** to direct and coordinate the “**Final Solution to the Jewish Question**”—a **euphemism** for the systemic, deliberate physical annihilation of the Jewish Population. The fifteen mid-level officials in attendance represented the relevant government industries needed to smoothly organize this plan to systematically murder the European and West Asian Jewish populations.

To implement the Final Solution, six death camps were expanded and built in different locations in Poland: Chelmno, Belzec, Treblinka, Sobibor, Auschwitz-Birkenau, and

Majdanek. Chelmo, as the first permanent death camp, utilized gas vans to asphyxiate victims, while gas chambers were built in the other five death camps to speed up the killing process.

The Germans employed large scale attempts to deceive Jews, portraying deportations as “resettlement” of the Jewish population to work in the “East.” In Western and Central Europe, Jews were told to pack luggage, purchase train tickets, pay their utility bills, and leave their house keys clearly marked before showing up for “resettlement” to work in the “East.” In reality, the “resettlement in the East” became a euphemism for deportation to killing centers.

Jews were deported from the ghettos to transit camps and, from there, were sent to various concentration camps. Upon arrival at the death camps, prisoners were ordered to leave their belongings and strip off their clothes in preparation for showers. They were then assembled in large numbers in the gas chambers, where they were killed within minutes. It is estimated that, at the height of the **deportations**, up to 6,000 Jews were gassed each day in Auschwitz-Birkenau alone. Carbon Monoxide and Zyklon B were used as poisonous gas in these facilities. While Auschwitz-Birkenau, Chelmo, and Majdanek kept some prisoners alive for slave labor, Belzec, Sobibor, and Treblinka had no purpose other than mass murder.

The death camp of Sobibor was one of the three **Operation Reinhard** camps designed to implement the Final Solution. The camp was located in eastern Poland in the small village of Sobibor, a sparsely populated, wooded area. The camp was surrounded by trees and a minefield spreading 50 feet in all directions. Jews were deported to Sobibor between 1942 and 1943 from ghettos in Poland, German occupied Soviet territory, Germany, Austria, Slovakia, Bohemia and Moravia, the Netherlands, and France. It is estimated that approximately 200,000 people were killed at Sobibor.

*Operation Reinhard
was the code name
for the plan to
murder two million
Jews in Nazi
occupied Poland*

In 1942, the Allied governments learned of the murderous intentions of Nazi Germany and issued public condemnations. Despite these condemnations, 1942 was the deadliest year of the Holocaust, as approximately 2.7 million Jews were murdered in that year alone, and deportations and gassings continued.

On October 14th, 1943, the prisoners at Sobibor participated in an uprising and escape at the death camp. Of those prisoners who were able to escape, it is estimated

that less than 50 survived. The uprising at Sobibor led the Germans to raze the entire camp to hide evidence of its existence. They tore down the buildings, burned bodies, and planted trees to disguise the location as a farm.

Additional examples of uprisings and revolts occurred in other killing centers, including Treblinka and Auschwitz-Birkenau. These and the **Warsaw Ghetto Uprising** led Nazi officials to accelerate the killing process, shooting approximately 42,000 Jews on November 3rd, 1943 in the Lublin District in Poland.

Germany's invasion of its ally, Hungary, on March 19th, 1944 drastically changed the situation for Hungarian Jews. With the advancing Soviet Army on the Eastern Front and the military decline of the Third Reich, the Nazi Government focused its efforts on quickly deporting and gassing over 400,000 Hungarian Jews in the time between Hungary's invasion in 1944 and the end of World War II in 1945.

The Conclusion of the War

As the **Red Army**, the army of the Soviet Union, rapidly advanced on the Eastern Front, the Germans attempted to destroy evidence of mass murder. The Soviets liberated Auschwitz on January 27th, 1945. However, the Nazis had already bombed the gas chambers and forced the majority of Auschwitz prisoners out of the camp on a westward death march. Thus, Soviet soldiers found only several thousand prisoners when they entered the camp.

U.S. forces liberated Buchenwald concentration camp in Germany on April 11th, 1945; however, the Nazis had evacuated the camp a few days prior, and only 20,000 remaining prisoners were liberated. U.S. forces also liberated Dora-Mittelbau, Flossenbürg, Dachau, and Mauthausen. British forces liberated concentration camps in northern Germany, including Bergen-Belsen, in mid-April 1945. The camp contained over 60,000 prisoners, and most were in critical condition due to starvation, torture, and a rampant typhus epidemic. More than 10,000 prisoners died from malnutrition or disease within a few weeks of liberation.

Liberators confronted unspeakable conditions in the Nazi camps, such as emaciated prisoners and piles of unburied corpses. Although rumors and information about the brutal mass murder perpetrated by the Nazis were known as early as 1942, the full scope of the horrors were exposed to the world only after liberation. Disease was rampant in the camps, and many camp structures were burned to prevent the spread

of epidemics. Survivors of the camps faced a long and difficult road to recovery. Many Survivors ended up in **Displaced Persons (DP) Camps** following liberation.

Following Germany's surrender in 1945, the Allied forces held a series of military tribunals—the **Nuremberg trials**—to prosecute individuals involved in the political, military, judicial, and economic apparatus of Nazi Germany. Beginning on October 18th, 1945 with the indictment of 24 individuals and several organizations, the Nuremberg trials were the first act of legal justice for victims of the Nazi regime. A milestone in contemporary international law, the Nuremberg trials were instrumental in establishing a legal precedent and a historic legacy of holding individual war criminals responsible for their crimes against humanity and in creating standards of human rights. The first Nuremberg trial indicted war criminals on four charges: participation in a common plan or conspiracy for the accomplishment of a crime against peace; planning, initiating, and waging wars of aggression and other crimes against peace; war crimes; and crimes against humanity. Twelve of the defendants were sentenced to death, seven were sentenced to imprisonment, and three were found innocent and acquitted. The Nuremberg trials served as a model for the Universal Declaration of Human Rights (1948), the Geneva Convention (1949), and the International Criminal Court (1998).

Life After the Holocaust and Modern Antisemitism

Antisemitism and anti-Jewish sentiment existed before the Holocaust and continue to exist today—even after World War II and the Nuremberg trials made the world aware of the dangers of inhumanity, intolerance, and hatred. After the war, many survivors, unsure of what to do after liberation, returned home to find people living in their homes and using their possessions. Survivors were forced to buy back their own photographs of loved ones who had perished in the Holocaust. Tremendous antisemitism continued to permeate Eastern Europe following the war. In an extreme case, Polish people murdered 42 returning Holocaust survivors in the town of Kielce in 1946. After the Holocaust, 75,000 of the Jewish survivors who encountered deadly violence upon returning to their hometowns in Poland fled to Displaced Persons camps in Western Europe. Many survivors joined the B'rihah movement, which arranged illegal immigration to the British Mandate of Palestine, because they felt that a Jewish homeland would be the only place where they could be safe and live without

antisemitism. Thousands of survivors immigrated to Israel when it received its independence in 1948.

In modern times, antisemitism endures, and recently, antisemitism has been on the rise in America, Europe, and the Middle East. In some countries, antisemitism is spread by the government. For example, former Iranian president Mahmoud Ahmadinejad publicly denied the Holocaust. In Europe, there has been a rise of far right-wing extremist political parties who view Jews as “others.” There have been several violent attacks on Jews in Europe recently, including the 2014 attack on a Jewish supermarket in Paris that left four killed and the shooting of a security guard at a Danish synagogue in 2015.

The United States has also seen a rise in anti-Jewish violence, including vandalism of Jewish synagogues, cemeteries, and on college campuses; a rise in anti-Jewish rhetoric on social media; and the largest antisemitic shooting at a synagogue. On October 27, 2018, 11 Jews were murdered at the Tree of Life Synagogue in Pittsburgh. On January 15, 2022, a man took 4 people hostage in Congregation Beth Israel synagogue in Colleyville, Texas because he believed in the anti-Jewish myth that Jews control the world. In March 2023, a man shot two Jewish men in Los Angeles because he believed the antisemitic trope that Jews were responsible for the Covid-19 pandemic. Sadly, these are not the only examples of violence against Jews in America today.

The Center for the Study of Hate and Extremism at Cal State San Bernardino found that Los Angeles “recorded the most hate crimes of any U.S. city this century” in 2021 alone. The Anti-Defamation League’s recent audit reported a 34% increase in antisemitic incidents nationwide in 2021, averaging 7 antisemitic incidents each day.

HISTORICAL CONTEXT OF THE DANISH RESCUE

The history of the Danish Jews dates back to the early 17th century. In 1619, King Christian IV invited Albert Dionis, a Jewish merchant residing in Hamburg, to settle in the newly founded town of Gluckstadt. This invitation, based on a royal dispensation, was then extended to leaders of the Sephardic Jewish community in Amsterdam. Whereas just 85 years earlier, as a result of the Danish Reformation, Jews were prohibited from settling in Danish territory; in 1622 Denmark became the first Scandinavian country to allow Jews to live and work in Gluckstadt, offering them trading privileges and some religious freedom.

The Danish Jewish community continued growing into the 18th century, with a majority of the community living in Copenhagen. During this period, Jewish life in Denmark was fairly vibrant and the Danish authorities were generally tolerant of the Jewish community, allowing rabbis, teachers, and community leaders to practice openly. By the late 18th century, the king of Denmark sought to integrate all Danish subjects into society. This included the Jewish community and as a result, Danish Jews were given equality and able to study at universities, buy land, and join guilds - liberties which were not typically extended to Jews.

Although there was perceptible antisemitism in the air, the 19th century saw the continued progress and acceptance of Danish Jews. In 1814, Danish Jews were granted full citizenship, and 35 years later, in 1849, they were granted political equality. As citizens, the Danish Jewish community grew and flourished in Danish society. Danish Jews were prominent in all aspects of Danish life and a number of Jews served in high offices of the state.

Denmark During and After the War

Prior to Nazi occupation of Denmark on April 9, 1940, the Danish Jewish community numbered approximately 7,500; about 6,000 of whom were Danish citizens while the rest were refugees fleeing anti-Jewish violence.

On September 28, 1943, German diplomat Georg Ferdinand Duckwitz secretly informed the Danish resistance about the upcoming Nazi deportation of the Jewish community. The underground responded quickly, mobilizing a nationwide effort to warn Jews. Community leaders, police, resistance fighters, and everyday people worked together to move Jews into hiding and smuggle them to the port to be ferried to neutral Sweden.

Jews began fleeing Copenhagen, where most of the Jews in Denmark lived, and other cities, by train, car, and on foot. With assistance and a network, they found hiding places in homes, hospitals, and churches. Within a few weeks, fishermen helped ferry some 7,200 Danish Jews and 680 non-Jewish family members to safety across the body of water separating Denmark from Sweden.

The Danish rescue effort was unique because it was successful, community-based, and widely accepted. The Germans did manage to arrest and deport 472 Danish Jews to the Theresienstadt concentration camp, where 53 died. Around twenty more died after the escape to Sweden. In total, approximately 77 Danish Jews died during the Holocaust. Denmark's Jewish community has the highest rate of survival by percentage from any country during the Holocaust.

On May 4, 1945, German troops surrendered, and the next day, Denmark was officially free. Jewish Holocaust survivors faced severe economic and emotional difficulties after the war. Jewish families had used their savings, sold valuables and property, and obtained improvised private loans to finance their escape to Sweden. During and after the German occupation, however, Danish authorities worked to ameliorate the consequences of Nazi persecution, and the Danish government implemented one of the most inclusive and comprehensive restitution laws in Europe, taking into account Jewish victims of deportation as well as victims of exile. The Danish state established a system for citizens to claim restitution only a week after the Nazis departed the country.

LITERARY GUIDE TO NUMBER THE STARS

Number the Stars, written by Lois Lowry, is a fictional novel about the courageous Danish resistance and rescue of Danish Jews. The story takes place in the summer of 1943 – three years into the Nazi occupation of Copenhagen, Denmark, four years into World War II, and 10 years after the Nazis came to power. The novel follows 10-year-old Annemarie Johansen as she and her family attempt to save their Jewish friends and neighbors, the Rosens, transporting them across the border to non-occupied Sweden. Despite multiple run-ins with Nazi soldiers, the Johansens are able to smuggle the Rosens to safety by boat in the late hours of the night. In 1945, after WWII ends, Annemarie must deal with the harsh realities that the war brought to her and her family. This includes the truth of her sister’s death. The novel ends on a hopeful note with the promise of the Rosens’ return to Denmark.

Chapter Breakdown and Discussion Questions

Use the suggested questions as you see fit while teaching the book with your students. The questions can be shared as homework or class discussion.

Chapter I Discussion Questions

1. In April 1940, Germany invaded and occupied Denmark. What information can you gather about daily life under Nazi occupation from Annemarie, her family, and her friends? Why do you think Mrs. Johansen and Mrs. Rosen cannot afford to drink actual coffee or Kirsti cannot have cupcakes until after the war?
2. Annemarie describes the Resistance as an anonymous and courageous group of Danish fighters, “who were determined to bring harm to the Nazis however they could” (pg 8). In real life, the Danish Resistance was one of the most active and successful, creating a widespread movement throughout Denmark. The resistance, assisted by many ordinary Danes, organized the partly coordinated and partly spontaneous rescue of around 7,200 Danish Jews and 680 of their non-Jewish relatives during the Holocaust. Why do you think it was so important to keep this effort a secret? What do you think motivated people’s choices in

helping others? What does the word ‘resistance’ mean to you? Why do you think people resist?

3. When the girls are stopped by Nazis on their way home from school Annemarie, Ellen, and Kirsti have very different reactions. Why do you think that is? What are their reactions?

Chapter 2 Discussion Questions

1. Annemarie insists the palace in her fairytale must be “a pretend place” and not Amalienborg, Denmark’s real palace. Why do you think that is? What is the importance of telling made up stories during difficult times? How can that help keep a positive attitude? Do you have any stories, movies, or books that make you or people you know feel better during hard times?

Chapter 3 Discussion Questions

1. Annemarie struggles to understand why the Nazis would close a button shop. Shortly after the Nazis seized power in Germany in 1933, they began not allowing Jews to work certain jobs and closed their businesses. Why do you think that is? What does it mean to take away someone’s job? How does it change someone’s life to lose their job? How do you think that made Jews feel?
2. Peter brings Annemarie a seashell as a present. Where do you think Peter has been working? What do you think he might be doing there?
3. Annemarie tells her father that “all of Denmark must be the bodyguard for the Jews” (pg.25). Why do the Jews need help? Why do you think Annemarie says this? Do you think it would be hard to stand up for others in the presence of danger?

Chapter 4 Discussion Questions

1. Ellen invites Annemarie and Kirsti to join her family in celebrating Rosh Hashanah – the Jewish New Year. The Hebrew or Jewish calendar is a semi lunar calendar, which means it follows the lunar cycle. It is semi lunar, as it also takes seasons into account, making sure certain holidays are celebrated in certain seasons. Jews celebrate Rosh Hashanah with symbolic foods such as

honey – for a sweet new year. Why do you think Ellen shares her celebration with her friend? Do you have friends that celebrate different holidays than you do? Why do you think it is important to learn about other people's traditions?

2. Ellen's rabbi told his congregation that the Nazis had the names of Jews from all of the synagogues in Denmark. He also warned them that the Nazis were planning on arresting all the Danish Jews later that evening. Rabbis are religious leaders and teachers. Why do you think Ellen's rabbi announced this news? What does it mean to be a community leader? Can you think of any leaders in your community? What do they do that makes you think of them as a community leader?

Chapter 5 Discussion Questions

1. Ellen wears a Star of David necklace. The Star of David is a generally recognized symbol of both Jewish identity and Judaism. Why would Ellen choose to wear this necklace? Is there a symbol you identify with that you wear? How does it make you feel? Do the things we wear reflect the way we see ourselves?
2. The Johansens must act as if Ellen were Lise Johansen in order to save her from the Nazis. After admitting she wishes to attend acting school, Ellen must now act as if she were Lise, Annemarie's sister, in order to survive. What does this situation say about war? What do you think might have happened to Ellen, and the Johansens, if her true identity was discovered?

Chapter 6 Discussion Questions

1. Mr. Johansen calls Annemarie's uncle, Henrik, to let him know he'll be sending Mrs. Johansen, the children, and "a carton of cigarettes" to visit him tomorrow. Annemarie realizes that the carton of cigarettes is code for Ellen. What does Mr. Johansen mean when he tells Henrik: "But there are a lot of cigarettes available in Copenhagen now, if you know where to look, and so there will be others coming to you as well, I'm sure." (pg.53). What do you think this quote really means? What might Annemarie and the others find in Gilleleje?
2. On the train, Mrs. Johansen, Ellen, Kirsti, and Annemarie have a run-in with Nazi soldiers. Why do you think Annemarie expected Kirsti to tell the Nazis that Ellen was Jewish? Why do you think Kirsti was not told about Ellen's true situation?

What are the advantages and disadvantages of knowing the truth in a dangerous situation?

Chapter 7 Discussion Questions

1. Annemarie and Ellen decide to explore Gilleleje on their own. Were there any suspenseful moments while the two were by themselves? Were they in any danger?
2. Mrs. Johansen warns Annemarie not to talk to anyone while she is in Gilleleje, even Uncle Henrik's friends. Why do you think Mrs. Johansen is worried about Annemarie talking to non-soldiers, especially neighbors and friends?

Chapter 8 Discussion Questions

1. What do you think Uncle Henrik really means when he says, "Tomorrow will be a day for fishing." (pg.71)? Why do you think all the adults take "fishing" so seriously? Why do you think they speak in code around Annemarie and the other children? Do you agree with the choice to speak in code around kids?
2. Why do you think Mrs. Johansen and Uncle Henrik lied about Great-aunt Birte? What might a casket be holding, or hiding, if no one has actually died?

Chapter 9 Discussion Questions

1. Annemarie questions the true meaning of bravery. What does bravery mean to you? Do you agree with Uncle Henrik that it's easier to be brave when you do not know everything?
2. Why do you think Annemarie felt older after learning the truth about Great-aunt Birtie?
3. How does Annemarie protect Ellen in this chapter?
4. Who do you think the mourners really are?

Chapter 10 Discussion Questions

1. What caused the Nazis to investigate Uncle Henrik's cabin? Why did Mrs. Johansen lie to the Nazis about what was in the casket? What do you think the Nazis were looking for?
2. Annemarie struggles to understand the psalm Peter reads from the bible. What do you think the psalm means? Why do you think the book is titled "Number the Stars"? What would you name this book?

Chapter 11 Discussion Questions

1. The Rosens are no longer able to live in Denmark because of the Nazis. They have to leave all their possessions and everything they loved in Denmark behind. How do you think that felt for them? What other places could be a "source of pride"?
2. Why do you think the young mother begged Peter not to give her daughter a few drops of the mysterious liquid? Why do you think Peter insisted?

Chapter 12 Discussion Questions

1. Annemarie and Ellen say goodbye to each other as Ellen embarks for Sweden. Do you have a best friend? How would you feel if they had to leave suddenly, and you were not sure if you would see them again? What would you want to say to them?
2. Annemarie thinks her Papa must be having a harder time than her Mama, even though there is less danger in Copenhagen. Do you agree with Annemarie? Do you think it would be harder to help take Jews across the sea to Sweden or to go about normal activities, waiting for any kind of news?

Chapter 13 Discussion Questions

1. What do you think is in the package for Uncle Henrik? Why do you think they can't leave for Sweden without the package?

2. Annemarie bravely offers to deliver the package, disguised as lunch, to Uncle Henrik. What kind of danger lies ahead for Annemarie? Why does her mother tell her to run as fast as she can?

Chapter 14 Discussion Questions

1. Why do you think Annemarie tells herself a fairytale as she runs through the woods? Why do you think she chose the story of Little Red Riding Hood? How does Annemarie's journey through the woods compare and contrast to Little Red Riding Hood's?

Chapter 15 Discussion Questions

1. Annemarie has now had four run-ins with Nazi soldiers throughout the novel. How has she reacted each time? What do you notice about how the Nazi soldiers treat Annemarie? Do you think acting like "a silly little girl" helped Annemarie get past the soldiers unharmed? How is being a kid better than being an adult?
2. The Nazis open the package to discover a handkerchief inside. What do you think is the real significance of that handkerchief?

Chapter 16 Discussion Questions

1. Uncle Henrik explains to Annemarie the importance of the handkerchief and how it helped throw off the Germans' dogs' scent. What do you think might have happened if the Nazis found the Rosens and other Jews on board Uncle Henrik's ship?
2. Annemarie mentions how horrible the traveling conditions must have been for the Rosens hiding beneath the floorboards of her uncle's boat. There was no light, bathrooms, food, or room to move around. The hidden passengers also had to be as quiet as a mouse in order to survive the trip. Describe what emotions you think the Rosens had. How do you think they felt?

Chapter 17 Discussion Questions

1. Were you surprised to learn that Lise was a part of the Resistance? What do you think it means to be an upstander and risk your life for a cause?
2. Why do you think Annemarie promises to wear Ellen's necklace until she returns to Denmark? What is the role or importance of the Star of David necklace in the novel?

Important Quotes from *Number the Stars*

Use this section along with the previous chapter questions or on its own as you see fit while teaching the book with your students. This section can be shared as homework or class discussion.

1. **“*Halte!*” the soldier ordered in a stern voice. The German word was as familiar as it was frightening. Annemarie had heard it often enough before, but it had never been directed at her until now” (pg.2).**

Nazi Germany began occupying Denmark in 1940. The novel is set in late 1943, three years into occupation. How do you understand Annemarie's childhood? How might you feel if you were stopped on the street by a soldier simply for running? Would it be an unusual experience for soldiers to be patrolling the streets? How might you feel if you lived in a place where there was always a military presence?

2. **“‘I'm sorry I have dark hair,’ Ellen murmured. ‘It made them suspicious.’ Mama reached over quickly and took Ellen's hand. ‘You have beautiful hair, Ellen, just like your mama's,’ she said. ‘Don't ever be sorry for that...’” (pg.50).**

The Nazis idealized their false idea of a “pure race” - who they called Aryans - as blonde, blue-eyed, athletic and depicted Jews with brown hair and eyes and unathletic or weak. Nazi propaganda – widely spread ideas to intentionally harm a person or group – posters, books, and films showed people who fit their idea. However, the Nazis made this up even though they called it science. They themselves did not fit this ideal. For example, Adolf Hitler had brown hair. Are

there other times in the book, similar to the quote above, when these stereotypes are present? When are they? What happens?

3. **“All of those things, those sources of pride – candlesticks, the books, the daydreams of theater – had been left behind in Copenhagen. They had nothing with them now; there was only the clothing of unknown people for warmth, the food from Henrik’s farm for survival, and the dark path ahead” (pg.94).**

What does this quote say about the Nazis' treatment of Jews? What do you think happened to the Rosens' and other Jews' possessions that were left behind? How do you think it felt to be suddenly stripped of all your objects, clothes, and hobbies? How would you define pride?

4. **“That’s all that *brave* means – not thinking about the dangers. Just thinking about what you must do. Of course you were frightened. I was, too, today. But you kept your mind on what you had to do. So did I.” (pg.123).**

Uncle Henrik explains to Annemarie that being brave means being an upstander. An upstander is a person who recognizes when something is wrong and who acts or speaks up in support of others, despite being afraid. Can you think of a time you saw someone stand up for someone else? Why do you think people do it?

CREATING HISTORICAL NARRATIVES: ARTIFACT BASED INQUIRY WORKSHEETS

The following pages contain activities and discussion questions for your students based on primary sources and artifacts from the Holocaust Museum LA Archival Collection as well as other historical archives.

These worksheets contain images of artifacts, primary sources, and documents. Each primary source directly relates to and creates historical context for the book *Number the Stars*.

By utilizing different sources, historians, educators, and students can create historical narratives, providing a fuller understanding of this complex history. Holocaust history is multilayered and intricate; therefore, this case-study exercise will allow your students a better understanding of the larger history through creating a micro-history, focusing on a specific narrative and experience.

We recommend that you use these primary sources and suggested artifact-based inquiry questions in the following pages with your students in the classroom, encouraging them to think analytically about the sources presented and how they directly and indirectly relate to Annemarie's and Ellen's experiences as presented in *Number the Stars* and to the larger context of the Holocaust.

Map Exercise # 1

The World That Was: 2,000 Years of Jewish Life



This map depicts the length of time Jewish communities lived in countries. They were all subjected to antisemitic laws and violent actions by the Nazis and their collaborators simply because of their Jewish identity.

Locate Denmark on the map. What do you learn about this country from the map?

What does this map teach you about Jewish life? Why is it important to consider this in learning about the Holocaust?

Map Exercise # 2

The World That Was: Jewish Population by Country, 1933



This map depicts the number and percentage of Jews in countries throughout Europe the year Hitler came to power in Germany.

Locate Denmark on the map. What do you learn about this country from the map?

Compare this map to the previous map. How are they different? Do they work together to teach something bigger?

Map Exercise # 3

An estimate of Jews murdered in Europe during World War II



Locate Denmark on the map. What does this map tell you about the Danish Jewish community?

Compare Denmark's statistics to other countries in Europe during World War II. What do you notice? Why do you think so few Jews were murdered in Denmark?

Creating Historical Narratives: Artifact-Based Inquiry Worksheet

Voices From History

Rita Berwald from *Memories That Won't Go Away* by Michele M. Gold

"Two young men in their early twenties, dressed in Hitler's uniform, with brown shirts and swastika armbands, complete with jackboots, were handing out leaflets. My heart was pounding as I heard the sharp command, 'Halt!' Knowing that I must not flinch, I looked straight into the uniformed man's eyes.

'You must salute,' I responded. 'I am Jewish.' He stared at me and laughed and then by the grace of Gd I was ordered to go home. I ran home and was greeted at the door by my eldest brother with whom I shared the story, shaking and crying...

This was my first realization of what Hitler's reign of terror really meant. It meant the end of my childhood. I was 13 years old."



Rita Berwald's passport photographs.

Rita was a real German Jewish girl from Leipzig, Germany. She survived the Holocaust through a rescue of children known as the Kindertransport, but her parents sadly did not survive. Here, she recalls the first time she came face to face with Nazis and how it made her feel. Ellen and Annemarie are confronted by Nazi police in the street on their walk home from school. How is their experience similar to the above survivor's testimony? What do you think the girls were feeling and why? Why do you think this was a critical moment for Rita to remember or for Lois Lowry to include in her book?

Creating Historical Narratives: Artifact-Based Inquiry Worksheet

Primary Source Activity 1



Salomon (Sam) Kalt was born in Cologne, Germany on February 27, 1921. He lived with his mother Rosa, father Chaskel, and sister Jetti. Take a look at the photo of Sam as a kid. Describe it. How do they appear? What are they wearing? What does it tell you about Sam's childhood? Sam's sister did not survive the Holocaust. Do you think the meaning of the photo changed to Sam once he learned she didn't survive?

Creating Historical Narratives: Artifact-Based Inquiry Worksheet

Salomon (Sam) Kalt was born in Cologne, Germany on February 27, 1921. He lived with his mother Rosa, father Chaskel, and older sister Jetty.

When the Nazis gained control in Germany, they created new rules that made life very difficult for Jewish families. Jewish children couldn't go to the same schools as other kids, and Jewish adults lost their jobs. Jewish people couldn't even go to many public places or feel safe in their own neighborhoods. The Nazis wanted to take away the rights and freedoms of Jews, which made them live in fear and hardship.

It was a very sad and scary time. Many Jewish people tried to leave Germany to find places where they could be safe, but it wasn't always easy to leave or find a new country to live in. Luckily, Sam was able to secure a work visa for Denmark when he was 17 years old. Once World War II began, all borders were closed, and Sam could not go home or immigrate somewhere safer.

When he arrived in Denmark, members of the Jewish Youth Organization were waiting to place him on a farm owned by Andreas Anderson in Fyn, Denmark. Sam worked on various farms from 1938 until 1943.

In 1943, German-occupied Denmark carried out one of the most famous rescues during the Holocaust. On September 28, 1943, the Danish resistance was warned by a German official, George Ferdinand Duckwitz, of the imminent deportation of the Danish Jewish population.

In the following days, the Danish resistance, with the help of Jewish community members, Danish authorities and police, along with countless citizens, organized to transport 7,200 Jews and 680 non-Jewish family members in small fishing boats to safety in neutral Sweden.

Sam was in hiding during the night of October 1 when the SS were attempting to find and round up Denmark's Jews. He then received a message that instructed him to go to the harbor to be with people 'like him'. While Sam did not understand the message, he still rode his bicycle to the coastline in Gilleleje. Once there, he saw around 185 Jews boarding a fishing boat belonging to Frede Svendsen. Sam was the 186th passenger to Sweden.

Creating Historical Narratives: Artifact-Based Inquiry Worksheet

Primary Source Activity 2



Photographs of Sam in hiding on Andreas Andersen's Farm, 1938-1943.

Compare Sam's experience to the stories in *Number the Stars*. What is similar or dissimilar?

Can you count how many people it took to save Ellen in *Number the Stars*? Can you count how many people it took to save Sam during the Holocaust? What does this tell you about rescue?

Creating Historical Narratives: Artifact-Based Inquiry Worksheet

Primary Source Activity 3



This postcard was sent to Sam by his sister and mother who were arrested and sent to the Warsaw Ghetto. Describe the item. Are there any markings that tell you the time period it is from?

How do you think Sam felt to receive a postcard from his family while he was in hiding? Sam's family did not survive the Holocaust. Do you think this changed the meaning of this postcard for Sam? If so, how?

CREATING HISTORICAL NARRATIVES: BEYOND THE SHADOWS INQUIRY WORKSHEETS

In *Beyond the Shadows: The Holocaust and the Danish Exception*, Judy Glickman Lauder details the Danish Rescue and Resistance during World War II using powerful storytelling and photography. The stories highlight the brave men and women who risked their lives to help the Danish Jewish community escape from Nazi-occupied Denmark to neutral Sweden.

The Righteous Among the Nations, honored by Yad Vashem and the State of Israel, are non-Jews who took great risks to save Jews during the Holocaust for altruistic reasons.

Rescue took many forms and the Righteous came from different nations, religions, backgrounds, and professions. What they had in common was that they acted to protect Jewish people at a time when hostility and indifference prevailed.

While the title of Righteous is awarded to individuals, not groups, the Danish resistance viewed the Rescue of the Danish Jews as a collective act, and asked Yad Vashem not to recognize resistance members individually.

The rescue operation by the Danish underground is exceptional because of the widespread agreement and resolve of many Danes from all walks of life – intellectuals, priests, policemen, doctors, blue-collar workers – to save the Jews.

The following worksheets contain first-hand testimony from both Danish rescuers and Holocaust survivors. In addition, the worksheets feature photographs from the same piers and boats that were used to help hide Danish Jews from Nazi soldiers and transport them to Sweden.

By utilizing primary sources from *Beyond the Shadows*, students are able to reflect on the historical narratives present in *Number the Stars* and connect them to real life events. This inquiry-based learning model engages students in closely observing the artifact or oral history and actively analyzing it, helping students develop critical thinking skills.

Voices From History

Karl Egon Petersen, Gilleleje



"I was walking in the street, and somebody came up and asked me if my name was Karl Egon Petersen. I didn't have to do anything, just tell them where I lived, then they would manage. And then thirty-six Jews moved into my small two-room apartment. I was so scared, I didn't dare go home. But at eight o'clock I went back and found the apartment empty. I thought the Germans had taken them. The same night I had arranged to help some people in Røgeleje, and I rowed over there. It was agreed that a light would be turned on in one of the windows. But there was no light. I rowed in anyway, and suddenly a flashlight was lit in my face-luckily by the people whom I was to help. There was room for six at a time in the boat, with heavy suitcases, and I rowed back and forth many times. I recognized some of them: they were the same people who had hidden in my apartment. On the last transport we left the hatch slightly open to give the people a little air. Then we were boarded by two [Danish] policemen for inspection. They quickly figured out what was going on and said, 'Why don't you open it up and give them a chance to breathe!'"

How does Karl explain his experience rescuing Danish Jews? Does anything surprise you?

Compare and contrast what Karl did in real life to what Uncle Henrik did in *Number the Stars*.

Voices From History

Frede Svendsen, Gilleleje



"In town there were rumors that a boat was leaving at ten in the evening. The boat was moored at the end of the pier, and at ten o'clock sharp people popped up from everywhere: scared, dark-clad. We helped them on board, and they threw money in bundles on the deck. Suddenly there was a cry: 'The Gestapo is coming!' Just as the boat pulled out, someone came running like wild. Johan and I took his arms and legs, swung him like a sack of potatoes, and threw him on board, where he landed safely on the deck. About 180 Jews sailed on that boat, but those who didn't make it were hidden in the church-and that was the night they were taken by the Germans. But the cry of 'Gestapo' had been false. It was a local policeman who was on guard and he had become so frightened by the sight of hundreds of people swarming around the harbor that he tried to stop it. After the war our 'sack of potatoes' came back--he was a [German] Jew-and he brought bicycle tires and chocolate as presents."

What strikes you about Frede's testimony? How is it like or unlike what you read in *Number the Stars* or heard about in the rescue of Denmark's Jews?

Watch this [short clip of an interview](#) with Frede. How does the interview grow your understanding of his experience? Did you learn anything new about him, his personality, or his character?

The "sack of potatoes" or "Jew who arrived at the dock, from a farm" is actually Sam Kalt who you learned about! Fit this photo, testimony, interview, and story about Sam together. How does using many different sources change what you learn from only one? Did you learn anything new by having them together?

Voices From History

Svenn Erik Osterholm, Copenhagen



Svenn Erik Osterholm was instrumental in safeguarding religious texts of the main synagogue in Copenhagen. Under the eyes of the Germans, Osterholm and his friend David Israel broke into the synagogue early one evening and packed religious articles, including a large number of Torah scrolls, in wooden cases, which they then persuaded a forwarding agency to move to the Copenhagen harbor. The articles were camouflaged as personal belongings of a fictive Danish sailor being transferred to Sweden; falsified documents were provided by a civil servant in the ministry of trade. All of the articles arrived safely in Sweden and were distributed to their owners among the refugees.

We read and learned a lot about saving people, but Svenn also works to save important objects to the Jewish people. Why do you think he did this? What do you think it meant to the Jewish refugees to have these in Sweden? What does it mean to save a culture or tradition?

After reading *Number the Stars* and hearing some real-world examples from Denmark, what do you think makes a person want to help others? What qualities do you notice in either Annemarie and her family or Svann and Karl?

Voices From History

Rabbi Bent Melchior, A Miracle



"In the autumn of 1943, I was a boy of fourteen. Until then, the Jews of Denmark had lived under occupation in the same conditions as the rest of the population, but as soon as the Danish government resigned, the Germans began to persecute the Jewish population. We were lucky that one of the Germans, a man called Georg Duckwitz, communicated to some Danish politicians that the Jews would be deported, three days ahead of the operation. They in turn warned the Jewish community. That was on a Tuesday, two days before the Jewish New Year.

I was the son of a rabbi. My father was not the official rabbi of the community, but since the chief rabbi had been arrested on the day the Danish government resigned, along with some of the leading figures of Danish society, the message from Georg Duckwitz was delivered to my father. I remember that Tuesday night just before curfew, a lady, a secretary of one of the Danish politicians, arrived at our home and gave us the bad news. It was not possible to do anything that evening during curfew. We couldn't use the phone, as we feared that all our calls were being listened to by the Germans.

The next morning many members of the community were present for a special service in the synagogue. My father stopped the service at a certain point and said, "We have no time now to continue prayers. We have news that this coming Friday night, the night between the first and second of October, the Gestapo will come and arrest all Danish Jews. They have a list of addresses and they will come to the home of every Jew and take us all to two big ships waiting in Copenhagen harbor, and on to camps on the continent. How do we pass this news on?"

He told everyone, "There are two things you should do. Number one, you should stay away from your homes on Friday night. What will happen after that we don't know, but on Friday night, in any case, don't be at home. Number two, pass this news on to as many friends, family, whomever you can, so that they also know to leave home by Friday."

Creating Historical Narratives: *Beyond the Shadows* Inquiry Worksheet

Rabbi Bent Melchior's father, Dr. Marcus Melchior, was able to warn most of the Danish Jewish community. The Germans were only able to find 200 out of around 8,000 Danish Jews. Why do you think the majority of Danish Jews were able to avoid arrest? Do you think everyone believed Dr. Marcus Melchior? What does it mean to be a community leader?

Compare and contrast how Ellen found out about the Nazis' plan to arrest all the Jews of Denmark. Do you notice any similarities? How do you think Ellen and Bent might have felt hearing that they might be arrested and deported on a special holiday?

Why do you think Georg Duckwitz, who was a Nazi soldier, warned the Danish Jewish community about the upcoming arrests and deportations? What do you think he risked by being an upstander? How might he have felt in that situation?

You can share the below photos with your students individually or in a group activity project, inviting them to learn together and share with the class through jigsaw learning.

Primary Source Activity 1



This photograph from Judy Glickman Lauder's book, ***Beyond the Shadows***, shows a pier in Denmark along the Danish Riviera.

Take a close look at the photograph above. Describe what you see. Using your knowledge of Denmark's history and *Number the Stars*, what do you think might have happened on this beach during the Holocaust?

How does this photograph help inform your understanding of the Holocaust and the Danish Rescue? Does it give you a better picture of what Ellen and other Jewish refugees had to go through?

Primary Source Activity 2



This photograph from Judy Glickman Lauder's book, ***Beyond the Shadows***, shows a boat docked at night in Denmark on a private pier.

Take a close look at the photograph above. Describe what you see. Using your knowledge of Denmark's history and *Number the Stars*, what do you think might have happened on this boat during the Holocaust?

How does this photograph help inform your understanding of the Holocaust and the Danish Rescue? Does it give you a better picture of what Ellen and other Jewish refugees had to go through?

Primary Source Activity 3



This photograph from Judy Glickman Lauder's book, *Beyond the Shadows*, shows a boat hatch of a Danish fishing boat.

Take a close look at the photograph above. Describe what you see. Using your knowledge of Denmark's history and *Number the Stars*, what do you think might have happened on this boat during the Holocaust?

How does this photograph help inform your understanding of the Holocaust and the Danish Rescue? Does it give you a better picture of what Ellen and other Jewish refugees had to go through?

TIMELINE OF KEY DATES

January 30, 1933: President Paul von Hindenburg appoints Hitler chancellor of Germany.

February 27, 1933: The Reichstag (parliament) building goes up in flames. Hitler presents an emergency order that voids important basic civil rights. The number of crimes carrying the death penalty is increased. Police are given more power to detain and imprison suspects.

May 10, 1933: Nazis burn thousands of Jewish-authored and anti-Nazi books.

April 1, 1933: Nazi party members organize a national boycott of Jewish owned business.

April 7, 1933: German Jews are fired from their jobs as civil servants.

April 25, 1933: Jewish students are limited in enrolling in schools through a quota system

October 4, 1933: Jews are forbidden from working as journalists.

January 13, 1935: Nazi Germany makes its first territorial grab with Saar Region from France.

September 15, 1935: The Nuremberg Laws are enacted, stripping German Jews of their citizenship, forbidding them from flying the national flag, and making romantic relationships between Jews and non-Jews illegal.

August 1, 1936: The Summer Olympic games open in Berlin, demonstrating the international acceptance of the Nazi Government.

September 1, 1939: The Germans, in conjunction with the USSR, invade Poland. Great Britain and France declare war, starting World War II.

January 24, 1940: Jewish property is registered in occupied Poland.

April 9, 1940: Germany invades Denmark and Norway. Denmark surrenders immediately. Beginning of the Nazi occupation of Denmark.

May 10, 1940: Germany invades Belgium and the Netherlands.

Jun 14, 1940: Germany occupies Paris.

October 3, 1940: Anti-Jewish Legislation is established in France.

November 15, 1940: The Warsaw Ghetto is sealed with nearly half a million Jews inside.

June 22, 1941: Invasion of the Soviet Union, mass-murder of Jews begins under the cover of war.

December 8, 1941: Chelmno, the first death camp, opens.

August 8, 1942: The US receives information on the Nazis' genocidal plan to mass murder Jews.

August-October 1942: 1.2 million Jews are murdered.

February 2, 1943: The German Army surrenders Stalingrad.

July 10, 1943: The Allies invade Sicily.

August 29, 1943: Danish government resigns. Nazi administration takes over the government. Antisemitic measures are implemented.

October 1, 1943: Germans attempt a mass Jewish deportation during Rosh Hashanah (the Jewish New Year). The plan fails since most Danish Jews were alerted to the threat three days prior.

March 19, 1944: Germany invades Hungary, mass deportations of Hungarian Jews to Auschwitz-Birkenau follow.

June 6, 1944: Allied armies invade land on Normandy beaches in France.

June 23, 1944: Danish Red Cross delegation visits Theresienstadt to check on their Jewish citizens along with camp living conditions.

July 25, 1944: The Soviet Army liberates the Majdanek Death Camp.

August 7, 1944: Germans deport the remaining Jews in the Lodz Ghetto.

January 27, 1945: The Soviet Army liberates Auschwitz-Birkenau

April 11, 1945: The U.S. Army liberates Buchenwald

April 15, 1945: The British Army liberates Bergen-Belsen.

May 4, 1945: German troops surrendered, and the next day, Denmark was officially free of Nazi German control.

GLOSSARY

Affidavit: A document signed by an individual that outlines their financial responsibility for another person, usually a relative, who is immigrating to the United States.

Aktion (Action): German word meaning “campaign” or “mission.” Used by Nazi officials for the purposes of deportation or execution of Jews.

Antisemitic/Antisemitism: Hostility toward or hatred of Jews as a religious or ethnic group, often accompanied by social, economic, or political discrimination.

Aryan: The term the Nazis developed to identify the “pure, German race.” The term was used to describe non-Jewish objects and belongings such as “aryan homes” and “aryan papers.” Identification papers at that time were required to state a person’s identity as a Jew or non-Jew. For Jewish people to have “aryan papers” meant that they were in possession of false identity papers that did not label them as Jewish. People were required to always carry identification papers and often had to present them to Nazi officials, Gestapo, and police. If identification papers appeared to be questionable, the person could be arrested, interrogated, beaten, or sent to a concentration camp.

Aryanization: The expropriation and plundering of Jewish property by German authorities and their transfer to “aryan” ownership.

Assimilation: The process of which a person or group of people adapt to another culture’s way of living and are absorbed into the dominant culture of society. Following emancipation, Jews, particularly in cities, often culturally assimilated into the way of life and traditions of the dominant groups around them.

Boycott: Social protest against a group of people or organization, many times aligning with certain ideals.

Child Survivor: A Child Survivor is an individual who was under the age of 18 either at the start or end of the Holocaust and survived under extraordinary circumstances.

Concentration Camp: Concentration camps served many different functions, but they were all part of the overarching objective to murder the European Jewish community. Concentration camps included transit camps, forced labor camps, and death camps. These were places of intense dehumanization, mistreatment, and death. Historians estimate that there were over 40,000 Ghettos and Camps across Europe.

Death Camp: The Nazis established 6 death camps, all of which were in Poland (Chelmno, Majdanek, Sobibor, Belzec, Treblinka, and Auschwitz-Birkenau). People were murdered at all camps, but at death camps, people were taken en masse straight from arrival to be murdered.

Deportation: Forced transfer of Jews to ghettos, concentration camps, or killing centers. When being deported long distances, Jews were generally forced into cattle cars without food, water, proper ventilation, or toilets.

Displaced Persons (DP) Camps: A temporary facility for Survivors after the war, mainly established in Germany, Italy, and Austria. These camps were intended to help former prisoners of concentration camps by providing aid, food, medicine, or a place to live. DP camps are where Survivors began to rebuild their lives.

Einsatzgruppen: Mobile killing units. These SS units (divided into four groups: A, B, C, and D) followed the advancing German Army during Operation Barbarossa. With the assistance of auxiliary units and the Wehrmacht (Nazi Germany's army), these killing squads systematically murdered Jewish populations across Poland, Ukraine, Lithuania, and Latvia.

Emancipation: Freeing a group of people that have been restricted socially and legally by the ruling class. Early European countries to grant emancipations were France (1791), Greece (1830), and Great Britain (1858). Despite Jews receiving civil equality in these countries, antisemitism and discrimination remained rampant in many parts of Europe.

The Enlightenment Era: Throughout the 18th century, a development of intellectual and philosophical ideas swept through Europe, creating spaces of dialogue that eventually led to changes in government, religion, and ideals.

Euphemism: A euphemism is a mild or indirect word or expression used to substitute for one that may be considered too harsh, blunt, or offensive. The perpetrators of the

Holocaust often used euphemisms as a deliberate strategy to mask the true nature of the horrific events taking place. Euphemisms served to veil the true intentions and actions of the Nazis, making it easier for them to carry out their genocidal agenda while minimizing resistance or awareness among the victims and the wider public.

False Papers: In the context of the Holocaust, false papers were identity documents forged for the sake of posing as a non-Jew. Creating false papers was illegal and very risky.

The “Final Solution” (Endlösung): A euphemism for the extermination of the Jewish people.

Genocide: Coined by Raphael Lemkin in 1944, the term describes the deliberate and systematic attempted to destroy the existence of a group of people, often a national, racial, ethnic or religious group.

Gestapo: The Nazi Secret State Police. Established in Prussia in 1933, its power spread throughout Germany after 1936, when it was incorporated into the SS. In German-occupied territories Gestapo held the role of “political police,” arresting actual and perceived enemies of the Nazis without judicial review.

Ghetto: The term "ghetto" has roots in 16th Century Venice, Italy when the closed Jewish Quarter of the city, called the Ghetto Nuovo (New Foundry) was established in 1516. “Geto” became the foundation for the term “ghetto.” When the Nazis invaded Poland in 1939, approximately 3 million Jews lived in Poland. The Nazis began plans for the ghettoization of Polish Jews shortly after.

Interwar Period: The period of general peace between the conclusion of the First World War (1918) and the beginning of the Second World War (1939).

Kindertransport: After Kristallnacht in November of 1938, 10,000 Jewish children from the ages of 2 to 17 were allowed into the United Kingdom to escape the increasing violence. Children had to say goodbye to their parents, were sent alone to Great Britain, and were placed in family homes or orphanages. Most never saw their parents again.

Kosher: Jewish dietary laws according to the Kashrut detailing the types of foods allowed and forbidden and how food should be prepared.

Kristallnacht: Usually referred to as the "Night of Broken Glass." It is the name given to the violent anti-Jewish pogrom of November 9th and 10th, 1938. Instigated primarily by Nazi party officials and the SA (Nazi Storm Troopers), the pogrom occurred throughout Germany, annexed Austria, and the Sudetenland region of Czechoslovakia.

Liquidated: Clearing of the ghettos. Anyone left alive was rounded up and deported to concentration camps.

Nativism: Policies that prioritize the interests of native-born citizens as opposed to immigrants.

Nazi Party: Byname of the National Socialist German Workers' Party (NSDAP). The Nazi Party was founded in 1919 and was taken over by Adolf Hitler in 1920-1921. The party was focused around strong nationalistic ideology with antisemitic rhetoric. Following the failed Nazi coup in 1923, the party had about 55,000 members. However, with growing unemployment and poverty in Germany, Hitler manipulated people's plight for his own political gain. He became Chancellor ten years later and governed by totalitarian methods until the end of World War II in 1945.

The Non-aggression Pact/Ribbentrop-Molotov Pact: The Molotov-Ribbentrop Pact (also known as the German-Soviet Non-aggression Pact), passed on August 23rd, 1939 and stipulated neutrality between the Soviet Union and Nazi Germany while also secretly dividing the territories of Estonia, Latvia, Lithuania, and Poland between the two countries. In September of 1939, Nazi Germany and Soviet Russia began occupation of their decided-upon territories (see Map #2 in the Artifact-Based Inquiry Worksheets). On June 22nd, 1941, Nazi Germany launched Operation Barbarossa, breaking the Non-aggression Pact and invading the Soviet Union and land previously under Soviet occupation.

Nuremberg Trials: The first International War Crimes Tribunal. Judges from the Allied powers (United States, Great Britain, France, and the Soviet Union) presided over the Nuremberg Trials in 1945 and 1946, where 22 top officials from the Nazi party were tried for crimes against humanity. Twelve of them were sentenced to death for playing a direct role in the mass murder.

Operation Barbarossa: German code name for the attack and invasion of the Soviet Union on June 22nd, 1941. This operation created a two-front war for the Germans to fight and increased the number of Jews under German control. With the launch of

Operation Barbarossa, and under the cover of war, the Nazi's systematic mass murder of European Jews began.

Operation Reinhard: Code name for the plan to murder 2,000,000 Jews in Nazi-occupied Poland. Named for top SS officer Reinhard Heydrich, who was one of the architects of the Final Solution and who was assassinated in Prague in 1942 by Czech Partisans. Operation Reinhard included the death camps Belzec, Sobibor, and Treblinka and ended with the murder of 1.7 million Jews.

Oral History: Stories or histories told by a person who experienced an event or time period first-hand.

Pogrom: The organized destruction of a certain group of people. Used to describe acts of violence and persecution against Jews throughout history. The word is derived from Russian, implying "havoc" and "to harm." Pogroms were carried out throughout the late 19th and early 20th century in Eastern Europe, inciting an influx of Jewish immigrants to Western European countries and America.

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

Red Army: The military army of the Soviet Union.

Scapegoat: An individual or group unfairly blamed for problems not of their making.

Shtetls: The Yiddish word for "town." It refers to the small Jewish villages or towns, commonly found throughout Eastern Europe. Most, if not all, shtetls were destroyed during the Holocaust.

Star of David (Magen David or Jewish Star): A symbol often used by Zionists before World War II. The Nazis utilized it to identify Jews, often requiring Jews in different countries under their occupation to wear a yellow or blue Jewish star on their clothes when in public. The implication of this was to identify, humiliate, and publicly shame Jewish communities and individuals.

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

Synagogue: Jewish religious house of worship.

Wannsee Conference: On January 20th, 1942, fifteen bureaucratic Nazi Party and German officials met to discuss the logistics of what they called “the Final Solution to the Jewish Question,” the code name for the plan to murder 11 million European Jews. SS Officer Reinhard Heydrich led the meeting.

Warsaw Ghetto Uprising: During Passover in 1943, the remaining Jews of the Warsaw Ghetto learned that they were all to be deported to death camps. For almost a year, underground organizations made up of about 800 ghetto inhabitants had been preparing for the final deportations by stockpiling weapons and explosives. From April 19th to May 16th of 1943, Nazi soldiers and policemen fought with the ghetto’s resistance fighters, ultimately burning the ghetto to the ground. This was the largest and most successful uprising in any ghetto during the Holocaust and demonstrated the Jewish people’s continued will and fight to live.

Wehrmacht: Nazi Germany’s unified armed forces. Soldiers invaded countries and coordinated with the SS in regards to the implementation of the Final Solution.

The Weimar Republic: Parliamentary democracy established in Germany from 1919 to 1933, following the collapse of Imperial Germany and preceding Nazi rule.

World War I: Also known as “The Great War” for its extreme destruction and introduction of weapons, such as the machine gun and lethal gas in warfare. Occurred from 1914 to 1918 and was won by the Allies—Russia, France and Great Britain (later joined by the US and Japan)—and lost by Germany and Austria-Hungary. Per the Treaty of Versailles, Germany paid reparations to the victorious Allies, lost territory and colonies, and was forced to accept complete blame for the war. This, coupled with the Great Depression, led to economic devastation as well as humiliation throughout Germany.

Xenophobia: The irrational and intense fear or dislike of foreign people.

Yiddish: Language spoken by much of the Ashkenazi European Jewish population. A mixture of Hebrew and German with Slavic influence. Primary language in shtetls and sometimes spoken at home by Jews that lived in cities. The majority of Yiddish speakers perished in the Holocaust.

APPENDIX

Appendix A: California Common Core Standards

Middle School

1. Historical Interpretation
 - a. **CCSS.ELA-LITERACY.RH.9-10.3:** “Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.”
 - i. Students identify and interpret the multiple causes of the Holocaust: for example, the racism towards Jews that predated and laid the basis for the events of the Holocaust
 - ii. Students analyze the effects of past events on present circumstances: notably, the anti-Jewish stereotypes that still exist today
2. Primary and Secondary Sources
 - a. **CCSS.ELA-LITERACY.RH.6-8.8:** “Distinguish among fact, opinion, and reasoned judgment in a text.”
 - i. Students approach sources about the Holocaust from an unbiased perspective
 - b. **CCSS.ELA-LITERACY.RH.9-10.9:** “Compare and contrast treatment of the same topic in several primary and secondary sources.”
 - i. Students note where sources differ in their version of events and understand why they might differ; for example, students understand that trauma can impact one’s retelling of an event
3. Point of View
 - a. **CCSS.ELA-LITERACY.RH.6-8.6,9-10.6:** “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).” AND “Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.”
 - i. Students investigate the differences between Nazi propaganda about Jewish people and about the war and accounts from Jews

- ii. Students understand the impact of propaganda on shaping the public's perception of Jewish people
- 4. Integration of Knowledge
 - a. **CCSS.ELA-LITERACY.RH.6-8.7:** "Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts."
 - i. Mentally place pictures in context with written and audio testimony
 - ii. Students understand that a variety of sources are necessary to obtaining a holistic understanding of the Holocaust—testimony, images, etc

High School

- 1. Historical Interpretation
 - a. **CCSS.ELA-LITERACY.RH.9-10.3,11-12.3:** "Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them." AND "Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain."
 - i. Students understand the historical context for the Holocaust and know that very little is entirely unprecedented: for example, the racism towards Jews that predated and laid the basis for the events of the Holocaust
 - ii. Students analyze the significance of past events on present day circumstances: notably, the anti-Jewish stereotypes that still exist today
- 2. Primary and Secondary Sources
 - a. **CCSS.ELA-LITERACY.RH.11-12.1,9:** "Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific detail to an understanding of the text as a whole." AND "Integrate information from diverse sources, both primary and secondary into a coherent understanding of an idea or event, noting discrepancies among sources."
 - i. Students utilize both primary and secondary sources to gain a deeper understanding of the Holocaust; students appreciate survivor testimony for the unique lens into the human experience it provides
 - ii. Students understand why sources might differ in their retelling of an event; for example, students understand that trauma can impact one's retelling of an event

3. Point of View

a. **CCSS.ELA-LITERACY.RH.11-12.6:** “Evaluate authors’ differing points of view on the same historical event or issue by assessing the author’s claims, reasoning, and evidence.”

- i. Students analyze the differences between the Sobibor Perpetrator Collection and Sobibor survivor testimonies; students understand the implications of the destruction of Sobibor post-rebellion
- ii. Students understand the power of manipulating public perception; in particular, students investigate the impact of propaganda on shaping the public’s perception of Jewish people

4. Integration of Knowledge

a. **CCSS.ELA-LITERACY.RH.11-12.7:** “Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

- i. Students understand that a variety of sources are necessary to obtaining a holistic understanding of the Holocaust—testimony, images, etc