

March of the living educational program 2014 – New Zealand
Developed by: Roni Israeli

First meeting - Part of the chain

Goals:

1. to introduce the educational program to the parents and participants
2. to help participants get to know each other better and to "break the ice"
3. to connect the participants to the story of the Shoah from a personal place
4. introduce participants to the sources that help us learn about the Shoah - text, photos, journals, books, testimonies from survivors.

00:00-00:10 introduction

00:10-00:30 what was the Holocaust?

00:30-00:40 Kristallnacht

00:40-1:10 stations

1:10-1:45 genealogy and being a part of the chain:

each family will get A3 map of the world and will be asked to create their family migration. add names and years of it. then together as a family create a page of what family decisions were made over the years and how they affect our lives today (?) or how are we part of the chain (?)

1:45 - 2:00 conclusions: dates, presentations info, thank you

materials needed:

1. laptop with the testimony about the Kristallnacht + earphones+ לאוזניות מפצל
2. journals
3. text about CN
4. pictures from CN

Second meeting – Poland Jewry before the war

Goals:

1. participants will learn about the different aspects of the community of the Jews in Poland before WWII
2. Participants will be exposed to some of the key leaders of the community
3. The participants will be able to grasp the size of the devastation of the community in the Holocaust and the meaning of it

Objectives:

1. participants will learn in a jigsaw technique but splitting into research groups
2. Participants will be able to present information they learned to the whole group
3. Participants will be active learners

Structure of the meeting:

00:00 – 00:05 – the room will be set up in stations. Each station will represent a different aspect of Jewry life in Poland pre-WW2. On the big screen a movie will be played showing the Polish streets of the Jewish quarters before the war. When participants enter the room group leader will say: "welcome welcome dear brothers and sisters visiting us from NZ. It is not the year 1930 and we are in the Jewish quarter of Warsaw Poland. We are happy that you came here to learn more about us so you can go back to your community in NZ and share how wonderful

vibrant community we have here. Now when are here we invite you for a tour in our community". Then split the group into the different stations

00:05-00:20 in each station the participants will have information regarding one aspect of the community: political life, education, economics, culture, religion. They will need to learn the information they received and investigate more with the help of the tablets provided to them. They will have guiding instructions on the table that will direct them in the process. They will need to then present to the whole group what they discovered.

00:20- 00:30 presentations by the groups

00:30- 1:15 presentation by group leader about the propaganda against the Jews in Poland. Asking how can that happens? How can propaganda works?

1. Ask the group: write down all the things that you do during a given calendar year which are in any way considered Jewish (e.g food, holiday celebrations, jokes, life cycle events and family observances). Now look at the list and try to understand that most of this things were part of the vibrant Jewish community of Poland. If you had lived in Poland in 1938 you would have written the same or similar list. Have the participants to share and make a big list on the wall. NOW eliminate every third item. If you are forbidden to do those things' how would that affect your life? Now eliminate every other item. Again what effect would this have on your life? Now eliminate them all.
2. Explain about the beginning of the propaganda – how they did it. Using the PowerPoint.
 - The way the life changes in every aspect that we spoke about in the Jewish community and how it mirrored in the general community. (Nazi youth movements, Nazi content in theatre. Anti-Semitic images in the education systems...)
 - Show images from books and caricatures used as part of the propaganda. Identify the stereotypes and the messages that are transferred through them.

1:30-2:00 The bear that wasn't

Meeting 3 - The Ghettos

Goals:

1. Participants will understand the process of how the ghettos established
2. Participants will learn about the three main Ghettos in Poland: Lodz, Warszawa and Krakow
3. Participants will examine what life was like for the Jews forced to live in ghettos
4. Participants will develop a glossary of terms

Procedures:

00:00-00:20 Prezi presentation – time line of the holocaust: summation of the previous meetings and putting them into a time line context.

00:20-00:50 Explanation about the Ghettos:

- You have heard about these places and people. What do you really know about them? On the March of the Living you will walk through the streets of "New Warsaw." Under the ground on which you walk is the Warsaw Ghetto, razed to the ground by the Nazis. You will stand on top of the bunker from which the battle plans for the revolt were formulated. What was life like in that bunker during that incredible month?
You will walk through the old Cracow Ghetto. Here you will see six synagogues still standing. Here you will see an actual part of the ghetto wall. On many of the buildings you will see the place where

mezzuzot once adorned the doorway. Here you will almost feel what life may have been like then. The dehumanization process that took place in the ghettos is difficult for us to understand. It was all part of the Second War against the Jews – the psychological war.

When the Nazis entered a region the first goal was to "relocate" Jews from the countryside to the larger cities. The Jews were to be placed in large cities and settlements at points located along railroad lines, "so as to facilitate subsequent measures" (Heydrich).

While this "interim stage of the ghettoization" was instituted our people sought to form a Jewish life and viable community, and did not give in to the Nazi campaign of destruction despite severe living conditions in the ghetto.

When you walk the streets of Warsaw and Cracow, you will only hear the normal noise of a city. But fifty years ago the sounds and sites were radically different. Each building has a thousand stories. Each square shouts out in Yiddish about the life that was obliterated. Each street whispers to us of the hundreds of thousands of Jewish souls that walked there before you.

- Explain about the Lodge bridge
- Show Videoe form prezi about moving into the Ghetto
- Role of the Ghettos: Define with the participants the 3 words: Control, Confine, and Weaken.

00:50-1:30 exploring the Ghetto:

- Split into groups. Have each group using a Tablet/laptop/ iPad and going to the website <http://ghetto.galim.org.il/eng/>
- Each group will be asked to explore the Ghetto from the children's point of view by doing the activities in the diffident pages according to their assignment.
Group 1: Marking the Jews, The Crowded Ghetto
Group 2: Closure and isolation, Children smugglers,
Group 3: Hunger in the Ghetto, Grownup children
- If there is still time, they can explore other things they are interested in.
- Each group will share what they learned with the rest of the group
- If there's tie look at the monopoly game from theresienstadt and ask:
 - What kind of game is a Monopoly? (e.g. a game of chance, a game of power and control)
 - What is the irony of children in the ghetto playing this game?
 - Why do you think the adults in the ghetto made this game for the children?

1:30-1:45 going over the rest of the timeline clarifying terms

1:45-2:00 summation. Checking in with the books.

The Final Solution – MOTL

Goal:

1. The participants will learn about one of humanity's darkest chapter – the mobile killing squads, the Nazi extermination camps and the final solution of the Jewish question
2. Participants will learn basic information about what life was like for people who existed in the extermination camps
3. Students will explore the question of how human beings could commit mass murder

Procedures:

Help participants develop a framework for studying the "Final Solution" by using the KWL strategy. Have the participants divide a page into three columns. Label the columns: K (What I Know), W (What I want to learn), L (What I learned). Instruct students to list what they know about the final solution and the extermination camps

in the first column and what they would like to learn about this topic in the second column.

1. Start with the presentations from the 2 who are finished with their book. The idea is that beside sharing a bit about the story, to share about the thoughts, feeling, and insights that they have from reading it.
2. Ask each one to fill in the first column and share as a group.
3. Tell the group that this part of the holocaust study is the hardest one because until now we spoke about the things that led to this terrible thing but now we actually going to see pictures and visuals that are hard to digest.
4. Hand out the Excerpt from Elie Wiesel "Night". Read aloud with the group and use the following dissection questions:
 - In what we just read, how did the Nazis dehumanize Jews?
 - Why do you think the older men did not want the younger men to revolt?
 - Why were Elie Wiesel and his father told to lie about their age?
 - Choose one moment that was a defining moment or a turning point in his life. How did this moment change his perception of the world's relationships, life, other people and even himself?
5. Watch the documentary explaining about the final solution:
<http://www.youtube.com/watch?v=zCuTRaXlyFE>
6. Ask the group to fill in the second column. Here they should ask questions that come up after these two pieces of information. Share the things they wrote in the group.
7. Presentation about the Final Solution – see comments in the PPT
8. Fill in the 3rd column. Instruct the group to write things beyond facts. What did I learned about myself and the way I manage to deal with this complicated and hard content? What did I learned about us as a group and our ability to be together and supportive in hearing and seeing these things?
9. Conclude the session.

MOTL – Lesson 5 – Jewish resistance

Background Information for Teachers:

When studying about the Holocaust, students frequently ask, "Why didn't the Jews fight back?"

It may appear at first glance that Jews didn't resist, but this is not true. They resisted as much as any other group under Nazi occupation. Most often, they had to act under circumstances that could hardly have been less suited for such activities. They used the methods available to them according to local situations and individual circumstances.

Resistance was usually carried out against great odds and with incomplete information about the overall situation. They had little or no outside help and often had to contend with the anti-Semitism of others who were also under occupation.

There are several problems with the question, "Why didn't the Jews fight back?" Key lessons about the Holocaust emerge from legitimate responses to this question.

1. Which Jews? (Part One) The Holocaust did not descend upon all Jews in the same way. The situation facing German Jews developed slowly over the course of a decade. They loved their country and many couldn't give it up easily, in spite of Nazi rule. The situation facing eastern Jews was very different. They faced invaders and occupiers. Even so, they couldn't

necessarily rely on non-Jews for assistance. Some helped, but traditional anti-Judaism poisoned the attitudes of many others who should have been natural allies against a common enemy. In some areas, Jews had only days or weeks to understand the nature of events, since the Nazis imposed their destructive program much more quickly under occupation than they did in Germany. In Western Europe, Jews were accepted in national resistance groups, but

distinctions were often made between "native" and "foreign" Jews.

2. Which Jews? (Part 2) Jews across Europe were not a homogeneous group. There were various political, social, economic, and religious philosophies among Jews. Many of these overlapped with non-Jewish groups as well. The way that a person or group chose to respond to the Nazis naturally arose out of their overall worldview, not just their religious identity.

3. Which Jews? (Part Three) Jews are also individuals. Each person had to respond according to his/her own abilities and circumstances. Age, gender, family status, occupation, and specific personality traits all played a part in helping a person decide what to do. Obviously, it is ridiculous to oversimplify the topic of Jewish resistance to the Holocaust by framing it as a single question, such as "Why didn't the Jews fight back?"

4. What was the goal of resistance? Some people think of resistance only in terms of military fighting. For most Jews, the goal was individual and collective survival, not killing the enemy. They had no army. They were greatly outnumbered and out-gunned. Military resistance, except in places where guerrilla activity was possible, was suicidal. Consequently, fighting resistance usually occurred only after the Nazi mass murder program became known. With survival eliminated as unlikely, resistance often became a choice of the manner of death.

5. The question, "Why didn't the Jews fight back?" is somewhat disrespectful. It implies that Jews didn't respond as they should have or as we would have. The question hints at the idea that there is something wrong with them - that they are *fundamentally* different from the rest of us. This brings us perilously close to the Nazi lies and stereotypes that

disparaged Jews.

As teachers, we must help students see through such distortions. It would be tragic if Holocaust education perpetuated the very ideas that made the Holocaust possible in the first place. It may be easier to think about Jewish resistance during the Holocaust if we look at the various types of resistance. There were basically two types of resistance and two modes of application.

- Active resistance describes doing something to thwart the enemies goals.
- Passive resistance describes a refusal to act - not doing what the enemy wants.
- Both types of resistance can be carried out in direct or indirect modes. Direct resistance is carried out against the enemy. Indirect resistance is carried out in support of the oppressed individual or community.

These categories represent a paradigm of resistance. They are not mutually exclusive. There are many acts of resistance that would fit into more than one category. The main goal of this model is to broaden our thinking to recognize the validity of the various resistance strategies. The following chart illustrates some resistance possibilities.

	Active	Passive
Direct	<ul style="list-style-type: none"> • The Warsaw Ghetto Uprising • Death Camp revolts at Treblinka, Sobibor, and Auschwitz • Fighting as Jewish partisans and as members of national resistance groups • Sabotage during labor projects 	<ul style="list-style-type: none"> • Refusing to report for deportation • Hiding • Refusing to wear the Jewish star / Concealing Jewish identity
Indirect	<ul style="list-style-type: none"> • Smuggling supplies or information into the ghetto or camp • Producing or obtaining false identification papers • Engaging in clandestine religious, educational, or cultural activities in spite 	<ul style="list-style-type: none"> • Survival – Refusal to give up in spite of conditions designed to lead to death

	of prohibitions • Escaping from camps, ghettos, or Nazi occupied areas	
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00:00 – 00:20 Brainstorming Activity

This activity is designed to be an introduction to the topic of Jewish resistance to the Holocaust.

Unfortunately, some people have the idea that Jews didn't fight back against what the Nazis were trying to do to them. Others may recognize examples of Jewish resistance, but define it much too narrowly.

Objectives:

Students will:

1. Brainstorm a list of activities that they think should be labeled as resistance.
2. Broaden their definition of resistance by defining its goals.
3. Broaden their understanding of resistance by considering the feasibility of various acts under prevailing circumstances.

Procedures:

1. Begin by asking students to define what "Resistance" means. Write a few of the suggestions on the board.
2. Using the student definitions as a starting point, ask students to define what they think is meant by the phrase, "Jewish resistance to the Holocaust". Most suggestions will probably have to do with fighting, at least at first. Some students may begin to add nuances to the definitions that suggest a broader range of meaning.
3. Now ask students to brainstorm a list of all the activities they can think of that would fit their definitions.
4. Now that you have a list, you can begin helping students to broaden their understanding of Jewish resistance. You can do this in two ways.
 - First, ask students to list all of the possible goals Jews might have had under the circumstances of Nazi rule. There are quite a few reasonable goals to be suggested. Trying to achieve any of them can legitimately be called resistance.
 - Second, introduce the resistance model on the transparency sheet. Give plenty of examples (not related to the Holocaust or war) to illustrate what is meant by "active", "passive", "direct", and "indirect". A good source for examples would be a football game. Passing for a touchdown against the other team would be "active-direct". Working hard in practice to become a better player would be "active-indirect". Not responding to a

provocation by an opposing player (so that he draws the penalty flag, not you) would be “passive-direct”. Resting between plays would be “passive-indirect”.

5. Use the transparency or draw the chart on the chalkboard. Ask students to place their earlier suggestions into the appropriate spaces on the chart. Accept new suggestions for categories that were not previously well represented.

- להניח על השולחן באמצע טקסטים שונים מנדע לאופנים שונים של התנגדויות ולבקש מהם לסדר את זה לפי הקטגוריות השונות כמו שהם מוצאים לנכון.
- לעבור על זה יחד כקבוצה ולהסביר את סוגי ההתנגדות השונים: ישירה, עקיפה, רוחנית, צבאית. (לצלם מהקלסר הגדול.)
- דף דרכי התנגדות אפקטיביות – למלא בזוגות ולדון ולהציג לקבוצה את המחשבות שעלו להם מהדיון. (לצלם מעמוד 149 מהחוברת של MOTL)
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