

HOLOCAUST MUSEUM HOUSTON



STOP HATE. **STARTING HERE.**

Preparing for Group and Student Tours

Mission Statement

Holocaust Museum Houston is dedicated to educating people about the Holocaust, remembering the 6 million Jews and other innocent victims and honoring the survivors' legacy. Using the lessons of the Holocaust and other genocides, we teach the dangers of hatred, prejudice and apathy.



Introduction

Dear Teachers or Group Leaders:

Thank you for your interest in Holocaust Museum Houston. We hope your visit will be a memorable learning experience. To help you prepare your students or guests for their visit to the Museum, we have enclosed materials that may supplement your study of the Holocaust and promote discussion of related issues.

The Museum stresses the idea of *agency*: each of us is an actor in history, and each of us must make moral choices in our daily lives. A key feature of Holocaust Museum Houston's educational programming is our Triangle Lesson. This lesson asks the question, "Which Role Do You Choose?" European Jews, along with non-Jewish victims of the Holocaust (political dissidents, Jehovah's Witnesses, homosexuals, Sinti and Roma, Poles, physically disabled and the mentally ill) were targeted for death. These people were innocent victims; they had no options regarding their selection. With the exception of the victims, the total number of individuals under Adolf Hitler's control at the height of the Third Reich was around a few hundred million. They were in the position to make a choice as to what role they wished to follow. People could choose either to be perpetrators, rescuers, upstanders or bystanders.

A **perpetrator** is someone who commits or carries out a wrongdoing.

A **rescuer** is a person who saves another from danger or violence.

An **upstander** is someone who doesn't stand by in the face of injustice; instead, this person finds a way to make a difference.

A **bystander** is a person who is present at an event without participating in it.

A small percentage of the population was comprised of perpetrators, less than one percent chose to be rescuers. Most people chose the role of bystander.

For additional insight into the issues of the Holocaust, Holocaust Museum Houston offers Holocaust-themed curriculum trunks for elementary, middle and high school classrooms, as well as for Advanced Placement English and a Spanish language trunk. The Museum also has curriculum trunks on genocide. Information on this valuable multimedia teaching resource is available on the Museum's Web site at http://www.hmh.org/ed_cur_trunk.shtml. For more information about this program, call 713-942-8000, ext. 118 or e-mail trunks@hmh.org.

Teacher training sessions also are available. For more information, please call 713-942-8000, ext. 123 or e-mail teachertraining@hmh.org.

We look forward to your visit and encourage you to think about the many issues that the Holocaust encompasses and to explore them with your students prior to your visit. We hope the information found in this document helps you as you work with your group.

Thank you,

The Staff of Holocaust Museum Houston



Table of Contents

Mission Statement	1
Introduction	2
Table of Contents	3
About Holocaust Museum Houston	4
Information about Group Tours	5
Pre-Visit Activities	6
Post-Visit Activities	7
The Holocaust: Creating a Rationale for Your Teaching	8
Guidelines for Teaching the Holocaust	9
USHMM Maps	10
Europe, 1933	10
Europe, 1939	10
German Administration of Europe, 1942.....	11
Major Ghettos in Occupied Europe.....	11
Major Deportations to Extermination Camps, 1942–1945.....	12
Defeat of Nazi Germany, 1942–1945.....	12
Vocabulary Terms Related to the Holocaust	13
General Terms	13
Places.....	18
Jewish Religion.....	19
Lesson Idea: Terms of Prejudice	20
Frequently Asked Questions about the Holocaust	21
Abbreviated Timeline of the Holocaust, 1933-1945	23
Suggested Readings	27
Additional Services	31
Become a Member of Holocaust Museum Houston	31



About Holocaust Museum Houston

Holocaust Museum Houston is a living testimonial to the millions who perished in the Holocaust, a place to honor those who survived and a source of education for this and future generations. Holocaust Museum Houston recounts the tragedy of the Holocaust by focusing on the lives and experiences of survivors who came to Houston after World War II.

The Museum houses a permanent exhibition, memorial space, classrooms, changing exhibit galleries, a 105-seat theater, library and archives repository and an administrative wing.

“Bearing Witness: A Community Remembers” – The Permanent Exhibition at the Museum is called “Bearing Witness: A Community Remembers.” It focuses on the stories of Holocaust survivors living in the Houston metropolitan area. A tour begins with a look at life before the Holocaust. Visitors then see the beginnings of Nazism and Adolf Hitler’s rise to power. The displays progress through the disruption of normal life, to segregation, to imprisonment in concentration camps and finally to extermination. The roles of collaborators, bystanders, rescuers and liberators are portrayed through artifacts, film footage, photographs and text panels.

Albert and Ethel Herzstein Theater – This 105-seat theater is located at the end of the Permanent Exhibition. The circular theater lies directly under the towering cylinder and is where visitors watch a 30-minute video of Holocaust testimonies related by survivors who came to Houston after World War II.

The Lack Family Memorial Room – This room is a central place within the Museum that recalls the millions lost in the cataclysm. It also provides a space for reflection and remembrance. The Lack Family Memorial Room is a quiet place for contemplation. It contains the three-part work of art comprising the Wall of Remembrance, the Wall of Tears and the Wall of Hope. The Memorial Wall in the room is a place where local Holocaust survivors can commemorate their lost loved ones.

Eric Alexander Garden of Hope – Outside the Memorial Room is a quiet garden known as the Eric Alexander Garden of Hope. It is dedicated to the eternal spirit of children and is in memory of the one and a half million children who lost their lives in the Holocaust.

The Josef and Edith Mincberg Gallery – This 2,500-square-foot gallery provides space for changing exhibitions and public programs. To learn about the exhibit currently on view in this space, please visit our Web site at http://www.hmh.org/ex_home.asp.

Central Gallery – This smaller gallery provides space for changing exhibitions and is located next to the library. To learn about the exhibit currently on view in this space, please visit our Web site at http://www.hmh.org/ex_home.asp.

Classrooms (2) – These two 30-seat classrooms provide space for teacher and student workshops and institutes as well as public programs.

Laurie and Milton Boniuk Library and Resource Center – The library houses the Museum’s collection of more than 7,200 titles relating to the Holocaust, World War II, religion and antisemitism. The film section contains more than 300 titles on related subjects. Tapes and DVDs may be checked out by members of the Museum. A full-time librarian manages the center, and a full-time registrar is responsible for maintaining the Museum’s archives. Thousands of historic and original photographs, documents, letters, diaries and other artifacts from the 1930s and 1940s are cataloged in the archives. Researchers can examine these documents and artifacts by appointment.

Railcar Exhibit – The Museum’s 1942 World War II railcar is of the same type as those used to carry millions of Jews to their deaths. The railcar was formally dedicated and opened to the public during 10th Anniversary ceremonies at Holocaust Museum Houston on Sunday, March 5, 2006.

Danish Rescue Boat Exhibit – Holocaust Museum Houston’s Permanent Exhibition includes a rare Holocaust-era artifact that tells the heroic story of a three-week period in 1943 when Christians in Denmark risked their lives to save more than 7,200 Danish Jews from almost certain execution at the hands of Nazi Germany.



Information about Group Tours

Please copy this information for all teachers and chaperones who will be present on your group's tour.

Guided group tours are led by trained docents and last approximately two and a half hours. Tours groups may have a maximum of 60 per group.

Tours are available during regular Museum hours – Monday to Friday, 9:00 a.m. to 5:00 p.m. and Saturday and Sunday from noon to 5:00 p.m. The latest time a tour may start is 2:30 p.m. We limit tours to groups in 6th grade and above due to the graphic nature of some parts of the Museum.

The Museum's facilities are accessible to people with physical disabilities.

To book a tour, visit our Web site at <http://www.hmh.org/GroupTourRequest.aspx>.

Holocaust Museum Houston requires **one adult chaperone for every 10 to 15 youths/students**.

Please arrive approximately five minutes prior to the time of your tour. Please notify us if you are running late (713-942-8000, ext 102). A late arrival may result in a shortened tour due to the number of other groups in the Museum.

Upon arriving and before unloading buses, the group leader must check in at the lobby desk with an accurate number of participants: students, teachers and other chaperones. A docent or member of the Museum staff will assist in unloading the buses, organizing groups and getting the tour started.

We do not have the facilities for groups to eat lunch on the premises, and **food and drink are not allowed in the building.** Please make other arrangements for lunch; options may include area parks.

Sack lunches may not be brought into the building.

All backpacks, oversized bags and headphones must be left on the buses. They are not permitted in the Museum. Gum and candy are not permitted and should be disposed of in the wastebaskets located in the lobby.

Photographic and video equipment are not permitted in the Museum.

Please be considerate of other visitors.

It is important that teachers and chaperones assist in keeping the youths/students focused and in close proximity to their docents.

Teachers and chaperones are responsible for the behavior and discipline of their groups.



Pre-Visit Activities

Pre-visit video

Prior to visiting the Museum, it would be advisable for you and/or your students to view the eight-minute video to learn more about the mission, programs and accomplishments of Holocaust Museum Houston and how you can help us **Stop Hate. Starting Here.** This video is located on our Web site at <http://www.hmh.org/page.asp?id=20> or you may call to request that a DVD copy be sent to your school.

Prepare students and chaperones to go on this field experience

If possible, we recommend that a teacher or group leader visit the Museum before bringing his/her tour group here. It is highly recommended that visits to the Museum occur either in the midst of or at the completion of a unit of study on the Holocaust. A visit to the Museum is not recommended for students as an introduction to the Holocaust.

For schools, think about when your visit will occur and how it will fit into your unit of study. What will your students know before they come? What will they not know? For example, if your unit is based on a study of “The Diary of Anne Frank,” much of the second half of the Permanent Exhibition will be new to your students. The text your students will have read ends with Anne’s family’s arrest in Amsterdam. Students may not be prepared for the reality of the extermination camps; their shock over this information may inhibit their being able to fully understand all that they are learning. Conversely, if your unit is based on a study of “Night,” the students will not have a full understanding of Nazi Germany, rescue and resistance. At the end of this guide you will find some resources you may want to use to prepare your students: a map, timeline and vocabulary list.

It is recommended that you create objectives for what you would like participants to learn while on the tour and share these objectives with your students. Please review the “Guidelines for Teaching the Holocaust” as you write your objectives. You may also want to let our Director of Visitor Services know your objectives by calling 713-942-8000, ext. 102.

Please go over the following **expected behaviors** for all members of a guided tour:

- All members of the tour should have their cell phones turned off (including chaperones and teachers).
- There are often survivors and children of survivors in the building. Members of a tour should be respectful in behavior and dress appropriately (e.g., follow normal school dress code rules).
- Advise participants of your objectives for the field experience.
- As the floors in our Museum are concrete, we recommend tennis shoes or rubber-soled shoes for better comfort and sound control.
- Participants on a guided tour should listen and pay attention to their docent. We try to make tours interactive at some points, so participants should be prepared for the docent to ask them questions and respond when asked questions.
- Chaperones should know that their primary duties while on the tour are to keep the group together and on-task.
- All HMH docents are volunteers so please thank the docent when the tour is finished.

Preparing for the post-visit activities

Ask your students to think about this question as they go on their tour: “As you go through the exhibition, which photograph or artifact has special meaning about the Holocaust for **you**?” Participants should be prepared to explain their answer.



Post-Visit Activities

Conduct a class discussion (based on an activity from the United States Holocaust Memorial Museum)

Ask students to discuss in pairs, groups or as a class their personal responses to “Which photograph or artifact had special meaning about the Holocaust for you?” Ask students to include why they made the choices they did.

- Divide students into two groups: those who chose objects and those who chose photographs. Have students discuss why they made these choices and how objects and photographs differ as primary sources of information.
- Ask students to discuss how their personal choice of object or photograph connects to their understanding of the Holocaust and what meaning their choices had for them.

Study modern-day genocide

At the end of the Holocaust, a promise was made that “Never Again” would a group be singled out for total destruction. Raphael Lemkin, a Polish Jew who practiced international law, coined the term “genocide” so that international agreements could be made to prevent and punish those responsible for ethnic murder. In 1948, the United Nations’ Convention on the Prevention and Punishment of Genocide was passed. Unfortunately, this has not led the fulfillment of the promise “Never Again.” Have students visit the following sites to learn more about modern-day genocide and how to take action to stop these acts:

- United States Holocaust Memorial Museum Committee on Conscience: <http://www.ushmm.org/conscience/>
- Genocide Intervention Network: <http://www.genocideintervention.net/>
- Save Darfur: <http://www.savedarfur.org>

Conduct a service-oriented class project

Many of our survivors hope that those who visit the Museum leave with a desire to be more aware and to help others. Help students think about what is happening in their community right now or how to discover an international need. They should then brainstorm ways they could help: by raising awareness, collecting donations of goods or monies, writing to local representatives, etc. Have them follow through on their ideas and conduct a service project as a class. The Web page at http://www.servicelearning.org/instant_info/kids_teens/index.php might be of use as you plan this activity.



The Holocaust: Creating a Rationale for Your Teaching

Each educator faces questions in his/her career regarding the units of study he or she has created.

- Why study this topic for this length of time? Why not a different topic?
- How does this unit connect to what my students have learned and what they will learn?
- Is this topic relevant to my students' lives?
- How will my students react to this topic?

A unit of study based on the history of the Holocaust faces the same questions and often more. Though the Holocaust is addressed in the education standards of most states, a successful unit of study will be one in which the teacher can answer those questions. Holocaust Museum Houston hopes the following will help you, as the teacher, prepare your answers to those questions and others that arise so that you have a rationale for teaching the Holocaust.

Education is the process of discovery.

During the Holocaust, social, religious, moral and legal systems failed in deterring the dangers of prejudice, apathy and hatred. Holocaust education engages students in critical thinking and self-reflection, through which they can make essential connections between history and the contemporary moral choices they confront in their lives.

Units that are based around this history provide a pathway for students to confront their present concerns involving loyalty, peer pressure, scapegoating, labeling, conformity and belonging. By studying the past to understand the present, students learn that human beings possess the power to control their behavior. Students become aware of the importance and consequences of making choices, realizing that one person can make a difference by being an upstander. This allows students to examine what it means to be a responsible citizen, both locally and globally.

The Mission of Holocaust Museum Houston

A rationale for a unit of study is much like a mission statement in that it relates your goal or purpose to an audience. How we view our purpose at Holocaust Museum Houston is stated below:

Holocaust Museum Houston is dedicated to educating people about the Holocaust, remembering the 6 million Jews and other innocent victims and honoring the survivors' legacy. Using the lessons of the Holocaust and other genocides, we teach the dangers of hatred, prejudice and apathy.



Guidelines for Teaching the Holocaust

(Prepared in part by the United States Holocaust Memorial Museum)

Far from merely being an historical subject, Holocaust study delves into issues and concerns that are universal, are relevant to the present day and are best presented in an interdisciplinary program. To assist you in your teaching of the Holocaust, here are some suggested guidelines:

1) Avoid stereotypical descriptions.

Although all Jews were targeted for destruction by the Nazis, the experiences of all Jews were not the same. Likewise, all Germans cannot be characterized as Nazis. Not all Nazis were the same. It is important not to use stereotypes and generalizations when studying the genocide and persecution of groups.

2) Avoid simple answers to complex history.

A study of the Holocaust exposes difficult questions about human behavior. Often, it involves complicated answers as to why events occurred. Be wary of oversimplifications and reductionism. Allow students to contemplate the various factors that contributed to the Holocaust. Do not attempt to simplify or reduce Holocaust history to one or two catalysts in isolation from the social, economic, military and political forces that were involved.

3) Contextualize the history you are teaching.

Although a study of the Holocaust has ramifications for our society today, the study must be undertaken by setting the Holocaust in its appropriate historical context. By understanding the historical context, students can begin to comprehend the specific circumstances that encouraged or discouraged these atrocities.

4) Avoid comparisons of suffering.

A study of the Holocaust should always highlight the different policies the Nazi regime carried out against various groups of people. However, these distinctions should not be presented as a basis for comparing the suffering of different groups. One cannot presume that the horror created by the Nazis was greater than that experienced by victims of other genocides. The true horror of the Holocaust lies not in numbers or degrees of suffering, but in policies of hatred and genocide that were carried out in a widespread, bureaucratic fashion.

5) Translate statistics into people.

In any study of the Holocaust, the sheer number of victims challenges comprehension. The vast number of 11 million victims, Jews and non-Jews, all but defies easy intellectual grasp. Each group member was an individual person with a family. First-person accounts and memoir literature may help provide students with a way of individualizing and constructing meaning out of collective numbers.

6) Strive for a balanced perspective.

Most students express empathy for victims of mass murder. But, it is not uncommon for students to assume that the victims may have done something to justify the actions taken against them and thus place inappropriate blame on the victims themselves. Any study of the Holocaust should address the victims, the perpetrators of violence, the rescuers/upstanders and the bystanders, attempting to portray each as a human being capable of moral judgment and independent decision-making. Such study should also raise the complex and contextual nature of behavior, especially in times of trauma.

7) Reinforce the objectives of your lesson plan.

Try to keep in mind why it is important to study and teach the Holocaust. Establish that this history has multiple ramifications for all students as individuals and as members of society as a whole, today and always



USHMM Maps

The United States Holocaust Memorial Museum (USHMM) is the source for the following maps.

See <http://www.ushmm.org>.

Europe, 1933



Europe, 1939





German Administration of Europe, 1942

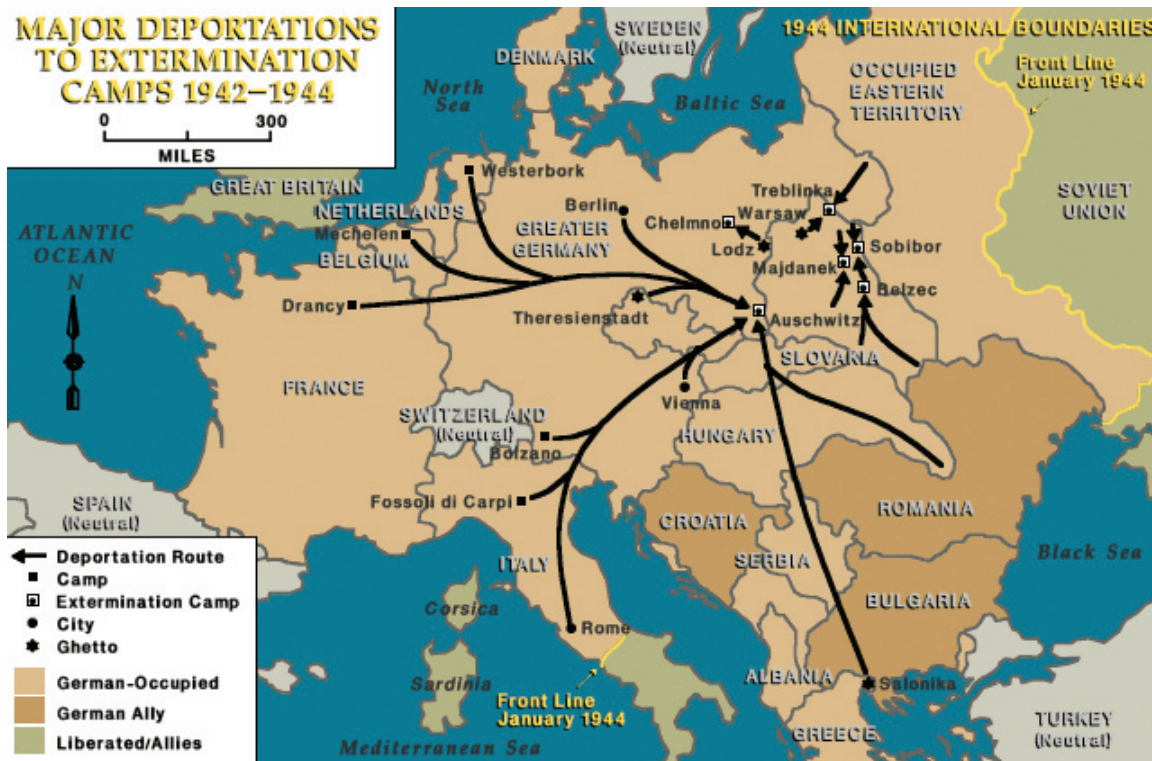


Major Ghettos in Occupied Europe





Major Deportations to Extermination Camps, 1942-1944



Defeat of Nazi Germany, 1942-1945





Vocabulary Terms Related to the Holocaust

General Terms:

Allies

The nations fighting Nazi Germany and Fascist Italy during World War II, primarily Great Britain, the Soviet Union and the United States.

Anschluss

The German annexation of Austria in March 1938.

Antisemitism

Dislike or hatred of the Jews.

Appell

The roll call of prisoners that could take hours. Prisoners were forced to stand outside in all types of weather, usually without proper clothing. These were called for by the commandant of the camp in order to account for all prisoners and/or for prisoners to witness special punishments or deaths of fellow prisoners.

Arbeit Macht Frei

“Work makes you free” is emblazoned on the gates at Auschwitz and at other camps. It was intended to deceive prisoners about the camp’s function.

Aryan

Term used by the Nazis to describe northern European physical characteristics (such as blonde hair and blue eyes) as racially “superior.”

Axis

The Axis powers, originally Nazi Germany and Fascist Italy, and extended to Japan when it entered the war.

Bystander

A person who is present at an event but does not participate in the event or help those being affected by the event.

Canada

The name given to the storage buildings by the prisoners who worked in them. These buildings held the clothing and other possessions of those Jews who had just arrived into the extermination camps and were usually gassed shortly afterward. Much of the most valuable items were “stolen” by guards, were used by the Germans or went to the remaining ghettos to be “repaired” in the workshops there.

Concentration camp

Camps in which Jews were imprisoned by the Nazis, located in Germany and Nazi-occupied Europe. There were three different kinds of camps: transit, labor and extermination. Many prisoners in concentration camps died within months of arriving as a result of violence or starvation.

Crematorium

Ovens built in concentration camps to burn and dispose of the large number of murdered bodies.

Einsatzgruppen

Mobile death squad of the SS that followed the German army, executing Jewish residents as the squad moved through the Soviet Union; victims were shot and buried in mass graves.

**Evian Conference**

A meeting of delegates from some 32 countries in the summer of 1938 that met at the French summer resort to discuss the refugee problem caused by Nazi persecution of Jews. Few countries were willing to open their doors to refugees, giving a clear message to Adolf Hitler as to the true feelings of many foreign countries toward the Jews.

Extermination camps

Six major camps designed and built for the sole purpose of killing Jews. These were Auschwitz-Birkenau, Belzec, Chelmno, Majdanek, Sobibor and Treblinka.

Final Solution

Term used by the Nazis to describe their plan to annihilate the entire Jewish population of Europe.

Fuhrer

German word for “leader,” it was adopted by Hitler as his title after Hindenburg’s death.

Gas chambers

Large, sealed rooms (usually with shower nozzles) used for murdering prisoners of concentration camps; many people were led into gas chambers with the belief they were going in to take a shower.

Gestapo

The secret state police of the German army, organized to stamp out any political opposition.

Ghetto

A section of a city where Jews were forced to live, usually with several families living in one house, separated from the rest of the city by walls or wire fences, and used primarily as a station for gathering Jews for deportation to concentration camps.

Gypsies (Roma/Sinti)

An ethnic and cultural group which was made up of two main groups: Roma and Sinti. This group had a long history of persecution in most of Western and Eastern Europe because of its beliefs and lifestyle.

Hollerith Machine

A machine developed to make the taking of the census much more efficient. The one used by the Nazis was developed by the German branch of IBM. Adolf Eichmann used it to gather data on Jews living in Germany, Austria and later Czechoslovakia.

Jehovah’s Witnesses

Members of a Christian sect who refused, among other things, to recognize Hitler and the Nazis as the supreme force in Germany and to swear allegiance to Hitler and the Nazis. The program against them was not racial but political. Many Witnesses were imprisoned; a number of them were executed. In some cases, children were taken from their parents with the idea of “re-educating” them to alter their religious beliefs.

Jews

Persons identifying themselves with the Jewish community or as followers of the Jewish religion or culture. The Nazis identified Jews as those who had parents or grandparents of Jewish heritage. See *Nuremberg Laws*.

Judenrat

Jewish councils set up within the ghettos to maintain order and carry out the orders of the German army.

Judenrein

“Cleansed of Jews,” a German expression for Hitler’s plan to rid Europe of Jews.

**Kapo**

A prisoner within the camp who was elevated to a position to oversee work duties in that camp. Many *Kapos* are remembered negatively by survivors.

Kindertransport

A program which allowed, after much negotiations, and with heavy fees attached, for Jewish children to be sent from Germany, Austria and parts of Czechoslovakia to Great Britain. Many of these children were housed with foster families, with not all of the experiences being positive ones. Others were housed in castles in the countryside. Many of these children do not remember the experience with great affection since they were anxious to hear news of parents left behind.

Kristallnacht

Also referred to as the “Night of Broken Glass,” this pogrom occurred on Nov. 9-10, 1938 in Germany and Austria against thousands of synagogues, Jewish-owned businesses, homes and Jews themselves. This so-called “spontaneous demonstration” was in reaction to the assassination of a German official by a Jewish student whose parents had been deported to the Polish border.

Lebensraum

Meaning “living space,” this was the excuse used by Hitler for taking over territories for the “superior” Aryan peoples.

Mein Kampf

Hitler’s autobiography, written in 1924, in which he outlined his ideas, beliefs and plans for the future of Germany.

Mischlinge

Derogatory Nazi term meaning “mongrel” that denoted people having both Christian and Jewish ancestors. See *Nuremberg Laws*.

Nazi

Name for members of the National Socialist Democratic Workers Party, who believed in the idea of Aryan supremacy.

Night and Fog

German term for political prisoners from western Europe who disappeared without leaving a trace.

Nuremberg Laws

Anti-Jewish laws enacted in 1935; included denial of German citizenship to those of Jewish heritage and segregation of them from German society; also established “degrees of Jewishness” based on family lines.

Partisans

Groups of organized guerilla fighters who aimed to damage the German war effort by attacking military targets, often using the forest for cover.

Perpetrator

Someone who commits or carries out a wrongdoing.

Pogrom

An organized, state-sponsored attack on a group of people.

**SA**

Sturmabteilungen or storm troopers, the terrorist branch of the Nazi army, was formed in 1923 and was used to help secure Hitler's rise to power.

Shoah

The Hebrew word for *Holocaust*.

Sonderkommando

At Auschwitz-Birkenau and other extermination camps, this was a group of prisoners whose job it was to remove bodies from the gas chambers and to burn the bodies in the crematorium. At Auschwitz-Birkenau, this group was successful in blowing up one of the crematorium.

SS

Schutzstaffel; the German army's elite guard, organized to serve as Hitler's personal protectors and to administer the concentration camps.

Swastika

Once an ancient symbol used to ward off evil spirits, the Nazis adopted it as their official symbol.

T-4 Program

The euthanasia program directed against the physically and mentally handicapped persons who were considered "useless" in the new German Reich. The T-4 program served as the training ground for methods of mass murder that would later be used in the death camps, such as gassings and cremation of bodies.

Third Reich

The Third Empire; name given to the Nazi regime in Germany; Hitler boasted that the Third Reich would reign for 1,000 years.

Untermenschen

German word meaning "sub-humans," used by Nazis to refer to the groups they deemed "undesirable."

Upstander

A person who doesn't stand by in the face of injustice; instead, this person finds a way to make a difference.

Versailles Treaty

Peace treaty ending the First World War, creating many of the issues of bitterness between European countries and especially a feeling of resentment by Germans.

Wagner-Rogers Bill

A bill to admit some 20,000 Jewish children to the United States. The bill was killed by the efforts of some of the antisemitic factions in the U.S. State Department, as well as the fear by some Jewish leaders that pressing this bill would create antisemitic backlash in the United States.

Wannsee Conference

Conference of high-ranking German officers, held in the Berlin suburb of Wannsee, to finalize plans for the destruction of European Jews.

Weimar Republic

The new democratically elected government in Germany following the end of World War I.

**White Rose Movement**

A group of young German students who protested against the Nazi treatment of Jews and others. Most of the members of this group were eventually rounded up and executed.

Yiddish

Language spoken by many Jews in Eastern Europe; a combination of German, Hebrew and dialects of the countries in which Jews were living.

Zyklon B

A chemical developed as an insecticide, the pellets of which were shaken down an opening in the euphemistically called “shower rooms” or gas chambers. The Nazis found this to be a quicker, cheaper and more reliable method of mass killing than carbon monoxide.



Places:

Auschwitz-Birkenau	The largest and most notorious concentration, labor and death camp where 1.6 million died; located near Oswiecim, Poland.
Babi Yar	A ravine near Kiev where almost 34,000 Jews were killed by German soldiers in two days in September 1941.
Buchenwald	One of the first major concentration camps on German soil.
Belzec	Death camp located in southeastern Poland alongside a main railway line; between 550,000 and 600,000 Jews killed there.
Chelmno	First death camp to use gassing and first place located outside Soviet territory in which Jews were systematically killed as part of "Final Solution."
Dachau	Himmler's model camp located outside Munich, opened March 20, 1933; initially designed to hold political prisoners.
Krakow ghetto	The ghetto in Krakow, Poland, where Oskar Schindler gave factory jobs to remaining Jews, thus saving them from deportation in March 1943.
Lodz ghetto	The ghetto in Lodz, Poland, completed in 1940, where 160,000 Jews were sent.
Mauthausen	Hard labor and concentration camp located near Linz, Austria.
Majdanek	Death camp located in a suburb of Lublin, Poland where 360,000 people were shot, beaten, starved or gassed to death.
Shtetl	Small towns and villages in Poland and Russia which were made up mostly of Jews.
Sobibor	Death camp in the Lublin district of Poland where approximately 250,000 Jews were gassed.
Theresienstadt (a.k.a. Terezin)	Transit camp and ghetto located near Prague, Czechoslovakia; used by the Nazis as the "model" concentration camp to deceive the world about the true nature of Nazi plans for European Jews. Theresienstadt is the German word for this camp; Terezin is the Czech word for this camp.
Treblinka	Death camp located in sparsely populated area near Treblinka, Poland; approximately 870,000 Jews killed.
Warsaw ghetto	Largest ghetto in Poland covering 100 square blocks where approximately 500,000 Jews were contained from 1939 until May 1943.



Jewish Religion:

<i>Havdalah</i>	The service marking the end of <i>Shabbat</i> (Sabbath) on Saturday at sunset.
<i>Kaddish</i>	Prayer for the dead.
<i>Kiddish</i>	Sanctification, blessing over wine.
<i>Mezuzah</i>	A religious object on the door frame of Jewish homes or synagogues to sanctify them.
<i>Mizrah</i>	Means sunrise or east; a decorated plate hung on the eastern wall of a house or synagogue to indicate the direction of Jerusalem.
<i>Rosh Hashanah</i>	The Jewish New Year begins the High Holy Days and a time of reflection and soul searching.
<i>Shabbat</i>	The <i>Sabbath</i> day, beginning at sunset on Friday and ending at sunset on Saturday.
<i>Synod</i>	Church council
<i>Tallis</i>	Shawl worn by men during prayer.
<i>Tefilin</i>	Small boxes containing four scriptural passages worn during daily morning prayers, except on Sabbaths and festivals.
<i>Torah</i>	The first five books of the Hebrew Bible.
<i>Wimple</i>	Made from swaddling cloth, embroidered with child's name, birthday, and a blessing; used to wrap the Torah scroll on boy's first trip to synagogue with his father.
<i>Yom Kippur</i>	Day of Atonement and a time for repenting and fasting.



Lesson Idea: Terms of Prejudice

Rationale: Define key terms of prejudice to better understand content of Holocaust studies.

Lesson Sequence: Provide students with the definitions and then discuss them using the questions.

1) What is a stereotype?

Definition: A simple generalization about a group of people based on an opinion, attitude or belief; usually negative, stereotypes are often learned or culturally transmitted with no allowances for differences between individuals of a certain group

Questions: What are some examples of stereotypes? How and why are these created?

2) What is prejudice?

Definition: A judgment or opinion, favorable or unfavorable, formed without reason or on the basis of actual experience

Questions: How and when have you been a victim of prejudice? How did you respond?

3) What is racism?

Definition: The assumption that traits and capacities are determined by biological race; usually accompanied by a belief in the inherent superiority or inferiority of a particular race

Question: How are racism and prejudice related?

4) What is discrimination?

Definition: The act of treating an individual or group differently without regard to their individual merit; generally, an act of exclusion based solely on an individual being defined by their race, religion or nationality, it can also be based upon age or gender.

Questions: How are prejudice and discrimination different? Is there a relationship between the two? Which one is more dangerous? Why?

Describe an act of discrimination you personally witnessed.

a) What action did you take? How did you feel?

b) If you did nothing, how did that make you feel?

5) What is antisemitism?

Definition: Hatred of the Jewish people and/or individual Jews and performing acts of discrimination against them

Questions: How and when did antisemitism begin? How did it change over the centuries? How did a long history of antisemitism affect the ability for Jews and others to recognize the warning signs in the early years of the Nazi regime?

6) What is genocide?

Definition: The deliberate and systematic mass murder of a national, racial, political or religious group

Question: How are prejudice and genocide related?



Frequently Asked Questions about the Holocaust

(Taken in part from “35 Most Frequently Asked Questions” of the Simon Weisenthal Center for Tolerance)

What was the Holocaust?

The Holocaust was the systematic and bureaucratic annihilation of 6 million Jews as well as other “undesirables” by the Nazi regime and their collaborators as a central act of state during World War II. The Holocaust took place in Europe from Jan. 30, 1933, when Adolf Hitler became chancellor of Germany, to May 8, 1945 when the war ended in Europe.

European Jews were the primary victims of the Holocaust — two of every three Jews in Europe were killed. Jews, however, were certainly not the only group singled out for persecution by Hitler’s regime. As many as one-half million Roma (Gypsies), at least 250,000 mentally or physically disabled persons, and more than 3 million Soviet prisoners of war also fell victim to Nazi genocide. Jehovah’s Witnesses, homosexuals, Social Democrats, communists, partisans, Polish intelligentsia and other “undesirables” were also victims of the hate and aggression carried out by the Nazis.

How many Jews were murdered during the Holocaust?

While it is impossible to ascertain the exact number of Jewish victims, statistics indicate that the total was more than 5,830,000. Six million is the rounded figure accepted by most authorities.

Who were the Nazis?

“Nazi” is a term used for members of the National Socialist German Workers Party (NSDAP). After Germany’s defeat at the end of World War I, this right-wing political party was formed in 1919, primarily by unemployed German veterans. In 1921, Hitler became the head of the party, and the Nazi Party slowly became a powerful political force under his leadership. The Nazi Party’s ideology was largely based on nationalism and racism. It promoted Germany as superior to all other nations and promised to restore the country to greatness, while championing a scientific “theory” of racism, in which the “Aryan” (German) people were racially superior to all others, especially the “mongrel” race of the Jews.

How did the situation in Germany change once the Nazis came to power?

In 1933, the Nazi Party descended upon the German government. Hitler quickly squelched democracy and severely restricted basic civil rights, such as freedom of speech, the press and assembly. In a series of both quasi-legal and illegal measures, the Nazi party became the German government. The SS took over the police force and began to rule in a militaristic police state, dealing with all opposition by either taking dissidents away to concentration camps or killing them. The *Gestapo*, or secret police, spied on those citizens thought to be suspicious and reported them to the government. Often citizens were persecuted simply because they were communists, socialists or Jews. In addition, many laws established that all sport, recreation and social clubs be “Nazified.” Within a short time, the Nazis invaded all aspects of German life and created an atmosphere of terror, suspicion and distrust.

What is a Jew?

The Jews are a diverse religious and cultural group whose origins are described in the Bible. The term Jewish does not describe a race in any sense of the word, since there are no physical characteristics that can be defined as Jewish. Anyone may become a Jew through study and steps leading to religious conversion.



Who did the Nazis define as Jews?

Immediately following the Nuremberg Laws in 1935, the Nazis issued the official definition of a Jew. According to German law, anyone with three Jewish grandparents was a Jew. Anyone with two Jewish grandparents who had identified himself/herself as a Jew by belonging to the official Jewish religious community, marrying a Jew or having a Jewish parent was also considered Jewish.

Those not classified as Jews under German law, but who had some “Jewish blood,” were categorized as *Mischlinge*, or hybrids. Those with two Jewish grandparents were to be known as *Mischlinge* of the first degree, while those with one Jewish grandparent were of the second degree. In short, Judaism for the Nazis was something racial, something someone was born into and about which they could do nothing.

What is a death camp? How many were there? Where were they located?

A mass murder or death camp was a concentration camp with special apparatus especially designed for mass murder. Six such camps existed: Auschwitz-Birkenau, Belzec, Chelmno, Majdanek, Sobibor and Treblinka. All were located in Poland.

What does the term “Final Solution” mean and what is its origin? When did it actually begin?

The term Final Solution (*Endlösung*) refers to the Germans’ plan to annihilate all Jews in Europe. The term was used at the Wannsee Conference (held in Berlin on Jan. 20, 1942) where German officials discussed its implementation.

When was the first concentration camp established and who were its first inmates?

The first concentration camp established was Dachau, which was opened on March 20, 1933. The camp’s first inmates were primarily political prisoners (most of whom were either communists or Social Democrats), habitual criminals, homosexuals, Jehovah’s Witnesses or anti-socials (beggars, vagrants, hawkers, etc.). The camp also housed those considered problematic by the Nazis, such as Jewish writers and journalists, lawyers, unpopular industrialists and officials.

Which groups of people in Germany were considered enemies of the state by the Nazis and were therefore persecuted?

The following were considered enemies of the Third Reich and, therefore, persecuted by Nazi authorities: Jews, Roma (gypsies), communists, Social Democrats other opposing politicians, opponents of Nazism, Jehovah’s Witnesses, homosexuals, habitual criminals, anti-socials, the mentally ill and anyone else considered a threat to the Nazis.

Why were the Jews singled out for extermination?

The explanation of the Nazis’ implacable hatred for the Jews rests in their distorted world view that saw history as a racial struggle. They considered the Jews a race whose goal was world domination and who, therefore, were an obstruction to Aryan dominance. They believed that this struggle would resolve itself with the Aryans in control. Moreover, in their eyes, the Jews’ racial origin made them habitual criminals who could never be rehabilitated and were hopelessly corrupt and inferior. No doubt other factors contributed to the Nazis’ hatred of the Jews and their distorted image of Jewish people. Among them was the centuries-old tradition of Christian antisemitism, which propagated a negative stereotype of the Jew as a Christ-killer, agent of the devil and practitioner of witchcraft. Antisemitism was still accepted in the latter half of the 19th and early part of the 20th century. This attitude singled out the Jew as a threat to the “master” race. These factors combined to point to the Jew as a target for persecution by the Nazis.



Abbreviated Timeline of Holocaust, 1933-1945

Source: Grobman, Alex and Daniel Landes, eds. "Genocide: Critical Issues of the Holocaust." Los Angeles: Simon Wiesenthal Center, 1983; pp. 134-140.

1933

Jan. 30	Adolf Hitler appointed chancellor of Germany
Feb. 27	<i>Reichstag</i> fire; Nazis unleash terror to ensure election results
March 20	First concentration camp (Dachau) established
March 23	Enabling Act - suspending civil liberties - passed by Nazi-dominated <i>Reichstag</i>
April 1	Boycott of Jewish shops and businesses; Jewish professionals barred from entering their offices and places of employment
April 7	First anti-Jewish decree: The Law for the Reestablishment of the Civil Service
April 26	<i>Gestapo</i> established
May 10	Public burnings of books authored by Jews, those of Jewish origin and opponents of Nazism
Spring/Summer	Universities and the arts "cleansed" of Jewish influence. Jewish professors expelled. Jewish writers and artists prohibited from practicing their professions
Spring/Summer	Jewish organizations in America and Western Europe protest Nazi persecution of the Jews; a few call for boycott of Nazi Germany

1934

June 30	"Night of the Long Knives;" Nazis purge leadership of Storm Troopers (SA) and opponents of Nazism
Aug. 2	Hitler named president and commander-in-chief of the armed forces following death of von Hindenburg

1935

May 25	Germany renews conscription, in violation of the Treaty of Versailles
Sept. 15	"Nuremberg Laws," anti-Jewish racial laws, enacted. Jews could no longer be German citizens, marry Aryans, fly the German flag or hire German maids under the age of 45
Nov. 14	Germany defines Jews as anyone with three Jewish grandparents or someone with two Jewish grandparents who has identified himself/herself as a Jew in one of the following ways: <ul style="list-style-type: none"> (a) belonging to the official Jewish community (b) married to a Jew (c) child of a Jewish parent

1936

March 7	Germans march into the Rhineland, which had been demilitarized according to Treaty of Versailles
Summer	Berlin Olympics held



1938

- March 13 *Anschluss*: Annexation of Austria by Germany; all German antisemitic decrees immediately applied in Austria
- April 26 Jews in Reich must register all property with authorities
- Aug. 17 Decrees revoke all name changes by Jews and force those Jews who did not have names recognized as Jewish by German authorities to add "Israel" (for males) and "Sarah" (for females) as middle names
- Sept. 29-30 At Munich Conference, England and France agree to turn over Sudetenland (part of Czechoslovakia) to Germany
- Oct. 5 Following request by the Swiss authorities, Germans order all Jews' passports marked with a large red "J" to prevent Jews from smuggling themselves into Switzerland
- Oct. 28 Jews with Polish citizenship living in Germany are expelled to Polish border. Poles refuse to admit them. Germans refuse to allow them back into Germany, 17,000 stranded in frontier town of Zbaszyn
- Nov. 9-10 *Kristallnacht* (Night of the Broken Glass): anti-Jewish pogrom in Germany and Austria. 200 synagogues destroyed. 7500 Jewish shops looted and 30,000 male Jews sent to concentration camps (Dachau, Buchenwald Sachsenhausen)
- Nov. 12 Decree forcing all Jews to transfer retail businesses to Aryan hands
- Nov. 15 *Numerus Nullus* decree expels all Jewish pupils from German schools

1939

- Jan. 30 Hitler threatens in *Reichstag* speech that if war erupts it will mean the *Vernichtung* (extermination) of European Jews
- March 15 Nazis occupy part of Czechoslovakia (Bohemia and Moravia)
- Aug. 23 Molotov-Ribbentrop Pact signed; nonaggression pact between Russia and Germany
- Sept. 1 Beginning of World War II: Germany invades Poland
- Sept. 17 Russia invades eastern Poland
- Sept. 27 Jews in German-occupied Poland forced to wear distinguishing badge
- Nov. 28 First ghetto in Poland established in Piotrków

1940

- April 9 Germans occupy Denmark and southern Norway
- April 27 Himmler issues directive to establish a concentration camp at Auschwitz
- May 7 Lodz ghetto closed off: approximately 165,000 inhabitants in 1.6 square miles
- May 10 Germany invades Holland, Belgium and France
- June 22 France surrenders to Nazi Germany
- Aug. 8 Battle of Britain begins
- Sept. 27 Rome-Berlin-Tokyo Axis forms
- Nov. 15 Warsaw Ghetto sealed off: approximately 500,000 inhabitants



1941

Jan. 21-26	Anti-Jewish riots in Romania by Iron Guard; hundreds of Jews butchered
March	Adolf Eichmann appointed head of <i>Gestapo</i> section for Jewish affairs
April	Germany occupies Greece and Yugoslavia
June	Vichy government deprives Jews of French North Africa of their rights as citizens
June 22	Germany invades the Soviet Union
End of June	Nazi <i>Einsatzgruppen</i> (special mobile killing units) carry out mass murder of Jews in areas of Soviet Union occupied by German army with the assistance of local police
July 31	Heydrich appointed by Goering as responsible for implementation of Final Solution
Sept. 1	Jews in Third Reich obligated to wear yellow Star of David as distinguishing mark
Sept. 3	First gassing with Zyklon B performed on 600 Soviet prisoners of war at Auschwitz
Sept. 28-29	Massacre of 34,000 Jews at Babi Yar, ravine outside Kiev
October	Establishment of Auschwitz-Birkenau camp; site of mass extermination of Jews, Gypsies, Poles, Russians and others
Dec. 7	Japanese attack on Pearl Harbor
Dec. 8	Chelmno extermination camp begins operation; 340,000 Jews, 20,000 Poles and Czechs murdered there by April 1943

1942

Jan. 20	Wannsee Conference: Heydrich reveals official, systematic plan to murder all Jews
January	Jewish underground organizations established in Vilna Ghetto and Kovno Ghetto
March 1	Extermination by gas begins at Sobibor extermination camp; by October 1943, 250,000 murdered
Later March	Deportations to Auschwitz-Birkenau extermination camp begin
June 1	Treblinka extermination camp begins operation; by August 1943, 700,000 Jews murdered
June	Jewish partisan unit established in forests of Belorussia
July 28	Jewish fighting organization (ZOB) established in Warsaw Ghetto
Summer	Deportation of Jews to extermination camps from Holland, Poland, France, Belgium, Croatia; armed resistance by Jews in ghettos of Kletzk, Wieswiesz, Mir, Lackwa, Krements and Tuchin
November	Allied forces land in North Africa
Winter	Deportation of Jews from Norway, Germany and Greece to extermination camps; Jewish partisan movement organize in forests near Lublin

1943

Feb. 2	German advance in Russia stopped at Stalingrad
March	Liquidation of Krakow Ghetto
April 19	Warsaw Ghetto revolt begins as Germans attempt to liquidate 70,000 ghetto inhabitants; Jewish underground fights Nazis until early June
June	Himmler orders the liquidation of all the ghettos in Poland and the Soviet Union
Summer	Armed resistance by Jews in Czestochowa, Lvov, Bedzin, Bialystok and Tarnow ghettos
August	Armed revolt in Treblinka extermination camp
Fall	Liquidation of large ghettos: Minsk, Vilna and Riga
Oct. 14	Armed revolt in Sobibor extermination camp



1944

March 19	Germany occupies Hungary
May 15	Nazis begin deporting Hungarian Jews; by June 27, 38,000 sent to Auschwitz
June 6	Allied invasion of Normandy (D-Day)
Spring/Summer	Soviet Army repels Nazi forces
July 20	Group of German officers attempts to assassinate Hitler
July 24	Russians liberate Majdanek extermination camp
Summer	Liquidation of ghettos in Kovno (Kaunas), Shavil (Siauliai) and Lodz; inmates sent to extermination camps
Oct. 7	Revolt by inmates in Auschwitz results in one crematorium being blown up
Oct. 31	Remnants of Slovakian Jews deported to Auschwitz
Nov. 2	Gassing ceases at Auschwitz
Nov. 8	Beginning of death march for approximately 40,000 Jews from Budapest to Austria
November	Last Jews deported from Theresienstadt to Auschwitz

1945

Jan. 17	Evacuation of Auschwitz; beginning of death march for 66,000 camp inmates
Jan. 25	Beginning of death march for 50,000 inmates of Stutthof
April 3-4	Beginning of death march for 30,000 inmates of Buchenwald
April	Soviet army enters Germany from east; Allies enter from west
April 30	Hitler commits suicide
May 8	Germany surrenders; ending the Third Reich



Suggested Readings

Grades 4-7:

- “Bitter Herbs,” by Manga Minco
- “The Devil’s Arithmetic,” by Jane Yolen
- “The Diary of a Young Girl,” by Anne Frank
- “Hear O Israel,” by Terry Walton Treseder
- “The Holocaust,” by Abraham Resnick
- “The Holocaust: The World and the Jews, 1933-1945,” by Seymour Rossel
- “I am a Star,” by Inge Auerbacher
- “The Number on My Grandfather’s Arm,” by David Adler
- “Number the Stars,” by Lois Lowry
- “Promise of a New Spring,” by Gertrude Weismann Klein
- “Terrible Things,” by Eve Bunting
- “A Tribute to Anne Frank,” collected by her father, Otto Frank; edited by Anna G. Steenmeyer

Grades 7-Adult:

Antisemitism:

- “The Anguish of the Jews,” by Edward H. Flannery
- “Antisemitism: The Road to the Holocaust and Beyond,” by Charles Patterson
- “Antisemitism Through the Ages,” edited by Shmel Almong
- “Approaches to Auschwitz,” edited by John Roth
- “Organized Antisemitism in America,” by Donald S. Strong

Jewish Life Before the Holocaust

- “The Jews in Czechoslovakia,” by Hugh Coleman
- “Image Before My Eyes: A Photographic History of Jewish Life in Poland 1864-1939,” by Lucjan Dobroszycki and Barbara Kirschenblatt-Gimblett
- “On the Edge of Destruction: Jews of Poland between the Two World Wars,” by Celia Heller
- “The Jews of East Central Europe between the Wars,” by Ezra Mendelsohn

History of the Holocaust

- “The Destruction of European Jews,” by Raul Hilberg
- “A History of the Holocaust,” by Yehuda Bauer
- “The Holocaust,” by Martin Gilbert
- “The Holocaust: The Destruction of European Jewry 1933-1945,” by Nora Levin
- “The Holocaust: The Fate of European Jewry,” by Leni Yahil
- “The Holocaust in Historical Perspective,” by Yehuda Bauer
- “Tell Them We Remember,” by Susan D. Bachrach



Rescue and Righteous Gentiles:

- “The Altruistic Personality: Rescuers of Jews in Nazi Europe,” by Samuel P. Oliner
- “Avenue of the Righteous,” by Peter Hellman
- “Between Mussolini and Hitler: The Jews and the Italian Authorities in France and Tunisia,” by Daniel Carpi
- “The Book of the Just,” by Eric Silver
- “Escaping the Holocaust,” by Dalia Ofer
- “Lest Innocent Blood Be Shed,” by Philip Hallie
- “The Path of the Righteous,” by Mordecai Paldiel
- “The Rescue of the Danish Jews,” edited by Leo Goldberger
- “When Light Pierced the Darkness,” by Nechama Tec
- “With Raoul Wallenberg in Budapest,” by Per Anger

Perpetrator, Bystanders and Collaborators:

- “The Abandonment of the Jews,” by David S. Wyman
- “Beyond Belief: The American Press and the Coming of the Holocaust, 1933-1945,” by Deborah E. Lipstadt
- “Bitburg and Beyond,” edited by Ilya Levkon
- “The Catholic Church and Nazi Germany,” by Guenter Lewy
- “Doctors Under Hitler,” by Michael Kater
- “In Answer...,” edited by Franklin H. Littell, Irene G. Shur and Claude R. Foster
- “Jews Were Expendable,” by Monty Noam Penkower
- “Nazi Rule and Dutch Collaboration,” by Gerhard Hirschfeld
- “None is Too Many: Canada and the Jews of Europe, 1933-1948,” by Irving Abella and Hold Troper
- “Ordinary Men,” by Christopher Browning
- “Perpetrators, Victims and Bystanders: The Jewish Catastrophe, 1933-1945,” by Raul Hilberg
- “So It Was True,” by Robert W. Ross
- “Vatican Diplomacy and the Jews During the Holocaust, 1939-1943,” by John Morley
- “Vichy France and the Jews,” by Michael R. Marrus and Robert O. Paxton

Other Victims:

- “By Trust Betrayed: Patients, Physicians and the License to Kill in the Third Reich,” by Hugh Gregory Gallagher
- “A Mosaic of Victims: Non-Jews Persecuted and Murdered by the Nazis,” edited by Michael Berenbaum
- “Origins of Nazi Genocide from Euthanasia to the Final Solution,” by Henry Friedlander
- “The Other Victims,” by Ina Friedman
- “The Pink Triangle: The Nazi War Against Homosexuals,” by Richard Plant



Theology and Philosophy:

- “Act and Idea in the Nazi Genocide,” by Berel Lang
- “Approaches to Auschwitz: The Holocaust and Its Legacy,” by Richard L. Rubenstein and John K. Roth
- “The Crucifixion of the Jews: The Failure of Christians to Understand the Jewish Experience,” by Franklin H. Littell
- “Echoes from the Holocaust: Philosophical Reflections on a Dark Time,” edited by Alan Rosenberg and Gerald E. Myers
- “Holocaust: Religious and Philosophical Implications,” edited by John K. Roth and Michael Berenbaum
- “Thinking the Unthinkable: Meanings of the Holocaust,” edited by Roger S. Gottlieb
- “Unanswered Questions,” by Francois Furet

Fiction:

- “If I Should Die Before I Wake,” by Han Nolan
- “The Last of the Just,” by Andrew Schwartz-Bart
- “The Mission,” by Hans Habe
- “The Oath,” by Elie Wiesel
- “The Painted Bird,” by Jerzy Kozinski

Specialized Studies:

- “Assassins of Memory,” by Pierre Vidal-Naquet
- “Children of the Flames,” by Lucette Lagnado
- “Denying the Holocaust: The Growing Assault on Truth and Memory,” by Deborah Lipstadt
- “Different Voices: Women and the Holocaust,” by Carol Rittner and John K. Roth
- “Holocaust Denial,” by Kenneth S. Stern
- “Nazi Doctors,” by Robert Jay Lifton
- “NAZI Justiz: Law of the Holocaust,” by Richard L. Miller
- “One by One by One,” by Judith Miller
- “Singing for Survival: Songs of the Lodz Ghetto 1940-1945,” by Gila Flam
- “The Texture of Memory: The Holocaust Memories and Meaning,” by James E. Young

Liberation and Judgment:

- “After Fifteen Years,” by Leon Jaworski
- “America and the Survivors of the Holocaust,” by Leonard Dinnerstein
- “Auschwitz and the Allies,” by Martin Gilbert
- “The End of the Holocaust: The Liberation of the Camps,” by John Bridgman
- “Inside the Vicious Heart: Americans and the Liberation of the Nazi Concentration Camps,” by Robert H. Azbug
- “Justice at Nuremberg,” by Robert E. Conot
- “Justice in Jerusalem,” by Gideon Hausner
- “The Liberation of the Nazi Concentration Camps 1945,” edited by Brewster Chamberlin and Marcia Feldman
- “The Politics of the Rescue,” by Henry Feingold
- “Quiet Neighbors: Prosecuting Nazi War Criminals in America,” by Allan A. Ryan, Jr.



Survivors and the Second Generation:

- “Against All Odds: Holocaust Survivors and the Successful Lives They Made in America,” by William Helmreich
- “Children of the Holocaust,” by Helen Epstein
- “Flight and Rescue,” by Yehuda Bauer
- “Generations of the Holocaust,” edited by Martin S. Bergmann and Milton E. Jucovy
- “Holocaust Testimonies: The Ruins of Memory,” by Lawrence Langer
- “In the Shadow of the Holocaust: The Second Generation,” by Aaron Hass
- “The Lost Childhood,” by Yehuda Nir
- “Love Despite Hate: Child Survivors of the Holocaust,” by Sarah Moskowitz
- “New Lives: Survivors of the Holocaust Living in America,” by Dorothy Rabinowitz
- “Return the Life: The Holocaust Survivors from Liberation to Rehabilitation,” by the Beth Hatefusoith Exhibition Team
- “Trauma and Rebirth: Intergenerational Effects of the Holocaust,” by John J. Sigal and Morton Weinfeld

The Arts:

- “Art of the Holocaust,” by Janet Blatter and Sybil Milton
- “Cabbages and Geraniums,” by Valerie Jakober Furth
- “Charlotte: Life of Theatre,” by Charlotte Salomon
- “Holocaust Poetry,” by Hilda Shiff
- “Indelible Shadows: Films and the Holocaust,” by Annette Insdorf
- “Playing for Time,” by Arthur Miller
- “By Words Alone,” by Sidra DeKoven Ezrahi
- “The Children of Izieu: A Human Tragedy,” by Serge Klarsfeld
- “Seven Portals in Hell,” by Asher Torr
- “The Song of the Murdered Jewish People,” by Yitzak Katznelson



Additional Services

- Teacher workshops are available. Contact teachertraining@hmh.org to learn more.
- The Museum has a lending library containing more than 7,200 books, videos and CD-ROMs. Contact library@hmh.org if you wish to learn more about how your students could use our library to include oral testimonies.
- The Museum has a speakers' bureau. To learn more, contact the Visitor and Volunteer Services Department at 713-942-8000, ext. 102 or e-mail to speakers@hmh.org.

Become a Member of Holocaust Museum Houston

The Holocaust of World War II made it clear that there were only four roles any individual can play in society. If we are not to be victims, then our only choices are to be perpetrators of evil and injustice, indifferent bystanders who allow it to exist in our world or rescuers who act to end it.

Which role do you choose?

When you choose to be a member, you choose to help our Museum **Stop Hate. Starting Here.** Your choice makes a difference in our world.

Your membership allows Holocaust Museum Houston to help teach the dangers of hatred, prejudice and apathy against the backdrop of the largest genocide ever to occur in our world – the Holocaust. You can take a stand to remember the 6 million Jews and millions of other innocent victims who perished and join us in honoring the survivors' legacy.

To become a member, visit www.hmh.org or contact our Membership Department at 713-942-8000, ext. 312.