



Irene Butter

Never

a

Bystander

A Study Guide to Accompany the
Documentary Film, *Never a Bystander*

by

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NEVER A BYSTANDER

INTRODUCTION

Never a Bystander tells the story of Irene Butter, a remarkable woman, who chose to be a survivor of the Holocaust—not a victim. She has changed the lives of countless other people. In her gentle way, she challenges each of us to be survivors and as such, to never (be a) bystander. This can help teach viewers how to live with the inevitable losses in life. Through her presentations at schools, Dr. Butter tells her story, and by her example, she shows how it is possible to live a full and engaged life after surviving trauma. She lives her conviction that as activists, and not as bystanders, we can make a positive impact. Dr. Butter’s experiences during the Holocaust underscore the importance of not being a bystander. She contends that “there is no such thing as an innocent bystander.” We can take a stand on important social issues, and help each other work toward the greater good to make the world a better place. Dr. Butter’s story transcends the Holocaust—her life lessons can be applied to us all.

We hope that the “take away” from this film will be:

- To engage with and be aware of the world around them
- To understand differences
- To practice perspective taking that can lead to tolerance of differences
- To move toward ways of understanding/sympathy/empathy for the “other”
- To explore ways to actively support the “other”

The spectrum of bullying (taken to the extreme during the Holocaust) not only in cyberspace and schools, but also in professional sports and perhaps more subtly in the workplace and in some families, seems to be increasing at an alarming rate. Our hope is that, through this documentary, we may benefit from Dr. Butter’s life lessons and work together to find ways to view our differences as just that—differences—and not to polarize each other by dichotomies such as good/bad; left/right; Democrat/Republican; socioeconomic class; race; ethnicity; religion; sexual orientation.

We recognize and honor your time constraints and include materials in this study guide as suggestions for you to consider when showing this film. That said, we provide the following for your consideration:

- [Historical context for Dr. Butter's experiences](#)
 - [Glossary of terms](#)
 - [Interface with selected National Core Standards and Grade Level Content Expectations \(taken from the Michigan GLCEs\)](#)
 - [Suggested projects as examples of some ways for students to represent their learning](#)
 - [Sample bibliography for students who choose to expand their understanding of this historical time period. These resources address issues from a literary perspective](#)
 - [Lists of resources to augment understanding the Holocaust and bullying](#)
 - [A select, annotated bibliography for teachers](#)
 - [A list of electronic resources for teachers](#)
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Never a Bystander is a lesson that engages students to think about the many injustices in this world, past and present, and encourages them to become actively involved in building a better world. No matter how old you are or where you live there usually is a way to make a difference in a positive way.

The purpose of *Never a Bystander* is to show that WHAT WE DO OR WHAT WE DON'T DO MATTERS. Many students have told us they consider this to be an important lesson, one that they have not been taught before, and one that they will remember and incorporate into their lives.

It is our hope that many teachers will use the Documentary and the Study Guide to promote this important lesson in a way that will have a lasting impact on their students.

--Dr. Irene Butter

2014

The Holocaust, 1933-1945

Holocaust: The word is a Greek translation of a word used in the Book of Genesis in the Bible which means “total burning” and refers to a sacrifice to God.

It is also the name used to describe the murder of approximately 6 million Jews, as well as millions of Slavs (Poles, Russians) Gypsies (Sinti and Roma), homosexuals, disabled and those labeled “Asocial” by the Nationalist Socialist (Nazi) regime in Germany.

Although the other groups mentioned above suffered greatly under Nazi rule, only the Jews were singled out for complete annihilation and therefore, the Holocaust is viewed by many as singularly Jewish event.

The Holocaust is best explained as a process that unfolded in stages between 1933 to 1945. The first stage, occurring from 1933 to 1938, saw the Jews of Germany subjected to ever increasing social, political, and economic repression. In 1935, the German government passed the [Nuremberg Laws](#), which racially defined Jews, stripped them of their citizenship, and removed all of their civil rights; including the right to marry non-Jews. With all legal barriers against the discrimination of Jews removed, anti-Semitism took root in Germany on a wider-scale. By September 1938, the Jews of Germany and Austria (annexed by Germany in March 1938) had been pushed to the margins of society. On November 9, anti-Jewish riots, or pogroms, erupted throughout Germany and Austria. Spurred by Nazi propaganda, German citizens and police smashed the windows of Jewish owned businesses and synagogues, looted them and then burned them to the ground. The “Night of Broken Glass” or [Krystallnacht](#), marks the end of the first stage of the Holocaust. Following *Krystallnacht*, German Jews were, for the first time, arrested and incarcerated in concentration camps for no other crime than being Jewish. By December 1938, the Jews had been removed from businesses and schools; had their bank accounts seized by the government and were forbidden from certain neighborhoods and most public places. Most German Jews tried to endure the increased repression in hopes that the Nazi regime wouldn’t last long, or if it did, the anti-Semitic measures would be relaxed or repealed. Others responded by leaving the country. Between 1933 and 1939, approximately 280,000 Jews had fled

to neighboring countries like France, Belgium, the Netherlands, Denmark and Czechoslovakia. A smaller number immigrated to the United States, Great Britain, Canada, South America or Palestine. No matter where they went, leaving Germany was a difficult and expensive undertaking and as the Nazis moved towards a policy of exterminating the Jews, immigration became less and less of a possibility.

The second stage of the Holocaust occurred from 1939 until 1941. During this period Germany added to its territory by annexing Czechoslovakia and then waging a war of expansion against Poland (1939), Western Europe (1940), and finally, the Soviet Union (1941). With each successive victory, the number of Jews under German control grew and as the Nazi Empire stretched across Europe, a vast system of [concentration camps](#), [labor camps](#), [transit camps](#), and [ghettos](#) grew with it. Situated in major cities like Warsaw, Lodz, and Krakow, the ghettos, created by decree in 1939, became places of concentration as well, often confining hundreds of thousands of Jews from the cities and surrounding countryside. In the ghettos in Poland, the Germans created a Jewish Council, or [Judenrat](#) which was comprised of prominent members of the pre-war Jewish community, usually rabbis, business leaders and educators. It was the Jewish Councils' responsibility to manage the day to day operation of the ghetto, including the distribution of a limited food supply, the allocation of housing in the overcrowded ghetto, and the assignment of work, which could often mean the difference between life and death. When the German's began sending the Jews from the ghettos to the extermination camps in 1942 it fell to the councils' to fill the quotas supplied by the German authorities.

By early 1941, the ghettos in Poland had become overcrowded and unsanitary and diseases like typhus began breaking out. Given fewer and fewer rations by the German authorities, the inhabitants of the ghettos became more susceptible to diseases and by the time the Nazis invaded the Soviet Union in June of 1941, malnutrition and disease had decimated the ghetto populations and the situation had become critical. German officials in charge of the ghettos began asking to have their Jews shipped into newly conquered Soviet territory, which was being cleared of Jews in a new, sinister fashion. As the German army advanced deep into Soviet territory, it was followed by special units of the German security service called [Einsatzgruppen](#), or Special Action Squads. Their original mission was to round up, arrest and/or execute Soviet partisans

and political leaders, but at some point during the summer of 1941, their orders were expanded to include execution of all male Jews. By the end of the summer, all Jewish men, women and children that the *Einsatzgruppen* could find were rounded up, shot and then buried in hastily dug pits on the outskirts of town. By winter 1942, the Einsatzgruppen had killed over a million Soviet Jews, but the method of killing was considered inefficient by the Nazi government. Furthermore, the German army had failed to defeat the Soviet Union and any plans for shipping Jews east were placed on hold. Instead, a new method of murder was applied, mass killing by gas. The gassing would be carried out in one of six killing centers being constructed throughout Poland.

Although no written order to exterminate the Jews exists, historians have been able to piece together a loose timeline of events that places a verbal order issued by Hitler sometime in the summer or fall of 1941. The decision was then rubber-stamped at a secret meeting held on the outskirts of Berlin at a mansion called Wannsee. At the meeting, fifteen high ranking officials from the German government, Nazi party and state police discussed the murders that had already occurred and made plans for a “Final Solution” to the Jewish Question which consisted of using poison gas to murder the rest of the Jews of Europe, which amounted to nearly 11 million people. One copy of the meeting minutes of the [Wannsee Conference](#) survived, which stands as a testament to the scope of planned killing operations.

The creation of the six [death camps](#) marked the beginning of the third stage of the Holocaust. The first camp, [Chelmno](#), began operating in December, 1941. By the late spring of 1942, three new camps were opened at [Belzec](#), [Sobibor](#) and [Treblinka](#). Known as the Operation Reinhard camps, these three alone were responsible for the murder of over 1 million people, the majority of whom had been the inhabitants of the ghettos. By the summer of 1942, two more death camps were operational, [Majdanek](#) and [Auschwitz](#). Auschwitz lay at the heart of a vast network of concentration camps, work camps and ghettos. The camp itself was considered a “hybrid” as it operated not only as a death camp, but as a concentration and work camp as well. It was at Auschwitz that mass killing on an industrial scale would be perfected using state of the art gas chambers and crematoria. The first transports of Jews from Western Europe began arriving at Auschwitz in the summer of 1942.

By fall 1943, the killing of Soviet and Polish Jewry was nearly complete, and the deportation of the Jews of Western and Southern Europe was well underway. Transports to “the East” departed on a daily basis and after a few days journey, arrived at Auschwitz. Upon arrival, the Jews underwent “selection” where it was decided if they were fit enough to work. If not, they were sent immediately to the gas chambers and dead within hours. Those chosen for labor lived under extreme conditions of inhumanity. Forced to work 12 to 14 hours a day, beaten for the smallest transgression and fed a meager ration of around 1,000 calories a day, death, from either starvation, overwork or by gas, was often seen as a blessing more than a curse. In spring 1944, German forces occupied the territory of their military ally, Hungary, which had begun to show signs of joining the forces allied against Nazi Germany. From April until November 1944, 585,000 Hungarian Jews were rounded, sent to temporary ghettos and sent to Auschwitz, where the majority were gassed.

As Soviet forces approached in January 1945, Auschwitz was closed and those prisoners still alive were forced to march hundreds of miles to camps in Germany. These “death marches” resulted in the deaths of hundreds of thousands more.

Dutch Jews

The Jewish community of the Netherlands was established in the late 1500s, when Jews from neighboring territories (Brussels and Antwerp) and Southern Europe (Italy and Portugal) began arriving in the newly established Dutch Republic (1581-1795). Settling in the new republic was a natural choice as many of these Jewish refugees came from places where practicing their Jewish faith was forbidden. By the terms of the treaty that established the Dutch Republic (Treaty of Utrecht (1579), every religion was tolerated and allowed to practice freely, if not always publicly. This wave of immigrants was followed by another in the mid-1600s, comprised primarily of Jews from Eastern Europe, who were fleeing from state sponsored discrimination and outbreaks of violence, known as [Pogroms](#).

Most of the Jews arriving in the Dutch Republic settled in the large city of Amsterdam, which served as an important center of commerce and trade during a period of rapid economic growth

and overseas trade that lasted from the late 1500s into the 1700s. This economic boom benefited Jews and non-Jews alike and as Dutch trade spread around the globe, many living in the republic became wealthy as traders, merchants and in the textile industry. By the late 1700s, the Jews in the Dutch Republic had established thriving cultural, religious, and economic communities in several of its major cities like Amsterdam, Rotterdam and The Hague. In 1789, the French Revolution replaced the French monarchy with a Republic, which spread its ideals of nationalism and liberalism through a series of expansionist wars and in 1795, the Dutch Republic was conquered by the French, who granted full citizenship to the Jews living in the Republic. By the end of the French Revolution and Napoleonic era, which lasted until 1815, the Dutch Republic had gone from loose groups of small states to a unified monarchy: a change reflected in its new name, the United Kingdom of the Netherlands. By 1870, Dutch Jews were almost fully integrated into Dutch society and by the end of the First World War in 1918, the Dutch Jewish community was one of the most cultured and varied in Western Europe.

Following the Nazi seizure of power in January 1933, German Jews fleeing the Nazi regime began arriving in the Netherlands and between 1933 and 1940, 30,000 Jewish refugees had fled to the Netherlands. In order to handle the influx of these refugees, the Dutch Jewish community established the Committee for Special Jewish Affairs. The committee's primary task was to help the refugees immigrate to other countries, which mirrored the Dutch government's official policy. Despite many obstacles, the committee was able to facilitate the immigration of 15,000 Jewish refugees to other countries before the German invasion of the Netherlands in May, 1940. Outnumbered and outgunned, the Dutch Army was no match for the Germans, and Holland was conquered in 4 days. At the time of the German invasion, the Dutch Jewish population numbered 140,000, which included 15,000 of the German Jewish refugees who remained in the country. Of these 140,000 approximately 75,000, over half of the total of the Jewish population in the Netherlands, lived in Amsterdam. These 75,000 lived primarily in what was known as the [*Jodenbuurt*](#), or Jewish neighborhood, which had existed since the Jews arrived in the Netherlands in the 1400 and 1500s. The *Jodenbuurt* served as the heart of Jewish religion and culture in Amsterdam, containing several historic [synagogues](#) and numerous Jewish shops and businesses.

After the Dutch surrender in May, 1940, the Nazis established quasi-civil administration that was actually run by the SS under the [Reichskommissar](#) (government commissioner) for the Netherlands, Arthur Seyss-Inquart. A committed and brutal Nazi, Seyss-Inquart would play an important role in helping to identify, round up and deport the Jews of the Netherlands to death camps like Auschwitz, which began as early as the summer of 1942. This process was accelerated and made easier by following the model established in Germany after 1933. In September 1940, the German authorities banned all but one of the country's Jewish newspapers. In November of the same year all Jews who worked for the government were removed from their jobs and on January 10, 1941, all Jews living in the Netherlands were forced to register with the German authorities. Following an altercation between Jews living in the Jewish neighborhood of Amsterdam and members of the [Nationaal-Socialistische Beweging](#) (the Dutch Nazi Party) in early February, the German authorities sealed off the *Jodenbuurt* and although no physical ghetto was ever officially established, the Jewish section of Amsterdam would serve as the focal point for carrying out the Final Solution in the Netherlands. By September 1941, all Jews in the Netherlands were barred from public places. On April 29, 1942, all Jews were required to wear the *Jodenster*, a yellow star with the word *Jood* stitched on it. Spatial separation and physical identification was accompanied by the formation of a Jewish Council or [Joodse Raad](#) in Amsterdam. Throughout the spring and fall of 1942, German authorities began confiscating all Jewish owned businesses and land and by January 1, 1943, the Jews left in Holland were virtually powerless.

The Destruction of the Dutch Jews

January 1942, all Jews living in the northern part of Holland were ordered to move to Amsterdam and a few months later, Jews living in the south began arriving at a newly constructed concentration camp near [Vught](#). At the same time, all foreign Jews, who consisted mainly of those who had emigrated from Germany, were sent to [Westerbork](#), a [transit camp](#) established by the Germans on the site of former refugee camp. From there they were shipped via train to the [death camps Sobibor](#) and [Auschwitz](#). From then until September 1944, approximately 107,000 of the Jews living in the Netherlands were deported to Sobibor and Auschwitz, where nearly all perished in the gas chambers.

Following these first deportations to the death camps the German authorities, working through the [Joodse Raad](#) began rounding up and deporting the Jews in Amsterdam and Vught, sending the first to Westerbork and then from there to Sobibor and Auschwitz. In Amsterdam, Jews slated for deportation were usually taken first to the [Hollandse Schouwberg](#), a large theater where they would sometimes be forced to wait for days until it was their turn to go to Westerbork, where they could be held for weeks or months before being shipped to the death camps.

Children and the Holocaust

Of the approximately six million Jews who perished in the Holocaust, nearly 1.5 million were children. Although many died of starvation in the ghettos, most perished either at the hands of the *Einsatzgruppen* or in the death camps. In many ways, children were among the earliest victims of the Nazis as they were singled out for special ridicule by their teachers in German schools prior to being banned from the German public school system. Aided by Nazi stereotypes and given blessing by their teachers, non-Jewish school children in Nazi Germany learned that singling out and bullying Jewish children because they were “different” was not only acceptable, but preferred. Once the decision to exterminate the Jews was made, eliminating Jewish children was seen as a necessary step in preventing a resurgence of the Jews in the future. Having no value to the Germans as slave laborers, any child who didn’t look a certain age or looked too weak to work was usually sent directly to the gas chambers.

Although 90% of Jewish children perished in the Holocaust, 10% (ca. 350,000) survived. Some were able to pass off as older during selections at the camps. Others fled with their families to unoccupied territories before the Germans found them. Many were sent to England by their parents before the beginning of the war. Finally, many were hidden by non-Jews; either in a secret hiding place or passed off as distant relatives, displaced by the war and forced to move in with their family members. The former group, those who were able to immigrate to England were able to do so with the help of the Refugee Children’s Movement which organized the [Kindertransport](#) Program. The *Kindertransports*, organized a few days after *Krystallnacht* in November 1938, were actually several efforts aimed at bringing Jewish children, many of whose parents had been taken to concentration camps, from Nazi Germany to Great Britain. In order to

accomplish this, private English citizens agreed to pay for each child and to provide them with food and shelter. In exchange for this, the British government issued temporary travel visas to the children that allowed them to stay in Britain until it was safe to return to Germany. From December 1938 until May 1940, approximately 10,000 Jewish children arrived in England from Germany.

Mirroring the efforts of the *Kindertransport* were those of [Nicholas Winton](#), a British stockbroker on vacation in Prague in December 1938. Recognizing the danger posed to the Czech Jewish community by the impending Nazi takeover of Czechoslovakia, Winton established an office in the lobby of his hotel where he helped raise money and secure paperwork for the transport of Jewish children from Czechoslovakia to England. From then until September 1939, Winton was able to secure the transport of 669 Jewish children, sending them to England and putting them out of the reach of the Nazi regime.

For Jewish children living in Holland, escape via the *Kindertransport* or Winton train was virtually impossible, although some Dutch Jewish children left for England in May 1940. For those left in Holland, the only way to survive was by hiding, or in some cases, by having false immigration papers issued to their families. Of those that went into hiding, the best known is [Anne Frank](#), whose family, along with another, went into hiding in July 1942 after her sister, Margot received a notice from the German authorities to prepare for transport to Westerbork. Anne was born on June 12, 1929 in Frankfurt am Main, Germany. Her parents, Otto and Edith fled Germany for the Netherlands in 1933 and were among the first German Jews to immigrate to Holland. Once there, Otto established a successful wholesale warehouse and dealership. As refugees however, the Franks had virtually no rights or protection, and following the German occupation of Holland in May 1940, Otto sold his shares of the business to his non-Jewish partners and prepared a secret annex, the [Achterhuis](#) at the rear of his warehouse in order to hide from the Nazis. The Franks, soon joined by the Van Pels family and a man named Fritz Pfeffer, went into hiding in July 1942. During this period, Anne, now 13 years old, kept a detailed diary of her thoughts and experiences in hiding. While in hiding the inhabitants of the annex were helped by a group of non-Jewish employees who had worked for Otto Frank, including [Miep Gies](#) and her husband, Jan. In August 1944, the Franks, along with those hiding in the annex, were betrayed and the inhabitants of the annex were arrested by the Germans and sent to

Westerbork and shortly thereafter, the group was sent to Auschwitz, where they all survived selection but were separated from each other. Both Anne and her sister were then sent to Bergen-Belsen where they died of typhus just a few weeks before the British liberated the camp.

Like Anne Frank, Irene Hasenberg was born in Berlin, Germany in 1930. In 1937, Irene, along with her father, mother and brother left Germany and settled Amsterdam in May 1937 where her father got a job with American Express. The family lived in an apartment in the River District of the city. While in Amsterdam, Irene and her brother Werner, attended Dutch schools, where they learned to read and speak Dutch and the family lived a relatively normal life until the German invasion in 1940. Like the rest of the Jews living in Holland, Irene's family was forced to register with the authorities and required to carry cards identifying them as Jewish. Shortly thereafter, they were required wear a yellow star.

In 1941, the American Express office in Amsterdam closed and Irene's father began working for the *Joodse Raad*. Although her father worked for the Jewish Council, Irene's family was picked up by members of the *Nationaal Socialistische Beweging*, (Dutch National Socialists or NSB) in January 1943 and detained for several days in the *Hollandse Schouwberg*. Owing perhaps to her father's knowledge of the German language or his position with the *Joodse Raad*, the family was released several days later.

After their release, Irene and her family resumed their lives in Amsterdam until June 20, 1943, when they were sent to Westerbork. Once there, the family was placed under several protected categories that helped them avoid deportation to the death camps, most importantly, the procurement of Ecuadorian papers made available by a family friend in Sweden. On the basis of these passports, the family was made eligible for exchange for German nationals living in South America. As part of the exchange, they were sent to [Bergen-Belsen](#) in February 1944, (omit comma after month) where they remained until January 1945. They were then released and sent to Switzerland. Irene's father, however, died en route to Switzerland and his body was interred in Laupheim, Germany. Once in Switzerland, the family was briefly separated, but reunited in 1946 in New York City.

Following the end of the war and the realization of the full extent of Nazi Germany's crimes against the Jews, the phrase "never again" became a warning used to prevent further genocides.

Unfortunately, the warning has not been heeded and since 1945, millions have suffered and been killed under genocidal conditions throughout the world including the [Cambodian Genocide \(1975-1979\)](#) and the [Rwandan Genocide \(1994\)](#). Mass killing also continues to occur today in [Darfur](#), a region located in Western Sudan. Although these genocides are qualitatively and quantitatively different from the Holocaust, they all share one theme: intolerance for people deemed different.

Glossary of Key Terms

Achterhuis-Dutch for “back house,” it’s the name sometimes used to describe the secret annex where Anne Frank and her family (along with the Van Pels and Fritz Pfeffer) hid from 1942 until 1944.

Anne Frank-Jewish victim of the Holocaust most well-known for the diary she kept while in hiding from the Nazis. Anne and her family went into hiding in 1942, where they were discovered by the Nazis in 1944. Anne and the other occupants of the *Achterhuis* were sent to Westerbork, a transit camp in the Netherlands and from there they were sent to Auschwitz. From there, Anne and her sister were sent Bergen-Belsen, a concentration camp in Germany, where they both perished in 1945.

Anti-Semitism-Hostility toward or discrimination against Jews as a religious, ethnic, or racial group.

Aryan-Term used by Nazis to describe a “stereo-typical” German with blonde hair and blue eyes.

Auschwitz-Nazi death camp built near Oswiecim, Poland created in 1940. The complex was made up of 3 larger camps (Auschwitz I, Auschwitz II-Birkenau, and Auschwitz II-Monowitz) and housed 5 crematoria and 45 sub camps. Nearly 1.5 million people died at Auschwitz.

*Bergen-Belsen-Concentration camp in Germany. After the death and labor camps in the East were taken apart, thousands of the emaciated prisoners were forced into Bergen-Belsen.

*Belzec-Death camp located in Poland. Jews were murdered in gas chambers as carbon monoxide gas from an engine was pumped in. An estimated 500,000 Jews were killed there.

Cambodian Genocide- (1975-1979)-The murder of approximately 2 million Cambodians by the communist Khmer Rouge regime, under the leadership of Pol Pot.

Charismatic-In context of a “charismatic leader,” one who inspires and attracts followers.

* Concentration Camp- Place in which prisoners of the state are kept. In Germany, concentration camps began as an instrument of intimidation for political opponents of the Nazis and because the prisons were full. Later, they became a standing weapon of terror. Ultimately, over 100 camps were set up where people were “concentrated,” that is kept in one place. While they were related to the labor and death camps, they were not the same. Most recent estimates suggest between one and two million people died in them, but they were not set up as death camps like Treblinka, Sobibor, and Auschwitz II (Birkenau). Auschwitz I was the concentration camp of the Auschwitz complex.

*Chelmno- The first death camp, located in Poland, constructed in 1941 for the purpose of murdering Jews. The victims of Chelmno died in gas vans and were buried in mass graves. An estimated 100,000 Jews were murdered there.

Darfur-Location of conflict between Sudanese government and rebels in the western Sudanese region of Darfur. The conflict began in 2003, when rebel groups protested the discrimination and genocide of the region's black African ethnic groups by the Muslim central government. Carried out by government militias (Janjaweed) whose policies of ethnic cleansing, forced displacement, starvation, murder, torture, and rape have resulted in the deaths of over 400,000 people and the displacement of over 2.5 million.

* **Death Camp**-These camps were Nazi centers of murder or extermination. Jews and non-Jews were brought to them to be put to death as part of Hitler's "Final Solution." The six death camps (Auschwitz, Treblinka, Sobibor, Majdanek, Chelmno, and Belzec) were established solely for the murder of Europe's Jews. Eventually, had the war continued, they would have been used to annihilate other groups the Nazis considered inferior, like the Poles. Most recent estimates regarding numbers of Gypsies killed in death camps are about 30,000. The total number of Gypsies killed by the Nazis is between 250,000 and 500,000.

Deportation-The transportation of prisoners to extermination camps. Started in 1942 through the end of World War II and took place from German-occupied countries and countries allied with Germany.

Diaspora-Jews or any group of people living somewhere other than their homeland.

Dictatorial-Relating to one that is authoritative and oppressive toward others.

Displaced Persons' Camp-Temporary facility used at the end of World War II. Set up by the Allies across Austria, Italy, and Germany to help with refugees.

* *Einsatzgruppen*-SS mobile killing units, attached to German Army, whose primary purpose was to seek out and slaughter Jews in Eastern Poland, and Russia.

Emigration-To leave one country or region and settle in another.

Evacuation and Resettlement-Euphemism used by Nazi authorities to describe transport to the "East" where the death camps were located.

Gestapo-The German state secret police.

* **Ghetto**-The section of a city in which Jews were required to live. Ghettos were established in cities with railroad connections. The ghettos were sometimes surrounded by guards, barbed wire or brick walls. If Jews were found outside the ghetto without special permission they were killed.

* **Genocide**-The systematic killing of a whole people or nation.

Hollandse Schouwberg-Dutch for "the Dutch theatre," used in 1942 and 1943 as a deportation center for Jews. Thousands of men, women, and children were sent by train from the theater to

the Westerbork transit camp in Holland and from there to death camps. During World War II, 104,000 of Dutch Jews were killed in Nazi extermination camps.

Jodenbuurt-Dutch for “Jewish neighborhood.” Center for Amsterdam’s Jewish population prior to World War II and transformed into a ghetto during the Nazi occupation of the Netherlands. By 1943 the last of the Jewish population was placed into concentration camps leaving *Jodenbuurt* mostly abandoned.

Joodse Raad-Dutch for “Jewish Council,” formed in 1941 by Abraham Asscher and David Cohen to deal with Jewish refugees who were fleeing from the Nazi regime to the Netherlands.

* *Judenrat*-Jewish Council: administrative organizations set up in each ghetto by the German occupation forces to organize and administer the ghettos.

Kindertransport-Rescue mission before the start of World War II where 10,000 children were sent without their parents out of Nazi Germany, Austria, Poland, and Czechoslovakia to safety in Great Britain.

* *Krystallnacht*-“Night of the broken glass.” Using the shooting of a minor German official in Paris, Ernst vom Rath, by a young Jewish Student, the Nazis, organized and led by SA men all over Germany, carried out three nights of violence against Jews, Jewish homes, synagogues, and businesses. The Nazis smashed, burned and looted. Over 26,000 Jews were arrested and taken into “Protective Custody” and sent to concentration camps for days or weeks; many were beaten in the streets; about 35 were killed. This was the last pogrom in Germany, and it took place on November 9-11, 1938. Among the results were the enormous claims filed by Germans against German insurance companies; openly hostile publicity from foreign reporters who observed the anti-Jewish riots; protests from foreign ministries – including the United States. President Roosevelt temporarily withdrew the American Ambassador to Germany. The Jews were charged a billion mark penalty to pay for the damages and the event was followed by a series of anti-Jewish laws.

* *Labor Camp*- A camp whose prisoners were used for slave labor by German businesses, SS, the government, or the military.

Liberators-People who set someone free from oppression or imprisonment.

Majdanek-One of the six “death camps” where prisoners were murdered in large numbers.. Majdanek was located just outside of the city of Lublin, Poland. Although gas chambers and crematoria were used in limited capacity during the camp’s operation (1941-1944), approximately 78,000 prisoners (mostly Jews) were murdered there.

Miep Gies-Anne Frank’s protector and the office secretary who defied Nazi occupiers to hide Anne Frank and her family and saved Anne’s diary.

* *Nationalsozialistische Deutsche Arbeiterpartei* (NSDAP or Nazi)- The political and social philosophy of Hitler and of Germany from 1933-1945. National Socialism meant dictatorship and included the philosophy of racism as its rationale. German fascism was called National Socialism.

Nationaal-Socialistische Beweging-The Dutch Nazi Party.

* Nuremberg Laws-In 1935, Hitler made anti-Semitism part of Germany's legal code. These laws defined Jews, excluded Jews from German society, and removed all their civil rights.

Partisans-Members of resistance groups formed to fight secretly against occupied forces.

* Pogrom-An attack on Jews by mobs of non-Jews. These attacks were violent, including rape, murder and the looting and destruction of Jewish property. Jews suffered from \ pogroms for centuries. Whole communities were violently and viciously destroyed. Pogroms usually lasted for a short time—hours to days—and then were over. Jews would return and begin again. Pogroms were not systematic, organized or continuous; they were not what historian Raul Hilberg has called a “destruction process” which is carried out administratively and continues until it achieves its final goal: in this case, the annihilation of the Jews. The Holocaust was not the same as a pogrom.

Police Nations-Nations ruled by the government instituting authoritarian and repressive controls over their populations.

Prejudice-Preconceived opinions and negative feelings toward members of a group based on race, sex, religion, etc.

Racism-The belief that race accounts for differences in human character or ability. Believing that a certain race is superior to others.

Reparations-Financial expenditures that countries pay as a result of losing a war.

Reichskommissar-Title given by Hitler to the leaders of German-occupied territories during World War II.

Righteous Gentiles-Non-Jewish people who during the Holocaust risked their lives to save Jewish people from Nazi persecution.

Rwandan Genocide (1994)-Killing of more than 500,000 ethnic Tutsis by rival Hutu militias. The two groups have a long history of animosity. The 1994 conflict ignited when President Juvenal Habyarimara, a Hutu, was shot down and killed by a surface to air missile over Rwanda's capital city Kigali.

Scapegoat-A person who is unfairly blamed for something that others have done.

Semitic-A member of a group of people originally of southwestern Asia that includes Jews.

Shoah-Hebrew word meaning “destruction.” Also used to describe the Holocaust.

*Sobibor- Death camp in Poland. An estimated 250,000 Jews died there in gas chambers. In 1943 Sobibor was blown up by prisoners who then escaped. Most were caught and killed.

Swastika-Ancient symbol that has been used over 3,000 years. The symbol comes from Sanskrit, Svastika, “su” meaning “good,” “asti” meaning “to be,” and “ka” as a suffix. Symbol that was used by many cultures as a positive meaning until the Nazi party adopted it in the 1920s.

Synagogue-A Jewish house of worship.

Transit Camp-Camp set up for refugees, soldiers, etc. who live there temporarily before being transported to another destination. These types of camps were set up by the Nazis during World War II in occupied lands. An example of this type of camp would be Westerbork in the Netherlands.

Treaty of Versailles-Treaty that ended the First World War. Signed by the four victorious allies in 1919, the treaty blamed the outbreak of the war on Germany and therefore, Germany would be severely punished. Germany was forced to give up 13% of its pre-war territory, reduce its army to 10,000 men, and pay a large sum in war reparations to the allies. The terms of the treaty led to economic and political destabilization in Germany in the 1920s and 1930s.

*Treblinka-Death camp in Poland. In its one year of existence an estimated 850,000 Jews were murdered there in gas chambers. In 1943, the camp was blown up in an uprising by the remaining 600 prisoners. All but 40 were killed.

Vught-A transit camp located in Holland and built by Nazi Germany during its occupation of the Netherlands.

Wannsee Conference-A meeting held by fifteen high ranking officials from the German government, Nazi party and state police on January 20, 1942. At the meeting, these officials discussed the murders that had already occurred and made plans for a “Final Solution” to the Jewish Question which consisted of using poison gas to murder the rest of the Jews of Europe, which amounted to nearly 11 million people. One copy of the meeting minutes survived.

Westerbork-Transit camp in the Dutch province of Drenthe. Established by the Dutch government in 1939 in order to receive the Jewish refugees fleeing from the Nazi regime. The camp operated after the German invasion of the Netherlands in 1940. Transports stopped when liberation came to the camp in September 1944. The camp was destroyed after liberation.

“**Work Will Set You Free**”-German sign over Auschwitz, “*Arbeit macht frei*,” meaning “work will set you free.” For survival, the prisoners’ lives depended upon their ability to work. Laborers were subjected to selections, disease, and hunger to weed out those who could not perform.

Yellow Star-Jews throughout Nazi occupied Europe were forced to wear a cloth patch or badge in the form of a yellow star as means of identification.

*Definitions taken from the online curriculum, *Life Unworthy of Life: A Holocaust Curriculum*. <http://holocaust.umd.umich.edu/lul>. Which was adapted for online use from:

Sidney M. Bolkosky, Betty Rotberg Elias and Davis Harris. *A Holocaust Curriculum: Life Unworthy of Life, An 18-Lesson Instructional Unit*. (Farmington, Michigan: Centre for the Study of the Child, 1987).

Interface with selected National Core Standards and Grade Level Content Expectations
(taken from the Michigan GLCEs)

COMMON CORE STATE STANDARDS INITIATIVE

National Core Standards are protected under copyright laws. Information may be obtained by visiting <http://www.corestandards.org/>. Of particular relevance to *Never a Bystander*, could be the sections on College and Career Readiness Anchor Standards for Speaking and Listening and Presentation of Knowledge and Ideas.

MICHIGAN GRADE LEVEL CONTENT EXPECTATIONS

Michigan Department of Education

Writing, reading, speaking, listening, viewing, and visually expressing are recursive and reinforcing processes; students learn by engaging in and reflecting on these processes at increasingly complex levels over time. Many of the skills addressed in Language Arts classes will also be reinforced by teachers in other disciplines across the curriculum, while beyond the English language arts curriculum, students will use the English language arts processes to support their learning in all content areas.

English Language Arts *

The English language arts are the vehicles of communication by which we live, work, share, and build ideas and understandings of the present, reflect on the past, and imagine the future. Through the English language arts, we learn to appreciate, integrate, and apply what is learned for real purposes in our homes, schools, communities, and workplaces.

The English language arts encompass process and content – how people communicate as well as what they communicate. Process includes skills and strategies used in listening, speaking, reading, writing, viewing, and expressing. Content includes the ideas, themes, issues, problems, and conflicts found in ... *speeches, and videos*. Ideas, experiences, and cultural perspectives we discover in texts help us shape our vision of the world. The insights we gain enable us to understand our cultural, linguistic, and literary heritages.

The ultimate goal for all English language arts learners is personal, social, occupational, and civic literacy. Literacy goes beyond the ability to read and write at basic levels. Literate individuals understand the different functions of English language arts for personal, social, and political purposes (e.g., for personal enjoyment and interest; *for communicating with and understanding others; for accomplishing goals, understanding others' perspectives, shaping opinions and attitudes, and controlling behaviors*).

As a contributing citizen, a literate individual:

- communicates skillfully and effectively through printed, *visual*, auditory, and technological media in the home, school, community and workplace;
- thinks analytically and creatively about *important themes, concepts, and ideas*;

- uses the English language arts to identify and solve problems;
 - uses the English language arts to understand and appreciate the *commonalities and differences within social, cultural, and linguistic communities*;
 - understands and appreciates the aesthetic elements of oral, visual, and written texts;
 - uses the English language arts to *develop insights about human experiences*;
 - uses the English language arts to develop the characteristics of lifelong learners and workers, such as curiosity, patience, flexibility, and reflection; and,
 - connects all knowledge from all curriculum areas to *enhance understanding of the world*.
- *Adapted from Michigan Curriculum Framework 1996*

HIGH SCHOOL ENGLISH LANGUAGE ARTS CONTENT EXPECTATIONS

Successful post-secondary engagement requires that students must be able to apply knowledge in new situations; to solve problems by generating new ideas; to make connections between what they read and hear in class, the world around them, and the future; and through their work, develop leadership qualities while still in high school.

STRAND 2: READING, LISTENING, VIEWING—HIGH SCHOOL

STANDARD 2.1 *Develop critical reading, listening, and viewing strategies.*

CE 2.1.1 Use a variety of pre-reading and previewing strategies (e.g., acknowledge own prior knowledge, make connections, generate questions, make predictions, scan a text for a particular purpose or audience, analyze text structure and features) to make conscious choices about how to approach the reading based on purpose, genre, level of difficulty, text demands and features.

CE 2.1.2 Make supported inferences and draw conclusions based on informational print and multimedia features (e.g., prefaces, appendices, marginal notes, illustrations, bibliographies, author's pages, footnotes, diagrams, tables, charts, maps, timelines, graphs, and other visual and special effects) and explain how authors and speakers use them to infer the organization of text and enhance understanding, convey meaning, and inspire or mislead audiences.

CE 2.1.3 Determine the meaning of unfamiliar words, specialized vocabulary, figurative language, idiomatic expressions, and technical meanings of terms through context clues, word roots and affixes, and the use of appropriate resource materials such as print and electronic dictionaries.

CE 2.1.4 Identify and evaluate the primary focus, logical argument, structure, and style of a text or speech and the ways in which these elements support or confound meaning or purpose.

CE 2.1.5 Analyze and evaluate the components of multiple organizational patterns (e.g., compare/contrast, cause/effect, problem/solution, fact/opinion, theory/evidence).

CE 2.1.6 Recognize the defining characteristics of informational texts, speeches, and multimedia presentations (e.g., documentaries and research presentations) and elements of expository texts

(e.g., thesis, supporting ideas, and statistical evidence); critically examine the argumentation and conclusions of multiple informational texts.

CE 2.1.7 Demonstrate understanding of written, spoken, or visual information by restating, paraphrasing, summarizing, critiquing, or composing a personal response; distinguish between a summary and a critique.

CE 2.1.8 Recognize the conventions of visual and multimedia presentations (e.g., lighting, camera angle, special effects, color, and soundtrack) and how they carry or influence messages.

CE 2.1.9 Examine the intersections and distinctions between visual (media images, painting, film, and graphic arts) and verbal communication.

CE 2.1.10 Listen to and view speeches, presentations, and multimedia works to identify and respond thoughtfully to key ideas, significant details, logical organization, fact and opinion, and propaganda.

CE 2.1.11 Demonstrate appropriate social skills of audience, group discussion, or work team behavior by listening attentively and with civility to the ideas of others, gaining the floor in respectful ways, posing appropriate questions, and tolerating ambiguity and lack of consensus.

CE 2.1.12 Use a variety of strategies to enhance listening comprehension (e.g., monitor message for clarity and understanding, ask relevant questions, provide verbal and nonverbal feedback, notice cues such as change of pace or emphasis that indicate a new point is about to be made; and take notes to organize essential information).

STANDARD 2.2 *Use a variety of reading, listening, and viewing strategies to construct meaning beyond the literal level (e.g., drawing inferences; confirming and correcting; making comparisons, connections, and generalizations; and drawing conclusions).*

CE 2.2.2 Examine the ways in which prior knowledge and personal experience affect the understanding of written, spoken, or multimedia text.

CE 2.2.3 Interpret the meaning of written, spoken, and visual texts by drawing on different cultural, theoretical, and critical perspectives.

STANDARD 2.3 *Develop as a reader, listener, and viewer for personal, social, and political purposes, through independent and collaborative reading.*

Reflect on personal understanding of reading, listening, and viewing; set personal learning goals; and take responsibility for personal growth.

STANDARD 3.4 *Examine mass media, film, series fiction, and other texts from popular culture.*

Understand the ways people use media in their personal and public lives.

STANDARD 4.2 *Understand how language variety reflects and shapes experience.*

Understand how languages and dialects are used to communicate effectively in different roles, under different circumstances, and among speakers of different speech communities (e.g., ethnic communities, social groups, professional organizations).

Understand the implications and potential consequences of language use (e.g., appropriate professional speech; sexist, racist, homophobic language).

LISTENING AND VIEWING CONVENTIONS 11th grade

L.CN.11.EB01 Respond to questions asked of them, providing appropriate elaboration and details.

L.CN.11.EB02 Listen and interact appropriately and view knowledgeably in small and large group settings.

L.CN.11.EB03 Distinguish between and explain how verbal and non-verbal strategies enhance understanding of spoken messages and promote effective listening behaviors.

L.CN.11.EB04 Recognize and discuss the various roles of the communication process (e.g., to persuade, critically analyze, flatter, explain, dare) in focusing attention on events and in shaping opinions.

L.RP.11.EB01 Listen to or view in a variety of genres and compare their responses to those of their peers.

L.RP.11.EB02 Select, listen to, view, and respond thoughtfully to both classic and contemporary texts recognized for quality and literary merit.

L.RP.11.EB03 Respond to multiple text types listened to or viewed by speaking, illustrating, and/or writing in order to clarify meaning, make connections, take a position, and/or show deep understanding.

L.RP.11.EB04 Combine skills to reveal strengthening literacy (e.g., viewing then analyzing in writing, listening then giving an opinion orally).

L.RP.11.EB05 Summarize the major ideas and evidence presented in spoken messages and formal presentations.

LISTENING & VIEWING 8th grade

Michigan Grade Level Content Expectations

Conventions

Students will...

L.CN.08.01 analyze main idea, significant details, fact and opinion, bias, propaganda, argumentation, or support when listening to or viewing a variety of speeches and presentations.

L.CN.08.02 listen to or view critically while demonstrating appropriate social skills of audience behaviors (e.g., eye contact, attentive, and supportive); critically examine the verbal and non-verbal strategies during speeches and presentations.

Response

Students will...

L.RP.08.01 listen to or view knowledgeably a variety of genre to react to a speaker's intent and apply a speaker's reasoning to other situations.

L.RP.08.02 select, listen to or view knowledgeably, respond thoughtfully to both classic and contemporary texts recognized for quality and literary merit.

L.RP.08.03 paraphrase a speaker's main ideas, purpose, and point of view, and ask relevant questions about the content, delivery, and purpose of the presentation.

L.RP.08.04 analyze oral interpretations of literature (e.g., language choice, delivery) and the effect of the interpretations on the listener.

L.RP.08.05 respond to multiple text types when listened to or viewed knowledgeably, by discussing, illustrating, and/or writing in order to anticipate and answer questions; determine personal and universal themes; and offer opinions or solutions.

L.RP.08.06 evaluate the credibility of a speaker by determining whether the speaker may have hidden agendas or be otherwise biased.

L.RP.08.07 interpret and analyze the various ways in which visual image-makers (e.g., graphic artists, illustrators) communicate information and affect impressions and opinions.

EXTENDED GLCES

LISTENING AND VIEWING CONVENTIONS 8th grade

L.CN.08.EG01 Respond to questions asked of them, providing an appropriate level of detail.

L.CN.08.EG02 Listen and interact appropriately and view knowledgeably.

L.CN.08.EG01 Respond to questions asked of them, providing an appropriate level of detail.

L.RP.08.EG03 Retell what a speaker said, paraphrasing and explaining the gist or main idea, then extend by connecting and relating personal experiences.

L.RP.08.EG04 Distinguish between a speaker's verbal and non-verbal communication strategies.

L.RP.08.EG06 Combine skills to reveal strengthening literacy (e.g., viewing then analyzing orally, listening then summarizing orally).

L.RP.08.EG07 Demonstrate awareness that speakers use persuasive and propaganda techniques which often convey false and misleading information.

Sample projects to demonstrate “take away” learning from *Never a Bystander*.

“BEARING WITNESS”

INTRODUCTION:

“There is in life a suffering so unspeakable, a vulnerability so extreme that it goes far beyond word, beyond explanations and even beyond healing. In the face of such suffering all we can do is to bear witness so no one need suffer alone.” (From *My Grandfather’s Blessings* [Remen])

Truly important ethical issues often remain ambiguous.

Nobody’s born a bigot.

Never for the sake of peace and quiet deny your convictions.

~ Dag Hammarskjöld

First they came for the Communists, and I didn’t speak up, because I wasn’t a Communist.

Then they came for the Jews, and I didn’t speak up, because I wasn’t a Jew.

Then they came for the Catholics, and I didn’t speak up, because I was a Protestant.

Then they came for me, and by that time there was no one left to speak up for me.

~ Rev. Martin Niemöller, 1945

Over time, silence converts bystanders into accomplices.

Elaine Jones, Counsel NAACP

Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.

Margaret Mead

Those who cannot remember the past are condemned to repeat it.

George Santayana

All that is necessary for the triumph of evil is for good men to do nothing.

Edmund Burke

We all have stories that need to be told. Through viewing *Never a Bystander*, you learn something about Irene Butter’s story of survival after the Holocaust. Consider learning about various Holocaust survivors and their stories, and then create a commemorative “Bearing Witness” booklet in their honor.

GOAL: To bear witness.

- Students will learn survivors’ stories within the historical context of the Holocaust.
- Students will connect the stories to the documentary, *Never a Bystander*.
- Students will investigate stereotypes, distortion, and universal themes through selected survivors’ stories.

- Students will represent their learning via an artistically creative “Bearing Witness” booklet about a Holocaust survivor. Include artifacts such as maps, timelines, photos, etc.
- Accompanying text must be clear and concise.

READINESS ACTIVITIES:

- Students will learn key events to provide historical context for the *Never a Bystander*.
- Students will view various survivors’ stories using:
 - Irene Butter’s story in *Never a Bystander*
 - Voice, Vision Holocaust Survivor Oral History Archives on the web
 - Steven Spielberg’s Shoah Visual History Foundation documentary
 - Teaching Tolerance, “One Survivor Remembers.”

PROCEDURE:

- Students will deepen their understanding of global themes, universal themes, and principles in the context of *Never a Bystander* and the Holocaust.
- Students will read additional survivor’s stories (refer to the Voice, Vision internet site above) or holocaust.umd.umich.edu
- Students will create a “Bearing Witness” booklet to honor a survivor.
- Students may work independently, with a partner, or in small group with teacher’s permission. All members of the group must “sign off” indicating their level of participation in the final product (booklet).

ASSESSMENT:

- Use 6+1 Traits of Writing rubric (the “+1” is the Presentation)
- Presentation will be assessed for creativity, neatness, color, and accuracy

Points	5	4	3	2	1
Ideas					
Organization					
Word choice					
Voice					
Sentence Fluency					
Conventions					
Presentation					

JOURNALS TO DEMONSTRATE LEARNING

There are several variations on response journals that might be helpful for your students to integrate what they learned from viewing *Never a Bystander* and applying that knowledge to their personal lives. Connections between the role of bystanders and the current state of bullying in our schools warrant investigation. What students can do to take responsibility for change is an on-going challenge.

- Response journal—write responses to the film during (teacher-determined) stopping points in the film
- Reflective journal -- What happened? What do I feel about it? What did I learn?
- Metacognitive journal --students analyze their thinking and reflect on what they learn—what they learned and how they learned it
- Synthesis journal—at the end of viewing *Never a Bystander*, students review their reactions to the film, what they learned, and how they can apply what they learned to their own lives.

BOOK TALKS USING PICTURE BOOKS

INTRODUCTION: Picture books provide another resource for understanding the social, emotional, historical context of the Holocaust. This project takes approximately one hour to prepare and 5-6 minutes to present the book talk to their classmates.

GOAL: To broaden students' understanding of the Holocaust from a literary perspective

PROCEDURE:

- Students meet in small groups (self-or teacher selected)
- Students read the book aloud to their group
- Students prepare to present a 5-6 minute book talk to the class
- Students are encouraged to interface the book with information they have learned about the Holocaust
- Visuals add to the overall presentation

ASSESSMENT: A sample rubric may be used or altered by the teacher

Points	5	4	3	2	1
Ideas					
Organization					
How book interfaces with Holocaust					
Visuals					
Platform skills					
Volume					
Rate					
Articulation					
Eye contact					
Correct grammar (no slang)					
Fluency (no Fillers)					
Posture					

Sample Bibliography for “Book Talks” Assignment

General Works

Hoffman, David S. *High-Tech Hate: Extremist Use of the Internet*.

Brown, Jean et al. *Images from the Holocaust--A Literature Anthology*.

Kalib, Goldie *The Last Selection--A Child's Journey Through the Holocaust*.

Levine, Ellen. *Darkness Over Denmark--The Danish Resistance and the Rescue of the Jews*.

Meltzer, Milton. *Never to Forget--The Jews of the Holocaust*.

Perfection Learning. *Voices of the Holocaust--Literature and Thought*.

Quenk, Rachel. *The Spirit That Moves Us--Literature-Based Resource Guide, Teaching about the Holocaust and Human Rights*.

Schocken Books. *I Never Saw Another Butterfly--Children's Drawings and Poems from Terezin Concentration Camp 1942-1944*.

Social Studies School Service. *Holocaust Resources and Materials*.

United States Holocaust Memorial Museum. *One Survivor Remembers*.

Anne Frank

Denenberg, Barry. *Shadow Life--A Portrait of Anne Frank & Her Family*.

Frank, Anne & Otto M. Frank *The Definitive Edition--The Diary of Anne Frank*.

Goodrich, Frances & Albert Hackett *The Diary of Anne Frank --drama 1959*.

van der Rol, Ruud & Rian Verhoeven *Anne Frank Beyond the Diary*.

Anne Frank in the World 1929-1944

Young Adult Literature

Auerbacher, Inge. *I Am A Star--Child of the Holocaust*.

Boyne, John. *The Boy in the Striped Pajamas*.

French, Jackie. *Hitler's Daughter*.

Lowry, Lois. *Number the Stars*.

Pettit, Jayne. *A Place to Hide*.

Rabinovici, Schoschana. *Thanks to My Mother*.

Reiss, Johanna. *The Upstairs Room*.

ten Boom, Corrie. *The Hiding Place*.

Toll, Nelly S. *Behind the Secret Window--A Memoir of a Hidden Childhood during WWII*.

Yolen, Jane. *The Devil's Arithmetic*.

Picture Books

Adler, David A. *The Number on My Grandfather's Arm*.

Deedy, Carmen Agra. *The Yellow Star—The Legend of King Christian X of Denmark*.

Finklestein, Norman H. *Remember Not to Forget*.

Ginsburg, Marvell. *The Tattooed Torah*.

Novola, Claire A. *Elisabeth*.

Lakin, Patricia. *Don't Forget*.

Oppenheim, Shulamith Levey. *The Lily Cupboard*.

Orlev, Uri *The Island on Bird Street*.

Spiegelman, Art. *Maus*. (graphic novel)

Interfacing *Never a Bystander* with Anti-Bullying Programs

Most districts have a position paper outlining their stance on the issue of bullying. Check with school administrators, social workers, psychologists, and counselors about your school district's position on bullying. There may be programs and projects already in place where your students could get involved. There are also national programs in place such as [The Bully Project](#).

- Explore ways the film addresses the issue of bullying and being a bystander.
- What are ways your students can be proactive on this issue?

A SELECT ANNOTATED BIBLIOGRAPHY

- Arendt, Hannah. *Eichmann in Jerusalem*. Controversial, seminal book on Eichmann, his trial and the Holocaust. Presents the issues of “Banality of evil” and the routine nature of the actions of the perpetrators. Also discusses the theme of “the law-abiding citizen” and the implications of the Nuremberg Trials.
- Bauer, Yehuda. *A History of the Holocaust*. A concise and straightforward historical account. It includes much material on Jewish resistance and non-Jewish rescue attempts and good chapters on pre-war Europe.
- Borowski, Theaddeus. *This Way for the Gas, Ladies and Gentlemen*. Excellent but horrifying collection of short stories by a non-Jewish survivor of Auschwitz.
- Bullock, Allan. *Hitler: A Study in Tyranny*. Perhaps the best general biography of Hitler and the rise of Nazism.
- Dawidowicz, Lucy. *A Holocaust Reader*. Excellent collection of original documents grouped according to pre-1933, 1933-38, 1939-45. Includes excerpts from diaries of German Jews, ghetto victims and resistance fighters as well as SS memoranda, speeches and legislation.
- Delbo, Charlotte. *None of Them Shall Return*. Moving collection of dramatic poems by a French survivor.
- Eliach, Yaffa. *Once There Was a World: A Nine-Hundred-Year Chronicle of the Shtetl of Eishyshok*. A pictorial and narrative history of the town of Eishyshok.
- Frank, Anne. *The Diary of a Young Girl: The Definitive Edition*. (1997)
The complete diary containing all of the entries, including those omitted by Otto Frank in the original.
- Gilbert, G. M. *Nuremberg Diary*. Written by the psychiatrist who examined and regularly met with the 21 defendants of the Nuremberg War Crimes Trial.
- Gilbert, Martin. *A Holocaust Atlas*. Indispensable collection of maps.
- Hart, Kitty. *Return to Auschwitz: The Remarkable Story of a Girl Who Survived the Holocaust*. Autobiographical account of a French Jew who survived in hiding and then in Auschwitz. Vivid portrait of the daily routine at Auschwitz.
- Hilberg, Raul. *The Destruction of the European Jews*. Definitive history of the murder of the Jews of Europe. The student edition has been revised and omits large sections from the original edition, which has now appeared in three volumes.
- Hilberg, Staron, Kermisz, eds. *The Warsaw Diary of Adam Czerniakow*. Perhaps the most

important of the many personal memoirs, this diary was kept by the head of the Jewish Council until his suicide in June 1942.

Hillesum, Etty. *An Interrupted Life: the Diaries of Etty Hillesum, 1941-1943*. Excerpts from the diaries of a young Dutch Jewish woman who was sent to Auschwitz at age 27.

Hoffman, Eva. *Shtetl: The Life and Death of a Small Town and the World of Polish Jews*. A history of the Polish town of Bransk spanning eight centuries of Polish-Jewish relations and life in the Pale of Settlement.

Karas, Joza. *Music in Terezin 1941-1945*.

Katz, Steven T., ed. *The Shtetl: New Evaluations*. An overview of life in the Shtetl's of Eastern Europe. Includes chapters on demography, religion, culture and politics.

Keneally, Thomas. *Schindler's List*. Historical novel about Oskar Schindler who rescued Jews during World War II.

Korczak, Janusz. *Ghetto Diary*. Diary of the director of the Warsaw ghetto orphanage; includes an essay about Korczak and the Warsaw ghetto.

Křížková, Koutouc, and Ornest, eds. *We are Children Just the Same: Vedem, the Secret Magazine By the Boys of Terezin*.

Langer, Lawrence. *Art From the Ashes: A Holocaust Anthology*.

_____. *Versions of Survival*. Excellent interpretive analysis of survivor accounts.

Levi, Primo. *Survival in Auschwitz*. Excellent, brief personal account of life in Auschwitz by a brilliant Italian Jewish writer.

Lifton, Robert J. *The Nazi Doctors*. Outstanding study of the participation of the medical profession in the Holocaust.

Rovit and Goldfarb, eds. *Theatrical Performance During the Holocaust: Texts, Documents, Memoirs*.

Rubenstein, Richard. *The Cunning of History*. Controversial and disturbing short essay on the medical and business involvement in the Holocaust. Rubenstein offers distressing suggestions about the future.

Schwartz-Bart, Andre. *The last of the Just*. Excellent novel tracing the history of a Jewish family from the 12th century to its demise at Auschwitz.

Steiner, Jean-Francois. *Treblinka*. Historical novel based on survivor testimonies and

historical research.

Tec, Nehama. *Dry Tears: the Story of a Lost Childhood*. Written by a woman who survived in hiding in Poland. Tec speaks of the many Polish Christians who tried to aid Jews.

Vishniac, Roman. *A Vanished World*. A pictorial history of Eastern European Jewry before the Holocaust.

Volavková, Hana, ed. *I Never Saw Another Butterfly: Children's Drawings and Poems From Terezin Concentration Camp, 1942-1944*.

Wiesel, Elie. *Night*. Perhaps the best short autobiographical account of a young boy's Holocaust experience.

LIST OF ELECTRONIC RESOURCES

Anne Frank Museum, Amsterdam: Anne Frank, the Diary and the Secret Annex. The most complete and current information with unique photos and film images. Teacher's Guide. <http://www.annefrank.org>

Aktion Reinhard Camps (ARC): Contains historical overviews, maps and photos of Belzec, Sobibor, Trebilnka and Majdanek. Also includes information about the T4 (Euthanasia) Program. <http://www.deathcamps.org/>

The Auschwitz-Birkenau State Museum, Poland: Contains a history of the camp as well as, historical documents and photographs. <http://www.auschwitz.org/>

Auschwitz: Inside the Nazi State, PBS: Website designed in conjunction with the 2005 PBS documentary of the same name. The learning resources section contains information about the history of the camp, including a timeline of events and interactive maps. <http://www.pbs.org/auschwitz>

Britannica's Holocaust Resources

The Holocaust Project (<http://corporate.britannica.com/the-holocaust-project/>) is Britannica's effort to make available to the public sound and thorough information on one of history's darkest chapters, the Holocaust. <http://holocaust.umd.umich.edu/britannica>

Cybrary of the Holocaust: Accessible online library dedicated to the “preservation of memory.” Offers virtual tours of concentration camps, online exhibits of art and photography, an online bookstore featuring over 2,000 books on the Holocaust, discussion forums, educational resources, and testimonies from survivors, rescuers, and liberators. <http://remember.org>

Dachau Concentration Memorial Site, Germany: Offered in both German and English, this site provides a history of the Dachau concentration camp, including photographs, maps, exhibitions, information regarding educational tours and seminars, and a virtual tour of the camp. <http://www.kz-gedenkstaette-dachau.de/index-e.html>

Gedenkstätte Bergen-Belsen: Official website of the Bergen-Belsen Camp Memorial and Museum. <http://bergen-belsen.stiftung-ng.de/en>

Ghetto Fighter's House Museum: The Ghetto Fighters' House Holocaust and Jewish Resistance Heritage Museum was founded by a community of Holocaust survivors, former members of the Jewish underground in the ghetto and former partisans. As the first Holocaust museum in the world, the GFH is dedicated to the memory of the Holocaust and to Holocaust education in Israel and worldwide. Includes personal testimonies, an online archive, educational resources, and historical guides. <http://www.gfh.org.il/eng/>

Holocaust Education & Archive Research Team (H.E.A.R.T): The aim of H.E.A.R.T is to inform and educate people about the Holocaust and the extermination programs conducted by the Nazi

regime throughout Europe during the Second World War.

<http://www.holocaustresearchproject.org/toc.html>

Holocaust Memorial Center, Farmington Hills, MI: "America's first free-standing Holocaust Memorial". Contains links to online exhibits, programs, events and visitor information. (including information for school groups) <http://www.holocaustcenter.org>

Holocaust Teacher Resource Center: Contains materials for educators (kindergarten through college) which can be brought into the classroom and studied. Whenever possible entire documents are included and may be downloaded for direct use in the classroom. Includes lesson plans, essays, conferences, seminars, bibliographies, videographies and book reviews.

<http://www.holocaust-trc.org>

House of the Wannsee Conference, Germany: The permanent exhibition documents the Wannsee conference, the events prior to it, and its consequences. <http://www.ghwk.de/engl/kopfengl.htm>

The Jewish Virtual Library: A comprehensive online Jewish encyclopedia in the world, covering everything from anti-Semitism to Zionism. The site contains more than 16,000 articles and 7,000 photographs and maps.

http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0015_0_14714.html

Joods Historisch Museum (Jewish Historical Museum, The Netherlands): The Jewish Historical Museum Foundation was established on 23 May 1930 for the purpose of 'collecting and exhibiting that which presents a picture of Jewish life in general and Dutch Jewish life in particular, in the broadest sense of these terms; discussing in meetings everything related to this; and making use of all such means to promote Jewish art and learning.'

<http://www.jhm.nl/culture-and-history/the-netherlands/introduction>

National Geographic's Walking Tour of Jewish Amsterdam:

<http://travel.nationalgeographic.com/travel/city-guides/amsterdam-walking-tour-2>

The Nizkor Project: Includes information and images related to the camps, the Nuremberg trials, Holocaust-related organizations, and key geographic locations. Also offers research guides, biographies, archives, and special features. <http://www.nizkor.org>

Terezin (Theresienstadt) Memorial: Contains a history of the ghetto, information about collections, maps, photographs and a virtual tour. <http://www.pamatnik-terezin.cz/en?lang=en>

United States Holocaust Memorial Museum, Washington, D.C.: Provides information on all research and scholarship currently taking place at the United States Holocaust Memorial Museum in Washington, D.C. Includes articles, images, photo galleries, maps, chronologies, archival collections, personal histories, online exhibitions, educational resources and museum information. <http://www.ushmm.org>

Voice/Vision Holocaust Survivor Oral History Archive, The University of Michigan-Dearborn: A digital archive of oral history interviews with Holocaust survivors. Contains audio and

transcripts of over 130 of the interviews, including an interview with Irene Hasenberg Butter (<http://holocaust.umd.umich.edu/butter>). There are also links to a free, online version of the award winning Holocaust Curriculum, *Life Unworthy of Life* (<http://holocaust.umd.umich.edu/lul>), as well a section for educators that showcases several student projects that utilize the archive's interviews.