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APPENDIX A
Methodological Considerations from the United States Holocaust Memorial Museum

1. Define what you mean by “Holocaust.”

The Holocaust refers to a specific event in 20th century history: The systematic, bureaucratic annihilation of six million Jews by the Nazi regime and their collaborators as a central act of state during World War II. In 1933 approximately nine million Jews lived in the 21 countries of Europe that would be occupied by Germany during the war. By 1945 two out of every three European Jews had been killed. Although Jews were the primary victims, up to one half million Gypsies and at least 250,000 mentally or physically disabled persons were also victims of genocide. As Nazi tyranny spread across Europe from 1933 to 1945, millions of other innocent people were persecuted and murdered. More than three million Soviet prisoners of war were killed because of their nationality. Poles, as well as other Slavs, were targeted for slave labor, and as a result of the Nazi terror, almost two million perished. Homosexuals and others deemed “anti-social” were also persecuted and often murdered. In addition, thousands of political and religious dissidents such as communists, socialists, trade unionists, and Jehovah’s Witnesses were persecuted for their beliefs and behavior and many of these individuals died as a result of maltreatment.

2. Avoid comparisons of pain.

A study of the Holocaust should always highlight the different policies carried out by the Nazi regime towards various groups of people; however, these distinctions should not be presented as a basis for comparison of suffering between them. Avoid generalizations which suggest exclusivity, such as “the victims of the Holocaust suffered the most cruelty ever faced by a people in the history of humanity.” One cannot presume that the horror of an individual, family or community destroyed by the Nazis was any greater than that experienced by victims of other genocides.

3. Avoid simple answers to complex history.

A study of the Holocaust raises difficult questions about human behavior, and it often involves complicated answers as to why events occurred. Be wary of oversimplifications. Allow students to contemplate the various factors which contributed to the Holocaust; do not attempt to reduce Holocaust history to one or two catalysts in isolation from the other factors which came into play. For example, the Holocaust was not simply the logical and inevitable consequence of unbridled racism. Rather,
racism, combined with centuries-old bigotry, renewed by a nationalistic fervor which emerged in Europe in the latter half of the 19th century, fueled by Germany’s defeat in World War I and its national humiliation following the Treaty of Versailles, exacerbated by worldwide economic hard times, the ineffectiveness of the Weimar Republic, and international indifference, and catalyzed by the political charisma, militaristic inclusiveness, and manipulative propaganda of Adolf Hitler’s Nazi regime, contributed to the eventuality of the Holocaust.

4. Just because it happened, doesn’t mean it was inevitable.

Too often, students have the simplistic impression that the Holocaust was inevitable. Just because an historical event took place, and it was documented in textbooks and on film, does not mean that it had to happen. This seemingly obvious concept is often overlooked by students and teachers alike. The Holocaust took place because individuals, groups, and nations made decisions to act or not to act. By focusing on those decisions, we gain insight into history and human nature, and we can better help our students to become critical thinkers.

5. Strive for precision of language.

Any study of the Holocaust touches upon nuances of human behavior. Because of the complexity of the history, there is a temptation to overgeneralize and thus to distort the facts (e.g., “all concentration camps were killing centers” or “all Germans were collaborators”). Rather, teachers must strive to help students distinguish between categories of behavior and relevant historical references; to clarify the differences between prejudice and discrimination, collaborators and bystanders, armed and spiritual resistance, direct orders and assumed orders, concentration camps and killing centers, and guilt and responsibility.

Words that describe human behavior often have multiple meanings. Resistance, for example, usually refers to a physical act of armed revolt. During the Holocaust, it also meant partisan activism that ranged from smuggling messages, food, and weapons to actual military engagement. But, resistance also embraced willful disobedience: continuing to practice religious and cultural traditions in defiance of the rules; creating fine art, music and poetry inside ghettos and concentration camps. For many, simply maintaining the will to remain alive in the face of abject brutality was the surest act of spiritual resistance.


Students need practice in distinguishing between fact, opinion, and fiction; between primary and secondary sources, and between types of evidence such as court testimonies, oral histories, and other written documents. Hermeneutics—the science of interpretation—should be called into play to help guide your students in their analysis of sources. Students should be encouraged to consider why a particular text was written, who the intended audience was, whether there were any biases inherent in the information, any gaps in discussion, whether gaps in certain passages were inadvertent or not, and how the information has been used to interpret various events.

Because scholars often base their research on different bodies of information, varying interpretations of history can emerge. Consequently, all interpretations are subject to analytical evaluation. Only by refining their own “hermeneutic of suspicion” can students mature into readers who discern the difference between legitimate scholars who present competing historical interpretations, and those who distort or deny historical fact for personal or political gain.

7. Try to avoid stereotypical descriptions.

Though all Jews were targeted for destruction by the Nazis, the experiences of all Jews were not the same. Simplistic views and stereotyping take place when groups of people are viewed as monolithic in attitudes and actions. How ethnic groups or social clusters are labeled and portrayed
Lessons from the Holocaust

Appendix A3

in school curricula has a direct impact on how students perceive groups in their daily lives. Remind your students that although members of a group may share common experiences and beliefs, generalizations about them, without benefit of modifying or qualifying terms (e.g., “sometimes,” “usually,” “in many cases, but not all”) tend to stereotype group behavior and distort historical reality. Thus, all Germans cannot be characterized as Nazis, nor should any nationality be reduced to a singular or one dimensional description.

8. Do not romanticize history to engage students’ interest.

One of the great risks of Holocaust education is the danger of fostering cynicism in our students by exposing them to the worst of human nature. Regardless, accuracy of fact must be a teacher’s priority. People who risked their lives to rescue victims of Nazi oppression provide useful and important role models for students, yet an overemphasis on heroic tales in a unit on the Holocaust results in an inaccurate and unbalanced account of the history. It is important to bear in mind that “at best, less than one-half of one percent of the total population [of non-Jews] under Nazi occupation helped to rescue Jews.” [Oliner and Oliner, 1991, p. 363]

9. Contextualize the history you are teaching.

Events of the Holocaust, and particularly how individuals and organizations behaved at that time, must be placed in an historical context so that students can begin to comprehend the circumstances that encouraged or discouraged these acts. Frame your approach to specific events and acts of complicity or defiance by considering when and where an act took place; the immediate consequences to oneself and one’s family of assisting victims; the impact of contemporaneous events; the degree of control the Nazis had on a country or local population; the cultural attitudes of particular native populations historically toward different victim groups, and the availability, effectiveness, and risk of potential hiding places.

Students should be reminded that individuals and groups do not always fit neatly into the same categories of behavior. The very same people did not always act consistently as “bystanders,” “collaborators,” “perpetrators,” or “rescuers.” Individuals and groups often behaved differently depending upon changing events and circumstances. The same person who in 1933 might have stood by and remained uninvolved while witnessing social discrimination of Jews, might later have joined up with the SA and become a collaborator or have been moved to dissent vocally or act in defense of Jewish friends and neighbors.

Encourage your students not to categorize groups of people only on the basis of their experiences during the Holocaust: contextualization is critical so that victims are not perceived only as victims. Although Jews were the central victims of the Nazi regime, they had a vibrant culture and long history in Europe prior to the Nazi era. By exposing students to some of the cultural contributions and achievements of two thousand years of European Jewish life, you help students to balance their perception of Jews as victims and to better appreciate the traumatic disruption in Jewish history caused by the Holocaust.

Similarly, students may know very little about Gypsies, except for the negative images and derogatory descriptions promulgated by the Nazis. Students would benefit from a broader viewpoint, learning something about Gypsy history and culture, and understanding the diverse ways of life among different Gypsy groups.

10. Translate statistics into people.

In any study of the Holocaust, the sheer number of victims challenges easy comprehension. Teachers need to show that individual people are behind the statistics, comprised of families of grandparents, parents, and children. First-person accounts and memoir literature provide students with a way of making meaning out of collective numbers. Although students should be careful about overgeneralizing from first-person accounts such as those from sur-
vivors, journalists, relief workers, bystanders, and liberators, personal accounts can supplement a study of genocide by moving it “from a welter of statistics, remote places and events, to one that is immersed in the ‘personal’ and ‘particular.’” [Totten, 1987, p. 63].

11. Be sensitive to appropriate written and audio-visual content.

One of the primary concerns of educators is how to introduce students to the horrors of the Holocaust. Graphic material should be used in a judicious manner and only to the extent necessary to achieve the objective of the lesson. Teachers should remind themselves that each student and each class is different, and that what seems appropriate for one may not be for all.

Students are essentially a “captive audience.” When we assault them with images of horror for which they are unprepared, we violate a basic trust: the obligation of a teacher to provide a “safe” learning environment. The assumption that all students will seek to understand human behavior after being exposed to horrible images is fallacious. Some students may be so appalled by images of brutality and mass murder that they are discouraged from studying the subject further; others may become fascinated in a more voyeuristic fashion, subordinating further critical analysis of the history to the superficial titillation of looking at images of starvation, disfigurement, and death. Many events and deeds that occurred within the context of the Holocaust do not rely for their depiction directly on the graphic horror of mass killings or other barbarisms. It is recommended that images and texts that do not exploit either the victims’ memories or the students’ emotional vulnerability form the centerpiece of Holocaust curricula.

12. Strive for balance in establishing whose perspective informs your study of the Holocaust.

Often, too great an emphasis is placed on the victims of Nazi aggression, rather than on the victimizers who forced people to make impossible choices or simply left them with no choice to make. 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 against them, and thus to place inappropriate blame on the victims themselves.

There is also a tendency among students to glorify power, even when it is used to kill innocent people. Many teachers indicate that their students are intrigued and in some cases, intellectually seduced, by the symbols of power which pervaded Nazi propaganda (e.g., the swastika, Nazi flags and regalia, Nazi slogans, rituals, and music). Rather than highlight the trappings of Nazi power, teachers should ask students to evaluate how such elements are used by governments (including our own) to build, protect, and mobilize a society. Students should be encouraged to contemplate as well how such elements can be abused and manipulated by governments to implement and legitimize acts of terror and even genocide.

In any review of the propaganda used to promote Nazi ideology, Nazi stereotypes of targeted victim groups, and the Hitler regime’s justifications for persecution and murder, teachers need to remind students that just because such policies and beliefs are under discussion in class does not mean they are acceptable. It would be a terrible irony if students arrived at such a conclusion. Furthermore, any study of the Holocaust should address both the victims and the perpetrators of violence, and attempt to portray each as human beings, capable of moral judgment and independent decision-making but challenged by circumstances which made both self-defense and independent thought not merely difficult but perilous and potentially lethal.

13. Select appropriate learning activities.

Just because students favor a certain learning activity does not necessarily mean that it should be used. For example, such activities as word scrambles, crossword puzzles, and other gimmicky exercises tend not to encourage critical analysis, but lead instead to low level types of thinking
and, in the case of Holocaust curricula, trivialize the importance of studying this history. When the effects of a particular activity run counter to the rationale for studying the history, then that activity should not be used. Similarly, activities that encourage students to construct models of killing camps should also be reconsidered since any assignment along this line will almost inevitably end up being simplistic, time-consuming, and tangential to the educational objectives for studying the history of the Holocaust. 

Thought-provoking learning activities are preferred, but even here, there are pitfalls to avoid. In studying complex human behavior, many teachers rely upon simulation exercises meant to help students “experience” unfamiliar situations. Even when teachers take great care to prepare a class for such an activity, simulating experiences from the Holocaust remains pedagogically unsound. The activity may engage students, but they often forget the purpose of the lesson, and even worse, they are left with the impression at the conclusion of the activity that they now know what it was like during the Holocaust. Holocaust survivors and eyewitnesses are among the first to indicate the grave difficulty of finding words to describe their experiences. Even more revealing, they argue the virtual impossibility of trying to simulate accurately what it was like to live on a daily basis with fear, hunger, disease, unfathomable loss, and the unrelenting threat of abject brutality and death.

The problem with trying to simulate situations from the Holocaust is that complex events and actions are oversimplified, and students are left with a skewed view of history. Since there are numerous primary source accounts, both written and visual, as well as survivors and eyewitnesses who can describe actual choices faced and made by individuals, groups, and nations during this period, teachers should draw upon these resources and refrain from simulation games that lead to a trivialization of the subject matter. If they are not attempting to recreate situations from the Holocaust, simulation activities can be used effectively, especially when they have been designed to explore varying aspects of human behavior such as fear, scapegoating, conflict resolution, and difficult decision-making. Asking students in the course of a discussion, or as part of a writing assignment, to consider various perspectives on a particular event or historical experience is fundamentally different from involving a class in a simulation game.

14. Reinforce the objectives of your lesson plan.
As in all teaching situations, the opening and closing lessons are critically important. A strong opening should serve to dispel misinformation students may have prior to studying the Holocaust. It should set a reflective tone, move students from passive to active learners, indicate to students that their ideas and opinions matter, and establish that this history has multiple ramifications for themselves as individuals and as members of society as a whole. A strong closing should emphasize synthesis by encouraging students to connect this history to other world events as well as the world they live in today. Students should be encouraged to reflect on what they have learned and to consider what this study means to them personally and as citizens of a democracy. Most importantly, your closing lesson should encourage further examination of Holocaust history, literature, and art.
APPENDIX B

Glossary

**African-Germans** – German citizens of African descent.

**Allies** – Twenty-six nations led by Britain, the U.S., and the Soviet Union that joined in the war against Nazi Germany.

**Aryan** – termed used by Hitler & the Nazis to describe the “master race”: generally of Nordic descent.

**Assumption** – the act of believing without real proof.

**Axis Powers** – Nazi Germany, Italy, Japan & other countries who joined the war in support of Nazi Germany.

**Chancellor** – title given in some countries to high government officials.

**Chanukah** – See Hanukkah

**Collaborator** – a person who cooperates with the enemy, often for their personal benefit.

**Concentration Camps** – a prison camp used to confine people who are considered a threat to the government in power, often because of their political beliefs, religion, or race/ethnic group.

**Convinced** – to win someone over to one’s opinion or belief; persuade

**Deniers** – group of people who very vocally deny that the Holocaust ever occurred.

**Discrimination** – singled out for unfair treatment

**Enemies of the State** – a group who are said to be against the government, trying to undermine the current powers.

**Equality** – being treated the same, or equal to another.

**Extermination** – to kill or murder, used commonly for pests but also used by the Nazis to “clean up” their actions.
Führer – literally, German for “the leader,” title assumed by Adolf Hitler as head of Nazi Germany.

Genocide – first applied to the attempted extermination of Jews by Nazi Germany; the systematic killing of, or a program of action intended to destroy a whole nation or group.

Gestapo – the secret police force in the German Nazi state, notorious for its terrorism, brutality, etc.

Ghettos – in certain European cities, a section to which Jews were restricted, any section of a city in which many members of some minority group live, or to which they are restricted as by social discrimination.

Gypsies – member of a wandering people with dark skin and black hair, found throughout the world and believed to have originated in India.

Hanukkah – Jewish religious holiday that is celebrated in December & lasts eight days, also called the Festival of Lights.

Inferior – low or lower in order, status, rank, etc.; subordinate

Jewish – of or having to do with Jews or Judaism, religion based on the laws & teachings of the Holy Scripture and the Talmud. Basis for early Christianity.

Kaddish – in Judaism a hymn of praise of God, recited as part of the daily service or, in one form, a mourner’s prayer.

Kristallnacht – “Night of Broken Glass;” two days in which the Nazis destroyed Jewish businesses and synagogues. Buildings were burned, homes were broken into, people were beaten. This action marked the beginning of widespread physical violence in Nazi Germany.

Kugel – a crusty baked pudding made as of potatoes or noodles.

Label – a term used to describe a person based on only one characteristic

Master Race – group of people the Nazis believed were superior to others, the Aryans. The perfect Aryan had blonde hair, blue eyes, and light skin. Nazi teaching said the Aryans should control the world.

Matzo – flat, thin, unleavened bread eaten by Jews during Passover
Nazi – nickname for members of the German fascist political party called “National Socialist German Workers’ Party,” founded in 1919 and abolished in 1945

Neo-Nazi – a person who has similar beliefs to the Nazis but in today’s society. Sometimes known as “skin-heads” because of the hairstyle many neo-Nazis wear.

Non-Aryan – according to Nazis any person not belonging to what the Nazis called the “Aryan” race.

Orthodox – conforming to the usual beliefs or established doctrines. In most religions, an orthodox person is generally very religiously observant.

Partisan – member of a resistance group operating secretly within enemy lines, making surprise raids against occupying forces.

Passover – Jewish holiday celebrated for eight days and commemorating the deliverance of the ancient Hebrews from slavery in Egypt.

Peace Treaty – agreement signed at the ending of a war, establishing the parameters for peace.

Perished – to be destroyed, ruined, or wiped out.

Pogrom – Russian word for “devastation.” Organized violence against Jews. (Kristallnacht is an example of a Pogrom).

Poles – a native or inhabitant of Poland

Prejudice – beliefs or attitudes people hold that are not based on facts

Propaganda – information and ideas spread by a group of people to try to change the way other people think about something. Propaganda often presents only one side of an issue and is usually unfair and not completely true.

Racism – prejudice and discrimination that results from a belief that one race is superior to another

Reich – Germany or the German government. The Third Reich was the German fascist state under the Nazis from 1933 to 1945.
“SA” – (Nazi Storm Troopers) also called “Brownshirts” because of their striking uniforms consisting of brown shirts and high leather boots. Members of special armed and uniformed branch of the Nazi party.

**Scapegoat** – a person, group, or thing upon whom the blame for the mistakes or crimes of others is thrust.

**Shalom** – a word used as the traditional Jewish greeting or farewell.

“SS” – (Schutzstaffel) or Protective Squad began as a special guard for Hitler & other party leaders. The black-shirted members formed a smaller elite group whose members also served as auxiliary policemen and later, as concentration camp guards. Eventually overshadowing the SA in importance, after 1934 the SS became the private army of the Nazi party.

**Stock Market Crash** – when the value of stocks dropped in 1929 triggering the Great Depression. Businesses closed, and many people lost their jobs and money.

**Star of David** – a star with six points that is the emblem of the country of Israel and of the Jewish religion.

**Stereotype** – a critical judgment placed on a group of people as a whole, allowing for no individuality.

**Subhuman** – below the human race in development; less than human.

**Swastika** – a traditional “bent cross” symbol that was adopted by the Nazis.

**Synagogue** – a place used by Jews for religious study & worship.

**Talmud** – the collection of writings constituting the Jewish civil and religious law.

**Unstable** – not reliable, not steady; easily upset or unbalanced.

**War-debt** – debts incurred by a country or government as a result of war. Sometimes a fine is charged to a country as punishment to help other countries repair the damages of war.

**Yiddish** – a language derived from Middle High German, spoken by East European Jews and their descendants in other countries. Written in the Hebrew alphabet and contains vocabulary borrowed from Hebrew, Russian, Polish, English, etc.
ESTIMATED JEWISH DEATHS BETWEEN 1939-1945

This map shows the estimated number of Jewish people who were killed by the Nazis.

The information was adapted from The Holocaust, by Martin Gilbert, (Wang and Hill, 1978).
APPENDIX D

Suggested Videos, Books and Web Sites

VIDEOS

Camera of My Family: Four Generations in Germany 1845-1945
Anti-Defamation League of B’nai B’rith; 19 minutes.
Narrated archival photographs and films follow a family’s experiences before, during, and after the Holocaust. This video sets the historical context well but does not contain extremely graphic footage.

The Courage to Care
Anti-Defamation League of B’nai B’rith; 29 minutes.
Interviews with survivors and rescuers, including several who are described in the book, A Place to Hide, capture the attention of any viewer. Although some of the accents are difficult to understand, this video reinforces that ordinary people are capable of extraordinary acts of heroism.

Heil Hitler: Confessions of a Hitler Youth
HBO Home Video, Inc.; 30 minutes.
A former member of the Hitler Youth describes the circumstances and excitement of the times, as well as his disbelief when he learned of the extent of the Nazi atrocities. It is an excellent resource to explore why people supported Nazi policies. Preview it for appropriateness for your specific learners!

Not in Our Town
California Working Group, Inc.; 30 minutes
This documentary describes the community’s reaction to a rash of racist violence in Billings, Montana in 1993. It acts as an excellent bridge between the past and present, and examines specific ways that the people stood up for each other.

Nuremberg: Tyranny on Trial
A&E Home Video; 50 minutes.
Although this video contains some very graphic archival footage, it gives a clear description of the process used to charge top Nazis with war crimes. Preview it for appropriateness for your specific learners!

One Survivor Remembers
HBO Home Video; 39 minutes.
Gerda Weissmann Klein eloquently describes her experiences during and after the Holocaust in this award-winning video. The video sets the historical context of the Holocaust while focusing on one person’s experiences. Be sure to provide tissues for every viewer!

Sea Tales: The Doomed Voyage of the St. Louis
A&E Home Video; 50 minutes.
The story of the passengers of the S.S. St. Louis is a stark reminder that leaving a life-threatening situation is not as easy as we like to believe. U.S. immigration policies, and their effect on real people, come into question in this video.

Schindler’s List
Produced by Steven Spielberg, based on the book by Thomas Keneally; 3 hours, 17 minutes.
The rescue efforts of Oskar Schindler are based on factual circumstances, although this full-length commercial movie is not a documentary. Related readings are readily accessible. Some scenes are very graphic and contain violence.
BOOKS*

All But My Life
Klein, Gerda Weissmann
Hill and Wang
New York, 1995 (1957)
Intermediate
Although over 200 pages, Mrs. Klein’s memoir captures any readers attention and heart. She describes her own experiences in a way that few people will ever forget.
This book directly links to the video “One Survivor Remembers.”

Anne Frank: Beyond the Diary—A Photographic Remembrance
van der Rol, Ruud and Verhoeven, Rian
Scholastic Inc.
New York, 1992
Intermediate
The experiences of Anne Frank and her family are set in context with photographs, maps and drawings. The details related through this book can stand alone or accompany The Diary of Anne Frank or video resources.

Behind the Bedroom Wall
Williams, Laura E.; Goldstein, A. Nancy (illustrator)
Scholastic, Inc.
New York, 1996
Intermediate
Thirteen-year-old Korrina Rehme, member of a Nazi youth group, discovers that her parents are hiding Jews in their home. Her loyalties and sympathies are in question as she tries to decide which side she is on.

The Big Lie
Leitner, Isabella; Pedersen, Judy (Illustrator); Leitner, Irving A.
Scholastic, Inc.
New York, 1992
Beginning
This memoir describes the experiences of the author and her family, set in historical context. It is not recommended for young children despite the low reading level.

The Bracelet
Uchida, Yoshiko; Yardley, Joanna (Illustrator)
Philomel Books
New York, 1976
Beginning
Japanese concentration camps in the United States during World War II are the setting for this beautifully illustrated book. An appropriate book for parents to read to their children, it will capture the hearts of all who read it.

The Courage to Care: Rescuers of Jews During the Holocaust
Rittner, Carol and Myers, Sondra (editors)
New York University Press
New York, 1986
Advanced
First person accounts of people who risked their lives to save others during the Holocaust. Each chapter stands alone, and many are included in the video by the same name. Includes photographs and map diagrams.

* Reading Level Notations
Beginning
These notations are used to approximate reading levels for each book. Use them cautiously as a starting point to select appropriate materials. Keep in mind that some of the “Beginning” level resources will be of interest to higher level readers, and vice versa.
Denying the Holocaust: The growing assault on truth and memory
Lipstadt, Deborah E.
Penguin Books, Inc.
New York, 1994
Collegiate
An excellent educator resource to address recent “Holocaust denial” efforts. Dr. Lipstadt’s book is both thorough and interesting, but not appropriate for most adult learners.

Escape from Warsaw
Serrailer, Ian
Harper/Trophy
New York, (c. 1980)
Intermediate
An adventurous, fictional account based on experiences in and near the Warsaw ghetto. The risks of resistance are captured in this story.

I Never Saw Another Butterfly: Children’s Drawings and Poems from Terezin Concentration Camp 1942–1944
Volavkova, Hana (Editor)
Schocken books
New York, 1993
Beginning to Intermediate
This collection of children’s artwork, writings, and poetry personalizes the history of the Holocaust. It reminds learners of the pain that innocent children were forced to endure. The “Catalog of Drawings and Poems” at the back of the book tell brief biographies of some of the children.

Lest Innocent Blood Be Shed: The Story of the Village of Le Chambon and How Goodness Happened There
Hallie, Philip P.
Harper and Row, 1988
Advanced
This 200+ page book describes how the villagers of Le Chambon, led by the Trocme family, decided to help refugees hide from the Nazis. An interview with Mrs. Trocme and one of her daughters can be found on the video, “Courage to Care.” A lower reading level chapter about Le Chambon is located in A Place to Hide.

The Lily Cupboard: A Story of the Holocaust
Oppenheim, Shulamith Levey; Himler, Ronald (Illustrator)
Harper/Trophy
Mexico, 1990
Beginning
A beautifully illustrated story of a hidden child. The descriptions allow you to smell, hear, and feel the experiences of children who did not fully understand their circumstances. This book is appropriate to read to children.

The Man from the Other Side
Orlev, Uri
Houghton Mifflin Co.
Boston, 1989; translation 1991
Intermediate
A riveting, adventurous novel about a boy who lives outside of the Warsaw ghetto, this book is difficult to set aside. The story is based on real events before and during the Warsaw ghetto uprising.
Maus I, A Survivor’s Tale: My Father Bleeds History
and
Maus II, A Survivor’s Tale: And Here My Troubles Began
Spiegelman, Art
Pantheon Books
New York, 1991
Intermediate
The artist/author of these graphic works describes his father’s experiences before, during and after the Holocaust. Throughout the books, the past and present are intertwined. The format will attract reluctant readers, but the books appeal to a very wide audience.

Night
Wiesel, Elie
Bantam Books
New York, 1982 (1960)
Advanced
Wiesel’s classic memoir is widely available and highly acclaimed. His descriptions of Auschwitz haunt readers with their realism. Night is relatively short but extremely powerful.

Number the Stars
Lowry, Lois
Yearling Books
New York, 1990
Intermediate
A fictional account based on historical events, this 1990 Newbery Award Medal Winner is adventurous and compelling. The Danish rescuers depicted come alive for readers of any age or academic level.

The Other Victims: First Person Stories of Non-Jews Persecuted by the Nazis
Friedman, Ina R.
Houghton Mifflin Company
Boston, 1990
Intermediate
An ALA Best Book for Young Adults, this volume includes stand-alone personal narratives of Christians, Gypsies, deaf persons, homosexuals, and Blacks who suffered at the hands of the Nazis before and during WWII.

Pink and Say
Polacco, Patricia
Scholastic, Inc.
New York, 1994
Intermediate
A beautifully illustrated story set during the U.S. Civil War, this story is guaranteed to have all readers in tears. The friendship between two young men, one black and the other white, bridges racial differences. One poignant scene discusses “Say” wanting to learn to read.

A Place to Hide: True Stories of Holocaust Rescues
Pettit, Jayne
Scholastic, Inc.
New York, 1993
Intermediate
Each chapter can stand alone to describe the heroic efforts of rescuers. Most link well to other print and video resources: Miep tells about the woman who hid Anne Frank and her family, Oskar and Emilie Schindler links directly to the movie “Schindler’s List,” etc.
A Picture Book of Anne Frank
Adler, David A.; Ritz, Karen (Illustrator)
Holiday House
New York, 1993
Beginning
A simple, yet interesting version of the story of Anne Frank and her family.

Promise of a New Spring: The Holocaust and Renewal
Klein, Gerda Weissmann; Tartaro, Vincent (Illustrator)
Phoenix Folios
Scottsdale, AZ, 1981
Beginning
This small, illustrated book addresses the context and impact of the Holocaust using the metaphor of a forest fire. It is concise, but not shallow, and has widespread appeal to introduce the events of the Holocaust.

Rose Blanche
Innocenti, Roberto
Harcourt Brace & Company
Orlando, FL, 1996
Beginning
This depiction of the Holocaust, as seen through the eyes of a child, is beautifully and realistically illustrated. Although it appears to be intended for children, it is more appropriate for adults of any academic level.

Star of Fear, Star of Hope
Hoestlandt, Jo; Kang, Johanna (Illustrator);
Polizzotti, Mark (Translator)
Scholastic Inc.
New York, 1993
Beginning
This well-illustrated story tells about a friendship between two girls, one Jewish and one non-Jewish. When the Jewish girl disappears, the other girl describes the lifelong loss and yearning for her friend.

Tales from a Child of the Enemy
Duba, Ursula
Penguin Books USA
New York, 1995
Intermediate
These poems tell about the Holocaust from a distinctly different perspective, that of a gentile woman who was born in Germany during World War II. Through her poetry, she describes her own experiences and confronts critical issues about this time period.

Tell Them We Remember
Bachrach, Susan
Little, Brown, & Co.
Washington, DC, 1994
Intermediate
Each stand-alone chapter with photographs addresses a specific issue about the events of the Holocaust. This volume is absolutely invaluable as an overview of the Holocaust for all academic levels. If you can only purchase one book for an adult basic education class, this book is the one to buy.

Twenty and Ten
Bishop, Clair Hutchet; Du Bois, William Pene (Illustrator)
Puffin Books (by the Penguin Group)
New York, 1952
Beginning to Intermediate
This compelling novel is based on the experiences of children hidden in France during World War II. It is adventurous, serious, funny, exciting, scary, and an all-time favorite book. Readers of all ages and academic levels will wonder what will happen on the next page, and the next, and the next.
The World Must Know: the History of the Holocaust as Told in the United States Holocaust Memorial Museum
Berenbaum, Michael
Little, Brown & Co.
Boston, MA, 1993

This book is an indispensable resource for educators. Each section provides a clear, detailed overview of specific aspects of the Holocaust. Use it like a teacher’s companion to *Tell Them We Remember* to clarify gaps in your own knowledge. Photographs are found on every page and the index is invaluable.

WEB SITES

In recent years, Holocaust teaching and learning materials have proliferated on the internet; however, Holocaust revisionists and deniers exploit this medium to spread their myths. The only internet addresses included in this list are those of reputable organizations. We recommend accessing these organizations’ web sites first to find links to other reliable Holocaust sites, rather than having students do broad-based searches.

http://www.ushmm.gov
The web site of the United States Holocaust Memorial Museum provides a wide range of excellent information for teachers and learners.

http://www.gfh.org.il
The Ghetto Fighters’ House in Israel has established an excellent site that focuses on resistance in its many forms.

http://www.wiesenthal.com
This address leads you to both the Simon Wiesenthal Center and the Museum of Tolerance. Both address both past and present issues of tolerance.

http://www.annefrank.nl
The Anne Frank House’s site provides information about her family and about the Holocaust in general.