

Education Guide

For

***"Remembering Luboml:
Images of a Jewish Community"***

**At the Minneapolis Jewish Community
Center**

September 5 through October 17, 1999

4330 Cedar Lake Road Street
St Louis Park, Minnesota
612.377.8330

Brought to Minnesota by the Ingber Family
In Loving Memory of Leah Kejlis Ingber

1909 Luboml, Poland - 1992 Minneapolis, Minnesota

**Education Guide Created and Produced in Cooperation With
The Center for Holocaust and Genocide Studies
University of Minnesota
College of Liberal Arts**

Remembering Luboml's Visit to Minnesota
is dedicated in loving memory to

Leah Kejlis Ingber

(1909-1992)

**to her shtetl and those in her family and
all others who perished in the Holocaust.**

Co-sponsors for the exhibition include:

The Minneapolis Jewish Community Center,

The Immigration History Research Center (University of Minnesota) and

The Center for Holocaust and Genocide Studies (University of Minnesota)

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Why Remember Luboml?

Recently, the Minnesota Jewish Historical Society had a wonderful event remembering the Old North Side of Minneapolis. More than one thousand people came to the JCC to exchange memories, be interviewed, and to see an exhibition about a place which is nearby, but no longer the same and it was forty or more years ago. However, this was a subject and place with which I found hard to identify, for I am not a native Minneapolitan.

The North Side, however, nostalgia, is not "my place." "My place," where my memories are, is West Philadelphia, which suffered a similar fate to the North Side, as the Jewish community moved because of a mixture of social mobility and racial problems. As I have lived in the Twin Cities for thirty years, I recognized some of the names that I saw; but it was clear it was not my history.

Luboml is not our history, for the most part, either. However, at the same time, it is part of the history of every Jew who can trace roots to Eastern Europe. For Luboml represents one of the many towns in Poland that had an active history both within a Jewish and Polish context, a lively structure of Jewish organizations, all of which were wiped away during the Holocaust. Luboml, unlike North Minneapolis or other American models, did not have the luxury of changing slowly with its population voluntarily moving a relatively short distance away and still playing a vital role in the greater community.

Therefore, in looking at Luboml, its history and people, its social and religious life, we see a small mirror of ourselves. We are also challenged to remember that one-third of the Jewish people were destroyed during the Holocaust, and that many things beside

the people will not be seen again. One aspect that was victimized was language: the decline of Yiddish was accelerated by the decimation of Polish Jewry. The recurring news stories about memorials, assets, reparations, and contemporary anti-Semitism are reminders that issues from this time are not yet resolved.

Thus, in recalling Luboml's past, I think it is implicit that we are asking the question about the fate of our own community in 50 or 100 years. Will there be a visible social community, lively institutions and synagogues, a historical society and history and art museum, or will we too disappear like many other Jewish communities that have passed from the scene?

Stephen Feinstein is Director of the Center for Holocaust and Genocide Studies at the University of Minnesota.

Luboml and the Immigrant Experience: Connecting the Exhibition to Minnesota

We are honored and pleased to be among the co-sponsors of the exhibition, "*Remembering Luboml: Images of a Jewish Community.*" The mission of the Immigration History Research Center (IHRC) is to record the stories of the many millions who have sought in the United States a refuge, a new and better life. This is a human drama of epic proportions. From the pages of newspapers and books and the sheaves of letters and diaries in the IHRC collections, we can vicariously relive the inspiring and poignant experiences of those who responded to the beacon of freedom. Our task, which we share with this exhibit, is to recover and preserve this history so that the memory of those who have gone before will not be forgotten.

Aaron Ziegelman was one of those who made the voyage and who did not forget. With passion and devotion he has collected the scattered fragments of what was a thriving, vibrant community. Despite the worst efforts of the butchers, because of him Luboml has not been erased from the pages of history. Because of Aaron Ziegelman, Luboml

will live in our memories.

**Rudolph J. Vecoli is a Professor of History and
the Director, Immigration History Research Center,
College of Liberal Arts, at the University of Minnesota.**

Notes on Using this Guide

This guide is designed to stimulate ideas and possibilities in connection with the exhibition *Remembering Luboml*, and as an aide for educators to develop age-appropriate curricula across a spectrum of class levels and learning approaches. This guide, however, is only a starting point for educators, students and for those attending the exhibit. It is meant as a portal into learning about life in prewar Europe and as an important prelude to one of the darkest chapters of Twentieth Century history, the Holocaust, and its relevance for us today.

This guide is based on the Curriculum Standards for Social Studies in the Minneapolis Public Schools and can be adapted easily to other subject areas dealing with the Holocaust, or other examples of genocide, and varying curriculum standards throughout Minnesota.

Although the exhibition will be in Minneapolis for only a short while, the significance of its possibilities cannot be understated. *Remembering Luboml* portrays the small village life of Jews in Poland before World War Two. Most importantly, the exhibition gives an identity to a small fraction of those murdered during the Holocaust, who they were, what they did, what they might have done or become and where they lived—all through images. Numbers, estimates, figures and statistics cloud over one of the most fundamental concepts of the Holocaust: individual people were needlessly murdered. In our increasingly visual culture, the photographs and other artifacts of *Remembering Luboml* make a unique connection between the exhibit's visitors of all ages to the actual people. They become more than mere numbers in the tally of six million, which is too vast for us to comprehend. These tangible fragments of the past also help bring to life in

a thought-provoking manner the thousand-year history that was virtually eliminated from Poland, the Ukraine and most of Central and Eastern Europe in the years between 1933 and 1945.

The benefits of *Remembering Luboml* therefore will go beyond its visit to Minnesota-and so can this guide. The key to doing this (and also for your students!) is to personalize both your visit to the exhibition and this Education Guide. The Center for Holocaust and Genocide Studies at the University of Minnesota is committed to working with you to modify and enhance this basic framework to meet your needs. If you would like additional suggestions for activities, related learning modules, supporting media materials or suggested reading lists (for all age and class levels) please feel free to contact us.

Important Dates to Remember:

Remembering Luboml at the Minneapolis Jewish Community Center, September 5 through October 17, 1999: M-Th 10:00 am -10 pm, Fri. 10:00 am -5:00 pm, and on October 10 & 17: 10:00 am -5:00 pm. Contact RuthAnn Weiss at the Minneapolis Jewish Community Center to confirm hours (there are several Jewish holidays in the early Fall), arrange a class tour, and for more information:

RuthAnn Weiss
612.377.8330
4330 Cedar Lake Road Street
St Louis Park, Minnesota

Raoul Wallenberg Commemoration Day, October 5, 1999. Established as a memorial day in Minnesota in 1998 by Governor Carlson.

Anniversary of the Signing of the International Declaration of Human Rights and the Conventions on the Prevention of Genocide, December 10, 1999.

Yom Ha-Shoah (Holocaust Memorial Observance Day), May 2, 2000.

About the Exhibit

Remembering Luboml: Images of a Jewish Community is a traveling exhibition brought to the Twin Cities by Jerome, Judith, Shai and Noah Ingber in loving memory of Leah Kejlis Ingber, and is co-sponsored by the Jewish Community Center of Minneapolis, the University of Minnesota Immigration and Research Center and the Center for Holocaust and Genocide Studies. It is not the "usual" Holocaust exhibit. There is no mention that the people who lived in Luboml were killed or even when or how they died. Instead, the

exhibit is a tribute to life. However, in order to appreciate the exhibit's power, the viewer must also understand that in October 1942 Jewish life in Luboml came to an abrupt end when Germans and their allies murdered almost all of the town's Jews-men, women and children. Only 51 Jews from Luboml (excluding those who had emigrated before the war, such as Leah Kejlis) survived the Holocaust.

The exhibit that you will view is part of a collection of over 2,000 photographs and artifacts collected from families and archives around the world.

Photos in the exhibit date from the early 1900s to the 1940s, two years before the Nazis liquidated the Shtetl. The photographs in the exhibit depict very ordinary activities of daily life, such as ice skating parties, scenes from the market square, weddings and the synagogue. There is a photo from the 1930s showing a group of teenagers collecting funds for a Zionist cause. A 1937 photograph shows a man and his niece picking apples. There is a photo of the town's printing press employees, and there is another of a sewing class.

The exhibit also features personal objects: an embroidered matzoh cover and a menorah fragment, a Passover greeting card and a 1914 prayer book. A small autograph book owned by Aaron Ziegelman records a note from a cousin, "When you leave these halls of study and venture into the distant world, remember sometime the cousins of your tender years."

The exhibit also includes a particularly rare find: a 1930s home movie. The 15-minute silent film is combined with a 15-minute documentary, which includes testimonies, to show life as it existed in Luboml.

According to the exhibit's creator, Aaron Ziegelman, "one hears about six million Jews killed in the Holocaust, but six million is a statistic. If we can show just one Shtetl, one town, who these people were-really live people who went to school, married, worked and went to dances-then at least we've preserved their memory and their dignity. It's not just a statistic." A brief narrative of Aaron Ziegelman, the founder of the exhibit, is provided below.

The exhibition's visit to Minneapolis includes personal mementos and photographs from the life of Leah Kejlis Ingber in Luboml and after.

Leah Kejlis Ingber

Dedicated to the memory of Leah Ingber, *Remembering Luboml* makes a personal connection with the Twin Cities in a very unique way bringing together the Old World traditions and practices of life with the New World.

Born 9 November 1909 in Luboml, Leah was one of six daughters. Her oldest sister, Fruma, married Yaacov Meisels when Leah was only 13. The couple migrated to

Palestine-the last time Leah saw the bride. Leah left her Shtetl when she was 21 years old and came to Canada. Her mother, Nechuma Kejlis, sent Leah to her brother Bernard Goldfeather, an optometrist in St. John, New Brunswick, in order to earn enough money to bring over the entire family. Of all the sisters Leah was considered to have the biggest heart and would work to save enough money to bring the rest of the family to America.

Leah's arrival in Canada, however, coincided with the Great Depression. She moved to Montreal, Quebec in search of work. Then, through family, arrangements were made for her to travel to St. Paul, Minnesota to meet Sam Ingber, a milkman and devout Jew who was a widower with two small sons, Harry and Joe. Leah and Sam married in 1936 and had two sons of their own, Marvin and Jerry, who are today Minneapolis attorneys. In their family home in St. Paul, Leah was fond of saying to her children, "Ah leben auf dein kopf! You should always have a good life."

Leah was unable to save her mother and sisters (Chava, Rose, Pessie and Bayla) or their families from the Nazis. They all perished in the Holocaust. In the 1970s, Leah was reunited in Israel with her only surviving family member, her brother-in-law, Yaacov Meisels, and his family.

This exhibit is dedicated to the loving memory of Leah Kejlis Ingber and her shtetl, Luboml, the little town in Poland where she was born, and to those in her family and all others who perished in the Holocaust.

Images from Leah Kejlis's Life

--NOT AVAILABLE ON-LINE YET--

Aaron Ziegelman: The Man Behind the Exhibition

The Luboml exhibit was organized in 1994 by a New York real estate tycoon and native of Luboml, Aaron Ziegelman. He wanted to remember the community that had been so

dear to him as a child-the community that had been destroyed by the Nazis during the Second World War.

For Ziegelman to instill the message that real people were humiliated, harassed and brutally killed during the Holocaust, the loss had to be made personal. In July 1997, Ziegelman stated in an interview with The Jerusalem Post, "before they were victims, they were people."

When Ziegelman was 5, his father died. To support his family, his mother opened a little restaurant and Aaron helped out by clearing dishes. A typical meal served to non-Jewish customers was a loaf of dark bread, a piece of lard and washed down with some vodka.

Aaron Ziegelman left Luboml in 1938 before the German invasion of Poland on September 1, 1939. He, his mother and sister boarded the SS Pilsudski bound for New York. Ziegelman can remember the taste of the rare treat of homemade ice cream and he can still feel every bump in the road from a 4-hour horse and buggy ride to a neighboring village-a ride that took only 10 minutes by car in 1991. "When I left Luboml, I had a dream of returning as a rich American bearing gifts to friends and relatives. The exhibition is a fulfillment of that dream."

Remembering Luboml's Final Hours

Nathan Sobel is one of Luboml's 51 Holocaust survivors. In 1938, Aaron Ziegelman and Nathan Sobel were classmates in Luboml. Sobel's family survived initial Nazi massacres by hiding in a dugout his father built under an apple tree in their yard. A crawlspace from their kitchen provided access to the shelter. In 1941, his father and sister were killed, and on 1 October 1942, his mother and brother were killed. They are four of the six million Jews who perished in the Holocaust, and Luboml was only one of the many Shtetls destroyed by the Nazis and their allies. Nathan is the only survivor of his family.

He remembers the night the men with the guns came for his family. They were herded into a small hut. In the confusion, Nathan, a small boy then, climbed unobserved into a hayloft-narrowly escaping. A man with a machine gun came and told everyone to lie down on the floor. "I just stood there and looked down. I saw everything." The men knew someone was missing, and started looking for Nathan, who had dug deeper into the straw. He was not found, but the men set the building on fire. "I was in part of the inferno." Then he jumped down and fled.

After the war, Sobel was shunted from France to Palestine (Israel) before he was reunited with an aunt in the United States. He is the editor of the English translation of *Luboml: Memorial Book of a Vanished Shtetl* (New York: KTAV, 1997).

Historical Introduction to Luboml

Luboml is a market town about 200 miles southeast of Warsaw, Poland. It is a border town whose history dates back to the Eleventh Century. The town, along with Chelm and Belz, was part of the Eastern European region known as Volhynia-bordered by Lithuania on the north, Russia to the east, and Poland to the west. Luboml lies in an ambiguous area of changing borders and has belonged in succession to Russia, Poland, Lithuania, Poland, Russia and Poland (again!). In 1939, the Germans occupied Luboml. By agreement with the Soviet Union, however, the region was turned over the Soviet control until 1941 when the Germans reoccupied the town.

Today Luboml is a part of the Republic of the Ukraine, but today there are no longer any Jews in the town. On 1 October 1942 the Germans, who controlled the town, with the aid of Ukrainian police units rounded up the remaining Jewish inhabitants of Luboml and marched them into the countryside. There the Jews were lined up in front of open pits and shot.

The story of Luboml is like the story of many European Jewish communities. In 1940, Luboml, a prosperous Shtetl (market town) in Poland, had a population of more than 5,000. 90% of the town's population was Jewish. It was a town deeply involved in many facets of the Zionist movement-from extreme leftist to rightist organizations. The Betar movement (forerunner of the Likud Party in Israel) was one of the dominant factions. Menachem Begin, head of Betar in the 1930s and later Prime Minister of Israel, visited Luboml in 1934.

The fortress-like Great Synagogue was the major architectural presence in Luboml. The four-story structure with its Moorish battlements was built in the Seventeenth Century. Above its doorway was the ornate engraving of the biblical passage, "How goodly are thy tenants, O Jacob."

Luboml was not a conspicuous place. It didn't have an important river, and no one famous came from there. Nevertheless, it is an exemplary town because of its ordinariness. The Holocaust consumed the village as it did every other Jewish community in Poland and throughout Nazi-occupied Europe. However, according to Aaron Ziegelman "before the people of the town became victims of the Holocaust, they were people." Ziegelman continues to emphasize this important fact. "I don't want them to be remembered because they were murdered. They went to synagogue, they got married, they danced, they were people. Just like you and me."

By the time the Soviet Red Army liberated Luboml in 1945 only 51 Jews from Luboml (excluding those who had emigrated before 1939) survived the Holocaust. More than

1,000 died in the mass execution on 1 October 1942. The German liquidation of the town effectively ended a six-century history and presence of Jewish life in Luboml.

United States Holocaust Memorial Museum's

Guidelines for Teaching About the Holocaust

This guide is also available online at: <http://www.ushmm.org/education/guidelines.html>

The primary mission of the United States Holocaust Memorial Museum is to promote education about the history of the Holocaust and its implications for our lives today. This pamphlet is intended to assist educators who are preparing to teach Holocaust studies and related subjects.

Why Teach Holocaust History?

The history of the Holocaust represents one of the most effective, and most extensively documented, subjects for a pedagogical examination of basic moral issues. A structured inquiry into Holocaust history yields critical lessons for an investigation of human behavior. A study of the Holocaust also addresses one of the central tenets of education in the United States, which is to examine what it means to be a responsible citizen. Through a study of the Holocaust, students can come to realize that:

- democratic institutions and values are not automatically sustained, but need to be appreciated, nurtured, and protected;
- silence and indifference to the suffering of others, or to the infringement of civil rights in any society, can -- however, unintentionally -- serve to perpetuate the problems; and
- the Holocaust was not an accident in history -- it occurred because individuals,

organizations, and governments made choices that not only legalized discrimination, but which allowed prejudice, hatred, and ultimately, mass murder to occur.

Questions of Rationale

Because the objective of teaching any subject is to engage the intellectual curiosity of the student in order to inspire critical thought and personal growth, it is helpful to structure your lesson plan on the Holocaust by considering throughout, questions of rationale. Before addressing what and how to teach, we would recommend that you contemplate the following:

- Why should students learn this history?
- What are the most significant lessons students can learn about the Holocaust?
- Why is a particular reading, image, document, or film an appropriate medium for conveying the lessons about the Holocaust that you wish to teach?

Among the various rationales offered by educators who have incorporated a study of the Holocaust into their various courses and disciplines are these:

- The Holocaust was a watershed event, not only in the 20th century, but also in the entire history of humanity.
- Study of the Holocaust assists students in developing understanding of the ramifications of prejudice, racism, and stereotyping in any society. It helps students develop an awareness of the value of pluralism, and encourages tolerance of diversity in a pluralistic society.
- The Holocaust provides a context for exploring the dangers of remaining silent, apathetic, and indifferent in the face of others' oppression.
- Holocaust history demonstrates how a modern nation can utilize its technological expertise and bureaucratic infrastructure to implement destructive policies ranging from social engineering to genocide.
- A study of the Holocaust helps students think about the use and abuse of power, and the role and responsibilities of individuals, organizations, and nations when confronted with civil rights violations and/or policies of genocide.
- As students gain insight into the many historical, social, religious, political, and economic factors, which cumulatively resulted in the Holocaust, they gain a perspective on how history happens, and how a convergence of factors can contribute to the disintegration of civilized values. Part of one's responsibility as a citizen in a democracy is to learn to identify the danger signals, and to know when to react.

When you, as an educator, take the time to consider the rationale for your lesson on the Holocaust, you will be more likely to select content that speaks to your students' interests and which provides them with a clearer understanding of the history. Most students demonstrate a high level of interest in studying the Holocaust precisely because the subject raises questions of fairness, justice, individual identity, peer pressure, conformity, indifference, and obedience -- issues which adolescents confront in their daily lives. Students are also struck by the magnitude of the Holocaust, and the fact that so many people acting as collaborators, perpetrators, and bystanders allowed this genocide to occur by failing to protest or resist.

Methodological Considerations

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 that 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 that 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. Students and teachers alike often overlook this seemingly obvious concept. 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 over generalize 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.

6. Make careful distinctions about sources of information.

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 the Nazis targeted all Jews for destruction, 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 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 over generalizing from first-person accounts such as those from survivors, 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 over-simplified, 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.

Incorporating a Study of the Holocaust into Existing Courses

The Holocaust can be effectively integrated into various existing courses within the school curriculum. This section presents sample rationale statements and methodological approaches for incorporating a study of the Holocaust in seven different courses. Each course synopsis constitutes a mere fraction of the various rationales and approaches currently used by educators. Often, the rationales and methods listed under one course can be applied as well to other courses.

United States History

Although the history of the United States is introduced at various grade levels throughout most school curricula, all states require students to take a course in United States history at the high school level. Including a study of the Holocaust into U.S. History courses can encourage students to:

- examine the dilemmas that arise when foreign policy goals are narrowly defined, as solely in terms of the national interest, thus denying the validity of universal moral and human priorities;**
- understand what happens when parliamentary democratic institutions fail;**
- examine the responses of governmental and non-governmental organizations in the United States to the plight of Holocaust victims (e.g., the Evian Conference, the debate over the Wagner-Rogers bill to assist refugee children, the ill-fated voyage of the S.S. St. Louis, the Emergency Rescue Committee, the rallies and efforts of Rabbi Stephen S. Wise, and the decision by the U.S. not to bomb the railroad lines leading into Auschwitz);**
- explore the role of American and Allied soldiers in liberating victims from Nazi concentration camps and killing centers, using, for example, first-person accounts of liberators to ascertain their initial responses to, and subsequent reflections about, what they witnessed; and**
- examine the key role played by the U.S. in bringing Nazi perpetrators to trial at Nuremberg and in other war crimes trials.**

Since most history and social studies teachers in the United States rely upon standard

textbooks, they can incorporate the Holocaust into regular units of study such as the Great Depression, World War II, and the Cold War. Questions that introduce Holocaust studies into these subject areas include:

The Great Depression:

How did the U.S. respond to the Depression? How were U.S. electoral politics influenced by the Depression? What were the immediate consequences of the Depression on the European economic and political system established by the Versailles Treaty of 1919? What was the impact of the Depression upon the electoral strength of the Nazi party in Germany? Was the Depression a contributing factor to the Nazis' rise to power?

World War II:

What was the relationship between the U.S. and Nazi Germany from 1933 to 1939? How did the actions of Nazi Germany influence U.S. foreign policy? What was the response of the U.S. Government and non-governmental organizations to the unfolding events of the Holocaust? What was the role of the U.S. in the war crimes trials?

The Cold War:

How did the rivalries between the World War II allies influence American attitudes toward former Nazis? What was the position of America's European allies toward members of the former Nazi regime?

World History

Although various aspects of world history are incorporated throughout school curricula, most students are not required to take World History courses. It is in the context of World History courses, however, that the Holocaust is generally taught. Inclusion of the Holocaust in a World History course helps students to:

- examine events, deeds, and ideas in European history that contributed to the Holocaust, such as the history of antisemitism in Europe, 19th century race science, the rise of German nationalism, the defeat of Germany in World War I, and the failure of the Weimar Republic to govern successfully;
- reflect upon the idea that civilization has been progressing [one possible exercise might be to have students develop a definition of "civilization" in class, and then have them compare and contrast Nazi claims for the "1000 Year Reich" with the actual policies they employed to realize that vision; the dissonance raised in such

a lesson helps students to see that government policies can encompass evil, particularly when terror and brute force crush dissent];

- explore how the various policies of the Nazi regime were interrelated (e.g., the connections between establishing a totalitarian government, carrying out racial policies, and waging war); and
- reflect upon the moral and ethical implications of the Nazi era as a watershed in world history (e.g., the systematic planning and implementation of a government policy to kill millions of people; the use of technological advances to carry out mass slaughter; the role of Nazi collaborators, and the role of bystanders around the world who chose not to intervene in the persecution and murder of Jews and other victims).

Once again, since most teachers of European history rely upon standard textbooks and a chronological approach, teachers may wish to incorporate the Holocaust into the following, standardized units of study in European History: the Aftermath of World War I; the Rise of Dictators; the World at War, 1939-45, and the Consequences of War. Questions that introduce Holocaust studies into these subject areas include:

The Aftermath of World War I:

What role did the Versailles Treaty play in the restructuring of European and world politics? How did the reconfiguration of Europe following World War I influence German national politics in the period 1919-33?

The Rise of the Dictators:

What factors led to the rise of totalitarian regimes in Europe in the period between the two world wars? How was antisemitism used by the Nazis and other regimes (Hungary, Romania, U.S.S.R.) to justify totalitarian measures?

The World at War, 1939-45:

Why has the Holocaust often been called a "war within the war?" How did the Holocaust affect Nazi military decisions? Why might it be "easier" to commit genocidal acts during wartime than during a period of relative peace?

The Consequences of War:

What was the connection between World War II and the formation of the State of Israel?

Was a new strain of international morality introduced with the convening of the Nuremberg Tribunals? How did the Cold War impact the fate of former Nazis?

World Cultures

A course on World Cultures incorporates knowledge from both the humanities and the social sciences into a study of cultural patterns and social institutions of various societies. A study of the Holocaust in a World Cultures course helps students:

- **examine conflicts arising between majority and minority groups in a specific cultural sphere (Europe between 1933-45);**
- **further their understanding of how a government can use concepts such as culture, ethnicity, race, diversity, and nationality as weapons to persecute, murder, and annihilate people;**
- **analyze the extent to which cultures are able to survive and maintain their traditions and institutions, when faced with threats to their very existence (e.g., retaining religious practices, recording eyewitness accounts, and hiding cultural symbols and artifacts); and**
- **apply understandings gleaned from an examination of the Holocaust to genocides that have occurred in other cultural spheres.**

Government

Government courses at the high school level usually focus on understanding the U.S. political system, comparative studies of various governments, and the international relationship of nations. The Holocaust can be incorporated into a study of government in order to demonstrate how the development of public policy can become directed to genocidal ends when dissent and debate are silenced. Inclusion of Holocaust studies in Government courses helps students:

- **compare governmental systems (e.g., by investigating how the Weimar Constitution in Germany prior to the Nazi seizure of power was similar to, or different from, the Constitution of the United States; by comparing the Nazi system of governance with that of the United States);**
- **study the process of how a state can degenerate from a (parliamentary) democracy into a totalitarian state (e.g., by examining the processes by which the Nazis gained absolute control of the German government and how the Nazi government then controlled virtually all segments of German society);**
- **examine how the development of public policy can lead to genocidal ends, especially when people remain silent in face of discriminatory practices (e.g., the development of Nazi racial and genocide policies towards Jews and other victim**

groups beginning with the philosophical platform elaborated in Hitler's *Mein Kampf*, continuing through the state-imposed Nuremberg Laws, and culminating with governmental policies of murder and extermination after 1941);

- examine the role of Nazi bureaucracy in implementing policies of murder and annihilation (e.g., the development and maintenance of a system to identify, isolate, deport, enslave, and kill targeted people, and then redistribute their remaining belongings);
- examine the role of various individuals in the rise and fall of a totalitarian government (e.g., those who supported Nazi Germany, those who were passive, and those who resisted both internally, such as partisans and others who carried out revolts, and externally, such as the Allies; and
- recognize that among the legacies of the Holocaust have been the creation of the United Nations in 1945, and its ongoing efforts to develop and adopt numerous, significant human rights bills (e.g., the U.N. Declaration of Human Rights and the U.N. Convention on Genocide).

Contemporary World Problems

Many schools include a Contemporary World Problems course at the senior high level, which allows students to conduct an in-depth study of a topic such as genocide. The focus is usually on what constitutes genocide, and areas of investigation include various preconditions, patterns, consequences, and methods of intervention and prevention of genocide. A study of the Holocaust in Contemporary World Problems curricula can help students to:

- comprehend the similarities and differences between governmental policies during the Holocaust and contemporary policies that create the potential for ethnocide or genocide (e.g., comparing and contrasting the philosophy and/or policies of the Nazi regime with that of the Khmer Rouge in Cambodia);
- compare and contrast the world response of governments and non-governmental organizations to the Holocaust with the responses of governments and non-governmental organizations to mass killings today (e.g., comparing the decisions made at the Evian Conference in 1938, to the U.S. response to the Cambodian genocide between 1974-1979, or the response of non-governmental organizations like the International Red Cross to the Nazi genocide of Jews during the Holocaust with that of Amnesty International to political killings in Argentina, Guatemala, Indonesia, and Cambodia in contemporary times; and
- analyze the relationship of the Holocaust and its legacy to the formation of the State of Israel.

Literature

Literature is read in English classes across grade levels and is used to enhance and strengthen social studies and science courses. The literature curriculum is generally organized thematically or around categories such as American Literature, British Literature, European Literature, and World Literature. Literature is capable of providing thought-provoking perspectives on a myriad of subjects and concerns, which can engage students in ways, that standard textbooks and essays do not.

Holocaust literature encompasses a variety of literary genres including novels, short stories, drama, poetry, diaries, and memoirs. This broad spectrum gives teachers a wide range of curriculum choices. Because Holocaust literature derives from a true-to-life epic in human history, its stories reveal basic truths about human nature, and provide adolescent readers with credible models of heroism and dignity. At the same time, it compels them to confront the reality of the human capacity for evil.

Because so many of the stories intersect with issues in students' own lives, Holocaust literature can inspire a commitment to reject indifference to human suffering, and can instruct them about relevant social issues such as the effects of intolerance and elitism. Studying literary responses to the Holocaust helps students:

- develop a deeper respect for human decency by asking them to confront the moral depravity and the extent of Nazi evil (e.g., the abject cruelty of the Nazi treatment of victims even prior to the round-ups and deportations; the event of Kristallnacht; the deportations in boxcars; the mass killings; and the so-called medical experiments of Nazi doctors);
- recognize the deeds of heroism demonstrated by teenagers and adults in ghettos and concentration camps (e.g., the couriers who smuggled messages, goods, and weapons in and out of the Warsaw Ghetto; the partisans who used arms to resist the Nazis; the uprisings and revolts in various ghettos including Warsaw and in killing centers such as Treblinka);
- explore the spiritual resistance evidenced in literary responses which portray the irrepressible dignity of people who transcended the evil of their murderers, as found, for example, in the clandestine writing of diaries, poetry, and plays;
- recognize the different roles which were assumed or thrust upon people during the Holocaust, such as victim, oppressor, bystander, and rescuer;
- examine the moral choices, or absence of choices, which were confronted by both young and old, victim and perpetrator; and
- analyze the corruption of language cultivated by the Nazis, particularly in the use of euphemisms to mask their evil intent (e.g., their use of the terms "emigration" for expulsion, "evacuation" for deportation, "deportation" for transportation to concentration camps and killing centers, "police actions" for round-ups that typically led to mass murder, and "Final Solution" for the planned annihilation of every Jew in Europe).

Art and Art History

One of the goals for studying art history is to enable students to understand the role of art in society. The Holocaust can be incorporated into a study of art and art history to illuminate how the Nazis used art for propagandistic purposes, and how victims used artistic expression to communicate their protest, despair, and/or hope. A study of art during the Holocaust helps students:

- analyze the motivations for, and implications of, the Nazi's censorship activities in the fine and literary arts, theater, and music (e.g., the banning of books and certain styles of painting; the May 1933 book burnings);
- examine the values and beliefs of the Nazis and how the regime perceived the world, by, for example, examining Nazi symbols of power, Nazi propaganda posters, paintings, and drawings deemed "acceptable" rather than "degenerate";
- study how people living under Nazi control used art as a form of resistance (e.g., examining the extent to which the victims created art; the dangers they faced in doing so; the various forms of art that were created and the settings in which they were created, and the diversity of themes and content in this artistic expression);
- examine art created by Holocaust victims and survivors and explore its capacity to document diverse experiences including life prior to the Holocaust, life inside the ghettos, the deportations, and the myriad of experiences in the concentration camp system; and
- examine interpretations of the Holocaust as expressed in contemporary art, art exhibitions, and memorials.

Conclusion

A study of the Holocaust can be effectively integrated into any number of subject areas. Sample curricula and lesson plans, currently in use around the country, have been collected by the United States Holocaust Memorial Museum and are available for reference purposes. For further information on the range of materials available, and how to acquire copies of these materials for your own use in developing or enhancing study units on the Holocaust, please contact:

Education Department
United States Holocaust Memorial Museum
100 Raoul Wallenberg Place Southwest
Washington, DC 20024

Telephone: (202) 488-0400

Internet: www.ushmm.org

References

Oliner, Pearl M. and Samuel P. Oliner. "Righteous People in the Holocaust." Genocide: A Critical Bibliographic Review. Edited by Israel Charny. London and New York: Mansell Publishing and Facts on File, respectively, 1991.

Totten, Samuel. "The Personal Face of Genocide: Words of Witnesses in the Classroom." Special Issue of the Social Science Record ("Genocide: Issues, Approaches, Resources") 24, 2 (1987): 63-67.

The Center for Holocaust and Genocide Studies at the University of Minnesota can facilitate contacting the US Holocaust Memorial Museum, and we can help you locate additional information and materials available on this and other related subjects.

Internet: www.chgs.umn.edu

Our web site contains links to the US Holocaust Memorial Museum and other organizations.

E-Mail: chgs@umn.edu

Applying the Minneapolis Public Schools'

Schools'

Social Studies Content Standards

To the Exhibition

"Remembering Luboml"

Prefatory Note:

The bold statements indicate the content standards. The italicized statements below these provide suggested activities, or questions, for a variety of age levels from 5-9 up to 18-years old.

The bulleted statements reflect questions and activities that might be stimulated by the exhibition and other Holocaust related topics.

I. Students understand culture* and its impact on human development.

* i.e., art, music, literature, belief systems, social organizations, economic systems, political structures, family systems.

- What was the cultural life of Luboml like?
- What was the primary social connection in Luboml?
- Luboml was a Shtetl. What is a Shtetl?

Students identify and appreciate the similarities and differences in the way cultures address human needs and concerns.

Compare, understand, and respect similarities and differences between self and others.

- Are there any similarities between Luboml and the students's hometown?
- How was Luboml different than an American town-in the past or today?
- What was the primary source of identity in Luboml? In the students's hometown?

Students explain how information and experiences are interpreted by people from diverse cultural perspectives.

Investigate and describe how and why people have perspectives different from one's own.

- How did the people of Luboml understand and interpret the world around them? Is that different than the way the students do? If so, why?
- Judaism was central to Luboml, but a particular kind. Do you know what kind? How is that different than Judaism in America today? Is it?
- What (and maybe when) did the Jews of Luboml understand was taking place when the Nazis invaded the region in 1941?

Students give examples of how the varying aspects of culture contribute to the development and transmission of the culture.

Illustrate ways in which language, the arts, artifacts and behaviors serve as expressions of people living in a particular culture (e.g., stories, music, art).

- What kinds of artifacts have been preserved from Luboml? Why?
- The language of Luboml was not unique, but it was different. What was it?
- Many of the photographs illustrate some interesting characters in the Shtetl, e.g. the water carrier. Who were these people and how did they fit into the town's social structure?

Students discover ways in which people from different cultures think about and deal with their physical environment and social conditions.

Investigate and describe how people from different cultures think about and interact with their physical environment and social conditions.

- What was the position of Luboml before 1918, before 1939, after 1941, after 1945?
- How did the people of Luboml cope with the Soviet occupation in 1939?
- What was the response to the German occupation in 1941?

Students interpret patterns of behavior reflecting values and attitudes that contribute or pose obstacles to cross-cultural understanding.

Recognize how cultures understand and misunderstand one another.

- Why does Luboml seem so different to us today in America?
- Why were most of the Jews in Luboml killed?
- What was the response of the non-Jews in the Luboml area?

Students demonstrate the knowledge, skills, and behaviors needed to live in and contribute effectively to a world with limited resources characterized by ethnic diversity, cultural diversity, and global interdependence.

Demonstrate understanding for others.

- If the Jews in Luboml were killed because they were Jewish, what were the Germans? The Poles? The Ukrainians?
- Why did the Germans want Luboml-and were willing to kill for it?
- Why couldn't the Germans compromise with the people of Luboml-and other areas?

II. Students analyze and interpret the interrelationship of time, continuity, and change.

Students identify and use various resources for reconstructing the past.

Apply critical thinking skills to study and interpret the past.

- How does the exhibit recreate the past?
- What past is recreated? Is there a past that is left out? Why?
- Ask the students to "recreate" their own past. Is there something left out? Why? Are there any connections?

Students develop an understanding of attitudes, values, actions, and social conditions of people in different historical contexts.

Examine and describe how people from different times and places view the world differently

- How did the Germans view the world between 1933 and 1945?
- The Russians, between 1933 and 1945?
- The Poles and the Ukrainians, between 1933 and 1945?

Students explore personal, family, and community changes over time.

Identify changes of one's personal history.

- Based on the images in the exhibit, have the students make connections between the life histories in Luboml and their own.
- Compare and contrast the fate of Luboml to a Native American Reservation.
- Luboml, although it no longer exists, is currently in the Republic of the Ukraine. How many different governments have ruled that area since 1900?

Students identify and use key ideas related to chronology, causality, change, conflict, and complexity.

Investigate the idea of past, present, and future.

- Have students make a timeline for Luboml between 1933 and 1945.
- What changed in 1939? In 1941? Why?
- It is difficult to explain the Holocaust with any one answer, e.g. antisemitism, why is that? Are there other possible sources or causes?

Students use facts and ideas drawn from history to make informed decisions; know how to take action regarding public issues.

Describe connections between the past and present.

- What happened in Luboml in 1942? What happened in Kosovo between 1998 and 1999? Are they similar? If so, how and why? If not, how and why?
- (Role Play) If you were the President of the United States in 1941 or 1942, would you have done anything different than President Roosevelt? Why or why not?
- (Role Play) [same basic question as above] What about 1999? Why or Why not?

Students demonstrate knowledge of current issues that affect the well-being of present and future generations.

Discuss current issues.

- What happened in Kosovo-as best as anyone can determine?
- Does what happen four thousand miles away affect us in America? How and why or why not?
- Comparing the atrocities in Kosovo and what happened in Luboml is a little like comparing apples and oranges. Why? If they are similar (or not), how or why not?

III. Students understand the interconnection of people, places and environments.

Students create, interpret, use, and distinguish various representations of the earth (e.g., maps, globes, and photographs).

Recognize that maps, globes, and photographs are representations of actual places.

- Draw a map of where Luboml would be in Europe today.
- How do the images in the exhibit look like you would imagine that area looks like today?
- Have students find the area where Luboml would be on maps of different scale. Does the scale of the map affect what a town might look like?

Students describe how people create places that reflect cultural values and ideals.

Discover and describe how places are created to fit the people who inhabit that area.

- Based on the images in the exhibit, what were the cultural values in Luboml?
- Does your hometown reflect your cultural values? If not, whose?
- What does the area of Luboml look like today?

Students explain ways in which historical events have been influenced by physical geographic factors in local, regional, national, and global settings.

Explore and describe the inter-relationships between humans and their geographic environment.

- Luboml is in the middle of one of the major historical crossroads of Europe. What is it and why?
- Did this affect the Nazi's decision to invade the Soviet Union in 1941?
- What happened to Luboml after 1943?

Students understand the movement of people and ideas around the world.

Recognize the movement of people and ideas within neighborhoods and communities.

- Can you tell from the images and artifacts in the exhibit how people and ideas got around Luboml?
- Is that any different than your hometown? If so, how and why or why not?
- What was the "creating spark" for the exhibition *Remembering Luboml*?

Students use cause and effect, comparison and contrast, analogies, and inferences

relative to the study of people, places, and environments.

Describe connections between people, places, and environments.

- What are the connections between the Jews of Luboml and the Poles? The Ukrainians? The Russians? The Germans?
- How are all of these people alike and different?
- How are we alike or different than the people living in Luboml before 1942?

IV. Students know that individual development and identity are achieved over time and are shaped by one's culture, the groups to which one belongs, and the institutions of the culture.

Students relate personal development to physical, social, cultural, and historical contexts.

Describe personal changes over time.

- Have students trace the history of one of Luboml's inhabitants-in the class or at the exhibit.
- Are you more like or different than the person's history you followed?
- Do the photographs give any clues to how that person was feeling or what they might have been thinking at the time? What about your last school picture or yearbook photograph?

Students describe personal connections to place, history, and culture, locally and globally.

Describe personal connections to place-as associated with home, extended family, school, neighborhood and city.

- It is possible to find something in Luboml that everyone can identify with. What is your connection?
- Have students plot the connection between Luboml in 1941 and the rest of the world. Then have them do the same for their hometown today. Similar or different? Why or why not?
- Trace the interactions between schools, families and the synagogue in Luboml. Compare that with their own experiences.

Students understand that family, gender, ethnicity, nationality, and institutional affiliations contribute to personal identity.

Distinguish the features of family and identify one's unique nuclear and extended family features.

- Describe the relationship between men and women in Luboml. Compare that with America today. Are they more alike or more different? Why or why not?
- What is an "ethnic group?" Would the Jews of Luboml be considered an ethnic group? Why or why not?
- [Apply the previous question to] Nationality? Why or why not?

Students identify and describe the influence that perception, values, attitudes and beliefs have on personal identity.

Explore and identify factors that contribute to one's personal identity.

- What was the Nazi perception of Jews?
- Did the Jews of Luboml share that same perception?
- Did the images in the exhibit affect your perception of Jews?

Students compare and evaluate the impact of stereotyping, conformity, acts of altruism, and other behaviors on individuals and other groups.

Discuss examples and consequences of stereotyping, prejudice, conformity, and altruism.

- The Holocaust was an extreme form of prejudice. Have students list lesser forms-everyday habits, e.g. to say, "I was gyped," etc.
- Not all Germans participated in the Holocaust, in fact many aided many Jews at great risk to their own lives. Why?
- On the other hand, a greater number of Germans "ignored" what was happening in Germany and in other Nazi-occupied countries. Why?

Students examine factors that contribute to and/or erode one's self image.

Discover and identify factors that contribute to one's self image.

- What contributed to the self-image of Luboml's residents?
- How did Nazi perceptions of Jews affect this self-image?
- What is your impression of the people of Luboml as seen through the photographs and other artifacts?

V. Students know the ways in which individuals, groups, and institutions change over time, promote social conformity, and influence individuals and the culture.

Students determine characteristics of an institution and provide reasons for formations of institutions.

Describe the elements of local institutions and the reasons for their formation (e.g., rules, rights and responsibilities).

- What was the role of the "Great Synagogue" in Luboml?
- For a small town there were many different social and political groups including everything from charity to Socialist and Zionist groups. Why as that the case for this relatively poor and insignificant Shtetl?
- How did (or did they) all of these groups interact? Is that any different than the many groups in your hometown?

Students identify concepts to describe interaction and support of individuals, groups, and institutions.

Identify various roles an individual plays in family, peer group, classroom, and

neighborhood.

- What role did the Chief Rabbi play in Luboml? Why?
- Schoolteachers had a prominent presence in the community. Is that different than your hometown?
- What was the role of women in the town? Why are they (or are they) less featured in the photographs?

Students describe examples of conflict between belief systems and government policies and laws (local, national, and international).

Describe examples of conflict between an individual's beliefs and rules and laws.

- With a little understanding of traditional Jewish law, examine the relationships between the residents of Luboml and the Soviet Union and Nazi Germany.
- Resistance to the Nazis took many forms from armed confrontation to disobeying laws. Explore the many layers of resistance, opposition and non-conformity.
- Are there laws that you don't obey? Why?

Students understand the role of institutions in furthering both continuity and change.

Give examples of the role of individuals and institutions in furthering both continuity and change.

- How has Jewish life changed since Luboml was wiped off the face of the map?
- What has remained the same? Why?
- Has anything changed? What and why?

VI. Students understand the historical development of structures of power, authority, and governance and their evolving functions in the contemporary United States society and the world.

Students describe the purpose of government and how its powers are acquired, used, abused, changed, and justified; locally, nationally and globally.

Understand and describe the purpose of government.

- What was the government like in Luboml before 1939?
- How did the Second World War change the government?
- Was the Nazi plan to exterminate the Jews legal-and who decides?

Students recognize that an egalitarian and democratic society must work to ensure basic rights, equal opportunity, general welfare, and human dignity for all citizens.

Describe characteristics of classroom environments that ensure basic rights, equal opportunity, general welfare, and human dignity for all students.

- Describe the basic features of life in Nazi Germany and occupied Europe.
- How is that like or different than it is today-in Europe and in America?

- How did the Nazis (and their allies) degrade the human dignity of the people of Luboml and other Shtetls?

VII. Students understand how people organize for the production, distribution, and consumption of goods and services.

Students explain how scarcity of resources requires the development of economic systems to force decisions when deciding how goods and services are produced and distributed. *Describe the basic economic concepts: scarcity, choice, and supply and demand of goods and services.*

- If Luboml was a fairly poor town, why did the Nazis want it?
- What plans did the Nazis have for Luboml and the area around it? Why?
- What was the primary means of earning a living in Luboml? Why?

Students explore the relationship between geography and economics.

Identify local products and services and explore their connections to the local and regional geography.

- Are there any natural resources in Luboml-as best as you can tell?
- If there aren't natural resources, what about human resources?
- How does Luboml compare to its neighboring communities?

Students explain and illustrate how values and beliefs influence economic decisions, locally and globally.

Share with others (peers or adults) values and beliefs related to how they spend and/or save money.

- Economically, the Holocaust does not make sense. Why?
- If the Nazis were not concerned with an economic interest, what might have motivated them to murder potential human resources?
- Although not directly related to Luboml, how does the problem of the Swiss Banks fit into this question of economic interests?

Students compare basic economic systems related to production, distribution, and consumption.

Experiment with the system of bartering as an economic system within their classroom.

- How was the local economy of Luboml organized?
- How would Luboml fit into the global economy of today?
- Few people from Luboml lived long enough to enter the concentration camps, but explore the economic aspect of the concentration camp system, e.g. what did they produce, how and why?

Students use economic ideas to help explain historical and current developments and issues in local, national, and global contexts.

Conduct research comparing cost and availability of goods and services from their parents' childhood to the present.

- What was the currency in Luboml in 1939? In 1941? In 1945?
- Find out what the average income per person in Luboml (or in the region) was before WWII? How does that compare with the US average?
- Do the same for Germany and the Soviet Union and compare with the US.

VIII. Students understand the impact of complex relationships of science and technology on society.

Students identify and describe ways in which science and technology have changed and will continue to change the lives of people.

Identify and describe examples in which science and technology has changed the lives of people.

- The negative side of science and technology has been to perfect more efficient ways of killing people. How did those technologies develop in Nazi Germany?
- What was the difference between the way the people in Luboml were murdered and the way the extermination camps operated?
- Based on what we know about events in Kosovo, how has mass murder and killing changed over time? Has it? If so, how?

Students describe and analyze the effects of changing technologies on the local, national, and global community, e.g., new inventions, accessibility, medical ethics, world view, and global and technological communications.

Identify effects of technology on the environment.

- Examine the Nazi "medical experiments."
- What are the ethical obligations of physicians and scientists? Did Nazi doctors live up to these expectations? If not, why not?
- What are the longer-term implications of the Nazi "medical experiments?"

Students seek reasonable and ethical solutions to problems that arise when scientific and technological advancements and social norms or values come into conflict.

Explore and identify ways to monitor science and technology in order to protect the environment, individual rights, and the "common good."

- Whose "common good" is relevant?
- How can such crimes be prevented in the future?
- Who is responsible for monitoring research on human subjects in the US?

Students use critical thinking skills when interpreting information.

Differentiate between fantasy and reality.

- What was the fundamental flaw(s) with Nazi "science?"

- Many different countries and agencies-including a Minnesota researcher have used the results of Nazi "experiments"! Why?
- How scientific was Nazi "science?"

IX. Students understand the diverse and increasingly globally connected nature of the world.

Students analyze examples of connections, cooperation, conflict, and interdependence among groups, societies, and nations.

Discuss similarities of how basic needs of children are met around the world.

- Make an outline of Luboml's connection with the rest of the world in 1939, i.e. starting with Luboml trace the social, economic and political relationships of this Shtetl to increasingly larger bodies and groups.
- Do the same for the students's hometown(s).
- How are they alike? How are they different?

Students study systems that connect peoples and nations.

Trace the origin and transport of the food consumed by the classroom over a period of time.

- How does Judaism connect Luboml to other Jewish communities before WWII?
- How do the photographs in the exhibition connect the past with the present?
- [Activity] Make a map tracing the paths of Jews to the concentration camps and following liberation.

Students explore the causes, consequences, and possible solutions to persistent, and contemporary global issues.

Identify a problem shared by people of the world and discuss how they would like to see these problems resolved.

- Connect the Holocaust to other examples of genocide, e.g. Bosnia, Rwanda, Kosovo, Cambodia, Armenia, Native Americans, etc.
- One of the underlying causes of the Holocaust was intolerance. Have students identify examples of intolerance in America and in their own hometowns.
- Explore ways of eliminating intolerance, i.e. what can we do to prevent recurrences of the Holocaust and genocide?

Students demonstrate understanding of universal human rights and issues related to these rights.

Describe and contrast the development of all children's rights around the world.

- [Activity] Have students explore how children and young adults experienced the Holocaust. Compare this with other examples of genocide.
- How does (or does) the Universal Declaration of Human Rights address the unique concerns of children?

- What provisions in the United Nations Convention on the Prevention and Punishment of Genocide relating to children and young adults?

Students identify and describe the roles of international and multinational organizations, both public and private.

Discuss examples of international cooperation to address global problems, (e.g. UNICEF, Red Cross, World Wild Life Federation, Save the Children).

- What was the role of the International Red Cross during the Second World War? [Ethical question: could they have done more?]
- Although the United Nations did not exist before 1945, what international organizations were available to assist deportees and refugees? Were there any in the United States?
- Following the war, the creation of the UN presented a massive crisis of refugees and displaced persons (DPs). [Activity] Draw a map of the routes of DPs-including German DPs.

Students assess the global impact of individual behaviors and decisions.

Understand and demonstrate that the actions one takes affect the global environment.

- It is difficult to attribute the Holocaust to the actions of any one person, but the writings and thoughts of Adolf Hitler bring together a wide variety of ideas and possible motivations. Have students explore documents or writings of other Nazi leaders and ordinary Germans, e.g. Albert Speer, etc.
- Elie Wiesel is well-known for his efforts to fight against social injustices. Have students follow his life story following his liberation from the concentration camps in 1945.
- What can we do to prevent what happened in Kosovo? Can we do anything? Letter writing campaigns and petitions to important leaders are a start!

X. Students study systems that connect peoples and nations.

Students examine the origins and continued influence of key democratic ideals.

Discuss the ideas of human dignity, justice, and equality related to their own lives.

- One aspect of the Nazi crimes was the dehumanization and degradation of human life. How was this possible? How did it operate?
- The exhibition rescues the dignity of Luboml's victims. How does it do this? Why is this important?
- What else might be done to "put a human face" on the numerous and often anonymous victims of the Holocaust-and other genocides?

Students identify and interpret sources and examples of the rights and responsibilities of citizens.

Describe the rights and responsibilities of students in the classroom and within the family.

- What legal rights did Jews have in Nazi Germany and occupied Europe?
- How does the legal position of Jews in this period make the Holocaust possible?

- What has been done since 1945 to prevent such recurrences?

Students locate, access, organize, and apply information about an issue of public concern from multiple points of view.

Recognize that there are multiple points of view on public issues.

- [Activity] Using old newspapers and magazines, have students make a photographic display of the events in Kosovo.
- Are there any similarities between Kosovo (if possible focusing a particular town) and Luboml?
- What was the world's response to Luboml in 1942? Kosovo in 1998-99?

Students explain how public policies and citizen behaviors may or may not reflect the stated ideals of a democracy.

Identify and discuss citizens' actions.

- Explore why Nazi Germany was not a democracy. How does a dictatorship differ than a democracy?
- What was the relationship between the German people and the Nazi government? If they all weren't Nazis, what were they?
- Not all Germans believed what the Nazis believed. Germans after 1945 and after 1989 have instituted an exemplary form of democratic government. Examine the difficulties in establishing democracy in Germany in 1945 and in 1990-91.

Students recognize and interpret how the "common good" can be strengthened through various forms of citizen action.

Describe how the "common good" can be strengthened through citizen participation.

- *Remembering Luboml* is an example of contributing to the "common good." How? And what does it contribute?
- How might this exhibit to the common good in your hometown?
- If you had to take one important lesson away from this exhibit, what is it? And why?

Students demonstrate the ability to actively engage with one's community, the nation, and the world in solving problems for the well-being and improvement of society.

Actively engage one's family and school groups in solving problems for the well-being and improvement of humanity.

- Discuss the difficulties of standing up for one's convictions. Why is it difficult?
- How does learning about Luboml contribute to a greater understanding of the world? What changes might be made to prevent other atrocities like what happened in Luboml?
- [Activity] Plan and commemorate Raoul Wallenberg Day, the signing of the Declaration of Human Rights or Holocaust Memorial Observance Day.

Suggested Lesson Plans and

Activities

Review vocabulary terms included in this packet.

Select an appropriate video either about life in prewar Europe or during the Holocaust.

Generate a discussion to answer the following questions:

- What is the definition of genocide? How does the Holocaust fit into this definition?
- What was the ultimate aim of Hitler and the Nazis?
- What was the "Final Solution to the Jewish Question?"
- What were the victims's crimes?
- What can be learned by studying the Holocaust?

Optional Activities:

- Define the terms victim, bystander and perpetrator. What are the characteristics of each? Are there any other categories that might be used in talking about the Holocaust?
- Create a timeline of the Holocaust (in broad general terms or specifically for Luboml).
- Select a photograph from the exhibition or other source about the Holocaust, and have students write a story or poem describing their reactions to it and what the people in the photograph might have been thinking or feeling at the time.
- Select a biography or autobiography of a child during the Holocaust, and have students compare their lives to that narrative.
- Create a map of where Luboml is. Identify the major concentration camps in Europe or in Poland.
- Select a poem about the Holocaust. Have student write a reaction to that poem. What does the poem say about humanity?
- What would you remember if your hometown disappeared tomorrow? Have students write an essay describing what artifacts they might try to save and why. What would you do to recreate your hometown?
- Write a poem about Luboml.
- One of the laws passed by the Nazis was that all Jews had to wear an identifying badge. Have students explore how this affected the identity of Jews. Also if you noticed in the exhibit, none of the Jews in Luboml were wearing the "yellow star." Why not?

- Write a report on some aspect of the Holocaust in Poland. For example, Dr. Janusz Korczak, a Polish doctor who operated the orphanage in the Warsaw Ghetto. He is considered a hero. Why?
- Have a Holocaust survivor speak to your class.
- [For more advanced class levels] Conduct an interview with a survivor. Or view a taped interview with a survivor and give a report to the class about what was learned.
- Research one of the many Holocaust or genocide web sites. Links are available through the Center for Holocaust and Genocide Studies's web site: www.chgs.umn.edu.

Preparation for the Field Trip to See the Exhibit

1. Discuss the content of the exhibit. Additional information will be available on the exhibit and its subject. Contact the Center for Holocaust and Genocide Studies for information.
2. Discuss the format of the exhibit. All class tours will be led by a trained volunteer docent.
3. Discuss appropriate behavior for a field trip, and respect for what this exhibit means.
4. Following the field trip:
 - Provide time for a follow-up discussion of the exhibit and to answer any additional questions or concerns.
 - The USHMM "Guideline for Teaching about the Holocaust" provides valuable tips and suggestions to help direct students in learning more about this difficult topic.
 - The Center for Holocaust and Genocide Studies can provide additional help and suggestions for educators at all levels.

Vocabulary Terms

Betar-A Zionist political party in Poland during the 1930s.

Buchenwald-A Nazi concentration camp near Weimar, Germany.

Cheder-Jewish elementary school (also spelled heder).

Chelm-One of the oldest Jewish communities in Poland.

Dachau-The first Nazi concentration camp established by the Nazis. Located near Munich, Germany.

Einsatzgruppen-Nazi mobile killing units ("special squads") composed mainly of SS personnel and often local police and regular army units. Operated in the invasion of the Soviet Union and throughout Eastern Europe.

Extermination Camps-The six killing centers: Auschwitz-Birkenau, Belzec, Chelmno, Majdanek, Sobibor and Treblinka. They were established by the Germans, and all were in occupied Poland.

"Final Solution to the Jewish Question"-Nazi euphemism referring to the Nazi plan to exterminate European Jews.

Ghetto-An enclosed district of a city where the Germans forced the Jewish population to live. Ghettos were established in Poland, the Baltic States, the Soviet Union, Bohemia-Moravia and in Hungary.

Hasidism-Jewish movement that spread throughout Eastern Europe in the Eighteenth Century. Hasidism teaches that the divine presence is everywhere (the original force!). Followers, therefore, try to live a life of total dedication to G-d.

Hebrew-The language of Jews used in prayer and study. Revived in the Nineteenth Century as an everyday language, Hebrew is the official language of the State of Israel today.

Hoshana Rabba-Generic expression for a Jewish holiday. The Nazis often instigated pogroms, deportations and mass executions on Jewish holidays. The most well-known example is the massacre that took place outside of Kiev (Ukraine, Soviet Union) on Yom Kippur 1941.

Kehila-A Jewish governmental body.

Kristallnacht-"Night of Broken Glass." The violent anti-Jewish program instigated by the Nazis

on 9-10 November 1938. Anti-Jewish violence swept Germany, Austria and Czechoslovakia.

Likud-A modern political party in Israel. Successor to the Betar movement.

Matzoh-Unleavened bread used at Passover.

Menorah-Seven-branched candelabra.

Mikvah-A ritual bath used for purification rituals.

Nordhausen-Concentration Camp located in the Harz Mountains in Central Germany. This camp was part of a large industrial complex used to manufacture and produce the V-2 rockets and other experimental weapons.

Nuremberg Laws-Antisemitic legislation enacted in September 1935 depriving Jews of civil rights.

Passover-Eight-day Spring festival commemorating the Jewish exodus from Egypt. In Hebrew, Pesach or Pesah.

Pogrom-A violent, organized attack on civilians-usually with the acceptance or participation of the government.

Rabbi-Literally, a teacher. Traditionally, a rabbi is not only a teacher, but also a spiritual leader ministering to the needs of a congregation by preaching, overseeing ritual observances, administering religious education and supervising religious ceremonies associated with birth, marriage and death.

Shabbat (or Shabbas)-Sabbath. The Sabbath is observed from sundown on Friday until sundown on Saturday. Observant Jews refrain from work on the Sabbath and spend the day in prayer, relaxation and family study.

Shtetl-Yiddish term for a small village, usually a market town.

Synagogue-Jewish house of worship and study. The Yiddish word for synagogue is Shul.

Sachsenhausen-German concentration camp outside of Berlin, Germany.

Torah-The Hebrew Bible. The Five Books of Moses read during services in the synagogue.

Yiddish-The everyday language of Eastern European Jews. Yiddish is a mixture of German and Hebrew and is generally written in Hebrew characters.

Zionism-Jewish movement for the establishment and development of the State of Israel.

**This Education Guide was written and developed by Robert D. Levy.
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