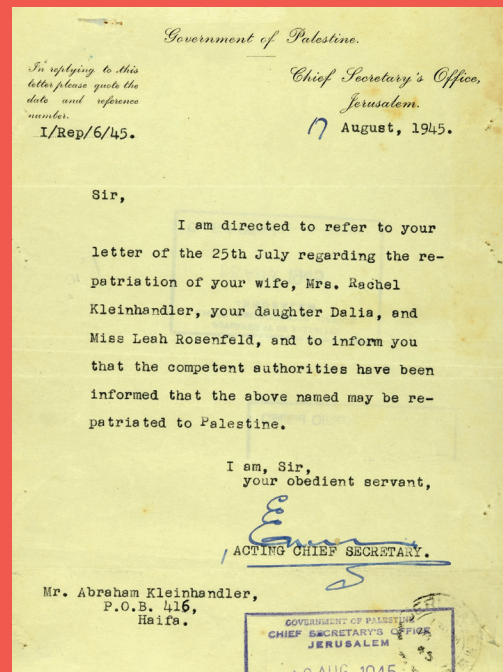


# ”New ways of remembering together”

A Collection of Methods



An international JUGEND erinnert-project  
on educational engagement with the Shoah  
and multi perspectival forms of remembrance

# Introduction

## International evz-Project

### “New ways of remembering together”

Dalia Gavish Israel, February 16, 2022:

*“It has been over eighty years since the onset of WWII during which the Germans, led by Hitler (Damn him), had taken over most of Europe. One of his insane ambitions was the “Final Solution” which had manifested in the gruesome Holocaust during which Jews were murdered and massacred only because of being Jewish. I am a small fragment of this terrible story. Most of my family was killed throughout the years 1939–1945. It is my luck that I belong to those who had survived, mainly thanks to my mother, Rachel, may her memory be blessed. For many years I have been sharing about my experiences during those terrible years. It is crucial to go on telling and teaching the young generation as we must not forget what had happened, when the Jews had no state and there was nowhere to flee.”*

Dalia Gavish’s testimony to an employee of the Ghetto Fighters’ House memorably shows us how essential it is to address the Shoah and its effects on our society today. She focuses on young people as important addressees of both eyewitness accounts and historical knowledge regarding the inhumane National Socialist system. To ensure a sustainable awareness of, reflection upon and processing of the structures and mechanisms of exclusion and the associated societal continuities and transgenerational traumas, we must succeed in transmitting them into our contemporary reality. This requires diverse and complementary pedagogical approaches both in school and extracurricular education which involve students, teachers, those affected, and other facilitators.

As part of our cooperation with the Department of Political Pedagogy at the Free University of Berlin, with whom we jointly organize regular practical seminars on critical theories of antisemitism for student teachers, the idea emerged for this project, “New ways of remembering together”, funded by the Foundation for Remembrance, Responsibility and Future. Any examination of and pedagogical engagement with the Shoah and the Nazi crimes must be anchored first and foremost in teacher training. This is particularly necessary in diverse social contexts in which different family and societal backgrounds and levels of knowledge encounter one another and interact. From 2021 onwards, thirty student teachers from Israel, Poland, the Czech Republic and Germany have come together to deal with the Shoah, specific forms of coming to terms with the past, pedagogy rooted in critical theories of antisemitism and historical-political education.

Within the framework of the project, interactive methods for a variety of school contexts have been developed that demonstrate a multitude of perspectives, promote critical-historical awareness and establish connections to the contemporary world. In doing so, the students have worked multilaterally with their universities, various memorial sites as well as providers of extracurricular civic education. Volunteers from Ukraine, Belarus, Austria, France and Great Britain have supported the development of the methods presented here, adding further perspectives to the international dimension of the project. In addition to the FU Berlin, partners in the project included the University of Education and the Galicia Jewish Museum in Kraków, the Western Galilee College, the Ghetto Fighters’ House Museum, the Auschwitz Jewish Center and the partners from the “History in Motion” (“Geschichte in Bewegung”) network.

At the heart of the project was an educational trip to Poland in the fall of 2021. Originally, Ukraine had been planned as a further destination, but unfortunately this could not take place due to the pandemic. As the participants dealt with specific sites of Nazi history and the Shoah, such as Lublin and its former Jewish quarter, the memorials of the former concentration and extermination camps Maidanek and Belżec as well as Tarnów with its former Jewish ghetto, animated discussions arose among the students about the emotional approaches and pedagogical challenges faced in both the preparation for and response to memorial site visits. In the project as a whole we sought to deal primarily with places of remembrance that are less frequently discussed but nevertheless bear important witness and tell specific stories about the Shoah or Jewish life in Poland.

The importance of solidarity became particularly evident: all the participants shared the diverse emotions that arose during the trip, exchanging ideas and finding collective ways to deal with them. One Jewish-Israeli student was overwhelmed by the fact that non-Jewish people also travel to these places to deal with the Shoah and found the shared experience very enriching and empowering. The students also recorded their experiences and impressions in a stimulating travel blog. This generated collective ideas for a wide range of methods, and these have been compiled in this multilingual collection of methods for facilitators of the topic. In a diverse teaching setting, future teachers and students, as the target groups of the project, consistently addressed the questions of how political education can and should be linked to historical-political education,

as well as which particular functions a “culture of remembrance” and its underlying national narratives can have. Historical sites and memorials are challenged by the fact that it is difficult for them to communicate what happened there in the here and now; this is where civic education comes in. It seeks to enable critical thinking and opinion-building in order to counteract anti-democratic tendencies. Success can only come with the creation of meaningful connections to the lives of young people, helping them to process this new knowledge and the frustrations and emotions that come with this, as well as recognizing different perspectives. Working intensively with experts and students, as well as in international teams, on forms of Holocaust Education we ensured that new and sustainable methods and formats of historical-political education have been developed that offer a space for exchange, stimulate shifts in perspective and enable students to learn to be tolerant of other opinions. The focus in this project is primarily on generating critical reflection upon diverse national narratives and constructions of reality, and the meaningful linking of historical places and memorials to real-world situations in an international context. The methods developed here are all directly related to the students’ experiences on their educational journey. Based on the places visited and the stories that were told or not told there, they developed, in small groups, topics for potential methods of remembrance. Due to the complexity of the material, students do need prior knowledge of National Socialism and the Shoah so that they can deal more specifically with the particular aspects that are taken up in these methods. For example, it is important to deal with women and their diverse roles under National Socialism and during the Shoah as a rather neglected group in the often one-sided perception of them as either victims, perpetrators or resistance fighters. Accordingly, this particular method presents portraits of women with diverse identities who have often confronted difficult dilemmas in their lives.

In approaching the topic, the students consider the life situation of the women concerned, e. g. they reflect on whether they themselves would have acted similarly or completely differently and what scope there was for autonomous action. During the trip, the students became familiar with a series of biographies whose life stories deeply affected them. Working with biographies appeals to students, as they offer an empathy-based way of approaching National Socialism and the Shoah. As a result, two of the methods that have been

developed deal with the Ulma family and the Kleinhändler family respectively. The idea of treating the Ulma family originated from a visit to the *Ulma-Family Museum to Poles Who Saved Jews in World War II* in the city of Markowa. Based on the life story of the murdered Ulma family, the museum primarily describes how non-Jewish Poles helped Jewish Poles during the war in order to strengthen the narrative that Poles were solely helpers and not perpetrators under National Socialism. The method developed here puts to the test the contradictory and changing behaviour of many residents in Markowa during the war. The students reflect on these developments, as well as the often supposedly unambiguous descriptions of citizens as helpers or perpetrators. During a visit to the Jewish quarter of the city of Tarnów, the students learnt about the Kleinhändler family. At the center of the quarter was the former synagogue, of which only the Bimah has survived as a memorial site. From 1942 onward the Jewish ghetto was located in the immediate vicinity. The Ghetto Fighters’ House Museum in Israel holds extensive archive material about the Kleinhändler family and has exhibited some of this in Tarnów. Furthermore, the daughter Dalia Gavish, née Kleinhändler, is a committed contemporary witness who has been able to provide further inspiration for the development of the methods. Above all, on the basis of the letters that the Kleinhändler family members wrote to each other when they were separated and living in Poland, France and Palestine, the students get a sense for the challenges that people have to overcome in flight and war situations. Other methods shed light on national narratives and forms of remembrance in different countries that deal with the memory of National Socialism and the Shoah. Students should get a feeling for the fact that national narratives, architectural structures, how and when memorials and places have been created, and their effect on individuals or different groups, must always be considered in context. The students are invited to adopt other perspectives and to develop alternative, contemporary forms of commemoration that take into account the needs of a diverse society.

#### **Désirée Galert**

Head of Pedagogy and Director of Practical Work (Education and Counselling) at the Kreuzberg Initiative against Antisemitism

# Pedagogical Materials

1. “Women under National Socialism –  
Between Injustice, Emancipation and Resistance”

2. “Ulma Family – Dimensions of Individual  
Behavior in German-Occupied Poland”

3. “The Kleinhändler family – Flight and Migration  
between Poland and Palestine”

4. „Paths of Remembrance –  
New Interpretations, New Approaches“

5. “Paths of Remembrance –  
New Interpretations, New Approaches”

Combinations  
of methods:



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*Project management „New ways  
of remembering together“*  
Désirée Galert

*Project collaboration*  
Jamina Diel

*Pedagogical concept*  
Désirée Galert, Mira Schwarz,  
Patricia Oulehla, Philipp Olfemann,  
Sara Bogner

*Editorial Director*  
Désirée Galert

### *Editorial collaboration*

Mira Schwarz, Patricia Oulehla

### *Authors*

Angelika Jamka, Agnieszka Sokołowska,  
Ctirad Ženka, Chloe Rixon, Désirée Galert,  
Felix Loidl, Frederik Körber, Hannah Hübner,  
Jana Hulbert, Illia Pokotylo, Julia Bökelmann,  
Karolína Ondrušíková, Karoline Gantner,  
Katsiaryna Vasileuskaya, Kristýna Růžicková,  
Madita Frühauf, Meirav Megido,  
Michel Ragotzky, Mira Schwarz, Natalia Janiga,  
Patrycja Jabłońska, Patricia Oulehla,  
Paula-Greta Barak, Paul Fuchs, Peter Krause,  
Philipp Olfemann, Sara Bogner, Sivan Sabah,  
Tereza Novotná, Tereza Peltanova,  
Victoire Delange

### *Editor*

Andrea Schnelzauer

### *Design*

agnes stein berlin

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Memorial plaque for Italian victims  
(Source: Mauthausen Memorial)

The Ulma children in nature during  
summer (Source: Josef Ulma, Collection  
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Museum)

Tree of remembrance in Yad Vashem,  
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Reply by the chief secretary of the  
Palestinian government of Israel to  
Abraham Kleinhändler (Source: Catalog  
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Chasia Bornstein-Bielicka (Source: Yad  
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# Method 1

## “Women under National Socialism – Between Injustice, Emancipation and Resistance”

A glance at the history books shows that stories by and about women under National Socialism and during the Shoah are rarely at the forefront of discussion. Even though more research is now being conducted into their role in this period, women and their diverse identities in this context are still often reduced to the status of passive victims. Both these deficiencies will be addressed through work with female biographies.

### General Information

#### Conceptual approach

The method presented here is intended to teach more about the personal stories of women and their actions under National Socialism and during the Shoah. On the basis of various biographical works, which are discussed in groups, their individual dilemmas and decisions are confronted. Likewise, black-and-white representations should be critically examined. In the collective discussion, the participants' own perspectives are also incorporated.

#### Objectives

The participants are aware that a large number of women took an active part in National Socialism and during the Shoah, e.g. as perpetrators or as resistance fighters. They analyze different biographies and learn about the diverse roles of women. In the course of this, the participants reflect on the associated challenges as well as alternative decision-making options and possibilities for action.

#### Material

Short biographies of the women, if necessary moderation cards and material for creating a poster (at least A1/B1), pens/markers. Available via QR code: possible answers/solution keys for the biographical work and, if required, additional biographies.

#### Target group

Pupils and facilitators aged 16 and over

#### Time required

120 Minutes (20 Min./40 Min./60 Min.)

### Step 1:

#### Silent discussion on those involved in and impacted by National Socialism and the Shoah (20 min.)

In the beginning, the aim is to raise awareness of the dearth of stories about women in any reappraisal of and confrontation with National Socialism and the Shoah. To address this, the following questions are initially presented in the middle of a poster and hung in the room or laid out on tables:

- Do more male or female figures come to mind when you think of National Socialism and the Shoah?
- What names of figures in National Socialism do you know?
- What roles do you think women played took during this time?

The group facilitators point out that there is to be no talking during this exercise. The participants silently reflect on the questions for themselves and write down their answers on the posters. The group facilitators lay out pens/markers for this purpose. The participants can refer to each other's reflections in writing by complementing each other's thoughts, commenting on each other's observations, expressing agreement or disagreement, or by raising further questions.

## Step 2: Group Work (40 mins)

The group facilitators briefly introduce the different women and ask the participants to choose which biography → **material** they would like to work on.

As soon as the small groups have formed, the participants read the short biographies by themselves. They then answer the following three questions, which will be visually presented to all participants, taking notes on their responses:

- What role did women play during the Shoah?
- What dilemmas did the woman have to face? How did they react?
- What do you personally think about this woman and her role during the Shoah?

The participants discuss the results in a plenary session: Are the answers similar within the small groups, or are there differences?

The participants produce a poster on which they present the woman and her life. In the event, for example, of queries from the participants, the group facilitators can use the QR code to access background information on the biographies and dilemmas of the women.

### Tip

The short biographies and the stories that go with them are complex. In order to understand them, the participants need a good basic knowledge of National Socialism and the Shoah. The group facilitators will help if something is not understandable to the participants or if they lack historical knowledge.

The biographies selected for this method are not representative since the proportion of people in the resistance was proportionally lower compared to those who actively participated in the Nazi crimes, passively tolerated them or accepted them enthusiastically.

However, perpetrators should not be the central concern of this method. Instead, the focus is on alternative roles and forms of women's lifestyles during the Nazi era and during the Shoah.

The stories of the perpetrators should be understood in their complexity, but their deeds should not be trivialized in any way.

Where they existed, the German-language names were used in the spelling of place names, as well as those used in the country at the time and in the present, in order to take into account the traditionally heterogeneous composition of the population. The Yiddish wording was omitted due to better readability in the main text.

## Step 3: Presentation and discussion (60 mins)

After the group work is finished, the groups present the biography they have worked on. The participants present the group results for the other participants in the form of a poster. This is intended to give a brief overview of the respective biography. Any ambiguities or open questions can be treated in the discussion which follows. Once all the biographies have been presented, the group facilitators open up the space for a discussion guided by the following questions:

- Which story interested you the most and why?
- Do you see any similarities between the women's stories?
- What was new, surprising or shocking to you?
- What choices has the woman made in her life?
- Can you understand that the woman made her decisions the way she did? And why?
- What other options did the woman have in order to deal with the situation? What would have changed as a result?
- Do you know of any similar stories from women from other countries?
- What do you personally take away from the biographies?

Group facilitators should make sure that the presentations are short (5–10 minutes) and that there is enough time to discuss the questions in plenary session.

Further methods,  
expansions of the methods,  
glossary and  
background information



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**Figure 1:** Chasia Bornstein-Bielicka



# Chasia Bornstein-Bielicka

Chasia Bornstein-Bielicka was born on January 16, 1921 in Grodno/Hrodna, a city with a large Jewish population, in what was then Poland (today the city is part of Belarus). As the daughter of a traditional Jewish family, she had a very close relationship with her family, but experienced massive antisemitic riots by the Christian population early in her childhood. In June 1941, when German troops entered the city of Grodno and after the Jews had been forcibly located in a ghetto, Chasia trained young people and tried to support the ghetto uprising on August 16, 1943. Chasia's friend, Haika Grossmann, was one of the main leaders of the ghetto uprising. After the suppression of the uprising in the ghetto, Chasia began to take part in partisan activities. Partisans are armed fighters who do not belong to a regular army.

Later, she moved to Białystok and operated outside the ghetto under a false identity. During the day, with the help of forged documents, she worked as an ostensibly non-Jewish Polish housemaid for the family of a German officer. At night, she smuggled weapons, ammunition, food and medicine as a member of "Ha-Shomer ha-Za'ir" (Hebrew: "the young guard"), the Jewish socialist youth movement founded on the principles of a socialist ideology and immigration to the land of Israel, with the aim of establishing kibbutzim. At the same time, she gathered information for the partisans. Of her relatives, who consisted of over ninety family members, Chasia was the only one to survive the Shoah. She comments on this in the following words:

*"They weren't ten thousand Jews. They were Aunt Rosa and her husband Yehoshua and their toddlers Yehuditkeh and Avramek. They were Uncle Chaim and his wife Rachel, their two toddlers and his two older children from his first wife, Yenta and Yankele. They were Aunt Ita and her husband, Uncle Iche, Uncle Yaakov with his children and grandchildren. It was all the young people I had counselled twice a week for almost a year. They were the masses of women, men, young people and the elderly who formed my community. They were my friends, teachers, relatives and acquaintances [...]."* (Jewish Forum for Democracy and Against Antisemitism, 2022)

After the end of the war, Chasia opened a Jewish children's home in Łódź. Without any formal pedagogical training, she cared for 37 traumatized orphans who had survived the Shoah in hiding places, in closets, in monasteries, in Polish children's homes, in forests or on partisan bases and on Soviet territory. She opened the first Jewish children's home and tried to cope with the many difficulties the children faced. Her goal was to bring all orphaned Jewish children in Poland and the surrounding area to Eretz Yisrael, especially as antisemitic attacks in Poland were becoming more and more widespread. The Joint Distribution Committee (JDC), an aid organization established by U.S. Jewish women, helped finance the children's liberation. However, the younger children were forced to stay because it was feared that the dangers of the journey would be too great for them. For two years, the group made their way to Palestine through Germany, France and Cyprus until their ship was finally allowed to enter the port of Haifa. Chasia and the children initially stayed for five months in the Salzburg DP camp, a reception camp for displaced persons, and then moved to Dornstadt – a refugee camp that used to be a military camp for the German Air Force and was run by the United Nations Relief and Works Agency after the war. With the support of other refugees as well as the soldiers of the Jewish Brigade, they were finally smuggled across the border into France. In 1947 Chasia boarded the ship "Theodor Herzl" with more than 500 children. The ship was picked up by the British, diverted to Cyprus and the children were initially taken to a youth camp. After six months, they managed to reach Israel, and they were accepted into Kibbutz Gan Shmuel. However, Chasia had to wait another month alone in the camp for her entry visa. She later joined the group that founded Kibbutz Lehavot HaBashan and worked as an educator and art teacher at Tel Hai College, a home for the surviving children of the Nazi era. In 2003 she published her book *One of the Few*, the story of a fighter and educator, in which she autobiographically processes her life. Together with her husband Heini Bornstein, who was also a member of "Ha-Shomer ha-Za'ir", she had three daughters: Yehudit, Racheli and Dorit. On July 15, 2012, Chasia Bornstein-Bielicka died in Israel at the age of 91.



**Figure 2:** Elisabeth Abegg



# Elisabeth Abegg

Elisabeth Abegg was born on 3 March 1882 in Strasbourg, then the capital of the German imperial territory of Alsace-Lorraine, as the daughter of the officer and lawyer, Dr. Friedrich Abegg, and his wife Marie. In order to earn money for her studies and to get to know the working conditions there at first hand, she found employment in a factory. After completing her studies, Elisabeth moved to Berlin, where she became involved in Quaker aid projects, which provided the population with food and medical care after the end of the fighting of the First World War. The Quakers have understood themselves as a social-religious group since the beginning of their existence, and the association has been committed to tolerance and human rights, and has helped politically-persecuted people and, above all, people of Jewish faith in National Socialist Germany.

In 1924, Elisabeth became a teacher at the Luisen-Oberlyzeum, a Berlin school for girls, and tried to instill in her students her humanistic attitude, which focused on the sanctity of human life. She was also politically active and was a member of the left-liberal German Democratic Party and involved in the women's movement. When power was transferred to the Nazis in 1933, Elisabeth soon came into conflict with the new headmaster, who had been installed by the new regime. In 1935, for example, she had to transfer to another school because she refused to take the "Führer's oath". In 1940 she was denounced for making statements critical of the war in class and was forced to retire early. Nevertheless, Elisabeth kept in touch with her Jewish friends and former students, many of whom were Jewish, and tried to support them both mentally and economically.

After failing to prevent the deportation of her long-time close friend Anna Hirschberg in 1942, Elisabeth decided to warn as many Jews as possible that they were threatened with deportation and to support them in their escape. Elisabeth had learned in advance that her good friend Anna Hirschberg was to be deported and therefore wanted to persuade her to flee. She also offered to hide Anna in her own apartment in Berlin-Tempelhof. Hirschberg refused, however, because at her advanced age (she was sixty years old at the time) she did not see herself as up to a life in the "underground" and did not want to endanger her friend Elisabeth. Shortly thereafter, on July 10, 1942, Anna Hirschberg was deported to Theresienstadt. From there, on May 16, 1944, the Gestapo, the Secret State Police, deported her to Auschwitz-Birkenau, the concentration and extermination camp, where she was ultimately murdered. After the

deportation of Anna Hirschberg, Elisabeth began to establish contacts with other Jews, in order to find persecuted people and offer them her help. Due to her previous political and social commitment, she had a large network of people around her; many of them were also opponents of the Nazi regime. Most of them belonged to either the Quakers or the largely middle-class women's movement. From 1942 to 1945, her apartment in Berlin became a temporary refuge for Jews on the run. She shared this apartment with her 86-year-old mother and sister Julie, who, as a person with a disability, was one of the potentially persecuted. In 1940–41, under the direction of the Central Office, T4 (the so-called "Aktion T4") systematically murdered more than 70,000 people with physical or mental disabilities or mental illnesses. This was part of the mass murder dubbed the "euthanasia program" by the Nazis, to which hundreds of thousands of people fell victim until the end of the war. The term "euthanasia" originally comes from ancient Greek and roughly means "beautiful death". During the Nazi era, this became the systematic extermination of life that was "unworthy of life" from the point of view of National Socialist ideology. Elisabeth Abegg built up a network of helpers through whom more Jewish refugees were assisted and thus saved about eighty people from the Shoah.

In addition, Elisabeth gave up her own food – and that of her family – in order to provide ration cards to those in hiding. and educated Jewish children who had to hide in their homes. All these clandestine activities were not discovered, although they took place in the midst of many neighbors who were active Nazis. She sold her jewelry to finance this assistance and procured forged papers for many Jews. She did not know many of the people who arrived at her door; yet she helped everyone, risking her own life in the process. After the Second World War, Elisabeth was able to work as a teacher again until she reached her retirement age. She joined the SPD (Social Democratic Party) and became involved in the Berlin Quaker movement. In 1957, Elisabeth Abegg was awarded the Order of Merit of the Federal Republic of Germany for her support of the persecuted; ten years later, the Yad Vashem Holocaust memorial in Israel honored her as one of the "Righteous Among the Nations." In 2004, Elisabeth-Abegg-Straße, on the Moabiter Werder near the Moltke Bridge, was named in her honor. At her former home at Tempelhofer Damm 56, where she hid Jews and thus saved them from death, a memorial plaque commemorates her as a resistance fighter. Elisabeth Abegg died in Berlin in 1974.



**Figure 3:** Emilie Schindler



# Emilie Schindler

Emilie Schindler was born on 22 October 1907 in Alt-Moleteín/Maletín, a village in the then German-populated border area in Moravia, now in the Czech Republic. In her youth, she had already been advised by the local priest against friendship with a young Jewish woman, Rita Reif. However, Emilie remained friends with Rita until her assassination in 1942 by the Nazis. In 1928, she met her future husband, Oskar Schindler, when he came to the door of her father's farmhouse to sell electric motors. Six weeks later they got married, and Emilie moved with Oskar to her parents-in-law in Svitavý. During the Great Depression, Oskar became unemployed. In 1936, the couple moved to Ostrava in Moravia, where she actively supported her husband in his work for German counterintelligence. Like many others at that time who had lost their jobs, her husband Oskar joined the Nazi Party. In October 1939, after the German takeover, Oskar Schindler moved to Kraków and, at the request of the Nazis, took over a bankrupt enamel factory in which he employed hundreds of Jews from the Płaszów labor camp.

While Oskar Schindler used his contacts with the Nazis to save the workers from being transported to the concentration camp, Emilie, who moved in with him in Krakow in 1941, supported him in this. According to Emilie, the problems they had in their marriage were never as important as the shared task of saving human lives. As part of this, she also had to invite to dinner the local SS commander Amon Göth, whom she describes as the most hideous and terrifying person she ever met. When the Płaszów camp was closed in August 1944 and the deportation of the prisoners to the Auschwitz-Birkenau concentration and extermination camp was imminent, Oskar Schindler compiled his famous list in which he promised the Nazi officials money for each of the 1300 Jews on the list. However, Emilie reports in her biography that she – and not her husband – had signed the documents rescuing the workers and persuaded the mayor of Brünnlitz, her former swimming instructor, to issue a permit for this. The workers never had to work, and the Schindlers spent all their money providing for them and bribing the Nazi officials. Towards the end of the war, in January 1945, during Oskar Schindler's absence, Emilie rescued about a hundred Jewish people who were being transported from a mine near Golezów, from a train bound for Auschwitz, Poland. She managed, with difficulty, to convince the commander that the prisoners were required to work in the Schindler's factory.

Emilie cared for the sick until 1945 in a hospital set up within the factory. In 1949, the couple moved to Buenos Aires, Argentina, where they tried to make a living on farms. Oskar Schindler returned to Germany in 1957 to receive financial compensation from the state for losses incurred during the Nazi era. He never returned to Argentina and left Emilie behind with considerable debts. Although they never divorced, the two had no more contact. Emilie did not answer Oskar's letters and did not attend his funeral in 1974. For decades, she led a life of poverty. Steven Spielberg's film *Schindler's List* (1993) focused only on her husband, and she was even described by Steven Spielberg in a letter as someone who was "saved" rather than as a rescuer. Despite the \$123 million the film grossed, Emilie initially received only \$6000. When she finally tried to take legal action in 1997, she was given a one-time payment of \$50,000 by Steven Spielberg. She always emphasized that she was not interested in charity, but wanted to be recognized as a contributor to the rescuing of 1300 Jews and the rightful heiress to Oskar Schindler. After suffering a stroke, Emilie Schindler spent her last two months in a clinic outside Berlin and died on October 5, 2001.



**Figure 4:** Gertrud Scholtz-Klink





# Gertrud Scholtz-Klink

Gertrud Scholtz-Klink was born on 9 February 1902 as the daughter of a civil servant. She was born in Berlin and grew up in a Protestant petty-bourgeois environment.

After graduating from high school, she completed an apprenticeship and initially worked as a journalist. In 1920 she married Eugen Klink, who became district leader of the NSDAP in Offenburg and would die of a heart attack at an election rally in 1930. Gertrud joined the NSDAP in 1930 and became chairwoman of the women's section in Baden in the same year. When Adolf Hitler came to power in 1933, he appointed her Reich Women's Leader and chairman of the Women's League. She was a good public speaker, and her main task was to propagate male superiority, the joys of domestic work, and the importance of having children. In a speech, she pointed out that "the mission of women, at home and in their profession, is to serve the needs of life from the first to the last moment of man's existence". (Federal Agency for Civic Education 2009).

In this position as the Reich Leader for "German/Aryan" women, she was jointly responsible for the exclusion, disenfranchisement and persecution of a large number of Jewish, Roma and Sinti women, as well as women who were classified as 'unhealthy' or who thought differently politically. Although in this position, as the highest-ranking woman, she was officially only subordinate to Adolf Hitler and his deputy, Rudolf Hess, she was unable to make many professional decisions, such as those regarding financial expenses, on her own, but had to consult with other male NSDAP leaders.

Gertrud entered into her third marriage in December 1940 with the SS Obergruppenführer (SS Senior Group Leader) August Heißmeyer, whom she had met on business. He brought six children with him into the new family, and they had another son together in 1944. In accordance with National Socialist ideas of femininity, women could only be part of the National Socialist national community through their role as wives and, above all, mothers. Despite her own professional political role, Gertrud spoke out against the participation of women in politics and described female politicians in Germany during the Weimar Republic as a bad example: "Anyone who has seen the Communist and Social Democratic women screaming on the streets and in parliament will realize that such activities are not carried out by a true woman." (Sigmund 2000, p. 179) In July 1936 Gertrud became head of the Women's Office in the German Labour Front, with the task of persuading women to work for the benefit of the Nazi government. In her speech at the 1934 Nazi

Party Rally in Nuremberg, she propagated the comprehensive demands which could be made on German women, although she herself enjoyed a comfortable material existence:

*"The German woman, as we imagine her, must be able to renounce luxury and enjoyment when the situation of the people requires it, she must be mentally and physically healthy, she must be able to work mentally and physically, and she must be able to make a beautiful life out of the hard life that we are forced to live today. Last but not least, she must be inwardly aware of the needs and dangers that threaten our people. She must be the kind of person that likes to do everything that is asked of her. She must, to sum it up in one word, be able to think politically, not politically in the sense of a struggle with other nations, but politically in such a way that she empathizes, thinks and makes sacrifices with the whole people in a self-assured, proud manner."* (Scholtz-Klink 1934)

Overall, she felt strengthened by the Nazi regime and her ability to rise within it and lead the National Socialist Women's League. Nevertheless, their influence was limited exclusively to the female world. At the end of the Second World War in Europe, she went into hiding with her third husband under a false name in Bebenhausen near Tübingen. After three years, the couple were identified and arrested. A French military court sentenced the pair to eighteen months in prison for falsifying documents. In May 1950, in a review of her sentence, she was classified as a "Major Offenders" and sentenced to another thirty months. In addition, the court imposed a fine and banned her from political and trade union activities, journalism and teaching for ten years. After her release from prison in 1953, Gertrud settled back in Bebenhausen. In her book *Women in the Third Reich* (1978), she demonstrated her continued support for Nazi ideology. In an interview with the historian Claudia Koonz in the early 1980s, she once again maintained her position on National Socialism. Gertrud Scholtz-Klink lived in seclusion away from the public eye until her death on 24 March 1999 in Bebenhausen.



**Figure 5:** Haika Grossman with her family



# Haika Grossman

Haika Grossman was born on 20 November 1919 in Białystok as the youngest of three children. Her father was the son of a rabbi and owned a small factory. Haika grew up in a family that was familiar with Jewish tradition, although not particularly strict in its adherence. She attended both the Jewish day school and later a Hebrew-language grammar school. At the age of eleven, Haika joined “Ha-Shomer ha-Za’ir” (Hebrew: “the young guard”), the Jewish socialist youth movement that promoted socialist ideology and whose goal was immigration to the Land of Israel and the establishment of Kibbutz. At the same time, “Ha-Shomer ha-Za’ir” promoted the study of social sciences as well as Yiddish literature and folklore.

When she graduated from school in 1938, Haika planned to go to Palestine, where her father’s parents lived. She had already been accepted by the Hebrew University of Jerusalem and had an immigration certificate from the British authorities. At the same time, however, she was also an advisor in the youth movement “Ha-Shomer ha-Za’ir”, where her superiors decided that she was needed in Brest, then part of Poland (now part of Belarus), to organize a branch of the movement there, and so she postponed her plan to go to Palestine. This was not the last time she gave up her personal ambitions to devote herself to the common good. This particular sacrifice lasted more than a decade. When the Second World War broke out and the German troops occupied Poland, Haika was sent to Wilno/Wilna, present-day Vilnius, to join the emergency leadership of “Ha-Shomer ha-Za’ir”, as the previous leadership was now known to the authorities and could therefore no longer operate underground. When the German troops occupied Wilna in 1941, the leadership of “Ha-Shomer ha-Za’ir” went to Palestine, leaving behind its younger members, including Haika. Realizing that her blond hair and blue eyes would allow her to pass as an “Aryan,” she urged the other members to go underground while she lived openly in Białystok under a false identity. From there, she travelled as a courier between Wilno/Wilna, Białystok and other ghettos to provide information about the situation in the ghettos. She also secretly supplied weapons to the prisoners and helped organize the armed uprising that took place on August 16, 1943 in the Białystok ghetto, when the German troops began its liquidation. When the uprising was crushed on the same day, Haika joined the Soviet partisans, i. e. armed fighters who do not belong to a regular army, and with them liberated the city from German occupation in August 1944. After the war, Haika served for several years as a representative of the Zionist youth movements in the Central Committee of Polish Jews, which was founded by the new Communist government, with the main aim of speeding up the departure of survivors to Israel.

She herself arrived in Israel in May 1948, shortly after the declaration of sovereignty. She settled in the Evron Kibbutz in Western Galilee and published her war memoirs in 1949 as a book entitled *People of the Underground*. The following year, she became head of the local government in Western Galilee, where she supported newly immigrated Jews. In 1969 she became a member of the unicameral parliament of Israel (Knesset) where she focused on social affairs and women’s issues. She guided the passage of a progressive abortion law, addressed the rights of children, people with disabilities and the elderly, and served in the Knesset until 1988.

Haika never hesitated to speak openly about her beliefs, as in the case of Polish Prime Minister Myecyzyslaw Rakovsky who made accusations against Jews during an economic crisis. She also criticized Russian Foreign Minister Evgeny Primakov for his support of Arab nationalism, and the German government for denying German responsibility for the actions of the Nazis.

In 1993, Haika Grossman was invited to light one of twelve torches traditionally kindled in the national ceremony marking Independence Day. Just a few weeks later, she suffered a fall that resulted in a brain injury, and she fell into a coma. She died on May 26, 1996.



**Figure 6:** Miriam Novitch



# Miriam Novitch

Miriam Novitch, née Klebanovitch, was born on March 1, 1908 in the town of Juraciški, then part of White Russia (present-day Belarus). During the First World War, Miriam fled to Russia with her family. After the war, they returned home to find that their city had been destroyed and most of the houses had been burnt down. The territory was annexed to independent Poland. After her mother's death, her father remarried, and the family moved to Wilno/Wilna, present-day Vilnius, where Miriam attended the Jewish grammar school and learned Polish, German and French. After graduating from high school, she decided to become a language teacher, but was not permitted to study due to the level of her academic performance. As a result, Miriam chose to travel to France and study there. In Paris, she was close to circles of artists and those politically on the left-wing. She was also politically active herself, and when World War II broke out, Miriam joined the French resistance. For example, she distributed leaflets by tying them over her stomach under a loose dress and pretending to be pregnant. When France was occupied, she refused to wear a Jewish star. She approached Jewish women on the street and tried to convince them to take off the patch, which she found humiliating - "they refused to listen to me, told me to leave, and said that people like me were conjuring up a catastrophe." (Geva 2015, p. 76) At the beginning of 1942, Miriam began to give private lessons in Russian. One of her students was an SS man, an engineer by profession, who was responsible for a truck factory and was soon to be transferred to Russia. During the lesson, he told her that convoys of trucks that left the factory were on their way to the Soviet Union, information which Miriam passed on to the resistance fighters. Her language skills were of great use in the resistance. For example, she often consorted with Germans to gather information. "French people who saw me driving in a car with Germans often shouted 'whore!' at me" (Geva 2015, p. 67), she recalls. During her time in the Resistance, she also saved Jews by providing them with forged papers and hiding them in villages.

After the conquest of France by German troops in 1940, Miriam went underground, where she was arrested in June 1943 by the Gestapo, the Secret State Police, after a French schoolgirl betrayed her. In the Vittel camp, she met children who told her what had happened in Poland, after which she began to document the atrocities of the Shoah. In Vittel, she also met the poet Itzhak Katzenelson. He told her about life in the Warsaw Ghetto, sketched the ghetto walls and told her about the preparations for an Uprising. The encounter with Katzenelson, who was deported to the Auschwitz-Birkenau concentration and extermination camp in 1944 and gassed there, changed Miriam's world. She decided to dedicate her life to collecting material related to the Shoah, or as she herself said: "I promised Yitzhak Katzenelson that from now on I would wander in the world and collect the tears of my people." Miriam Novitch was the first curator of the Ghetto Fighters' House and laid the foundation for the museum's large and unique art collection back in the early 1950s. This includes about 5800 works created during the war in ghettos, camps and hiding places. The works show, among other things, portraits of the prisoners, everyday life in the camps and ghettos, the buildings as well as the living conditions on site. She coined the term "spiritual resistance" for artworks created during the Shoah. According to Miriam, spiritual resistance in all its aspects was more important than resistance through weapons. This credo led her to travel around Europe collecting works of art that had been created by the persecuted. Miriam Novitch died in 1990.



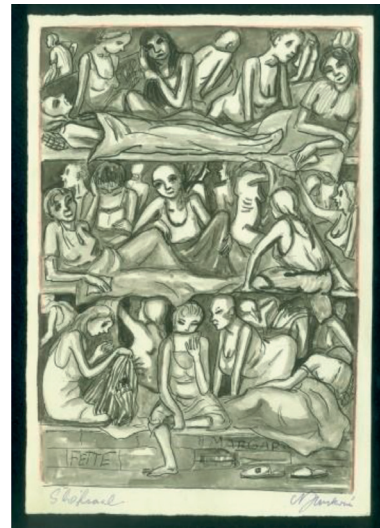
**Figure 7:** Nina Jirsíková



## Nina Jirsíková

Nina Jirsíková was born in Smíchov (incorporated into Prague in 1922) in 1910. Both her parents were teachers who appreciated books and art. At the age of sixteen, Nina made her first appearance at the Karlín Variety Theater in Prague. In the following years, she performed as a dancer in a popular female dance troupe. After a few years, the whole group began to work at the Osvobozené divadlo (Liberated Theatre) in Prague, which had to be closed in 1936 for political reasons. Faced with this situation, Nina began to be creative on her own, tailoring costumes for plays or developing her own choreographed routines. By 1941, Prague was already part of the Protectorate of Bohemia and Moravia under the control of Nazi Germany. Nina worked at the D41 Theatre and created a ballet performance called *Pohádka o tanci* (A Fairy Tale about Dance), which tells of a very sad kingdom where dancing was forbidden because the evil queen wanted it that way. However, people dance secretly, and when the queen finds out about this, she is unable to stand it and dies. The Gestapo understood the plot as an anti-Nazi allegory and closed the theatre a week after the first performance of the play. Nina and some of her colleagues were imprisoned. Nina was eventually sent to the Ravensbrück women's concentration camp. When she arrived at the camp, dance disappeared completely from her life, as she no longer wanted to and could no longer dance due to her situation. However, on Christmas Eve 1942, Nina began dancing again, a year after her imprisonment. In heavy wooden shoes and prisoner clothes, she suddenly began to dance in front of the other prisoners; she was moved and guided by the heaviness she felt within herself. Through her movements, she portrayed their common suffering. As the other women watched her, some of them started crying. Gradually they joined her one by one, and so they became "a body, a soul that rose up against suffering" (ČT24 – Česká televize 2017), as Nina would later describe this experience. In the years that followed, Nina continued to dance in the concentration camp – both solo and in a group, as she created her own routines. In addition, she began to draw caricatures depicting the everyday situations of female prisoners in the camp, e.g. "[The] Camp[s] latest fad" with the following descriptive text: "On a summer Sunday in the camp this year, washed underpants are worn over the arm (to dry) and, as a particularly tasteful accessory, a spoon that is effectively inserted into a buttonhole, as well as a food bowl worn around the waist." (ČT24 – Česká televize n.d.)

Nina, who was imprisoned in Ravensbrück until the end of the war, had the good fortune to survive the death march in 1945 and continued her artistic activity in Czechoslovakia. After her retirement, Nina wrote a book in which she devoted a chapter entirely to her memories of the concentration camp. Censorship in the former Czechoslovak communist regimes did not permit the publication of the book, but after a long delay, it was finally published in the Czech Republic in 2013. Nina Jirsíková died in Prague in 1978 at the age of 68.



**Figure 8:** Drawing by Nina Jirsíková with the title "Šláfsaal" ("Bedroom") (Source: National Museum Prague, eCollections online)



**Figure 9:** Drawing by Nina Jirsíková with the title *Módní žurnál Ravensbrücku* (Fashion Journal Ravensbrück) (Source: ČT24 – Česká televize)



**Figure 10:** Stella Goldschlag





# Stella Goldschlag

Stella Goldschlag was born on 10 July 1922 in Berlin as the only child of the Jewish couple Toni and Gerhard Goldschlag. Her mother was a concert singer, while her father worked as a successful journalist until 1935, until he was eventually removed from his position by the Nazi propaganda minister, Joseph Goebbels. He had little success in his later work as a composer and conductor, and so the family had to struggle with financial difficulties from 1935 onwards. Stella's family saw themselves as Germans, living an assimilated lifestyle, i.e. adapted to the majority society, and initially felt safe in Germany. The first time Stella grasped that Jews were being excluded came during the enactment of the "Nuremberg Laws" in 1935, through which the Nazis wanted to establish the legal basis for the exclusion, persecution and disenfranchisement of Jewish people. From then on, Jewish students were forbidden to attend state schools. Stella then moved to a private school for Jewish students set up by the Jewish community. Stella's parents saw the Jews from Eastern Europe, who traditionally lived in Germany, as non-conformist and backward. Indeed, their way of life has often been used as an explanation for the increasing exclusion and disenfranchisement of Jews. This however falsely implies that Jews themselves are to blame for their persecution by the Nazis. Increasingly Stella rejected her Jewish identity. Together with her school friend Lieselotte ("Lilo") Streszak, she obtained forged identity papers to avoid the harassment that was directed against Jews. After the November pogroms of 1938, Stella's family tried to leave Germany, but did not receive exit visas. Stella's first husband Manfred Kübler, whom she married in 1941 at the age of nineteen, was deported to the Auschwitz-Birkenau concentration and extermination camp in 1943. As a Jew, Stella had to do forced labor herself. She evaded the "Fabrik Aktion" (Factory Action) on February 27, 1943, when the SS raided the Berlin factories where Jews worked in order to arrest them, and she subsequently went underground with forged papers. On July 2, 1943, the Gestapo, the Secret State Police, arrested Stella Goldschlag in a meeting place for artists and journalists on the basis of a denunciation by an acquaintance of Stella's. She thus became the victim of the same crime that she would later commit. Since the Gestapo, the Secret State Police, had found out that Stella's papers came from the forger Günther Rogoff, who was already on a wanted list, they tried to find out his hiding place by torturing her. When Stella managed to escape, she hurried to her parents' hiding place, where the Gestapo tracked down the whole family just one day later. In the hope of being able to save her parents and herself from deportation, Stella agreed not only to help find the forger, but also to work as a "catcher" for the Gestapo. The Jewish "catchers" were often first of all tortured or blackmailed with

the threat of murdering their relatives if they did not agree to work for the Nazis and to track down and betray other Jews in hiding. For this activity, Stella occasionally received money from the Gestapo and privileges such as her own room in the camp. Stella Goldschlag, also known as "the blonde poison", often began by gaining the trust of the Jews, whom she tracked down in cafés, cinemas, the opera house and cemeteries in order to obtain clues to other hiding places. She reported this information to the Gestapo, which then made the arrests. After some time, due to her reliable work for the Nazis, she was equipped with a pistol in order to be able to carry out such arrests herself. Lilo Streszak, Stella's old school friend, met her again by chance in a dairy shop in February 1944. Although Lilo had heard rumors that Stella was tracking down and arresting fellow Jews, she could not believe it. Ten days after the encounter, however, Stella and a companion arrested Lilo Streszak in her apartment. In February 1944, Stella's parents were taken to the Auschwitz-Birkenau concentration and extermination camp, and were murdered after the camp director was no longer able to keep them off the deportation lists. Nevertheless, Stella Goldschlag continued to work as a "catcher" until March 1945. In April 1945, Stella Goldschlag fled from Berlin to Liebenwalde, where she gave birth to a daughter. In December 1945, Stella Goldschlag was denounced and arrested. She tried in vain to portray herself as a victim of the Nazi regime. Stella was found guilty in three different trials and served only one sentence – ten years of forced labor in Soviet prisons. Some of the people Stella betrayed and reported to the Gestapo testified against her, including Lilo Streszak, whose own young child did not survive the Shoah. In 1945, after the end of the Second World War, Stella converted to Christianity and, according to her own testimony, became an avowed antisemite. After serving her sentence, she was sent to West Berlin, where her daughter lived with a Jewish foster family. However, the girl distanced herself from her mother and emigrated to Israel in 1967. In the 1980s, Stella Goldschlag moved from Berlin to Freiburg. There, in 1994, she threw herself to her death from a window of her apartment.



**Figure 11:** Zuzanna Ginczanka

**Non omnis moriar**

Translated from Polish by Nancy Kassell and Anita Safran

Non omnis moriar. My grand estate  
Tablecloth meadows, invincible wardrobe castles,  
Acres of bedsheets, finely woven linens,  
And dresses, colorful dresses—will survive me.  
I leave no heirs.  
So let your hands rummage through Jewish things,  
You, Chomin's wife from Lvov, you mother of a volksdeutscher.  
May these things be useful to you and yours,  
For, dear ones, I leave no name, no song.  
I am thinking of you, as you, when the Schupo came,  
Thought of me, in fact reminded them about me.  
So let my friends break out holiday goblets,  
Celebrate my wake and their wealth:  
Kilims and tapestries, bowls, candlesticks.  
Let them drink all night and at daybreak  
Begin their search for gemstones and gold  
In sofas, mattresses, blankets and rugs.  
Oh how the work will burn in their hands!  
Clumps of horsehair, bunches of sea hay,  
Clouds of fresh down from pillows and quilts,  
Glued on by my blood, will turn their arms into wings,  
Transfigure the birds of prey into angels. Non omnis moriar.



# Zuzanna Ginczanka

Zuzanna Ginczanka was born Zuzanna Polina Ginzburg in 1917 into a Jewish family, presumably in Kyiv, which at that time was part of the Russian Empire. A year later, her parents fled from the Russian Revolution to the city of Równe, now Rivne in Ukraine. During the First World War and the ensuing Russian Civil War, control of the city alternated between Russian, German, Ukrainian, Bolshevik and Polish troops. From April to May 1919, Rivne was briefly the capital of the Ukrainian People's Republic. From 1921, the city was part of Poland again. Zuzanna and her parents moved into the home of Zuzanna's grandmother, Klara Sandberg, who raised Zuzanna alone. Her father, an aspiring actor, went first to Berlin, then to the United States. Her mother soon emigrated to Spain with her new husband.

Zuzanna began writing as a child and published her first poems at the age of fourteen. She considered herself a Polish poet and wanted to be perceived as such. Throughout her life, however, she was denied Polish citizenship. In her poems, she never referred to her own Jewish heritage, but to Polish culture, which was linked to her Polish identity and the choice of Polish as an artistic language. After graduating from high school, she moved to Warsaw to study and called herself Zuzanna Ginczanka. She published satirical and anti-fascist poems, and from 1936 worked with the satirical weekly newspaper *Szpilki* and over time began to write about the political situation, the threat of war, growing levels of antisemitism and the spread of fascism. Although Russian was spoken in her parents' home, Zuzanna always chose to write her poems in Polish, apparently inspired by the poems of Julian Tuwim. Although she saw herself as Polish, during the interwar period Polish antisemites repeatedly emphasized her Jewish roots, e.g. by mockingly using her surname Ginzburg instead of her chosen pen name Ginczanka. Only weeks after the invasion by Soviet troops, Zuzanna had to move from her summer residence with her grandparents in Równe to the Polish city of Lwiv/Lemberg because she could not return to Warsaw after the outbreak of the Second World War.

There, in early 1940, Zuzanna married the Polish art historian and anti-fascist Michał Weinzieher and worked as a journalist and translator. However, after she was denounced by her landlady, she and her husband managed to escape from Lviv to Nazi-occupied Kraków, where she lived under a false identity as a non-Jew. In order to avoid suspicion because of her appearance, Zuzanna pretended to have Armenian roots. Her last poem is the only text by Zuzanna Ginczanka in which she openly confesses herself to be Jewish. It's a bitter, ironic indictment – not of the Nazis, but of the Poles who betrayed them and who didn't see her as one of them.

During the Shoah, she was increasingly targeted by the Nazis and was denounced at least twice by Poles, which finally led to her death at the end of 1944. After some time in hiding in Kraków, she fled to Swoszowice (now a district of Kraków) due to the growing danger. Here she met a Jewish friend, Blumka Fradis, who came from the same city where Zuzanna had grown up. In the autumn of 1943, she finally returned to Kraków and once again hid from the Nazi regime. She was arrested by the Gestapo in an apartment building on Mikołajska Street, probably in December 1943 or January 1944, on the grounds that she was in contact with the Polish underground. She was brutally tortured during her detention. In a poem she wrote two years before her death, Zuzanna mentions her landlady, Mrs. Chomin, who had betrayed her to the Nazis. The poem begins with the Latin phrase “Non omnis moriar” – “Not All Of Me Will Die” by the ancient Roman poet Horace – and after the war it became an important piece of evidence in the trial and conviction of the informant. Zuzanna kept the poem on a crumpled piece of paper. After the war, one of her friends gave it to the avant-garde poet Julian Przyboś, who immediately recognized its significance. The poem is considered one of the most poignant testimonies of the suffering of the Jews created in Polish literature. Due to her Jewish origins, she was viewed negatively in the Polish literary world, even after the war, and was also unjustly “overlooked” in Germany. However, she is now considered an exceptional poet of the interwar period. Although she has been rediscovered in Poland since the 1990s and has since been translated into English, Italian and Russian, she remains almost entirely unknown in Germany as a poet. Zuzanna Ginczanka was shot in December 1944, along with her friend Blumka Fradis, in the Montelupich prison in Krakow, which was at that point being used by the Gestapo.



**Figure 12:** Alfreda "Noncia" Markowska



# Alfreda “Noncia” Markowska

Alfreda Markowska was born on May 10, 1926 in Poland at Stanisławów (in present-day Ukraine) into a travelling Roma family. While still a young girl, she was given the nickname “Noncia”, a loan word that means “nun” in Romani čhib; she received her nickname because of her selfless helpfulness. Alfreda Noncia lived with her extended family in a large Polish-Roma “Tabor”, a Roma community, comprising about eighty people, that traveled and camped together. When World War II broke out and the Russian army invaded Poland from the east shortly after the German invasion, many Roma fled westwards. But even there, Sinti and Roma were constantly marginalized and persecuted. The genocide of the Sinti and Roma, in Romani čhib “Porajmos” (devouring), with the aim of their total collective extermination, began with forced sterilizations. These were justified under the “Law for the Prevention of Hereditarily Diseased Offspring” of July 14, 1933. With the so-called “Auschwitz Decree” of 16 December 1942, the situation for Sinti and Roma worsened. Those who due to an “exception” were not deported to the Auschwitz-Birkenau concentration and extermination camp were nevertheless to be sterilized. From February 1943, more than 23,000 Sinti and Roma were deported from the German Reich and the occupied territories to the Auschwitz-Birkenau concentration and extermination camp. For this reason, many Sinti and Roma fled, as did Alfreda’s family. They ended up in a Nazi-occupied area of Poland and set up camp in a forest near Biała Podlaska. In 1941, German soldiers attacked the camp. Alfreda Noncia, then fifteen or sixteen years old, was traveling in nearby villages at the time to get food for the family. According to Alfreda, on her way back, near the camp, a person who lived in the area warned her, using the phrase “Nie idź tam, Cyganeczko!” (“Don’t go there, G\*!”), which she also chose as the title of her later published book of her life story.

Alfreda Noncia hid for several hours in the ruins of a stable. When she returned to the camp, she realized that her parents, siblings, grandparents, aunts and uncles had been murdered and farmers forced to bury their bodies. One of the largest and oldest Roma tribes in the area had been exterminated within a few hours. After the massacre, she fled to Rozwadów/Roswadiw in present-day Ukraine, where she met and married her husband a year later. He himself had also barely survived a German pogrom against the Roma community. A short time later, the couple was caught in a street raid and handed over to the Nazis. But Alfreda Noncia and her husband repeatedly managed to escape from Nazi captivity,

first in Lublin/Lüben, later in Łódź/Lodz. After escaping from what would be her last imprisonment, she made her way to Rozwadów, where her husband was forced to work for a Nazi paramilitary construction force. Noncia managed to obtain forged papers and register as a railway worker. Here she also rescued the first of about fifty children – Karol Gierli, whose mother secretly handed over her son to Alfreda Noncia from the train that was leaving for Auschwitz. Despite the danger to her own life, she began looking for surviving children among the corpses at mass shooting sites, she took more children from the trains travelling to the surrounding concentration camps and saved them from death by hiding them with friendly families, in the barracks of the railway workers, or in her own house. After the end of the war, Alfreda Noncia and her husband traveled to western Poland. In the course of that journey, they encountered many lost, orphaned and starving German children, whom they also helped. Alfreda Noncia and her husband are among the few Polish Roma who survived the war and the Porajmos. In 2006, more than forty years later, she was awarded the highest Polish award, the Order of Polonia Restituta, for the children she saved. Alfreda Noncia Markowska is the only Roma woman to have received this decoration. However, she never received compensation for the persecution she suffered and survived on a very meagre pension until the end of her life on January 30, 2021.

# Method 2

## “The Ulma Family – Dimensions of Individual Behavior in German-Occupied Poland”

At the heart of the approach here are various forms of behavior related to the persecution of Jews during the German occupation of Poland. The participants deal with the complex dimensions of the behavior of people from a wide range of groups during National Socialism and the Shoah, and reflect on the attribution of roles and alternative courses of action that might have been possible.

### General Information

#### Conceptual approach

The methods adopted here shed light on the life of the Ulma family during the Nazi era and their efforts to save Jewish people during the Shoah. Linked to this is the range of different dimensions of human behavior in and around the Ulma family. Participants learn about the reality of life for non-Jewish Poles and Jewish Poles at that time, analyze their behavior from different angles and relate it to the repressive circumstances of the German occupation.

#### Objectives

Participants deal with different groups of people (e. g. victims, perpetrators, helpers, neighbors) who lived in Poland during the German occupation at the time of National Socialism and develop an understanding of the complexity of the different roles people played. They reflect upon the categories of victim and perpetrator in the Nazi era, which often cannot be clearly distinguished from each other, or whose roles overlap or change over a period of time. Participants gain an awareness of personal dilemmas and the challenges of remaining human in an inhumane system.

#### Material

Worksheets (material 1 and 2), moderation cards/posters, pens/markers

#### Target group

Pupils and facilitators aged 16 and over

#### Time

145 Minutes (20 mins./25 mins./50 mins./25 mins./25 mins.)

### Step 1: Silent reflection on perpetrator and victim constructions in National Socialism (20 min.)

For the introduction to the topic, the following questions are initially presented in the middle of a poster and hung in the room or laid out on tables:

- What comes to mind when you think of a male or female perpetrator in National Socialism?
- What comes to mind when you think of a victim of Nazism?

The group facilitators point out that there is to be no talking during this exercise. The participants silently reflect on the questions for themselves and write down the answers on the posters. The group facilitators lay out pens/markers for this purpose. The participants can refer to each other in writing by complementing each other, commenting on each other's answers, expressing agreement or disagreement, or raising further questions.

The group facilitators then bring together the results of the group work in a plenary session. After the participants have briefly analyzed these results, the group facilitators ask the following questions:

- What common associations have arisen?
- What are the typical images of victims and perpetrators that you have?

## Step 2: Definitions – Memory (25 mins)

The group facilitators divide the participants into small groups or let them form their own groups. The cards → **Material 1** are cut to size and initially only inscribed with generic terms such as “victim”, “bystanders” etc. and distributed to the participants. Each group receives a set of all eight generic terms.

To begin with, the participants discuss the meanings of the terms in the context of National Socialism and the Shoah in their small groups and note the characteristics they associate with them on moderation cards. At the end of the exercise, the group facilitators distribute the definitions of the terms to each group. The participants consider the descriptions of the terms and the roles associated with them and compare them with their own results. The group facilitators mediate the exchange of answers and, if necessary, draw attention to prevailing stereotypes about behavior during the Nazi era, such as the false assumption that a large proportion of people had helped with or been active in the resistance. Together with the participants they reflect on the extent to which in some cases the boundaries between the categories were fluid, e.g. between onlookers and fellow travelers, or to what extent roles changed over time, e.g. in the case of Hans and Sophie Scholl.

Afterwards, possible questions which arise can be dealt with by the group facilitators.

## Step 3: Text analysis and presentation (50 mins)

The worksheet “Family Ulma” → **Material 2** will be distributed to all participants along with moderation cards. The participants begin by reading the text on their own and identify and note all the people mentioned in the text.

### Tip

The worksheet “Family Ulma” addresses dehumanization as well as mental and physical forms of violence.

When discussing the worksheet “Family Ulma”, it is a good idea to take a closer look at anti-Slavic racism during the Nazi era, but also at its continuities up to the present day.

After the participants have read and annotated the text, they choose one of the following people from the text:

1. Józef und Wiktoria Ulma
2. Włodzimierz Leś
3. the Polish farmers mentioned at the end of the text.

In doing so, the group facilitators should ensure that all the people involved are going to be dealt with. After that, the participants carry out the following analysis of the person they have chosen and record their thoughts on moderation cards:

- Consider which group (see categories from step 2 → **Material 1**) this person(s) could be assigned to.
- What different behaviors did this person(s) exhibit?
- Have they taken on one or more roles? Have these changed over time?

After the participants have completed the tasks individually, they come together again in the same small groups as in step 2, compare their results and discuss similarities and differences in their answers. The participants collate their results and record them on posters.

The results are now presented in a plenary session and the group facilitators mediate a discussion about the behaviors, roles and people the participants have connected with each other and why. The following questions can be used as an aid to the discussion:

- What factors influenced their behavior and decisions?
- What alternative choices could these people have made and what would have been the consequences?
- To what extent did these people act “freely”?
- What does “being free” mean in different contexts?

The group facilitators seek to encourage the participants to talk about questions and challenges that arise during the processing of the text and in the group discussion, such as different positions among the participants and what dilemmas they recognize in the people presented. This can be used to critically reflect on the construction of groups and to initiate a discussion about group identities, which also plays a role in the reality of the participants' lives. Discussion can revolve around which groups they might belong to (or be assigned to) in certain situations, e.g. with regard to school, circle of friends and common interests, language, religion, age or nationality.

#### Step 4: Mapping exercise (25 mins)

The final phase is initiated by the group facilitators through a mapping exercise. For this purpose, the group facilitators read out the quote below from Gustaw Herling-Grudziński. After this, the group facilitators provide an initial analysis of the statement and set up a discussion about the possible meaning of what is being said. The group facilitators ask the whole group: What do you understand by this statement? From what perspective was the statement made? Reference should also be made to Gustaw Herling-Grudziński's biography and his statement should be historically embedded. The participants should now position themselves in relation to the statements "Agree", "Disagree", "Partially Agree" and "Other" in the respective designated area of the room. The group facilitators ask the participants what led them to their respective justification. The aim is not necessarily to evaluate the statement and thus possibly judge Gustaw Herling-Grudziński's actions as right or wrong, but to sensitize the participants to complex issues and to allow space for their personal experiences.

General questions for the discussion (following on from the mapping exercise) might include:

- Do different standards apply in extreme situations?
- Can people no longer act morally in an inhumane system?
- Does the end justify the means?
- Does the perception of this change over time?

*"I have repeatedly convinced myself that man is a man in human conditions, and I find it a terrible absurdity of our era to try to judge someone by what he has done in inhuman conditions – as if water could be measured with fire and earth with hell."* (Gall 2010, p. 168)

Gustaw Herling-Grudziński

#### Tip

Gustaw Herling-Grudziński (1919–2000) was a Polish writer and journalist in exile. During World War II, he was a member of a Polish underground organization. After an illegal border crossing, he was imprisoned in a Soviet labor camp in 1940. After his release in 1942, he fought in North Africa and Italy for the Polish government-in-exile. After the war, Herling-Grudziński was a member of the Polish Socialist Party. He described his experiences in Russian prisons and labor camps, among other things, in his 1951 book *World Without Mercy*.

#### Step 5: Conclusion (25 Min.)

For the concluding discussion, the group facilitators begin by giving the participants the task of thinking about a situation in their lives in which another person needed help. The following points should be reflected upon:

- What was going through your mind in this situation?
- Did you behave in an ambivalent way when it came to stepping in to help and stand by the person in need?
- What factors influenced your decision?
- Where do you see similarities and where differences to the Ulma family's possibilities for action?
- How would you describe civil courage and what does it take?

To bring things to a close, the group facilitators can talk to the participants about whether and in what ways their image of victims and perpetrators has changed and what surprised them most in dealing with the history of the Ulma family.

Further methods,  
expansions of the methods,  
glossary and  
background information





## List of Figures

**Figure 1:** The Ulma children during the summer in nature (Source: Josef Ulma, Collection Mateusz Szpytma 0012, ©Ulma Family Museum)

**Figure 2:** The Ulma children playing in the house of the Ulma family (Source: Josef Ulma, Collection Mateusz Szpytma 0015, ©Ulma Family Museum)

**Figure 3:** Viktoria Ulma, in front of the family home in summer (Source: Josef Ulma, Collection Ulma Władysław 0044, ©Ulma Family Museum)

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<b>Victims</b>	<b>Resistance fighters</b>
<b>Bystanders</b>	<b>Collaborators</b>
<b>Rescuers</b>	<b>Informers</b>
<b>Perpetrators</b>	<b>Followers</b>
<p>... are millions of people who have been persecuted by National socialists for their political views, sexual orientation, religion, or for antisemitic and racist reasons. They were deprived of their rights, imprisoned, mistreated and often murdered.</p>	<p>... cooperated with the Nazis and supported the Nazi system. The reasons for this may have been the advocacy of antisemitic and racist Nazi ideology, their own financial and political interests, but also fear for their own life.</p>
<p>... played a passive role during the Shoah. They did not actively participate, but they did not resist either. They were apparently uninvolved bystanders, but they took over the homes and workplaces of deported Jewish people. After the Second World War, many of them claimed to have known nothing about the crimes committed during the Nazi era and the Shoah. Similar attitudes were also observed in other states, parts of the institution of the church and in humanitarian organizations such as the Red Cross.</p>	<p>... after the Second World War, they were classified as those who, for example, were part of the NSDAP without any real conviction or special commitment, paid membership fees and took part in obligatory party meetings. They did this primarily in order not to be disadvantaged within National Socialist society and to benefit from the political system.</p>
<p>... helped persecuted people, e.g. Jews, to hide from or escape the Nazis, often risking their own lives in the process. For example, they housed persecuted people in secret places, such as attics, gazebos or hidden back rooms, provided them with food despite the scarcity of ration cards, or even organized their escape.</p>	<p>... are those who were responsible for large-scale exclusion, disenfranchisement, persecution and murder during National Socialism and the Shoah. These were mainly German members of the NSDAP, SS, police and army, but also people of other nationalities who participated in persecution and murder for various reasons.</p>
<p>... voluntarily denounced or betrayed others in order to gain personal advantage. In doing so, for example, they reported to the Nazi authorities political opponents who rejected National Socialist ideology or people who did not break off contact with Jewish fellow citizens.</p>	<p>... stood in the way of the Nazis and fought them. This included armed struggle, but also unarmed actions, such as smuggling prohibited goods or passing on secret information to Nazi Germany's opponents.</p>

**Solution key for memory definitions: 1 g, 2 b, 3 a, 4 d, 5 h, 6 f, 7 c, 8 e**



<b>1</b>	<b>2</b>
<b>3</b>	<b>4</b>
<b>5</b>	<b>6</b>
<b>7</b>	<b>8</b>
<b>a</b>	<b>b</b>
<b>c</b>	<b>d</b>
<b>e</b>	<b>f</b>
<b>g</b>	<b>h</b>



# The Ulma Family

**The murder of the Ulma family, who hid persecuted Jews during the Nazi era and were also killed alongside them, has become a symbol in the Polish culture of remembrance of “Polish suffering” and “martyrdom” during the German occupation of Poland in World War II. However, there is no mention of the fact that betrayal and collaboration also took place within Polish society. The history of the Ulma family can serve as an example of these two dimensions.**

Józef Ulma, a farmer by profession but also an amateur photographer (which means that some pictures of the family and their life at that time have been preserved), and his wife Wiktoria Ulma lived together with their six children in the small Polish town of Markowa in Łańcut, in the Rzeszowski district. In the summer of 1942, the Jewish inhabitants of the city were forcibly expelled from their homes by German forces and then shot, as witnessed by the Ulmas and other residents of Markowa. The bodies were buried in the grounds of a former animal cemetery. When the persecution and murder of Polish Jews by Germans and non-Jews in the fall of 1942 reached its tragic peak, the Jewish Goldman family (Saul and his four sons) from Łańcut (where the family was known as “Szall”; the reasons for the renaming remain unknown) sought a hiding place in Markowa and asked the Ulma family for help. They agreed and also offered a hiding place for the two Jewish sisters Golda and Layka Goldman, who joined them a short time later.

Although the Ulma family’s farm was located on the outskirts of Markowa, the persecuted Jews were quickly discovered there. It is not clear who betrayed them and informed the Germans of their whereabouts, but some reports indicate that it was the Ukrainian-born Polish policeman Włodzimierz Leś from Łańcut, who belonged to the so-called “Blue Police”. The “Blue Police” in the General Gouvernement were Polish police units set up by the German occupation after December 17, 1939, and which consisted of members of the pre-war Polish police force. One of the tasks of the “Blue Police” was to enforce anti-Jewish decrees. The Goldman family had first gone into hiding with Włodzimierz Leś for a fee some time before. However, after illegally appropriating their property, he set them out on to the streets, without giving them back their belongings. The Goldmans demanded its restitution and, when this failed and they lost faith in the policeman, they moved in with the Ulma family. In all likelihood, Włodzimierz Leś discovered their new hiding place and betrayed them. One possible explanation seems to be that Leś, who had kept the Goldman/Szall family property after the time they were hiding with him, now feared that he would have to return this property in the wake of the imminent German defeat. That would also explain why he decided to betray the actual owners in order to get rid of them before they could reclaim their property after the liberation of Poland. In February 1944, the Russian army

reached Markowa, and Saul believed that liberation was only a few weeks away. When Leś was faced with the choice of either returning the valuables or betraying the Ulma/Szall family, he decided to betray the family. On the night of March 23–24, 1944, German policemen arrived from Łańcut together with a number of recruits from the Polish auxiliary police in Markowa. The Jews who were hiding in the courtyard of the Ulmas were immediately discovered and shot. After that, the whole Ulma family was murdered – Józef and his wife Wiktoria, who was heavily pregnant at the time, and their six young children aged two to eight: Stanisława, Barbara, Władysława, Franciszka, Antoni and Maria. Włodzimierz Leś, the Polish policeman who betrayed the Ulmas and the Jews, was executed after the invasion of the Red Army by members of the Directorate of Underground Resistance, a Polish group that fought against the German occupation, on the grounds of his collaboration with the German occupiers at the time.

Yehuda Erlich, a war survivor who was hiding in the town of Sietesz, just a few kilometers from Markowa, described the tremendous impact of the murder of the Ulma family on the people in the area:

*„These were hard times for them [Jan and Maria Wiglusz, the Polish couple that hid Erlich from the Germans] and for us. The Germans and the Polish peasants joined forces and searched together for hidden Jews. In the spring of 1944, a Jewish family was discovered hiding by Polish peasants. The Polish family – eight people, including the pregnant woman – was killed along with the Jews in hiding. This caused absolute panic among the other Polish peasants, who were also hiding Jews. The morning after, people found the bodies of 24 Jewish People. The peasants who had hidden them for 20 months had single-handedly killed them.“ (Yad Vashem 2022)*

Yehuda Erlich

However, despite the terrible fear and intimidation, there were still peasant women who helped Polish Jews and offered them a hiding place from the Nazis. Since the end of the Second World War, around 7,000 Poles have been honored by the Israeli Shoah memorial Yad Vashem as “Righteous Among the Nations”, i.e. as those who saved Jews at the risk of their lives and without benefiting from it. If rescue attempts were discovered, this usually meant the death penalty for both Polish Jews who wanted to flee or hide and non-Jewish Polish helpers, according to the decrees of the General Gouvernement. Nevertheless, there were also antisemitic attitudes among the non-Jewish Polish population, which often led to violent actions, such as the murder of Jewish people by burning down a barn in Jedwabne, where they were imprisoned by their Polish neighbors. At the same time, the Polish population suffered from a German war of annihilation that was directed against them. It had begun in 1939 with the invasion of Poland by the Wehrmacht, among other things, because Poles were considered “inferior” in National Socialist ideology.



**Figure 1:** The Ulma children during the summer in nature



**Figure 2:** The Ulma children playing in the Ulma family home



**Figure 3:** Viktoria Ulma in front of the family home in summer

The photographs on this page were taken by Józef Ulma himself. He was an amateur photographer and the surviving photos from his estate provide an interesting insight into the everyday life of the Ulma family and their living conditions.

# Method 3

## “The Kleinhändler Family – Flight and Migration between Poland and Palestine”

In the methods outlined here, through the observation and analysis of historical documents, the participants learn about the history of the Jewish-Polish Kleinhändler family which exemplifies the biography of many families that were separated during the Second World War. By taking on the activities not only of historians, but also of journalists, the participants should gain through such role-play a better understanding of the significance of the family’s history in the present. Participants are also given the opportunity to research and reconstruct their own family history.

### General Information

#### Conceptual approach

Historical documents and archives are a valuable resource for communicating about the Shoah. This examination of the history of the Kleinhändler family is intended to encourage participants to reconstruct family structures during the second half of the years of World War II, but also to grasp parallels to today with regard to flight and migration. By reconstructing the complex history of the family, on the one hand, this provides an insight into the challenges faced by people on the move or in exile, and on the other hand, into the work of historians and journalists and their social functions.

#### Objectives

Participants learn how powerfully the family life of marginalized groups was determined by the National Socialist regime. They will be made aware of the challenges faced by families who were forced to live apart from one another. As a result, participants learn to reconstruct the overall picture of a family history by evaluating different sources and materials. They reflect on the social role of media and history and their relationship to each other and learn both to establish contemporary references to the past and to grasp differences and similarities between then and now. The participants also develop their sensitivity to the plight and difficulties of people on the move in general.

#### Material

Historical source material, map from the time before the Second World War, whiteboard/posters at least A1/B1, moderation cards, material for groups 1–6, result sheet group puzzle

The solutions to the tasks as well as background information on the Kleinhändler family can be accessed via the QR Code at the end of the introduction.

For a deepening of the engagement with the Kleinhändler family, material can be found in the archives of the Ghetto Fighters’ House (GFH), Israel. This can also be used to work on the group activities.

#### Target group

Pupils and facilitators aged 16 and over

#### Time required

245 mins. (15 mins./20 mins./60 mins./50 mins./60 mins./25 mins./15 mins.)

### Step 1: Silent reflection on the personal dimensions of “family” (15 mins)

As a means of introduction, the facilitators should reflect on their own family history. In addition, there will be an introductory silent

reflection on the topic of family. The group facilitators write the word “family in the middle of a poster and ask all the participants to write their associations with the term on the sheet. The team members lay out pens/markers for this purpose. A short evaluation will then take place in a plenary session.

In the subsequent discussion, in which the group facilitators consolidate the outcomes, it should be emphasized that the topic of family is very individual and personal, and that the functions of family in certain social contexts have changed over time.

## Step 2: Exchanges in buzz groups (20 mins)

In the next step, in buzz groups the participants should discuss the following questions which will be displayed in the room in a clearly visible place:

- Do you have family pictures, letters, or other documents from World War II in your family?
- Why were these documents kept by your family?
- What could be reasons for not keeping these photos and documents?
- Do you know families who are spatially separated or live far away from each other these days?
- What are the reasons that they live separately? Is this a voluntary decision?
- Do you know families that have been separated in the past, e.g. during the war? Why have they been separated?

The outcomes will then be consolidated in a plenary session. On the one hand, the importance of historical documents and, on the other hand, the challenges, continuities and responsibilities that have to be faced in the context of flight, migration and social reflection can be brought to light.

### Tip

Since the discussion of the term ‘family’ is a very personal one, the team members should point out that sharing the thoughts on it is voluntary.

## Step 3: Group Puzzle (>60 mins)

Working with original materials, all the participants now take on the role of historians and get to know the Kleinhändler family.

As an introduction to the topic, a recent quotation from Dalia Gavish, née Kleinhändler, (see quote in the introduction to this collection of methods and via the QR code) is read aloud by the group facilitators or one of the participants, in which Dalia points out the need to tell the next generations about her family history during the Nazi era and about the Shoah. Subsequently, the following people will be briefly introduced by the group facilitators, only with their names and dates of birth to leave as much open as possible at this stage:

RACHEL-LEAH HOCHNER, born 1909 in Tarnów, Galicia  
 ABRAHAM KLEINHÄNDLER, born 1907 in Tarnów, Galicia  
 DALIA KLEINHÄNDLER, born 1937 in Haifa, Palestine/Israel  
 ELLA HOCHNER, born 1917 in Tarnów, Galicia

For the purposes of preparation and to have a more complete overview, e.g. in case of queries from the participants, the group facilitators can access background information on the Kleinhändler family via the QR code. There are also photos of the Kleinhändler family, which can also be printed out and/or displayed.

The participants are divided into six small groups of three to five participants each. Each small group deals with a period of time of the life of the Kleinhändler family and each group receives a task sheet with an introductory quiz, the corresponding original documents and the → **result sheet Group Puzzle Material 1–6, 7**. By engaging with different documents, letters and photos, and answering questions, the small groups reconstruct the odyssey of Dalia and Rachel Kleinhändler. The participants decide who will take on the role of journalists or historians in their respective small groups in the next step after completing all the tasks. Attention should be paid to a balanced distribution of roles (ideally 50/50).

### Quiz solutions:

**GROUP 1:** 1 b, 2 a, 3 d, 4 c    **GROUP 2:** 1 d, 2 c, 3 a, 4 b  
**GROUP 3:** 1 b, 2 c, 3 d, 4 a    **GROUP 4:** 1 b, 2 d, 3 a, 4 c  
**GROUP 5:** 1 c, 2 d, 3 a, 4 b    **GROUP 6:** 1 c, 2 d, 3 b, 4 a

## Step 4: Preparation of the role play and additional research (50 mins)

### Preparation of the role-playing game (20 mins)

During the group puzzle, the participants gained their first insights into the life of the Kleinhändler family and into the areas of responsibility for historians. Although the approach of journalists and historians may be similar, there are differences in their working methods, which the group facilitators should briefly introduce to the participants:

For journalists, it is crucial to establish the contemporary relevance of the topic. Journalists who deal with history look for differences and similarities between then and now, establish analogies or look at the present as a result of the past. In doing so, they follow the journalistic principle that defines “respect for the truth, the preservation of human dignity and the truthful information of the public” as the supreme commandments of the press. This claim to truth also applies to historians.

Historians use various historical documents to get an idea of past events, to understand earlier social, cultural and political conditions and to reconstruct them. For this purpose, the collated sources must first be critically questioned and then interpreted and classified.

Both professional groups are digging more deeply into the topic at the same time. In these exercises, the historians are asked to historically embed and reconstruct past events, while the journalists are asked to prepare collectively for a press conference with the historians in which they will present their planned documentary. The historians will be interviewed as experts. The journalists’ role is to establish contemporary references to the history of the family and reflect on the social relevance of the topic.

#### For the historians

During the preparation for the role-playing game, to facilitate a better visualization of the topic, the important key data of their respective time period (years, places, people) are recorded on moderation cards. During the interviews with the historians, these are to be laid out on the floor together with the historical documents or pinned to a poster for better understanding.

#### For the journalists

The journalists of all groups are to prepare a joint statement on the importance of the documentary about the Kleinhändler family, in which they formulate motivations for the film, but also the opportunities of the documentary film form compared to other journalistic media such as newspaper articles, radio reports, etc. and, at the same time, they should develop a question catalogue that they will later use to interview the historians.

The following topics are to be addressed: the emotional state of the family members, the experiences of the family members, challenges, current references (flight, travel behavior, bureaucracy with regard to flight and migration), social relevance for today, etc.

Possible questions could be:

- Where was person X and when?
- Why was person X there?/What brought them there?
- How did person X feel about it?
- What challenges did person X face during this time?
- Where did we get this information and historical material from?

- What does the material say about the time and social circumstances?
- Where do you see possible parallels to contemporary events?

### **Additional research on in-depth topics in the context of family history (30 min.)**

The following topics could be suitable for additional research:

#### For the historians

The history of Palestine and Israel in the first half of the 20th century (Why did the Kleinhändler family move there and what conflicts arose between Arabs and Jews during the corresponding period?)

#### For the journalists

The life of Poles (Jewish and non-Jewish) in the city of Tarnów (before, during and after the Second World War, the history of the Jewish cemetery in Tarnów).

#### For both groups

The history of the Bergen-Belsen concentration camp (including research on various groups of prisoners such as “exchange prisoners” like the Kleinhändler family, or research on daily life in the camp)

Elements of these additional researches should be incorporated into the presentation.

## **Step 5: Implementation of the role play (60 mins)**

The journalists are from Channel X and want to make a documentary about the Kleinhändler family. In order to obtain as much information as possible, they interview historians who have researched the family. The historians’ task now is to support the journalists by presenting them with detailed information about the Kleinhändler family.

Historians should use as many of the terms from their time period during the interviews, and the journalists support them by asking specifically about them.

The archive material will also be shown during the interviews, bringing in as many details as possible from the family’s life. The journalists also ask questions of the historians that they have considered in the preparatory phase. At the same time, the journalists must make sure that important aspects of the respective time period that they studied in ‘STEP 2: GROUP PUZZLE’ are discussed. The group facilitators should ensure that the interviews do not last longer than ten minutes. The group facilitators may correct historical facts and terminology after each interview if they have not been reproduced correctly.



## Step 6: Ideas Workshop Documentary (25 min.)

In the next step, the historians and journalists will jointly consider what thematic focus they want to establish for the documentary and why and on which aspects of the Kleinhändler family and their social circumstances they want to shed more light.

The following questions may be of assistance:

- What surprised you most about the story of the Kleinhändler family? Why?
- Which moments in the life of the Kleinhändler family were particularly drastic and fundamentally changed their lives?
- Could there have been alternative courses of action in the situation of the Kleinhändler family?
- What limited their actions? (finances, power dynamics, bureaucracy, travel conditions, channels of communication)
- If the family were in the same situation today, what would be different and what would be similar?
- Why did the Kleinhändler family keep these documents for so long that they are still available today?

## Step 7: Closing discussion (15 mins)

In conclusion, the results and any questions that may have arisen in the groups are discussed in a plenary session. The aim is to highlight the relevance of the history of the Kleinhändler family for the reality of our lives today and to establish possible connections to current events. In addition, there should be a reflection on the relevance of contemporary documents as well as on the social role of journalists and historians and the related information they gather. At the same time, the final phase offers the opportunity to talk about the social responsibility of the media as the so-called “fourth estate”. Here, the potential danger of political agendas in the historical or media reappraisal of topics can also be identified.

The following aspects can be taken up by the team members for the discussion:

- What role have historians played in enabling us to sift through this material today?
- What can contemporary documents be relevant for?
- What challenges might historians have faced in their research? What role do the media play in letting us know about such events?
- How can media representation influence our perception of such topics?
- What opportunities does dealing with the past offer for shaping our society today?

### Tip

In order to prepare the original sources in various languages and forms of expression in a way that is understandable for the participants, some text passages have been formulated accordingly and supplement the original document due to poor legibility. At the same time, the original form of expression has been retained as far as possible to ensure the authenticity of the documents.

### THANKS

We thank Dalia Gavish and her family for the important role they played in the development of this method.

Further methods,  
expansions of the methods,  
glossary and  
background information



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You are embarking on a journey to discover Dalia's roots. The story begins in Tarnów, where Dalia's mother, Rachel Hochner, and her father, Abraham Kleinhändler, grew up.

### Task 1: Quiz

This task is designed to help you better understand the archival footage used later in this group. Now solve the quiz → **Material Group 1** together in the group by assigning the four terms to the appropriate description.

Ask the group facilitators for the solution and check whether you have assigned the terms correctly.

### Task 2

Both Rachel and Abraham left Poland before the outbreak of World War II. Abraham left Poland in 1928. Read the original letter → **Figure 1** to Abraham from the Jewish youth movement Hechaluz and discuss the following questions:

- What information is included in the letter?
- What obstacles did Abraham have to overcome on his way to immigration?
- What additional problems could arise in such a situation?

While Abraham lived in Palestine, he kept in touch with Rachel. In 1935 he returned to Tarnów, and the two married. In the same year, they set out together for Palestine. Two years later, in 1937, their daughter Dalia was born.

### Task 3

Look at the picture → **Figure 2** and then discuss the following questions:

- What emotions does the image evoke in you? How do you think Rachel might have felt at that moment?
- What do you think was Rachel and Abraham's motivation for emigrating to Palestine?

### Task 4

Look at the postcard and the photo → **Figure 3 a** and **Figure 3 b** of the New Synagogue in Tarnów and discuss the following questions in the group:

- What significance might the synagogue have had for Rachel and Abraham?
- What do you think could have happened to the synagogue over time, e. g. during the Second World War?

### Additional information about the synagogue

The New Synagogue was the largest synagogue in Tarnów, Poland. It was built between 1865 and 1908, the long construction period being due to a lack of funds. The synagogue was set on fire by the Nazis in November 1939. The fire lasted three days, but the building did not collapse; it was blown up instead. Today, a commemorative plaque on the building on the corner of Nowa and Waryńskiego commemorates the New Synagogue, which was the largest synagogue in Poland at the time.

### Task 5

Complete the overview sheet Group Puzzle and think about which elements of the information you have gained from your documents is particularly relevant and exciting for the contemporary and content-related reconstruction of the biographies of the Kleinhändler family in the following role-playing game.

### Task 6

Decide which members of your group will take on the role of journalists or historians in the next step. Please divide yourselves into equal sized groups for this task.



**Task 1**

The purpose of this task is to help you better understand the archival material used later in this worksheet.

Take a look at the following four terms and try to assign them to the correct explanation.

1. Hechaluz

2. Aliyah

3. Tarnów

4. Kibbuz

a

is a term for various waves of immigration by Jews: Jews in the – historically speaking – geographical Eretz Israel (Land of Israel), which is now the State of Israel. From 1920 to 1948, the area was known as Mandatory Palestine and was under British rule.

b

is a collective community based on a socialist ideology and on the promotion of the Zionist idea. Traditionally based on agriculture, it was a close-knit social community, within which the members shared all property (there was no private property), as well as production and labor. The community was available for all the needs of the members and their families.

c

is an association of Jewish youths whose goal, making Aliyah/æli, was to prepare its members to settle in Eretz Yisrael (Land of Israel). It became an umbrella organization of the Zionist youth movements, whose aim was to encourage Jewish youth to immigrate to Palestine. The translation of the Hebrew term is "the pioneer."

d

is a city in southeastern Poland, in former Galicia, which today has around 100,000 inhabitants. Before the outbreak of World War II, the city had a population of 40,000, almost half of whom were Jewish. Galicia stretches between Krakow and Lviv, i.e. today's southern Poland and today's western Ukraine. It originated in 1772, when Poland was divided and Austria occupied the territory. Another region with the same name is located in the north of Spain, bordering Portugal and the Atlantic Ocean. Of Tarnów's 25,000 Jewish inhabitants, a quarter were killed in the ghetto during the Nazi era; the survivors were taken to concentration camps, where most of them were murdered.



**MATERIAL 1**  
Original Letter (Figure 1)

**GROUP 1**  
Tarnów before emigration to Palestine (until 1939)

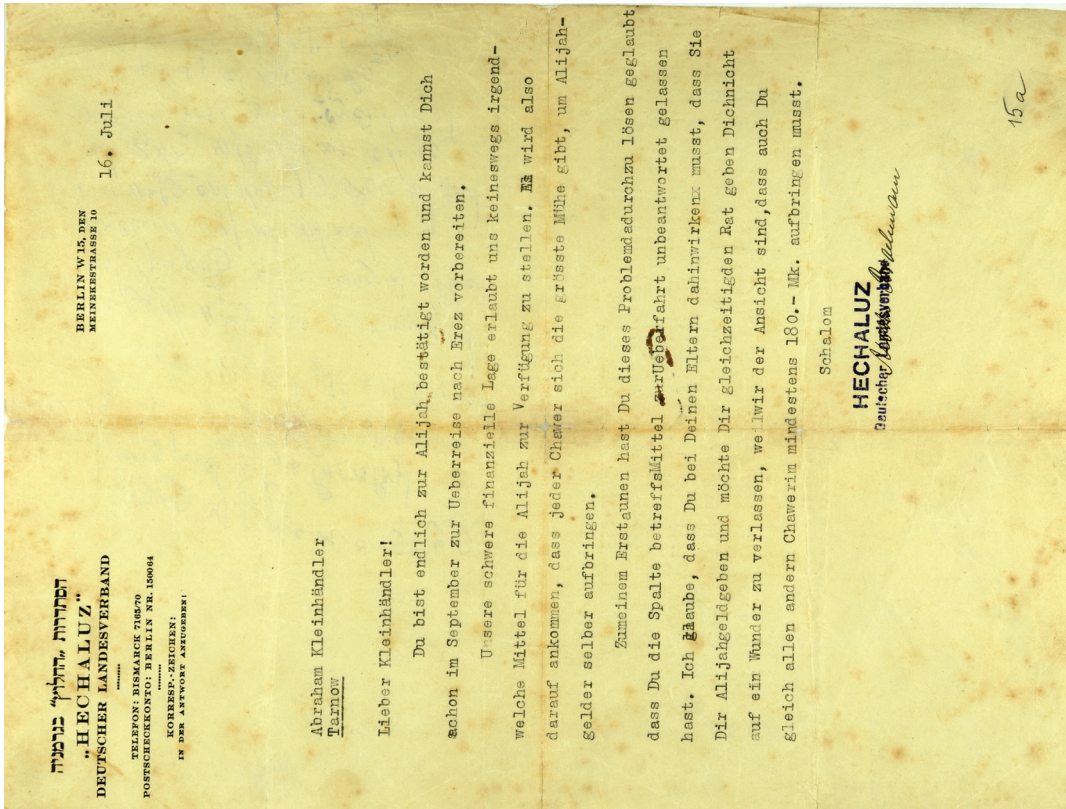


Figure 1: Letter from the Hechalutz Union to Abraham Kleinhändler

\* Chaver(singular)/Chaverim (plural): Friend(s) or member(s) in Hebrew

Method 3: "The Kleinhändler Family – Flight and Migration between Poland and Palestine"



**MATERIAL 1**  
Original Postcard (Figure 3a)

**GROUP 1**  
Tarnów before emigration to Palestine (until 1939)

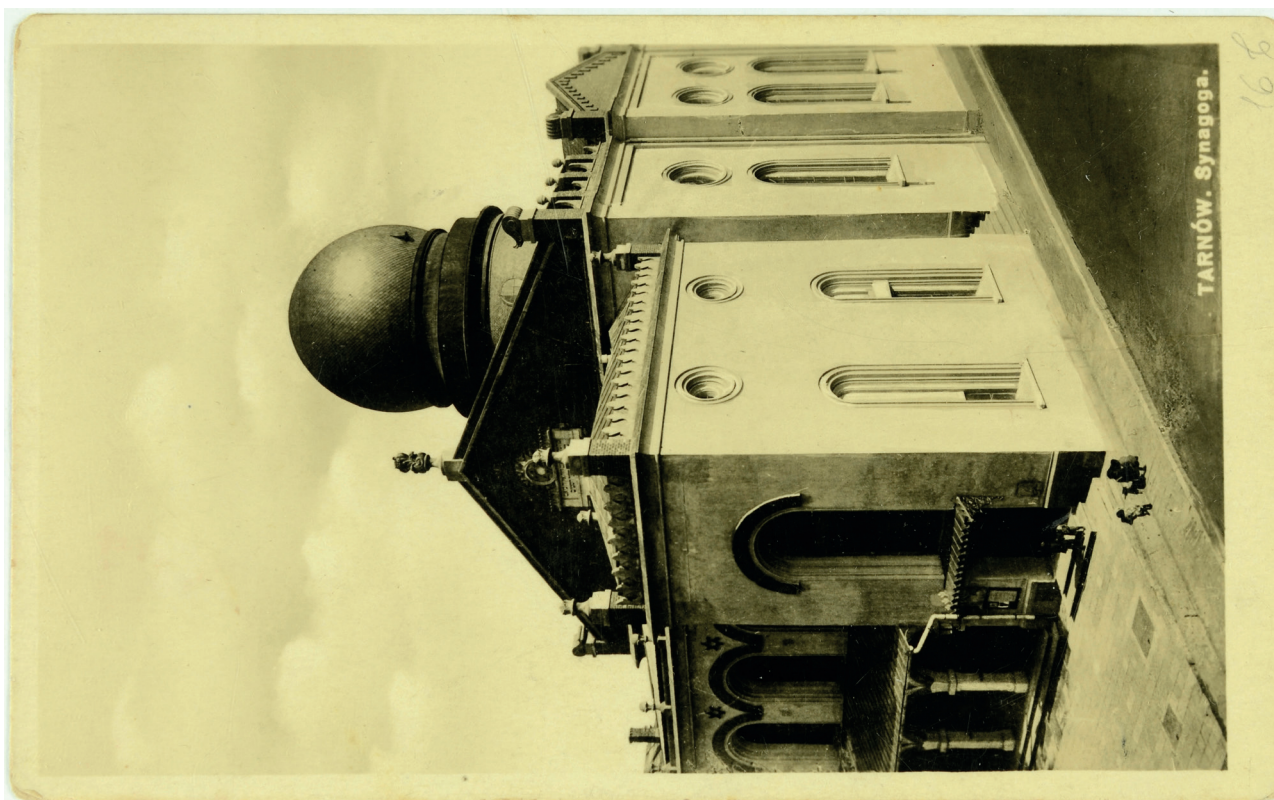


Figure 3 a: Postcard of the New synagogue before the war

Method 3: "The Kleinhändler Family – Flight and Migration between Poland and Palestine"



**MATERIAL 1**  
Photograph (Figure 2)

**GROUP 1**  
Tarnów before emigration to Palestine (until 1939)



**Illustration 2:** A photograph of Rachel Kleinhändler with friends and family during her departure from Tarnów railway station

**Method 3:** “The Kleinhändler Family – Flight and Migration between Poland and Palestine”



**MATERIAL 1**  
Photograph (Figure 3b)

**GROUP 1**  
Tarnów before emigration to Palestine (until 1939)



**Figure 3 b:** Photograph of the current buildings on the site where the synagogue stood

**Method 3:** “The Kleinhändler Family – Flight and Migration between Poland and Palestine”



### Task 1

This task is intended to help you better understand the archival material used later in this group. Begin by solving the quiz → **Material group 2** together in your group by assigning the four terms to the appropriate description.

Ask the group facilitators for the solution and check whether you have assigned the terms correctly.

### Task 2

Take a look at the photos → **Figures 4 a, 4 b and 5** and answer the following questions in your group:

- What do you see?
- When and where were the photos taken?
- Who do you think the people in the photos are?
- How do you think they feel? Make assumptions and substantiate them.
- The two photos were sent by Rachel Kleinhändler to her husband Abraham during the war. Who do you think took the photos and why?
- Can you describe (compare and contrast) Dalia's facial expression in the two photographs? What do you think has changed in her life between the two photos?

### Task 3

Before you read them, look at the original letters → **Figures 6 and 7** and think about the following questions:

- Is there anything special about them?
- Who is the author?
- When were the letters written and to whom?

Now read the letters and answer the following questions:

- What can we learn about his family from Abraham's letters? Where is it and why?
- Why do you think the content of the two letters is so similar, even though they were written two and a half years apart?

### Task 4

Coming back to the photos → **Figures 4 a, 4 b and 5**: Is there anything about the initial assumptions about the information you have gained from the letters that you would now interpret differently?

### Task 5

Rachel and Dalia remained in Tarnów until 1943. What do you think happened to them after that? Make some initial assumptions. Check your assumptions later with the results of the other groups.

### Task 6

On February 19, 1942, a ghetto was established in Tarnów in the Grabowka district. Jews from Germany, Austria and Czechoslovakia were deported to the ghetto and the population increased to about forty thousand people. The city's Jews were forbidden to leave the ghetto without permission.

- Do you believe that Abraham knew what was happening in Tarnów? What do we learn from his letter → **Figure 6**?
- What effect did the establishment of the ghetto have on the lives of Rachel in your opinion?

### Task 7

Fill out the Group Puzzle sheet and think about which bits of the information that you have accrued from your documents are particularly relevant and exciting for the reconstruction of the biographies of the Kleinhändler family in the following role-playing game.

### Task 8

Fill out the Group Puzzle sheet and think about which bits of the information that you have accrued from your documents are particularly relevant and exciting for the reconstruction of the biographies of the Kleinhändler family in the following role-playing game.





### Task 1

This task is aimed to help you to understand better the archival material used in this worksheet. Look at the following four concepts and try to connect them to the correct explanation.

1. Tarnów

2. Internment Camp

3. Jewish Agency

4. Consul

a

is a non-profit organization founded in 1921 to represent the interests of Jews living in Palestine. Since Israel's declaration of independence in 1948, it was primarily responsible for the immigration of Jews to Israel. From 1933 to 1936, after the transfer of power to Adolf Hitler, 164,000 Jewish women came to Palestine legally, but many also illegally. The British Mandate limited immigration and, despite the National Socialist plan to exterminate Jewry, issued only 15,000 immigration certificates per year between 1939 and 1944. Through donations, the NGO financed the rescue of many European Jews from systematic murder by the Nazis.

b

is a person in the diplomatic or public service. They perform tasks such as issuing passports or issuing visas. They offer advice and assistance in emergency situations and provide information of various kinds. During the Nazi era, the possibility of being able to leave the territories occupied by the Nazis was the only way for many Jews to save their lives. Often, however, the vital exit and entry visas were not issued, or too late, depending on personal sympathies, political calculations, only with the unofficial payment of large sums of money, or not for all family members. Sometimes visas were forged by consuls as "official" in order to allow people to leave and enter.

c

is a camp where political opponents or military enemies are imprisoned. After the end of the Second World War in 1945, there was an attempt at denazification, i.e. a "political cleansing". In the four occupation zones, about 320,000 Germans were interned by the Allies with the aim of re-education; most of them were members of the SS and functionaries of the Nazi regime. The care of inmates in the camps was often better than outside, as they were expressly not supposed to be concentration camps. Unlike in the British, French and American occupation zone, in the Soviet occupation zones, it was not only Nazis but also political opponents (Social Democrats, Liberals and Conservatives) who were imprisoned.

d

is a city in southeastern Poland, in the former Galicia, which today has around 100,000 inhabitants. Before the outbreak of World War II, the city had 40,000 residents, almost half of whom counted as Jewish. Galicia stretches between Krakow and Lviv, i.e. today's southern Poland and today's western Ukraine. It originated in 1772 when Poland was divided and Austria occupied the territory. Another region with the same name is located in the north of Spain and is bordered by Portugal and the Atlantic. Of Tarnów's 25,000 Jewish inhabitants, a quarter were killed in the ghetto during the Nazi era; the survivors were taken to concentration and extermination camps, where most of them were murdered.



**Figure 4 a:** Rachel-Leah Kleinhändler and her daughter Dalia in Tarnów, Poland, on September 24, 1940



**Figure 4 b:** Dalia Gavish, née Kleinhändler, in Israel, 2022



**Figure 5:** Dalia Kleinhändler and her cousin Mosze Fränkel in Tarnów, Poland, on August 15, 1941



ABRAHAM KLEINFAENDLER

c/o Atid Navigation Co. Ltd.  
P.O. Box 116,  
Haifa.

30th January, 1940.

The Secretariat,  
Government of Palestine,  
Jerusalem.

Gentlemen,

May I take the liberty of appealing for your assistance in the following matter:

My wife, Rachel Kleinhaendler, and my daughter, Dalia, left for Poland in April, 1939. Shortly before the outbreak of the War, my wife underwent an operation, so that she was unable to attempt the journey home. I lost contact with her, but received round-about information that she was still in Tarnow (West Galicia) in December, 1939, and I believe she must still be there now.

Mrs. Kleinhaendler holds a Palestinian Passport.

I applied to the American Consul, asking him for advice how to make arrangements for my wife and child's return, and he referred me to you.

Might I therefore ask you to be so kind as to let me know what steps I am to take in the matter. I feel I need hardly mention how vastly important it is to me.

Thanking you in anticipation for the aid I feel sure you will grant me,

I remain, Gentlemen,  
Yours respectfully,  
ABRAHAM KLEINFAENDLER.

My wife's last known address is:  
Mrs. Rachel Kleinhaendler,  
49, WELOWA,  
TARNOW (West Galicia).

Figure 6: Letter from Abraham Kleinhaendler to the Secretariat of the Government of Palestine

Method 3: "The Kleinhaendler Family – Flight and Migration between Poland and Palestine"



א. קלינהנדלר  
ע"פ ת.ו.י. 416  
ה. ב. ע. מ.

לכבוד  
הסוכנות היהודית לא"י,  
מחלקת העלייה,  
ירושלים.

א.נ.נ.

הננו לחזור ולהפנות את הסופת לבכם לצפון על אשתי רחל לאה קלינהנדלר (נולדה בשנת 1909 בטארנוב, גליציה ובה' דליה קלינהנדלר נולדה בשנת 1937 בהי"פ).

הי"ל עזבו את הארץ לטעם הומעה באפריל שנת 1939, ובטעם עם דרכיה ארץ ישראלית. בפרוץ המלחמה נתעכבו בהודו ונדלע לי שון נמצאות בטארנוב, גליציה, וכתנתו.

WALOWA 49  
TARNOW GALIZIA.

אני רוצה להודיע שון איננו נמצאות במחנה הסגור, ואבקשכם לקחת את העובדה הזאת בחשבון.

זמן קצר אחרי פרוץ המלחמה פניתי אל הסוכנות בענין הזה, ואולם עד כשעור לא סודר פאוזה.

עתה נודע לי שיש שון טאכזים לדאוג לאנשים במצב כזה ולהשתול להחזירם ארצה. ולכן הנני חוזר ופונה אליכם בבקשה לספק בקטרה של אשתי ובה', ואודה לכם אם תוכלו להודיע לי מה ביכולתכם לסודר.

בכבוד רב,

Figure 7: Letter from the Jewish Immigration Department in Jerusalem

Method 3: "The Kleinhaendler Family – Flight and Migration between Poland and Palestine"



**MATERIAL 2**  
Content of the letter (Figure 6)

**GROUP 2**  
Tarnów (1939–1943)

Content of the letter  
(Figure 6)

Abraham Kleinändler c/o Atid Navigation Co. Ltd.  
P.O. Box 416, Haifa  
30 January 1940

The Secretariat for Palestine, Jerusalem  
Gentlemen,

May I take the liberty of appealing for your assistance in the following matter:

My wife Rachel Kleinändler and my daughter Dalia left for Poland in April 1939. Shortly before the outbreak of the war, my wife underwent an operation so that she was unable to attempt the journey return home. I lost contact with her, but received by roundabout means information that she was still in Tarnów (Western Galicia) in December 1939, and I believe she must still be there now. Mrs. Kleinändler holds a Palestinian passport. I applied to the American consul asking him for advice how to make arrangements for my wife and child's return, and he referred me to you. Might I therefore ask you to be so kind as to let me know what steps I am to take in the matter? I feel I need hardly mention how vastly important it is to me. Thanking you in anticipation for the aid I feel sure you will grant me.

I remain, gentlemen,  
Yours respectfully,  
Abraham Kleinändler

My wife's last known address is:  
Mrs. Rachel Kleinändler  
49, Walowa  
Tarnów (Western Galicia)

Method 3: "The Kleinändler Family – Flight and Migration between Poland and Palestine"



**MATERIAL 2**  
Content of the letter (Figure 7)

**GROUP 2**

Content of the letter (translation from Hebrew)  
(Figure 7)

A. Kleinändler  
3. September 1942, Haifa

To:  
The Jewish Agency  
Immigration Authorities  
Jerusalem

To whom it may concern,

I hereby write to you again and draw your attention to the situation of my wife Rachel-Leah Kleinändler (born 1909 in Tarnów, Galicia) and my daughter Dalia Kleinändler (born 1937 in Haifa). In April 1939, they left the country for a vacation and traveled abroad with Palestinian passports. When the war broke out, their stay abroad was extended. I know that they are in Tarnów, Galicia, at the following address:

Walowa 49  
Tarnów, Galicia

I would like to emphasize that they are not in an internment camp, and I ask you to take this fact into account. Shortly after the war began, I turned to the Jewish Agency on this matter. So far, nothing has been agreed.

I have now learned that there are renewed efforts to help people who are in such a situation and to try to bring them back to Palestine. That is why I turn to you again and ask you to consider the case of my wife and my daughter.

I would be grateful if you could let me know what you can do.

Method 3: "The Kleinändler Family – Flight and Migration between Poland and Palestine"



Rachel and her daughter Dalia are in Vittel, France, while Abraham – Rachel's husband and Dalia's father – is in Haifa, Palestine.

### Task 1: Quiz

This task is intended to help you better understand the archival material used later in this group activity. Begin by solving the quiz → **Material Group 3** together in the group by assigning the four terms to the appropriate explanation.

Ask the group facilitators for the solution and check whether you have assigned the terms correctly.

### Task 2

Look at the postcards → **Figures 8a and 8b**, describe them in the group and make some initial assumptions:

- Where is that?
- What do you see?

### Task 3

Before reading them, just look at the original letters and postcards → **Figure 8–13** and answer the following questions:

- What is special about the documents?
- What do they say about the place from which they were written?

Now read the original letters and postcards → **Figure 8–13** and answer the following questions:

- Rachel's letters and postcards to her husband Abraham from Vittel are all very similar. What could be the reason for this?
- What do you learn about the physical and mental state of Rachel and her daughter Dalia? How reliable do you think this information is?
- The Vittel internment camp was liberated by the Allies in September 1944. What can we learn from Rachel's letters about life in the detention center?
- What do Rachel's letters tell you about Abraham's writing, and what are the possible reasons for this?

### Task 4

- What can we learn from the letters about Rachel's family situation?
- Rachel often sends messages to other people in the letters. Think about what this says about the conditions at that time.

### Task 5

Fill out the overview sheet 'Group Puzzle' and think about which of the pieces of information you have gained from your documents are particularly relevant and exciting for the reconstruction of the biographies of the Kleinhändler family in the following role-playing game.

### Task 6

Decide which members of your group will take on the role of journalists or historians in the next step. Please divide yourselves up into equal groups for this.



### Task 1

The purpose of this task is to help you better understand the archival material used later in this worksheet. Take a look at the following four terms and try to assign them to the correct explanation.

1. Vittel

2. Internment Camp

3. Allies

4. Palestine

a

is a historical area that has been settled and ruled over time by many different populations and forms of rule. For centuries, the area was almost always under the rule of changing empires such as the Egyptian Pharaoh's Empire, the Persian Empire and the Roman Empire, and the composition of society was subject to constant change. In the 12th century BC, the Philistine seafaring people settled there, and the region was named after them. In the period 1920–1948, the area was known as the “Mandate Territory” under British control. This resulted in the creation of the State of Israel on May 14, 1948.

b

is a town in north-eastern France. During World War II, it belonged to the part of France occupied by Nazi Germany. There was a German internment camp for privileged prisoners, which included exchange prisoners who had better living conditions and chances of survival. Exchange detainees were, for example, people with foreign passports who were misused by the Nazis as a means of exerting pressure in negotiations with the Allies. This internment In September 1944, Vittel lager was destroyed by the Allies (the United States, Great Britain and the United Kingdom). France, Soviet Union). However, about 300 Jews from Poland who held international passports were also brought there from the Warsaw Ghetto in January 1943 and before the liberation of the internment camp were deported to the Auschwitz-Birkenau concentration and extermination camp and murdered.

c

is a camp in which political opponents or military enemies are imprisoned. After the end of the Second World War in 1945, there was an attempt at a denazification of Germany, i. e. a “political cleansing”. In the four occupation zones, about 320,000 Germans were interned by the Allies with the aim of re-education; most of them SS members and functionaries of the Nazi regime. The care was often better than outside, as they were expressly not supposed to be concentration camps. Unlike in the British, French and American occupation zone, in the Soviet occupation zones, it was not only Nazis but also political opponents (Social Democrats, Liberals and Conservatives) who were imprisoned.

d

When people talk about this term, they usually mean the states of the USA, Great Britain, France and the Soviet Union. These fought in the Second World War against Germany and its allies. Germany's allies were, first of all, Italy and Japan, the so-called “Axis powers”. After the end of the Second World War, the USA, Great Britain, France and the Soviet Union were the so-called “victorious powers”. Each of these four powers, representing different political systems, controlled part of Germany in its respective “occupation zone”.

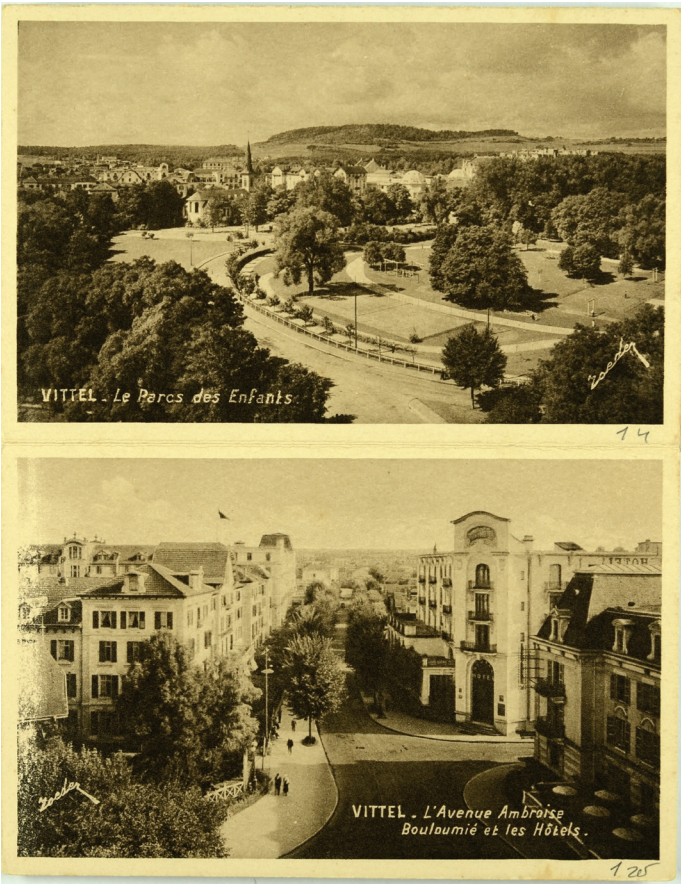


Figure 8 a und 8 b: Postcard which Rachel bought in Vittel, France, in 1944

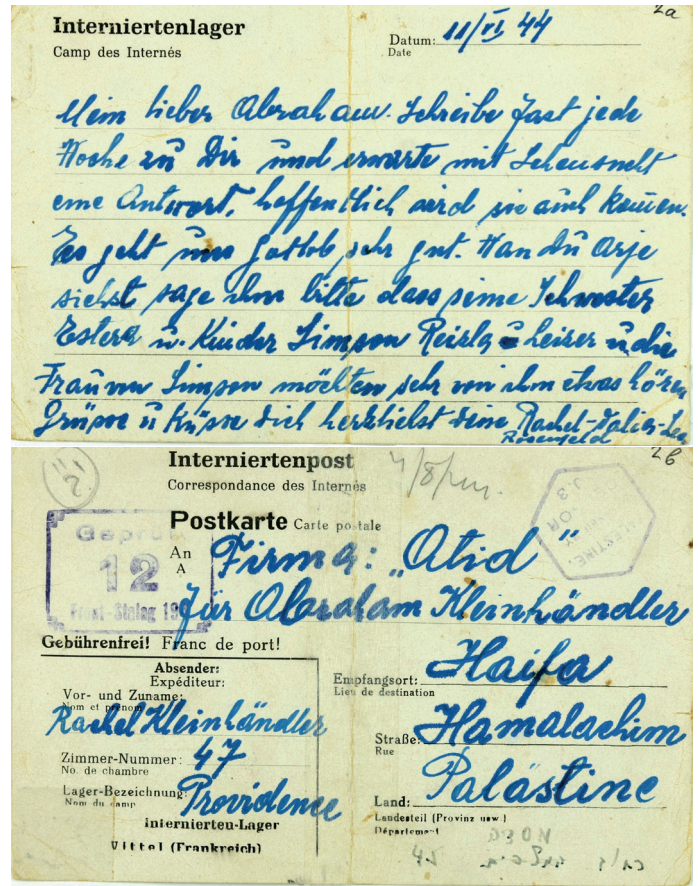


Figure 9 a und 9 b: Postcard from Vittel from Rachel to Abraham dated June 11, 1944.

Contents of the postcard (Figures 9 a and 9 b)

11.6.1944  
Internment Camp

My dear Abraham. I write to you almost every week and await an answer with longing. Hopefully it will come too. Thank God we are doing very well. If you see Asje, please tell him that his sister Esther and children (...) and Samson's wife would very much like to hear from him. Greetings and kisses you warmly, Your Rachel – Dalia – Lea Rosenfeld





Figure 10: Envelope addressed to Abraham Kleinhändler stamped "Interneted-Post"

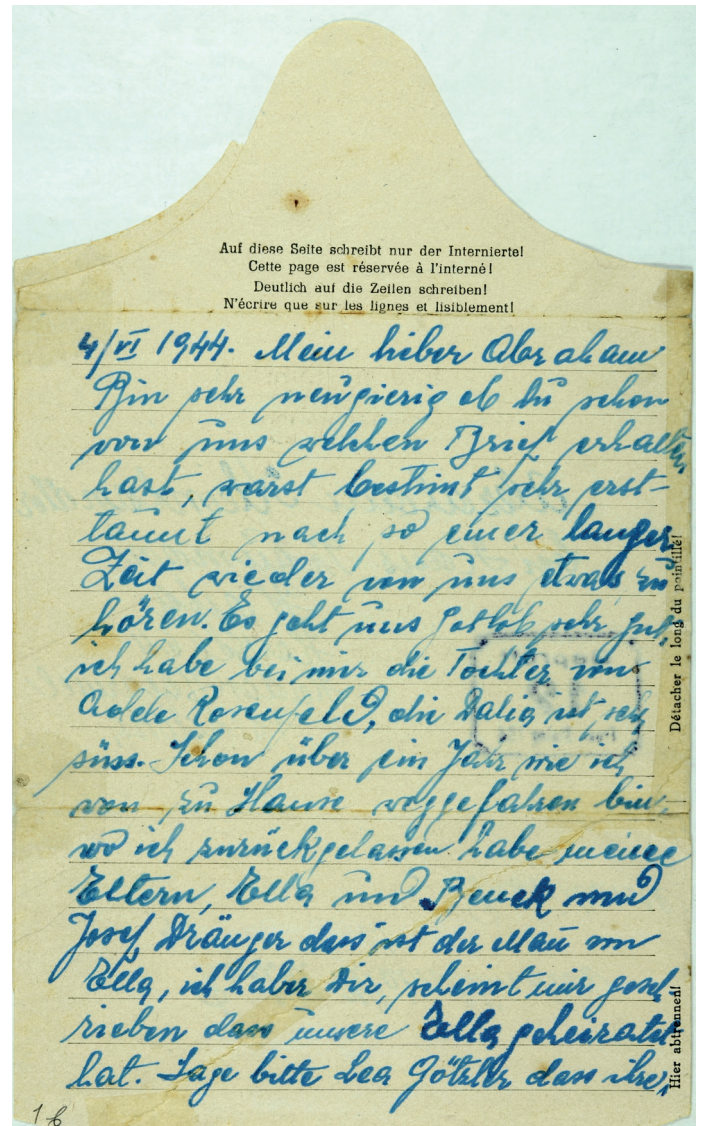


Figure 11: Letter from Vittel from Rachel to Abraham dated June 4, 1944

Content of the letter – extract (Figure 11)

June 4, 1944

My dear Abraham,
I am very curious whether you have already received a letter from us. I'm sure you were amazed to hear from us again after such a long time. Thank God we are doing very well, I have Adele Rosenfeld's daughter with me, Dalia is very sweet. It's been more than a year since I left home, where I left behind my parents, Ella and Benek and Josef Dränger, that's Ella's husband, I wrote to you, it seems to me, that our Ella got married. (...)

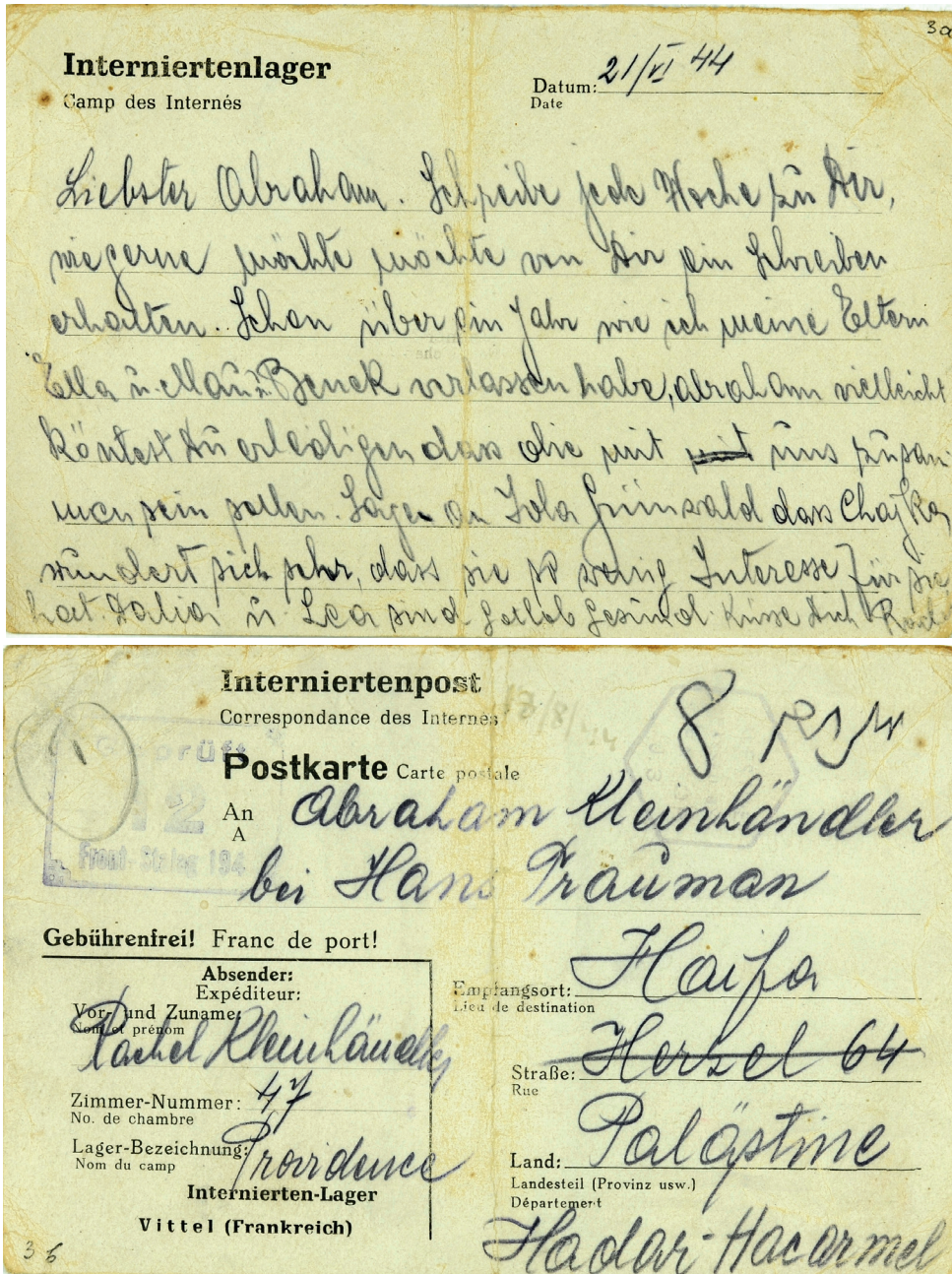
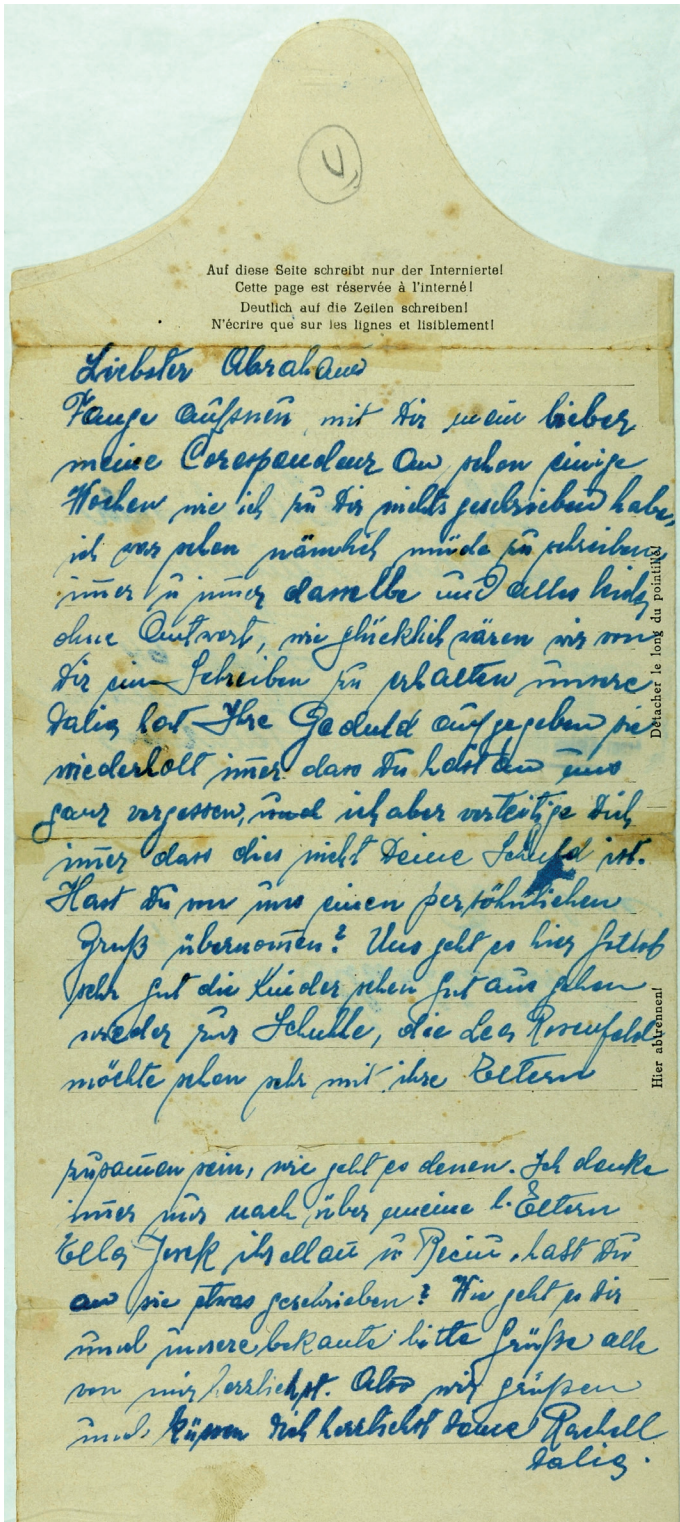


Figure 12: Postcard from Vittel from Rachel to Abraham dated June 21, 1944

Contents of the postcard (Figure 12)

21.6.1944

Dearest Abraham. I write to you every week, how much I would like to receive a letter from you. It's been over a year since I left my parents, Ella and Ellas Benek, Abraham, maybe you could arrange for them to be with us. Tell Lola Grünwald that Chajka is very surprised that she has so little interest in her. Dalia [and] Lea are healthy, thank God. Kiss, Rachel



Content of the letter (Figure 13)

Dearest Abraham,

I begin anew my dear correspondence with you. It's been a few weeks since I last wrote to you. I was already tired of writing, always and always the same thing, and everything unfortunately without an answer, how happy we would be to receive a letter from you. Our Dalia has given up patience, she keeps saying that you have forgotten us completely, and I always defend you and say that it is not your fault. Did you [receive] a personal greeting from us? Thankfully, we are doing very well here, the children look well and are already going back to school, Lea Rosenfeld wants to be with her parents, how are they. I think a lot about my [dear] parents, Ella, Jarek (...). Have you written to them? How are you and our acquaintances? Please greet everyone warmly from me. [We] greet and kiss you warmly, your Rachel [and] Dalia

Figure 13: Letter from Vittel from Rachel to Abraham received on May 24, 1945



### Task 1: Quiz

This task is intended to help you better understand the archival material used later in this group. Begin by solving the quiz → **Material Group 4** together in the group by assigning the four terms to the appropriate explanation.

Ask the group facilitators for the solution and check whether you have assigned the terms correctly.

### Task 2

Read the letters → **Figure 14 a and 14 b; 15 a and 15 b; 16 a, 16 b and 16 c** and answer the following questions. Mark parts of the letters that you don't understand or have questions about.

- What do Rachel and Dalia write about? How do you think they felt when they wrote these letters?
- What are the problems they face? What worries them?
- Which of these problems could they still face today? In what specific situations?
- What might be different in the situation today?

### Task 3

Formulate some initial responses to the following questions:

- Who are Rachel, Dalia and Abraham and what is their relationship to each other?
- Why are Rachel and Dalia in La Bourboule, France?

### Task 4

Fill out the overview sheet 'Group Puzzle' and think about which of the pieces of information you have gained from your documents are particularly relevant and exciting for the reconstruction of the biographies of the Kleinhändler family in the following role-playing game.

### Task 5

Think about which of your group will take on the role of journalists or historians in the next step. Please divide yourselves up into equal groups for this task.



### Task 1

The purpose of this task is to help you better understand the archival material used later in this worksheet.

Take a look at the following four terms and try to assign them to the correct explanation.

1. Palestine

2. Tarnów

3. La Bourboule

4. Kindertransport

a

is a spa town in northeastern France. Freed, former detainees were brought there. The people had previously been imprisoned in Vittel, the German internment camp for privileged prisoners in the part of France occupied by Nazi Germany. These included, among others, exchange prisoners who had better living conditions and chances of survival, e.g. people with foreign passports who were abused by the Nazis as a means of exerting pressure in negotiations with the Allies. However, about 300 Jews from Poland who held international passports were also brought from the Warsaw Ghetto to Vittel in January 1943. Even before the liberation of the internment camp in 1944 by the Allies (the USA, Great Britain, France, Soviet Union), they were deported to the Auschwitz-Birkenau concentration and extermination camp and murdered there.

b

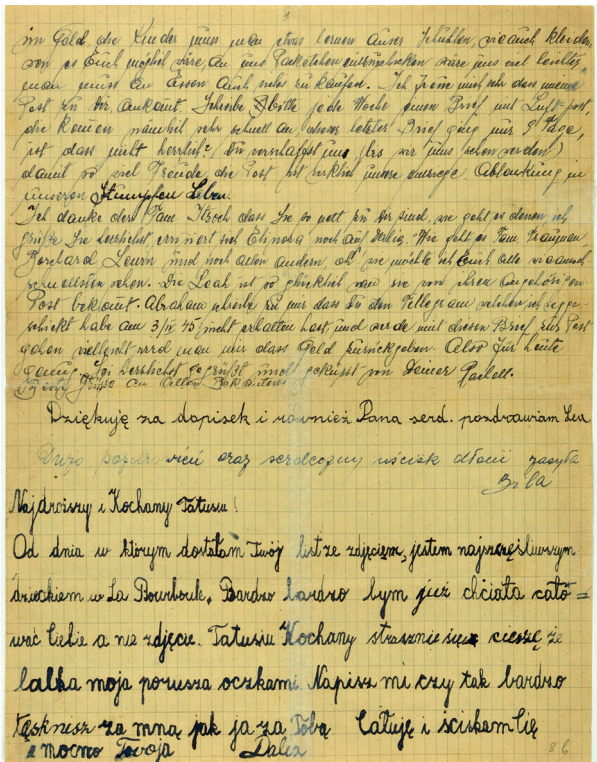
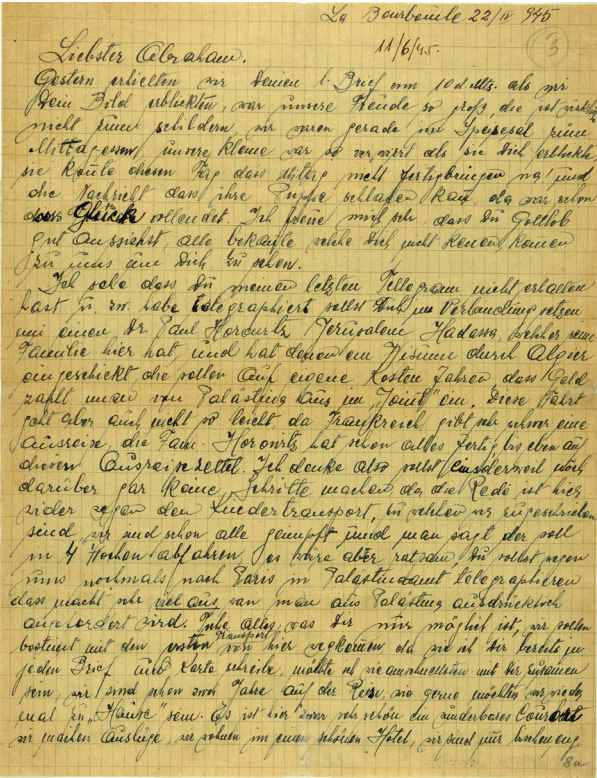
is a historical area that has been settled and ruled over time by many different populations and forms of rule. For centuries, the area was almost always under the rule of changing empires such as the Egyptian Palestine, the Pharaoh's Empire, the Persian and Roman Empires, and the composition of society was subject to constant change. In the 12th century BC, the Philistine seafaring people settled there, and the region was named after them. In the period 1920–1948, the area was known as the "Mandate Territory" under British control. This resulted in the creation of the State of Israel on May 14, 1948.

c

This term refers to the departure of a total of 19,149 mainly Jewish children. Between 1938 and 1939, they were sent abroad by their parents, with the support of aid organizations, as a last resort, e.g. to Australia or Palestine. In this way, the parents wanted to protect their children from persecution by the Nazis. Jews in Britain organized the first rescue operations immediately after the November pogroms of 1938. All transport and accommodation costs had to be paid privately, and the children were initially not allowed to settle permanently in the UK. Their parents were not allowed to enter the country by the authorities. After the end of the war, many of the children and adolescents ultimately stayed in their respective host countries and found new families, as many had lost their parents and relatives during the Shoah.

d

is a city in southeastern Poland, in the former Galicia, which today has around 100,000 inhabitants. Before the outbreak of World War II, the city had 40,000 Residents, almost half of whom counted as Jewish. Galicia stretches between Krakow and Lviv, i.e. today's southern Poland and today's western Ukraine. It originated in 1772 when Poland was divided and Austria occupied the territory. Another region with the same name is located in the north of Spain, bordering Portugal and the Atlantic Ocean. Of the 25,000 Jewish inhabitants, a quarter were killed in the ghetto during the Nazi era; the survivors were taken to concentration camps, where most of them were murdered.



Content of the letter – excerpt (including translation from Polish) (Figures 14a and 14b)

La Bourboule, 22.4.1945  
11.6.1945 (arrived)

Dearest Abraham,

yesterday we received your 1st letter. When we saw your picture, our joy was so great, it really can't be described, we had just gone to the dining room [for] lunch, our little one was so confused when she saw you, she couldn't finish lunch that day! And the news that her doll can sleep, this happiness was already complete. I am very happy that you look well, thank God, all acquaintances who do not know you come to us to get a look at you.

I see that you did not receive my last telegram. [I] telegraphed to tell you to get in touch with a Dr. Paul Horowitz Jerusalem Hadassa (...) has his family here, and has sent them a visa through Algiers (...) who are to drive at their own expense, the money is paid from Palestine in the "Joint". But this trip is not so easy either (...) it is very difficult to leave the country, the Horowitz family has already sorted everything, except for the departure slip. So I don't think I'm going to take any steps forward about it myself (...) because everyone here is talking about (...) the Kindertransport, for which we are enrolled, we are all already vaccinated and they say it should leave in four weeks, but it would be advisable for you to telegraph the Palestine Office in Paris on our account, it makes a big difference when you are explicitly asked to come from Palestine. Find out everything that is possible for us, we should definitely get away from here with the first transport, because, as I have already written to you in every letter and card, I would like (...) to be with you as soon as possible, we have been on the move for two years, how much we would like to be "at home" again. It is, all things considered, very nice here in the wonderful Bourboule, we go on excursions, we are living in a nice hotel. We are just a bit short of money, the children (...) are learning something apart from (...), if it were possible for you to send parcels to us, it would be much easier for us, one has to buy a lot of food (...). I am very happy that my mail does get to you. Please write a letter by airmail every week, because they arrive very quickly, this last letter only took 9 days, isn't that wonderful? You give us (until we see each other) so much joy with them, the post is really the only distraction in our dull lives.

I thank the family (...) for being so nice to you, how are they, I greet them warmly (...). Greetings from your Rachel (...). Greetings to all acquaintances.

Dearest and most lovely daddy!

Since the day I received your letter with the photo, I have been the happiest child in La Bourboule. I very much wish to kiss you and not the photo. Dear Daddy, I am incredibly happy that my doll moves her eyes. Write to me if you miss me as much as I miss you. I kiss and hug you very tightly, your Dalia

Figure 14 a and 14 b: Letter from La Bourboule from Rachel to Abraham, June 11, 1945



Contents of the letter – excerpt (including translation from Polish) (Figures 15a and 15b)

La Bourboule 30.04.1945  
18.6.1945 (arrived)

My dear Abraham

Today I received a telegram from my cousin Lotte Plattner from London, (...) do you remember who [that] is? (...) I was very pleased to receive a message from her. Today I also wrote a letter to her, but I didn't tell her anything about her family, I couldn't write to her about [her great] misfortune and [in the meantime] she is the only one left from her whole family, her parents, two brothers, (...) Children, all deported from Tarnów, I don't know where Rosa is. (...) Did you ask (...) if it was possible to send something from Palestine? We have no money, we torture ourselves [a little], at least some of us get parcels or money via different countries, [so] it is much easier for them. Again there is talk of a transport in May, maybe it will work out now. God willing, it would be high time. If you have received our pictures for the second time, how do you like them?

How are you my dear, write a little more about yourself. How do you feel health-wise, hopefully all is well. There are various lists from Poland, with people who have remained alive, but unfortunately not a single name of our relatives so far. How happy I would be to hear from them. Please look for information yourself, maybe you could find something out, I write to other organizations every day, but so far without success, everyone promises to do the best to at least try and look up the people in the ghetto I left behind. Bila went to Clermont today, because there is a very large list from Poland, she will not be back until tomorrow, I am waiting for her with great impatience. Now Bila has turned up, but unfortunately none of ours are on the list. At this very moment we have found out that the transport is supposed to leave this month, maybe we will still arrive together with this letter, God willing.

Be warmly greeted and kissed by your Rachel. Best regards to all acquaintances.

Dearest and most lovely daddy. I hope that we will be together again in not too long a time. What a joy it will be. Why do you write us so little? I kiss you most heartily. Your dearest daughter Dalia.

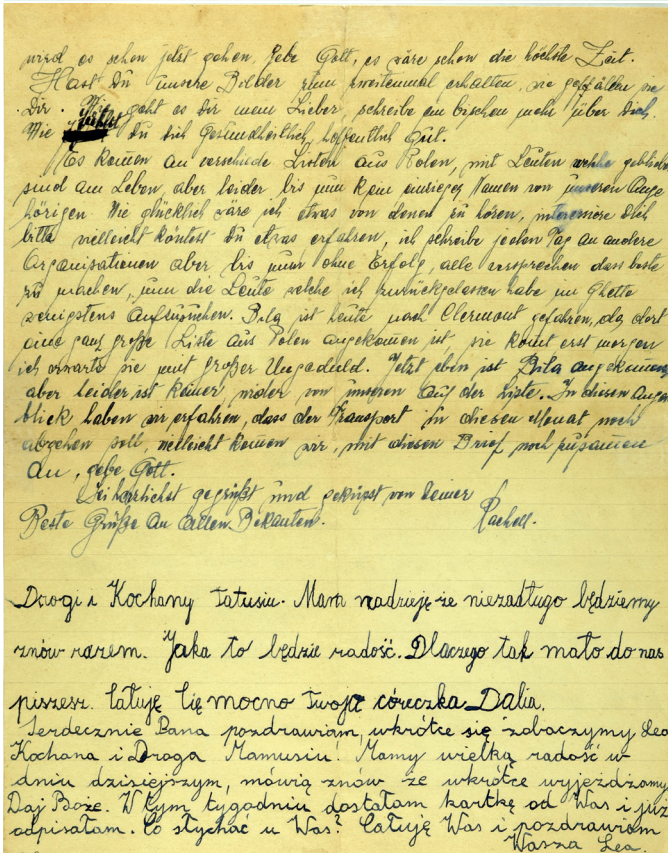
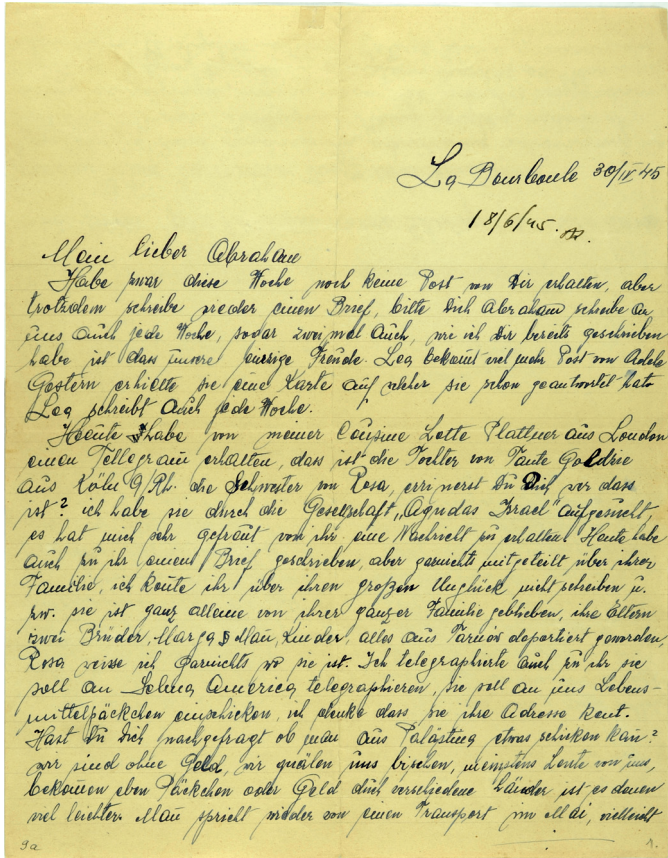


Figure 15 a and 15 b: Letter from La Bourboule from Rachel to Abraham dated received 18 June 1945









### Task 1

This task is intended to help you better understand the archival material used later in this group. Begin by answering the quiz → **Material Group 5** together in the group by assigning the four terms to the appropriate explanation.

Ask the group facilitators for the solution and check if you have assigned the terms correctly.

### Task 2

Before actually reading it, look at the original letter → **Figure 17a and 17b**, with regard to the following questions:

- Who are the authors?
- When was the letter written and to whom?

### Task 3

Now read the letter. Make a note of what you don't understand or what you have questions about.

### Task 4

Who are Rachel, Dalia and Abraham and what is their relationship to each other?

### Task 5

Answer the following questions:

- What is the current problem that Abraham and the family are facing?
- How do you think Rachel, Abraham and Dalia felt at the moment the letter was written?

### Task 6

Reconstruct the route that Rachel and Dalia took. You can do this in several ways: You can either create the route on a map on the Internet (e. g. Google Maps) or you can use a printed map of Europe.

### Task 7

Fill out the overview sheet 'Group Puzzle' and think about which pieces of information you have gained from your documents that are particularly relevant and exciting for the reconstruction of the biographies of the Kleinhändler family in the following role-playing game.

### Task 8

Decide which of your group will take on the role of journalists or historians in the next step. Please divide yourselves up into equal-sized groups for this.



### Task 1

The purpose of this task is to help you better understand the archival material used later in this worksheet. Take a look at the following four terms and try to assign them to the correct explanation.

1. Repatriation

2. Vittel

3. American Joint

4. Consul

a

is a non-profit organization founded in 1914. From 1933 onwards, the focus was on supporting Jews in Germany and in the German-occupied territories. These included, among other things, donations for hospitals and orphanages, food, emigration, but also for the Jewish resistance. After the war, the organization supplied Jewish Displaced Persons (DPs) in the camps of Eastern and Western Europe with food, clothing and medicine. The living conditions in the camps for displaced persons, for uprooted people who were liberated from concentration and extermination camps, were very bad. Therefore, one focus of the organization was also on the migration of the surviving Jews to Israel.

b

is a person in the diplomatic or public service. They perform tasks such as issuing passports or issuing visas. They offer advice and assistance in emergency situations and provide information of various kinds. During the Nazi era, the possibility of being able to leave the territories occupied by the Nazis was the only way for many Jews to save lives. Often, however, the vital exit and entry visas arrived too late, depending on personal sympathies, political calculations, only with the payment of large sums of money under the hand or were not issued for all family members. Sometimes visas were “officially” forged by consuls to allow people to leave and enter.

c

the organized return of uprooted people, such as war refugees, displaced persons and prisoners of war, during the first post-war years after 1945 to their original state. This work was carried out by the Consuls and then by an international aid organization, the Consulate Emergency Relief and Reconstruction Administration of the United Nations. Forced repatriation was established, for example, for people who had their residence in the Soviet Union on September 1, 1939 or who had demonstrably collaborated with the National Socialists.

d

is a town in northeastern France. During World War II, it belonged to the part of France occupied by Nazi Germany. There was a German internment camp for privileged prisoners, which included exchange prisoners who had better living conditions and chances of survival. Exchange detainees were, for example, people with foreign passports who were abused by the Nazis as a means of exerting pressure in negotiations with the Allies. This internment camp was liberated by the Allies (the USA, Great Britain, France, Soviet Union) in September 1944. However, about 300 Jews from Poland who held international passports were also brought there from the Warsaw Ghetto in January 1943 and deported to the Auschwitz-Birkenau concentration and extermination camp before the liberation of the internment camp in 1944, where they were murdered.



ABRAHAM KLEINHÄNDLER  
c/o ATID NAVIGATION CO.LTD.,  
P.O.B. 416, HAIFA.

Haifa, 28th July, 1945.

The Chief Secretary,  
Government of Palestine,  
Jerusalem.

Sir,

I most respectfully beg to submit to you the following:-  
I am a Palestinian citizen since 1934, as per Naturalisation Certificate No. 11176 of 22nd October, 1934, and holder of Passport No. 152999 issued at Jerusalem on 2nd December, 1944. (My previous Passport No. 58217 was issued at Jerusalem on 28th November, 1934).

My wife Rachel née Hochner, born 23.1.1909, and my daughter Dalila, born 16.9.37 (as per Haifa Birth Certificate No.119019 of 8.10.37) travelled to Poland before the outbreak of the war and were trapped there. On the strength of her Palestinian Passport my wife was sent to the Concentration Camp of Bergen Belsen, taking with her another Palestinian child, Leah Rosenfeld, born 7.7.32 as per Palestinian Passport No.65286 (s.r.?) of 10.8.37, as well as, our daughter Dalila, from our native town Tarnow. In Bergen Belsen all their identity papers were taken away from them. My wife finally succeeded to flee with the two children to La Bourboule, France, after first being brought to Vittel, France, under a scheme of exchange of German P.O.W. against Allied nationals.

My wife and the two children were due to return to Palestine under the auspices of the American Joint Organisation. Unfortunately, she was prevented to join the two transport groups which have already left France as she is without papers of identity, and the British Consul at Paris can only issue travelling documents to my wife and the two children if their Palestinian citizenships are confirmed by the Palestine Government. I have on various occasions approached the Immigration Department at Haifa and Jerusalem to help me in this matter, but I was told that I would have to pay a sum of P.150.- as deposit for the cost of their repatriation. I regret that I am absolutely unable to produce such an amount, and I have been informed by my wife that all costs of repatriation are borne by the above American organisation and that it is only a question of establishment of her and the children's identity.

I have received today another telegram from my wife (which I enclose herewith for your ready reference) from which you will note that another transport leaves France on 18th August, 1945, and unless the British Consul at Paris has received confirmation of their identity for which, he is not able to grant the required travelling documents. I most respectfully beg to submit that the necessary advice is sent to the British Consul at Paris, as the identity of my wife and the two children can easily be established from the above dates at the Immigration Department.

2.-

61/a

Figure 17 a: Letter from Abraham from Haifa to the Chief Secretary of the Government of Palestine, July 25, 1945

Method 3: "The Kleinhändler Family – Flight and Migration between Poland and Palestine"



-2-

The extreme hardships which my wife and the 2 children have experienced during the recent years and the urgent desire and necessity of bringing them back to Palestine leads me to beg you to give the necessary instructions in order to facilitate the repatriation of the above by next transport leaving France for Palestine.

I beg to thank you in advance for your kind assistance and to solicit your early advice.

I am, Sir,  
Yours respectfully,  
  
(A. KLEINHÄNDLER).

Encl.

Figure 17 b: Letter from Abraham from Haifa to the Chief Secretary of the Government of Palestine, July 25, 1945

Method 3: "The Kleinhändler Family – Flight and Migration between Poland and Palestine"



## MATERIAL 5

### Content of the letter (Figure 17a)

## GROUP 5

### La Bourboule (12/1944–1945) II

#### Content of the letter (Figure 17a)

Haifa, July 25, 1945

To the Chief Secretary of the Government of Palestine, Jerusalem

Sir

I most respectfully beg you to submit the following:

I am a Palestinian citizen since 1934, as per the naturalization certificate No. 11178 of October 22, 1934, and holder of passport No. 182999, issued in Jerusalem on December 2, 1944 – my previous passport number 50129 was issued in Jerusalem on 26 November 1934.

My wife Rachel, formerly Hochner, born on 23.1.1909, and my daughter Dalia, born on 16.9.1937, traveled to Poland before the outbreak of war and were trapped there. Due to her Palestinian passport, my wife was sent from our native city of Tarnow to the Bergen -Belsen concentration camp with another Palestinian child, Leah Rosenfeld, born on 7.7.32 according to Palestinian passport no. 86326 dated 10.68.37, and our daughter Dalia. In Bergen-Belsen all their identity papers were confiscated. My wife finally managed to escape with the two children to La Bourboule, France, after first being taken to Vitteil, France, under a scheme of exchange of German POWs against Allied nationals.

My wife and the two children were due to return to Palestine under the auspices of the American joint organisation. Unfortunately she was prevented from joining the two transport groups which have already left France as she is without papers of identity and the British Consul in Paris can only issue travel documents for my wife and the two children if their Palestinian citizenships are confirmed by the Palestinian government. I have on various occasions approached the Immigration Department in Haifa and Jerusalem to help me in this matter but I was told I would have to pay a sum of 180 LP as deposit for the cost of their repatriation. I regret that I am absolutely unable to produce such an amount and I have been informed by my wife that all costs of repatriation are borne by the above American organisation, so it is only a question of establishing her and the children's identity. I have received today another telegram from my wife which I enclose here with you already referenced from which you will note that another transport leaves France on 18th of August 1945 and unless the British Council at Paris has received confirmation of their identity forthwith he is not able to grant the required travelling documents. I most respectfully beg you to submit that the necessary advice is sent to the British Consul in Paris as the identity of my wife and the two children can easily be established from the above dates at the Immigration Department.

#### Method 3: "The Kleinhändler Family – Flight and Migration between Poland and Palestine"



## MATERIAL 5

### Content of the letter (Figure 17b)

## GROUP 5

### La Bourboule (12/1944–1945) II

#### Content of the letter (Figure 17b)

[...]

The extreme hardship which my wife and the 2 children have experienced during the recent years, and the urgent desire and necessity of bringing them back to Palestine leads me to beg you to give the necessary instructions in order to facilitate the repatriation of the above by next transport leaving France for Palestine.

I beg to thank you in advance for your kind assistance and to solicit your early advice.

I am, Sir,  
Yours respectfully,  
(A. Kleinhändler)

#### Method 3: "The Kleinhändler Family – Flight and Migration between Poland and Palestine"



With this worksheet you are in the process of uncovering the last episodet in the story of the Kleinhändler family.

### Task 1: Quiz

This task is intended to help you better understand the archival material used later in this group. Begin by solving the quiz → **Material Group 6** together in the group by assigning the four terms to the appropriate explanation.

Ask the group facilitators for the solution and check that you have assigned the terms correctly.

### Task 2

Take a look at the materials → **Figure 18–20**.

- What kind of materials do you have here?
- When are they dated?
- In what languages were they written?

### Task 3

Before you read the original letter → **Figure 18**, answer the question:

- Who is the author? When was the letter written and to whom?

Now read the letter:

- What can we learn from the letter about Rachel and Dalia?
- Why, do you think, should Rachel and Dalia be returned to Palestine?
- What might Abraham have felt after reading the information that the repatriation of Rachel and Dalia could be made possible? What do you think was Rachel and Dalia's reaction after reading it?

### Task 4

Rachel and Dalia kept this letter and their ID → **Figure 18, 19a and 19b** as a souvenir of this time.

- Why were these documents so important to Rachel?

### Task 5

While Rachel and her daughter Dalia returned to Palestine in September 1945, Rachel's sister Ella Hochner remained in Europe and was waiting for permission (visa/British certificate) from the British authorities to emigrate to Palestine.

Look at the postcard → **Figure 20**.

- Who is the author? When was the postcard written and to whom?
- When do you think was the last time Rachel and Ella met?

### Task 6

Take a look at the wedding photo of Ella and Moshe → **Figure 21**.

- Why do you think they got married in a DP camp and didn't wait until they arrived in Palestine?

### Task 7

Complete the overview sheet 'Group Puzzle' and think about which pieces of information you have gained from your documents are particularly relevant and exciting for the reconstruction of the biographies of the Kleinhändler family in the following role-playing game.

### Task 8

Think about which of your group will take on the role of journalists or historians in the next step. Please divide yourselves up into equal-sized groups for this.



### Task 1

The purpose of this task is to help you better understand the archival material used later in this worksheet. Take a look at the following four terms and try to assign them to the correct explanation.

1. Identity Card

2. Palestine

3. DP-Camp

4. Repatriation

a

The organized return of uprooted people during the first post-war years after 1945 to their original state, such as war refugees, displaced persons and prisoners of war. This work was started by the Allies and then continued by an international aid organization, the United Nations Emergency Relief and Reconstruction Administration. Forced repatriation was put in place, for example, for people who were resident in the Soviet Union on September 1, 1939 or who had demonstrably collaborated with the National Socialists.

b

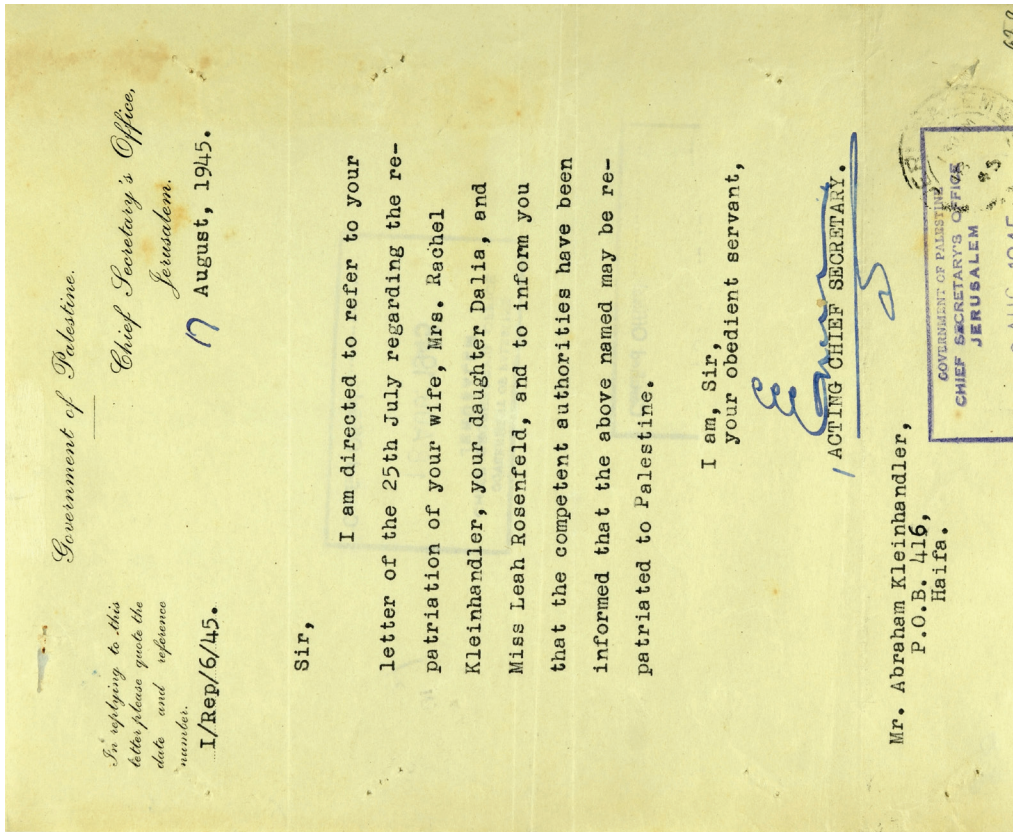
These are institutions that existed after the end of the war until 1959 and in which so-called “Displaced Persons” lived who were expelled from their home country due to National Socialist decrees and the Second World War. It was mainly those people who were imprisoned in concentration camps and forced labour camps and were unable to return to their homeland without help after liberation. These facilities, in particular, existing buildings or facilities such as former concentration camps, prisoner-of-war camps and barracks were converted to be used.

c

English term for an official identity document that serves as proof of identity for the respective nationality. Rachel Kleinhändler possessed a Palestinian identity card from the British Mandate government, which was taken away from her in the Bergen-Belsen concentration camp as part of her status as an exchange prisoner. Exchange detainees had better living conditions, and better chances of survival in the camps and were usually persons with foreign passports who were misused by the Nazis as a means of exerting pressure in negotiations with the Allies. During the Nazi era, it was of great importance whether one had an identity document – without it it was not possible to obtain entry or exit visas that were essential for survival. Forging identity documents therefore played an important role in the Jews’ struggle for survival.

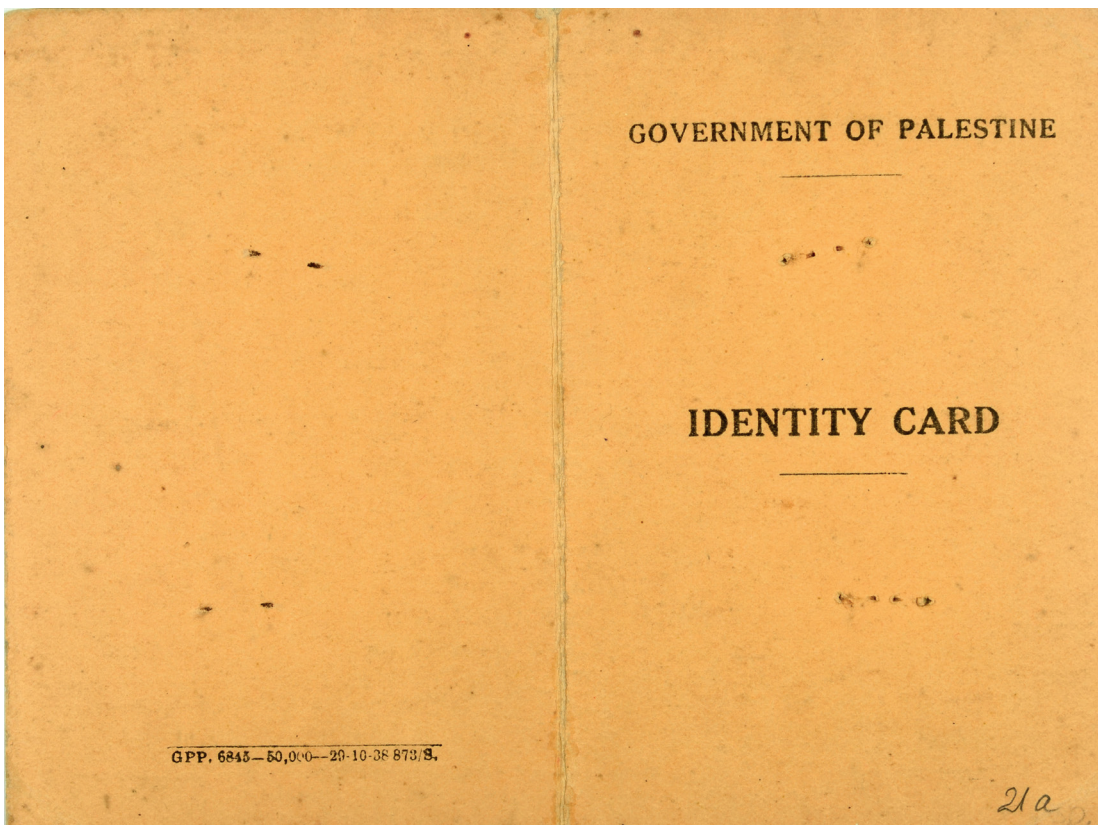
d

is a historical area that has been settled and ruled over time by many different populations and forms of rule. For centuries, the area was almost always under the rule of changing empires such as the Egyptian Pharaoh Empire, the Persian Empire and the Roman Empire, and the composition of society was subjected to constant change. In the 12th century BC, the Philistine seafaring people settled there, and the region was named after them. In the period 1920–1948, the area was known as the “Mandate Territory” under British control. This resulted in the creation of the State of Israel on May 14, 1948.



**Figure 18:** Letter of reply from the Chief Secretary of the Palestinian Government of Israel to Abraham

Method 3: "The Kleinhändler Family – Flight and Migration between Poland and Palestine"



**Figure 19a:** Identification document of Rachel Kleinhändler, issued by the Government of Palestine

Method 3: "The Kleinhändler Family – Flight and Migration between Poland and Palestine"





Content of the letter  
(Figure 18)

Dear Sir,

I am directed to refer to your letter of the 25th July regarding the repatriation of your wife, Mrs Rachel Kleinhändler, your daughter Dalia and Miss Leah Rosenfeld, and to inform you that the competent authorities have been informed that the above named may be repatriated to Palestine.

I am, Sir,  
your obedient servant,  
Acting Chief Secretary

Method 3: "The Kleinhändler Family – Flight and Migration between Poland and Palestine"



No. 50513/Ha **IDENTITY CARD**

PosSESSION of this card in no way constitutes evidence of legal residence in Palestine

Name of holder RACHEL Place of residence HAIFA

KLEINHÄNDLER - קלינהנדלר

Place of business \_\_\_\_\_

Occupation \_\_\_\_\_

Race Jew Height 5 feet 3 inches

Colour of eyes grey

Colour of hair black

Build medium

Special peculiarities \_\_\_\_\_

Signature of issuing officer [Signature]

Appointment \_\_\_\_\_

Place HAIFA Date 4.8.46

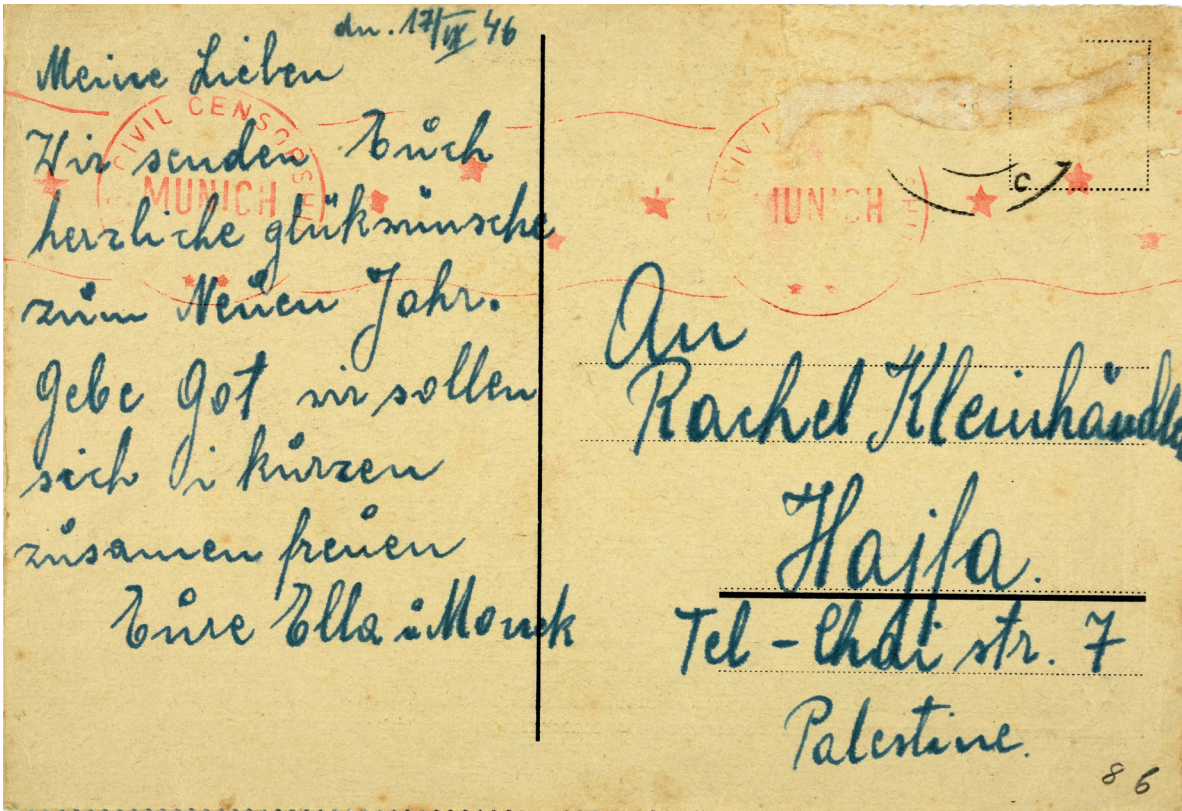
Office stamp partly over photograph.

Signature of holder [Signature]

216

Figure 19b: Identity document belonging to Rachel Kleinhändler, issued by the Palestinian Government

Method 3: "The Kleinhändler Family – Flight and Migration between Poland and Palestine"



**Figure 20:** Postcard from September 17, 1946 from Ella and Monek to Rachel Kleinhändler

Method 3: "The Kleinhändler Family – Flight and Migration between Poland and Palestine"



**Figure 21:** Photograph of Moshe Miller and Ella Hochner (Rachel's sister) on their wedding day in the Föhrenwald DP-camp, where the photograph was taken

Method 3: "The Kleinhändler Family – Flight and Migration between Poland and Palestine"



**MATERIAL 6**  
Content of Postcard (Figure 20)

**GROUP 6**  
Palestine (1945–1946)

*Contents of the postcard  
(Figure 20)*

17.9.1946

Dearest ones,

We send you congratulations on the New Year. God grant that we shall rejoice together shortly

Yours, Ella & Monek

Haifa  
Tel-Chai-Str. 7  
Palestine

**Method 3: “The Kleinhändler Family – Flight and Migration between Poland and Palestine”**



**MATERIAL**  
Photography (Figure 21)

**GROUP 6**  
Palestine (1945–1946)

The photo shows Ella, Rachel's sister. She met her first husband, Josef Dränger, in the Tarnów ghetto. Later she was sent from the ghetto to the Plaszów camp, where she had to perform forced labor and sew uniforms for the German army. From Plaszów, Ella was deported to the Auschwitz-Birkenau concentration and extermination camp and then on to the Lichtvard/Lichtewerden subcamp in what is now the Czech Republic. Ella survived the war, but Josef Dränger, who was also deported to Auschwitz, died there. After the war, Ella married Moshe (Monek) Miller in the Föhrenwald camp for “Displaced Persons” (DP); the photo shows the couple on their wedding day. Moshe was a childhood friend of her late husband. The Föhrenwald camp was built during the Nazi era as a model settlement for employees and forced laborers from the nearby armaments factories. At the end of the war, the camp was temporarily used as a place to stay for forced laborers and the survivors of the death march of the Dachau concentration camp. Subsequently, until the late 1950s, it became a DP camp for Jewish survivors of the Shoah.

**Method 3: “The Kleinhändler Family – Flight and Migration between Poland and Palestine”**



Write down the most important points from all the groups so that you have an overview of the life of the Kleinhändler family.

	<b>In what year and where is the Kleinhändler family located?</b>	<b>What have you learnt about the Kleinhändler family from the material?</b>
<b>Group 1</b>		
<b>Group 2</b>		
<b>Group 3</b>		



	<b>In what year and where is the Kleinhändler family located?</b>	<b>What have you learnt about the Kleinhändler family from the material?</b>
<b>Group 4</b>		
<b>Group 5</b>		
<b>Group 6</b>		

# Method 4

## “Paths of Remembrance – New Interpretations, New Approaches”

Through an engagement with social values and concepts, the participants reflect on the fact that perception is always shaped by personal experiences as well as social and cultural factors. Unifying, universal elements such as human rights form the basis of social coexistence. At the same time, the participants are able to understand images and objects as a fragment of historical reality, from the specific point of view and emotional connection of an individual or a group.

### General Information

#### Conceptual approach

The methods at work here are based on the fundamentals of image analysis and “heritage interpretation” which go beyond the mere communication of facts. The participants develop a personal approach to monuments and memorial sites, deal with the diversity of perspectives towards historical facts and start from the source or the place itself. Which stories are told and which are not? What different emotions and experiences influence the view of it? The participants develop an understanding of how historical events and monuments can be reproduced across generations and, through the inclusion of diverse worlds of experience, can be made accessible.

#### Objectives

The participants should become more aware of the processes by which social values and ideas of social coexistence are negotiated, and critically reflect on them in relation to dealing with the past. The participants learn to evaluate historical image sources and how they were created. The participants learn how to approach a memorial to the Shoah and other Nazi crimes by perceiving, analyzing and interpreting it from different perspectives. The aim is to make historic events, objects and places easier to understand.

#### Material

Key terms (available on moderation cards or via the QR Code), photographs of exhibited accessories and workers in a factory (material 1), historical context, photos of international memorial sites (material 2), background information (material 3), laptop, beamer/whiteboard, pens/markers, posters

#### Zeit

245 mins. (40 mins./50 mins./155 mins.)

### Step 1: Reflection on social values and concepts (40 mins)

#### Exercise (25 mins)

The participants begin by reflecting in small groups on which values are important to them for their lives and their lives with others, and why. In this way, they recognize and justify their own points of view and at the same time reinforce their ability to perceive other perspectives. The participants engage with the fact that values are shaped by personal experiences as well as social and cultural factors and are a result of continuous processes of negotiation within social structures.

Depending on the number of the participants, teams of two or more small groups are formed. Each group receives a stack of the following key terms, which the team members write down on moderation cards or print out (available via QR code):

1. Participation
2. Morality
3. Courage
4. Prospects
5. Representation
6. Visibility
7. Responsibility
8. Memory
9. Criticism
10. Humanity
11. Self-determination
12. Solidarity
13. Contradiction
14. Civil courage

The tasks for the participants are:

1. Can you think of any examples from your everyday life in which some of these ideas are or were particularly important to you?
2. Arrange the terms as they seem most important for the group for today's society.
3. Consider whether the same values were important for people who lived fifty or a hundred years ago.
4. Consider which of these social values and norms were violated during the Nazi era or replaced by other ideas of social coexistence.

The participants are free to choose how they want to sort the key term cards, e.g. as a row from top to bottom or from left to right, as a pyramid or as a circle. This is not to be dictated by the team facilitators, and there is no right or wrong arrangement. The key terms here are not meant to be exhaustive, but to represent a selection of values and concepts that can be critically discussed, especially in connection with the thematic focus on Nazi history, the Shoah and memory. The participants should be given the opportunity to record other, missing aspects that are important to them on moderation cards. After completing the tasks, the participants can look at the respective arrangements of the other groups.

### Consolidation exercise (15 mins)

At the end of this plenary session, the participants reflect on the different approaches, prioritizations and positions they have taken based on the following questions:

- What were you able to agree on quickly and easily?
- Where did you find it difficult, and how did you deal with it?
- Do human values change in a society depending on time and place, or are they universal?

#### Tip

The group facilitators should keep an open mind during the consolidation exercise. Create a framework in which sensitive issues can be discussed and emerging emotions and conflicts are acknowledged as part of the process.

## Step 2: Image analysis and interpretation (50 mins)

### Exercise (25 mins)

Building on the previous exercise, the participants now discuss their individual perspectives on images from the past and how they would evaluate them. A photograph of exhibited accessories → **Material 1, Introduction Image Analysis I** is clearly displayed to all participants, e.g. via the projector/smartboard, without naming the photographer or the context.

The participants look at the photographs together and answer a series of questions which are asked in turn by the group facilitators in the plenary session, highlighting the different levels involved. The group facilitators write down the answers on a poster.

#### Analytical level:

- What precisely do you see in this photo? (e.g. clothing, hats, presentation of fashion, interior design, decorative objects, different shapes and colors, machines, people)
- Is there any information about the photographer's origin, position or values?

#### Interpretative level:

- When and where could this image have been taken?
- Was the picture taken in peacetime or wartime?
- Does the image reveal a specific intention on the part of the photographer?
- What mood does the photograph seek to create?

Personal level:

- What do you think of when you look at photography? (e.g. fashion, certain looks, shopping, disguise, special occasions, working conditions, production cycle, etc.)
- Does this photograph show something that is important to you or that you would critically evaluate?
- Can you make a connection between this photograph and the results from the previous exercise on key terms (step 1) e.g. to what extent “morality”, “responsibility” or “visibility” in the context of fashion etc. could play a role?

After the analysis and interpretation of the first photograph, the second photograph of workers in a factory → **Material 1, Introduction Image Analysis II** is displayed clearly to the whole group, without giving the photographer or the context. The participants look at the photographs together and answer the same questions as in the previous exercise.

**Consolidation (25 mins)**

The facilitators ask the participants in the plenary session which historical contexts they think are important so that the two pictures can be “read” correctly, from which perspective the photographs could have been taken, and whether they detect any similarities between the photographs. The group facilitators should emphasize the importance of the diversity of perspectives which shape perception, but also the circumstances in which images are produced. The group facilitators point out that a historical photograph cannot depict the totality of historical reality, but rather that any source shows a segment of reality, from the point of view of an individual or a group. The overall context of the source is often not recognizable. Likewise, it is not always clear whether the specific representation of an object or person follows a specific objective on the part of the photographer or the person who commissioned the photograph and is arranged or is intended to affect the viewer in a certain way. In such cases, this would turn an ostensible primary source that describes historical events as faithfully as possible into a secondary source with biases and intentions.

After this exercise, the group facilitators introduce the participants to the historical context of both photographs and that of the photographer Walter Genewein.

**Historical context**

Figure 1 shows the exhibition of products from textile workshops in the ghetto in occupied Łódź. The products were sent to Nazi Germany. Figure 2 shows Jewish forced laborers in a factory in the Łódź ghetto. Both photographs were taken by the photographer Walter Genewein. Founded in the spring of 1940, the Łódź Ghetto, also known as the Litzmannstadt Ghetto, was the longest-running ghetto in the Polish territory occupied by Nazi Germany. The city of Łódź was renamed Litzmannstadt in April 1940 after the former general and NSDAP member of the Reichstag Karl Litzmann. Although the ghetto in Łódź was initially planned as a temporary stopover before deportation to the extermination camps, it was not until August 1944 that it was disbanded. The late dissolution of the camp was due to the economic interests of Nazi Germany, which led to the continued exploitation of Jewish forced laborers there. The Austrian Walter Genewein was the financial manager of the German ghetto.

The participants are asked to re-evaluate the photographs with the knowledge they have gained:

- Has your first impression been confirmed, or do you now see these historical sources with different eyes?

The facilitators point out in the moderated discussion, that different historical sources on a topic, event or time period should be considered in terms of their interest-relatedness, intended and unintended consequences and ideological implications. Particularly within social debates about current responsibility, it is important to develop an awareness of the influence of history on one’s own lifeworld and to consider historical facts, and to keep in mind the different perspectives on them and their consequences.

### Step 3: Group work on international memorial sites (155 mins)

After dealing with the medium of photography and its effects, the participants now interpret international monuments and memorial sites to the Shoah by engaging not only with the monument and memorial site itself, but also with its origins and effectiveness.



Based on approaches from “heritage interpretation”, the participants first start from the object itself, in this case the monument and memorial site. They ask what the monument or memorial site is seeking to communicate to them, the viewers, and relate it to themselves. The facilitators encourage the participants to discover different perspectives from which the monument or memorial site can be considered. In the work of interpretation, the participants consciously go beyond the realm of supposedly objective facts and, based on the impulse concepts from Step 1, consider which messages of the monument or memorial site might be significant for the reality of their own lives, but also for other people’s lives, and which messages are personally important to the participants, such as e.g. ‘active participation’.

The participants are divided into eight small groups depending on the size of the group.

### Description (15 mins)

In groups, the participants are given two photos of an international monument or memorial site → **Material 2**. If the number of participants is smaller, several examples can also be given to each of the groups. The group facilitators should make sure that the participants are initially only given the photo, without any information, such as the source, name or location of the image. The results of the different steps of the following group exercise should be formulated by the participants in such a way that they can be used for the creative exercise at the end, i.e. they should be written legibly using a marker either on moderation cards or directly on a poster.

Initially, the participants should work on the following tasks:

- Describe what you see in the photo.
- What do you think of when you look at it?
- Does the monument trigger a certain emotion in you?

### Interpretation (20 Mins)

The questions relating to the interpretation of the monument or memorial site are either written down on a poster by the group facilitators so that they are clearly visible to all or handed out to each small group:

- When might the monument or memorial site have been created after the end of the Second World War (are there any indications of this, e.g. by the design or appearance of the monument)?
- What keywords and concepts (e.g. universal human values such as human rights or certain key terms from Step 1 such as “civil courage”, “responsibility”) come to mind for the interpretation of the monument?
- What general message do you gain from this monument and what could be the purpose of the monument? (e.g. “This memorial reminds us of what happens when a group of people is deprived of their human dignity.”)

The participants write down their results on moderation cards or directly on their poster.

### Poster design (40 mins)

Before the small groups begin work on the final poster design, the participants share the appropriate background information for the respective group from → **Material 3**. The participants learn about the historical context and the motivation of the designers to construct and install the monument or memorial site in this particular way.

In doing this, the participants reflect upon the following questions:

- Where are there similarities and differences between what the designers wanted to achieve with the monument or memorial site and the effect that the monument or memorial site has on the viewer?
- From what perspectives was the monument or memorial site designed?
- Which target group should the monument or memorial site address?
- What topics appear in the background information that are important for the context of the creation?

After this, each group creates a poster that presents the monuments or memorial sites and the associated information. This is to be designed in the form of a social media post, which, in addition to a short text, also contains hashtags specific to monuments and memorial sites, such as *#Responsibility #Remembrance #Humanity #Solidarity*

The following elements should be included in the poster design:

- Description and interpretation by the participants
- Background information and/or the intention of the designers
- Presentation of the monument or memorial site for a person who has a background that is very different from their own and has little or different knowledge about the Nazi era

### Presentation (65 mins)

After this exercise, each group presents its poster in a plenary session. The group facilitators lead the presentation, ask questions and open up exchanges between the groups and guide the discussion about it.

**Consolidation (15 mins)**

As a final exercise, the contents of the posters are brought together by the group facilitators. It should be emphasized that, even if there are unifying, universalist elements, such as human rights, which form the basis of social coexistence, the emotional perspectives through which we look at and, if necessary, judge something, can differ significantly. These perspectives are shaped by different experiences, family histories or socialization in a particular country, such as, for example, Germany as a nation that was primarily responsible for the Nazi crimes and the Shoah. In addition, there is the question of what the designers wanted to convey with a monument or memorial site, or by whom and why the monument or memorial site was commissioned. The perception of the viewer is thus an important aspect; on the one hand, because people may associate different things with one and the same object, and on the other hand, because collective experiences, e.g. as part of a “minority”, also shape the view of the past, present and future.

The following questions can be asked by the group facilitators at the end:

- What aspects do you think are missing from this monument or memorial site?
- How would you add to them?
- Would you design or build a memorial site or monument the same way today? If yes, why? If no, why?

Afterwards, the facilitators inquire about any unanswered questions, which can then be discussed in the plenary session if needed.

Further methods,  
expansions of the methods,  
glossary and  
background information



## List of Figures

**Figure 1:** Accessories on display (Source: color slides of the German ghetto administration in Łódź, Jewish Museum Frankfurt)

**Figure 2:** Forced laborers in a factory (Source: Farbdias der deutschen Ghettoverwaltung in Łódź, Jüdisches Museum Frankfurt)

**Figure 3:** Płaszów Monument in Krakow (Source: Wikimedia Commons/Picasa, 2007)

**Figure 4:** Holocaust memorial by Zurab Tsereteli in Odessa (Source: Foundation Memorial to the Murdered Jews of Europe, 2012)

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Figure 1



Figure 2



**MATERIAL 2**  
Memorial (Figure 3)



1

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



**MATERIAL 2**  
Memorial (Figure 5)



3

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"





**MATERIAL 2**  
Memorial (Figure 4)



2

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



**MATERIAL 2**  
Memorial (Figure 6)



4

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



**MATERIAL 2**  
Memorial (Figure 7)



5

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



**MATERIAL 2**  
Memorial (Figure 9)



7

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



**MATERIAL 2**  
Memorial (Figure 8)



6

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



**MATERIAL 2**  
Memorial (Figure 10)



8

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



**MATERIAL 2**  
Memorial (Figure 11)



9

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



**MATERIAL 2**  
Memorial (Figure 13)



11

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



**MATERIAL 2**  
Memorial (Figure 12)

10



Method 4: “Paths of Remembrance – New Interpretations, New Approaches”



**MATERIAL 2**  
Memorial (Figure 14)

12



Method 4: “Paths of Remembrance – New Interpretations, New Approaches”



MATERIAL 2  
Memorial (Figure 15)



13

A Kiga Method

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



MATERIAL 2  
Memorial (Figure 17)



15

A Kiga Method

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



**MATERIAL 2**  
Memorial (Figure 16)



14

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



**MATERIAL 2**  
Memorial (Figure 18)



16

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



## MATERIAL 3

### Context

1

## Płaszów Monument, Krakow (Poland)

Figure 3: Płaszów-Monument in Krakow

This memorial from 1964 is located in Kraków, Poland, on the site of the former Płaszów concentration camp and commemorates the victims of the Nazi era. Due to the visible tear through the upper torsos of the five figures, it is sometimes called a “monument to the torn out hearts”. The camp was originally intended as a forced labor camp and was built on the site of two Jewish cemeteries that had previously been desecrated and destroyed. Most of the prisoners were Polish Jews who were brought to the camp mainly from the Kraków ghetto. On May 14 and 15, 1944, the children living in the camp were separated from their parents and deported to the Auschwitz-Birkenau concentration and extermination camp; only a few were able to hide in the Płaszów concentration camp and escape deportation. Most of the victims of the Płaszów concentration camp were shot during mass executions or died of exhaustion due to forced labor, starvation, and poor sanitary conditions in the camp.

Today, in addition to commemorative plaques, there is also a local recreation area on the site, where people frequently go for a walk or picnic. In 2021, a museum was established, which, among other things, will take care of the preservation of the site and the construction of a memorial building in which a new permanent exhibition will be housed. The museum aims to turn the former Płaszów concentration camp into a place of reflection on history and the present.

The monument, designed by Witold Cęckiewicz, and constructed from Polish limestone between 1962 and 1963 by sculptor Ryszard Szczępczyński, was part of a larger project that included sculptural elements as well as landscaping. Its monumentality is emphasized by its location on a hexagonal earthen rampart, built between 1855 and 1856 as part of the fortifications of the Kraków Fortress. This earthen rampart was probably one of the locations of mass shootings of prisoners during the Nazi era and is therefore also a mass grave, as the victims were left where they fell and buried there. The choice of this location for the memorial and today's commemorative plaques are intended to remember the traumatic Nazi era and its victims, and to focus on the great suffering that was experienced. Any discussion of the perpetrators is deliberately avoided.

### Method 4: “Paths of Remembrance – New Interpretations, New Approaches”



## MATERIAL 3

### Context

3

## “Menorah” memorial at the Babyn Yar Holocaust Memorial Center, Kyiv (Ukraine)

Figure 5: Monument to the mass execution of Babyn Yar in Kyiv

On September 26, 1941, the German Wehrmacht and parts of the SS mobile killing units (Einsatzgruppen) decided to murder the Jewish population of Kiev/Kyiv. In order to avoid unrest, the German occupiers pretended they were seeking to resettle the Jews, but in fact shot about 33,000 Jewish people within 48 hours in the Babyn Yar gorge, outside Kyiv.

A total of 100,000 people were buried there during the National Socialist occupation. For decades after the end of the Second World War, no monument was erected in Babyn Yar, something which was addressed, for example, in the poem “Babyn Yar” by the Russian poet Yevgeny Yevtushenko twenty years after the massacre.

Instead, the leadership of the Communist Party of Ukraine created a cultural park on the site. Under pressure from outside Ukraine and from survivors, an initial memorial was finally erected on the 35th anniversary of the mass murders.

On September 29, 1991 – after the collapse of the Soviet Union – on the 50th anniversary of the first mass execution, a stone menorah was erected near the former gorge. This memorial is a very important step in remembering the victims of the Shoah. For many decades, the fact that the vast majority of those murdered in Babyn Yar were Jews was suppressed in the USSR. Depictions of Jewish people or Jewish symbols were removed, hidden and destroyed. The menorah, the seven-branched candelabrum, is one of the most important religious symbols of Judaism. It has its roots in the biblical book of Exodus, where it is described as part of the furnishings of the temple in Jerusalem, as well as symbolizing the seven days of creation.

### Method 4: “Paths of Remembrance – New Interpretations, New Approaches”





## MATERIAL 3 Context

2

### Holocaust memorial by Surab Tsereteli in Odessa (Ukraine)

Figure 4: Holocaust memorial by Surab Tsereteli in Odessa

On the Prohorovsky Skwer in Odessa/Odesa there are several monuments commemorating the Shoah. The monument by the sculptor Surab Tsereteli with the inscription “Holocaust” was created in 2004. This memorial stone marking the starting point of deportations to the Bogdanovka camp is also the first stop on the “Path of Death” (Russian: doroga smerti), a series of monuments along the route to the former extermination site in what was then the Romanian-occupied territory of Transnistria. Before World War II, more than a third of the total population in Odessa were Jewish. On October 16, 1941, German and allied Romanian troops took the city, and the Romanian occupying forces forced the Jewish population to register as Jews. The murder of Jews continued in the concentration and extermination camps.

The monument in Prokhorovsky Park was erected as a memorial to those people who had not been remembered for many decades in the then Soviet Union.

Surab Tsereteli is a well-known Georgian-Russian sculptor, visual artist and architect. However, he has also been criticized for his closeness to the Soviet regime and the Russian government. His memorials continue to follow the style of massive and oversized Soviet monumental buildings.

In 2004, he designed a bronze monument to Joseph Stalin, Franklin D. Roosevelt and Winston Churchill to commemorate the Yalta Conference (a city in the Crimea). This conference was a meeting of the Allies at the end of the Second World War, where the future of Europe after 1945 was discussed. All three are posed sitting on a bench, Stalin looks symbolically into the future, Roosevelt and Churchill look at Stalin expectantly. Ukraine indignantly rejected the monument because it was intended to glorify Joseph Stalin and thus also the Holodomor, the Death by Hunger he caused in order to oppress the Ukrainian population during the 1930s. However, after the annexation of Crimea by Russia in 2014, the monument was erected here in February 2015.

Method 4: “Paths of Remembrance – New Interpretations, New Approaches”



## MATERIAL 3 Context

4

### Monument Katsiaryna Vasileuskaya – “The Pit”, Minsk (Belarus)

Figure 6: Memorial “The Pit” in Minsk, Belarus

In this location on Melnikayte Street in Minsk, on March 2, 1942 the Nazis executed about five thousand Jewish residents of the nearby Minsk ghetto. The obelisk, which was erected in 1947 to commemorate the event, was financed by private donations from the Jewish community. The obelisk reads, in both Russian and Yiddish: “In shining memory of the bright days of the five thousand Jews who perished on March 2, 1942 at the hands of the sworn enemies of humanity, the German-Fascist butchers.” For many decades, until after the end of the Soviet Union, the obelisk in Minsk was the only monument on the territory of the entire USSR with an inscription in Yiddish.

The obelisk was not vandalized during antisemitic campaigns, especially in the Soviet Union under Stalin in the years 1948–1952. However, from 1949 onwards, many of the people involved in the erection of the obelisk were arrested for “anti-Soviet activities”. In 1992, after the dissolution of the Soviet Union, the well-known architect Leonid Levin proposed the transformation of the obelisk into a memorial complex. In 2000, the sculpture, “The Last Way”, which leads down into “The Pit”, was finally erected opposite the obelisk. It was created by the Belarusian artist and chairman of the Jewish Communities of Belarus, Leonid Levin, and the sculptor Elsa Pollak from Israel and built entirely by hand without the use of technical aids.

The sculpture depicts 27 ghetto residents descending into the pit before being shot. Levin himself called them the “shadows” and deliberately refrained from depicting the people in more detail, as he wanted to show that anyone could have been in their place. The proximity of the sculpture to the stairs also means that when you descend into the pit, you follow, for a moment, in the footsteps of the 5000 victims.

Method 4: “Paths of Remembrance – New Interpretations, New Approaches”



### MATERIAL 3 Context

5

## Kindertransport Memorial “For the Child – displaced”, Liverpool Street Station, London (Great Britain)

**Figure 7:** Memorial to the Kindertransport at Liverpool Street Station, London

This memorial to the approximately ten thousand mainly Jewish children who were saved from persecution by the Nazis through the Kindertransports to England stands in front of the entrance to Liverpool Street Station, the main place where children arriving met with their godparents and possible foster families between 1938 and 1939. The Kindertransports refer to the departure of a total of 19,149 predominantly Jewish children and adolescents from Europe who were sent abroad as a last resort by their parents between 1938 and 1939 with the support of aid organizations. Jews in Britain launched the first rescue operations immediately after the November pogroms that took place in Nazi Germany in 1938. Most of the parents of the rescued children were murdered by the Nazis. The memorial was unveiled in September 2003. The artist Flor Kent created the initial bronze figure of a girl standing next to a glass suitcase which contains various authentic objects. These were objects that children from the Kindertransports had with them. After

the artifacts displayed in the glass case began to decay, the case was removed in 2006 and replaced with the figure of a young boy.

At the same time, the monument was relocated to the station hall, and a new monument placed in its former location, created by the Israeli artist Frank Meisler, who, as a ten-year-old, had himself managed to escape from the Nazis from Gdańsk/Danzig in 1939 on a Kindertransport. His bronze monument depicts a set of children who have just reached England after being uprooted from their home countries. The memorial plaque contains a thank-you note to those people who made these Kindertransports possible, as well as a reminder of those children and adults who fell victim to the Shoah. The memorial is linked to four other sculptures across Europe which together form an international network of remembrance, and all of which trace the children’s journey to safety, but also away from their homeland.

All the sculptures were designed individually by Frank Meisler, but still bear similarities to one another. The motifs of the monument are always the same at each location: children travelling with suitcases in their hands. The sculptures are called “The Final Parting” (Hamburg), “The Departure” (Danzig), “Trains to Life – Trains to Death” (Berlin), “Channel Crossing to Life” (Rotterdam) and “The Arrival” (London).

Method 4: “Paths of Remembrance – New Interpretations, New Approaches”



### MATERIAL 3 Context

7

## Monument to the Six Million, Westpark Cemetery, Johannesburg (South Africa)

**Figure 9:** Monument to the Six Million in Johannesburg

The “Monument to the Six Million” at Westpark Cemetery in Johannesburg was unveiled in 1959. In a 1959 newspaper article discussing the call for tender for the memorial, it was reported that a representative body of South African Jews had previously decided to erect a memorial to the six million Jewish victims of the Shoah. This monument was designed by the South African Jewish artist Hermann Wald. It depicts six bronze fists, each five feet high, representing the millions of Jewish people who were murdered during the Shoah. The fists protrude from the ground as a sign of protest and reach out towards a ram’s horn, the Jewish ritual trumpet. In pairs, the fists form three arches under which visitors can enter. Through the horns of the ram, the dead intone the sixth commandment: “Thou shalt not kill.”

The central eternal light (Ner Tamid), is shaped by Hebrew letters to form a flame spelling “Lo tirzah” (Thou shalt not kill).

Every year, South Africa holds its official commemoration of the six million Jewish victims of the Shoah at this memorial. The pedestal serves as a platform for the speakers, musicians and the choir. Wald and his wife Vera are buried next to the monument in accordance with the artist’s final wish.

The platform on which the monument stands bears the following inscription in Hebrew, Afrikaans and English: “In eternal memory of the six million Jews, victims of man’s inhumanity towards man, who perished in the death camps of Europe in 1939–1945. ‘Thou shalt not forget,’ 6,000,000.” (Van Hage n. d.)

Method 4: “Paths of Remembrance – New Interpretations, New Approaches”



### MATERIAL 3 Context

6

## Hyde Park Holocaust Memorial Garden, London (United Kingdom)

Figure 8: Holocaust memorial in Hyde Park, London

The Hyde Park Holocaust Memorial Garden in Hyde Park in London, unveiled in 1983, was the first public memorial dedicated to the victims of the Shoah in Britain. The monument consists of large boulders surrounded by silver birch trees on a gravel foundation. It is inscribed in English and Hebrew with the words from Lamentations 3:48: "Mine eye runneth down with rivers of water for the destruction of the daughter of my people. " (London remembers n.d.) The construction of the monument was organized by the Board of Deputies of British Jews.

The driving political force behind the erection of the monument, Greville Janner (then Labour MP and President of the All-Party Parliamentary Group against Antisemitism), announced that the monument was "in the Park and in the lives and memories of the people of Britain, Jews and non-Jews alike," and that it was "not only a reminder of the tragedy of the past, but also a warning for the future, for extremists who want to destroy the Jewish community." (Cooke 2000, p. 449) There is no equivalent for the German word 'Mah-nmal' in English, as the culture of remembrance in Great Britain is very different from, for example, in Germany where the culture of remembrance is shaped by the fact that the German nation was primarily responsible for the Nazi crimes and the Shoah. Until now, national monuments in Great Britain have generally been a reminder that in the end it is always good that triumphs, rather than a reminder of crimes against humanity.

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



### MATERIAL 3 Context

8

## Levetzowstraße Memorial, Berlin Moabit (Germany)

Figure 10: Levetzowstraße Memorial

In 1914, the Jewish Community of Berlin opened its largest synagogue in Berlin on this site in Levetzowstraße. During the pogroms of November 9/10, 1938, it was partially destroyed and from 1941 used by the Nazis as a gathering point for Jews who were taken from here to the nearest train stations (Anhalter Station, Grunewald Station and Putlitz Station) and from there deported by train to concentration and extermination camps. After 1945 and the complete destruction of the synagogue by Allied bombing raids, the remaining Jewish community did not have the money for its restoration, and thus had to leave the site in ruins until it finally sold the location to the federal state of Berlin in 1956. The state demolished the rest of the synagogue and built a playground and a soccer field there.

In 1985, this design won the competition for the erection of a memorial for the mass deportation of Jews; it was inaugurated in 1988. Two architects, Jürgen Wenzel and Theseus Bappert, and the sculptor Peter Herbrich designed the memorial and deliberately placed the passageway to the playground in the area of the colonnade of the synagogue. Visitors to the playground must therefore walk through this memorial in order to get to the playground from Levetzowstraße. At the ramp to the wagon and inside the wagon there are marble sculptures of prisoners tied up together. These stand as a symbol for the millions of Jews who were deported to the ghettos, concentration camps and extermination camps and either did not survive the journey or were killed there. An eleven-meter-high plaque lists the 63 deportation transports that started out in Levetzowstraße. The cast-iron relief of Berlin's 32 association and community synagogues, embedded in the concrete, is a symbol of the German-Jewish culture that has been erased.

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



## MATERIAL 3 Context

9

### DenkOrt Deportations 1941–1944, Würzburg (Germany)

Figure 11: Denkort Deportations 1941–1944 in Würzburg

The deportations by train of German Jews from Lower Franconia during National Socialism all began in Würzburg. The 2069 deportees came from 109 different Jewish communities in the region. Each of these 109 municipalities (as of 1932/1933) was to be represented in the memorial in order to establish a local connection. Today's Jewish communities were invited to participate in this joint memorial at Würzburg's main train station by donating a piece of luggage. The luggage and additional information boards are located in Würzburg near one of the stations from which Jews were deported to concentration and extermination camps between 1941 and 1944. Each municipality is represented by a piece of luggage left on the ramp after the deportations. These objects are modelled on the actual luggage in photos from that time. An identical piece of the luggage artwork remains in the home community.

In this way, the memory of the dark chapter of the community is not “handed over” to Würzburg, but the local citizens retain the memory and responsibility for what happened. So far, the memorial consists of 32 pieces of luggage that look worn, ripped or simply second-hand, symbolizing that they could belong to anyone.

The memorial is intended to draw attention to depersonalization and disenfranchisement and to give the victims back their identities. Four information columns and three benches invite us not only to remember and commemorate, but also to question and feel. In the shape of a star, the so-called “DenkOrt” (“Place for Thought”) reflects the events back to the places of residence of the people who were rounded up and sent to Würzburg from all over Lower Franconia. School classes were involved in the production of the luggage sculptures. The virtual representation of the monument on the internet, which can be accessed by means of QR codes attached to the memorial site, is also considered to be a successful example of a modern form of remembrance. In this way, one can find not only a lot of information about the deportation transports from Lower Franconia and the victims, but also about the Jewish communities and their places of residence at that time.

Method 4: “Paths of Remembrance – New Interpretations, New Approaches”



## MATERIAL 3 Context

11

### Jardin mémorial des enfants du 11 Vél' d'Hiv'/Vél' d'Hiv' Children's Memorial Garden, Paris (France)

Figure 13: Memorial garden of the Vél' d'Hiv' children

The children's memorial garden in the Vélodrome d'Hiver is a green space in the 15th arrondissement of Paris. It was created to commemorate all children who were victims of National Socialist crimes. The site was unveiled on July 16, 2017 by President Emmanuel Macron on the occasion of the 75th anniversary of the round-up at the Vélodrome d'Hiver (abbreviation: Vél' d'Hiv'). The Vélodrome-d'Hiver round-up was the largest mass arrest of Jews that took place in France during the Second World War. During such large-scale round-ups, Jews, as well as other persecuted groups, were arbitrarily apprehended, interrogated and arrested in public places.

During a two-day raid on 16 and 17 July 1942 in Paris and the surrounding area, French police arrested more than 13,000 foreign Jews, including 4115 children, on behalf of the German occupiers. All these children were later murdered. Many of those arrested were temporarily transferred to the cycling site “Vélodrome d'Hiver” and transported from there to the Auschwitz-Birkenau concentration and extermination camp. Less than a hundred people returned. Others were first taken to the Drancy assembly and transit camp or to camps in the provinces, from where they were finally deported to Auschwitz-Birkenau and murdered there.

The Children's Memorial Garden is intended to be a place of meditation and of remembrance of these children. For this purpose, the area was designed as a green space surrounded by a grid on which climbing plants with white flowers grow. The names and ages of those 4115 children who were deported and eventually murdered after the Vél' d'Hiv' raid are inscribed on a large limestone wall, and on the grid that surrounds the plants there are about twenty photographs of some of these children and their families.

Method 4: “Paths of Remembrance – New Interpretations, New Approaches”



## MATERIAL 3

### Context

10

## Monument Maison d'Izieu, memorial to 10 murdered Jewish children, region Ain near the town of Chambéry (France)

Figure 12: Maison d'Izieu

The Memorial to Murdered Jewish Children is located in the south-east of France, in the Ain region near the town of Chambéry. The "Maison d'Izieu" was unveiled on April 24, 1994 by President François Mitterrand. Originally used as a location for holiday camps, this house was converted from May 1943 to April 1944 by Sabine and Miron Zlatin to accommodate more than a hundred children who had become victims of antisemitic persecution. On April 6, 1944, on the orders of Klaus Barbie, most of the forty-four children and seven teachers who were in the house were deported to the Auschwitz concentration camp and extermination camp, where they were all gassed upon arrival. Sabine Zlatin was not present on the day of the mass arrest and was therefore able to save herself. Klaus Barbie had been head of the Gestapo, the Secret State Police, in Lyon since 1942 and was called the "Butcher of Lyon" because of his cruelty. As a result of the testimonies, Barbie was sentenced

to life imprisonment for crimes against humanity in 1987 in Lyon. The "Maison d'Izieu" has become a symbolic place of remembrance for the victims of the Shoah. The idea for the memorial arose after the trial of Klaus Barbie. Sabine Zlatin testified against Barbie at his war crimes trial in 1987 and founded an association in the same year to establish a museum for the victims of Izieu. The museum was opened on April 4, 1994, in the house where she had previously tried to rescue the children. The lives of the children are traced in the building by means of pictures and letters. The "barn" houses a permanent exhibition that deals with the history, origins and journey of the children in the context of antisemitic Nazi persecution and the collaboration of the French Vichy regime with the Nazis. The topic of "crimes against humanity" is explored on the basis of, among other things, the most important trials of war and Nazi criminals (Nuremberg 1945/46; Lyon 1987) as well as against French collaborators (e.g. Paul Touvier, Maurice Papon). The memorial offers a wide range of educational programs for children and school classes and thus seeks to make the house a lively place of remembrance that is open to all.

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



## MATERIAL 3

### Context

12

## Memorial "Giving the names back to the victims", Ebensee (Austria)

Figure 14: Memorial to the Victims of the Ebensee Concentration Camp

This memorial on the former site of the Ebensee concentration camp, which was unveiled in 2012, bears the title "Giving the names back to the victims". Ebensee was a satellite camp of the Mauthausen concentration camp. Here in mountain tunnels the prisoners built, developed and tested rocket engines for aerial bombs. Between November 1943 and June 1945, 8412 people (whose names are known) were murdered or died as a result of imprisonment and forced labor in the Ebensee subcamp. However, the names of around 300 victims who died in the Ebensee concentration camp have not yet been identified. Imprisonment in Nazi concentration camps deprived many people of their individuality, for example through compulsory camp uniforms, the forced shaving-off of hair and the assignment of prisoner numbers which were tattooed on the prisoners in the Auschwitz-Birkenau concentration and extermination camp. The memorial erected in 2011 in the Ebensee con-

centration camp, designed by architect Kurt Ellmauer, is intended to give the victims back their names as a sign of their human dignity. For this reason, the 8412 names known so far of the victims were inscribed into 156 unstained glass plates. The memorial has an "interdenominational" design and is dedicated equally to all victims of the Ebensee concentration camp, regardless of origin, denomination, nationality and the category of prisoner as determined by the Nazi authorities. Since the erection of the monument, other names of victims have been researched, which is why an additional glass plaque was installed in 2014.

A commemorative plaque at the Ebensee Concentration Camp Memorial contains a quote from the Austrian writer Elfriede Jelinek, whose father was Jewish, on how to deal with remembrance and responsibility in remembering the victims of National Socialist crimes:

*"Looking through the eyes of the dead – an inventory of remembrance: How can one grasp what is remembered that one cannot remember oneself because one has not experienced it? Others have experienced it, very many, most of them are dead. We have to feel our way along the unsecured threads of the paths of the dead, and be careful not to let them slip out of our hands or tear them apart like cobwebs."*

Elfriede Jelinek

Method 4: "Paths of Remembrance – New Interpretations, New Approaches"



## MATERIAL 3

### Context

13

## Memorial to the Victims of Nazi Military Justice, Vienna (Austria)

**Figure 15:** Memorial to the Victims of Nazi Military Justice in Vienna

The Memorial to the Victims of Nazi Military Justice was unveiled on 24 October 2014. The initiative for the memorial came from the “Justice for the Victims of Nazi Military Justice” committee and from the former deserter (term for soldiers who are absent from military service without leave) Richard Wadani, who died in Vienna in 2020. During the Second World War, the National Socialist military justice system imposed over 30,000 death sentences on soldiers, conscientious objectors, prisoners of war and civilians, especially from the occupied territories of Europe. Civilians who assisted deserters were also seen as guilty of a punishable offence. During the war, women were initially used as “military service assistants”, and in the last years of the war unofficially also as soldiers, some of whom deserted. In Germany and Austria, Wehrmacht deserters were stigmatized as “cowardly” and “traitors” for years thereafter. In the recent past, in 2009, the right-wing populist party FPÖ also described deserters in the Second World War as “Kameradenmörder” (“comrade murderers”). It was not until 2009 that the Austrian

government decided to rehabilitate deserters and gave them credit for their actions.

The monument consists of a pedestal in the form of a horizontal, tiered X; as soon as you reach the third tier, you see an inscription with the words “all – alone”, which can only be read from above. In order to read the poem “all alone”, which is about the willingness to stand up alone for a cause, you have to step up on to the pedestal. In this way, the artist Olaf Nicolai addresses the situation faced by individuals who oppose certain forms of social order and power relations, and thereby demonstrate civil courage.

*“This monument shows respect to those who make their own decisions, oppose foreign rule and oppose the current system through their independent actions. The importance of personal choice, to be a dissident, this moment of being active, that’s the topicality for me. It was from this perspective that I conceived the oversized, horizontal X with an inscription on its top level. What happens to the person who climbs the three-tiered pedestal to read the inscription?” (KÖR – Art in Public Space Vienna 2014)*

Olaf Nicolai

### Method 4: “Paths of Remembrance – New Interpretations, New Approaches”



## MATERIAL 3

### Context

15

## Memorial stone for persecuted homosexuals, Mauthausen concentration camp (Austria)

**Figure 17:** Memorial to the homosexual victims of National Socialism at the Mauthausen Memorial

In 1984, the world’s first memorial plaque commemorating the homosexual victims of National Socialism was erected at the Mauthausen Memorial, thanks to the commitment of the Homosexual Initiative Austria (HOSI). Around 15,000 homosexuals were murdered in various concentration and extermination camps during the Nazi era. The number of those who had to flee into isolation or abroad due to persecution, but also those who were murdered under other circumstances during the Nazi era, remains unknown. The criminal prosecution and discrimination of homosexuals did not even end after the defeat of National Socialism in 1945 – as indicated by the inscription “Totgeschlagen – Totgeschwiegen” (“Beaten to death – kept silent”). In Austria, homosexuality remained a punishable offence until 1971. ‘Pink triangle’ prisoners who had survived their time in the concentration camp did not receive any compensation or reparations, unlike other victim

groups. Their period of imprisonment in the camp was also not counted as an alternative insurance period by state pension institutions, while, by contrast, the “period of service” by SS men was credited and paid out as such. Referencing the pink triangle that the homosexual concentration camp prisoners had to wear, the stone is made of Scandinavian granite in the form of an equilateral triangle. In his speech at the unveiling of the memorial stone, Reinhardt Brandtstätter, chairman and co-founder of the Homosexual Initiative of Austria (HOSI), declared:

*“With this stone we want to honor not only those who were persecuted and murdered in the Third Reich\*, but also all homosexual women and men all over the world who are still persecuted, imprisoned and murdered today because of their sexual orientation. This stone is also intended to be a warning against prejudice and intolerance. It should provide food for thought for all who visit this camp.” (Journal of the Homosexual Initiative Vienna 1985)*

Reinhardt Brandtstätter

\*“Third Reich” was at times the self-designation of the National Socialists for the Nazi era. Since the term was mainly used by Nazis and hangers-on after the Second World War to enhance the Nazi era, to gloss over and suppress the crimes of the Nazis, it is conventionally no longer used today. For a long time, it was also reproduced in scholarship without reflection, without pointing out its history and related complexities.

### Method 4: “Paths of Remembrance – New Interpretations, New Approaches”



## MATERIAL 3 Context

14

### Memorial to the Italian victims of the Mauthausen concentration camp (Austria)

Figure 16: Commemorative plaque for Italian victims

On the site of the former Mauthausen concentration camp near Linz (Austria), there has been a memorial to the Italian victims of this camp since 1947. In the Mauthausen concentration camp and its satellite camps, around 200,000 people were imprisoned, more than 100,000 of whom died. Mauthausen was the largest concentration camp in Austria, and a large proportion of the prisoners were forced to work in the nearby quarry, where many died as a result of the hard labor involved. The concentration camp produced war equipment for Nazi Germany. Mauthausen played an important role in the system of Nazi subjugation: the almost exclusively political prisoners came not only from the former German Reich, but from all over Europe, from Russia to Greece and Italy to Spanish Morocco. The prisoners also had to visibly display their national origins. This, too, determined their chances of survival very considerably.

The commemorative plaque in Mauthausen is dedicated to the Italian victims. In 1952, a design for a memorial was proposed for the first time by the Italian Ministry of Defence, but this was rejected by the Austrian Federal Office for the Protection of Monuments. After several years of planning, a new design was presented to the Austrian authorities in 1954, which now included reference to the “comradeship of the politically persecuted and the advocates for Austria”. At this point, a concession had been made to leave the decision about the inscription of the monument to the Austrian authorities. The authorities then approved the project.

The construction of the Italian monument commenced in 1955 and ultimately deviated from the original design. Opposite the main gate of the former concentration camp, the Italian-American sculptor Mirko Basaldella created an abstract structure in which, in addition to a general commemoration of the Shoah, he places people at its heart. The monument consists of various roughly hewn granite blocks, but also displays commemorative plaques with the names and photographs of Italian victims. It also contains Christian symbols of suffering such as thorns, nails and the cross.

Method 4: “Paths of Remembrance – New Interpretations, New Approaches”



## MATERIAL 3 Context

16

### Meadow of Trembling Grass, “Memorial to the Victims of Child Euthanasia Crimes under National Socialism”, Leipzig (Germany)

Figure 18: “Memorial to the Victims of the Crimes of Child Euthanasia” in Leipzig’s Peace Park

The central memorial in Leipzig’s Peace Park to the victims of “euthanasia”<sup>\*</sup> crimes under National Socialism was unveiled on 6 May 2011. It is above all intended to commemorate the hitherto unidentified children buried on the site there. Approximately 300,000 people, including 8,000 children, with disabilities or mental illnesses were murdered by the Nazis throughout Europe, through gassing, medication overdoses, or malnutrition and other forms of neglect. Another 400,000 people were forcibly sterilized. The basis for this was the Nazi Law on the “Prevention of Hereditarily Diseased Offspring”, which was passed on 14 July 1933. After the war, the victims of the “euthanasia” program (“T4”) were not officially recognized for a long time, and it was not until 1988 that the German parliament condemned these forced sterilizations as a Nazi crime. To date,

there have been hardly any compensation payments to the survivors and their dependents. People with disabilities are still not officially recognized as victims of National Socialism, which is something that associations have been demanding for years. The landscape architect Antje Schuhmann created a design with the quotation, “This is the meadow of trembling grass and that the path of farewell”, based on a poem by Christine Lavant. The meadow of trembling grass and the path of farewell are symbolic of the fear of the children and the hopelessness of their fate. According to the architect, the memorial does not claim to provide comprehensive information, but rather offers a space for personal, silent reflection on the “euthanasia” crimes committed under National Socialism

<sup>\*</sup>The term “euthanasia” originally comes from antiquity, is derived from ancient Greek and roughly translated means “beautiful death”. During the Nazi era, this came to signify the systematic extermination of life that was “unworthy of life” from the point of view of National Socialist ideology.

Method 4: “Paths of Remembrance – New Interpretations, New Approaches”

# Method 5

## “Remembrance Today – International Perspectives on the Shoah”

The methods illuminate how international perspectives and approaches commemorate the Shoah at different levels of society. The participants take a critical look at national cultures of remembrance as well as specific Shoah commemorations and their implementation. They develop alternative forms of commemoration that take into account new perspectives and are linked to today’s world.

### General Information

#### Conceptual approach

The remembrance of the Shoah is not one-dimensional, but forms of remembrance used in other countries or by specific groups are often not taken into account. Various aspects of remembrance, especially in European countries and in Israel, as well as political narratives and their influence on historiography and the culture of remembrance are illuminated through different forms of group work. Working together, the participants develop multi-perspectival ideas about new transnational approaches to remembrance.

#### Objectives

The participants will be encouraged and empowered to critically examine political narratives in the context of the remembrance of the Shoah and other Nazi crimes. In doing so, they should develop an awareness of the complexity of different international narratives of remembrance. In this way, the participants gain a differentiated understanding of the significance of transnational dialogues and understand new perspectives in the context of remembrance and engagement with the Shoah and National Socialism today.

#### Material

Laminated materials 1–6, posters (at least A1/B1) for the design, felt markers, moderation cards, possibly other material for the creative phase. Available via QR code: additional country-specific commemoration days, main arguments of interview quotations.

#### Target group

Pupils and facilitators aged 16 and over

#### Time required

270 mins. (25 mins./30 mins./40 mins./40 mins./45 mins./90 mins.)

### Step 1:

#### Introduction Significance of the Shoah and the culture of remembrance (25 mins)

##### Definition of Shoah (10 mins)

The group facilitators begin by clarifying whether all participants are familiar with the term “Shoah” and, if necessary, offer an explanation. In elucidating the term, the group facilitators point out that there were also other forms of systematic murder during the National Socialist era, e.g. the genocide of the Sinti and Roma (referred to as Porajmos, in romani čhib “the Devouring”). Likewise, they should address the systematic persecution of homosexual men, women, people with disabilities, political dissidents, the unemployed, and sex workers who were denigrated as “asocial” and devalued in nationalist ideology.

##### Mapping exercise (15 mins)

The group facilitators read out the following statements in turn, in relation to which the participants individually take up a position. Depending on whether, or to what extent, they agree with the statement, they choose one of the ends in the room and stand there.



Statements:

1. I know of national or international memorial sites that commemorate the Shoah.
2. I have already visited a Shoah memorial site.
3. I know at least four groups of victims of the Nazi era.
4. Monuments should be as large and visible as possible.
5. It is important to know the history of the place where you live.
6. When a new monument is erected, the people who live in the area should be allowed to have a say in the process.

This will be followed by a short open Q&A session in which individual participants can present a justification of their position and this can be discussed.

In the final consolidation exercise, the group facilitators can address further aspects such as "From which perspective do we remember?" and "What is not remembered and why?"

## Step 2: Introduction to the term "narrative" (30 mins)

### Group work (30 mins)

The participants are divided into three groups. Each group is given an example of a common national narrative ("From rags to riches", the model of the French Revolution, "The German economic miracle") as well as a definition of the term "national narrative" → **Material 1**, by the facilitators and they then discuss the following questions within their small groups:

- What are the functions and purposes of these narratives?
- What could be problematic about narratives of this kind?
- What impact do these narratives have on the present day?

The narratives are then presented in a plenary session. The group facilitators ensure that the term "narrative" has been understood and, if necessary, clarify questions and ambiguities with the group. It should be noted that there are dominant narratives that construct a national culture. These narratives can make it simpler to deal with a national history, the diverse composition of the population and international relations. Such prevailing national narratives however often represent only one section of social reality and are not representative of everyone.

## Step 3: Comparison of national commemorations relating to different aspects of National Socialism and the Shoah (40 mins)

### Mapping exercise (40 mins)

After the participants have dealt with different narratives in general, the following exercise is dedicated to narratives with reference to National Socialism. Most European countries have designated January 27th – the day on which the Auschwitz-Birkenau concentration and extermination camp was liberated – as an official day of remembrance. In addition, there are countries that have chosen a different date or set a specific focus within the commemoration of the Shoah.

### Tip

At this point, the group facilitators should explain the term genocide. The definition of what constitutes genocide is controversial depending on one's perspective (e.g., the Armenian genocide, which is still not recognized as such by the Turkish government). Recognized genocides include, for example, the Shoah, Porajmos or the systematic murder of the Tutsi in Rwanda.

In the case of the use of the terms Holocaust and Shoah to designate the systematic murder of Jewish people during National Socialism, the formulation used in the respective countries was employed here, as well as the Hebrew designation.

Further examples of international commemorations related to the Shoah and National Socialism can be found via the QR Code.

The participants are each given a country-specific example of a day of remembrance with a reference to the Shoah and National Socialism (date, title, reference, country) → **Material 2**. The examples can also be distributed several times. In four rounds, the participants arrange themselves in different corners or positions in the room:

The Remembrance Day ...

- |                                   |                                |
|-----------------------------------|--------------------------------|
| 1. ... takes place in winter.     | ... takes place in the spring  |
| ... takes place in summer         | ... takes place in autumn      |
| <hr/>                             |                                |
| 2. ... remembers a negative event | ... remembers a positive event |
| <hr/>                             |                                |

- |   |   |
|---|---|
| 3. ... is organized by the state                          | ... is organized by civil society                     |
| ... is organized by Jewish institutions                   |   |
| <hr/>   |   |
| 4. ... commemorates the Shoah and murder of Jewish people | ... includes several groups of victims of persecution |
| ... commemorates a specific event                         |   |
| <hr/>   |   |

In order to be able to arrange themselves in the room, the participants have to talk to each other. As a result, they will find out where similarities and where differences can be seen in the example they are working with. With each round, after the participants have formed themselves into a group, they present the relevant aspects of some of their examples to the rest of the participants.

After this, the group facilitators ask the participants what they found particularly striking about the results of the exercise and what they found positive or negative. In addition to further information about the commemorative days, the handout (available via the QR code) contains further national examples that can be used to incorporate additional rounds and to address aspects such as “Focus on the perpetrators” or “A call for action”. The group facilitators summarize the most important points once more and refer to the diverse manifestations and ambiguities of national National Socialism and Shoah commemoration days, the specific history of the development of each commemoration, and how the commemoration is shaped by different groups at different levels of society.

#### Step 4: Interview-based reflection on national narratives (40 mins)

##### Gallery Walk (40 Min.)

By engaging with quotes from interviews, the participants learn in greater detail about various national narratives from Germany, Israel and Poland related to dealing with the National Socialism past and the Shoah → **Material 3**. For this exercise, three posters with pens are distributed around the room (e.g. on tables or attached to the wall).

On each flipchart, the two quotations related to the country concerned are displayed, and the following questions are clearly visible to all:

- What are the main arguments discussed in the interview quotes?
- Can you understand the perspectives of the interviewees?
- What similarities and differences can be found in the national narratives of the three countries?
- What influence might such a narrative have on the respective population?
- What might be criticized about this particular politic of remembrance?

Following this exercise, the group facilitators summarize the outcomes. In doing so, they should ensure that the participants have identified the most important of the interviewees main points which shed light on the central strands of the respective national narratives. (A summary of the main arguments is available via the QR Code).

#### Step 5: Analysis of international memorial sites (45 mins)

##### Group work and discussion (45 mins)

The participants are divided into eight small groups depending on the size of the cohort. In each of their groups, the participants receive a description and a photo of an international memorial site → **Material 4**. If the number of participants is smaller, several examples can also be given to each group. The task within the small group is to critically reflect on the examples and to work out possible points of discussion. The results are noted by the participants on moderation cards. The following questions can serve as prompts:

- What do you like about the example?
- What do you not like so much about the example?
- What controversies do you see in this?
- Why do we remember past events in the present?
- Have you ever noticed different stories or perspectives on a previous experience in your family or circle of friends?

Following this, the international memorial sites and the results of the group work are presented and discussed in a plenary session.

## Step 6: Remembrance Workshop: New Ways to Remember the Shoah (90 mins)

### Introduction (15 min.)

On the basis of the materials that have been discussed and analyzed before, the participants now reflect on what a future transnational memory of the Shoah and the crimes committed under National Socialism might look like. First of all, the participants are introduced to examples of alternative forms of remembrance → **Material 5**, which are laid out in each small group, and they exchange views on whether this approach to the past is appropriate. It is important to recognize that it is not a matter of evaluating the individual forms of remembrance as either right or wrong, but of dealing with different perspectives and, for example, weighing up the right to freedom of expression against the question of whether it makes a difference if a particular person behaves in a particular way. A starting point for this might be the comparison with the forms of commemoration from step 5.

The following questions can serve as prompts:

- What opportunities do you see in this form of remembrance?
- What dangers or pitfalls do you see in this form of remembrance?

### Creative exercise and presentation (75 mins)

Together in their groups, the participants develop creative alternatives to conventional narratives as ways of commemorating the Shoah and the Nazi crimes. In so doing, they include the perspectives of different groups, e.g. the memory of the Porajmos, and establish connections to the reality of life today. To do this, they design posters in small groups that illustrate their ideas and use keywords and hashtags to express alternative ways of remembering in a concise and creative way. In conclusion, the outcomes are presented in a plenary session and can be exhibited at school, for example.

Further methods,  
expansions of the methods,  
glossary and  
background information



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## Definition of national narrative

A narrative is a meaningful narration or story that influences the perception of the world around us. In a state, it represents a certain way of explaining historical, political and cultural events. The defining element behind a narrative is not so much its truthfulness, but a shared image with a strong appeal. Narratives often have a national, regional or cultural orientation and are subject to change over time. They convey values and emotions and offer an explanation of the world or a certain social phenomenon.

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## “From rags to riches”

The rags-to-riches narrative is emblematic of the idea of the so-called American dream, in which anyone can succeed if they put sufficient effort in. This myth – that you can achieve anything if you work hard enough – asserts that everyone has the same opportunities to advance and that people who are living in need are responsible for their own poverty. This narrative is particularly useful for capitalism, the world’s most widespread economic system, as it is intended to generate greater productivity. In the meantime, however, it has been proven that the innate distribution of (socio-economic) resources contributes to inequality in society and the myth that “everyone is the architect of their own fortune” has been demystified.

## “Liberty, Equality, Fraternity”

During the French Revolution, from 1789 to 1799, the narrative of “Liberté, Égalité, Fraternité” (Liberty, Equality, Fraternity) was established, the ideal of the French Revolution. It was created in response to the suffering and poverty of large parts of the French population. As a result of crop failures and food price increases, many people were afflicted by hunger. Largely due to these poor living conditions, the Enlightenment ideas of the French Revolution were able to prevail. The guiding principle of the ten-year-long revolution was that all people are born free and equal before the law. After the French Revolution, this was included in Article 1 of the Universal Declaration of Human Rights. Despite all the existing laws which enshrine the equality of humans, powerful social differences remain, e.g. with regard to educational opportunities or in terms of the experience of discrimination and racism.

## “German Economic Miracle”

A widespread narrative in Germany is that of the “German economic miracle”, especially in relation to the years between 1950 and 1960. Especially in post-war Germany, during the reconstruction of the country, the success story of the economic miracle and West Germany as a leading exporter in the world emerged, which also served as a way of ‘overcoming’ the National Socialist past in Germany. To this day, the narrative is deliberately used by some politicians to paint a particular picture of Germany. For a long time, for example, the role played by the so-called “guest workers” in this economic up-swing was not adequately appreciated and they were not considered to be part of German society. Likewise, people who, despite the general improvement in the economy, for various reasons did not benefit and lived in poor conditions, were not taken into account within the story that was told. It has to be said that the narratives of the German economic miracle and of Germany as a world-leading exporter have been strongly impacted by global developments (wars, economic crises, pandemics), so that the power of these stories is on the wane.



Date	Country	Event	Original Title	Translated Title	Who organizes/initiates the memorial day?	Who or what is being remembered?
27th January	Greece	Liberation of the Auschwitz-Birkenau concentration and extermination camp (1945)	„Ημέρα Μνήμης των Ελλήνων Μαρτύρων και Ηρώων του Ολοκαυτώματος“	“Day of Remembrance for the Greek-Jewish Martyrs and Heroes of the Holocaust” (since 2004)	The State and the Central Council of Jewish Communities In 2003, the Greek parliament unanimously passed the 27th of January as the Holocaust and Shoah Remembrance Day	Greek, Jewish people who are designated as martyrs and heroes of the Holocaust/Shoah
10th March	Bulgaria	The prevention of the deportation of 50,000 Bulgarian Jewish citizens to the Nazi concentration and extermination camps	„Ден на Холоста и спасяването на българските евреи“	“Day of the Rescue of Bulgarian Jewish Victims of the Holocaust and Victims of Other Crimes Against Humanity” (since 2002)	State, local, public organizations, the Bulgarian Orthodox Church and “Shalom”, a Bulgarian Jewish organization	Remembrance of the Holocaust/Shoah and of the prevention of the deportation of 50,000 Jews, and of those who prevented deportation
22nd April	Serbia	Attempted escape and uprising of a group of prisoners from the Ustaša concentration camp in Jasenovac. This was the largest assembly, labor, concentration and extermination camp in the so-called Independent State of Croatia with the most prisoners in all of Europe. It was the only extermination camp in which planned murders were carried out without German participation	„Dan sećanja na žrtve Holokausta“	“Day of Remembrance for the Victims of World War II Genocide” (since 1992) “National Day of Remembrance for the Victims of the Holocaust, World War II Genocide and Other Fascist Crimes” (since 2011)	The state (on the basis of a law passed in 1992: “Law on the Establishment of the Museum of the Victims of the Genocide”, victims’ and survivors’ associations, Jewish and Roma and Sinti communities, other religious groups and civil society actors participate in shaping the content	Serbs, Sinti and Roma and Jews who died in mass crimes such as the Holocaust/Shoah during World War II in the Independent State of Croatia and occupied Yugoslavia
8th May	Belgium	Official End of World War 2 in 1945	“Peace Day” (since 1945 it has been regarded as “Victory Day” or “Peace Day”)	“Peace Day”	Government representatives and Jewish organizations. The Minister of Defense organizes a memorial trip to the Auschwitz-Birkenau concentration camp and extermination camp, together with survivors, witnesses and pupils	Belgian “Righteous Among the Nations” and the citizens who risked their lives to help Jews who were persecuted during the Nazi occupation





Date	Country	Event	Original Title	Translated Title	Who organizes/initiates the memorial day?	Who or what is being remembered?
4th July	Latvia	Synagogue fire on Gogol Street in Riga (1941)	„Ebreju tautas genocīdija upuru piemiņas diena“ (1990)	“Day of Remembrance for the Victims of the Genocide of the Jewish People”	Government representatives, museums such as the “Museum and Documentation Centre for Jews in Latvia” and the Jewish Community in Latvia	Jewish victims of the Holocaust/Shoah
9th September	Slovakia	Adoption of 290 repressive laws against Jews (Slovak equivalent of the Nuremberg Laws) (1941)	„Deň obeť holokaustu a ras-ového násillia“	“Day of Remembrance for the Victims of the Holocaust and Racist Violence” (since 2000)	Government, Ministry of Culture, National Museum, Museum of Jewish Culture in Bratislava	Victims of the Holocaust/ Shoah and racist violence
23th September	Lithuania	Closure of the Vilnius ghetto (1943)	„Holokausto aukų atminimo diena“	“National Day of Remembrance for the Holocaust of Lithuanian Jews”(1994)	Government representatives, diplomats, and local and international Jewish communities	Jewish victims of the Holocaust/Shoah and the destruction of the Vilnius ghetto in 1943
9th October	Romania	Beginning of the deportations of Jews from Bessarabia, Bucovina and South Bucovina (1941)	„Ziua Națională de Comemorare a Holocaustului“	“National Remembrance Day for the Holocaust” (since 2004)	The Ministry of Education organizes meetings between school children and survivors; the “Elie Wiesel National Institute for the Study of the Holocaust in Romania” organizes an official commemoration ceremony	Jews, Sinti and Roma who fell victim to the Holocaust/ Shoah in Romania



**MATERIAL 2**  
National Narratives



**MATERIAL 3**

The analysis of international Shoah memorials (Figure 1)



Method 5: “Remembrance Today – International Perspectives on the Shoah”



**MATERIAL 3**

The analysis of international Shoah memorials (Figure 2)



Method 5: “Remembrance Today – International Perspectives on the Shoah”



## MATERIAL 3

The analysis of international Shoah memorials

# 1. Monument to the Sinti and Roma in Berlin Tiergarten (Germany)

In 1992, the German government decided to erect a national memorial to the systematic murder of the European Sinti and Roma during National Socialism, referred to as “Porajmos”, “the Devouring”, in omani čhib. It was opened on 24 October 2012 after years of campaigning by victims’ representatives, and is unique in Europe, which is why the memorial also functions as a place of remembrance for non-German Sinti and Roma.

The monument by the Israeli sculptor and landscape artist Dani Karavan consists of a lake with a retractable stone, on which a fresh flower is placed every day. Around the lake, roughly broken stone slabs are inscribed with the names of 69 places where extermination or concentration camps were located or where mass shootings took place. The attached white plaques are primarily used to document the historical background.

The atmosphere of the location is shaped by a specially composed violin melody that runs subtly in the background.

For several years, however, there has been a dispute with Deutsche Bahn (German Railways) over the construction of the S21, a new tramway line, which is planned to run through the Tiergarten. The present-day Deutsche Bahn is the legal successor to the Deutsche Reichsbahn (German Reich Railway) which provided the infrastructure for deportations to concentration and extermination camps during National Socialism. Although planning for the construction phase had already been underway since 2017, it was not until 2020 that a discussion with the representatives of the Sinti and Roma took place, whereupon the association “Our memorial remains untouchable” was founded. In 2021, the then Senator for Transport, Regine Günther, admitted that the tunnel construction would “touch” the memorial. The association criticized the fact that the monument was not indicated at all in any of the plans for the construction of the railway by Deutsche Bahn, and pointed out that the demolition of the monument would inflict great pain on the survivors and their descendants and generate a lack of trust in the commitment to a culture of remembrance in the Federal Republic of Germany.

Method 5: “Remembrance Today – International Perspectives on the Shoah”



## MATERIAL 3

The analysis of international Shoah memorials

# 2. Monument to the Women’s Protest in Rosenstraße (Germany)

The monument “Block of Women” in Rosenstraße in Berlin was built in 1995. It recalls the women’s protest in Berlin during the war in the 1940s. On February 28, 1943, in connection with the “Factory Action” (a large-scale raid directed at Jewish forced laborers), hundreds of Jewish spouses and life partners, mostly men, from so-called “mixed marriages” and so-called “half-breeds” (as was the terminology used during National Socialism) were interned in a building on Rosenstraße in Berlin-Mitte, where the social administration of the Jewish Community of Berlin was located. Out of despair at the uncertain fate of their husbands and fathers, the affected women gathered there with their children and demanded to be allowed to talk to their husbands. For a week, about six hundred women protested every day. To this day, there is a dispute whether the Nazis actually intended to deport the internees in Rosenstraße to the Auschwitz-Birkenau concentration and extermination camp. However, their non-Jewish partners had to fear this in view of the deportation practices of the Nazis.

The courageous protest of the women went down in collective memory as the “Protest in Rosenstraße”. However, it has never received as much attention as other forms of resistance. Indeed, the Nazi expression relating to so-called “mixed marriages” in particular has survived successfully to this day. It needs however to be understood that the term “mixed marriage” is rooted in the racial theories that underpin Nazi ideology, which is why any contemporary use is problematic.

Method 5: “Remembrance Today – International Perspectives on the Shoah”



### MATERIAL 3

The analysis of international Shoah memorials (Figure 3)



Method 5: "Remembrance Today – International Perspectives on the Shoah"



### MATERIAL 3

The analysis of international Shoah memorials (Figure 4)



Method 5: "Remembrance Today – International Perspectives on the Shoah"



## MATERIAL 3

The analysis of international Shoah memorials

### 3. Yad Vashem (Israel)

Yad Vashem is Israel's main Shoah memorial and is located on a hill in West Jerusalem. It was established in 1953 by a law passed by the Israeli parliament (Knesset). Its central task is to come to terms with, research, document and educate about National Socialist crimes committed during the Second World War and the Shoah. These are mainly related by contemporary witnesses from a Jewish perspective. Since Yad Vashem is a state-funded institution on the one hand, but also dependent on private donors on the other, the question repeatedly arises as to what extent either party can influence the content of the program.

A tour of Yad Vashem is long, complex and can be combined in different ways over many stages, although there is one main route. At the beginning, visitors walk through rooms with different themes such as "Avenue of the Righteous Among the Nations", "Hall of Names" or "Memorial to the Children". The walk finally ends outside with a view of Mount Herzl (Theodor Herzl is considered the pioneer of Zionism and the forefather of the State of Israel). In 2020, a debate arose about who should succeed the Yad Vashem director: If Effi Eitam had been chosen, a national-religious hardliner would have been appointed to the head of the Shoah Memorial. Eitam had repeatedly made racist remarks towards Palestinians. Critics feared that this would lead to a strengthening of nationalism. In the end, entrepreneur Dani Dayan, who is one of the best-known proponents and supporters of Israeli settlements in the West Bank, became the new director.

Method 5: "Remembrance Today – International Perspectives on the Shoah"



## MATERIAL 3

The analysis of international Shoah memorials

### 4. Shoah Wall of Names Memorial (Austria)

On November 9, 2021, a new memorial was opened in the Ostarrichipark in Vienna. It is intended to commemorate the Jewish victims from Austria who were murdered by the Nazis during the Second World War. On 160 'name walls', the names of 64,450 murder victims are carved in stone. The memorial is intended to be a place of meditation and to give back their identity to the victims of National Socialism who came from Austria. The Austrian-Canadian artist Kurt Yakov Tutter, a survivor of the Shoah whose parents were murdered in the Auschwitz-Birkenau concentration and extermination camp, had the idea twenty years ago, but had to contend with a noticeable lack of interest on the part of the Austrian government. In Austria, the myth prevailed for a long time that Austrians were victims in terms of self-perception and self-portrayal of Adolf Hitler and the "Anschluss" of Austria to Nazi Germany in 1938.

During the opening of the Shoah Wall of Names memorial in Vienna, Chancellor Schallenberg stated that Austria had refused to recognize its guilt and the coming to terms with its own Nazi history for a long time.

This also led to the fact that many victims did not receive any compensation and Austria's historical responsibility was ignored for a long time. Among historians, the main criticism of this memorial is that it only commemorates those who were persecuted under the Nuremberg Laws of 1935. The writer and historian Doron Rabinovici writes:

*While several places in the center of Vienna are dedicated to Jewish victims, the remembrance of the Roma and Sinti still does not have a dignified place in Vienna. The stone in the Favoritner Barankapark is dedicated to those families who were deported from there to the concentration camps, but a visible memorial in the centre of the city to all the murdered Roma and Sinti is missing." (Der Standard 2021)*

Rabinovici also describes the homosexual victims or the resistance fighters as "blind spots on the landscape of remembrance". More recently, newspapers have also reported that a company involved in the construction of the memorial allegedly employed Jewish forced laborers during the Nazi era.

Method 5: "Remembrance Today – International Perspectives on the Shoah"



**MATERIAL 3**  
The analysis of international Shoah memorials



Method 5: "Remembrance Today – International Perspectives on the Shoah"



**MATERIAL 3**  
The analysis of international Shoah memorials



Method 5: "Remembrance Today – International Perspectives on the Shoah"





### MATERIAL 3

Analyse internationaler Shoah-Gedenkorte

## 5. Mauthausen Memorial (Austria)

Today, the Mauthausen Concentration Camp Memorial is a central place of remembrance for the crimes committed during the Nazi era. From the summer of 1942, brothels were established in some concentration camps, including Mauthausen, and forced female sex workers from other camps, e.g. Ravensbrück women's concentration camp, were sent there. These were set up for fellow male prisoners who were higher up in the camp hierarchy. Russians and Jews were forbidden to visit these brothels, something which was justified by the racist Nazi ideology. There were also special "Wehrmacht brothels". As a rule, there were no Jewish forced sex workers in the camps, since according to the Nuremberg Laws of 1935, the rape of a Jewish woman was considered to be "racial defilement". The victims were mostly German women who were arrested and classified as "asocial", but also included Poles, Ukrainians, Belarusians, Roma and Sinti, as well as lesbian women who were meant to be "returned" to heterosexuality. The women were often stigmatized as "antisocial" by their male fellow prisoners, who did not see the compulsion involved in this activity and benefited from it themselves, e.g. as a "performance incentive". The women who were forced into prostitution were often forcibly sterilized to avoid pregnancies.

Method 5: "Remembrance Today – International Perspectives on the Shoah"

Often under the promise of better living conditions, at least 35,000 women were deported to the brothels; many did not survive the forced abortions and sexually transmitted diseases. Those who survived were stigmatized even after liberation and did not talk about it; the relatives of the victims were also often ashamed. After the end of the war, Ukrainian or Polish women also had to fear being persecuted in their countries of origin because they had been forced sex workers. The women in question never received any compensation, because they were not officially classified as forced laborers. It was claimed that it was mainly former prostitutes among the detainees who had volunteered. It was not until 2020 that the German parliament voted to recognize people described by Nazis as "asocials" and "professional criminals", including sex workers, as victims of the Nazi regime under the Federal Compensation Act. This was preceded in 2018 by a petition by social scientist Frank Nonnemacher, whose uncle was himself one of the stigmatized survivors.

In 2006, the Mauthausen Memorial hosted the first exhibition about the concentration camp brothels, and there are private initiatives that commemorate the topic, e.g. by laying flowers. But to this day, there are no official monuments or memorial plaques to the victims of forced female sex work during the Nazi era.



### MATERIAL 3

Analyse internationaler Shoah-Gedenkorte

## 6. Palmiry Memorial in the Kampinos National Park (Poland)

During the German occupation of Poland from 1939 to 1943, secret mass shootings were carried out in a wood near Warsaw by the Gestapo (Secret State Police) and SS units. In 1948, a memorial consisting of three white crosses was erected on the site. After the exhumation of the bodies, a cemetery was established on the site where the mass graves had been found. The number of victims buried in the cemetery is believed to be between 2,115 and 2,252. Palmiry became a symbol of the martyrdom of Poland's political, cultural and social elites, such as politicians, journalists, lawyers, resistance fighters, but also numerous teachers and Catholic priests who were executed there because, according to the Nazi authorities, they posed a threat to public order. Today, historical memory in Poland is strongly influenced by a narrative of Polish resistance, heroism and the martyrdom of Polish Catholics. However, the many Polish collaborators who played a major role in the murder of many Jewish people have often been forgotten. In 2016, the controversial Law and Justice party (PiS) came to power in Poland. In 2018, the highly controversial "Holocaust Law" came into force. According to this, those who attribute a collective co-responsibility for the crimes of Nazi Germany to Poles face up to three years in prison.

Method 5: "Remembrance Today – International Perspectives on the Shoah"



### MATERIAL 3

The analysis of international Shoah memorials



Method 5: "Remembrance Today – International Perspectives on the Shoah"



### MATERIAL 3

The analysis of international Shoah memorials



Method 5: "Remembrance Today – International Perspectives on the Shoah"



### MATERIAL 3

The analysis of international Shoah memorials

## 7. House of Terror (Hungary)

Known as the “House of Terror”, this museum was opened in 2002 in the Hungarian capital of Budapest. It contains exhibits relating to the fascist and communist regimes in Hungary in the 20th century. At the same time, the museum is also a memorial to the victims of these regimes, including those who were imprisoned, interrogated, tortured or killed in the building. The “House of Terror” was opened during the term of office of right-wing populist President Viktor Orbán and constructs a so-called ‘victim narrative’. In Hungary, a large number of Jews were killed during the Shoah. Today, it is home to one of the most vibrant Jewish communities in Europe. The Hungarian historian Mária Schmidt is curator and director of the museum. Critics have long accused the non-Jewish Schmidt of trivializing the uniqueness of the Shoah and equating the Nazi genocide of Jews with Communist persecution in the post-war period. Schmidt is also considered to be a close confidant of President Viktor Orbán.

Method 5: “Remembrance Today – International Perspectives on the Shoah”



### MATERIAL 3

The analysis of international Shoah memorials

## 8. Babyn Yar (Ukraine)

Babyn Yar is a gorge outside Kiev/Kyiv where a total of 100,000 people were executed during the Nazi era. For decades after the end of World War II, there was no monument erected in Babyn Yar; the Communist leadership constructed a park on the site. On the occasion of the worldwide Shoah/Holocaust Remembrance Day in 2021, the Babyn Yar Memorial institution presented new plans for an extremely unconventional memorial and museum complex at the site. These plans have since then been the subject of much controversy in Ukraine and have remained completely dormant since Russia’s invasion in February 2022. One of the key points of the controversy is the financing model: Russian-Jewish billionaire Mikhail Fridman is one of the largest donors. While the project is sponsored by various oligarchs from Russia and Ukraine, Fridman’s involvement remains the most controversial aspect. Critical voices are of the opinion that the memorial is not about honoring the memory of the victims, but rather about manipulating it. Critics believe the blame for the massacre is to be subtly shifted to the Ukrainians.

Method 5: “Remembrance Today – International Perspectives on the Shoah”



## MATERIAL 4

Interview-based reflection on national narratives

### 3.1.1: Germany

**Max Czollek:** It's one of the tragic discoveries of growing up, and not only in Germany, to realize that people can also resist for the wrong reasons. Stauffenberg [note: a Nazi officer, who, having been an admirer of Hitler, came to oppose him and sought to kill him towards the end of the war] resisted, not because of the concentration camps and not because of the extermination policy in Eastern Europe but simply because he saw that Germany was losing the war. This, I would say, is resistance for the wrong reasons. You're doing the right thing, but you have the wrong motivation.

Why is Stauffenberg so central to a particular German memory? Well, I think this centrality is almost beginning to diminish. I think it was much more significant for West Germany than for reunified Germany, because in West Germany the narrative of a non-anti-fascist resistance to National Socialism was even more important – also in order to distinguish West Germany from the GDR, which had established the concept of anti-fascism at its core of its memory politics. (Bavarian Radio, 19.07.2021)

*Max Czollek, German journalist and political scientist*

For full-length interviews: see QR code

Method 5: "Remembrance Today – International Perspectives on the Shoah"



## MATERIAL 4

Interview-based reflection on national narratives

### 3.1.1: Germany

**Max Czollek:** Yes, I think it is also a result of unified German post-war history, that people are reluctant to remember the Communist or Jewish-Communist resistance in the same way. Because this was a resistance that was very central to the GDR – and certainly also politically instrumentalized. And at the same time, it has to be said that this is what the history looks like. And I think it's important in the sense of the pluralistic present in which we all live, that we think again, what do we actually offer to people who are in Germany today? And if we mainly remember Stauffenberg and someone like Sophie Scholl, then we use memory to tell a story about German society as a place where there were followers who at some point changed their minds

and then resisted. And that's a very limited kind of society that you are imagining. Of course, this is not a coincidence, because it makes it clear who actually tells and shapes these stories to this day, namely those who believe themselves or their own families to be in the tradition of these followers. And at the same time, it has to be said that there are also completely different people living in this country. I myself, for example, as a descendant of Jewish-Communist resistance fighters, for me this is not something I would feel included in. (Bavarian Radio, 19.07.2021)

For full-length interviews: see QR code

Method 5: "Remembrance Today – International Perspectives on the Shoah"



**MATERIAL 4**  
Interview-based reflection on national



**Figure 9:** Plaque commemorating the Stauffenberg assassination attempt on the site of the former Führer's headquarters "Wolf's Lair" near Kętrzyn (formerly Rastenburg) in Poland

Method 5: "Remembrance Today – International Perspectives on the Shoah"



**MATERIAL 4**  
Interview-based reflection on national



**Figure 9:** Plaque commemorating the Stauffenberg assassination attempt on the site of the former Führer's headquarters "Wolf's Lair" near Kętrzyn (formerly Rastenburg) in Poland

Method 5: "Remembrance Today – International Perspectives on the Shoah"



## MATERIAL 4

Interview-based reflection on national narratives

### 3.1.2: Poland

**Włodzimierz Borodziej:** It is probably the most important book published on this subject. [Note: the 2000 book by the Polish-American sociologist and historian Jan Tomasz Gross *Neighbors. The murder of the Jews of Jedwabne*]. There have already been discussions about Poles and Jews under the German occupation. But this book, with its deliberately provocative thesis that Polish neighbours attacked their Jewish fellow citizens and murdered them in the most brutal way, led to probably the largest discussion east of Germany.

The debate about antisemitism in Poland continues to this day in various forms. There are now many new books and new points of contention,

but the debate that this book has triggered has had a lasting impact on Polish political culture and also on the culture of remembrance. Until the end of the People's Republic of Poland, contemporary historians in our country hardly dealt with this topic. This has changed permanently with the book by Jan Tomasz Gross and the debates it triggered. (Konrad Adenauer Foundation, 09.08.2018)

*Włodzimierz Borodziej,  
Polish historian*

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## MATERIAL 4

Interview-based reflection on national narratives

### 3.1.2: Poland

**Włodzimierz Borodziej:** The law [note: the so-called "Holocaust Law", which came into force in Poland on 1 March 2018, provides for fines or imprisonment if someone publicly ascribes responsibility or co-responsibility to the Polish people or state for the crimes committed under German occupation] has an unspeakably stupid motivation. The debate overlooks the fact that the denial of Ukrainian crimes committed between 1925 and 1950 should also be prosecuted. During the Second World War, Ukrainian nationalists carried out massacres in which up to 100,000 Poles were killed, and the Poles also killed 15,000 to 20,000 Ukrainians. Firstly, the law is an attempt to prevent a differentiated historical reappraisal. Secondly, the law is not enforceable because, for example, you cannot criminalize a Canadian historian who writes about the involvement of Poles in the Holocaust.

Thirdly, at the last moment, the legislature tried to weaken the law. It distinguishes between scholarly and non-scholarly statements. This distinction is a fiction. Is a journalist who writes a book with footnotes a scholar or a journalist? And is an historian who gives an interview speaking as a scholar? The law is therefore absurd in its premise, not enforceable, vaguely-worded and counterproductive overall! There is no doubt that the law is an expression of a nationalist way of reading Polish history. It is intended to create the illusion that there is only one heroic history of the Polish nation, consisting of Poles as victims or heroes, or as heroes who become victims. And the law wants to give such a view of history a legal basis, which, as I said, is completely irrational. (Konrad-Adenauer-Stiftung, 09.08.2018)

For full-length interviews: see QR code

Method 5: "Remembrance Today – International Perspectives on the Shoah"



**MATERIAL 4**  
Interview-based reflection on national narratives



**Figure 10:** A memorial stone to the murdered Jews from Jedwabne as part of the memorial at the Treblinka extermination camp in Poland.

Method 5: “Remembrance Today – International Perspectives on the Shoah”



**MATERIAL 4**  
Interview-based reflection on national narratives



**Figure 10:** A memorial stone to the murdered Jews from Jedwabne as part of the memorial at the Treblinka extermination camp in Poland.

Method 5: “Remembrance Today – International Perspectives on the Shoah”



## MATERIAL 4

Interview-based reflection on national

### 3.1.3: Israel

**Noa Mkyton:** In the beginning, the voices of the survivors weren't heard very often, sometimes not at all, and often they didn't find themselves present at all in this very, very dominant state narrative that was constructed for very specific reasons. The first two decades were really punctuated with very harsh wars of self-defence in this country. Today, this narrative seems problematic to us. And it's rightly problematic, it's difficult. The survivors were sometimes suspected of collaborating. How on earth did you survive? Why were you not murdered? Of course – you must have collaborated with the Nazis! We heard that a lot back then.

**Narrator:** Noa Mkyton was born in Munich and head the Department of International Education at Yad Vashem. Today, she says, it is above all contemporary witnesses who play a particularly important role at Yad Vashem. Throughout the exhibition, videos can be seen in which survivors testify to their experiences. At Yad Vashem – and this is important to understand – Jewish history is written from the perspective of the Jewish people, according to Mkyton. This also means that every Jewish visitor to the memorial should experience history as if he or she had been there. (SWR 2, 12.10.2021)

*Noa Mkyton, Director of International Education at Yad Vashem*

For full-length interviews: see QR code

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## MATERIAL 4

Interview-based reflection on national

### 3.1.3: Israel

**Yehuda Elkana [in his text "The Need to Forget" published on March 2, 1988 in the Israeli daily newspaper Haaretz]:** I see no greater threat to the future of the State of Israel than the fact that the Holocaust has systematically and powerfully penetrated the consciousness of the Israeli public, even that of many who did not even experience the Holocaust themselves, as well as that of the generation that was born and raised here. For the first time, I understand the grave consequences of what we did when we took every Israeli child to Yad Vashem repeatedly. What, we expected, would these delicate young people do with this experience? Hard and unfeeling, we called out a "Zachor!" ["Remember!"] without any explanation. For what purpose? What should a child do with these memories? Many of these images of horror can be understood as a call for eternal and blind hatred.

**Yishai Sarid:** I don't think we have to forget. I think we need to remember. It's also very personal, you know. My grandparents, most of them were murdered in Eastern Europe, so I can't forget them, and I can't forget who is responsible. At the same time, however, we should also change something in our thinking. We are strong, we are independent, so we should stop seeing ourselves as victims, but we should start to see ourselves as independent, mature, strong people and also ask ourselves what our moral obligations are – because we were victims, because we were helpless. (SWR 2, 12.10.2021)

*Yehuda Elkana, Israeli historian of science and philosopher*

*Yishai Sarid, Israeli lawyer and writer*

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**MATERIAL 4**  
Interview-based reflection on national



**Figure 11:** Partisans Panorama tree of remembrance at the Memorial Yad Vashem in Jerusalem, Israel

Method 5: “Remembrance Today – International Perspectives on the Shoah”



**MATERIAL 4**  
Interview-based reflection on national



**Figure 11:** Partisans Panorama tree of remembrance at the Memorial Yad Vashem in Jerusalem, Israel

Method 5: “Remembrance Today – International Perspectives on the Shoah”



## MATERIAL 5

New ways to remember the Shoah



Method 5: "Remembrance Today – International Perspectives on the Shoah"



## MATERIAL 5

New ways to remember the Shoah



Method 5: "Remembrance Today – International Perspectives on the Shoah"



## 1. Dancing in Auschwitz

In 2010, Auschwitz survivor Adam Kohn danced with his four grandchildren to the pop song “I Will Survive” by Gloria Gaynor at the memorial site of the former Auschwitz-Birkenau concentration and extermination camp and posted a video of it on the internet. On their t-shirts you can see the slogan “Survivor”. On the one hand, he was criticized for his actions, as Auschwitz-Birkenau was apparently not a suitable place to dance due to the many people who had been murdered there. On the other hand, people liked what he did because it celebrated, together with his grandchildren, the life that the Nazis wanted to take away from him.

**Figure 12:** „Dancing Auschwitz Large“

Method 5: “Remembrance Today – International Perspectives on the Shoah”



## 2. “Stumbling Stones”

Designed by German artist Gunther Demnig, these brass plates can be found all over Europe and mark the places where people once lived who were persecuted, expelled or murdered during the Nazi regime. In Munich, the city council and the Israeli religious community have spoken out in favor of a ban on stumbling stones, as they believe that the ground is not a suitable place for a memorial plaque. However, there are now private interventions in Munich in which stumbling stones are situated on non-public property.

**Figure 13:** Stumbling stones in Berlin-Kreuzberg in the Gräfe neighbourhood after cleaning

Method 5: “Remembrance Today – International Perspectives on the Shoah”



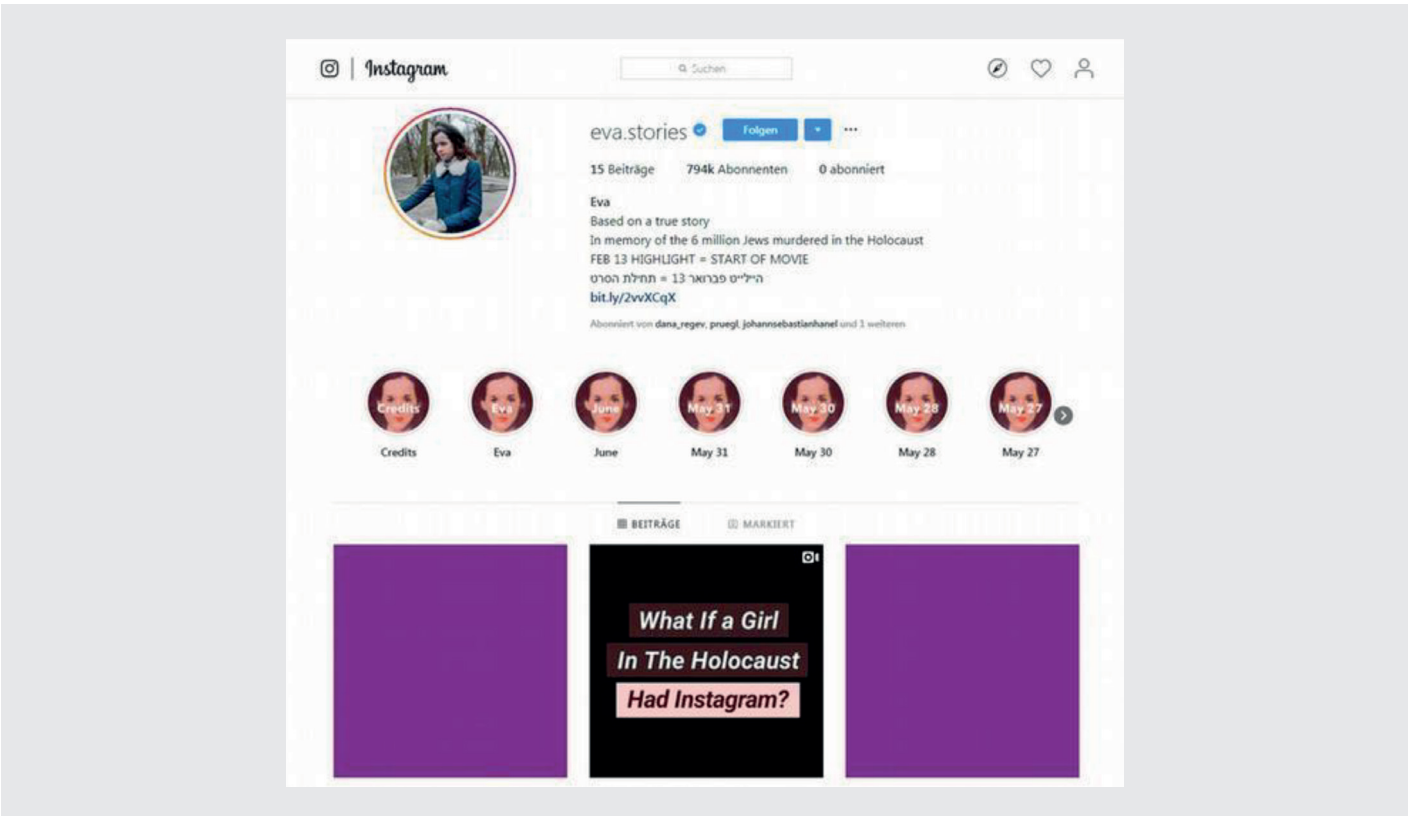
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New ways to remember the Shoah



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## MATERIAL 5

New ways to remember the Shoah

### 3. Yom HaShoah in Israel

“Yom HaShoah” (Hebrew) or “Holocaust Remembrance Day”, one of the most solemn days in Israel, follows the Jewish calendar and thus takes place each year on a different date in April or May. Much of the country pauses for a moment to honor Jews who suffered under the Nazi regime and were murdered during the Shoah. During Yom HaShoah, many public institutions in Israel are closed, and there are no entertainment programs on television and radio, but instead funeral music or documentaries on the subject of the Shoah. All flags fly at half-mast. At ten o'clock all over the country sirens sound and people stand silently for two minutes, even if that means stopping the car in the middle of the road. The sirens are followed by Shoah Remembrance Day ceremonies in schools, public institutions and army bases.

**Figure 14:** Israel comes to a standstill in memory of the victims of the Shoah

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## MATERIAL 5

New ways to remember the Shoah

### 4. eva.stories on Instagram

In 2019, an Instagram story about thirteen-year-old Eva Heymann, a Hungarian Jew murdered in the Auschwitz-Birkenau concentration and extermination camp, went viral. The creators wanted to bring the memory of the Shoah closer to the social media generation. The Instagram story features stories based on Eva’s diary, brought to life by actors in seventy short mobile-style film clips, as if she had had a cell phone during the Nazi occupation of Hungary. The clips were published as vanishing videos over a period of twenty-four hours and saved with date stamps so that they could be watched again at a later point.

**Figure 15:** „Eva Stories“: Remembering the Holocaust with Instagram

Method 5: “Remembrance Today – International Perspectives on the Shoah”



**MATERIAL 5**  
New ways to remember the Shoah



Method 5: "Remembrance Today – International Perspectives on the Shoah"



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New ways to remember the Shoah



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## MATERIAL 5

New ways to remember the Shoah

# 5. The March of the Living

The “March of the Living” (Hebrew: Mits’ad HaKhayim) is an educational program that every year brings students from all over the world to Poland, where they deal with the Shoah and the remains of the locations where Nazi persecution and murder took place. On Shoah Remembrance Day, known in Israel as “Yom HaShoah” (Hebrew) or “Holocaust Remembrance Day”, which follows the Jewish calendar and is recalculated according to the moon every year, thousands of participants march in silence from Auschwitz to Birkenau, the largest Nazi concentration and extermination camp complex built during World War II.

Figure 16: The March of the Living in Auschwitz in 2005

Method 5: “Remembrance Today – International Perspectives on the Shoah”



## MATERIAL 5

New ways to remember the Shoah

# 6. “The Righteous Among the Nations”

The term “The Righteous Among the Nations” is a honor awarded by the State of Israel to pay tribute to non-Jews who, through a humanitarian willingness, and without any personal benefit risked their lives during the Shoah to save Jews from extermination by the Nazis. These people are commemorated with memorials throughout Israel, e. g. in Yad Vashem, the World Holocaust Memorial Center in Jerusalem, but also across the globe. A database with all names and individual background information is published on the Yad Vashem website. As of 1 January 2020, the honor has been awarded to 27,712 people, with Poles making up the largest group with 7112 awards.

Figure 17: Entrance to the Garden of the Righteous at Yad Vashem

Method 5: “Remembrance Today – International Perspectives on the Shoah”



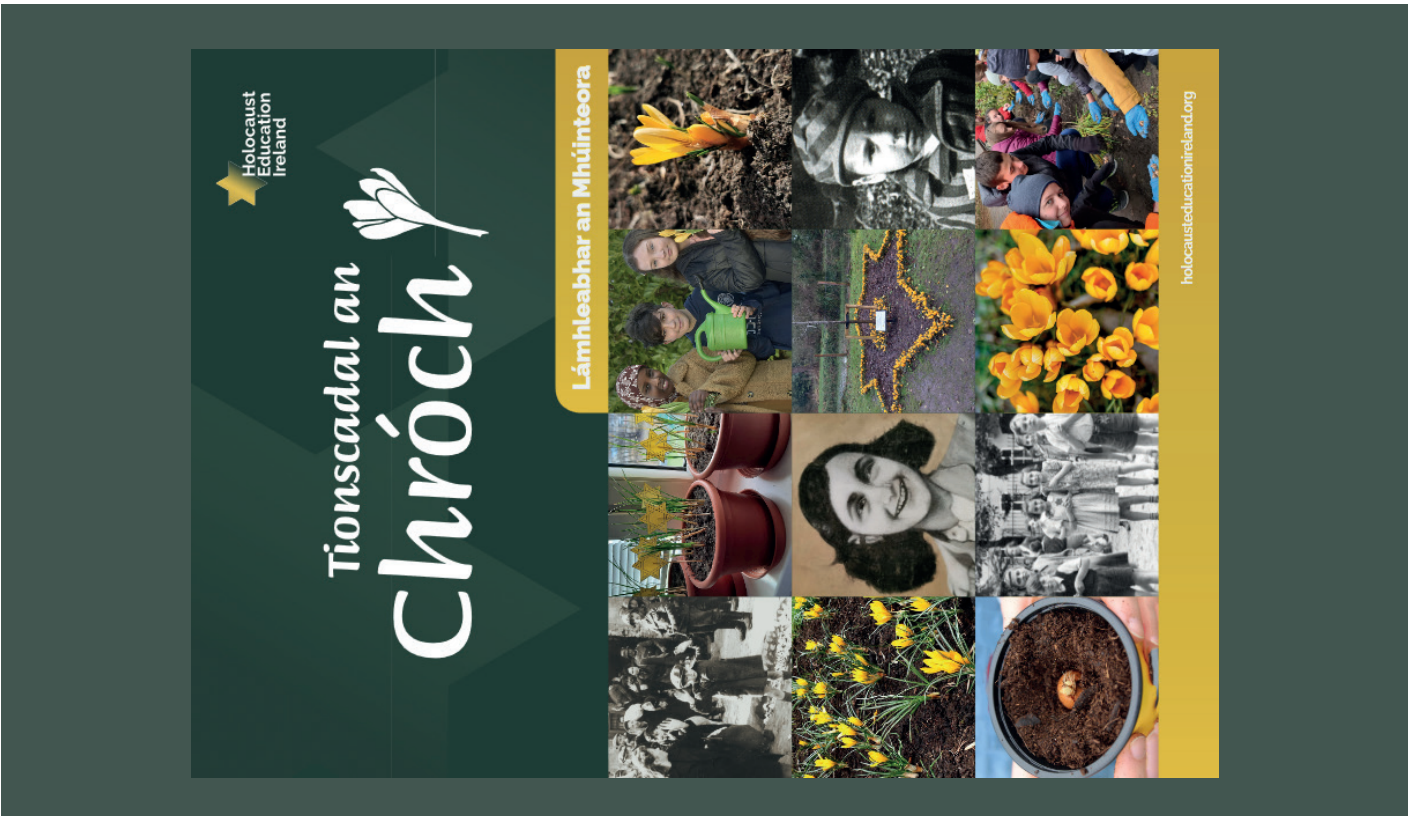
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## MATERIAL 5

New ways to remember the Shoah

# 7. Augmented Reality at the memorial site of the former Bergen-Belsen concentration camp

A visit to a former concentration or extermination camp is a common way to deal with the Shoah and the Nazi era at the historical site. Visitors are often given a tour of the site and receive a range of information about the location. An ongoing debate in Germany considers the need to include a mandatory visit to such a memorial site in the German school curriculum. The memorial and museum of the former Bergen-Belsen concentration camp near Hanover offers new approaches to discovering the site itself on computer tablets by means of an experience of “augmented reality”. Based on the topographic location, historical elements such as barracks that no longer exist are displayed by the app. Furthermore, facts about the places and testimonies of witnesses are presented in the form of informative texts, video and audio excerpts.

Figure 18: Travelling with VR glasses through the Bergen-Belsen Memorial

Method 5: “Remembrance Today – International Perspectives on the Shoah”



## MATERIAL 5

New ways to remember the Shoah

# 8. The Crocus project of the “Holocaust Education Trust Ireland” (HETI)

The “Holocaust Education Trust Ireland” (HETI) has launched the Crocus project, which is intended for students between the ages of eleven and eighteen. They give away crocus flower bulbs free of charge to schools which then plant them in the fall. As well as observing the burgeoning crocuses, pupils gain an awareness of prejudice, exclusion and disenfranchisement, but also of appreciation, respect and empathy. This is promoted and reinforced through various educational activities that the participating schools carry out during this time. At the end of January or beginning of February, the crocuses begin to bloom, i.e. around the time of the International Shoah Remembrance Day on 27 January. The children can explain to those admiring the flowers what they represent: they are intended to commemorate the 1.5 million Jewish children who were murdered during the Shoah. The yellow of the flowers is reminiscent of the yellow “Jewish stars” that Jews were forced to wear during the Nazi era. The teachers accompany the process and are supported by HETI with pedagogical materials. Schools from all over Europe have been participating in the activities for several years. The social media page of the “Crocus Club” shares best practice examples of the creative activities undertaken by the students, such as photo or music projects, through which they deal with the Shoah and the memory of the events through a variety of approaches.

Figure 19: Crocus Project Manual

Method 5: “Remembrance Today – International Perspectives on the Shoah”