

Los Angeles Museum of the Holocaust Teacher Guide



Teaching the Holocaust
with *Tipping Scales*:
The Story of Lisa Jura

Los Angeles Museum of the Holocaust Teacher Guide

Teaching the Holocaust with *Tipping Scales: The Story of Lisa Jura*

Los Angeles Museum of the Holocaust in Pan Pacific Park

100 The Grove Drive

Los Angeles, CA 90035

323.651.3704

www.lamoth.org

To reserve a tour for your students, contact reception@lamoth.org

Museum Hours

Mon - Thu 10am - 5pm

Fri 10am - 2pm

Sat - Sun 10am - 5pm

Admission is always free

Teacher Guide created by Jordanna Gessler and Katherine Semel

Designed by Tiffany Chung

The Tipping Scales: The Story of Lisa Jura short film was created by Justin Binder, Jordan Brown, Ty Goodrich, Ned Jacobs, Ryan Kim, Chloe Kuelbs, Matthew Steiglitz, Caleb Ullendorff, and Savannah Weinstock and produced by Los Angeles Museum of the Holocaust and Harvard-Westlake School

Los Angeles Museum of the Holocaust Teacher Guide ©2018

Contents

Teaching the Holocaust with Tipping Scales: The Story of Lisa Jura

- History of Los Angeles Museum of the Holocaust
- The Holocaust: An Overview
 - Life Before the Holocaust
 - The Rise of Nazism
 - Nazi Antisemitism: History and Conceptualization
 - Nazi Propaganda and Discrimination of German Jews
 - The Outbreak of War and Genocide
 - The Conclusion of the War
 - Life After the Holocaust and Modern Antisemitism

Introduction to Holocaust Survivor Testimony

- The Importance of Testimony in Holocaust Education
- Psychological Impacts
- Historical Context of The Story of Three Rings
 - History of the Yiddish Language
- Biography of Llsa Jura
- Connecting to Lisa's Testimony
- Timeline of Key Dates

Viewing Tipping Scales with Your Students

- Introducing Tipping Scales to Your Students
- Transcription of Tipping Scales
- Film Questions for Discussion
- Object Share Activity for Your Students

Creating Historical Narratives: Artifact-Based Inquiry Worksheets

Glossary

Tipping Scales: The Story of Lisa Jura can be found at:

vimeo.com/lamothfilm/tippingscales

Teaching the Holocaust with *Tipping Scales*

The education philosophy of Los Angeles Museum of the Holocaust is to teach about the Holocaust through oral history and primary sources. This guide is intended to engage your students in this important history through Holocaust Survivor testimony and historical context to understand the past and build a more dignified future.



History of Los Angeles Museum of the Holocaust



Los Angeles Museum of the Holocaust in Pan Pacific Park, the first survivor-founded Holocaust museum in the nation, dedicates itself as a primary source institution, one that commemorates those who perished, honors those who survived, and houses the precious artifacts that miraculously weathered the Holocaust. Since 1961, the Museum has provided free Holocaust education to students and visitors across Los Angeles, the United States, and the world, fulfilling the mission of the founding Holocaust survivors to educate, commemorate, and inspire. Through engagements and education programs that value dialogue, learning, and reflection, the Museum believes that we can build a more respectful, dignified, and humane world.

The Holocaust: An Overview

The Holocaust was the state-sponsored, systematic mass murder of European Jewry perpetrated by Nazi Germany, its allies, and collaborators. From their initial rise to power, the Nazis worked to marginalize and dehumanize the Jewish population, as well as other minority groups, which later manifested in **genocide**.

While the term "**Holocaust**" has come to denote the destruction of European Jews by Nazi Germany, the word holocaust stems from the Greek word for "burnt offering." The term holocaust can also be found in the Biblical text Samuel 1: 7-9 and refers to the consumption of a sacrifice by fire. The Hebrew word for the state-sponsored murder of European Jewry is Shoah, which connotes a calamity, disaster, or destruction that cannot be fully described by human language.

A genocide is the deliberate and systematic attempted annihilation of a national, racial, ethnic or religious group of people

Life Before the Holocaust

For over 2,000 years, Jews lived as a minority throughout Europe. In most cases, they maintained their religious practices and traditions, forming a rich culture in various empires, nations, and states. In 1933, approximately 9.5 million Jews lived in Europe, comprising 1.7% of the total European population. This number represented more than 60% of the world's Jewish population at that time, estimated at 15.3 million. The majority of Jews in prewar Europe resided in Eastern Europe, with the largest community in Poland, where Jewish communities settled in the 12th century. By 1933, the Jewish population in Poland numbered over three million and comprised roughly 10% of the total Polish population.

Emancipation is the freeing of a group of people who have been restricted socially and legally by the ruling class

The Polish Jewish community, as well as many other Eastern European Jewish communities, was diverse in its traditions and practices. Some families lived secular, urban lives in the largest cities of Eastern Europe, such as Lodz, Warsaw, Kiev, and Vilna, while others lived in smaller towns (communities known as **shtetls**). In shtetls, members of the community often spoke **Yiddish**, a language that combines elements of German, Slavic languages, and Hebrew, in addition to Polish and other local languages.

Jews in Central and Western Europe faced persecution, discrimination, and limited rights for over 1,000 years. The majority of Jews living in these regions were **emancipated** and subsequently granted equal rights by the end of the 19th century. Some Jews continued to live in traditional religious communities, while others **assimilated** into the urban landscape. Jews had a variety of professions ranging from farmers to doctors, tailors to teachers, and other jobs common at the time. Like their fellow citizens, wealth varied a great deal between Jewish families.

The German Jewish community had been emancipated in 1812 under Prussian rule, thus when Adolf Hitler came to power in 1933, German Jews had experienced over a century of equal rights and subsequent assimilation. Many German Jews proudly served in the German Army in World War I. In 1933, the German-Jewish population was about 524,000, which was 0.8% of the total German population; roughly two-thirds of the German Jewish population lived in Berlin.

Germany

The first Jews settled in Germany in 321 B.C. in the city of Cologne on the Rhine River. Under the Roman Empire, Jews were given the

same rights as other Roman citizens. When Charlemagne became the first emperor of the Holy Roman Empire in the mid--8th century, he exempted Jews from military service, allowing Jews to focus on commerce. Under Charlemagne, Jewish communities grew in the cities of Worms and Mainz. During the Middle Ages, the Jewish communities in Worms, Mainz, and Speyer became centers for study of Jewish law and Bible. During the crusades, the Jewish communities of Germany faced tremendous antisemitism, and approximately 12,000 Jews were killed in the Rhenish cities during the first crusade in 1096. After the crusades, Jews were accused of well-poisoning during the Black Plague and slaughtered again. With the rise of Protestantism in the 16th century, antisemitism persisted and Jews continued to face discrimination. Occasionally, Jews were even expelled from their homes.

The **Enlightenment** helped improve the lives of the Jews in Germany. As early as 1812, Jews received emancipation under Prussian Rule. However, this newly improved life began to worsen in the the mid-eighteenth century when the Christian state was once again acknowledged as the dominant state in Prussia. Jews were considered dissidents and had to register their birth, marriages, and deaths. Jews were also not allowed to hold high military, university, or civil positions.¹ In 1879, the "Berlin antisemitism Controversy" created **modern antisemitism** as leading intellectuals and government officials labeled the Jews as a "misfortune" to the German people. Wilhelm Marr began using the term antisemitism in 1879 to refer to the hatred of Jews. The term was also applied to any cosmopolitan ideas such as free trade, civil liberties, and any other liberal and secular policies.

¹ <https://www.ushmm.org/wlc/en/article.php?ModuleId=10007173>

Antisemitism became a central part of the nationalist right group that used it as a unifying ideology for their members. It also unified the Christian movement that believed Jewry would bring an end to religion completely. Judaism was linked to atheism and **secularism** which came under attack in the late nineteenth century, which reinforced the attack on Judaism. The late nineteenth century also witnessed the incipient antisemitic racial movement called the volkisch movement.² The volkisch movement began when a group of German intelligentsia created the notion that Jews were different from Germans, and labeled them as "non-Germans."

During the First World War, there were German-Jewish soldiers who fought on behalf of Germany. Many Jewish communities joined the nationalist cause and patriotically fought. Towards the end of the war effort, the Jewish community was blamed for the downfall of the German nation. Jews were considered saboteurs, revolutionaries, deserters, and traitors. Following the anger that was aroused by the Treaty of Versailles, the Germans quickly began to circulate a series of exaggerations and lies as they **scapegoated** the Jews for their failure. Some examples include: that Jews began the war to weaken Germany, the Jews created the harsh punishments of the Treaty of Versailles, and the Jews were personally profiting from the reparations being paid to the allies.³

² Weir, Todd H. "The Specter of "Godless Jewry": Secularism and the "Jewish Question" in Late Nineteenth-Century Germany." *Central European History* (Cambridge University Press / UK) 46, no. 4 (December 2013): 815-849. Academic Search Complete, EBSCOhost (accessed February 13, 2018).

³ <https://www.ushmm.org/wlc/en/article.php?ModuleId=10007166>

Austria

Austria began as a member nation of the first the Holy Roman Empire and then of the Austro-Hungarian Empire. In 1804, under the Holy Roman Empire, Austria was considered a strong **archduchy** ruled by the Habsburg monarchy. During the Napoleonic wars, Francis II declared himself emperor of Austria in the name of the Habsburgs. The nation was officially recognized and created in 1815 following the support of Britain, Prussia, Russia and Sweden.

Austria from 1815 to 1848 was characterized as a highly conservative and authoritarian regime. This would result in multiple revolutions in 1848 that would be halted by the ascension of Emperor Franz Josef to the throne. The empire would continue to be plagued with problems as it seceded vast territories to Germany because of the Germanic independence wars.⁴

In 1866, a strong Hungarian independence movement began within the empire resulting in Franz Josef creating the dual monarchy known as the Austro-Hungarian empire. Despite this concession, the country would continue to face difficulties as nationalistic sentiments in Hungary resulted in violent demonstrations. In 1879, Franz Josef would lay the groundwork for the First World War as he created a treaty with Germany and Italy in response to Russian agitation of Hungarian revolutionaries.⁵

Tension in the empire would come to a head as the Austro-Hungarian empire began to incite problems with the Serbs by trying to annex

⁴ <https://books.google.com/books?hl=en&lr=&id=R63ACQAAQBAJ&oi=fnd&pg=PA75&dq=austro+hungarian+empire&ots=b94YOl1pb&sig=n2-aqrRA-c2yZNKoOrZbRKT1XCeQ#v=onepage&q=austro%20hungarian%20empire&f=false>

⁵ Ibid.

Bosnia and Herzegovnia. In 1914, this rivalry would come to a head as the heir to the Austro-Hungarian throne, Franz Ferdinand, was assassinated by a Serbian Nationalists. This skirmish was the impetus for World War I and eventual downfall of the Austrian empire.⁶

Austria had a long and sordid history with antisemitism. From its time as part of the Austro-Hungarian empire, hatred of its Jewish citizens had been integral to its culture. From 1867 to 1914, Austrians criminalized Jews for "**blood libel**." This medieval idea believed that Jewish people murdered Christian children as part of a sacred ritual. Most of these convictions did not actually result in jail time. Austrians also denounced Jewish business owners on false charges to eliminate competition. The stereotype surrounding Jewish people as bankers created a distrust among Jews with anything about finances. By 1922, most Austrians believed that Jews were money-hungry and concerned mainly with swindling the good Christians of their money.⁷

United Kingdom

Jewish people lived within the United Kingdom since before 1066 when William the Conqueror established the nation of England. Upon his ascendance to power, William encouraged Jews to move to England from France as a safe place away from the antisemitism rampant in most of Europe. The Jews established themselves as moneylenders and bankers and mainly lived within their own segregated communities⁸ There were various instances throughout the twelfth century of violence

⁶ Ibid.

⁷ <https://books.google.com/books?hl=en&lr=&id=MNBFAwAAQBAJ&oi=fnd&pg=PP1&dq=austrian+history&ots=sP-k6jCkdU&sig=LwnoqkagZlWgymnVICZ3yxbrk-GE#v=onepage&q=austrian%20history&f=false>

⁸ <http://news.bbc.co.uk/2/hi/5076900.stm>

against the Jews with the most pressing being in 1141. This was the first time that English Jews were accused of blood libel.⁹ Blood libel is the ritualistic murder of children for religious purposes.¹⁰

In 1190, the Massacre at York established the new precedent of violence against English Jews. Antisemitism in England mainly revolved around envy of Jewish prosperity, which sparked the Massacre at York. About 150 Jews were murdered during this raid and many more fled for fear of the spread of antisemitism.¹¹ By the thirteenth century, Jews in England were facing various different discrimination laws that stripped them of their rights as citizens and forced them to pay higher taxes than any other British citizens.

In 1215, during the Fourth Lateran Council, Pope Innocent III decreed that all Jews and Muslims must wear identifying markers. King Henry III, in 1217, enacted Canon 68 ordering all Jewish males wear a badge on their garments. King Edward I, in 1275, standardized the badge as a yellow piece of taffeta over the left chest of one's garment.¹²

In 1290, the United Kingdom became the first country to expel Jews from their country. Between 6,000 and 16,000 Jews were exiled. King Edward I based the expulsion on the law, making money lending heretical. For the next 350 years, some Jews managed to remain within the United Kingdom by assuming false names or by rejecting their religious heritage and going into hiding.¹³

⁹ <http://www.jewishvirtuallibrary.org/united-kingdom-virtual-jewish-history-tour>

¹⁰ <http://news.bbc.co.uk/2/hi/5076900.stm>

¹¹ <http://www.jewishvirtuallibrary.org/united-kingdom-virtual-jewish-history-tour>

¹² <https://www.ushmm.org/wlc/en/article.php?ModuleId=10008212>

¹³ <http://www.jewishvirtuallibrary.org/united-kingdom-virtual-jewish-history-tour>

The ban on Jews ended in 1656 when Oliver Cromwell allowed the Jews to return in order to receive international trade and banking within England.¹⁴ Jewish communities slowly began to filter back into the United Kingdom beginning with the Sephardim and then the Ashkenazi.¹⁵ In 1698, Charles II passed the Act for Suppressing Blasphemy which legally allowed the practicing of Judaism in England.¹⁶

By the nineteenth century, Jews slowly began to acquire full rights of citizenship. In 1874, Benjamin Disraeli became the first Jewish Prime minister, firmly entrenched Jews' place within the British parliament. By 1890, Jews in England were completely emancipated and granted full rights of British citizenship.¹⁷

The late nineteenth century also witnessed a large influx of Jewish immigrants from Russia. The onset of World War I halted the immigration pattern and revived antisemitism within the United Kingdom. Despite this, about 50,000 Jews served during World War I and many prospered as a result of the demand for various things to help the war effort. Following World War I, England led the cause for establishing an Israeli nation. Many of the leaders at the forefront of the Zionist movement were Jews, including Israel's first president Chaim Weizmann.¹⁸

The spread of Nazism and fascism in the 1930s began a wave of immigration from central Europe with as many as 90,000 Jews emigrating from Germany, Austria, Czechoslovakia, Poland, and Italy. Fascist groups in England led by Sir Oswald Mosley attacked Jews

culminating in the Battle of Cable Street. Jewish anti-fascists clashed with British police who were supporting the British Union of Fascists.¹⁹

Czechoslovakia

The country of Czechoslovakia was created in October 1918 after WWI and included Bohemia, Moravia, Silesia, Slovakia, and some of Russia. Following the Treaty of Versailles, Czechoslovakia remained the only newly formed country that was a parliamentary democracy. The Sudetenland, areas comprising of the northern, southern, and western areas of the country, was predominantly inhabited by ethnic Germans who were unhappy about the separation from Germany. The majority of the Jewish population lived in Slovakia where they made up about 4% of the population.

The Zionist movement in Czechoslovakia was very strong with the majority of its leaders coming from the Bohemian region. Zionist leaders wanted to integrate the Jewish population into Czech and German culture by forcing them to adopt the Czech language. Despite this integration, they also focused on maintaining the ethno-national differences between Jews and Czechs. Many Jews turned to Zionism in the wake of rampant post-war antisemitism throughout Eastern Europe. It was also utilized as a way to distance Jews from the physical separation between Czech and German which had become a great point of contention. By creating their own separate identity, Jews hoped to foster a collaborative and accepting community alongside the newly formed Czechoslovakian nation.

In the 1920s, Slovak Jews entered into a building boom as they created dozens of new synagogues, schools, and universities. The Union of

¹⁴ <http://news.bbc.co.uk/2/hi/5076900.stm>

¹⁵ Ibid.

¹⁶ <http://www.jewishvirtuallibrary.org/united-kingdom-virtual-jewish-history-tour>

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Ibid.

Slovak Jews in the 1930s stood in direct opposition to the Zionists. Instead of embracing their ethno-national differences, these Jews made an effort to assimilate completely into the Czech and Slovak nationalities in an effort to curb antisemitism. Czechoslovakian Jews, though residing in the most hospitable place for Jews in the interwar period, experienced a lot of violence especially from returning soldiers.²⁰

After the Munich Agreement of 1938, Nazi Germany annexed the Sudetenland (Bohemia and Moravia), where many ethnic Germans lived.

Prague

Jews were a strong presence in Prague from the tenth century and by the twentieth century comprised about 6.7% of the population. During the twentieth century, Jews attempted to assimilate into life around them by adopting the values of the middle class society in Prague. Most worked as bankers or in other forms of finance. By the 1860s, Jews were very well assimilated into the culture of middle class Austrian Jews especially as discrimination laws began to ease.

Poorer Jews tended to relate to the Czech population in Prague especially as the German population became increasingly exclusive for lower classes. Most lower class Jews were not socially accepted into German society, whereas middle to upper class Jews were more readily accepted into society.²¹

²⁰ Lichtenstein, Tatjana. "AN ATHLETE LIKE A SOLDIER MUST NOT RETREAT": ZI-ONISTS, SPORT, AND BELONGING IN INTERWAR CZECHOSLOVAKIA." Shofar: An Interdisciplinary Journal Of Jewish Studies 34, no. 1 (Fall2015 2015): 1-26. Academic Search Complete, EBSCOhost (accessed February 13, 2018).

²¹ Farova, Anna. "A Deepening Vision." Aperture, no. 118 (1990): 81-156. <http://www.jstor.org/stable/24472261>.

The Rise of Nazism

From the end of World War I in 1919 to the appointment of Adolf Hitler as Chancellor in 1933, the German government was a democracy called the **Weimar Republic**. In the Republic, democracy, arts, music, and social acceptance flourished, and rights such as the freedom of speech and human rights were protected.

However, when World War I ended, the Germans were required to pay a large reparation sum to the victorious countries for the war's cost. This, and chronic political instability that arose during the Weimar Republic, plagued Germany in the 1920s and led to economic and social strife throughout the country, which was further exacerbated by the worldwide Great Depression. In 1921, the National Socialist German Workers Party, or Nazi Party, was founded. The party was explicitly anti-communist and anti-Marxist. It condemned the liberalism of the Weimar Republic and sought for a return to the "authenticity" of Germany. The party valued nationalism, "**Aryanism**," and a revival of **nativism**. The Nazi Party's popularity within German society varied through the 1920s, but they secured their position in government through a coalition in 1933.

On January 30, 1933, Germany's President, Paul von Hindenburg, appointed Adolf Hitler as Chancellor of Germany, the second most powerful position in the country. Those who opposed Hitler believed that von Hindenburg's position and power would control and balance the government.

Adolf Hitler's **antisemitic** ideology was apparent in his writing and speeches before his entrance into the German political sphere. In his 1924 infamous memoir, Mein Kampf, Hitler wrote, "...no one need be

Also know as the "Great War," World War I occurred from 1914 to 1918 and was lost by Germany and Austria-Hungary

The Enlightenment Era was the development of intellectual and philosophical ideas in Europe throughout the 18th century, creating spaces of dialogue that eventually led to changes in government, religion and ideals

surprised if among our people the personification of the devil, as the symbol of all evil, assumes the living shape of the Jew." In his public speeches, Adolf Hitler capitalized on Germany's unstable environment in the 1920s and 30s, blaming Germany's defeat and failing economy on Liberals, Marxists, and Jews. Hitler asserted his hatred of Jews, whom he considered a "foreign race," and assured the supremacy of the "Aryan race" and need for racial purity. Hitler and the Nazis found it imperative to reverse the decades of emancipation and assimilation by ostracizing Jews and other minority groups in order to fulfill their objective of creating a commanding, powerful, and "racially pure" German Empire.

Nazi Antisemitism: Its History and Conceptualization

Nazi racist ideology was comprised of several elements, producing the specific form of Nazi antisemitism. The theoretical practicalities of modern antisemitism, which translated into racism in Nazi Germany, had its foundations at the end of the 18th century in reaction to the emancipation and subsequent assimilation of German Jews, both of which were products of **Enlightenment** thinking: the awakening of ideas regarding fraternity, equality, and liberty characterized the Enlightenment period, resulting in the emancipation of Jews across Western Europe. However, this period also witnessed the discussion and development of nationalistic debates that were later used as a foundation for racism.

Scholars and philosophers, such as Johann Gottfried von Herder and Friedrich Schlegel, wrangled with practical questions such as how to strengthen the national community and concepts such as "organic" theory, which argued that a natural, racial gap existed between groups of people. These scholars did not argue for the superiority of one group of people over the other,

but their ideas later lent themselves to the nationalistic theory of racial superiority of Nazi antisemitism. Arthur de Gobineau expanded and altered the early notions of differentiating humans into distinct groups, arguing that there was a distinctive cultural and political element to each race. In his 1885 work, *Essai sur l'inegalité des races humaines* ("Essay on the Inequality of Human Races"), he sought to explain history through a racial lens: racial purity and racial pollution were the primary forces behind historical events. Gobineau divided the races into "yellow," "black," and "white," arguing that the strong "white" race was steadily losing its superiority due to blood contamination, and mixing between the races resulted in the superior race deteriorating to the inferior level of lesser ones. According to Gobineau, the great empires of world history degenerated because they allowed their blood to be contaminated. Racist notions in Europe flourished in the 19th century; Charles Darwin's book "On the Origin of Species" provided fuel and a scientific source frequently cited by those in Europe who believed inferior races had to be eliminated through a race war. Nazi ideology borrowed many pre-existing concepts involving race, mankind, blood purity, power, and natural order; often these concepts were unrelated, illogically connected, or even conflicting.

In 1879, German journalist Wilhelm Marr coined the term "antisemitism," denoting a general hatred of Jews. When the term was first used, it was understood as prejudice against or hatred of Jews. However, Nazi ideology transformed the notion of antisemitism and propagated hatred of a people based on a racial framework, as Hitler and the Nazis held racial principles as one of the most important components of their ideology and beliefs.

While the first use of the term "antisemitism" dates to the 19th century, antisemitic ideas and violence occurred for thousands of years prior, and Jews were often blamed for many social and political problems throughout history,

time and again serving as the **scapegoat** for countless issues. Perhaps most infamously, the Jewish people collectively received the blame for Jesus's crucifixion — a misconception still held by some today. During the Crusades, between 1095 and 1291 CE, thousands of Jews were massacred or lost their homes and property. Spanish monarchs, King Ferdinand II and Queen Isabella, expelled Jews who refused to convert during the 15th century Spanish Inquisition, in which a tribunal of the Roman Catholic Church tortured, imprisoned, and burned tens of thousands of Jews at the stake — all in the name of investigating "heresy" against the Church. Jews were considered to be part of the fringes of society until the Enlightenment brought waves of reform and emancipation across Western Europe in the 18th and 19th centuries. Jews in Eastern Europe continued to face antisemitic persecution

that resulted in waves of pogroms.

A pogrom is the organized destruction of a certain group of people; a term often used to describe acts of violence and persecution of Jews throughout history

Nazi Propaganda and Discrimination of German Jews

On February 27, 1933, a large fire at the Reichstag (German Parliament building) broke out, giving the government an opportunity to falsely depict the arson as an attempted communist coup. Marinus van der Lubbe, a young Dutch council communist, was caught at the scene of the fire and arrested for the crime. Hitler pressed President von Hindenburg to declare a State of Emergency, suspending civil liberties and freedom of the press, and arresting communists around the country, including 100 communist members of parliament. The suspension of civil rights remained in place until the end of World War II.

The Nazis utilized vigorous **propaganda** to exploit the public fear of a communist take-over and portray Hitler as a protector and savior of Germany. This chain of events allowed Hitler to consolidate his power of this now fascist state, moving the Nazi Party to the majority. To this

day, historians suspect that the Nazis orchestrated the arson to seize power.

Hitler's Nazi party perpetuated ideals such as national pride, **nativism**, and **xenophobia** along with its virulent anti-communist and antisemitic beliefs, all of which were portrayed as essential elements for the restoration of power to the superior "Aryan" race. To spread these beliefs and ensure public approval, Hitler utilized propaganda through mass media to convince the German people of Nazi ideology. Hitler established a Reich Ministry of Public Enlightenment and Propaganda, which was led by Joseph Goebbels. Its purpose was to disseminate information through various forms of mass media to influence the general public. Racial superiority was central to these messages, which was supported by the demonization and dehumanization of those that were not descendants of the pure "Aryan" race. A primary focus of attack was the Jewish population, which was made to appear both inferior and dangerous, leading to the population's gradual acceptance of increasingly antisemitic laws, and to use the Jews as a **scapegoat** for society's issues.

The Nazis successfully communicated their ideology through art, music, rallies, theater, films, books, radio, educational materials, and news. The Nazis censored anything considered "un-German," and attempted to purge everything that went against Nazi ideology from society. Nazi propaganda targeted all age ranges, backgrounds, and demographics. Propaganda and Nazi ideology permeated throughout German society, and the Nazis ensured that their messages and thoughts reached everyone. For example, the Nazis utilized radio broadcasts as part of their propaganda machine. They created an inexpensive radio called the Volksempfänger ("people's radio") to allow the entire community



Joseph Goebbels
addressing a crowd
c. 1930s

(courtesy of Los Angeles
Museum of the Holocaust
Archival Collection)

(or "Aryan" German) an opportunity to own a new radio. The Nazis additionally controlled the broadcasting so they could have a direct connection into every home. During the war, it was illegal to listen to foreign news at home, and the **Gestapo**, the German secret police, would arrest those listening to BBC or radio broadcasting produced by Allied countries (enemies of the German state).

The Nazi Government employed a host of different methods to regulate every aspect of the nation, including individual's private lives. Furthermore, they capitalized on society's fear to better control the population, and the Gestapo began to heavily rely on informants and civilian denunciations. In his essay, "The Gestapo and German Society," Robert Gellately explored the role German citizens played in informing the Gestapo on fellow citizens' criminal activity by analyzing 19,000 surviving Gestapo files. The Gestapo were infamous for their brutality and secrecy, which perpetuated a climate of fear, but lacked sufficient manpower to meticulously police the entire nation. Gellately found that German citizens took it upon themselves to police their neighbors and turn in those they suspected of engaging in anti-Nazi activity, which could be as simple as listening to foreign radio broadcasts.²² This is one of the many ways in which the Nazi government worked to control the information that people accessed and control the allegiance of the population.

Propaganda used negative **stereotypes** to propagate the Jews as a detested "other." Jews and other "non-Aryans" were depicted as dangerous enemies of Germany and were made to feel alienated and less than human. The Nazis, notably Heinrich Himmler, one of the leading

²² Robert Gellately, "The Gestapo and German Society: Political Denunciation in the Gestapo Case Files." *The Journal of Modern History* 60, no. 4 (1988): 654-694

members of the Nazi Party, often employed rhetoric that compared the Jews to vile vermin such as parasites, pigs, roaches, fleas, and rats. These connections instinctively conjured the association between Jews and parasites that society subsequently needed to exterminate.

Shortly after Hitler's appointment as Chancellor, the Nazis gradually enacted antisemitic legislation to diminish the lives, humanity, and dignity of Jews and further their exclusion from society. The first law of this nature was the Law for the Restoration of the Professional Civil Service, which was enacted on April 7th, 1933. This law barred Jews from employed positions as civil servants. Subsequent laws in the following months removed German Jews from practicing law and medicine, and limited the number of Jewish students allowed in schools. These laws created a hostile environment and made dehumanization and brutality acceptable in the public eye; even if Jews were not forbidden from attending school or university, they were still targeted for discrimination and subjected to humiliation. For example, by 1934, "Jewish students at the Friedrich Wilhelm University of Berlin had to come to terms with a wide yellow stripe stamped on their matriculation books."²³ This blatant identification facilitated antisemitism, and coupled with rules that required Jewish students to sit on separate benches or in the back of classrooms, resulted in a drop of matriculated Jewish students attending German universities from 3,950 in 1932 to 656 in 1934.

In April of 1933, the Nazis planned a nationwide **boycott** of Jewish businesses, which ultimately failed to engage the public on a wide scale, signaling to the Nazi government that the larger population did

²³ Francis R. Nicosia and David Scrase, *Jewish Life in Nazi Germany: Dilemmas and Responses* (New York: Berghahn Books, 2010), 21.

A boycott is a social protest against a group of people or organization, many times aligning with specific ideals.

Stereotypes are simplistic, firmly held beliefs about individual characteristics generalized to all people within that group

A boycott is a social protest against a group of people or organization, many times aligning with specific ideals.

not share in their same deep-seated antisemitism and hate. The Nazis quickly focused on intense propaganda and did not stage another national boycott until 1938; by then, their ideology had permeated German society and this boycott did not fail.

In May of 1933, a nationwide "action against the Un-German spirit" was declared. This resulted in the destruction of all books, artwork, and media that was not in line with the ideologies of the Nazi Party, including all literature and mediums about Judaism, communism, liberal ideas, or any material that contested Nazi ideological beliefs. For example, the books of Sigmund Freud, Erich Maria Remarque, and Helen Keller were included during the massive Nazi book burnings of all literature considered "un-German." The Nazis believed that anyone with a disability was considered "subhuman" and did not fit in with the ideal Aryan members of society.

In reversing the previous decades of emancipation and assimilation, the Nazis worked to ostracize the Jewish population, and "ordinary Germans were invited to participate in and profit from the exclusion, expropriation, and expulsion of the unwanted Jews."²⁴ In 1935, the **Nuremberg Laws** were passed, which stripped Jews of their German citizenship, forbade them from flying the national flag, and prohibited them from marrying or having sexual relations with persons of "German or German-related blood." Additional laws took away political rights, including the right to vote and hold public office. The Nuremberg Laws became the ideological cornerstone for the National Socialists, and they were intended to protect the nation and individual Germans from perceived degeneration.

²⁴ Nicosia and Scrase, *Jewish Life in Nazi Germany*, 117.

Though targeted violent acts and laws against Jews began in 1933 and continued through the 1930s, the horrifying and unprecedented violence of **Kristallnacht**, "Night of Broken Glass," was a turning point in Nazi Germany's persecution of their Jewish population. On November 9 and 10, 1938, violent and destructive anti-Jewish pogroms took place throughout Germany and Austria. During this state-sponsored, violent event, rioters destroyed 267 synagogues, looted over 7,500 Jewish-owned businesses, and murdered 91 Jews. As synagogues and Jewish property burned, fire departments were instructed not to assist unless the fires endangered any Aryan buildings. Approximately 30,000 Jewish men were rounded up and **deported** to Dachau, the first **concentration camp** created in 1933 to detain political prisoners, and other camps including Sachsenhausen and Buchenwald. Their release was contingent on money and papers produced by their families indicating they would leave Germany or Austria. Kristallnacht marked the first instance in which the Nazi regime incarcerated Jews on a massive scale. This unprecedented and wide-scale violence signified the danger for Jews remaining in Germany. Many of the Jewish men who were able to return from the concentration camps were despondent and desperate to get their families out of the country.

In response to the brutality of Kristallnacht, several organizations worked together to bring Jewish children under Nazi occupation to safety in England. Roughly 10,000 Jewish children from Germany, Austria, parts of Czechoslovakia, and parts of modern-day Poland were sent to England on **Kindertransports** ("children's transports"). The first train carrying refugee children left Berlin on December 1, 1938. The vast majority of the rescued children never saw their families again. The Kindertransports operated until the outbreak of World War II on

A synagogue is a Jewish religious house of worship



The Boerneplatz synagogue in flames during Kristallnacht, Frankfurt, Germany, November 10th, 1938 (courtesy of United States Holocaust Memorial Museum)

September 1, 1939.

Anschluss

In 976, the German Holy Roman Emperor Otto II, sent a man named Leopold to a southeastern area of land as a compensation for his success in a battle that proved his loyalty, so began the 270 years of rule by the Babenberg dynasty. Over the generations, land holdings grew by way of marriage and in 1156 the land became a Hereditary Duchy, growing and moving further and further from its original ties and connections as part of a German province. In 1278 Rudolf I won a battle against Ottokar and claimed the lands that his decentness would later transform into the impressive Habsburg Empire, spanning much of Eastern Europe, thus positioning the future country Austria further from its ties with Germany.

World War I was the downfall of the Habsburg Empire, the conclusion of the war shrank the great and mighty Habsburg Empire into a single nation country. Many during this time were unsure about Austria's future, in fact there was a common idea at this time of an "Anschluss of some sort, to join what was left of the German speaking Habsburg Empire with Germany. Many Austrians saw hope of uniting with Germany. However during the peace talks and treaties, it was clear that the Allied powers had no desire to merge these two countries together. In fact, in American President Wilson's Fourteen Point Speech, his Tenth Point deals specifically with the allowance of a country forming out of the Austrian-Hungarian empire based on national and cultural resemblance.

The new Austrian Republic faced many problems and continued to struggle. The country lost most of its income due to the fracture of the Austrian-Hungarian Empire, due to Hungary being its leading agricultural producer, and Bohemia the industrial producer. Austria

was stripped of its army, navy, land, and income and faced serious financial problems. This environment allowed for extreme parties to more easily gain control of the population. Austria grew its own facist movement under the ideas and power of Dr. Engelbert Dollfuss. Dr. Dollfuss recognized that the political future of Austria was in distress. He was aware of the threat posed by Germany and their new, radical chancellor Adolf Hitler, and worked on building a strong tie with his more powerful neighbor, Mussolini. Hitler, enraged by the new alliance between Austria and Italy, attempted to take a serious blow at Austria's economy through tourism. Hitler instituted a fee on all German people wishing to travel and visit Austria for vacation, thereby attempting to crumble the summer tourism of the west part of Austria.

Hitler was ambitious and politically calculating and infiltrated Vienna with many Nazi spies and the rumors of a 'putsch' began to circulate in the city. On July 25th, Dr. Dollfuss was brutally murdered by Nazis dressed in police uniforms. This was the symbolic end of resistance to the Nazis; the man who had sternly stood against the idea of allowing his country to fall into the hands of Germany had been killed.

Kurt von Schuschnigg was the successor of Dr. Dollfuss and the last Chancellor of Austria in the inter war period. Dr. Schuschnigg faced an unstable political situation and had no chance against the ruthless and determined Hitler. On the 11th of March, 1938, Dr. Schuschnigg resigned his post, allowing the Anschluss to quickly follow.

Hitler had an individual, distinctive relationship to the city of Vienna. He moved there as a young man in order to attend art school, which he was denied from, and the city left its mark on him; this is where he started seriously considering antisemitism. Hitler lived in Vienna from 1908 to 1913 and would always, with abhor, remember those years. He

once wrote in his autobiography *Mein Kampf*: "I am sorry to say, merely the living memory of the saddest period of my life,"²⁵ in which he claims he suffered greatly.

Unfortunately, due in part to the propaganda that the Nazis had put in place in Vienna during the 1930s and due to some Austrians' desire to merge with Germany, "a quarter of a million people" welcomed Hitler on the Heldenplatz to hear him speak from the balcony of the Hofburg. The propaganda continued and Hitler knew how to draw in support from the Austrians. The Nazis set up soup lines along with other methods of relief in order to give the Austrians the feeling that they could trust Nazi Germany and be safe and prosper in it. The name Austria was removed and it was annexed into Germany, and the land was designated the name Ostmark, a former twelfth century name from the time of the Holy Roman Empire.

One of the other reasons that Vienna was so alluring to Hitler was that the city composed of the third largest European Jewish population in a city. It was Hitler's goal to "save" the city and make it "Jew-free." The inhabitants of Vienna had already felt the antisemitism propaganda, as hate for the large Jewish population had been used as a political tool by Karl Lueger. The implications of this was that antisemitism in Vienna was much worse than in other parts of Nazi Germany. The property of the Viennese Jews was confiscated and many Jews disappeared, either they were lucky enough to escape the horrid situation of the city, or they were forced to areas where the situation that faced them was much worse. Adolf Eichmann, an infamous Nazi and friend of Hitler, supervised The Central Office for Jewish Emigration in Vienna, which was the institution that would be responsible for the mass deportation

of millions of European Jews to concentration and death camps.

Due to city's very eastern location in Austria, Allied forces were unable to reach Vienna until towards the end of the war.

The Outbreak of War and Genocide

On August 23rd, 1939, Germany and the Soviet Union signed a **Nonaggression Pact** (the Ribbentrop-Molotov Pact) that guaranteed neither country would attack the other, and laid out the division of an occupied Poland. On September 1, 1939, Germany invaded Poland, and two days later, Great Britain and France declared war on Germany, beginning World War II. The Polish army, made largely of cavalry units, was defeated in less than a month, and Poland was partitioned between Germany and the Soviet Union, as agreed upon in the Nonaggression Pact.

At the time of the invasion, there were roughly 3 million Polish Jews living in Poland, making up 10% of the total population. In response to the large number of Jews under their authority, the Nazis began the process of ghettoization, establishing the first **ghetto** in Piotrków Trybunalski, Poland in October 1939. Jews from smaller towns and villages were brought to more populated areas where ghettos had been established, allowing the Nazis more control and authority over the Jewish populations. Daily life in the ghettos was horrid, as families were crowded together in unsanitary apartments, food was limited, and diseases ran rampant. Starvation, inadequate health care, extreme overcrowding, deadly diseases such as dysentery and typhus, and severe weather caused hundreds of thousands of deaths.

In the spring of 1940, Germany began its assault on Western

Europe and invaded Denmark, Norway, the Netherlands, Belgium, Luxembourg, and France. In June 1940, France signed an armistice with Germany, allowing the German occupation of the northern half of the country, while the southern half of France remained under control of the collaborating Vichy government. The armistice remained until November 1942, when German troops invaded and occupied the area.

Germany broke the German-Soviet Nonaggression Pact on June 22, 1941 and invaded the Soviet Union during **Operation Barbarossa**. Hitler and the Nazi elite viewed this war not only as a territorial battle between countries, but as a racial war between the "Aryans" and those regarded as "subhuman." Thus, under the cover of war, the Nazis began the systematic mass murder of European Jews throughout Eastern Europe. Beginning in the summer of 1941, Einsatzgruppen (Mobile Killing Units) murdered those perceived to be racial or political enemies of Nazi Germany, including Jewish women and children. In the largest single action of these mobile killing squads, Einsatzgruppe C massacred 33,771 Jews in less than three days at Babi Yar, Ukraine, a ravine outside of Kiev, on September 29 and 30, 1941. As the **Wehrmacht** moved through

*The Wehrmacht was
Nazi Germany's unified
armed forces*

eastern Europe, Einsatzgruppen units followed them, murdering over one million Jews. Although some Einsatzgruppen units used gas vans, the primary method of murder was through point blank shootings of victims into shallow mass graves. Several reports demonstrated the psychological impact of the shootings on the soldiers themselves, which, in addition to the desire for a more streamlined and efficient method of murder, led the Germans to establish permanent death camp facilities — the first of which opened in December, 1941 in the town of Chelmno.

On January 20, 1942, the chief of the Reich Main Security Office, Reinhard Heydrich, held the **Wannsee Conference** to direct and coordinate the

"Final Solution to the Jewish Question." The fifteen mid-level officials in attendance represented the relevant government industries needed to smoothly organize this plan to systematically murder the European Jewish population. The **Final Solution** was the term the Nazis used to speak of the systematic, deliberate, physical annihilation of the Jewish population. To implement the Final Solution, six **death camps** were built and expanded in different locations in Poland: Chelmno, Belzec, Treblinka, Sobibor, Auschwitz-Birkenau, and Majdanek. Chelmo, as the first permanent death camp, utilized gas vans to asphyxiate victims while gas chambers were built in the other five death camps to speed up the killing process.

Jews were deported from the ghettos to transit camps, and from there sent to various concentration camps. Upon arrival to death camps, prisoners were ordered to leave their belongings and strip off their clothes in preparation for showers. They were then assembled in large numbers in the gas chambers, where they were killed within minutes. It is estimated that at the height of the deportations, up to 6,000 Jews were gassed each day at Auschwitz-Birkenau alone. Carbon Monoxide and Zyklon B were used as poisonous gas in these facilities. While Auschwitz-Birkenau, Chelmno, and Majdanek kept some prisoners alive for slave labor in addition to executing large groups of people by gas, Belzec, Sobibor, and Treblinka had no purpose other than mass murder.

The death camp of Sobibor was one of the three **Operation Reinhard** camps designed to implement the Final Solution. The camp was located in eastern Poland in the small village of Sobibor, a wooded and sparsely populated area. The camp was surrounded by trees and a minefield spreading 50 feet in all directions. Jews were deported to Sobibor between 1942 and 1943 from ghettos in Poland, German-occupied

*Operation Reinhard
was the code name for
the plan to murder two
million Jews in Nazi-
occupied Poland*

Soviet territory, Germany, Austria, Slovakia, Bohemia and Moravia, the Netherlands, and France. It is estimated that approximately 250,000 people were killed at Sobibor.

As the systematic mass murder continued, the Allied governments learned of the murderous intentions of Nazi Germany and issued public condemnations in 1942. However, 1942 was the deadliest of the Holocaust, as approximately 2.7 million Jews were murdered that year, and deportations and gassings continued.

On October 14th, 1943, the prisoners at Sobibor participated in an uprising and escape at the death camp. Of the prisoners who were able to escape, it is estimated that less than 50 survived. The uprising at Sobibor led the Germans to raze the entire camp to hide evidence of its existence. They tore down the buildings, burned bodies, and ensured that trees were planted to disguise the location as a farm.

Additional examples of uprisings and revolts occurred in other killing centers, including Treblinka and Auschwitz-Birkenau. These and the **Warsaw Ghetto Uprising** led Nazi officials to accelerate the killing process, shooting approximately 42,000 Jews on November 3rd, 1943 in the Lublin District in Poland.

Germany's invasion of its ally, Hungary, on March 19th, 1944 drastically changed the situation for Hungarian Jews. With the advancing Soviet Army on the Eastern Front and the military decline of the Third Reich, the Nazi Government focused on quickly deporting and gassing over 400,000 Hungarian Jews in the time between Hungary's invasion in 1944 and the end of World War II in 1945.

The Conclusion of the War

As the **Red Army** rapidly advanced on the Eastern Front, the Germans quickly attempted to destroy evidence of mass murder. The Soviets liberated Auschwitz on January 27, 1945. However, the Nazis had bombed the gas chambers and forced the majority of remaining Auschwitz prisoners out of the camp on a westward **death march**. Thus, Soviet soldiers only found several thousand prisoners when they entered the camp.

U.S. forces liberated Buchenwald concentration camp in Germany on April 11, 1945; however, the Nazis had evacuated the camp a few days prior and only 20,000 remaining prisoners were liberated. U.S. forces also liberated Dora-Mittelbau, Flossenbürg, Dachau, and Mauthausen concentration camps. British forces liberated concentration camps in northern Germany, including Bergen-Belsen in mid-April 1945. The camp contained over 60,000 prisoners and most were in critical condition due to starvation, torture, and a rampant typhus epidemic. More than 10,000 of them died from malnutrition or disease within a few weeks of liberation.

Liberators confronted unspeakable conditions in the Nazi camps, such as emaciated prisoners and piles of corpses that laid unburied. Although rumors and information about the brutal mass murders were known as early as 1942, the full scope of horrors were exposed to the world only after liberation. Disease was rampant in the camps and many camp structures had to be burned to prevent the spread of epidemics. Survivors of the camps faced a long and difficult road to recovery. Many Survivors ended up in **Displaced Persons (DP) Camps** following liberation.

Following Germany's surrender in 1945, the Allied forces held a series of military tribunals, the **Nuremberg trials**, to prosecute high ranking

individuals involved in the political, military, judicial, and economic apparatus of Nazi Germany. Beginning on October 18, 1945 with the indictment of 24 individuals and several organizations, the Nuremberg trials were the first act of legal justice for victims of the Nazi regime. A milestone of contemporary international law, the Nuremberg trials were instrumental in establishing a legal precedent and a historic legacy of holding individual war criminals responsible for their crimes against humanity and creating standards of human rights. The first Nuremberg trial indicted war criminals on four charges: participation in a common plan or conspiracy for the accomplishment of a crime against peace; planning, initiating, and waging wars of aggression and other crimes against peace; war crimes; and crimes against humanity. Twelve of the defendants were sentenced to death, seven more to imprisonment, and three were found innocent and acquitted. Serving as a model, the Nuremberg trials helped establish the Universal Declaration of Human Rights (1948), the Geneva Convention (1949), and the International Criminal Court (1998).

Life After the Holocaust and Modern Antisemitism

Antisemitism and anti-Jewish sentiment existed before the Holocaust and continues to exist today; even after World War II and the Nuremberg trials made the world aware of the dangers of inhumanity, intolerance, and hatred. After the war, many Survivors, unsure of what to do after liberation, returned home to find people living in their homes and using their possessions, forcing Survivors to buy back their own family photographs of loved ones who had perished in the Holocaust. Much of this was due to the tremendous antisemitism throughout Eastern Europe that continued following the war. In an extreme case,

Polish people murdered 42 returning Holocaust Survivors in the town of Kielce in 1946. After 75,000 of the Jews who had returned to their hometowns in Poland fled to Displaced Persons camps in Western Europe.²⁶ Many Survivors joined the Brihah movement, which arranged illegal immigration to the British Mandate of Palestine, because they felt that a Jewish homeland would be the only place where they could be safe and live without antisemitism.²⁷ Thousands of Survivors immigrated to Israel when it received its independence in 1948.

In modern times, antisemitism endures, and recently, antisemitism has been on the rise in America, Europe, and the Middle East. In some countries, antisemitism is spread by the government. For example, former Iranian president Mahmoud Ahmadinejad publicly denied the Holocaust. In Europe, there has also been a rise of far right-wing extremist political parties who view Jews as "others." There have been several attacks on Jews in Europe recently, such as the 2014 attack on a Jewish supermarket in Paris that killed four and the shooting of a security guard at a Danish synagogue in 2015. America has also seen a rise of anti-Jewish sentiment, including vandalism of Jewish synagogues, cemeteries, and on college campuses, a rise in anti-Jewish tweets, and even a shooting at the Kansas City JCC.

Now is a critical time to remember and learn about the Holocaust and to engage students in discussions on the dangers of hate and prejudice, Holocaust history, today's worldwide humanitarian crises, and the importance of social justice. Importantly, hate crimes against

²⁶ "The Kielce Pogrom: A Blood Libel Massacre of Holocaust Survivors." United States Holocaust Memorial Museum. United States Holocaust Memorial Museum, n.d. Web. 27 July 2017.

²⁷ "Brihah." United States Holocaust Memorial Museum. United States Holocaust Memorial Museum, n.d. Web. 27 July 2017.

Muslim Americans, Jewish communities, African Americans, and LGBTQ individuals are on the rise in the United States. In 2015, FBI statistics showed hate crimes had spiked 6%. The Anti-Defamation League's (ADL) Annual Audit of Anti-Semitic Incidents, released in April 2017, reported a 34% increase in antisemitic incidents in 2016, with an additional 86% increase in the first three months of 2017. In California, the ADL audit noted 211 incidents of antisemitism in 2016, up 21% from 2015.²⁸ A major component of hatred is fear and ignorance. By teaching students history and about other communities, their understanding of those who seem different will grow, diminishing fear and hatred. Holocaust education can be utilized to inspire the next generation to change the present and shape the future.

Discussion Questions for Students

1. What is a stereotype?
2. "All girls like pink. All boys like sports." What is the operative word of these statements? Are these statements true?
3. How could stereotyping and racism lead to antisemitism and other forms of hate rhetoric? Have you seen examples of antisemitism, racism, or negative stereotyping in your own life?
4. What can you do to prevent antisemitism or hatred of others? How can we combat hate and intolerance?

²⁸ <https://www.ushmm.org/confront-antisemitism/antisemitism-the-longest-hatred/film/antisemitism-today>

Introduction to Holocaust Survivor Testimony

A Holocaust Survivor is a person who lived in Nazi Europe during the Holocaust and managed to survive. Survivors were displaced, persecuted, discriminated against, tortured, and dehumanized by the Nazis and their collaborators between 1933 and 1945. They coped and lived through extreme difficulties during this time.



The Importance of Testimony in Holocaust Education

Holocaust Survivor testimony and oral history are important components of Holocaust education and remembrance. It allows listeners and students to personalize the history and form personal connections and relationships to Survivors, each with their own unique experiences. Experiences of Holocaust Survivors included living in hiding, having a false identity, surviving ghettos and/or concentration camps, or hiding outdoors in forests or mountainous regions. It is quite remarkable that not only did people survive horrific ordeals, but were also able to adjust to normal society after the war.

Oral history of Holocaust Survivors consists of recounting traumatic memories; thus, it does not always follow a chronological path or have a logical continuum. There is an importance in understanding that specific facts recounted in Survivor testimony may not be the exact same as those historians have documented. When including Survivor testimony as part of a larger context of Holocaust education, it is important to research and learn from additional sources to create a full understanding and accurate historical narrative. Survivors' experiences are an imperative component to learning about the Holocaust; it is important to remember the extremes they faced during this time and maintain sensitivity to how these memories are shaped.

Psychological Impacts

The Nazis' systematic, mass murder of the European Jews and others, known as the Holocaust, left an immeasurable impact on the minds and hearts of those who suffered from the horrid atrocities that took place. Victims of the Holocaust experienced dehumanization, violence, loss, and torture both on physical and psychological levels. The traumatic

impact on Holocaust Survivors varied based on their personal survival experiences (camps, hiding, false identities, ghettos), as well as their age and developmental stage of life. The psychological effects of the war on Child Survivors differed from those of adults, subsequently affecting Child Survivors' postwar lives. Only 6-7% of Jewish children living in Nazi-occupied territories survived the Holocaust.¹ Additionally, most children who survived the Holocaust were not imprisoned in concentration camps, as children in camps were almost always immediately murdered. Their psychological dispositions, situations, and coping mechanisms contributed to their resilience and survival. While researching Child Survivors, Cohen, Brom and Dasberg found that "members of the [Child Survivor] group...tend to believe that there is justice in the world...that luck exists, and that the world is a good place."²

There were additional psychological effects for those Jews who lived by posing as non-Jews. They lived in a constant and unrelenting fear of exposure and had to learn different patterns of behavior and adopt unfamiliar ways of living, such as crossing themselves in church, eating non-**Kosher** food such as pork, and removing Jewish customs from their behavior. Jews posing as non-Jews had to be ready to lie and convince local police officers, suspecting neighbors, and Nazis that they were not Jewish. They lived for weeks, months, and years with new names and completely false identities, which often changed, forcing them to constantly remember a new name and forget the old one. As examined by psychologist Sarah Moskowitz, "Young school age children [in the

Child Survivors are individuals who were under the age of 18 at the start or end of the Holocaust and survived under extraordinary circumstances

An oral history is stories or histories told by a person who experienced an event or time period first-hand

¹ Deborah Dwork, *Children with a Star: Jewish Youth in Nazi Europe* (New Haven: Yale University Press, 1991).
² Cohen, Brom & Dasberg. "Child Survivors of the Holocaust: Symptoms and coping after fifty years." *Israel Journal of Psychiatry and Related Sciences* (2001): 10.

Holocaust], in addition to losses, separations, turmoil, and loss of security, keenly felt the emotional disruptions with their own parents. They lost basic skills of schooling, the give and take of playful peer relationships, the feeling of being accepted in school and community and the freedom to play outside and explore the near environment."³

Discussion Questions for Students

In the Jewish tradition, there is a command to learn about the past, called Zachor ("remember"). Zachor is not just about memory, it is also about positive action to make the world a better place.

- 1. What does it mean to learn about the past?
- 2. What is a story in your own life that you would want to pass on to future generations?
- 3. What is an "identity"? What is your identity and how do you determine your identity?
- 4. Why is it important to hear other people's experiences and histories?

³ How We Survived: 52 Personal Stories by Child Survivors of the Holocaust. Santa Monica, CA: Child Survivors of the Holocaust, 2016.

Connecting to Kindertransport Children



Children who escaped Nazi Europe on a Kindertransport most likely experienced severe psychological trauma. Children on the Kindertransports ranged from infancy to age 17; some of the children escaped with their siblings, while others left their families and travelled to England alone. Most Kindertransport

survivors never saw their parents again. In England, some of the children were taken in by loving foster families, while others survived the war in hostels, orphanages, or farms with other Kindertransport children. Most of the children did not speak English and had to adapt to a new culture and language when they arrived in England. Psychologist Dr. Natan PF Kellerman describes the trauma that these children may have experienced:

"Surviving the war as a child seems to be a fundamentally different experience than surviving as an adult...there is an inherent feeling of abandonment, existential loneliness or a vague sense of being unwanted which lead some child survivors to constantly try to prove their worth. After all these years, they still feel that they must be hiding and that they are somehow isolated from others and from themselves. This reinforces the self- imposed silence and repression of their inner lives, until they feel that the outer world accepts them as they really are. Conflicting feelings of guilt for having left their parents

and siblings are sometimes mixed with anger for not having been properly protected."⁴

Many survivors of the Kindertransport also struggled with feelings of inadequacy and survivor's guilt. Their stories were left mostly untold because their stories were seen as less severe than stories of survivors from the concentration camps. They also faced survivor's guilt, as some reunited with family members that had been in concentration camps, or died in them. This guilt coupled with feelings of inadequacy subsided in the 1980s as many survivors realized the validity of their own strife.⁵

It is therefore important to understand that Kindertransport children grapple with feelings of abandonment, loneliness, and guilt throughout their lives.

Refugees

The term refugee refers to a person who is forced to leave their country because of fear of persecution on the basis of "race, religion, nationality, membership in a particular social group, or political opinion."⁶ The early twentieth century and the advent and ending of the Second World War witnessed one of the worst refugee crises in history. Prior to the war, a plethora of Jews attempted to escape the discrimination and persecution they were facing in Germany and Eastern Europe. Despite

⁴ Kellermann, Natan P.f. "The Long-Term Psychological Effects And Treatment Of Holocaust Trauma." *Journal of Loss and Trauma* 6.3 (2001): 197-218. Web.

⁵ Göpfert, Rebekka, and Andrea Hammel. "Kindertransport: History and Memory." *Shofar: An Interdisciplinary Journal Of Jewish Studies* 23, no. 1 (Fall 2004 2004): 21-27. Academic Search Complete, EBSCOhost (accessed February 20, 2018). http://www.bbc.co.uk/schools/gcsebitesize/history/tch_wjec/germany19291947/3war-years2.shtml

⁶ <https://www.ushmm.org/wlc/en/article.php?ModuleId=10007263>

obvious signs of danger, most countries denied Jewish people the right to immigrate into their country. Between 1933 and 1945, about 340,000 Jews attempted to escape Germany and Austria. From this number, about 100,000 stayed in areas in Eastern Europe that would eventually fall under German control.⁷

The United States, in particular, was one of the most strident deniers of refugees. The quotas in place ensured that the vast majority of Jews attempting to escape to the United States would eventually be denied. Most other Allied countries followed the same rules. Great Britain's largest refugee aid was the Kindertransport project where they gave refuge to 10,000 Jewish children. Other than this massive project, Great Britain denied most visas for entry into both the United Kingdom and Palestine, an area under British mandate.⁸

Despite various accounts of genocide in Germany by 1941, the United States government placed stricter limitations on Jewish immigration. Additionally, Great Britain would crack down on illegal immigration to Palestine, leaving most Jewish refugees with no escape as the German army dominated most European countries.⁹

Following the end of the war, a larger refugee crisis occurred as survivors of the Holocaust were placed in displaced persons camps. Many of them were left without a home and searched for a new place to build their lives. The United States eventually accepted about 400,000 refugees. Many Holocaust survivors emigrated to Israel, which was established in 1948.

⁷ <https://www.ushmm.org/wlc/en/article.php?ModuleId=10007263>

⁸ Ibid.

⁹ Ibid.

In 1951, the office of the United Nations High Commissioner for Refugees and the Convention Relating to the Status of Refugees were created. These two legislations established the definition of a refugee as well as creating laws against further discrimination upon their acceptance. The refugees are entitled to freedom of press and freedom of association. Additionally, they are not legally required to return to their home country at any given time.

Today, we face the largest refugee crisis since the immediate postwar era. Millions of people are considered refugees, most of them fleeing from Syria, Afghanistan and Somalia. The large wave of refugees have been accompanied by an increase in xenophobia and isolationism from the Western countries who have denied refuge to most of these people on the basis of national security.

Discussion Questions for Students.

1. What does this history tell you?
2. What are stories of people from the past important to learn about today?
3. How can we use what we learn to create a more dignified and humane world?
4. What is something that you would want to share with your family and friends based on what you learned?

Historical Context of *Tipping Scales*

Germany During the War

In the early years of the war, German life remained largely unchanged. Many German citizens were supportive of the war effort and the Lebensraum program that was propagated by the Nazi government. Early successes for the Nazis meant that nationalism and morale stayed high. Moreover, it meant that the German Government did not need to engage in policies such as rationing or utilizing a 'wartime economy.'

German women were especially important to the war effort. Nazi propaganda encouraged women to have more children to propagate the Aryan race as well as participate in the war. Many women were also persuaded to work in order to support the war, albeit unsuccessfully.

By 1943, the early successes of the war became more infrequent, and enthusiasm for the war began to wane. The government began to ration food, clothing, and water, leading to the creation of a black market that would thrive throughout the war. The German propaganda machine became a great motivator in support for rationing and the war. It encouraged fear of communism as well as patriotic and racist sentiments in an attempt to end the subversive thoughts that were beginning to surface as Germany took a downturn in the war.

The defeat at the Battle of Stalingrad in 1943 marked a turning point for the war, as Germany began its retreat from the Soviet Union. At this time, the entire German economy became centered on the war, causing an increase in rationing and the closing of any industry that was not integral to the war effort. The Allies also engaged in extensive bombing campaigns. These sieges caused about 800,000 civilian casualties in

German cities. Many German citizens began to flee the cities for rural villages as the Red Army slowly approached Berlin.

By April 16, 1945, the Red Army surrounded the outskirts of Berlin with orders from Stalin to capture the city by May 1. The city was a virtual wasteland, as the bombings of the past year had destroyed almost every building that had been standing. On May 1, 1945, the Red Army completed its final advance into Berlin and raised the Soviet flag atop of the Reichstag. This symbolic moment represented the complete defeat of the German troops, who quickly surrendered to the Red Army. The Soviets then discovered the remains of Adolf Hitler, who had killed himself in an underground bunker the night before.

Following the unconditional surrender of the Germans on May 7, 1945, the victorious Allies split Berlin into four occupation zones. Eventually, these four zones would be consolidated into two zones- East and West Berlin- which would be administered by the Soviet Union and the Western Allies, respectively.¹⁰

Kindertransport Background Information

The Kindertransport—children's transport—was a rescue mission that brought mostly Jewish children from Germany, Austria, Czechoslovakia, Danzig, and modern day Poland to safety in the United Kingdom. The Kindertransport was hurriedly put together as a response to the events that took place in Germany and Austria on November 9 and 10, 1938, called Kristallnacht (Night of the Broken Glass). After Kristallnacht and the reports of statewide terror, it was clear that all Jews faced immediate danger. A visionary plan to rescue children was formulated by dedicated volunteers, Christians, Quakers, and refugee agencies,

¹⁰ <https://www.ushmm.org/wlc/en/article.php?ModuleId=10005506>

who helped fund the operation now known as the Kindertransport. Great Britain waived immigration requirements so as to allow the entry of unaccompanied children ranging from infants up to the age of seventeen, without passports or visas, with no restrictions. The only condition was that every child would have a guarantee of fifty pounds sterling as not to be a burden on the state. It was expected that the children would stay in the country only temporarily and eventually return home. However, very few children were ever reunited with their families.

On December 2, 1938, the first Kindertransport left for Berlin with 200 children. The Kindertransport was mainly carried out by groups such as the Reich Association of Jews in Germany and the Jewish Community Organization in Vienna. Children whose parents were in concentration camps as well as homeless children were prioritized and chosen to be transported first. The journey itself consisted of a train ride to Belgium or the Netherlands, followed by a boat ride to Harwich in the United Kingdom.¹¹

Upon arriving in England, the Refugee Children's Movement arranged for children to be put into foster care or hostels. Only a few, "Guaranteed Children" had pre-arranged sponsors waiting for them. No Kinder were accompanied by their parents; a few were even babies carried by older children. The experience was traumatic. for many¹² There were heartbreaking scenes when siblings were separated. The experience for the parents was harrowing. Many of the parents who sent their children to safety on the Kindertransports perished in the Holocaust. Despite the air of good will, in 1940, 1,000 male Kindertransport children were interned by the British government. Most of these children were

¹¹ <https://www.ushmm.org/wlc/en/article.php?ModuleId=10005260>

¹² Holtman, Tasha. "A Covert from the Tempest": Responsibility, Love and Politics in Britain's Kindertransport." History Teacher 48, no. 1 (November 2014): 107-126. Academic Search Complete, EBSCOhost (accessed February 20, 2018).

later released and even fought for the British army against the Nazis.¹³

The majority of the children who lost their families stayed in Great Britain and made their lives there. The end of the war brought to light the terrible reality that most of these children's parents had not survived. In 1944, the Guardianship Act acknowledged that Kindertransport children were permanent residents. It also guaranteed children orphaned from the Holocaust legal guardianship under Lord Gorell, the chair of the Refugee Children's Movement. Eventually, the British government offered citizenship to the refugee children.¹⁴ Many who had surviving family members scattered throughout the world joined them. Some children went to the United States, Canada, or Australia, and many went to Israel. Out of the 10,000 rescued children, about 7,500 were Jews and 90% lost their parents.¹⁵ Although these children were fortunate to survive the Holocaust, many lived with a terrible guilt that they had survived and a deep grief that stayed with them their entire lives.

Famous Kindertransport Rescuers

Sir Nicholas Winton (Michele Gold. *Memories That Won't Go Away: A Tribute to the Children of the Kindertransport*. Israel: Kotarim International Publishing): 71-73.

Nicholas Winton was an English stockbroker born in 1909. Though his parents were Jewish, he was baptized through the Anglican Church because of rising tension against the Jews.

¹³ <https://www.ushmm.org/wlc/en/article.php?ModuleId=10005260>

¹⁴ Holtman, Tasha. "A Covert from the Tempest": Responsibility, Love and Politics in Britain's Kindertransport." *History Teacher* 48, no. 1 (November 2014): 107-126. Academic Search Complete, EBSCOhost (accessed February 20, 2018).

¹⁵ <https://www.ushmm.org/wlc/en/article.php?ModuleId=10005260>

In December 1938, Winton made plans to go on a two-week skiing vacation with his friend, Martin Blake, a teacher at Westminster School. Before the scheduled trip, Blake was in Prague visiting this friend Doreen Warriner, who was the city's first representative of the British Committee for Refugees from Czechoslovakia. Blake was introduced to the mounting crisis of the dire conditions in which refugee families were being forced to live, and he called Winton and asked him to cancel their planned skiing vacation and join him in Prague. Winton readily agreed. In Prague, Winton met with the most important people involved with the refugee rescue. He went to refugee camps and saw for himself the terrible conditions in which these children were living, and he decided to establish his own rescue operation. He set up an office at the hotel in Wenceslas Square, where he was staying, and started interviewing parents. Before long, parents were lining up to meet him, begging him to include their children on his lists and take them to safety in England.

When Winton arrived back in London, he brought with him a suitcase full of photos of children and lists of their names. He went back to work and at the end of each day devoted his time to his rescue mission. He formed an organization that consisted of himself, his mother, his secretary and a few volunteers. He placed advertisements in newspapers and wrote requests wherever he could all over the country, looking for British families willing to take in these children. He persuaded the Home Office to let the children into the country and worked very closely with the officials issuing entry permits.

The first transport left from Prague in March 1939, and Winton subsequently organized seven more transports out of Prague's Wilson Railway Station (now Prague Main Station), which all arrived safely

in England. Some children got off the train at Harwich and were met by local people; most of the children were met at London's Liverpool Street Station by their new families. What was to be his last transport with the most children—about 250—was due to leave the day the war broke out. That transport went in the opposite direction. The fate of those children is unknown.

Nicholas Winton brought 669 children to safety. These children became known as the Winton Children. One of the most remarkable aspects of his rescue efforts is that his bravery and good deeds were unknown by all, except those directly involved until 50 years later, when his wife, Greta, found a briefcase in the attic of their home in London. It contained a scrapbook with details and photos of each child that he saved. She notified the newspapers and TV stations. In 1988 they were both invited to appear on a BBC television program called *That's Life*. The program's famous presenter, Esther Rantzen, managed, without Winton's knowledge, to track down about 200 of the 669 children that he had saved. Although Nicholas Winton had saved their lives, these children, now adults with their own families, had no idea who he was.

In 1983 Winton was awarded an MBE. In 2002 he was knighted by Queen Elizabeth II and became Sir Nicholas Winton. Sir Nicholas Winton passed away in 2015 at the age of 106.

Trevor Chadwick (Michele Gold. *Memories That Won't Go Away: A Tribute to the Children of the Kindertransport*. Israel: Kotarim International Publishing): 150

Trevor Chadwick worked alongside Nicholas Winton. Trevor went to Prague in February 1939 and stayed there until mid-June 1939, playing a key role in organizing the Prague transports. He was given an office

on Rubesova Street by a Czech cabinet minister, which conveniently was located a block or so from Wilson Station. He had two assistants, who were thought to be volunteers. Trevor gathered information from parents who wanted their children out and then forwarded it to Nicholas Winton, who used every possible avenue in his search for foster homes. He played a major role in organizing the rail and ship transportations needed to get these children to England. Many of the refugees who experienced these traumatic days full of strain and tension remember Trevor's wonderful disposition, his sense of humor, cheerfulness, and sheer determination. It is thought that Trevor left Prague in June 1939 directly after seeing off 123 children on board a Kindertransport. Even in his absence, the system that he played such a major role in putting into place continued with great efficiency and resolve.

Doreen Warriner¹⁶:

Doreen Warriner was educated at Oxford and London School of Economics, and she began teaching economics at University College London (UCL) in the 1930's. Warriner focused on peasant farming and land reform, which brought her to Eastern Europe. After the Munich Agreement, which allowed Hitler to annex part of Czechoslovakia known as the Sudetenland, Warriner became very interested in the fate of Czechoslovakia's various ethnic groups. In October 1938, Warriner began to help German Social Democrats escape prosecution by transporting them on trains to unoccupied countries and soon became the leader of the British Committee for Refugees from Czechoslovakia (BCRC). She brought Nicholas Winton's attention to the Jewish

¹⁶ Doreen Warriner: A Woman on the Edge of Appeasement. N.p., 05 Aug. 2016. Web. 24 July 2017.

refugee crisis in the Sudetenland and helped Winton organize several Kindertransports from Prague. Warriner was awarded an OBE, Order of the British Empire, in 1941 for her efforts.

Solomon Schonfeld¹⁷:

Solomon Schonfeld was a British rabbi who rescued almost 4,000 Jews during the Holocaust. In 1938, Rabbi Schonfeld began the Chief Rabbi's Religious Emergency Council, through which he rescued Orthodox Eastern European Jews who were considered "unproductive citizens." In winter of 1938, Rabbi Schonfeld rescued 250 Orthodox Jewish children from Vienna on a Kindertransport and put them up in his own house until he could find alternative lodgings for them. He also rescued over 500 more Orthodox children on Kindertransports in early 1939. Rabbi Schonfeld also saved 120 Orthodox Jewish students by creating a rabbinical academy and claiming that these young Jews were coming to study at his academy. In total, Rabbi Schonfeld acquired visas for approximately 3,700 Jews to come to England.

The Last Transport

On September 1, 1939, some 250 children sat on a train in Prague Wilson Station awaiting their journey to Britain. Unfortunately, war began the very same day and the borders closed. The train departed, but not to its intended destination. The fate of those children is unknown.

Historical Context of *Tipping Scales*

Lisa Jura was born in 1924 in Vienna to Jewish parents Abraham and

¹⁷ "Schonfeld, Solomon ." Yadvashem.org . Shoah Resource Center, The International School for Holocaust Studies, n.d. Web. 24 July 2017.

Malka Jura. She was an avid pianist from a young age, having inherited the love of music from her mother who had also played piano. She had two sisters: an older sister named Rosie and a younger one named Sonia. She lived a peaceful childhood, as her father supported his family with his job as a tailor.

In November of 1938, Lisa began to experience the full effects of the Nazi occupation. Her beloved piano teacher refused to teach a Jew for fear of repercussions from the German Nazis. Lisa would continue her piano lessons from her mother. During Kristallnacht, Lisa's father's tailor shop was ransacked and closed by the Nazis. At this point, Lisa's father began to desperately search for ways to leave Vienna. Eventually, her father was able to acquire one ticket for England through the Kindertransport.

Lisa left on the Kindertransport in August of 1939. Upon her arrival in England, she was sent to live in the countryside but decided to later move to London to raise money to bring her sister to England as well. Lisa moved into a boarding house on Willesden Lane where she lived throughout the remainder of the war. There she established lasting friendships and expanded her musical abilities. While she worked in a factory, Lisa also practiced the piano every night to ensure that her talent was not lost. Eventually, she was able to secure her sister Sonia a ticket on the Kindertransport. Lisa remained in London throughout the war while her sister moved to the countryside with a foster family.

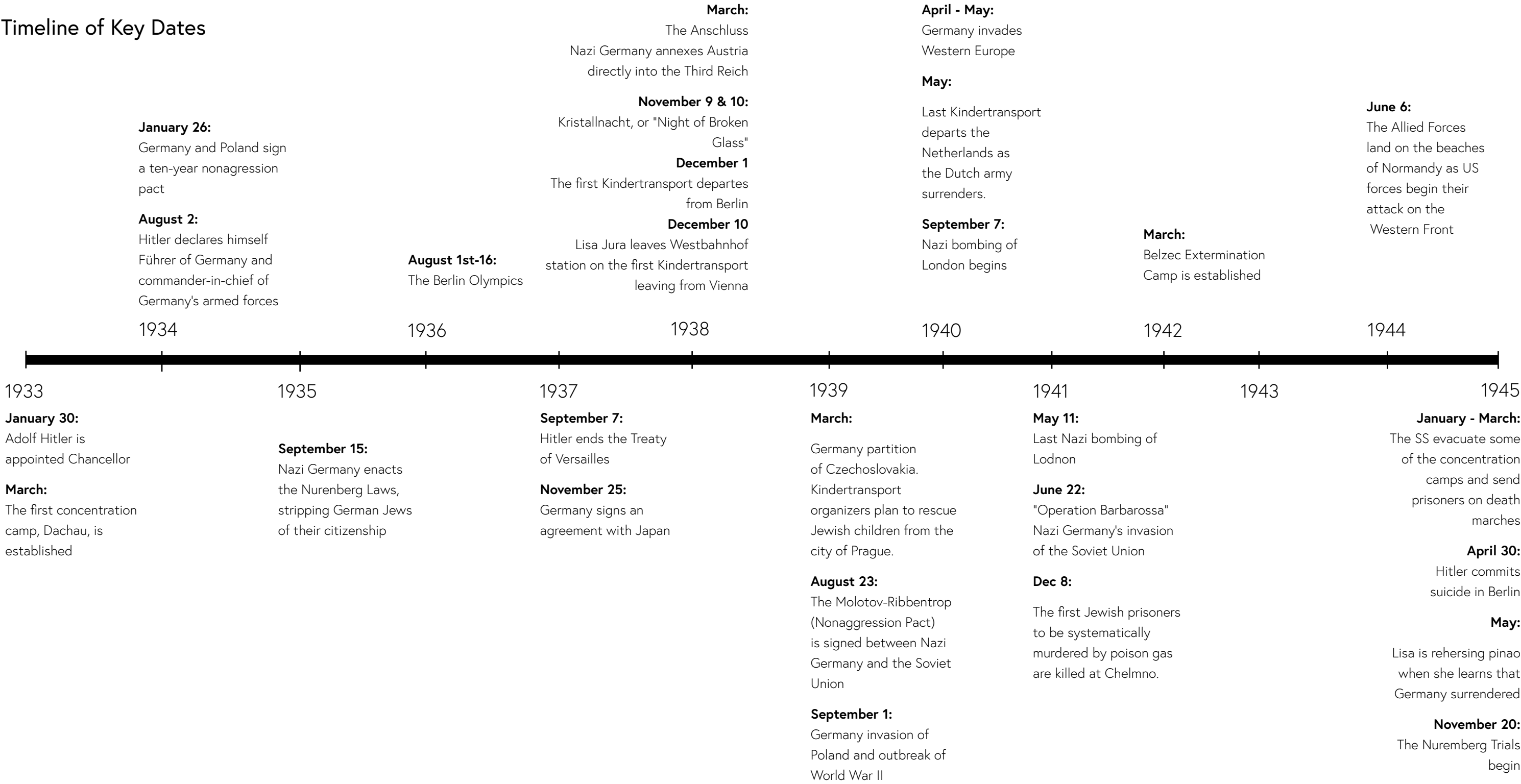
In March of 1942 Lisa was accepted into the London Royal Academy of Music for extraordinary talent on the piano. In 1944, she met her future husband Michel Golabek during one of her performances. Following the end of the war, Lisa feverently searched for the rest of her family. Her sister Rosie and Rosie's fiance Leo had survived the war and were

reunited with Sonia and Lisa in London. Unfortunately, Lisa's parents both perished in Auschwitz.

Lisa immigrated to America in the fall of 1949 and was married in November of that year. She had two daughters Mona and Renee who continued their mothers legacy and became concert pianists. Lisa passed away at 73 in 1997.¹⁸

¹⁸ Children of Willesden Lane

Timeline of Key Dates



Viewing *Tipping Scales* with Your Students

Tipping Scales: The Story of Lisa Jura was created by middle and high school students and produced by Los Angeles Museum of the Holocaust and Harvard-Westlake School.

Introducing *Tipping Scales: The Story of Lisa Jura* to Your Students

We suggest you inform students they will be watching a student-made, animated film that includes the story of Lisa Jura, a Child Survivor from Austria during the time of the Holocaust.

Have students reflect before listening to a Survivor experience and help them process emotionally powerful material. Holocaust Survivors volunteered their time to share their personal histories and have them recorded. The subject of the Holocaust is difficult beyond words, and Survivors shared their traumatic memories because they understood the value of their personal stories. These deeply personal and emotional events can help foster empathy in students. We recommend that you create a space for students to have a large range of reactions and emotions.

Have students write what they think they will think, learn, feel, and remember:

Think	Learn
Feel	Remember

Use components of this guide to provide context prior to viewing. It is important to understand the historical implications of the Holocaust, specifically on Lisa's experience:

- What background do your students have on the history of the Holocaust?
- What do your students know about Holocaust Survivor testimony?
- How may watching the film differ from reading a transcript of the testimony?
- How can watching a Survivor share his or her experience change your students' perspective?

Tipping Scales: The Story of Lisa Jura can be found at:

vimeo.com/lamothfilm/tippingscales

Los Angeles Museum of the Holocaust films are available to view at
vimeo.com/lamothfilm

Transcription of *Tipping Scales: The Story of Lisa Jura*

Why do you think the film opens the way that it does? What part of history does it signify? How does it set up the film?

Abraham came home to his wife Malka and said, "I managed to obtain a train ticket. We can save one of our three daughters."

"Only one?"

"Only one."

In 1938, the Kindertransport to England was a Jewish child's route to safety. This is a story about a girl my age.

Based on what you know about the historical context, why would Lisa's parents want her to leave Vienna? Why were Jews at this time trying to emigrate?

How do you think Lisa's parents felt making this choice? What does it tell us about Lisa's Family?

Sonya, my baby. Rosie, our beauty. Lisa... Maybe her gift will help her be strong. Yes, she'll continue playing the piano. Sonya, Lisa, or Rosie? Sonya, Lisa, or Rosie? Sonya, Lisa, or Rosie? Sonya, Lisa, or Rosie? They choose Lisa. Looking back on that day, I would feel lonely, broken, and wondering if I would ever see my family again. In her darkest hour, Lisa heard her mother's voice, "Hold on to your music, make something of your life, and I will be with you every step of the way."

What do you think Lisa's mother's words meant to Lisa after she had to leave her family? What is something you hold dear to your heart?

What was her own path? Why do you think this is important for Lisa? How did music play a role in this decision? How did her mother's words impact it?

At first, Lisa was taken into the countryside. The people were kind and she was well-fed, but she was unable to practice her music. She saved what little money she was earning,

wrote them a note of gratitude, and left to find her own path. Mrs. Cohen, the matron of the hostel where Lisa stayed, told her about the auditions taking place for the Royal Academy of Music. As Lisa sewed Army uniforms, she thought, "But why would the academy want me? I don't have a teacher, I don't have a piano, I don't have music, and I'm a Jewish refugee."

All her friends at the hostel came together to help Lisa practice for her audition. Mrs. Cohen believed in Lisa's talent saying, "Hold on to your music, it will be your best friend."

She played in London as the bombs were falling, and after the war she fulfilled her and her mother's dreams by coming to America and becoming a concert pianist. Miraculously, both of Lisa's sisters escaped, and were reunited. Tragically, their parents Abraham and Malka perished in Auschwitz in 1941. The legacy of Lisa Jura continues through her daughter.

My name is Mona Golabek, I'm a pianist, and I had the most amazing mother, her name was Lisa Jura and she taught me the piano. My mother always told me that "you are a very lucky person if you meet people along

Why do you think Lisa had this perception of herself?

Does this change the impact of Lisa's mother's words? What is the value of the message her mother gave her?

Why would Lisa say this to her daughter? Do you know people who are honest to help you grow? How does this impact the idea of family?

the way who are honest to you and help you grow." Another thing that my mother would always say to me was "to truly be honest to yourself, to be authentic, to walk through life facing yourself with courage and bravery. To know who you are and follow that. To stand up for something, make a difference." That's what I'm trying to do.

Why would Lisa say this to her daughter? Do you know people who are honest to help you grow? How does this impact the idea of family?

What role did music play in Lisa's life now? How did the student artists portray the war years?

Additional Film Questions for Discussion

1. What was the impact of Kristallnacht on Jewish families? On Lisa's family? What does it mean to have personal property destroyed by the neighbors? Discuss how circumstances for Austrian Jews changed after the Anschluss and before the outbreak of war.
2. What does the shark represent? Why do you think the student film makers decided to use a shark for this?
3. How do you think Lisa's life shaped her view of the world?
4. After learning her parents were murdered in the Holocaust, what do you think inspired Lisa to continue and make a difference?
5. What did Lisa's mother teach her? What did Lisa teach her daughter? What does this teach you? What is something someone you care about has told you?
6. What stage of life is the narrator in now? How may this affect the retelling?

Object Share Activity for Your Students

At Los Angeles Museum of the Holocaust, we understand the power that primary sources and personal narratives offer students in their quest to better understand history. With this in mind, we invite you to ask your students to bring an object to share with the class that illuminates something meaningful about their identity, family history, or cultural heritage. Students may choose to bring an artifact that connects them to their individual identity, their hobbies or passions, or their family's narrative. In the past, participants have brought everything from a baseball bat that a grandparent used in his professional baseball career, a final piece of art painted by a loved one, and a map of a grandparent's journey to America.

Object Shares demonstrate how we use inquiry-based, student-centered techniques when teaching about Holocaust history at the Museum. The activity also establishes the idea that each member of the community has an important story to tell, similar to the mission of the founding Survivors of Los Angeles Museum of the Holocaust when they established the Museum in 1961. The belief in the sharing of personal narratives within a broader historical context is the foundation for our educational programming and serves as a basis to begin teaching about the Holocaust and relaying the universal and valuable lessons learned.

Object: A material thing that can be seen and touched

Artifact: An item of cultural or historical interest

Creating Historical Narratives: Artifact- Based Inquiry Worksheets

The following pages contain activities and discussion questions for your students based in primary sources and artifacts from the Los Angeles Museum of the Holocaust Archival Collection.



Creating Historical Narratives: Artifact-Based Inquiry Worksheets

These worksheets contains images of artifacts, primary sources, and documents from the Los Angeles Museum of the Holocaust Archival Collection, Lisa Jura's personal collection, and maps from the Routledge Atlas of the Holocaust. Each primary source directly relates to and creates historical context for the student-made film Tippng Scales: The Story of Lisa Jura produced by Los Angeles Museum of the Holocaust and Harvard-Westlake School. By utilizing different sources, historians, educators, and students can create historical narratives, providing a fuller understanding of this complex history. Holocaust history is multi-layered and intricate; therefore, this case-study exercise will allow your students a better understanding of the larger history through creating a micro-history, focusing on a specific narrative and experience.

We recommend that you use these primary sources and suggested artifact-based inquiry questions in the following pages with your students in the classroom, encouraging them to think analytically about the sources presented and how they directly and indirectly relate to Lisa's personal experience as presented in the film and to the larger context of the Holocaust.

Map Exercise #1

Interwar Map

Two Thousand Years of Jewish Life in Europe



This map depicts the number of years of existence for major European Jewish communities as of 1939. The customs, culture and deep roots of these communities were decimated by the Holocaust.

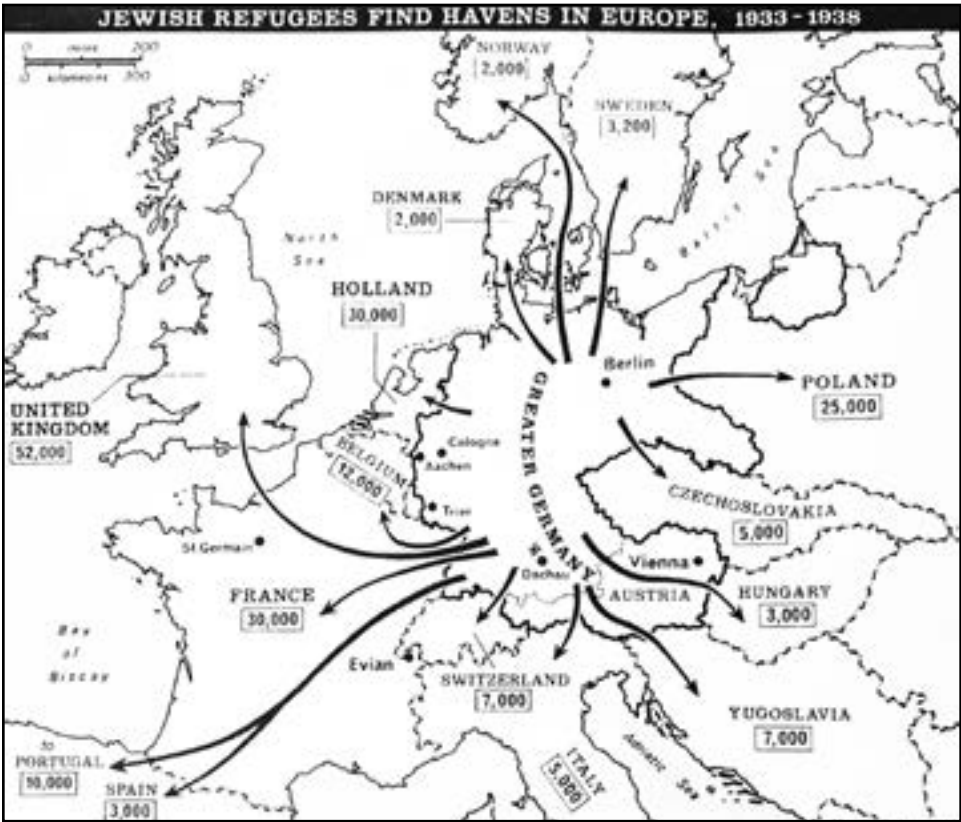
Identify the country in which Lisa was born. What does this map teach you about Jewish life?

What is the importance of this map? What does it tell you about the Austrian Jewish community and why is it important to consider this in learning about the Holocaust and the Kindertransport?

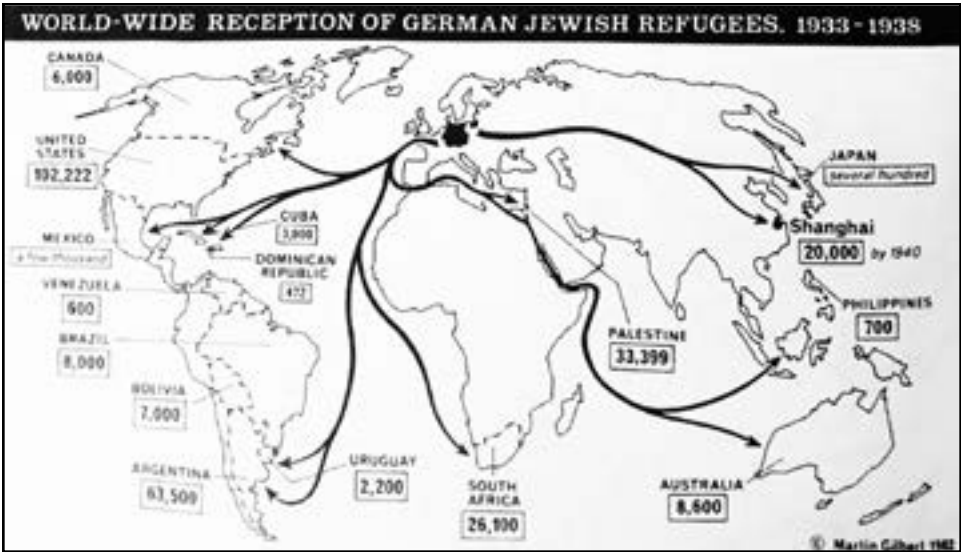
Map Exercise #2

Jewish Refugees Find Havens in Europe 1933-1939

World-wide Reception of German Jewish Refugees 1933-1938



This map identifies the mass exodus of Jewish Refugees to other Eueopean countries during the pre-war years of the Holocaust.



This map identifies the mass exodus of Jewish Refugees across the globe during the pre-war years of the Holocaust.

What does it mean to have a refugee crisis? What could explain this mass migration?

Note the mass movement of people from the Nazi occupied regions across Europe. What do you think happened to these people during the war and the continued Nazi invasion?

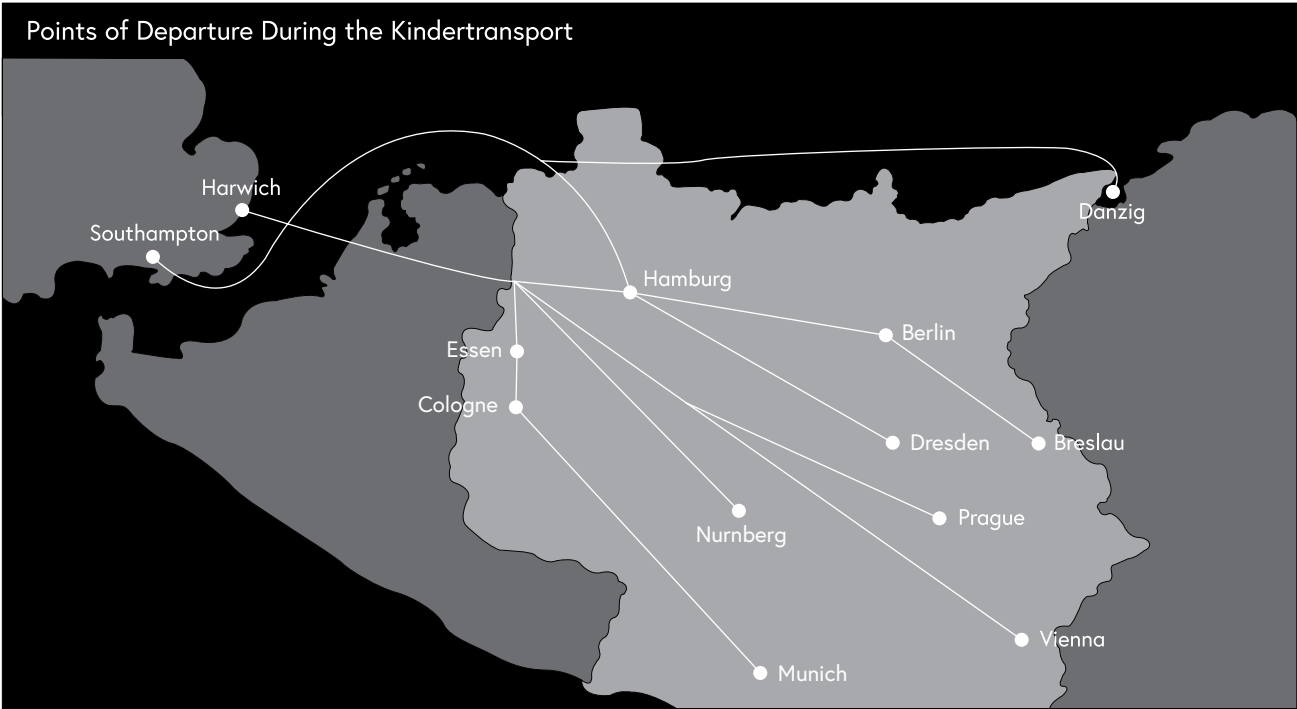
What does a person need to emigrate and immigrate? How does the movement of people impact the transmision of knowledge and news?

¹⁴ Gilbert, The Routledge Atlas of the Holocaust, 36.

Map Exercise #3

Kindertransport

Train Stations 1938-1939



The first Kindertransport train left Berlin, Germany in December of 1938. Trains carrying roughly 10,000 Jewish Children continued until the outbreak of war on September 1, 1939. This map depicts the major train stations where trains departed during the kindertransport. ¹⁵

Identify the city in which Lisa lived. What do you notice about the cities from where trains left?

Why do you think parents wanted to get their kids out of Nazi occupied territory after Kristallnacht?

¹⁵ Gilbert, The Routledge Atlas of the Holocaust, 67.

Jewish Life in Vienna



Lisa Jura's family 1925
Lisa was born and raised in Vienna with her two sisters: Sonia (who was not yet born at the time of this photo) and Rosie. All three sisters survived the Holocaust.



Lisa's father, Abraham Jura, obtain one Kindertransport ticket, and the family made the hard decision to send Lisa due to her musical talent. After World War II, Lisa found out that her parents had perished in Auschwitz-Birkenau.

Describe the photographs of Lisa's parents: How do they appear? How do they dress? How do they look? What do these photographs tell you about Lisa's parents' lives?

What signifigance do photographs hold? What value do they have? What value do they have to Lisa?

International Press



Two days after the German annexation of Austria on March 12, 1938, the front page of the Los Angeles Examiner recounted the details of the Anschluss with the headline reading, "Nazis annex Austria, arrest hundreds." Multiple articles report the event often referring to it as a "crisis."

Nazi Propaganda



A Nazi propaganda postcard with a grotesquely stereotypical image of an eastern European Jewish man. The words in red read: "The Eternal Jew" (1938)

Describe the image of the depiction of the Jewish man on the postcard: What stereotypes does this picture represent? What is the man holding? What is the intention of this image? What feelings or thoughts are the Nazis attempting to evoke in the population?

Lisa's father was a European Jewish man. How do the photographs of him compare to the stereotypes depicted on the postcard? What does this tell you about stereotypes and propaganda?

What does it mean for an article to be on the front page of international newspapers? Why was this such important news to cover? How do you think it made people feel? How do you think it made the Jewish communities of other countries feel?

"The end of my childhood was quickly realized one day after I had finished my homework with Edith, my best friend. We had studied and tested each other for the end-of-term exams, and after feeling reasonably ready for the big day, I left Edith for home.

Walking quickly and before I had a chance to cross the street, I saw it... two young men in their early twenties, dressed in Hitler's uniform, with brown shirts and swastika armbands, complete with jackboots, were handing out leaflets. My heart was pounding as I heard the sharp command, 'Halt!' Knowing that I must not flinch, I looked straight into the uniformed man's eyes.

'You must salute Heil Hitler when passing the Torch!, he said. Do it at once, I was told.

'I am not allowed to salute,' I responded. 'I am Jewish.'

He stared at me and then by the grace of the Almighty I was ordered to go home. I ran home and was greeted at the door by my eldest brother with whom I shared the story, shaking and crying.

This was the first realization of what Hitler's reign of terror really meant. It meant the end of my childhood. I was fourteen years old."¹⁶

-Rita Berwald, "Memories That Won't Go Away"

Rita Berwald was born in Leipzig, Germany in February 1924 to parents Feiwel and Mariem Rimalower. She left on a Kindertransport to England and arrived at Liverpool Street Station in London in March 1939. Rita was taken in by the Nettler family in Glasgow, Scotland and spend the war years in the United Kingdom. Throughout those years, Rita longed for news of her family and their survival.

Reflect on Rita's words on the previous page:

How does Rita describe the end of her childhood? In her mind, what is the signifgant moment that changes her life? Why do you think that is?

Think of this quote within the context of the other artifacts: Does this add a new understanding? How does this testimony work with Lisa's experience to create a larger context?

Describe this moment- what choices were made? and by whom? What were their impacts?

What conclusions can you draw from this source?

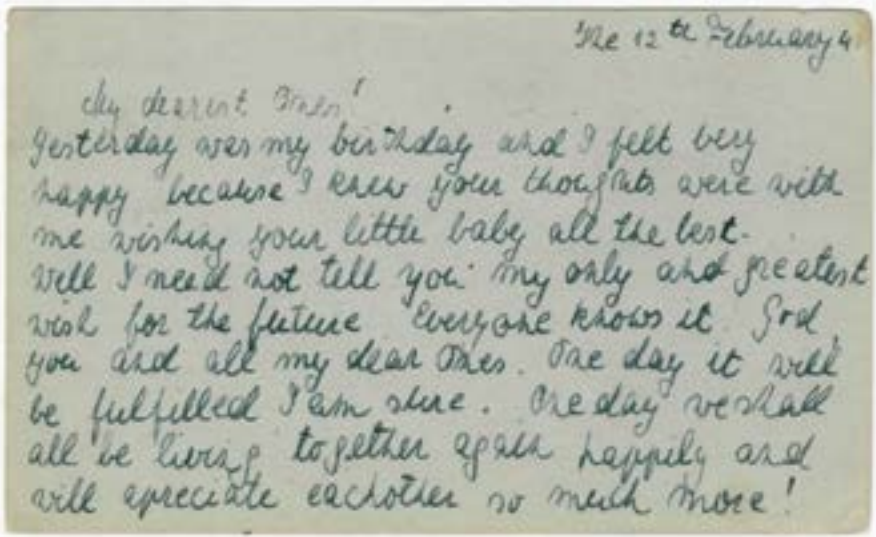


(ID card courtesy of Michele Gold and family)

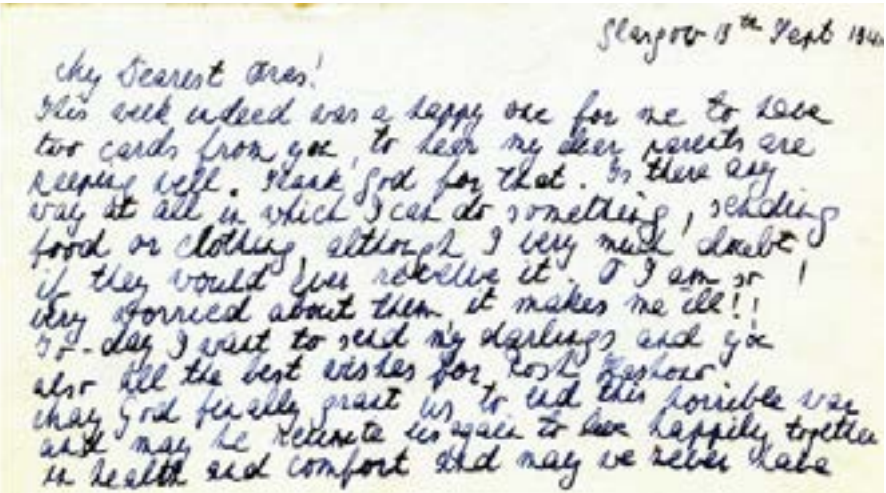
¹⁶ Michele M Gold, Memories That Won't Go Away: A Tribute to the Children of the Kindertransport (Israel: Kotarim International Publishing, Ltd. 2014), 15-16.

Between July 1940 – April 1942, Rita sent approximately 40 postcards to her uncle and aunt, Mr. and Mrs. Eskenasi, who lived in Zurich, Switzerland. Each postcard was addressed to her parents in the hope that her uncle and aunt would be able to reach them. She needed to let her parents know that she thought and worried about them daily. Rita hoped to hear from her uncle and aunt that her father and mother had found safety. Lastly, she wanted them to know that she and her brother, Wolfgang, were safe and well. These postcards are filled with expressions of hope, yearning, and anticipation of reuniting with her parents. The correspondence also indicates the isolation felt by Rita and many other Kindertransport children as they were so far from everything and everyone they knew.

These postcards displayed here tell a painful, heartbreaking story of separation and loss. After April of 1942, Rita never heard from her parents again. With extensive research, it has been learned that Rita's parents were last documented in Krakow and likely perished in the Rzeszow ghetto in Poland in or after 1942. Her mother and father were officially declared deceased on December 31, 1945.



Yesterday was my birthday and...the thing to make it perfect was missed though. It was my wild longing to be in my sweetest parents' arms and be kissed and hugged and petted by them!
February 12, 1941



Is there any way at all in which I can do something, sending food or clothing, although I very much doubt if they would ever receive it! Oh, I am so very worried about them, it makes me ill!
September 13, 1941

(postcards courtesy
of United States Holocaust
Memorial Museum)



Children on the Kindertransport were permitted to bring only a small suitcase of clothes and possessions along with them.

How do these postcards instruct your understanding of the Kindertransport? Of the Holocaust? What new information did you learn that expands what you know about Holocaust history?

What is Rita's experience once she arrives in the U.K.? Although she is taken in by a kind, caring family, how does she continue to suffer?

Using these postcards, Rita's quote, and her identity card, describe Rita's experience as a refugee.

Lisa's Life in the United Kingdom



Mrs. Cohen with kids, 1940
Mrs. Cohen and the children formed their own family in the wake of personal loss, as Mrs. Cohen had lost her own husband and son and many of the children were orphaned during the Holocaust. They provided emotional support for one another throughout the War.



"She looked down for the first time at the envelope she clutched in her hand- the last thing her mother had given her. She tore it open and inside found a photograph of Malka standing straight and proud, taken on the day of Lisa's recital at school. On the back was written, "*Fon Diene Nichts Fergessene Mutter*": "from the mother who will never forget you."

-Mona Golabek and Lee Coehn. *The Children of Willesden Land* (New York: New York, Grand Central Publishing, 2003): 29.



Purse Lisa Jura was given for her journey on the Kindertransport.

What does family mean? How does the notion of family change? Why would people need to form a new family?

Look at the photograph of Mrs. Cohen and the kids. What do you see? Describe the people- how do you think they felt?



Lisa Jura and Sonja Jura in 1938



Lisa Jura's Father



Drawing Room at 243 Willesden Lane, 1940
Mrs. Cohen was the matron of the hostel at 243 Willesden Lane. Stern, yet dedicated, she looked after these approximately 30 children and guarded them as 243 Willesden Lane was bombed during the Blitz. This image is of the drawing room inside 243 Willesden Lane. It is here that the children of Willesden Lane spent much of their time with one another.



London's Royal Academy of Music was founded in 1822 and is the oldest degree-granting music school in the world. After she studied there while living at Willesden Lane, Lisa was accepted to and received a scholarship from the Royal Academy of Music, so she could receive the formal music training her mother had always wished for her. After three years without formal training, she was able to study with the well-known instructor Mabel Floyd.



Lisa Jura and Aaron



Lisa Jura's sheet music of Franz Schubert's wok

The Larger Historical Narrative

Using the primary sources in the Artifact-Based Inquiry Worksheets in addition to the film, we suggest you utilize the questions below to create a larger historical narrative:

What experiences are covered in learning through this individual's narrative? Name concrete examples.

What do these archival sources teach about the Holocaust?

What does each source tell us? What do these sources add to your understanding of the past? What new questions do they raise?

What does this microhistory study teach us about the larger context of Holocaust history? How can it be applied on a macrohistory level?

What narratives do these primary sources tell when compiled together?

Glossary

Affidavit: A document signed by an individual that outlines their financial responsibility for another person, usually a relative, who is immigrating to the United States.

Aktion (Action): German word meaning "campaign" or "mission." Used by Nazi officials for the purposes of deportation or execution of Jews.

Archduchy: A form of government similar to a monarchy or empire, in which the ruler is known as an "archduke" instead of an emperor. The Austro-Hungarian Empire is an example of an Archduchy.

Ashkenazim: A Jewish group which with roots in the early Holy Roman Empire circa 1000 CE which went on to form most of the Jewish population of Central and Eastern Europe. Today, Ashkenazim are the largest Jewish ethnic group by population worldwide, with significant communities on virtually every inhabited continent.

Assimilation: The process of which a person or group of people adapt to another culture's way of living and are absorbed into the dominant culture of society. Subsequent to Emancipation, Jews, particularly in cities, often culturally assimilated into the way life and traditions of the dominate groups around them.

Anschluss: The annexation and integration of Austria into Nazi Germany.

Antisemitic/Antisemitism: Hostility toward or hatred of Jews as a religious or ethnic group, often accompanied by social, economic, or political discrimination.

Aryan: The term the Nazis developed to identify the "pure, German race." The term was used to describe non-Jewish objects and belongings such as "aryan homes" and "aryan papers." Identification papers at that time were required to state a person's identity as a Jew or non-Jew. For Jewish people to have "aryan papers" meant that they were in possession of false identity papers that did not label them as Jewish. People were required to always carry identification papers and often had to present them to Nazi officials, Gestapo, and police. If identification papers appeared to be questionable, the person could be arrested, interrogated, beaten, or

sent to a concentration camp.

Aryanization: The expropriation and plundering of Jewish property by German authorities and their transfer to "aryan" ownership.

Auschwitz-Birkenau: The largest of six extermination camps built by the Nazis to implement the Final Solution. Auschwitz-Birkenau consisted of three sub-camps: Auschwitz I, Auschwitz II, and Birkenau. operated from approximately 1940-1945, and the Nazis murdered approximately 1.1 million people there.

Blood Libel: The false claim that Jews used the blood of Christians, especially Christian children, to make matzo during Passover. The accusation of blood libel dates to the Middle Ages and was often the cause of anti-Jewish violence. The violence and accusation continue to this day.

Boycott: Social protest against a group of people or organization, many times aligning with certain ideals.

Child Survivor: A Child Survivors is an individual who was under the age of 18 either at the start or end of the Holocaust and survived under extraordinary circumstances.

Concentration Camp: Concentration camps served many different functions, but they were all part of the overarching objective to murder the European Jewish community. Concentration camps included transit camps, forced labor camps, and death camps. These were places of intense dehumanization, mistreatment, and death. Historians estimate that there were over 40,000 Ghettos and Camps across Europe.

Death Camp: The Nazis established 6 death camps, all of which were in Poland (Chelmno, Majdanek, Sobibor, Belzec, Treblinka, and Auschwitz-Birkenau). People were murdered at all camps, but at death camps, people were taken en masse straight from arrival to be murdered.

Death March: The forced march of concentration camp prisoners away from concentration camps about to be liberated by the Allies.

Deportation: Forced transfer of Jews to ghettos, concentration camps, or killing centers. When being deported long distances, Jews were generally forced in cattle cars without food, water, proper ventilation, or toilets.

Displaced Persons (DP) Camps: A temporary facility for Survivors after the war, mainly established in Germany, Italy, and Austria. These camps were intended to help former prisoners of concentration camps by providing aid, food, medicine, or a place to live. DP camps are where Survivors began to rebuild their lives.

Einsatzgruppen: Mobile killing units. These SS units (divided into four groups: A, B, C, and D) followed the advancing German Army during Operation Barbarossa. With the assistance of auxiliary units and the *Wehrmacht* (Nazi Germany's army), these killing squads systematically murdered Jewish populations across Poland, Ukraine, Lithuania, and Latvia.

Emancipation: Freeing a group of people that have been restricted socially and legally by the ruling class. Early European countries to grant emancipations were France (1791), Greece (1830), and Great Britain (1858). Despite Jews receiving civil equality in these countries, antisemitism and discrimination remained rampant in many parts of Europe.

The Enlightenment Era: Throughout the 18th century, a development of intellectual and philosophical ideas swept through Europe, creating spaces of dialogue that eventually led to changes in government, religion, and ideals.

False Papers: In the context of the Holocaust, false papers were forged identity documents used for the sake of posing as a non-Jew. Creating false papers was illegal and very risky.

The "Final Solution" (Endlösung): A euphemism for the extermination of the Jewish people.

Genocide: Coined by Raphael Lemkin in 1944, the term describes the deliberate and systematic attempted to destroy the existence of a group of people, often a national, racial, ethnic or religious group.

Gestapo: The Nazi Secret State Police. Established in Prussia in 1933, its power spread throughout Germany after 1936, when it was incorporated into the SS. In German-occupied territories they held the role of "political police," arresting actual and perceived enemies of the Nazis without due process.

Ghetto: The term "ghetto" has roots in 16th Century Venice, Italy when the closed Jewish Quarter

of the city, called the Geto Nuovo (New Foundry) was established in 1516. "Geto" became the foundation for the term "ghetto." When the Nazis invaded Poland in 1939, approximately 3 million Jews lived in Poland. The Nazis began plans for the ghettoization of Polish Jews shortly after.

Interwar Period: The period of general peace between the conclusion of the First World War (1918) and the beginning of the Second World War (1939).

Kindertransport: After Kristallnacht in November of 1938, 10,000 Jewish hildren from the ages of 2 to 17 were allowed into the United Kingdom to escape the increasing violence. Children had to say goodbye to their parents, were sent alone to Great Britain, and placed in family homes or orphanages. Most never saw their parents again.

Kosher: Jewish dietary laws according to the Kashrut detailing the types of foods allowed, forbidden, and how they should be prepared.

Kristallnacht: Usually referred to as the "Night of Broken Glass." It is the name given to the violent anti-Jewish pogrom of November 9th and 10th, 1938. Instigated primarily by Nazi party officials and the SA (Nazi Storm Troopers), the pogrom occurred throughout Germany, annexed Austria, and the Sudetenland region of Czechoslovakia.

Liquidated: Clearing of the ghettos. Anyone left alive was rounded up and deported to concentration camps.

Mandate: A territorial designation created by the League of Nations, a precursor to the UN. A mandate was essentially a colony run by a European power with some domestic control reserved for the colonized people.

Modern Antisemitism: Differs from medieval antisemitism in that modern antisemitism was founded not on religious grounds but claims of racial inferiority. Modern Antisemitism arose during the late nineteenth century and formed the basis of the Nazi racial ideology.

Nativism: Policies that prioritize the interests of native-born citizens as opposed to immigrants.

Nazi Party: Byname of the National Socialist German Worker's Party (NSDAP). The Nazi Party was founded in 1919 and was taken over by Adolf Hitler in 1920-1921. The party was focused

around strong nationalistic ideology with antisemitic rhetoric. Following the failed Nazi coup in 1923, the party had about 55,000 members, however with growing unemployment and poverty, Hitler manipulated people's plight for his own political gain, becoming Chancellor ten years later and governing by totalitarian methods until the end of World War II in 1945.

The Nonaggression Pact/Ribbentrop-Molotov Pact: The Molotov-Ribbentrop Pact (also known as the German-Soviet Nonaggression Pact), passed on August 23rd, 1939 and stipulated neutrality between the Soviet Union and Nazi Germany, secretly dividing territories of Estonia, Latvia, Lithuania, and Poland. In September of 1939, Nazi Germany and Soviet Russia began occupation of their decided-upon territories (see Map #2 in the Artifact-Based Inquiry Worksheets). On June 22nd, 1941, Nazi Germany launched Operation Barbarossa, breaking the Nonaggression Pact and invading the Soviet Union and land previously under Soviet occupation.

Nuremberg Trials: The first International War Crimes Tribunal. Judges from the Allied powers (United States, Great Britain, France, and the Soviet Union) presided over the Nuremberg Trials in 1945 and 1946, where 22 top officials from the Nazi party were tried for crimes against humanity. Twelve of them were sentenced to death for playing a direct role in the mass murder.

Operation Barbarossa: German code name for the attack and invasion of the Soviet Union on June 22nd, 1941. This operation created a two-front war for the Germans to fight and increased the number of Jews under German control. With the launch of Operation Barbarossa and under the cover of war, the Nazi's systematic mass murder of European Jews began.

Operation Reinhard: Code name for the plan to murder 2,000,000 Jews in Nazi-occupied Poland. Named for top SS officer Reinhard Heydrich, who was one of the architects of the Final Solution and assassinated in Prague in 1942 by Czech Partisans. Operation Reinhard included the death camps Belzec, Sobibor, and Treblinka, and ended with the murder of 1.7 million Jews.

Oral History: Stories or histories told by a person who experienced an event or time period first-hand.

Pogrom: The organized destruction of a certain group of people. Used to describe acts of violence and persecution against Jews throughout history. The word is derived from Russian,

implying "havoc" and "to harm." Pogroms were carried out throughout the late 19th and early 20th century in Eastern Europe, inciting an influx of Jewish immigrants to Western European countries and America at the time.

Propaganda: The deliberate spreading of ideas, ideology, or information with the purpose of manipulating public opinion to gain support for one's cause or to discourage support for another.

Red Army: The military army of the Soviet Union.

Righteous Among the Nations: Non-Jews who took great risks to save Jews during the Holocaust.

Scapegoat: An individual or group unfairly blamed for problems not of their making.

Sephardim: A Jewish ethnic group consisting of Jews from Iberian descent. At the end of the fifteenth century, all Sephardic Jews were expelled from Spain and Portugal, causing them to settle across Europe, South America, and the Islamic world.

Shtetls: Small Jewish villages or towns, commonly found throughout Eastern Europe. Most, if not all, shtetls were destroyed during the Holocaust.

Stabbed in the back: A false notion in Germany after World War I, which claimed that Germany did not lose the war on the battlefield but was "stabbed in the back" by hostile elements on the homefront. The stabbed in the back theory often blamed Jews for Germany's defeat.

Star of David (Magen David or Jewish Star): A symbol often used by Zionists before World War II, the Nazis utilized it to identify Jews, often requiring Jews in different countries under their occupation to wear a yellow or blue Jewish star on their clothes when in public. The implication of this was to identify, humiliate, and shame Jewish communities and individuals.

Stereotype: A simplistic, firmly held belief about individual characteristics generalized to all people within that group.

Synagogue: Jewish religious house of worship.

Wannsee Conference: On January 20th, 1942, fifteen bureaucratic Nazi Party and German officials met to discuss the logistics of what they called "the Final Solution to the Jewish

