# A Teacher's Guide


**Guide prepared by Courtney Julia Sands**

**A Project of The Richard Stockton College of New Jersey**
**Sam and Sara Schoffer Holocaust Resource Center**
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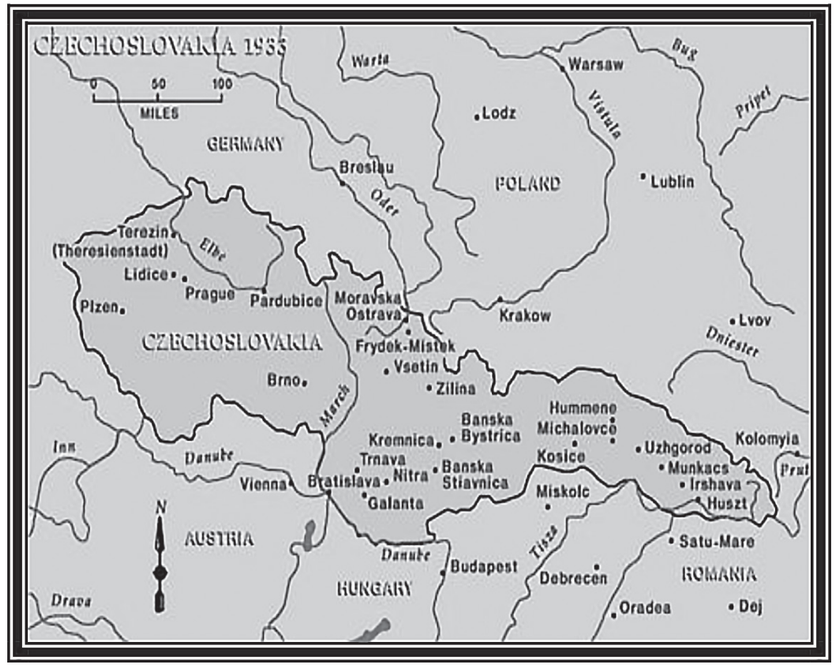
## The Meaning of the Title

### *Girl in a Striped Dress: A Survivor of Auschwitz-Birkenau, Geislinger an der Steige, and Allach*

*Girl in a Striped Dress: A Survivor of Auschwitz-Birkenau, Geislinger an der Steige, and Allach* refers to a young girl's struggle to survive the Holocaust. With the help of her sisters and a strong sense of faith, Rosalie Lebovic Simon was able to survive the terrors of World War II and start her life over. Growing up, Rosalie lived comfortably in a loving home in Teresva, Czechoslovakia. She enjoyed playing with friends and attending school; however, as she grew, early signs of antisemitism surfaced. Eventually Rosalie and her family were deported by the Nazis. Her journey began at a local farm where Jewish citizens from her town were rounded up and transported by train to a ghetto in Hungary. At a very young age, Rosalie witnessed pain, starvation, disease, and death as her journey took her to Auschwitz-Birkenau Concentration Camp in Poland where she was stripped of all possessions, hair, clothing, and identity. Rosalie was ordered to wear a striped dress, a uniform, from the Nazis while imprisoned in Auschwitz-Birkenau, and she continued to wear it after liberation until she was able to replace it with clothes. The Nazis felt that they owned these victims; they robbed them of their homes, lives, possessions, and dignity. Rosalie Lebovic Simon had nothing but that striped dress after liberation, but luckily still had what most people didn't, some family.




Czechoslovakia 1933 ushmm

### During The Holocaust 1939-1945

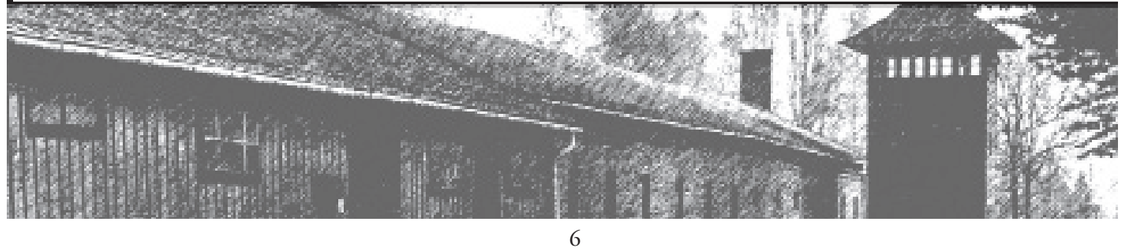
The memoir *Girl in a Striped Dress* narrates the story of Rosalie Lebovic Simon's struggle to survive the ghetto and concentration camps with her family during the Second World War. Each chapter describes the important time periods in Rosalie's life before, during, and after the war. Rosalie shares her experience as she transitions from a girl to a woman. During these years instead of teenage pursuits, Rosalie is subjected to the brutality and cruelty of the Nazis. This survivor shares her stories about the poor conditions of the ghettos and the lack of humanity in the concentration camps. Rosalie survives with the help and love of her four sisters, luck, and religion.

## Before and After

*A Girl in a Striped Dress* is a memoir of Holocaust survivor Rosalie Lebovic Simon's life. The narrative begins with the early stages of Rosalie's life before the war, the difficulties and hardships she faced during the Holocaust, and, lastly, life adapting after liberation. Rosalie began her life in Czechoslovakia, but was deported by the Nazis. After liberation Rosalie and her sisters searched for any surviving family members. After locating their father who was hospitalized, they decided to travel in search of a new home and a new beginning. Relocating was difficult until Rosalie and her family members were given the opportunity to immigrate to the United States.

Rosalie, her father, and four sisters left Europe and rebuilt their lives in the United States, "The Land of the Free." Rosalie describes her experiences of working in factories, her regrets about not going back to school, and finding her husband, Sidney Simon, while attending English classes in Baltimore. She expresses the hardships she and Sidney faced while adapting to parenthood.

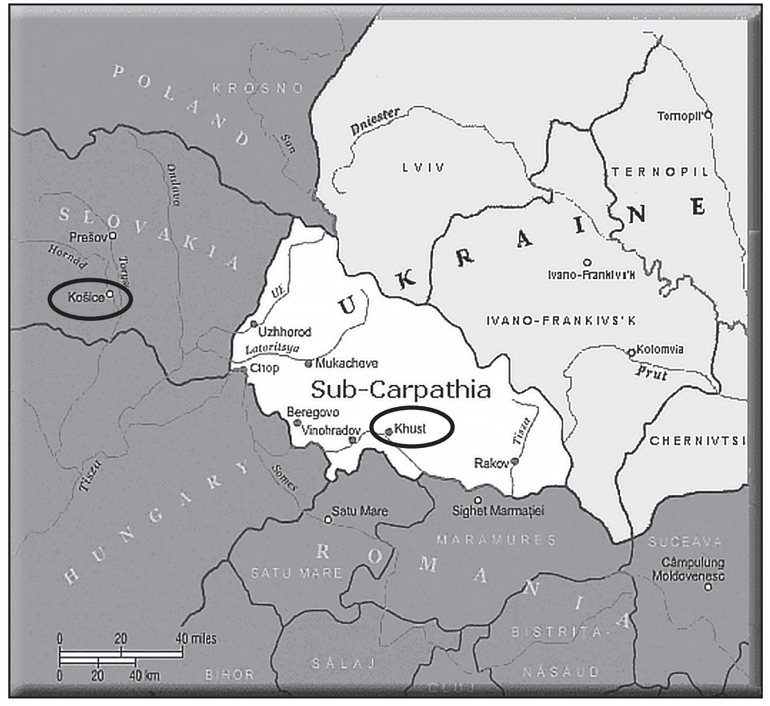
**Sidney and Rosalie Simon**



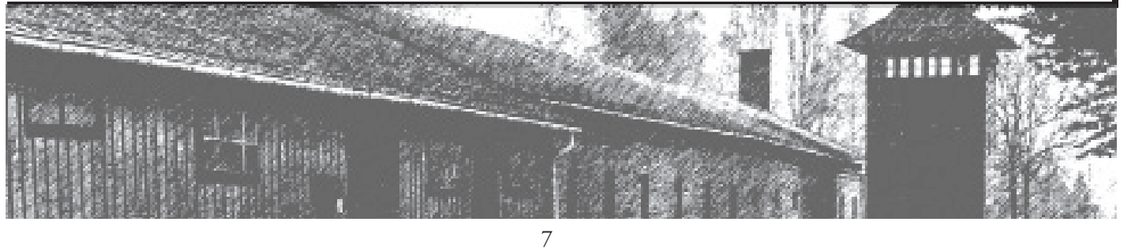


## Biography

Rosalie Lebovic Simon was born in 1931, in a town called Velka Kriva in Czechoslovakia but shortly after the family moved to Košice where Rosalie suffered from two early life-altering experiences. The first was an injury from being run over by a horse and carriage leaving her temporarily blind. The second was the sound of planes flying over her while she is crying over the absence of her mother. These memories are significant because they foreshadow Rosalie's life in the future. The pain she once felt being run over and the aid given by her family parallels her experience in the camps, aided by the love and strength of her four sisters. The sound of the planes parallels the sounds of war Rosalie will hear throughout most of her childhood and that will take her mother away permanently.



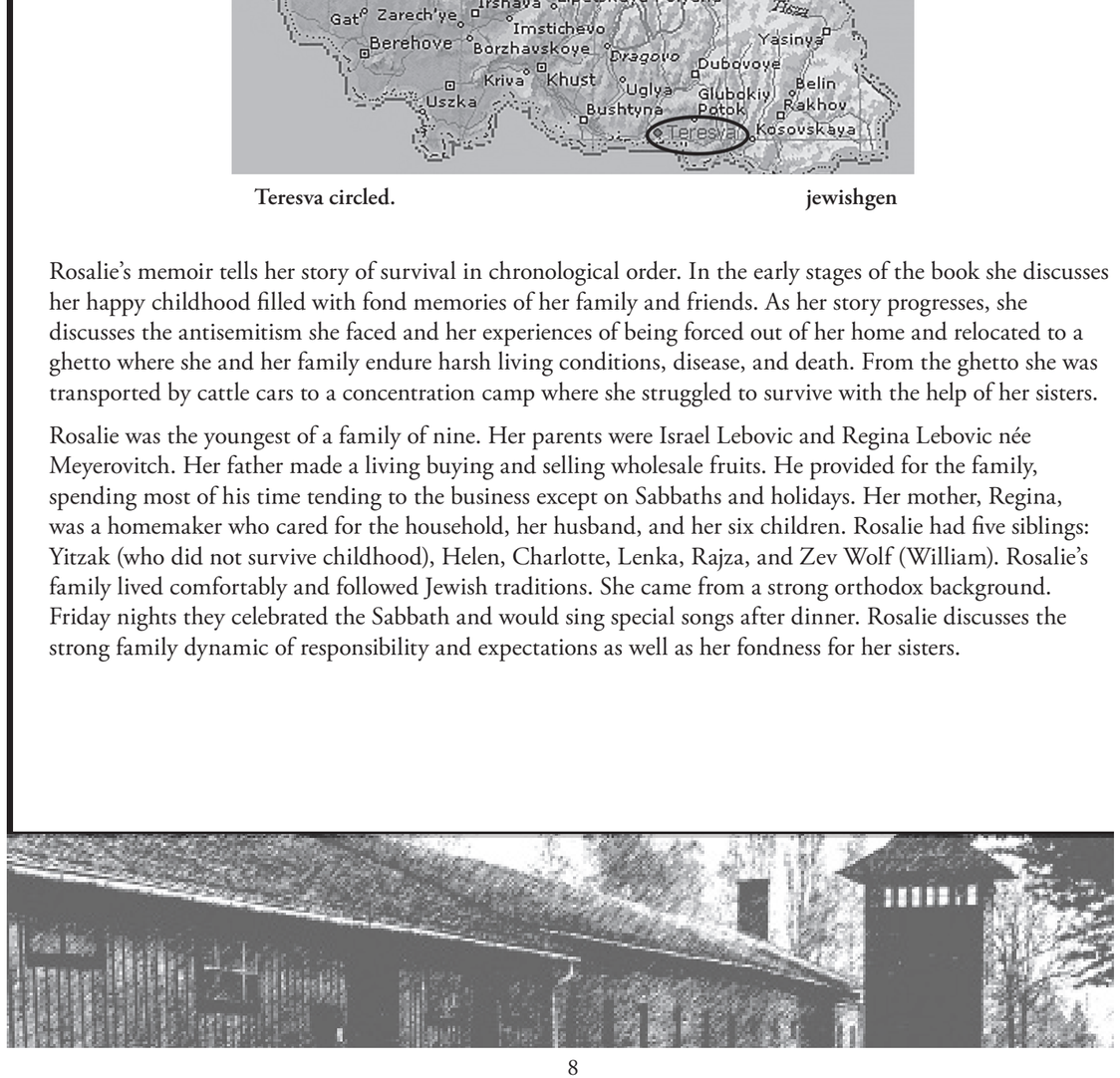

**Sub-Carpathia. Note Košice (circled) where Rosalie and her family lived until Rosalie was five years old. Then they moved to Teresva near Chust (Khust) (circled). jewishgen**



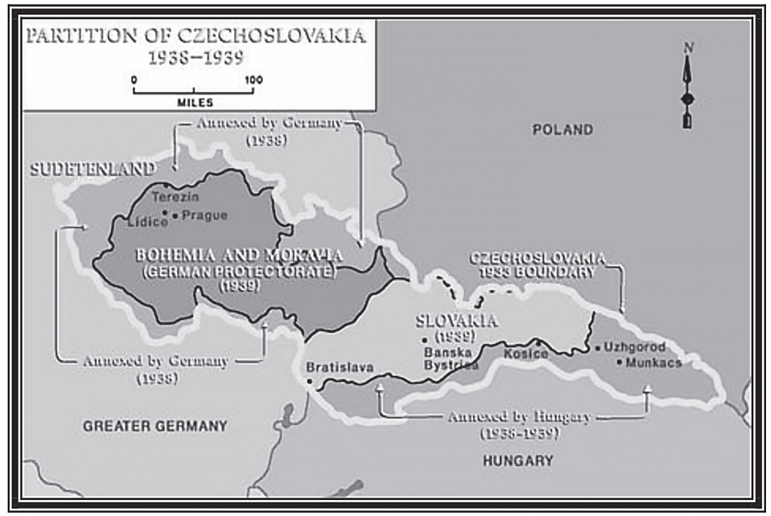

**Teresva circled.** **jewishgen**

Rosalie's memoir tells her story of survival in chronological order. In the early stages of the book she discusses her happy childhood filled with fond memories of her family and friends. As her story progresses, she discusses the antisemitism she faced and her experiences of being forced out of her home and relocated to a ghetto where she and her family endure harsh living conditions, disease, and death. From the ghetto she was transported by cattle cars to a concentration camp where she struggled to survive with the help of her sisters.

Rosalie was the youngest of a family of nine. Her parents were Israel Lebovic and Regina Lebovic née Meyerovitch. Her father made a living buying and selling wholesale fruits. He provided for the family, spending most of his time tending to the business except on Sabbaths and holidays. Her mother, Regina, was a homemaker who cared for the household, her husband, and her six children. Rosalie had five siblings: Yitzak (who did not survive childhood), Helen, Charlotte, Lenka, Rajza, and Zev Wolf (William). Rosalie's family lived comfortably and followed Jewish traditions. She came from a strong orthodox background. Friday nights they celebrated the Sabbath and would sing special songs after dinner. Rosalie discusses the strong family dynamic of responsibility and expectations as well as her fondness for her sisters.

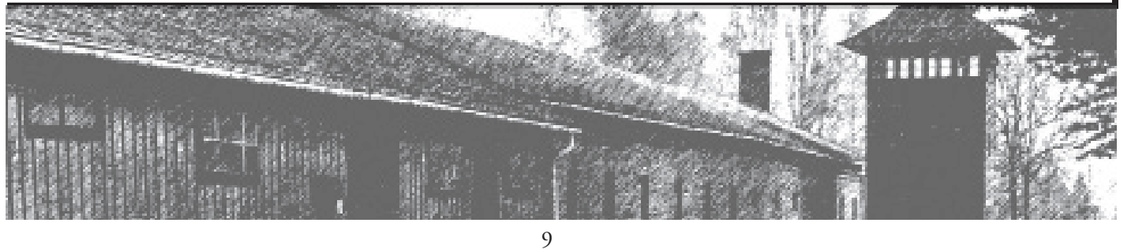







**Slovakia annexed to Hungary 1938-1939.** **ushmm**

Early signs of antisemitism can be seen in her memories of school, but it is not until March of 1939 that these were overt. Rosalie describes the Hungarians occupying the city and drafting Jews into the Hungarian Civilian Labor Service, *Munkaszolgálat*. These events can be seen in the summer of 1941 when Rosalie's aunt and uncle are deported to Poland. They escaped and told of their experiences of starvation, deportations by train, forced walks, and shootings by Poles and Ukrainians who released dogs to chase them. ("Kaments-Podolsk.")




**Massacre of "Stateless" Jews. Kamenec-Podolskij (starred) from which Rosalie's aunt and uncle escaped. mapquest**

In 1942, her father at forty-five years of age was drafted into the Hungarian Civilian Labor Service and would not be reunited with the family until 1944, shortly before they were deported. In April 1944, Rosalie and her family were forced out of their homes and sent to a farm where they handed over their valuables to her former teacher, a Nazi collaborator. From the farm, a train took them to an over-crowded ghetto located in Mátészalka, Hungary. Rosalie and her family stayed in a small attic room with no proper toilet facilities. Rosalie and her family remained in the ghetto for eight weeks until June 1944, when cattle cars took those who had survived the ghetto to Auschwitz-Birkenau Concentration Camp.

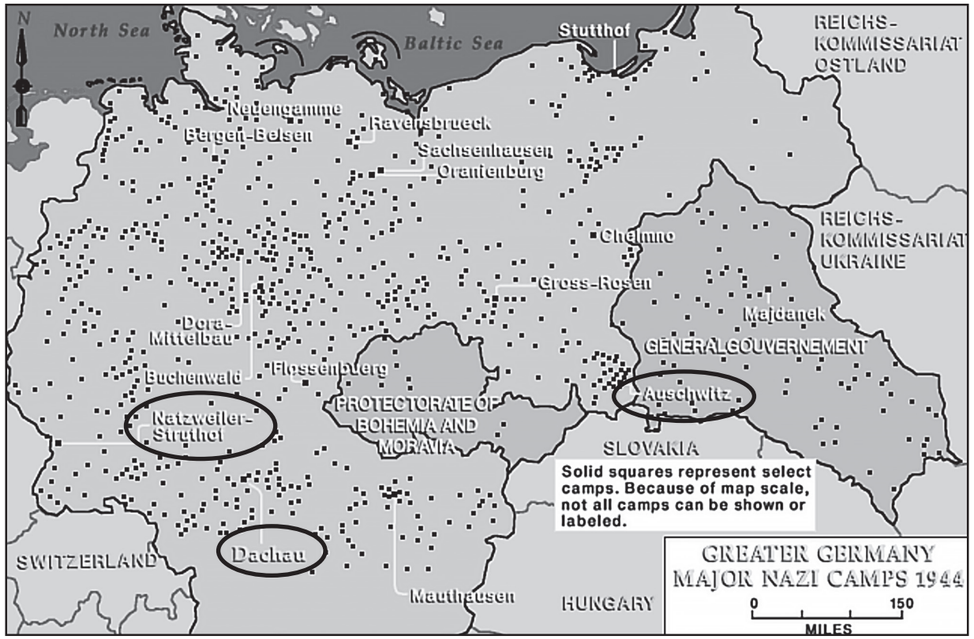


**Auschwitz-Birkenau Present Day**

Rosalie discusses her arrival at Auschwitz-Birkenau and being separated from her mother. Rosalie joined her sisters and was forced to endure terrible hardships in the camp. While in the camp Rosalie learned of the crematoria and the deaths of her brother and mother. She discusses what life was like for her trapped behind a barbed wire fence.

Rosalie received help from strangers and family inside the camp. Rosalie was selected three times by Dr. Mengele. Selections were to separate the sick and those unable to work from those who could. Rosalie defied Mengele by surviving. Rosalie and her sisters were relocated to Geislinger an der Steige in Germany, a sub camp of the Natzweiler-Struthof concentration camp in France. There were no crematoria, but they still experienced selections (Landé). Rosalie was assigned to work in an ammunitions factory for *Württembergische Metallwarenfabrik* (WMF). She received extra food and medicine from the foreman. At the WMF factory in her foreman, Mr. Schoofs, Rosalie saw humanity in the darkness of the Holocaust.

Rosalie and her sisters were then moved to Allach, a sub-camp of Dachau, before being liberated by the U.S. army. The American soldiers provided Rosalie and her sisters with food, shelter, and medical aid. After liberation the sisters relocated to Prague where they found their father hospitalized. He suffered from malnutrition, exhaustion, and tuberculosis.




**Dachau (circled); Allach was a subcamp of Dachau. Auschwitz-Birkenau and Natzweiler-Struthof circled. Geislinger an der Steige was a subcamp of Natzweiler-Struthof ushmm**

After the war Rosalie and her family moved several times before they immigrated to the United States. Rosalie worked hard, but regrets never going back to school to receive an education. She attended night classes in Baltimore learning English. In Baltimore, Rosalie met her husband, Sidney Simon. Sidney was a Holocaust survivor who had fought as a partisan against the Germany army. Rosalie and Simon married and started a new life in Baltimore, Maryland. After the birth of their first son, they relocated to New Jersey.

The Holocaust did not ruin Rosalie's spirit. Her experiences in the camps do not define her as an individual, but have made her stronger. With the help of her sisters and other courageous individuals, Rosalie survived the war and established a new life in a new country. Today, she lives in Margate with her husband. Rosalie has children and grandchildren whom she visits frequently. She speaks to students about the Holocaust and stays active in the Jewish community. Her struggle to survive and resilience to live make her a strong and powerful role model. Her story is important to share in hopes of stopping crimes against humanity, such as the Holocaust and other genocides.



## Organization of the Memoir

### ORGANIZATION

The twenty chapters of *Girl in a Striped Dress* describe the specific events that happened to Holocaust survivor Rosalie Lebovic Simon before, during, and after World War II.

### CHAPTERS 1 – 3: FAMILY DYNAMICS

Rosalie shares her memories of childhood and the dynamics of her family of nine. She recalls early memories of tradition and responsibilities. Rosalie discusses antisemitism and changes in the government because of World War II.

### CHAPTER 4: A SITUATION GONE BAD

This chapter discusses the Hungarian Occupation and the changes that followed. Rosalie's father was taken into the *Munkaszolgálat* (the Hungarian Labor Service), and her aunt and uncle faced terrible hardships after being deported to Poland. Jewish children were expelled from school, and all Jewish citizens were forced to wear the Yellow Star of David on their clothing.

### CHAPTER 5: THE ATTIC

Rosalie and her family were forced to leave their home and relocate to the Mátészalka ghetto in Hungary where they shared an attic with other families. There was no bathroom and poor living conditions. After eight weeks in the ghetto, they were transported in cattle cars to Auschwitz-Birkenau Concentration Camp. During the transport, Rosalie was separated from her family and had to depend on others for food and water. She describes how a bucket was provided to "relieve" themselves. After arriving at Auschwitz-Birkenau, she located family members. She heard people telling others to lie about their age and to give up their children to grandparents or others in order to survive. Rosalie, twelve years old, and her mother were sent in one direction; her four sisters in another. Rosalie separated herself from her mother. She explains that she was not sure why she let go of her mother's hand, but she did, joining her sisters. This was the last time Rosalie saw her mother.

### CHAPTERS 6 – 9: SISTER STRUGGLES

In the these chapters Rosalie describes her experiences in Auschwitz-Birkenau and her experiences with Dr. Mengele during selections. In these chapters readers see the important role Rosalie sisters had in her survival. Dr. Mengele found Rosalie to be too skinny and too weak for slave labor. She was taken away and thrown into a room. In this room she feared for her life. By luck or a miracle a woman switched with her, so the woman could die with her child. Another woman released Rosalie because the mother would take her spot. Her sisters were able to smuggle her into their group.

### CHAPTER 10: THE COURAGE OF SISTERS

Rosalie and her sisters were transferred to another concentration camp, Geislingen an der Steige located in Germany. This was a subcamp of the Natzweiler-Struthof concentration camp located in France on the border with Germany. This camp did not have crematoria, but there were still selections. In this chapter we see not only Rosalie's strength but also the courage of her sisters. Rosalie was given food through the bravery of her sister Charlotte who stole potatoes. Rajzi risked her life to hide those potatoes. Her sisters showed great strength and loyalty to one another.

### CHAPTER 11: HUMANITY

While in Geislingen camp, Rosalie worked at an ammunitions factory for *Württembergische Metallwarenfabrik* (WMF). This factory originally manufactured commercial high quality solid silver and stainless steel cutlery, cookware, and tableware, but now was making munitions for the German war effort. Rosalie walked to this factory every day in her striped dress, no matter the weather outside. They were forced to sing German songs and were divided into night and day shifts. Rosalie fixed damaged guns. A Mr. Schoofs was Rosalie's boss, a German civilian who, Rosalie states, "represented what I would call decency in a human being." He offered food, safety, medicine, and help when it was necessary. Rosalie and her sisters worked there until the Germans were retreating. They were then evacuated from the camp.

### CHAPTERS 12: LIBERATION AND LIFE

After being evacuated, Rosalie was deported to Germany to a subcamp of Dachau called Allach. At Allach, Rosalie saw piles of dead bodies and horrible living conditions. She and her sisters were forced to sleep on cement floors without blankets, they had hardly any food, and starvation and disease surrounded them. Rosalie and her sisters were weak yet gained strength from each other. Luckily after two to three weeks they were liberated. The U.S. army provided food, water, and shelter. Rosalie and her sisters were still wearing their striped dresses after liberation because they owned nothing but the striped uniforms on their bodies. After they regained strength, they began their journey home. On their journey home, they discovered their father was still alive in Prague.

### CHAPTER 13-15: LIFE AFTER

After reuniting with their father, the sisters resumed their journey to Teresva. They received free food wherever they went. In her hometown, Teresva, Rosalie felt moments of devastation and depression from the loss of family photographs but moreso from the loss of the Teresva Jewish community and the deaths of her mother and brother. Fear was also apparent. Rosalie feared the Soviet soldiers whom she sees in Teresva. She and her sisters decided to return to Prague to rejoin their family.

### CHAPTER 16: NORMAL DAYS

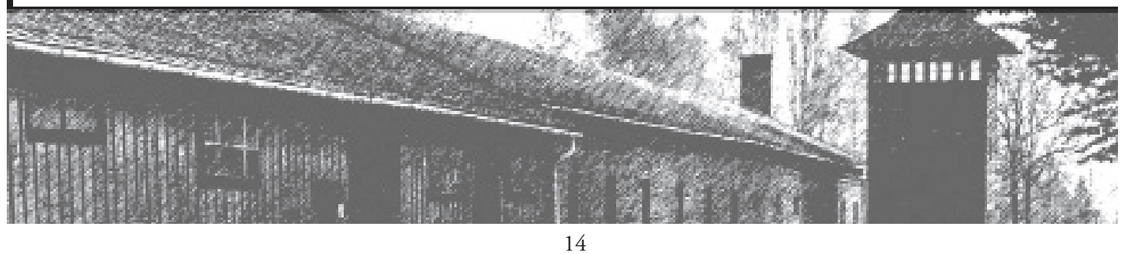
Rosalie became friends with a young survivor, Suri. She started to do things normal teenagers would have done, such as going to the movies and making friends. In 1948, the Lebovic family received a letter from her Uncle Edward wanting to send visas for the family to immigrate to America.

### CHAPTER 17-19: THE END TO A NEW BEGINNING

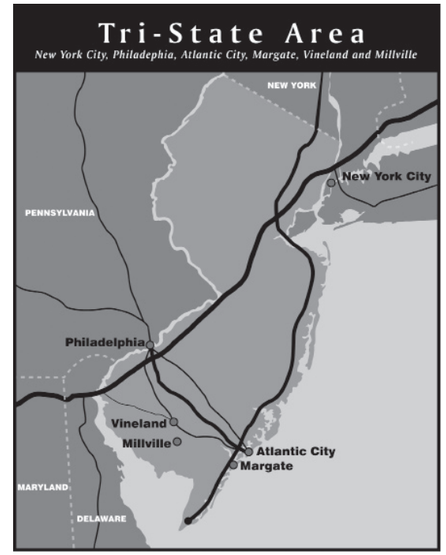
The last few chapters of the memoir describe life after immigrating to the United States, to Baltimore, Maryland. Rosalie worked and took night classes to learn English. In night school she met her husband, Sidney Simon. They fall in love and marry. They have a family and practice their Jewish faith. Rosalie and her husband, Sidney, visit schools and speak about their experiences of surviving the Holocaust.

### CHAPTER 20: EPILOGUE

Rosalie discusses her argument with G-d and decides that people are to blame for what happens on earth, not G-d. She discusses her response in relation to the Holocaust and also writes about the upstanders who had done right during that period. Rosalie shares stories of some of the Righteous Gentiles.








**Rosalie settled first in the Baltimore, Maryland area; then in the Atlantic City/Margate areas**
**Ryan Schocklin**

## Historical Context: The Rise of Nazism in Germany

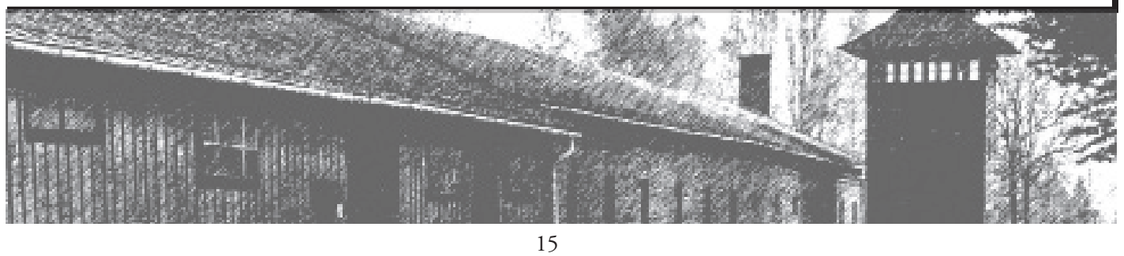
### The Weimar Republic 1919-1933

### THE TREATY OF VERSAILLES 1918-1919

The Treaty of Versailles set the terms for peace in Europe after World War I. The victorious Allied Powers excluded Germany from negotiations. In the treaty the Allies placed sole responsibility for World War I on Germany and stripped Germany of her colonies and valuable European territories. Germany also had to pay reparations for civilian damages incurred during the war. Germans of many different backgrounds expressed dissatisfaction with the Treaty of Versailles. Not only did they feel the Jews, Communists, and political dissidents had "stabbed Germany in the back," but they also regarded the democratic Weimar Republic as a form of government alien to German tradition.

### THE WEIMAR REPUBLIC

After the Allies defeated Germany in 1918, the Kaiser fled to the Netherlands for asylum while a group of democratic politicians in Berlin proclaimed the establishment of the Weimar Republic to replace the imperial government. The president of the new republic was Paul von Hindenburg (1847-1934), a Field Marshall during World War I.



The National Socialist German Workers' Party, that came to be known as the Nazis, was one of the scores of Weimar political parties that criticized the Republic for agreeing to sign the Versailles Treaty. Adolf Hitler, born in Austria in 1889 and a soldier in the German army during World War I, became leader, or Führer, of the Nazi Party in 1921. Hitler and the Nazi Party blamed Jews and political radicals for the weakened state of Germany. From the Nazi perspective, the creation of a master race of Germans–"Aryans"–required the elimination of Jews. Despite the fact that Jews had contributed to German culture and professions and that thousands of Jewish males had served the fatherland in World War I, the Nazis cited Jews as the main cause of the degeneration of German vitality and creativity. According to the Nazis, as long as Jews remained in Germany, they threatened to "infect" the master race. Other groups that the Nazis considered threatening to the purity of the Aryan nation were the mentally and physically handicapped, Gypsies (Roma and Sinti), homosexuals, Slavic peoples, Jehovah's Witnesses, blacks (especially African Germans), and political dissidents.

During the Weimar Republic, the Nazis gained support primarily in the southern German state of Bavaria. Between 1924 and 1929, when the German economy began to prosper, the majority of Germans regarded Nazis as thugs. However, with the onset of the worldwide Depression in 1929, greater numbers of Germans began listening to the Nazi message.

## The Early Years of Nazism in Power (1933-1939)

On January 30, 1933, Hitler was appointed Chancellor. He swiftly dismantled the Republic, establishing a totalitarian regime. Less than two months after coming to power, on March 23, 1933, the Reichstag (German Parliament) dissolved itself, and from then on Hitler ruled by decree. All political parties except the Nazis were outlawed. Churches, labor unions, and youth organizations became tools of the Nazi state. Every medium of communication was used to mold public opinion. Symbols of the Republic disappeared, replaced by symbols of the Nazis.

A great number of limitations were imposed on the Jewish minority. The Nazis began to put their anti-Jewish measures into effect shortly after Hitler's appointment. Over the next six years, these measures escalated, and it became increasingly difficult for Jews to make a living or lead normal lives. The Nuremberg Laws of 1935 comprised two laws: The first law, *The Law for the Protection of German Blood and German Honor*, prohibited marriage and extramarital intercourse between Jews and Germans and also the employment of German females under forty-five in Jewish households. The second law, *The Reich Citizenship Law*, stripped Jews of their German citizenship; therefore, they could no longer vote or hold office. Approximately 400 anti-Jewish measures were imposed.

Other non-Aryan groups such as Roma and Sinti and homosexuals, as well as the handicapped, dissidents, and blacks were also persecuted through the legal system. For example, in July 1933, sterilization measures were approved for mentally and physically handicapped. Roma and Sinti were increasingly segregated from German society, and homosexual and political dissidents were imprisoned in the early concentration camps of Dachau and Buchenwald. In 1937, black children born of German women with African husbands were designated for sterilization.



# Nazi Germany and World War II 1939-1945

## The Beginning of World War II

### The Entrapment of Thousands of European Jews

The Nazi invasion of Poland in September 1939 precipitated World War II. By the following spring the Nazis controlled much of Eastern and Western Europe. Before the outbreak of war, the Nazis had enacted the T4 Program (euthanasia program whose headquarters were located at 4 Tiergarten Street in Berlin) for gassing mental hospital patients who were deemed "unworthy of life." While the program was ostensibly ended in Germany in 1941, it provided the prototype for dealing with racial enemies in Nazi-occupied Europe once World War II got underway. During the war years, 1939-1945, the Nazis clarified and implemented their policies for racial purity.

Initially, in Germany and Nazi-occupied territories, the Nazis concentrated Jews in Eastern Europe in centers known as ghettos, for example, in the Warsaw and Lodz ghettos.

In Western Europe the Jews were concentrated in centers known as transit camps, such as Westerbork in the Netherlands and Drancy in France.


**Westerbork Transit Camp, Netherlands, and Drancy Transit Camp, France, circled.**

**ushmm**

### Invasion of the Soviet Union (the U.S.S.R.) and the Einsatzgruppen

While Jews all over Eastern Europe were being forced into ghettos, the Germans broke their non-aggression pact with Russia, on June 22, 1941, by invading the Soviet Union. Special commandos known as the *Einsatzgruppen* followed the German army, slaughtering political dissidents and Jewish men, women, and children. Typically, victims were lead into wooded areas outside towns. They were stripped, forced to dig their own graves, and then were either shot or buried alive. By the fall and early winter of 1941, Nazi leadership began to view these actions as inefficient:

1. Members of the commandos were willing to perform their work but drank heavily to forget about their deeds;
2. It was difficult to predict and control reactions of local inhabitants;
3. The process itself took too long.

## The "Final Solution" to the Jewish Problem

### The Wannsee Conference

On January 20, 1942, leading Nazi officials met at the Wannsee villa outside Berlin to plan the implementation of the "final solution" to the Jewish problem–a euphemism for the mass murder of the Jewish population of Europe. At this conference, these officials listed millions of Jews that were to be murdered–Jews in occupied territories as well as in areas still to be conquered. According to their plans, trains were to transport Jews from all over Europe to death camps located in Eastern Europe under the pretext that they would be resettled and given work, adequate food, and shelter.

The major death camps, Chełmno, Auschwitz-Birkenau, Bełżec, Sobibor, Treblinka, and Majdanek, were located in strategic areas of occupied Poland, close to major centers of Jews. For example, Warsaw Jews were sent to Treblinka, while Jews from Lvov (L'viv) were sent to Bełżec. Auschwitz-Birkenau, the largest camp, received Jews from all occupied countries outside Poland, from as far away as Greece. The gassing processes that had been developed by the T4 euthanasia program in 1939 were modified to be used in permanent gas chambers and crematoria in the death camps.

There were also slave labor camps outside Poland; hundreds of thousands of camps were not specifically designed as factories of death; however, many died in these camps because of disease, malnutrition, overcrowding, and poor sanitation conditions. For example, in Sachsenhausen slave labor camp, north of Berlin, inmates were forced to perform hard labor at the nearby brickworks or in armaments factories.

For a variety of reasons, people in areas near death camps and concentration camps did little to intervene. Only a minority of individuals, "upstanders," made decisions to save Jews, especially the children. The Kindertransport by Great Britain was one of the successes. The Wagner Act in the United States that would have saved a number of Jewish children was not passed; some congressmen felt that it would be cruel to separate children from their parents. Therefore, with little assistance from other countries, the overwhelming majority of Jewish children between a million and a million and a half were captured and murdered during the Holocaust. Only about 100,000 to 200,000 Jewish children survived the war, many in hiding.



### Teresva, Czechoslovakia, and WWII

Now in Ukraine, "Teresva was a community located in Mátramaros. The Jewish community maintained a *hadarim* [a private Jewish elementary school for teaching children Hebrew, bible, and the fundamentals of Judaism] and a *Talmud Torah* [preparation for Yeshiva] for children attending Czech schools. Jews owned sawmills and a flour mill. The Hungarians occupied the town in March 1939. By 1941, young Jews and men were drafted into labor battalions where many worked hard labor on the Eastern front. Families who did not obtain Hungarian passports were forced out of town. About 700 were deported to Auschwitz in mid-May 1944" (Spector).

### Mátészalka Ghetto

Location: Mátészalka, Hungary


**Mátészalka, Hungary** **wikipedia**

This ghetto was set up in the Jewish quarter of the city and held around 18,000 Jews, from the locality and neighboring communities in northern Mátramaros and Szatmátr counties.

Mátészalka is in the Hungarian Satmar District. In 1941, 1,555 Jews lived in this small town, a total population of 10,036. In the Mátészalka Ghetto, the Nazis established one of the largest concentrations of Jews before their deportation for annihilation at Auschwitz. The conditions of this ghetto were shocking, and among the worst, perhaps *the* worst, of all the ghettos in Hungary. (Kratz)

At first, the Jews were concentrated outdoors. After some time, they were transferred to small shanties, most of them temporary. The Mátramaros Jews suffered doubly here. For in addition to the usual suffering of the inmates in the ghettos, the Jews of Mátramaros also suffered because they were torn from their native environment and were brought to foreign surroundings. Among the settlements whose Jews were brought to the ghetto were the following: Larger towns having more than 1,000 Jews: Ober-Apsa, Bicskof, Bistina, Iasin and Rahov. Places with a population of 500 and over: Iglya, Ganice (in part, the other part was sent to ghetto Tecs), **Teresif, [Teresva]** Terneve, Neresnitza. Smaller settlements, numbering less than 500 Jews: Apsicsa, Bogdan, Bedevle, Bilvaritz, Bilin, Brister, Harisof, Vilhovitz, Tiska, Trebusan, Leh, Niagova, Polien-Kosoviczki, Kalin, Kereczky, Kolodna , Krasnisora, and Krive ("Camps&Ghettos").

## Deportations from Hungary

Between April and early July 1944, approximately 440,000 Hungarian Jews were deported, around 426,000 of them to the Auschwitz complex. The SS sent approximately 320,000 of them directly to the gas chambers in Auschwitz II, or Auschwitz-Birkenau, and deployed approximately 110,000 at forced labor in Auschwitz I. The SS authorities transferred many of the Hungarian Jewish forced laborers within weeks of their arrival to other labor camps in Germany and Austria (Braham).

## Auschwitz

The Auschwitz concentration camp complex was the largest of its kind established by the Nazi regime. It included three main camps, all of which deployed incarcerated prisoners at forced labor. "One of them also functioned for an extended period as a killing center—Auschwitz II, or Auschwitz-Birkenau. The

concentration camp complex was located approximately 37 miles west of Kraków, near the prewar German-Polish border in Upper Silesia, an area that Nazi Germany annexed in 1939 after invading and conquering Poland. The SS authorities established these three main camps near the Polish city of Oświęcim: Auschwitz I in May 1940; Auschwitz II (also called Auschwitz-Birkenau) in early 1942; and Auschwitz III in October 1942" ("Auschwitz"; Gutman).

## Auschwitz II (Auschwitz-Birkenau)

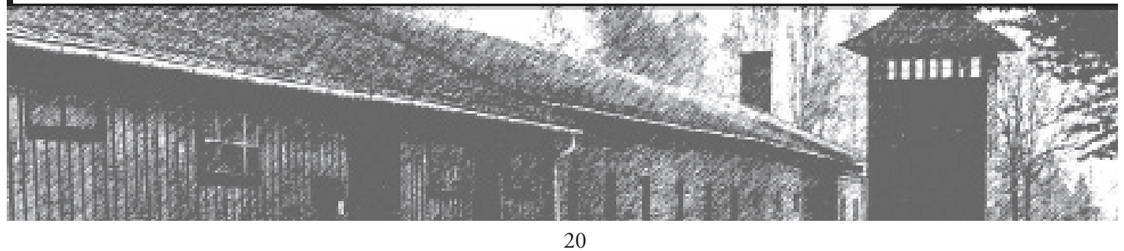
Of the three camps established near Oświęcim, the Auschwitz-Birkenau camp had the largest total prisoner population. "It was divided into more than a dozen sections separated by electrified barbed-wire fences and like Auschwitz I, was patrolled by SS guards, including SS dog handlers. The camp included sections for women, men, a family camp for Roma and Sinti (Gypsies) deported from Germany, Austria, and the Protectorate of Bohemia and Moravia, and a family camp for Jewish families deported from the Theresienstadt ghetto.

Auschwitz-Birkenau also contained the facilities for a killing center. It played a central role in the German plan to kill the Jews of Europe. During the summer and autumn of 1941, Zyklon B gas was introduced into the Auschwitz. Four large crematorium buildings were constructed between March and June 1943. Each had three components: a disrobing area, a large gas chamber, and crematorium ovens. The SS continued gassing operations at Auschwitz-Birkenau until November 1944" ("Auschwitz-Birkenau").


Rosalie was in Auschwitz-Birkenau (circled), Geislingen an der Steige, subcamp of the Natzweiler-Struthof (circled), and Allach, a sub-camp of Dachau (circled)

## Deportations to Auschwitz Concentration Camp

Trains arrived at Auschwitz frequently with transports of Jews from virtually every country in occupied Europe or allied to Germany. These transports arrived from 1942 to the end of summer 1944. The breakdown of deportations for individual countries, given in approximate figures, is as follows: Hungary: 426,000; Poland: 300,000; France: 69,000; Netherlands: 60,000; Greece: 55,000; Bohemia and Moravia: 46,000; Slovakia: 27,000; Belgium: 25,000; Yugoslavia: 10,000; Italy: 7,500; Norway: 690; other (including concentration camps): 34,000 ("Auschwitz").



**Selection of Hungarian Jews at Auschwitz-Birkenau** **ushmm**

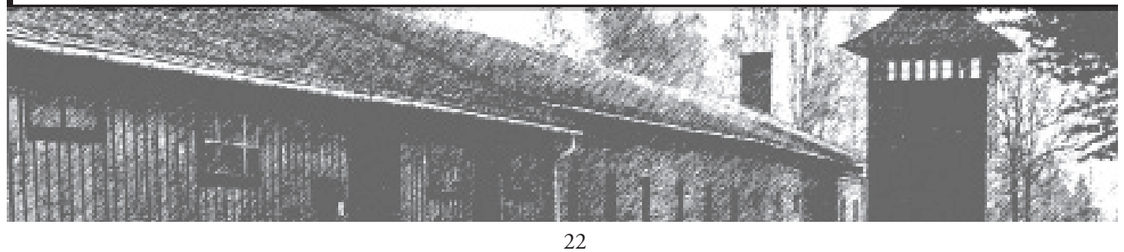
### Geislingen an der Steige

Geislingen an der Steige was a subcamp of Natzweiler-Struthof in France. Its location was on the boarder of Germany and France. It was established in February 1944, for hundreds of Jewish women from Hungary who were originally destined for Auschwitz; inmates labored in military goods production at a former cutlery/cookware factory. Before and during the war, *Württembergische Metallwarenfabrik* (WMF) struggled with increasingly severe shortages of raw material. The company became a major supplier of ammunition and manufactured parts for airplanes. Beginning in 1940 a growing number of prisoners of war–and later forced laborers–were employed by WMF. These workers, about half of whom came from the Soviet Union, lived in camps around Geislingen and accounted for about one-third of the company's total workforce by mid-44. Beginning in February 1944, a separate concentration camp was established by WMF in Geislingen for hundreds of Jewish women from Hungary who were originally destined to die in Auschwitz. As the war came close to the end in April 1945, over 900 female concentration camp prisoners were set free by the American Forces that occupied Geislingen ("Camps&Ghettos").

Rosalie and her sisters were not liberated at this time because they had been moved to Allach

### Allach

Allach was opened on March 19, 1943, as the largest subcamp of Dachau concentration camp because of the shortage of a workforce in the armament and building industry. The camp was also the manufacturing site of Allach porcelain and German dress uniform swords and daggers.





The camp divided Jews from non-Jews as well as men from women. In the men's camp the number of prisoners varied at different points in time–approximately 3,000-4,000 men, but with many more as Allach became the destination for many death marches and transports from other concentration camps. The women's camp was much smaller at 200-300. Prisoner population in the non-Jewish camp was mainly French, Russians, Poles, Czechs, and Dutch, as well as other victims of racial persecution and German opponents of the regime. Starting from 1941 German civilians and about fifty prisoners of the Allach subcamp of the Dachau concentration camp were employed with production of art and porcelain. Allach was the first of seven sub-camps to supply the BMW armament factory with slave laborers. At the BMW factory airplane engines were produced and repaired.

Soldiers of the 42nd Rainbow Division of the U.S. Seventh Army entered the camp on April 30, 1945. The 66th Field Hospital, attached to the 42nd Division, was brought to Allach to take care of the sick prisoners.

Rosalie and her sisters were liberated at Allach.

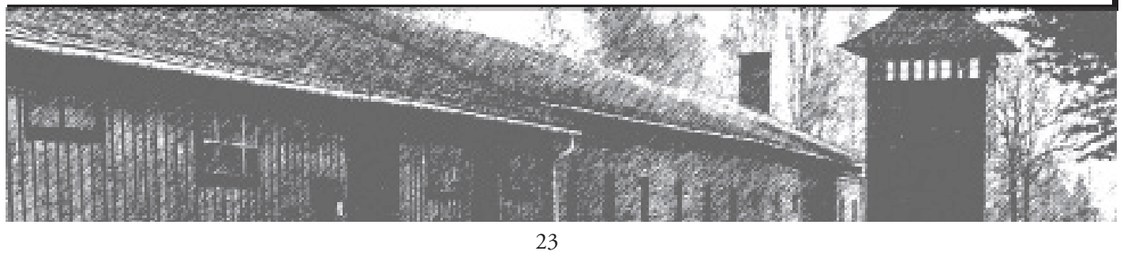
## POST WWII

### Displaced Persons (DP) Camps and Immigration to Palestine (Eretz Yisrael)

After the war was over in Europe in May 1945, the Allies liberated over eleven million prisoners of war (POWs) and concentration camps and labor camps survivors. The Allies had a strong desire to send them home, with the intent of "reactivating their countries' economies" (Bauer 370). But it wasn't as simple as that. Jews numbering about 200,000 were liberated from the concentration camps, but did not want to return to their hometowns. The 55,000 Polish and Lithuanian Jews stuck in German slave labor camps in 1945 also had no place to go. Those Jews who tried to return to their homes were often "met with hostility by their neighbors, many of whom had profited from looted Jewish property" (Bauer 371). Many Jewish survivors wanted to immigrate to Palestine (*Eretz Yisrael*). The *Hagnanah*, the Jewish armed underground organization, helped get survivors to displaced persons' (DP) camps in Western Europe, where the United Nations Relief and Rehabilitation Administration (UNRRA) was located.

Often Holocaust survivors would be in DP camps with non-Jewish Poles or Nazi collaborators, so they wanted separate camps where they would feel safe after all they had been through (Bauer 371). The United States and Great Britain thought the survivors should return to their homes, but many Polish Jews refused to return to their own homes, not only because of a desire to go to other countries, but also because of the rabid antisemitism that greeted Jews who did try to return. Many people, fearing survivors would report them as Nazi collaborators, murdered Jews (Bauer 373). The Polish government tried to get Jews to return as well and help rebuild communities, but "it was impossible, psychologically, to reestablish a thriving Jewish life in a graveyard" (Bauer 374).

American opinion was affected not only by guilt related to the Holocaust, but also by letters from soldiers who described the horrors they had seen in the camps. In 1945, President Truman had Princeton law professor Earl G. Harrison examine the DP camp situation. Harrison accused the United States Army of negligence for not supplying proper food and clothing to the refugees. He suggested separate Jewish DP



camps, and that 100,000 Jews be permitted to go to Palestine (Bauer 371-2). The British, who occupied Palestine, were against such a large influx, but they agreed that 1,500 Jews per month would be permitted to go (Bauer 372).

This was not enough, however, for all the Jews who wanted to emigrate from Europe. Therefore, groups such as *Brichah*, with unofficial aid from the Polish government, moved 250,000 Jews from Poland to surrounding countries, with the goal of getting them to the coast, so they could sail to Palestine (Bauer 374-5). In the end, 200,000 East European Jews went to Palestine, with 100,000 ending up in other countries such as the United States (Bauer 375). Rosalie, her sister, and father immigrated to the U.S. in 1949.


**Displaced Persons Camps (DP Camps)** **jewishvirtuallibrary**



## Chronology of Events

| | |
|---|---|
| **1897:** | **Father, Israel Lebovic, born.** |
| **1899:** | **Mother, Regina Meyerovitch, born.** |
| **1920:** | **Yitzak born (did not survive childhood).** |
| **1923:** | **Helen born.** |
| **1924:** | **Charlotte born.** |
| **1926:** | **Lenka born.** |
| **1928:** | **Rajzi born.** |
| **1930:** | **Zev Wolf (William) born.** |
| **1931:** | **Rosalie born.** |
| **1933:** | Hitler becomes Chancellor of Germany. |
| **1935:** | Nuremberg Laws deprive German Jews of their civil rights. |
| **1937:** | **Rosalie starts first grade.** |
| **1938, September 29:** | Munich Pact |
| **1938, November 9-10** | November Pogrom in Germany and Austria known as Kristallnacht (Night of Broken Glass). |
| **1939, March:** | Hungarians occupy city and draft Jews into the Hungarian Civilian Labor Force. |
| **1939, August 23:** | German-Soviet Non-Aggression Pact is signed between German representative, von Ribbentrop, and Soviet representative, Molotov. Poland is divided into a western zone under German control and an eastern zone under Soviet control. |
| **1939, September 1:** | World War II begins with the invasion of Poland by German forces. |
| **1939, September 17:** | Soviet Army invades Eastern Poland. |
| **1941, June 22:** | Germans attack Soviet Union breaking the non-aggression pact. |
| **1941, August:** | The so-called "alien Jews" were massacred at Kamenets-Podolsk. |
| **1941, December 7:** | Pearl Harbor bombed by the Japanese. |

**1942, January 20:** Wannsee Conference meets to discuss the "Final Solution."

**1942:** **Rosalie's father is drafted into forced labor service.**

**1942, June:** Mass murder by gassing at Auschwitz-Birkenau begins.

**1942-1943:** Soviets defeat the Germans in the Battle of Stalingrad in the U.S.S.R. in January 1943.

**1943, April-May:** Warsaw Ghetto Uprising begins in April 1943 and ends May 1943.

**1943, July:** Battle of Kursk begins July 5: the last German offensive against the Soviet Army and the largest tank battle in history. Soviets defeat the Germans.

**1943:** **Jewish students expelled from school in Teresva.**

**1944:** **Curfew established in Rosalie's hometown; Jews forbidden to leave home in evening. Jewish stores closed. Ordered to wear yellow star of David.**

**1944:** **Rosalie's father returns from labor service.**

**1944, April:** **Rosalie's family ordered to leave home and are deported to the Mátészalka Ghetto in Hungary.**

**1944, May or June:** **Ordered out of ghetto and forced onto cattle cars to Auschwitz-Birkenau. Selections, death of mother and brother.**

**1944, June 6:** D-Day invasion at Normandy.

**1944, July 24:** Soviets liberate the first concentration camp at Majdanek.

**1944, August 1:** Warsaw Uprising begins.

**1944, summer:** **Rosalie and her sisters transported to Geislinger an der Steige.**

**1944, December 16:** Battle of the Bulge in the Ardennes, region primarily in Belgium.

**1945, January 27:** Auschwitz-Birkenau concentration camp liberated by the Soviets.

**Rosalie and her sisters evacuated from Geislinger and moved to Allach, a sub-camp of Dachau.**

**1945, April 29:** Liberation of Dachau by the U.S. Seventh Army's 45th Infantry Division.

**1945, April 30:** **Liberation of Allach Concentration camp by the U.S. army, 42nd Rainbow Division. Rosalie and her sisters are liberated on a train transporting them from Allach to who knows where.**

**1945, May 8:** May 8: V-E Day: Victory in Europe.



**1945, November:** Nuremberg War Crimes Trials begin.

**1948:** Receives letter from Uncle Edward to come to America.

**1949:** **Sails to America on *RMS Aquitania*. Moves from New York to Baltimore.**

**1952, June 1:** **Marries Sidney Simon.**

**1953, March 22:** **First child, Majshe (Mitchell), born. They buy a farm in Pleasantville, NJ, to help medical condition.**

**1954:** **Rosalie and Simon move onto Simon's chicken farm.**

**1956, September 7:** **Second child Ruthie born.**

**1958:** **Rented first home in Pleasantville.**

**1962:** **Move permanently to Margate. Rent homes until they have enough money to build their own home.**

**1967:** **Third child, William (Bill), is born.**

**1972:** **Rosalie's father develops a heart condition and passes.**

**2014:** **Rosalie's memoir *A Girl in a Striped Dress* is published.**

# Interview With Rosalie Simon

Has your past made you a stronger person? Discuss.

*Going through a hellish experience in life, fighting for your survival each and every day definitely makes you a stronger person.*

What was it like telling your children about being a survivor of the Holocaust? How did you decide when was the appropriate time to tell your children that you were a Holocaust survivor?

*I usually don't like to talk about the Holocaust unless they ask. When my children were young it was difficult to tell them about what I went through because it was painful for them to listen to my story. I let them decide when they were ready.*

What have you done to help promote prevention of future genocides?

*When I meet with people and we get into a discussion, I always tell them about my past. After my recent surgery, being in the recovery room a nurse was sitting with me and started to tell me that she always hated Jews. I explained to her just because she had a bad experience with a Jewish person that is no reason to hate all the Jews. I told her about the Holocaust and what I had experienced. A few days later I received a letter form her apologizing, admitting how wrong she was, and she totally changed her mind. I think listening to a Holocaust survivor makes them better people. It makes them realize the injustice of hating someone just because they happen to be a certain race or religion.*

What were your goals after the Holocaust? Have you achieved them?

*Right after the Holocaust planning and thinking about a future was not on my mind. My only concern was to make enough money to support myself from day to day. I was very much affected by so many young people who were in the midst of planning their future but their plans was never realized; they all went up in smoke. When I was about 17 I was thinking about being a nurse. Our plans were to leave Czechoslovakia; therefore, it didn't make sense at that point to get started, so I never achieved my goal.*

What are some of your new goals?

*At this point in my life, I would like to take better care of myself, exercise more, and get together with people to do more activities.*

What would your life have been like if you had stayed in Teresva?

*After the war ended in 1945, there was no way we could have stayed in Teresva. We were surrounded by enemies, there were no Jewish people left in the town. If there had not been a Holocaust and we would have been allowed to life peacefully in Teresva, my life would take an entirely different direction I would have the guidance of my parents and I would have continued my education that is for sure.*

How has your experience in Margate benefited you more than if you had staying in Baltimore? Discuss.

*Living in Baltimore was tough at the beginning. I was 18 years old, I worked during the day, and after work I attended night school to learn the English language. I married at the age of 20, and at 21 I had my first child. In 1954, for various reasons, we moved to this area. It is difficult to predict what the future had in store for us in Baltimore all I can say my husband was doing well and I regretted the move. Eventually I adjusted. In Margate I raised three children. For the most part my life was peaceful and I was happy. I joined up with a group of Holocaust survivors and met some non-survivors that I can truly call my friends.*



How did you and Sidney share with each other your experiences surviving?

*Sidney goes on and on sharing his experience with me; he remembers every detail. On the other hand, I don't talk about it very much.*

Are you still close with your siblings?

*I will always be close with my siblings.*

Do you have any advice for students who will be teaching the Holocaust?

*You will get your message across if you are well informed and totally dedicated to your subject.*

What types of antisemitism and discrimination did you face after the war? Do you face any form of antisemitism or discrimination today?

*I faced antisemitism in Teresva after the war by being ignored by people who knew me from before the war. I personally don't face any discrimination or antisemitism today; however, I know it exists all around us.*

Why have you chosen to share your life story?

*We cannot be silent about our past. I feel it is my duty to share it with the rest of the world.*

What was your experience writing your memoirs? Was reliving your past easy or difficult?

*My experience in writing my memoir was emotionally difficult. I shed many tears reliving my past especially all the brutality I had witnessed being in Auschwitz.*

What would you say to those who are still unable to speak about their experiences?

*To those who are still unable to speak about their experiences, I would encourage them to do so to honor the memory of the dead parents, brothers, and sisters, who were forever silenced. If they would have a voice, they would urge those of us who survived to "Tell the world of our cries, tell the world of the brutalities the Nazis have inflicted upon us, watching our innocent little children choking to death in the gas chambers. Their crimes against humanity should never be forgotten."*

What are your feelings now after finishing your memoirs? Has writing helped you cope with your past?

*Writing my memoir was not an easy task. Reliving my past was difficult; it is, however, part of my history. It gives me satisfaction to leave my legacy behind for my children, grandchildren, and future generations.*

*My utmost gratitude goes to Dr. Maryann McLoughlin for her patience and invaluable assistance in writng my memoir.*

*Has writing my memoir helped me cope with the past? I am coping with the past, but the past will always live within me. It is part of my being.*

# Glossary of Terms

***Aktion:*** German term used for targeted round up of killing Jews.

***American Jewish Joint Distribution Committee:*** Also known as JDC or Joint. A New York Jewish organization the provided temporary living quarters.

***Antisemitism:*** Hatred of Jews. Antisemitism goes back to the earliest centuries of Christianity, and since that time, there have been legal, social, political, and economic restrictions on Jews throughout the centuries. In the 19th century, Wilhelm Marr coined the word to describe a racial hatred of Jews.

***Auschwitz-Birkenau:*** The largest Nazi extermination and concentration camp, located in the Polish town of Oswiecim, 37 miles west of Krakow, in upper Silesia, Poland. One-sixth of all Jews murdered by the Nazis were gassed at Auschwitz. (Yad Vashem) Established in 1940 originally as a concentration camp, it became an extermination camp in early 1942. Later, it consisted of three sections: Auschwitz I, the main camp; Auschwitz II (Birkenau), an extermination camp; Auschwitz III (Monowitz), the I.G. Farben labor camp, also known as Buna. In addition, Auschwitz had numerous sub-camps. "The word 'Auschwitz' has become a metaphor for the Holocaust in general, and the phrase 'after Auschwitz' has come to signify the great historical rupture wrought by the murder of six million Jews.

"The character and scope of the atrocities that took place in Auschwitz fully justify the identification of the camp as the symbolic center of the Holocaust. It was there that the single largest group of Jews was murdered: over one million men, women, and children; in total more than 90 percent of the 1.1 million Jews deported to the camp. To put this number in perspective: 750,000 Jews were murdered at the death camp of Treblinka; nearly 500,000 at Belzec; 200,000 at Sobibor; and 150,000 at Kulmhof (Chełmno). Jewish citizens from more European countries (at least 12) were deported to Auschwitz than to any other camp. Thus the history of Auschwitz also testifies to the pan-European character of the Holocaust. Then too the Germans killed more than 100,000 non-Jews at Auschwitz: 75,000 Poles (or some 50 percent of the 150,000 Poles deported to the camp), at least 18,000 Sinti and Roma (about 80 percent of the 23,000 imprisoned there), 15,000 Soviet prisoners of war (nearly 100 percent of those in the camp), and some 15,000 others (or 60 percent of that group). Auschwitz, therefore, testifies as well to the often forgotten Nazi aim to create a 'New Order.' This German plan called for the total annihilation of the Jews and the genocide of other groups, including selected population strata of the Slavs, undesirable Sinti and Roma, and the mentally ill and physically handicapped.

"Finally, Auschwitz holds a key place in history because its technology and organization were so thoroughly 'modern.' With its central location in the European railway infrastructure, its business relationships with many large and small industries that relied on slave labor, its medical experiments conducted by highly qualified physicians working in collaboration with distinguished research institutions, and its large and efficient crematoria equipped with logically designed killing installations for those deemed 'unfit for labor,' Auschwitz stands for industrial civilization. In its use of gas chambers, it stands, too, for the deliberate nature of the genocide of which it became a center. People shot with rifles, or even machine guns, are killed with arms designed, manufactured, and purchased for use in combat. The use of these weapons to massacre civilians is an aberration. Like the gallows, the guillotine, and the electric chair, gas chambers are designed



and built to kill non-combatants. Unlike these other means of execution, gas chambers permit many people to be executed, anonymously, at the same time. The 52 ovens built in the five crematoria of Auschwitz, with a total incineration capacity of 4,756 corpses per day, testify to the genocidal purpose of the Nazi state.

"With more than 1.1 million victims, of whom one million were Jews, Auschwitz had become the most lethal death camp of all by the end of the war. But Auschwitz was also the camp with the greatest number of survivors. Only a few people survived Belzec, and a couple of hundred people survived Sobibor and Treblinka. Those camps were annihilation centers. Auschwitz had other functions and ultimately served as an enormous slave labor pool. Many more inmates thus survived Auschwitz than any of the other death camps. Of the 1.1 million Jews deported to Auschwitz, some 100,000 Jews left the camp alive, either in 1944 as transit Jews, or in the death march of 1945. Many of those survivors died or were shot on the long way to the west, or during their imprisonment in spring 1945 in concentration camps like Buchenwald and Bergen-Belsen. Yet tens of thousands saw liberation and testified about their ordeal after the war. Some 100,000 Gentiles, 75,000 of whom were Poles, survived Auschwitz, and they too bore witness to the camp as an annihilation center for Jews. These testimonies, and the testimony given by Hoess in Nuremberg and during his own trial in Warsaw, ensured that Auschwitz would figure prominently in the memory of the Holocaust.

"The survival of significant parts of the camp also has ensured the continued importance of Auschwitz in the collective memory of the Western world. Visitors to Treblinka, Belzec, and Sobibor, where 1.5 million Jews were murdered, will see nothing of the original arrangement. In Auschwitz, by contrast, much remains, due largely to the preservation efforts of the State Museum Auschwitz-Birkenau, established in 1947 when the Polish Parliament adopted the law 'Commemorating the Martyrdom of the Polish Nation and other Nations in Oświęcim.'"

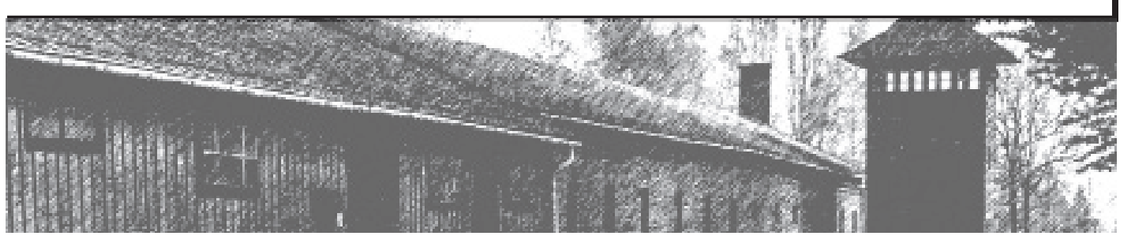
***Battle of Stalingrad:*** Major battle fought between the Nazis and Soviets from July 17, 1942 to February 2, 1943, ending with a Soviet victory. This was a critical turning point in the war against the Nazis.

***Bystanders:*** refers to cases where individuals do not offer any means of help to the victim in an emergency situation. During the Holocaust, bystanders were ordinary people who played it safe. As private citizens, they complied with the laws and tried to avoid the terrorizing activities of the Nazi regime. They wanted to get on with their daily lives. During the war, the collective world's response toward the murder of millions of people was minimal. Bystanders may have remained unaware, or perhaps were aware of victimization going on around them, but, being fearful of the consequences, chose not to take risks to help Nazi victims. Compare to upstanders.

***Carpathian Mountains:*** A range of mountains across Central and Eastern Europe. They are the second-longest mountain range in Europe.

***Cholent:*** A stew with meat. It is eaten for lunch on the Sabbath.

***Concentration Camps:*** an essential part of the Nazis' systematic oppression and mass murder of Jews, political adversaries, and others considered socially and racially undesirable. There were concentration camps, forced labor camps, death camps, transit camps, and prisoners-of-war (POWs) camps. The living conditions in all the camps were brutal. The Nazis' goal was to murder the Jews and others through gassing or working them to death.

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***Crematorium:*** An oven like machine used to cremate bodies, that is, to burn human bodies into ash.

***Death Camps:*** Six death camps were constructed in Poland. These were Auschwitz-Birkenau, Treblinka, Belzec, Sobibor, Lublin, and Chełmno. "The primary purpose of these camps was the methodical killing of millions of innocent people. The first, Chełmno, began operating in late 1941. The others began their operations in 1942." ("Holocaust Timeline: The Camps").

***Death March:*** Forced marches of prisoners that lasted from several days to several weeks. Many died from exhaustion, malnutrition, and dehydration. Any prisoner that tried to escape or could not continue on walking was shot.

***Displaced Persons Camp (DP camp):*** A temporary facility for displaced persons coerced into forced migration. The term is mainly used for camps established after WWII primarily for refugees from Eastern Europe and for the former inmates of the Nazi German concentration camps.

***Dr. Mengele:*** Josef Mengele (16 March 1911 – 7 February 1979), also known as the Angel of Death, was a German SS officer and a physician in the Nazi concentration camp Auschwitz-Birkenau. He directed the selections in the camp. Rosalie defied Mengele by escaping his selection several times.

***Einsatzgruppen:*** Mobile killing squads responsible for the massacres of 2 million civilians across Eastern Poland and the Soviet Union.

***Eichmann, Adolf:*** One of the major organizers of the "Final Solution" (total annihilationof the Jews. He formulated the deportations of victims. SS-*Obersturmbannfuehrer* Karl Adolf Eichmann (1906-1962) was



head of the Department for Jewish Affairs in the Gestapo from 1941 to 1945 and was chief of operations in the deportation of three million Jews to death camps. After the war, Eichmann fled to Argentina, living under an assumed name for ten years until Israeli *Mossad* agents abducted him in 1960 to stand trial in Jerusalem. The controversial trial lasted from April 2 to August 14, 1961. Eichmann was sentenced to death and executed on May 31, 1962.

***Excrement in Auschwitz:*** Paul Ricoeur describes defilement as "the oldest and most universal symbol of evil." He concludes that "when confronted with excremental states of dirt, decay, and rot, we feel 'a threat which, beyond the threat of suffering and death, aims at a diminution of existence, a loss of the personal core of one's being "(Gutman130). Terrence Des Pres calls "Auschwitz's filth the result of a deliberate policy to destroy the last vestiges of the prisoners' sense of self-worth; he labels this the camp's 'excremental assault' on inmates" (qtd in Gutman 130).

***Geislingen an der Steige*** a sub-camp of the Natzweiler-Struthof concentration camp (called Natzweiler for short), "the only camp built by the Nazis on French soil, is one of the least known camps. Located initially in Schirmeck near Natzweiler, about 50 kilometers south of Strassburg in Alsace, it was established in 1940 as a forced labor camp, primarily for local opponents of the German occupation. Late in 1941, the SS moved in and established a camp in Natzweiler to mine a nearby granite quarry. Gradually other sub-camps were established but the total number of prisoners remained small until late 1942. However, by 1943 the scope of the camp was expanded into southwest Germany and dozens of small sub-camps were established. "At its peak it probably held 19,000 prisoners and a total of 46,000 prisoners were registered as prisoners at some time or other until its evacuation in September 1944. As Allied troops approached, many of the prisoners were forced on marches eastward, during which many died." Initially Natzweiler held few Jews, but in 1944 larger numbers arrived there, transferred from Auschwitz and other East European camps. (Landé)

<u>The Liberation of Natzweiler-Struthof</u>

"With the approach of Allied forces in September 1944, the main camp at Natzweiler-Struthof was evacuated and the prisoners distributed among the subcamps. In March 1945, the Germans disbanded the subcamps and sent most of the prisoners on death marches—forced marches over long distances and under brutal conditions—toward the Dachau concentration camp in southern Germany. From May 1941 to March 1945, more than 17,000 people died in the Natzweiler-Struthof camp system." (Landé)

***Gas Chamber:*** a room used to kill humans or animals with gas, consisting of a sealed chamber into which a poisonous or asphyxiant gas, such as Zyklon-B, is introduced.

***Gentiles:*** belonging to or characteristic of non-Jewish peoples.

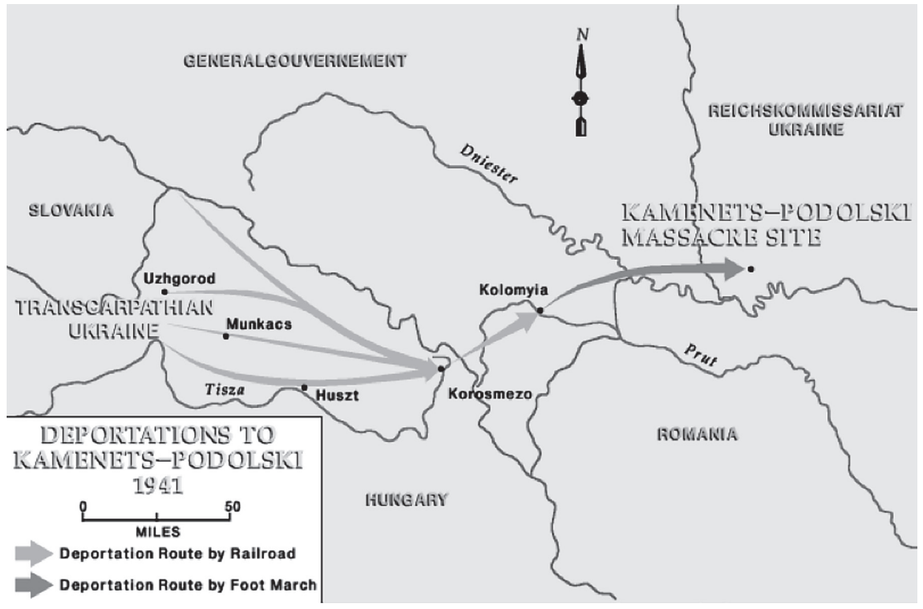
***Ghetto:*** Used during the Holocaust to confine Jews prior to their transportation to concentration and death camps. Poor sanitation and overcrowding led to disease and illness; many died from disease and/or starvation.

***Holocaust:*** (1933-1945) Literally, consumed by fire. The Holocaust began in 1933 when Hitler became the Chancellor of Germany and ended when WWII ended in Europe in 1945. During these years approximately 6 million Jews were murdered, including one and half million children. In addition, during the Holocaust, 5 million others–handicapped, Gypsies, Homosexuals, Jehovah's Witnesses, Masons, and Communists among others—were murdered.

***Judenrat:*** The ruling Jewish council of a ghetto, appointed by Nazi officials. They were usually forced to create lists of Jews who were to be deported.

***Kaddish:*** "The Mourners' Kaddish" said as part of the mourning rituals in Judaism, in fact, celebrates life.

***Kaments-Podolsk:*** "a city in the western Ukraine, then part of the Soviet Union, was occupied by German forces during the invasion of the Soviet Union in June 1941. "Shortly after Hungary (Germany's ally) declared war on the Soviet Union on June 27, 1941, officials of the agency responsible for foreign nationals living in Hungary decided to deport foreign Jews; these were mostly Polish and Russian Jews, but there were also many refugees from Western Europe. Jews who could not readily establish Hungarian citizenship were equally vulnerable to deportation. As a result, many Hungarian Jews who could not document their citizenship were also deported. Many Jewish communities, especially in the Transcarpathian Ukraine (then under Hungarian control), were deported in their entirety. The Hungarians loaded Jews into freight cars and took them to Korosmezo, near the prewar Hungarian-Polish border, where they were transferred across the former Soviet border and handed over to the Germans. By August 10, 1941, approximately 14,000 Jews had been deported from Hungary to German-controlled territory. The Hungarian authorities transferred another 4,000 Jews later in the month. Once in German hands, the Jews, often still in family units, were forced to march from Kolomyja to Kamenets-Podolsk. On August 27 and 28, detachments of *Einsatzgruppen* (mobile killing units) in Kamenets-Podolsk and troops under the command of the Higher SS and Police Leader for the southern region, SS General Friedrich Jeckeln, carried out mass killings of the Jewish deportees as well as of the local Jewish population. According to Jeckeln's report, a total of 23,600 Jews were massacred in this action, the first large-scale mass murder of the 'Final Solution.'" ("Kamenets-Podolsk")






***Kapo:*** Concentration camp inmates who were selected by Nazis to control other inmates. They were granted privileges.

***Kristallnacht:*** or the November Pogrom, also called the Night of Broken Glass, a Nazi term that downplayed the seriousness of the destruction. The November Pogrom occurred on November 9-10, 1938, resulting in the destruction of Jewish synagogues and businesses, as well as mass arrests, rapes, and murders of innocent Jewish citizens.

***Labor Camp:*** A prison camp where the prisoners were used as slave labor for German industry and war machine. Many died from malnutrition, dehydration, and exhaustion.

***"The Master Race":*** the "race" that the Nazis thought would rule the European population of the future – consisting ideally of blue-eyed, blonde, pure "Aryans." A part of Hitler's master plan. As we know now, there is only the human race.

***Mischlinge:*** As defined by the Nuremberg laws in 1935, a Jew was somebody who had at least three Jewish grandparents—regardless of religious affiliation or self-identification. The latter did matter for people with two Jewish grandparents: if they belonged to the Jewish religion or were married to Jews, they were classified as Jewish; if neither, they were considered *Mischlinge* of the first degree. On October 27, 1942, a conference regarding *Mischlinge* was convened. It was here decided that the *Mischlinge* of the first degree would be sterilized, but the *Mischlinge* of the second degree (the ones with one Jewish grandparent) "without exception, were to be treated as Germans, but they too were in remain subject to *Mischlinge* restrictions."

***Munkaszolgálat:*** A Hungarian Civilian Labor Service that required Jewish men in Hungary during World War II to perform labor—after they were prohibited from serving in the regular armed forces by passage of the Hungarian anti-Jewish Laws.

***Munitions Factory:*** Factories making either weapons or ammunition during the war.

***Nazis:*** (Nazi) A member of the Nazi Party (NSDAP); One who subscribes to or advocates Nazism or a similarly fascist, racist, or antisemitic ideology; Of or pertaining to the Nazi Party (NSDAP) specifically, or to Nazism more generally; Racist or antisemitic.

***Nuremburg Laws:*** Race and marriage laws, enacted in 1935, enabled the Nazis to dehumanize and ultimately destroy the European Jewish population under their domination. These laws defined who was a Jew and stripped Jews of their civil rights.

***Orthodox:*** Jewish individuals who practice strict observance of Mosaic law.

***Partisan:*** Jews who managed to escape from ghettos and camps formed their own fighting units. These fighters, or partisans, were concentrated in densely wooded areas.

***Post-partum depression:*** moderate to severe depression in a woman after she has given birth. Usually caused by decreased estrogen hormones after giving birth.

***Propaganda:*** A form of communication that is aimed at influencing the attitude of a community or a person toward some cause or position.

***RMS Aquitania Liner:*** A Cunard Line ocean liner.

***Sabbath:*** the seventh day of the week, Saturday, as the day of rest and religious observance among Jews and some Christians.

***Sabbath candles:*** The Jewish Sabbath begins at sundown on Friday and ends at sundown on Saturday. The candles are lit eighteen minutes before sunset. While dressed in their Shabbat [Sabbath] or holiday finery, the woman or girl places several coins in a charity box. Many customarily dedicate this charity to the poor in Israel. The candles are lit. The hands are then extended over the candles, drawn inwards three times in a circular motion, and then the eyes are covered to say the blessing:

> Transliteration: Baruch a-ta A-do-nay Elo-hei-nu me-lech ha-o-lam a-sher ki-dee-sha-nu bi-mitz-vo-tav vi-tzi-va-noo li-had-leek ner shel Sha-bbat ko-desh.
>
> Translation: Blessed are you, Lord our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of the Holy *Shabbat*.

Then the eyes are uncovered, and everyone is greeted with blessings of a good *Shabbat* or holiday. With the lighting of the candles, a woman ushers in the holy *Shabbat*. No "weekday" activities are to be done from that point on, as she has now entered a world of tranquility.

***Seamstress:*** A woman who does plain sewing as a profession.

***Shoah:*** The Hebrew word meaning “catastrophe,” denoting the catastrophic destruction of European Jewry during World War II. The term is used in Israel, and the *Knesset* (the Israeli Parliament) has designated an official day, called *Yom ha-Shoah*, as a day of commemorating the Shoah or Holocaust. Now the preferred term for the historical period, 1933-1945.

***Sonderkommandos:*** in killing centers, *Sonderkommandos* were those prisoners selected to dispose of corpses in the gas chambers by burning them in the crematorium. Before burning, they would cut the dead's hair, remove gold teeth, and search orifices for hidden wealth.

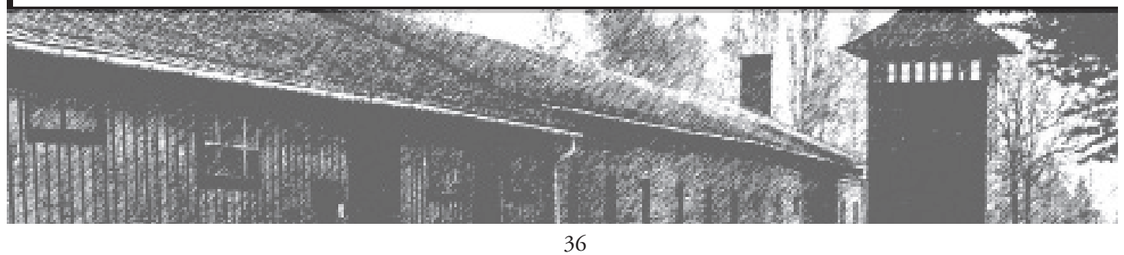
***Soviet-German Pact:*** A non-aggression agreement between the Soviet Union and Nazi Germany, signed on August 23, 1939; this pact was later broken by Hitler when he invaded the U.S.S.R. on June 22, 1941.

***SS Guards:*** *Schutzstaffel*; Protection Squadrons. The SS became a virtual state within a state in Nazi Germany, staffed by men who perceived themselves as the “racial elite” of Nazi future.

***Synagogue:*** The building where a Jewish assembly or congregation meets for religious observance and instruction.

***Upstander:*** A term coined by Samantha Power in her book, *A Problem from Hell: America and the Age of Genocide*. An *upstander* is a person who stands up for innocent victims of abuse or persecution. An upstander who actually saves someone’s life becomes a rescuer.

***Wannsee Conference:*** a meeting of senior officials of the Nazi regime, held in the Berlin suburb of Wannsee on 20 January 1942. The purpose of the conference was to inform administrative leaders of departments responsible for various policies relating to Jews that Reinhard Heydrich had been appointed as the chief executor of the "Final solution to the Jewish question”—a euphemism for the mass murder of the Jewish population of Europe.





***World War I:*** 1914-1918. WWI began with the June 28, 1914, assassination of Archduke Franz Ferdinand of Austria by a Serbian nationalist. The United States entered WWI in April 1917 because of Germany’s usage of unrestricted submarine warfare. WWI ended in late 1918.

***World War II:*** 1939-1945. In Europe WWII began with the invasion of Poland in September 1939. The United States entered WWII after the bombing of Pearl Harbor on December 7, 1941. World War II ended in Europe in May 1945 and in the Pacific in August 1945.

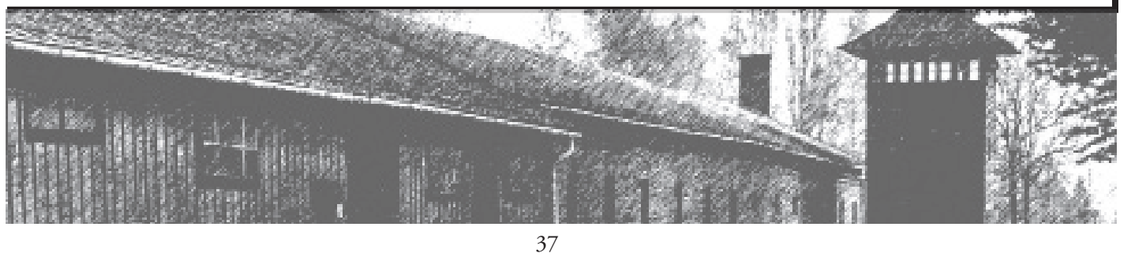
***Yom Kippur:*** Day of Fasting and Atonement; the holiest day of the Jewish year.

***Zählappell:*** Roll call where prisoners stood minutes to several hours (sometimes days) being counted.

***Zmiros:*** Special Jewish songs song on the Sabbath.

***Zones, Post WWII:*** Germany: After WWII in May 1945, Germany was partitioned into four zones occupied and administered by the Allies (France, Great Britain, the Soviet Union, and the United States). Germany’s capital, Berlin, was also divided into four zones of occupation.

***Zyklon B:*** the trade name of a cyanide-based pesticide invented in the early 1920s and infamous for its later use by Nazi Germany to kill human beings in gas chambers of extermination camps during the Holocaust.



# KWL Chart

Name_____ Date_____

Before reading, list information in the first two columns. Once reading is done, complete the final column.

Topic: _____

| What I Know | What I Want to Know | What I Learned |
|---|---|---|
| | | |



# Classroom Questions and Activities

These are suggested questions and activities. **Please vary according to grade and skill level**.

## Essential Questions

1. Why should we remember the Holocaust? What could happen if we forget?
2. What are some ways that individuals and societies can remember and memorialize histories of mass atrocities?
3. After the Holocaust, the international community said "Never again." What can individuals, groups, and nations do to prevent massive acts of violence and genocide from happening in the future?
4. Why is the study of the Holocaust relevant today?
5. How was it possible for a modern society to carry out the systematic murder of a people for no reason other than that they were Jews?
6. What can the Holocaust tell us about human nature?
7. Write down some other examples of people's inhumanity to others.
8. What were some of the ways people survived during the Holocaust?

## Pre-Reading Activities

1. What is a memoir? How does it differ from an autobiography? What is the importance of a memoir?
2. Look up "Hungary *before* the German Occupation" in the *Holocaust Encyclopedia* online at **http://www.ushmm.org.** Read the article, noting the dates and people involved. Summarize in groups of 3 or 4. Compare your summaries.
3. Look up "Hungary *after* the German Occupation" in the *Holocaust Encyclopedia* online at **http://www.ushmm.org**. Read the article, noting the dates and people involved. Summarize in groups of 3 or 4. Compare your summaries.
4. Look up "Auschwitz-Birkenau" at the USHMM website: **http://www.ushmm.org**. For various other Holocaust topics—On the home page, click on "Learn about the Holocaust." "Learn about the Holocaust" page includes the *Holocaust Encyclopedia*. Read the encyclopedia article on Auschwitz-Birkenau, noting the dates and people involved. Summarize in groups of 3 or 4. Compare your summaries.
5. Make a list of words that you did not know. Look these up. In groups, compare lists and discuss.
6. Complete the first two columns of the KWL chart (after the Glossary in this guide). After completing the reading and research assignment, complete the last column.

## Pre-Reading Classroom Activities

1. Hand out KWL Chart and fill out first two boxes.
2. What is the difference between a memoir, a biography, an autobiography, and a novel?
3. In the beginning of the book there is a passage "As We Remember Them." Read the passage and ask the class what they think it relates to and how it relates.

**As We Remember Them**

At the rising of the sun and at its going down,
We remember them.

At the blowing of the wind and in the chill of winter,
We remember them.

At the opening of the buds and in the rebirth of spring,
We remember them.

At the shining of the sun and in the warmth of summer,
We remember them.

At the rustling of the leaves and in the beauty of autumn,
We remember them.

At the beginning of the year and at its end,
We remember them.

As long as we live, they too will live;
For they are now a part of us,
We remember them.

When we are weary and in need of strength,
We remember them.

When we are lost and sick at heart,
We remember them.

When we have joy we crave to share;
We remember them.
When we have decisions that are difficult to make,
We remember them.

When we have achievements that are base on theirs,
We remember them.

As long as we live, they too will live;
For they are now a part of us,
We remember them.



After reading the passage: Give examples of difficult decisions related to the topic. How will "they" live through us? How are you/we now connected to these victims/survivors? Who is the "them" used in the prayer. What does this passage mean to you individually?

***This passage was taken from a prayer book from the synagogue where Rosalie goes. This was more recently written (after the Holocaust) in memory of those who died. Rosalie enjoys the message it portrays: That we think about these deceased individuals often and miss them in our lives.

4. Look up "Antisemitism" in the *Holocaust Encyclopedia* online at **http://www.ushmm.org**, under additional resources A-Z. Read the article, noting the dates and people involved. Summarize, and in a group of 3 or 4, compare your summaries
5. Look up "Nazi" in the *Holocaust Encyclopedia* online at **http://www.ushmm.org**, under additional resources A-Z. Read the article, noting the dates and people involved. Summarize, and in groups of 3 or 4, compare your summaries.
6. Look up "Ghetto" in the *Holocaust Encyclopedia* online at **http://www.ushmm.org**, under additional resources A-Z. Read the article, noting the dates and people involved. Summarize, and in a group of 3 or 4, compare your summaries
7. Look up Ghettos online at **http://www.ushmm.org**. Read the article and take notes on the important dates and people listed.
8. Look up "Children in the Ghetto," a website for children. The website is **http://ghetto.galim.org.il/eng/** Click on the captions and read the different categories of what life was like in the ghettos for children. Summarize, and in a group of 3 or 4, compare your summaries.
9. Look up "Deportation and Cattle-Car" in the *Holocaust Encyclopedia* online at **http://www.ushmm.org**, under additional resources A-Z. Read the article, noting the dates and people involved. Summarize, and in groups of 3 or 4, compare your summaries.
10. Look up "Concentration-Camp and Auschwitz-Birkenau" in the *Holocaust Encyclopedia* online at **http://www.ushmm.org**, under additional resources A-Z. Read the article, noting the dates and people involved. Summarize and in a group of 3 or 4, compare your summaries.
11. Look at the maps. Note Rosalie's childhood journey after she was forced out of her hometown in Czechoslovakia.
12. How did Rosalie survive? What was life like for Rosalie while growing up? Inside the camp? In groups of 3 or 4, discuss.
13. Make a list of the words you did not know. Are these words explained for you in the Glossary? If not, look them up. In groups of 3 or 4, discuss the vocabulary words that you looked up.

## Discussion Questions

1. List the people whom Rosalie mentions in the memoir; then describe them. In your class, discuss what makes a good description.
2. How is the book organized? Explain. Class discussion.
3. Why do you think the book is titled *Girl in a Striped Dress?* Explain. Class discussion.
4. If you have read the book *The Boy in the Striped Pajamas* explain some of the differences between the two books.
5. Make a timeline from the beginning of Rosalie's life to the end. Include the important events in Rosalie's life and the struggles she encountered while surviving. In a group of 3 or 4, compare timelines.
6. Discuss the significance of family to Rosalie. Were her sisters a significant factor in Rosalie's survival? Ask the class what family means to them. Class discussion.
7. List the most uncomfortable parts of the book (choose just one or two parts). Discuss and try to help the class understand. Have students write an essay about why they chose these parts.
8. What was Rosalie's childhood like? How did her childhood affect her life? How did she feel in school? Who were her friends? Have you read any other books where the main characters' childhoods significantly affected their adult lives?
9. Were there any examples of resistance in the memoir? What were the obstacles to resistance?
10. What were the risks taken by strangers who gave food and /or helped Rosalie survive inside the camps?
11. Have any of your family members visited Germany or Poland after the war? Describe their experiences.
12. What is one lesson that you learned from this memoir?
13. Some psychologists have said that children have to be taught to hate. Do you agree? Explain. How does the issue of hate relate to the memoir?
14. Rosalie discusses how her hair was cut in the middle of the street. Reflect on how you would feel to be humiliated publicly. Share how you felt after reading the first paragraph of page 22. Discuss how it must have felt to have been shaved after selections after already losing your hair once. Describe and discuss.
15. What about the issue of luck? Many scholars say that all Holocaust survivors live because of a bit of luck they had. Do Rosalie and her sisters have any luck that contributes to their survival?
16. Do you known any examples of present-day antisemitism? What about the issue of antisemitism? When did antisemitism begin? Was there antisemitism in Poland before the Nazis invaded? Are there other examples of antisemitism in the memoir? Is there antisemitism today?



17. Many who study about the Holocaust state that Holocaust survivors are resilient. What is the definition of *resilient*? How does the life story of Rosalie Simon represent the word *resilient*?

## Chapter Questions

**Chapter 1:** Who were the members of Rosalie Simon's family. What roles did her parents have? What was her family like?

**Chapter 2**: What was the family dynamic [roles in the family] like for the children? What relationship between Rosalie and her siblings do you see early in the book?

**Chapter 3:** Give examples of early signs of antisemitism seen in this chapter. What were the changes in government pre-WWII?

**Chapter 4:** List the significant events and other signs of antisemitism that were discussed in this chapter. What happened to Rosalie's relatives who did not obtain Hungarian citizen papers?

**Chapter 5:** Give an example of citizens collaborating with the Nazis.

**Chapter 6:** What was Rosalie's initial reaction to being separated from her family? Describe the process of deportations and selections. Did you find that her decision to leave her mother was a difficult, easy, or spontaneous decision? What is the significance of the title to this chapter? How would you describe Rosalie's feelings towards surviving?

**Chapter 7:** What was the routine in the camp? Make a list of all the items you personally use throughout the day. Explain if you could or could not live and adapt without these everyday necessities. If you could, describe how.

**Chapter 8:** Who was Dr. Mengele, and what was the significance of his role in this chapter?

**Chapter 9:** How were Rosalie's sisters courageous in this chapter? Would you still believe in miracles at this point in Auschwitz?

**Chapter 10:** Compare the differences between the camps. List the risks of stealing food in the camps.

**Chapter 11:** What type of uniform was worn inside the camp? List the examples of humane/inhumane behavior Rosalie experienced while in the factory.

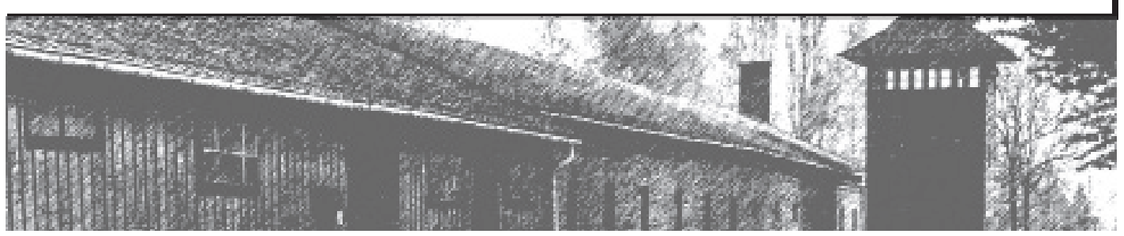
**Chapter 12:** Who liberated Rosalie's camp? Describe Rosalie's experience of liberation. What were the conditions of the camp at the time?

**Chapter 13:** What condition was Rosalie's father in when Rosalie and her sisters visited him in the hospital?

**Chapter 14:** What information does the chapter give about families hiding their children?

**Chapter 15:** List the dangers Rosalie and her family faced after the war. Why were they arrested?

**Chapter 16:** What is the significance of friendship in this chapter? What was Rosalie's job at the time?



**Chapter 17:** How did Rosalie arrive in the United States? What was life like for her after arriving?

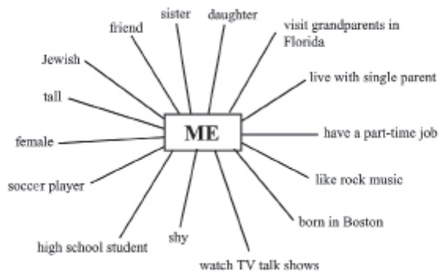
**Chapter 18:** Who is Sidney Simon? Why is he significant to the chapter? Create a timeline of events that happened while they were together.

**Chapter 19:** What does this title mean? What is Rosalie's new family role?

**Chapter 20:** What was life on the farm like for Rosalie? Why was it important for her to leave? What do both letters discuss?

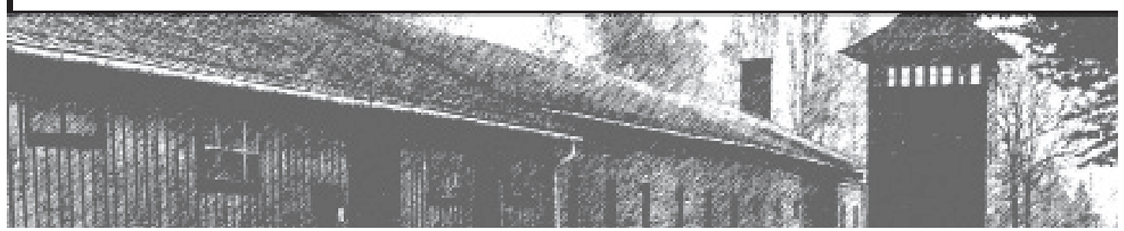
**Epilogue**: With whom are some of the people listed in the chapter associated? What do you think "human response" means? Define *upstanders* and *bystanders*. Give examples of both as described in the book.

## Post-Reading Classroom Activities




**Sample Chart**

1. Using the chart above, prepare an identity chart for yourself. Consider all the factors—family, school, hobbies, nationality, ethnicity, religion, etc.—that influence how you think about yourself and make decisions.
2. Prepare an identity chart for Rosalie. Make sure to include influences before, during, and after her experiences during the Holocaust.
3. On the computer, write a letter to Rosalie Lebovic Simon, commenting on the book. Prepare three questions you would ask her. Spell-check your letter and proofread. Then peer edit your letter in your group.
4. Write about the importance of memoirs of the Holocaust and their significance to future generations. What else can be done to keep the history of those who perished or survived alive today? How can you help in saving history?
5. Why is the message of having "courage" important? Write about a time when you feel you have had to display courage in your life. What are your reactions to that experience?





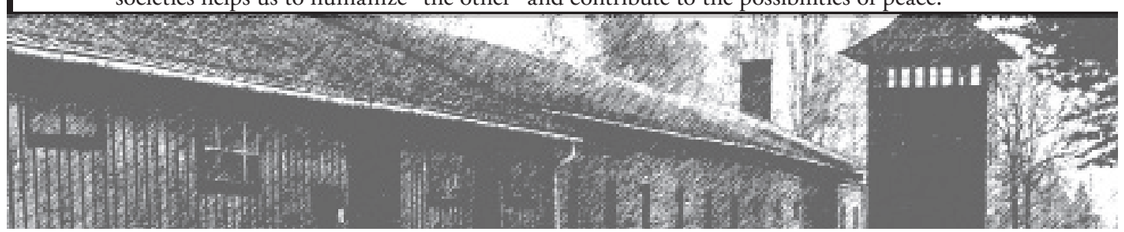
6. As a reflection activity, create a memorial to Hungarian Jews who perished during the Holocaust.
7. Teach other classes at your grade level about Rosalie Lebovic Simon and her experience living under the Nazi regime. Prepare a PowerPoint presentation to educate other grades and students.
8. Research the current level of antisemitism in the United States, Germany, and Europe as a whole. Report on your findings. Suggestion: Go to the ADL website,

## For Further Reflection

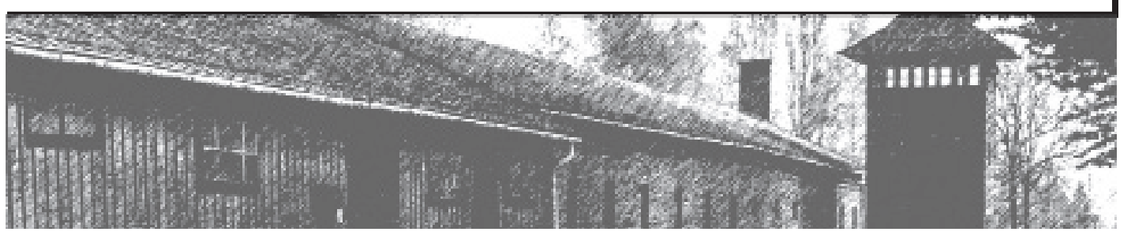
1. According to the scholar Samantha Power, an *upstander* is an individual who takes risks to help others in danger and does not hesitate to criticize those who fail to help others in need or danger. Describe the upstanders in *Girl in a Striped Dress* Do you know any upstanders? Were you ever an upstander? Describe and discuss.
2. What is the opposite of an upstander? Are there any bystanders in the book? Have you ever been a bystander? Describe and discuss.
3. Nazi power repeatedly forced defenseless people to make what Holocaust scholar Lawrence L. Langer calls "choiceless choices." Such choices, Langer says, do not "reflect options between life and death, but between one form of 'abnormal' response and another, both imposed by a situation that was in no way of the victim's own choosing." One example of a choiceless choice would be the following: During a roundup in the ghetto, a family is hiding with a group in a bunker. They have a baby. Should they risk the baby crying which would mean the whole group would be discovered and deported? Or should they smother the baby to insure that the baby does not cry and give away the group's hiding place? What were the "choiceless choices" described in Rosalie Simon's memoir?
4. Have any historical events intersected with and influenced your life. Explain.
5. Discuss how silence and indifference to the human and civil rights of the Jews helped the perpetrators. Have a spokesperson report your findings to the class.
6. What are the obligations of responsible citizens in a democratic society? List these obligations, discuss them in your group, and then have a class discussion, listing answers on the board.
7. Read the Declaration of Human Rights online. Are you surprised at any of the "rights"? http://www.un.org/events/humanrights/2007/hrphotos/declaration%20_eng.pdf
8. Read the United Nations Convention on the Prevention and the Punishment of the Crime of Genocide online. http://www.hrweb.org/legal/genocide.html
9. Discuss some recent genocides, such as Rwanda, Bosnia, the Congo. Why are they considered genocides? Or are they? Discuss.

## Additional Questions And Activities

1. Why is it important to remember and reflect on historical events such as the Holocaust and other genocides?
2. Why is it important to have multiple sources of evidence such as witness testimonies, diaries, official reports, newspaper articles, etc? How do we judge the reliability of sources?
3. Why is the use of imagery, photographs, and video footage important? What is the impact of such depictions?
4. What is the difference between a victim and a survivor?
5. Why do survivors feel the need to be believed?
6. What should be our responsibility in the face of atrocity? Do we have a responsibility?
7. What questions would you like to ask a Holocaust survivor? What questions would you like to ask a former German SS?
8. Use the internet and other reliable sources to answer questions that students would like to know more about. Discuss their research.
9. Create artwork or creative writing piece that demonstrates knowledge.
10. Respond to visuals including film, photographs, primary source documents, and survivor accounts by following guided assignment.
11. Respond to selected readings by scholars and survivors of the Holocaust through guided questions, discussions, and journal reflections.
12. Can civilians be protected in war? Where is the line when civilian suffering moves from “Casualties of war” to “international crimes against humanity”?
13. Have you ever experienced conflicting responsibilities or duties, for example, to your friend and to parents, or to your friend and religious teachings?
14. Using current news articles, research the current position of the German government on their treatment of Holocaust survivors.
15. Use a blank map of Europe and mark the locations of death camps. Where were the death camps? Why?
16. Understand the motivations of rescuers.
17. Discuss the characteristics of rescuers.
18. Explain the phrase the "Power of One." Or explain, “One person can make a difference.”
19. Understand the long-term effects of the Holocaust on survivors.
20. Understand that learning about the sufferings of individuals and groups far from our own families and societies helps us to humanize “the other” and contribute to the possibilities of peace.
21. Exercise: Take a position on one side or the other. Defend your position.
    a. Life is a constant struggle: those not powerful enough to rise to the top deserve whatever they get.
    b. People find it easier to do evil than to do good.
    c. Most people are likely to conform rather than act on their own individual values.
    d. Most people would prefer to rely on miracles than to depend on the fruits of their own labor.
    e. Most people need something to worship.
    f. Most people avoid the truth if it is painful.
    g. War is the natural outgrowth of human nature.
    h. Most people need authority to tell them what to do.
22. What is a hero? What qualities do heroes have? Think of people you think of as heroes and explain why you feel the way you do. These people can be personal heroes in your life, or heroes you have seen in movies or read about in books. Get into groups of four. Each group member should pick a hero and explain his/her choice.
23. How is it that “ordinary people” are capable of extraordinary actions, whether they are extraordinarily good or bad? What circumstances allow for this?
24. What are the risks of being a hero? Are they worth it?
25. No one likes to be different. It is difficult to stand up to your peers and disagree with them. Think of a time in your life when you stood up for what you believed—even in the face of ridicule from your peers. Describe the situation either in writing or with 2-3 others in a group.
26. One man/woman or one boy/girl can make a difference. In America today, people sometimes feel as if they can't make a difference. Everything is so big, powerful, and difficult to change. But it can be done. Think of situations in your own life or lives of your family or friends where one person's help has made a difference. Share, or write about this experience.
27. In the 1930s many Americans feared that immigrants would compete for scarce jobs. What was the economic situation in the U.S. in the 1930s? Can you understand why Americans might have had an anti-immigration attitude? What is the economic situation today? How do Americans feel about immigrants today? Compare and discuss.
28. Define what the term *responsibility* means to you. Now list ten “responsibilities” you have.







# New Jersey Content Standards

## LINK TO CONTENT STANDARDS:

**(See below for the common core standards for Writing, Reading, Language, and Speaking and Listening in Social Studies)**

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| **Standard 3.1:** | All students will understand and apply the knowledge of sounds, letters, and words in written English to become independent and fluent readers and will read a variety of materials and texts with fluency and comprehension. |
| **Standard 3.2:** | All students will write in clear, concise, organized language<br>that varies in content and form for different audiences and purposes. |
| **Standard 6.1:** | All students will utilize historical thinking, problem solving, and research skills to maximize their understanding of civics, history, geography, and economics. |
| **Standard 6.1.12.A.11.e** | Assess the responses of the United States and other nations to the violation of human rights that occurred during the Holocaust and other genocides. |
| **Standard 6.2.12.B.4.b** | Determine how geography impacted military strategies and major turning points during World War II. |
| **Standard 6.2.12.D.4.j** | Analyze how the social, economic, and political roles of women were transformed during this time period. |
| **Standard 6.1.12.B.11.a** | Explain the role that geography played in the development of military strategies and weaponry in World War II. |
| **Standard 6.1.12.D.11.a** | Analyze the roles of various alliances among nations and their leaders in the conduct and outcomes of the World War II. |
| **Standard 6.1.12.D.11.b** | Compare and contrast different perspectives about how the United States should respond to aggressive policies and actions taken by other nations at this time. |
| **Standard 6.1.12.D.11.e** | Explain how World War II and the Holocaust led to the creation of international organizations (i.e., the United Nations) to protect human rights, and describe the subsequent impact of these organizations. |
| **Standard 6.2:** | All students will know, understand and appreciate the value and principles of American democracy and the `rights, responsibilities, and roles of a citizen in the nation and the world. |



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|---|---|
| **Standard 6.2:7:** | All students will participate in events to acquire understanding of complex global problems. |
| **Standard 6.2:11:** | All students will participate in activities that foster understanding and appreciation for diverse cultures. |
| **Standard 6.2.12.A.4.c** | Analyze the motivations, causes, and consequences of the genocides of Armenians, Roma (gypsies), and Jews, as well as the mass exterminations of Ukrainians and Chinese. |
| **Standard 6.2.12.A.5.e** | Assess the progress of human and civil rights around the world since the 1948 U.N. Declaration of Human Rights. |
| **Standard 6.2.12.C.4.c** | Assess the short- and long-term demographic, social, economic, and environmental consequences of the violence and destruction of the two World Wars. |
| **Standard 6.2.12.D.4.i** | Compare and contrast the actions of individuals as perpetrators, bystanders, and rescuers during events of persecution or genocide, and describe the long-term consequences of genocide for all involved. |
| **Standard 6.2:14** | All students will connect the concept of universal human rights to world events and issues. |
| **Standard 6.2:15** | All students will compare and contrast current and past genocidal acts and other acts of hatred and violence for the purposes of subjugation and exploitation and discuss present and future actions by individuals and governments to prevent the reoccurrence of such events. |
| **Standard 6.3. 4.A. 4** | Communicate with students from various countries about common issues of public concern and possible solutions. |
| **Standard 6.3. 4.D.1** | Identify actions that are unfair or discriminatory, such as bullying, and propose solutions to address such actions. |
| **Standard 8.1.8.E.1** | Gather and analyze findings using data collection technology to produce a possible solution for a content-related or real-world problem. |
| **Standard 8.2.8.C.2** | Compare and contrast current and past incidences of ethical and unethical use of labor in the United States or another country and present results in a media-rich presentation. |

## Writing Standards 9-12

- Write arguments to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence.
- Write informative/explanatory texts to examine and convey complex ideas, concepts, and information clearly and accurately through the effective selection, organization, and analysis of content.
- Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details, and well-structured event sequences.
- Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience. (Grade-specific expectations for writing types are defined in standards 1–3 above.)
- Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing what is most significant for a specific purpose and audience.
- Use technology, including the Internet, to produce, publish, and update individual or shared writing products in response to ongoing feedback, including new arguments or information.
- Conduct short as well as more sustained research projects to answer a question including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation.
- Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the strengths and limitations of each source in terms of the task, purpose, and audience; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and overreliance on any one source and following a standard format for citation.
- Draw evidence from literary or informational texts to support analysis, reflection, and research.
- Write routinely over extended time frames (time for research, reflection, and revision) and shorter time frames (a single sitting or a day or two) for a range of tasks, purposes, and audiences.

## Reading Standards 9-12

- Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text, including determining where the text leaves matters uncertain.
- Determine two or more central ideas or themes of a text and analyze their development over the course of the text, including how they interact and build on one another to provide a complex analysis; provide an objective summary of the text.



- Analyze a complex set of ideas or sequence of events and explain how specific individuals, ideas, or events interact and develop over the course of the text.
- Determine the meaning of words and phrases as they are used in a text, including figurative, connotative, and technical meanings; analyze the cumulative impact of specific word choices on meaning and tone (e.g., how the language of a court opinion differs from that of a newspaper); analyze how an author uses and refines the meaning of a key term or terms over the course of a text.
- Analyze and evaluate the effectiveness of the structure an author uses in his or her exposition or argument, including whether the structure makes points clear, convincing, and engaging.
- Determine an author's point of view or purpose in a text in which the rhetoric is particularly effective, analyzing how style and content contribute to the power, persuasiveness, or beauty of the text.
- Integrate and evaluate multiple sources of information presented in different media or formats (e.g., visually, quantitatively) as well as in words in order to address a question or solve a problem.
- By the end of grade 9, read and comprehend literary nonfiction in the grades 9–10 text complexity band proficiently, with scaffolding as needed at the high end of the range. By the end of grade 10, read and comprehend literary nonfiction at the high end of the grades 9–10 text complexity band independently and proficiently.
- By the end of grade 11, read and comprehend literary nonfiction in the grades 11–CCR text complexity band proficiently, with scaffolding as needed at the high end of the range.
- By the end of grade 12, read and comprehend literary nonfiction at the high end of the grades 11–CCR text complexity band independently and proficiently.

## Speaking and Listening Standards 9–12

- Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11–12 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.
- Integrate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, orally) in order to make informed decisions and solve problems, evaluating the credibility and accuracy of each source and noting any discrepancies among the data.
- Evaluate a speaker's point of view, reasoning, and use of evidence and rhetoric, assessing the stance, premises, links among ideas, word choice, points of emphasis, and tone used.
- Present information, findings, and supporting evidence, conveying a clear and distinct perspective, such that listeners can follow the line of reasoning, alternative or opposing perspectives are

addressed, and the organization, development, substance, and style are appropriate to purpose, audience, and a range of formal and informal tasks.

- Make strategic use of digital media (e.g., textual, graphical, audio, visual, and interactive elements) in presentations to enhance understanding of findings, reasoning, and evidence and to add interest.
- Adapt speech to a variety of contexts and tasks, demonstrating a command of formal English when indicated or appropriate. (See grades 9-10 & 11-12 Language standards 1 and 3 for specific expectations.)

## Language Standards 9–12

- Demonstrate command of the conventions of standard English grammar and usage when writing or speaking.
- Demonstrate command of the conventions of standard English capitalization, punctuation, and spelling when writing.
- Apply knowledge of language to understand how language functions in different contexts, to make effective choices for meaning or style, and to comprehend more fully when reading or listening.
- Determine or clarify the meaning of unknown and multiple-meaning words and phrases based on grades 9–10 reading and content and grades 11–12 reading and content, choosing flexibly from a range of strategies.
- Demonstrate understanding of figurative language, word relationships, and nuances in word meanings.
- Acquire and use accurately general academic and domain-specific words and phrases, sufficient for reading, writing, speaking, and listening at the college and career readiness level; demonstrate independence in gathering vocabulary knowledge when considering a word or phrase important to comprehension or expression.



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## Suggested General Websites

**http://en.auschwitz.org/h**
Official site of the Auschwitz-Birkenau Memorial and State Museum. The "History" section includes various topics about Auschwitz-Birkenau.

Also see below:

*For a virtual tour of Auschwitz:*
http://en.auschwitz.org/z/index.php?option=com_content&task=view&id=7&Itemid=35

**http://fcit.usf.edu/holocaust**
A Teacher's Guide to the Holocaust: An overview of the people and events of the Holocaust through photographs, documents, art, music, movies, and literature.

**http://www.historyplace.com**
The History Place. On the home page, scroll down to "Nazi Germany/World War II for Holocaust-related subjects and a timeline.

**http://www.holocaustresearchproject.org**
Holocaust Education & Archive Research. On the home page, click on "Enter" for a list of various topics about the Holocaust.

**http://www.jewishvirtuallibrary.org**
Jewish Virtual Library. On the home page, click on "Library" for information about the Holocaust. The "Glossary" is also a useful resource.

**http://www.museumoftolerancenewyork.com**
Museum of Tolerance New York—A Simon Wiesenthal Center Museum. See especially the *Online Resources for Teachers.*

Also see below:

*Museum of Tolerance Glossary of the Holocaust:*
http://motlc.wiesenthal.com/site/pp.asp?c=gvKVLcMVIuG&b=394665
*Museum of Tolerance, 36 FAQs:*
http://motlc.wiesenthal.com/site/pp.asp?c=gvKVLcMVIuG&b=394663

**http://www.state.nj.us/education/holocaust/**
The New Jersey Commission on Holocaust Education. On the home page under "Holocaust Education" is a list of resources and programs for teachers.

**http://www.ushmm.org**
United States Holocaust Memorial Museum. On the home page, click on "Learn about the Holocaust" for various Holocaust topics. The "Learn about the Holocaust" page includes the Holocaust Encyclopedia.

**http://www.yadvashem.org**
Yad Vashem, Israel's official memorial to the Jewish victims of the Holocaust, World Center for Holocaust Research. On the home page, click on "The Holocaust" for a list of Holocaust topics.



## Suggested Films

### *Ambulance*
9 min/ 1961
This short film, with minimal dialogue, gives a powerful and perceptive view of the nature of the extermination process, although there are no scenes of horror in it. It shows a group of children, with their teacher, being held in a barbed wire enclosure just prior to being forced into an extermination van. The attitudes of the children, their teacher, and their guards and murderers will stimulate classroom discussion.
Source: http://fcit.usf.edu/holocaust/resource/videoaf.htm

### *Camera of My Family*
18 min/ 1979
In the 1920s the German Jewish community of about half a million people was mainly urban and secular, with a substantial proportion in the professions, finance, and retail trade. The accession of Hitler in 1933 and the swift imposition of antisemitic laws took many by surprise, and they struggled to gauge what the future might hold. *Camera of My Family* is narrated by Catherine Hanf Noren, whose family made the difficult decision to flee Germany in 1938, just before it was too late. Years later, in old family photographs, Noren discovers haunting images of family outings, decorated soldiers who proudly fought for Germany in World War I, her grandfather's factory in Dachau all testimony to the integration of German-Jews into the larger society. The trove of photographs leads her to ask questions: Who am I? Where do I belong? How did those to whom I am connected live and die? An excellent introduction to the Holocaust.
Source: https://www.msu.edu/~jewishst/HolocaustFilm.html

### *Courage to Care*
29 min/ 1986
The extraordinary story of a few non-Jews who risked their lives to rescue and protect Jews from Nazi persecution in Europe during World War II is told in *The Courage to Care*. Profiles of non-Jews who risked their lives to help protect the Jews from Nazi persecution are highlighted through film footage, still photographs, and first-person accounts of rescuers and survivors whose stories address the basic issue of individual responsibility: the notion that one person can act—and that those actions can make a difference. These rescuers are true heroes, but modest ones. They did a thousand ordinary things—opening doors, hiding and feeding strangers, keeping secrets—in an extraordinary time. For this, they are known as "Righteous Among the Nations."
Source: http://fcit.usf.edu/holocaust/resource/videoaf.htm

### *Daniel's Story*
14 min/ 1993
More than a million Jewish children were murdered at the hands of the Nazis. That tragic fact is difficult enough for adults to assimilate; how can one explain it to children? *Daniel's Story*, a 14-minute production of the United States Holocaust Memorial Museum, attempts not only to personalize the fate of those children but also to educate youngsters about the events that led up to that terrible outcome. Daniel, age 10, is a composite of the Jewish children who experienced the war. In a child's voice and language, Daniel recalls the

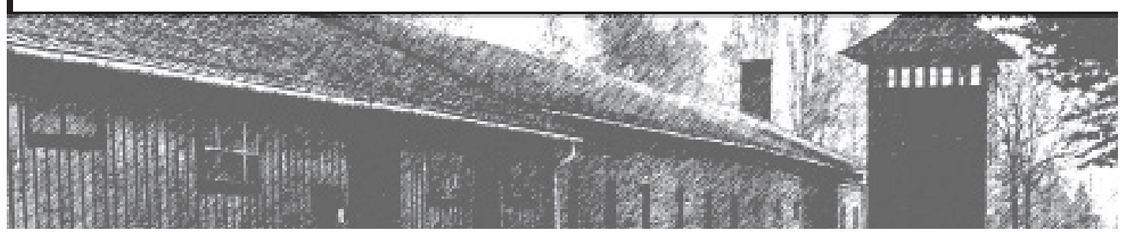
chain of events that took him from his happy middle-class German life to the concentration camps: racial laws that forced him out of school, the yellow star he had to wear, moving to the ghetto, losing the people he loved. The story is enhanced by photos of real people and situations, though none too graphic for young children's eyes.
Source: https://www.msu.edu/~jewishst/HolocaustFilm.html

### *Defiance*
137 min/ 2008
The Bielski brothers in Nazi-occupied Eastern Europe escape into the Belarussian forests, where they join Russian resistance fighters and endeavor to build a village in order to protect themselves and about 1,200 Jewish non-combatants.
Source: http://www.jewishpartisans.org/t_switch.php?pageName=educator+defiance

### *Fateless*
140 min/ 2005
14-year-old György's life is torn apart in World War II Hungary as he is sent to a concentration camp where he is forced to become a man, and learns to find happiness in the midst of hatred, and what it really means to be Jewish. Based on a semi-autobiographical novel by Imre Kertész, winner of the 2002 Nobel Prize for literature.
Source: http://www.imdb.com/title/tt0367082/

### *Island on Bird Street*
107 min/ 1997
The *Island on Bird Street* is a 1997 Danish-produced drama film directed by Søren Kragh-Jacobsen. It is based on the novel of the same name. A young boy learns a grownup's lesson in survival in this dramatic adventure. Alex is an 11-year-old boy who is living with his father, Stefan, and Uncle Boruch in a Jewish ghetto in Poland during WWII. While Alex has been able to hold onto some shards of his childhood innocence, he's all too aware of the dangers all around him, and his father has gone so far as to teach him how to use a gun for his own protection once the inevitable tragedy occurs. When Nazi troops begin clearing the Poles from the ghetto, Stefan tells his son to hide, and leaves him with the words, "No matter what happens, I will come back for you." Alex follows his father's instruction to the letter; he makes a hiding place for himself in the loft of an old building, which he's able to furnish and can access with a rope ladder, while keeping a pet mouse that not only keeps him company but helps him find precious caches of food. With his favorite book, *The Adventures of Robinson Crusoe*, as his guide, Alex tries to outrun and outmaneuver the Nazi soldiers as he patiently waits for his father to make good on his promise. The Island on Bird Street was a multiple award-winner at the 1997 Berlin International Film Festival.
Source: https://itunes.apple.com/us/movie/island-on-bird-street/id278859538

### *The Last Days*
87 min/ 1998
A documentary feature of five Hungarian Holocaust survivors. This film won the 1998 Academy Award for Best Documentary, produced by Steven Spielberg.
Source: http://www.imdb.com/title/tt0174852/





### *Obedience to Authority: The Stanley Milgram Experiment*
45 min/ 1962
Considered one of the most famous experimental studies in psychology of all time, Obedience focuses on the conflict between obedience to authority and personal conscience. Conceived in the wake of the World War II criminal trial of Adolph Eichmann, who ordered the deaths of millions of Jews, the experiment was designed to explore how far people would go when under the instruction of an authority figure. Based on footage shot at Yale University, subjects were told to administer electric shocks of increasing severity to another person. 65 percent of experiment participants administered the experiment's final massive 450-volt shock. Fifty years later, this experiment still resonates as people ask themselves, "Would I pull that lethal switch?"
Source: http://www.amazon.com/Stanley-Milgram-Films-Social-Psychology/dp/1463115598

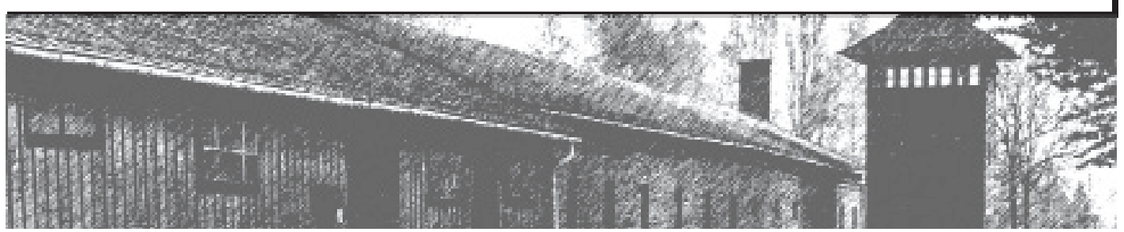
### *One Survivor Remembers*
39 min/ 1995
The United States Holocaust Memorial Museum and Home Box Office present this special tribute in commemoration of the fiftieth anniversary of the end of the Holocaust and the Second World War. Through a series of interviews, photographs and footage shot in the actual locations of her memories, Gerda Weissmann Klein takes us on a journey of survival through one of the most devastating events in the history of mankind.
Source: http://fcit.usf.edu/holocaust/resource/videomr.htm#o

### *Quiet Rage: The Stanford Prison Experiment*
50 min/ 1995
The Stanford Prison Experiment (SPE) was a study of the psychological effects of becoming a prisoner or prison guard. The experiment was conducted at Stanford University from August 14–20, 1971, by a team of researchers led by psychology professor Philip Zimbardo who carried out a psychological experiment to test a simple question: What happens when you put good people in an evil place? Does humanity win over evil, or does evil triumph?

The important issue is the metaphor prisoner and guard. What does it mean to be a prisoner? What does it mean to be a guard? The guard is somebody who limits the freedom of someone else, uses the power in their role to control and dominate someone else, and that's what this study is about.

To explore this question, college student volunteers were pretested and randomly assigned to play the role of prisoner or guard in a simulated prison at Stanford University. Although the students were mentally healthy and knew they were taking part in an experiment, some guards soon because sadistic and the prisoners showed signs of acute stress and depression.

After only six days, the planned two-week study spun out of control and had to be ended to prevent further abuse of the prisoners. This dramatic demonstration of the power of social situations is relevant to Holocaust and genocide as well as to many institutional settings, such as the Abu Ghraib Prison in Iraq.
Source: http://topdocumentaryfilms.com/quiet-rage-the-stanford-prison-experiment/



### *There Was Once ...*
103 min/ 2011
The film delves into Kalocsa, Hungary, and the loss of its once-thriving Jewish population. In Hungarian and English with subtitles, the documentary progresses through interviews recalling a communal paradise (dating from the mid-1800s), the sudden advent of anti-Semitism, and the road to Auschwitz. The aged faces of the town's diaspora — found in Budapest, Montreal, New York, Toronto — project character and resilience.
Source: http://www.nytimes.com/2011/09/23/movies/there-was-once-documentary-by-gabor-kalman-review.html

### *They Risked Their Lives: Rescuers of the Holocaust*
24 min/ 1991
Righteous Gentiles, who have been honored at Yad Vashem for saving Jewish lives during the Holocaust, tell their stories.
Source: http://fcit.usf.edu/holocaust/resource/videosz.htm#t

### *A Walk through the 20th Century: The Democrat and the Dictator*
58 min/ 1990
A part of his 20th Century series for Public Television, this documentary with Bill Moyers traces the public careers of Franklin D. Roosevelt and Adolf Hitler, and draws penetrating comparisons between them.
Source: http://fcit.usf.edu/holocaust/resource/videosz.htm#w

### *Walking with the Enemy*
127 min/ 2014
Based on the true story of Pinchas Rosenbaum, who helped save the lives of hundreds of his fellow Hungarian Jews when Adolf Eichmann started deporting them to death camps in 1944.
Source: http://en.wikipedia.org/wiki/Walking_with_the_Enemy

### *The Wannsee Conference*
87 min/ 1984
On January 20, 1942, at a house in Wannsee, a Berlin suburb, a meeting was held with 14 key representatives of the Nazi party, SS, and government bureaucracy. The meeting led by Reinhard Heydrich, the head of the German secret police lasted 90 minutes and had one item on the agenda: the implementation of the "Final Solution" to the Jewish Question in Europe. This dramatization of the Wannsee Conference uses actual notes from that meeting, along with letters written by Hermann Göring and Adolf Eichmann. While the Nazi officials enjoy a buffet lunch, brandy, and cigarettes, they discuss in a clinical, businesslike manner the methods, stages, and logistics by which they hope to exterminate 11 million Jews from all parts of Europe.
Source: https://www.msu.edu/~jewishst/HolocaustFilm.html

### *The Wave*
44 min/ 1981
In 1967, a California High School teacher answered a question about whether the Holocaust could happen again by embarking on a two-week social experiment with his students that he called the Third Wave. The director charts how easy each step toward autocracy is on its own, forcing the audience to the same painful realization as the class—the Holocaust could be repeated. It is as simple and dangerous as the desire to belong. By indirectly addressing the adage of the Holocaust, to never forget, The Wave powerfully returns awareness to the human capability for violence and the need for constant vigilance.
Source: http://www.imdb.com/title/tt0083316/

### *We Must Never Forget: The Story of the Holocaust*
35 min/ 1994
This is an educational video aiming to dramatize for students the poisonous consequences of hatred and bigotry. Through the use of historic documentary footage outlining the background of the rise of Nazism as well as of the horrific actions of the Nazi regime, and of testimony of Holocaust survivors, the video urges students to apply the lessons of the Holocaust to present-day outbreaks of prejudice. (Includes educational study-guide.)
Source: http://fcit.usf.edu/holocaust/resource/videosz.htm

### *Weapons of the Spirit (Classroom Version)*
35 min/ 1987
This video tells the story of a small French village which managed to save 5,000 Jews from the Holocaust. The inhabitants of Le Chambon, in central France, are descendants of Protestants who were heavily persecuted in previous centuries. They decided to resist evil with the weapons of the spirit and managed to double their population of their community right under the Nazis' noses.
Source: http://fcit.usf.edu/holocaust/resource/videosz.htm