

FOR TEACHERS |

Online Teachers Workshop

Please note: Throughout this document you will find Web addresses to supplemental materials such as video clips and other Web sites. To access this material, please type the provided addresses into your Web browser or visit <http://www.ushmm.org/education/foreducators/guidelines/> to view the Online Teacher's Workshop index. RealPlayer is required to view the video clips.



**UNITED STATES
HOLOCAUST MEMORIAL MUSEUM**

AGENDA

Welcome and Introduction

My name is Warren Marcus. I am the Director of Teacher Workshops and Conferences.

Before You Start Teaching

1. "You have difficult decisions to make. So you have to go back to a clear, well-formed rationale ..."
2. "You have to talk about magnitude, but ... you also have to talk about the individual nature of the event."

Guidelines for Teaching about the Holocaust

1. Define the term *Holocaust*.
2. Contextualize the history you are teaching.
3. Translate statistics into people.
4. Strive for precision of language.
5. Avoid simple answers to complex history.
6. Just because it happened does not mean it was inevitable.
7. Try to avoid stereotypical descriptions.
8. Strive for balance in establishing whose perspective informs your study of the Holocaust.
9. Make careful distinctions about sources of information.
10. Do not romanticize history to engage students' interest.
11. Be sensitive to appropriate written and audiovisual content.
12. Select appropriate learning activities.
13. Reinforce the objectives of your lesson plan.
14. Avoid comparisons of pain.

Topics to Teach

The Museum has identified topic areas for you to consider while planning a course of study on the Holocaust.

Sample Lessons

These lessons were chosen to address questions that frequently arise with students during the study of the Holocaust.

Conclusion

"Learning how to teach about the Holocaust is an ongoing process..."

AGENDA

Welcome and Introduction

Welcome to the United States Holocaust Memorial Museum Online Workshop. My name is Warren Marcus. I am the Director of Teacher Workshops and Conferences. I present workshops at the Museum in Washington, D.C., and around the United States.

Before I came to the Museum seven years ago, I was a classroom teacher for 17 years in middle and high school. I began thinking about teaching the history of the Holocaust when my school decided to offer senior history electives.

The Museum's mandate is not to tell you exactly how to teach this difficult history, but to support you in this difficult endeavor, providing resources and guidance as well as help in finding additional resources in your area.

Whether you have been teaching this history for a long time or you have just begun to plan and do research, teaching the history of the Holocaust in middle school or high school is a daunting and difficult task. In order to teach others, we look for answers from publications, museums, colleagues, the World Wide Web, and other sources. Even though I have taught the history of the Holocaust to students and to teachers, the more I know, the more I realize how much more there is to learn. The complexity, the contradictions, and the surprises of the history continue to challenge me to this day. Given the difficulty of this task, how should one approach it? Where should one start?

The first part of this online workshop, "Before You Start Teaching," will ask you to consider your rationale for teaching the history of the Holocaust. Then, reflect on our "Guidelines for Teaching about the Holocaust." A list of "Topics to Teach" for the study of the Holocaust follows the guidelines. Next, several sample lessons suggest ways to respond to frequently asked questions. (Please return to the online workshop periodically. The Museum will be adding more video segments and sample lessons.)

Before You Start Teaching

1. “YOU HAVE DIFFICULT DECISIONS TO MAKE. SO YOU HAVE TO GO BACK TO A CLEAR, WELL-FORMED RATIONALE ...”

- a. “The Holocaust is a major event in world history ... this is the baseline for all of us ... what are some things you want your students to leave the classroom with?”
- b. “... it illustrates (the terrible example of) where prejudice starts and where it can lead, and all the steps along the way.”
- c. “The largest group in the world at that time, you could argue, were the bystanders.”
- d. “... kids are surprised to find out that this was a democratic government.”
- e. “The Holocaust is full of stories that illustrate the great highs and lows of human nature ...”

For a further discussion of rationale, please read: “Why Teach Holocaust History?” from *Teaching about the Holocaust: A Resource Guide for Educators*, <http://www.ushmm.org/education/foreducators/guidelines/pdf/questions.pdf>.

2. “YOU HAVE TO TALK ABOUT MAGNITUDE, BUT ... YOU ALSO HAVE TO TALK ABOUT THE INDIVIDUAL NATURE OF THE EVENT.”

Guidelines for Teaching about the Holocaust

1. DEFINE THE TERM *HOLOCAUST*.

- a. “When do you think the Holocaust started?”
- b. “How do you get ‘systematic’ across to your students?”

Guideline:

The Holocaust refers to a specific genocidal event in twentieth-century history: the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims—six million were murdered; Roma (Gypsies), the handicapped, and Poles were also targeted for destruction or decimation for racial, ethnic, or national reasons. Millions more, including homosexuals, Jehovah’s Witnesses, Soviet prisoners of war, and political dissidents, also suffered grievous oppression and death under Nazi tyranny.

2. CONTEXTUALIZE THE HISTORY YOU ARE TEACHING.

a. "... you want to go over the chronology ... how does a society get to this point ... you must study the history of antisemitism."

b. "... thinking about context within the 12 years of the Holocaust itself ..."

View the Holocaust Encyclopedia material on the Warsaw ghetto with the preceding in mind:

<http://www.ushmm.org/wlc/en/index.php?lang=en&ModuleId=10005069>.

c. "The first question you should ask should be 'When are you talking about?'"

View the *Kristallnacht* online exhibition with the above in mind: <http://www.ushmm.org/museum/exhibit/online/kristallnacht/>.

Guideline:

Events of the Holocaust and, particularly, how individuals and organizations behaved at that time, should be placed in historical context. The occurrence of the Holocaust must be studied in the context of European history as a whole to give students a perspective on the precedents and circumstances that may have contributed to it.

Similarly, study of the Holocaust should be viewed within a contemporaneous context, so students can begin to comprehend the circumstances that encouraged or discouraged particular actions or events. Frame your approach to specific events and acts of complicity or defiance by considering when and where an act took place; the immediate consequences to oneself and one's family of one's actions; the impact of contemporaneous events; the degree of control the Nazis had on a country or local population; the cultural attitudes of particular native populations historically toward different victim groups; and the availability, effectiveness, and risk of potential hiding places.

Students should be reminded that individuals and groups do not always fit neatly into categories of behavior. The very same people did not always act consistently as "bystanders," "collaborators," "perpetrators," or "rescuers." Individuals and groups often behaved differently depending upon changing events and circumstances. The same person who in 1933 might have stood by and remained uninvolved while witnessing social discrimination against Jews might later have joined up with the SA and become a collaborator or have been moved to dissent vocally or act in defense of Jewish friends and neighbors. (Nazi paramilitary formations, such as the Storm Detachments [Sturmabteilungen or SA, more commonly known as Storm Troopers] and the Protection Squads [Schutzstaffel or SS], had been established during the 1920s to terrorize political opponents and to protect Nazi leaders.)

Encourage your students not to categorize groups of people only on the basis of their experiences during the Holocaust: contextualization is critical so that victims are not perceived only as victims. The fact that Jews were the central victims of the Nazi regime should not obscure the vibrant culture and long history of Jews in Europe prior to the Nazi era. By exposing students to some of the cultural contributions and achievements of 2,000 years of European Jewish life, you help them balance their perception of Jews as victims and better appreciate the traumatic disruption in Jewish history caused by the Holocaust.

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

3. TRANSLATE STATISTICS INTO PEOPLE.

“Personalize, humanize this any way you can ...”

Personal histories:

<http://www.ushmm.org/museum/exhibit/online/phistories/>

Guideline:

In any study of the Holocaust, the sheer number of victims challenges easy comprehension. You need to show that individual people—families of grandparents, parents, and children—are behind the statistics and to emphasize that within the larger historical narrative is a diversity of personal experience. Precisely because they portray people in the fullness of their lives and not just as victims, first-person accounts and memoir literature provide students with a way of making meaning out of collective numbers and give individual voices to a collective experience. Although students should be careful about overgeneralizing from first-person accounts such as those from survivors, journalists, relief workers, bystanders, and liberators, personal accounts help students get beyond statistics and make historical events of the Holocaust more immediate and more personal.

4. STRIVE FOR PRECISION OF LANGUAGE.

- a. “Be careful with your language. You’ve got to be fairly precise ...”
- b. “You have to talk about race for a lot of reasons in this history.”
- c. “I think you have to expand what resistance could mean.”
- d. “An interesting exercise for your kids, and also for you, is to talk about who was a perpetrator?”

Guideline:

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

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

5. AVOID SIMPLE ANSWERS TO COMPLEX HISTORY.

“You have to present the complexity of the history.”

Guideline:

A study of the Holocaust raises difficult questions about human behavior, and it often involves complicated answers as to why events occurred. Be wary of oversimplifications. Allow students to contemplate the various factors that contributed to the Holocaust; do not attempt to reduce Holocaust history to one or two catalysts in isolation from the other factors that came into play. For example, the Holocaust was not simply the logical and inevitable consequence of unbridled racism.

Rather, racism combined with centuries-old bigotry and antisemitism; renewed by a nationalistic fervor that emerged in Europe in the latter half of the nineteenth century; fueled by Germany’s defeat in World War I and its national humiliation following the Treaty of Versailles; exacerbated by worldwide economic hard times, the ineffectiveness of the Weimar Republic, and international indifference; and catalyzed by the political charisma and manipulative propaganda of Adolf Hitler’s Nazi regime contributed to the occurrence of the Holocaust.

6. JUST BECAUSE IT HAPPENED DOES NOT MEAN IT WAS INEVITABLE.

The Holocaust took place because individuals, groups, and nations made decisions to act or not to act.

Hessy Taft describes her father's attempts to obtain visas for the family to emigrate from Nice, in the south of France [1990 interview].

http://www.ushmm.org/education/foreducators/guidelines/img_video.utp?video=/dorpm.cgi/wlc/testimony/htr0328f.smi&auto=true&width=160&height=160

Gerda Wilchfort describes the mood of passengers on the *St. Louis* after they were denied entry into Cuba [1989 interview].

http://www.ushmm.org/education/foreducators/guidelines/img_video.utp?video=/dorpm.cgi/wlc/testimony/gws0048f.smi&auto=true&width=160&height=160

Consider how you and your students might use these pictures and video testimonies, as well as the information obtained through the links below, to demonstrate pivotal decisions during this historical period.

Think of other examples of decisions by major historical figures or individuals not in government or the military that had great impact.

View the Holocaust Encyclopedia material on "The United States and the Holocaust,"

<http://www.ushmm.org/wlc/en/index.php?lang=en&ModuleId=10005182>.

Study the "Voyage of the *St. Louis*," <http://www.ushmm.org/museum/exhibit/online/stlouis/>.

Guideline:

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

7. TRY TO AVOID STEREOTYPICAL DESCRIPTIONS.

The history of the Holocaust is complex. Teaching the history of the Holocaust is a daunting task given the enormity and speed of the Nazi killing program. As a result of time constraints, teachers sometimes generalize about the Holocaust in such a way as to mislead students into making unfounded generalizations

about religious, ethnic, or national groups. Educators should be wary of this potential problem. Here is a discussion from the workshop relating to one such example.

“... but you’ve got to be careful your kids don’t generalize and stereotype ...”

Guideline:

Though the Nazis targeted all Jews for destruction, the experiences of all Jews were not the same. Simplistic views and stereotyping take place when groups of people are viewed as monolithic in attitudes and actions. How ethnic groups or social clusters are labeled and portrayed in school curricula has a direct impact on how students perceive groups in their daily lives. Remind your students that, although members of a group may share common experiences and beliefs, generalizations about them, without benefit of modifying or qualifying terms (e.g., “sometimes,” “usually,” “in many cases but not all”) tend to stereotype group behavior and distort historical reality. Thus, all Germans cannot be characterized as Nazis nor should any nationality be reduced to a singular or one-dimensional description.

8. STRIVE FOR BALANCE IN ESTABLISHING WHOSE PERSPECTIVE INFORMS YOUR STUDY OF THE HOLOCAUST.

One helpful technique for engaging students in a discussion of the Holocaust is to think of the participants involved as belonging to one of four categories: victims, perpetrators, rescuers, and bystanders. A careful and responsible study of the Holocaust will examine the actions, motives, and decisions of each group. Here the workshop considers those who were indifferent to the fate of Jews, the bystanders.

“What do they know? What do they see? What were their choices?”

Guideline:

Often, too great an emphasis is placed on the victims of Nazi aggression rather than on the victimizers who forced people to make impossible choices or simply left them with no choice to make. Most students express empathy for victims of mass murder. But it is not uncommon for students to assume that the victims may have done something to justify the actions against them and, thus, to place inappropriate blame on the victims themselves.

There is also a tendency among students to glorify power, even when it is used to kill innocent people. Many teachers indicate that their students are intrigued and, in some cases, intellectually seduced by the symbols of power that pervaded Nazi propaganda (e.g., the swastika and/or Nazi flags, regalia, slogans,

rituals, and music). Rather than highlight the trappings of Nazi power, you should ask your students to evaluate how governments (including our own) use such elements to build, protect, and mobilize a society. Students should also be encouraged to contemplate how such elements can be abused and manipulated by governments to implement and legitimize acts of terror and even genocide.

In any review of the propaganda used to promote Nazi ideology—Nazi stereotypes of targeted victim groups and the Hitler regime’s justifications for persecution and murder—you need to remind your students that just because such policies and beliefs are under discussion in class does not mean they are acceptable. Furthermore, any study of the Holocaust should attempt to portray all individuals, especially the victims and the perpetrators of violence, as human beings who are capable of moral judgment and independent decision making.

9. MAKE CAREFUL DISTINCTIONS ABOUT SOURCES OF INFORMATION.

“... you’ve got to look at why they did it. Did they leave things out? What was their point?”

Guideline:

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

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

10. DO NOT ROMANTICIZE HISTORY TO ENGAGE STUDENTS’ INTEREST.

“You’ve got to explain to them; this is not quite the way it seems, or the way we wish it had been.”

Guideline:

People who risked their lives to rescue victims of Nazi oppression provide useful, important, and compelling role models for students. However, given that only a small fraction of non-Jews under Nazi occupation helped rescue Jews, an overemphasis on heroic tales in a unit on the Holocaust can result in an inaccurate and unbalanced account of the history. Similarly, in exposing students to the worst aspects of human nature as revealed in the history of the Holocaust, you run the risk of fostering cynicism in your students. Accuracy of fact along with a balanced perspective on the history must be priorities for any teacher.

11. BE SENSITIVE TO APPROPRIATE WRITTEN AND AUDIOVISUAL CONTENT.

“Please don’t start your class out with a horrific image.”

Guideline:

One of the primary concerns of educators teaching the history of the Holocaust is how to present horrific images in a sensitive and appropriate manner. Graphic material should be used judiciously and only to the extent necessary to achieve the objective of the lesson. You should remind yourself that each student and each class is different and that what seems appropriate for one may not be appropriate for all.

Students are essentially a “captive audience.” When you assault them with images of horror for which they are unprepared, you violate a basic trust: the obligation of a teacher to provide a “safe” learning environment. The assumption that all students will seek to understand human behavior after being exposed to horrible images is fallacious. Some students may be so appalled by images of brutality and mass murder that they are discouraged from studying the subject further. Others may become fascinated in a more voyeuristic fashion, subordinating further critical analysis of the history to the superficial titillation of looking at images of starvation, disfigurement, and death. Though they can be powerful tools, shocking images of mass killings and barbarisms should not overwhelm a student’s awareness of the broader scope of events within Holocaust history. Try to select images and texts that do not exploit the students’ emotional vulnerability or that might be construed as disrespectful of the victims themselves.

12. SELECT APPROPRIATE LEARNING ACTIVITIES.

“Why not read from the people who were there? Stay far away from anything, simulation, role play, related to the Holocaust.”

Guideline:

Word scrambles, crossword puzzles, and other gimmicky exercises tend not to encourage critical analysis but lead instead to low-level types of thinking and, in the case of Holocaust curricula, trivialize the history. When the effects of a particular activity, even when popular with you and your students, run counter to the rationale for studying the history, then that activity should not be used.

Similarly, activities that encourage students to construct models of killing centers should also be reconsidered because any assignment along this line will almost inevitably end up being simplistic, time-consuming, and tangential to the educational objectives for studying the history of the Holocaust.

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

An additional problem with trying to simulate situations from the Holocaust is that complex events and actions are oversimplified, and students are left with a skewed view of history. Because there are numerous primary source accounts, both written and visual, as well as survivors and eyewitnesses who can describe actual choices faced and made by individuals, groups, and nations during this period, you should draw upon these resources and refrain from simulation games that lead to a trivialization of the subject matter.

Rather than use simulation activities that attempt to re-create situations from the Holocaust, teachers can, through the use of reflective writing assignments or in-class discussion, ask students to empathize with the experiences of those who lived through the Holocaust era. Students can be encouraged to explore varying aspects of human behavior, such as fear, scapegoating, conflict resolution, and difficult decision making, or to consider various perspectives on a particular event or historical experience.

13. REINFORCE THE OBJECTIVES OF YOUR LESSON PLAN.

Before you construct your concluding lesson, please review your rationale statement. Consult the “Before You Start Teaching” segment of this workshop as well as pages 11 and 12 of *Teaching about the Holocaust: A Resource Guide for Educators*.

Charlene Schiff describes waiting for entry into the United States after the war because of U.S. immigration policy. Students may reflect on U.S. policy then and now regarding immigration [1993 interview].

http://www.ushmm.org/education/foreducators/guidelines/img_video.utp?video=/dorpm.cgi/wlc/testimony/csa0809f.smi&auto=true&width=160&height=160

Guideline:

As in all teaching situations, the opening and closing lessons are critically important. A strong opening should serve to dispel misinformation students may have prior to studying the Holocaust. It should set a reflective tone, move students from passive to active learning, indicate to students that their ideas and opinions matter, and establish that this history has multiple ramifications for them as individuals and as members of society as a whole.

Your closing lesson should encourage further examination of Holocaust history, literature, and art. A strong closing should emphasize synthesis by encouraging students to connect this history to other world events and to the world they live in today. Students should be encouraged to reflect on what they have learned and to consider what this study means to them personally and as citizens of a democracy.

For a discussion of the United States Holocaust Memorial Museum’s commitment to alert the national conscience about possible genocide and related crimes against humanity, read about the Committee on Conscience.

14. AVOID COMPARISONS OF PAIN.

Guideline:

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

Topics to Teach

The Museum has identified topic areas for you to consider while planning a course of study on the Holocaust. We recommend that you introduce your students to these topics even if you have limited time to teach about the Holocaust. An introduction to the topic areas is essential for providing students with a sense of the breadth of the history of the Holocaust.

1933–39

Dictatorship under the Third Reich

Early Stages of Persecution

The First Concentration Camps

1939–1945

World War II in Europe

Murder of the Disabled (“Euthanasia” Program)

Persecution and Murder of Jews

Ghettos

Mobile Killing Squads (Einsatzgruppen)

Expansion of the Concentration Camp System

Killing Centers

Additional Victims of Nazi Persecution

Resistance

Rescue

United States/World Response

Death Marches

Liberation

Post-1945

Postwar Trials

Displaced Persons Camps and Emigration

Consult the annotated bibliography (43 pages) at the end of *Teaching about the Holocaust: A Resource Book for Educators* for recommended readings: <http://www.ushmm.org/education/foreducators/guidelines/pdf/bibliography.pdf>.

In addition to these core topic areas, we recommend that, in your courses, you provide context for the events of the Holocaust by including information about antisemitism, Jewish life in Europe before the Holocaust, the aftermath of World War I, and the Nazi rise to power.

Sample Lessons

The lessons presented in the workshop have been chosen for several reasons. First, they illustrate effective ways to teach about the Holocaust while keeping the previously mentioned guidelines in mind. Second, each lesson models a different pedagogical approach such as use of documents or class discussion. Finally, these lessons were chosen to address questions that frequently arise among students during the study of the Holocaust.

1. HOW DID HITLER KILL MILLIONS OF PEOPLE?

Please download the PDF and read through the lesson: <http://www.ushmm.org/education/foreducators/guidelines/pdf/assessing.pdf>.

Consider how you and your students might fill in the blanks. Think about how you might use this in your classroom. Then view the video comments on the Web site http://www.ushmm.org/education/foreducators/guidelines/img_video.utp?video=/dorpm.cgi/education/guidelines/samplelesson1.smi&auto=true.

Students often ask a question like this. The simple answer is: He did not kill millions of people. Hitler had a tremendous amount of responsibility, but he and his colleagues had a tremendous amount of help. This lesson, as explained in the video clips, encourages students to consider the levels of responsibility of various individuals and groups during this period and also to consider a “wider web” of knowledge and involvement involving many more people in and out of Germany.

“Let me share with you what often happened with my kids ...”

2. WHY DIDN'T THEY ALL LEAVE?

When students ask this question, frequently they are wondering about German Jews before the start of 1939.

After clarifying the context of time and place, discuss what is involved in leaving one's homeland as well as what sacrifices must be made. Remind students that German Jews were in most cases patriotic citizens. More than 10,000 died fighting for Germany in World War I, and countless others were wounded and received medals for their valor and service. Jews, whether in the lower, middle, or upper classes, had lived in Germany for centuries and were well assimilated in the early twentieth century.

It is important to share with students that the oppressive measures targeting Jews in the prewar period were passed and enforced gradually. Also, these types of prewar measures and laws had been experienced throughout the history of the Jewish people in earlier periods and in other countries as well. No one at the time could foresee or predict killing squads and killing centers. Students may assume that German Jews knew what was coming and therefore should have fled immediately.

It is also helpful to pose a question such as the following to the students, considering the gradual nature of the process and the unknown events ahead. "What event or action (without the '20-20 hindsight' that we have) should have convinced the Jews to flee?"

Once prospective emigrants make the difficult decision to try to leave the country, they must find a country willing to admit them and their family. Leaving Germany was very difficult, considering world immigration policies, as demonstrated by the results of the Evian Conference of 1938. If a safe haven could be found, what was needed to get there?

Please open the following two documents and consider how to illustrate this difficult dilemma (trying to leave Germany). The answer to this seemingly simple question becomes very complicated!

Documentation Required for Immigration Visas to Enter the United States:

<http://www.ushmm.org/education/foreducators/guidelines/pdf/immigrationvisas.pdf>

Documentation Required for Emigration from Germany:

<http://www.ushmm.org/education/foreducators/guidelines/pdf/emigration.pdf>

3. WHY DIDN'T THEY FIGHT BACK?

The impression that Jews did not fight back against the Nazis is a myth. Jews carried out acts of resistance in every country of Europe that the Germans occupied, as well as in satellite states. They even resisted in ghettos, concentration camps, and killing centers, under the most harrowing of circumstances. Why is it

then that the myth endures? Period photographs and contemporary feature films may serve to perpetuate it because they often depict large numbers of Jews boarding trains under the watchful eyes of a few lightly armed guards. Not seen in these images, yet key to understanding Jewish response to Nazi terror, are the obstacles to resistance. This lesson aims to deepen students' understanding of both what is needed to resist an oppressive regime and the factors that deter resistance. A more complex and nuanced view of what it meant to resist sheds light on the surprising variety and extent of resistance that did take place against the Nazis and their collaborators.

This lesson focuses on the many obstacles to resistance.

Please view the video clips

http://www.ushmm.org/education/foreducators/guidelines/img_video.utp?video=dorpm.cgi/education/guidelines/samplelesson3-1.smi&auto=true

and

http://www.ushmm.org/education/foreducators/guidelines/img_video.utp?video=dorpm.cgi/education/guidelines/samplelesson3-2.smi&auto=true and read the text in sequence.

"You have decided to actively resist and fight back ... What do you need?"

Draw out from students a list of what would be needed to resist an oppressive regime, such as the Nazi occupation. Though incomplete, the following list (generated by the teachers in this workshop) includes many factors that often come up in such a discussion:

Communication	Leadership
Followers (committed, loyal, healthy, trained)	Manpower
Food	Medical
Goal (and consensus about the goal)	Money
Haven	Organization
Headquarters	Plan
Help (inside and out)	Plan B
Hideout	Training
Knowledge (of the enemy's resources, plans, etc.)	Weapons

“What are some things, conditions, beliefs, realities that would delay people from fighting back?”

Factors that would deter active resistance:

Hope, deception, lack of information, denial, German policy of collective responsibility, fear

“The question isn’t why wasn’t there more resistance, the question is, how could there have been so much?”

Conclusion

Thank you for “attending” this online workshop. Learning how to teach about the Holocaust is an ongoing process. I hope the information presented, as well as the questions raised here, will improve your ability to teach about the Holocaust in a responsible and careful manner. The Museum offers workshops and conferences in Washington and around the country. Refer to the Web site’s Professional Development page for updated information <http://www.ushmm.org/education/foreducators/index.php?content=prodev/>.

I encourage you to revisit the Museum’s Web site regularly for new exhibitions, announcements, and additions to this workshop. As you begin teaching this history or refine your current course or unit, also consider using the resources available to you from local Holocaust-related institutions:

Web Links <http://www.ushmm.org/research/library/index.utp?content=weblinks/right.htm>.

We welcome your feedback about this resource. Please e-mail your comments and questions to teacherworkshops@ushmm.org.

Thank you for your interest in teaching about the Holocaust!

Warren Marcus