

Indifference Hurts

**Educational scenarios about
the Righteous Among the Nations**



Towarzystwo im.
Edyty Stein

Publisher, project organiser:

Edith Stein Society, Wrocław (Poland)

Partners:

UNESCO Initiatives Centre, Poland
The Polish Righteous - Recalling Forgotten History Program of the Museum of the History of Polish Jews, Poland
Silent Heroes Memorial Centre Berlin, Germany
ISIS Berlin, Germany
Mauthausen concentration camp memorial site, Austria
LOS – Liberecka Obcanska Spolecnost, Czech Republic
Youth Council of Presov Region, Slovakia
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Photos kindly donated by the Silent Heroes Memorial Centre Berlin, The Polish Righteous – Recalling Forgotten History Program of the Museum of the History of Polish Jews; the Rescued, their Helpers and families.

Print:

Kontra S.C., www.kontra-druk.pl

Online version of publication is available at: www.righteous.info

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ISBN 978-83-922670-5-2

Supported by:



FUNDACJA WSPÓŁPRACY
POLSKO-NIEMIECKIEJ
STIFTUNG
FÜR DEUTSCH-POLNISCHE
ZUSAMMENARBEIT



GOETHE-INSTITUT
WARSCHAU



'Europe for Citizens' Programme

This project has been funded with support from the European Commission. This publication reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

*First they came for the Communists and I did not speak out because I was not a Communist.
Then they came for the trade unionists and I did not speak out because I was not a trade unionist.
Then they came for the Jews and I did not speak out because I was not a Jew.
Then they came for me and there was no one left to speak out for me.*

Martin Niemöller

What?

What you hold in your hands is an educational manual with workshop scenarios that introduce stories of the Righteous Among the Nations, people who saved Jews during World War II. The scenarios are based on individual stories. They combine the importance of personal testimonies and a reflection on universal values such as: respect for diversity, human rights, responsibility and the importance of combating indifference both in the past and nowadays.

For whom?

Our manual is mainly an offer for teachers of humanistic subjects in lower and upper secondary schools. The variety of methods and a relatively flexible time frame allow teachers of different subjects, e.g. history, literature or citizenship education classes to adopt scenarios into the school programme. The workshops in this publication tell stories of real people, but you can easily use the proposed educational methods with different biographies of the Righteous and Helpers.

The workshops can be additionally used by educators and trainers dealing with historical education, Holocaust education and education for active citizenship during local and international educational projects.

By whom?

The scenarios were developed by a group of international experts in Holocaust education and citizenship education. These trainers and teachers come from six different European countries and have diverse experience and backgrounds. The educational tools were developed during two working meetings in Wrocław in 2010.

Why?

Because the stories of those amazing people who risked their lives to save others are still not well known.

Because the stories of people who helped the persecuted show that, even during wars and under dictatorships, there can be personal responsibility.

Because stories about people who made decisions to help also show that the majority who didn't help also made a decision.

Because indifference keeps on being an issue and it is important to reflect on what its consequences might be.

Because we rarely look at history from the individual perspective, yet such an approach brings a new quality to teaching history.

Why Wrocław (Breslau)?

All four stories are connected to Wrocław - a city in today's south west Poland, which has a multinational past - Czech, German and Polish. After 1945, Wrocław's population was nearly completely changed. Some people needed to move out, some came here who were forced to leave their former fatherlands and homes. Together with them came many Righteous Among the Nations whose stories were for years completely forgotten as they had not spoken about them to anyone. At the same time, stories that happened here in Breslau during the war, were forgotten as well because the people who knew them had left. We wanted to remind people in this place of the common Polish - German memory about people who decided to risk their lives to help those in need.

What will you find in this manual?

► STORIES

Stories of four Righteous Among the Nations and Helpers – short stories of the Righteous and Helpers from German Breslau and Polish Wrocław with photos and time lines visualising the most relevant events in their lives serving as a background for workshop scenarios.

► WORKSHOP MANUALS

Instructions for workshop scenarios – based on the four above mentioned stories, with detailed information as to their learning aim and outcomes, preparation process and step by step instructions for delivery of the workshop, with handouts ready to be printed and used during the workshop..

► ABOUT THE PROJECT

Short information about the “Indifference Hurts” project – both about educational materials and the travelling exhibition visualising four stories of the Righteous.

About the authors – short background information about the experts involved in the development of these educational materials.

Testimonies – testimonies of pupils and participants of workshops on the Righteous Among the Nations.

► DIDACTICAL SUPPORT

Tips for teachers and educators – as closing discussions and small group work play a major role in all the proposed scenarios we decided to list the most important ground rules for facilitation of discussions and also some methods for dividing into small working groups.

Glossary – definitions of basic terms that are not always covered in the curriculum and are particularly important for the historical context of stories presented in the workshop scenarios.

DVD – with an e-version of scenarios and attachments (handouts for pupils or participants and for the teacher or educator), ready to be printed and used in the workshop, as well as additional audio - visual materials for some stories.

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Stories

Sława and Izydor Wołosiański

RIGHTEOUS AMONG THE NATIONS

Jarosława (called Sława) Wołosiańska (born Jarosława Skolska) was born in Boryslaw, and went to school in Drohobych (both towns used to be in Poland before the war and are today part of Ukraine). Izydor Wołosiański was born and brought up in Drohobych. His father ran a workshop together with a Jewish business partner, who also had a son the same age as Izydor. The boys were best friends.

During the war

Sława and Izydor met in Drohobych during the Nazi occupation. At that time, Izydor was leading a mechanical workshop where many Jews worked. He had many friends among them. In 1941 Sława and Izydor were sometimes able to help their Jewish friends. However, in 1942 this was not enough anymore. Izydor, together with a Jewish family named Stock, prepared a hideout in a basement of a house on 9 Szaszkiewicza street. Wilhelm Stock was a carpenter and Izydor was a jack of all trades so they were able to create a relatively comfortable hiding place with water, gas, and a toilet. Izydor trusted Sława and told her about the hiding place and she agreed to help.

The first people who went into hiding were Stock's two daughters – 9 year old Stella and 6 year old Mitka, together with their nanny, Sala. However, soon more and more people went into hiding. When Izydor and Sława got married (January 1943) they already had 14 people in the basement. Only then could they move into the flat above the basement. On the first floor of the same house a German lived, which on one hand forced the people in the hideout to be extremely careful, but on the other protected the house from suspicion and searching.

A hidden door in the floor of Wołosiańskis' kitchen led to the basement. It could be opened only from the inside, so Sława and Izydor knocked on the door, and the hiding people opened it. They could go out in small groups, only 2-3 people at once. But also Izydor often went down and played cards with them, brought sweets for the kids and tried to give them hope. Sława stayed upstairs watching that everybody was safe.

Most of the hiding people came to the basement in June 1943 when the Drohobych ghetto was liquidated. In the end, the basement became very cramped; people were lying there in two layers and could stand straight only in one corner. 39 people were hiding in the Wołosiańskis' basement. All of them survived.



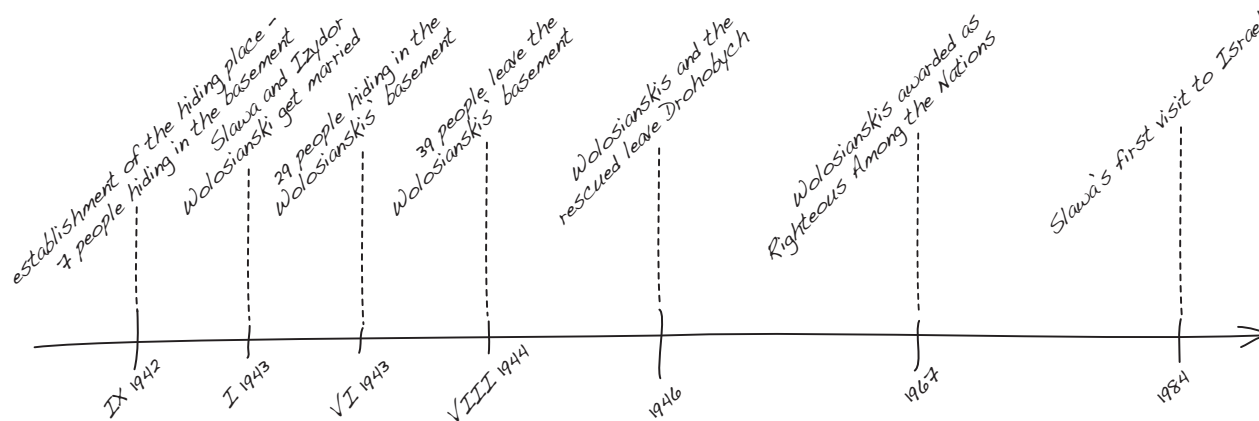
Sława and Izydor Wołosiański with their daughter, 1943

Izydor was the main initiator of the help and most of the hiding people were brought in by him. When he came back home, Sława could tell by the expression on his face when he had promised to provide help to another family or group of people. Once she told him to make a sign on the street with the inscription: On 9 Szaszkiewiczza street we hide every Jew that has no other place to go.

The hiding people had to be extremely careful and silent. For example, they could use the toilet only twice a day in certain hours – at the same moment Sława had to wash something, so that the running water in the pipes could not be heard.

In the August of 1943 Sława gave birth to the Wołosiański's' first daughter, Anna. While Izydor was working, Sława was spending her days supplying the people in the basement with food. She used to walk around the town buying groceries in different places and hiding them in Anna's baby carriage. Everyone in the basement had to pay their money in order to buy food for the whole group.

There were a few times when the hideout was almost discovered by the Germans. On one such occasion just before Anna was born, the hiding people told the Wołosiańskis to leave them alone and escape. Izydor Wołosiański did not however even want to hear about it. If 39 people have to die, three more or less don't make such a big difference he told them. In this way they stayed altogether until the liberation in August of 1944. On Anna's first birthday, 4th August 1944, 39 people left Wołosiański's' basement. Those who stayed there from the beginning until the end spent 22 months there.



After the war

Just after the liberation, Sława suffered a mental breakdown. For weeks she was not able to leave the house and was afraid of every sound. The hiding people came out and found out that their families perished in the war. In the beginning they were not able to be happy. Some of them left and never saw their rescuers

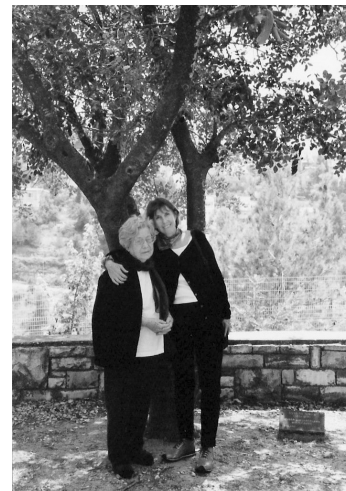
again; others behaved in the opposite way – and stayed in touch with the Wołosiańskis until the end of their lives. In 1946, Izydor and Sława settled in Wrocław in Western Poland. The rescued people went to different places – to the US, Canada, Australia and Israel.

In 1967, Wołosiański was awarded by Yad Vashem with the title of Righteous Among the Nations, thanks to the efforts of Tova Stock (formerly Gienia Stock). However, they were not allowed to go to Israel because of the outbreak of the six days war. After diplomatic relations between Poland and Israel broke down in 1967, Izydor never saw his friends again. He died in 1971.

In April 1984, Sława visited Israel for the first time. The rescued people waited for her at the airport and since then have hosted her many times. She joked that no one in Israel knows the country as well as she does. She passed away in December 2006 in Wrocław.

In the basement were, amongst others:

- Stock family (5 persons)
- Miszel family (5 persons)
- Klinghoffer family (4 persons)
- Tepper family (3 persons)
- Lindt family (3 persons)
- Hendel family (3 persons)
- Strasser family (3 persons)
- Levis family (3 persons)



Sława Wołosiańska with the rescued Shuly Alexander under the tree in Yad Vashem, 1980

The Jaworski family

RIGHTEOUS AMONG THE NATIONS

Before the war

The Jaworski family were running a farm, with 24 hectares of land, in Mielnicze next to Turka on the river Stryj (in the Lvov district, which belong to Poland before the war). They bred chicken and cows. Mikołaj, head of the house, got the money for developing the farm in America, therefore his farm became one of the wealthiest households in the area. Together with his wife Anna he brought up six children: Mikołaj, Olga, Wiktoria, Helena, Anna (who used to be called Aniela) and Antonina. The children didn't go to school as they were helping on the farm. Mikołaj Jaworski, senior, died in 1940.

During the war

Mendel Zeifert (b. ca 1900) with his daughter Rózia (b. ca. 1935), his sister-in-law Frania (b. ca 1900) and her son Lusiek (b. ca 1932), were citizens of Turka. In the spring of 1942, after a series of mass executions of Jews and transportations to Bełżec death camp, they decided to escape to Hungary or Slovakia. The person who was supposed to smuggle them through the border took money and left them in the forest. There they met Mikołaj Jaworski, the son, and his uncle – Nikołcze, who took them to the farm, where Anna Jaworska decided to help them.

The Jaworski family was living in the house, which they shared with the Tylwaks – a Ukrainian family. Apart from the house there was a stable, a barn, a cowshed and the so called chamber where the Jaworskis kept trunks with grain. In all those places the Zeiferts were hiding during their stay at the farm. One example of the hiding place is in the cowshed under the cows. There was always enough food, even during the period preceding the new harvest, when many of the Jaworskis' neighbours were starving. Just after milking the cow Anna Jaworska gave the Zeiferts some fresh milk. They were given butter, homemade bread, meat and soups. Several times Jewish partisans, who were active in that area, hid in Jaworskis' farm. A few people were hiding in the attics in the barn – the same one where the Zeiferts had their shelter under the cows.

Some rumours started in the neighbourhood that Mikołaj 'hurt' Jews. In retaliation for this a group of ten 'forest people', men and women, led by a Ukrainian man, attacked Jaworskis' farm. They threatened Anna with a gun, beat Mikołaj, the son and robbed the household. Anna Jaworska was in despair. She went to complain to the Zeiferts. She wanted them to leave. They stayed.

Not long after the incident another group of several dozen 'forest people' led by Szaja, son of Anna's school friend, came to Jaworskis' farm. Anna related to Szaja what had happened. Finally the group who had

attacked the Jaworskis gave back stolen goods.

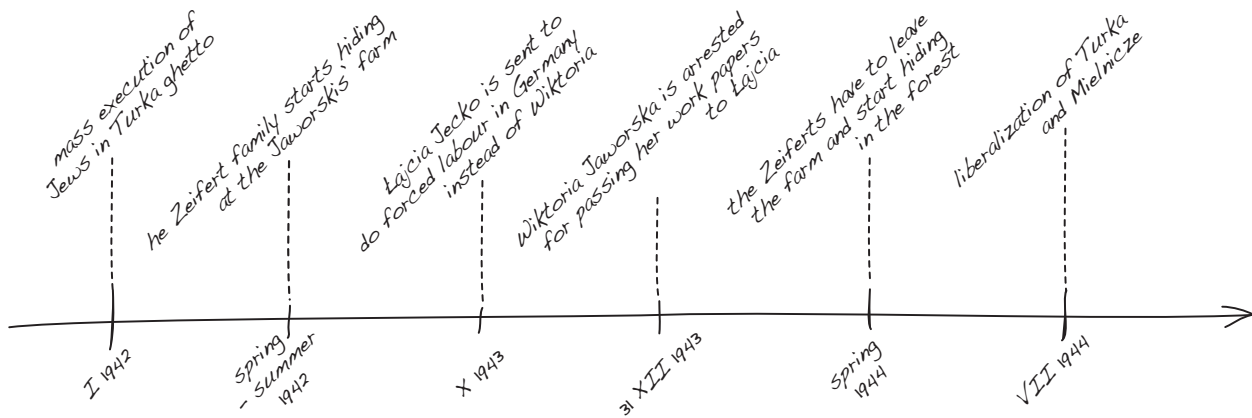
Another person who got help from the Jaworskis during the war was Wiktor's friend – Łajcia Jecko, a Jewish girl from the neighbourhood. Wiktor, who was ordered to go into forced labour in Germany, gave her the work papers in order that Łajcia could go instead of her. After three months Łajcia sent a letter thanking her for her help. On Tuesday, December 31st, 1943, at 11 a.m. the Gestapo turned up at the Jaworskis' household. They knew Wiktor had handed over her work papers to someone else and they came to arrest her. The girl was taken first to prison in Turka, afterwards she was moved to Drohobycz. After questioning she was sent back home as no proof of her committing the crime was found.



Wiktor Sozańska

In the summer of 1944 the front line was getting closer and closer. Germans were retreating. They made the Ukrainian family, the Tylwaks, move away, took over their part of the Jaworskis' house and created a signal point there. Anna moved the Zeiferts to the forest, one kilometre away from the house. They created a shelter for themselves on the hill, isolated by the small river and a juniper thicket. The youngest daughters carried the food for the Zeiferts. Anna prepared cans with milk, cream and some cheese. The baskets filled with food were too heavy to carry. The girls were dragging them along the ground. It was very risky and stressful for them. One day on their way they met one of the German officers. Fortunately he let them go without taking notice of the food they were carrying. This experience was extremely stressful for Helena, she spent three weeks in bed filling very ill.

Throughout his time in hiding Mendel Zeifert kept a diary. Anna Jaworska organised paper for him. Today Jaworski's sisters have a photocopy of a dozen or so pages of tightly written notes. Using the same pages he taught Róża how to write. After the liberation he took all those memories written down with him.



After the war

After the war, the Jawroski family moved away to the Wrocław area. They were given an apartment which had belonged to Germans who had left the city. Wiktoria was accused of collaborating with Ukrainians and sentenced to five years of labour work in Siberia. After two years she came back to Mielnicze, where she got married and gave birth to her first daughter. After some time she joined her family in Wrocław. Together with Helena they lived in Wrocław until the present day.

In November 2008, Wiktoria went with her daughter Nelly to New York at the invitation of the Jewish Foundation for the Righteous. She came as a representative of the whole Jaworski family. Helena, because of her illness, couldn't have travelled over the ocean. During Wiktoria's visit to the States she met Rózia Zeifert, now Shoshana Rothshild, for the first time since the end of the war. American newspapers wrote at length about that meeting.



Helena Jaworska and Anna (Aniela) Cała Jaworska, Wrocław 2009

Mendel, Frania, Rózia and Lusiek were the only members of the Zeifert family from Turka that survived the war. After Russian troops entered the occupied Polish area the Zeiferts came back to the town. They stayed in Poland for some time, and then they moved to Bavaria, and finally they settled in America. After several years, Rózia went to live in Israel. Mendel and Frania got married. At the end of the 50s and in the 60s, they visited Poland two or three times and met the Jaworskis. Rózia and Lusiek never came back.

In 1988 Anna and her son Mikołaj Jaworski were awarded with the title of Righteous Among the Nations. In 1993 the title was given also to Olga, Wiktoria and Helena.

Werner Krumme

RIGHTEOUS AMONG THE NATIONS



Werner Krumme

Werner Krumme was born in Dortmund (Germany) in 1909 where he went to high school and did a commercial apprenticeship. He was brought up in a protestant family but didn't consider himself religious. While his parents sympathised with the Nazis, he himself was leftist. He had never been a member of a political party.

In 1931 he met Ruth Haas in Essen and they became friends. Just after about a year she dared to tell him that she was baptised Lutheran but was of Jewish ancestry. He was surprised that she hadn't told him earlier because it didn't make a difference to him. The couple got married in May 1933.

During the war

After the Nazi party took over power in Germany, the systematic discrimination and persecution of Jewish Germans started. According to the racist Nazi ideology Ruth was defined as being Jewish. Ruth and Werner Krumme were seen as living in a 'mixed marriage', which to some extent protected Ruth. Werner was afflicted with serious discrimination in his job due to the origin of his wife and both had to deal with daily hatred and fear. In 1939, after the invasion of Poland by Nazi Germany, Werner Krumme was conscripted into the Wehrmacht (the German army) but after one year he was 'dishonorably released' due to the fact that he was married to a woman defined as being Jewish.

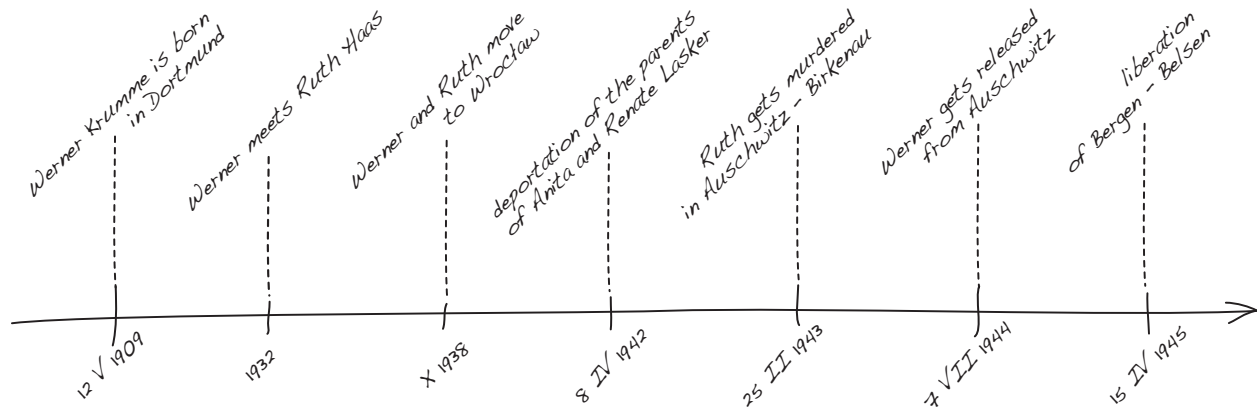
Finally Werner managed to get a new position in Breslau (today's Wrocław) where his 'mixed marriage' was quite unknown. The couple moved to this city. In Breslau the Krummes had become friends with a group of people who were opponents of the Nazis, among this group was also the well known lawyer Alfons Lasker and his wife Edith, a very talented violinist. They had three daughters, Marianne who had managed to escape to England before the war, Renate (born in 1924) and her younger sister Anita (born in 1925). Until 1940 they lived in a beautiful apartment at Höfchenstraße street (today pol. Tadeusza Zielińskiego street). All emigration attempts of the Lasker family unfortunately failed.

On the 8th April 1942 Alfons and Edith Lasker were ordered by bureaucrats of the Nazi administration to register for deportation at a 'collecting point'. Their daughters Renate and Anita who were already forced labourers were not yet on the deportation list. Alfons Lasker vehemently refused to take the girls with them. After being deported the parents managed to write three letters to their daughters. Afterwards they never heard from them again. Both parents were murdered in Izbica near Lublin.

Anita and Renate had to work in a paper factory in Breslau. There they managed to secretly get in contact with 'civil workers' from France who belonged to a resistance group. The two sisters spoke French quite well so they could communicate. They helped to forge documents for the French workers. As Anita and Renate were also in danger of being deported they decided to escape to France.

Anita and Renate entrusted their plans to Werner and Ruth Krumme, who took care of the sisters during that time. Werner requested that he first meet the French to be sure that they were reliable. The French seemed trustful and together they prepared forged documents in Werner and Ruth's apartment in autumn 1942. Anita and Renate spent their last days before the planned escape with the Krummes. Werner and Ruth accompanied the two sisters, elegantly dressed and without their stars of David, to the railway station in Breslau. Suddenly Gestapo men (the German secret police) appeared and arrested all four directly on the platform. They had been betrayed.

The Krummes and the Lasker sisters were all separated from each other and sent to Breslau prisons. After a trial, Renate and Anita were sentenced to 3 years resp. 18 months in jail, but at the end they were transported to Auschwitz-Birkenau. When it became known that Anita was able to play the cello she had to become a member of the Auschwitz Girls Orchestra, which most probably saved their life. In November 1944, both sisters were deported to the Bergen-Belsen concentration camp. After this nightmare, both of them were liberated by British troops on the 15th of April 1945.



At the end of January 1943, Werner was deported to the concentration camp Auschwitz - Birkenau. As an 'Aryan' he was a political prisoner, symbolised by a red triangle that he had to wear. Soon after her arrival in Auschwitz-Birkenau Ruth Krumme was murdered in a gas chamber, probably on the 25th of February 1943. Some time after in Auschwitz, an SS-officer told Werner that his wife has died and said to him that he should feel lucky that he „got rid of this Jewish pig“.

Due to his origin, Werner was put in the position of a 'prisoner-functionary'. He was working in a service called "Arbeitsdienst", being responsible for appointing prisoners to specific work. Due to his 'privileged' position he could help other prisoners, for example in getting less exhausting jobs or being crossed off of the list of those sent to their death. He helped Jewish prisoners in particular. After the war Jewish prisoners testified that they survived Auschwitz thanks to Krumme's help. One of those who owed his life to Krumme is Werner Bab.

In July 1944, Werner finally was released from Auschwitz. He was supposed to be taken to Wehrmacht straight away but he managed to avoid it. He did not want to fight as a soldier for the murderers of his wife. He tried to find more information about Ruth's death but only received her death certificate by the camp administration of Auschwitz - Birkenau.

After the war

After World War II Werner Krumme lived in Munich where he married again and had two daughters. He was very active in organisations of former concentration camp prisoners and was dedicated to fighting Neo-Nazism and rightwing extremism in Germany. In 1964 he was honored as Righteous among the Nations by Yad Vashem in Israel. He died in 1972 in Munich.

Elfriede Wagenknecht (born Rodewald)

HOLOCAUST RESCUER

Elfriede Rodewald was born in 1909 in Habelschwerdt, Germany (now called Bystrzyca Kłodzka in Lower Silesia, Poland). She died in West Berlin on 15th January 1990. Dorothea Fauth, her friend of Jewish origin, did not apply personally to Yad Vashem for honouring Elfriede with the title of Righteous Among the Nations. However, in 1979 Elfriede got the highest German state award – Bundesverdienstkreuz, mainly thanks to the testimony that Dorothea had given ten years earlier.

Dorothea Fauth was born in Berlin in 1912 into a Jewish family. She was the daughter of a mathematician - Professor Fries. She became a photographer and continued working until 1934. In 1931, she married a non-Jewish German, Dr. Reinhold Fauth, who worked in the Prussian parliament as a stenographer. He lost his job in 1933 due to the Nazi laws: with a Jewish wife and as a member of the social democratic party he was dismissed. From the time the Nazis came to power they were trying to eliminate political opposition. In 1936 – 1937 Dorothea gave birth to two sons, Lothar and Michael. In 1943 the deportations of Jewish people from Berlin reached their climax. Dorothea Fauth escaped with her two sons (5 and 6 years old) to Breslau, where she stayed with Elfriede Wagenknecht. Reinhold Fauth stayed in Berlin and was interrogated by the Gestapo where his wife was. Unlike many other people from mixed marriages, he did not tell, so he was imprisoned in a camp of the Organisation Todt under the Ministry of War Production of the Third Reich.



Elfriede with Dorothea's sons,

Before the war

When Elfriede Rodewald was only four years old her mother died and the family moved to Schweidnitz (today: Świdnica). Elfriede had three siblings; two of them were older than her and one was younger. Her father, working in the post office, was a devout catholic. That is why he sent his daughter to the monastery school (Ursulinenschule /Urszulanki). After her father's death in 1925 she looked after her beloved younger brother.

After she had finished school, Elfriede worked as a secretary for several catholic newspapers in Schweidnitz, one of which was published by an anti-Nazi and pacifist, Georg Lichey. He had served in the 1st World

War. Elfriede acknowledged that Lichey's way of acting and thinking influenced her in a special way. His anthology "Chronik der Menschheit" (1929/30) showed a strong anti-Nazi attitude. In 1933 it was closed, and Georg Lichey was arrested by the Nazis and taken to a camp in Breslau (Lager Duerrgoy), where he was severely mistreated.

From then, Elfriede Rodewald had to find a new work place and she started to work as a secretary in a Silesian Nazi newspaper in Breslau. There she met Fritz Wagenknecht, whom she married in 1937. Wagenknecht's father owned a paper factory ("Papier-, Lackier- und Glasur-Fabrik"), that Fritz inherited. The marriage was evangelic – Elfriede was at that time heavily disappointed by the attitude of many Catholics.

During the war

The Wagenknechts lived in Breslau, on Vierthurmstraße (today Karola Miarki) and ran the factory together. It was almost exclusively women that worked there, because the male workers had to serve in the war. Fritz Wagenknecht died in August 1942 from a lung disease. Since then Elfriede had to run the factory herself. She applied for an exemption of her younger brother who was fighting at the Eastern front, arguing that she was the only director of the factory and needed his support. Her real intention was to save her brother's life. It worked out and he came in 1942 to Breslau. But after six months he had to return, then was wounded in an accident and died in a military hospital in Allenstein (today's Olsztyn).

In autumn 1943, Elfriede suffered a nervous breakdown and went to the Baltic Seashore to recover. There she met Dorothea Fauth. The two women became friends. At the end of the week everybody was forced to leave the place and Dorothea told Elfriede that she was Jewish and she was afraid to go back to Berlin. Elfriede invited her friend to come to Breslau with her two little sons Lothar and Michael.

For more than a year the Fauths stayed in Elfriede's three-roomed apartment, living in constant fear that the Gestapo would come at any time. It became difficult when Elfriede's sister, a Nazi-supporter, also came to Breslau, escaping the bombings of Berlin. The fact that Elfriede had Jewish guests could not be revealed to her. Once, Elfriede Wagenknecht was betrayed but luckily a policeman warned her and nothing happened. She believed it was her sister who betrayed her to the Gestapo.

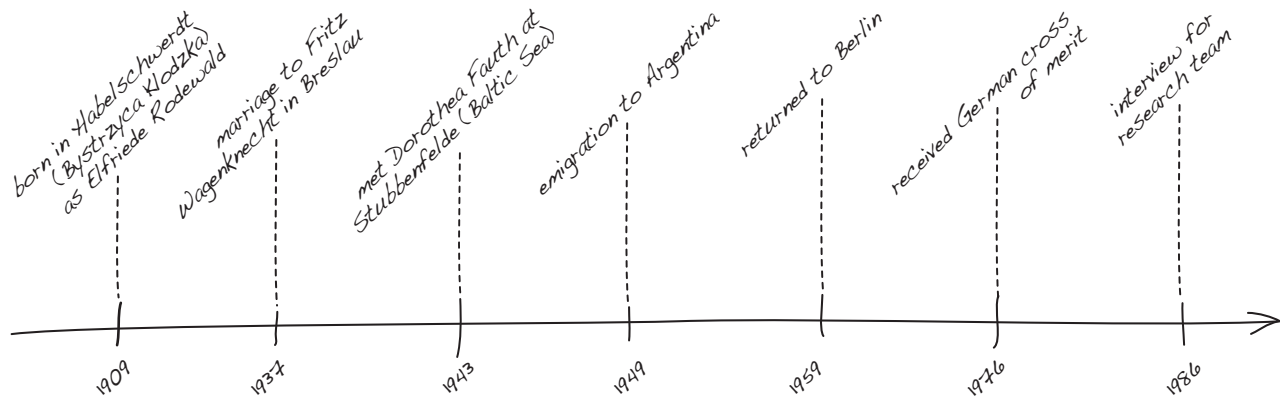


Elfriede Wagenknecht on the balcony

At the end of January an SA functionary came, wanting to see documents of Dorothea Fauth. It was a sign that they had to leave Breslau as soon as possible. Elfriede decided to accompany Dorothea and the two boys on their dangerous journey. They headed to the west, to Thuringia. During the journey they divided

the boys – the dark one was told to be Elfriede's son, the blond haired Dorothea's. In the small town Schmalkaden, which they reached, they had to live in hiding in difficult conditions. After the liberation of Europe from the Nazi regime they returned in June 1945 to Berlin.

Dorothea Fauth didn't stay in Germany for long. In 1947 she and her sons emigrated to Uruguay and the year after to Argentina, where Dorothea's parents had already emigrated before the war. Reinhold joined his wife and children in 1948. Elfriede followed them as well, feeling lonely in Berlin she decided to move to Buenos Aires. In 1956 Reinhold Fauth moved back to Berlin because he was old and sick. Three years later, Elfriede Wagenknecht followed in order to take care of him. Dorothea and her sons stayed in Argentina. Lothar and Michael are still living there, they are both medical doctors.



Dorothea supported her friend Elfriede in getting the highest German award – the Cross of Merit (Bundesverdienstkreuz). Elfriede Wagenknecht was awarded in 1976 in West Berlin. Ten years later she told her story in an interview before she died in 1990. Dorothea Fauth died on 13th December 2001.

A large, light gray, stylized graphic of a person with their arms raised in a 'V' shape, serving as a background for the text.

Workshop manuals

The choice of Sława and Izydor

Workshop scenario based on the story of Sława and Izydor Wołosiański ▶ see Stories, p. 11
Developed by: Wiktoria Miller, Julia Suchar

target group	high school students aged 15-19 size of the group: around 20 participants
topics addressed	<ul style="list-style-type: none">- history of the Holocaust, especially in the Polish context- phenomenon of Righteous Among the Nations- the issue of being indifferent / acting against evil
aim	To raise awareness about contemporary choices and social indifference through: <ul style="list-style-type: none">- personalisation of stories of persecution and of help for Jewish people during WWII- picturing choices made by the Righteous and by the persecuted
learning outcomes	<p>Skills:</p> <ul style="list-style-type: none">- understanding causal connections of historical facts and the situation of people during WWII- summarising and presenting results of the group work <p>Knowledge:</p> <ul style="list-style-type: none">- phenomenon of the Righteous Among the Nations- personal story of Jarosława and Izydor Wołosiański, the Helpers- sociological model of the society of the Holocaust by Matthias Heyl <p>Attitudes:</p> <ul style="list-style-type: none">- raising empathy towards people persecuted during WWII- understanding the motivations, risks and benefits of being indifferent or getting involved
duration	90 minutes*/ 120 minutes

* If time is limited and the class has already had an introduction to the topic the “flying posters” can be left out. The teacher/educator should make a brief introduction about the Righteous Among the Nations.

materials needed

- flipcharts
- markers
- printed handouts ▶ **see attachment 2**, p. 28

knowledge/skills required from the teacher/educator

- history of World War II including the differences of occupation between Eastern and Western Europe
- knowledge about the Holocaust and Righteous Among the Nations
▶ **see Glossary**, p. 90

knowledge required from the participants

- history of World War II
- basic knowledge about the Holocaust

Step by step instructions

1. INTRODUCTION – Making sure that the participants understand basic notions (30 minutes)

a) Prepare flipcharts in advance; write on them the following notions:

- Righteous Among the Nations
- Holocaust
- Jews

b) Tell participants that their task will be to brainstorm on the notions connected with the workshop's subject.

c) Divide participants into three groups, each working on their flipchart. Give each group a flipchart and markers. Give pupils a few minutes to write down what comes to their minds. Change the flipchart. After a few minutes, change the flipcharts for the second time. Each group should add their comments on each flipchart. Things already written should not be repeated.

d) At the end of the exercise each group should have the flipchart it started with. Tell participants to present the results. Complement what they say with additional information ▶ **see Glossary**, p. 90.

e) Tell the participants about Drohobych – the place where the story of Wołosiański took place. Use the power-point presentation or prepare a flipchart with basic information. ▶ **see Glossary**, p. 90 or **DVD**.

2. TIMELINE – getting to know a story of helping in a concrete historical context (30 min)

a) Introduction: Tell the participants that you will now move 60 years back in order to get to know a story about helping: the story of Jarosława and Izzydor Wołosiański, which happened in Drohobych.

b) Explain the rules: Participants will be divided into groups and will get a timeline ▶ **see attachment 2**, p. 28 and materials about the story ▶ **see attachment 3**, p. 29. Their task will be to fill out the empty timeline with events and thus reconstruct the whole story. Additionally they will have to choose one quotation describing the story - the most powerful quotation.

c) Divide participants into groups of 5 -7 pupils. Each group gets the same materials and has the same task. It should take 10 -15 minutes to complete the timelines.

d) Together with the participants put the “real” timeline on the board ▶ **see attachment 4**, p. 33, discussing events with the participants and letting them explain their choices (15 min).

3. THE HOUSE WITH THE BASEMENT (35 min)

a) Introduction: Tell the participants that they will now have a closer look at the house where people were hiding.

b) Divide participants into four groups. Distribute work sheets about the people in the basement (Arieh and Mrs. Strasser) and the people in the house (Sława and Izydor) ▶ **see attachment 5**, p. 34. The task for participants is:

- to write down an example of a daily schedule of Arieh, Mrs. Strasser, Sława and Izydor
- to reflect on what those people did during the war, and what they missed (20 min)

c) Ask groups to present their results (15 min).

4. FINAL DISCUSSION (25 min)

a) Ask participants to read aloud quotations concerning the choices of both parties ▶ **see attachment 6**, p. 38. The quotations can serve as a starting point for discussion – both the rescuers and the people in hiding had a choice.

b) Reflect with the participants on other possible alternatives that both the people in hiding and the Righteous had.

What choices did the people make?

What options did the Righteous have?

What options did the persecuted have?

c) Present to the participants the model of the society of the Holocaust prepared on a flipchart or on the board ▶ **see attachment 7**, p. 38.

- ask the participants where on this model the people from the story are placed? (Include people connected to the story like Sława's relatives, the shopkeeper, neighbours etc.)
- ask the participants to explain the model (focus on the fact that the majority of people are indifferent, and stress that people in all the groups mentioned could change their places and make their own choices).

- discuss with the participants whether or not this model is relevant in today's world. Think of examples of indifference nowadays and discuss choices and possibilities of helping others.

Other remarks

- For the workshop we recommend sitting in a circle (without tables).
- The scenario could be used with other stories of the Righteous, but take care to ensure that the sources you use at each step are appropriate for the aims of the workshop.
- You could work with the topic further and focus on finding out more about Righteous people in the local region.
- You can give participants the link **www.righteous.info** to explore more about the topic.

Attachments



print-ready documents
can be found on the
supplied DVD

a. Materials for teachers / educators

ATTACHMENT 1: Drohobych – information ppt ▶ **see DVD** or ▶ **see Glossary**, p. 90

ATTACHMENT 4: Timeline with the history of Drohobych (with explanation)

ATTACHMENT 6: Quotations for discussion

ATTACHMENT 7: The society of the Holocaust

b. Handouts for participants / pupils

ATTACHMENT 2: Timeline model with dates only

ATTACHMENT 3: Events, quotations and photos for the timeline

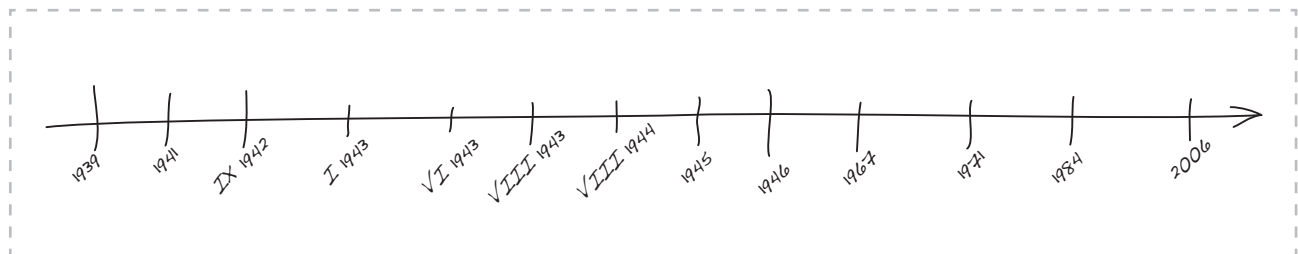
ATTACHMENT 5: The house with the basement

FOR TEACHERS / EDUCATORS

ATTACHMENT 1. Drohobych – information ppt (see DVD)

FOR PARTICIPANTS

ATTACHMENT 2. Timeline model with dates only



FOR PARTICIPANTS

ATTACHMENT 3. Events, quotations and photos for the timeline

Events for the timeline

39 people come out of their hiding place in the basement	28 people are hiding in the basement
7 people are hiding in the basement	Sława dies
Jarosława visits Israel for the first time and gets the certificate and the medal	Jarosława and Izydor get married and move into the flat above the hiding place in the basement
Jarosława and Izydor Wołosiański are awarded the title of Righteous by Yad Vashem	The Wołosiański family moves to western Poland to Wrocław
Wołosiański's first daughter, Anna, is born	World War II ends
Izydor, together with a Jewish family, establishes a hiding place in the basement	The families saved by Wołosiański leave Drohobych and settle in different parts of the world
World War II begins	Izydor dies

Quotations for the timeline

Please choose the best quote that, from your point of view, illustrates the whole story. Please explain your choice.

It all started in Drohobych in a house on 9 Szaszkiewicza str. The house was part of a car repair shop in the yard, and on its second floor a German was living. Izydor Wołosiański worked as a technician in the car repair shop. One day in the September of 1942, Izydor told Sława – his friend – that he hid Jewish people in the basement of this house. From then on Sława became a caretaker of these people and provided them with food.

Source: “The Protest of Sława and Izydor”, article in “Nowiny Kurier”, 8.06.1984

I remember those beds, bunk beds. We could only walk crooked. The basement was large, around 60m², divided into smaller parts. There we had water, light and a toilet. We slept during the day because it had to be very silent. Our life was beginning at night.

Source: Interview with Stella Stock, who was hiding in the basement for 22 months, “The Protest of Sława and Izydor” in: “Nowiny Kurier”, 8.06.1984

It was not possible to stand in the basement, one could only sit. One could stand only in the corner, where the toilet was. However to avoid noise a rule was introduced that we could use the toilet only twice a day – in the morning and before going to sleep. It was necessary with this amount of people, when one had to avoid constant walking and rustle. It was possible to stand also in a niche where the gas stove was. Every day another woman cooked.

Source: testimony of Tova Stock, survivor, Tel Aviv, 2.09.1966

We slept during the day and lived during the night. Everything was done in silence.

Source: Hadassa Wygodny, survivor, interview 2006

Wołosiańkis' daughter Anna was born in August 1943:

My mother used to put me in a deep baby carriage. I did not even have a mattress there because she had to put food inside – for the Jewish people. So I was lying on kilograms of potatoes and groats. My mother tried to buy food in different shops because buying too much at once would be suspicious. Some of the people in hiding gave my mother money for the food, others did not have anything. But the food was divided among everyone equally.

Source: Anna Pilko, maiden name Wołosiańska, “Two Years under the Floor” in: “Gazeta Wyborcza” 12.01.2007

My husband went to work and I was at home, just that I went shopping all the time. I spent whole days driving around and shopping.

Source:: Sława Wołosiańska, interview for the Shoah Foundation 1996

One gets used to things. So for example when I was calm, when nothing was happening in the city, when they were not searching for Jews I used to sing lullabies for my daughter. So they knew when I was singing, it meant that everything was all right.

Source: Sława Wołosiańska, interview for the Shoah Foundation 1996

Izydor Wołosiański was the main initiator of the help:

His mission was to rescue people. Well, I didn't know – was he planning to save everyone? As long as the ghetto existed, each time he went to the city centre and was absent for 2-3 hours I knew that he would bring some people – his friends, his acquaintances, or somebody who had no other place to hide. We have never spoken about it. We thought that apparently it was our fate, we had to do it, we had to rescue these people.

Source: Sława Wołosiańska, interview for the Shoah Foundation 1996

Sometimes there was no strength anymore. Izydor was constantly bringing home new people. At some point Sława told him that maybe he should just put a sign in front of the house: “We welcome Jews who need a hiding place”. However, everyone who came, stayed.

(“The Protest of Sława and Izydor” in: “Nowiny Kurier”, 8.06.1984)

One day after almost two years, the hiding people saw daily light again. Some of them were afraid to go out, they could not believe that it was over already. Some thanked my parents for these two years, others left without a word.

Source: Anna Pilko, maiden name Wołosiańska, "Two Years under the Floor" in: "Gazeta Wyborcza" 12.01.2007

When the Soviets reclaimed Drohobycz in August 1944 the Wołosiańskis were afraid to let the Jews out of the basement. Sława Wołosiańska: The Germans could come back at any time. However they [the people hiding in the basement] insisted on setting themselves free. My sister saw them and she was completely shocked. Not even she knew about our secret; no one knew.

Source: „More than an Angel” in: “Gazeta Wyborcza” Wrocław, 24.12.2004

I was very brave as long as we had to be... somehow I managed so that one could never see that I was afraid or something. But after they had gone out, after a few days, I started to feel terrible. I was not able at all to go on the street. When I heard a paper rustling I thought something bad was happening. For 2-3 weeks I was not able to go out.

Source: Sława Wołosiańska, interview for the Shoah Foundation 1996

In 1967 the Wołosiańskis were supposed to go to Israel to be awarded the title of “Righteous Among the Nations”. However they were not issued passports. They couldn’t witness the planting of their tree, number 112. Mrs. Wołosiańska picked her medal up many years later, in 1984.

Source: „More than an Angel” in: “Gazeta Wyborcza” Wrocław, 24.12.2004

In 1971 the rescued wrote a letter to Yad Vashem:

Our dear Savior, Izidor Wołosiański – may he rest in peace – is not alive anymore. He died of a heart attack in Wrocław on 15th July 1971. His biggest wish to visit Israel and to see us again will never be fulfilled.

In 1983 Tova Stock wrote to Sława:

I am 80 years old, and Mrs Hendel is 84 and before our lives will end we want to see you and warmly hug you to show you at least in this way our gratitude and sincere love. The day when you will come to visit our country will be like a festival day for us.

Source: letter from Tova Stock to Sława Wołosiańska, December 1983

“Her” Jews are like an extended family to her. There’s always a room waiting for her in their homes, which are scattered all over the world. “Could there be anything more beautiful than the fact that these people are alive, that they have children and grandchildren?” asks Sława.

Source: „More than an Angel” in: “Gazeta Wyborcza” Wrocław, 24.12.2004

Photos for the timeline

3a



3b



3c



3d



3e



3f



Explanation to photos:

3a Sława and Izydor Wołosiański with their daughter Ania, Drohobych 1943

3b Sława and Izydor Wołosiański with their daughter Ania, Wrocław 1945

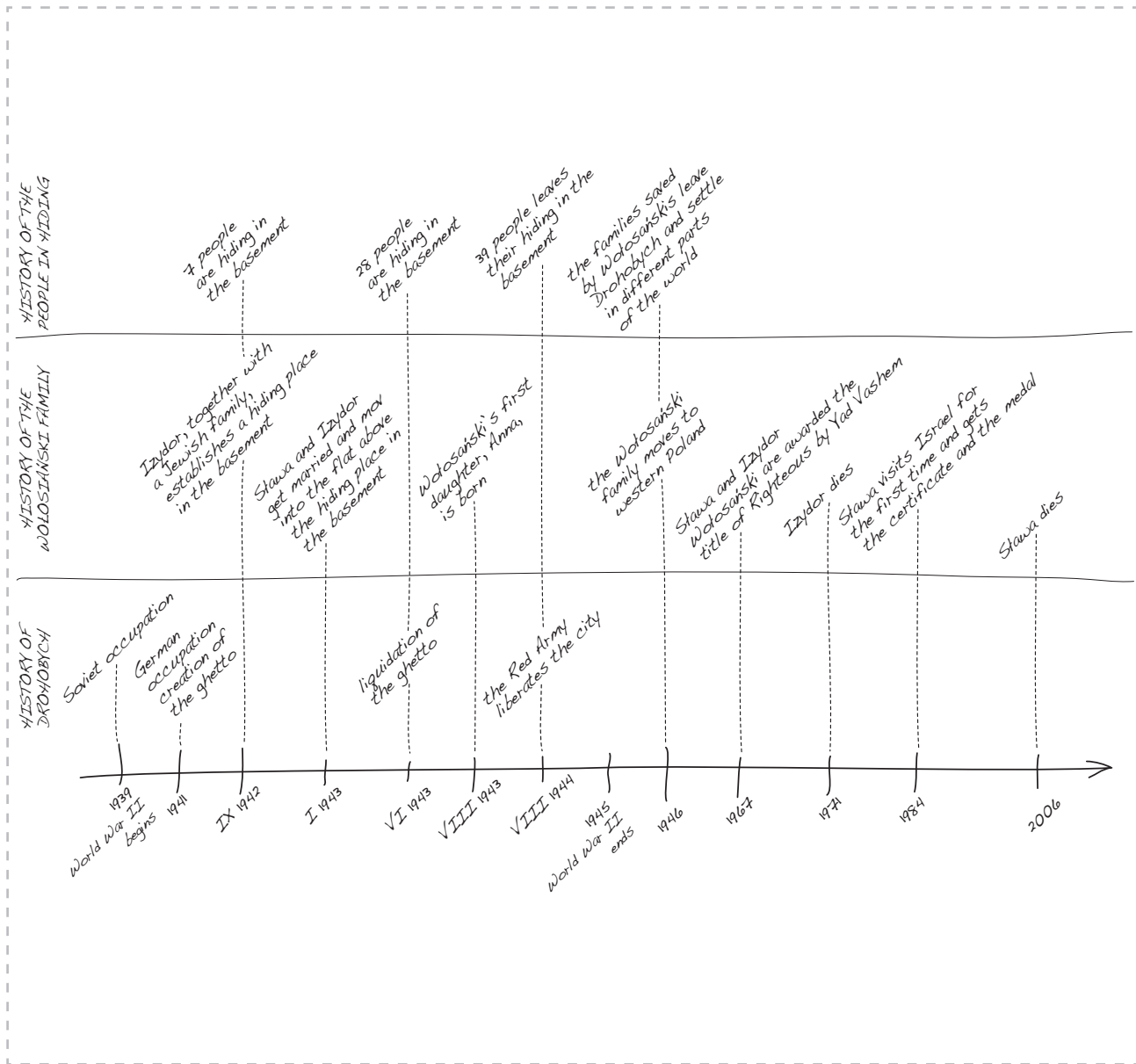
3c Sława and Izydor Wołosiański with the rescued – family of Tepper, Wrocław 1948. From left: Julian Tepper (son), Izydor Wołosiański, Maksymilian Tepper, Sława Wołosiańska, Halina Tepper

3d Sława Wołosiańska receives medal Righteous among the Nations, Yad Vashem, Israel 1984

3e House in Drohobych. Its basement was a hiding place for 39 people. Drohobych, 2004

3f Sława Wołosiańska with the family of rescued Hadassa Wygodny, Israel 1984

ATTACHMENT 4. Timeline with the history of Drohobych (with explanation)



FOR PARTICIPANTS

ATTACHMENT 5. The house with the basement

Group 1

The basement

Look at this sketch of the house where Izydor and Sława hid their Jewish friends. Focus on the marked area - the basement, where people in hiding stayed.



Answer the following questions.

When all the groups come together you will present the results of your brainstorming.

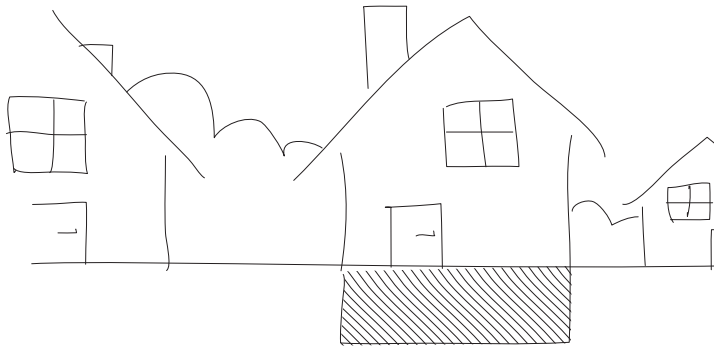
- **What did Arie, a boy of 6, do every day in the basement? Write down an example of his daily schedule.**
- **Looking at the schedule you have prepared, think about the things Arie was not allowed to do. What do you think he missed the most while in hiding?**

When all of the groups have finished their work your task will be to present what you prepared.

Group 2

The basement

Look at this sketch of the house where Izydor and Sława hid their Jewish friends. Focus on the marked area - the basement, where people in hiding stayed.



Answer the following questions.

When all the groups come together you will present the results of your brainstorming.

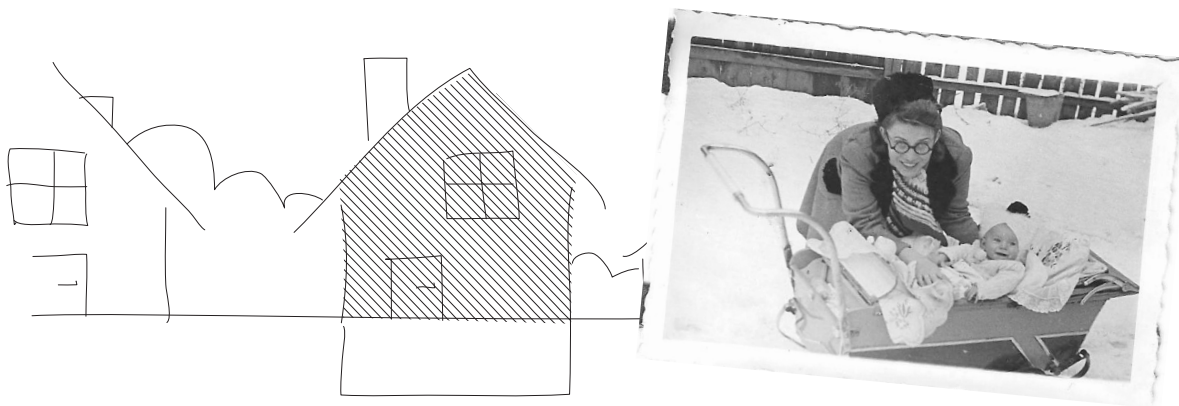
- **What did Mrs. Strasser do every day in the basement? Write down an example of her daily schedule.**
- **Looking at the schedule you have prepared, think about the things Mrs. Strasser was not allowed to do. What do you think she missed the most while in hiding?**

When all of the groups have finished their work your task will be to present what you prepared.

Group 3

The house

Look at this sketch of the house where Izydor and Sława hid their Jewish friends. Focus on the marked area - the house, where the Righteous used to live during the war.



Answer the following questions.

When all the groups come together you will present the results of your brainstorming.

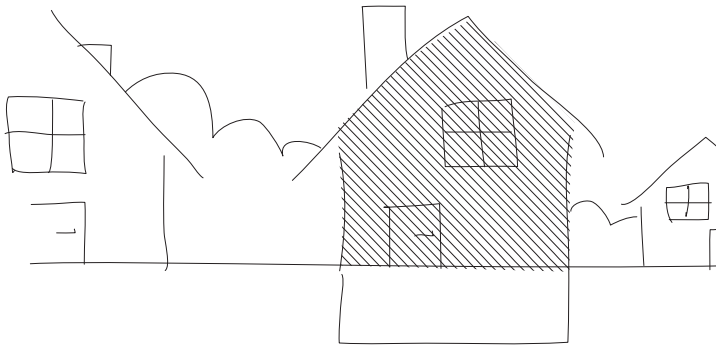
- **What did Sława have to do every day? Write down an example of her daily schedule.**
- **Looking at the schedule you have prepared, think about the things that Sława was not allowed to do. What do you think was most difficult for her?**

When all of the groups have finished their work your task will be to present what you prepared.

Group 4

The house

Look at this sketch of the house where Izydor and Sława hid their Jewish friends. Focus on the marked area - the house, where the Righteous used to live during the war.



Answer the following questions.

When all the groups come together you will present the results of your brainstorming.

- **What did Izydor have to do every day? Write down an example of his daily schedule.**
- **Looking at the schedule you have prepared, think about the things that Izydor was not allowed to do. What do you think was most difficult for him?**

When all of the groups have finished their work your task will be to present what you prepared.

FOR TEACHERS / EDUCATORS

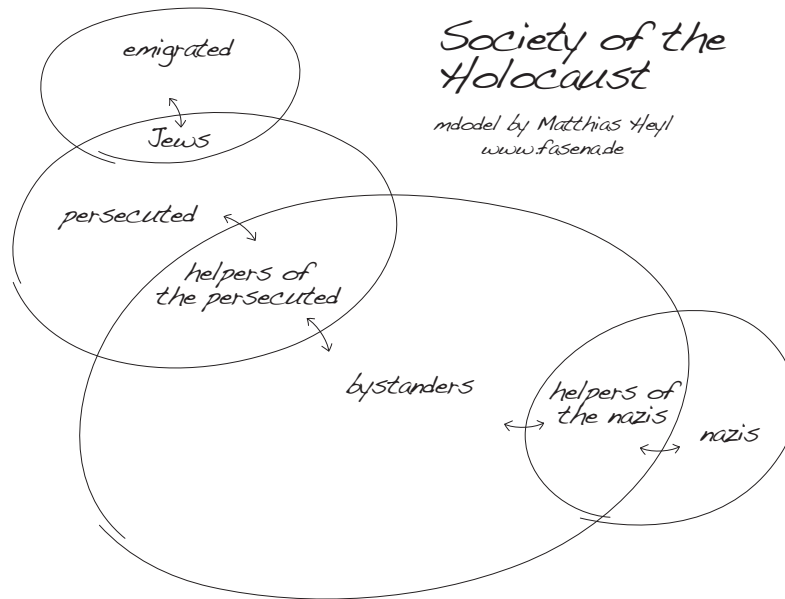
ATTACHMENT 6. Quotations for discussion

They discussed the issue and told us to go and leave them to their fate. We told them no way, this is not possible, and I could not imagine Germans taking out these 39 people, these 7 children that were there and I did not know – would they shoot them in the yard? What would they do to them? We said, no, we are staying.
Jarosława Wołosiańska, Righteous Among the Nations, interview for the Shoah Foundation 1996

When we were told about it we decided to leave, so as not to endanger Wołosiański, his young wife and the new born. We told them this and he just smiled and answered, “You are not going anywhere. If 39 have to die, also three more can, and I have decided to save you, so I will do it”. This is how Wołosiański was.
Testimony of the rescued Tova Stock, Tel Aviv, 02.09.1966

FOR TEACHERS / EDUCATORS

ATTACHMENT 7. The society of the Holocaust



The story of one choice

Workshop scenario based on the story of Jaworski family ▶ see Stories, p. 14

Developed by: Katarzyna Kulinska, Ondrej Lochman, Martin Gbur

target group	The main focus is the age group 15-19. But an older group would be suitable as well. Size of the group 8 - 24. Ideally 16. For larger groups double working groups.
topics addressed	<ul style="list-style-type: none">- human rights - Anti-discrimination and Anti-Semitism- history of Central Europe in the 1940's- citizenship -aspects of responsibility
aim	<ul style="list-style-type: none">- to understand the social situation in central/central-east Europe in the context of World War II through an exploration of a specific personal story.- to reflect on the possibilities when making decisions that connect with social responsibility.
learning outcomes	<p>Skills:</p> <ul style="list-style-type: none">- analysing texts and interpreting them- presenting a story in a complex context <p>Knowledge:</p> <ul style="list-style-type: none">- grasping the complex situation of central and central-east Europe in the context of WWII- understanding the change of borders and migration in the context of WWII- understanding the meaning of the Righteous among the Nations concept <p>Attitudes:</p> <ul style="list-style-type: none">- reflecting on the effects of nationalism on central Europe in the 20th century- understanding forced migration after WWII and its influence on profound changes in the identities of central European nations- reflecting on the importance of equality in society and its connection to human rights- understanding one's responsibility within local society- understanding the decision to get involved - even in complicated circumstances
duration	90 min
materials needed	<ul style="list-style-type: none">- contextual presentation of the World War II context in central Europe- small sheets of paper - one for each participant (to write answers to the question at the beginning of the workshop)

- handouts for participants (4 x instructions with questions, 4 x texts), ▶ **see attachment 1**, p. 43
- 4 pieces of A3 paper (for posters)
- 6 pieces of A4 paper (with historical facts for giving the context of the Jaworskis' story)
- marker pens for 4 groups (at least 2 for each)

knowledge/skills required from the teacher/educator

Knowledge:

- essential knowledge of WWII and the Holocaust
- knowledge about the change of borders and forced migration in central Europe from 1938 -1945. ▶ **see Glossary**, p.88
- knowledge of the concept of Righteous Among the Nations ▶ **see Glossary**, p. 90

Skills:

- be able to facilitate the final closing discussion ▶ **see Didactical support**, p. 87

knowledge required from the participants

Essential knowledge of WWII and the Holocaust

Step by step instruction

1. INTRODUCTION – our choice (5 min)

Ask participants to think about a situation from their life when they had to make a choice and it was very hard for them. Ask them to write it on a small sheet of paper and hide it in their pockets. It is important to assure them that they can keep the information just for themselves if they don't want to share with others. You will work with this information at the end of the workshop.

2. INTRODUCTION – explaining the context of the story (10 min)

Explain to participants that we will be exploring one life story from central Europe that was strongly influenced by the effects of World War II.

Show the contextual presentation ▶ **see DVD**

Focus on the changes of borders and migration - especially in central and Central-eastern Europe.

3. Introduction to the story (2 min)

Tell participants where the story took place, when it started and who was involved:

It is a time of World War II, spring 1942. The story you will discover in a moment happened in the village of Mielnicze, near the town of Turka in the Lvov region (today's western Ukraine). It starts with the meeting of two families – the Zeiferts and the Jaworskis.

4. Analysing the story and preparing presentations (30 min)

Tell participants that they will work in groups and explore the story themselves - each group will work on different fragments of the story and then will present it to the other participants.

Divide participants into 4 groups and give each group a text - a different fragment of the story with questions ▶ **see attachment 1**, p. 43. They should prepare a presentation (they can choose their own method of illustrating their fragment).

▶ **REMARK:**

You can use photos and pictures of the diary to help students visualise the story. We recommend giving photos to students after they read the text and start answering questions ▶ **see attachment 2**, p. 50.

5. Putting the story together (20 min)

When participants are ready with their presentations ask each group to present their fragments to the others. During the presentations, make sure that they include answers to the questions given to each group. Each presentation should be summed up by the teacher. Check if all participants understood the story and that they discussed the crucial topics, which are:

Fragment 1:

Internal motivation and choice making.

Fragment 2:

Conditions of hiding and activities that kept the Zeiferts life “normal” (such as using the diary, writing poems, etc).

Fragment 3:

Dangers and the effect of these dangers on the mental and physical state of the members of both families.

Fragment 4:

Obligatory migration (its influence on the identity of individual and relationships between the two families after the war) and the war experiences and their consequences in the life of Jaworskis and Zeifert family.

To each presentation you can add the historical background by putting next to the posters sheets of paper with the most important facts from that period to highlight the historical context. You could prepare materials about the following facts:

Fragment 1:

09. 1939 - Start of WWII (Germany attacking Poland –and USSR attacking Poland) – this led to the border changes that are connected with our story

22. 06. 1941 - Germany attacking USSR – border changes and direct danger for Jews in the region of Mielnicze

Fragment 2:

Conditions of living in occupied Poland (food, presence of German soldiers – differences between cities and the countryside)

Fragment 3:

- Holocaust (January 1942 Wannsee Conference and the decision of the „so-called „final solution“), punishment for hiding Jews
- Partisans and the Polish underground state (optional)

Fragment 4:

- Mass migration and so called repatriations (decisions made in Jalta and in Potsdam)
- The Jaworskis receive the Righteous title

Remember to finish the last presentation with an explanation about the “Righteous Among the Nations”
- what does it mean, who gives out the title and from whom did the Jaworskis family receive it. Move onwards to the closing discussion.

6. Closing discussion (20 min)

Discuss with the participants what they have learned from the story and focus on the connection to the present day. You could use the following set of questions:

- What was the most interesting aspect of the story for you?
- Did the Jaworskis deserve to receive the title? Why?
- Did they have any other choice?
- Can our indifference endanger us?
- Have you ever experienced any indifference or seen a situation when people were indifferent?
- What did you feel?
- What choices do we have to make today? (prepare examples from your environment - state, city, school)

7. Own choices (2 min)

Ask participants to take a look at the paper they put in their pockets and ask them how we make choices, what motivates us, do we need anyone's help and if indifference can endanger us. You can ask if anyone wants to share their experiences, but don't push anyone to do so.

Other remarks

- For the workshop, we recommend sitting in a circle (without tables).
- Photos, diary pictures and sound tracks from interviews with the Righteous can be found in the resource DVD in the Jaworski folder. You can use these visuals for analysing the stories and preparing the story presentations.
- The scenario could be used with other stories of the Righteous, but take care to ensure that the sources you use at each step are appropriate for the aims of the workshop.
- You could work with the topic further and focus on finding out more about the Righteous people in the local region.
- You can give participants the link **www.righteous.info** to explore more about the topic.

Attachments



print-ready documents
can be found on the
supplied DVD

- Materials for participants
 - ATTACHMENT 1. Parts of the story with instructions and questions for the participants
 - ATTACHMENT 2. Photos and scans
- Contextual presentation on history of the World War II ▶ **see DVD**
- Audio materials ▶ **see DVD**

ATTACHMENT 1: Parts of the story with instructions and questions for the participants

Group 1

Task:

Read the story and answer the following questions. Make a graphic illustration of your fragment of the story. You can choose the form of illustration. It could be a mind map, a drawing, just key words/questions or any other way of visualisation.

Questions:

- How did the Jaworskis and the Zeiferts meet?

- Was it easy for Anna to decide to hide the Zeiferts?
- What did Anna have to consider when making this choice?
- Why do you think that Anna decided to take the Zeiferts to her farm?
- Did the Jaworskis help anyone else except the Zeiferts?

I

The Jaworski family were running a farm of 24 hectares in Mielnicze next to Turka on the river Stryi (Lvov district – until 1939 - east Poland, today – Ukraine). They bred chickens and cows. Mikołaj, the head of the family had earned money in America and extended the farm. The couple (Mikołaj and Anna) brought up six children: Mikołaj Jr., Olga, Wiktoria, Helena, Aniela and Antonina. The children didn't go to school. They helped on the farm instead. Mikołaj Jaworski, the senior, died in 1940. At the farm also lived Hanna, the wife of the eldest son, Mikołaj.

Mendel Zeifert, with his daughter Rózia, his sister-in-law Frania and her son Lusiek, all citizens of Turka, decided to go abroad – to Hungary or Slovakia – in the spring of 1942. This was after a series of mass executions of Jews and forced transportations to the Bełżec death camp. Mendel was a widower and Frania's husband had been murdered by Nazis.

Wiktoria Sozańska (born Wiktoria **Jaworska**) described how the Zeiferts came to Mielniczne: Someone had promised to arrange a transfer through the border for them. The Zeiferts paid. They were taken from Turka, driven out to the forest and left there. My brother [Mikołaj] with our uncle, Nikołcze, was driving [back from Turka] and took them. (...) we kept them for free. They came without a single penny.

Aniela Jaworska remembered the reaction of her mother, Anna Jaworska: I heard him [uncle Mikołaj] saying: 'Hania, I brought them, but they don't have money, they don't have gold, they have nothing.... My mother says: 'Mikołaj, what have you done?'. 'They were sitting there, crying. What shall we do now?', said Mikołaj and uncle: 'Keep them, if you want; if not, kill them'. And mum says: 'I wouldn't dare to kill a fly and you think I'd kill a man?' And so they stayed.

There is also another version of that story. According to the information provided from the Jewish Foundation for the Righteous, the Zeiferts met the Jaworski family when they came to Turka to buy some furniture sold off by Jews who were moving to the ghetto. When Anna Jaworska saw the children, she decided to help them.

For a few months Mikołaj's wife, Hanna, didn't know about the Zeiferts. When she accidentally discovered them in the barn she moved back to her parents for a few weeks. Her husband didn't inform her earlier because he was too scared.

The Jaworskis didn't just help the Zeiferts. Several times Jewish partisans, who were active in that area, hid in Jaworskis' farm. A few people were hiding in the attic in the barn – the same one where the Zeiferts had their shelter under the cows.

One day Wiktoria was ordered to go to forced labour to Germany, but she was slightly built and in the end wasn't qualified. Then Łajcia Jecko, a Jewish girl from the neighbourhood asked Wiktoria to give her the papers. Consequently she was sent to work instead of Wiktoria. After three months she sent a letter thanking Wiktoria for the help. She wrote that she was doing better than before, when she had been working for Rozdolski [Ukrainian farmer].

Group 2

Task:

Read the story and answer the following questions. Make a graphic illustration of your fragment of the story. You can choose the form of illustration. It could be a mind map, a drawing, just key words/questions or any other way of visualisation.

Questions:

What did everyday life on the farm look like?

Where were the Zeiferts hidden?

How did the life of the Zeiferts look while hiding at the farm?

Why do you think that Mendel Zeifert was writing a diary?

II

The Jaworski family were running a farm of 24 hectares in Mielnicze next to Turka on the river Stryi (Lvov district – until 1939 - east Poland, today – Ukraine). They bred chickens and cows. Mikołaj, the head of the family had earned money in America and extended the farm. The couple (Mikołaj and Anna) brought up six children: Mikołaj Jr., Olga, Wiktoria, Helena, Aniela and Antonina. The children didn't go to school. They helped on the farm instead. Mikołaj Jaworski, the senior, died in 1940. At the farm also lived Hanna, the wife of the eldest son, Mikołaj.

From the summer of 1942 until the end of World War II the Zeifert family were hiding at the Jaworskis' farm. The family consisted of: Mendel Zeifert, his daughter Rózia, his sister-in-law Frania and her son Lusiek.

In the farm there was a stable, a barn, a cowshed and the so called chamber. At the beginning, in the summer, the Zeiferts were hiding in the attic (probably in the barn). In the autumn, when it got colder, Anna and her son Mikołaj created a hiding place in the cowshed under the cows.

Helena Jaworska:

There with the cattle [they were hiding]. There it was much warmer. [...] they dug a pit under the cows, under the planks. [...] Once I went there to give water to the cows and I poured out the whole bucketful of water. They started shouting, all their blankets [that they were lying on] got wet. So mum took those blankets to dry them and gave them ours. They had one whole winter like that.

Shoshana Rothschild (Rózia Zeifert):

They dug us a hole underneath the cowshed with a secret entrance with a top that you could take off that was covered with straw. [...] They supplied food once in a while but we stayed down there most of the time in total darkness, lying sardine fashion.

There was always enough food, even during the period preceding the new harvest, when many of the Jaworskis' neighbours were starving. Just after milking the cow Anna Jaworska gave the Zeiferts some fresh milk. They were given butter, homemade bread, meat and soups.

After some time the Zeiferts changed their hiding place and they moved to the attic above the so called chamber, where the Jaworskis kept grain in trunks.

One day during the summer the youngest of the Jaworski siblings, Aniela and Antonina, asked their mother to bring Rózia, Mendel's daughter, outside to the sun. The girl was very pale. While children were playing in the yard, some Germans turned up. Mrs. Jaworska threw a quilt over Rózia. The soldiers didn't notice anything and the girl came back to the shelter.

In the summer of 1944 the front line was getting closer and closer. The Germans were retreating. They took over part of the Jaworskis' house and created a signal point there. Anna moved the Zeiferts to the forest, one kilometre away from the house. The Zeiferts created a shelter for themselves – they dug a hole in the soil under the tree on the hill, isolated by the small river.

The youngest daughters carried the food for the Zeiferts. Anna prepared cans with milk, cream and some cheese. The baskets filled up with food were too heavy to carry. The girls were dragging them along the ground. Throughout his time in hiding Mendel Zeifert kept a diary. Anna Jaworska organised paper for him. Today Jaworski's sisters have a photocopy of a dozen or so pages of tightly written notes. Using the same pages he taught Rózia how to write. After the liberation he took all those memories written down with him.

Group 3

Questions:

What dangers did the Jaworskis face? How did it affect them?

What dangers did the Zeiferts face? How did it affect them?

Task:

Read the story and answer the following questions. Make a graphic illustration of your fragment of the story. You can choose the form of illustration. It could be a mind map, a drawing, just key words/ questions or any other way of visualisation.

III

The Jaworski family were running a farm of 24 hectares in Mielnicze next to Turka on the river Stryi (Lvov district – until 1939 - east Poland, today – Ukraine). They bred chickens and cows. Mikołaj, the head of the family had earned money in America and extended the farm. The couple (Mikołaj and Anna) brought up six children: Mikołaj Jr., Olga, Wiktoria, Helena, Aniela and Antonina. The children didn't go to school. They helped on the farm instead. Mikołaj Jaworski, the senior, died in 1940. At the farm also lived Hanna, the wife of the eldest son, Mikołaj.

From the summer of 1942 until the end of World War II the Zeifert family were hiding at the Jaworskis' farm. The family consisted of: Mendel Zeifert, his daughter Rózia, his sister-in-law Frania and her son Lusiek. They were kept in different places: in the attic of the barn and a so called chamber, in the hole dug under the cows in the cowshed and, during last few months, in the forest.

After some time some, rumours started in the neighbourhood that Mikołaj 'hurt' Jews. In retaliation for this a group of ten 'forest people', men and women, led by a Ukrainian man, attacked Jaworskis' farm. They threatened Anna with a gun, beat Mikołaj and robbed the household. Anna Jaworska was in despair. She even wanted the Zeiferts to leave, but finally they stayed.

Not long after the incident Szaja, the son of Anna's school friend, brought a group of several dozen partisans to the Jaworskis' farm. Anna related to him what had happened. Helena Jaworska claims that he had known about the Jews hidden by Anna and he asked her to prove they were there. Afterwards he saw to it that the group, who had attacked the Jaworskis, gave back the stolen goods.

One day Wiktoria was ordered to go to forced labour to Germany, but she was slightly built and in the end wasn't qualified. Then Łajcia Jecko, a Jewish girl from the neighbourhood asked Wiktoria to give her the papers. Consequently she was sent to work instead of Wiktoria.

On Tuesday, December 31st, 1943, at 11 a.m. the Gestapo turned up at the Jaworskis' household and

took Wiktoria. She was taken first to prison in Turka, afterwards she was moved to Drohobycz. After the questioning she was sent back home as there was no proof of her committing the crime. Being asked about the documents she replied that she had torn them up and thrown them away. She kept claiming that arresting her was a mistake.

Wiktoria Sozańska (born Wiktoria **Jaworska**):

If they'd known she [Łajcia] was Jewish they'd just kill me. They'd destroy the whole family. [...] I came home for Christmas Eve. It was evening. (...) All my relatives thought I was killed by Germans. I was considered already dead. (...) 'Wiktoria, for God's sake, you're dead!' [they said] 'Dead, how come?' Then my parents and the Jews were relieved, that I came back and I rescued them [because I didn't say anything]. I was alive because they [the Germans] could have just killed me.

In the summer of 1944 the front line was getting closer and closer. The Germans were retreating. They took over the part of Jaworskis' house and created a signal point there. Anna moved the Zeiferts to the forest, one kilometre away from the house.

The youngest daughters carried the food for the Zeiferts in the huge baskets. One day they met one of the German officers on their way. They knew him before as he used to come to the signal point created in part of their house. He didn't notice the large amount of food they were carrying, but as a result of that meeting Helena Jaworska fell ill. She was so nervous that she stayed in bed for three weeks.

Group 4

Task:

Read the story and answer the following questions. Make a graphic illustration of your fragment of the story. You can choose the form of illustration. It could be a mind map, a drawing, just key words/questions or any other way of visualisation.

Questions:

- What happened to the Jaworskis and the Zeiferts after World War II ended?
- Why did they leave and what did it mean to them?
- Where did they go and why there?
- Did these families keep in touch?
- Which title did the Jaworskis receive?
- Was there any price that the Zeiferts had to pay for being rescued?

IV

The Jaworski family were running a farm of 24 hectares in Mielnicze next to Turka on the river Stryi (Lvov district – until 1939 - east Poland, today – Ukraine). They bred chickens and cows. Mikołaj, the head of the family had earned money in America and extended the farm. The couple (Mikołaj and Anna) brought up six children: Mikołaj Jr., Olga, Wiktorja, Helena, Aniela and Antonina. The children didn't go to school. They helped on the farm instead. Mikołaj Jaworski, the senior, died in 1940. At the farm also lived Hanna, the wife of the eldest son, Mikołaj.

From the summer of 1942 until the end of World War II the Zeifert family were hiding at the Jaworskis' farm. The family consisted of: Mendel Zeifert, his daughter Rózia, his sister-in-law Frania and her son Lusiek. They were kept in different places: in the attic of the barn and a so called chamber, in the hole dug under the cows in the cowshed and, during last few months, in the forest.

After the war the Jaworski family moved away to the Wrocław area (before 1945 east Germany, today - Poland). They were given an apartment which had belonged to Germans.

Helena Jaworska got married, then after a few years she got divorced and she returned to her maiden name. She used to work as a dressmaker. She has been living in Wrocław for over 25 years now. She uses a wheelchair and doesn't leave her house.

After the war Wiktorja was accused of collaborating with Ukrainians and sentenced to five years of labour work in Siberia. After two years she came back to Mielnicze, where she got married and gave birth to her first daughter. After some time she joined her family in Wrocław. She still lives here under the name Sozańska.

In November 2008, Wiktorja went with her daughter Nelly to New York at the invitation of the Jewish Foundation for the Righteous. She came as a representative of the whole Jaworski family. Helena, because of her illness, couldn't have travelled over the ocean. During Wiktorja's visit to the States she met Rózia Zeifert, now Shoshana Rothshild, for the first time since the end of the war. American newspapers wrote at length about that meeting.

Mendel, Frania, Rózia and Lusiek were the only members of the Zeifert family from Turka that survived the war. After Russian troops entered the occupied Polish area the Zeiferts came back to the town. They stayed in Poland for some time, and then they moved to Bavaria. They finally settled in America. After several years, Rózia went to live in Israel.

Mendel and Frania got married. At the end of the 50s and in the 60s, they visited Poland two or three times and met the Jaworskis. Rózia and Lusiek never came back.

Helena Jaworska about Lusiek:

[Frania's] son was 13 years old. When he came out from the shelter he couldn't walk at all. And now, when my sister [Wiktoria] was in New York, then she says, she couldn't recognise him. (...) he hates everyone. He crawled into his shell. No company, nothing.

On February 9th, 1988, the title of Righteous Among the Nations was awarded to Anna Jaworska (1903 - 1977) and Mikołaj Jaworski (July 5th, 1923 - 1977).

On December 12th, 1993, the title of Righteous Among the Nations was awarded to Olga Wąchała (born Jaworska, 1925 - 2007), Wiktoria Sozańska (born Jaworska, 1927-) and Helena Jaworska (April 15th, 1929).

ATTACHMENT 2



Wiktoria Sozańska



Wiktoria Sozańska



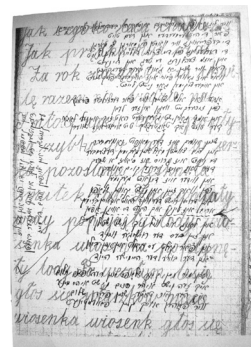
Wiktoria Sozańska (born Jaworska)
photo by A. Czyżewska



The Zeifert family, 1955



Helena Jaworska and Anna (Aniela)
Cala (born Jaworska)



A page from Mendel Zeifert's diary

Werner Krumme's tree

Workshop scenario based on the story of Werner Krumme ▶ see Stories, p.17

Developed by: Piotr Dobrosz, Lukas Meissel

target group	School classes, aged around 14-18 years old. An older group would be suitable as well. Size of the group: 16 – 26, Ideally 20. Possible to be implemented with larger groups.
topics addressed	<ul style="list-style-type: none">- Righteous Among the Nations- Second World War- Holocaust- responsibility
aim	To encourage and raise awareness of the consequences of decisions through: <ul style="list-style-type: none">- showing the complexity of the topic,- presenting a single story of a Righteous Among the Nations,- showing the difficulties of helping in certain circumstances.
learning outcomes	Skills: analysing, summarising and presenting information learned through group work Knowledge: - about the Righteous Among the Nations and the Holocaust Attitudes: <ul style="list-style-type: none">- ability to reflect on history from various perspectives- awareness of the importance and consequences of their own decisions today- understanding how stereotypes and prejudices work in society- raising empathy
duration	90 min
materials needed	<ul style="list-style-type: none">- 10 flipcharts- 10 markers (different colours)- masking tape- scissors- A4 paper (different colours)- 10 pens

**knowledge/skills
required from the
teacher/educator**

Basic knowledge about the Righteous Among the Nations, basic knowledge about the Holocaust and the historical context.
For further information ▶ **see www.righteous.info** or ▶ **see Glossary**, p. 90

**knowledge
required from the
participants**

- knowledge of historical events within the following years: 1933 – 1945
- same level of knowledge about the Holocaust
- knowing the meaning of the following terms: anti-Semitism, anti-Jewish laws, deportations, extermination camps, changes to the political map of Europe, Yad Vashem ▶ **see www.righteous.info** or ▶ **see Glossary**, p. 90

Step by step instruction

1. INTRODUCTION (20 min)

Aim: Introduction to the topic and creating good working atmosphere.

▶ **REMARK:**

The group should create an idealised picture of a Righteous Among the Nations.

a) **Welcoming** (3 min)

Introduce yourself (if necessary) and the idea of the workshop in general.

b) **Righteous Among the Nations** (2 min)

Present a flipchart with the following definition: “The Righteous Among the Nations are non-Jews who risked their lives to save Jews during the Holocaust”. Ask if the definition is clear and if necessary explain the background of it. Then put it on a wall so that it is visible throughout the whole workshop.

c) **Flying posters** (15 min)

Divide participants into 3 groups. Each group should receive one flipchart paper with the following statement (one per flipchart):

- motivations of the Righteous Among the Nations,
- decisions made by the Righteous Among the Nations,
- consequences of the actions of the Righteous Among the Nations.

Give each group 3 minutes to write down all the statements which come to mind while thinking about the

topics. After this, ask groups to exchange flipcharts. Repeat the process until each group receives their own flipchart. At the end, ask participants to come back to the circle in the big group and ask them to present their flipcharts. Don't make a comment about it. Just explain to participants that you will bring back their flipcharts later in the workshop.

2. “Looking behind the Photo” (20 min)

Aim: Confronting participants with the images that come to their minds when thinking about “heroes”.

Remark: The photos that are used in this stage show things that are probably not associated with the Righteous Among the Nations and seem to be not “typical”.

a) **Analysing the Photos** (10 min)

Tell the participants that they are now going to work on a specific case and that they are going to work as “researchers” on that story. The first step is to analyse historical pictures ▶ **see attachment 1**, p.57, according to the given guideline ▶ **see attachment 2**, p.59. Divide the group into 4 groups of the same size and let each group sit in a different part of the room. Each group has to interpret two pictures. Give each group a copy of the guideline and asks them to write down their answers on a flipchart (for each group one flipchart paper).

b) **Presenting the thesis** (10 min)

Ask the participants to sit in a circle. Each group needs to present their results. After the presentations you should ask everybody the following questions:

- Was it difficult to find answers?
- What could be problematic in such interpretations?
- On what did you base your assumptions?

Remark: It's also advised to distribute each group all of the 6 pictures available.

Break (5 min if necessary).

3. The Righteous Werner Krumme (10 min)

Aim: introducing a particular story of one Righteous Among the Nations to the participants.

Give a short introduction of the story of Werner Krumme, using the pictures in order to visualise it. Don't share any other aspects of the story, just read the description ▶ **see attachment 3**, p.59.

Remarks:

- do not mention more details about the story (e.g. religious or political background, circumstances of Ruth's death),

- if participants ask for more details, explain that they will be working on the research afterwards,
- if necessary, add information about the historical and geo-political background ▶ **see Glossary** p. 90.

4. The tree of the Righteous (45 min)

Aim: understanding the complexity of the story through personal research.

a) **Researching the materials** (20 min)

Present a flipchart with a tree ▶ **see attachment 4**, p. 59, and explain to the group that each Righteous Among the Nations that we know of was honoured by the Israeli Holocaust Institute Yad Vashem and a tree was planted for them in the Garden of the Righteous Among the Nations. Due to the lack of space in the Garden, the Righteous awarded within the last few years do not have their own tree but instead have a memory plate.

Divide them into groups of 3 and give each group the same materials, which consist of a text, photos and documents ▶ **see attachment 5**, p. 60. Tell the group that they should use the given materials to answer the following questions (written on a flipchart):

- 1) the most influential motivation in the story – root,
- 2) the most influential decision in the story – tree bark,
- 3) the most important consequence in the story – leaf.

Give each group three pieces of paper in the shape of a root, tree-bark and leaf - one for each answer. Tell them to formulate the answers as short statements. Ask the participants to put their results on the tree.

At the end, remind participants about the first exercise which they did (about motivations, decisions and consequences). It's good to hang those three flipcharts on the wall now.

b) **Presenting the research** (20 min)

Form a circle with the participants. Tell them you're going to read the answers starting from the "roots" going up to the "leaves" and add that they can give you a sign when there is something unclear, to add or to discuss and you will mark that answer. Afterwards let them discuss the marked answers. If there is no discussion ask them directly the following questions:

- Why did you specifically choose this aspect as an answer?
- What other things could have been important and to what extent?
- Was it difficult to choose just one answer?
- Why do you think you all chose different/the same answers?
- Did you notice similarities and differences to the notes from the "flying posters" on motivation, decisions and consequences of Righteous among the Nations?

Summarise the discussion and tell the group how difficult it is to find clear answers to a complex topic like this. Ask them how they felt doing their research and trying to find out the “right answer”. Ask them if the research was interesting for them and if they think that raising questions about a story that happened almost 70 years ago can still be of any interest. Facilitate the discussion and sum it up afterwards.

c) **Summary** (5 min)

Summarise what has been done by the group during the workshop. Point out that some people involved in the story are still alive (we know that the Lasker sisters are still alive).

Other remarks

- Try not to present yourself as a moral authority and let the group find out on its own what is relevant for them.
- While working in groups you could use background music.
- Give enough space for discussions and shorten the length of certain steps if necessary.
- You can use videos from the Yad Vashem webpage as an introduction (**www.yadvashem.org**)
- The scenario could be used with other stories of the Righteous, but take care to ensure that the sources you use at each step are appropriate for the aims of the workshop.
- You could work with the topic further and focus on finding out more about the Righteous Among the Nations in the local region.
- You can give participants the link **www.righteous.info** to explore more about the topic.

Attachments



print-ready documents
can be found on the
supplied DVD

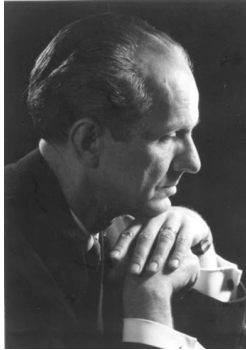
a. Materials for participants:

- ATTACHMENT 1. Set of photos
- ATTACHMENT 2. Looking behind the photo
- ATTACHMENT 3. Short story of Werner
- ATTACHMENT 4. Tree of Werner
- ATTACHMENT 5. Research materials

ATTACHMENT 1. Set of photos

Group 1

1a

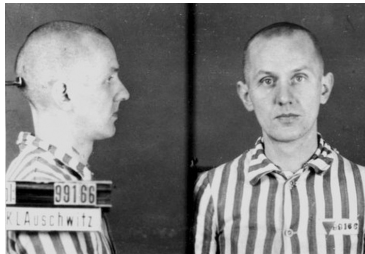


1b



Group 2

2a



2b



Group 3

3a



3b



Group 2

4a



4b



Tip for facilitator:

For explanations for the photos ► **see attachment 5**, p. 60

ATTACHMENT 2. Looking behind the photo

Looking at the photo please write down answers to the following questions:

What is shown in the photo?

Who do you think the photographer could have been?

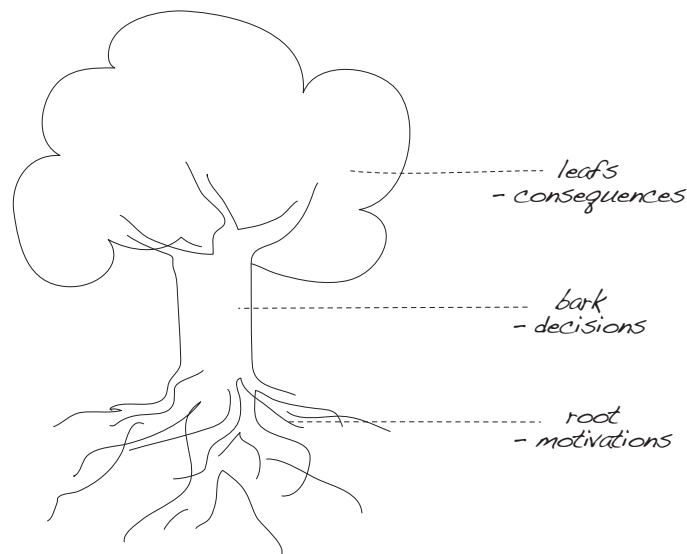
Where and when do you think was it taken?

How could you connect the photo(s) to the Righteous Among the Nations?

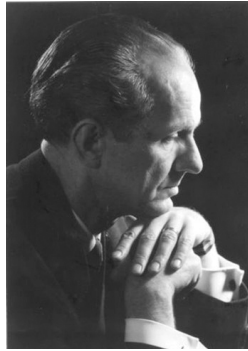
ATTACHMENT 3. Short story of Werner

Werner Krumme was German and worked during the Second World War in Breslau, which is now Wrocław in Poland. He was married to Ruth Haas. Together they helped two sisters to hide, but they were betrayed and deported to Auschwitz. Ruth didn't survive the war. After the war the sisters moved to the UK. Werner Krumme was awarded with the title Righteous Among the Nations in 1964.

ATTACHMENT 4. Tree of Werner



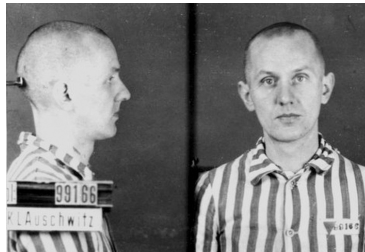
ATTACHMENT 5. Research materials



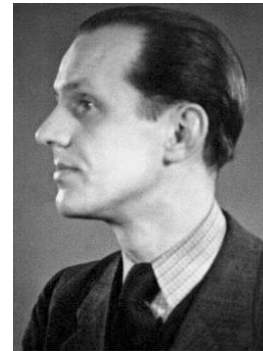
picture of Werner while thinking



picture of Ruth



picture of Werner in Auschwitz-Birkenau



picture of Werner taken before the war



picture of the Lasker sisters



picture of the Lasker family



picture of Anita playing the violin



picture of Renate Lasker

[illegible][illegible]

1. Die veränderliche normaler Gleichung ist: $\Delta H \cdot V = 1.8 \cdot V \cdot \Delta t$ bei Δt
 Gleichungsumstellung: $\Delta t = \frac{\Delta H \cdot V}{1.8 \cdot V}$
 2. Gleichung einsetzen: $\Delta t = 100$ Jahre, $\Delta H = 100$ mm
 $\Delta t = \frac{100 \cdot 100}{1.8 \cdot 100}$
 $\Delta t = 55.55$ Jahre

Der Keller bei Dornumers 8.2.10 ist: $\Delta t = 55.55$ Jahre
 (1)



Ruth's ID



Star of David

What Elfriede did...

A story about real courage

Workshop scenario based on the story of Elfriede Wagenknecht ▶ see Stories, p. 20
Developed by: Julia Franz, Sebastian Górski

target group	Young people 16-19 years, open to creative methods
topics addressed	<ul style="list-style-type: none">- Second World War and the Holocaust (helping/betrayal of Jewish people, emigration, political resistance and the persecution of political opponents)- personal relationships/friendships- responsibilities
aim	<ul style="list-style-type: none">- to look at and consider one specific complex case of helping- to raise interest in historical research/work with sources- to reflect on choices and different options of action through a biographical approach
learning outcomes	<p>Skills:</p> <p>to critically review and interpret historical documents</p> <p>Knowledge:</p> <ul style="list-style-type: none">- to get to know stories of the Righteous and Helpers- to understand a life story in its complexity and come to a moral judgement- to understand the consequences of post war migrations and changes in national borders <p>Attitude:</p> <ul style="list-style-type: none">- empathy and reflection on what is a “hero”- understanding that there is always a choice and possibility to get involved -despite the circumstances
duration	<p>Duration of the required parts (without breaks): 80 min (plus break)</p> <p>Duration of the optional parts:</p> <p>A. creating the route (20 min)</p> <p>B. creating the network (20 min)</p> <p>C. drama: one scene (30 min), two scenes (45 min)</p>

materials needed

- timeline (1909-1986) on the board
- 8-12 flipchart papers
- 10 markers
- 4-6 gluesticks (depending on the number and size of small groups)
- pictures and documents ▶ **see attachment 1**, p. 69
- optional computers (for creating a map of the escape route)
- optional second room to prepare drama scenes

knowledge/skills required from the teacher/educator

- information about the situation in Berlin and Breslau during Nazi times, ▶ **see Glossary**, p. 90
- a good knowledge about the whole story, ▶ **see Stories**, p. 20
- awareness of the gaps of information in this case: we don't know every detail

knowledge required from the participants

Basic knowledge about World War II, Persecution of Jews.

Step by step instruction

1. Introduction to the workshop (5 min)

Present the content of the workshop and its aims; tell the participants that it is about:

- a personal story set in World War II
- Berlin, Breslau, Dresden, Argentina
- courage, friendship, responsibility

REMARK:

point out that in a moment participants will explore the complex case as “researchers” themselves, working with historical documents.

▶ **see attachment 3**, p. 71

2. Introduction to the story (15 min)

Tell participants that they are going to research this case of helping, therefore you are introducing them to the story.

Tell the story from 1909 until the moment when Elfriede suffered a nervous breakdown in 1943 and went to Stubbenfelde to recover.

- a) Draw a timeline on a board (1909 to 1986)
- b) Put pictures on it ▶ **see attachment 2**, p. 69
- c) For better understanding, tell the participants how old Elfriede was during the different stages

3. Research teams at work 1943 to 1945 (25 min)

Let the participants split into small groups (“research teams”). Each group (3-5 pupils each) should elaborate the details of the period between 1943 and 1945, working with these materials:

- Short texts with questions ▶ **see attachment 1**, p. 68
- Picture of Elfriede Wagenknecht with the two boys ▶ **see attachment 2**, p. 69

Support the groups if necessary. Tell them that their opinions and thoughts are important (that’s what the questions are aiming towards).

Every research team creates a poster with the results of their discussions. There is no presentation necessary because all groups work on the same issue, but you could put their posters under the timeline (1943-45).

Give them the chance to ask questions and make it clear that there are many question marks and unknown parts of the story. Tell them that the information is gathered from archives, an interview with Elfriede Wagenknecht and from the memories of the two sons of Dorothea Fauth, who are old men today.

4. Input: how the story continued (15 min)

Thank the research teams for their work and tell them how the story continued after the war. Add documents and pictures to the timeline. Again, tell them how old Elfriede was during the different stages. ▶ **see attachment 3**, p. 70.

5. Conclusion (15 min)

Let the participants ask questions and express their feelings. With the following questions you can support some reflection about this complex and ambiguous story:

- How do you think Dorothea felt when the war was over?
- Why do you think Elfriede Wagenknecht also emigrated to Argentina?
- Why wouldn’t she want to stay in Germany?
- Why did Elfriede decide to take care for her friend’s husband?
- Do you think that Elfriede Wagenknecht expected an award?

The following three modules are optional. You can integrate one or more into the workshop, whether you use them one after the other or modules A and B in parallel is up to you.

A.. Optional: Creating a map of the route (20 min)

One or more groups work on the computer. Ask them to go to google maps and to the route planner (show them the function “add destination” in order to create a route with more than one destination). Ask them to reconstruct the escape route of Dorothea Fauth and her sons, using their knowledge from the timeline (Berlin - Stubbenfelde – Berlin – Breslau – Thüringen - Dresden). Let them print the map and add an arrow to indicate the emigration to Argentina. The groups can compare their results through a projector or through printed maps.

B. Optional: Persons and relationships (20 min)

One or more groups create a poster to show the network of persons for a better overview. Give them printouts of pictures in order to paste them.

1st group: Network of Elfriede’s most relevant persons (not only family)

2nd group: Network of people involved in rescuing Dorothea Fauth and her sons

Let the groups present and explain their posters to the rest of the group. ▶ **see attachment 3**, str. 71

C. Optional: Drama. Slipping into the role of Elfriede (15 min preparation, 15 min 1st scene and discussion, 15 min 2nd scene and discussion)

One or two groups prepare a theatre scene. Tell them to use the given information about the case and also their imagination. Tell them to focus especially on the character of Elfriede: how would she have reacted, what would she have felt etc. The participants might express Elfriede’s thoughts and feelings in a monologue in the scene. Give each group one of the instructions and let them create a scene:

1st group: Scene in autumn 1943, Stubbenfelde.

Elfriede and Dorothea have already met and become friends when the city is being evacuated. Elfriede sees that her friend is afraid to go back to Berlin with her two little sons and invites them to go with her to Breslau. At this point Dorothea tells her that she is Jewish.

2nd group: scene in 1945, Breslau.

A police officer is warning Elfriede that she has been reported to the Gestapo. She suspects her Nazi sister; the policeman does not really want to tell her who it was.

After each presentation let the pupils express their feelings. Start a group discussion:

- What characteristics did Elfriede have?
- What drove her to help?
- What do we know, what can we suppose?
- Was her help altruistic or also egoistic?
- Do you consider her a political activist, a resistance fighter as well?
- What do you think about her character and her help?

If the discussion is not controversial, remind the pupils that Elfriede also had worked for a Nazi newspaper in Breslau.

6. Connecting to us and our present (20 min)

Gather all participants together.

Create the space to encourage the participants to connect the case to their experiences and their present reality. You can use these questions to start the final discussion about the connections to today's society:

- Do you consider Elfriede a role model and / or a "hero"? Why/why not?
- Do you know someone similar to her?
- Do you know people who need the help of others today?

7. Closure (5 min)

Conclude with a brief summary of the workshop and end it with an appreciation of the posters created (plus any maps/drama scenes if created).

Other remarks

- The scenario could be used with other stories of the Righteous, but take care to ensure that the sources you use at each step are appropriate for the aims of the workshop.
- You could work with the topic further and focus on finding out more about Righteous people in the local region.
- You can give participants the link **www.righteous.info** to explore more about the topic.
- For further research you can also use the Yad Vashem website or visit related exhibitions in Berlin (Gedenkstätte Stille Helden, Museum Blindenwerkstatt Otto Weidt).

Attachments

- Attachments for participants
 - ATTACHMENT 1. Group work
 - ATTACHMENT 2. Documents and photos
- Attachments for teacher/educator
 - ATTACHMENT 3. Networks of persons



print-ready documents
can be found on the
supplied DVD

ATTACHMENT 1. Group work

In order to recover after her nervous breakdown Elfriede went to Stubbenfelde (Baltic Sea) in the autumn of 1943. There she met a woman with two sons: Dorothea Fauth and her children Michael and Lothar. They were from Berlin. The women became friends. At the end of the week everybody was forced to leave the place immediately. Dorothea was very much afraid to go back to Berlin. Elfriede was able to understand her only when she learned that she was Jewish.

- Why had Dorothea gone to the Baltic Sea with her sons?
- Why did she leave it until quite late to tell her new friend that she was Jewish?

Elfriede invited Dorothea and her children to live with her in Breslau. Dorothea returned to Berlin only to get her belongings and moved them to Breslau. She lived for more than a year with Lothar and Michael at Elfriede Wagenknecht's place. They pretended to be Christian acquaintances.

- Why would Elfriede Wagenknecht take the Fauth family to Breslau?
- Was that a reasonable decision?

Elfriede had little contact with her older sister, who was living in Berlin and supporting the Nazis. When Berlin was bombed, the sister fled to Elfriede in Breslau. She also moved into Elfriede's 3-room-apartment. Elfriede took her in but she didn't reveal the fact that Dorothea and the boys were Jewish.

- How do you think the three women (Elfriede, her sister and Dorothea) got along?

Elfriede was betrayed to the Gestapo (secret police of the Nazis) for helping Jews. However, a police officer warned Elfriede and she and her friend managed to avoid punishment. When Elfriede asked the police officer who had betrayed her he gave no direct reply. He only said that the truth would be very disappointing for Elfriede.

- Why did the police officer warn Elfriede?
- Who might have betrayed her?

At the end of January 1945, an SS functionary came, wanting to see documents of Dorothea Fauth. It was a sign that they had to leave Breslau. Elfriede, Dorothea and the two boys escaped to Thuringia. During the journey they divided the boys – the blond one was told to be Elfriede's son, the dark haired – Dorothea's. In the end they came to Dresden and survived there until the end of the war in May 1945. No more is known about their escape. However it is recorded that Dresden was bombed heavily in February 1945.

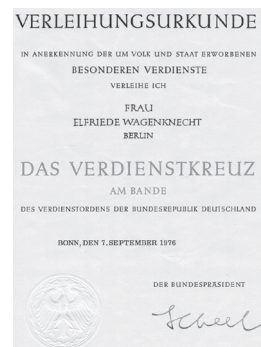
ATTACHMENT 2. Documents and photos



Elfriede with Dorothy's sons –
Michael and Lothar



Elfriede on the balcony



Cross of Merit's certificate from West
German President



ID used by Elfriede Wagenknecht in
Argentina

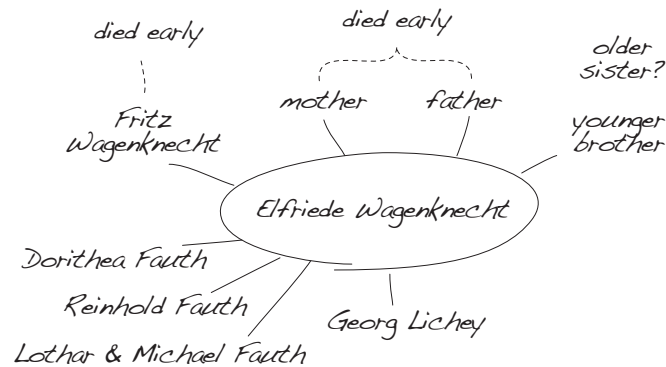


Article from a Berlin newspaper
from 1976 describing the ceremony
of awarding the Cross of Merit's to
9 Helpers, Elfriede is receiving the
medal.

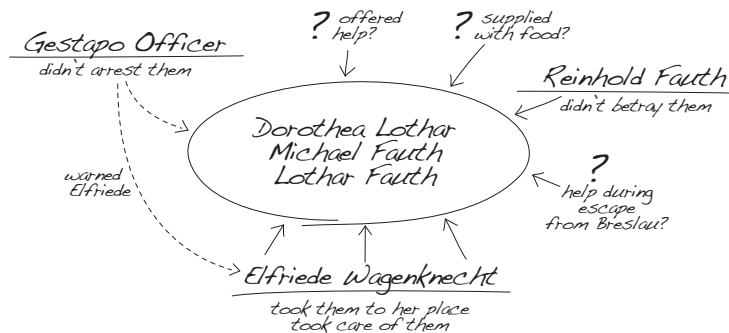


Paper factory building which
belonged to the Wagenknecht family
before the World War II (the photo
was taken in Wroclaw in February
2010)

ATTACHMENT 3. Networks of persons



Network: Elfriede's most relevant



Network: rescue of Dorothea + sons



About the project

About the project

Project Indifference Hurts aims to promote a common European history and values by popularising stories of the Righteous Among the Nations and other Helpers – people who risked their lives to save Jews from persecution during World War II.



Exhibition

A team consisting of experts from Germany and Poland prepared an exhibition about the Righteous together with Helpers from German Breslau/Polish Wrocław, which was open for visitors in Edith Stein House in June 2010. It is a travelling exhibition, available in Polish and German (with an English translation). If you are interested in hosting it in your city please contact the Edith Stein Society's organiser by email: dyrektor@edytastein.org.pl.

The exhibition illustrates stories of the Righteous and those who helped and is used in the workshops. It is also available online, which is why we encourage you to visit it virtually yourself and to invite your pupils and participants of your workshops to do likewise. The online version of the exhibition is available at: www.righteous.info.

Educational materials

An international team of educators developed these educational tools – four scenarios of educational modules to be used in teaching about the Righteous and the Silent Heroes in order to promote civil courage, tolerance and democracy in today's society.

The first workshop scenario, connecting stories of the Righteous with our current reality, was created in 2005 by a group of youth workers from Poland, Germany and Israel within a project initiated by the Edith Stein Society. Over the last five years it has been delivered nearly 50 times in all three countries by youth workers participating in four different editions of the project. The scenarios proposed in this manual are based on those experiences and were developed at two working meetings held in Wrocław between February and April 2010. Trials of the work were organised by experts from educational teams in their local communities. A total of 130 youngsters were reached across ten workshops in the Czech Republic, Poland, Slovakia and Germany.

The proposed workshop scenarios can be used both within the school and outside the school environment, for youngsters from 15 - 18 years old. Additionally, they can be easily adapted for older learners. The scenarios can be used with the proposed stories together with “content free” methods with other stories of the Righteous and Helpers. The manual is available in a paper version and online in Polish, German, English, Slovak and Czech.

To acquire a printed copy of this manual please contact the organisers at: **dyrektor@edytastein.org.pl**. An online version is also available at **www.righteous.info**.

Partner organisations within the project

Poland

Edith Stein Society (coordinating organisation) - **www.edytastein.org.pl**

UNESCO Initiatives Centre - **www.unescocentre.pl**

The Polish Righteous - Recalling Forgotten History Program of the Museum of the History of Polish Jews, Poland - **www.jewishmuseum.org**, **www.sprawiedliwi.org.pl**

Germany

Silent Heroes Memorial Centre Berlin - **www.gedenkstaette-stille-helden.de**

ISIS Berlin

Austria

Mauthausen concentration camp memorial site - **www.mauthausen-memorial.at**

Czech Republic

LOS - Liberecká Občanská Společnost - **www.losonline.eu**

Slovakia

Youth Council of Presov Region, Slovakia - **www.rmpk.sk**

The Netherlands

Anne Frank House - **www.annefrank.org**

About the authors



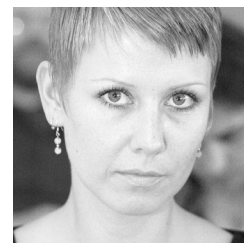
Piotr Dobrosz

I have been a member of the UNESCO Initiatives Centre since its beginning. Over this time I have had a chance to get trained in inter-cultural learning, civic education, human rights education and sustainable development education. I'm especially interested in the civic engagement of young people and co-operation with post-Soviet countries. Currently I'm leading trainings about civic education and active participation for high school pupils from the Lower Silesia region. My first meeting with the Righteous took place in 2007. I met a wonderful woman who showed me what it means to be responsible in the contemporary world. Since that

time I have been trying to share her words with other people.

Julia Franz

As a social worker and educator I have been working for the Anne Frank Centre and Workshop for the Blind - Otto Weidt museum in Berlin. I have been developing and applying youth workshops about the Holocaust and World War II as well as educational materials. Being a member of the first project „Righteous among the Nations” in 2005, this issue became a focus of my work. I consider it fruitful for didactics of Holocaust Education because it addresses both personal responsibility and sociopolitical conditions. Currently I am also researching into youth with Muslim background as a PhD project.



Martin Gbur

After my political sciences and philosophy studies in Presov, at university in Slovakia, I have been working in the NGO field in Slovakia since 2003. In 2007 I moved to Poland where I spent one year doing voluntary service with the Edith Stein Society in Wrocław, this is where I first came into contact with the topic of Righteous among Nations. Now, in the whole of Europe we can see anger and hate rising against every (and mostly cultural) dissimilarity in our countries and, at the same time, indifference in our everyday life and in our societies is deeper. From the stories and history of WWII we can, and should,

learn how to manage these problems. It is clear that without courage and humanity we cannot make a difference. This is what we can learn from these stories.



Sebastian Górski

I'm a young historian from Wrocław. I'm interested in Polish modern history, ethnic minorities and Polish -Jewish relations. I'm a researcher and working with Righteous' stories was a real pleasure for me. It's amazing how one single person can change history and the whole world. I'm doing my PhD studies about political refugees from Greece in Poland after the Second World War.

Katarzyna Kulińska

I studied History at the University of Warsaw with a specialisation in the history of Jews in the 20th century. I've been working in the Museum of the History of Polish Jews since September 2008 and I am part of the team of its Educational Centre. I co-ordinate the One Day Youth Encounters Program, which includes exchange meetings and workshops for Polish and Israeli high school students. I also work as a workshop leader and run workshops for Warsaw high school students about Jewish history in Warsaw. In my work I often see what a great impact meetings with the Righteous have on students - both Polish and Israelis.



Learning about the stories of helping triggers empathy on both sides and therefore, after such meetings, the students are more open to Polish-Jewish dialogue. I also think that through stories of the Righteous we can more effectively teach students about the history of World War II, something that is sometimes too cruel to be shown with just the bare facts.



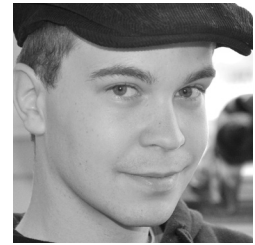
Dr Ondřej Lochman

Since 2002 I have been working with issues of youth participation in public life and active citizenship. I work either within the LOS NGO that I co-established in 2003, or as a freelance trainer for various organisations, including Eurodesk, the Czech National Agency of the Youth in Action Programme, as well as different NGO's and institutions in Europe. I have finished my Ph.D. in educational science with a focus on the European dimension in education and the attitudes of youth in the Czech-German-Polish border area. From the topic of the Righteous, the main principle of citizenship has been highlighted to me – namely, responsibility. I have heard many

facts and stories about WWII, however usually there was a lack of didactical interactivity. The connection between the principles of people acting within the environment around us now, is a concrete example. That is why I am happy to be part of the Indifference Hurts project that takes concrete, fascinating stories, gives them a modern educational form, and focuses on developing understanding of taking responsibility for our surroundings.

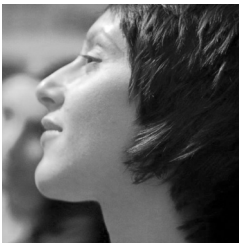
Lukas Meissel

Currently I am studying History and the Hebrew language at the University of Vienna. From 2006 to 2007 I was doing my civilian service (Zivildienst) in Yad Vashem, Israel. Since then I have been working at different projects which were connected to the Shoah, including works at Yad Vashem and the Leo Baeck Institut in New York. I am also working on the board of the Austrian NGO Gedenkdienst and as a guide for study trips to different historical sites. Since 2008 I have been working as a guide at the Mauthausen concentration camp memorial site. Personally, I think working with the stories of the Righteous among the Nations is particularly interesting because it gives a perspective as to the specific choices people could make and it shows how few had the will and courage to help.



Wiktorina Miller

The first international project I took part in was a German-Polish-Israeli seminar on the subject of Righteous Among the Nations, which took place in 2005. The experience from this meeting changed my life – since then I have been involved in many cultural and educational projects. I used to work at the Edith Stein Society in Wrocław, then I moved to Warsaw to work at the Educational Centre of the Museum of the History of Polish Jews. Today I am an educator and project coordinator and I am proof that stories of the Righteous can really change something in one's life. I do believe that they make the world a better place.



Paulina Poznańska

After studying international relations I spent a few years abroad working mainly with war survivors in Bosnia and Herzegovina and in Germany. During this time I had a lot of possibilities for doing biographical work. I believe that only with precise examples and teaching about precise stories can we share the knowledge about human history. This is why I was very happy to work as the coordinator of the Indifference Hurts project. I enjoy working with international groups, especially in the field of history and dealing with the past.



Julia Suchar

I am a freelance educator and youth worker engaged in educational projects in Germany and Poland, recently working mainly with socially disadvantaged youth. I am constantly on the move, sharing my life between university teaching/researching and educational projects. Since 2004 I have been involved in working in the Anne Frank House in Amsterdam, coordinating the Anne Frank exhibition projects in Poland. I was very happy to join the international Righteous project because I find their stories very inspiring and would like them to be used in teaching not only about the past, but also linking them to the present day dilemmas and choices that we are facing.



Karolina Wesołowska Saro

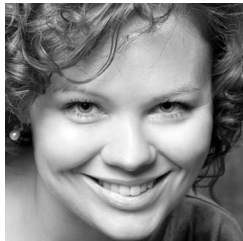
I am working as a translator and historian. I graduated from the University of Wrocław and am currently writing my master thesis at the Free University of Berlin. I also completed my work-experience at Yad Vashem in Israel. In my studies I focus on East-European History, the relationship between Poland and Germany, and the history of Polish Jews. My research also examines the problems of nationalism, racism, anti-Semitism and human rights. I live in Berlin and Wrocław.



EDITOR

Katarzyna Szajda

I am trainer of intercultural competences and didactics of intercultural learning and active participation. Recently I have mainly been focused on both local and international trainings for teachers and educators. I am initiator and coordinator of the UNESCO Initiatives Centre. I cooperate with the Ministry of Education, the Ministry of Environment, the European Commission and UNESCO itself in the role of trainer and facilitator. Last year I started my PhD studies with the main topic of research: intercultural learning and attitudes of pupils towards their neighbors from abroad. I am involved in projects dealing with Righteous Among the Nations organised by Edith Stein House since the first edition in 2005 in the role of trainer and educational advisor. Meeting Slava Wołosiańska, made me believe that the stories of the Righteous are an incredible inspiration for discussion about values, about responsibility, about the consequences of indifference and the importance of the decisions that we make every day.



CONTENT CONSULTANT

Beate Kosmala, PhD

I am a historian, since 2005 senior researcher at the German Resistance Memorial Centre in Berlin, department of the Memorial Silent Heroes. Before that I was working at the Centre for Research on Anti-Semitism (Technical University Berlin). In 2000/2001 I was a Fellow at the International Institute for Holocaust Research, Yad Vashem Jerusalem. My main fields of research are: The persecution of the Jews in Germany 1933-1945, rescue of Jews, Polish-Jewish and German-Polish relationships in the 20th century.



Testimonies

Quotations chosen from evaluation forms filled in by participants of workshops organised within project:

I will remember the enormous courage and the history of these people.

I will remember the indifference of bystanders when facing accidents, persecutions.

I have learned about history, and what is more, about concrete details of the daily life, which is very interesting and we don't have it at school.

I have learned that in our life we always have a choice.

I have learned about social mechanisms and what life looked like during the occupation.

I have learned that one should not be indifferent towards others.

I liked the group work most.







Didactical support

Tips for facilitation

The closing discussions within the workshops proposed in our publication have a key role in the learning process due to the fact that they aim to make participants realise the connections between the stories of the Righteous and the student's everyday reality.

All successful teachers/educators understand the importance of good facilitation. These workshops were prepared by an international team and for people from different countries and we would like to offer you a summary of the ground rules of facilitation that we see as particularly important for success when working with the proposed scenarios:

- ▶ Prepare a flow with guiding questions (proposed in the workshop scenarios), make sure it has beginning, middle and end.
- ▶ Sum up and paraphrase for clarification when needed, highlight key points (write it on the flipchart or on the board).
- ▶ Make sure you have enough time for the closing discussion, keep an eye on the clock.
- ▶ Keep participation balanced. Don't allow one person to dominate, involve the quiet participants, but do not force them.
- ▶ Allow participants to learn from each another. Give space for participants to have different opinions, and support the fact that each opinion matters.
- ▶ Clarify with examples. Encourage participants to come up with examples from their everyday life, but in case they have difficulties, be prepared to give them up to date examples.
- ▶ While talking about individual stories, avoid simplifications, speculation and generalisation.
- ▶ When possible, evaluate co-operation in the team. You could use the following questions: How well did your team cooperate? Was it difficult to make a decision? Does everybody have a feeling that he/she fully participated in the group discussions? Keep in mind that group work and co-operation in the team is also an important part of a learning process.

Methods for group division

As small group work plays a major role in all the proposed scenarios we decided to put together ideas for ways to divide into small working groups. The main idea behind this is to give all participants a chance to be active, to speak their mind and to create groups in a random way, which is particularly important in school classes, where participants know each other.

- ▶ Treat those ideas as inspiration, feel free to modify them and create new ones.

Strings

Prepare some pieces of string (around 20 cm long) equal to the number of participants. Tie together in 1 knot a number of strings equal to the number of participants you want in each small working group. Once you have prepared strings for each small group take all the knots in your hand so that they are not visible to participants. Ask participants to stand around you, and then take the end of one string.

- ▶ Participants go into groups according to the nets of strings connected by knots.

Atoms

Ask participants to walk around the room and explain that once you say a specific number they should quickly form a small group of people of the exact number you mention. For example: all participants are walking for some seconds, you shout, “3”, and they quickly go into groups of 3. Follow this instruction a few times mentioning different numbers. Finish with the number of participants you would like to have in small groups.

- ▶ Groups formed during the last round will form working groups for the specific activity. You can also use music as people walk round and when the music stops you say a number.

Puzzles

Draw on A5 or A4 paper different symbols - one symbol per paper (they may be connected with the topic of the workshop but not necessarily). The number of papers should equal the number of groups you would like to have. Cut each paper into a number of pieces equal to the number of participants needed for each small group. Put all the pieces together, ask each participant to take one piece at random and to put the puzzles together.

- ▶ Groups will be created around the completed papers with symbols.

Stickers

Prepare post-its or stickers with dots of different colors. If you want to have groups of 5 prepare 5 post-its with blue dots, 5 with black, 5 with red, etc. Ask participants to stay in the circle, close their eyes and stay silent. Stick post-its to the backs (or foreheads) of each person. Once all participants have post-its/stickers, ask them to open their eyes and create groups of people wearing the same colours without speaking. The whole activity should be done in silence. Participants with dots of the same colour create one working group.

- ▶ Participants with dots of the same colour create one working group.

Glossary

ANTI-SEMITISM

Anti-Semitism is a prejudice against or hostility towards Jews connected with their religion, culture or ethnic background. Historically, this phenomenon has been known for centuries in different forms. The word anti-Semitism is sometimes described further through such terms as Christian anti-Semitism, racial anti-Semitism and modern anti-Semitism. Some of the most common manifestations of anti-Semitism throughout history have been the pogroms, which were violent riots launched against Jews and frequently encouraged by government authorities. In the modern era, anti-Semites added a political dimension to their ideology of hatred. A component of political anti-Semitism was nationalism, whose adherents often falsely denounced Jews as being disloyal citizens. In its extreme form it „attributes the Jews with an exceptional position among all other civilisations, defames them as an inferior group and denies their being part of the nation[s]” in which they reside.

Anti-Semitism became the national ideology of the „Third Reich” (1933-45).

The term’s etymology might suggest that anti-Semitism is directed against all Semitic peoples. However, the term was actually coined in the late 19th century by the German agitator Wilhelm Marr to designate the anti-Jewish campaigns underway in central Europe at that time. The term was regarded as being a more scientific-sounding term for Judenhass („Jew-hatred”), and that has been its normal use since then.

HOLOCAUST

The Holocaust was the systematic, bureaucratic, state-sponsored persecution and murder of approximately six million Jews by the Nazi regime and its collaborators during World War II. The Nazis, who came to power in Germany in January 1933, claimed that Germans were „racially superior” and that the Jews, deemed „inferior”, were an alien threat to the so-called German racial community. While the Nazi persecution of the Jews began in 1933, the mass murder was committed during World War II. Over a period of only four and a half years, the Germans and their accomplices murdered six million Jews. The murderous regime reached its peak between April and November 1942 – 250 days in which some two and a half million Jews were murdered.

Holocaust is a word of Greek origin - holókaustos: **hólos**, „whole” and **kaustós**, „burnt” meaning „sacrifice by fire”. Whilst the word holocaust, with a meaning of a burnt sacrificial offering, does not have a specifically religious connotation, in secular writings, holocaust most commonly came to mean „a complete or wholesale destruction.” Holocaust became a more specific term due to its use in Israeli translations of the Hebrew word sho’ah meaning calamity, disaster, destruction. Shoah is explicitly a negative expression for the genocide (in Hebrew The Shoah - extermination). The term holocaust is now being questioned by

many researchers, mainly by Jewish theologians. According to their interpretation holocaust as „burnt sacrifice” signifies the act of martyrdom and/or the victim.

The word holocaust was used for the first time by an American, Morris Cohen in 1944. Cohen talked about Jewish and non-Jewish victims of the Holocaust, however today the term holocaust is used by most historians with reference to the mass murder of Jews by the Nazis and their collaborators. There are discussions amongst scholars about whether the term should also include the systematic murder of Sinti and Roma because they were deemed „inferior” and persecuted by the Nazis as Jews were..

FINAL SOLUTION

(In German “Endlösung der Judenfrage”)

This is a euphemistic term used by the Nazis to describe the plan and execution of the systematic genocide of European Jews during World War II, resulting in the final, most deadly phase of the Holocaust. The „Final Solution” was the culmination of many years of an evolving Nazi policy – commencing with Hitler’s earliest writings about “the need for a solution to the Jewish question in Europe”, followed by the Nazis’ attempts to induce mass emigration during the 1930s - through to the plan for collective exile to a specific destination. During the Wannsee Conference on the 20th of January, 1942, the executions of Jews carried out by the SS mobile killing units in the Soviet Union were evaluated, and plans for deportations and extermination were presented and discussed. As a consequence, Operation Reinhard was implemented, leading to the systematic extermination of the Jews of General Government (part of the territories of Poland under German military occupation during World War II) which meant that the system of killing became more co-ordinated and systematic.

NAZI IDEOLOGY

Nazism was a response to the defeat of Germany in World War I. The terms “Nazi” and “Nazism” come from “**N**ational**so**zialist” (National Socialists in German). Nazism opposed the provisions of the Treaty of Versailles, which required war reparations, and against the crisis of the state in the post-war years. The ideology of the movement was developed by Adolf Hitler in Mein Kampf.

A large part of Nazi ideology was the racist belief in the superiority of the so-called „Aryan race”, a white supremacist “master race” abstraction of the Nordic, ethnic Germans found in Pan-Germanism. The Nazis claimed that the German nation represented the most racially pure Aryan people (the descendents of Indo-Aryan settlers, the people of ancient India and ancient Persia). As an absolute principle of national security, the Nazi ideology called for the elimination of „racially inferior” peoples (such as Jews, Roma and Sinti and Slavic people) as well as political enemies (such as communists) from regions in which Germans lived. In their foreign policy during the 1930’s the Nazi leadership aimed, from the beginning, to wage war against the Soviet Union. The Nazi government expended significant resources during the peacetime years to

prepare the German people for such a war. Within the context of this ideological war, the Germans planned and implemented the mass murder of the Jews, whom the Nazi leadership considered to be the primary „racial” enemy.

The Nazis advocated a strong, central government, under the leadership of the Führer Adolf Hitler, for defending Germany and the “Volksdeutsche” (ethnic Germans) against communism and “Jewish subversion”. With the aim of establishing Großdeutschland (Greater Germany), the German peoples must acquire “Lebensraum” (living space) located mainly in Eastern Europe.

CAMPS (INCL. AUSCHWITZ)

The term “concentration camp” was used for the first time in reference to camps established by the British in South African during the 2nd Boer War (1899 – 1902). Nazi Germany maintained concentration camps in Germany and throughout the occupied territories it controlled. The first Nazi concentration camps were greatly expanded in Germany after the Reichstag fire in 1933, and were intended to hold political prisoners and opponents of the regime (Dachau, Oranienburg). They grew rapidly through the 1930s as political opponents and many other groups of people were incarcerated without trial or judicial process.

Holocaust scholars draw a distinction between concentration camps and extermination camps, the latter established for the sole purpose of carrying out the extermination of the Jews of Europe — the “Final Solution”, as well as other peoples who were believed to be racially “inferior”. Extermination camps included Belzec, Majdanek, Sobibor, Treblinka, and Auschwitz-Birkenau.

The biggest of the concentration and extermination camps was Auschwitz. It included three main camps, all of which deployed incarcerated prisoners as forced labour. One of them also functioned for an extended period as a killing centre. The camps were located approximately 70 km. west of Krakow, near the prewar German-Polish border in Upper Silesia, an area that Nazi Germany annexed in 1939 after invading and conquering Poland.

These camps were similar to most German concentration camps.

Auschwitz I was constructed to serve three purposes:

- 1) to incarcerate real and perceived enemies of the Nazi regime and the German occupation authorities in Poland for an indefinite period of time;
- 2) to make available a supply of forced labourers for deployment in SS-owned, construction-related enterprises (and, later, armaments and other war-related production); and
- 3) to serve as a site to physically eliminate small, targeted groups of the population whose death was determined by the SS and police authorities to be essential to the security of Nazi Germany.

In total, approximately 1.1 million Jews were deported to and killed in Auschwitz. SS and police authorities

deported approximately 200,000 other victims to Auschwitz, including 140,000-150,000 non-Jewish Poles, 23,000 Roma and Sinti (so-called “Gypsies”), 15,000 Soviet prisoners of war, and 25,000 others (Soviet civilians, Lithuanians, Czechs, French, Yugoslavs, Germans, Austrians, and Italians).

In the extermination camps (1941 - 1945) 2.73 million Jews died. These victims were half of the killed European Jews. Additionally to the camps, they also died from hunger, illness and exhaustion in ghettos, in transports and in the death marches when Nazis evacuated concentration camps.

YAD VASHEM

“And to them will I give in my house and within my walls a memorial and a name (a „yad vashem”)... that shall not be cut off.” (Isaiah, chapter 56, verse 5)

As the Jewish people’s living memorial to the Holocaust, Yad Vashem safeguards the memory of the past and imparts its meaning for future generations. Established in 1953 as the world centre for documentation, research, education and commemoration of the Holocaust, Yad Vashem is today a dynamic and vital place of intergenerational and international encounter. Since the beginning of its existence, one of the main aims of the Institute has been to honour those who helped Jews during the Holocaust.

RIGHTEOUS AMONG THE NATIONS

The term “Righteous Among the Nations” (Hebrew: Chasidei Umot HaOlam) derives from Jewish tradition. It has always described non-Jews who helped Jewish people in times of need, or non-Jews who respect the basic tenets set down in the Bible. Nowadays this term has a narrower meaning given to it by Yad Vashem – the Holocaust Martyrs’ and Heroes’ Remembrance Authority in Jerusalem: it depicts those non-Jews who – risking their own lives – were helping Jewish people during the time of the Holocaust.

The process of giving awards, however, only started in 1963 and lasts until this day. As is stated on the website of Yad Vashem – “the program will be continued as long as “petitions for this title are received and are supported by solid evidence that meets the criteria.”

Yad Vashem defines four basic conditions for granting the Righteous title:

1. “Active involvement of the rescuer in saving one or several Jews from the threat of death or deportation to death camps
2. Risk to the rescuer’s life, liberty or position
3. The initial motivation being the intention to help persecuted Jews: i.e. not for payment or any other reward such as religious conversion of the saved person, adoption of a child, etc.

4.The existence of testimony of those who were helped or at least unequivocal documentation establishing the nature of the rescue and its circumstances.”

An additional restriction is that the rescuer must have been a non-Jew – Yad Vashem does not award assistance provided to Jews by Jews themselves.

HELPERS

To be accurate, scholars search for different notions to describe the Helpers, not depending on Yad Vashem’s appraisal of a specific case. One of the earliest terms used to depict people helping Jews during the Holocaust in general was „Unsung Heroes”, a notion stemming from Kurt Grossmann’s book „Die unbesungenen Helden. Menschen in Deutschlands dunklen Tagen” (Berlin 1957) (English: „Unsung heroes. People in Germany’s darkest days”). Using this notion Unsung Heroes (Unbesungene Helden) as an official title, the Helpers from Berlin were awarded by the city authorities in the late 1950s and in the 1960s. The Silent Heroes Memorial Centre, a museum established in Berlin and open to the public since October 2008, uses another notion: „Silent Heroes” (German: Stille Helden). In Poland, the Museum of the History of Polish Jews in Warsaw chose the term: „Holocaust Rescuers” (Polish: Ratujący z Zagłady).

It is problematic that most of the terms (Righteous Among the Nations, Silent Heroes, Unsung Heroes) have a normative, mostly „heroic” connotation. On the other hand, notions like Helpers and Rescuers are not clearly saying that people were saving Jews during World War II.

THIRD REICH

Nazi Germany and the „Third Reich” are the common English names for Germany under the government of Adolf Hitler and the National Socialist German Worker’s Party (NSDAP), from 1933 to 1945. The self-designated term “Third Reich” (German: “Drittes Reich”) denotes the Nazi state as the historical successor to the mediæval Holy Roman Empire (962–1806) and to the modern German Empire (1871–1918), hence the standard use of inverted commas with the words “Third Reich”.

On the 30th of January 1933 Adolf Hitler was appointed as Chancellor of Germany. Although he initially headed a coalition government, he quickly eliminated his government partners. The new government quickly installed a totalitarian dictatorship to Germany with legal measures establishing a co-ordinated central government. In March of 1933 the Reichstag conferred dictatorial (decree) powers to Chancellor Adolf Hitler; four years of political power authorising him to deviate from the Weimar Constitution; through this act, Germany officially became a single-party state on the 14 of July 1933.

The Nazis began introducing Nazi ideology and Nazi symbolism to public and private German life;

textbooks were revised or re-written to promote the Pan-German racist fantasy of Großdeutschland (Greater Germany) to be established by the Nazi Herrenvolk; teachers who opposed the curricular Nazification were dismissed.

Furthermore, to coerce popular obedience to the state, the Nazis established the Gestapo secret state police—independent of civil authority. The Gestapo controlled the German populace with some 100,000 spies and informers, and were thereby aware of anti-Nazi criticism and dissent.

SS

(Abbreviation from German “Schutzstaffel”)

The SS was a major Nazi organisation under Adolf Hitler and the Nazi Party. It grew from a small paramilitary unit to a powerful force that served as the Nazi Party’s “Shield Squadron” and a force that, fielding almost a million men (both on the front lines and as political police), managed to exert as much political influence in the “Third Reich” as the Wehrmacht, Germany’s regular armed forces. Built upon the Nazi ideology, the SS, under Heinrich Himmler’s command, was responsible for many of the crimes against humanity perpetrated by the Nazis during World War II, and most of the particularly egregious ones. The SS members were supposed to constitute the elite of Europe conquered by Hitler.

JEWS

The term Jew may describe nation and/or religion and culture. There are different definitions of who is a Jew depending whether a religious or a national approach is being considered and depending on the movement of Judaism. Generally speaking, being Jewish is regarded as being a person either born in a Jewish family or who has Jewish ancestors (mother or matrilineal) or a person who has converted to Judaism.

According to Nazi ideology, each person with “jewish blood” was a Jew. It was enough to have one of the family members with Jewish origins - views and religion did not matter.

JEWS IN GERMANY

Before the 1930s, Germany was the homeland for around 500,000 Jews, which accounted for 0.8% of the German population. German Jewry was one of the oldest Jewish communities of Europe, and in contrast to the Jewish minority in Eastern Europe, was deeply integrated with the non-Jewish German society. The phenomenon of mixed marriages was widely spread – especially in big cities. It is estimated that in 1932, three out of ten marriages of German Jews were to non-Jewish partners.

After Adolf Hitler came to power in 1933, and before the outbreak of war in 1939, more than half of the

German Jews – approximately 270,000 – 300,000 people – had managed to escape abroad. As a result, the number of Jews (as defined by Nazi law) in the whole of Germany in 1941 was estimated as being 164,000 people, who were at that time an isolated, impoverished and mainly elderly group. In the autumn of 1941 the Nazis began to organise deportations of the German Jews to “the east”. On the 23rd of October 1941 the Nazi government banned further emigration of Jews. At this point, Germany became a death trap for all those German Jewish people who had stayed there until that time. From that point on, the only possibility to avoid deportation, apart from committing suicide, was becoming “illegal”.

JEWIS IN POLAND

Before World War II, the Jewish minority in Poland was the biggest in the whole of Europe. It is estimated that in 1939 over 3.4 million Polish citizens were of Jewish origin, which constituted about 10% of the total population. Most of the Polish Jews (77%) were inhabitants of cities, in the capital city Warsaw Jews constituted around 30%.

What is more, Polish Jews strongly identified with their Jewish identity. In 1931, in the last census conducted in Poland before the war, around 85% of the Jewish citizens named as their mother tongue Yiddish or Hebrew.

All these factors – the concentration of the European Jewry in Poland (especially in Polish cities) and the separation of the Jewish community – were decisive when the Nazis came to implement their extermination policy. An additional explanation of this solution was the possibility of keeping the biggest crimes away from German society. As a result of this policy, Nazi-occupied Poland became a gigantic graveyard of European Jewry, with millions of victims from all over the continent. Over the same period, 90% of the Polish Jewry perished in the Holocaust.

DROHOBYCH

This city is located in western Ukraine close to the Carpathian Mountains. Before the war the town belonged to the Second Polish Republic and was inhabited by 39,000 people. As significant oil resources were discovered in the area, the city became an important centre of the oil and natural gas industries. In 1939 the population of the city was 34,600, consisting of 26.3% Ukrainians, 33.2% Poles, and 39.9% Jews.

In September of 1939 the town was incorporated into the Ukrainian Soviet Socialist Republic. After the German attack on the Soviet Union in 1941, Drohobych was occupied by Nazis. A ghetto was created in the city and a significant number of the Jewish population were persecuted. The ghetto was liquidated in 1943. After the war, according to decisions over borders made during the Allied conferences ▶ **see Post-war change of borders**, Drohobych was included in the Ukrainian Soviet Socialist Republic and the Polish population was resettled. Many of them found their new homes in Poland, in the former eastern Germany.

BRESLAU/WROCŁAW

Before World War II, Breslau was the capital of the Prussian province of Lower Silesia. The city was inhabited by about 600,000 people, which made it the biggest one in Eastern Germany. After Hitler came to power his political opponents, including socialists, communists and trade unionists, were persecuted. Lower Silesia was a region with a large support for the Nazis. The Jewish community was as big as 20,000 people; many of them however emigrated in the 1930's, anticipating the coming danger. Those who didn't manage to escape the dictatorship were deported (mainly to Kovno, Terezin or Auschwitz) and murdered in concentration and extermination camps.

The warfare did not affect the city until the year 1945 when, as a reaction to the attack of the Soviet Army, Breslau was announced as being a fortress and besieged for three months. Thousands of people died during the siege and half of the city was destroyed. After the capitulation on the 8th of May and in the aftermath of the Potsdam Conference in August of 1945, Breslau was put under Polish administration. German inhabitants fled or were forced to leave. The city was newly inhabited, mainly by migrants from central Poland, and also by Poles deported from the lands annexed by the Soviet Union ► **see change of borders**. The population was almost fully exchanged. The pre-war number of inhabitants was achieved no sooner than in the 1980's.

POST-WAR CHANGE OF BORDERS

As a result of the Allied conferences in Tehran, Yalta and Potsdam, a new order of Europe after World War II was created. Alongside the decision to divide Germany into four occupied zones, the main decisions concerned the changes to post-war Europe. The annexations by Nazi Germany before and during the war - Sudetenland, Alsace-Lorraine, Western Poland and Austria were reversed. The eastern border of Germany was moved westwards to the rivers of the Oder and Neisse, which meant the reduction of size of the country by 25%. The former eastern Prussia was divided between Poland and the Soviet Union; the Free City of Danzig was put under Polish administration. The German population of these areas was expelled. It is estimated that around 7 million people left the territories. Germans were expelled also from Czechoslovakia, Hungary, Romania and the Soviet Union.

The eastern Polish border was also shifted westwards and the former Polish areas were added to the Belarussian Soviet Socialist Republic and Ukrainian Soviet Socialist Republic and the Lithuanian Soviet Socialist Republic. As a result, the country changed its shape and size. The population was forced to move to the new areas. It is estimated that over 1,100,000 were expelled from the pre-war Polish eastern areas. Many of them were settled in the former East German provinces of Silesia, Pomerania, East Brandenburg and East Prussia. The idea to create ethnically homogenous nation states in central and Eastern Europe led to the expelling of other nationalities, which had been cohabiting in pre-war Poland e.g. Ukrainians and Czechs.

