

TEACHER INFORMATION

Welcome to *Latitudes*

Latitudes is designed for teachers who would like to broaden the scope of their literature or history study. By providing fascinating primary source documents and background information, the *Latitudes* collection of reproducibles helps your students link a fiction or nonfiction book with its historical framework.

The series broadens students' understanding in other ways too. Each packet offers insights into the book as a piece of literature—including its creation, critical reception, and links to similar literature.

The *Latitudes* selections help readers draw on and seek out knowledge from a unique range of sources and perspectives. These sources encourage students to make personal connections to history and literature, integrating information with their own knowledge and background. This learning experience will take students far beyond the boundaries of a single text into the rich latitudes of literature and social studies.

Purposes of This Packet

The material in this *Latitudes* packet for *Anne Frank: The Diary of a Young Girl* has been carefully chosen for three main purposes.

1. to help students connect contemporary and historical events
2. to encourage students to pose questions about the significance of the Holocaust upon the individual and society
3. to help students use the skills and content of both social studies and language arts to search for meaning in a novel

Contents of this Packet

The reproducibles in this packet have been organized into five sections.

- About the Novel
- About the Holocaust
- About Anne's Experiences
- Comparative Works
- Suggested Activities

About the Novel

The resources here introduce students to contextual dimensions of the novel. Selections include

- a plot synopsis
- biography of the author
- critics' comments about *Anne Frank: The Diary of a Young Girl*
- key excerpts from *Anne Frank: The Diary of a Young Girl*
- a glossary of historical and technical terms from the novel and resources in the *Latitudes* packet

About the Holocaust

These reproducibles familiarize students with the historical and geographical dimensions of the novel. This section includes

- a timeline of the Holocaust
- a map of Europe showing the concentration camps
- Holocaust viewpoints from famous figures
- letters written from concentration camps
- official government documents

About Anne's Experiences

These resources lend a personal dimension to history. The authentic voices of people who knew Anne are presented in

- letters
- diary entries
- personal accounts

Comparative Works

In this section, selections give students a literary dimension to their study. The reproducibles offer

- excerpts from Holocaust-related books
- Holocaust-related poems
- a political cartoon of the Holocaust
- a suggested reading and viewing list

Suggested Activities

Each reproducible in the packet is supported with suggestions for student-centered and open-ended student activities. You can choose from activities that develop reading, writing, thinking, speaking, and listening skills. Projects are suitable for independent, collaborative, or group study.

Use of the Material

The pieces in *Latitudes* can be incorporated into your curriculum in any order you wish. We encourage you to select those resources that are most meaningful and relevant to your students.

S

tory Synopsis

For her thirteenth birthday, Anne Frank receives many gifts, but her favorite is a diary. Anne begins her diary in the summer of 1942, during the German occupation of Holland. Like a typical teenager, Anne tells her diary (which she addresses as "Kitty") about her friends, teachers, school, and leisure activities.

Anne's diary also introduces her family. She has an older sister, Margot. Mr. and Mrs. Frank are middle-aged German Jews of upper-class backgrounds. Anne's mother is a housewife, and her father is an Amsterdam businessman. Anne characterizes Mrs. Frank as an inadequate mother who chooses to regard her children as friends rather than daughters. Anne adores her father, a gentle and unassuming man, and has a special bond with him. But his private nature makes it impossible for him to provide Anne the understanding and companionship she desires.

Though the Frank family live in Holland, they are German, not Dutch. They left their native Frankfurt in 1933 to escape Hitler's anti-Jewish laws.

Unfortunately Holland is now controlled by the Nazis and Hitler's laws are in effect there too. When the Secret Service issues a warrant for Margot's arrest, Mr. Frank hides his family in the upper floors of the building where his food products business is located. They are soon joined by other Jews seeking refuge, including Mr. Frank's business associate, Mr. Van Daan, Van Daan's wife and son, and a dentist named Dussel.

Formerly surrounded by friends and spoiled by her parents, thirteen-year-old Anne is unprepared for the hardships of her secluded life. Forced into hiding with seven other people, she must learn to live with danger, loss of privacy, loneliness, and constant criticism from the adults.

Boisterous and outspoken by nature, Anne becomes the object of unceasing sermons from both her mother and the Van Daans. At first she lashes out angrily, which further inflames tempers. But she soon learns that expressing her feelings in the diary ensures safety and privacy.

Anne's diary describes her slow and difficult adjustment to a life in hiding. The entries also reflect her development from childhood to adulthood and her special friendship with Peter Van Daan.

Peter is a shy, solitary youth two years older than Anne. Eventually Anne's loneliness draws her to Peter. Unlike Anne, whose character grows strong in confinement, Peter can find nothing to believe in.

continued

Story Synopsis *continued*

Misunderstood by his parents and lacking confidence, he speaks to Anne of denouncing his religion after the war and becoming a criminal.

As the months pass, Anne begins spending more and more time in the attic where she can breathe fresh air, observe a chestnut tree, and look out over Amsterdam. She reflects on the beauty of nature and develops a philosophy of hopefulness. Through nature, she believes, people can retain balance in their lives. Anne is thankful for the good that remains in the world despite the horrors of war.

For two years the eight people impatiently await their freedom from behind blacked-out windows. Five business associates of Mr. Frank provide the only contact with the outside world. Victor Kraler, Elli Vossen, Jo Koophuis, and Miep and Henk Van Santen [Gies] also help care for the group in the Secret Annexe.

The precariousness of the situation is underscored by tales of Jews being arrested daily and shipped to concentration camps. In addition, the occupants of the Secret Annexe are plagued by repeated burglaries of the warehouse below. And nightly Allied bombings are also a constant reminder of the group's uncertain future.

As Anne begins the third year of her confinement, Allied forces land in France to begin the liberation of Europe. However, the armies do not advance rapidly enough. On August 4, 1944, Nazi police discover and arrest all eight inhabitants of the Secret Annexe.

About the Author

Annelies Marie Frank

Annelies Marie Frank was born in Frankfurt, Germany, on June 12, 1929. She was the second daughter of Jewish businessman Otto Frank and his wife, Edith. Anne's older sister, Margot, had been born three years earlier, also in Frankfurt. Otto and Edith Frank came from wealthy Jewish families that lost their fortunes due to the poor economy in Germany during the mid-1920s.

Soon after Hitler's rise to power in 1933, the Frank family fled Germany. They settled in Amsterdam, since the Dutch were known for allowing religious freedom. Otto Frank hoped his family would be safe in Holland from Nazi persecution. There Otto Frank and his partner, Mr. Van Daan, managed a food products business, Travies and Company. Anne attended the Montessori School and enjoyed the life of a popular, attractive young girl.

Anne Frank's memory still lives, thanks to the birthday present she received just before going into hiding. The diary her parents gave her (which she addressed as "Kitty") became her best friend during the long, lonely months in hiding. In it she confided her thoughts, frustrations, and dreams. She also wrote about conflicts with her parents, the magic of her first kiss, and how it felt to be Jewish in a world gone mad with cruelty.

In 1940 German armies invaded Holland. When the time came, Otto Frank decided to hide his family from the Secret Service. The Franks were joined by the Van Daan family and a dentist named Dussel. From 1942 to 1944, they all lived together in crowded quarters above Travies and Company's offices. Anne called this their Secret Annexe.

Several months before Holland was liberated by the Allies, the occupants of the

Secret Annexe were discovered and arrested. The Franks, the Van Daans, and Dussel were sent to concentration camps in Germany and Poland. Fifteen-year-old Anne died of typhus at Bergen-Belsen, just a few weeks before Germany surrendered.

Otto Frank was the only survivor of the Secret Annexe group. He returned to Amsterdam months after the war ended. Miep Van Santen [Gies], one of the occupants' Dutch protectors, had rescued Anne's diary, notebooks, and papers after her arrest. Miep gave the writings to Anne's father upon his return. At first Mr. Frank wouldn't allow Anne's work to be published. However, he eventually agreed to share her story with the world.

Anne Frank: The Diary of a Young Girl is considered to be one of the most moving accounts of events during Hitler's holocaust. Anne's diary was first published in 1947 as *Het Achterhuis*, which means "the house behind." Since that time, her diary has been read by millions of people in more than thirty-seven languages. It has also been adapted into a play that won the Pulitzer Prize, the Critics Circle Prize, and the Antoinette Perry Award for 1956. In 1959 a movie version of *The Diary of Anne Frank* was released. The motion picture was nominated for several Academy Awards, including best picture.

In 1949 *Tales from the Secret Annex* was published. This collection of Anne's short stories, essays, and fables gives more insights into Anne's talents and personality.

Anne continues to be remembered in other ways. Several books have been written about her. Monuments and memorials have been erected in her memory. And the Secret Annexe is now a museum. The young girl who wished "to go on living even after my death" is still with us. Anne lives on through her writing.

Critics' Comments

When books are published, critics read and review them. The following statements are comments that have been made by the critics and the author of *Anne Frank: The Diary of a Young Girl*.

Anne's journal is not only highly interesting as a vivid factual record of life in Amsterdam during the most oppressive and terrifying years of the war, it is also a remarkable study in the psychology of a small group of people forced to live together in almost unbearable proximity.

—Antonia White,
New Statesman and Nation

...her book is not a classic to be left on the library shelf. It is a warm and stirring confession, to be read over and over for insight and enjoyment.

—Meyer Levin,
New York Times

I am the best and sharpest critic of my own work. I know myself what is and what is not well written. Anyone who doesn't write doesn't know how wonderful it is; I used to bemoan the fact that I couldn't draw at all, but now I am more than happy that I can at least write. And if I haven't any talent for writing books or newspaper articles, well, then I can always write for myself.

—Anne Frank,
Anne Frank: The Diary of a Young Girl

Her writing is as rich as her character.

—*Catholic World*

Few persons ever gain the insight into themselves and others that Anne had already. Her straightforward picture of adolescence and of war is enlightening and deeply moving.

—Mary Ross,
New York Herald Tribune Book Review

Before expert scrutiny conclusively demonstrated the authenticity of the handwriting and of the document's paper, ink, and glue, the diary was often called...a forgery put together for political motives.

—Anne Pons,
L'Express, quoted in *World Press Review*

[Anne's diary is] one of the most moving personal documents to come out of World War II.

—*Philadelphia Inquirer*

The diary is one of the most moving stories that anyone anywhere has managed to tell about World War II.

—*Time*

Written with honesty and liveliness, it cannot fail to impress all young people who read it.

—J. D. L., *Horn Book*

A

nne's Voice

The following quotes are from
Anne Frank: The Diary of a Young Girl.*

Anyhow, I've learned one thing now. You only really get to know people when you've had a jolly good row with them. Then and then only can you judge their true characters! (31)

No, Hitler took away our nationality long ago. In fact, Germans and Jews are the greatest enemies in the world. (36)

No one is spared—old people, babies, expectant mothers, the sick—each and all join in the march of death. (48)

One must apply one's reason to everything here [in hiding], learning to obey, to hold your tongue, to help, to be good, to give in, and I don't know what else. I'm afraid I shall use up all my brains too quickly, and I haven't got so very many. Then I shall not have any left for when the war is over. (56)

Mummy herself has told us that she looked upon us more as her friends than her daughters. Now that is all very fine, but still, a friend can't take a mother's place. I need my mother as an example which I can follow, I want to be able to respect her. (115-116)

I have now reached the stage that I don't care much whether I live or die. The world will still keep on turning without me; what is going to happen, will happen, and anyway it's no good to resist. (135)

People can tell you to keep your mouth shut, but it doesn't stop you having your own opinion. Even if people are still very young, they shouldn't be prevented from saying what they think. (147)

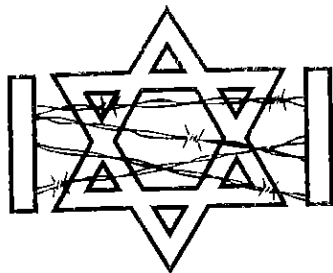
I don't think then of all the misery, but of the beauty that still remains. This is one of the things that Mummy and I are so entirely different about. Her counsel when one feels melancholy is: "Think of all the misery in the world and be thankful you are not sharing in it!" My advice is: "Go outside, to the fields, enjoy nature and the sunshine, go out and try to recapture happiness in yourself and in God. Think of all the beauty that's still left in and around you and be happy!" (154)

I want to go on living even after my death! And therefore I am grateful to God for giving me this gift, this possibility of developing myself and of writing, of expressing all that is in me. (177)

Again and again I ask myself, would it not have been better for us all if we had not gone into hiding, and if we were dead now and not going through all this misery, especially as we shouldn't be running our protectors into danger any more. But we all recoil from these thoughts too, for we still love life; we haven't yet forgotten the voice of nature, we still hope, hope about everything....Let the end come, even if it is hard; then at least we shall know whether we are finally going to win through or go under. (218)

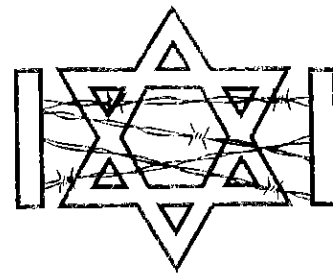
It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart. (237)

* All page numbers provided are from the Pocket Books edition.



GLOSSARY

Understanding who the following people are or what the following terms mean may be helpful as you read about the Holocaust.



Allies: group of nations—including the United States, Great Britain, France, and the Soviet Union—who fought Nazi Germany and Fascist Italy in World War II. A.A. was the abbreviation for “Allied Armies.”

anti-Semitism: extreme or irrational prejudice or discrimination against Jews.

Aryans: people the Nazis considered to be of “pure” racial background; Caucasian Gentiles.

asylum: protection offered by a country to people trying to escape persecution in their own country.

call-up: official notification that a person must report to Nazi authorities and be relocated, often to a concentration camp.

concentration camp: prison camp. The inmates were political prisoners, Jews, Gypsies, and other “undesirables.”

deportation: the forced removal from a country, particularly the Nazi movement of Jews and other groups to ghettos and camps.

emigrate: to leave a country.

Fascist: follower of a political belief that values the nation or race over the individual and supports a government led by a dictator.

genocide: deliberate destruction of an ethnic, racial, political, or religious group.

Gestapo: Nazi secret police.

ghetto: section of a city where Jews were forced to live.

Hitler: German dictator from 1933 to 1945. He founded the Nazi Party.

Mussolini: ruler of Italy from 1922 to 1945. He founded the National Fascist Party.

Nazi: abbreviation for the National Socialist German Workers’ Party that ruled Germany from 1933 to 1945.

partisans: resisters who tried to disrupt the Nazis’ plans through individual and group efforts.

persecution: oppression or unjust treatment.

pogrom: government-approved massacre or attack on a minority community, generally referring to attacks on Jewish communities.

propaganda: one-sided or biased information intended to help or hurt a cause.

ration books: coupons issued by the government for food and other supplies. The amount per person was strictly limited.

refugee: one who leaves a country to escape unfair treatment or oppression.

regime: government in power.

righteous Gentiles: non-Jews who risked their lives to save Jews during the Holocaust.

SS: abbreviation for the German word *Schutzstaffel*, which means “protective squads.” They were soldiers who served the Nazi leaders.

Third Reich: name of German government under Adolf Hitler (1933-1945), which means “Third Empire.”

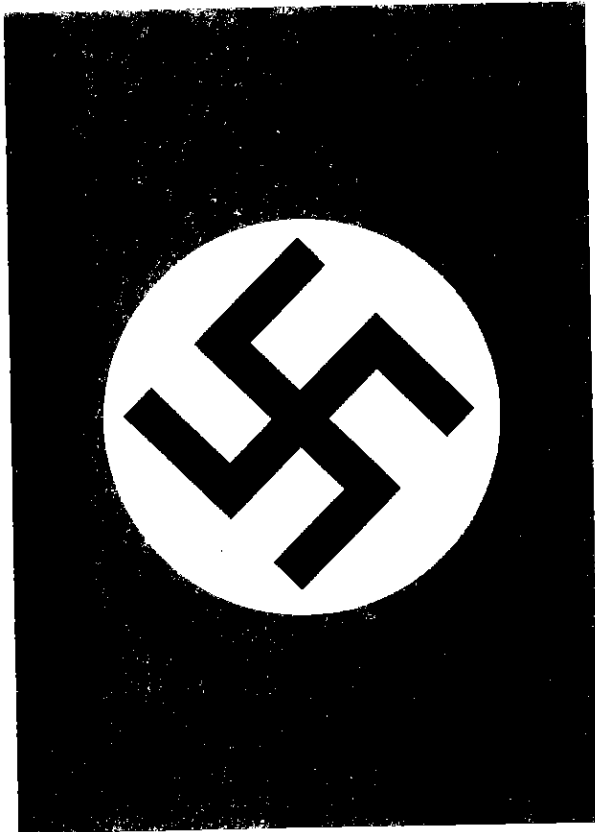
typhus: deadly disease often transmitted by body lice and marked by high fever, delirium, intense headache, and a dark red rash.

underground: in hiding.

Zionist Movement: efforts to re-establish a Jewish nation in Palestine.

A Time in HISTORY

The following timeline traces some of the major events that occurred before and during the Holocaust.



- 1933** Adolf Hitler is appointed Reich Chancellor (Prime Minister) (January 1933)
First concentration camp opens at Dachau (March 1933)
First anti-Jewish law passed in Germany (April 1933)
Frank family leaves Germany (July 1933)
- 1934** Hitler becomes Head of State and Commander-in-Chief of Armed Forces (August 1934)
- 1935** Nuremberg Laws passed—"Jew" and "mixed-blood" defined, mixed marriages outlawed; Jews are stripped of their citizenship in Germany (November 1935)
- 1937** Buchenwald concentration camp opens (July 1937)
Evian Conference (July 1938)
- 1938** *Kristallnacht* (Night of Broken Glass)—government-organized riots destroy Jewish shops and synagogues in Germany (November 1938)
- World War II begins when German troops invade Poland (September 1939)
- 1939** Auschwitz concentration camp opens (April 1940)
Germany invades the Netherlands (May 1940)
- 1940** Dutch Jews ordered to wear yellow stars (April 1941)
German Jews ordered to wear yellow stars (September 1941)
Deportations to camps begin; German Jews sent to Lodz Ghetto (October 1941)
- 1941** Chelmo death camp opens (December 1941)
Wannsee conference—"Final Solution" planned (January 1942)
- 1942** Treblinka death camp opens (June 1942)
Jewish schools in Germany closed (June 1942)
Frank family goes into hiding (July 1942)
- Allied forces invade Normandy (June 1944)
Gestapo captures Frank family (August 1944)
- 1944** Mrs. Frank dies at Auschwitz (January 1945)
Auschwitz abandoned by SS, taken by Russians; Otto Frank liberated (February 1945)
- 1945** Anne and Margot Frank die in Belsen (March 1945)
U.S. troops take Buchenwald and Dachau; British troops take Belsen (April 1945)
Hitler commits suicide (April 1945)
Germany surrenders (May 1945)
Nuremberg trials begin (November 1945)

The Geographical Picture



Death toll during Holocaust

Country	Jewish pop. 1939	Numbers killed	% killed
Poland	3,300,000	2,800,000	85.0
Soviet Union	2,100,000	1,500,000	71.4
Rumania	850,000	425,000	50.0
Hungary	404,000	200,000	49.5
Czechoslovakia	315,000	260,000	82.5
France	300,000	90,000	30.0
Germany	210,000	170,000	81.0
Lithuania	150,000	135,000	90.0
Holland	150,000	90,000	60.0
Latvia	95,000	85,000	89.5
Belgium	90,000	40,000	44.4
Greece	75,000	60,000	80.0
Yugoslavia	75,000	55,000	73.3
Austria	60,000	40,000	66.6
Italy	57,000	15,000	26.3
Bulgaria	50,000	7,000	14.0
Miscellaneous	20,000	6,000	30.0
Totals	8,301,000	5,978,000	72.0

Numbers in parentheses represent age of principal Jewish community by 1939

VIEWPOINTS

About the Holocaust

These quotes from speeches, documents, letters, or books reflect the horrors and terrible legacy of the Holocaust.

...the organizing principle of Aryan humanity is replaced by the destructive principle of the Jew. He becomes "a ferment of decomposition" among peoples and races, and in the broader sense a dissolver of human culture.

—Adolf Hitler, leader of the Nazi Party, in *Mein Kampf*, 1925

By appointing Hitler chancellor you have delivered our sacred German homeland into the hands of the worst demagogue of all times. I foresee that this evil man will lead our country into the abyss and will inflict boundless trouble on our people. Future generations will curse you in your grave for this deed.

—General Erich Ludendorff, in a wire to Field Marshal Paul von Hindenburg, February 1, 1933

The news of the past few days from Germany has deeply shocked public opinion in the United States. Such news from any part of the world would inevitably produce a similar profound reaction among American people in every part of the nation....I myself could scarcely believe that such



Adolf Hitler

things could occur in a 20th-century civilization.

—Franklin Delano Roosevelt, President of the United States, November 15, 1938

Persons under protective arrest, Jews, Gypsies, and Russians...would be delivered by the Ministry of Justice to the SS to be worked to death.

—Heinrich Himmler, head of Hitler's security police, order issued on September 18, 1942

I intend to remove the Jews as rapidly as possible. This is not a pleasant task. It is dirty work. But it is a step of great historical importance. We cannot even guess what it means to cast out from the

body of a nation 120,000 Jews, who within a century might have reached 1 million. What we are doing for the benefit of the body of the people must be done without mercy, and there is no room for softness and weakness....We only want to recover from this distress, and the Jewish problem must be clarified finally and conclusively.

—Hanns A. Rauter, Hitler's Commissar for Internal Security, March 22, 1943

...One might well ask why are there any Jews in the world order? That would be exactly like asking why are there potato bugs? Nature is dominated by the law of struggle. There will always be parasites who will spur this struggle on and intensify the process of selection between the strong and weak....In nature life always takes measures against parasites; in the life of nations that is not always the case. From this fact the Jewish peril actually stems. There is therefore no other recourse left for modern nations except to exterminate the Jew....

—Joseph Goebbels, Hitler's Minister of Propaganda, statement issued May 13, 1943

continued

It is a prayer that everywhere, as far as humanly possible, the civil population be spared the horrors of war; that the homes of God's poor be not laid in ashes; that the little ones and youth, a nation's hope, be preserved from all harm—how Our heart bleeds when We hear of helpless children made victims of cruel war; that churches dedicated to the worship of God and monuments that enshrine the memory and masterpieces of human genius be protected from destruction.

—Pope Pius XII,
July 20, 1943

The systematic cruelties to which the Jewish people—men, women, and children—have been exposed under the Nazi regime are among the most terrible events in history, and place an indelible stain upon all who perpetrate them and instigate them. Free men and women denounce these vile crimes, and when this world struggle ends with the enthronement of human rights, racial persecution will be ended.

—Winston Churchill, Prime Minister of England, letter to the Archbishop of Canterbury, October 29, 1942



Winston Churchill

In one of the blackest crimes of all history—begun by the Nazis in the day of peace and multiplied by them a hundred times in time of war—the wholesale systematic murder of the Jews of Europe goes on unabated every hour....It is therefore fitting that we should again proclaim our determination that none who participate in these acts of savagery shall go unpunished....All who knowingly take part in the deportation of Jews to their death...are equally guilty with the executioner. All who share the guilt shall share the punishment.

—Franklin D. Roosevelt,
President of the United States, statement issued in
March 1944

What have you done to us, you freedom-loving peoples, guardians of justice, defenders of the high principles of democracy and of the brotherhood of man? What have you allowed to be perpetrated against a defenseless people while you stood aside and let it bleed to death...? If, instead of Jews, thousands of English, American or Russian women, children or aged had been tortured every day, burnt to death, asphyxiated in gas chambers—would you have acted in the same way?

—David Ben-Gurion,
"Before the Tribunal of History," Autumn 1944

There were many ways of not burdening one's conscience, of shunning responsibility, looking away, keeping mum. When the unspeakable truth of the Holocaust then became



Franklin Delano Roosevelt

known at the end of the war, all too many of us claimed that they had not known anything about it or even suspected anything.

—Richard von Weizsacker,
President of West Germany,
on the 40th anniversary of
the end of World War II,
New York Times,
May 12, 1985

I do not bring forgiveness with me, nor forgetfulness. The only ones who can forgive are dead; the living have no right to forget.

—Chaim Herzog,
President of Israel, on his
visit to Bergen-Belsen,
New York Times,
April 12, 1987

Jews gain certain advantages by promoting the Holocaust idea. It inspires tremendous financial aid for Israel. It makes organized Jewry almost immune from criticism. Whether the Holocaust is real or not, the Jews clearly have a motive for fostering the idea that it occurred.

—David Duke,
from a statement made in
1982, quoted in *The Nation*,
July 1990

THE ROOTS

*The following excerpt from **Smoke and Ashes** by Barbara Rogasky explains the beginnings of prejudice against the Jewish people.*

The seeds of misunderstanding, ignorance and hate were sown long before Hitler. The Nazis would not have been able to succeed in their work of destruction if the foundation had not been formed centuries earlier.

In the early years of Christianity, Jews were called Christ killers, murderers of [Jesus]. The crime was so basic and horrible that they were believed capable of anything and everything evil. Martin Luther, the founder of Protestantism, declared they were the Christian's most vicious enemy, second only to Satan himself. In the Middle Ages they were said to have poisoned the wells and caused the years of the plague that killed millions in Europe. Jews were believed to murder Christians, especially innocent children, in order to use their blood during religious ceremonies. This was the infamous Blood Libel, which the Nazis made good use of again hundreds of years later.

Thus the Jews rarely lived in peace for long. Whole communities were raided, ransacked and destroyed. Jewish children were taken from their parents to be raised as Christians. Jews were burned at the stake because they refused to give up their religion.

Strict limits were placed on what they could and could not do. At one time or another they were forbidden to be doctors, lawyers or teachers of non-Jews. They were not permitted to sell food to Christians or hire Christians to work for them. They could not be cared for by Christian nurses. They were not allowed to live in the same houses as non-Jews. They were forced to wear a special article of clothing or a cloth badge so that all would know they were Jews and could more easily avoid them.

Christians believed that lending money and charging interest—usury—was a sin. Jews came to fill an important need by taking on that job and making money available to non-Jews who requested it. The role expanded over the years, and Jews were used by those in power to collect taxes, supervise the peasant farmers of large estates, and act as a bridge between the ruling nobility and the people in matters of money and finance. It is probably the basis in history for such ideas as "All Jews are rich" and "The Jews control all the money."

Jews were expelled from country after country, among them England, France, Spain, Portugal, Italy and Germany. When they were not expelled, they often had to live in limited special areas—the ghettos. In Russia during the 1700s, they were restricted to a land area in the west of the country called the Pale of Jewish Settlement. The restriction was not lifted until almost two hundred years later, in the twentieth century.

Things did not improve very much, even closer to modern times. In Russia, the Ukraine and Romania, hundreds of Jews died in pogroms in which organized groups attacked defenseless Jewish communities, looted and destroyed them, and killed or maimed their inhabitants. Between 1900 and 1904, at least 50,000 Jewish lives were lost in such incidents.



A group of Polish women and children in the Warsaw Ghetto

Bellmann

G H E T T O S

*One of the first Nazi actions to isolate Jews was the establishment of ghettos, or special areas of residence. The concept of ghettos was not new. They had first been used in Italy in the 16th century to separate Jews from Christians. The following excerpt from **Smoke and Ashes** by Barbara Rogasky explains how the ghettos in areas under German control were set up.*

Reinhard Heydrich was the Chief of the Reich Security Main Office.¹ On September 20, 1939, he issued a directive called "The Jewish Question in Occupied Territory." It ordered the movement of all Jews in Poland, as well as those in other areas under German control, to special places set aside for them in the main cities of the General Government—the ghettos.

Jews were expelled² from their homes,

from towns and villages where their families had lived for generations. Carrying pitiful odds and ends of their past lives with them, they were marched or shipped in freight cars to the ghettos. Many died on the way from hunger, exhaustion or murder.

The first ghetto was set up in the city of Lodz, Poland. The order establishing it made it clear that this was only one step toward the Nazis' final goal. The order

continued

¹ *Reich Security Main Office*: office in charge of the police and all security operations of the Nazis

² *expelled*: driven out

came from SS Brigadier General Friedrich Uebelhoer.

"The creation of the ghetto is obviously only a temporary measure. When and by what means the ghetto, and the town of Lodz, will be cleansed of Jews I reserve to myself. Our final objective must be, in any case, to burn out this plague boil³ completely."

The "final objective" was only in the early planning stages. For the time being, the ghettos would hold the Jews until the Nazis were ready to go on with the next stage.

Ghettos were located in the oldest, most run-down sections of town. The buildings were in bad condition, often near collapse. Where running water and sanitary facilities existed, the overcrowding soon made them break down.

The crowding was so intense that each person had about seven feet to call his or her own—a space "as narrow as the grave."

The ghetto in Lodz was a little over 1.5 miles square—the size of about twenty city blocks. Approximately 150,000 Jews lived seven or eight to a room.

In the Vilna, Lithuania, ghetto, 25,000 people lived in seventy-two buildings on five streets. The crowding was so intense that each person had about seven feet to call his or her own—a space "as narrow as the grave."

The Warsaw ghetto took up approximately 1.6 square miles. It held anywhere from 400,000 to 600,000 Jews during its existence—more than the population of the entire state of Vermont. Eight to ten people lived in each room; that figure went up to fourteen when the area of the ghetto was reduced.

³ *plague boil*: a large, painful sore caused by a deadly disease

Most of the ghettos were enclosed. Some were surrounded by fences or barbed wire, as in Lodz, or by a wall, as in Warsaw—which the Jews had to pay a German firm to build. The ghetto wall in Cracow, Poland, was made of gravestones from the Jewish cemetery.

Jews were forbidden to leave the ghetto without a special permit, under penalty of death. Non-Jews without passes were not permitted to enter. The penalty might be carried out by shooting on the spot.

The supervision and final control of the ghettos lay with the Nazis. But at their order, twelve leading men were chosen from each ghetto to form a Jewish Council [Judenrat]. These men were made responsible for the day-to-day running of the ghetto. They were in charge of health, housing and public order. The councils ran hospitals, opened soup kitchens and distributed the food. In the large ghettos, they even set up a Jewish police force. They were, in other words, the government of those captured cities within cities. The Jewish Councils were also responsible for carrying out any and all Nazi orders at every step of the ghettos' existence.

Jews in the ghetto worked whenever they could. They repaired old uniforms and clothes, produced such things as wooden and leather shoes, mattresses, ammunition boxes, baskets and brooms. Their best customers were the Germans, particularly the army. They also produced most of what helped keep the ghettos functioning.

German-owned and SS businesses functioned both inside the ghetto and outside in "Aryan" Warsaw. They took their work force from the ghetto population. To have such a job meant a back-breaking ten- or twelve-hour day. The work permit that came with it entitled the laborers to a very small extra bit of money and a slightly larger food ration.

THE TATTOO

*The Nazis used several methods to set apart Jews and other non-Aryans. Jews were forced to wear a yellow star sewn on their clothing. The identity cards they had to carry were stamped with a large J for Jude or Jew. And numbers were tattooed on their skin at some of the concentration camps. Primo Levi, a survivor of Auschwitz, describes the tattooing process in this excerpt from *The Drowned and the Saved*.*

Altogether different is what must be said about the tattoo, an autochthonous¹ Auschwitzian invention. From the beginning in 1942 in Auschwitz and the Lagers² under its jurisdiction (in 1944 they were about forty) prisoner registration numbers were no longer only sewed to the clothes but tattooed on the left forearm. Only non-Jewish German prisoners were exempt from this rule. The operation was performed with methodical rapidity by specialized "scribes" at the moment of the new arrival's registration, when coming from freedom, other camps, or the ghettos. In deference³ to the typically German talent for classification, a true and proper code soon began to take shape: men were tattooed on the outside of the arm and women on the inside; the numbers of the *Zigeuner*, the gypsies, had to be preceded by a Z. The number of a Jew, starting in May 1944 (that is, with the mass arrival of Hungarian Jews) had to be preceded by an A, which shortly after was replaced by a B. Until September 1944 there were no children in Auschwitz; they were all killed by gas on arrival. After this date, there began to arrive entire families of Poles arrested at random during the Warsaw insurrection: all of them were tattooed, including newborn babies.

This operation was not very painful and lasted no more than a minute, but it was traumatic. Its symbolic meaning was clear to everyone: this is an indelible⁴ mark, you will never leave here; this is the mark with which slaves are branded and cattle sent to the slaughter, and that is what you have become. You no longer have a name; this is your new name. The violence of the tattoo was gratuitous,⁵ an end in itself, pure offense: were the three canvas numbers sewed to pants, jackets, and winter coat not enough? No, they were not enough: something more was needed, a non-verbal message, so that the inno-

cent would feel his sentence written on his flesh. It was also a return to barbarism,⁶ all the more perturbing for Orthodox Jews:⁶ in fact, precisely in order to distinguish Jews from the barbarians, the tattoo is forbidden by Mosaic law⁷ (Leviticus 19:28).



A Jewish family forced to wear the yellow star

¹ *autochthonous*: native; begun in a particular location, in this case Auschwitz

² *Lagers*: depots where prisoners were assembled and assigned to camps

³ *deference*: obedience

⁴ *indelible*: unable to be removed or washed away; permanent

⁵ *gratuitous*: uncalled for

⁶ *Orthodox Jews*: Jews who strictly follow the teachings of the Torah and Talmud

⁷ *Mosaic Law*: the laws of Moses, a great biblical leader

Concentration Camps

After the Nazis came to power in 1933, they began isolating Jews and other non-Aryans in various concentration camps. The camps in which the prisoners were primarily used for labor were called "work camps." Other camps were established for the sole purpose of mass killings. These camps were called "extermination camps" or "death camps."



Map shows locations of major camps



Emaciated survivors of the Nazi concentration camp at Evensee, Austria, liberated by American troops on May 7, 1945

Beltmann

Voices from the Camps

Over six million people died in concentration camps during World War II. Prisoners included anyone the Nazis considered inferior (such as Jews and Gypsies) or possible political enemies (such as Communists and Socialists). Their stories have been preserved in their diaries and letters.

Etty Hillesum

*Etty Hillesum was born in 1914. She was only 29 when she died in Auschwitz on November 30, 1943. During her imprisonment, she kept a diary. The following excerpt is from the book **Letters from Westerbork** which is based on her diary. Westerbork was the labor camp where Anne Frank was first sent.*

18 December [1942]

Of all the shortages in Westerbork concentration camp, the shortage of space is surely the worst.

About two and a half thousand of the more than ten thousand people are housed in two hundred and fifteen small huts, which used to be the main part of

continued

the camp and which held one family each in pretransport times.¹

Every little hut has two small rooms, sometimes three, and a little kitchen with a faucet and a WC.² There is no doorbell, which makes entering a quick and unceremonious business. As soon as you open the front door, you're standing in the middle of the kitchen. If you're there to visit friends who live in the little back room, then with your newly acquired informality you rush straight through the front room, where another family may be sitting at the table or having a fight or getting ready for bed. And for some time now, these little rooms have usually been crammed with visitors eager to escape for a while from the big barracks. The hut dwellers are housed like princes by comparison, envied and constantly besieged by all Westerbork.

The scandalous shortage of space in Westerbork is really clear in the colossal, hastily built barracks, those jam-packed hangars of drafty slats where, under a lowering sky made up of hundreds of people's drying laundry, the iron bunks are stacked in triple decks....

On these iron beds people live and die, eat, fall ill, or lie awake through the night, because so many children cry, or because they cannot help wondering why so little news comes from the thousands who have already set out from this place.

The beds provide the only storage space there is: suitcases lie under them and rucksacks³ hang over the iron bars. The other furniture consists of rough wooden tables and narrow wooden benches. Matters of hygiene I shall not mention in this modest account, lest I cause you some unappetizing moments.

Scattered through this vast space are a few stoves, which don't even give enough

heat for the old ladies crowded around them. How people are expected to live through the winter in these barracks has not yet been made clear.

All these great human warehouses have been put up in precisely the same manner in the middle of the mud and have been furnished in the same, let us say austere,⁴ style. But the remarkable thing is that while a trip through one barracks may make you feel you are in a squalid⁵ slum, another will give the impression of a solid middle-class district. In fact, every bunk and every rough wooden table seems to radiate its own atmosphere.

Isabella Leitner

*Isabella Leitner, along with her mother, brother, and four sisters, was deported to Auschwitz on May 29, 1944. In the following excerpt from **Fragments of Isabella: A Memoir of Auschwitz**, she describes their ordeal.*

We have arrived. We have arrived where? Where are we?

Young men in striped prison suits are rushing about, emptying the cattle cars. "Out! Out! Everybody out! Fast! Fast!"

The Germans were always in such a hurry. Death was always urgent with them—Jewish death. The earth had to be cleansed of Jews. We already knew that. We just didn't know that sharing the planet for another minute was more than this super-race could live with. The air for them was befouled by Jewish breath, and they must have fresh air.

The men in the prison suits were part of the Sonderkommandos,⁶ the people whose assignment was death, who filled the ovens with the bodies of human

continued

¹ *pretransport times*: before the Jews were taken to concentration camps

² *WC*: abbreviation for water closet, which is another name for restroom

³ *rucksacks*: bags for carrying supplies, usually strapped to one's back

⁴ *austere*: severe, simple, or bare

⁵ *squalid*: dirty; repulsive

⁶ *Sonderkommandos*: special groups of prisoners

beings, Jews who were stripped naked, given soap, and led into the showers, showers of death, the gas chambers.

We are being rushed out of the cattle cars. Chicha and I are desperately searching for our cigarettes. We cannot find them.

"What are you looking for, pretty girls? Cigarettes? You won't need them. Tomorrow you will be sorry you were ever born."

What did he mean by that? Could there be something worse than the cattle-car ride? There can't be. No one can devise something even more foul. They're just scaring us. But we cannot have our cigarettes, and we have wasted precious moments. We have to push and run to catch up with the rest of the family. We

have just spotted the back of my mother's head when Mengele, the notorious Dr. Josef Mengele, points to my sister and me and says, "*Die zwei.*" This trim, very good-looking German, with a flick of his thumb and a whistle, is selecting who is to live and who is to die.

Suddenly we are standing on the "life" side. Mengele has selected us to live. *But I have to catch up with my mother.*

Where are they going?

Mama! Turn around. I must see you before you go to wherever you are going. Mama, turn around. You've got to. We have to say good-bye. Mama! If you don't turn around I'll run after you. But they won't let me. I must stay on the "life" side.

Mama!



Scene from concentration camp at Bergen-Belsen

Granger Collection



A group of Hungarian gypsies

Betmann

Bubili

*European gypsies were also among those persecuted by the Nazis. It is estimated that over 500,000 died in the gas chambers. The following excerpt from **The Other Victims: First Person Stories of Non-Jews Persecuted by the Nazis** by Ina R. Friedman tells of one young gypsy's experience in a labor camp.*

One morning, as we stood at roll call, shivering in the snow, the SS man shouted, "Everyone count out loud from one to seven. Every seventh man step forward." My father was lined up next to my mother's youngest brother. I was near the end of the line.

I began to sweat. Out of the corner of my eye, I tried to figure out whether my father and uncle were safe. I heard my father shout "Five." I breathed a sigh of relief. The counting grew closer. "Three," the man next to me called. "Thank God." I had survived the selections for death this time.

In December 1941 all Austrian Gypsies were shipped to Gusen 1, a labor camp in Austria. There, I was put in a separate barracks from my father and uncle. By luck, I had a good *kapo*.⁷ But I was concerned about my father. Though he was a powerful man, much taller than I, he had been

weakened by lack of food. One day, when I returned from a work detail, I went looking for him. Five times I walked past him as he stood in front of his barracks, but I didn't recognize him. He had shrunken to half his size. I finally recognized him by his big nose. I was shocked when I realized his physical condition. I lifted him in my arms. He was as light as a child.

A week later, the *kapo* assigned me to work in Gross-Rosen, another labor camp. When I saw the Germans were loading my father and one of my uncles onto a truck, I held back, saying "I want to go with them."

"No, Bubili," the *kapo* snapped. "You go where I tell you."

When I came back that evening, I couldn't find my father. I ran into his barracks. He wasn't there. I ran through the grounds like a madman shouting, "Father, father, where are you?"

My block elder⁸ grabbed me. "It's too late, they were gassed on the truck. Calm down, otherwise you're finished."

For several days, I couldn't eat. The block elder talked to me. "If you don't eat, you'll be 'on the road to eternity.' Your father and uncle are gone. You have to do everything you can to stay alive."

⁷ *kapo*: supervisor of concentration camp prisoners

⁸ *block elder*: senior resident of the barracks

ROSA ROBOTA

Many victims of Hitler's persecution felt totally helpless against the Nazis. But some tried to prevent the terrible acts the Nazis committed. These efforts included nonviolent protests, armed uprisings, and underground sabotage.¹

Rosa Robota, a prisoner from Birkenau, was active in the underground movement. She helped to smuggle explosives to other resisters from the ammunitions factory where she worked. The explosives were later used in the only revolt in Auschwitz. The following excerpt from *They Fought Back: The Story of the Jewish Resistance in Nazi Europe*, edited by Yuri Suhl, provides details.

On Saturday, October 7, 1944, a tremendous explosion shook the barracks of Birkenau (Auschwitz II), and its thousands of startled prisoners beheld a sight they could hardly believe. One of the four crematoriums² was in flames! They were happy to see at least part of the German killing-apparatus destroyed; but none was happier than young Rosa Robota, who was directly involved in the explosion. For months she had been passing on small pieces of dynamite to certain people in the Sonderkommando.³ Daily she had risked her life to make this moment possible. Now the flames lighting up the Auschwitz sky proclaimed to the whole world that even the most isolated of Auschwitz prisoners, the Sonderkommando Jews, would rise up in revolt when given leadership and arms.

Rosa was eighteen when the Germans occupied her hometown, Ciechanow, in September, 1939, three days after they had invaded Poland. She was a member of Hashomer Hatzair and, together with other members, was deeply interested in the organization of an underground resistance movement in the ghetto.

In November, 1942, the Germans liquidated the ghetto of Ciechanow, deporting some Jews to Treblinka and some to Auschwitz. Rosa and her family were in the Auschwitz transport. Most of the arrivals were sent straight to the gas chambers from the railway platform. Some of the younger people, Rosa among them, were



Niuta Teitelbaum ("Little Wanda"),
underground fighter in Poland

Credit: They Fought Back

continued

¹ *sabotage*: deliberate attempts to stop a country's war effort

² *crematoriums*: furnaces or buildings where corpses are burned

³ *Sonderkommando*: special groups of prisoners

marched off in another direction and later assigned to various work details. Rosa was sent to work in the *Bekleidungstelle* (clothing supply section). Some Ciechanow girls were sent to the munitions factory, "Union," one of the Krupp slave-labor plants in Auschwitz, which operated round the clock on a three-shift basis. Rosa, as well as all the women who worked in the munitions factory, lived in the Birkenau barracks.

One day Rosa had a visitor—a townsman named Noah Zabladowicz who was a member of the Jewish section of the Auschwitz underground. As soon as they managed to be alone he told her the purpose of his visit. The underground was planning a general uprising in camp, which included the blowing up of the gas chamber and crematorium installations. For this it was necessary to have explosives and explosive charges. Israel Gutman and Joshua Leifer, two members of the underground who worked on the day shift in "Union," had been given the task of establishing contact with the Jewish girls in the *Pulver-Pavilion*, the explosives section of "Union." But all their efforts were in vain because the girls were under constant surveillance and any contact between them and other workers, especially men, was strictly forbidden. It was decided, therefore, to try to contact them through some intermediary⁴ in Birkenau. Since several of the girls who worked in the *Pulver-Pavilion* came from Ciechanow and Rosa knew them and was in touch with them, she seemed to be the ideal person to act as intermediary between them and the underground.

Rosa was only too glad to accept the assignment. Ever since that day of November, 1942, when she saw her own family, together with the rest of the Ciechanow Jews, taken to the gas chambers, the strongest emotion that suffused her being was a burning hatred of the Nazis, coupled with a deep yearning to avenge the murder of her people. Now the underground gave her the opportunity to express these feelings in the form of concrete deeds.

Editor's Note: Rosa Robota was later arrested, tortured, and hanged for her involvement.

Editor's Note: Besides Jewish resistance, thousands of "righteous Gentiles" risked their lives to save Jews. These were ordinary men and women—like Miep Gies who protected the Franks—whose personal courage made it possible for many victims to live. In honor of each person known to have helped the Jews, trees have been planted in the garden and walkway at Yad Vashem (Israel's Memorial to the Six Million) in Jerusalem.

⁴ *intermediary*: go-between; person in the middle

A Manifesto of the Jewish Resistance in Vilna¹

*The following excerpt from **Anthology of Holocaust Literature** edited by Jacob Glatstein was written by a partisan commander during the Holocaust. The writer is encouraging more Jews to take up arms and resist the Germans.*

Offer armed resistance! Jews, defend yourselves with arms!

The German and Lithuanian executioners are at the gates of the ghetto. They have come to murder us! Soon they will lead you forth in groups through the ghetto door.

In the same way they carried away hundreds of us on the day of Yom Kippur.² In the same way those with white, yellow and pink *Schein*³ were deported during the night. In this way our brothers, sisters, mothers, fathers and sons were taken away.

Tens of thousands of us were despatched. But we shall not go! We will not offer our heads to the butcher like sheep.

Jews, defend yourselves with arms!

Do not believe the false promises of the assassins or believe the words of the traitors.

Anyone who passes through the ghetto gate will go to Ponar!⁴

And Ponar means death!

Jews, we have nothing to lose. Death will overtake us in any event. And who can still believe in survival when the murderer exterminates us with so much determination? The hand of the executioner will reach each man and woman. Flight and acts of cowardice will not save our lives.

Active resistance alone can save our lives and our honor.

Brothers! It is better to die in battle in the ghetto than to be carried away to Ponar like sheep. And know this: Within the walls of the ghetto there are organized Jewish forces who will resist with weapons.

Support the revolt!

Do not take refuge or hide in the bunkers, for then you will fall into the hands of the murderers like rats.

Jewish people, go out into the squares. Anyone who has no weapons should take an ax, and he who has no ax should take a crowbar or a bludgeon!⁵

For our ancestors!

For our murdered children!

Avenge Ponar!

Attack the murderers!

In every street, in every courtyard, in every house within and without the ghetto, attack these dogs!

Jews, we have nothing to lose! We shall save our lives only if we exterminate our assassins.

Long live liberty! Long live armed resistance! Death to the assassins!

The Commander of the F.P.A.⁶
Vilna, the Ghetto, September 1, 1943.

¹ *Vilna*: capital of Lithuania

² *Yom Kippur*: Day of Atonement, the holiest Jewish holiday

³ *Schein*: passes which were supposed to protect a person from deportation. To confuse the Jews, the Germans constantly changed the colors of these passes.

⁴ *Ponar*: extermination camp located in the Ponary Forest in Lithuania

⁵ *bludgeon*: short club with one end that is thicker than the other

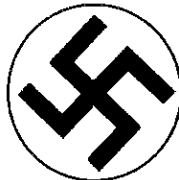
⁶ *F.P.A.*: *Fareinikte Partizaner Organizatzie*, which means United Partisans' Organization

Mixed Marriages

Mixed marriages between Jews and non-Jews created special problems for the Nazis. What should be done with the Jewish spouse? Should the children be considered Jews?

The following is a report from Arthur Seyss-Inquart, one of the Nazi leaders who later stood trial for his role in the Holocaust. He describes some solutions for this problem in Nazi-occupied territories in the Netherlands.

Reich Commissar for the
Occupied Netherlands
Territories



The Hague
February 28, 1944

Dear Party Comrade Bormann:

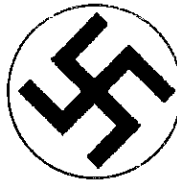
...The question of Jews in mixed marriages is still open....The following is to be considered with respect to marriages in which there are children: if one parent is brought to a concentration camp and then probably to labor in the East, the children will always be under the impression that we took the parent away from them....Hence I believe that it may be more appropriate not to start on this course, but to decide in each instance whether to remove the whole family or—with due regard to security police precautions—to permit the Jewish member to remain in the family. In the first case, the couple, complete with children, will have to be segregated,¹ possibly like the Jews in Theresienstadt.² But in that case one must remember that the offspring will get together to have more children, so that practically the Jewish problem will not be solved....

We are [now] trying the other way in that we free the Jewish partner who is no longer able to have children, or who allows himself to be sterilized, from wearing the star and permit him to stay with his family....There are quite a few volunteers for sterilization. I believe also that we have nothing to fear any more from these people, since their decision indicates a willingness to accept conditions as they are. The situation with the Jewish women is not so simple, since the surgical procedure is known to be difficult. All the same I believe in time this way will yield results, provided one does not decide on the radical method of removing the whole family. For the Netherlands then, I would consider the following for a conclusion of the Jewish problem:

¹ *segregated*: separated from the rest of society

² *Theresienstadt*: (also known as *Terezin*) ghetto in Bohemia

Reich Commissar for the
Occupied Netherlands
Territories



The Hague
February 28, 1944

1. The male Jewish partner in a mixed marriage—so far as he has not been freed from the star for reasons mentioned above—is taken for enclosed labor to Westerbork....They will also receive a few days' leave about once in three months. One can proceed with childless female partners in mixed marriages in the same way. We have here in the Netherlands 834 male Jews in childless mixed marriages, 2776 [male] Jews in mixed marriages with children, and 574 Jewesses in childless mixed marriages. Under certain circumstances these Jews can return to their families, for example, if they submit to sterilization, or if the reasons for separation become less weighty in some other way, or if other precautions are taken or conditions develop which make separation no longer seem necessary.

2. The Jewish women in mixed marriages with children—the number involved is 1448—should be freed from the star. The following considerations apply here: it is impossible to take these Jewish women from their families—the Reich Security Main Office agrees—if there are children under 14. On the other hand the women with children over 14 would in most cases have reached an age which would entitle them to request freedom from the star because it is hardly likely that they will have more children.

3. I am now going to carry out the Law for the Protection of Blood [prohibition of intermarriage and extramarital relations between Aryans and non-Aryans] in the Netherlands, and

4. Make possible divorce in mixed marriages by reason of race difference.

These four measures together will constitute a final cleanup of the Jewish question in the Netherlands....

With best regards
Heil Hitler!
Your
Seyss-Inquart



Nuremberg Trials, May 13, 1946: Hermann Goering on the witness stand

Beltmann

JUSTICE!

“Now we know. They will hang me—they can’t shoot. I have bet on twelve death sentences...and eleven it is.”—Goering

“Death! Death! Now I won’t be able to write my beautiful memoirs. Tsk! Tsk! So much hatred! Tsk! Tsk!”—Ribbentrop

“Death by hanging! That, at least, I thought I would be spared.”—Keitel

“Life imprisonment! What does that mean? They won’t keep me in prison all my life, will they? They don’t mean that, do they?”—Funk

“Death—by hanging. That, at least, I did not deserve. The death part—all right. Somebody has to stand the responsibility. But that—that I did not deserve.”—Jodl

What punishment did the Nazi leaders face for the crimes they committed? The War Crimes Commission was established by the United Nations in 1943 to investigate and identify the responsible individuals.

Some Nazi officers took extreme measures to escape capture. Hitler and Goebbels committed suicide in Berlin. Himmler, disguised

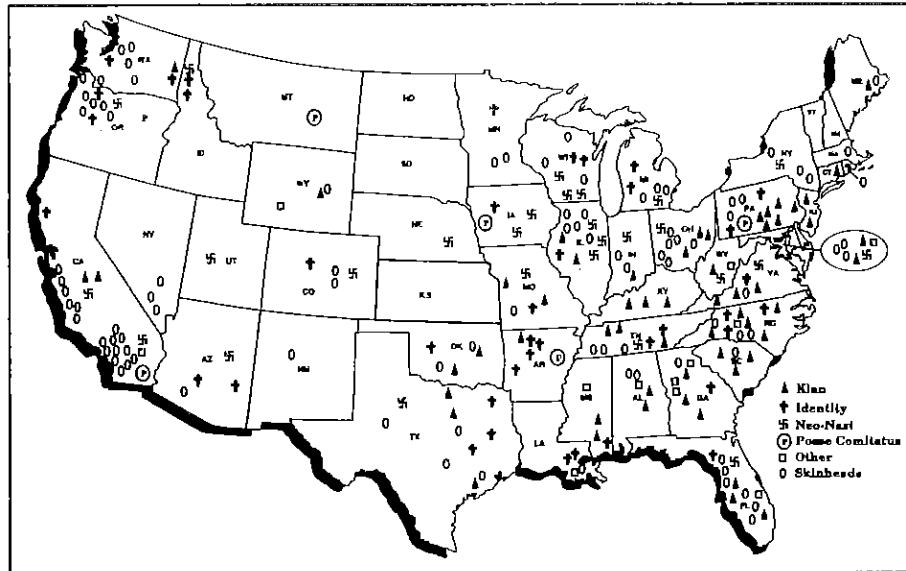
as a wounded soldier, tried to escape but was caught and later killed himself. Many fled—but only a few succeeded in getting away. The fate of still others is unknown to this day.

Nineteen leaders of the Third Reich were tried for their crimes. The most famous of these trials was held in the Palace of Justice in Nuremberg, Germany, beginning on November 20, 1945. The trial lasted 218 days.

It took two days (September 30 and October 1, 1947) to announce the verdicts and sentences. Newspapers and radios all over the world covered the story. Twelve of the accused were condemned to death by hanging. Three were sentenced to life imprisonment, two received twenty years in prison, one received fifteen years, and one was sentenced to ten years.

Editor’s Note: In Stuttgart, Germany, on May 18, 1992, former Nazi commandant Josef Schwammberger was sentenced to life in prison after being convicted of killing over 600 people. The 80-year-old Schwammberger may be the last Nazi to stand trial since no other Nazis are in custody and most potential witnesses have died.

NEO-NAZI MOVEMENTS



White Supremacist Groups in the United States

Source: Klanwatch

Neo-Nazis and other racist groups continue to promote white supremacy in the United States and other countries. In their article "Curbing the Hatemongers," Eloise Salholz and Mark Miller describe the views and tactics of several of these groups.

The [U.S.] government has been most successful at reigning in a dangerous outfit called The Order. Members of the Idaho-based group committed a string of armored-car robberies in 1983 and 1984 that took in more than \$4.5 million; they hoped to use the money to finance an independent Aryan homeland in the Northwest. "The plan was to train an army, assassinate primarily Jewish leaders and send a shock message out to the country," says Barry Kowalski, deputy chief of Justice's Criminal Section. Since 1984, U.S. officials have successfully prosecuted 38 members of The Order. Last November, Justice convicted two members in the 1984 killing of Alan Berg, a Jewish talk-show host from Denver—the model for the assassinated radio personality in "Betrayed," a new film about white supremacists in the Midwest.

The supremacist movement still remains a potent force. With the Feds¹ closing in, many groups have changed their tactics yet again, switching to propaganda and political orga-

¹ Feds: government law-enforcement agents

² pseudo-theological: pretending to be religious

nizing. Through the growing Identity church, a pseudo-theological racist movement unaffiliated with any denomination, supremacists preach that Jews are the devil's children and blacks mere "mud people." "These are activities that are protected by the First Amendment and that are not easily remedied by criminal-court action," says Leonard Zeskind of the Center for Democratic Renewal, a watchdog group that tries to combat racism. Most frightening, perhaps, is the emergence of violent groups of skinheads, an outgrowth of the punk movement. Most numerous in California, they have become white supremacy's youth corps, beating up Jews, blacks and Hispanics. The teenage skinheads are a disturbing sign that racial hatred will not die out with the older generation of neo-Nazis.



White supremacists saluting in Idaho

Gamma Liaison

Genocide in Bosnia

The following article from the August 23, 1992, Des Moines Sunday Register draws comparisons between the Jewish Holocaust and a situation in Bosnia-Herzegovina (formerly Yugoslavia).

Nazi Survivors See Specter of Holocaust in Bosnia's Camps

by Mary Ann Lickteig, Register Staff Writer

The bodies were out there all night.

The Nazis hanged two men who picked up some wire to use as belts and a third man who had tried to save the other two.

It was scrap wire, the third man told the Nazis. The men didn't cut the wire; they didn't sabotage anything, he said. So the Nazis hanged him, too.

On countless nights since then, the bodies have dangled in David Fishel's dreams.

Reports from Bosnia drag them into daylight.

News of Muslims detained in Serbian-run camps in Bosnia-Herzegovina stirs the worst memories of Iowans who survived Nazi concentration camps.

The situations are not identical. Adolf Hitler aimed to exterminate Jewish people worldwide, whereas the Serbs appear fixed on removing Muslims from one area:

Bosnia-Herzegovina. The inhumanities in the Bosnian camps pale compared with the atrocities of World War II.

But the images are similar.

A bony man with a shaved head and sunken eyes stares from the front page of a newspaper, and David Fishel can't look. More eyes flash on the television screen and Morris and Sally Wolf have to change the channel.

"When we watch this," Sally Wolf explains, "I can see my brothers."

Linda Fishman makes herself watch. "I just kind of harden up," she says. "I psych myself up and I say, 'You are not going to cry.' You know? You have to watch it and see what's going on."

A U.S. report estimates that 35,000 people have died in Bosnia, most of them in forced evacuations of Muslim villages.

The Associated Press says two Senate Foreign Relations Committee investigators spent a week in the former Yugoslavia and wrote the report. They found evidence of organized killings, rapes, beatings and starvation in detention camps run by Serbs.

They heard about a camp in Brcko, where most of the estimated 1,000 captives were executed over a period of weeks. They listened to a 55-year-old woman describe a make-shift camp in a Trnopolje school, where guards "killed a woman for no reason on the steps of the school. She was going outside to get water for her children."

Footage of such things reminds the Wolfs' son Abe of Holocaust documentaries. "To see it in color, in the news, it's like someone went in and took scenes from World War II and colorized them."

The scenes throw Holocaust survivors into emotional turmoil. They see the world condemning Serbian persecutors, but when it was the Jewish

continued

people suffering in World War II, they say, the world did nothing.

"The world let us die," says one.

And while Holocaust survivors empathize with the Bosnian Muslims, they remember that Bosnian Muslims collaborated with the Nazis. They suffered at the hand of Bosnian Muslims.

So some survivors have difficulty feeling for them now, says Fishel, who lives in Windsor Heights [a suburb of Des Moines,

Iowa].

He understands; he was imprisoned in six camps. One of the men dangling outside his window at Blehamer was the father of one of his best friends.

"I understand that they are hurt," he says. "I am hurt, too. But we have to put a stop to hurt, you see? We have to start somewhere."

All survivors interviewed agreed.

"I would like them to have food," says Fishman,

who was about 13 when the Germans invaded Szydlowiec, Poland, the town where she lived. Her entire family—four older sisters, two younger brothers and her parents—died in the war. Now she is 65 and lives in Windsor Heights.

"There is nothing worse than starvation; that's why I say we have to feed these people," she says. But she doesn't think the U.S. military should get involved. "To me, it looks like another Vietnam."

A Windsor Heights man says the world should pull out all stops. "We have to do anything. We send in troops because of oil, and here, people are dying," says the man, who asked not to be named. "I try to live a normal life," he explains.

He spent three years in a Lithuanian ghetto and months at the Dachau concentration camp, but some of his friends and co-workers don't know.

Treatment of Bosnian Muslims is unconscionable, he says. "And because they are European, the world is in an uproar. How about in Africa?"

And what about the My Lai massacre, he asks. "Our boys did the same things—run in villages and kill people. For what?"

Jacob Waizman, a 72-year-old Des Moines man who was imprisoned for all of World War II, says,



David Fishel displays his prisoner number—184570—which was tattooed on his arm in Blehamer.

Bob Moderson/
The Register

continued

"Something has to be done to save humanity."

To say these people are scarred for life is an understatement.

Fishel still wakes up sweating and screaming and crying. He is 63 years old now. He has two grown daughters and four grandchildren. But he can still hear his mother screaming as the soldiers ripped him from her arms. It was the last time he saw her.

Physically, too, he is scarred. His prisoner number—184570—was tattooed on his left arm at Blehamer, a subsidiary of Auschwitz. He used to wish he could make it go away. Now, he says, "I just don't pay any attention to it."

Waizman has a bump on his head where he says Josef Mengele, the infamous Nazi doctor, hit him with a rifle because he didn't want to leave his mother. He has a bullet in his left leg and a white scar where another bullet hit his right leg. He was shot on a march from Hirshberg to Buchenwald because he wasn't walking fast enough.

He has nightmares, too.

His mother's last words to him when he was forced from her arms were, "Jacob, my son." When he was liberated 5 1/2 years later, he weighed 60 pounds, was lying on top of dead bodies and was picked out by

American soldiers because they saw him move. He had nearly died several times before that.

Three times came during roll call at Hirshberg. When the soldiers ordered, "Hats down," prisoners had to take off their hats in unison. Whoever was too slow or too fast was shot. One Sunday, Waizman thought it was his hat that slapped late. The soldier motioned, and he stepped forward.

But the soldier said, "Nein, die andere," which means, "No, the other."

At other roll calls, the soldiers shot every 20th person. One time Waizman was No. 18; another time, he was No. 21.

At another camp, he was ordered to dig his own grave. He did, but before he was shot, his work foreman intervened.

When ordered to the Buchenwald gas chambers in a group of 25, Waizman and a friend lagged behind. When they were out of the perimeter of the observation tower's spotlight, they hit the ground and crawled to safety.

Sally and Morris Wolf of West Des Moines kept their past from their children as long as they could. She lost her entire family. He lost everyone—including his first wife and a child—except for one brother. They didn't tell the children until the

children started to ask why they didn't have grandparents.

Even as adults, son Abe says, he and his two brothers have heard little about the war. He finds the scenes from Bosnia eerie. They look like Nazi concentration camps to him, but he does not worry about his parents seeing them.

"Obviously, they are survivors," he says. "They are the strongest people in the world."

The Franks After Their Capture



Otto Frank

Beltmann

*What happened to Anne and the other occupants of the Secret Annex after their capture? First they were taken to Gestapo headquarters in Amsterdam. From there they were transported by freight train to Westerbork work camp. In the following excerpt from **Anne Frank: A Portrait in Courage** by Ernst Schnabel, Otto Frank describes the journey to Westerbork.*

We rode in a regular passenger train. The fact that the door was bolted did not matter very much to us. We were together again, and had been given a little food for the journey. We knew where we were bound, but in spite of that it was almost as if we were once more going traveling, or having an outing, and we were actually cheerful. Cheerful, at least, when I

compare this journey with our next. In our hearts, of course, we were already anticipating the possibility that we might not remain in Westerbork to the end. We knew about deportation to Poland, after all. And we also knew what was happening in Auschwitz, Treblinka, and Maidanek.¹ But then, were not the Russians already deep in Poland? The war was so far advanced that we could begin to place a little hope in luck. As we rode toward Westerbork we were hoping our luck would hold. Anne would not move from the window. Outside, it was summer. Meadows, stubble fields, and villages flew by. The telephone wires along the right of way [curved] up and down along the windows. It was like freedom. Can you understand that?"

On September 3, 1944, the occupants of the Secret Annex were again herded aboard a train—the last train to Auschwitz. The following excerpt from Schnabel's book is a description of Anne by Mrs. de Wiek, who knew Anne in Auschwitz.

I don't know whether I am using the term correctly, but I might say, for example, that Anne still had her face, up to the last. Actually she seemed to me in Auschwitz even more beautiful than in Westerbork, although she now no longer had her long hair. On our arrival our heads had been shaved; they needed women's hair—for power belting and pipe-joint packing in U-boats, I think. But now you could see that her beauty was wholly in her eyes, in her eyes alone, which seemed to grow bigger the thinner she became. Her gaiety had vanished, but she was still lively and sweet, and

¹ *Auschwitz, Treblinka, and Maidanek*: extermination camps where Jews were killed in gas chambers

continued

with her charm she sometimes secured things that the rest of us had long since given up hoping for.

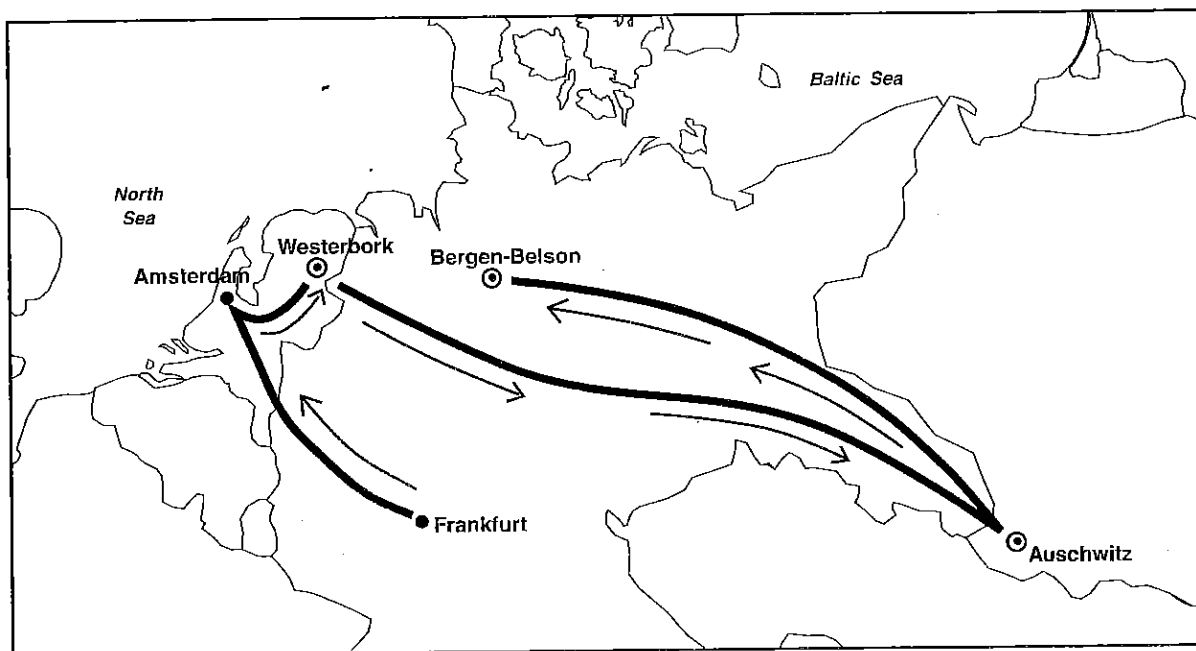
“For example, we had no clothing aside from a gray sack, and under that we were naked. But when the weather turned cold, Anne came into the barracks one day wearing a suit of men’s long underwear. She had begged it somewhere. She looked screamingly funny with those long white legs, but somehow still charming.

“We were divided into groups of five for roll call, work, and distribution of food. You see, we had only one cup to each group of five. Anne was the youngest in her group, but nevertheless she was the leader of it. She also distributed the bread in the barracks, and she did it so well and fairly that there was none of the usual grumbling.

“Here is another example. We were always thirsty, so thirsty that at roll call we would stick out our tongues if it happened to be raining or snowing, and many became sick from bad water. But the thirst was worse than any sickness.

And once, when I was so far gone that I almost died because there was nothing to drink, Anne suddenly came to me with a cup of coffee. To this day I don’t know where she got it.

“She, too, was the one who saw to the last what was going on all around us. We had long since stopped seeing. Who bothered to look when the flames shot up into the sky from the crematories² at night? Or when in the neighboring barracks they suddenly ordered, ‘Block closed,’ and we knew that now people were being selected and gassed? It scarcely troubled us—we were beyond feelings. We scurried when the Kapos³ shouted their everlasting, ‘Faster, faster!’ We dug up sods⁴ of grass, twelve hours in succession, although the sods were no longer of any use because the Russians were coming closer day by day, and all we did was to toss the sods in a heap; but they drove us on and we dug out the sods and put up no resistance, not even in thought any more. They did not care how many died at work, and we scarcely cared either. The principal thing was that we brought the



Anne fled with her family from Frankfurt to Amsterdam in 1933. In August 1944 Anne was taken by the Nazis to Westerbork camp. A month later she was moved to Auschwitz and in December to Bergen-Belsen, where she died in March 1945.

² crematories: furnaces or buildings where corpses are burned

³ Kapos: supervisors of concentration camp prisoners

⁴ sods: clumps of soil covered with grass

continued

Ik wil een foto maken
ik me zo wensen,
altijd zo te zijn.
Dan had ik nog wel
een kans om naar
Hollywood te komen.

Anne Frank
10 Oct. 1942



(translation)
"This is a photo as I would wish
myself to look all the time. Then
I would maybe have a chance to
come to Hollywood."

Anne Frank, 10 Oct. 1942

Anne Frank

Bellmann

dead back, so that the count would be in order.

"We scarcely saw and heard these things any longer. Something protected us, kept us from seeing. But Anne had no such protection, to the last. I can still see her standing at the door and looking down the camp street as a herd of naked gypsy girls was driven by, to the crematory, and Anne watched them going and cried. And she cried also when we marched past the Hungarian children who had already been waiting half a day in the rain in front of the gas chambers, because it was not yet their turn. And Annie nudged me and said: 'Look, look. Their eyes...'

"She cried. And you cannot imagine how soon most of us came to the end of our tears."

Approximately a month after their arrival in Auschwitz, Anne, Margot, and Mrs. Van Daan were moved to Bergen-Belsen. The conditions in Bergen-Belsen were much worse than in Auschwitz. In this excerpt from Schnabel's book, a woman who was also transported to Bergen-Belsen in October of 1944 describes life in the camp.

Understand me rightly: Auschwitz had been a fantastically well-organized, spick-and-span hell. The food was bad, but it was distributed regularly. We had kept our barracks so clean that you could have eaten off the floor. Anyone who died in the barracks was taken away first thing in the morning. Anyone who fell ill disappeared also. Those who were gassed did not scream. They just were no longer there. The crematories smoked, but we

Rescuing Anne's Diary

*In the following excerpt from *Anne Frank Remembered* by Miep Gies with Alison Leslie Gold, Miep describes finding Anne's diary in the Secret Annexe.*

We all went to the bookcase and turned it away from the door leading to the hiding place. The door was locked but otherwise undisturbed. Fortunately, I'd kept a duplicate key, which I went and got. We opened the door and went into the hiding place.

Right away, from the door, I saw that the place had been ransacked.¹ Drawers were open, things strewn all over the floor.

Everywhere objects were overturned. My eyes took in a scene of terrible pillage.²

Then I walked into Mr. and Mrs. Frank's bedroom. On the floor, amidst the chaos of papers and books, my eye lit on the little red-orange checkered, cloth-bound diary that Anne had received from her father on her thirteenth birthday. I pointed it out to Elli. Obeying my gesture, she leaned down and picked it up for me, putting it into my hands. I remembered how happy Anne had been to receive this little book to write her private thoughts in. I knew how precious her diary was to Anne. My eyes scanned the rubble for more of Anne's writings, and I saw the old accounting books and many more writing papers that Elli and I had given to her when she had run out of pages in the checkered diary. Elli was still very scared, and looked to me for direction. I told Elli, "Help me pick up all Anne's writings."

Quickly, we gathered up handfuls of pages in Anne's scrawling handwriting. My heart beat in fear that the Austrian would return and catch us among the now-captured "Jewish possessions." Henk had gathered up

books in his arms, including the library books and Dr. Dussel's Spanish books. He was giving me a look to hurry. Van Matto was standing uncomfortably by the doorway. My arms and Elli's arms were filled with papers. Henk started down the stairs. Quickly, Van Matto hurried after him. Elli followed too, looking very young and very scared. I was the last, with the key in my hand.

As I was about to leave, I passed through the bathroom. My eye caught sight of Anne's soft beige combing shawl, with the colored roses and other small figures, hanging on the clothes rack. Even though my arms were filled with papers, I reached out and grabbed the shawl with my fingers. I still don't know why.

Trying not to drop anything, I bent to lock the door to the hiding place and returned to the office.

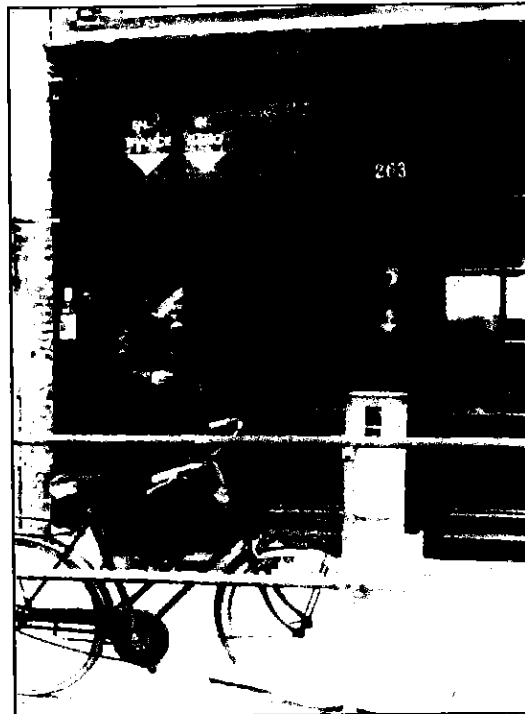
There Elli and I stood facing each other, both loaded down with papers. Elli said to me,

"You're older; you must decide what to do."

I opened the bottom drawer of my desk and began to pile in the diary, the old accounting books, and the papers. "Yes," I told Elli, "I will keep everything." I took the papers she was holding and continued filling the drawer. "I'll keep everything safe for Anne until she comes back."

¹ ransacked: searched and overturned

² pillage: destruction



Outside the Anne Frank Huis (house)

Bettmann

received our rations and had roll calls. The SS harassed us at roll call and kept guard with machine guns from the watchtowers, and the camp fences were charged with high-tension electricity, but we could wash every day and sometimes even take showers. If you could forget the gas chambers, you could manage to live.

"In Belsen it was different. We scarcely saw the SS guards. There were no roll calls and no order, nothing but the heath and hunger and people as fluttery from starvation as a flock of chickens, and there was neither food nor water nor hope, for it no longer meant anything to us that the Allies had reached the Rhine.⁵ We had typhus⁶ in the camp, and it was said that before the Allies came the SS would blow us all up."

*The following excerpt is from **The Last Seven Months of Anne Frank** by Willy Lindwer. Janny Brandes, also a prisoner in Bergen-Belsen, describes Anne's death.*

I didn't visit the headstrong Frank girls very often. When we wanted to find them in that total chaos of Bergen-Belsen, we couldn't because their barracks had been moved.

It was chaos, no one knew anymore where anyone was; it was a terrible mess, but the counting continued....Everybody still stood at the roll call place and when someone had escaped or was lost, the counting went on for hours....

Anne had typhus...but she stayed on her feet until Margot died; only then did she give in to her illness. Like so many others, as soon as you lose your courage and your self-control....

We did what we could, but there was no question of real nursing. The nursing only consisted of giving the sick some water to drink and, if you had the chance, washing them off a little. In the first place, the most we could do for people with open, gaping wounds was to use a paper bandage. There wasn't anything else, no nursing supplies. An awful lot of

people had frostbite. When you stood, for hours, at the *Zahlappell*,⁷ then there were black toes, noses, and ears—jet black.

The women who were ill, including the Frank sisters, were in the regular barracks, not in the infirmary⁸ barracks. They were once in the infirmary barracks, but then one got another of them out, just as we had done. Our help wasn't enough, but we couldn't do more than we did. Above all, Lientje was already sick then....

At a certain moment in the final days, Anne stood in front of me, wrapped in a blanket. She didn't have any more tears. Oh, we hadn't had tears for a long time. And she told me that she had such a horror of the lice and fleas in her clothes and that she had thrown all of her clothes away. It was the middle of winter and she was wrapped in one blanket. I gathered up everything I could find to give her so that she was dressed again. We didn't have much to eat, and Lientje was terribly sick but I gave Anne some of our bread ration.

Terrible things happened. Two days later, I went to look for the [Frank] girls. Both of them were dead!

First, Margot had fallen out of bed onto the stone floor. She couldn't get up anymore. Anne died a day later. We had lost all sense of time. It is possible that Anne lived a day longer. Three days before her death from typhus was when she had thrown away all of her clothes during dreadful hallucinations.⁹ I have already told about that. That happened just before the liberation.

⁵ *Rhine*: river in Western Europe

⁶ *typhus*: disease accompanied by fever, rash, and headache

⁷ *Zahlappell*: roll call square where prisoners stood waiting to be counted

⁸ *infirmary*: place where sick people are cared for

⁹ *hallucinations*: things seen or heard that don't really exist

Voices from Other Holocaust Literature

The following excerpts are from literature with conflicts similar to the conflicts in Anne Frank: The Diary of a Young Girl.

It happened on a Sunday.

We were going to be deported—and now I understood what “deportation” meant. We were given three days to gather together our belongings and to leave. No one knew where we were being sent. People were giving things away, talking to each other in high-pitched voices, then breaking down and sobbing. I no longer remember the sermon at church that Sunday, only the sorrow in the priest’s voice that he was unable to suppress.

At first I wanted to ask questions, but what was happening was just too terrible. I made myself believe that everything was going to be all right. I prayed to myself, and I tried to reason: Why should the Turks be doing this to us? Why should they drive us away from our home? But I couldn’t find the answer, and so I prayed to Father God to deliver us from this evil and to deliver me from my own confusion.

—*The Road from Home: The Story of an Armenian Girl*
by David Kherdian

“If we forget the past, it could happen again. We must learn from those horrors. We must learn what happens when people remain silent while others are persecuted... We must learn, my child, not to ignore the ugly signs, the danger signs, as my family—as the people of my generation—did.”

—*The Cage* by Ruth Minsky Sender

“Three months ago Himmler issued an order—to deal with us,” Danko went on. “There are plenty of Gypsies in the Warsaw Ghetto. Whole families. They are all wearing the ‘Z’ sign for ‘Zigeuner’ instead of ‘J’ for ‘Jude.’” He flinched again as my mother cleaned his face, peeling off the bloody, dirty scab. “They caught me when I reached Warsaw. At the railway station. I fought, resisted the arrest, that’s why. Dymitr, for God’s sake, wake up! You must run. Listen to me. Take your family and run! Hide in some forest.”

—*And the Violins Stopped Playing: A Story of the Gypsy Holocaust*
by Alexander Ramati

Annemarie frowned. She wasn’t sure. What did bravery mean? She had been very frightened the day—not long ago, though now it seemed far in the past—when the soldier had stopped her on the street and asked questions in his very rough voice.

And she had not known everything then. She had not known that the Germans were going to take away the Jews. And so, when the soldier asked, looking at Ellen that day, “What is your friend’s name?” she had been able to answer him, even though she was frightened. If she had known everything, it would not have been so easy to be brave.

—*Number the Stars* by Lois Lowry

continued

Jewish Partisan Song

The following song written by partisan Hirsh Glick became the anthem of the Jewish underground fighters. It was sung to the tune of an old Russian folk song.

Zog Nit Keinmol (Never Say)

Translated from the Yiddish by Aaron Kramer

Never say that there is only death for you
Though leaden skies may be concealing days of blue—
Because the hour we have hungered for is near;
Beneath our tread the earth shall tremble: We are here!

From land of palm-tree to the far-off land of snow
We shall be coming with our torment and our woe,
And everywhere our blood has sunk into the earth
Shall our bravery, our vigor blossom forth!

We'll have the morning sun to set our day aglow,
And all our yesterdays shall vanish with the foe,
And if the time is long before the sun appears,
Then let this song go like a signal through the years.

This song was written with our blood and not with lead;
It's not a song that birds sing overhead,
It was a people, among toppling barricades,
That sang this song of ours with pistols and grenades.

So never say that there is only death for you,
Leaden skies may be concealing days of blue—
Yet the hour we have hungered for is near;
Beneath our tread the earth shall tremble: We are here!

Poetic Perspectives

If Only

by Inge Auerbacher

In July 1938, representatives of thirty-two nations met to discuss ways of helping Jewish refugees emigrate from Nazi-occupied territory. In spite of lengthy speeches and appeals, the meeting did not produce any practical solution. The following poem reflects Jewish reaction to the outcome of the conference. Later, historians declared that history could have been changed if decisions to help Jews were made at this conference.

They met at Evian on Geneva's shore,¹
Holding the key to freedom's door.
Thirty-two nations claimed open mind,
They saw the light; yet acted blind.
If only!

Talking for days; finding excuse,
Leaving us prey to mounting abuse.
In humanity's sea we were adrift,
Our doom would be violent and swift.
If only!

How many lives could have been spared,
Had one FREE nation really cared?
Human beings offered for sale,
Our cries rose up to no avail.
If only!

We still feel the pain and we weep,
This nightmare will not let us sleep.
A page in history; one must learn,
Yesterday us, tomorrow your turn?
If only, if only!

continued

¹ *Evian on Geneva's shore*: In July 1938, thirty-two nations met at Evian-les-Bains, Switzerland, to discuss the problem of Jewish refugees. Geneva is a lake in Switzerland.

Riddle

by William Heyen

American-born William Heyen is the son of a German. His father lived during Hitler's rule. Heyen's uncle was a Nazi pilot who was shot down over Russia during World War II. Heyen uses his powerful writing to make sure the horrors of the Holocaust will never be forgotten. The two poems that follow express his intense feelings.

From Belsen a crate of gold teeth,
from Dachau a mountain of shoes,
from Auschwitz a skin lampshade.
Who killed the Jews?

Not I, cries the typist,
not I, cries the engineer,
not I, cries Adolf Eichmann,¹
not I, cries Albert Speer.²

My friend Fritz Nova lost his father—
a petty official had to choose.
My friend Lou Abrahms lost his brother.
Who killed the Jews?

David Nova swallowed gas,
Hyman Abrahms was beaten and starved.
Some men signed their papers,
and some stood guard,

and some herded them in,
and some dropped the pellets,
and some spread the ashes,
and some hosed the walls,

and some planted the wheat,
and some poured the steel,
and some cleared the rails,
and some raised the cattle.

Some smelled the smoke,
some just heard the news.
Were they Germans? Were they Nazis?
Were they human? Who killed the Jews?

The stars will remember the gold,
the sun will remember the shoes,
the moon will remember the skin.
But who killed the Jews?

continued

¹*Adolf Eichmann*: Nazi in charge of the "Jewish Section" of the Gestapo

²*Albert Speer*: Nazi who was Hitler's official architect and minister of armaments

The Children

by William Heyen

I do not think we can save them.
I remember, within my dream, repeating
I do not think we can save them.
But our cars follow one another
over the cobblestones. Our dim
headlamps, yellow in fog, brush past,
at the center of a market square,
its cathedral's great arched doors.
I know, now, this is a city
in Germany, two years
after the Crystal Night. I think ahead
to the hospital, the children.
I do not think we can save them.

Inside this dream,
in a crystal dashboard vase,
one long-stemmed rose unfolds
strata of soft red light.
Its petals fall, tears, small
flames. I cup my palm to hold them,
and my palm fills to its brim,
will overflow.
Is this the secret, then?...
Now I must spill the petal light, and drive.

We are here, in front of the hospital,
our engines murmuring. Inside,
I carry a child under each arm,
down stairs, out to my car.
One's right eyeball hangs on its cheek
on threads of nerve and tendon,
but he still smiles, and I love him.
The other has lost her chin—
I can see straight down her throat
to where her heart beats
black-red, black-red.
I do not think we can save them.

I am the last driver in this procession.
Many children huddle in my car.
We have left the city. Our lights
tunnel the fog beneath arches of linden,
toward Bremerhaven, toward
the western shore.
I do not think we can save them.
This time, at the thought, lights
whirl in my mirror, intense
fear, and the screams of sirens.
I begin to cry, for myself, for the children.
A voice in my dream says
this was the midnight you were born....

Later, something brutal happened, of course,
but as to this life I had to, I woke,
and cannot, or will not, remember.
But the children, of course, were murdered,
their graves lost, their names lost,
even those two faces lost to me. Still,
this morning, inside the engine of my body,
for once, as I wept and breathed deep,
relief, waves of relief, as though the dreamed

rose would spill its petals forever.
I prayed thanks. For one night, at least,
I tried to save the children,
to keep them safe in my own body,
and knew I would again. Amen.

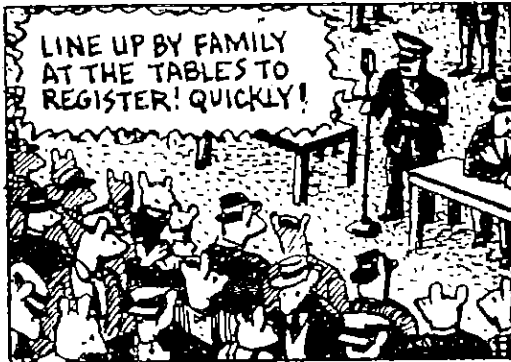
MAUS

Cartoonist Art Spiegelman is the son of Holocaust survivors. Spiegelman uses his craft to tell the tragic story of his parents' struggles. In the following excerpt from his award-winning book *Maus*, Spiegelman illustrates the Nazis' process of selecting Jews to send to ghettos or concentration camps.



WHEN WE WERE EVERYBODY INSIDE, GESTAPO WITH MACHINE GUNS SURROUNDED THE STADIUM.

THEN WAS A SELECTION, WITH PEOPLE SENT EITHER TO THE LEFT, EITHER TO THE RIGHT.



ME AND ANJA CAME TO THE TABLE WHERE MY COUSIN WAS SITTING...



continued

WE WERE SO HAPPY WE CAME THROUGH. BUT WE WORRIED NOW- WERE OUR FAMILIES SAFE?



BUT LATER SOMEONE WHO SAW HIM TOLD ME... HE CAME THROUGH THIS SAME COUSIN OVER TO THE GOOD SIDE.

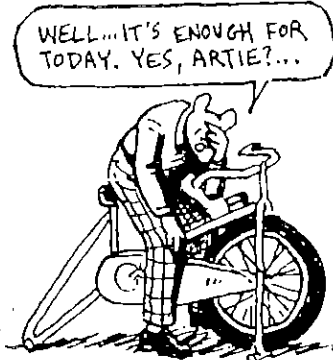
HER, THEY SENT TO THE LEFT. FOUR CHILDREN WAS TOO MANY.



AND, WHAT DO YOU THINK? HE SNEAKED ON TO THE BAD SIDE!



THOSE WITH A STAMP WERE LET TO GO HOME. BUT THERE WERE VERY FEW JEWS NOW LEFT IN SOSNOWIEC ...



Suggested Reading and Viewing List

*If you enjoyed reading **Anne Frank: The Diary of a Young Girl**, you may want to explore other related works. The following list offers some suggestions for further reading and viewing.*

Novels

Chernowitz! by Fran Arrick. What began with one bully soon became a terrifying, tormenting campaign of prejudice and hatred. Signet, 1983. [RL 5 IL 6-12]

The Dangerous Game by Milton Dank. Sixteen-year-old Charles Marceau joins the French Resistance during World War II. Against the threatening background of a country torn by war, Charles reaches manhood as he learns the rules and moves of the most dangerous game of all. Dell, 1986. [RL 6 IL 7-12]

The Devil's Arithmetic by Jane Yolen. Hannah resents the traditions of her Jewish heritage until time travel places her in the middle of a small Jewish village in Nazi-occupied Poland. Penguin, 1988. [RL 6 IL 5-9]

Game's End by Milton Dank. Nineteen-year-old Charles Marceau is a British Intelligence agent whose mission requires daring acts of sabotage to assist the Allied invasion of Normandy. Charles is also fighting a personal battle to save the woman he loves who is imprisoned in a German concentration camp. HarperCollins, 1979. [RL 6 IL 7-12]

Hide and Seek by Ida Vos. A young Jewish girl living in Holland tells of her family's experiences during the Nazi occupation, their years in hiding, and what happens to them after the war ends. Houghton Mifflin, 1991. [RL 5 IL 3-7]

Journey to Topaz by Yoshiko Uchida. This is the story of the Sakane family's experiences during the evacuation of Japanese Americans in 1942. Creative Arts, 1985. [RL 5 IL 10+]

Lisa's War by Carol Matas. Even though the Nazis have invaded Denmark, Lisa and her family refuse to surrender and continue to secretly support the anti-Nazi movement. When twelve-year-old Lisa learns that her older brother, Stefan, has joined the Danish Resistance, she insists on becoming a part of the movement. But she secretly wonders whether their efforts really make a difference. Scholastic, 1991. [RL 6 IL 7-12]

Number the Stars by Lois Lowry. Set in Nazi-occupied Denmark, this Newbery winner tells the story of ten-year-old Annemarie Johansen and her best friend Ellen Rosen. Annemarie learns the true meaning of courage when her family, assisted by the Danish Resistance, helps the Rosens escape to Sweden. Houghton Mifflin, 1989. [RL 4.5 IL 4-8]

The Return by Sonia Levitin. Twelve-year-old Desta, along with her brother and sister, leaves her aunt and uncle and sets out on a long and dangerous trip to freedom—an airlift from Sudan to Israel. Fawcett, 1987. [RL 6 IL 6-12]

Skinhead by Jay Bennett. A mysterious phone call summons Jonathan to Seattle and pits him against a murderous group of Nazi skinheads. Fawcett, 1991. [RL 6 IL 7-12]

Summer of My German Soldier by Bette Greene. This coming-of-age story is set in Arkansas during World War II. Patti Bergen's Jewish family explodes over her friendship with a German prisoner of war. Bantam, 1973. [RL 6 IL 6-12]

continued

The Upstairs Room by Johanna Reiss. A young Jewish girl and her sister are forced to hide in a farmhouse during Hitler's reign. This is the story of their ordeal. Harper and Row, 1972. [RL 5 IL 5-12]

When Hitler Stole Pink Rabbit by Judith Kerr. Nine-year-old Anna and her family escape Nazi Germany and become refugees. They travel through a number of countries trying to find a new home. Coward-McCann, 1972. [RL 3 IL 8-12]

Nonfiction

Adolf Hitler: A Portrait in Tyranny by Edward F. Dolan. Hitler's rise to power, the days of World War II, the facts of the Holocaust, and Hitler's suicide are some of the highlights of this factual account. Dodd, Mead, 1981. [RL 7 IL 10+]

Anne Frank Remembered by Miep Gies. In this biography, Miep Gies tells of the years she and her husband helped hide the Franks from the Nazis. Simon and Schuster, 1987. [RL 8 IL 8+]

Anne Frank's Tales from the Secret Annex by Anne Frank. This is a collection of fables, short stories, essays, and an unfinished novel that Anne wrote while she was in hiding. Pocket Books, 1983. [RL 6 IL 7+]

The Cage by Ruth Minsky Sender. From the German invasion of Poland to the Russian liberation of Camp Grafenot, this is the gripping, uplifting story of one young woman's Holocaust experience. Bantam, 1986. [RL 5 IL 7-12]

Farewell to Manzanar by Jeanne Wakatsuki Houston and James D. Houston. From March of 1942 to October of 1945, Jeanne Wakatsuki and her family were forced to live in the Japanese internment camp at Manzanar. With the aid of her novelist husband, she has captured the fear, confusion, and bewilderment, as well as the dignity and resourcefulness of human beings under

great pressure. Houghton Mifflin, 1973. [RL 9 IL 7-10]

The Hiding Place by Corrie ten Boom. The author describes her experiences hiding Jewish refugees during the Nazi occupation of Holland. Bantam, 1974. [RL 8 IL 7+]

The Holocaust by Seymour Rossell. Germany in the 1930s, Hitler's dictatorship, and the Nuremberg Trials are examined. Watts, 1981. [RL 6 IL 9+]

I Am a Star: Child of the Holocaust by Inge Auerbacher. The author, one of 100 children who survived the Terezin concentration camp, describes her deportation, imprisonment, and eventual liberation. Prentice Hall, 1986. [RL 5 IL 4-7]

I Am Rosemarie by Marietta D. Moskim. Rosemarie, a young Jewish girl, is forced from her home in Amsterdam. This is the story of her survival in a series of concentration camps. Dell, 1987. [RL 5.5 IL 7-12]

Maus: A Survivor's Tale by Art Spiegelman. In this biographical comic, the author tells the tragic story of his family, the Holocaust, and its devastating effects. Pantheon, 1986. [RL 7 IL 8+]

Mischling, Second Degree: My Childhood in Nazi Germany by Ilse Koehn. Unaware of her Jewish heritage, a German girl becomes a leader among the Hitler Youth, an organization of young Hitler supporters. Penguin, 1977. [RL 5.5 IL 7-12]

Night by Elie Wiesel. This is a moving personal memoir of a boy who lived through the horrors of Auschwitz and Buchenwald. Bantam, 1986. [RL 10 IL 9+]

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The Road from Home: The Story of an Armenian Girl by David Kherdian. In 1915, an Armenian girl experiences the horrors of the Turkish persecution of Christian minorities. Greenwillow, 1979. [RL 6 IL 12+]

Touch Wood: A Girlhood in Occupied France by Renee Roth-Hano. A young Jewish girl and her family flee their home in Alsace, France. Eventually Renee and her sister wind up in a Catholic women's residence in Normandy. There Renee struggles with her religious identity and endures illness and hunger but emerges a mature survivor. Macmillan, 1988. [RL 6 IL 7+]

Short Stories

"After the War" by Jeanne Wakatsuki Houston. After three years in an Arizona internment camp, Reiko must adjust to "American" life once more.

"The Conversion of the Jews" by Philip Roth. At his bar mitzvah, a young boy insists that the rabbi assert his belief in the power and omnipotence of God.

"Monte Sant' Angelo" by Arthur Miller. An American Jew traveling in Italy discovers a new dimension of his Jewish heritage.

"Salem, Massachusetts" by Stephen Vincent Benet. This perceptive account captures the hysteria and terror that shook the village of Salem in 1692 when rumors of witchcraft abounded. Themes include the persecution of innocent people and intolerance.

A Scrap of Time by Ida Fink. This collection of short stories about life in Poland during the Holocaust is based on the author's actual experiences.

"This Way for the Gas, Ladies and Gentlemen," by Tadeusz Borowski. The author, a Polish non-Jew, writes about his experiences as a prisoner in Auschwitz and Dachau.

Poetry

"A Camp in the Prussian Forest" by Randall Jarrell

"The City of Slaughter" by Chaim Nacham Bialik

"Europe's Prisoners" by Sidney Keyes

"The Man with the Broken Fingers" by Carl Sandburg

"On Slaughter" by Chaim Bialik

"Our Town Is Burning" by Mordecai Gebirtig

"Simple Truths" by William Heyen

...I Never Saw Another Butterfly: Children's Drawings and Poems from Theresienstadt Concentration Camp 1942-1944 edited by H. Volavkova. Published in the United States by McGraw Hill, 1962.

Videos

Beyond Hate. Revealing interviews with Nelson Mandela, Elie Wiesel, Vaclav Havel, and other victims of hate, as well as interviews with white supremacist Tom Metzger and Los Angeles gang members, uncover the many faces of hate and its destructive potential. (VHS, 90 min., color/B&W)

The Diary of Anne Frank. This adaptation of the Broadway play depicts the terror faced by two Jewish families forced into hiding during the Nazi raids of World War II. Their story is told through the eyes of thirteen-year-old Anne Frank. (VHS, 170 min., B&W)

Family Gathering. Actual footage and photographs reveal the story of Japanese Americans in Hood River, Oregon, whose lives are drastically and bitterly changed by World War II. (VHS, 30 min., color)

continued

Flames in the Ashes: Holocaust

Documentaries. Actual footage shows the many ways that Jews resisted the Nazis. (VHS, 90 min., B&W) *Note: Contains some graphic footage.*

The Hiding Place. Two Dutch women are sent to a concentration camp during World War II for hiding Jews from the Nazis. (VHS, 145 min., color)

Hitler, The Last Ten Days. The desperate final days of the Third Reich are portrayed. (VHS, 108 min., color)

Inside the Third Reich. German architect Albert Speer became Hitler's chief builder. Speer is portrayed as a man obsessed with the opportunity to build while remaining blissfully unaware of the horrors of the war around him. (VHS, 250 min., color)

Judgment at Nuremberg. During the Nazi war crimes trial, an American judge wrestles with the question of whether citizens have a responsibility to carry out criminal orders of their government. (VHS, 178 min., B&W)

Not Like Sheep to the Slaughter: The Story of the Bialystok Ghetto. In 1943, twenty-four-year-old Mordechai Tenenbaum and a small group of resistance fighters attempted to defeat the Nazi scheme to eradicate the Jewish ghetto in Bialystok, Poland. Their story is told through actual footage and revealing interviews. (VHS, 150 min., B&W)

The Restless Conscience. This documentary examines the activities of the anti-Nazi resistance within Germany from 1933 to 1944. (VHS, 113 min., color/B&W)

Using Latitudes in Your Classroom

*The following discussion topics and activities are suggestions for incorporating pieces from **Latitudes** into your curriculum. Most suggestions can be adapted for independent, small group, or whole class activities. In addition, the list includes activities that can be done before, during, and after reading the novel. The variety of choices allows you to modify and use those activities that will make **Anne Frank: The Diary of a Young Girl** meaningful to your students.*

About the Author

1. Ask students if they have ever kept a diary or journal. Invite them to share some of the subjects they wrote about. Would they have wanted their diaries or journals published? Encourage them to predict the types of things Anne wrote about in her diary. Why might Anne have turned to her diary rather than to other people to discuss her life?
2. Encourage students to discuss why Otto Frank, Anne's father, was reluctant to see Anne's diary published. Then ask them to speculate why he finally allowed it to be published.

Critics' Comments

1. Suggest that students compare and contrast the critics' comments. They could look for points of major agreement or disagreement among the reviewers.
2. Anne wrote in her diary, "I am the best and sharpest critic of my own work. I know myself what is and what is not well written. Anyone who doesn't write doesn't know how wonderful it is....And if I haven't any talent for writing books or newspaper articles, well, then I can always write for myself." Ask students why Anne might have felt this way. You could also invite students to share their own experiences with writing.
3. Invite students to write their own critical statements about *Anne Frank: The Diary of a Young Girl*. Remind them to support their opinions with evidence from the book. Then around the room, post unsigned comments written on large sheets of paper. The class can discuss the different reactions.

Anne's Voice

1. After students have read the excerpts, challenge them to describe what they think Anne's personality will be like.
2. As students read, encourage them to note other meaningful statements in the book that reflect a central idea or theme. As a follow-up, students could write essays that explain the significance of one of the statements they selected.

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3. As students read, challenge them to analyze Anne's voice. Does she sound more like a child or an adult? Does her voice change throughout her ordeal?

A Time in History

1. Note with students the historical events on the timeline. Ask students to identify actions and events they didn't know about. Encourage them to find reference materials for more information about each of these events. Then ask students to generalize about the effects of these events.
2. Interested students may want to make a timeline of events happening in the rest of the world at this time. They can add to their timelines as they read the book. Students may extend their timelines to the present by researching recent incidents of persecution.
3. Help students read the timeline for causes and effects. Suggest that they chart or map the events that led to other events. Then encourage them to share their findings.

The Geographical Picture

1. Ask students to speculate why Jews in Europe were so vulnerable to persecution by the Nazis.
2. In her diary, Anne mentions numerous countries, regions, cities, and other geographical features (such as rivers). Make a list of these references. Then locate them on the map.

Viewpoints About the Holocaust

1. With students, categorize and chart the various viewpoints about the Holocaust. Compare and contrast the feelings expressed.
2. Ask students to select one of the viewpoints and write an essay that either supports or disputes this view.
3. Invite students to research other people's reactions to the Holocaust—either during or after the war. Students may also want to write their own reactions to the Holocaust.

The Roots

1. Before students read "The Roots," ask them if they know *why* many Germans had negative feelings about Jews. Depending upon the sensitivity and maturity of your students, you may want to identify stereotypes in general and of Jews in particular.
2. As students read the book, note if Anne or other characters are aware of why they are objects of discrimination. Watch for any clues that show characters in the Secret Annexe stereotype non-Jews.
3. After reading Anne's diary, students might research stereotypes of Jewish people in literature, in modern events, in the media, etc. Have students share their findings and discuss effects of this type of thinking. What kind of climate fosters this kind of bigotry?

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4. Suggest that for a few weeks students track news reports, newspapers, and news magazines for modern incidents of religious or racial persecution and discrimination.

Ghettos

1. Ask students to chart likenesses and differences between the Jewish ghettos and ghettos in modern cities.
2. As students read, ask them to list effects of confinement on the occupants of the Secret Annexe.

The Tattoo

1. Ask students to think of examples of people today who willingly wear "labels" to show group membership. What are differences between this and the stars and tattoos Jews were forced to wear?
2. The writer calls the tattoos "pure offense." Have students consider the psychological and emotional effects of being "branded" as a group member.
3. As students read, suggest that they note ways that the characters feel set apart from the non-Jews.

Concentration Camps and Voices from the Camps

1. Ask students to speculate on the criteria the Nazis used for choosing camp locations.
2. Considering the hardships prisoners suffered in the camps, what do students think would have been the most difficult physical hardship? What would have been the most difficult emotional hardship? Ask students to speculate how some people survived.
3. Interested students may want to research conditions of other prisoners, such as the POWs in Vietnam or the hostages in Lebanon. Have students share their findings with the class and discuss similarities and differences in the situations.

Resistance Movements

1. With students, discuss reasons people would or would not join resistance movements.
2. Interested students may want to investigate the role of "righteous Gentiles." What did these non-Jews do to help victims of Nazi persecution?
3. Encourage students to debate advantages and disadvantages of three types of resistance: nonviolent protests, armed uprisings, and underground sabotage.
4. Ask students to think of examples of modern resistance movements, such as the Palestine Liberation Organization, the Irish Republican Army, opponents of apartheid, abortion foes, etc. Compare and contrast the resistance methods such groups use today.

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Mixed Marriages

1. Before students read this letter, pose the "problem" of marriage between Jews and non-Jews in Nazi Germany. Ask students how they suppose the Nazis dealt with these mixed marriages. What would become of the Jewish spouse? the children?
2. Have students imagine they are a partner in a mixed marriage in Nazi Germany. Seyss-Inquart's plan has become the law. What will the students choose to do? Will they follow the law or find a way to avoid it? In small groups, have students make a plan and present it to the class.
3. Interested students might research accounts of marriages between Americans and Germans or Japanese in the United States during World War II. Is there any evidence of discrimination against these couples?

Justice

1. Encourage students to debate one of the following questions: Was a sentence of life imprisonment or death by hanging more appropriate for the Nuremberg defendants? Should military officers be tried for carrying out orders? Should the government of a country be put on trial for crimes it commits against humanity?
2. Ask students to write their own one- or two-sentence reactions to the Nuremberg verdicts. Then around the room, post unsigned reactions written on large sheets of paper. The class can discuss the different reactions.
3. Suggest that interested students research trials and punishments of criminals from other wars.

Neo-Nazi Movements

1. Before they read this account, ask students what they know about organized hate groups in the United States today. What might attract people to join such groups? Should such groups be allowed in the United States?
2. In June 1992, the U.S. Supreme Court ruled that a St. Paul, Minnesota, law banning cross burning and other expressions of racial bias is unconstitutional because it prohibits free speech. Opponents of the ruling claim that it makes hate speech a valid form of public discussion. Ask students to read the background information about this case. Then ask them to debate whether they agree or disagree with the ruling.
3. Interested students might want to find more information about individuals and organizations that are working to prevent future genocides. Some of these groups include The National Institute Against Prejudice and Violence in Baltimore, MD; The Armenian Assembly of America in Washington, DC; International Alert Against Genocide in Los Angeles, CA; The United States Holocaust Memorial Museum/Council in Washington, DC.

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Genocide in Bosnia

1. Before students read the article, ask if they believe that a situation like the Holocaust has happened since World War II or could ever happen again.
2. As students read *Anne Frank: The Diary of a Young Girl*, encourage them to watch for Nazi behavior and attitudes that are similar to the Serbs' behavior described in the article.
3. Ask students to plan a debate or panel discussion about what the United States and other countries should do to prevent genocide and to punish those responsible for such crimes.
4. Challenge interested students to find out more about the motives of the Serbs' genocide against the Muslims and share their findings with the class. They could also discuss the likenesses and differences between the Nazis' reasons for killing Jews and the Serbs' reasons for killing Muslims.

The Franks After Their Capture and Rescuing Anne's Diary

1. Identify character traits in Anne's diary that match those observed by others.
2. Encourage students to consider Otto Frank's comment "We knew where we were bound, but in spite of that...we were actually cheerful." Ask students to speculate what the occupants of the Secret Annexe might have been thinking about during the train ride to Westerbork.
3. After they read the book, ask students to consider the comments about Anne by Otto Frank and the people who knew her in the camps. How do these views of Anne affect the impression students formed of Anne based on her own diary?
4. How do students feel about Anne after reading the book? Ask them to express their feelings visually or in poetry. Would they rather *not* have learned how Anne died?
5. Ask students to imagine that Anne had survived. Encourage them to speculate what her adult life would have been like.

Voices from Other Holocaust Literature

1. With students, cluster or map similar themes or conflicts in the quoted books, such as war, discrimination, genocide, etc. Ask students why so many books have been written about these types of conflicts.
2. Encourage students to select and write about the connections they see between *Anne Frank: The Diary of a Young Girl* and the quoted books.
3. Suggest that students read one of the quoted books and share their reactions to it with the class.

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Jewish Partisan Song

1. The author claims "This song was written with our blood and not with lead..." Ask students what they think this means.
2. Invite students to write poems or songs that express their own feelings about prejudice or injustice.
3. Encourage students to put together their own anthologies of poems or writings on the themes of prejudice, injustice, or other related topics.

Poetic Perspectives

1. Encourage students to find more information about the Evian Conference such as who attended it, what was discussed, etc. These students may want to share their findings with their classmates. Some historians say this conference could have changed the course of history. Ask students if this statement is accurate.
2. Encourage students to find other poems about World War II and share their interpretations of the poets' ideas.
3. Ask students to look for and discuss similar themes and feelings in the selections.
4. Suggest that as students read the book, they write a poem or render a drawing that Anne, Margot, or Peter might have produced.

Maus

1. Ask students to speculate why the author may have chosen a comic-book format for this subject.
2. Encourage students to find other examples of cartoons that present serious information in a powerful manner. Post these examples around the room. The class can discuss the ones they think are most effective.
3. Suggest that interested students locate a fable by James Thurber called "The Last Flower." Ask them to compare the voice, purpose, and tone of this visual interpretation of war with *Maus*.

Student Projects

Holocaust. The categories give choices for reading, writing, speaking, and visual activities. You are also encouraged to design your own project.

The Historian's Study

1. Find out about Jewish traditions. Look for information about religious beliefs, customs, holidays, family life, etc.
2. Besides Anne Frank, what other Jews have made important contributions to society since World War II? What did these Jews do and how are they regarded today?
3. Prepare a report on the role of European Jews during World War II. Include information that tells how their lives changed or did not change after the war ended.
4. Here are some other topics for research:
 - the rise of the Nazi Party from 1919-1938
 - *Kristallnacht* pogroms in November of 1938
 - Jewish struggle to reclaim Palestine
 - Night and Fog Decree issued December 7, 1941
 - Hitler's Final Solution
 - Nuremberg Laws of 1935
 - Medical experiments done in Nazi concentration camps
 - resistance movements in Europe
 - My Lai incident during the Vietnam War
 - pogroms in Russia
5. Using a video camera or a tape recorder, record an interview with one of the following individuals:
 - a soldier who fought in World War II
 - a Japanese American who was sent to an internment camp
 - a survivor of a concentration campBefore you conduct the interview, make sure that you determine the purpose for the interview, research your topics, and plan your questions. A classmate could also role-play the individual you select to interview.
6. Research another genocide that has occurred during this century. Present your findings in an oral or written report to your class. Some possibilities include
 - Armenian massacre (1915-1922)
 - induced famine in the Ukraine (1932-1933)
 - slaughter of Tibetans (1950-1960s)
 - purge of Cambodians (1975-1979)
 - U.S. Government policy towards Native Americans
 - Serbs' extermination of Muslims in Bosnia-Herzegovina (1990s)
7. Look for information about World War II battle techniques. Compare and contrast the battle plans of the Allies and the Axis

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- powers. Compare and contrast the fronts in Europe, Russia, and the Pacific.
8. Research other situations of forced confinement. For example, you may want to investigate the confinement of Native Americans on reservations, the internment of Japanese Americans during World War II, or housing restrictions for blacks in South Africa.
 9. Find more information about conditions in the European ghettos. Present your findings in an oral or written report to your class.

The Artist's Studio

1. Choose one of the main themes or ideas in the book. Then make a poster or collage that explains this theme. You might wish to feature quotes from the book as well as images.
2. Through the years, Jews have been persecuted for various reasons. Draw an editorial cartoon that depicts some aspect of this mistreatment.
3. Imagine that you have been chosen to illustrate a new publication of *Anne Frank: The Diary of a Young Girl*. Select two or three scenes from the book and produce illustrations for them.
4. Create portraits of four or five residents of the Secret Annexe. Review Anne's descriptions of the people you choose. Then prepare your portraits, trying to reflect each person's appearance and personality as described by Anne.
5. Design a visual presentation that celebrates Anne's life. Capture the positive aspects of her personality and life. This could be an illustration, collage, or other visual collection.

The Writer's Workshop

1. Imagine that you witnessed the Franks' capture. Write a newspaper article about the event. Remember to include an attention-getting headline.
2. Write a poem in Anne's voice that expresses her feelings when she reaches the labor camp at Westerbork.
3. Write a proposal that offers a feasible solution to the conflict between the Nazis and the Jews. You might write from the viewpoint of a famous world leader such as Winston Churchill, Martin Luther King, Jr., etc.
4. Create an epitaph for Anne that captures her outlook on life. Then write a eulogy that expresses what you think were her finest personal characteristics.
5. In her Friday, October 16, 1942, entry, Anne mentions that Margot was also keeping a diary. Write several entries from a diary that Margot (or another resident of the Secret Annexe) might have written.
6. Write an essay in which you compare and contrast Anne's diary with the play *The Diary of Anne Frank* by Frances Goodrich and Albert Hackett. Explain how the play differs from the diary and the strengths and weaknesses of both. Decide which version of Anne's story you prefer and explain why.

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The Speaker's Platform

1. With a group of classmates, find other selections similar to the "Jewish Partisan Song" and the other poetry found in the *Latitudes* packet. Using these selections, create a dramatic presentation that focuses on the persecution of the Jews.
2. With a group of classmates, write a script for a TV interview with a survivor from a concentration camp, an Allied soldier who liberated survivors of a camp, and a Nazi war criminal. Cast your production and either videotape a performance or present a live version for the rest of your class.
3. Historians suggest that something might have been done to rescue the Jews. Some of these suggestions include applying pressure on other countries to admit Jewish refugees, providing transportation to help Jewish refugees escape, sending money and supplies to assist resistance efforts, giving more publicity to the extermination of Jews so that others might help and Jews might know what was happening before it was too late. Debate the pros and cons of these suggestions—and others you might think of.
4. Stage a mock trial for one or more of the Nazi war criminals. Ask for volunteers to play the parts of the defense and prosecution lawyers, jury, and various witnesses—especially expert witnesses for each side. You might want to ask your principal or another teacher to sit in as an impartial judge for the trial. Interested students may also serve as journalists who report on the proceedings and its outcome.
5. Role-play a dilemma faced by one of the characters in *Anne Frank: The Diary of a Young Girl*. (A *dilemma* is a difficult problem in which all the possible solutions have both advantages and disadvantages.) For example, Mr. and Mrs. Van Daan argue about either spending the money he got by selling her fur coat or saving the money for after the war. They desperately need money to buy food to stay alive while in hiding. But they will also need money to start over when the war ends. It is a no-win situation. Select another dilemma from the book to role-play with several of your classmates. Or choose a modern-day problem that is similar to one in the book. You might portray several solutions to the dilemma or have your audience choose a solution for you to act out.
6. Perform one of the dialogue sequences from Anne's diary for the class. (Or choose a scene from the play *The Diary of Anne Frank*.) Try to imitate the way the characters speak and act as described by Anne. You may wish to extend the dialogue beyond what Anne gives in her entry. You may also wish to use costumes or props for your presentation. Some dialogues are suggested below.
 - Thursday, 3 February, 1944: dialogue between men of the annexe (S.A.) and Henk (H.)
 - Tuesday, 14 March, 1944: conversation between annexe residents on food and politics
 - Tuesday, 16 May, 1944: dialogue between the Van Daans