



courage
to **care**
An initiative of B'nai B'rith

Teacher's Booklet

Educators are invited to consider the following words told to renowned educator and psychologist Chaim Ginott:

Dear Teacher

I am a survivor of a concentration camp.

My eyes saw what no man should witness.

Gas chambers built by learned engineers.

Children poisoned by educated doctors.

Infants killed by trained nurses.

Women and babies shot by high school college graduates.

So I am suspicious of education.

My request is:

Help your students to become human.

*Your efforts must never produce learned monsters,
skilled psychopaths, educated Eichmanns.*

*Reading, writing, arithmetic are important
only if they serve to make our children more human.*

Contents

Introduction	4
Educational philosophy	4
The outcomes for Courage to Care participants	4
Australian curriculum outcomes	5
Program components	7
Pre-visit activities	9
Activity 1: Lessons from World War II	9
Activity 2: Jewishness and antisemitism	11
Activity 3: Genocide and the Holocaust	13
Activity 4: Anecdote of an adolescent	15
Activity 5: Concealing identity	17
Activity 6: In among the bystanders, the Righteous	18
Activity 7: Who will speak up?	20
Post-visit activities	21
Activity 1: My Apology	21
Activity 2: We are each special and unique	23
Activity 3: Create posters	24
Activity 4: Looking for tolerance around us	25
Activity 5: The prejudice game: We all lose!	26
Glossary of Terms	28
Recommended reading for students	31
Selected sources from the web	33

To teachers: This booklet is for use as preparatory work prior to students attending the Courage to Care program. It maximises the impact and effectiveness of their visit. It also contains useful lessons for students after they have attended the program.

Acknowledgements: Material for this publication has come from a wide range of sources and people. With particular thanks to Marlene Silbert who wrote and produced *THE HOLOCAUST: Lessons for Humanity* for the Cape Town Holocaust Centre; to Peter Arnold for his careful editing and to Dr. Claire Jankelson who reworked and further developed the earlier editions of this resource.

Introduction

Courage to Care is a student-centred program conveying the messages of social tolerance and of living in harmony. It emphasises the importance of standing up to racism, persecution and any form of prejudice, especially in relation to individuals who belong to minority groups.

It is especially relevant to school students as they encounter media images of intolerance and prejudice, or when they witness forms of racism, discrimination or injustice.

Courage to Care has been developed by B'nai B'rith, the world's oldest community service organisation, founded in 1843. It is supported by the NSW and QLD Departments of Education and Training. Since 1998, our travelling exhibition has visited many NSW and QLD regional and metropolitan areas, spending approximately four weeks in each location. Since 2015, our classroom program has brought the Courage to Care experience directly to schools in Sydney and Brisbane.

The program focuses on remarkable individuals who had the courage to risk their lives and the lives of their families to save Jews during the Holocaust. They provide powerful role models of individuals imbued with a sense of social justice coupled with strength of character. Their stories instil in all who learn about them the desire for a more harmonious society.

Educational philosophy

By exposing students to the personal experiences of Holocaust survivors and the remarkable stories of the people who rescued them, Courage to Care promotes learning and understanding through enquiry, discourse and critical reflection on personal values. It does not seek to impose values, but rather encourages students to question instances of racism, intolerance and discrimination. It challenges the bystanders who turn a blind-eye, rather than stand up for what they intrinsically know is right. It thereby challenges indifference.

The outcomes for Courage to Care participants

Learning from history: understanding that the lessons learned from the Holocaust are relevant to situations experienced in each student's life today, at home, at school and in the community;

Developing empathy: understanding that the essence of our humanity is the ability to place ourselves in the other person's shoes, and to feel what they feel;

Taking personal responsibility: recognising that each individual is responsible for the choices they make; appreciating that a healthy society requires the participation of each individual — within families, schools and communities; and

Appreciating and welcoming diversity: examining the concepts of tolerance, mutual respect and acceptance; recognising that the acceptance of cultural diversity is part of any modern democratic society.

Australian curriculum outcomes

The Courage to Care program is relevant, challenging and inspiring for all students and teachers. The program may offer input and enrichment in the following curriculum areas:

- Civics and Citizenship
- History & Modern History
- PDHPE
- Sustainability

Civics and Citizenship (Years 5-6, 7-10)

Ethical understanding: Students discuss and apply ethical concepts such as equality, respect and fairness, which underpin Australia's democracy.

Intercultural understanding: Students recognise similarities as well as differences within and across cultural groups, and the importance of practising empathy and facilitating dialogue to understand different perspectives.

- Develop students' abilities to communicate and empathise with others;
- Express sympathy, demonstrating respect and taking responsibility have been identified as critical in the development of intercultural understanding.

Refugees and citizenship (Year 6): Students explore different perspectives on the experience of refugees in Australia. By end of year 6, students explain the significance of an event/development, an individual and/or group.

PDHPE (Years 5-6, 7-10)

Ethical understanding: Students appreciate the importance of treating others with integrity, fairness and compassion, and valuing and respecting diversity and equality for all.

Intercultural understanding: Students recognise occasions when tensions between individuals and groups are based on cultural differences and learn to act in ways that maintain individual and group integrity and that respect the rights of all.

Years 5-6: Students realise how respect, empathy and valuing difference can positively influence relationships.

- Practise skills to establish and manage relationships;
- Investigate and reflect on how valuing diversity positively influences the wellbeing of the community;
- Propose strategies for managing the changing nature of relationships, including dealing with bullying and harassment and building new friendships;
- Discuss how the actions of bystanders, friends and family can prevent and/or stop bullying and other forms of discrimination and harassment.

Years 7-10: Students investigate the benefits of relationships and their impact on their own and others' health and wellbeing.

- Examine how individuals, family and peer groups influence people's behaviours, decisions and actions;
- Recognise the impact that bullying and harassment can have on relationships, including online relationships.

History (Years 5-6, 7-10)

Ethical understanding: Students investigate the ways that diverse values and principles have influenced human affairs.

Intercultural understanding: Students come to understand how personal, group and national identities are shaped, and the variable and changing nature of culture. Students learn about the perspectives, beliefs and values of people, past and present and the importance of understanding their own and others' histories.

Years 6

- Reasons why people migrated to Australia from Europe and Asia;
- Stories of people who migrated to Australia and the reasons they migrated, such as World War II.

Year 10

- An examination of significant events of World War II, including the Holocaust;
- Investigating the scale and significance of the Holocaust, using primary sources.

Modern History (Senior Secondary)

Students understand the characteristics of modern nations, the internal divisions and external threats that they encounter, and the different experiences of individuals and groups within these states.

- Nazi policies of antisemitism and the promotion of the Aryan race resulting in efforts to exterminate minorities in German-controlled lands and the Holocaust;
- The nature and effects of key aspects of the Nazi state, including propaganda, terror and repression.

Sustainability (Years 5-6, 7-10)

Students develop the knowledge, skills, values and world views necessary for them to act in ways that contribute to more sustainable patterns of living. They reflect on ways of interpreting and engaging with the world towards a more futures-oriented and ecologically and socially just world. They examine the nature of informed action that considers social and cultural systems and their interdependence.

See more: www.australiancurriculum.edu.au

Program components

Introduction to the Courage to Care experience

Caring — really caring for your fellow human beings — sometimes takes courage.

This program is about people who had, and continue to have, the courage to care.

During the Second World War, Nazi Germany invaded almost all of Europe, (see map on p. 35). Wherever the German army went, unsuspecting Jewish men, women and children were rounded up and sent in secrecy to their deaths. In each German-occupied country, there were non-Jewish people who saved Jews. Those helpers who were caught, were killed as punishment for saving Jews. Often their families were also killed. In some instances, all the occupants of their village or neighbourhood were murdered. Yet these good people had taken these extraordinary risks because they believed that it was the right thing to do.

For the most part, they were ordinary people whose courage saved the lives of others. Although the times we live in, in a country like Australia, might not require us to save other people's lives, we might still require courage to speak up for people who have become victims — not because of any wrong they might have done, but simply because of who they are — because of their religion, their race, their language or their recent arrival in Australia. Each courageous person in this exhibition is an example of the power of just one individual to make a difference. Students are introduced to this experience through an introductory film featuring the Courage to Care message.

The Courage to Care Program: What to Expect

The Courage to Care program uses one of the most significant events of the 20th century to teach a universal precept: one person can make a difference, as illustrated by rescuers and upstanders of the Holocaust.* The program includes three components, a historical overview, a survivor storyteller, a workshop discussion. This program structure follows two forms, the Courage to Care Exhibition and the Courage to Care Classroom Program.

Courage to Care Exhibition: Courage to Care's exhibition includes displays of unique and precious objects on loan from survivors, rescuers and institutions, and a guided tour of exhibits. Displays include informative panels which put the stories of survivors and rescuers into historical context.

Courage to Care Classroom Program: The exhibition tour and display panels are replaced with a short film and a presentation overview.

The program directs our attention to the choices we are each confronted with. It covers three major themes: discrimination, defiance and empowerment. **Discrimination** draws attention to how Jewish people as a minority group were historically discriminated against in Europe. It confronts the issue of how discrimination continues to manifest itself in our contemporary lives. **Defiance** features stories of courage and rescue by ordinary people who knew that their actions

*Rescuers referred here are recognised as 'Righteous Among the Nations' by Yad Vashem, International Holocaust Museum in Israel.

might cost them dearly. **Empowerment** highlights choice: the choice to be passive or active, to do something or nothing, to be bystanders or rescuers. It is a celebration of the decision to take a stand.

An encounter with a survivor of the Holocaust

Personal accounts by survivors of the Holocaust are powerful. They connect us not only person-to-person, but also with a recent period of history, bringing history to life. A survivor's testimony concentrates the fate of millions of victims into a single person's feelings and thoughts. Students are given a unique opportunity to meet survivors, typically now in their 80s and 90s, and to listen to their personal stories: how they survived the war, and the strength and courage they and their rescuers needed. Many of the survivors have found it heartbreakingly emotional to tell their stories. Decades passed before some were able to do so.

Interactive workshops

The workshops provide an opportunity for each student to explore their reactions, feelings and thoughts about what they have heard and seen. This forum brings together all components of the program. The workshops are conducted by carefully selected and trained facilitators. They help each student integrate what they have learned into their own life. The workshop aims to identify issues of prejudice and intolerance in the school environment, such as discrimination, racism and injustice. The workshops empower each student with the confidence that, as an individual, each can make a difference, in school, at home and in their own communities.

Evaluation

Teachers and students are asked to complete a brief questionnaire as soon as possible after their visit. Courage to Care analyses this feedback to ensure that the program fulfils its objectives.

Using Courage to Care

In the following sections we offer some suggestions to teachers, both in preparing students for their visit and for following up the concepts back at school. Student activities are provided, along with resource material and useful references. These activities provide more than historical contextualisation. They offer profound educational opportunities for each student to develop their own understanding and responses to societal problems such as prejudice and racism. An extensive glossary of terms can be found at the end of this resource (pages 28-30). Further resources can be found on our website: www.couragetocare.com.au

Pre-visit activities

Activity 1: Lessons from World War II

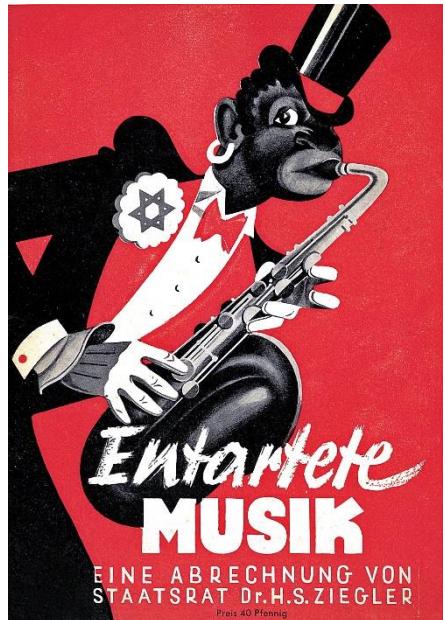
A quick history lesson

After Hitler came to power in Germany in 1933, he rapidly created a totalitarian state*. This included the total rejection of democracy and human rights. The SS (Hitler's personal army) and the Gestapo (Secret State Police) were created to remove any opposition to the Nazi regime. Hitler was obsessed with the idea of creating a superior, 'racially pure', 'Aryan' society. Concentration camps were established to silence any opposition. The churches, education, science, the arts and the media were controlled and used to ensure total support of the regime.

Every aspect of a German child's life was dedicated to serving the state. Because various groups were considered to be inferior or 'racially impure', they were to be excluded from every aspect of German society. The mentally and physically disabled were punished, sterilised or murdered in the 'euthanasia' program.

Homosexuals, black people, 'Gypsies' (Sinti and Roma) and Jehovah's Witnesses were similarly persecuted. But the Jews, above all, were considered the most undesirable. Massive propaganda tools were developed to spread this idea. Antisemitic headlines and articles in the daily newspapers demonised and endeavoured to dehumanise Jewish people. Jews were forced to wear a 'Star of David' on their clothing, identifying them when the unsuspected killing began.

The cover of an exhibition catalogue from 1938, was used as Nazi propaganda. The title reads 'Degenerate Music'. The picture associates blacks, gypsies, Jews and homosexuals with jazz music, which the Nazis claimed was immoral and sexually overt.



Provided by the University & State Library Düsseldorf

DISCUSSION ON THE MEANINGS OF RACE, RACISM AND STEREOTYPING

Show students the poster of the black saxophone player — an example of racism and the use of propaganda in German society in 1935. Then show pictures and discuss racism using the following questions:

* Where one political party or leader controls all aspects of life.



Sample discussion pictures

- How would you classify these people?
- Do they have anything in common?
- Can you tell their nationality or their religion?
- Can you tell what they believe or what their politics are?

Race: this term has been used to identify and label groups of people. The term 'race' was originally used to describe groups of people with a supposed common genetic origin. It has no scientific basis. Physical characteristics vary enormously. People who look different are not a different race; all are human beings.

Racism: the false belief that certain groups are better than others because of the way they look, what they believe or where they were born. Many so-called 'scientific' claims have been made that certain races are superior because of their skin colour or other physical characteristics. None is true. When societies allow or encourage discrimination based on 'race', it is likely that the human rights of some people will be violated.

Stereotyping: a simplistic, often false, and usually negative impression of a person or people based on preformed ideas about their group. These are often culturally learned or handed down in families.

'One day our descendants will think it incredible that we paid so much attention to things like the amount of melanin in our skin or the shape of our eyes or our gender instead of the unique identities of each of us as complex human beings'. – Franklin Thomas, former Ford Foundation president

- What are the implications of what Thomas is saying?
- What would need to change in the world for Thomas's prediction to occur?
- What do we mean when we use the words racism?
- What do we mean when we use the word stereotype?
- In Australia, policy-makers in the mid-1800s wanted Australia to be primarily British and 'white'. What would that have meant for the developing Australian nation?
- What was the official Australian policy trying to achieve at that time?
- What assumptions were being made about race and racial superiority?

The half-caste is intellectually above the aborigine, and it is the duty of the state that they be given a chance to lead a better life than their mothers. I would not hesitate for one moment to separate any half-caste from its aboriginal mother, no matter how frantic her momentary grief may be at the time. They soon forget their offspring. – James Isdell, Protector of Aborigines, 1906

Activity 2: Jewishness and antisemitism

WHO IS A JEW?

The term 'Jews' is used to identify descendants of the biblical patriarchs, Abraham, Isaac and Jacob, as described in the Old Testament. Jewish identity comes about through descent or through religious conversion. Following the destruction of their temples in Judea, first by the Babylonians in 587 BCE (before the Common Era) and then by the Romans in 70 CE (Common Era), Jewish people were scattered and took on the characteristics of the societies where they settled. The appearance and life-style of Jews varies according to these regions, e.g. India, the Middle East, Africa or Europe. Religious practices, based on Jewish laws and customs, have been followed throughout the generations. Perhaps because of this, Jews have been perceived as different and have therefore been discriminated against.

WHAT IS ANTISEMITISM?

The phrase 'antisemitism' was coined in 1879 to describe all forms of hostility towards Jews. This dislike by other people goes back to idol-worshipping days, when Jews rejected the idea of many gods in favour of One God. Even though historians are agreed that the Jews did not crucify Jesus, himself a Jew, Jews have been blamed for his death. Because 'only the Devil would kill the son of God', the notion evolved that Jews were the incarnation of the Devil. Jews were often caricatured as having horns, talons or a forked tail. Jews continued to be blamed for everything that went wrong in Christian society ('they were doing the work of the Devil') — and became the proverbial scapegoat. During the Middle Ages, Jews were blamed for misfortunes such as plagues and illnesses.

All Jews were expelled from some countries (England in 1290, Spain and Portugal during the Inquisition in 1492) but were made welcome by others (such as Poland and Lithuania in the 14th Century). In the 19th Century, the definition of Jews in racial or genetic terms added to the age-old antagonism. Antisemitism was central to Nazi ideology, which considered the Jews a 'biologically inferior race'. Hitler's obsession was to create a racially pure society that excluded Jews.



Dutch star, uncut, with Jood, the Dutch word for "Jew"

On loan from the Sydney Jewish Museum



French star with Juif, the French word for "Jew"

On loan from Dany Neumann



German star with Jude, the German word for "Jew"

On loan from the Sydney Jewish Museum

DISCUSSION

- Who are Jews? Discuss key concepts such as monotheism, the Old Testament, Star of David.
 - What is antisemitism? What are its origins and its place in history?
 - Yellow stars: What languages are they in? What might this mean in relation to World War II?
 - Why might a person have been wearing the star?
 - What would you think if you saw someone wearing this symbol?
 - What is the difference between people wearing a star or a cross on a necklace or having it sewn onto their clothes?
 - How would you react if some people were forced to wear an external symbol identifying their religion or sexual preferences?
-

Activity 3: Genocide and the Holocaust

WHAT WAS THE HOLOCAUST?

The Holocaust is the total of anti-Jewish actions carried out by the Nazi regime between 1933 and 1945:

- stripping German Jews of their legal rights, economic status and possessions in the 1930s;
- segregating and starving Jews in all Nazi-occupied countries;
- the planned murder and 'industrialised' killing of all Jewish people in those countries.

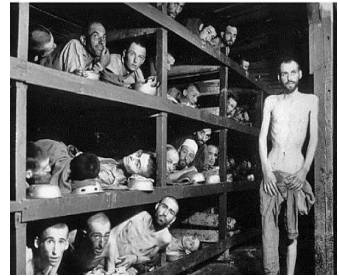


Image from US Holocaust Memorial Museum

The desired outcome of the Nazis and their local collaborators was the eradication of European Jewry. Six million Jews were killed because of their so-called 'inherited racial characteristics' — not because of their political views, religious observance or ethnic status. All Jews were condemned to destruction. With six million European Jews being murdered, including 1,500,000 children, the Holocaust is an unprecedented and unequalled example of 'genocide'.

WHAT IS GENOCIDE?

Genocide is the selective mass murder — by a government or government agency — intended to destroy, in whole or in part, a national, ethnic or 'racial' group. In 1948, the United Nations defined genocides: 'Genocides involve killing members of the group, causing serious bodily or mental harm to the group, or deliberately inflicting conditions calculated to bring about the physical destruction of the group.' The 20th century has seen genocides in Namibia, Armenia, Nazi-occupied Europe, Cambodia, Bosnia and Rwanda. It continues into the 21st century in Darfur in the Sudan and in many other places. Unfortunately, the world seems to be unable to prevent ongoing genocides, 'ethnic cleansing' and other mass murders.



Image from US Holocaust Memorial Museum

Learning about the Holocaust remains relevant today, because Nazi ideology was based on false theories about 'race'. Most prejudice is built on such false racial theory.

- What was the Holocaust?
- What is the meaning of 'genocide'?
- What other genocides have happened in recent times?
- Define 'discrimination', 'prejudice' and 'racism'.
- How can each of us challenge stereotyping and racism?

POSSIBLE RESPONSES

Racism: see Activity 1

Discrimination: Treating people in a less favourable way because they are members of a particular group. Discrimination is prejudice in action.

Prejudice: A negative judgement or opinion formed about an entire group because of hearsay or knowledge about one or a few members of that group.

Stereotyping implies that people's differences and individuality are not being regarded. Assumptions are made which are usually influenced by negative attitudes.

Possible responses challenging stereotyping and racism include:

- respecting differences and attempting to relate to people whom you consider different from yourself;
 - being open-minded and remembering not to judge others before you know them as individuals; and
 - speaking out against stereotyping or racist comments.
-

Activity 4: Anecdote of an adolescent

This photograph was taken in 1943, after the Nazis invaded Borislav, Poland. Sabina, a Jewish girl aged 15, is pictured with her brother Josek (far right) and (from left to right) some of his friends, Rolek, Ducek and Imek. The occasion is her brother's birthday. Note that the boys are wearing armbands with the Star of David.



Image courtesy of Sabina van der Linden-Wolanski

STEP 1: INTERPRETING THE PHOTO

Divide the class into smaller groups.
Distribute

this photo to the students and ask them the following questions:

- What was the purpose of making people wear Star of David armbands?
- Is there any other way of knowing from the photo that these people are Jews?

The only boy to survive the war and the Holocaust was Rolek (far left). Sabina's brother and parents were murdered, but Sabina survived and lived until 2011. What questions would you have liked to ask Sabina about her life before, during and after the Holocaust?

Note for teachers: In consideration of the above questions: over the course of the centuries, Jewish people have lived on every continent and have acquired various physical characteristics from those societies. Some Jews are indistinguishable from blonde Scandinavians, brown Arabs or Indians, oriental Burmese or black Africans. There is no particular facial appearance or other physical characteristic by which one can identify Jews. As part of the oppressive Nazi regime, Jews were obliged to wear a distinguishing badge so that everybody, including the SS and the Gestapo, could identify them.

STEP 2: READ THE FOLLOWING BACKGROUND AND THEN THE EXTRACT FROM SABINA'S DIARY

Background: Sabina kept a diary during the war years. She tells how much she adored her older brother, Josek. She looked up to him and trusted him implicitly. He, in turn, took responsibility for her well-being and safety, and, with his friends, organised a hiding place for her in the forest. Her mother had already been taken away. She was murdered at Belzec death camp four months earlier — in August 1942. After the war, Rolek, the only surviving boy, migrated to Australia with his family. Like many of the now ageing survivors, he died recently.

A translation from Sabina's diary:

Wednesday 20 January 1943.

Today is Josek's birthday. I bought him a small gift and baked a cake. I invited Lusia, Rolek, Ducek and Imek. We tried hard to be in a good mood and sang some Russian songs, but it was all very forced.

I haven't stopped thinking about my mother, not even for a moment. I can't really describe what I feel. The memory of the days past, the pain of life as it is now, the hopelessness from day to day, from one Aktion to another Aktion. The fight for survival, the hopeless fight. We have been through so much and all the time the blood, the murder of mothers and children. Constant paralysing fear, hiding, running, forests, bunkers and all this in vain.*

The English radio says: 'We know about everything. We know about the problems, Belzec and the camps.' They are praying for us. Everywhere religious services for the murdered Jews. But do they really know? Instead of talk we need deeds. Prayers will not bring my mother back. And to the few of us who are still left, only deeds will help.

We are so helpless. I want to live. I want to survive. But how? And where is God?

Collection: Sabina Van Der Linden Wolanski

STEP 3: DISTRIBUTE A COPY OF THE DIARY ENTRY TO THE STUDENTS AND ASK:

- What do you think the children spoke about at this birthday gathering? What were their hopes and concerns?
- What language would the children have been speaking? Is there anyone in the class who speaks that language?
- How would you compare your birthday party with Josek's?
- Can you imagine hiding in a forest? Can you imagine a forest? If you have come to Australia from another country, are there forests there? What do you think it would be like to live in a forest? What would you eat and drink?
- You are one of Josek's friends. What present would you like to give him for his birthday? What message would you write on his card?

* Rounding-up and murder or deportation of Jews to death camps

Activity 5: Concealing identity



These two photographs are of the same young girl, Halina Robinson, a carefree and happy schoolgirl. Her mother was a pianist and her father a surgeon. She attended a Jewish school in a Polish town and had no idea that she would be one of the only two of the 57 children in her grade who would survive the Holocaust.

In 1942 in the Warsaw Ghetto, over half-a-million Jews were crammed into such a small area that there were serious health and sanitation problems.

The great liquidation began when all those under 16 and over 55 were removed to concentration camps. Halina was 13. She lost her childhood and officially became 16 when she was brilliantly disguised to look older. Soon after, and at great risk, Halina, assisted by smugglers, jumped over the ghetto wall into the safe care of Loda, a non-Jewish Polish woman. Loda also helped to smuggle Halina's aunt and grandmother through the sewers of Warsaw. Sadly, Loda was later executed by the Nazis for helping Jews.

For the next two years, Halina was in hiding in thirteen different locations, with four sets of identity documents. Halina suspects that over one hundred brave people were involved in saving her life. Their actions include moving her, creating false documents and hiding her in their homes. Because of the great secrecy involved, she knows the names of only a few of those who hid her. Towards the end of the war, Maria Jiruska hid her in a coal cellar where it was pitch dark. For a few months, Halina had to sit on a pile of coal, not move at all, and be so completely quiet that she could not even sneeze. In the darkness and in the silence, someone came twice a day and, with not a word, brought food, water and toilet cans. Sometimes one of the people would touch her chin or her back, to show that they sympathised. That was the extent of her human contact for many months.

GIVE A COPY OF THE STORY AND ASK THE FOLLOWING QUESTIONS:

- There are many details missing in this story. Imagine that you had the opportunity to interview Halina or a member of one of the families who took her in and protected her from certain death. What details would you like to find out? What language did Halina and her friends and rescuers speak?
- Share your questions with the class. In doing so, discuss, as a group, the questions you might put to a Holocaust survivor should you meet one at the Courage to Care program.
- In discussion with others, make a list of the things which might have motivated the non-Jewish Polish families to hide Halina. Consider the fact that, if caught, it is likely that their entire family would have been murdered.
- What would motivate you to risk everything, or anything, to make a difference for another person?

Activity 6: In among the bystanders, the Righteous

Adrianus ('Adrian') and Bertha Van As spent their war years in Westerbork transit camp. Officially, Adrian was the food distribution officer and later Camp Commander. Unofficially, he and Bertha were members of the underground, for whom Bertha was secretly a bicycle courier. She travelled 15 km every day and often had to hide in ditches to avoid the frequent bombing of the area by the Allies.* Adrian and Bertha made every effort to sabotage the transportation of Jews. It is believed that, together, they managed to save nearly 1,000 lives.



Adrianus, Berta and baby
Image courtesy of Van As family.

The photograph below shows a Dutch 17-year-old boy, Heino Zijtenfeld. When Heino and his family were to be sent to Auschwitz in November 1942, Adrian organised to have young Heino removed from the train. For two years, Adrian fostered him and kept him safe at Westerbork, giving him work as a messenger boy. But Heino missed his family and wanted to be reunited with them. He decided to leave safety to find his family.



Image courtesy of Van As family

The postcard below is Heino's last correspondence. It was dropped from the train and posted by a stranger — the last words ever written by Heino. Adrian later discovered that Heino had been transported to Auschwitz and selected, upon arrival, for the gas chambers, as his whole family had been two years before. Heino's childhood friend, Felix, was transported with Heino and taken to Bergen-Belsen. Felix died a few days after liberation.

The original of this postcard is held in the Yad Vashem Holocaust Museum in Jerusalem. The museum has honoured Adrian and Bertha Vanas, among others, as 'Righteous among the Nations'.

Adrian, who died in 2014, used to tell his story at Courage to Care exhibitions.



* The British, British Commonwealth, American and Russian armies (after 1941)

QUESTIONS

- What questions would you have liked to ask rescuers like Adrian Van As about his experiences or about what he did — or about Heino or Felix?
- Many books have been written and movies made about righteous individuals. Well-known Australian author, Thomas Kenneally, wrote *Schindler's Ark*, made into the movie *Schindler's List* by Steven Spielberg. What does the movie show about Schindler's personality?
- Find out about Anne Frank, whose diary was published and became famous as *The Diary of Anne Frank*. Where was she from, what language did she speak at home, and where did she die? How did she and her family avoid being arrested for a few years? Does anyone in the class speak her language?
- Think of a time in your life when you, or a friend, behaved with courage in order to help or support another person. This action might even have caused unfavourable pressure from your classmates on you or your friend. What happened? How did the action make a difference to the victim? What was the effect on you or on your friend?



Students listening to Adrian Van As (Rescuer / Righteous Among the Nations)

Activity 7: Who will speak up?

Pastor Martin Niemöller (1892-1984) was a German, Protestant minister in the 1930s. As a member of the Confessing Church, he was opposed to the ideas and methods of Nazism. From the time Hitler came to power in Germany in January 1933, anyone opposing the regime could find themselves imprisoned and persecuted. Ideological opponents, such as Communists, or members of certain churches, were persecuted, even if they were considered to be members of the ‘Aryan race’. Most church leaders saw Hitler as the political leader who would rescue Germany from the terrible effects of the First World War (1914-1918) and of the great depression after 1929. The Catholic Church formally recognised the Nazi regime in 1933. Protestant Churches were divided in their response to the regime.

Because of his outspoken views, Niemöller was arrested for ‘malicious attacks against the State’, and sent to concentration camps, first Sachsenhausen and then Dachau.

He survived and was released by the Allies in 1945. He subsequently helped issue a document, the Stuttgart Confession, an acknowledgement that the German clergy had not done enough for humanity in the struggle against the Nazis. Niemöller is frequently associated with the following quotation. (JK Rowling has used a version of the quotation in Harry Potter)

In Germany, first they came for the communists, and I didn't speak up because I wasn't a communist.

Then they came for the Jews, and I didn't speak up because I wasn't a Jew.

Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist.

Then they came for the Catholics, and I didn't speak up because I was a Protestant.

Then they came for me — and by that time no-one was left to speak up.

Dietrich Bonhoeffer (1906-1945) was a German Lutheran pastor, theologian and participant in the German Resistance movement against Nazism. He was involved in plots planned by members of the Abwehr (the German Military Intelligence Office) to assassinate Hitler. He was arrested in March 1943, imprisoned, and then hanged just before the end of the war in Europe. He is famously quoted as saying:

'Not to speak is to speak.

Not to act is to act.'

- What does Niemöller say he most regrets?
 - Try and find the place in Harry Potter and the Deathly Hallows where a similar sentiment is expressed.
 - Can you describe a situation when you have seen something going on that wasn't quite right, but you didn't speak up because it didn't seem to have anything directly to do with you?
 - What does it mean to speak up? Divide students into groups and ask them to think of ways in which they could help classmates who are being unfairly treated.
-

Post-visit activities

The following activities can be used after attending the Courage to Care program.

Activity 1: My Apology

MY APOLOGY

BY DIANNA MANNIGEL 1977

I didn't know, then, what I now know.
I say, now, 'I'm sorry'.

I knew the red-brown soil,
playing barefoot with my sisters
by rows of oranges and grapes —
our bread and butter grown on land
cleared by our dad and his WW1 mates.

Unaware
of the earlier people of that land
or where they'd gone.

My hold on the world still includes
the feel of soil on bare-soled feet,
bush picnics;
body memories of my growing up
on what felt like 'our land'.

Knew 'Yoogali' and 'Beelbangra'
as Aboriginal names

unaware
of a people called Wiradjuri.

Knew the Murrumbidgee;
we camped and sang and laughed,
sunburned to pale brown
catching fish and yabbies.

Unaware
of the mission down the road.

Knew The Threeways, on the
fringe of town
where Aborigines lived,
knew at a distance
the few dark kids at high school
too shy to approach them.

Knew Cootamundra
a stop on the way to Sydney
on cheerful family train journeys
to the sea.

Unaware
of the Girls' Training home.

Later, the beginnings of awareness:
of loneliness for kids (same age as me)

away from home
remote from country, language, learning,
foreigners in Wiradjuri country
learning foreign white ways;

of sad years
for mums and dads, grannies, uncles
in ruptured families
far over the land;

of powerlessness.
My years of growing are part of
who I am but,
while I was enjoying happiness and plenty,
was I part of the oppression
of other lives of the land?

If white decisions mean benefits for me,
how shall I deal with knowing
the enduring pain and loss they caused?

I can only say
'I'm truly sorry'
and wonder
'Is there still more
of which I'm unaware?'

WHAT IS THE POEM ABOUT?

- What do you learn from the poem about the person who wrote it?
 - Why, in your opinion, did Dianna Mannigel write the poem?
 - Ask the students if they see any relationship between the poem and what they saw and learned during their visit to Courage to Care. Ask them to write down their thoughts and to share them.
 - What conclusions does Dianna reach in her poem?
 - How was the apology by Dianna similar to or different from that of Prime Minister Kevin Rudd in 2008?
 - Are there other apologies, which, in your opinion, need to be given — by whom, and to whom?
-

Activity 2: We are each special and unique

The primary lesson of the Courage to Care program is the **acceptance of others** and the **appreciation of difference**. We are each unique and have something valuable to offer and share.

1. CLASS DISCUSSION – WHAT IS UNIQUE ABOUT EACH ONE OF YOU?

Help students identify differences and illustrate with the questions below:

- What is your mother's name and her maiden name?
- Where were you born?
- What is the range of cultures represented in your class?
- What would you say was your family's culture?
- On your dinner table, are there foods or dishes that your classmates might not recognise?
- How many of you have parents or grandparents who speak a language other than English? What languages?

2. GROUP ACTIVITY:

Role-play in pairs by asking about each other's cultures. Create questions for students to discuss a range of day-to-day life experiences, including foods, names, manners, language, grandparents, family events and celebrations. Then invite each student to introduce their partner to the class in relation to his or her dominant culture and habits. Ensure appreciation for the distinctive and particular attributes of each individual.

3. READ THE POEM 'LIKE ME' TOGETHER, AND THEN CONSIDER:

- What happens when some people seem to be different from the others in a group, as in a class or at school?
 - Why might some students bully a new student?
 - Why might some students risk being ostracised in order to help a new student?
-

LIKE ME

BY EMILY KINGSLEY*

I went to my dad and I said to him
There's a new kid who's come to my school.
He's different from me and he isn't too cool.
No, he's nothing at all like me, like me,
No, he's nothing at all like me.

He runs in a funnyish jerkyish way,
And he never comes first in a race.
Sometimes he forgets which way is first base,
And he's nothing at all like me, like me,
No, he's nothing at all like me.

He studies all day in a separate class,
And they say that it's called "Special Ed".
And sometimes I don't understand what he's said,
and he's nothing at all like me, like me,
No, he's nothing at all like me.

His face looks kind of different from mine,
And his talking is sometimes so slow.
And it makes me feel funny and there's one thing
I know,
He is nothing at all like me, like me,
No, he's nothing at all like me!

And my father said, "Son, I want you to think
When you meet someone different and new
That he may seem a little bit strange, it's true,
But he's not very different from you, from you,
No, he's not very different from you".

Well I guess, I admitted, I've looked at his face;
When he's left out of games, he feels bad.
And when other kids tease him,
I can see he's so sad.
I guess that's not so different from me, from me,
No, that's not very different from me.

And when we're in Music, he sure loves to sing,
And he sings just like me, right out loud.
When he gets his report card,
I can tell he feels proud,
And that's not very different from me, from me,
No, that's not very different from me.

And I know in the lunchroom he has lots of fun,
He loves hot dogs and ice cream and fries.
And he hates to eat spinach and that's not a surprise,
'Cause that's not very different from me, from me,
No, that's not very different from me.

And he's always so friendly, he always says hi,
And he waves and he calls out my name.
And he'd like to be friends and get into a game,
Which is not very different from me, from me,
No, I guess that's not different from me.

And his folks really love him. I saw them at school,
I remember on Open School Night —
They were smiling and proud and they hugged
him real tight,
And that's not very different from me, from me,
No, that's not very different from me.

So I said to my dad, Hey, you know that new kid?
Well, I've really been thinking a lot.
Some things are different ...
and some things are not.
But mostly he's really like me, like me,
Yes, my new friend's ... a lot ... like me.

*American writer and a mother of a boy with Down's syndrome

Activity 3: Create posters

Students are invited to select a quote and create an appropriately designed and illustrated poster. The quote may be something found at the Courage to Care program or elsewhere. It may be a motto, created or found by the student, which points to the taking of action, the show of courage or of human kindness.

Alternatively, your class may be interested in the Harmony Day poster and song competitions organised by Moving Forward Together.

See more: <http://movingforwardtogether.org.au/>

Activity 4: Looking for tolerance around us

Tolerance can be seen as a basic level of acceptance of others — people who seem to be different from us. Perhaps, within our schools and local communities, we might strive to create more than just tolerance; rather, the full acceptance of others and an appreciation of their differences from ourselves.

Have a conversation about the meaning of the word tolerance. Appreciate the limitations and possibilities inherent in the word. When would you aim for tolerance? Watch the news or find newspaper or magazine articles about examples of tolerance, intolerance, acceptance and understanding. Keep your eyes open for symbols, pictures, songs, stories and poems about these qualities. Collect the articles and bring them to the next class, when each student will present a chosen article and explain which of these qualities they thought the act described.

Activity 5: The prejudice game: We all lose!

REVISE DEFINITIONS OF STEREOTYPE, PREJUDICE, ASSUMPTIONS, DISCRIMINATION, SCAPEGOATING

- Divide the class into groups of three or four students.
- Give each group a set of Situation Cards (see below).
- One student in each group draws one of the cards and reads it to the group.
- The group discusses the following Group Discussion Questions and fills in the We All Lose evaluation sheet.
- This is repeated for all the situations.

GROUP DISCUSSION QUESTIONS:

- Does your story represent prejudice, stereotyping, discrimination or scapegoating or a combination of these? (record this on your sheet)
- Identify the persons in your story: who is the victim and who is the perpetrator?
- Did more than one person 'lose out' in this situation? How?
- What could have happened instead?

CLASS DISCUSSION:

- Each group shares with the class its responses to one of the situations.
- Students to comment: have you ever been the victim of stereotyping, prejudice, discrimination or scapegoating?

SITUATION CARDS

- Steven was hit in the eye with a softball, and to everyone's surprise, he started to cry. The other guys then started to snigger. Jorge felt bad for him but laughed along with the other guys.
 - Some immigrant students asked Shirley to join their group to do a maths project. She thought that, because their English wasn't good, they couldn't be very smart. She joined another group.
 - Gabe was a great dancer. One day the phys. ed. teacher suggested that Gabe might want to take up ballet. Gabe liked the idea, but the more he thought about it, the more he was afraid that the other guys would make fun of him. He dropped the idea.
 - Karen is having trouble in maths classes. She keeps going for extra help, but her marks are not improving. The teacher tells her it's okay because girls don't do well at maths.
 - Denise fell on the pavement. Her ankle really hurt. A woman wearing a headscarf stopped to help her up. 'I'm a doctor,' she said. 'Sit on this bench and let me look at that.' Denise didn't trust the woman and said, 'No thanks. I'm fine.' She limped away.
-

'WE ALL LOSE' EVALUATION SHEET**Situation card number**

Does this situation illustrate one or more of the following: stereotype, prejudice, discrimination, scapegoating?

Who was affected?

victim:

perpetrator:

How did someone 'lose out'?

What should have happened?

Glossary of Terms

This glossary covers terms used elsewhere in this Teacher's Booklet, and the definitions apply specifically in the context of *Courage to Care*. They should not be taken as comprehensive generic definitions.

<i>Aktion</i>	Operation involving the rounding up and deportation of Jews to the death camps.
'Aryan' race	Term used by the Nazis for those deemed to be of 'pure' German blood.
<i>Auschwitz-Birkenau</i>	The largest Nazi extermination and concentration camp located near the Polish town of Oswiecim, 37 miles west of Krakow. Over 1.5 million people were killed there.
<i>Concentration camps</i>	Camps where Nazis imprisoned innocent people without trial. These included labour camps, transit camps and death camps. There were also concentration camps for prisoners of war.
<i>Crematorium</i>	A building housing furnaces used to burn human bodies (pl.: crematoria).
<i>Death camps</i>	Six camps were established for the sole purpose of killing Jews and 'enemies of the German nation' — Auschwitz-Birkenau, Treblinka, Sobibor, Majdanek, Chelmno and Belzec.
<i>Death marches</i>	Forced marches of prisoners in unbearable conditions, mostly towards the end of WWII, when the Nazis transferred survivors of the concentration camps to labour camps. Approximately 250,000 people died.
<i>Deportations</i>	The process of removing and re-locating Jews from their homes and cities under the pretense of 'resettlement', to ghettos (see below) and then to labour camps or concentration camps.
<i>Displaced persons</i>	Post-war term for the millions of people uprooted from their homes as a result of Nazi decrees and warfare.
<i>Einsatzgruppen</i>	The Nazi police intelligence units which worked with the German army following the invasion of Austria, Czechoslovakia and Poland. The term came to be used later to refer to the mobile killing units of the SS which travelled with the German forces in the invasion of the Soviet Union in 1941. The Einsatzgruppen killed 1,250,000 Jews and over 200,000 communists and POWs.
<i>Extermination camps</i>	Nazi camps located in occupied Poland with the sole purpose of murdering Jews and others. Some 3.5 million Jews perished in extermination camps as part of the 'Final Solution.'
<i>Final solution</i>	'The Final Solution to the Jewish Question' was the code name given for the planned total annihilation of all the world's Jews.
<i>Genocide</i>	A government's deliberate destruction of a cultural, national or religious group.
<i>Gestapo</i>	The Secret State Police of the Third Reich and Hitler's main instrument of torture and terror.
<i>Ghetto</i>	The only section of a city in which Jews were allowed to live. During World War II, the Jews of Europe were forced from their homes into ghettos where they were kept as prisoners. Many Jews died in the ghettos.

<i>Holocaust</i>	The English word referring to the systematic destruction of European Jews at the hands of the Nazis and their local collaborators during World War II. (In Hebrew, it is known as the sho'ah). Whilst many other groups were killed, only the Jews were marked for complete annihilation.
<i>Kristallnacht</i>	This was a pogrom (massacre or riot against Jews) carried out by the Nazis throughout Germany and Austria during the night of November 9-10, 1938. The name refers to the glass of the many shop and synagogue windows smashed by the rioters.
<i>Nazi — Nazism</i>	The abbreviation for the National Socialist German Workers' Party, a German political party founded in 1919. Nazism was the political and social ideology of Hitler and the German regime from 1933-1945. Core philosophies include fascism, antisemitism, racism, nationalism and the superiority of the 'Aryan'.
<i>Nuremberg laws</i>	Racial laws implemented by the German Parliament in Nuremberg on September 15, 1935. These laws stripped Jews of any citizenship rights and became the legal basis for Germany's racist anti-Jewish policy.
<i>Nuremberg trials</i>	Major trials of leading Nazis accused, after WWII, of war crimes. The first Nuremberg Trial, conducted by the International Military Tribunal, took place in Nuremberg and lasted a year — between 1945 and 1946. Twenty-two of Nazi Germany's political, military and economic leaders were put on trial. In addition, the Tribunal found that the participation in a criminal organization, such as the Gestapo or the SS, was a 'crime against humanity', and thus declared the Nazi Party leadership to be criminals, and the SS, the SA (see below), and the Gestapo to be criminal organisations.
<i>Resistance</i>	Whilst most people remained indifferent to the Nazis' activities, there were some individuals and groups who engaged in rescue and resistance. Many were put to death. The White Rose was a German resistance movement, eventually betrayed; Zegota, a Polish resistance movement, provided help for some Jews; Jewish resistance is best illustrated by the Warsaw Ghetto uprising in 1943.
<i>'Righteous among the Nations'</i>	Official title given to non-Jews who are recognised as having risked their lives in order to rescue Jews during the Holocaust. The name comes from a Biblical phrase: The righteous among the nations of the world have a place in the world to come. In 1953, Israel's parliament passed the Martyrs' and Heroes' Remembrance (Yad Vashem) Law, giving the Yad Vashem Museum in Jerusalem the authority to establish awards and a memorial to the Righteous.
SA	The Sturmabteilung was a paramilitary force formed to protect the meetings of the political party which, in 1919, became the Nazi party.
SS	Originally Adolf Hitler's personal bodyguard, the SS (Schutzstaffel, Protection Squad) became an elite and dominant organization under the leadership of Heinrich Himmler. Consisting of selected fighters, it was responsible for carrying out the 'Final Solution' and other acts of terror and destruction.
<i>Selektion</i>	Term used by the Nazis to denote the sorting of Jewish deportees into two groups: those who were to do forced labour and those who were to be killed immediately.
<i>Synagogue</i>	A Jewish place of worship, the equivalent of a church or mosque.

<i>Third Reich</i>	Reich is a kingdom or empire. The Third Reich was Hitler's name for Germany and its government from 1933-1945. The First was the Holy Roman Empire (800-1806); the Second was Chancellor Bismarck's Germany from 1871 to 1890.
<i>Underground</i>	Common name given to World War II resistance movements. These arose in almost every occupied country in Europe. Some would not accept Jews, either because of the added risk or because of antisemitism.
<i>Wehrmacht</i>	(lit. 'defence force') The Armed Forces of Germany from 1935-1945. The name was adopted in March 1935 after a compulsory draft was introduced. Not all members of the Wehrmacht were Nazi supporters. The Wehrmacht was, however, frequently present during Einsatzgruppen actions.



Courage to Care workshop session

Recommended reading for students

Courage to Care — general

- Lee H. *To Kill a Mockingbird*, Harper Collins, 1960.
 Golding W. *Lord of the Flies*, Penguin, 1954.
 Mandela N. *Long Walk to Freedom*, Little Brown, 1995.
 Stowe HB. *Uncle Tom's Cabin*, Jewett, Cleveland Ohio, 1852.

Years 6-8

History

- Meltzer M. *Rescue: The Story of how Gentiles Saved Jews in the Holocaust*, HarperCollins Children's Books, New York, 1991.
 Rogasky B. *Smoke and Ashes: The Story of the Holocaust*, Holiday House, New York, 1988.
 Stadtler B. *The Holocaust: A History of Courage and Resistance*, Behrman House, Springfield, New Jersey, 1994.
 Volavkova H. (ed) *I Never Saw Another Butterfly: Children's Drawings and Poems from Terezin Concentration Camp, 1942-1944*, Schocken, New York, 1993.
 Marton K. *Wallenberg: Missing Hero*, Arcade Publishing, New York, 1995.

Biography

- Atkinson L. In *Kindling Flame: The Story of Hannah Senesh 1921-1944*, William Morrow, New York, 1992.
 Pettit J. *A Place to Hide: True Stories of Holocaust Rescues*, Scholastic, New York, 1993.

Memoirs

- Levine K. *Hana's Suitcase: A True Story*, Allen and Unwin, New York, 2003.
 Morgenshtern N and Cohen-Avihai M & Kohen A. (illustrators) *I Wanted to Fly Like a Butterfly: A Child's Recollections of the Holocaust*, Yad Vashem, Jerusalem, 1998.
 Boas J. *We are Witnesses: Five Diaries of Teenagers who Died in the Holocaust*, Scholastic, New York, 1995.
 Drucker OL. *Kindertransport*, Henry Holt and Company, New York, 1992.
 Frank A. *Anne Frank: The Diary of a Young Girl*, Bantam, New York, 1993.
 Smith FD and Grossmann M. *My Secret Camera: Life in the Lodz Ghetto*, Frances Lincoln, London, 2000.

Australian authors writing about young children in the Holocaust

- Glitzman M. *Once*, Penguin Publishing, Australia, 2005.
 Glitzman M. *Then*, Penguin Publishing, Australia, 2008
 Glitzman M. *Now*, Penguin Publishing, Australia, 2010.
 Simons M. *Let Me Whisper You My Story*, HarperCollins, Australia, 2010.

Years 9-12

History

- Altshuler D and Dawidowicz L. *Hitler's War against the Jews*, Behrman House, 1978.
 Clendinnen I. *Reading the Holocaust*, Cambridge University Press, Melbourne, 2000.
 Engel D. *The Holocaust, the Third Reich and the Jews*, Longman, London, 1999.
 Gilbert M. *The Holocaust; The Jewish Tragedy*, Fontana, London, 1987.
 Kaplan MA. *Between Dignity and Despair: Jewish Life in Nazi Germany*, Oxford University Press, Oxford, 1998.
-

Biography/memoir

- Biderman AH. *The World of My Past*, Vintage, London, 1998.
- Zable A. *Jewels and Ashes*, Scribe, Australia, 1991.
- Levi P. *If This is a Man*, Abacus Books, London, 1987.
- Schindler E. *Where Light and Shadow Meet: A Memoir*, Norton, New York, 1996.
- Bierman J. *Righteous Gentile: The Story of Raoul Wallenberg, Missing Hero of the Holocaust*, Penguin, 1996.
- Doherty MK. *Letters from Belsen 1945: An Australian Nurse's Experiences with the Survivors of War*, Allen and Unwin, Sydney, 2001.
- Lifton BJ. *The King of Children: The Life and Death of Janusz Korczak*, Schocken, New York, 1989.
- Miedzzyrzecki FP. *On Both Sides of the Wall: Memoirs from the Warsaw Ghetto*, Schocken, 1993. (A female courier's story)
- Muller FJ and Chaussy U. *The White Rose: The Resistance by Students Against Hitler, Munich 1942-43*, Wesleyan, Middletown, USA, 1983.
- Spiegelman A. *Maus*, [vols I-II], Pantheon, New York, 1991
- Wiesel E. *Night*, Bantam, Australia, 1982. (Excellent)
- Ackerman D. *The Zookeeper's Wife: A War Story*, Norton, New York, 2007.
- Pretzel MM. *By My Own Authority*, Kangaroo Press, Sydney, 1985. (Teenage survivor)

Fiction

- Boyne J. *The Boy in the Striped Pyjamas*, Random House, Australia, 2006.
- Hegi U. *Stones from the River*, Simon & Schuster, 1997. (Perspective of a young German [not Jewish] girl of rising prejudice in a rural village)
- Goldsworthy P. *Maestro* Harper Collins, Australia, 1994. (An Australian story set in Darwin)
- Michael A. *Fugitive Pieces*, Vintage, Canada, 1998. (exquisite poetic writing)
- Powers CT. *In the Memory of the Forest: A Novel*, Penguin, New York, 1997. (Polish - historical)
- Schlink B. *The Reader*, Pantheon, New York, 1999. (Obsession and love in post-war Germany)
- Seiffert R. *The Dark Room*, Pantheon Books, New York, 2001.
- Yeldham P. *Against the Tide*, Pan Macmillan, Australia, 1999. (Teenagers who arrive as displaced refugees in Sydney in the early 1950s)
- Yolen J. *The Devil's Arithmetic*, Puffin, USA 1990.
- Zusak M. *The Book Thief*, Random House, Australia, 2007.

Poetry/short stories for seniors

- Delbo C. *Auschwitz and After*, Yale University Press, New Haven, USA, 1995. (brilliant)
- Borowski T. *This Way to the Gas, Ladies and Gentlemen*, Penguin, London, 1976
- Ozick C. *The Shawl*, Vintage, New York, 1990. (Powerful)

Works by Australian Holocaust Survivors

- Braude G. *Returning the Favour*, Sydney Jewish Museum, Sydney, 2005.
- Cassab J. *Judy Cassab Diaries*, Random House, Sydney, 1995
- Fleischmann T. *Lolli's Apple*, A.K.A. Publishing, Sydney, 2010.
- Horak O. *Auschwitz to Australia: A Holocaust Survivor's Memoir*, Kangaroo Press, Sydney, 2000.
- Jacobson JG. *East of Time*, Brandl & Schlesinger, Sydney, 2006.
- Jacobson JG. *Sunrise West*, Brandl & Schlesinger, Sydney, 2007.
- Jacobson JG. *The Hollow Tree*, Allen & Unwin, Sydney, 2009.
- Robinson H. *A Cork on the Waves*, Random House, Sydney, 2005.
- Wolanski S with Bagnall D. *Destined to Live*, HarperCollins Australia, 2008.

Selected sources from the web

Australian Memories of the Holocaust www.holocaust.com.au

Challenge Day, Be the Change Movement www.challengeday.org

Living in Harmony website of the Federal Government www.harmony.gov.au

Making multicultural Australia, NSW Board of Studies www.multiculturalaustralia.edu.au

*Sydney Jewish Museum www.sydneyjewishmuseum.com.au

Teachers guide to the Holocaust <http://fcit.coedu.usf.edu/Holocaust/default.htm>

The United States Holocaust Memorial Museum www.ushmm.org

The Wiesenthal Centre in Los Angeles www.museumoftolerance.com

Yad Vashem: World Holocaust Center, Jerusalem www.yadvashem.org



Students being guided in the Courage to Care exhibition by survivor Eva Engel

* For more information about the Holocaust and to hear the stories of other survivors, you can visit the

Sydney Jewish Museum:
148 Darlinghurst Road, Darlinghurst, NSW 2010
(02) 9360 7999
admin@sjm.com.au
www.sydneyjewishmuseum.com.au

Testimonials

'The message that you bring to young people is one of empowerment and importantly, a sense of responsibility in the role that they play, as bystanders who have a choice to stand by and do nothing, or to make a difference by offering support to those who experience prejudice... Courage to Care motivates each and every one of us to recognise the potential we have as individuals to make that difference.'

Kevin Cocks AM, Anti-Discrimination Commissioner Queensland

'Courage to Care raises awareness of the effects of discrimination, prejudice and bullying, encourages empathy, and empowers participants to not be bystanders, but to take positive action.'

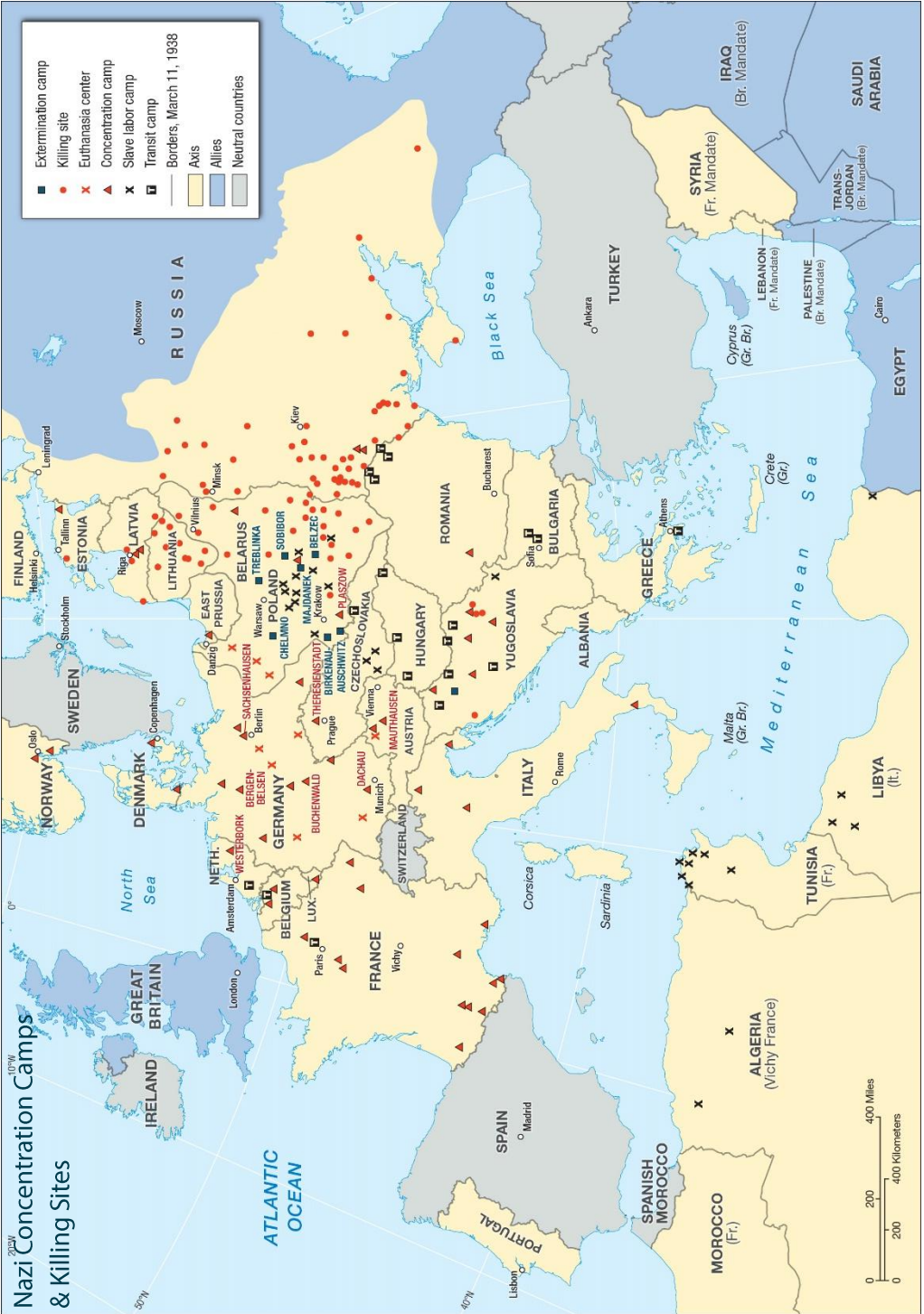
Executive Dean & Pro-Vice-Chancellor Faculty of Education & Arts, Edith Cowan University

'You bring a contemporary message of understanding and respect for minority groups that needs to be heard and understood throughout the country. For school students, you offer an approach in addressing bullying and discrimination which sows the seeds for a more harmonious society.'

Manager, Western Plains Cultural Centre



Survivor Mimi Wise retelling her story of survival and the individuals who helped rescue her family





PO Box 6126 UNSW NSW 1466
(02) 9321 6301 – www.couragetocare.com.au

(2019 Edition)