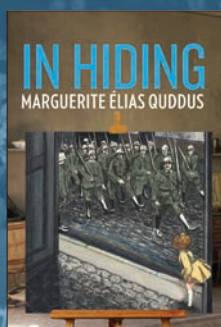
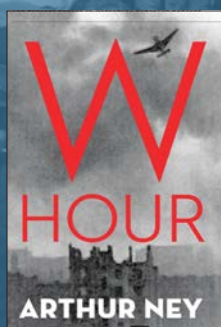
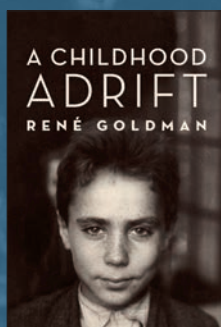


EDUCATION PROGRAM

# HIDDEN CHILDREN, IDENTITY AND THE HOLOCAUST:

SURVIVING IN THE MARGIN OF THE CATASTROPHE



## TEACHER'S GUIDE

THE AZRIELI FOUNDATION'S  
HOLOCAUST SURVIVOR  
MEMOIRS PROGRAM



“...for all the children who were hidden, bearing witness by writing about their clandestine life is important both individually and collectively. Individually because in order to deal with the painful reality of those years of separation and fear, they must be able to talk about them... Collectively it is important to bear witness because future generations have a duty to learn the lessons of the war – the why and the how, but also the moral value of those who were involved in it...”

— NAOMI AZRIELI AND ELIZABETH LASSERRE,  
FROM THE INTRODUCTION TO *IN HIDING*  
BY MARGUERITE ÉLIAS QUDDUS

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# HIDDEN CHILDREN, IDENTITY AND THE HOLOCAUST: SURVIVING IN THE MARGIN OF THE CATASTROPHE<sup>1</sup>

## INTRODUCTION

The Education Program helps students learn about the history of the Holocaust through the stories of individual survivors who lived as hidden children and later immigrated to Canada and wrote memoirs of their experiences. Students will each read one memoir and use Re:Collection, an interactive digital resource, to explore “recollections” (video clips, memoir excerpts, photographs and artifacts) related to their author. In small group discussion, students will explore the concept of identity to develop an appreciation for how people in the past have formed their identities, how their identities were attacked and suppressed during the Holocaust, and how these experiences have affected their lives as adults in Canada. As a class, students will examine primary sources to consider the context of rising discrimination and persecution of Jews as a catalyst for decisions to go into hiding. Depending on their discipline, students will have the option to create a timeline or a newspaper article. By the end of the Education Program, students will understand the variety of ways in which Jewish children experienced the Holocaust in hiding, and demonstrate awareness of the value of using personal accounts to study this history.

### **DURATION OF PROGRAM:**

The Education Program is divided into six lessons, each of which can be completed during one class period. Students should complete their assigned reading in advance of Lesson 3.

Some activities can be completed as homework individually or as a group: Lesson 2 (**Worksheet 2: Author Biography Activity**), Lesson 5 (**Worksheet 4A: Newspaper Article Assignment** and **Worksheet 4B: Timeline Assignment**), as well as the journal entries at the end of each lesson (**Worksheet 1: Reflection Journal**).

### **RESOURCES INCLUDED IN THE EDUCATION PROGRAM:**

- Teacher’s Guide including detailed Answer Key (**Appendix 1**)
- Student Reading Guides and Worksheets
- Memoirs (one per student). The Education Program can be completed by assigning one or a combination of these memoirs. We encourage students to be involved in the process of choosing which memoir they will read. Divide the class into groups and assign the students in each group one of the following memoirs:
  - Judy Abrams, *Tenuous Threads*  
73 pages, Age Classification 12+
  - Claire Baum, *The Hidden Package*  
70 pages, Age Classification 12+
  - René Goldman, *A Childhood Adrift*  
106 pages (assigned pages only), Age Classification 16+
  - Muguette Myers, *Where Courage Lives*  
98 pages, Age Classification 12+

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<sup>1</sup>The quotation, “in the margin of the catastrophe,” was written by Saul Friedländer, who survived the war as a hidden child in France and later became an eminent historian of the Holocaust. Memoir author René Goldman, who lived as a hidden child in France in similar circumstances to Friedländer, includes this quotation in a passage about his struggle to understand his own survival in comparison to the fate of his loved ones murdered in the Holocaust.

- Arthur Ney, *W Hour*  
74 pages (assigned pages only), Age Classification 14+
- Marguerite Élias Quddus, *In Hiding*  
109 pages with illustrations (assigned pages only), Age Classification 12+

Books have been classified according to the maturity of content, not according to reading level.

Ideally, each student will read the assigned pages from one memoir. **Alternately, students can explore their author's page on Re:Collection for sufficient coverage of their experiences to complete the Education Program.**

**CLASSROOM TECHNOLOGY:**

- In Lesson 2, each group will need access to an internet-enabled tablet or computer.
- In Lesson 4, the classroom should be equipped with a screen to project the images.
- In Lesson 5, each student will need access to an internet-enabled computer.
- In Lesson 6, the classroom should be equipped with a screen to project Re:Collection.

**PEDAGOGICAL APPROACH:**

Our pedagogical approach is informed by the work of Peter Seixas, Professor Emeritus in the Faculty of Education at the University of British Columbia and Director of the [Historical Thinking Project](#) and Stéphane Lévesque, Professor in the Faculty of Education at the University of Ottawa and Director of the [Virtual History Lab](#). As students learn content related to an important world historical event with significant implications for Canada, they will also develop their Historical Thinking skills and Critical Thinking skills. Below each lesson's Learning Goal is a statement of the [Historical Thinking Concepts](#) or [Critical Thinking Tools](#) activated in that lesson.

**EDUCATIONAL PHILOSOPHY:**

The Holocaust Survivor Memoirs Program's approach to Holocaust education emphasizes the importance of the individual story and is based on a few key principles.

- Our memoirs can only be properly understood in each of their specific historical, geographical, sociological and political contexts.  
*By focusing on the particularities of the experiences of one or more authors, students realize the enormous multiplicity of stories that make up this historical event.*
- Emphasizing the ordinary lives lived by people before they were disrupted by war and genocide highlights our shared humanity.  
*Students form connections with the authors and see them as individuals they can learn from and engage with, rather than as statistics or victims.*
- First-person accounts demonstrate the impact of the Holocaust on individuals and the struggles they faced in its aftermath, including their immigration to Canada.  
*Students engage in historical empathy by understanding how people navigated their way through an unprecedented historical situation.*
- Educational programs need to challenge students to think critically about complex and sensitive topics.  
*Students develop the capacity to understand contemporary global issues and debates, as they grow into an informed and thoughtful younger generation.*

# LESSON 1: INTRODUCTION TO THE HOLOCAUST AND HIDDEN CHILDREN

**LEARNING GOAL:** TO PROVIDE STUDENTS WITH SUFFICIENT HISTORICAL CONTEXT TO COMPLETE THE LESSONS AND UNDERSTAND THE MEMOIR AUTHORS' STORIES.

**CRITICAL THINKING TOOL:** BACKGROUND KNOWLEDGE

**TECHNICAL REQUIREMENTS:** NONE, UNLESS YOU ARE USING A VIDEO TO PROVIDE AN OVERVIEW OF THE HOLOCAUST.

**DURATION OF LESSON:** 60-75 MINUTES

**Step 1:** Provide an overview of the history of the Holocaust. Use resources that you already have, or use any of the following online resources:

- The Vancouver Holocaust Education Centre's [Holocaust Education Teaching Resource](#)
- The Montreal Holocaust Museum's [A Brief History of the Holocaust: A Reference Tool](#)
- The Montreal Holocaust Museum's [A Brief History of Antisemitism in Canada](#)
- Facing History and Ourselves' [Holocaust and Human Behavior](#)
- The United States Holocaust Memorial Museum's [Introduction to the Holocaust](#)
- The United States Holocaust Memorial Museum's [World War II and the Holocaust Animated Map](#)

**Step 2:** In order to narrow the discussion to the topic of hidden children and the Holocaust, read aloud to the class the following summary from the Vancouver Holocaust Education Centre:

“One and a half million Jewish children perished during the Holocaust. Of the 6 to eleven percent of Europe’s Jewish children who survived, many did so because they went into hiding. For parents and children, hiding meant finding rescuers who were willing to provide refuge and to risk severe punishment. Both the Jewish families going into hiding as well as the rescuers taking them in encountered daunting challenges.

Many children were forced to separate from their families when going into hiding or when they were sent to other countries. In many cases, the separation from their families became permanent. Younger children, especially, were unable to understand why their parents had left them. Over the course of the Holocaust, children often had to move from one refuge to another. Some hidden children lived under false identity papers passing as non-Jews living with families of different religious backgrounds. Others were kept in secret locations. Experiences during hiding often had lifelong effects on the survivors of the Holocaust.”<sup>2</sup>

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<sup>2</sup> This information is copied from the Vancouver Holocaust Education Centre's online learning resource called "[Primary Voices: Teaching Through Holocaust Survivor Testimony](#)".

**Step 3:** Introduce the Azrieli Foundation’s Holocaust Survivor Memoirs Program by summarizing or reading aloud the following description:

Since the end of World War II, approximately 40,000 Jewish Holocaust survivors have immigrated to Canada. Who they are, where they came from, what they experienced and how they built new lives for themselves and their families are important parts of our Canadian heritage. **The Azrieli Foundation’s Holocaust Survivor Memoirs Program** was established to preserve and share the memoirs written by those who survived the twentieth-century Nazi genocide of the Jews of Europe and later made their way to Canada.

As of 2018, the Azrieli Foundation has published the stories of 85 Holocaust survivors, which are available in French and English. Over 250,000 copies of these deeply moving testimonies have been distributed free of charge to educational institutions across Canada.

Some of the memoir authors visit schools to tell students about their lives during the Holocaust. As the authors grow older it can be difficult for them to travel and speak about their experiences. Most students will not get the chance to meet the authors in person, but the Azrieli Foundation has developed a digital resource called Re:Collection where you can “meet” the authors by watching interview clips, reading selected excerpts from the memoirs, and looking at photographs and artifacts from their lives.



Arthur Ney at an Azrieli Foundation event with students.



**Step 4:** Introduce the memoir authors, divide students into groups, and distribute copies of the same memoir and accompanying **Reading Guides** to all group members. We encourage students to be involved in the process of choosing which memoir they will read. Here is some information to help you introduce the memoir authors to students:

AUTHOR	AGE WHEN WENT INTO HIDING	COUNTRY	HIDING SITUATION	YEARS IN HIDING
Judy Abrams	7	Hungary	In a Catholic convent and with a family friend	1944-1945
Claire Baum	6	Netherlands	With sister, in different foster families	1942-1945
René Goldman	8	Luxembourg, Belgium, France	In a Catholic convent and with foster families	1942-1944
Muguette Myers	10	France	In small villages, sometimes together with her family	1942-1944
Arthur Ney	12	Poland	Moved from place to place and ended up in a Catholic orphanage	1943-1945
Marguerite Élias Quddus	5	France	With sister, in different Catholic convents and foster families	1942-1944

**Step 5:** Instruct students to answer the journal question for this lesson on **Worksheet 1: Reflection Journal**.

## LESSON 2: AUTHOR BIOGRAPHY ACTIVITY

**LEARNING GOALS:** TO ENSURE THAT STUDENTS HAVE A THOROUGH UNDERSTANDING OF THE LIFE OF THEIR AUTHOR AND FAMILIARITY WITH RE:COLLECTION, THE INTERACTIVE DIGITAL RESOURCE.

**CRITICAL THINKING TOOL:** BACKGROUND KNOWLEDGE

**TECHNICAL REQUIREMENTS:** EACH GROUP WILL NEED ACCESS TO AN INTERNET-ENABLED TABLET OR COMPUTER.

**DURATION OF LESSON:** 60-75 MINUTES (ASSIGNMENT CAN BE COMPLETED AS HOMEWORK IF NECESSARY)

**Step 1:** Distribute **Re:Collection Instructions** to each student and **Worksheet 2: Author Biography Activity** to each group. [Play the Instructional Video](#). Provide ten minutes for groups to explore their author's page on [Re:Collection](#). Make sure that each group first goes to Sign Up to make a group username and password before beginning the worksheet.



**Step 2:** Instruct groups to complete **Worksheet 2: Author Biography Activity** by following the instructions listed at the top of the worksheet and on the **Re:Collection Instructions**, especially the instruction to create a group *My Collection*.

Alternatively, this activity can be completed as homework, as a group, or individually with each student creating their own *My Collection*.

See **Teacher's Answer Key (Appendix 1)** for completed worksheets.

**Step 3:** Instruct students to answer the journal question for this lesson on **Worksheet 1: Reflection Journal**.

# LESSON 3: DISCUSSION OF THE CONCEPT OF IDENTITY

**LEARNING GOALS:** TO EXPLORE THE CONCEPT OF IDENTITY; TO DEVELOP AN APPRECIATION FOR HOW PEOPLE IN THE PAST HAVE FORMED THEIR IDENTITIES AND HOW THEIR IDENTITIES WERE ATTACKED AND SUPPRESSED DURING THE HOLOCAUST.

**CRITICAL THINKING TOOL:** THINKING STRATEGIES (ORGANIZING INFORMATION, ROLE-TAKING)

**TECHNICAL REQUIREMENTS:** NONE

**DURATION OF LESSON:** 60-75 MINUTES

**Step 1:** As a class, make a concept map on the board for the word *Identity* by considering all of the different elements that can make up an individual's identity.

See **Teacher's Answer Key (Appendix 1)** for an example of a concept map.

**Step 2:** Instruct groups to work through the questions on **Worksheet 3: Identity Discussion Questions**, spending about 5 minutes on each question. After each question, you can pause to take up the answers as a class. The questions are the same for each group, but each group's answers will vary depending on which author they are studying.

See **Teacher's Answer Key (Appendix 1)** for a chart of possible ways to answer each question.

**Step 3:** Return to the concept map of the word *Identity* and ask students if they have anything else to add after thinking more deeply and discussing it with other students.

**Step 4:** Instruct students to answer the journal question for this lesson on **Worksheet 1: Reflection Journal**.



A menorah, a candelabrum used during the Jewish holiday of Hanukkah, rests on the sill of an apartment window in Kiel, Germany, 1932.



Lighting of Hanukkah candles in the Dutch transit and internment camp Westerbork, Netherlands, 1942.

# LESSON 4: PROPAGANDA AND PERSECUTION

## PRIMARY SOURCE ANALYSIS

**LEARNING GOALS:** TO CONSIDER THE CONTEXT OF RISING DISCRIMINATION AND PERSECUTION OF JEWS AS A CATALYST FOR DECISIONS TO GO INTO HIDING, AND TO CONSIDER ANTISEMITISM IN CANADA.

**CRITICAL THINKING TOOLS:** CRITERIA FOR JUDGMENT, CRITICAL THINKING VOCABULARY (CAUSE AND CONSEQUENCE; PRIMARY SOURCE; BIAS AND POINT OF VIEW), THINKING STRATEGIES (MAKING DECISIONS; ORGANIZING INFORMATION; ROLE TAKING), HABITS OF MIND (OPEN-MINDED; FAIR-MINDED; INDEPENDENT-MINDED; INQUIRING OR “CRITICAL” ATTITUDE)

**HISTORICAL THINKING CONCEPTS:** EVIDENCE, MORAL JUDGMENT

**TECHNICAL REQUIREMENTS:** IF THE CLASS IS VIEWING THE IMAGES TOGETHER, THE CLASSROOM SHOULD BE EQUIPPED WITH A SCREEN TO PROJECT THE IMAGES. IF THE STUDENTS ARE VIEWING THE IMAGES IN GROUPS, THE IMAGES CAN BE DISTRIBUTED IN HARD COPY OR UPLOADED TO COMPUTERS/TABLETS.

**DURATION OF LESSON:** 60-75 MINUTES

**Step 1:** Explain that the class will be examining two kinds of primary sources created before and during the Holocaust: antisemitic propaganda images and photographs/artifacts of discrimination and persecution of Jews. The images correspond to the countries in which the memoir authors lived, and there are examples from Canada too.

Definition of **primary source**: “A source is primary if it is original or first-hand in terms of time and access to the event,” like artifacts and documents that were created during the time under study. Primary sources are different from secondary sources, which are “deliberately prepared accounts....produced from information drawn from other sources,” like a history textbook.<sup>3</sup>

Definition of **antisemitism**: Prejudice, discrimination, persecution and/or hatred against Jewish people, institutions, culture and symbols.

Definition of **propaganda**: A campaign of information or publicity, often biased or exaggerated in nature, to promote a particular political agenda or cause.

**Step 2:** Display on a screen or distribute in hard copy or in digital copy the following **propaganda** images (turn to page 10-11). If distributing the images, you can give each group the image that corresponds to their author’s country and ask them to present their analysis of that image to the class. You can reserve the image from Canada to analyze together at the end.

In groups, or together as a class, analyze the **propaganda** images using the following questions informed by [The Historical Thinking Project](#) :

- What do you see in the image?
- Who is represented in the image?
- What historical events were occurring when it was created?
- Who created this image?
- Why was it created? Who was the intended audience?
- What evidence does it contribute to the topic you are studying?

<sup>3</sup> Mike Denos and Roland Case, *Teaching about Historical Thinking* (Vancouver, BC: The Critical Thinking Consortium, 2006), 16-17.

**Step 3:** Display on a screen or distribute in hard copy or in digital copy the following **photographs/artifacts** (turn to page 12-13). If distributing the images, you can give each group the image that corresponds to their author's country and ask them to present their analysis of that image to the class. You can reserve the image from Canada to analyze together at the end.

In groups, or together as a class, examine the **photographs/artifacts** of discrimination and persecution of Jews and consider the following questions:

- From looking at the images, what kinds of discrimination and persecution did Jews face during the Holocaust?
- From looking at the images, what can you infer/guess about how discrimination and persecution affected peoples' lives?
- If there are people in the image, look carefully at their facial expressions and body language. How do you think Jews felt when they experienced discrimination and persecution? Look for other people in the images, including bystanders (people who witnessed discrimination and persecution) and perpetrators (people who carried out discrimination and persecution). What do you notice about their facial expressions and body language?
- If you are looking at a photograph, explain where it was taken. Who might have taken the photograph and for what purpose?
- If you are looking at an artifact, who might have created it and for what purpose?

**Step 4:** Display on a screen or print and distribute the following **memoir** excerpt by author Marguerite Élias Quddus (turn to page 14), explaining how she felt in June 1942 after learning that Jews in occupied France over the age of six had to wear a yellow star. <sup>4</sup>

As a class, analyze the style and content of the excerpt by considering the following questions:

- What is the tone or mood of this excerpt? How does the author use vocabulary and punctuation to achieve this tone/mood?
- What words does the author use to describe the yellow star?
- How does the author represent her family members' attitudes towards the yellow star?
- Is the author's use of a child's perspective effective?
- How does reading a personal account of the discrimination and persecution that Jews faced add to your understanding of the Holocaust, as compared to propaganda and photographs/artifacts?
- View Marguerite's drawing (p.15) of her reflection in a mirror while wearing the yellow star. What does this drawing add to your understanding of the effect of discrimination and persecution on Jewish children?

**Step 5:** Instruct students to answer the journal question for this lesson on **Worksheet 1: Reflection Journal**.

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<sup>4</sup> **Yellow star:** The yellow badge or armband with the Star of David on it that many Jews in Nazi-occupied areas were forced to wear as an identifying mark of their lesser status and to single them out as targets for persecution. The Star of David, a six-pointed star, is the most recognizable symbol of Judaism.

# LESSON 4: PROPAGANDA IMAGES TO ANALYZE IN STEP 2

See **Teacher’s Answer Key (Appendix 1)** for detailed information about each image and for possible themes or topics to emerge in the discussion.



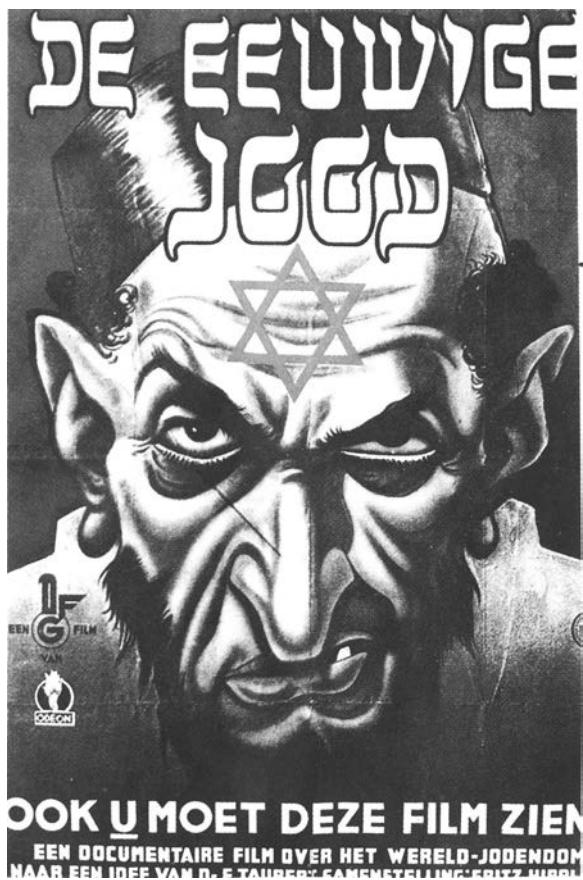
Nazi propaganda poster from Belgium, 1940-1944.



Cover of an antisemitic pamphlet in France, 1940-1941.



Propaganda poster from Hungary, unknown date.



Poster advertising the screening of an antisemitic film in the Netherlands, 1940-1945.



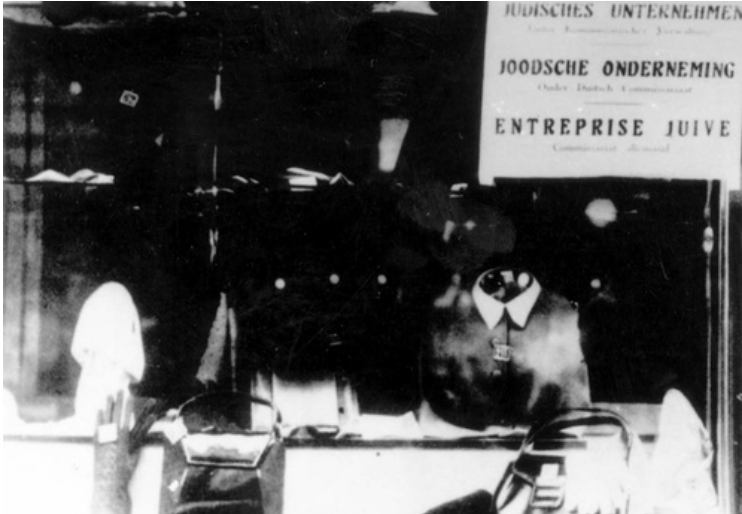
Poster advertising an antisemitic exhibit in Poland, unknown date.



Image from an antisemitic newspaper in Montreal, Canada, 1932.

## LESSON 4: PHOTOGRAPHS/ARTIFACTS TO ANALYZE IN STEP 3

See **Teacher's Answer Key (Appendix 1)** for detailed information about each image and for possible themes or topics to emerge in the discussion.



Notice posted to identify a business as Jewish in Belgium, 1940-1944.



Two Jewish women wearing the yellow star in France, 1942.



A roundup of Jews in Budapest by the Hungarian Arrow Cross Party, assisted by German police and SS, 1944-1945.





Identity card for a Jewish man in the Netherlands, 1941.



German army officers cutting the hair of a Jewish man in Poland, 1943.



Sign noting that a lodge is open to gentiles (non-Jews) only. Ontario, Canada, 1940.

## MEMOIR EXCERPT BY MARGUERITE ÉLIAS QUDDUS TO ANALYZE IN STEP 4

See **Teacher’s Answer Key (Appendix 1)** for possible themes or topics to emerge in the discussion.

Mama has received a package of stars made of yellow fabric, which she sews on our clothes, right where I had my merit badge. This one is ugly. What a horrible colour!

Henriette begs for me to have one too — I don’t have to wear it since I’m only five and a half. But she insists, or else she doesn’t want to wear one either.

“If you don’t have one, you’ll go to prison! All by yourself! They’ll lock you up in the toilet again. They’ll make you stand in a corner!” she says, making things up to persuade me.

I complain to my mother, “Tell her it isn’t true!” Mama finally notices me and puts down the garment she’s holding saying, “I’m sorry, dear, but you know, she’s not completely wrong. We have to wear the star for now, until all this is over. It can’t last long. Here, this is yours, go put it away.” She hands me the sweater and I put it on to look at myself in it.

“It’s the law!” my sister shouts, just to annoy me. “If you don’t understand, it’s because you want to be a baby!” She keeps repeating it.

“What is the law?”

“It’s what people have to do.”

“Not me. I don’t have to do anything.”

“You’re not the one who decides! And you’re almost as big as I am!”

“Don’t be so hard on your little sister, dear, try to be nice to her. Why don’t you read us the news?”



Taking advantage of the fact that they’re busy, I tiptoe out and go down to the shop to look at myself in the three-way mirror. The star is even uglier in the mirror. All this because of the *Boches*<sup>4</sup>! We’re not allowed to put the heat on downstairs, and it’s colder there. I listen to the sounds of the street. I’d rather be upstairs.

I go up to my room and telephone Papa. I hope he’ll hear me this time. “Hello, Papa? It’s me. Henriette is whining. She says they’ll point at her at school. I don’t care about them, because they don’t want me.”

Uh, oh, here comes my sister. I take off my sweater, which I suddenly hate. She grabs me. “What are you doing?”

“I want to be Catholic!” I say.

Now that we’re wearing the star, everyone looks at us. In the street, people stare at us like monkeys at the zoo. People I like turn their backs on me.

<sup>4</sup>*Boches*: A derogatory term used during both world wars to refer to Germans.



Illustration from *In Hiding* by Marguerite Élias Quddus.

# LESSON 5:

## OPTION A - NEWSPAPER ARTICLE ASSIGNMENT

**LEARNING GOALS:** TO WRITE A SHORT NEWSPAPER ARTICLE FROM THE PERSPECTIVE OF A CANADIAN JOURNALIST THAT SYNTHESIZES WHAT THEY HAVE LEARNED ABOUT THEIR AUTHOR'S LIFE AND THE HISTORICAL CONTEXT AND COMMUNICATES THIS INFORMATION EFFECTIVELY TO A SPECIFIC AUDIENCE.

**CRITICAL THINKING TOOLS:** CRITICAL THINKING VOCABULARY (HISTORICAL PERSPECTIVE VERSUS PRESENTISM, BIAS AND POINT OF VIEW), THINKING STRATEGIES (MAKING DECISIONS; ORGANIZING INFORMATION; ROLE TAKING), HABITS OF MIND (OPEN-MINDED; FAIR-MINDED; INDEPENDENT-MINDED; INQUIRING OR "CRITICAL" ATTITUDE)

**HISTORICAL THINKING CONCEPTS:** HISTORICAL PERSPECTIVE, MORAL JUDGMENT

**TECHNICAL REQUIREMENTS:** EACH STUDENT WILL NEED ACCESS TO AN INTERNET-ENABLED COMPUTER.

**DURATION OF LESSON:** 60-75 MINUTES (ASSIGNMENT CAN BE COMPLETED AS HOMEWORK IF NECESSARY)

**Step 1:** Introduce the assignment and learning goal, referring to **Worksheet 4A: Newspaper Article Assignment**.

**Step 2:** Explain to students how to practice historical perspective.

Definition of **Historical Perspective:** "Historical perspective involves the viewing of the past through the social, intellectual, emotional and moral lenses of the time."<sup>5</sup>

For more information about Historical Perspective, visit the [Historical Thinking Project](#).

**Step 3:** Instruct students to follow **Worksheet 4A: Newspaper Article Assignment**. Provide students with access to the images to download, which are available on our website.

**Step 4:** Instruct students to answer the journal question for this lesson on **Worksheet 1: Reflection Journal**.



Judy and the Mother Superior of the convent. Pincehely, Hungary, 1944.



Claire (left) and her sister, Ollie, with their rescuer, Tante Nel. Rotterdam, Netherlands, circa 1944.

<sup>5</sup> Mike Denos and Roland Case, *Teaching about Historical Thinking* (Vancouver, BC: The Critical Thinking Consortium, 2006), 46.

# LESSON 5: OPTION B - TIMELINE ASSIGNMENT

**LEARNING GOALS:** TO ILLUSTRATE HOW INDIVIDUAL LIVES INTERSECTED WITH THE HISTORICAL CONTEXT BY CREATING A TIMELINE THAT PLOTS SIGNIFICANT EVENTS IN AN AUTHOR'S LIFE ALONGSIDE SIGNIFICANT EVENTS FROM THE HOLOCAUST, AND TO DETERMINE THE MOMENT WHEN AN AUTHOR'S LIFE CHANGED FOREVER.

**CRITICAL THINKING TOOLS:** CRITERIA FOR JUDGMENT, THINKING STRATEGIES (MAKING DECISIONS; ORGANIZING INFORMATION; ROLE TAKING), CRITICAL THINKING VOCABULARY (CAUSE AND CONSEQUENCE)

**HISTORICAL THINKING CONCEPTS:** HISTORICAL PERSPECTIVE, CAUSE AND CONSEQUENCE

**TECHNICAL REQUIREMENTS:** EACH STUDENT WILL NEED ACCESS TO AN INTERNET-ENABLED TABLET OR COMPUTER. WHEN PRINTING WORKSHEET 4B, NOTE THAT IT SHOULD BE PRINTED ON 11X17 PAPER.

**DURATION OF LESSON:** 60-75 MINUTES (ASSIGNMENT CAN BE COMPLETED AS HOMEWORK IF NECESSARY)

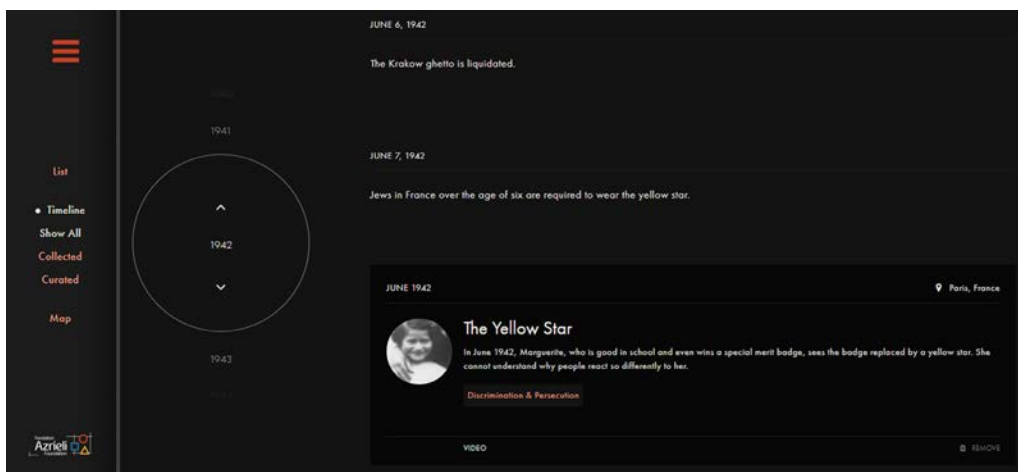
**Step 1:** Introduce the assignment and learning goal, referring to **Worksheet 4B: Timeline Assignment**.

**Step 2:** Explain to students how to evaluate the historical significance of an event using the following three criteria adapted from [The Historical Thinking Project](#) :

- **Profundity:** How deeply did the event affect the author?
- **Quantity:** How many people's lives were affected by this event?
- **Durability:** How long lasting were the changes brought by this event?

**Step 3:** Instruct students to follow the instructions on **Worksheet 4B: Timeline Assignment**.

**Step 4:** Instruct students to answer the journal question for this lesson on **Worksheet 1: Reflection Journal**.



# LESSON 6: CLASS DISCUSSION AND REFLECTION

**LEARNING GOALS:** TO UNDERSTAND THE DIVERSITY OF EXPERIENCES OF HIDDEN CHILDREN DURING THE HOLOCAUST AS WELL AS THE CHALLENGES THEY FACED WHEN COMING TO CANADA; TO ENCOURAGE STUDENTS TO REFLECT ON THIS HISTORY.

**CRITICAL THINKING TOOLS:** THINKING STRATEGIES (ORGANIZING INFORMATION, ROLE-TAKING), HABITS OF MIND (OPEN-MINDED; FAIR-MINDED; INDEPENDENT-MINDED; INQUIRING OR “CRITICAL” ATTITUDE)

**HISTORICAL THINKING CONCEPT:** EVIDENCE

**TECHNICAL REQUIREMENTS:** THE CLASSROOM SHOULD BE EQUIPPED WITH A SCREEN TO PROJECT RE:COLLECTION.

**DURATION OF LESSON:** 60-75 MINUTES

**Step 1:** Each group introduces their author to the class by presenting three recollections from their group’s *My Collection* on [Re:Collection](#). The recollections were chosen during Lesson 2, and should be listed at the bottom of **Worksheet 2: Author Biography Activity**.

**Step 2:** Next, consider Canada’s connection to the Holocaust by discussing the **immigration** of survivors to **Canada** after the war. Using the following summary, explain to students when and why Canada began admitting Holocaust survivors to Canada.

“At the close of the war, there were 250,000 displaced Jewish refugees in Europe, among them many war orphans. The majority of them had no homes to return to. Even after the war, most countries still maintained their restrictive immigration policies barring Jews from entry. Among the most desired destinations for refugees to go were Palestine, Canada, the United States, the United Kingdom and Australia. Between 1945 and 1948, Canada admitted 65,000 refugees, of which only 8,000 were Jews.

In 1947, approximately 1,000 Jewish children orphaned by the Holocaust were permitted entry to Canada. To be granted a Canadian visa, Jewish orphans had to be under 18 years old and in good health. They had to express a desire to come to Canada, “have the ability to adjust” and show proof of orphan status. Officials often excluded children who wore glasses or could not read.

With economic prosperity and an increased demand for labour came a change in Canada’s immigration policies. In the few years after 1948, 20,000 Holocaust survivors were permitted entry into Canada.”<sup>7</sup>

If you need more information about Canada’s treatment of Jewish refugees before and during the Holocaust, use the [Brief history of Canada’s responses to refugees](#), by the Canadian Council for Refugees.



Judy Abrams at twelve years old on the SS *Scythia* on her way to Canada, 1949.

**Ask students the following questions:**

- What challenges do you think orphaned teenage Holocaust survivors would have faced when they arrived in Canada? How would their experiences be different from older survivors, or from survivors who moved to Canada with family members?
- Go to Judy Abrams' page on Re:Collection and view the recollections titled [First Impressions](#) and [Adjusting to School in Canada](#). What were her expectations of Canada, and what challenges did she face?
- What is the legacy of Judy's hidden identity? How did moving to Canada affect your author's identity?

**Step 4:** As a class, conclude the Education Program on Hidden Children, Identity and the Holocaust by discussing the following **reflection** questions:

- Go to René Goldman's page on Re:Collection and watch the recollection titled [Telling His Story](#). Why did René choose to write his memoir? Can you think of any other reasons why Holocaust survivors would want people to know what happened to them?
- What did you learn about the Holocaust from these memoirs?
- What was difficult about discussing this historical topic?
- Why is it important for Canadian students to keep studying the Holocaust?

**Step 5:** Instruct students to answer the journal question for this lesson on **Worksheet 1: Reflection Journal**.

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<sup>7</sup>This information is copied from the Vancouver Holocaust Education Centre's online learning resource called "Primary Voices: Teaching Through Holocaust Survivor Testimony", available at: <http://vhec.org/primaryvoices/intro-immigration/>

# APPENDIX 1:

## TEACHER'S ANSWER KEY

### LESSON 1: INTRODUCTION TO THE HOLOCAUST AND HIDDEN CHILDREN

N/A

### LESSON 2: AUTHOR BIOGRAPHY ACTIVITY

Step 2: Answers for Worksheet 2: Author Biography Activity

#### JUDY ABRAMS

1. Judy's mother, **Renée**, and her father, **László**, lived in the country of **Hungary**.

Recollection: [Before the War](#)

2. As a child, the first time that Judy became aware of anti-Jewish discrimination was when her mother had to sew a **yellow star** on her coat.

Recollection: [Childhood and the Yellow Star](#)

3. While in hiding, Judy's new name was **Ilona Papp**. Why did Judy's father decide that Judy needed to go into hiding and who helped him find a hiding spot in the convent?

**Judy's father believed the stories he heard about concentration camps and other atrocities from refugees who came from Nazi-occupied countries. Mária Babar, a Catholic family friend, helped arrange the hiding spot for Judy with the Ursulines nuns.**

Recollection: [The Decision to Go into Hiding](#)

4. What Catholic religious practices did Judy follow while she was staying at the convent and what was her attitude towards this new religion?

**Judy prepared for her First Communion and learned the Catholic prayers. She embraced Catholicism and wanted to be a nun when she grew up.**

Recollection: [Becoming Catholic](#)

5. Why was it dangerous for Judy to stay in the convent, and where did she go when she left?

**It was dangerous for Judy to stay in the convent because the German SS found out that Jews were hiding in convents. The SS searched for Jews to commit atrocities against them and punish the people who were helping them, so Mária took Judy away from the convent. Mária sheltered Judy and two of Judy's relatives in her small apartment in Budapest for the rest of the war.**

Recollection: [Leaving the Convent](#)

6. Judy's first Christmas celebration in December 1944 was interrupted by **air-raid sirens and the Siege of Budapest**. Where did the residents of the apartment building go to seek shelter?

**The residents of the apartment building sought shelter in the basement of the building as the building collapsed over their heads.**

Recollection: [Christmas](#)

7. Near the end of the war, members of the Hungarian fascist **Arrow Cross** brigades visited Judy's apartment building to check people's documents, looking for Jews. How did the brigades deal with some of the remaining Jews in Budapest?



Jews were no longer being deported to Auschwitz. Instead, the Arrow Cross brigades took the Jews to the Danube River in Budapest, lined them up and shot them into the icy waters.

Recollection: [The Arrow Cross](#)

8. How did Judy feel when she reunited with her parents in 1945?

**Initially, Judy felt that her parents were strangers. She felt uncomfortable around her parents and had trouble adjusting to being with them again. She learned later that many hidden children felt this way towards their parents after the war.**

Recollection: [Reunion](#)

9. Why did Judy's parents make the decision to leave Hungary?

**When the communist government was elected in Hungary, many things changed and it became a difficult place to live. Her father left the country on business and was not allowed back in. Her mother was questioned by the secret police on the suspicion that Judy's father was a spy. This motivated Judy's mother to get passports for her and Judy to go to meet Judy's father.**

Recollection: [Still in Danger](#)

10. After coming to Canada in 1949 on a ship called the *Scythia*, what was Judy's first impression of Canada?

**Judy imagined that North America would be a beautiful and magical place, but when they arrived in Halifax in April she was disappointed by the weather, the scenery and the small size of the city. The train ride on the way to Montreal was bleak, but her family received a warm welcome from the Jewish community in Montreal.**

Recollection: [First Impressions](#)

## CLAIRE BAUM

1. Claire's parents, Sophia and Rudolph, were married in 1934 in the city of **Rotterdam**, in the Netherlands. Claire was born in 1936, and her sister, **Ollie**, was born in 1937.

Recollection: [Family Photos](#)

2. As Claire's father observed the rising threat from neighbouring Germany under Hitler's rule, he applied for **visas** to immigrate to **the United States**. What happened to his application?

**His application was refused because the immigration quota had been filled.**

Recollection: [The Threat of War](#)

3. Name three anti-Jewish measures implemented in the Netherlands from January 1942 onwards:

**The identification cards of Jews were stamped with a J; Jews over the age of six had to wear a yellow star of David; Jews could only shop during certain hours; Jewish professionals could no longer practice their professions; Jewish stores had to close; Jews could not go to school; Jews had to hand over personal belongings like bicycles; Jews were rounded up and deported starting in July 1942.**

Recollection: [Anti-Jewish Measures](#)

4. As Claire and her sister prepared to go into hiding in October 1942, Claire was told never to talk to strangers, and to pretend to be **Christian** instead of Jewish.

Recollection: [Into Hiding](#)

5. How did Claire feel about celebrating Christmas in 1942?

**Claire was excited to celebrate the Christian holiday of Christmas, and to help Tante Kor make decorations and costumes. Claire and her sister thought the Christmas tree was beautiful.**

Recollection: [Christmas with the Duchene Family](#)

6. While the girls were living with Tante Kor, they found a **yellow star of David** on the doorstep and realized they needed a safer place to hide. Why did their friend Peter report them to the Nazis?

**Peter reported them to the Nazis because he didn't believe that they were the nieces of the Duchenes and he was suspicious that they were Jewish. He belonged to a Nazi youth group and wanted to be seen as a hero for finding Jews in hiding.**

Recollection: [Safe No More](#)

7. Claire remembers that the Hunger Winter was at its worst in January 1945. What was the Hunger Winter, and what kinds of food were available during this time?

**The Hunger Winter was a famine in the German-occupied Netherlands during the winter of 1944-1945.**

**Approximately 20,000 Dutch people died as a result of harsh winter weather and the lack of food supplies reaching the country. To survive, people ate a grey mush made out of sugar beets and weeds. Claire and her sister also ate seagull.**

Recollection: [Surviving the Hunger Winter](#) [click on the *More Info* box for glossary terms]

8. Claire and Ollie were liberated on May 5, 1945, by soldiers from which country?

**The soldiers were from Canada.**

Recollection: [Liberation](#)

9. After **three** years of separation, the girls were reunited with their parents in May 1945. What was their immediate reaction to seeing their parents?

**At first, Claire and her sister did not recognize their parents. Her father had lost a lot of weight and looked different from the picture they had. Claire and Ollie thought that their parents were strangers and did not want to go back to them, but Tante Nel encouraged them to go with their parents.**

Recollection: [The Knock](#)

10. One of Claire's rescuers was named Nel. Explain how Claire honoured Nel many years after the war.

**Claire nominated Nel as Righteous Among the Nations, a title given by Yad Vashem (the World Holocaust Remembrance Center in Jerusalem) to honour non-Jews who risked their lives to help save Jews during the Holocaust. There is a plaque recognizing Nel's actions at Yad Vashem in Jerusalem.**

Recollection: [Honouring Nel](#) [click on the *More Info* box for glossary terms]

## RENÉ GOLDMAN

1. René's mother, Mira, was from an observant Jewish family that lived in the country of **Poland**, and her grandfather was a distinguished **rabbi** who believed in access to education for girls. René's father became a **tailor** by profession when he moved to France.

Recollection: [René's Parents](#)

2. René was **six** years old when the war broke out in Luxembourg, in May **1940**. How did René feel when he saw the Germans marching in his country?

**René did not feel scared because he was too young to understand the danger that his family would face. His parents sheltered him from the threat posed by the war. At first the German soldiers behaved well towards civilians.**

Recollection: [The Outbreak of War](#)

3. René was sitting in a **cinema** in Belgium when he was verbally attacked by other children for wearing the yellow star. How did he feel after this act of discrimination, and how did his parents respond?

**At first, René was petrified, and then he was very angry as he ran home to tell his parents what had happened. He refused**

to ever wear the yellow star again, and his parents agreed. The family did not wear the yellow star again, despite the risk.  
Recollection: [The Yellow Star](#)

4. From Belgium, René and his parents fled to France in the summer of 1942. What was happening to René and his mother when he was saved by Aunt Fella?

**René and his mother were arrested by French police and collected at the railway station with other Jews who were about to be deported on a train.**

Recollection: [Torn Away from his Mother](#)

5. Due to rising danger, René was sent to live in a children's home run by an organization called OSE (*Oeuvre de secours aux enfants/Children's Relief Agency*). What did this organization do during World War II?

**OSE was a French-Jewish organization that helped rescue thousands of Jewish refugee children during World War II. OSE hid children in France, arranged for some to immigrate to the United States and transferred others to Switzerland.**

Recollection: [From One Hiding Place to the Next](#) [click on the *More Info* box for glossary terms]

6. After moving to a safer hiding spot, a boarding school in a convent, René gradually came to seek comfort by practicing the religion of Catholicism.

Recollection: [René's Religious Education](#)

7. Later in the war, René was sent to another hiding spot on a farm with an elderly peasant couple who asked René to call them **Pépé** and **Mémé**. What was different about life in this hiding spot compared to his previous hiding spot in a Catholic convent?

**In this hiding spot René lived with a family on a farm instead of with many other boys and nuns in a convent. He had more freedom and could even go to Lyon with his friend to visit their family members. The farm was in a rural region where people spoke French with a local patois that was hard for him to understand. The farm had much better food than the convent.**

Recollection: [Hiding on a Farm](#)

8. Although the French city of Lyon was liberated in September 1944, the war in Europe did not end until spring 1945. How did René first become aware of the existence of death camps and gas chambers?

**René visited an exhibition of photographs from death camps showing dead bodies and gas chambers.**

Recollection: [The End of the War](#)

9. After the war, as René and many other Jewish children were wondering what happened to their parents, they lived in children's homes run by Jewish organizations. Did either of René's parents return from deportation?

**Neither of René's parents returned from deportation. His mother was murdered in Auschwitz, and his father perished while being forced to march from Auschwitz to a labour camp.**

Recollection: [The Fate of René's Parents](#)

10. René has lived in many different countries. In 1963 he immigrated to the province of **British Columbia** in Canada. What is his attitude towards Canada compared to all of the other countries in which he has lived?

**René spent most of his life in Canada and he identifies as Canadian above all else. He doesn't feel the need to have dual citizenship with any of the other countries he lived in, including the country where he was born.**

Recollection: [Feeling Canadian](#)

### MUGUETTE MYERS

1. Muguette loved visiting her maternal grandmother, Gromeh Fizman, and her aunt, Meemeh Deeneh. Neither spoke French, so Muguette spoke **Yiddish** with them. Who spoke this language and what are some of its characteristics?

Yiddish was the language spoken by most central and eastern European Jews before the Holocaust and it is still spoken in some Jewish communities. Yiddish is similar to contemporary German, with words from Hebrew and other languages, and is written in Hebrew characters.

Recollection: [Muguettes Heritage](#) [click on the *More Info* box for glossary terms]

2. After the death of Muguettes father, her mother had to find work. What did she do in order to support her family? **Her mother was not a French citizen so she was not allowed to work, but she needed to provide for her two children. She went to the ministry of work, where she told her story. She was the first foreign woman in France to get a workers permit.**

Recollection: [Family](#)

3. Muguettes has many happy memories from her life in Paris before the war. Name three things that Muguettes loved to do:

**Going to museums with her mother; walking in the streets of Paris in the rain; visiting the outdoor market near her home to buy vegetables and flowers; walking along the canal and singing with her mother.**

Recollection: [Paris Before the War](#)

4. When World War II broke out in September 1939, Muguettes mother, brother, aunt and grandmother were evacuated to the village of Champlost. How did Muguettes mother become an honorary citizen of Champlost? **Muguettes family was staying in the home of an elderly resident of Champlost, along with some other families. While Muguettes mother and another woman were cleaning the house, they noticed a chest containing valuables. Instead of stealing from the elderly man, as the other woman suggested, Muguettes mother fetched the mayor who came and took charge of the chest. Because the elderly man was a cousin of the mayor, he appreciated what Muguettes mother had done and said to her, “please consider yourself an honorary citizen of Champlost... and if ever you need us, come back.”**

Recollection: [An Honorary Citizen of Champlost](#)

5. After the French surrender in 1940, Muguettes family returned to Paris where they experienced growing discrimination towards Jews. Under the German occupation, Muguettes had to wear a **yellow star** to identify her as Jewish. How did it make her feel to be identified in this way?

**Wearing the yellow star made her feel persecuted and singled out. She was scared of the Germans.**

Recollection: [Discrimination in Nazi-Occupied Paris](#)

6. How did Muguettes and her mother escape the Vél d’Hiv roundup? What is a roundup?

**The sister-in-law of Muguettes mother was working for the German Kommandantur (headquarters) so she knew about the impending roundup. The evening before the Vél d’Hiv roundup, she came to warn Muguettes and her mother to leave. A gentile (non-Jewish) friend offered to let them stay at her apartment that night. They removed their yellow stars and took the metro to her apartment. A roundup, or *rafle*, is a mass arrest of Jews who were then sent to do forced labour, deported to Nazi camps, or killed.**

Recollection: [Escaping the Vel’ d’Hiv’ Roundup](#)

7. While in hiding in Champlost, Muguettes practiced the Catholic religion and took the name **Marie Bella**. Why did Muguettes want to be baptized?

**Muguettes wanted to be baptized to be like all of her friends, who were going to do their First Communion and would wear a special outfit.**

Recollection: [My Religious Education](#)

8. What did the residents of Champlost do to protect Muguette and her family and integrate them into the community?

**They protected Muguette and her family by never revealing that they were Jewish. They warned Muguette's mother when the Germans would be inspecting schools. They also provided them with food.**

Recollection: [The People of Champlost](#)

9. The village of Champlost was liberated in July 1944 by Resistance fighters called the FFI (**French Forces of the Interior**) and **American** soldiers.

Recollection: [The Liberators](#)

10. In 2005, the residents of Champlost were honoured with the title of Righteous Among the Nations. What does this title signify?

**Righteous Among the Nations is a title given by Yad Vashem, the World Holocaust Remembrance Center in Jerusalem, to honour non-Jews who risked their lives to help save Jews during the Holocaust.**

Recollection: [Honouring her Rescuers](#)

### ARTHUR NEY

1. Arthur's family included his parents and his older sister, **Eugenia**. They lived in the Polish city of Warsaw, where they ran a **dry cleaning** business.

Recollection: [Family](#) or [Before the War](#)

2. Where did Arthur's parents go when war broke out in September 1939? Why did they return to Warsaw?

**Poland shared a border with the Soviet Union, and Arthur's relatives lived in small villages on either side of the Polish-Soviet border. His mother decided to go see these relatives to figure out if the family should stay in Poland or move to the Soviet Union. Arthur's father went to join his mother, leaving the children with their grandmother. His parents returned to Warsaw to be with their children.**

Recollection: [To Stay or Flee](#)

3. What is a smuggler? Why did Arthur become a smuggler in the Warsaw ghetto?

**A smuggler was someone who snuck in and out of the ghetto to sell anything they could in order to bring food and other goods back into the ghetto. The ghetto was surrounded by high walls and electric wire so this was a difficult job. It was also very dangerous because the Germans caught smugglers and killed them. People became smugglers because many ghetto inhabitants were dying of hunger in the ghetto. Arthur was too young to work and he was alone during the day. He met people who were involved in smuggling and he was impressed by them. As a challenge to himself, he began to smuggle goods for food.**

Recollection: [Smuggling](#)

4. On April 19, 1943, what was Arthur buying when he was outside of the ghetto? What was significant about this particular date?

**Arthur was outside the ghetto buying garlic for his grandmother. April 19 was the day before Passover, which is an important Jewish holiday. April 19, 1943 was the date of the Warsaw Ghetto Uprising, when the Jewish underground (also called the Jewish Resistance) staged an uprising against the Germans.**

Recollection: [April 19, 1943](#)

5. After losing his family, Arthur lived under a false identity and tried to find safe places to live. How did he end up at the Catholic orphanage run by Jan Kapusta in November 1943?

**While Arthur was staying at a shelter, a doctor referred him to an organization that helped young war victims by**

placing them in institutions. The organization questioned Arthur and one of the staff members brought him to the Catholic orphanage.

Recollection: [Journey to the Orphanage](#)

6. What religious transformation did Arthur undergo while he was in hiding at the orphanage and how did it make him feel?

**Arthur became a Christian while he was in the orphanage. Taking his first communion was difficult for Arthur to do and it made him feel like a traitor to his family.**

Recollection: [The Catholic Orphanage](#)

7. Arthur was liberated in January 1945 by a soldier from which army?

**Arthur was liberated by a soldier from the Soviet army.**

Recollection: [Liberation](#)

8. After the liberation, Arthur continued to use his false name, **Piotr Grodziński**. Why did Arthur want to remember his real name?

**Arthur was sad and lonely because he was lying about his name and identity. He was afraid that he would forget his real name and his parents' names, so he started writing down his story. He felt guilty for not doing enough to help them, and he felt that he owed it to his family to write down their story.**

Recollection: [Remembering](#)

9. After the liberation, Arthur learned that he was an orphan. For a while he lived in France but then he had to make a decision to live in the new state of **Israel**, or to live in Canada. Why did he choose Canada?

**Arthur had a hard time deciding between Israel and Canada, but eventually he chose Israel. His immigration papers to go to Canada arrived just as he was about to leave France for Israel, and he quickly changed his decision, knowing that he could later go to Israel if he still wanted to.**

Recollection: [Decision to Move to Canada](#)

10. Arthur immigrated to Canada in the year 1948. What does the word freedom mean to Arthur?

**In Arthur's words, freedom means "you can go on the street and do exactly what you want, within reason." It means that you can fight back against injustice, stand up for yourself, and feel strong and independent.**

Recollection: [Freedom](#)

### MARGUERITE ÉLIAS QUDDUS

1. Marguerite grew up in the city of **Paris** with her parents and older sister, **Henriette**. Describe one happy memory from Marguerite's childhood:

**Marguerite remembers how happy she was and that her parents were very much in love. She also remembers going to the Luxembourg gardens to have picnics and play with toy sailboats.**

Recollection: [Childhood](#)

2. In August 1941, Marguerite's father was arrested. Why was he surprised when the French police showed up at their home?

**Her father was surprised because he had all his paperwork in order and had served in the French army, so he felt that he was safe from anti-Jewish measures.**

Recollection: [Father's Arrest](#)

3. Starting in the month of **June** 1942, Marguerite had to wear a yellow star to identify her as Jewish. How did it make her feel?

Marguerite felt terrible when she wore the yellow star. Some people spit on her when they saw the star, and other people who normally greeted her started to ignore her instead. She could not understand why she was being treated differently.

Recollection: [The Yellow Star](#)

4. In the summer of 1942, Marguerite's mother was arrested by the police. What happened to her and why didn't the police also arrest Marguerite and Henriette?

**Marguerite's mother was taken by the police for an entire day and beaten by French policemen. Marguerite and her sister were not arrested because they were French nationals and had proof of their French nationality.**

Recollection: [Mother's Arrest](#)

5. Why did Marguerite and Henriette have to go into hiding and what was the secret that they had to keep?

**They had to go into hiding because the police were arresting all the Jews in Paris. The girls had to keep the secret of who they were and the truth about their parents, and pretend instead to be Catholics.**

Recollection: [Going into Hiding](#)

6. At the second Christmas in her hiding spot with the Chatenay family, Marguerite remembered the Saturday evening meals that she used to share with her family. Name three traditional dishes that she remembers eating:

**Chicken soup with knaidlach (matzah balls), gribenes, latkes, Franco-Russe chocolate pudding.**

Recollection: [The Second Christmas at Vatilieu](#)

7. What was Marguerite's reaction when Henriette asked if they should refer to the couple who was caring for them as "Mama" and "Papa"?

**Marguerite was upset when her sister asked her to do this because she felt like a liar and a traitor to her real parents. Henriette was very bossy but Marguerite was reluctant and kept thinking about her father, whom she missed terribly.**

Recollection: [Calling them Papa and Mama](#)

8. After a long separation, Marguerite and her sister were reunited with their mother when France was liberated in 1944. What was Marguerite's first impression of seeing her mother again?

**Marguerite didn't recognize her mother because she had a different hairstyle and didn't look like herself. She also didn't remember the name her mother used to call her and she struggled to understand the strange way she spoke.**

Recollection: [Reunion](#)

9. After the war, Marguerite's mother showed her a paper saying that her father died in a death camp called **Auschwitz** on the date **April 19, 1942**. Marguerite thought it was a lie.

Recollection: [Lies](#)

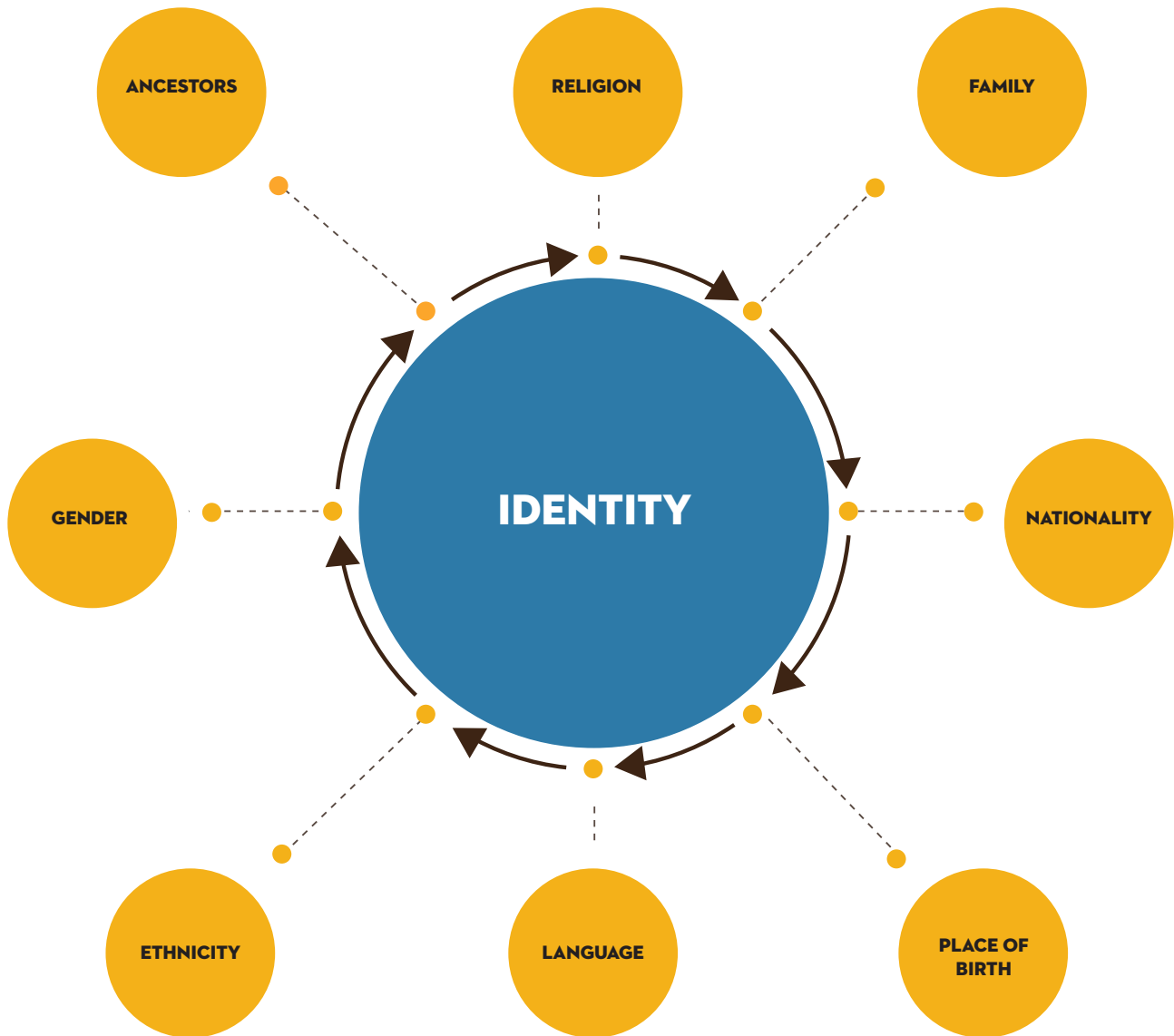
10. Because she was unable to write about her painful past, Marguerite's son, Michael, suggested she draw her most painful memory. What was the subject of her first drawing? Describe the scene that is represented in the drawing.

**Marguerite's first drawing is a scene of the arrest of her father. In the drawing, Marguerite and her sister are hugging their father and there are other arrested Jewish men in the background saying goodbye to their families.**

Recollection: [Drawings](#)

**LESSON 3: DISCUSSION OF THE CONCEPT OF IDENTITY**

Step 1: Example of a concept map for the word Identity. Note that your class' concept map might look very different.





### LESSON 3: DISCUSSION OF THE CONCEPT OF IDENTITY

Step 2: Possible ways to answer the Identity Discussion Questions.

	Q.1: AUTHOR'S IDENTITY	Q.2: DISCRIMINATION FACED DUE TO JEWISH IDENTITY	Q.3: EFFECT OF HIDING ON IDENTITY	Q.4: EFFECT OF HIDING ON FAMILY RELATIONSHIPS
Judy	<ul style="list-style-type: none"> <li>• family lived in Hungary for generations</li> <li>• proud to be Jewish</li> <li>• father was a Zionist (supported the creation of an independent Jewish state in Israel)</li> <li>• middle-class family</li> </ul>	<ul style="list-style-type: none"> <li>• father saw treatment of Jews in other countries so arranged for Judy to go into hiding</li> <li>• forced to wear the yellow star in Hungary</li> </ul>	<ul style="list-style-type: none"> <li>• embraced the Catholic religion, took on a new identity and became someone else</li> <li>• went by a new name</li> </ul>	<ul style="list-style-type: none"> <li>• began to forget about her parents and grew very close to a non-Jewish family friend</li> <li>• parents felt like strangers when she saw them again</li> </ul>
Claire	<ul style="list-style-type: none"> <li>• extended family lived in Rotterdam</li> <li>• family was very integrated into Dutch society</li> <li>• family practiced Jewish traditions like Friday Shabbat dinners</li> </ul>	<ul style="list-style-type: none"> <li>• father tried to help the family escape; when that failed he organized hiding spots</li> <li>• some family members were arrested and it was soon to be Claire's family's turn</li> <li>• forced to wear the yellow star in the Netherlands</li> </ul>	<ul style="list-style-type: none"> <li>• pretended to be Christian and kept her Jewish identity hidden</li> <li>• celebrated Christmas</li> <li>• repeated Christian prayers before meals and was read to from the bible</li> </ul>	<ul style="list-style-type: none"> <li>• lived apart from her parents, and Claire's only contact with them was through letters</li> <li>• lived with her sister</li> <li>• felt that her parents were strangers when they reunited after the war</li> </ul>
René	<ul style="list-style-type: none"> <li>• as a child, lived in Luxembourg, Belgium and France</li> <li>• descended from Jewish families in Eastern Europe</li> <li>• close circle of family and friends</li> <li>• family followed some Jewish religious practices</li> </ul>	<ul style="list-style-type: none"> <li>• forced to wear the yellow star in Belgium</li> <li>• family fled to France to try to escape Europe, but were caught</li> <li>• Jews were being arrested and deported so his family put him into hiding</li> </ul>	<ul style="list-style-type: none"> <li>• was immersed in the Catholic religion while in hiding and eventually grew to find comfort in Catholic prayer and ritual</li> <li>• felt drawn to Catholicism even after he reunited with his father</li> <li>• went by a new name</li> </ul>	<ul style="list-style-type: none"> <li>• was separated from his mother, who was arrested before he went into hiding</li> <li>• had to live apart from his remaining family members</li> <li>• was able to communicate with his father or visit him, occasionally.</li> </ul>

Muguette	<ul style="list-style-type: none"> <li>• parents were immigrants from Eastern Europe, extended family lived in Paris</li> <li>• spoke Yiddish with grandmother and aunt who were observant Jews</li> <li>• father passed away before the war, her mother raised her two children</li> </ul>	<ul style="list-style-type: none"> <li>• forced to wear the yellow star in Paris</li> <li>• as Jews were being arrested and deported in Paris, her mother found a safe place for Muguette to live in the countryside</li> </ul>	<ul style="list-style-type: none"> <li>• embraced the Catholic religion and eventually grew to find comfort in it</li> <li>• went by a new name</li> </ul>	<ul style="list-style-type: none"> <li>• was separated from her family for months until they reunited as they were in hiding in the village of Champlost</li> </ul>
Arthur	<ul style="list-style-type: none"> <li>• very close family, multiple generations lived together in Jewish section of city</li> <li>• middle-class family</li> <li>• enjoyed celebrating Jewish holidays</li> </ul>	<ul style="list-style-type: none"> <li>• faced terrible discrimination and persecution in the Warsaw ghetto, so he had to sneak out to find food to survive</li> <li>• Jews were being arrested and deported so he had to find a safe place to live</li> </ul>	<ul style="list-style-type: none"> <li>• had to learn the Christian religion and be tested on it</li> <li>• converted to Christianity in order to protect himself</li> <li>• went by a new name</li> </ul>	<ul style="list-style-type: none"> <li>• was separated from his family before going into hiding, and never saw them again</li> <li>• pretended to be someone else, and was worried that he would forget his real name and family</li> </ul>
Marguerite	<ul style="list-style-type: none"> <li>• parents were immigrants from Eastern Europe, and extended family lived far away</li> <li>• parents were business owners</li> <li>• happy family life in Paris</li> </ul>	<ul style="list-style-type: none"> <li>• father was arrested and did not return</li> <li>• telephone was confiscated</li> <li>• had to wear the yellow star and not allowed to attend school</li> <li>• mother was arrested; she was released but realized that she needed to find hiding places for her daughters</li> </ul>	<ul style="list-style-type: none"> <li>• mother instructed her to say she was a Catholic</li> <li>• surrounded by Christian images in the convent</li> <li>• had to lie about who her parents were</li> </ul>	<ul style="list-style-type: none"> <li>• missed family and Jewish traditions but could not discuss it with anyone</li> <li>• sister wanted to call their caregivers “Papa and Mama” and this was a terrible burden on her</li> <li>• mother was a stranger when they reunited</li> </ul>

**LESSON 4 Step 2:** Table of information to help analyze the propaganda images

COUNTRY	DATE	DESCRIPTION	TRANSLATION/NOTE	DISCUSSION TOPICS
Belgium	1940-1944	Poster of a unit of the Waffen-SS killing a dragon representing “Jewish Communists.” The Waffen-SS was a Nazi armed organization composed of Germans and recruits from occupied countries.	The text at the bottom is the address for the Waffen-SS office in Brussels, Belgium. Antisemitic propaganda from this period often associated Jews with communism.	<ul style="list-style-type: none"> <li>• dehumanization of Jews and their depiction as a man-eating dragon</li> <li>• one purpose of the poster was to recruit Belgians into the Waffen-SS</li> <li>• symbols: star of David, a five pointed star representing communism (look closely to see the hammer and sickle symbol on the star)</li> <li>• audience: young Belgian men sympathetic to Nazi ideology and interested in joining the battle</li> </ul>
France	1940-1941	Cover of an antisemitic pamphlet entitled “The Canker Which Corroded France” by the Institute for the Study of Jewish Questions, which was a private French propaganda organization that reported to the Gestapo (German secret police) in occupied France.	The other words in French are (clockwise from bottom left): military, press, commerce, sports, humanities, theatre, public education, finances.	<ul style="list-style-type: none"> <li>• dehumanization of Jews and association with insects</li> <li>• one purpose of the poster was to suggest excessive Jewish influence in French society</li> <li>• vocabulary (canker, corroded)</li> <li>• audience: general public</li> </ul>
Hungary	Un-known	Antisemitic propaganda poster distributed by the Arrow Cross Party, which was a Hungarian nationalistic and antisemitic party that controlled the Hungarian government from October 1944-March 1945.	Bottom text reads: “Brother! Do you want to change the situation? Fight with us in the Arrow Cross camp.” The rest of the text is a list of contact names and meeting places.	<ul style="list-style-type: none"> <li>• depiction of Jews as fat and wealthy with ugly facial features as compared to poor, starving Hungarians</li> <li>• one purpose of the poster was to recruit antisemitic Hungarians into the Arrow Cross Party</li> <li>• vocabulary (brother, change)</li> </ul>

COUNTRY	DATE	DESCRIPTION	TRANSLATION/NOTE	DISCUSSION TOPICS
Netherlands	1940-1945	Poster advertising a screening of the 1940 German propaganda film <i>The Eternal Jew</i> in the Netherlands. Today, the film is banned from public screening in Germany because its portrayal of Jews is so offensive.	Bottom tag line reads: "You too must see this film." The film was presented as a documentary of Jewish life but in reality it was a propaganda film that manipulated the people it filmed and used other techniques to portray Jews in a way that suited Nazi antisemitism.	<ul style="list-style-type: none"> <li>• film was translated into Dutch and screened there</li> <li>• tag line language (you, must)</li> <li>• physical depiction of the Jewish man on the poster</li> <li>• symbol: star of David</li> <li>• audience: general public</li> </ul>
Poland	Unknown	Poster advertising an antisemitic exhibit in Poland.	Text reads: "Jewish Plague Travelling Exhibit."	<ul style="list-style-type: none"> <li>• dehumanization of Jews and association with snakes</li> <li>• depiction of Jews as taking over the globe</li> <li>• symbols: star of David and hammer and sickle (representing communism)</li> <li>• vocabulary (plague)</li> <li>• audience: general public</li> </ul>
Canada	1932	Image from <i>Le Goglu</i> , an antisemitic Montreal-based newspaper founded in 1929. Image was accompanied with the caption: "Everywhere, we work to get rid of Jewry, the canker of humanity."	<i>Le Goglu's</i> founder was the journalist, politician and antisemite Adrien Arcand, who called himself the Canadian <i>Führer</i> (German word meaning leader, used to describe Hitler) and ran several fascist political movements in Canada.	<ul style="list-style-type: none"> <li>• dehumanization of Jews</li> <li>• depiction of Jews as taking over the globe</li> <li>• timing of the image (the year before the Nazis came to power in Germany)</li> <li>• antisemitism existed in Canada and was communicated in publications such as this one</li> <li>• audience: readership of <i>Le Goglu</i> and general public</li> </ul>

Step 3: Table of information to help analyze the photographs

COUNTRY	DATE	DESCRIPTION	TRANSLATION/NOTE	DISCUSSION TOPICS
Belgium	1940-1944	Notice posted to identify a business as Jewish.	“Jewish company” written in German, Flemish and French. Jewish businesses in Belgium were required to be identified with a notice starting in October 1940.	<ul style="list-style-type: none"> <li>• purpose for identifying Jewish businesses</li> <li>• notice printed in three languages</li> <li>• the effects this would have on Belgian-Jewish business owners and on other Belgian citizens</li> </ul>
France	1942	Two Jewish women wearing the yellow star.	Jews in occupied France over the age of six were required to wear the yellow star beginning in June 1942.	<ul style="list-style-type: none"> <li>• facial expressions and body language of the two Jewish women</li> <li>• the reactions of passersby</li> <li>• the public setting</li> <li>• symbol: yellow star</li> </ul>
Hungary	1944-1945	<p>A roundup of Jews in Budapest by the Hungarian Arrow Cross Party, assisted by German police and SS.</p> <p>SS stands for Schutzstaffel (Defence Corps). The German SS dealt with policing and the enforcement of Nazi racial policies in Germany and the occupied countries.</p>	<p>The Arrow Cross Party was a Hungarian nationalistic and antisemitic party that controlled the Hungarian government from October 1944-March 1945. Members of the Arrow Cross Party terrorized and murdered Jews.</p>	<ul style="list-style-type: none"> <li>• facial expressions and body language of the people in the foreground</li> <li>• body language of the German SS officer</li> <li>• facial expressions and body language of the people in the background</li> <li>• the public setting</li> <li>• symbol: yellow star, SS insignia on collar</li> </ul>
Netherlands	1941	<p>Three-fold identity card for Samuel Schryver (born 1922-05-07 in Amsterdam) with photograph and stamped with “J.”</p> <p>Schryver survived the Holocaust and moved to Canada after the war.</p>	All identity papers belonging to Jews were stamped with a “J” by January 1942.	<ul style="list-style-type: none"> <li>• placement of “J” stamp</li> <li>• effect this stamp would have had on Dutch Jews</li> <li>• purpose of identity papers and the bureaucracy of the Holocaust</li> </ul>

COUNTRY	DATE	DESCRIPTION	TRANSLATION/NOTE	DISCUSSION TOPICS
Poland	1943	German army officers cutting the hair of a Jewish man	The man in the centre is wearing a <i>tallis</i> , a four- cornered ritual garment traditionally worn by adult Jewish men during certain prayers. Among certain Orthodox Jewish communities, males refrain from cutting the hair at the edge of the face, in front of the ears. The practice of growing these distinctive locks of hair is based on a strict interpretation of a biblical verse.	<ul style="list-style-type: none"> <li>• facial expressions and body language of the Jewish man in the centre</li> <li>• facial expressions and body language of the German officers</li> <li>• effect of bodily humiliation</li> <li>• attack on religious identity and practices</li> <li>• staging of the photograph and purpose of photographing this scene</li> </ul>
Canada	1940	Sign that reads “Entrance to Forest Hill Lodge, Gentiles Only.” The photograph was taken by a committee of Peterborough residents who investigated and reported on the matter to the Canadian Jewish Congress.	Forest Hill Lodge is a resort approximately 20 kilometres north of Peterborough, Ontario.	<ul style="list-style-type: none"> <li>• antisemitism in Canada</li> <li>• comparison with signs in Nazi Germany and occupied Europe</li> <li>• vocabulary (gentiles, which means non-Jews)</li> <li>• purpose of photographing this sign</li> </ul>

**Step 4:** Possible discussion topics

- the tone or mood of the excerpt is confused, angry and upset. The yellow star is “ugly” and “horrible” and the author uses dialogue and exclamation marks to emphasize this tone.
- the author’s family members have different reactions to the yellow star. Marguerite’s mother is aware of the danger they would face if caught without the yellow star, and she is the one responsible for sewing on the stars and making sure her daughters obey. Henriette taunts Marguerite in a nasty way and wants her to wear it too, even though she is below the age required to wear the yellow star. Marguerite has a young child’s reaction to wearing the star: she evaluates it by the way it looks (ugly, horrible) and also compares it to another badge she has worn (the school merit badge).
- Reading a child’s account of discrimination and persecution shows the dehumanizing effect of the yellow star (“people stare at us like monkeys at the zoo”). Marguerite is not old enough to understand why she has to wear the star, but she feels acutely how people treat her differently because of it.
- Marguerite’s drawing communicates her negative view of herself while wearing the star, as she stares into the mirror and covers up her face.

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The Holocaust Survivor Memoirs Program was established by the Azrieli Foundation in 2005 to collect, preserve and share the memoirs and diaries written by survivors of the Holocaust who came to Canada. Our outreach mission is to connect educators and students across Canada to these first-hand accounts.

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