

Centropa Unit Plan	Film Teofila Silberring	length 18 min
---------------------------	--------------------------------	----------------------

Submitted by: Ursula Reinhart-Döring, Moses Mendelssohn Gymnasium, Berlin



This unique story is told to us by a woman who never left her beloved Krakow. Mrs Silberring remembers her neighborhood by door numbers--her school at this address, her synagogue over there--even the church she used to go to on Sunday's with her governess. In 1939, a life of wealth and privilege turned into a life of hell and torment. This is her story:

<http://centropastudent.org/?typ=subtitel&fLang=ENG&movID=50&nID=78&q=m&PHPSESSID=b889851544a7bb9a813fb95e50844df4>

Target Audience

- 10th grade, an ESL-class , 20 students, number and length of unit varies, 4-9 lessons, depending on how many activities will be used. (Length of lesson 45 min.)

Supplies Required

- DVD of Teofila Silberring film, map of Europe between WWI and WWII
- Access to the Internet
- Handouts

Educational Aims (content and skill-related)

- Learn about the life of Jews before and after WWII in Poland
- Learn about Oskar Schindler
- Learn about Auschwitz und pseudo-medical experiments
- Learn about *The Righteous Among The Nations*
- Review of vocabulary related to the topic
- Enhance presentation skills, practice of team work
- Develop writing skills: Note taking, devising questions, response to reflection questions.
- Internet research

Synopsis:

1. Various Previewing Activities
What makes a good friend? Defining stereotype, prejudice and discrimination
2. Introduction
List of helpful terms
Annotations to film
3. Viewing the Film Teofila Silberring
List of questions
4. Post-viewing Activities on Centropa Study Guide
Early history of Poland, timeline
Life of Oskar Schindler
Living conditions, labor and death in Auschwitz
Medical experiments at Auschwitz
Post WWII and the Communist era
5. Wrapping up Assignments
Various written activities

Extra Activities

- Trailer of Steven Spielberg's Schindler's List
- Teofila's encounter with Oskar Schindler
- Teofila remembers her liberation
- The Righteous Among The Nations (Jigsaw reading)

1. Previewing Activities:

- a) What makes a good friend? Work with a partner and agree on five character traits a good friend should have.
- b) Stereotype, Prejudice and Discrimination

THINK Define the words stereotype, prejudice and discrimination. You may look up the words in a monolingual dictionary.

PAIR Share your results with a partner.

SHARE Exchange results with another pair.

- Point out the difference between the three terms.
- What causes stereotypes, prejudice and discrimination?
- Have you ever been a victim of prejudice or discrimination? Why? When?
- Explain the concept or prejudice to a primary school student.

2. Introduction

Worksheet

Task: Here is a list of terms that are relevant to the understanding of the film and which might be useful when learning about the life of Teofila Silberring. Your teacher will assign a number of terms to you. You will be the expert of these terms.

This means that later you will have to explain them to your classmates. Go to

<http://centropastudent.org/?fLang=ENG&nID=79&movID=50&guideID=43> or search the Internet.

1. Kazimierz (Cracow)	2. Orthodox Jews	3. Reform Jews
4. Shabbat	5. Challah Gefillte Fish Pirogies	6. Plaszow concentration camp
7. Oskar Schindler	8. Ravensbrück	9. Podgorze ghetto

Task: Mill around in your classroom, find experts to help you with the terms and fill out the above worksheet.

Annotations to *Teofila Silberring* Film

newlyweds	a man and a woman who have recently married
to invade	to enter a country using military force
occupation	when a large group of people enter a country by military force
on-the-spot	done immediately
janitor	caretaker
to take s.b. in	to let s.o. stay in your house
to liquidate	to kill s.o. or to destroy s.th.
pharmacy	drugstore
to whip	to hit
to prop up	to help
to liberate	to free
to sob	to cry noisily
bunk	narrow bed
to enroll in school	to arrange to join a school
to instigate	to persuade s.o. to do s.th. bad
to embrace	to eagerly accept a new idea

3. Watching the film Teofila Silberring

This unique story is told to us by a woman who never left her beloved Krakow. Mrs Silberring remembers her neighborhood by door numbers--her school at this address, her synagogue over there--even the church she used to go to on Sunday's with her governess. In 1939, a life of wealth and privilege turned into a life of hell and torment. This is her story:

<http://centropastudent.org/?typ=subtitel&fLang=ENG&movID=50&nID=78&q=m&PHPSESSID=b889851544a7bb9a813fb95e50844df4>

Questions on the film Teofila Silberring

1. Sum up what you learn about Kazimierz.
2. What is said about Teofila`s family?
3. Describe her life as a young girl.
4. Why was Teofila`s mother shot?
5. What was her father`s reaction to it. Can you speculate why?
6. Describe the living conditions in the Podgorze ghetto.
7. How did Anna`s maid help?
8. What did the father suggest, what did he give to his daughter?

9. Sum up the information on Oskar Schindler.

10. What happened to Teofila on her arrival to Auschwitz?

11. Note down the different locations people had to walk to. Later mark the route on a map.
How many kms did the marchers have to walk?

12. Describe Teofila`s situation back at Meodowa Street in Cracow.

13. How had the Silberrings survived?

14. What do we learn about Teofilas`s husband?

15. What does her life after the war look like?

16. What encouraged Teofila to talk about her war experiences?

17. Why is Kazimierz a no-go area for Teofila?

The students should concentrate on the film and answer the questions after watching it, then give them some time to work on the assignment. Spark a discussion following the screening. You might have to watch the film twice.

4. Postviewing Activities Centropa Study Guide

A. Early History of Poland through the Middle Ages

Poland was home to the largest Jewish population in Europe and served as the center for Jewish culture.

A diverse population of Jews from all over Europe sought refuge in Poland, contributing to a wide variety of religious and cultural groups. Before the outbreak of World War II, more than 3.3 million Jews lived in Poland, the second largest Jewish community in the world. Barely 11% - 369,000 people - of Poland's Jews survived the war.

There is no specific date that marks Jewish immigration to Poland. A journal account of a Jewish traveler, mentions Cracow and the First Duke of Poland, Mieszko I. More Jews arrived during the period of the first Crusade in 1098, while leaving persecution in Bohemia, according to the *Chronicler of Prague*. There is also archeological evidence, coins from the period with inscriptions in Hebrew, revealing that other Jewish merchants traveled to Poland in the 12th century. The coins may have belonged to 12th century Jewish traders,

While persecution took place across Europe during the Crusades, in the 13th century, Poland served as a haven for European Jewry because of its relative tolerance. During this period, Poland began its colonization process. It suffered great losses from Mongol invasions in 1241 and therefore encouraged Jewish immigrants to settle the towns and villages. Immigrants flocked to Poland from Bohemia-Moravia, Germany, Italy, Spain and colonies in the Crimea. No central authority could stop the immigration. Refugees from Germany brought with them German and Hebrew dialects that eventually became Yiddish

Jews were treated well under the rule of Duke Boleslaw Pobozny (1221-1279) and King Kazimierz Wielki (1310-1370, because the now-decentralized nature of Polish polity saw the nobles forced to run their own areas and therefore the Jews- a group with commercial and administrative experience - were fought over to attract to the various townships.

In 1264, Duke Boleslaw issued the "Statute of Kalisz," guaranteeing protection of the Jews and granting generous legal and professional rights, including the ability to become moneylenders and businessman. King Kasimierz ratified the charter and extended it to include specific points of protection from Christians, including guaranteed prosecution against those who "commit a depredation in a Jewish cemetery" and banning people from "accusing the Jews of drinking human blood." Freedom of worship and assembly was also granted to the Jews.

In the 14th century, opposition arose to the system in which Jews owned land that would be used as collateral for loans. By the mid-1300's, hatred of the Jews existed among the nobility. According to the *Chronica Olivska*, Jews throughout Poland were massacred because they were blamed for the Black Death. There were anti-Jewish riots in 1348-49 and again in 1407 and 1494 and Jews were expelled from the city of Cracow in 1495.

During the 14th and 15th century, Jews were active in all areas of trade, including cloth, horses, and cattle. By the end of the 15th century, Polish Jews began trading with Venice, Feodosiya and other Genoese colonies in the Crimea, as well as with Constantinople. Accusations were made against the Jews claiming unfair competition in trade and crafts. Due to these complaints, in 1485, Jews were forced to renounce their rights to most trades and crafts. These accusations may have led to the Jewish expulsion from Cracow in 1495. By the mid-16th century, eighty percent of the world's Jews

lived in Poland. Jewish religious life thrived in many Polish communities. In 1503, the Polish monarchy appointed Rabbi Jacob Polak, the official Rabbi of Poland, marking the emergence of the Chief Rabbinate. By 1551, Jews were given permission to choose their own Chief Rabbi. The Chief Rabbinate held power over law and finance, appointing judges and other officials. Some power was shared with local councils. The Polish government permitted the Rabbinate to grow in power, to use it for tax collection purposes. Only thirty percent of the money raised by the Rabbinate served Jewish causes, the rest went to the Crown for protection. In this period Poland-Lithuania became the main center for Ashkenazi Jewry.

Excerpt taken from <http://www.jewishvirtuallibrary.org/jsource/vjw/Poland.html>

Annotations:

inscription	a piece of writing
to flock	to come in large numbers
noble	a member of the highest social class
charter	a statement of principles
prosecution	s.o. is judged for a crime in a court
depredation	an act of taking or destroying s.th.
collateral	syn. security
to renounce	if you renounce a position you will not keep it anymore

Tasks: Read the text on **Early History of Poland through the Middle Ages** and complete the timeline

1098	Crusade , first Jews arrive in Poland
12 th century	Jewish merchants travel to Poland, coins with inscriptions in Hebrew
13 th century	Persecution in Europe, Mongol invasion Poland serves as a haven
1264	
14 th century	
15 th century	
1495	
16 th century	

B. Life of Oskar Schindler

Assignment: Make up at least five questions that you would like to ask Oskar Schindler. Then read the following text and try to find answers.



Oskar Schindler (at wheel) with his father, Hans. Svitavy (Zwittau), Czechoslovakia, 1929.

Oskar Schindler (1908-1974) was born on April 28, 1908 in Svitavy (Zwittau), Moravia, at that time a province of the Austro-Hungarian Monarchy. An ethnic German and a Catholic, he remained in Svitavy during the interwar period and held Czech citizenship after Moravia was incorporated into the

newly established Czechoslovak Republic in 1918.

After attending a series of trade schools in Brno and marrying Emilie Pelzl in 1928, Schindler held a variety of jobs, including working in his father's farm machinery business, opening a driving school, and selling government property. He also served in the Czechoslovak army. Schindler began working with the *Amt Auslands/Abwehr* (Office of the Military Foreign Intelligence) of the German Armed Forces in 1936. In February 1939, five months after the German annexation of the Sudetenland, he joined the Nazi Party. An opportunist businessman with a taste for the finer things in life, he seemed an unlikely candidate to become a wartime rescuer. During World War II, Schindler rescued more than 1,000 Jews from deportation to Auschwitz, Nazi Germany's largest killing center.

Following the German invasion and occupation of Poland, Schindler moved to Krakow from Svitavy in October 1939. Taking advantage of the German occupation program to "Aryanize" and "Germanize" Jewish-owned and Polish-owned businesses in the so-called General Government (Generalgouvernement), he bought Rekord Ltd., a Jewish-owned enamelware manufacturer and converted its plant to establish the *Deutsche Emailwarenfabrik Oskar Schindler* (German Enamelware Factory Oskar Schindler), in November 1939.

Although the prisoners deployed at Emalia were still subject to the brutal conditions of the Plaszow concentration camp, Schindler intervened repeatedly on their behalf, through bribes and personal diplomacy, both for the well-being of Jews threatened on an individual basis and to ensure, until late 1944, that the SS did not deport his Jewish workers. In order to claim the Jewish workers to be essential to the war effort, he added an armaments manufacturing division to Emalia. During the liquidation of the Krakow ghetto in March 1943, Schindler allowed his Jewish workers to stay at the factory overnight.

Schindler did not act here without risk or cost; his protection of his Jewish workers and some of his shady business dealings led SS and police authorities to suspect him of corruption and of giving unauthorized aid to Jews. German SS and police officials arrested him three times, while he owned Emalia, but were unable to charge him.

In October 1944, after the SS transferred the Emalia Jews to Plaszow, Schindler sought and obtained authorization to relocate his plant to Brünnlitz (Brnenec) in Moravia, and reopen it exclusively as an

armaments factory. One of his assistants drew several versions of a list of up to 1,200 Jewish prisoners needed to work in the new factory. These lists came to be known collectively as "Schindler's List."

By presenting bogus production figures, Schindler justified the existence of the sub-camp as an armaments factory and thus facilitated the survival of over 1,000 Jews, sparing them the horrors and brutality of conventional camp life. Schindler left Brännlitz only on May 9, 1945, the day that Soviet troops liberated the camp.

After the war, Schindler and his wife Emilie settled in Regensburg, Germany, until 1949, when they immigrated to Argentina. In 1957, permanently separated but not divorced from Emilie, Schindler returned alone to Germany. In 1962, Yad Vashem awarded Schindler the title "Righteous Among the Nations" in recognition of his efforts to save Jews during the Holocaust at great personal risk. Emilie was similarly honored in 1993.

Schindler died in Germany, penniless and almost unknown, in October 1974. Many of those whose survival he facilitated-and their descendants-lobbied for and financed the transfer of his body for burial in Israel. In 1993, the United States Holocaust Memorial Council posthumously presented the Museum's Medal of Remembrance to Schindler. Rarely presented, this medal honors deserving recipients for extraordinary deeds during the Holocaust and in the cause of Remembrance. Emilie Schindler accepted the medal on behalf of her ex-husband at a ceremony in the Museum's Hall of Remembrance.

Schindler's story garnered more attention thanks to Steven Spielberg's 1993 film *Schindler's List*, based on a 1983 novel of the same name by Thomas Keneally that recounted Schindler's life and works. The movie received popular and critical acclaim.

Abridged. Find the complete text on: <http://www.ushmm.org/wlc/en/article.php?ModuleId=10005787>

Annotations:

annexation	to take control of a country by force
opportunist	s.o. who uses every opportunity to gain power or money, or unfair advantages
on s.b.'s behalf	because of or for someone
bribe	to illegally give s.o. money in order to persuade them to do s.th. for you
armament	weapons and military equipment
ammunition	bullets, shells that are fired by guns
bogus	not true or real
posthumously	happening, printed after s.o.'s death
to garner	to take or collect s.th., especially information or support

Assignment: Sum up the life of Oskar Schindler in no more than 100 words. What do you think made Schindler become the way he was? Speculate about events in his life that might have shaped his character and turned him into a person that made him save so many lives?

Extra Activity:

Teofila Silberring met Oskar Schindler and was also helped by generous Polish people. If you want to learn more about this encounter go to <http://centropastudent.org/?nID=326> and read her account of this impressive man and of Zofia Godlewska.

Extra Activity:

It was Steven Spielberg's 1993 film, "Schindler's List," which brought Schindler's story to public attention. The film, which won seven Academy Awards including Best Picture, is renowned for its role in changing how the Holocaust is represented and taught. It has received both high praise and deep criticism for, among other things, its vivid portrayal of life in the ghettos and camps.

Go to <http://www.youtube.com/watch?v=dwflf1WMhgc> to watch the official trailer.

Assignment

- Discuss with a partner whether or not you would like to watch the complete film.
- Write at least four arguments whether or not you would like to watch the complete film.

C. Living Conditions, Labor and Death in Auschwitz

The reasons for the epidemics and diseases that prevailed in Auschwitz concentration camp included the dreadful living conditions, which varied during the years that the camp operated, and were different in each part of the camp. In Auschwitz I, prisoners lived in old brick barracks. Several hundred three-tier wooden bunk beds were installed in each building. The overcrowding in Auschwitz I forced basements and lofts into use as living quarters, as well.



Two types of barracks, brick and wooden, housed prisoners in Birkenau concentration camp. The brick buildings were erected in great haste, without suitable insulation, on marshy ground. More than 700 people were assigned to each barrack, although in practice the figure was sometimes higher. These barracks lacked any true heating; nor did they contain sanitary facilities.

The second type of accommodation for prisoners at Birkenau consisted of wooden stable-barracks (Pferdestallbaracken). The interiors, designed to hold 52 horses, were partitioned into stalls. The stalls contained three-tier wooden bunks. Several hundred prisoners lived in each such barrack.



Dampness, leaky roofs, and the fouling of straw and straw mattresses by prisoners suffering from diarrhea made difficult living conditions worse. The barracks swarmed with various sorts of vermin and rats. A constant shortage of water for washing, and the lack of suitable sanitary facilities, aggravated the situation.

Living and sanitary conditions in Auschwitz III (Monowitz) concentration camp and the several dozen branch camps resembled those described above.

The feeding of the prisoners:

Prisoners in the camp received meals three times a day: morning, noon, and evening. Factors influencing the nutritional value of the food included the official nutritional norms in the Nazi concentration camps. In practice, Auschwitz prisoners with less physically demanding labor assignments received approximately 1,300 calories per day, while those engaged in hard labor received approximately 1,700. After several weeks on such starvation rations in the camp, most prisoners began to experience organic deterioration that led to the so-called "Muzulman" state, extreme physical exhaustion that ended in death.

The order of the day

At Auschwitz, as in other concentration camps, the order of the day was strictly established. Prisoners spent over ten hours per day working, and the rest of the time was taken up by long roll-call assemblies, lining up for food rations or a place in the latrines or the washroom, removing dirt and pests from clothing, and disinfection.

Labor

A WVHA decree of March 31, 1942 established a minimum working day of eleven hours in all concentration camps. At Auschwitz, labor was one of the means used to destroy prisoners. They labored in various sectors of the economy. Initially, they worked at building the camp: leveling the ground, erecting new blocks and buildings, laying roads, and digging drainage ditches. Later, the industries of the Third Reich made increasing use of cheap prisoner labor. The pace of the work, the starvation rations of food, and constant beatings and abuse exacerbated the death rate. The German IG Farbenindustrie cartel, which built the Buna-Werke synthetic rubber and fuel factory at Monowice near Oswiecim, had priority in obtaining prisoner labor. The majority of the Auschwitz sub-camps

were located near the mills, mines, and factories of Silesia. Prisoners dug coal, produced armaments and chemicals, and built and expanded industrial plants. *Abridged, to read the complete text go to:* <http://www.jewishvirtuallibrary.org/jsource/Holocaust/auconditions.html>

Annotations:

three-tier	having three levels
roll-call	reading out a list of names
latrine	outdoor toilet
vermin	small animals that destroy crops and spread diseases
to aggravate	to make a bad situation worse
nutritional	relating to the substances in food that help you to stay healthy
to deteriorate	to become worse
exhaustion	extreme tiredness
ditch	a long narrow whole
to exacerbate	to make a bad situation worse

Assignment: You are a member of the Red Cross and you have been asked by an American newspaper to write an article about Auschwitz.

D. Medical Experiments at Auschwitz

In 1944 Teofila was sent to Auschwitz where she was the subject of medical experiments. Learn about these people who performed atrocious pseudo-medical experiments.

The German physicians who ran SS and Wehrmacht medical institutions, along with medical personnel at lower levels, participated actively in carrying out Nazi extermination plans. SS physicians assigned to the concentration camps, including Auschwitz, played a special role. They conducted criminal medical experiments on prisoners and committed other acts that violated medical ethics. Having furthered the extermination program in the concentration camps, they have gone down in history as medical criminals.

The SS physicians who carried out pseudo-medical experiments in Auschwitz included:

Professor Dr. Carl Clauberg, Dr. Mengele, Dr Johann Paul Kremer, Dr. Horstz Schumann, Helmuth Vetter, and Prof. August Hirth, to name a few.

Assignment: go to <http://www.jewishvirtuallibrary.org/jsource/Holocaust/aumed.html> to find out more about these men, the crimes they committed and the companies and institutions they worked for. Work in pairs and do research on at least two of these criminals and prepare a short presentation to give in class.

Extra Activity:

Teofila Silberring remembers her liberation from the concentration camp

The Allies were astonished at how we looked, but they didn't take any closer interest. We were black, terribly. Full of dirt too, because towards the end we didn't live in huts but outside, under some trees. 'Good Lord, how black you are! What have you been doing?' And we asked for food; they had some tinned food, so they gave it to us, but no-one could eat it. An awful lot of my friends died when they ate it: because we threw ourselves on it, but we weren't in any fit state. I thought I could eat half the world, but one bite and you couldn't eat any more.

Assignment: Imagine it is the year 1945, you are an American journalist working for a newspaper. Write an article on your encounter with Teofila after her liberation.

E. Post-World War II and the Communist Era

In the film we learn that Teofila's husband lost his job because of anti-Semitism. Read more about this period.

Eighty-five percent of Polish Jewry perished in the Holocaust. Following the war, many survivors fled to Romania and Germany in hope of reaching Palestine. Those who remained attempted to rebuild Jewish life in the 200 local communities.

Jews were still subject to anti-Semitism and pogroms. The Kielce Pogrom in July 1946, in which 40 Jews were killed, was the impetus for another mass emigration. At the end of 1947, only 100,000 Jews remained in Poland.

The Soviet Union's secret police essentially governed the country and Stalin's anti-Semitic regime stifled Jewish cultural and religious activities. Jewish schools were nationalized in 1948-49 and Yiddish was no longer used as the language of instruction.

Stalin's death in 1953 eased the situation for the Jews, who then were allowed to reestablish connections with Jewish organizations abroad and began producing Jewish literature. In this 1958-59 period, 50,000 Jews emigrated to Israel, which was the only country Jews were able to immigrate to under Polish law.

The last mass migration of Jews from Poland took place in 1968-69, after Israel's 1967 War, because of the anti-Jewish policy adopted by Polish communist parties, which closed down Jewish youth camps, schools and clubs. Following the 1967 War, Poland broke off diplomatic relations with Israel.

In 1977, Poland began to try to improve its image regarding Jewish matters. Partial diplomatic relations were restored in 1986 — the first of the communistic block countries to take this step — full diplomatic relations were not restored until 1990, a year after Poland ended its communist rule.

Excerpt taken from: <http://www.jewishvirtuallibrary.org/jsource/vjw/Poland.html>

Extra Activity Jigsaw reading The Righteous Among The Nations

This can be done by using the technique of a classic jigsaw

Give out the text *The Righteous among the Nations*. Each student will be assigned to read one section, an A, a B, a C or a D. Ask student to read their section, making notes on the given handout of the important ideas. Then students should find other students who have tackled the same assignment. They should compare their notes and reach an agreement of its most important elements. In the next stage each student is supposed to be an expert on the material of the section.

A. Attitudes towards the Jews during the Holocaust mostly ranged from indifference to hostility. The mainstream watched as their former neighbors were rounded up and killed; some collaborated with the perpetrators; many benefited from the expropriation of the Jews property.

In a world of total moral collapse there was a small minority who mustered extraordinary courage to uphold human values. These were the Righteous Among the Nations.

Most rescuers started off as bystanders. In many cases this happened when they were confronted with the deportation or the killing of the Jews.

So far Yad Vashem recognized Righteous from 44 countries and nationalities; there are Christians from all denominations and churches, Muslims and agnostics; men and women of all ages; highly educated people as well as illiterate peasants; public figures as well as people from society's margins; city dwellers and farmers from the remotest corners of Europe; university professors, teachers, physicians, clergy, nuns, diplomats, simple workers, servants, resistance fighters, policemen, peasants, fishermen, a zoo director, a circus owner, and many more.

Bystanders were the rule, rescuers were the exception. However difficult and frightening, the fact that some found the courage to become rescuers demonstrates that some freedom of choice existed, and that saving Jews was not beyond the capacity of ordinary people throughout occupied Europe. The Righteous Among the Nations teach us that every person can make a difference.

There were different degrees of help: some people gave food to Jews, thrusting an apple into their pocket or leaving food where they would pass on their way to work. Others directed Jews to people who could help them; some sheltered Jews for one night and told them they would have to leave in the morning. Only few assumed the entire responsibility for the Jews' survival. It is mostly the last group that qualifies for the title of the Righteous Among the Nations.

B. Hiding Jews in the rescuers' home or on their property. In the rural areas in Eastern Europe hideouts or bunkers, as they were called, were dug under houses, cowsheds, barns, where the

Jews would be concealed from sight. In addition to the threat of death that hung over the Jews' heads, physical conditions in such dark, cold, airless and crowded places over long periods of time were very hard to bear. The rescuers, whose life was terrorized too, would undertake to provide food – not an easy feat for poor families in wartime – removing the excrements, and taking care of all their wards' needs. Jews were also hidden in attics, hideouts in the forest, and in any place that could provide shelter and concealment, such as a cemetery, sewers, animal cages in a zoo, etc. Sometimes the hiding Jews were presented as non-Jews, as relatives or adopted children. Jews were also hidden in apartments in cities, and children were placed in convents with the nuns concealing their true identity. In Western Europe Jews were mostly hidden in houses, farms or convents.

C. Providing false papers and false identities - in order for Jews to assume the identity of non-Jews they needed false papers and assistance in establishing an existence under an assumed identity. Rescuers in this case would be forgers or officials who produced false documents, clergy who faked baptism certificates, and some foreign diplomats who issued visas or passports contrary to their country's instructions and policy. Diplomats in Budapest in late 1944 issued protective papers and hung their countries flags over whole buildings, so as to put Jews under their country's diplomatic immunity. Some German rescuers, like Oskar Schindler, used deceitful pretexts to protect their workers from deportation claiming the Jews were required by the army for the war effort.

D. Smuggling and assisting Jews to escape – some rescuers helped Jews get out of a zone of special danger in order to escape to a less dangerous location. Smuggling Jews out of ghettos and prisons, helping them cross borders into unoccupied countries or into areas where the persecution was less intense, for example to neutral Switzerland, into Italian controlled parts where there were no deportations, or Hungary before the German occupation in March 1944.

The rescue of children - parents were faced with agonizing dilemmas to separate from their children and give them away in the hope of increasing their chances of survival. In some cases children who were left alone after their parents had been killed would be taken in by families or convents. In many cases it was individuals who decided to take in a child; in other cases and in some countries, especially Poland, Belgium, Holland and France, there were underground organizations that found homes for children, provided the necessary funds, food and medication, and made sure that the children were well cared for.

To read the complete text go to <http://www1.yadvashem.org/yv/en/righteous/about.asp>

A Attitudes towards Jews

B Hiding Jews

C. Providing false papers

D. The rescue of children, smuggling Jews

5. Wrapping up Assignments

- In the film Teofila Silberring points out that only when she was older was she able to talk about her life at Auschwitz. Imagine you are Teofila and you write a letter to your grandchildren describing your experiences. Keep in mind that your grandchildren are still very young, about ten years old, so you have to be very careful to not shock them.
- Imagine you are Emilie Schindler, Oskar Schindler`s wife. Explain why you never questioned your husband`s actions and how you helped him to save Jews. (You can speculate or do some research on the Internet).
- “There is a time to cry and a time to be tough” (Ecclesiastes 3, 1-22). State whether or not you would agree with the message of the Bible quote. Do you think it can offer support or comfort to people such as Teofila in difficult situations. Explain why.
- **Film on a Postcard** In approximately 50 words (so that it would fit onto a postcard) review the film Teofila Silberring. This is not a summary but your opinion.

For more post-viewing activities go to the lesson plan on *Haya- Lea Detinko*
<http://upload.centropa.org/lessonplans/LessonplanDetinko.pdf>

Berlin, January 2013

Ursula Reinhart-Döring Jüdisches Gymnasium Moses Mendelssohn