

**WEDNESDAY OCTOBER 13, 1999
AFTERNOON SESSION A 14:-15:30**

“I WILL TELL...”

**Play written by
Rachel Gaffin**

Teachers’ Pack compiled and written by Caroline Marcus

The Children whose diaries appear in the play, “I Will Tell...”

Eva Heyman lived in Nagyvarad in Hungary with her mother, Agi Zsolt, stepfather and grandparents. She began her diary on her 13th birthday, in 1944. Her family was politically active and they therefore expected the worst. Eva and her grandparents were murdered in Auschwitz in October 1944. Agi was sent to Bergen-Belsen, but was rescued and escaped to Switzerland. The family's Christian maid, Mariska, kept Eva's diary safe, and after the war gave it to Agi, who, three years later had the diary published. Sadly, she committed suicide soon afterwards. Eva feared death immensely, especially after her best friend, Marta, had been shot. Her diary gave her the courage to face every new day. She called her diary her "best friend".

Eva's diary was first published Hungarian, then in Hebrew in 1964, published by Yad Vashem. It was translated by Moshe M. Kohn and published by Yad Vashem in 1974. Kind permission has been granted by Yad Vashem for the use of Eva's diary in "I Will Tell...".

Mary Berg's diary is an extraordinary account of life in Warsaw, before and during her internment in the Ghetto. Her mother was a non-Jewish American and Mary herself held American citizenship. She recorded in detail all the atrocities she witnessed in the Warsaw Ghetto, from the building of the walls to the frozen children dying in the streets. When the time came for her to leave for America, she was able to smuggle her diary out

of the Ghetto, from under the noses of the Nazis. She and her family spent some time interned in France before she eventually made it to America. She translated her Polish diary into English and it was published when she was 20 years old.

Warsaw Ghetto: A Diary, by Mary Berg, published by LB Fischer Publishing Corp.

Ephraim was born in Bialisk, Poland. When the Germans arrived his family was driven from town to town, and they were eventually put into a Ghetto in Zvirdje. When Ephraim was two, his father paid a Polish woman to look after him. She kept him in a cupboard too small for him to stand up in, and barely fed him enough to stay alive. Ephraim was eventually rescued at the age of seven, but he'd been unable to stand up for five years and he couldn't walk because his feet were twisted backwards. Once his feet had been treated, he was sent from one orphanage to another, until eventually he was sent to a children's village, Hadassim, in Israel. Here, an uncle managed to find him.

'What happened to me in my childhood' appeared in the magazine 'Commentary' in 1950. Commentary have given their very kind permission for Ephraim's story to be used in "I Will Tell..."

Yitzkhok was born in 1927 in Vilna, on the Russian/Lithuanian border. His father was a typesetter for a Yiddish newspaper, his mother a seamstress. Even in the Vilna Ghetto, famous for the many artists and poets who were kept there, Yitzkhok and his friends strove to carry on their cultural and educational activities. Yitzkhok's diary is an incredible historical record of life in Vilna between June 1941 and April 1943. At this point, his family went into hiding, but were discovered by the Germans and sent to Ponar where they were murdered. His cousin, Sore Voloshin, escaped and joined a partisan unit in the woods. After the war she returned to the family's hiding place and found the diary.

'The Diary of the Vilna Ghetto: June 1941 - April 1943', written in Yiddish and kept in the Yivo Institute in New York. It was published in Hebrew in 1968 in Israel. Kind permission has been granted for using Yitzkhok's diary in "I Will Tell..." by the Ghetto-Fighters House, Kibbutz Lochamel Hageaot, Israel.

Notes to the Teacher

This teaching pack relates closely to themes extracted from the text of the play "I Will Tell...". *The pack is substantial so teachers can use it in its entirety if time permits. As most teachers are hard pressed for time, each section of the pack can be extracted and used on its own.* The primary goal of this pack is to enhance the pupil's understanding of selected issues from the Holocaust relating to the play. The pack can help pupils to understand the concepts of prejudice, racism and antisemitism and the dangers of remaining silent and indifferent to victims of oppression. The pack focuses on issues affecting the lives of the Jewish children introduced in the play. The fact that the Holocaust was a unique event should be emphasized by teachers. Although many groups were persecuted by the Nazis (i.e. Gypsies, people with disabilities, gays, all political opponents, black people, Jehovah's Witnesses) it was only the Jews who were targeted for total extermination. Men, women and children were to be systematically murdered for no other reason than the fact that they were Jewish.

The pack does *not* aim to teach the whole history of the Holocaust in chronological order, although it does cover a significant amount of material. The worksheets can be used differentially, taking into account pupil's different levels, in order for them to answer at their own level.

It is highly recommended that pupils have some knowledge of the history of the Holocaust before seeing the play in order for them to obtain optimum benefit from the lessons included in this teaching pack.

National Curriculum Links

This teaching pack covers the following areas of the National Curriculum syllabus:

- History KS3 - CSUS The Era of the Second World War
- Religious Education - KS3, KS4, GCSE Religious Studies and Religious Education

- Some aspects of the KS2 History syllabus: Britain since the 1930's.

Organization of the Pack

- Teaching goals and objectives
- A chronology of the Holocaust
- A glossary of the Holocaust
- Themes from the play and related pupil tasks
- Each section in the pack is introduced by a cover page. The cover page states the name of the theme, e.g. Propaganda, and also gives a quotation from the play "I Will Tell..." introducing the theme

Included in the back of the pack are *Additional Information for Teachers* and *Documents for Pupil Workshops*. These relate to the themes from the play and the relevant pages referred to in the pupil tasks.

Reading materials on the Holocaust

If teachers require further guidance on the teaching of the Holocaust, two recommended publications are:

Lessons of the Holocaust (published by the Holocaust Educational Trust and The Spiro Institute for the Study of Jewish History and Culture - Telephone: 0171 222 6822 for further information)

A complete teaching and resource pack including:

- 'Understanding the Holocaust' video
- reproducible lesson resources and student work sheets
- display posters
- flashcards
- reproducible documents
- information for teachers

A Resource Book for Educators Teaching about the Holocaust (published by the United States Holocaust Memorial Museum, 100 Raoul Wallenberg Place, SW Washington DC, 20024-2150)

The pack includes an extensive bibliography and a list of organizations with resources available to schools on the subject of the Holocaust. It also contains a fiction book list for pupils. These books provide pupils with insights into all aspects of human behavior during the period of the Holocaust. They will be of further interest to pupils who want to study the Holocaust in more depth.

Teaching Goals relating to "I Will Tell..."

It is hoped that the use of this pack will help to challenge each pupil intellectually and contribute to his or her moral, cultural and spiritual development.

Teaching goals include:

1. Breaking down the subject of the Holocaust into a series of limited, identifiable human experiences. For example, looking at events affecting the lives of the individual children in "I Will Tell...".
2. Presenting the facts without traumatizing the pupils. For example, using materials that do not assault pupils with images of horror but instead present a "safe" learning environment. The materials in this pack are therefore not graphically shocking.
3. Fostering involvement and empathy with individual victims and survivors of the Holocaust. For example, reminding pupils of the children in the play "I Will Tell..." by using quotations from the diaries in the play.
4. Providing a discussion forum for a clarification of values. For example, taking responsibility for one's actions and moral issues and encouraging the attitude that each person is individually responsible for his or her own actions in society.
5. Understanding the consequences of indifference. For example, looking at the role of the bystander.
6. Encouraging pupils' positive attitudes and behavior towards minority groups.

7. Stimulating the capacity to observe and evaluate the actions of others. The pack includes a variety of role-play situations.
8. Promoting the importance of being sensitive to the pain of others.
9. Making pupils aware that human beings have the capacity to overcome even the most tragic and difficult circumstances.
10. Assuring active and thoughtful remembrance of the Holocaust. For example, exploring pupils' personal responses to the subject through creative projects.
11. Encouraging pupils to continue their study of the Holocaust. An extensive bibliography is included in this pack.

Specific Objectives Relating to the Lessons in this Pack

Specific objectives relating to the lesson plan found in this pack include:

1. To introduce pupils to a study of the Holocaust
2. To help pupils to understand how Hitler and the Nazi Party used antisemitism to achieve their objectives
3. To give pupils some knowledge of Nazi policies from 1933 onwards
4. To enable pupils to consider the part played by antisemitism in the implementation of State policy in Nazi Germany
5. To provide pupils with the opportunity to improve their research skills in using historical data
6. To provide pupils with opportunities for exercising their research skill in analyzing and synthesizing historical data and using them to express judgements which are thought out clearly
7. To encourage pupils to reflect on the consequences of racial hatred and to understand the lethal combination of political and military power and hatred of the Jews
8. To develop pupils' knowledge of Nazi atrocities and the Holocaust
9. To enable pupils to understand the unique aspects of the Holocaust in the scale and extent of human atrocities

10. To help pupils develop a knowledge of Jewish and non-Jewish resistance to Nazi persecution of the Jews
11. To help pupils use evidence to realize the strength of the Jews in adversity and appreciate their capacity for survival and resistance to oppression
12. To encourage pupils to think about the wider moral, spiritual and cultural issues arising from the study of the Holocaust
13. To use literature as a stimulus for pupils thinking on and responding to the subject of the Holocaust

Conclusion

Six million Jews were murdered in the Holocaust, including 1.5 million children. Thousands of Jewish communities were destroyed. Estimates of gypsies murdered in mass shootings and death camps range from 200,000 to over 1,000,000.

The Holocaust victims were slaughtered because they were Jews or gypsies and for no other reason. In addition, three million non-Jewish Poles and three million Soviet prisoners-of-war were killed, as well as many thousands of political dissidents (including many priests). Resistance fighters and gay people were imprisoned, tortured and often killed. After the war, the survivors faced an uncertain future and many still live today with the long-lasting effects of the loss of family, friends and communities.

Lessons to be Learned

The Holocaust reminds us that hatred of others who seem different from ourselves can lead to bullying, persecution, murder and even genocide. Studying the Holocaust helps us realize the role we can play as individuals when making moral choices and choosing between right or wrong, good or evil. The lessons that must be learned from the Holocaust are that there can be no room for racism or antisemitism in our society and we must respect each other and our ethnic, cultural, religious and sexual differences.