



Curriculum Connections

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Survival to Service:

Examining the Lives of Hidden Children of the Holocaust

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In This Issue

Yom HaShoah: Remembering and Learning from the Holocaust

Holocaust Remembrance Day is a day that has been set aside for remembering the victims of the Holocaust and for reminding each of us what can happen when bigotry and hatred are not confronted. This day is widely known as Yom HaShoah, which is a Hebrew term for “Holocaust Day”. The internationally-recognized date comes from the Hebrew (lunar) calendar and corresponds to the 27th day of Nisan, a month that occurs in the springtime. While there are obvious religious aspects to Yom HaShoah, it is not specifically a religious observance.

The Holocaust’s magnitude of destruction with the death of more than six million Jews and approximately 1.5 million children and youth challenges comprehension. Studying the Holocaust presents a framework of many relevant moral issues. The Holocaust illustrates the consequences of prejudice, racism and stereotyping on a society. It forces us to examine the responsibilities of citizenship and confront the powerful ramifications of indifference and inaction. The Holocaust also shows us how a combination of events and attitudes can erode a society’s democratic values.

This issue of *Curriculum Connections* provides a lesson plan for middle and high school students, based on the life of a hidden child of the Holocaust, and resources that draw upon individual stories of loss, survival and rescue to raise student awareness about the Holocaust and increase their commitment to moral decision-making and to the role of the individual in combating bias and hate.

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Correlation of Lessons to Common Core Standards

Content Area/Standard
Reading
R.1: Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
R.2: Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
R.3: Analyze how and why individuals, events, or ideas develop and interact over the course of a text.
R.6: Assess how point of view or purpose shapes the content and style of a text.
R.9: Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.
Writing
W.2: Write informative/explanatory texts to examine and convey complex ideas and information clearly and accurately through the effective selection, organization, and analysis of content.
W.3: Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details and well-structured event sequences.
W.7: Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.
W.9: Draw evidence from literary or informational texts to support analysis, reflection, and research.
Speaking and Listening
SL.1: Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.
SL.4: Present information, findings, and supporting evidence such that listeners can follow the line of reasoning and the organization, development, and style are appropriate to task, purpose, and audience.
Language
L.1: Demonstrate command of the conventions of standard English grammar and usage when writing or speaking.
L.4: Determine or clarify the meaning of unknown and multiple-meaning words and phrases by using context clues, analyzing meaningful word parts, and consulting general and specialized reference materials, as appropriate.

Middle & High School Lesson

A Life Saved, A Life of Service

Rationale

The purpose of this lesson is to create an opportunity to increase middle and high school students' knowledge of the Holocaust and their understanding of individual stories of loss, survival and rescue during that time. The lesson also increases students' recognition and commitment to moral decision-making and to the role of the individual in combating bias and hate.

Objectives

- Students will examine the story of the survival of a hidden child during the Holocaust.
- Students will learn about the experiences of Hidden Children and the unique legacy of this experience.
- Students will learn about forms of resistance and rescue by individuals during the Holocaust.
- Students will explore the concept of moral decision-making and social activism by examining the life of a hidden child after World War II and through their adulthood.
- Students will explore ways in which they can commit to social activism and combat hate in their own lives.

Time

Two to three class periods

Requirements

Handouts and Resources:

- *A Life Saved, A Life of Service: Abraham H. Foxman's Story [Part I](#) and [Part II](#)* (one of each for each student)
- *[About Hidden Children](#)* (one for each student)
- *[Beyond Secret Tears](#)* (one for each student)
- *[Krystyna's Story](#)* (one for each student)
- *[My First Kaddish](#)* (one for each student)
- *[Biography of Abraham H. Foxman](#)* (one for each student)
- *[Roles People Play Worksheet](#)* (one for each student)
- *[Quotations on Participation](#)* (optional; see Part II #11)
- *[Personal Contract](#)* (one for each student)

Other Material:

- chart paper, markers or chalkboard, chalk

Advanced Preparation

- Reproduce handouts as directed above.

Techniques and Skills

reading for information, small and large group work and discussion, grouping information and webbing, critical thinking, listening skills, understanding chronology of events

Key Words

Atheists
 Brutality
 Circuitous
 Concentration camps
 Eradication
 Euphoric
 Intolerance
 Liquidation
 Persecuted
 Smuggled
 Suffocated
 Symbolizing
 Systematic
 Triumph

Procedures

Part I: Rescue and Survival

1. Begin by sharing with students that this lesson will be exploring one aspect of the Holocaust by examining the story of one man's survival during that time and his life following the end of World War II. Explain that one of the challenges of studying about the Holocaust is that its magnitude, at times, can make it easy to forget the individual people—millions of whom were children and young adults—whose lives were lost or forever affected by their experiences.

NOTE: If students have little understanding of the Holocaust, it is important to spend time providing some context for them before proceeding with this lesson. Consider the following links on the ADL website to assist in this endeavor: [Guidelines for Teaching About the Holocaust](#), [A Brief History of Anti-Semitism](#), [Overview of the Holocaust and Chronology](#), [Holocaust Glossary](#), [Nazi Anti-Jewish Laws](#).

2. Ask students if they have ever heard about the concept of “Hidden Children” during World War II. Some students might be familiar with the story of Anne Frank, who was hidden with her family. Explain that there are thousands of other stories of children who were hidden or protected during the war.
3. Distribute the [About Hidden Children](#) handout and have students read the information aloud as a group activity. Emphasize that in many cases, the stories of survival of children during the Holocaust occurred as a result of the actions of a few brave people who risked their lives to save others. Although rescuers represented only a very small number of people in Nazi-occupied Europe, they could be found everywhere. Most countries had special sections of their underground resistance movements devoted to saving Jewish children. But, most often, those who helped acted as individuals. Ordinary people risked horrifying punishment and the safety of their families to rescue Jewish children. Whatever their reasons for helping—out of friendship, religious conviction, patriotism, or for money—they risked execution or deportation to a concentration camp for doing so.
4. After reading the handout, distribute to each student [Part I](#) of *A Life Saved, A Life of Service: Abraham H. Foxman's Story* about his life and experiences as a hidden child. Explain to students that Abraham Foxman was the National Director of the Anti-Defamation League. During his 50 year tenure, Mr. Foxman fought to stop the defamation of the Jewish people and to secure justice and fair treatment to all. Allow students to read this essay silently and encourage them to write down thoughts and questions as they read the material.

Optional: After reading Abraham Foxman's story, show this 8 minute video, [A Personal Story – Abraham H. Foxman](#), where he reflects upon his story, his life and questions of “What if...”

5. Conduct a large group discussion using some or all of the following questions:
 - How did reading this personal story make you feel?
 - How do you think the little boy that was Mr. Foxman felt during this experience?
 - Can you imagine doing what Mr. Foxman's parents did in leaving their child? Explain your thinking.
 - Can you imagine doing what Mr. Foxman's nanny, Ms. Kurpi, did? Explain.
 - How do you define the word “hero”? Do you see Ms. Kurpi as a hero? Explain.
 - Before her death, Mr. Foxman's mother shared many of the struggles that she and her husband faced with Ms. Kurpi during the war, with demands of money and Ms. Kurpi's erratic behavior towards them. After the war, as Mr. Foxman describes, there were custody battles between his parents and Ms. Kurpi. Does this information affect how you perceive Ms. Kurpi's actions in sheltering and adopting Abraham? Explain.
 - Discuss some of the ways in which Mr. Foxman shares that his own identity was affected by his experiences. What impact do you feel this may have had on him and the choices he made as an adult? Describe how his parents assisted him after the war in dealing with this experience.
6. Share with students that they will have an opportunity to read three other stories about children hidden during the war. Divide students in small groups of 6–8.
7. Distribute the [Beyond Secret Tears](#), [Krystyna's Story](#) and [My First Kaddish](#) stories to each student. Allow plenty of time for the students to read all three stories and discuss them in their small groups.
8. Conclude this segment of the lesson with a large group discussion using some or all of the following questions:

- In each of the four stories, what were the specific incidents or acts of discrimination; who was involved, and what happened as a result?
- What were the acts of kindness? Who was involved? What happened as a result?
- Despite differences in age, what characteristics did the four children profiled in the stories share in common?
- How did each child attempt to cope with his or her circumstances and the problems he or she faced?
- Why do you think the people who helped to save the lives of the children in these stories made the choices that they did? Why do you think so many thousands of others did not make the same choice to help others?
- What are some of the differences between rescuing someone you know and saving a stranger? What are some of the differences between refusing to rescue someone you know and refusing to save a stranger?
- After the war, when they became adults, what do you think were some of the common emotional reactions of children who survived the experience?

Part II: A Commitment to Making a Difference

1. Write on the board/smart board or on chart paper, "To save a life is to save the world." Ask students to share ideas about what this expression mean to them.
2. Referring back to examining an individual experience, share with the students that Abraham H. Foxman has often asked, as do many survivors, "Why me? Why was I saved when so many others died?" As an adult, Mr. Foxman made choices and decisions about how he would live his saved life and give it meaning. Distribute [Part II](#) of *A Life Saved, A Life of Service: Abraham H. Foxman* to each student, as well as the [Biography of Abraham H. Foxman](#). Allow time for students to read the material.
3. Draw a circle in the center and write Abraham Foxman's name in the center. Ask students to identify aspects of Abraham's identity (e.g, personal characteristics, professional activities, religious belief, etc.) in circles that spoke out from the center circle. (See example below).



4. After reviewing the completed diagram, ask students some or all of the following questions:
 - What did you learn about Mr. Foxman's life from reading the second part of the essay?

- How do you think Mr. Foxman’s experiences as a child affected his choices about family, religion, profession, and activism?
 - In the essay, Mr. Foxman talks about Hidden Children finally “breaking their silence” in 1991. Why do you think it took so long for this to happen?
 - In a scene from *Saving Private Ryan*, Tom Hank’s character says that Private Ryan, for whom several soldier’s lives were lost trying to save, had better go on “to find a cure for cancer.” Do you think the level of risk taken or loss experienced in saving another’s life should affect how the person saved then chooses to live his or her life? Explain.
 - In the essay, Mr. Foxman also talks about the need to study the “goodness of humankind” even in the face of leaning about the “bestiality” of people? Do you agree with this? Explain.
 - Mr. Foxman talks about his wish to create a “vaccine” for prejudice. Do you think this is possible? What do you feel could serve as a “vaccine” for hate in our society?
5. Tell students that the final part of this activity will ask them to consider the ways that each person has a role to play in combating hate and bias. While none of the acts of resistance or rescue during the Holocaust prevented it from happening, the number of deaths might have even been greater were it not for the efforts of Jews and non-Jews. While relatively few Christians rescued Jews in Nazi-occupied Europe, the fact remains that some did. Most rescuers deny doing anything heroic; rather, they believe they only did what was right. Introduce the quote by Ervin Staub, a historian of the Holocaust:

*“Goodness, like evil, begins in small steps. Heroes evolve, they are not born. Very often the rescuers [during the Holocaust] make only a small commitment at the start—to hide someone for a day or two. But once they had taken that step, they begin to see themselves as differently, as someone who helps. What starts as mere willingness becomes intense involvement.”*¹
 6. Explain that most people, fortunately, are not faced with choices of the magnitude of those during the Holocaust. However, we each make many small choices, which may seem insignificant at the time, but that form the fabric of who we are and the pattern of who we will become.
 7. Distribute the [Roles People Play Worksheet](#) to each student. Have students count off by fours (1, 2, 3, 4, 1, 2, 3, 4, and so on) to form groups of four students each. Ask students to write their responses to each of the four questions.
 8. Once completed, ask students to share their responses with the others in their small group. Once they have had the chance to discuss their responses, invite the students to discuss and be prepared to share their responses to two additional two questions:
 - When you interrupted an act of bias or prejudice, what motivated you to do so?
 - When you witnessed an act of bias and did not intervene, what motivated you not to intervene?
 9. Ask the small groups to discuss their responses to the last two questions. Using a web chart, connect common themes or ideas about the reasons why students intervened. Create a second web to connect themes regarding why students did not intervene. Ask students which is easier to do—interrupt or stand by? Why? What are the potential consequences—positive and negative—of either action?
 10. Explain to students that learning to interrupt acts of hate and bias is difficult. There are no easy answers, but it is important to understand that each person plays a role in combating bias or allowing it to continue. Ignoring bias allows the act to go unchecked, allowing it to escalate to possibly more harmful and dangerous levels, as is seen in the study of the Holocaust.
 11. Distribute with students [Quotations on Participation](#) handout. Invite them to read the quotes aloud and discuss the relationship of the quote to the lesson.
 12. Distribute the [Personal Contract](#) to each student. Have students complete this form silently. When all students have completed the contract, ask them to find a partner and discuss the personal commitment that they have made. Instruct students to sign and witness the contract for their partner.

¹ Quoted in Daniel Goldman, “Is Altruism Inherited?,” *Baltimore Jewish Times*, 12 April 1985, 70.

Alternative and Extension Activities:

- Have students research and write essays on the lives of other Hidden Children during the Holocaust.
- Have students research and write essays on the lives and actions of the people quoted on the [Quotations on Participation](#) handout.
- Invite a Holocaust survivor to speak to the class about his/her experiences. The ADL's Hidden Child Foundation can assist in finding a speaker for your class. Contact them at hidden-child@adl.org.
- Have students research Righteous Christians during the Holocaust.
- Have students research other groups of people who were persecuted by the Nazis in addition to Jews.
- Have students prepare a dramatic presentation representation of the 1945 quote by Pastor Martin Niemoeller:

"In Germany, the Nazis came for the Communists and Jehovah's Witnesses and because I was not a Communist or a Jehovah's Witness I did not speak up. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me, and by that time there was no one left to speak up."

NOTE: There are several versions of this quote; some include additional groups of people who were victims of Nazi persecution.

A Life Saved, A Life of Service: Abraham H. Foxman's Story

Part I. A Life Saved

I was born in 1940, in Baranowicz, Poland. My parents tried to stay ahead of the Germans and so we headed east. The Germans caught up with us in the Lithuanian city of Vilnius in 1941. For my parents, there was nowhere to run.

My nanny, Bronislawa Kurpi was Polish-Catholic and when the order came for Jews to be assembled into the Ghetto, she asked my parents what was to become of me. My mother answered that what was going to happen to them would happen to me. My nanny hastily offered to take me from them, to keep me safe until their return. As my mother recalled, it was a cold autumn day when Ms. Kurpi walked away with me. My mother recalled looking on sorrowfully with my father through the edges of the curtains, not knowing what was to become of me. It was a decision which was incredibly difficult. I guess they never really believed that it was going to be four years before they would see me again. Imagine the confusion and pain this experience inflicted on all involved.

Growing-up for the next four years in German-occupied Vilnius, Lithuania, I was called Henryk Stanislas Kurpi. To the world, Bronislawa Kurpi was my mother. She had me baptized by a priest and raised me as a Catholic. I learned how to pray with a rosary and kneel at the altar of the church. I could not play with other children, as it was too risky. There was always the possibility that someone would see that I was circumcised and discover my Jewish identity. Had my parents died during the Holocaust, it is a possibility that I may have even become a priest when I grew up.

Miraculously, my parents survived the Holocaust. Their first thought was to come and get me, their only child, back. My nanny did not see eye to eye with my parents. She did not want to give me back. There were several custody battles between my parents and my nanny, with my parents winning out in the end. That's when they decided they had no future in Lithuania, which also happened to be under the control of the Soviet Union.

To leave the Soviet Union and the surrounding satellite countries where its influence was felt, was not an easy task, however. We were smuggled across the borders until we got to the American Zone in Austria. At this time, we lived in a Displaced Persons (DP) camp, where I was able to play with children my own age for the first time in my life. Eventually, my family and I were granted visas to the United States, where we moved in 1950. I was 10 years old, and my father always said that in that time, I had lived a lifetime.

After being reunited with my parents, I had to learn how to be Jewish, which was a growing process. One thing I remember is making the sign of the cross in the home of my parents, who were observant Jews. Even once I was reunited with my parents, I was a good practicing Catholic. As a child, I went to church, I said my prayers and I wore a crucifix. I cried when other children called me a Jew. Christianity was my means of survival and it is because of this that I have always had great respect for it.

Jewish community life was a large factor at home. The first time I went to *shul* (synagogue) was in Vilnius on *Simchat Torah* (Jewish holiday celebration), because my father figured I'd like it since it's a joyous festival full of singing and dancing. A [Soviet Jewish officer](#) came up to my father and asked if he could include me in the dancing. He put me on his shoulders and began to dance saying, "This is the Jewish flag." The Jewish children picked me up and danced with me and I came home and told my mother, "Hey, I like the Jewish church!"

However, on the way there, I passed an actual Catholic Church. I crossed myself, greeted the priest and kissed his hand. My father understood. At a certain time, however, my father gently removed my crucifix and replaced it with a Magen David (Jewish Star of David). Then he taught me the Shema (Hebrew prayer symbolizing unity to God) in Hebrew. I also said my Latin prayers. I didn't understand Latin, and I didn't understand Hebrew; but I understood praying to God before I went to sleep.

As I grew up I began to understand the Holocaust. Although it happened to me, I wasn't able to really comprehend it until I grew older. For instance, there was my embarrassment because I didn't have brothers or sisters, aunts and uncles. My *Bar*

Mitzvah (celebration recognizing a boy entering adulthood) was a big deal. As my parents had done, I grew-up in a traditional home observing all of the traditional holidays and customs, including keeping kosher and the Sabbath.

When I was old enough, when I began to understand what happened to us, I asked my parents, “How can you believe?” I wanted to know how they could have gone through the Holocaust and come out still believing enough to send me to *Yeshiva* (religious day school). Their answer was that there were Jews who came in believing and walked out believing; there were Jews who came in as Atheists and walked out believing and there were Jews who went in as Atheists and walked out as Atheists—so it all depended on *emunah* (faith).

My father taught me that it wasn't God, but rather, man who was responsible. Both my parents told me stories about their lives in the camps and the ghetto and that they saw miracles in hell. It was very hard to understand how they could see the miracle of survival, especially in their own personal experiences.

I visited Poland three times; the original intent was to say *Kaddish* (Jewish prayer said in memory of the dead) in the places that live in my family's memory. I wasn't sure what to expect. At first, those places were just names on a map. You say *Kaddish* at a lot of places, but when you say it at a place where you know for certain your flesh and blood are, it touches you differently. In Baranowicz I visited the house in which I was born. The family that currently lives there said it had belonged to them since before the war. But I felt it was the house. Not because it belongs to me, but because I can visualize, because I remember conversations that I've heard from my parents about how they lived.

On a trip to the Vatican, honoring Janusz Korczak, a Polish-Jewish doctor/educator who died at the hands of the Nazis with the Jewish children he tried to save, I asked the Pope to pray for the soul of my nanny. I think just as it is important to remember the brutality and bestiality, it is important to be able to bear witness to human compassion and the goodness of life. I want my children to be able to understand, that yes, there is evil and yes, there are Jews and other groups of people being persecuted even today, but that there also are decent human beings who will stand for others.

A Life Saved, A Life of Service: Abraham H. Foxman's Story

Part II: A Life of Service

After I graduated from New York University Law School, I joined the staff at the Anti-Defamation League (ADL). Ever since, my life's work has been in Jewish advocacy and the defense of human rights for all people. Perhaps this is the legacy of my years as a Hidden Child.

It is a great source of pride for me that ADL helped arrange the First International Gathering of Children Hidden During World War II. In May, 1991 some 1,600 of us were reunited in New York City. Together, we broke the silence about how we survived Hitler's killing machine. We spent three extraordinary days talking with each other and about each other. We spent time exchanging stories about our hiding places: how we lived for months in sewers, closets, barns and fields; how we joined the partisans and fought the enemy; how we stayed alive living openly as Christians. We examined the guilt that continues to haunt us; the pain we felt at losing our loved ones; our anger; our inability to speak of these experiences with our family; our identity crises; and our confused, frightening, lost childhoods. Since then we have joined with the conference organizers to establish the Hidden Child Foundation/ADL, under the auspices of the ADL Braun Center for Holocaust Studies.

I'm convinced there are thousands of Jews who don't know they are Jewish, especially in Poland. There were more Jewish children at risk there and therefore more opportunities to save them. Every day we lose potential Jewish souls because their foster parents died without telling them that they were children of Jewish parents—either because they didn't want to discombobulate their lives, or because of the stigma of having saved Jews, or because of feeling guilty for not having told them before. All these things conspire against truth telling.

Now, when I visit Poland for a public event to recognize Christian rescuers, more and more Jewish "children" emerge. We can only wonder about the fate of the children who did not. How many Nobel Prize winners did we lose? How many doctors, scientists? These thoughts will always be with me and motivate me to try harder and to reach a little higher to succeed in life.

We need to lift our thoughts beyond the bestiality of that era. Our mission now as Hidden Children is to focus on the goodness of humankind. We need to bring the message to friends and foes alike that there is hope, that there are men and women of good will with the courage to care about others. My family and I will be eternally grateful to all the people who contributed to our survival.

"Tolerance" is not a wonderful word, but I will settle for it because we've learned that the human being is capable of evil. Hate and prejudice, of which anti-Semitism is one form, are irrational and if someone tells you you're a dirty Jew, the fact that you're going to show him how clean you are won't mean a thing. And if they say you control the media and you show them they're wrong, the facts still don't matter. So if we can bring people with prejudices to the point of exercising tolerance, I will be satisfied and I think we will have a better world.

There are all kinds of theories as to why people go into certain professions. Some people seem to have a need for certain occupations. Regardless of how accurate those theories are, I feel privileged to be able to spend my adult life dealing with both the good and bad aspects of my childhood experiences. If I had to choose whether I would take this path again, I think that I would.

I did not start at ADL in 1965 knowing or believing I would be the National Director, which is awesome, because I believe it is a sacred trust. Even though I cannot scientifically measure what the League has done in the past 90 years, or what I personally have done, but I am convinced that without ADL, the situation in our world would be far worse. The *Talmud* (the written interpretation of Jewish law) says that if you save one life, you save the world. I think we've saved lives.

If I knew how to put the ADL out of business, I would. That would be the greatest achievement of all. If I could only find a vaccine for prejudice! I do believe we can change people's hearts and minds, whether by exposure, education or a million other ways. I also believe that we are each the masters of our own fate. We have the ability to change our own destiny.

Soldier, Holocaust Survivor Have Emotional Reunion After 65 Years

By Laura Berman, *The Detroit News*, April 9, 2010

In the fall of 1945, a Soviet soldier hoisted a 5-year-old boy aloft and paraded him through a Lithuanian synagogue that had been closed throughout a long Nazi occupation.

For 65 years, the boy and the soldier carried that moment in their heads and hearts. Unknown to each other, they told the story to family and friends. A Toronto songwriter memorialized it in song. The boy became a man and included the anecdote in his 2003 book.



Abraham H. Foxman, ADL National Director (left), shakes hands with Rabbi Leo Goldman, whom he had met 65 years ago as a child survivor of the Holocaust. (Photo: David Brystowski)

On Thursday, they met and embraced for the first time since then in Rabbi Leo Goldman's Oak Park living room.

"It was very emotional, much more than I would have expected," says the former small boy. He is Abraham Foxman, the New York-based director of the Anti-Defamation League. In that role, he is a public voice against racial and religious intolerance.

The soldier is Goldman, 91, an Orthodox rabbi in Oak Park and an educator who continued to work as a Beaumont Hospital chaplain until a few months ago.

"We tell this story every year," says Rose Brystowski, the rabbi's daughter, who says her father has become too frail to interview. "It's very moving to us, because it's about survival, about a child symbolizing the future of our people."

The memory remains vivid for Foxman: He had lived with his Catholic nanny, separated from his parents and concealed from the Nazis as a so-called "hidden child" for four years.

The nanny saved his life—but also taught him to spit on the ground when a Jew walked by.

In mid-1945, he was reunited with his parents. His father waited four months to take him to a synagogue on the holiday of Simchat Torah, an ancient and festive holiday that celebrates the reading of the *Torah*—the Old

Testament—on hand-written scrolls. "That was very smart of him because it is a fun holiday for children," says Foxman, who remembers walking by a church and making the sign of the cross entering the synagogue for the first time.

For Goldman, who had been wounded twice as a soldier, and lost his parents to the Nazis, the return to the synagogue in Vilna that day was also momentous. The concentration camps had been liberated, Jews were reuniting with their families across Europe, and in Lithuania, it was no longer a capital crime to be Jewish. Most had been dispersed or exterminated. Only 3,000 of Vilna's 100,000 Jews remained.

"Are you Jewish?" the Soviet soldier, asked the boy. When he nodded yes, Goldman said, "I have traveled thousands of miles without seeing a Jewish child." Then he stooped down, lifted the boy and danced around the room with him.

Neither man ever forgot that day, that celebration of religion and survival under extraordinary circumstance.

But only last summer, after an Israeli researcher finally put together a song, "The Man From Vilna," about the incident with a Michigan rabbi, did Foxman learn that the Jewish Soviet soldier he wrote about in his 2003 book, *Never Again?* was Goldman, still alive and living in the United States. The songwriter had credited Goldman as the story's source.



Rabbi Leo Goldman holds a photo of himself as a young soldier in the Soviet army. (Photo: David Brystowski)

Getting to Thursday's reunion was circuitous: Three years ago, Foxman told the story at Yad Vashem, the Israel Holocaust Memorial Museum. There, a researcher embarked on a quest for the dancing man in uniform Foxman described: Eventually, she found the song, inspired by Goldman's story, and the rabbi's name in the credits. For Foxman, that day "was a memory, a bittersweet memory." The soldier—a stranger—had embraced him in public, in a synagogue. He had carried him like a trophy around the synagogue.

"That was for me the first time anyone took pride in me," says Foxman, who as "a hidden child didn't know who or what I was."

For both men, the memory was frozen in time, unattached to any living person.

"I thought that story was a kind of legend," recalls Brystowski. "I always believed it in my heart, but on another level, I wondered, did that really happen?"

She was stunned when she learned last summer, when Foxman called, that "this prominent, grown man" was the little boy she had grown up hearing about.

The mythic boy had become a very real and prominent man. "It shows us that any gesture, any mitzvah or good deed, can have an impact," she says.

On Thursday, the two men hugged and talked and recited a Hebrew prayer, a blessing that's a reminder of the importance of celebrating life in the moment.

"It is a privilege to have lived long enough to have this moment," Foxman says Goldman told him.

Goldman's parents and older brother were killed by the Nazis. Foxman's early years as a "hidden child," living with secrets and lies, led him into a career of speaking out publicly against injustice and hatred.

For each man, the memory of dancing in a Vilna synagogue was a pivotal moment. "I came home and told my father that I wanted to be Jewish," recalls Foxman. "It was the beginning of my life as a Jewish person."

Each man had a memory of a moment—a dance in a synagogue—that symbolized then and throughout their lives the promise of freedom and faith and life.

At long last, the boy and the soldier who carried phantom memories, now know each other as two grown men who have, against the odds, survived to find each other.

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Biography of Abraham H. Foxman

Abraham H. Foxman was the National Director of the Anti-Defamation League (ADL) and is known throughout the world as a leader in the fight against anti-Semitism, hatred, prejudice, bigotry and discrimination. Beginning in 1965 he worked in the League's international affairs and civil rights divisions. His background and experience contributed significantly to the development of meaningful relationships between different groups of people both here in the United States and also internationally. In 1987, Mr. Foxman was named National Director of ADL.

Mr. Foxman is a great supporter of the State of Israel and the Middle East peace process. He regularly travels to Israel and works closely with officials there and in the United States to ensure the safety and security of the Jewish State.

His career at ADL spanned five decades, and in that time, Mr. Foxman met with national and world leaders to discuss important issues of the day, including U.S. Presidents Barack Obama, George W. Bush, Bill Clinton, George H. W. Bush, Ronald Reagan, Jimmy Carter, Gerald Ford and Richard Nixon. He has had several audiences with Pope John Paul II, and has met with the leaders of European nations, Russia, Israel, Egypt, Saudi Arabia, Jordan, China, South Africa and Argentina.

Mr. Foxman is also known as an authority on the Holocaust and Jewish resistance to the Nazis. He has helped to focus worldwide attention on the heroic efforts of Christian rescuers of Jews and has been a leader in developing education programs about the Holocaust.

Mr. Foxman has become world-renowned for his passion in taking courageous stands on behalf of the Jewish people, for his leadership in confronting the forces of anti-Semitism and intolerance, and for his warm embrace of global leaders who see eye-to-eye with the League's mission of standing up to intolerance.

After a rewarding career at ADL, Mr. Foxman stepped down as National Director on the 50th anniversary of his hiring at ADL. He is now ADL Director Emeritus and he will continue his participation in advancing the League's mission by serving on both the ADL National Commission and the ADL National Executive Committee in addition to serving in a part-time consultancy.

Born in Poland in 1940, Mr. Foxman was saved from the Holocaust as an infant by his Polish Catholic nanny who baptized and raised him as a Catholic during the war years. His parents survived the war, but 14 members of his family were lost.

After he arrived in America in 1950 with his parents, Mr. Foxman graduated from the Yeshiva of Flatbush, in Brooklyn, NY, and earned his B.A. in political science from the City College of the City University of New York, graduating with honors in history. Mr. Foxman holds a law degree from New York University School of Law, and did graduate work in Jewish studies at the Jewish Theological Seminary and in international economics at New York's New School for Social Research. Mr. Foxman is also fluent in several languages.

Roles People Play Worksheet

<p style="text-align: center;">TARGET</p> <p>Describe a time when you were on the receiving end of prejudice or bias.</p>	<p style="text-align: center;">PERPETRATOR</p> <p>Describe a time when you said something prejudiced or biased to someone else.</p>
<p style="text-align: center;">BYSTANDER</p> <p>Describe a time when you did not interrupt an act of prejudice or bias.</p>	<p style="text-align: center;">ALLY</p> <p>Describe a time when you interrupted an act of prejudice or bias.</p>

Quotes on Participation

“The world is too dangerous to live in—not because of the people who do evil, but because of the people who sit and let it happen.” —Albert Einstein

“The only thing necessary for the triumph of evil is for good men to do nothing.” —Edmund Burke

“History with all its unending pain cannot be outlived, but faced with courage need not be lived again.” —Maya Angelou

“I am only one, but I am still one. I cannot do everything but still I can do something. I will not refuse to do that something I can do.” —Helen Keller

“What is the use of living, if it not be to make this world a better place for those who live in it, after we are gone.” —Winston Churchill

“The shadowy figures that look out at us from the tarnished mirror of history are—in the final analysis—ourselves.” —Detlev J. K. Peukert

The good neighbor looks beyond the external accidents and discerns those inner qualities that make all men human and, therefore, brothers.” —Dr. Martin Luther King, Jr.

“Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against an injustice, he sends forth a tiny ripple of hope.” —Robert F. Kennedy

“Never doubt that a small group of thoughtful committed citizens can change the world. Indeed, it is the only thing that ever has.” —Margaret Mead

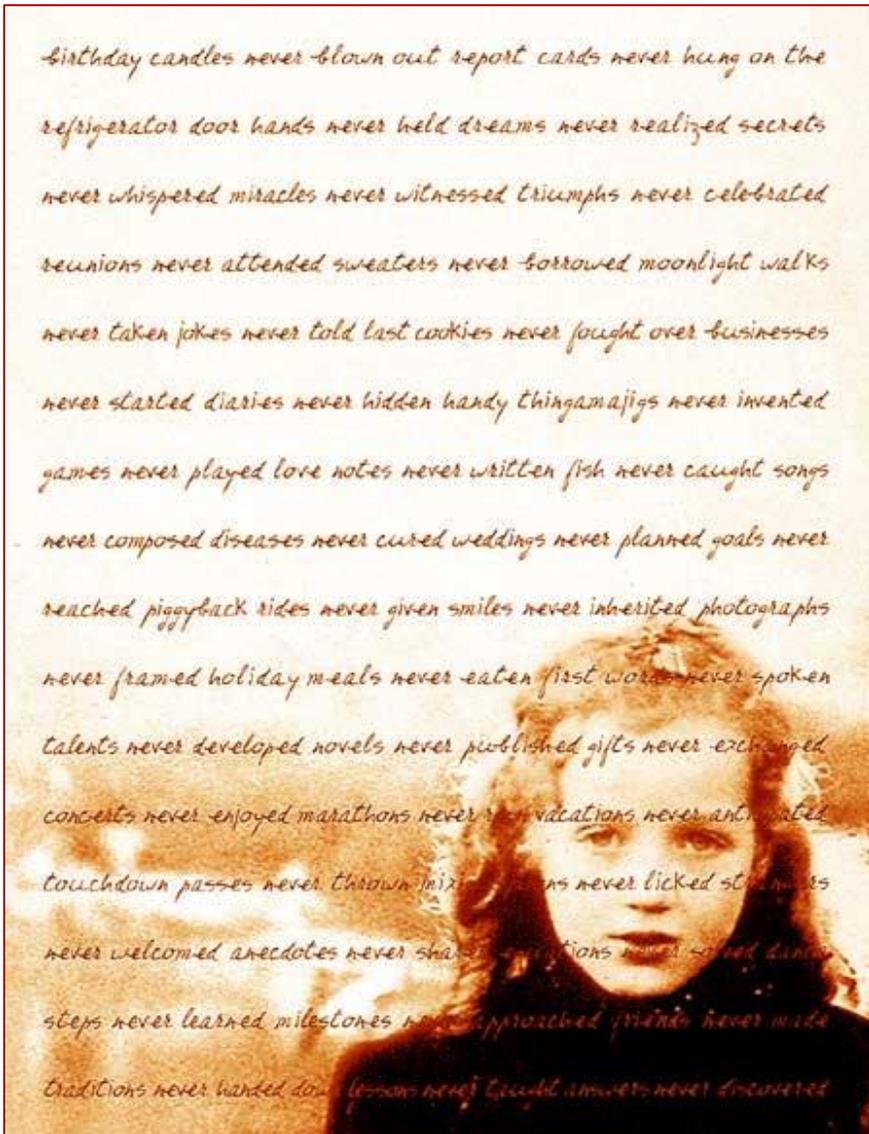
“Not everything that is faced can be changed. But nothing can be changed until it is faced.” —James Baldwin

“Let us not forget, after all, that there is always a moment when a moral choice is made.” —Elie Wiesel

“Remember in your life there will be lots of circumstances that will need a kind of courage, a kind of decision of your own, not about other people but about yourself.” —Magda Trocme

Personal Contract

We need to remember the Holocaust. For all that happened and all that didn't.



My Goals

Today I have studied about men and women who survived the Holocaust. They lived to tell their stories. They speak for the one-and-a-half million children who did not.

By signing this contract, I pledge from this day forward to pay tribute to the memory of those lives lost during the Holocaust. I pledge to be aware at all times of my biases toward people who are different from me. I will ask questions about cultures, religions, races, and other differences that I do not understand. I will openly listen to others when they speak about themselves. When I disagree with other people's beliefs and lifestyles, I will recognize the value of living in a country that upholds democracy and individual human rights, remembering that other people do not always agree with my beliefs and lifestyle. I will speak out when others are being stereotyped, discriminated against, or mistreated.

Below is my own list of personal goals:

By signing this contract, I recognize and commit to making a positive difference in the lives of others.

My Name

Witness Name

Annotated Bibliography on the Holocaust

There are many excellent books on the Holocaust for students. The list below, while not comprehensive, provides students with titles to consider as they continue reading and researching about the Holocaust. The titles are identified as fiction or nonfiction; however, even those titles identified as fiction are often based on historical events. Titles are also identified as appropriate in terms of both content and reading level for elementary school students (E), middle school students (M) and high school students (H).

Resources for Students

- Abells, C.B. *The Children We Remember*. New York, NY: Greenwillow Books, 1986. This is a collection of photographs from the Yad Vashem Archives in Jerusalem, which when pieced together tell a story about the children who lived and died during the Holocaust. (Nonfiction; M/H)
- Adler, David. *We Remember the Holocaust*. New York, NY: Henry Holt and Company, 1989. This book includes personal accounts from survivors of their experiences of persecution and of the death camps during the Holocaust. (Nonfiction; M/H)
- Appleman-Jurman, Alicia. *Alicia: My Story*. New York, NY: Bantam, 1988. Told in her words, this is the story of Alicia Appleman-Jurman, who, after losing her entire family to the Nazis at age 13, went on to save the lives of thousands of Jews, offering them her own courage and hope in a time of upheaval and tragedy. (Nonfiction, H)
- Bernbaum, Israel. *My Brother's Keeper: The Holocaust through the Eyes of an Artist*. New York, NY: G.P. Putnam's Sons, 1985. In this book, an artist describes the Holocaust and explains how he tries to tell the story of that catastrophe through his art. (Nonfiction; M)
- Bunting, Eve. *Terrible Things: An Allegory of the Holocaust*. Philadelphia, PA: The Jewish Publication Society, 1989. As all of the creatures in the woods are taken away by the "terrible things," readers are left to consider what happens when people do not stand up to evil. (Fiction; E/M/H)
- Chiger, Krystyna. *The Girl in the Green Sweater: A Life in Holocaust's Shadow*. New, NY: St. Martin's Griffin, 2012. The last surviving member of a group of Polish Jews, Krystyna Chiger shares one of the most intimate, harrowing and ultimately triumphant tales of survival to emerge from the Holocaust. (Nonfiction, M/H)
- Frank, Anne. *Anne Frank: The Diary of a Young Girl*. New York, NY: Doubleday Dell Publishing, 1952. Anne Frank's diary, which reveals her thoughts, feelings, fears and strategies for resistance while hiding from the Nazis, continues to draw international attention to the Holocaust. (Nonfiction, M/H)
- Gies, Miep and Alison L. Gold. *Anne Frank Remembered: The Story of the Woman Who Helped to Hide the Frank Family*. New York, NY: Simon & Schuster, 2009. Miep Geis' own astonishing story of how she and her husband helped hide the Franks from the Nazis for more than two years. (Nonfiction, H)
- Greenfeld, Howard. *The Hidden Children*. New York, NY: Ticknor & Fields, 1993. This book weaves together the experiences of 13 men and women to create a portrait of the Holocaust as lived by the hidden children. (Nonfiction, M/H)
- Greenfeld, Howard. *After the Holocaust*. New York, NY: Ticknor & Fields, 2001. With excerpts from personal interviews, black-and-white photographs and archival pictures, this book shares the personal accounts of 8 young men and women after the Holocaust. In their own words, these Holocaust survivors describe their journeys after liberation, from hiding places and concentration camps through displaced persons camps, illicit border crossings, emigration and beyond. (Nonfiction, H)
- Levine, Ellen. *Darkness over Denmark: The Danish Resistance and the Rescue of the Jews*. New York, NY: Holiday House, 2000. This book is an account of how the people of Denmark took action to protect and rescue their Jewish neighbors from the Nazis during World War II. (Nonfiction, M/H)

- Leyson, Leon. *The Boy on the Wooden Box*. New York, NY: Atheneum Books for Young Readers, 2015. A memoir from Leon Leyson, one of the youngest children to survive the Holocaust on Oskar Schindler's list. He gives an explicit account of his experience as a young boy being and he was able to survive the sadism of the Nazis. (Nonfiction, E (grades 4-9)/M)
- Meltzer, Milton. *Never to Forget: The Jews of the Holocaust*. New York, NY: Harper & Row, 1976. In addition to exposing the roots of German anti-Semitism and Hitler's rise to power, this book also provides the stories of individual Jews' experiences recorded in private letters and diaries, memoirs, poems and songs about everyday life in the ghettos and labor and death camps. (Nonfiction, H)
- Mochizuki, Ken. *Passage to Freedom: The Sugihara Story*. New York, NY: Lee & Low Books, 1997. This is the story of a Japanese diplomat living in Lithuania who issued thousands of visas to Jewish refugees—against the orders of his government. (Nonfiction, M)
- Nieuwsma, Milton J., ed. *Kinderlager: An Oral History of Young Holocaust Survivors*. New York, NY: Holiday House, 1998. In their own words, three child survivors of Kinderlager, the children's camp at Auschwitz-Birkenau, tell of their lives before the war, in the ghetto, in the labor camps, at Auschwitz, and of their liberation in 1945. (Nonfiction, M/H)
- Pettit, Jayne. *A Place to Hide*. New York, NY: Scholastic, 1993. This book includes true stories of those who risked their lives to help Jews during the Holocaust. Included are the heroic deeds of individuals like Miep Gies and Oskar Schindler, as well as entire communities like LeChambon, France and Assisi, Italy. (Nonfiction, M/H)
- Spiegelman, Art. *Maus: A Survivor's Tale, I: My Father Bleeds History* (1986) and *Maus: A Survivor's Tale, II: And Here My Troubles Began* (1991). New York, NY: Pantheon Books. Art Spiegelman uses cartoon characterizations of animals to tell his father's story of surviving Nazi Germany and making a post-war life in the United States. (Nonfiction, H)
- Strahinich, Helen. *The Holocaust - Understanding and Remembering*. Springfield, NJ: Enslow, 1996. This is a supplementary text that provides an historical chronology of the events of the Holocaust and explores its effects on Jews, people with disabilities, Roma and homosexuals. Also provided is information about courageous survivors and rescuers. (Nonfiction, M/H)
- Volavková, Hana, ed. *I Never Saw Another Butterfly: Children's Drawings and Poems from Terezín Concentration Camp 1942-1944*. New York, NY: Schocken Books, 1993. Published to coincide with the opening in April, 1993 of the United States Holocaust Memorial Museum in Washington, DC, this collection of drawings and poetry documents the terrible daily misery endured by the children of the Terezín Concentration Camp. (Nonfiction, E/M/H)
- Wiesel, Elie. *Night*. New York, NY: Bantam Books, 1986. Elie Wiesel's dramatic account of his years in concentration camps speaks on two levels: the first is a powerful story about actual events, and the second is his moral dilemma regarding religious faith and conviction. (Nonfiction, M/H)

Resources for Educators

Print Material

- Anti-Defamation League, USC Shoah Foundation, and Yad Vashem, *Echoes and Reflections Teacher's Resource Guide*. Washington, DC: Anti-Defamation League, 2014. A unique teaching tool by combining the newly-written ADL Braun Holocaust Curriculum with an integrated visual testimony component from the Shoah Foundation. This classroom-ready curriculum utilizes modern research and primary source materials including diaries, photographs and letters. To enhance this curriculum, each lesson in this print curriculum has been aligned with videotaped testimonies from the archives of the Shoah Foundation to provide a matchless, first-person learning experience for students in classrooms across the nation.
- Berenbaum, Michael. *The World Must Know: The History of the Holocaust as Told in the United States Holocaust Memorial Museum*. Boston, MA: Little, Brown & Company, 1993). Michael Berenbaum, director of the Sigi Ziering Institute for the Study of Ethics and the Holocaust at the University of Judaism, draws on its extensive eyewitness, artifact and photograph collections to tell the story of the perpetrators, bystanders, rescuers, and above all, the victims, before, during and after the Holocaust.

Charny, Israel W., ed. *Encyclopedia of Genocide*. Santa Barbara, CA: ABC-CLIO, 1999). This comprehensive resource includes alphabetical entries defining names, places and events associated with genocide, and major sections deal with the Armenian genocide, the Holocaust, and the process, detection, denial and prevention of genocide.

Gilbert, Martin. *The Holocaust: Maps and Photographs*. London, England: Holocaust Education Trust, 1999. This documentary resource includes 23 maps and 59 photographs and captions that can be used to augment other curriculum materials.

Facing History and Ourselves: Holocaust and Human Behavior. Brookline, MA: Facing History and Ourselves, 1994. This resource, which is an interdisciplinary approach to citizenship education, includes readings and activities to explore the consequences of racism, anti-Semitism and other forms of discrimination.

Lest We Forget: A History of the Holocaust. Oak Harbor, WA: Logos Research Systems, 1996. This multimedia CD-ROM includes archival documentary film footage, photographs, interactive charts, maps and time lines, detailed biographies, and extensive original text, with accompanying glossary and hypertext links.

Meinback, A.M., & Kassenoff, M. *Memories of the Night: A Study of the Holocaust*. Torrance, CA: Frank Schaffer Publications, 1994). This study guide uses first-person accounts and literature about the Holocaust as the basis for a variety of interdisciplinary activities that encourage students to connect the lessons of the Holocaust to the principles that will govern their own lives.

Samuel Bak Poster Set. Brookline, MA: Facing History and Ourselves. Seven reproductions of paintings by Samuel Bak provide a powerful resource for teachers and students studying the historical chronology of the Holocaust.

Teaching about the Holocaust. Washington, DC: United States Holocaust Memorial Museum. This resource includes information about the United States Holocaust Memorial Museum, guidelines for teaching about the Holocaust, a bibliography, videography and historical information.

Films

Abrams, G. W. (Executive Producer). *Nuremberg*. 4 hours. Atlanta, GA: Turner Learning, Inc., 2000. This dramatization focuses on the prosecution of 21 members of the Nazi high command for war crimes committed by The Third Reich during World War II. Based on the novel *Nuremberg: Infamy on Trial* by Joseph E. Persico, this film details the behind-the-scenes battles, the tense camaraderie among Nazi accused, the terrible evidence presented and the tensions of the actual trial.

Gardner, Robert. *The Courage to Care*. 28 min. New York, N.Y.: Anti-Defamation League, 1986. This film portrays an unforgettable encounter with ordinary people who refuse to succumb to Nazi tyranny.

Lieb, A., & Gross, E. *World of Anne Frank*. 28 min. Chicago, IL: WJUF-TV, 1986. A dramatic segment, taken from Anne Frank's actual diary, highlights this moving and informative docudrama. Included are still photos of Anne, her family, historical film footage of Hitler and the rise of Nazism and a rare interview with Anne's father, Otto Frank.

Malle, L. *Au Revoir Les Enfants*. 103 min. France: Cinema Guild, 1987. This feature film is about a Jewish child in a Catholic boarding school in France who was eventually caught by the Gestapo and deported to Auschwitz.

Mathews, Q. *Holocaust Hero: A Tree for Sugihara*. 30 min. Derry, NH: Chip Taylor Communications, 1998. This film documents the story of Sempo Sugihara, the Japanese consul to Lithuania who disobeyed his own government's orders and issued visas to Jews during World War II.

Websites

Echoes & Reflections

www.echoesandreflections.org

Echoes and Reflections provides US secondary educators with professional development and interdisciplinary print and online resources to teach about the Holocaust in today's classrooms. Echoes & Reflections aims to enhance the content knowledge

and pedagogical skills of teachers who include Holocaust and genocide studies as part of their curriculum. The program models active learning and practical instructional strategies.

iWitness: USC Shoah Foundation

<http://iwitness.usc.edu/SFI/>

iWitness is an educational website developed by USC Shoah Foundation – The Institute for Visual History and Education that provides access to more than 1,500 full life histories, testimonies of survivors and witnesses to the Holocaust and other genocides for guided exploration.

Remember the Children: Daniel’s Story Exhibition

www.ushmm.org/information/exhibitions/museum-exhibitions/remember-the-children-daniels-story

The US Holocaust Memorial Museum’s primary exhibition program for young people ages 8 and older and their families. The exhibition tells the story of one family’s experiences during the Holocaust from the perspective of a boy growing up in Nazi Germany between 1933 and 1945. Beginning with a brief film that introduces the exhibition’s narrator, Daniel, and the story of the Holocaust, the self-guided exhibition takes about 45 minutes to an hour to walk through.