

The Holocaust as a Starting Point
(teacher training program)

Planning the Learning Activity

The impact of WWII on the Jewish communities in Croatia and Slovenia

I. GENERAL DATA

Name of the relevant document according to which the teaching is performed (National Curriculum)/Subject:	
<ul style="list-style-type: none">● Croatia: Learning outcomes according to the National Curriculum for History (2019): 8th grade, elementary school: POV OŠ A.8.1. Students <i>analyze</i> mutual relationships and dynamics in certain 20th Century societies. Content: Racial, religious, national, political and ideological persecutions and sufferings, concentration camps and death camps. Holocaust and other crimes against humanity in Croatia, Europe and world context. Consequences of WWII in Croatia and the World.● Slovenia: Catalogue of knowledge for secondary vocational education, Social science (2007) Dynamic time of the last 200th years (historian part of catalogue) is planned to be taught at the end of 1th and in the 2th year. There is only one specific goal: Students are capable of understanding the consequences of WW2.	
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Target group: 14 - 15 years old students	Time: 2 school hours (90 minutes)

II. TEACHING AIMS

In order to gain knowledge and deeper understanding, students will explore the consequences of the WWII and the Holocaust for individuals and entire Jewish communities in Croatia and Slovenia. Whether the emergence of a new post-war Yugoslavia also meant an end to the difficulties for the survivors and how they dealt with them is at the heart of student research.

III. LEARNING OUTCOMES

1. Students explain how WWII and Holocaust affected Jewish community in Croatia and Slovenia.
2. Students analyze the challenges facing Holocaust survivors in post-war Yugoslavia (Croatia and Slovenia)..
3. Students infer whether antisemitism disappeared with the end of WWII.

IV. RATIONALE

As tempting as it may be, it is essential to contest the idea that our teaching about the Holocaust can come to some sort of natural end with the conclusion of the Second World War. The notion that with liberation of the camps and defeat of Nazi Germany and their allies the story of the Holocaust reached 'completion' belies how the effects of the genocide are still being felt today.

Ours is, after all, a post-Holocaust world, and though it may at times be an uncomfortable truth we must ensure our students are aware of the long-term impact the extermination of European Jewry has had on our contemporary physical, cultural and political landscapes. This lesson seeks to take in these enduring consequences of the Holocaust in Croatia and Slovenia.

1. Explanation of the choice of topic

In history class on the subject of the Holocaust students are introduced to the systematic and organized crime against the Jewish population from the very beginning to the final tragedy at the end of the Second World War. However, students don't know so much about the position of the surviving Jewish community after World War II. In this context, the aim of this LA is to deepen students' knowledge of how members of the Jewish community coped with the new circumstances after World War II, what they found in the places where they lived before the war, what happened to Jewish communities after World War II. , how the authorities treated their property and them in general as Jews.

2. The required prior knowledge of the students

In order to understand the causes and consequences of the Holocaust and the impact of WWII on Jewish communities in these countries, it is important that students know how Jewish communities developed in this area before WWII, and that are familiar with Jewish everyday life and recognize the causes and characteristics of European anti-Judaism, antisemitism and racism.

Students should get to know and understand the main events of the Second World War with special emphasis on the events during the war in the former Yugoslavia. They also need to know the history of the Holocaust, from its very beginnings to its peak during World War II.

3. A description of the structure of the LA

In the introductory part, students will use the digital tool Bookwidge to create a timeline of the Second World War. For motivation, they will analyze visual sources of synagogues and Jewish communities before the war and today both in Croatian and Slovenia. In the central part of the lesson, they will analyze the written sources of the surviving Jews Alfred Pal, Erika Fürst and Elvira Kohn. In the final part of the lesson, they will use examples of revived antisemitism today.

4. Envisaged learning and teaching strategy

In the introductory part, students will recall the most important events related to the Second World War. As the main motivation for the lesson, they will analyze the pictures of synagogues and Jewish communities that were destroyed during the Second World War, on the basis of which they will conclude that once lived Jewish communities simply disappeared. In the central part of the lesson, students will explore the personal stories of individuals to learn how Jews found themselves in their homes after returning from the concentration camps, how the new government treated their property and how they felt as Jews in the new circumstances. In the final part of the lesson, based on modern sources, they will realize that antisemitism did not end with the Second World War.

V. CONTEXT OF LEARNING ACTIVITY

Bookwidget timeline of WWII

https://www.bookwidgets.com/play/zrutbFOX-iQAEkEeCfAAAA/TCJF3TX/world-war-ii-i?teacher_id=4748258311143424

The aim is to consolidate the students' previous historical knowledge on the topic and to provide them with the necessary introduction to fully understand the impact of WWII on the Jewish communities in Croatia and Slovenia.

VI. KEY QUESTION

What are enduring consequences of the Holocaust?

VII. DEVELOPMENT OF LEARNING ACTIVITY (SCENARIO)

Timing	Number of outcomes	Description of teaching activities (scenario)	Models, strategies and methods of learning and teaching	Teaching media
10 minutes	1	<p>Introduction</p> <p>The aim is to consolidate the students' previous knowledge on the topic and to provide them with the necessary introduction to fully understand the history of Holocaust in the area of occupied Slovenia and Independent State of Croatia.</p> <p>At the beginning of the lesson, students, referring to previously acquired knowledge, repeat basic information about the Second World War in Slovenia and Croatia using the timeline in the Bookwidgets application and the List of Key Terms. The teacher guides students through this review of key dates and events to which LA content will continue.</p> <p>Teacher asks students:</p> <ol style="list-style-type: none"> 1. How was the territory of the Kingdom of Yugoslavia divided after April 6, 1941? 2. How did the beginning of WWII affect the position of Jewish communities in the occupied territory of Slovenia and the Independent State of Croatia? 3. What happened to Jews in Prekmurje during the war? What happened to the Jews in the NDH? 4. Who resisted the occupation of Axes powers and in what way? Find evidence in the Bookwidgets timeline. What was the importance of the Liberation Front during WW2 in Slovenia? 	<p>Discovered and conversational guided teaching (class discussion)</p> <p>Method of working with visual</p>	<p>APPENDIX 1</p> <p>https://www.bookwidgets.com/play/zrutbFOX-iQAEkEeCfAAAA/TCJF3TX/world-war-ii-i?teacher_id=4748258311143424</p> <p>APPENDIX 8 List of key Terms</p>

	1	<p>https://www.bookwidgets.com/play/zrutbFOX-iQAEkEeCfAAAA/TCJF3TX/world-war-ii-i?teacher_id=4748258311143424</p> <p>The teacher announces the first activity and explains the key question of LA</p> <p>Key question: What are enduring consequences of the Holocaust?</p>	historical sources	
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<p>20 minutes</p>	<p>1</p>	<p>Activity 1: What was lost?</p> <p>The aim of Activity 1: In the introduction of the topic (motivation) the teacher will use different photos and maps. Combining these two materials, the teacher would like to arouse the interest of pupils about the topic. In the case of synagogue in Murska Sobota (Slovenia) and synagogue in Zagreb (Croatia) with maps of prewar and current Jewish communities in both respective countries students will find that huge void was left by the loss of tens of thousands of Jews, the families they never had, and the contributions to art, culture and science they were never able to make.</p> <p>Note for teachers:</p> <p>At the beginning of October 1929, King Aleksandar Karađorđević passed a law on the name and division in the administrative areas. The state was given a new name - the Kingdom of Yugoslavia. The country was divided into 9 banovinas: Dravska (Ljubljana), Savska (Zagreb), Primorska (Split), Vrbaska (Banja Luka), Drinska (Sarajevo), Zetska (Cetinje), Vardarska (Skopje), Moravska (Niš), Dunavska (Novi Sad). The formation of banovinas under new names was intended to erase the continuity of the names of historical and national provinces.</p> <p>Before World War II., 1931. the census of Croatia registered 21 505 Jews (Savska and Primorska Banovina), but it is assumed that on the eve of the War there were about 25 000 – 26 000 Jews including refugees who fled from Nazism and 35 Jewish communities. The Zagreb synagogue was built in 1867 and demolished in 1941by Ustasha.</p>	<p>Discovered and conversational guided teaching (class discussion)</p> <p>Method of working with visual sources, graphics and maps</p>	<p>1</p>
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	1	<p>On the territory of Dravska banovina, which has occupied most of today's Slovenia, in 1937 there were 778 Jews. More than half of them (417) were living in the northeastern region called Prekmurje. All Jews in Dravska banovina were organized in two communities, which were in Prekmurje (Murska Sobota and Lendava).</p> <p>The synagogue in Murska Sobota was demolished in 1954, synagogue in Lendava still stands and is home of Slovenian museum of Holocaust.</p> <p>PART ONE</p> <p>What was lost?</p> <p>The teacher places the photos on the board or slide show and starts the conversation with the students. The teacher begins by showing a map (slide 1) and taking students' suggestions on what the map represents. The teacher explains that the map visually reflects the pre-war size of the Jewish population in Croatia and Slovenia as parts of the Kingdom of Yugoslavia. The teacher can take this opportunity to highlight both the spatial and numerical distribution of Jews in these countries.</p>	Direct teaching (frontal teaching)	
	1			



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Method of working with visual sources, and maps

demonstration method

APPENDIX 2

before WWII (1938)	Croatia (Primorska and Savska banovina)	Slovenia (Dravska banovina)
Jewish communities	35	2
Jewish population	21 505 (approx. 25 000)	778

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The teacher opens a new Slide 2 PowerPoint and asks again for suggestions of what the map reveals. The teacher expects students to refer to the number of people killed. It draws attention to the gaps in the frames: this points to what is lost and to the 'emptiness' created by the Holocaust. Teacher asks students if it is possible to 'see' or present something that does not exist. Finally, encourage them to think of ways they might 'see' this non-existent thing and ask if something isn't there, does that necessarily mean it doesn't matter.



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APPENDIX 2

Method of working with visual sources, and maps

demonstration method

after the WWII (1946) and today	Croatia	Slovenia
Jewish communities	10	0/1
Jewish population	5000/approx. 2000	approx. 200/150

PART TWO
Reflecting on a space

Teacher displays Slides 3 and 4 of the PowerPoint (A - D; photo of buildings in Murska Sobota, photo of the parking lot in Zagreb and photo of building with Fitness club in Bjelovar).

1 As students look at these images teacher asks them to discuss and decide for each:

When was the photograph taken?

Where was it taken?

Conversation

1



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Discovered and conversational guided teaching (class discussion)

Method of working with visual sources

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APPENDIX 2

<https://sobotainfo.com/novica/lokalno/v-murski-soboti-nekoc-sinanoga-ju-dje-vodilni-veletrgovci/128283>

	1		<p>Discovered and conversational guided teaching (class discussion)</p>	<p>https://www.google.com/url?q=https://old.delo.si/novice/slovenija/lastnisko-razdeljena-bezgerjeva-vila-prazna-propada.html&sa=D&source=editors&ust=1625082385669000&usg=AOvVaw0aRjKB_oL3cO0zZDOYv7AX</p>
	1		<p>Method of working with visual sources</p>	<p>APPENDIX 2</p>
			<p>Discovered and conversational</p>	



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Teacher opens up a class discussion and moves towards the question of what, if anything, is missing in these photographs; what is the 'void', or, how is the 'empty part' of the boxes seen on the map earlier made visible in these images?

Some students may feel frustrated at being unable to identify the void: the teacher reminds students that when we speak of a void or a non-existence it is – naturally – not always obvious. Teacher explains to students this makes it all the more important that we think carefully about what we are seeing and how we are looking: it is often what we cannot see which reveals the most. Teacher reveals to students the answers to the questions by distributing the photos and information and talking students through where the photographs come from.

guided teaching (class discussion)

Method of working with visual sources,

Conversation

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- Murska Sobota synagogue (A),
- Zagreb synagogue (B),
- Bernhard Ascher's shop *Ascher B. and son*, which stood on the corner of today's Slovenska and Ulica Staneta Rozmana in Murska Sobota (C)
- Breyer Ironworks in Bjelovar, from July 1941 to May 1942 Ustasha camp for Jews and today a residential building and fitness center (D).



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Discovered and conversational guided teaching (class discussion)

Method of working with visual source

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1

Conversation

APPENDIX 2

<https://vestnik.si/clanek/aktualno/poklon-skupnosti-ki-je-vplivala-na-razvoj-mesta-in-regije-870878>

https://hr.wikipedia.org/wiki/Zagreba%C4%8Dka_sinagog



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Discovered and conversational guided teaching (class discussion)

Method of working with visual sources

conversation

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1

Teacher asks:

What is the difference between these images? What do they tell us about the Holocaust?

Which word would you use to describe differences among these images?

Use mentimeter to give the answer.

<https://www.menti.com/pnnbxijm2f>

Optional: students can create a mini school project in which they will explore the photographs in more depth and present their findings in the form of four mini timelines with illustrations and additional text. For example, for the Breyer brothers' hardware store in Bjelovar, they can find out

Discovered and conversational guided teaching (class discussion)

Method of working with visual sources


Working with digital tools

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<https://vestnik.si/clanek/aktualno/poklon-skupnosti-ki-je-vplivala-na-razvojmesta-in-regije-870878>

	1	<p>that at the end of July and the beginning of August 1941, the arrest and deportation of Bjelovar Jews to the camps began: the first group was taken to the Gospić camp, and the second and third groups were sent to the Zagreb. Of the third group of Jews who were deported on the night of early July 1941, twenty-seven were returned to Bjelovar, mostly elderly, women and children, and two doctors: Dr. Bela Milhofer and Dr. Dragutin Ländler. They were housed in the Breyer brothers' ironworks building on Stjepan Radić Square, then called the "Jewish camp". They lived in that camp until the end of May 1942. The mayor Nikola Božičević did not allow them to take even the most necessary things from their houses, so they slept on the bare floor. They were supported by several Jewish families from mixed marriages until May 1942, when they were sent to Jasenovac and Stara Gradiška together with several remaining Jews in the territory of the Great Parish of Bilogora and liquidated there.</p> <p>Activity 2</p> <p>What was it like to survive the Holocaust?</p> <p>The teacher intend that students ask themselves what happened with Jewish communities after war and Holocaust.</p> <p>Did the old pre-war times for jewish communities' return?</p> <p>Was it better for them when new socialist Yugoslavia was created?</p> <p>PART ONE</p>	<p>Collaborative learning (group work and pair work)</p> <p>Independent learning</p>	<p>https://hrcak.srce.hr/31739</p>
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<p>30 minutes</p>	<p>2</p>	<p>The aim of Activity 2 is to provide the students with a general understanding of the impact of WWII on the Jewish communities in Croatia and Slovenia. The model of work will be based on collective group research, oral exposition and brainstorming. After being divided into three groups and assigned a set of questions related to the experience of Holocaust survivors from Croatia and Slovenia students are required to produce the answers and share them with the class.</p> <p>They rely on material on the lino.it apps that has been already created and targeted to their needs. If it is not possible to use the lino.it application then the teacher can duplicate the teaching material and distribute it to the students for group work.</p> <p>Note for teachers I:</p> <p>Most of slovenian Jews didn't survive in Holocaust. The Prekmurje Jewish community after the war no longer existed. Most of the survivors left for Israel, some to the USA, United Kingdom, even to Australia. The physical extermination and departure of most survivors was followed by the nationalisation of Jewish assets. In 1954 the synagogue in Murska Sobota was demolished. The memory of Prekmurje Jews was slowly disappearing with years passing by. But, the history of this community has been discovered In last 20 years again.</p> <p>In the Independent State of Croatia 75-80% of the Jewish community was killed. About 9,000 Jews survived the Second World War. Some of the survivors did not return to their pre-war residences because they reminded them that they had been denounced in those areas and that their property had been confiscated, looted, or destroyed. Of the former 41 pre-war Jewish communities in Croatia, only 10 were rebuilt. From 1948 to 1952, 3,806 Croatian Jews emigrated to Israel and had</p>	<p>(individual work)</p>	<p>https://www.menti.com/pn/nbxijm2f</p>
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	<p>2</p> <p>2</p>	<p>to sign a statement renouncing real estate in favor of the state. Today in the Republic of Croatia there are 10 Jewish communities. It is estimated that about 2,000 Jews live in Croatia today.</p> <p>Group 1 - Alfred Pal</p> <p>https://bit.ly/3tQZZR2</p> <p>Alfred Pal (1920-2010), Holocaust survivor</p>  <p>At the beginning of the Second World War, Alfred Pal lived in Vukovar, and in 1942, with the help of a forged pass, he took refuge in Crikvenica, which was then in the Italian occupation zone. He was deported from</p>	<p>Collaborative learning (group work and pair work)</p> <p>Method of reading and working on the text</p>	<p>APPENDIX 3</p> <p>https://bit.ly/3tQZZR2</p>
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Crikvenica to the Kraljevica camp and then until the capitulation of Italy to the Kampor camp on Rab. He joined the Rab Jewish Battalion from which he was withdrawn to ZAVNOH, where he participated in the work of the war editorial office of "Vjesnik" from October 1944 until the end of the war. In 1949, Pal was one of the victims of the Informbiro period, an internal schism between Yugoslavia and Soviet Union which led to the Tito–Stalin split. Charged with being a sympathizer of Stalin and an enemy of the state, Pal was arrested and sent to Goli Otok, a prison and labour camp for political prisoners, where he served time from 1949 to 1950, and then again from 1951 to 1954. In the post-war period, he was very successful in painting, caricature and graphic design. In an interview with the Shoah Foundation for Visual History in Los Angeles, he describes returning home to Vukovar after the war.

... So, when I came to Vukovar, I actually knew what was waiting for me. It was a terrible disappointment. First, there are no Jews. Second - I'm coming to my house. Nothing is there anymore. It's like... There's a house, I'm going to a neighbor's house. As soon as I enter his yard, I can already see that he has a complete bathroom from the house I was in, because it was a patent - one bathroom boiler... I go to another neighbor. He welcomed me nicely. Mr. Pal, how nice that you came, and what about the neighbor. He asks for the neighbor! The neighbor was taken from there, and he saw it. Even after that, every house in Vukovar was opened and an auction was held. Everything that was in the house was put on auction - who wants to buy. And so, everything was looted. So, the Persian disappeared, the pictures disappeared. There was a gallery of my ancestors. There were my grandparents on my grandmother's side, on my grandfather's great-grandparents. Which I'm most sorry about because I was left without it. Not a single picture of my father, of my mother, of my brother. Nothing anywhere. Not to mention my stuff. I had a collection of stamps. Everything was robbed. You have no one to turn to. I came to that other neighbor... so ... you want a cup of coffee, now I think I'll find out what happened, but the clock is ticking behind me. It's one wall clock that has that wonderful sound, so it beats every fifteen minutes. That wall clock was above, on the wall above the bed where I slept. I don't even have to turn around, I hear that tone, that sound. I'm watching my neighbor ... neighbor how that watch came to you? Well, you know, I took that watch as a souvenir of a neighbor, of this of that ... I tell him, in good faith, so would you ... I would gladly take that as the

	<p>2</p>	<p><i>only memory because there is nothing in our house. And no, how would I give it to you. Well, it's a memory of a neighbor, so this and that ...</i></p> <p><i>It has become evil to me. Because I just can't talk to him. I would now have to say I will take it by force from the wall, put it under my arm, and go outside on the street. I find myself funny in that situation. What am I going to do with him? It's defiled in a way. I just told him: You know what! Great! I like it. So, let it remind you of your neighbor every fifteen minutes when it breaks out. If they had taken her and killed her, and you should think about it ... I turned and left.</i></p> <ol style="list-style-type: none"> 1. What did Alfred Pal first notice upon his return to Vukovar? 2. What did he notice while visiting the neighbor? 3. What did he notice about the other neighbor? 4. Why did he ultimately give up from taking a neighbor's watch that once belonged to him? 5. What is the tone of the source? 6. What are the consequences of his absence from Vukovar? <p>Group 2 - Elvira Kohn</p> <p>https://bit.ly/330Gi1z</p>	<p>Collaborative learning (group work and pair work)</p>	
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ELVIRA KOHN (1914 - 2003), Holocaust survivor



Elvira Kohn in the Yugoslav People's Army <https://lostsephardicworld.org/exhibition/croatia/>

Elvira Kohn was a Yugoslav photographer and Yugoslavia's first war photojournalist and a member of the League of Communists of Yugoslavia (SKJ). After the war, she stopped photojournalism, and until her retirement in 1964, she lived relatively secluded, leading the photo department in the House of the Yugoslav People's Army (JNA) in Zagreb.

During the communist times, I was in the Yugoslav People's Army (JNA), I was a member of the Party. I worked and socialized with others who were in the Party; that was my life, that was my world. Today

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method of
reading and
working on the
text

	2	<p><i>people say terrible things about communism, but it wasn't so bad after all. Maybe in certain aspects it was better than it is today; only, we aren't allowed to say that, it just doesn't sound right.</i></p> <p><i>Immediately after the war, I went to the Jewish community on Palmoticeva Street to become a member. Through the community I re-established relations with my aunt Adela in Brazil and my cousin Zlata in Israel. I've never been to Brazil, but to Israel I went several times.</i></p> <p><i>The first time I went was in 1950 to visit Zlata. It wasn't easy to get permission to leave the country because I was among the high-ranking officers in the Party. At last, after many attempts and rejections, I spoke with one officer-general who helped me get permission to go to Israel. I left from Rijeka on a boat, and arrived in Haifa. It was an amazing trip because I met with Zlata and her family and I also saw many people who had interned on Rab with me. But, I never developed any deep feelings for Israel. I was also invited to Zlata's son's bar mitzvah and I went.</i></p> <p>----</p> <p><i>I lived with my mother until her death in 1977. The two of us were very close, and it was difficult for me when she died. I was left alone; I had no relatives, no family of my own. I was also in a dilemma as to how to bury my mother. It was a very difficult decision for me to make.</i></p> <p><i>Many JNA officials and my co-workers came to my mother's funeral. Some gave a speech. I couldn't have a rabbi bury her in front of the party members. And I couldn't have the party members speak in front of a rabbi. The two don't go together. So at last I decided not to have a rabbi at the funeral. It wasn't easy, but there was no other choice. I wasn't allowed to have a Jewish funeral for my mother.</i></p>		<p>https://bit.ly/330Gi1z</p>
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	<p>2</p>	<p><i>But I did something else. I arranged with the community that for the whole first month after my mother's death, the Kaddish was recited for her every Friday and Saturday. That was something I could do. Even though all the officials knew that I was Jewish, and that my mother was Jewish, I couldn't have both, the Party and the rabbi, at the funeral. And even though I had been retired since 1964, and my mother died in 1977, I was still in the same circle of people, shared the same spirit, and thus wasn't allowed to. That was the spirit of the time.</i></p> <ol style="list-style-type: none"> 1. What was Elvira's life like after the war? 2. What kind of relationship did she establish with her relatives in Israel? 3. What dilemma did she have about her mother's funeral? 4. Through what Jewish custom did she mark the death of her mother? 5. What can you conclude from the source about the relationship between Judaism and Communism after the war? <p>Group 3 - Erika Fürst</p> <p>https://bit.ly/2Rrb91F</p> <p>ERIKA FÜRST (1931), Holocaust survivor</p>	<p>Collaborative learning (group work and pair work)</p>	
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Erika Fürst was born in Murska Sobota, where she and her family experienced WW2. Her family was driven from their home on April 26, 1944, by hungarian policmens and imprisoned in a synagogue along with other Jewish families. They were then handed over to the Nazis, transported by Čakovec, from there to Nagykanizsa and then to Auschwitz. After the war ended, she and her mother and sister returned to Murska Sobota. Her father died in the Holocaust. After war she was not political or public active. Her life story came in public only 20 years ago. Today she lives in Murska Sobota and is the last Slovenian Jewish woman to tell about the Holocaust.

(...) We came to Murska Sobota in our yard. The house was torn down, empty, all the windows ripped, all the electricity ripped off, one barn was demolished, the basement was demolished, where we had

Method of reading and working on the text

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		<p><i>the wagon, the barn was demolished. In short, we found a mess at home. For three weeks, one family took us in, the municipality sent us lunch, but we had that lunch for dinner as well. (...) Then they offered my mother a 10,000-dinar loan to get the pods to power and whiten the whole house. After three weeks, we moved home, and we slept on the floor. (...)</i></p> <p><i>(...) After the war, when we got back from the camp, it was taboo. Namely, I can prove it by saying that on the first day I got into high school 3, I was 14 years old, in a lower grade of high school. On the first day, my classmates surrounded me in the street, asking me to ring, asking each other questions. I told them what I could. After that ringtone, we went to class. The other day, no one asked anything. I think that was taboo. That's not what we were talking about. (...) This must have been a directive. (...)</i></p> <p>Source: https://www.youtube.com/watch?v=fol8q4QJTtQ</p> <p><i>(...) There was calvary waiting for us at home. When we got to the yard, what was the house like from the outside? There wasn't one spoon in there, one chair. Everything was empty. (...) The store was left empty, but the shelves were, the counters were. (...)</i></p> <p>How did you live after the war, since you were in the camp, that you were a victim of Nazism? Did anything count after the war?</p> <p>2 <i>It took into account how much we got for those lunches and we didn't have anything in those few days. No dishes, nothing. Then they made a canteen for all the interns in one villa.</i></p> <p>Did your classmates have any interest?</p> <p><i>The first day I came to school without socks, no underwear, two dresses and one brown shoe, one black shoe. When my classmates saw me, oh, a thousand questions. (...)</i></p> <p>They were interested?</p>	<p>Collaborative learning</p> <p>Method of reading and working on the text</p> <p>Collaborative learning</p>	<p>https://bit.ly/2Rrb91F</p>
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	<p><i>Then in the meantime someone asked a question and it rang. I told them little, very little. What we were doing in the camp was out of the question. The next day no one asked anymore, neither my friend nor she dared to ask me anymore.</i></p> <p>What happened?</p> <p><i>(...) They were forbidden. (...) Principal probably. (...) We didn't talk about it at school at all. Not a word.</i></p> <p>What was it like after the war with your synagogue in Murska Sobota?</p> <p><i>(...) There are 4 families left. We could not maintain the church. Then the evangelical community wanted to buy this church to have this church. And they didn't allow it, the municipality did not allow it, but they demolished it. Otherwise with the agreement of the Jewish community from Belgrade. They were supposedly paid something, a little, just so much that they didn't demolish it. They were paid something small. (...) One, we know who he was, took the chandelier out of it. My cousin was a physiotherapist and saw our chandelier in one patient. He took him home, lied to him that he had paid him. To whom? (...)</i></p> <p>But what was the attitude of the camp inmates towards you, especially the Jews after the war?</p> <p><i>What would you say? They were such and such. Some were normal as before, while others just let us know what to feel. I was twice without a job for one year, when girls from Goričko had a job in the district, without finishing primary school.</i></p> <p>Were you Jews neglected after the war?</p> <p><i>Neglected just not because it was incognito. Not to be noticed, unofficially. That's how we felt.</i></p>	<p>Method of reading and working on the text</p>	
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2

15 minutes	2	1.How did they survive World War II?					APPENDIX 6
		2.What happened to their family members?					
		3.What happened to their property?					
		4.What was the attitude towards the Yugoslav authorities after the Second World War?					
		5.What was the attitude of the local population towards them after their return?					
		6.Did they consider emigrating to another country after the war, for					

example Israel, USA, Australia?			
7. Did they renew relations with the Jewish community?			
8. When did they talk about their experiences of Holocaust survival? Why do you think so?			

Circle in the table what is common to all statements. You can supplement your answer below if you think it needs to be further emphasized.

Note for teachers II: if there are more than 6 students in the group, then it is possible to divide the working material (texts, photographs and testimonies of the Holocaust survivors) to work in pairs according to the think-pair-share method. It is also possible to use additional video testimonials available in Croatian, Slovenian and English at the links

Eva Akerman

<https://4d.rtv.slo.si/arhiv/pricevalci/174638287>

		https://www.osobnasjecanja.hr/video-arhiva/eva-akerman/ a) 39:40 - 42:02 b) 42:02 - 43:51 c) 43:51 - 47:00 d) 56:40 - 59:36 ZEEV Milo Zeev Milo - video - osobnasjecanja.hr		
	2	a) 1:10:00 - 1:12:00 b) 1:18:00 - 1:21:25 c) 1:21:25 - 1:23:00 Dragica Vajnberger Dragica Vajnberger - video - osobnasjecanja.hr a) 42:20 - 44:21		

<p>15 minutes</p>	<p>3</p>	<p>Activity 3: Reflection and self - reflection</p> <p>The aim of Activity: consider the causes that lead to sporadic antisemitic incidents today in Slovenia and Croatia even though the Jewish population in these countries is small. To raise awareness and discuss with peers and the teacher about the personal hierarchy of factors that lead to antisemitic incidents and finally come to a conclusion on how we can oppose this today.</p> <p>The teacher shows two photos and asks the students:</p> <p>Today, there are almost no Jewish communities in Croatia and Slovenia. Did antisemitism end with the defeat of the Nazis, Fascists and Ustashas? Look at the photos.</p>	<p>Discovered and conversational guided teaching (class discussion)</p>	
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Synagogue in Maribor, today a museum of Jewish culture

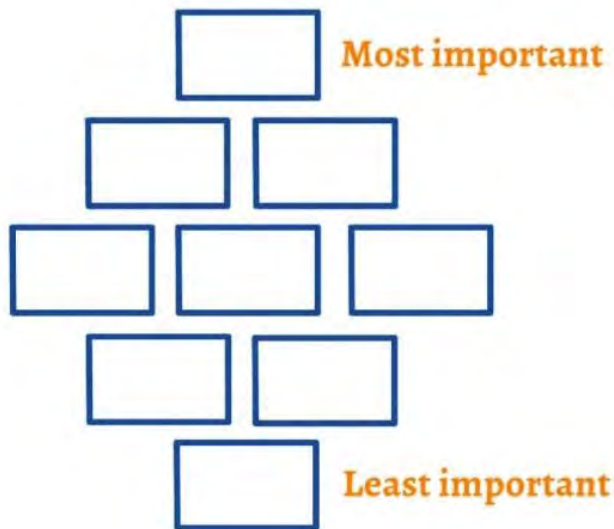
3

Method of
working with
visual sources



3

Jewish community in Split 2011



On social media and in public (e.g. graffiti) there are still occasional antisemitism records today. Please, take a look at the meaning of the word antisemitism on this link:

<https://www.holocaustremembrance.com/sites/default/files/inline-files/IHRA-Recommendations-Teaching-and-Learning-about-Holocaust.pdf>

What causes do you think led to such antisemitic incidents?

3 The teacher offers students several possible causes and asks them to rank which factor, in their opinion, most contributes to discrimination against or prejudice towards Jews today:

Forming a thought pattern

Learning by self-discovery and research

Method of witting

<https://www.holocaustremembrance.com/sites/default/files/inline-files/IHRA-Recommendations-Teaching-and-Learning-about-Holocaust.pdf>

		<p>family upbringing; access to fake information; religious ideology; media; politicians; religious leaders; friends; community; school staff.</p> <p>Diamond nine activity:</p> <ul style="list-style-type: none"> • Arrange these factors in the form of a diamond. Place what you think the most important factor about antisemitism is at the top of the diamond. place what you think is the least important factor at the bottom of the diamond. Place the rest of the factors in the middle, with the most important ones towards the top of the diamond and the least important ones towards the bottom. <p>The purpose of this activity is for students to notice that they have put different causes in different places and that this is their personal interpretation of the causes of contemporary antisemitism. In the class discussion that follows, it is important that students understand that all of the above causes are equally important.</p>	Conversation	
	3	<p>Concluding question: How do you think Holocaust survivors and their families feel when they see graffiti like this? After all you have learned about the history of anti-Judaism and antisemitism, how do you feel when you see graffiti like this?</p> <p>What can we do to prevent such incidents from happening? Students offer concluding answers.</p>	<p>Learning by self-discovery and research</p> <p>Conversation</p>	

VIII. BIBLIOGRAPHY AND OTHER RESOURCES OF KNOWLEDGE USED IN TEACHING PREPARATION

VIII. BIBLIOGRAPHY AND OTHER RESOURCES OF KNOWLEDGE USED IN LEARNING ACTIVITY PREPARATION

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<https://www.youtube.com/watch?v=fol8g4QJTtQ>

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Medar, Mladen. "Prilog istraživanju povijesti Židova u Bjelovaru." *Radovi Zavoda za znanstvenoistraživački i umjetnički rad u Bjelovaru*, br. 1 (2007): 161-177.

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IX. ATTACHMENTS

IX. APPENDICES

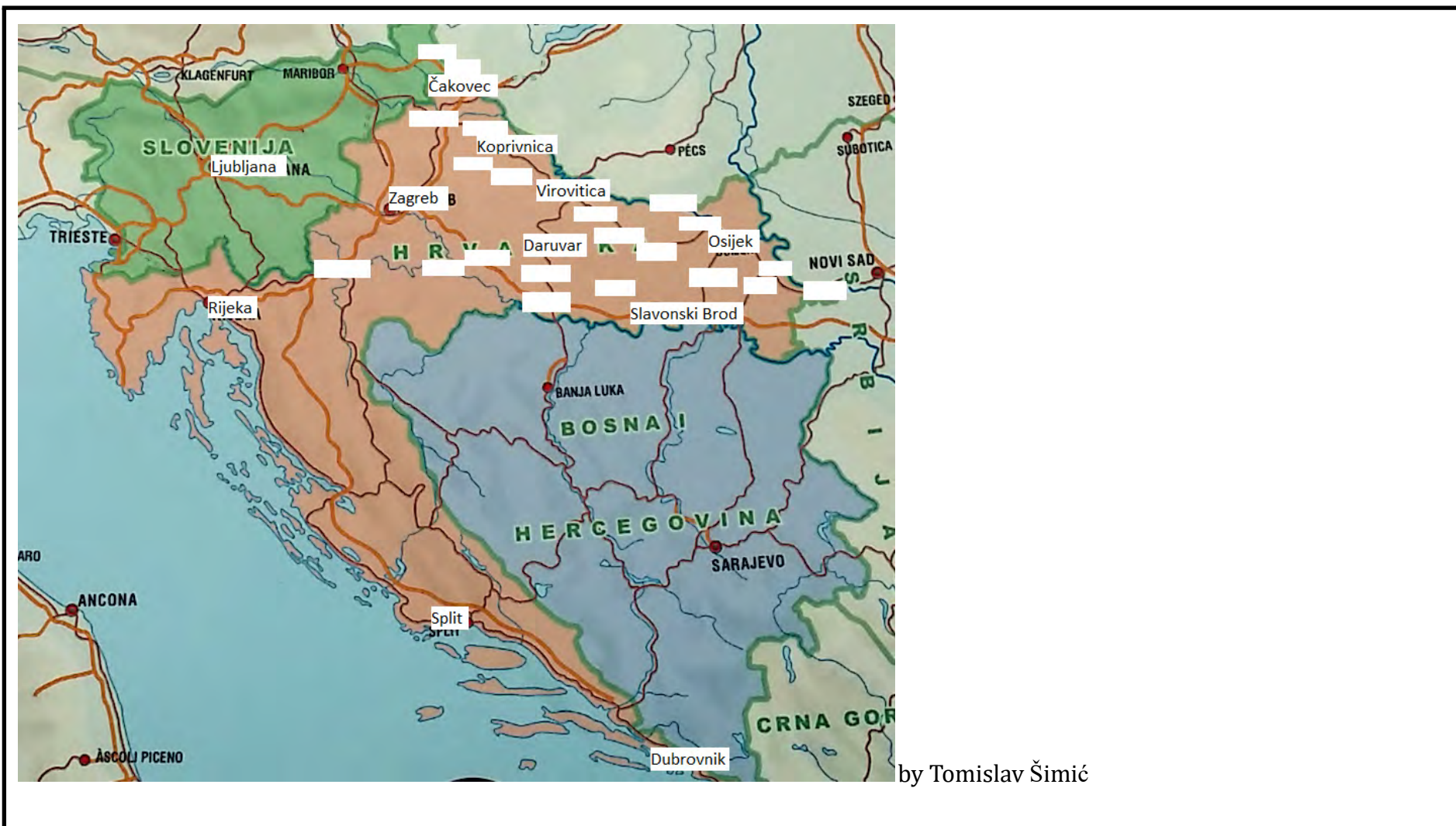
1. Bookwidge timeline of WWII

https://www.bookwidgets.com/play/zrutbFOX-iQAEkEeCfAAAA/TCJF3TX/world-war-ii-i?teacher_id=4748258311143424

2. Photos for Introduction:



By Tomislav Šimić



by Tomislav Šimić



<https://sobotainfo.com/novica/lokalno/v-murski-soboti-nekoc-sinanoga-judje-vodilni-veletrgovci/128283>



Courtesy of Tomislav Šimić



https://www.google.com/url?q=https://old.delo.si/novice/slovenija/lastnisko-razdeljena-bergerjeva-vila-prazna-propada.html&sa=D&source=editors&ust=1625082385669000&usg=AOvVaw0aRjKb_oL3cO0zZDOYv7AX



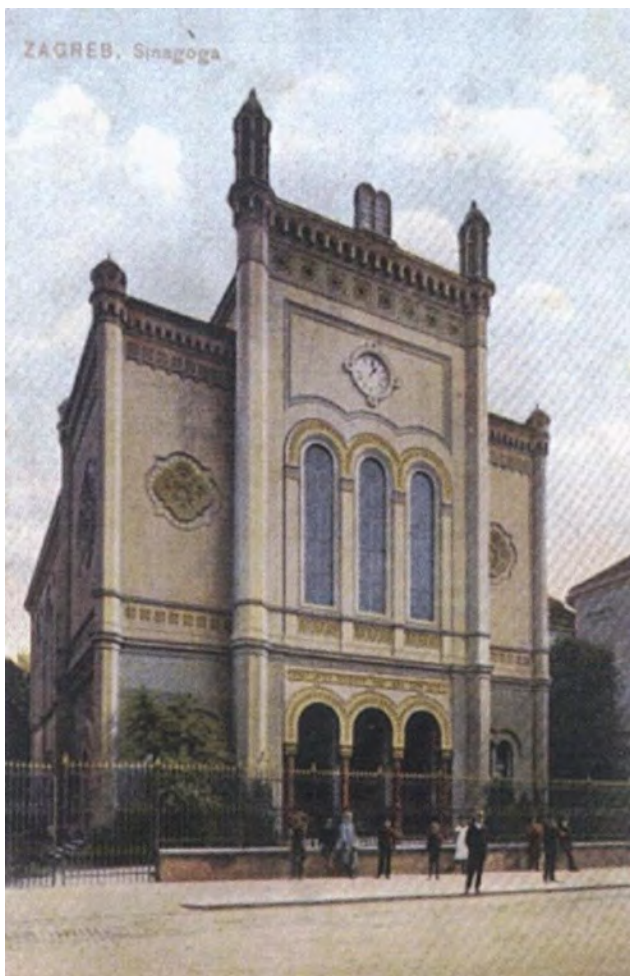
Courtesy of Monika Lončar



Courtesy of Valerija Turk Presečki



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<https://vestnik.si/clanek/aktualno/poklon-skupnosti-ki-je-vplivala-na-razvoj-mesta-in-regije-870878>



<https://hrcak.srce.hr/31739>

APPENDIX 3

Testimony of Alfred Pal



At the beginning of the Second World War, Alfred Pal lived in Vukovar, and in 1942, with the help of a forged pass, he took refuge in Crikvenica, which was then in the Italian occupation zone. He was deported from Crikvenica to the Kraljevica camp and then until the capitulation of Italy to the Kampor camp on Rab. He joined the Rab Jewish Battalion from which he was withdrawn to ZAVNOH, where he participated in the work of the war editorial office of "Vjesnik" from October 1944 until the end of the war. In 1949, Pal was one of the victims of the Informbiro period, an internal schism between Yugoslavia and Soviet Union which led to the Tito–Stalin split. Charged with being a sympathizer of Stalin and an enemy of the state, Pal was arrested and sent to Goli Otok, a prison and labour camp for political prisoners, where he served time from 1949 to 1950, and then again from 1951 to 1954. In the post-war period, he was

very successful in painting, caricature and graphic design. In an interview with the Shoah Foundation for Visual History in Los Angeles, he describes returning home to Vukovar after the war.

... So, when I came to Vukovar, I actually knew what was waiting for me. It was a terrible disappointment. First, there are no Jews. Second - I'm coming to my house. Nothing is there anymore. It's like... There's a house, I'm going to a neighbor's house. As soon as I enter his yard, I can already see that he has a complete bathroom from the house I was in, because it was a patent - one bathroom boiler... I go to another neighbor. He welcomed me nicely. Mr. Pal, how nice that you came, and what about the neighbor. He asks for the neighbor! The neighbor was taken from there, and he saw it. Even after that, every house in Vukovar was opened and an auction was held. Everything that was in the house was put on auction - who wants to buy. And so, everything was looted. So, the Persian disappeared, the pictures disappeared. There was a gallery of my ancestors. There were my grandparents on my grandmother's side, on my grandfather's great-grandparents. Which I'm most sorry about because I was left without it. Not a single picture of my father, of my mother, of my brother. Nothing anywhere. Not to mention my stuff. I had a collection of stamps. Everything was robbed. You have no one to turn to. I came to that other neighbor... so ... you want a cup of coffee, now I think I'll find out what happened, but the clock is ticking behind me. It's one wall clock that has that wonderful sound, so it beats every fifteen minutes. That wall clock was above, on the wall above the bed where I slept. I don't even have to turn around, I hear that tone, that sound. I'm watching my neighbor ... neighbor how that watch came to you? Well, you know, I took that watch as a souvenir of a neighbor, of this of that ... I tell him, in good faith, so would you ... I would gladly take that as the only memory because there is nothing in our house. And no, how would I give it to you. Well, it's a memory of a neighbor, so this and that ...

It has become evil to me. Because I just can't talk to him. I would now have to say I will take it by force from the wall, put it under my arm, and go outside on the street. I find myself funny in that situation. What am I going to do with him? It's defiled in a way. I just told him: You know what! Great! I like it. So, let it remind you of your neighbor every fifteen minutes when it breaks out. If they had taken her and killed her, and you should think about it ... I turned and left.

1. What did Alfred Pal first notice upon his return to Vukovar?
2. What did he notice while visiting the neighbor?
3. What did he notice about the other neighbor?
4. Why did he ultimately give up from taking a neighbor's watch that once belonged to him?

5. What is the tone of the source?

6. What are the consequences of his absence from Vukovar?

APPENDIX 4

Testimony of Elvira Kohn



Elvira Kohn in the Yugoslav People's Army <https://lostsephardicworld.org/exhibition/croatia/>

Elvira Kohn was a Yugoslav photographer and Yugoslavia's first war photojournalist and a member of the League of Communists of Yugoslavia (SKJ). After the war, she stopped photojournalism, and until her retirement in 1964, she lived relatively secluded, leading the photo department in the House of the Yugoslav People's Army (JNA) in Zagreb.

During the communist times, I was in the Yugoslav People's Army (JNA), I was a member of the Party. I worked and socialized with others who were in the Party; that was my life, that was my world. Today people say terrible things about communism, but it wasn't so bad after all. Maybe in certain aspects it was better than it is today; only, we aren't allowed to say that, it just doesn't sound right.

Immediately after the war, I went to the Jewish community on Palmoticeva Street to become a member. Through the community I re-established relations with my aunt Adela in Brazil and my cousin Zlata in Israel. I've never been to Brazil, but to Israel I went several times.

The first time I went was in 1950 to visit Zlata. It wasn't easy to get permission to leave the country because I was among the high-ranking officers in the Party. At last, after many attempts and rejections, I spoke with one officer-general who helped me get permission to go to Israel. I left from Rijeka on a boat, and arrived in Haifa. It was an amazing trip because I met with Zlata and her family and I also saw many people who had interned on Rab with me. But, I never developed any deep feelings for Israel. I was also invited to Zlata's son's bar mitzvah and I went.

I lived with my mother until her death in 1977. The two of us were very close, and it was difficult for me when she died. I was left alone; I had no relatives, no family of my own. I was also in a dilemma as to how to bury my mother. It was a very difficult decision for me to make.

Many JNA officials and my co-workers came to my mother's funeral. Some gave a speech. I couldn't have a rabbi bury her in front of the party members. And I couldn't have the party members speak in front of a rabbi. The two don't go together. So at last I decided not to have a rabbi at the funeral. It wasn't easy, but there was no other choice. I wasn't allowed to have a Jewish funeral for my mother.

But I did something else. I arranged with the community that for the whole first month after my mother's death, the Kaddish was recited for her every Friday and Saturday. That was something I could do. Even though all the officials knew that I was Jewish, and that my mother was Jewish, I couldn't have both, the Party and the rabbi, at the funeral. And even though I had been retired since 1964, and my mother died in 1977, I was still in the same circle of people, shared the same spirit, and thus wasn't allowed to. That was the spirit of the time.

1. What was Elvira's life like after the war?
2. What kind of relationship did she establish with her relatives in Israel?
3. What dilemma did she have about her mother's funeral?
4. Through what Jewish custom did she mark the death of her mother?
5. What can you conclude from the source about the relationship between Judaism and Communism after the war?

APPENDIX 5

Testimony of Erika Fürst



Erika Fürst was born in Murska Sobota, where she and her family experienced WW2. Her family was driven from their home on April 26, 1944, by hungarian policmens and imprisoned in a synagogue along with other Jewish families. They were then handed over to the Nazis, transported by Čakovec, from there to Nagykanizsa and then to Auschwitz. After the war ended, she and her mother and sister returned to Murska Sobota. Her father died in the Holocaust. After war she was not political or public active. Her life story came in public only 20 years ago. Today she lives in Murska Sobota and is the last Slovenian Jewish woman to tell about the Holocaust.

(...) We came to Murska Sobota in our yard. The house was torn down, empty, all the windows ripped, all the electricity ripped off, one barn was demolished, the basement was demolished, where we had the wagon, the barn was demolished. In short, we found a mess at home. For three weeks, one family took us in, the municipality sent us lunch, but we had that lunch for dinner as well. (...) Then they offered their mother a 10,000-dinar loan to get the pods to power and whiten the whole house. After three weeks, we moved home, and we slept on the floor. (...)

(...) After the war, when we got back from the camp, it was taboo. Namely, I can prove it by saying that on the first day I got into high school 3, I was 14 years old, in a lower grade of high school. On the first day, my classmates surrounded me in the street, asking me to ring, asking each other questions. I told them what I could. After that ringtone, we went to class. The other day, no one asked anything. I think that was taboo. That's not what we were talking about. (...) This must have been a directive. (...)

Source: <https://www.youtube.com/watch?v=fol8q4QJTiQ>

(...) There was calvary waiting for us at home. When we got to the yard, what was the house like from the outside? There wasn't one spoon in there, one chair. Everything was empty. (...) The store was left empty, but the shelves were, the counters were. (...)

How did you live after the war, since you were in the camp, that you were a victim of Nazism? Did anything count after the war? It took into account how much we got for those lunches and we didn't have anything in those few days. No dishes, nothing. Then they made a canteen for all the interns in one villa.

Did your classmates have any interest? The first day I came to school without socks, no underwear, two dresses and one brown shoe, one black shoe. When my classmates saw me, oh, a thousand questions. (...) They were interested? Then in the meantime someone asked a question and it rang. I told them little, very little. What we were doing in the camp was out of the question. The next day no one asked anymore, neither my friend nor she dared to ask me anymore. What happened? (...) They were forbidden. (...) Principal probably. (...) We didn't talk about it at school at all. Not a word.

What was it like after the war with your synagogue in Murska Sobota? (...) There are 4 families left. We could not maintain the church. Then the evangelical community wanted to buy this church to have this church. And they didn't allow it, the municipality did not allow it, but they demolished it. Otherwise with the agreement of the Jewish community from Belgrade. They were supposedly paid something, a little, just so much that they didn't demolish it. They were paid something small. (...) One, we know who he was, took the chandelier out of it. My cousin was a physiotherapist and saw our chandelier in one patient. He took him home, lied to him that he had paid him. To whom? (...)

But what was the attitude of the camp inmates towards you, especially the Jews after the war? What would you say? They were such and such. Some were normal as before, while others just let us know what to feel. I was twice without a job for one year, when girls from Goričko had a job in the district, without finishing primary school.

Were you Jews neglected after the war? Neglected just not because it was incognito. Not to be noticed, unofficially. That's how we felt.

What was the attitude towards the Holocaust after the war? Until we became independent, there was no talk about it at all. As if it were forbidden. There was no talk at all.

Source: <https://4d.rtvsllo.si/arhiv/pricevalci/174638287>

- What kind of home did Erika Fürst find when she returned from the camp?
- How was she received by her classmates on the first day?
- Why do you think the school didn't want her to confess what happened to her?
- What happened to the synagogue in Murska Sobota?
- What was the attitude towards the Holocaust after the war, towards those who survived it?
- Do you think she was able to expose her Judaism in public?

APPENDIX 6

	ALFRED PAL	ELVIRA KOHN	Erika FÜRST
1.How did they survive World War II?			
2.What happened to their family members?			
3.What happened to their property?			
4.What was the attitude towards the Yugoslav authorities after the Second World War?			
5.What was the attitude of the local population towards them after their return?			

6. Did they consider emigrating to another country after the war, for example Israel, USA, Australia?			
7. Did they renew relations with the Jewish community?			
8. When did they talk about their experiences of Holocaust survival? Why do you think so?			

Circle in the table what is common to all statements. You can supplement your answer below if you think it needs to be further emphasized.

APPENDIX 7



Courtesy of Renato Flis



Courtesy of Loranda Miletic

APPENDIX 8

LIST OF KEY TERMS

Anti-Judaism: hatred and contempt towards Jews based on religious prejudices.

Antisemitism: The IHRA's non-legally binding Working Definition of Antisemitism which states that "Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities," includes eleven examples of some of the ways that antisemitism appears today. During the period before and during the Holocaust, the Nazis and others targeted Jews with various forms of antisemitism. The effects of such antisemitism escalated from social prejudice, to legal restrictions, to mass incarceration, ghettoization, deportation, and murder.

Bystanders: states and individuals who were aware of the Nazi crimes and decided not to intervene, despite possessing some freedom of action, thus potentially reinforcing the perpetrators' determination to commit their crimes.

Collaborators: non-German regimes and persons who cooperated with the Nazis and actively supported their policies and carried out actions under Nazi orders and on their own initiative, i.e. Ustasha regime in Croatia.

Concentration camps: The term *concentration camp* refers to a camp in which people are detained or confined, usually under harsh conditions and without regard to legal norms of arrest and imprisonment that are acceptable in a constitutional democracy. Imprisonment in a concentration camp was of unlimited duration, was not linked to a specific act, and was not subject to any judicial review.

Institutions developed in Nazi Germany to imprison political enemies and opponents. Often situated in suburbs of major cities, the camps were a very visible indicator of the Nazi regime's willingness to use violence and terror. Inmates in concentration camps were held in inhumane conditions and subjected to torture, starvation, and, in certain camps, medical experimentation. After the outbreak of

World War II, the German authorities expanded their concentration camp network. By the end of the war the network of camps included labor camps intended to exploit the forced labor of inmates; transit camps to assemble large numbers of victims prior to deportation, as well as camps of the pre-1939 type. The death camps were established in late 1941/early 1942 with the specialized function of mass murder.

Death camps/killing centers: camps that were established for the systematic murder of Jews and Roma. The Kulmhof (Chelmno) gas van station and the Belzec, Sobibor and Treblinka camps served this purpose exclusively. Auschwitz, Majdanek and MalyTrostinets contained facilities similar to those in the death camps as well as playing roles as concentration camps, labor camps or transit camps.

Holocaust: the state-sponsored, systematic persecution and murder of Jews by Nazi Germany and its collaborators between 1933 and 1945.

Holocaust denial: The IHRA's non-legally binding Working Definition of Holocaust Denial and Distortion reads: "Holocaust denial is discourse and propaganda that deny the historical reality and the extent of the extermination of the Jews by the Nazis and their accomplices during World War II, known as the Holocaust or the Shoah. Holocaust denial refers specifically to any attempt to claim that the Holocaust/Shoah did not take place. Holocaust denial may include publicly denying or calling into doubt the use of principal mechanisms of destruction (such as gas chambers, mass shooting, starvation and torture) or the intentionality of the genocide of the Jewish people."

Holocaust distortion: The IHRA's non-legally binding Working Definition of Holocaust Denial and Distortion refers to a number of examples of attempts to cast doubt on the factuality of the Holocaust. These include (but are not limited to) gross minimization of the number of the victims of the Holocaust; attempts to blame Jews for causing their own genocide; and statements that cast the Holocaust as a positive historical event

Internment camp: Internment is the imprisonment of people, commonly in large groups, without charges or intent to file charges. The term is especially used for the confinement "of enemy citizens in wartime or of terrorism suspects". The internment camp differs from the concentration camp, but it still contains its elements (i.e. fascist camps on the eastern part of Adriatic)

Italian fascist camps: During World War II, fascist authorities established dozens of camps that could be divided into two types depending on the authority over them and the manner in which the prisoners were interned. These are "regular" and "parallel" internment camps. The camps to which the prisoners came were "regularly" interned by the Ministry of the Interior, and the Italian royal army operated "parallel" internment camps. In the area of Yugoslavia occupied and annexed by Italy after April 1941, the fascist authorities established exclusively concentration camps which were accessed through "parallel" internment. Civilians who were classified as "former Yugoslavs" and partisan collaborators after the capitulation of Yugoslavia were interned in "parallel" internment camps. Partisans were taken and captured in these camps, if they were not shot, because they were not considered prisoners of war due to the guerrilla method of warfare. The "parallel" internment camps had a dual role. For most detainees, they were concentration camps, but they were also internment camps when "protected" interns were imprisoned. These groups of "protected" internees were, for example, Jews in the occupied Yugoslav territory.

Jews: Orthodox and Reform Judaism define a Jew as an individual whose mother is/was Jewish, or an individual who has converted to Judaism; Liberal Judaism additionally includes in the definition an individual who has a Jewish father. The Nazis defined Jews as individuals with three or four Jewish grandparents, irrespective of the religious beliefs or affiliation of individuals or their ancestors. It should also be noted that race laws were applied at different times and in different ways in various places occupied and controlled by the Nazis and their collaborators. To further complicate the definitions, there were also people living in Germany who were defined under the Nuremberg Laws as neither German nor Jew, that is, people having only one or two grandparents born into the Jewish religious community. These "mixed-raced" individuals were known as Mischlinge. They enjoyed the same rights as "racial" Germans, but these rights were continuously curtailed through subsequent legislation.

Kaddish: Kaddish or Qaddish or Qadish is a hymn of praises about God which is recited during Jewish prayer services. The central theme of the Kaddish is the magnification and sanctification of God's name. In the liturgy, different versions of the Kaddish are functionally chanted or sung as separators of the different sections of the service.

KPJ/SKJ: League of Communists of Yugoslavia known until 1952 as the Communist Party of Yugoslavia was the founding and ruling party of SFR Yugoslavia. It remained an illegal underground group until World War II when, after the Invasion of Yugoslavia in 1941, the military arm of the party, the Yugoslav Partisans, became embroiled in a bloody civil war and defeated the Axis powers and their local auxiliaries. After the liberation from foreign occupation in 1945, the party consolidated its power and established a one-party state, which existed until the 1990 breakup of Yugoslavia.

Liberators: individuals who participated in the release and relief of suffering of those held captive or forced into hiding by the Nazis and their collaborators. The term is particularly applied to those soldiers, doctors and religious officials who entered the captured concentration camps in 1944-45

Perpetrators: individuals who planned, organized, actively promoted and/or implemented acts of persecution and murder

Racism: institutional and/or individual prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior

Rescuers: individuals who helped victims of the Nazis in various ways with the intention to save their lives. Rescuers of Jews who helped without selfish motivations are often referred to as "Righteous (among the nations)," a title conferred by Yad Vashem, the Israeli Holocaust Museum and Memorial based on analysis of testimony and documents to affirm that rescue was conducted for altruistic purposes rather than personal gain.

Resisters: individuals who actively opposed Nazi policies and programs through various means.

Shoah: a Hebrew word meaning “catastrophe” or destruction. The word used in Israeli culture to denote the Holocaust; it avoids the suggestion that the victims were “sacrificed” or “martyred.” It is also commonly used in France and other parts of continental Europe, where it gained currency after the 1985 film Shoah directed by Claude Lanzmann.

Survivors: individuals who lived through the events of the Holocaust, understood as the statesponsored, systematic persecution and murder of Jews by Nazi Germany and its collaborators between 1933 and 1945. As well as those who survived concentration camps, ghettos and Einsatzgruppen shooting operations, this category includes Jewish refugees from Germany and Austria in the 1930s and those rescued in operations such as the Kindertransport. It also includes children kept in hiding or given up for adoption to conceal their identity. Secondgeneration and third-generation refer respectively to the children and grandchildren of survivors.

Victims: individuals who were murdered by the Nazis or their collaborators, or who suffered severe losses because of their acts of persecution.

Recommendations for Teaching and Learning about the Holocaust, the International Holocaust Remembrance Alliance (IHRA), 2019

[League of Communists of Yugoslavia - Wikipedia](#)

