



Years 11/12/13

Level 6+

3-5 PERIODS

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Watch video: <https://holocaustfoundation.com/kitia>

SOCIAL SCIENCE STRANDS

- **Identity, Culture and Organisation:** Learning is about society and communities and how they function, about the diverse cultures and identities of people within those communities, and about the impact of these on the participation of groups and individuals.
- **Continuity and Change:** Learning is about past events, experiences, and actions, and their changing interpretation over time, to understand the past, the present, and possible futures.
- **Social Enquiry:** Through social inquiry, learners ask questions, gather information, and examine the background to important societal ideas and events, explore and analyse values and perspectives relating to these ideas and events; and develop understandings about issues and the ways that people (themselves and others) make decisions and participate in social action.

ACHIEVEMENT OBJECTIVES

Through this process, and in a range of settings, learners understand that:

- Cultural interaction impacts on cultures and societies.
- People move between places, which has consequences for the people and the places.
- Ideas and actions of people in the past have had a significant impact in shaping people's lives and identities in New Zealand's developing society.

SPECIFIC LEARNING OUTCOMES

▪ Cultural/Personal Identity ▪ Knowledge ▪ Skills ▪ Participatory ▪ Affective

By the end of this unit, learners may be able to:

- Understand how different cultures can impact negatively and positively on individuals who may be part of a group perceived as different.
- Understand how people adjust or adapt to difficult situations when cultural interaction occurs.
- Understand how migration can be a solution to situations where cultural conflict is endemic or unable to be mitigated.
- Explain how one person's life has been shaped by circumstances beyond their control and how the actions of others have helped improve or worsen their life situation.

Additional Curriculum Areas	English
Setting(s)	New Zealand, Europe
Perspective(s)	▪ The Past (History) ▪ The Present ▪ The Future ▪ Equality ▪ Rights ▪ Multicultural
Key Competencies Focus	▪ Managing Self ▪ Relating to others ▪ Participating & contributing ▪ Thinking ▪ Using language symbols and texts

Values Focus	<p>Diversity - as found in different cultures, and their responses to hardship and oppression.</p> <p>Equity - which means fairness and social justice; how to achieve this in an unjust situation.</p> <p>Community and Participation - for the common good; respect for ourselves, for others, and for human rights;</p> <p>Integrity - which involves being honest, responsible, and accountable and acting ethically.</p>
Concepts	antisemitism, boycott, civil liberties, deception/ruse, dehumanisation/untermenschen, disenfranchisement, dispossession, choiceless choices, concentration camps, culture, cultural interaction, eugenics, ghetto, Holocaust, human guinea pig, isolation, migration, Nazism, persecution (institutionalised), prejudice, propaganda/fake news, racism, Red Cross, refugee, stereotype, types of camps.

SOCIAL INQUIRY PROCESSES	TEACHING AND LEARNING	PEDAGOGY
<p>Ask questions, gather information and background ideas, and examine relevant current issues.</p> <p>Explore and analyse people's values and perspectives.</p> <p>Ask questions, gather information and background ideas, and examine relevant current issues.</p> <p>Explore and analyse people's values and perspectives.</p> <p>Consider the ways in which people make decisions and participate in social action.</p> <p>Reflect on and evaluate the understandings they have developed and the responses that may be required.</p>	<p>Introduction</p> <p>A. In groups, discuss and record what the learners think 'dehumanisation' means for the Holocaust in the context of the Wikipedia definition of 'untermensch.'</p> <p style="padding-left: 20px;">Untermensch (German pronunciation: [ˈʊntɐˌmɛnʃ], <i>underman, subman, subhuman</i>; plural: <i>Untermenschen</i>) is a term that became infamous when the Nazis used it to describe non-Aryan "inferior people" often referred to as "the masses from the East", that is Jews, Roma, and Slavs – mainly Poles, Serbs, and later also Russians. The term was also applied to Blacks, Mulattos and Finn-Asian. Jewish people were to be exterminated in the Holocaust, along with the Polish and Romani people, and the physically and mentally disabled. According to the <i>Generalplan Ost</i>, the Slavic population of East-Central Europe was to be reduced in part through mass murder in the Holocaust, with a majority expelled to Asia and used as slave labor in the Reich. These concepts were an important part of the Nazi racial policy [which was derived from a misuse of evolutionary theory].</p> <p>B. Make a list of different ways each group and individual's react to their discoveries. Note how different people, especially those who would have been in this category under the Nazis, feel about it.</p> <p>C. In the course of the discussions individuals may tell their stories, and/or do this at the end of the group discussion.</p> <p>Further research before the next lesson – read the resources given or look them up online/moodle/google docs etc. (see the resources/references below)</p> <p>Possible activities (note - learners may generate their own valid activities)</p> <p>Learners watch the Kitia Altman's video from Shadows of Shoah</p> <p>Diamond Ranking</p> <p>This helps learners clarify their thinking. They become aware of differing perspectives and make decisions about significance, validity, relevance etc. The issue here could be 'Who is being dehumanised' in Kitia Altman's story?</p> <ol style="list-style-type: none"> 1. Prepare nine short statements representing a range of opinions /perspectives/ people- e.g. <ol style="list-style-type: none"> A. Kitia Altman – 'I and my whole family were dehumanised by what was done to us.' B. The German supervisor – 'Kitia was a good person and did not deserve what happened to her.' C. The Gestapo - 'That supervisor got what he Jews deserved – he should never have helped those Jews in the first place'. D. The woman with the blanket 'I can't die. I have a family who needs me.' E. A local townsperson of nearby Oswiecim who disliked the Nazi methods – 'It is very distressing to see the condition of people brought in to the camp. We worry about what's happening there'. F. A local townsperson of Terezin who was a Nazi sympathiser – 'They are like animals when they are brought in – no-one likes having them here and people worry about them escaping. They should be grateful they have a roof over their heads and food to eat.' 	<p>Making connections to prior learning and experience</p> <p>Creating a supportive Learning Environment</p> <p>E-learning and pedagogy</p> <p>Facilitating shared learning</p> <p>Providing sufficient opportunities to learn</p> <p>Teaching as inquiry</p>

SOCIAL INQUIRY PROCESSES	TEACHING AND LEARNING	PEDAGOGY
<p>Ask questions, gather information and background ideas, and examine relevant current issues.</p> <p>Explore and analyse people's values and perspectives.</p> <p>Consider the ways in which people make decisions and participate in social action.</p> <p>Reflect on and evaluate the understandings they have developed and the responses that may be required.</p> <p>Ask questions, gather information and background ideas</p>	<ol style="list-style-type: none"> 1. Give each statement a number for easy reference but in a mixed up order. 2. Organise learners into pairs or groups of 3 or 4. 3. Give each pair/group an envelope with the nine statements on separate cards. 4. Rank the statements in a ranked diamond formation, thus: <div style="text-align: center; margin: 10px 0;"> <pre> 1 2 2 3 3 3 4 4 5 </pre> </div> <ul style="list-style-type: none"> • The one they see as most important/ significant/ interesting at the top • The one they see as least important/significant/ interesting at the bottom • The two of next equal importance below the top one and the two of next equal unimportance go above the bottom one • The three average ones go across the middle. <p>In this version there are no 'right' answers, but learners could also be asked to make choices such as validity/invalidity, ethically defensible/ethically indefensible, excusable/inexcusable etc.</p> <ul style="list-style-type: none"> • Begin to merge the groups so there are 3 larger groups – learners compare their diamonds and the reasons for them. Create a diamond to represent the whole group, then report back to the whole class explaining and discussing reasons – if no agreement then report back why. <p>Nine R's Planning</p> <p>1. Recognise 2. Represent 3. Reduce 4. Relate 5. Research 6. Reflect 7. Resources 8. Results 9. Revise</p> <p>Using the Affective Specific Learning Outcome 'Explain how one person's life has been shaped by circumstances beyond their control and how the actions of others have helped improve or worsen their life situation.'</p> <p>The expectation is that students will investigate the simple elements of the resources more deeply and widely</p> <ul style="list-style-type: none"> • Ask the learners to recognise what the goal is and entails • Ask the learners to represent what they want to achieve – this may be in mindmap, visually etc • Answer the following questions to help them achieve the goal – <ol style="list-style-type: none"> A. Can this task be reduced into several parts; are some parts easier? How much time is needed for each part? B. Is this related to any other problems I have solved? C. What research needs to be done? D. Reflect on the steps needed to complete this task fully and meaningfully. E. What resources are available and how can they be used? F. What results can be predicted or are unpredictable? G. What are backups to revise the plan if it does not seem to be working? <p>Final results may be individual, pair or group based and may or may not be presented to the class in a seminar situation, but there should at least be a review discussion of completed work.</p>	<p>Facilitating shared learning</p> <p>Providing sufficient opportunities to learn</p> <p>Teaching as inquiry</p> <p>Encouraging reflective thought and action (metacognition)</p>

RESOURCES & REFERENCES

- *Shadows of Shoah resource* – Kitia Altman – stories <https://shadowsofshoah.com/kitia>
- Various paper resources or transcripts online which can be cut and pasted to make a text and photo resource e.g.
- <https://shalom.kiwi/2017/01/remembering-holocaust-kitia-altman/>
- <https://www.smh.com.au/national/indomitable-voice-of-holocaust-survival-20171205-gzyzmt.html>
- <https://www.jewishnews.net.au/kitia-altman-mourned/71237>
- <https://www.jhc.org.au/storypods/storys/kitia-altman/>
- <http://www.slv.vic.gov.au/immigvic/inter/6528.shtml>
- <https://www.youtube.com/watch?v=Lzwoq3JkreU>
- <https://vimeo.com/246733059>
- Altman, Kitia: *Memories of Ordinary People*, Makor Jewish Community Library, 2003.
- Whitehead, David, *TOP TOOLS for Teaching Thinking*, 2004, Pearson Longman, Auckland
- Whitehead, David, *TOP TOOLS for Literacy and Learning*, 2001, Pearson Longman, Auckland
- Cubitt, Sandra et al, *TOP TOOLS for Social Sciences Teachers*, 1999, Longman, Auckland

ASSESSMENT SCHEDULE

Summative or formative assessment as determined by teacher or department; would usually be assessed formatively, for example as part of a wider unit on Holocaust, WW2 , cultural interaction, etc.

UNIT EVALUATION

A HOLOCAUST NARRATIVE

In order to understand what happened during the Holocaust, one must consider the events of the 1930's. During this period the Nazi party rose to prominence at time of great instability in the German Republic. Hitler as the leader of the Nazi party was voted into government within a democratic system, whilst propagating an openly antisemitic ideology. The passing of the Enabling Act in March 1933 gave Hitler dictatorial powers and during the first six years of his dictatorship, hundreds of laws were passed restricting the rights of Jewish people in Germany.

These anti-Jewish policies categorised Jews, restricted their civil liberties, and confiscated their property. Jews were isolated from German society. They were forced to wear a 'badge of shame' in the form of a yellow star and forbidden to make use of public facilities. Jews were dispossessed economically through dismissal from civil service jobs, universities and professions. The boycott of Jewish businesses and shops in towns and cities throughout Germany on 1 April, 1933, signalled the beginning of the institutionalised persecution of the Jewish people. It was to intensify in the years leading up to World War Two.

Kitia Altman describes her arrival at Auschwitz, the largest Nazi extermination and concentration camp, where some were selected for hard labour and others condemned, unwittingly, to their deaths.

The Nazis developed an elaborate system of dehumanization, prior to annihilation. There was hunger, torture, loss, humiliation. These things are universal. But what did the Holocaust do? It stripped a person totally - physically, emotionally, spiritually - stripped a person naked and revealed the capacity of a human being to do evil to another human being.

The whole killing process was designed with assembly-line efficiency. Victims were deceived into thinking they were having showers so as to minimize disturbances. The contact between perpetrator and victim was carefully limited making it an impersonal process.

Kitia's story highlights the fact that there was a very real risk for those caught helping Jews.

The German who helped Jews by delaying the day of their deportation was eventually arrested and killed. This is an important factor to consider when discussing the role of the bystander. Consider how you would respond in such circumstances, especially when it could bring danger on your own family.

Kitia contrasts the labour camp with Auschwitz. She gives a powerful description of the process of dehumanization that took place and a thought-provoking analysis of human nature.

KITIA ALTMAN – VIDEO TRANSCRIPT

Born 1922, Bedzin, Poland

Before being sent to Auschwitz I spent time in a labour camp.

Food was scarce but we were able to wash and wear our own clothes.

There were even moments of kindness.

A German supervisor would leave things in my locker...

...a piece of bread, half an apple, a small piece of soap.

Another German supervisor employed three thousand Jews in his factory.

He was able to delay the day of their deportation.

Eventually he was arrested and hanged by the Gestapo.

Things changed so violently when we arrived at Auschwitz.

We were modest middle class girls. We had to strip naked in view of men.

Our hair was hacked away. We were stripped physically, emotionally, spiritually.

We soon looked so grotesque we couldn't recognize each other.

The Nazis developed an elaborate system of dehumanisation.

Hunger, torture, loss, humiliation.

It revealed the human capacity to do evil to another human being.

I saw a woman wrench a blanket from her own sister, saying "I must survive".

Auschwitz did not change people.

It revealed what was hidden deep inside.

1. What does it mean to be dehumanized? How were Kitia and the other girls dehumanised?
2. How did some Germans try to stop themselves being dehumanised? What were the outcomes?
3. What is your response to Kitia's story? (your emotions/feelings, or questions, or ideas, or desire for action)

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