



Years 9/10

Level 5

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 about 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.
- Understand how economic decisions impact on people, communities, and nations.
- Understand how people define and seek human rights.

SPECIFIC LEARNING OUTCOMES

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

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

- Identify differences and accept them and identify irreconcilable differences
- Recall a wider range of knowledge about the Shoah
- Better exercise skills of discernment and data analysis
- Be better able to bounce ideas off others to achieve a goal
- Show a deeper personal commitment to helping others and action

Additional Curriculum Areas	English
Setting(s)	New Zealand, Europe
Perspective(s)	<ul style="list-style-type: none"> ▪ The Past (History) ▪ The Present ▪ The Future ▪ Equality ▪ Rights ▪ Multicultural
Key Competencies Focus	<ul style="list-style-type: none"> ▪ 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>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>Talking Stones</p> <p>This exercise involves visiting a Jewish graveyard or cemetery which has a Jewish section. Alternatively, the Teacher could visit and take photographs which could be used in a slideshow presentation to achieve similar goals, especially if some learners would be uncomfortable personally or culturally in such an exercise. If it is a graveyard (church or synagogue burial ground) then permissions would be needed. In ideal circumstances a member of the Jewish community might be willing to guide the group and note specific people who were involved in the Holocaust and their significance.</p> <p>It uses a modified version of '5W's and H' to record information about each person – the following template could be useful –</p> <p>Who was the person? What was their relationship to others on the headstone? Where did they die? When did they die? How old were they when they died? Why did they die? Other info e.g. occupation, religion, place of birth, memorial or grave, life or historical events etc.</p> <p>When the collection of data is completed, learners could write a creative story, poem or essay on the theme of 'What the stones said to me.' A creative work such as a painting or other art form, including dance or theatre, could also effectively crystallise the experience.</p>	<p>Providing sufficient opportunities to learn</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/stories/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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