



MOSHE FISZMAN MARKED FOR SHAME

Years 11/12/13

Level 6+

3-5 PERIODS

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Watch video: <https://www.holocaustfoundation.com/moshe-f>

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 will:

- Understand how the ways in which leadership of groups is acquired and exercised have consequences for communities and societies.
- Understand how people pass on and sustain culture and heritage for different reasons and that this has consequences for people.
- Understand that events have causes and effects.
- Understand how formal and informal groups make decisions that impact on communities.
- Understand how people participate individually and collectively in response to community challenges.

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 or reject them
- 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	<p>Accomplices, antisemitism, bystanders, choiceless choices, collaborators, concentration camp, culture, cultural interaction, deportation, discrimination, eugenics, heart rending, Holocaust, human guinea pig, migration, mark of shame, Nazism, perpetrators, prejudice, racism, refugee, segregation, selection process, stereotype, Ten Commandments, the yellow star, upstanders,</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>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, mind map what the learners think 'mark of shame' means in the context of the Holocaust.</p> <p>B. Make a list of different ways each group and individual's perception of their own and other cultures' history and expectations may have influenced their mind map.</p> <p>C. If the group did not guess it, spell out that 'mark of shame' meant especially the yellow identification star which Jews were supposed to wear, on pain of severe punishment. It marked them out and made them vulnerable to mistreatment and beatings on the street and summary rounding up and deportation to the camps. Also, those with distinctly oriental Jewish features, or distinctive garments like the Hassidim, were also 'marked for shame.'</p> <p>D. Briefly discuss possible reasons for the 'yellow star' with the class – e.g. its origins as the 'Star of David', its dehumanising effect to alienate the non-Jewish population from the Jews, making it less likely ordinary people would try to help them, etc.</p> <p>Freeze Frame – Instant replay</p> <p>Discuss with learners the importance of being aware of how they are thinking while they are reading. Invite them to be active thinkers and readers, asking questions about what the author means, and the validity of their own and others interpretation. Demonstrate this either by an oral reading of your own or by a student who feels confident already.</p> <p>1. Read one of the texts about Moshe Fiszman and do an analysis as you go, or get learners to do this as they feel confident – reading can be aloud, with one person leading, or reading quietly themselves. At a critical point call 'freeze frame' for an instant replay. Learners/teacher stops reading/calculating/viewing/listening and holds the thought of the moment.</p> <p>2. Get learners to pair up and answer a selection of the 'instant replay questions' as appropriate –</p> <ul style="list-style-type: none"> • What questions were in your mind at that point? • What were you thinking about as you read/listened etc. • How were you thinking? (emotionally, calmly, arguing, visualising something etc. or combinations) • What type of thinking were you using? (memory, creative, critical, analytical, logical, legal, etc. or other labels suggested by learners) • What parts of this issue do you understand clearly/not well/not at all? • How far are you from resolving the problem? • What would it take to resolve the problem? Is it solvable? 	<p>Making connections to prior learning and experience</p> <p>Creating a supportive Learning Environment</p> <p>Encouraging reflective thought and action (metacognition)</p> <p>Enhancing the relevance of new learning</p> <p>Facilitating shared learning</p> <p>Providing sufficient opportunities to learn</p> <p>Teaching as inquiry</p> <p>Enhancing the relevance of new learning</p> <p>Encouraging reflective thought (metacognition)</p>

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RESOURCES & REFERENCES

Shadows of Shoah resource: Moshe Fiszman story <https://www.shadowsofshoah.com/moshe-f>

Various paper resources or transcripts online which can be cut and pasted to make a text and photo resource e.g.

<https://shalom.kiwi/tag/moshe-fiszman/>

<https://www.polishjews.org.au/moshe-fiszman-passing/>

<https://www.yiddishbookcenter.org/collections/oral-histories/interviews/woh-fi-0000911/moshe-fiszman-2017>

<https://www.jhc.org.au/event/jhc-holocaust-survivor-talk-moshe-fiszman/>

<https://www.thehumanelementproject.com/fiszman--moshe.html>

<http://elirab.me/tag/moshe-fiszman/>

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 this collection of stories you will learn about men and women who survived the Holocaust. Some lived in ghettos and camps, some were in hiding while others survived on the run or by adopting false identities.

You will view the stories of survivors who at that time were either babies, children or young adults. They came from various European countries. Some emigrated to NZ; others to Australia, America or Israel. They all suffered the loss of those most precious to them, but they lived to tell their stories.

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.

Moshe Fizman asks, "We who gave the world the one true God and the Ten Commandments, we should be destroyed? Why?"

The yellow star was to be worn as a 'mark of shame'. The star was intended to humiliate Jews and to mark them out for segregation and discrimination. The policy also made it easier to identify Jews for deportation to camps.

Moshe's story hints at the terror of the selection process. Drunken Ukrainians herded Jewish people into the square. They were given only 30 minutes to organize themselves. Grenades were thrown into rooms to speed up the process. This is an example of how the Germans were able to exploit the latent antisemitism of the local communities.

Local accomplices were often only too willing to participate in the brutality. This is an opportunity to consider the roles of helpers, bystanders and perpetrators.

Moshe faced separation from his family without the opportunity to even say goodbye. He was never to see them again. This was one of the heart-rending situations that led to his question, why?

Moshe Fizman

1. What did it mean that Moshe was sent to the right of the line and his family to the left? (Research the selection process, some were selected for the gas chambers and others for labour camps).
2. What is your response to Moshe's story? (your emotions/feelings, or questions, or ideas, or desire for action)

MOSHE FISZMAN – TRANSCRIPT OF SHADOWS OF SHOAH VIDEO

Born 1921, Radom, Poland

Every Jew had to wear one of these.

It was meant to be a mark of shame.

To be caught without the yellow star could mean death.

It was 1942.

The thirty thousand Jews of the Radom Ghetto had been ordered to report to the city square. We were given thirty minutes.

Men, women, children, babies - everyone had to report.

We could hear shooting.

Some families were too slow.

The Ukrainians threw grenades into their homes.

They were drunk and were killing indiscriminately.

At the city square I was selected to go to the right. My family was sent to the left.

There was no chance to say goodbye.

How was I to know I would never see them again?

They were taken to the trains and forced into cattle trucks...

...with no food, no water. Nothing.

Three days later I was told by a Pole that they had been taken to Treblinka.

The trucks returned empty.

There was talk of the smell of burning flesh.

Do I believe in God? That is difficult.

We who gave the world the One true God and the Ten Commandments...

...we should be destroyed? Why?

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