



MOSHE ORGAD

VICTIM OF A CULTURED PEOPLE

Years 7/8

Level 4

3-5 PERIODS

—

—

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

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 & Themes	Antisemitism, Attaché, atrocity, beacons of light, choiceless choices, civilisation, concentration camp., culture, cultural interaction, defiance, deportation, disbelief, eugenics, Holocaust, human guinea pig, Israeli, migration, Nazism, partisan, perplexing, prejudice, racism, refugee, resistance, Serb/Serbian, stereotype, tragedy.

SOCIAL INQUIRY PROCESSES	TEACHING AND LEARNING	PEDAGOGY (METHOD)																					
<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 students think 'refugee' meant 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 may have influenced their mind map.</p> <p>C. Each group do a brief presentation of their mind map and ideas to the whole group – the class responds by noting ideas they did not have etc.</p> <p>D. In the course of the presentations 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>First and Second Definitions</p> <p>This tool identifies key words and concepts in a topic, especially difficult terms (though they may seem straightforward to others). It is also useful as a pre-test, identifying learners' existing knowledge on the topic.</p> <p>Use the concept list provided above or make your own – Use a template like that below;</p> <table border="1" data-bbox="502 869 1197 1108"> <thead> <tr> <th>Concepts</th> <th>First definition</th> <th>Second definition</th> </tr> </thead> <tbody> <tr> <td>antisemitism</td> <td></td> <td></td> </tr> <tr> <td>civilisation</td> <td></td> <td></td> </tr> <tr> <td>defiance</td> <td></td> <td></td> </tr> <tr> <td>disbelief</td> <td></td> <td></td> </tr> <tr> <td>prejudice</td> <td></td> <td></td> </tr> <tr> <td>etc.</td> <td></td> <td></td> </tr> </tbody> </table> <ol style="list-style-type: none"> Learners attempt, without discussion, their own definition in the first column. Collect the completed definitions and assess which are well known already and which are difficult for the class – the latter will be the focus of the teaching. (Do not grade them!) Return the definitions (with positive feedback) Select a few to concentrate on in this lesson, but learners will fill in the second definitions as they go through the unit – they could be woven into each lesson so all are eventually refined and clearly defined. If formative or summative assessment is carried out the concept should be part of it. 	Concepts	First definition	Second definition	antisemitism			civilisation			defiance			disbelief			prejudice			etc.			<p>Making connections to prior learning and experience</p> <p>Creating a supportive Learning Environment</p> <p>E-learning and pedagogy</p> <p>Enhancing the relevance of new learning</p> <p>Encouraging reflective thought and action (metacognition)</p> <p>Making connections to prior learning and experience</p>
Concepts	First definition	Second definition																					
antisemitism																							
civilisation																							
defiance																							
disbelief																							
prejudice																							
etc.																							

SOCIAL INQUIRY PROCESSES	TEACHING AND LEARNING	PEDAGOGY (METHOD)
<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>Right and Wrong</p> <p>This tool uses a set of rule based ethical criteria to assist in making ethical judgements.</p> <ol style="list-style-type: none"> 1. Ask learners to record a specific fact about the Holocaust from the resources and record it in the form of an action statement; e.g. 'The Jewish partisan groups often defeated German troops.' 2. Ask them to judge, in pairs or groups, whether the action was right or wrong based on the following criteria – <ul style="list-style-type: none"> • Harm rules – Did the action harm others? Was it intentional? Did the action harm those who carried it out? • Social Rules – Was the action appropriate behaviour in the circumstances? • Legal Rules – Were any laws broken? If so, were they valid laws in the context? • Human rules – Did this action conform to laws of humanity, what it means to be fully human? • Group rules – Did the action break the rules necessary to be part of a social group? • My rules – Could you take part in this action according to your own rules for life? <p>Assess, as a class, whether some rules overrode others or complemented each other.</p> <p>Ask the learners to make individual judgements about whether the action was right or wrong</p> <p>Discuss differences of opinion within the groups/class and how they might be resolved (this may occur organically as part of the other discussions).</p> <p>Ask learners to frame a set of questions they might ask a party they deemed 'wrong,' either in this discussion or generally from the resources – e.g. Goering and his acquisition of the painting.</p>	<p>Enhancing the relevance of new learning</p> <p>Encouraging reflective thought and action (metacognition)</p> <p>Facilitating shared learning</p> <p>Providing sufficient opportunities to learn</p>

RESOURCES & REFERENCES

- Moshe Orgad - <https://www.shadowsofshoah.com/moshe-o>
- <https://shalom.kiwi/tag/moshe-orgad/>
- <https://shalom.kiwi/2017/01/remembering-holocaust-moshe-orgad/>
- https://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10861372
- 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 Orgad recounts his grandfather's disbelief that anything bad could happen to the Jews in Germany. "The Germans have Beethoven, Goethe, Brahms. They can't be bad people. Why run away?" Moshe's story raises the perplexing question - how could the atrocity of the Holocaust occur in one of the most developed, civilized cultures of the time? Many highly qualified doctors and engineers were involved in the implementation of Hitler's inhumane policies. The general disbelief that a civilized society could carry out such brutality contributed to a general lack of resistance by the Jewish people until it was too late.

Amidst all the tragedy there were those who were beacons of light. Moshe compares his experience of the Holocaust to the movie 'Defiance'. As a young boy, he was taken in by Serbian villagers who joined the partisans in the snowy forests of Serbia. Moshe was carried on the shoulders of the grandfather of the family who walked for miles through the snow. The Serbian Partisans successfully fought the Germans and kept their region free of Nazi control. An interesting comparison could be made with Jewish Partisan groups and learners could also explore other forms of resistance.

After the war Moshe Orgad immigrated to Israel and served in the Israeli army. While serving as the Israeli attache to Haile Selassie in Ethiopia, he met his future wife, New Zealander Michele Shoenberger. He moved to New Zealand with Michele and their three Israeli born children in 1988.

From a NZ Herald report

https://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10861372

Moshe Orgad, a Serbian Jew, was adopted by a non-Jewish family when Belgrade fell under German control. His mother's decision to flee the city divided his family.

His grandfather argued that Germans would never harm the Jews, Mr Orgad said.

Despite this, he was sent to live with "Sava" and his family. He was eventually reunited with his parents, whom he barely recognised, at the war's end.

"I was lucky to be saved from the Germans by Sava and not to be deported to Auschwitz and other extermination camps."

MOSHE ORGAD – TRANSCRIPT OF SHADOWS OF SHOAH VIDEO

Born 11 August 1933, Belgrade, Serbia

In April 1941 the Germans bombed Belgrade.

Our home was destroyed and Mother decided we must run away.

I remember Grandfather saying to her, “Why run away?”

“The Germans have Beethoven, Goethe, Brahms...”

“They can’t be bad people.”

“Why run away?”

But Mother knew. She understood.

I went to live with Serbians whose daughters had worked for our family.

One of the sons of the family was killed.

It was then that Sava, the old man of the family, decided we would join the Partisans.

Sava became a father to me.

He was old but he was very strong.

The Partisans walked 400 kilometers through snow, from Serbia to Bosnia.

Sava carried me all the way on his back, wrapped in a bear skin.

The Partisans would ambush the Germans, wherever they went.

In all of Europe, only the Partisan’s area remained free.

We lived in the forests and moved frequently.

I remember once saying to Sava, “Why are those people sleeping in the snow.”

“Milani,” he said, “they are not sleeping...”

“...they are dead.”

Moshe Orgad

1. Why did Moshe’s grandfather think the Germans could not possibly be bad people? How did his belief affect what he chose to do?
2. Which group helped Moshe survive the war? How did they survive against the Germans?
3. What is your response to Moshe’s story? (your emotions/feelings, or questions, or ideas, or desire for action)

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