

Created by the Claims Conference

Recommended for students age 12 and up



TELL ME, INGE ...

An interactive conversation with a Holocaust survivor

A Holocaust education curriculum guide for teachers for the application of XR technology.



In partnership with



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TELL ME, INGE ...

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About the Project

This curriculum guide is a companion to the interactive VR (virtual reality) website, *Tell me, Inge...* The project uses artificial intelligence to recognize students' speech and enables them to engage with Holocaust survivor Inge Auerbacher directly, imitating a real-life interaction.

The experience brings to life Inge's story about her time in the Theresienstadt ghetto and its impact on her life and her family. Born in Germany in 1934, Inge faced unimaginable adversities of the Holocaust as a seven-year-old girl when she and her parents were deported to the ghetto. As one of its few child survivors, she eventually immigrated to the United States with her parents, where she battled tuberculosis for many years. In the 1980s, she attended one of the first Holocaust survivor gatherings in Israel, prompting her to share her story publicly. She has since authored numerous books, poems, and music, dedicating herself to raising awareness about the Holocaust among young students.



To accurately represent Inge's story, the production team worked closely with Holocaust experts and oral historians. Viewers can ask questions and listen to Inge's answers, accompanied by animated illustrations, reliving her childhood memories, her survival during the Shoah, and her profound reflections on this experience in adulthood.

Tell me, Inge... is free and accessible in English and German languages through a dedicated website and compatible with mobile, desktop and VR glasses.

Visit the website at:
inge.storyfile.com



Teacher's Guide

This curriculum is recommended for middle and high school students, ages 12 and up.

This teacher's guide accompanies the *Tell Me Inge...* curriculum and includes the following resources:

- Historical context relevant to the topics covered in the VR experience: Star of David, Kristallnacht, Dachau, Theresienstadt (Czech: Terezín), Einsatzgruppen/Mobile Killing Squads, Holocaust survivors, Holocaust denial and distortion
- Brief biography of Inge Auerbacher and timeline of key moments in her story
- Historical Holocaust timeline
- Tips for using the VR
- Questions for which Inge has responses
- Additional resources

The United States Holocaust Memorial Museum offers key guidelines for teaching about the Holocaust. They can be found at: ushmm.org/teach/fundamentals/guidelines-for-teaching-the-holocaust
Teachers are encouraged to review this resource before teaching the curriculum with their students.

Historical context

Star of David

The Star of David is a widespread Jewish symbol, referencing King David's shield in the Hebrew Bible. In medieval times in some European countries, Jews were required to wear yellow cloth to identify themselves on sight. During the Holocaust, the Nazis adapted this tactic by forcing Jews to wear a Star of David in order to identify and subsequently isolate them. This symbol had slightly different forms depending on the location. For example, in the General Government in occupied Poland, Jews were forced to wear a white armband with a Jewish Star of David. In Germany and other occupied territories, the symbol was often a yellow Star of David worn on both the front and back of a garment.

Kristallnacht

Kristallnacht, also known as the November Pogrom, the Night of Broken Glass, and Crystal Night (as Inge says), was the first large-scale, state-sponsored physical violence against Jews and Jewish communities throughout Nazi Germany, Nazi-occupied Austria, and German-controlled territories. The pogrom extended to Czech lands (Sudetenland) and Danzig/Gdansk. In just a few hours, thousands of synagogues, Jewish stores, and Jewish homes were looted and destroyed by SA and

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Hitler Youth members. Nazis made this appear as a spontaneous pogrom; in reality, the pogrom was coordinated and authorized by Nazi leaders throughout Germany and Austria. Almost 100 Jews were murdered, and about 30,000 Jewish men were arrested and sent to concentration camps. Not only were Jews forced to clean up the remains of the destruction, but Nazi Germany also fined the Jewish community 1 billion Reichsmark to pay for the damage. This was a key turning point for Jews: they understood that Jewish life under the Nazi regime was different than past waves of violence and they needed to leave Nazi Germany.

Dachau

Dachau, the first Nazi concentration camp, opened on March 22, 1933, less than two months after Hitler became Chancellor of Germany, on the outskirts of the town Dachau near Munich, Germany. Under the purview of the SS, Dachau served as the model for subsequent concentration camps and as a training center for SS guards. The first prisoners were political opponents. Other victim groups were imprisoned here over the 1930s. The number of Jewish prisoners increased after Kristallnacht, dropped after deportations began to the East, and rose again as prisoners were forced on death marches into Germany towards the end of the war. Prisoners in Dachau were subject to forced labor, medical experiments, and murder. The camp was open for twelve years until American forces liberated it on April 29, 1945. Over the course of twelve years and within its estimated 140 subcamps, over 200,000 people from across Europe were imprisoned here. Over 40,000 were murdered.

Einsatzgruppen/Mobile Killing Squads

The SS established Einsatzgruppen, special command units, that operated behind the German military front lines to implement “security measures.” These included murdering people who were labeled as threats, including partisans, political opponents, and Jews. Members of these mobile killing squads occupied villages, identified and removed the so-called threats, and shot them in mass graves – often dug by the victims themselves – in the outskirts of villages, often in nearby forests. There were no records kept of who these victims were beyond the numbers reported back to the SS (*Schutzstaffel* – protection squads – originally a paramilitary that served as Hitler’s personal bodyguard unit and developed into the elite force that carried out security-related duties including implementing the “Final Solution”). Ultimately, about 2 million Jews – one third of all the Jewish Holocaust victims – were killed in these mass shootings.

Theresienstadt

Theresienstadt, as it is known in German and Terezín in Czech, was a unique ghetto/transit camp outside of Prague, in German-occupied Czechoslovakia (today Czech Republic). Based on recent Holocaust scholarship, this site is primarily known as Theresienstadt Ghetto. It is also described as a “ghetto-camp” since it served several purposes as a ghetto and transit camp. Although Inge refers to

this site as Terezín concentration camp, for historical accuracy the curriculum refers to this site as the Theresienstadt Ghetto or ghetto/transit camp.

It was formerly a military fortress that the Nazis converted into a detention site. Opened on November 24, 1941, Theresienstadt was used as a transit camp primarily for Czech Jews being deported to camps in Nazi-occupied territories in the East, as a forced labor camp, and as a concentration camp. Theresienstadt was a unique Nazi detention site. Firstly, it was part of the Nazis' propaganda campaign to deceive Germany and the international community about the fate of those who were "deported to the East." In June 1944, there was an official International Red Cross visit for which the Nazis beautified the camp, fed prisoners more than usual so they would appear healthier, and arranged for social and cultural events. After the visit, the Nazis resumed deportations and typical camp operations. Secondly, many prisoners deported to this camp were artists or cultural figures, and thus there was a significant amount of art and culture that was created here by the prisoners themselves. Over three and a half years, about 150,000 Jews were sent to Theresienstadt, of whom about 90,000 were deported to ghettos, concentration camps, and killing centers, and approximately 33,000 died there. Of about 15,000 Jewish children sent to Theresienstadt, only about 150 survived.

Holocaust Survivors

More than 200,000 Jewish Holocaust survivors languished in displaced persons camps in western Europe in 1948. Others had returned home and attempted to reconstitute their communities. Hundreds of thousands of others had started new lives in countries far away from the places they had grown up. Their lives were shattered, loved ones murdered, homes plundered, and the infrastructure of Jewish life in their communities was destroyed.



Ghetto inmates after the liberation. Theresienstadt, Czechoslovakia, 1945. Yad Vashem Photo Archives, 980/7

Holocaust Denial and Distortion

Holocaust denial is any attempt to refute, minimize, or outright deny the Nazi genocide of European Jews. This is a form of contemporary antisemitism – hatred of Jews. Holocaust distortion significantly and deliberately misrepresents its historical facts. For example, the numbers of victims might be grossly underestimated; the numbers of helpers and rescuers inflated; difficult parts of a country's own national history might be overlooked or omitted (for example, holding only Hitler and the leading Nazis responsible, downplaying the role of collaborators and the widespread complicity of many ordinary people in the genocide, including in occupied and allied countries).

Inge Auerbacher's biography and timeline

Biography

Inge Auerbacher, born on December 31, 1934 in Kippenheim, Germany, was the only child of Berthold and Regina Auerbacher. In her early childhood, Inge's parents shielded her from the challenges for Jews living in Nazi Germany. She attended a Jewish school, because by that point Jews were not permitted to attend non-Jewish schools. During Kristallnacht, the Night of Broken Glass, on November 9-10, 1938, Inge witnessed the first large-scale, government-sponsored violence against the Jewish community. Her father and grandfather were arrested and sent to the Dachau concentration camp.

After her father and grandfather were released from Dachau and returned home, the family moved to Inge's grandparents' town of Jebenhausen. Unfortunately, Inge's grandfather died soon after they moved. While in Jebenhausen, Teresa, a non-Jewish woman who had worked in her grandmother's home for years, continued to aid Inge and her family by bringing them food and protecting some of their belongings after they were deported. In Germany, in September 1941, Jews ages 6 and up were forced to wear a yellow Star of David, identifying them as Jews. Inge had to wear one as well, because she was six years old. That same year, deportations to the East began from their region of Wurttemberg, Germany. Since Inge's father was a decorated World War I veteran, he was able to obtain exemptions for their immediate family. Inge's grandmother was not as fortunate. She was deported to Riga, Latvia, where she and the others in her transport were shot in a mass grave in a nearby forest.

In 1942, Inge and her parents were deported to Theresienstadt. Inge was one of the few children who managed to survive despite the difficult conditions: cramped space, starvation, illness, and the constant threat of deportation. The family continued practicing their Jewish faith in hiding and managed to maintain their identity.

Inge and her parents were in Theresienstadt for nearly three years. They were liberated on May 8, 1945 by the Soviet army. In May 1946, they immigrated to the United States. Shortly after their arrival, Inge was diagnosed with tuberculosis, which she contracted while in Theresienstadt, and she was confined in a bed for four years until she received streptomycin, a new "miracle drug."

Inge became a chemist and has dedicated her life to telling her story around the world. She continues to honor the memory of the 1.5 million children who were killed during the Holocaust.

Timeline of Inge's Experience During the Holocaust

- **December 31, 1934** Inge is born
- **1936** Inge receives her doll Marlene
- **November 9-10, 1938** Kristallnacht brings violence to her home town; her father and grandfather are arrested and sent to Dachau
- **1939** Inge and her family move to Jebenhausen
- **September 1941** Inge has to start wearing the yellow Star of David because it was required for Jews ages 6 and up in Germany
- **Late November/early December 1941** They receive orders for transport; since Inge's father was a disabled World War I vet and recipient of the Iron Cross, Inge and her parents are removed from the transport; Inge's grandmother is sent to Riga, Latvia
- **1942** Inge is deported with her parents to Theresienstadt in the Protectorate of Bohemia and Moravia (today Czech Republic)
- **May 8, 1945** Inge and her parents are liberated from Theresienstadt by the Soviet Army
- **May 1946** Inge and her parents immigrated to the United States



Historical timeline

- **January 30, 1933** Adolf Hitler is appointed Chancellor of Germany
- **March 22, 1933** Dachau concentration camp is opened, first prisoners are political prisoners
- **April 25, 1933** Nazi law enacted that limits the number of Jewish students in public schools
- **August 2, 1934** German President Paul von Hindenburg dies; Hitler appoints himself President (in addition to being Chancellor); later in the month Hitler declares himself Fuhrer of the German Reich
- **September 15, 1935** Nuremberg Laws are passed: these anti-Jewish racial laws revoke Jews' citizenship because only Germans with pure 'Aryan' blood can be citizens
- **March 11-13, 1938** Anschluss: Nazi Germany annexation of Austria
- **July 6, 1938** Evian Conference: delegates from 32 nations gathered in Evian, France to discuss the growing Jewish refugee crisis; no nation was willing to change immigration quotas or allow in large numbers of refugees
- **November 9-10, 1938** Kristallnacht
- **March 15, 1939** Germany occupies Czechoslovakia
- **September 1, 1939** World War II begins when Germany invades Poland

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- **September 3, 1939** Britain and France declare war on Germany
- **Spring 1940** Germany invades Western European countries: Denmark, Norway, Netherlands, Belgium, Luxembourg, and France
- **May 20, 1940** Auschwitz concentration camp established
- **June 22, 1941** Operation Barbarossa: Germany invades the Soviet Union; Einsatzgruppen operations escalate
- **September 1, 1941** All Jews ages 6 and up in Nazi-annexed territories are forced to wear a badge to identify themselves as Jewish (for example, the yellow star)
- **October 1941** Auschwitz-Birkenau killing center established
- **November 24, 1941** Theresienstadt ghetto and transit camp established
- **December 7, 1941** Japan attacks Pearl Harbor
- **December 8, 1941** Kulmhof (Chelmno) killing center in German-annexed Poland begins killing operations (until March 1943); United States declares war on Japan
- **December 11, 1941** United States declares war on Germany
- **January 20, 1942** Wannsee Conference: Nazi leadership meet to officially approve implementation of the Nazis' "Final Solution to the Jewish Question"
- **Spring 1942** Auschwitz II-Birkenau begins killing operations (until November 1944)
- **March 17, 1942** Belzec killing center in German-occupied Poland begins killing operations (until December 1942)
- **May 1942** Sobibor killing center in German-occupied Poland begins killing operations (until Fall 1943)
- **July 23, 1942** Treblinka killing center in German-occupied Poland begins killing operations (until Fall 1943)
- **October 1942** Majdanek concentration camp in German-occupied Poland begins killing operations (until November 1943)
- **February 2, 1943** Soviet forces defeat the Nazi Army at Stalingrad: this was a major military turning point in World War II
- **April 19, 1943** Warsaw Ghetto Uprising begins as the Nazis attempt to liquidate the Ghetto; the uprising lasts almost one month
- **June 6, 1943** D-Day: allied invasion at Normandy
- **Summer 1944** Soviet Army starts to liberate some camps, including Majdanek, one of the killing centers
- **January 27, 1945** Soviet forces liberate Auschwitz camps
- **May 8, 1945** Victory in Europe (V-E) Day: Germany surrenders, end of World War II in Europe; Theresienstadt was liberated by the Soviet Army
- **August 15, 1945** Victory in Japan (V-J) Day: Americans and British declare victory over Japan
- **September 2, 1945** Japan surrenders, end of World War II

Tips for using the virtual reality

Tell Me Inge... is a virtual reality experience that tells the story of a Holocaust survivor. Due to the sensitive content and the need to ensure Inge's authenticity, there are some limitations to engaging with Inge. Below are some tips to navigate through the virtual reality and to create a constructive learning experience for your students.

- Practice navigating the site before introducing it to students. This will help teachers prepare to troubleshoot issues that might arise.
- When asking a question, speak slowly and loudly to ensure the VR can register the question. It might be helpful to be in a quieter space when asking questions.
- If Inge does not register a question or replies that she doesn't have an answer, try rephrasing the question and using different terms. There are only a certain set of questions that Inge can respond to. Please see below for those questions.
- When looking at the drawings that accompany Inge's responses, make sure to move around the site to see them. Images may start appearing slightly after Inge begins her response.
- Model how to use the VR technology in the classroom. It may be easier for students to grasp using the technology if they see a demonstration.
- Be patient and willing to try several types of questions.
- Inge will sometimes give a response that does not answer the questioner's intended question. Teachers should be prepared to explain content that might not be directly connected to a specific lesson's objectives. Teachers should also be prepared to help students ask questions in new ways.
- Please note that users may experience motion sickness or become disoriented or dizzy while using the VR. Teachers should watch for signs of dizziness or disorientation as students use the technology.

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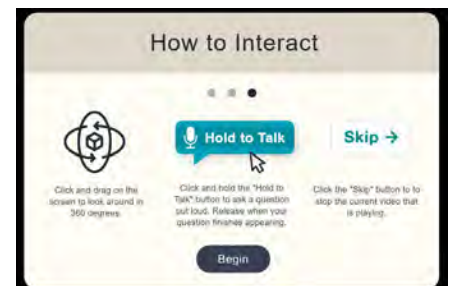
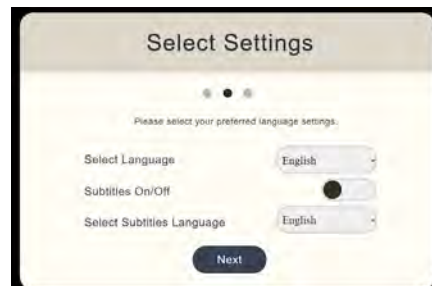
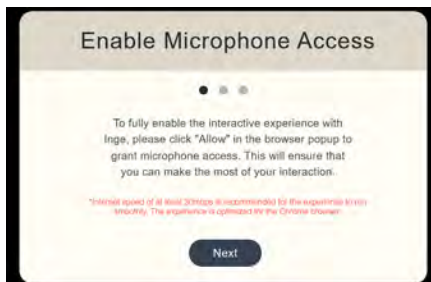
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Getting started

Go to homepage (image on a desktop) – <https://inge.storyfile.com/>



User instruction prompts (images on a desktop)



Inge will then introduce herself and welcome the user. After her brief introduction, students can begin asking her questions about the topics they see around her. (opening image on a desktop).

Additional Resources

Educational Resources

- International Holocaust Remembrance Alliance. “Recommendations for Teaching and Learning about the Holocaust.”¹ <https://www.holocaustremembrance.com/resources/educational-materials/ihra-recommendations-teaching-and-learning-about-holocaust>
- UNESCO. “Education about the Holocaust and preventing genocide: A policy guide.” (2017) unesdoc.unesco.org/ark:/48223/pf0000248071
- United States Holocaust Memorial Museum. “Guidelines for Teaching About the Holocaust.” ushmm.org/teach/fundamentals/guidelines-for-teaching-the-holocaust
- World Jewish Congress and UNESCO. “Facts About the Holocaust.” aboutholocaust.org (*Tell Me Inge...* provides the opportunity to ask questions to a survivor of the Holocaust. This site provides young people with answers to essential questions about the history of the Holocaust and its legacy.)

Inge Auerbacher

- Auerbacher, Inge. *I Am A Star*. New York: Puffin Books, 1986.
- Auerbacher, Inge. USC Shoah Foundation Interview 2449.



Theresienstadt

- Hájková, Anna. *The Last Ghetto: An Everyday History of Theresienstadt*. New York, NY: Oxford University Press, 2020.
- Museum of Jewish Heritage – A Living Memorial to the Holocaust. ““The Last Ghetto” Book Talk.” mjhny.org/events/the-last-ghetto-book-talk
- “Terezín Memorial.” pamatnik-terezin.cz
- Volavkova, Hana. *I Never Saw Another Butterfly: Children’s Drawings and Poems from Terezín Concentration Camp, 1942-1944*. New York: Schocken Books, 1993.

Holocaust History

- Bergen, Doris. *War & Genocide: A Concise History of the Holocaust*. Lanham: Rowman & Littlefield, 2003.
- Dwork, Deborah, and Robert Jan van Pelt. *Holocaust: A History*. New York: Norton, 2003.
- Kaplan, Marion A. *Between Dignity and Despair: Jewish Life in Nazi Germany*. New York: Oxford University Press, 1998.
- “Holocaust Encyclopedia.” United States Holocaust Memorial Museum, United States Holocaust Memorial Museum, encyclopedia.ushmm.org

Lesson 1: Teaching with Virtual Reality: *Tell Me Inge...* in the Classroom

Enduring Understanding

Inge shares her story about life before, during, and after the Holocaust. Students can enter this story at any point in Inge's experience; they do not need to go in a specific order.

Essential Questions

What can we learn about Inge Auerbacher from her memories? How is engaging with Inge via Virtual Reality different than speaking with someone in person?

Notes to teachers:

In this lesson, students will have the opportunity to ask Inge Auerbacher, a Holocaust survivor, about her life. This lesson is designed to focus on students' direct engagement with Inge's story through the VR experience, *Tell Me Inge...* Teachers are encouraged to modify the activities as needed to accommodate student needs.

If students are not familiar with Holocaust history, the teacher should review key terminology and provide historical context before engaging with the VR experience, so students can better understand Inge's memories.

Please note that Inge refers to her experience in the Terezín concentration camp. Theresienstadt (German; Terezín in Czech) was a unique ghetto-transit camp outside of Prague, in German-occupied Czechoslovakia (today Czech Republic). Based on recent Holocaust scholarship, this site is primarily known as Theresienstadt Ghetto. It is also sometimes described as a "ghetto-camp" since it served as a ghetto and transit camp. Although Inge refers to this site as Terezín concentration camp, for historical accuracy the curriculum refers to this site as the Theresienstadt Ghetto or ghetto/transit camp.





Opening

When you want to learn about a family member's or a friend's heritage (define if needed), what types of questions would you ask? [Students or teacher can provide some examples.] Note: see page 20 for specific questions Inge can answer herself.

Some examples:

- Where were you born?
- Can you tell me about your family?
- What types of activities did you enjoy as a child/teenager/adult?
- If someone experienced a big transition in their life: what was the transition and why did it occur?

Explain to students that these are the types of questions they can ask Inge when they “speak” with her.

Historical Context

It is necessary to provide some historical context before the students begin engaging with Inge.

What was the Holocaust?

- The term “Holocaust” (or Shoah, meaning “catastrophe” in the Hebrew language) is used to refer to the systematic, bureaucratic, state-sponsored persecution and murder of six million Jews by Nazi Germany and its collaborators. Holocaust is a word of Greek origin meaning “sacrifice by fire.”

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- The Nazi regime, which came to power in Germany in January 1933, believed that Germans were “racially superior” and that the Jews were an existential threat to the so-called German racial community. During the era of the Holocaust, German authorities also targeted other groups because of their perceived “racial inferiority”; among them were Roma (Gypsies), people with disabilities, and some of the Slavic peoples (Poles, Russians, and others). Other groups were persecuted on political, ideological, and behavioral grounds, among them Communists, Socialists, Jehovah’s Witnesses, and homosexuals.
- In the early years of the Nazi regime, the National Socialist government established concentration camps to detain real and imagined political and ideological opponents indefinitely and outside any judicial or administrative review.
- Following the invasion of the Soviet Union in June 1941, special killing units carried out mass-murder operations against Jews, Roma and Soviet state and Communist Party officials behind German lines.
- In occupied territory, including the Soviet Union and Poland, German SS, police and military units murdered more than 2 million Jewish men, women and children, and hundreds of thousands of other people without regard for age or gender.
- Between 1941 and 1944, German authorities deported nearly three million Jews from Germany, from occupied territories and from the countries of some of its Axis allies to killing centers and murdered them using gassing facilities constructed for this purpose.
- In 1933, the Jewish population of Europe stood at more than nine million. By 1945, the Germans and their collaborators had killed nearly two out of every three European Jews as part of the “Final Solution,” the Nazi policy to murder the Jews of Europe.

Who is a Holocaust survivor?

- A Holocaust survivor is a Jewish person who suffered at the hands of Nazis and their collaborators between 1933 and 1945 and survived. Survivors had different types of experiences: some were forced into ghettos, some were sent to concentration camps or slave labor camps, some were hidden by non-Jews, others survived under false identities, some hid in the forests or other places, and others were able to escape to non-occupied territories during this period.

- We will be talking to Inge Auerbacher who, as a child, was sent with her parents to the Theresienstadt Ghetto-Camp (Czech: Terezín) in German-occupied Czechoslovakia (today's Czech Republic). She was one of only approximately 150 children who survived the Theresienstadt Ghetto-Camp.

Why is it important to learn about an individual's experience during the Holocaust?

- Individual experiences teach us about the human impact of these historical events.
- We can better understand what individuals experienced during the Holocaust and how survivors were able to endure such dehumanizing discrimination.
- They also tell us about the long-lasting impact of such experiences on their lives – something that other historical sources cannot provide.

Explaining the VR Experience

Determine the format of this activity in your classroom

- As a whole class on a computer: ensure you are able to project the screen so all students can see; students can either ask questions and one person repeats it close to the computer's mic or have students come close to the mic to ask questions themselves; one person will control moving around the VR screen.
- In small groups on computers: ensure all students understand how to use the device(s) and how to navigate the VR experience. It may be helpful to assign roles within the groups: VR facilitator, note taker, time keeper, etc.
- Individually on computers, phones, or VR headsets: ensure all students understand how to use the device(s) and how to navigate the VR experience.

It might be helpful to model how to use the technology. If Inge cannot understand a question, students should try rewording their question or asking another question. Broader questions sometimes get responses, but students may not have the context to fully comprehend the response. Please note that there are topics that are not covered in *Tell Me Inge...* Students should also watch the drawings that accompany responses.

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This activity can be as short as five minutes and as long as an hour. Students can ask Inge relevant questions about any part of her story. The headings in the VR can guide questions or students can ask the questions they would like.

Reflection

Questions about the content students explored

This can be done in a large group, small groups – pair and share, or individually such as with a graphic organizer.

- What question(s) did you ask Inge? What part of Inge's life did you focus on?
- Was Inge able to respond to your question(s)? What additional information would you like [have liked] to learn from Inge?
- What images did you see on the screen when Inge responded to your question(s)? What can you learn from her experience from these images?
- What did you learn about the Holocaust from Inge's story?
- What additional questions do you have about what you learned from Inge's story? Were there any terms she used that you were not familiar with?

Questions about the VR experience

This can be done in a group discussion or on paper.

- How did you feel about asking Inge questions in this format?
- Did you feel a sense of connection with Inge?
- In what ways was this different than asking questions of someone in person?
- What were some challenges you encountered?

Conclusion

In this lesson, students learned about one Holocaust survivor's story.

As a conclusion, ask the class:

- How does learning about one survivor's story help us to better understand the history of the Holocaust?
- What is the value of listening to a person's memories?
- What are some of the challenges of relying on a person's memories?

Lesson 2: Introduction to the Holocaust: Through the Eyes of Inge Auerbacher

Enduring Understanding

Nazi Germany and its collaborators murdered six million European Jews during the Holocaust. This is one survivor's story.

Essential Questions

What does Inge's story teach us about the Holocaust?

Notes to teachers:

In this lesson, students will have the opportunity to ask Inge Auerbacher, a Holocaust survivor, about her life. This lesson is designed to focus on students' direct engagement with Inge's story through the VR experience, *Tell Me Inge....* Teachers are encouraged to modify the activities as needed to accommodate student needs.

If students are not familiar with Holocaust history, the teacher should review key terminology and provide historical context before engaging with the VR experience, so students can better understand Inge's memories.

Please note that Inge refers to her experience in the Terezín concentration camp. Theresienstadt (German; Terezín in Czech) was a unique ghetto-transit camp outside of Prague, in German-occupied Czechoslovakia (today Czech Republic). Based on recent Holocaust scholarship, this site is primarily known as Theresienstadt Ghetto. It is also sometimes described as a "ghetto-camp" since it served as a ghetto and transit camp. Although Inge refers to this site as Terezín concentration camp, for historical accuracy the curriculum refers to this site as the Theresienstadt Ghetto or ghetto/transit camp.

Opening view of Inge on a desktop; headers about life before World War II are to Inge's left when facing her, headers about her experiences in Theresienstadt are in the center behind Inge, and headers about life after the Holocaust are to Inge's right when facing her.



Opening

Ask students what they know about the Holocaust. As a large group, in small groups, or individually, students should answer this question: What terms, ideas, and figures come to mind when they hear the term Holocaust?

The teacher should respond to and correct or clarify responses as needed.

Based on the responses, teachers can provide the definition or have students build it together. If the latter, one strategy could be to try to address the 5 W's and H: who, what, where, when, why, and how many were impacted.

What was the Holocaust?

- The Holocaust was the systematic, state-sponsored persecution and murder of six million Jews by the Nazi regime and its allies and collaborators.
- Nazi ideology followed a pseudo-science of race, according to which “Aryans” were considered superior to all other races with Jews at the bottom of the racial hierarchy. “Aryans” refers to Germans with supposedly pure blood. Additionally, Jews and other groups were viewed as a threat to the German “Aryan” way of life. After President Paul von Hindenburg appointed Adolf Hitler Chancellor on January 30, 1933, Hitler and other Nazi leaders gradually legalized discrimination against Jews and other minorities in Nazi Germany throughout the 1930s. Antisemitism – hatred of Jews – was part of the Nazi platform.
 - ➔ Please note the false idea that Jews constituted a race, rather than a religious or cultural group, developed only in the late 1800s, but was spread widely by the Nazis.
- During World War II, the Nazis gradually shifted their policy of discrimination and prejudice to persecution, forced labor, ghettoization, incarceration, and murder of the Jews with the goal of exterminating the Jewish race. In the early years of the Nazi regime, the National Socialist government established concentration camps to detain real and imagined political and ideological opponents indefinitely and outside any judicial or administrative review. Following the invasion of the Soviet Union in June 1941, special killing units carried out mass-murder operations against Jews, Roma and Soviet state and Communist Party officials behind German lines. In occupied territory, including the Soviet Union and Poland, German SS, police and military units murdered more than 2 million Jewish men, women and children, and hundreds of thousands of other people without regard for age or gender. Between 1941 and 1944, German authorities deported nearly

three million Jews from Germany, from occupied territories and from the countries of some of its Axis allies to killing centers and murdered them using gassing facilities constructed for this purpose. In 1933, the Jewish population of Europe stood at more than nine million. By 1945, the Germans and their collaborators had killed nearly two out of every three European Jews as part of the “Final Solution,” the Nazi policy to murder the Jews of Europe.

Introducing Inge

Introduce Inge Auerbacher and provide some basic information.

Inge Auerbacher was born December 31, 1934 in Kippenheim, Germany. The town was in Southwest Germany on the France-German border.



- Show students a map of Europe and point out Germany in Central Europe.
- Point out Kippenheim (red dot) in the map below.

Inge was born on December 31, 1934 in Nazi Germany, in a climate when Jews were already regarded as inferior and threatening. We know that Inge survived the Holocaust, because we see her as an elderly woman in this photo (note that this photo was taken while recording the VR project). In this Virtual Reality, Inge is 87 years old when she recounts her memories throughout her life.



Source: USHMM. Europe, 1933 and Germany, 1933. Note, the red dot has been added here to denote Kippenheim.

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Students will get to ask Inge questions about her life. They can ask her about her childhood, life under the Nazi regime, her experience in the Theresienstadt Ghetto, and her life after the Holocaust.

VR Activity

Model how to use the technology. If Inge cannot understand a question, students should try rewording their question or asking another question. Broader questions sometimes get responses, but students may not have the context to fully comprehend the response. Please note that there are topics that are not covered in *Tell Me Inge...* Students should also watch the drawings that accompany responses.

Examples of questions Inge can answer:

- Where were you born?
- What is the meaning of the star?
- What happened the night that everything changed?

Explain the format of the VR activity. Please note this activity is not meant to provide a comprehensive understanding of Inge's story or of the history of the Holocaust. This is meant to serve as an introduction to both. This activity can be done in small groups (recommended), individually, or as a large class. The instructions below are for small groups, but teachers should modify based on the needs of their students.

- Divide up the class into groups corresponding to the general sections of Inge's story: her childhood, life under the Nazi regime, her experience in the Theresienstadt Ghetto, and her life after the Holocaust.
- Each group will ask Inge questions about that period of her life and take notes (free hand or using a graphic organizer). They should note a date or sequence to the information they learn.
 - ➔ Questions they should answer for each clip:
 - Who is described in this clip?
 - When did this event take place?
 - Where did this take place?
 - What was/were the key takeaway(s)?
 - What is the significance of this memory?



➔ Encourage students to write out their responses on an index card, in a graphic organizer or in a digital format of your choosing.

- Each group will then organize the information they learned chronologically in a timeline.
- Once all groups have completed their group timelines, these can be showcased as a larger timeline on the board or along a wall, or in a digital format of your choosing.
- The timeline will provide a visual for students to better understand Inge's life. If you choose to use additional lessons, this can be a grounding resource for future lessons.

Reflection

Questions about the content students explored

This can be done in a large group, small groups – pair and share, or individually such as with a graphic organizer.

- What did you learn about the Holocaust from Inge's story?
- How did the images impact your understanding of the story Inge shared?
- What additional questions do you have for Inge?
- If you will continue to use the VR and/or other lessons: What additional information would you like [have liked] to learn from Inge?



Source: USHMM, "Bohemia and Moravia 1942, Theresienstadt Indicated"



Source: USHMM, Theresienstadt Ghetto, Summer 1944

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- When discussing Theresienstadt after the VR activity, show the map of the camp in the larger geographic context.
- Additionally, show the borders of Theresienstadt.

Ask students: what do you notice on this map? Does anything surprise you?

[Some of the sites identified on the map are typical in towns: market square, park, central bakery, workshops, etc. Theresienstadt encompassed an entire town, which allowed the Nazis to deceive people outside of the ghetto-camp into thinking Jews were simply relocated to another town. In reality, the fortress walls kept prisoners isolated within the site. This is why it was also difficult to find opportunities to escape or receive help from the outside. Theresienstadt is often called a “model camp” or a “model ghetto,” because it was used by the Nazis as a propaganda tool to falsely show the world that Jews were being treated humanely. Propaganda is biased information used to support or spread a particular message, typically for a political cause.]

Connection to the definition of the Holocaust

At the beginning of this lesson, students learned the definition of the Holocaust.

- How does Inge’s story connect to the class’s definition?

Optional: Questions about the VR experience

This can be done in a group discussion or on paper.

- How did you feel about asking Inge questions in this format?
- Did you feel a sense of connection with Inge?
- In what ways was this different than asking questions of someone in person?
- What were some challenges you encountered?

Conclusion

In this lesson, students learned about one Holocaust survivor’s story.

As a conclusion, ask the class:

- How does learning about one survivor’s story help us to better understand the history of the Holocaust?
- What is the value of learning from a person’s memories?
- What are some of the challenges of relying on a person’s memories?

Lesson 3: Life Before World War II: Inge's Childhood in 1930s Germany

Enduring Understanding

Despite being protected by her family, Inge felt the impact of living under the Nazi regime as a Jewish person.

Essential Questions

How does Inge describe her childhood? What do her reflections tell us about growing up in Nazi Germany?

Notes to teachers:

In this lesson, students will learn about Inge's childhood by asking her questions.

For the purposes of this lesson, childhood refers to her life from her birth in 1934 through roughly the start of World War II. Students will discover that Inge doesn't have responses for all questions they may ask about her childhood.

This lesson is designed to focus on students' direct engagement with Inge's story through the VR experience, *Tell Me Inge...* Teachers are encouraged to modify the activities as needed to accommodate student needs.

If students are not familiar with Holocaust history, the teacher should review key terminology and provide historical context before engaging with the VR experience, so students can better understand Inge's memories.

Text in brackets offers sample responses to the questions for teacher reference.

The following headings relate to Inge's childhood:

- the beginning; the meaning of the yellow star;
- the woman without the yellow star;
- a time of miracles;
- the night that changed everything; where my father and grandfather were sent.

Some of these only appear after asking about a previous heading.

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Please note that sometimes questions that would seem to be about childhood receive responses about another part of Inge's story. Teachers should be prepared to assist and pivot students for the purposes of this lesson.

In case Terezín is mentioned in Inge's responses: please note that Inge refers to her experience in the Terezín concentration camp. Theresienstadt (German; Terezín in Czech) was a unique ghetto-transit camp outside of Prague, in German-occupied Czechoslovakia (today Czech Republic). Based on recent Holocaust scholarship, this site is primarily known as Theresienstadt Ghetto. It is also sometimes described as a "ghetto-camp" since it served as a ghetto and transit camp. Although Inge refers to this site as Terezín concentration camp, for historical accuracy the curriculum refers to this site as the Theresienstadt Ghetto or ghetto/transit camp.

Headers related to this lesson are to the left of Inge when facing her; view on a desktop



Opening

Think of one significant memory from your childhood. Please describe it – aloud or in writing. When you think of it, consider the following:

- When did this memory take place?
- How old were you?
- Does it involve other people? If so, who are they and what is their relationship to you?
- What happened in this memory?
- Why is it significant to you?
- Is there any part of your memory that is unclear or that you have forgotten?

Context

- Since the lesson is more narrowly focused, it would be helpful to model the approach of asking questions and analyzing the responses.
 - ➔ Model question in the VR: Where were you born?
 - ➔ Inge shows an image of buildings in Kippenheim, Germany where she was born and spent the early years of her life.
 - ➔ Show a map of Germany in 1933.



Now we analyze the response.

- What information do we learn about Inge here?
- [She was born in Germany; she only lived in her hometown for a few years]
- What does this location tell us about Inge's childhood? [She was born in Nazi Germany]
- What does Inge's tone of voice tell us about her response? [She sounds nostalgic]
- What additional information would be helpful to learn? What questions would lead us there?



For this lesson, students will ask questions related specifically to Inge's childhood. They will record the information they learn and then share it with fellow students.

Source: USHMM, "Germany 1933," Kippenheim, Germany is located in southwestern Germany, just south of Strasbourg, France.

VR activity

Individually, in small groups, or as a class, students ask Inge questions that will help them learn about her childhood. As they watch each response, they should record relevant information in a graphic organizer.

Recommended format

- Have students listen to different segments (headings) of Inge's childhood, noted above. As they watch the responses for their segment either individually or in small groups, they take notes in the

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graphic organizer. The students then jigsaw into larger groups where they each share what they learned from that section. By doing so, students will get a more comprehensive picture of what Inge shares about her early years, moments where she directly experiences Nazi violence and discrimination, and the transition between these realities.

- Addendum: for homework, students choose one or more of the topics or terms they want to analyze further and conduct research about it/them. These can be submitted to the teacher or can be presented to the class.

Reflection

Many reflection questions are incorporated into the graphic organizer. Below are some bigger picture reflection questions.

This can be done in a large group, small groups – pair and share, or individually such as with a graphic organizer.

- What additional questions do you have for Inge?
- What additional questions do you have about what you learned from Inge's story? Were there any terms she used that you were not familiar with?
- If you will continue to use the VR and/or other lessons: What additional information would you like [have liked] to learn from Inge?

Optional: Questions about the VR experience

This can be done in a group discussion or on paper.

- How did you feel about asking Inge questions in this format?
- Did you feel a sense of connection with Inge?
- In what ways was this different than asking questions of someone in person?
- What were some challenges you encountered?

Conclusion

As a conclusion, focus on the larger takeaways from the content students explored.

- How can one person's memories help us understand historical periods?
- Specifically, what did you learn about childhood in Nazi Germany from Inge's story?

Lesson 4: Life During the Holocaust: Theresienstadt

Enduring Understanding

The Nazis used different modes of persecution and annihilation policy during the Holocaust. One mode was imprisonment in a ghetto or concentration camp. Inge and her parents were imprisoned in Theresienstadt, a Nazi ghetto and transit camp in Nazi-occupied Czechoslovakia.

Essential Questions

How does Inge describe her experience in Theresienstadt? What was life in a ghetto/transit camp like?

Notes to teachers:

In this lesson, students will focus on Inge's experience in Theresienstadt, with supporting historical materials, as well as understanding varied Jewish experiences during the Holocaust.

This lesson is designed to focus on students' direct engagement with Inge's story through the VR experience, *Tell Me Inge...* Teachers are encouraged to modify the activities as needed to accommodate student needs.

If students are not familiar with Holocaust history, the teacher should review key terminology and provide historical context before engaging with the VR experience, so students can better understand Inge's memories.

Text in brackets offers sample responses to the questions for teacher reference.

The following headings relate to Inge's experience of deportation to and her time in Terezin: the day we said goodbye; a terrible journey; the worst pain; my angel in hell; how we hid our faith; the



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stranger I'll never forget; a friend in a dark place; and games of survival. Some of these only appear after asking about a previous heading.

Please note that Inge refers to her experience in the Terezin concentration camp. Theresienstadt (German; Terezin in Czech) was a unique ghetto-transit camp outside of Prague, in German-occupied Czechoslovakia (today Czech Republic). Based on recent Holocaust scholarship, this site is primarily known as Theresienstadt Ghetto. It is also sometimes described as a “ghetto-camp” since it served as a ghetto and transit camp. Although Inge refers to this site as Terezin concentration camp, for historical accuracy the curriculum refers to this site as the Theresienstadt Ghetto or ghetto/transit camp.

Headers related to this lesson are in the center of the VR, behind Inge; view on a desktop

Opening

Analyze this image.

- ➔ What do you notice?
- ➔ What do you think is happening in this drawing?
- ➔ What emotions do you feel are conveyed through this drawing?
- Helga Hořková-Weissová, a survivor of the Theresienstadt Ghetto, drew this while she was imprisoned there. This is the same camp where Inge was deported in 1941. Helga depicted the arrival at the camp, which would have been similar to what Inge would have experienced.
- Explain to students that Inge's experience is just one of millions of victims of Nazism. While Inge was lucky to survive, most victims were not. Of approximately 150,000 Jews sent to Theresienstadt, about 15,000 were children. Of those, only approximately 150 survived. Helga also survived the Holocaust.
- It is also important for students to recognize that Inge's story should not be interpreted as representative of all Holocaust experiences.



Ask students: what other types of experiences did Jews have during the Holocaust?

Answers may include:

- To date, the United States Holocaust Memorial Museum has identified over 44,000 Nazi camps and ghettos, including concentration camps, slave labor camps, transit camps, detention camps, and others. These camps and ghettos can be understood based on their names. For example, concentration camps were intended to concentrate Jews so they could be more easily isolated and controlled.
- There were six killing centers whose primary purpose was murder: Chelmno, Belzec, Sobibor, Treblinka, Majdanek, and Auschwitz-Birkenau.
- Approximately 2 million Jews were murdered by Einsatzgruppen (mobile killing squads) in the Soviet Union.
- Some Jews survived in hiding: some with the help of non-Jewish rescuers and some in the forests on their own.
- Some Jews survived under false identities pretending to be non-Jews.
- Some Jews were able to escape to non-Nazi-occupied territories.

Historical Context

Theresienstadt is a unique camp in the Nazi camp system. It was a transit camp primarily for Czech Jews before being sent to camps in German-occupied Poland and served as a ghetto/concentration camp for certain groups of victims including prominent artists and cultural figures.

Theresienstadt was located outside of Prague, in Nazi-occupied Czechoslovakia, in a former military fortress that the Nazis converted into a detention site. The map on page 29 shows the location of Theresienstadt in the larger European geographic context and the camp borders, respectively.

Ask students: what do you notice on this map? Does anything surprise you?

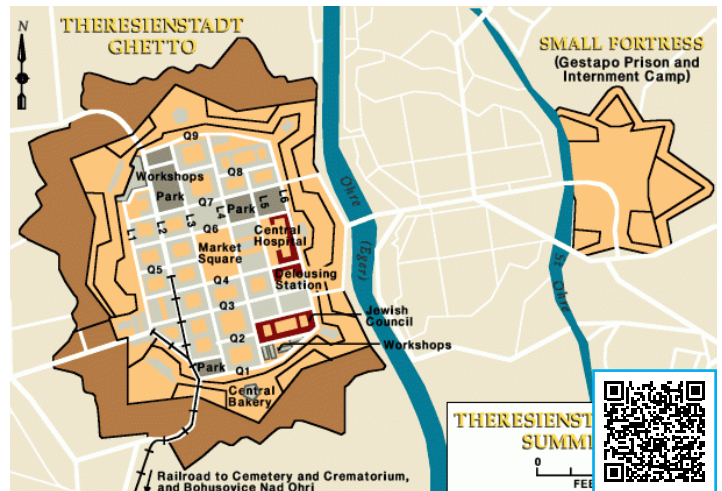
[Some of the sites identified on the map are typical in towns: market square, park, central bakery, workshops, etc. Theresienstadt encompassed an entire town, which allowed the Nazis to deceive people outside of the ghetto-camp into thinking Jews were simply relocated to another town.]

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Source: USHMM, "Europe 1933, Czechoslovakia and Theresienstadt Indicated," <https://encyclopedia.ushmm.org/content/en/map/europe-1933-czechoslovakia-and-theresienstadt-indicated>



Source: USHMM, Theresienstadt Ghetto, Summer 1944 <https://encyclopedia.ushmm.org/content/en/map/theresienstadt-ghetto-summer-1944>

In reality, the fortress walls kept prisoners isolated within the site. This is why it was also difficult to find opportunities to escape or receive help from the outside.]

There is one more aspect of this camp that truly sets it apart.

- Show the image to the right. Ask students:
 - ➔ What do you notice about this photo?
 - ➔ What is happening?
 - ➔ What is the feeling conveyed in the photo?



Source: USHMM, A photograph of Jewish children in the Theresienstadt ghetto taken during an inspection by the International Red Cross. Prior to this visit, the ghetto was "beautified" in order to deceive the visitors. Czechoslovakia, June 23, 1944. Photo: Comite International de la Croix Rouge

This photo is from the Theresienstadt Ghetto during a 1944 visit from the International Red Cross.

Theresienstadt is often called a “model camp” or a “model ghetto,” because it was used by the Nazis as a propaganda tool to falsely show the world that Jews were being treated humanely. Propaganda is biased information used to support or spread a particular message, typically for a political cause. Most other Nazi sites of detention were closed to visitors so there was less concern about the terrible conditions of these sites and the treatment of prisoners.

To prepare for this propaganda visit, the Nazis increased deportations of Jews to reduce the overcrowding. Prisoners were forced to clean up the camp, buildings were painted and renovated and landscaping enhanced the appearance. Nazis brought in goods to make the site seem plentiful and well stocked. They fed the Jews more food than usual during this period so they would appear healthier. Prisoners were also forced to play games, as seen in the photo, and perform music during the visit. Jews who had been forced into this propaganda visit were deported soon afterwards.



Photo top: Source: Wikimedia Commons. A room in the small fortress, Theresienstadt.

Photo below: Source Yad Vashem. A scene staged by the Nazis for the International Red Cross inspection of the Theresienstadt ghetto depicting the Theresienstadt Orchestra Yad Vashem Photo Archives, 4613/661

- Ask students:
 - ➔ Now that we know about the propaganda visit, how does this change (or provide nuance in) your understanding of the map of Theresienstadt?
 - ➔ Now let’s hear from Inge about her experience at this camp.

VR Activity

- Since the lesson is more narrowly focused, it might be helpful to model the approach of asking questions and analyzing the responses.
- For this lesson, students will ask questions related specifically to Inge’s experience in

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Theresienstadt. They will record the information they learn and then share it with fellow students.

- Individually, in small groups, or as a class, students ask Inge questions that will help them learn about her childhood. As they watch each response, they should record relevant information in a graphic organizer.

Recommended Format

- Have students listen to different segments (headings) of Inge's childhood, noted above. As they watch the responses for their segment either individually or in small groups, they take notes in the graphic organizer. The students then jigsaw into larger groups where they each share what they learned from that section. By doing so, students will get a more comprehensive picture of Inge's experiences of deportation and imprisonment in a concentration camp.
- Addendum: for homework, students choose one or more of the topics or terms they want to analyze further and conduct research about it/them. These can be submitted to the teacher or can be presented to the class.

Conclusion

- Teachers should bring the class back together for a discussion about the key takeaways.
- What are 3-5 key takeaways you learned from Inge's story about being a child (or a prisoner in general) in a Nazi concentration camp?

Reflection

Given the difficult nature of this lesson's content, an opportunity for open-ended or guided reflection might be helpful. This can be modified as individual writing or speaking with a partner. Students may want to share how they are feeling and/or what they hope to learn from Inge about her survival.

Optional: Questions about the VR experience

This can be done in a group discussion or on paper.

- How did you feel about asking Inge questions in this format?
- Did you feel a sense of connection with Inge?
- In what ways was this different than asking questions of someone in person?
- What were some challenges you encountered?

Lesson 5: Life After the Holocaust: Memory and Testimony

Enduring Understanding

Liberation and the time that followed was often a difficult period for survivors; Holocaust survivors faced challenges in all aspects of their lives including physically, emotionally, and materially. Survivors continued to live with the impact of their experiences during the Holocaust.

Essential Questions

In what ways was liberation difficult for survivors? How did survivors move forward after the Holocaust? How does Inge honor the memory of those who were murdered?

Notes to teachers:

In this lesson, students will focus on the challenges of surviving the Holocaust and the resilience of survivors to rebuild their lives.

Challenges include: In addition to the unimaginable suffering they endured, survivors were often the only members of their family who survived the Holocaust. Many who tried to return home found that no one else in their family or friends followed. Additionally, many found that their homes and belongings were no longer in their possession.

This lesson is designed to focus on students' direct engagement with Inge's story through the VR experience, *Tell Me Inge...* Teachers are encouraged to modify the activities as needed to accommodate student needs.

If students are not familiar with Holocaust history, the teacher should review key terminology and provide historical context before engaging with the VR experience, so students can better understand Inge's memories.

The following headings relate to Inge's experience of liberation and aftermath: the last days of the war; a new beginning; the miracle cure; seeing Ruth again; a forest in Riga; my poem; the meaning of the butterfly; the day I returned [to Terezín]; Marlene's home; and last question: the moment of liberation. Some of these only appear after asking about a previous heading.

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Please note “the moment of liberation” is the final question. After Inge’s response, the VR will go back to the homepage.

Text in brackets offers sample responses to the questions for teacher reference.

Please note that Inge refers to her experience in the Terezín concentration camp. Theresienstadt (German; Terezín in Czech) was a unique ghetto-transit camp outside of Prague, in German-occupied Czechoslovakia (today Czech Republic). Based on recent Holocaust scholarship, this site is primarily known as Theresienstadt Ghetto. It is also sometimes described as a “ghetto-camp” since it served as a ghetto and transit camp. Although Inge refers to this site as Terezín concentration camp, for historical accuracy the curriculum refers to this site as the Theresienstadt Ghetto or ghetto/transit camp.

Opening

Inge Auerbacher survived the Holocaust. In Theresienstadt, Inge became friends with Ruth, another child only 6 weeks younger than her. (Students may have met Ruth in the lesson about life during the Holocaust.) Unfortunately, Ruth was sent to Auschwitz-Birkenau, one of the six killing centers, and murdered there.

Years after the Holocaust, Inge recalled Ruth and wondered how Ruth and her mother might have felt in their last moments before entering the gas chamber. Inge wrote this poem in her memoir: “Hold Me Tight.” (This poem is part of Inge’s response to the heading “my poem.”)

Project the poem on the board and/or hand out a printed copy of the poem.

*Come with me my child, hold my hands
Be calm my child, do not try to understand
Don't be afraid, my child, walk with pride
You know your mother is here at your side
Hold me tight, day has turned into night
Soon we'll see the light
A mother's giving hope in a place where there
is no more hope
No, no, don't look at the chimneys,
see the blue sky
My arm is around to protect you, don't cry*

*Come close, let the blows fall on me
There'll be a day when again we'll be free
Hold me tight, day has turned to night
Soon we'll see the light
Give all your belongings to them,
quickly undress
One day soon we will again have happiness
Sleep, my child, I have no more to give
Oh God! Oh God! We are not going to live
Hold me tight, day has turned to night
Hold. Me. Tight.*

Have students analyze the poem as a class, in small groups, or individually.

- Highlight or circle key words. Why did you select these words?
- From whose perspective is this poem written? Why do you think?
- What is the tone of the poem?
- We know that Inge wrote this poem decades after the Holocaust. What does this timing tell us about Inge's memories? How does Inge's experience continue to impact her?

Historical Context

Explain to students that Inge's experience is just one of millions of victims of Nazism. Six million Jews were murdered during the Holocaust, including 1.5 million children. By the end of the Holocaust, two out of every three Jews in Europe was murdered. This translates to more than one third of the global Jewish population. While Inge was lucky to survive, most victims were not.

Of approximately 150,000 Jews sent to Theresienstadt, about 15,000 were children. Of those, only approximately 150 survived.

Have students analyze the photo to the right.

Before sharing the caption or context, ask students:

- What do you see in this image?
- Who do you think this might be? [Herbert Hahn is a child survivor of the Holocaust.]
- Why do you think Herbert is holding a sign with his name on it? [To help family members find him.]
- How do you think survivors felt about liberation? Why?

Like Inge, Herbert Hahn was one of the lucky children to survive Theresienstadt (only approximately 150 children survived). Why do you think such few children survived? [Children were not able to work so the Nazis had "no use" for them; children represented the future.]

- What do you think was the fate of children like Herbert after the war? [Children needed to find places to go, new homes, people to care for them, and dealt with the trauma of their experiences as well as losing family members.]



Source: USHMM, "Herbert Hahn holds a name card intended to help any of his surviving family members locate him at the Kloster Indersdorf DP camp. This photograph was published in newspapers to facilitate reuniting the family."

Additional information to share about Herbert Hahn:

Herbert Hahn was born on March 11, 1931 in Vienna to Leopold and Mathilde Hahn. On February 25, 1943, at the age of 11, Herbert was deported from Vienna to the Theresienstadt concentration camp. He was deported along with his older brother, Walter. Herbert and Walter were liberated from Theresienstadt and given a choice of where to emigrate. They chose to immigrate to the United States and were sent to the displaced children's home in Kloster Indersdorf to await emigration.

Kloster Indersdorf was a children's center established by the United Nations Relief and Rehabilitation Administration (UNRRA) to care for and rehabilitate non-German orphaned children after the Holocaust.

Transition

At the end of World War II, Holocaust survivors faced challenges in all aspects of their lives. Physically, survivors were malnourished and ill. Emotionally, they were traumatized, suffering from the loss of family, friends, community, and uncertain of what the future holds. Materially, they had lost all of their possessions and property, and relied on others to provide basic necessities. Survivors needed to rebuild their lives, often in new places.



Source: United States Holocaust Memorial Museum, courtesy of Esther Zauberman Flam. Class portrait of Jewish children and teachers at the Schauenstein displaced persons camp.

Now let's hear from Inge about her experience of liberation and rebuilding her life.

VR Activity

Since the lesson is more narrowly focused, it might be helpful to model the approach of asking questions and analyzing the responses.

For this lesson, students will ask questions related specifically to Inge's experience of liberation and rebuilding her life. They will record the information they learn and then share it with fellow students.

Individually, in small groups, or as a class, students ask Inge questions that will help them learn about her life after the Holocaust. As they watch each response, they should record relevant information in a graphic organizer.

Recommended format

Have students listen to different segments (headings) of Inge's post-war life, noted above. As they watch the responses for their segment either individually or in small groups, they take notes in the graphic organizer. The students then jigsaw into larger groups where they each share what they learned from that section. By doing so, students will get a more comprehensive picture of Inge's experiences of liberation and life after the Holocaust.

Note: You can choose to have the class listen together to the final question, "the moment of liberation," because the response includes Inge's message to viewers.

Addendum: for homework, students choose one or more of the topics or terms they want to analyze further and conduct research about it/them. These can be submitted to the teacher or can be presented to the class.

Reflection

Many reflection questions are incorporated into the graphic organizer. Below are some bigger picture reflection questions.

This can be done in a large group, small groups – pair and share, or individually such as with a graphic organizer.

- How do you think Inge felt about liberation? Why?
- How did Inge rebuild her life?
- What message does Inge hope people will take away from her story?
- Why do you think Inge chose to be part of this project?

Conclusion

Teachers should bring the class back together for a closing discussion.

- What can learning about one person's experience teach us about historical events?
- How do traumatic events continue to impact one's life even after so much time has passed? How did the Holocaust continue to impact Inge's life?

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Optional Reflection

Given the difficult nature of this lesson's content, an opportunity for open-ended or guided reflection might be helpful. This can be modified as individual writing or speaking with a partner. Students may want to share how they are feeling and/or what impacted them most from engaging with Inge.

Optional: Questions about the VR experience

This can be done in a group discussion or on paper.

- How did you feel about asking Inge questions in this format?
- Did you feel a sense of connection with Inge?
- In what ways was this different than asking questions of someone in person?
- What were some challenges you encountered?



Inge after liberation

Lesson 6: Jewish and Non-Jewish Relations: Inge's Interactions with Non-Jews

Enduring Understanding

Out of about 67 million people in Germany in 1933, approximately 500,000 were Jews defined by religious affiliation. Jews had been well integrated into German society before the Holocaust. Still, Jews faced attacks, bias, scapegoating, and hatred in the 1930s, a continuation of what Jews had endured for centuries before the Nazis came to power. Non-Jewish citizens had different responses to the Nazis' escalation and legalization of discrimination and persecution.

Essential Questions

What types of encounters does Inge describe of her family's relations with non-Jews? What do Inge's anecdotes convey about the climate (ex: political and social) in Germany in the 1930s for Jews and non-Jews? How did non-Jews respond to the Nazis' escalation and legalization of discrimination and persecution?

Notes to teachers:

In this lesson, students will learn about Jewish-non-Jewish relations through Inge's experience before and during the Holocaust. This topic is not directly addressed in post-war questions.

This lesson is designed to focus on students' direct engagement with Inge's story through the VR experience, *Tell Me Inge...* Teachers are encouraged to modify the activities as needed to accommodate student needs.

If students are not familiar with Holocaust history, the teacher should review key terminology and provide historical context before engaging with the VR experience, so students can better understand Inge's memories.

The following headings relate to Jewish-non-Jewish relations: the woman without the star; a time of miracles; the night that changed everything; and she risked everything. Some of these only appear after asking about a previous heading.

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Example of one header – the woman without a star – that addresses this lesson’s topic; view on a desktop

There is also a story Inge shares about a girl she befriended in her grandparents’ town, Jebehausen. This can be accessed by asking questions, such as about Inge’s childhood or her grandparents’ town.

Text in brackets offers sample responses to the questions for teacher reference.

In case Terezín is mentioned in Inge’s responses: please note that Inge refers to her experience in the Terezín concentration camp. Theresienstadt (German; Terezín in Czech) was a unique ghetto-transit camp outside of Prague, in German-occupied Czechoslovakia (today Czech Republic). Based on recent Holocaust scholarship, this site is primarily known as Theresienstadt Ghetto. It is also sometimes described as a “ghetto-camp” since it served as a ghetto and transit camp. Although Inge refers to this site as Terezín concentration camp, for historical accuracy the curriculum refers to this site as the Theresienstadt Ghetto or ghetto/transit camp.

Opening

Ask students to analyze the photograph of the group of people on the facing page.

- What do you notice in the photograph?
[A large family photo; people are dressed nicely and smiling.]
- Who do you think these people are? [Jews]
- Where do you think this is taking place? [Outdoors – can live their lives openly; in Germany before

the Holocaust.]

- What emotions do you see on people's faces? What can you infer from their expressions? [They seem happy, celebrating an event.]

Transition

Jews were largely assimilated into the German society. They felt German, spoke German, lived among non-Jews, attended public school, had various professions, and Jewish men served in the German army during World War I. Although Jews made up less than 1% of Germany's population in 1933, they faced antisemitism, were blamed for the bad economic situation in Germany, and served as a scapegoat for Germany's loss in World War I.



Source: USHMM. This is a family portrait of the Wachenheimer family taken in 1937 in Kippenheim, Germany, the same town where Inge was born, for Lina Weissmann Wachenheimer's (in front) 75th birthday. Jews had lived in Kippenheim since the 17th century; when the Nazis came to power in 1933, there were 144 Jews living there. As the Nazis passed anti-Jewish laws, these were enforced in Kippenheim. During Kristallnacht (the November Pogrom) on November 9-10, 1938, the interior of Kippenheim's synagogue was destroyed and homes and businesses were damaged. After the Holocaust, there were no Jews in the town – the last 30 were deported in 1940.

As the Nazis passed more and more discriminatory laws against the Jews, let's see how this impacted the community.

Historical Context

Ask students to analyze the image of the star to the right.

- What do you see?
- What do you think the word in the center means? [Jude is German for Jew.]
- What do you think was the purpose?
- Why is this a significant symbol?



Source: USHMM 2010.200.2 Yellow Star of David badge with *Jude* worn by a young German Jewish boy.

The Nazis forced Jews to wear Stars of David (also called Jewish stars) to identify and isolate them from the non-Jewish society.

- How do you think this made Jews feel?
- How do you think non-Jews may have reacted to this?
- How do you think this affected how Jews interacted with non-Jews?

In this lesson, students will ask Inge questions about her interactions with non-Jews before and during the Holocaust. They will record the information they learn and then share it with fellow students.

VR Activity

Individually, in small groups, or as a class, students ask Inge questions that will help them learn about her encounters with non-Jews. As they watch each response, they should record relevant information in a graphic organizer. The graphic organizer includes headings and phrases to help guide student questions.

Have students explore the different people Inge references in her responses individually or in group(s). As they watch the responses, they should take notes in the graphic organizer.

Reflection

As a class, in small groups, or individually, students should analyze and reflect on the information they gathered from the VR activity.

- What types of memories did Inge share?
- How did these interactions affect Inge and her family? How do you think she felt during and after these interactions?
- Did Jewish and non-Jewish relations change as time progressed? If yes, how? (Students can use the historical timeline and/or Inge's timeline to assess this.)
- Using the historical timeline, what events may have impacted changes in her interactions with non-Jews?
- What are three takeaways you learned from Inge about the relationships between Jews and non-Jews in Germany during the 1930s?

Broader Reflection

- What additional questions do you have about what you learned from Inge's experiences? Were there any terms she used that you were not familiar with?
- What additional information would you like [have liked] to learn from Inge?

Optional: Questions about the VR experience

This can be done in a group discussion or on paper.

- How did you feel about asking Inge questions in this format?
- Did you feel a sense of connection with Inge?
- In what ways was this different than asking questions of someone in person?
- What were some challenges you encountered?

Conclusion

Earlier in the lesson we looked at the role of the yellow star, imposed by the Nazis to identify and isolate Jews from non-Jews under the Nazi regime. After the Holocaust, Inge reinterprets the symbol.

In the final question of the virtual reality, "the moment of liberation," Inge says "And when you look up there, you can think of the memory of the yellow star, but I turn this symbol into something different that all people in the world are stars. Each one has something special to give to the world. And when I go to a school, at the end, the children learn to say, "I am a star."

- What is Inge's message here?
- How does it impact your understanding of the symbol that was meant to separate Jews and non-Jews?

Source: Yad Vashem
German Jewish boy
wearing the yellow
star on his clothes,
1942



Lesson 7: The Importance of Artifacts in Understanding History

Enduring Understanding

Artifacts provide evidence of historical events as well as how people experienced these events. Sometimes artifacts are the only material evidence we have of people or communities. During the Holocaust, whole towns were destroyed so artifacts such as photos or religious objects from those places hold a lot of significance.

Essential Questions

What role do artifacts play in our understanding of the Holocaust? What artifacts does Inge show and what do they tell us about her experiences? Why are artifacts particularly important to understand the Holocaust?

Notes to teachers:

In this lesson, students will learn about artifacts that Inge keeps in her memory box. Inge shows one artifact at a time, so it may require asking similar questions. Some of the artifacts correspond to headings.

This lesson is designed to focus on students' direct engagement with Inge's story through the VR experience, *Tell Me Inge....* Teachers are encouraged to modify the activities as needed to accommodate student needs.

If students are not familiar with Holocaust history, the teacher should review key terminology and provide historical context before engaging with the VR experience, so students can better understand Inge's memories.

Text in brackets offers sample responses to the questions for teacher reference.

Artifacts include: a photo of Kippenheim, Germany; a photo of Inge and her mother; a family photo; a siddur (Jewish prayer book); a yellow Star of David; and butterflies. Some are shown as part of



Inge's red memory box is on the table next to her; view on a desktop

responses to headings, but others are simply in the memory box. Sometimes one needs to ask the same question to see multiple artifacts. For example:

- What do you have in your memory box?
- What *else* do you have in your memory box?

In case Terezín is mentioned in Inge's responses: please note that Inge refers to her experience in the Terezín concentration camp. Theresienstadt (German; Terezín in Czech) was a unique ghetto-transit camp outside of Prague, in German-occupied Czechoslovakia (today Czech Republic). Based on recent Holocaust scholarship, this site is primarily known as Theresienstadt Ghetto. It is also sometimes described as a "ghetto-camp" since it served as a ghetto and transit camp. Although Inge refers to this site as Terezín concentration camp, for historical accuracy the curriculum refers to this site as the Theresienstadt Ghetto or ghetto/transit camp.

Opening

Ask students to define the term artifact.
[Object that has some historical or cultural significance.]

Ask students to think of one artifact – an object or photo – that is significant to them. As a class, in small groups or pairs, or individually, students should consider the object, its meaning and significance.



Modification ideas: have students bring in artifacts they want to use for this activity; if you do this activity as a class, have students choose items from the classroom that carries significance for them as a class.

Questions students can consider:

- What is the artifact?
- When and where is it from?
- How did you obtain the artifact?
- Why is it important to you?
- If someone else saw this artifact, would they recognize its importance?
- Where do you keep the artifact?

TELL ME, INGE ...

An interactive conversation with a Holocaust survivor

Artifacts can be everyday objects that carry sentimental value, historical consequence, and/or cultural interest. During the Holocaust, the Nazis stripped Jews of all their property and belongings. It was rare for Jews to have even a photo, let alone a possession, after they were forced out of their homes. They made great efforts to hold onto any items they were able to take with them throughout the Holocaust, such as a ring or a photo. After the war, some survivors returned to their homes – that were often no longer in their family’s possession – and hoped to retrieve something of personal significance to them. This was quite rare. In some cases, particularly in Eastern Europe and the Soviet Union, entire Jewish communities were wiped out. Any artifact from those towns, such as a candlestick or menorah (candelabra), serves as evidence of a Jewish community that no longer exists.

Artifacts tell stories. We need to ask questions to learn their stories.

VR Activity

Part 1

In “The stranger I’ll never forget,” Inge tells a story about another prisoner who gave her a box similar to her memory box.

Ask Inge: Who was the stranger you will never forget? (or something similar)

After watching Inge’s response, ask students:

- Why did the man give Inge his box? [Something to remember him by; that someone will remember him.]
- What were some of the objects in the box? [Knitted things, colorful threads, a lousing solution.]
- How do you interpret these objects? Why were they significant? [Even though that man probably died, Inge continued to remember him and the specific objects that belonged to him; may his memory live on.]
- What does Inge hope her memory box will accomplish? [That people will ask questions, look at her pictures and things, and remember her after she has passed away.]
- Now let’s see what artifacts Inge shares with us.

Part 2

Individually, in small groups, or as a class, students ask Inge questions about the artifacts she has in her memory box. As they watch each response, they should record relevant information in a graphic organizer. The graphic organizer includes headings and phrases to help guide student questions.



Have students explore the different people Inge references in her responses individually or in group(s). As they watch the responses, they should take notes in the graphic organizer.

Reflection

As a class, in small groups, or individually, students should analyze and reflect on the information they gathered from the VR activity.

- What types of artifacts did Inge share?
- How do you interpret these objects? Why were they significant?
- Do you think the meaning of these artifacts has changed over time? If yes, how so?
- How did learning about these artifacts add to your understanding of the Holocaust?

Broader Reflection

- What additional questions do you have about what you learned from Inge's experiences? Were there any terms she used that you were not familiar with?
- What additional information would you like [have liked] to learn from Inge?

Optional: Questions about the VR experience

This can be done in a group discussion or on paper.

- How did you feel about asking Inge questions in this format?
- Did you feel a sense of connection with Inge?
- In what ways was this different than asking questions of someone in person?
- What were some challenges you encountered?

Conclusion

As a conclusion, focus on the larger takeaways from the content students explored.

- Did Inge's artifacts help you form a deeper connection with her? If yes, how so? Did you learn more about Inge's story by engaging with her artifacts?
- How can artifacts help us understand history?
- How did Inge's artifacts help you understand the connection with the history of the Holocaust?
- Why are artifacts particularly important to help us better understand the history of the Holocaust?

Acknowledgements

We are grateful to all of our colleagues who contributed to this report, including Yael Friedman, who provided expert curriculum development; Dr. Joanna Sliwa, whose guidance and expertise as a Holocaust historian was invaluable; Kara Kovačev, who provided creative direction; and Ben Grossman, who assisted with editing.

We would also like to thank Karel Fracapane, Heather Mann and Isabel Tamoj from UNESCO's Section for Global Citizenship and Peace Education for their review of the guide.

About the Claims Conference

The Conference on Jewish Material Claims Against Germany (Claims Conference), a nonprofit organization with offices in New York, Israel and Germany, secures material compensation for Holocaust survivors around the world. Founded in 1951 by representatives of 23 major international Jewish organizations, the Claims Conference negotiates for and disburses funds to individuals and organizations and seeks the return of Jewish property stolen during the Holocaust. As a result of negotiations with the Claims Conference since 1952, the German government has paid more than \$90 billion in indemnification to individuals for suffering and losses resulting from persecution by the Nazis.

For more information, please visit: www.claimscon.org



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