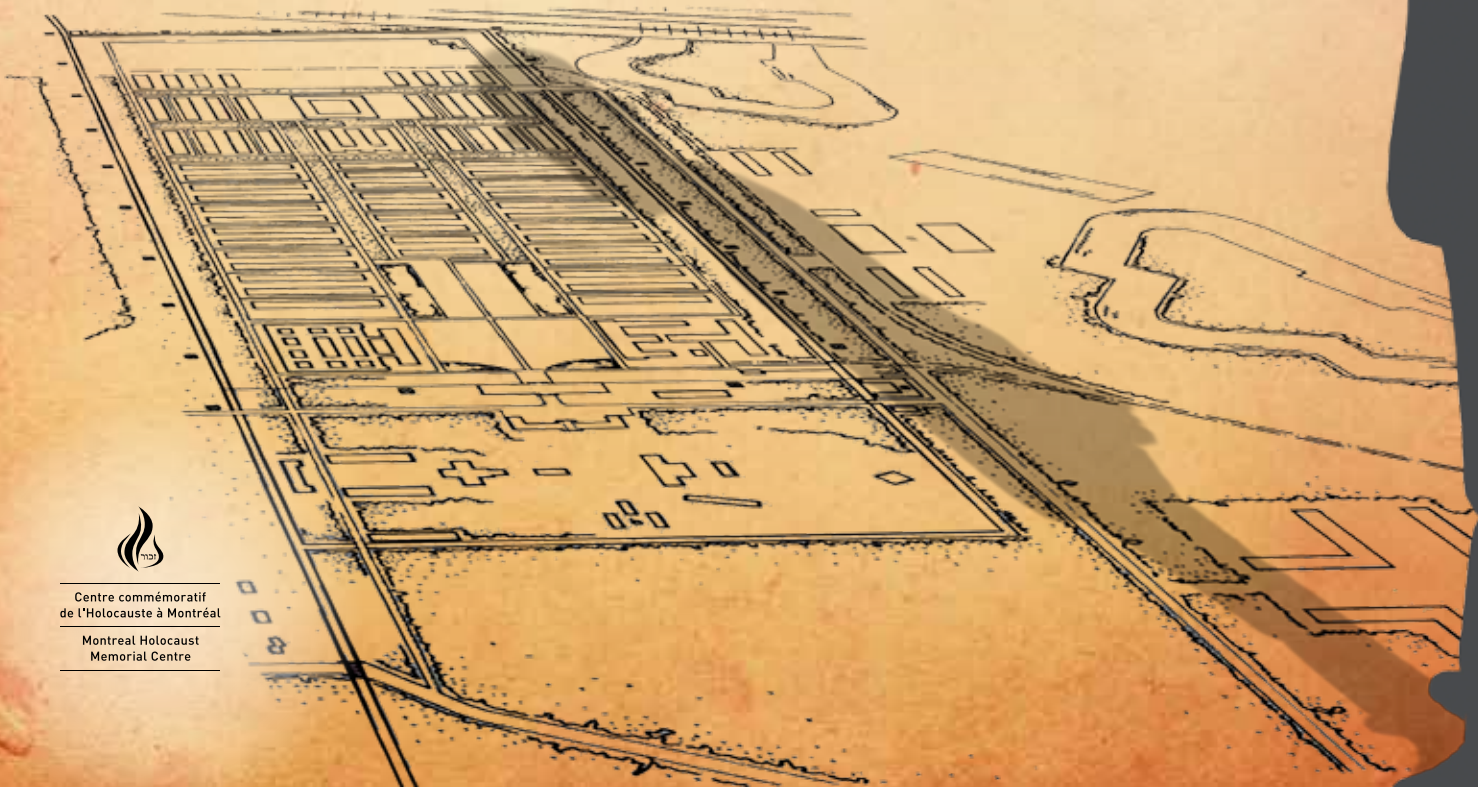


Draw Me the Story of . . .

The Jews in the Netherlands during the Holocaust



Centre commémoratif
de l'Holocauste à Montréal

Montreal Holocaust
Memorial Centre



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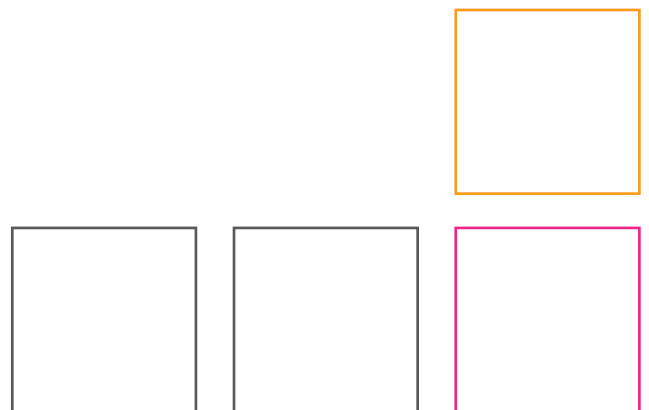
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Presentation of project

History and Citizenship Education, Secondary Cycle 1

Social issue: Recognition of rights and freedoms

Other: Movement to deny the Jews of Europe their freedoms and civil rights

Cultural benchmark: Denial of rights and freedoms

This project will guide students to create a historical comic strip about the experiences of the Dutch Jews during the Holocaust, as well as the impact that antisemitism and anti-Jewish measures had on individual lives. In so doing, the students will use historical documents and practise the historical method.

Objectives

- To understand the Holocaust and Nazi ideology through the study of the anti-Jewish measures imposed by the Nazis in the Netherlands;
- To establish links with the history of Canada by incorporating the liberation of the Netherlands by the Canadian army;
- To use historical facts and artifacts through the incorporation of elements of real life accounts in order to credibly reconstruct the past

Legend



Title of required document



Question for students



Material on DVD



Student document

The Holocaust and the Netherlands, an Introduction

Activity 1

Step 1

Present briefly the historical context of World War II and the Nazi genocidal plan targeting the Jews.

To this end, read (or have the students read) the historical content provided in the following two documents:

Brief history of the Holocaust:

http://www.mhmc.ca/media_library/files/Brief_History_of_the_Holocaust_low_quality.pdf

Brief history of the Holocaust in the Netherlands (pg. 4)



Step 2

Tell the students that their task will consist in creating a comic strip, incorporating in it elements from the lives of survivors and objects and photos that survived with them. The object is to illustrate the history of the Holocaust in the Netherlands and the liberation of the country by the Canadian army.

Step 3

In order to familiarize themselves with the Netherlands, students must understand the social and geographic characteristics of the country. Have students do the activity on the characteristics of the Netherlands.

Characteristics of the Netherlands in the 1930s and 1940s (pg. 11)





Brief History of the Holocaust in the Netherlands

Jewish presence in the Netherlands

With the abolition of the Inquisition in 1579, the Dutch Republic became the preferred host country for Jews fleeing the antisemitic measures imposed in the Spanish Empire. Indeed, hundreds of Portuguese Jews settled in Amsterdam around 1600. A new wave of Jewish immigrants arrived in the city around 1750, bringing the total to about 15 000 Ashkenazi and 3 000 Sephardic Jews. Contact between the two groups was minimal because their cultures, traditions, and languages were different.

During the 17th and 18th centuries, the Jews of Amsterdam were economically self-sustaining. Because they were not eligible for membership in the Christian guilds, they found themselves excluded from practically all professions. As a result, they had to find employment in commercial spheres that they introduced to the country, notably the tobacco and the diamond industries. The same held true at the institutional level: the Dutch government did not wish to intervene in the



Jewish community, which it considered to be foreign. Hence, the Jewish community was forced to govern itself and was marginalized from Dutch society.

Only in the 19th century, subsequent to the French occupation of Holland, did the Jews receive equal civil rights. Similarly, with the abolition of the guilds in 1809, the Jews gradually entered the Dutch economy. Most, however, lived in poverty and were labourers.

The 20th century

At the beginning of the 20th century, urbanisation brought about a concentration of Jews in Amsterdam. The Jewish community numbered about 60 000 people, or 10% of the city's population. Most of them lived in the old Jewish quarter located in the city center, as well as in three other areas. These four residential districts were far from being homogeneous; non-Jews also lived there.

In 1930, there were 111 917 Dutch Jews, or 1.41% of the Dutch population. More than half were concentrated in Amsterdam alone, where they represented 8.65 % of the total population.

As in the neighbouring countries, the Netherlands experienced three types of antisemitism: anti-Judaism (a particular product of Catholic teaching), cultural antisemitism (focusing on the minority status of the Jews rather than their collective identity), and the aggressive antisemitism fuelled by national socialist movements and groups of the extreme right. The Netherlands, nonetheless, stand out because of the weak interest in supporting antisemitic measures as demonstrated by the general population, as well as the relatively high level of integration and assimilation of the Jewish community.



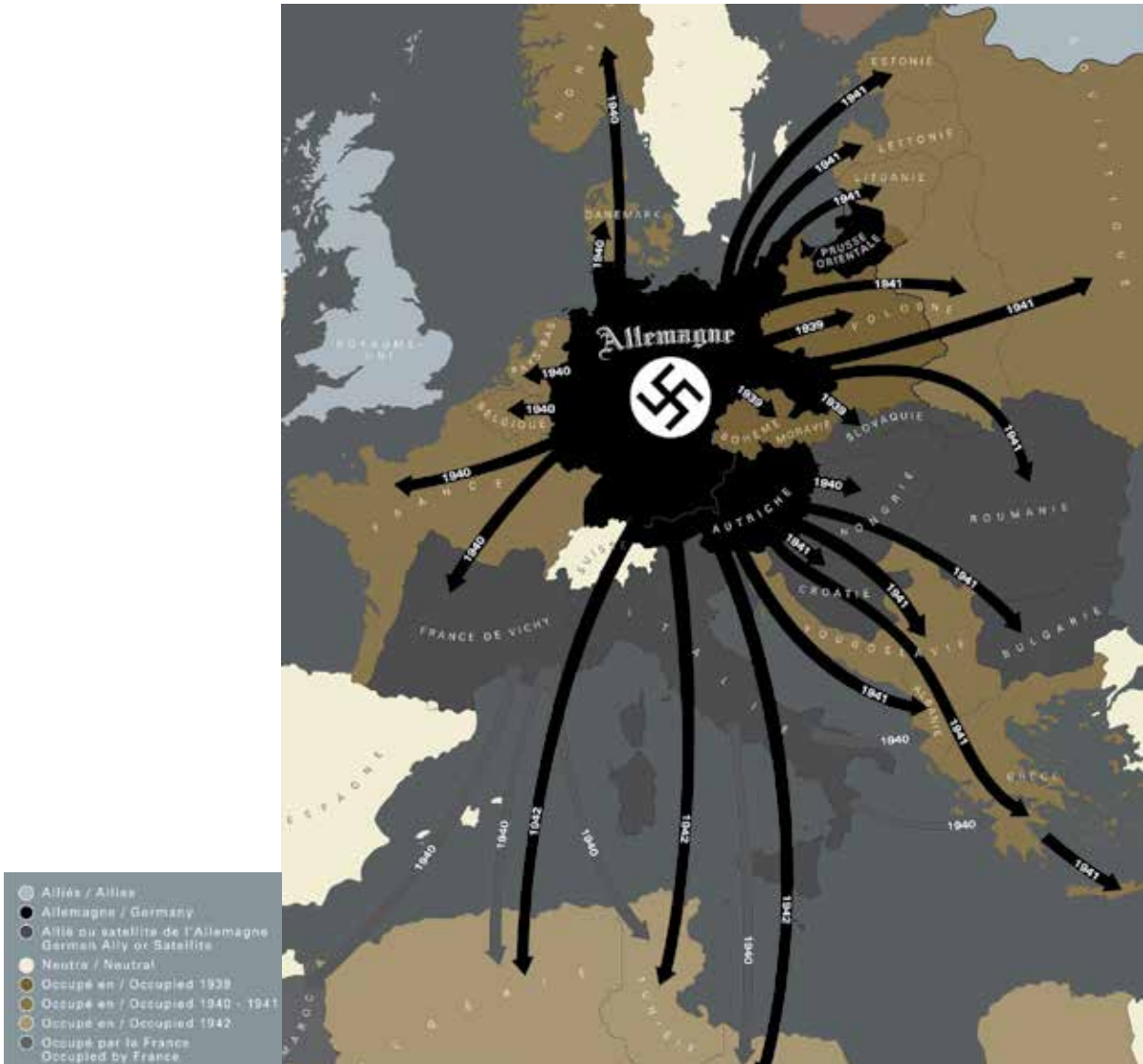
The Holocaust

On September 1, 1939, Nazi Germany invaded Poland, the event responsible for launching World War II. The effects of the ongoing war were not immediately felt in the Netherlands, where the Jews continued to feel safe.

The Occupation

On May 10, 1940, Nazi Germany invaded the Netherlands, which until then had remained neutral in the world conflict. The Nazis took control of the government. The invasion occurred so quickly that the Jews were taken by surprise, and only a small proportion (hardly a few hundred) managed to flee the country.

Despite its initial promise not to disrupt the social structure of the country, the German government slowly imposed anti-Jewish policies; imposing discriminatory measures gradually so as to facilitate their implementation



and to avoid having the Dutch population take up the cause of the Jews.

The process of identification and marginalization that would ultimately lead to the isolation and deportation of the Jews, and the “final solution”, had begun.¹

Identification and exclusion of the Jews

So it was that, from the first year of the occupation, the Jews were excluded from public office and later from public places in Amsterdam.

On January 10, 1941, the German administration ordered that a compulsory census be taken of all people having “full or mostly Jewish blood.”

On February 11, 1941, agitators of the Dutch Nazi party attacked Jews in the public places of the Jewish quarter. The violence intensified around Waterlooplein Square, causing the death of Hendrik Koot, a Nazi of Dutch origin.

The next day, the old Jewish quarter of Amsterdam was temporarily surrounded and closed, giving it the air of an Eastern European ghetto. The quarter was finally reopened but was demarcated by signs and banners indicating that it was Jewish and that the Wehrmacht soldiers (regular German army) should not enter. The German authorities took advantage of the crisis, moreover, and set up the Joodsche Raad (Jewish Council) to serve as an intermediary between the authorities and the Jews. The Council had to implement the orders of the authorities.

In order to punish the Jews for the murder of Koot, however, the Germans carried out the first raid in the Jewish quarter. On February 22, 1941, about 425 young Jewish men between the ages of 20 and 35 were deported first to Buchenwald and then to the Mauthausen concentration camp; Not one came back alive.

As soon as rumours of the first raid reached the Dutch communist party, it organized a strike to show its support for its Jewish colleagues. The strike spread to other non-Communist sectors, and many social democrats and patriots joined in the demonstration that followed in the old Jewish quarter. This demonstration, which took place between February 25 and 27, became the symbol of the resistance and of the support of the Dutch population for the Jewish community.



The event is, however, an exception to the norm, in that no such other act of resistance was ever organized thereafter. On February 27, the German administration declared a state of emergency. The army intervened and quickly put an end to the demonstration.

In May 1941, the restrictive measures against the Jews intensified even more. Jews were banned from public baths and parks, and they could no longer rent rooms in certain hotel complexes. Later in the year, Jewish students were separated from non-Jewish ones and forced to attend separate schools. In January 1942, they were completely banned from public schools. Signs declaring “Jews are forbidden”² appeared everywhere.



Early in 1942, raids were carried out in Amsterdam, and the first unemployed Jewish men were deported to labour camps. In the five days preceding the raids, the Jewish Council had organized medical exams to identify Jewish males in sufficiently good health to work in the camps. One thousand seventy-five Jews were called up. Deportations to the labour camps went on throughout the year. By September, between 7 000 and 7 500 Jews had been sent to 37 different labour camps dispersed in the eastern and southern Netherlands. Although the German administration had promised that the working conditions would be similar to those of the other Dutch workers, the

Jews' rations were actually reduced, and their salary was on average 25% lower than that of the non-Jews.

In the same year, the Nazi authorities intensified their system of identification and exclusion of Jews and ordered that their identity cards be marked with the letter “J.” At the end of March 1942, the Nuremberg Laws took effect in the Netherlands. These were a series of legal measures adopted by the Nazi government in 1935 for the purpose of defining “Jews”, discriminating against them, and restricting their freedoms. Soon after, the authorities made the wearing of the yellow star by all Jews over the age of six compulsory at all times.

Deportation

In February 1942, the Nazi authorities ordered the deportation of foreign Jews (mainly German Jews who had fled Germany when Hitler came to power) to Westerbork³ and then to Auschwitz.

In the summer of the same year, the SS officer in charge of “Jewish affairs and evacuation”, Adolf Eichmann, informed the German Foreign Office that 40 000 Jews were expected to be “evacuated” from the

Netherlands. Due to a devastating efficiency, this quota would be reached by the end of the year. The deportations were to continue until Amsterdam was declared judenfrei, free of all Jews. This came to pass in September 1943.⁴

Thus it was that the first notices of deportation arrived in July 1942. In May 1943 began the final phase of the deportations. From that point on, even those Jews who had until then benefited from exemptions were deported to the East. This was particularly true of Jews married to non-Jews; they were forced to choose between deportation and sterilization. More than 3 000 Jews would renew their exemption after undergoing sterilization. It would appear, however, that the doctors responsible for performing the operations were favourable to the Jewish cause; hence, only 600 of the 3 000 Jews were really sterilized. It should be noted, furthermore, that the majority of Jews in mixed marriages refused to undergo the operation and chose to risk deportation.⁵

All in all, the arrest and deportation of the 70 000 Jews of Amsterdam to the death camps (the “extermination” camps as the Nazis called them) took less than a year. By the war’s end, about 107 000 Dutch Jews had been killed by the Nazis. That number represents an enormously high percentage of Jews killed (73% of the Dutch Jews) compared to that of other countries in Western Europe (about 40% in Belgium and 25% in France). It also highlights the atypical⁶ case of the Netherlands in Western Europe.

Liberation

The liberation of the Netherlands occurred relatively slowly. The Canadian army was given the responsibility of liberating the northwest coasts of France, Belgium, and the Netherlands. In November 1944, with the Canadian army advancing, the Nazis redoubled their efforts to deport as many Jews as possible. Numerous raids in Rotterdam led to the deportation of 50 000 Jews to the East.

On April 12, 1945, the Canadian army liberated Westerbork, which still held about 900 Jews. The Netherlands were officially liberated on May 5, 1945.



Although the war had indeed come to an end, life did not become easier for the general population and even less so for the Jewish survivors of the genocide. In fact, the reconstruction of Europe in general and of the Netherlands in particular proved difficult. Hundreds of thousands of people were altogether destitute and had to go through displaced persons camps.

Like most countries after the war, the Netherlands tightened its control over immigration. The government refused to acknowledge the existence of the Holocaust and the tragedy that the Jewish community lived through during the occupation.⁷ No special measures were taken to come to the aid of the Jews.

Similarly, the State refused to provide any help whatsoever to the repatriated Jews, arguing that such help should come from the Jewish communities of the Netherlands or elsewhere in the world. The State thus refused to help its own citizens. Only 10 000 of the 70 000 Jews of Amsterdam survived the war – a number hardly sufficient to re-establish a community that had existed on Dutch soil for almost four centuries. The old Jewish quarter is almost entirely demolished and will never be reestablished.

¹ This phenomenon is well depicted in the diary of Anne Frank.

² Anne Frank describes this situation equally well in her diary.

³ Westerbork transit camp was first built in 1939 by the Dutch government for the purpose of herding the German Jewish refugees fleeing Nazism. At the time of the invasion, the camp numbered about 750 refugees from central and Eastern Europe. In early July 1942, the camp administration came into German control as part of the deportation process. From that time on, Westerbork became the main transit camp in the Netherlands through which 102 000 Jews, Sinti, and Roma passed before the final deportation to Auschwitz or Sobibor.

⁴ It is in this context that Margot Frank was summoned and the family went into hiding.

⁵ Some Jews were able to flee or hide (in particular, Anne Frank and the others hiding in the Secret Annex). Others had the chance to be entered on the exemption lists that allowed them, for some time at least, to avoid deportation. There were several types of exemptions: administrative, given to the employees of the Jewish Council; racial (half- or quarter-Jews, Jews married to non-Jews, baptized Jews, and foreign Jews who might receive better treatment than that accorded the Dutch Jews); economic (specialized workforce considered necessary for the proper functioning of the country's economy).

⁶ The atypical case of the Netherlands: The Dutch case differs from that of the neighbouring Western European countries, by virtue of the abnormally high percentage of Jews that were deported and killed during the occupation. Numerous factors explain the "success" of the Germans in the Netherlands: The speed and intensity of the German persecution; the geographical location (ocean to the west, Germany to the east, occupied Belgium to the south); and the Dutch terrain (relatively flat, little forest), making it difficult to flee or hide.

Moreover, contrary to France and Belgium which were under military administration, the Netherlands had a German civil government that allowed the SS and members of the Nazi party to exert a greater influence over the decisions pertaining to the isolation and deportation of the country's Jews. Thus the deportation of the Dutch Jews was carried out without interruption right up to the last minute.

The collaboration between the Dutch bureaucracy and police with the Nazi occupiers was yet another important factor that allowed the deportation of the Dutch Jews to proceed efficiently. In fact, the assistance of the Dutch bureaucracy to track down Jews who were in hiding by means of an effective census; the large number of German police officers (5 000 compared to the 3 000 in France); the cooperation shown by the Dutch police during the deportations and especially in the "pursuit of Jews" who had gone into hiding rendered the process of deportation and murder terribly efficient. The relative weakness of the resistance movement, the limited aid of non-Jews, and the high level of obedience on the part of the Jews due to their ignorance about the details of the Nazi plan for them should also be noted.

⁷ During the war, thousands of Jewish children were sent to live with non-Jewish families. In 1946, 3 458 children were living in foster homes; of those, 2 041 were now orphaned. They found themselves at the center of a controversy with two conflicting objectives. On the one hand, the government wished to leave the children with their foster families; on the other, the Jewish community wanted to rebuild by bringing the hidden children back under its aegis and educating them, thus ensuring the future of the community. The controversy stretched over several months. In the end, in 1949, 1 500 of the 2 041 children were returned to the Jewish community, while about 500 others remained with their foster family.

Characteristics of the Netherlands in the 1930s and 1940s



Observe the following photos. Identify the means of transport, types of energy, style of dress, types of houses, economic activities, geography, and other features.



City center in Amsterdam

Write down everything you can identify:

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City of Amsterdam

Activity 2

Analysis of the Timeline and links with individual Lives

Step 1

Have the students read the timeline. Ask them to comment on the anti-Jewish measures indicated (affected rights, impact on individuals, their legitimacy, and so on). Define the terms, if necessary.



Timeline (pg. 15)
Summary of the *Universal Declaration of Human Rights* (1948) (pg. 18)
When government denies citizens their rights (pg. 19)

Step 2

Have students read the biographical accounts of Jews who lived in the Netherlands during the Holocaust, and then listen to the interviews with the survivors and the Canadian army veteran.



Survivors' biographies (pg. 20)
Interview extracts (DVD)

Step 3

Using the timeline, ask students to illustrate the impact of the war and the anti-Jewish measures on people's daily lives.

*Can be done in large groups or in teams of two. A class-sharing period should follow.



Timeline (pg. 15)
Survivors' biographies (pg. 20)
Map of Westerbork (pg. 24)
Table – Impact of the Holocaust on daily life (pg. 25)

Introduction to the Timeline



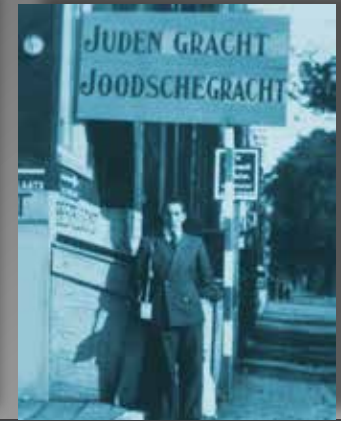
World War II (1939 - 1945) was a conflict between two coalitions: The Allies (mainly Great Britain, France, Canada, the United States, and the United Soviet Socialist Republics) and the Axis powers (mainly Germany, Japan, and Italy). The Allies successfully brought the war to an end in May 1945, after years of combat and the loss of millions of lives.

Nazi Germany led by Adolph Hitler provoked the war with the invasion of Poland in September 1939. Germany wanted to expand its territory (“vital space”) so as to carry out its project of creating a new stronger and purer Germany.

The ideology of Nazi Germany was characterized by racism, antisemitism (hatred and persecution of Jews), authoritarianism, and violence. This ideology was implemented in all the countries occupied by Nazi Germany, and “enemies” of the state, particularly the Jews, were oppressed. Six million Jews – men, women, and children – were murdered by the Nazis and their collaborators simply because they were Jewish.

Thus, when the Netherlands were invaded by the German army, anti-Semitic laws were implemented there as well. The timeline that follows presents the chronology of several anti-Jewish laws and measures imposed on the Dutch Jews by the German authorities. The progression shows that the rights and liberties of the Jews were taken away gradually until, in the end, even the right to life was denied.





1939

September 1, 1939

Outbreak of World War II

The Jews of the Netherlands are successfully integrated into Dutch society and feel relatively secure. Despite this reality, the Dutch government orders the Jewish community to build and finance a refugee camp in the Drente province that would later be known as Westerbork; the main transit camp in the Netherlands through which 102 000 Jews, Sinti, and Roma passed before the final deportation to Auschwitz or Sobibor.

1940

May 10, 1940

Invasion of the Netherlands

The country is now under German control. A policy of discrimination against the Jews is gradually imposed

July-November 1940

Exclusion from public office

The first measures ensure that neither Jews nor German enemies are allowed to assist the public to shelter in the event of bombardments. On October 5th, all civil servants – such as doctors and lawyers - must register proof of near or distant Jewish ancestry. The following month they are suspended from their jobs and by January, they are fired without further pay.

1941

January 1941

Creation of a Jewish list

All Jews are required to register their Jewish ancestry at local municipal offices. This and earlier discriminatory measures are aimed at segregating and annexing the Jews, preparing the terrain for their eventual deportation

September - December 1941

Physical separation and exclusion

The isolation of the Jews from the rest of the population and their ban from all public places leads to their social exclusion and prevents them from maintaining their usual activities and friendships.

1942

January 1942

Identification and isolation

The Nazi authorities improve their system of identifying Jews. As of January the letter “J” is stamped on the identity papers of Jews and by May, Jews over the age of six must wear the yellow star so as to be easily identified.

Deportation to the labour camps

Deportations to 37 labour camps across the country begin. Food rations for the Jews are reduced, and their salary is 25% lower than that of non-Jews.

March 1942

Full implementation of the Nuremberg Laws

The Nuremberg Laws, adopted in Germany in 1935, strip the Jews of their citizenship and aim to isolate them from the rest of the population, so as “to protect the purity of the race.” Jews are therefore not defined by their religion but by their origins, their blood. These laws were implemented in various stages in the Netherlands, beginning with the anti-Jewish measures in 1940. The final stage decrees that Jews can no longer marry non-Jews.





1943

1943

Deportation to the death camps begin

Beginning in the summer of 1942 and throughout 1943, Jews are deported in overwhelming numbers to the death camps (such as Auschwitz) where they are murdered. About 75% of the Dutch Jews (107 000) are put to death. This figure is staggering when compared to that of other Western European countries (40% in Belgium and 25% in France).

May 1943

Sterilization or deportation of Jews in mixed marriages

Thousands of Jews are married to non-Jews. Until now, they have been exempt from deportation. In 1943, the Nazis force them to choose between sterilization and deportation.

1944

August 1944

Anne Frank and her family are arrested and deported to Auschwitz the following month. Her father, Otto Frank, was the only member of her family that survived.

1945

May 5, 1945

Liberation of the Netherlands by the Canadian army

After fierce fighting, the Netherlands are officially liberated. Thousands of Jewish survivors, however, find themselves without home or family. They are forced to immigrate to new countries or are sent to displaced persons camps (active until 1957). The liberation brings to a close a horrible tragedy, but life after the war remains difficult for the Jewish survivors.



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Summary of the Universal Declaration of Human Rights (1948)

- Article 1** All human beings are born free and equal in dignity and rights.
- Article 2** Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind.
- Article 3** Everyone has the right to life, liberty and security of person.
- Article 4** No one shall be held in slavery or servitude.
- Article 5** No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.
- Article 6** Everyone has the right to recognition everywhere as a person before the law.
- Article 7** All are equal before the law.
- Article 8** Everyone has the right to an effective remedy by the competent tribunals.
- Article 9** No one shall be subjected to arbitrary arrest, detention or exile.
- Article 10** Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal.
- Article 11** Everyone has the right to be presumed innocent until proved guilty according to law in a public.
- Article 12** No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence.
- Article 13** Everyone has the right to freedom of movement and residence, to leave any country, including his own, and to return to his country.
- Article 14** Everyone has the right to seek and to enjoy asylum from persecution.
- Article 15** Everyone has the right to a nationality and the right to change his nationality.
- Article 16** Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family.
- Article 17** Everyone has the right to own property.
- Article 18** Everyone has the right to freedom of thought, conscience, and religion.
- Article 19** Everyone has the right to freedom of opinion and expression.
- Article 20** Everyone has the right to freedom of peaceful assembly and association.
- Article 21** Everyone has the right to take part in government, directly or through freely chosen representatives and has the right of equal access to public service.
- Article 22** Everyone has the right to social security.
- Article 23** Everyone has the right to work and to just remuneration.
- Article 24** Everyone has the right to rest and leisure.
- Article 25** Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family.
- Article 26** Everyone has the right to education.
- Article 27** Everyone has the right freely to participate in the cultural life of the community.
- Article 28** Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.
- Article 29** Everyone has duties to the community in which alone the free and full development of his personality is possible.
- Article 30** Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

<https://www.un.org/en/documents/udhr/Web>. 15 May 2013.



Biographies of Holocaust survivors originating from the Netherlands



Ilse van Collem

Ilse was born on September 26, 1926 in Amsterdam to an affluent Jewish family, traditional and liberal. Her father was co-owner of a cosmetic business and a factory manager. Her mother was a housewife. The van Collem family lived in a large house outside the Jewish quarter, where they received German Jewish refugees fleeing Nazism, after Hitler's election in 1933. Ilse led a comfortable life. She attended the same Jewish school as Anne Frank and became friends with Anne's older sister, Margot. The Frank family was among the German Jews seeking refuge in the Netherlands.

As anti-Jewish measures were gradually imposed in Amsterdam after the German invasion in May 1940, Ilse was forced to pursue her education at home. At the age of sixteen, she worked for the Jewish Council and then the Liberal Jewish Congregation, a progressive organization promoting Jewish culture. On June 20, 1943, during one of the last great raids of Amsterdam, she was deported to the Westerbork transit camp.

Ilse was detained for eight months at Westerbork, where she worked on the farm and in the laundry. The van Collom family was then transferred to Camp Bergen-Belsen, where Ilse's job was to dismantle German shoes and uniforms.

An SS guard who felt sympathy for her had her transferred to kitchen duty; she now had greater access to food for herself and her family. Ilse, however, developed jaundice and spent several weeks in hospital. In March 1945, her father was beaten by German guards because he was unable to remain motionless when ordered to stand at attention. He died of his wounds a few days later. On April 9, Ilse, her sister, and her mother were again deported to an unknown destination; they spent two weeks in a train that wandered endlessly as it tried to evade the Allied troops.

On April 23, 1945, the train was finally stopped, and its passengers were liberated by the Russians, near Leipzig. All three women were starving and had developed typhoid fever. They received medical aid from the Russian army and were then looked after by the American army. They were repatriated to the Netherlands by the Dutch Red Cross.

Ilse met her future husband in The Hague in 1945; the two became engaged in 1947 and married in 1949. Their first child was born in 1950. Ilse's husband was anxious to leave Europe. Because Ilse already had some friends in Canada, the family decided to immigrate to Canada on October 3, 1951 with the help of the Jewish Immigrant Aid Services (JIAS).

Flora and Fred Pfeiffer

Fred Pfeiffer was born to German parents, on October 5, 1938 in Amsterdam. His father Julius was a judge in Germany, but the rise of Nazism forced him to flee with his family to the Netherlands. Fred's grand-parents joined them after the events of Kristallnacht (the night of broken glass), a pogrom against the Jews that took place all over Germany between November 9 and 10, 1938.

When Germany invaded the Netherlands, Fred's father left for England by boat. At his destination, he was considered to be an enemy alien because he still had his German identity papers. In virtue of an agreement with England, Canada accepted prisoners of war on its territory. As a result, Julius was sent to three Canadian internment camps in June 1940: Fredericton (NB), Trois-Rivières (QC), and Fort Lennox on Île aux Noix (QC). A year later, Fred's uncle succeeded in freeing Julius who then decided to study accounting in Canada.

For their part, Fred, his older brother, and his mother tried to remain in Amsterdam, even while the Nazis were deporting all the Jews little by little. In 1943, Fred and his family were sent to live in the Jewish "ghetto" in Amsterdam. To keep him safe, Flora sent Fred to board with a family that was willing to hide him. That family was unfortunately denounced and had to flee, leaving the boy behind. Five-year old Fred was sent to prison. His mother, who did not wear the yellow star and worked at the time for the resistance movement, was also arrested and sent to the same prison.

In October 1943, Fred and his mother were sent to Westerbork. His grand-parents had preceded them there before being sent to Auschwitz where they were killed. Flora and Fred Pfeiffer would be luckier. After spending three months in the transit camp, Flora informed the German authorities that her husband was a Canadian citizen. Mother and child were immediately transported to Camp Bergen-Belsen for a possible prisoner exchange with the Allies.



By March 1945, the Allied forces, including the Canadian army, had liberated part of France, Belgium, and the Netherlands. They were now approaching Camp Bergen-Belsen. The German authorities received the order to evacuate the camp and send the prisoners further east, to Camp Theresienstadt. Fred and Flora were placed on the evacuation train which did not reach its destination; it wandered all over eastern Germany for two weeks in an effort to evade the Allies. The train finally ended its journey in Tröbitz, Germany, where Fred and his mother spent several weeks recovering from typhoid fever.

Beginning in May 1945, the authorities of the Allied forces made efforts to return the "displaced persons" to their homes. Thus, Fred and Flora spent two weeks in Leipzig, were then quarantined at Maastricht by the Red Cross, and finally returned to Amsterdam. Soon after, Flora was reunited with Fred's brother, Isaac, who had also survived. In October 1945, all three obtained visas for Canada. They left Europe, arriving in Philadelphia, U.S.A. on February 9, 1946. They arrived in Canada two days later and were reunited as a family for the first time in six years.



Samuel (Sam) Schrijver

Sam was born in Amsterdam on May 7, 1922. His father, Jacob Schrijver, was a tobacco merchant; his mother, Jansje Kool, a housewife. He also had an older sister named Roosje. The Schrijver family was religious and attended the neighbourhood synagogue. Sam attended a compulsory mixed public school in Amsterdam, where Jews and Christians mingled and formed friendships. Teaching was done in Dutch. He also attended Cheider Jewish school two evenings a week to learn about Jewish culture and a bit of Hebrew.

The Schrijver were little concerned by the events occurring in Germany in the 1930s. Even at the outbreak of the war, in September 1939, they felt that the good conditions of life in Amsterdam, as well as the neutrality of the Netherlands, would protect them from any danger. They realized the seriousness of the situation only in May 1940 when the country was invaded. Indeed, the anti-Jewish measures were not long in coming. All Dutch inhabitants had to be registered; Jews were identified by the "J" on their identity cards and by the yellow star that they had to wear visibly at all times. Later on, the Jews were confined to a greatly restricted perimeter of the city.

Shortly after the first raids, Samuel was summoned before the German authorities. He began work as a janitor in a hospital, where he remained with his sister Roosje until the great raid of Amsterdam in May 1943. Because he was considered to be part of the essential workforce of Amsterdam, a Nazi stamp was put on his identity card; thus, he avoided deportation to the labour camps.

Sam's father was less fortunate. He had to work in a camp near Amsterdam but was able to return to his home every evening. In the fall of 1942, however, the camp workers were sent to Westerbork, not home. Samuel would never see his father again. In an effort to spare their mother the same fate, Samuel and his sister hid her in the hospital where they both worked.

Despite everything, life went on in the Jewish quarter. Sam became engaged to Jetty De Leeuw. In 1941, he attended the wedding of his brother-in-law Herman De Leeuw in the Spanish and Portuguese synagogue of Amsterdam, as well as the wedding of his cousin Salomon and Flora Mendels. All the guests had to wear the yellow star and remain in the "ghetto."

In May 1943, the Nazis removed all Jewish employees from the hospital. During a raid, Sam managed to escape and hid behind a wall. When the raid was over, Samuel realized that there was no one left. His mother had been taken. He would never see her again. He then made his way to his fiancée's house, only to discover that she and her entire family had been taken.

Sam then became involved in the resistance movement, providing Jews with hiding places, ration coupons, identity cards, falsified passports, and other items. He helped some to flee to neighbouring countries not under German occupation, such as Spain, Portugal, and Switzerland.

While he was searching for ration coupons in an abandoned house, Samuel was captured by agents of the German Gestapo. He was interrogated and beaten, but he managed to escape by pretending to be a non-Jew.

After the great raids of 1943, Samuel was forced to go into hiding. He hid in the attic of a Catholic family in The Hague for eighteen months but was eventually betrayed by Dutch collaborators and imprisoned. He was then put onto a railway wagon with a hundred other Jews and deported over the course of three days without any water, food, or toilet to Westerbork. At the camp, food was far from plenty but enough to survive.

At Westerbork, Samuel received an identity card stamped with an "S", signifying straff, or a prisoner of the punishment blocks because of his resistance to the Nazi officers and his attempts to escape. A few weeks later, the sounds of combat could be heard. On April 11, 1945, at about 1 P.M., the German officers ordered the prisoners to remain in the barracks and not come out under any circumstances. Convinced that the Nazis would kill the prisoners before abandoning the camp, Sam escaped. He made his way from the camp, following the sound of the artillery in order to reach the front lines. He was intercepted by Canadian soldiers who questioned him.

When Sam revealed the existence of a transit camp holding Jews at Westerbork, the Canadian soldiers were sceptical. They believed instead that the camp was a military one and that Samuel was a Nazi collaborator. The Canadians intended, moreover, to bomb the camp and raze it to the ground the next day. Samuel immediately asked to speak to a senior officer. He convinced Brigadier-General Jean-Victor Allard to send scouts with Samuel back to the camp to confirm what he had said. The Canadian soldiers then confirmed the truthfulness of Schrijver's report and cancelled the bombardment. On April 12, 1945, the 896 Jews imprisoned in the camp were freed.

Now free, Samuel returned to Amsterdam. He visited the Dutch Red Cross daily asking for news of his family. The Red Cross had, in fact, lists of deported people and their fate. Several months later, Samuel received the news he had expected: the death of both his parents at Camp Sobibor was confirmed. He was reunited, however, with his sister Roosje.

In the years following, Samuel met and kept company with a Dutch woman. In the context of the Korean War, however, he feared the outbreak of a new devastating war and decided to leave Europe. He married before leaving for Canada and there became a textile merchant.





Westerbork - Transit Camp (1942)



- | | | |
|---------------------|--------------------------|-----------------------|
| — Barbed wire fence | ① Prison | ⑦ Train station |
| — Trench | ② Hospital | ⑧ Boiler room |
| — Road | ③ Punishment barracks | ⑨ Registration |
| - - - Railway line | ④ Office of SS commander | ⑩ Workshop |
| ■ Watchtower | ⑤ Administration | ⑪ Quarantine hospital |
| — Gate | ⑥ Kitchen | ⑫ Crematorium |
| ■ Barracks | | |

Impact of the war and the Holocaust on daily Life



Ilse van Collem

Indicate how the war and the anti-Jewish measures affected the life of Ilse.

* Refer to the timeline for the description of the anti-Jewish laws and measures.



Measure	Description
1939	
1940	
1941	
1942	
1943	
1944	
1945	



Flora and Fred Pfeiffer

Indicate how the war and the anti-Jewish measures affected the lives of Flora and Fred.

* Refer to the timeline to find the description of the anti-Jewish laws and measures.



Measure	1939	1940	1941	1942	1943	1944	1945
Description							

Samuel (Sam) Schrijver

Indicate how the war and the anti-Jewish measures affected the life of Samuel.

* Refer to the timeline to find the description of the anti-Jewish laws and measures.



Measure	Description
1939	
1940	
1941	
1942	
1943	
1944	
1945	





Pierre Gauthier

Indicate how the war and the anti-Jewish measures affected the life of Pierre

* Refer to the timeline to find the description of the anti-Jewish laws and measures.



1939

1940

1941

1942

1943

1944

1945

Description

Analysis of objects and Artifacts

Activity 3

Step 1

Have the students do the activity of matching the documents to their description and to the law or measure they illustrate. (See answer key.)

Instructions for the activity
Document, what can I learn from you? – Answer key (pg. 30)
Document, what can I learn from you? (pg. 33)
Enlargements and translations of documents (pg. 37)





Instructions for the Activity

Document, what can I learn from you? – Answer key



Match the documents to their description and to an anti-Jewish law or measure.

1. Preparation







- Observe and read the documents and their translations carefully.
- Then read the descriptions of the documents.
- Review the anti-Jewish laws and measures on the timeline.

2. Implementation








- Match the archival documents to their description and to the pertinent anti-Jewish measure.
- Indicate the issuance dates of the documents and place them in chronological order.

No.	Document	Description	Anti-Jewish Law or Measure
1		Photo of the wedding of Herman Leeuw and Annie Pais, with their families present, 1942. Despite everything, the Jews continued to live as normally as possible.	The identification of Jews by the compulsory wearing of the yellow star on their clothing.
2		Work permit for Flora Pfeiffer to work in the punishment blocks, dated December 2, 1943. Jews capable of work had a better chance of staying alive.	The imprisonment of Jews in a concentration camp.
3		Form certifying that Fred Pfeiffer is on the exemption list, dated December 8, 1943. Certain Jews could avoid deportation, if only for a short time, if they were “part” Jewish, had converted to Christianity, or held an important function in society (e.g. Jewish Council, wartime economy).	The Jews were constantly subject to deportation, even if they had an exemption.



No.	Document	Description	Anti-Jewish Law or Measure
4		<p>Yellow star worn by Flora Pfeiffer in Westerbork and Bergen-Belsen.</p>	<p>A step in the process of identifying and monitoring the Jews. The purpose of the measure was to publicly humiliate them.</p>
5		<p>Sam Schryver posing under the signs that indicate the boundaries of the Jewish quarter. They read "Jewish Canal", a reference to the geography of Amsterdam, traversed by canals</p>	<p>The confinement of Jews in the Jewish quarter (a sort of ghetto), where their movements are monitored and limited.</p>
6		<p>Wedding of Salomon Schryver and Flora Mendels in Amsterdam in 1942. Despite everything, the Jews continued to live as normally as possible. The ceremony was performed in the Great Synagogue of Amsterdam. It was the last wedding to be celebrated there before the Nazis shut down the temple in September 1943. Salomon and Flora were deported first to Westerbork and then to the death camp in Sobibor, Poland, where they were killed.</p>	<p>A step in the process of identifying and monitoring the Jews. The purpose of the measure was to publicly humiliate them.</p>
7		<p>Photo of Dutch Jews standing during roll call at Buchenwald concentration camp, February 28, 1941. Simply because they were Jews, they were deported, imprisoned, forced to work, and murdered.</p>	<p>Denied all liberties, the Jews are imprisoned in concentration camps, reduced to slavery, and starved.</p>
8		<p>Proof of Ilse van Collem's registration on the Amsterdam register by the Jewish Council on April 7, 1941</p>	<p>Obligation of all Jews to register with the authorities. These lists were then used to carry out the raids and deportations.</p>
9		<p>Identity card and work permit of Ilse van Collem issued by the Liberal Jewish Congregation on May 26, 1942.</p>	<p>The Jews were constantly subject to deportation, even if they had an exemption.</p>



No.	Document	Description	Anti-Jewish Law or Measure
10		Identity card of Samuel Schryver in Westerbork. The “S” indicates that he was imprisoned for having committed a crime (common law, penal prisoner). Schryver was thus identified because he resisted the authorities.	Identification and imprisonment procedure. Even in the camps, a labelling system allowed for varying treatments of prisoners.
11		Work permit of Ilse van Collem at Westerbork, August 15, 1943.	Physically fit prisoners were subjected to forced labour in the camps.
12		Identity card of Samuel Schryver (with the letter “J”, his photo, his fingerprint, and his exemption).	All Jews had to have their identity papers stamped with a “J”. This measure served, among other things, to recognize them during frequent checks by the authorities.
13		Samuel Schryver and his fiancée Jetty de Leeuw in Amsterdam's Jewish quarter in 1943. The yellow star is visible on the young man's suit.	The identification and exclusion of Jews from the rest of the population. They could no longer live where they wished and were obliged to wear the yellow star.
14		Young men attending a ceremony at the Sephardic Synagogue in Amsterdam's Jewish quarter. They are all wearing hats and a flower. The star of David is sewn onto their jackets. Samuel Schryver is in the front row, third from the left.	A step in the process of identifying and monitoring the Jews. The purpose of the measure was to publicly humiliate them.
15		Photo of the secret underground village of Nunspeet, where many Jews, and Russian or English soldiers hid.	Some Jews were able to flee their home and hide for a short time.
16		Jewish quarter in Amsterdam. The Jews were forced to live here; their movements were limited and monitored.	Isolation of the Jews from the rest of the population. They could no longer choose where to live; they had to stay in the “Jewish quarter.”

Document, what can I learn from you?









Match the documents to their description and to the anti-Jewish law or measure. Place the documents in chronological order.

No.	Document	Description (indicate the letter of the description)	Anti-Jewish Law or Measure (see timeline)
1			
2			
3			
4			
5			



No.	Document	Description (indicate the letter of the description)	Anti-Jewish Law or Measure (see timeline)
6			
7			
8			
9			
10			



No.	Document	Description (indicate the letter of the description)	Anti-Jewish Law or Measure (see timeline)
11			
12			
13			
14			
15			
16			



Document, what can I learn from you?

Descriptions	
A	Identity card of Samuel Schryver (with the letter “J”, his photo, his fingerprint, and his exemption).
B	Identity card of Sam Schryver in Westerbork. The “S” indicates that he has been imprisoned for having committed a crime (common law, penal prisoner). Schryver was thus identified because he resisted the authorities.
C	Identity card and work permit of Ilse van Collem issued by the Liberal Jewish Congregation on May 26, 1942.
D	Yellow star worn by Flora Pfeiffer in Westerbork and Bergen-Belsen.
E	Form certifying that Fred Pfeiffer is on the exemption list, dated December 8, 1943. Certain Jews could avoid deportation, if only for a short time, if they were “part” Jewish, had converted to Christianity, or held an important function in society (e.g. Jewish Council, wartime economy).
F	Young men attending a ceremony at the Sephardic Synagogue in Amsterdam’s Jewish quarter. They are all wearing hats and a flower. The star of David is sewn onto their jackets. Samuel Schryver is in the front row, third from the left.
G	Wedding of Salomon Schryver and Flora Mendels in Amsterdam in 1942. Despite everything, the Jews continued to live as normally as possible. The ceremony was performed in the Great Synagogue of Amsterdam. It was the last wedding to be celebrated there before the Nazis shut down the temple in September 1943. Salomon and Flora were deported first to Westerbork and then to the death camp in Sobibor, Poland, where they were killed.
H	Work permit of Ilse van Collem at Westerbork, August 15, 1943.
I	Work permit for Flora Pfeiffer to work in the punishment blocks, dated December 2, 1943. Jews capable of work had a better chance of staying alive.
J	Photo of Dutch Jews standing during roll call at Buchenwald concentration camp, February 28, 1941. Simply because they were Jews, they were deported, imprisoned, forced to work, and murdered.
K	Photo of the wedding of Herman Leeuw and Annie Pais, with their families present, 1942. Despite everything, the Jews continued to live as normally as possible.
L	Photo of the secret underground village of Nunspeet, where many Jews, and Russian or English soldiers hid.
M	Proof of Ilse van Collem’s registration on the Amsterdam register by the Jewish Council on April 7, 1941.
N	Jewish quarter in Amsterdam. The Jews were forced to live here; their movements were limited and monitored.
O	Sam Schryver posing under the signs that indicate the boundaries of the Jewish quarter. They read “Jewish Canal”, a reference to the geography of Amsterdam, traversed by canals.
P	Samuel Schryver and his fiancée Jetty de Leeuw in Amsterdam’s Jewish quarter in 1943. The yellow star is visible on the young man’s suit.

Enlargements and translations of documents



1



2

O.D. Strafbaracke.

Arbeitseinteilung

Pfeiffer-Weil Flora
geboren: 17.12.11 ^{wieder} ist bei
D.3. 8 Gruppe: Unlegrößen
eingeteilt worden und hat sich
heute um 7 Uhr pünktlich
morgen beim Gruppenführer Speyer. H.
zu melden.
Lager Westerbork, den 2-12-43
Der Dienstleiter O.D.
Pisk.

Translation:

Punishment block
Work division
Pfeiffer, Flora
Date of birth: 17.12.1911
Has been placed in group D3 (illegible)
and must report to group leader (illegible)
tomorrow at 7 o'clock
Westerbork 2.12.1943
Commander-in-chief O.D.Pisk



5



6





7





**BEWIJS
VAN AANMELDING,**

als bedoeld in artikel 9, eerste lid, van de Verordening No. 6/1941 van den Rijkscommissaris voor het bezette Nederlandsche gebied, betreffende den aanmeldingsplicht van personen van geheel of gedeeltelijk joodschen bloede.

JOODSCHE RAAD VOOR AMSTERDAM

De ondergeteekende, ambtenaar voor de aanmelding, verklaart dat de aankerzijde aangeduide persoon, opgenomen in het Bevolkingsregister dezer gemeente, heeft voldaan aan de verplichting tot aanmelding volgens de bovengenoemde Verordening.

Afgegeven op - 7 APR. 1941

in Gemeente AMSTERDAM

[Signature]

voor den Burgemeester,
De Administrateur
ald. Bev.register en Verkiezingen,

Translation:

Proof of registration, as indicated in regulation no. 6/1941, article 9, paragraph 1 issued by the Reich Commissar for the occupied Dutch territories regarding the obligation of all full or part Jews to register.

Jewish Council of Amsterdam

The undersigned official, responsible for the registration, declares that the individual identified on the back is registered on our municipal civil list and has met the obligation to register in accordance with the above-mentioned law.

April 7, 1941

Municipality of Amsterdam

On behalf of the mayor, Officer, section of civil register and elections

NR. Stadhouderskade 127 hs

Voorn. (Gest.) nr. a van Collaem
b Ilse

Geboren op 26 Sep 1926
gem. Amsterdam
land _____

Laatste woonplaats in het Groot-Duitsche Rijk of in het Gouvernement-Generaal van het bezette Poolse gebied: _____

Nation.: Ned

Vroegere nation.: _____

Kerkelijke aansluiting: NI

Beroep of werkzaamheid: geen

Gehuwd met: _____ Gesch. op _____
Overl. op _____

Aantal joodsche grootouders in den zin van art. 2 der Verordening: vier

7411X.26.15

Translation:

Address:

Stadhouderskade 127

Family name: van Collem

First name: Ilse

Born:

September 26, 1926

Municipality:

Amsterdam

Country: -

Last place of residence: Great German Empire (Rijk = Reich) or in the General

Government of occupied Poland

Denomination: Dutch Israelite (Israelite = Jew)

Profession: none

Married: -

Number of Jewish grand-parents according to article 2 of the ordinance: four



9



Translation:

Religious community
 Liberal Jewish Congregation
 Amsterdam



Translation:

Religious community
 Liberal Jewish Congregation
 Secretariat: Weesperlein 4 (Room 64) – Amsterdam – entrance C
 Telephone: 55689

Identification

Valid for the year 1942/5702
 For Ilse van Collem
 Address: Stadhouderskade 127, Amsterdam
 The holder of this card will perform administrative duties in the
 Congregation's secretariat
 Amsterdam, May 26, 1942
 On behalf of the board of the Liberal Jewish Congregation
 Rabbi-in-chief Treasurer
 Upon expiry of the year of service or completion of work, this
 document must be returned to the secretariat.



10

LAGER WESTERBORK **AUSWEISKARTE**

NAME: Schrijver M.F.
 VORNAME: Samuel
 GEBOREN: 7. 5. 22
 BERUF: Packer

LETZTE ANSCHRIFT:
 Amsterdam, We. Kerkstr.
 GEK. AM: 5. 2. 45
 ABER. AM:

UNTERSCHRIFT:

GRUPPE:
 TÄTIGKEIT:

BEMERKUNGEN:
 12180

Diese Karte immer bei sich tragen u. bei Abreise aus dem Lager abgeben

11

LAGER WESTERBORK

Zus. **ARBEITSKARTE**
ARBEIDSKAART

v. COLLEM

Ilse

Geb. 26.9.26. Bar. 71

Gruppe **Waisenhaus**
 Groep **Kinderpflegerin**
 17, DB 8
 WESTERBORK 15. Sept. 1943

Datum	Uhr	
18-9-40	114	27. A.R. 23
20-9-41	116	27. A.R. 23
20-9-42	11-20	17. A.R. 23
16-11-42		17. A.R. 23
18-11-42		27. A.R. 23
12-1-44		27. A.R. 23

L. Martz

Translation:

Camp Westerbork
 Work card
 Van Collem
 Ilse
 Born 26-9-26 Barrack 71
 Group 17DB 8
 Laundry
 Westerbork, dated 26.1.1943



12



Translation:

The holder of this identity card is exempted from forced labour until further notice.
 The circular stamp is that of the commander of security, police, and SD services of The Hague



Translation:

Center: Address: Nieuwe Kerstraat 120 II (= second storey)
 Right: DFL 6600 – “bank papers”
 The square reads: Card payment for one person – 1 – gulden/1 peronme



13



14





15



16



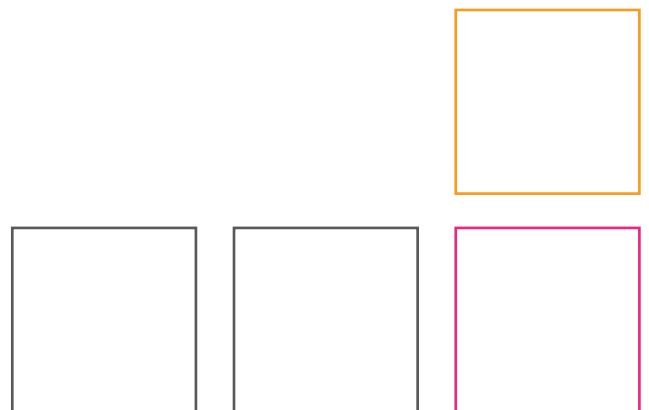
Analysis of examples of the use of historical documents in comic Strips

Activity 4

Step 1

Observe the various storyboards of historical comic strips, and identify the techniques and means used by the authors to represent the past and to incorporate the historical documents.

Analyze examples of comic strips (pg. 48)





Examples of comic Strips



- Circle the archival documents you recognize.
- Identify the techniques used to identify time and place.



ROBACK WAS BORN IN MONTREAL IN 1903 AND HER LARGE FAMILY OWNED THE GENERAL STORE IN BEAUPORT, QUEBEC. IT WAS DIFFICULT AT TIMES, BUT TAUGHT ROBACK THE IMPORTANCE OF BEING TOLERANT, TALKING THROUGH DIFFERENCES AND EMBRACING DIVERSITY.

NOT WANTING A LIFE OF MARRIAGE OR MOTHERHOOD, ROBACK KNEW HOW IMPORTANT HIGHER EDUCATION WAS IN MAKING HER FINANCIALLY INDEPENDENT. WHEN SHE GRADUATED FROM HIGH SCHOOL, ROBACK MOVED TO MONTREAL AND WORKED AT HIS MAJESTY'S THEATRE TO EARN ENOUGH MONEY TO GO TO UNIVERSITY.





ROBACK WENT TO FRANCE AND GERMANY IN THE 1930s, AND WHILE THERE, SHE SAW THE ANTI-SEMITIC POLICIES THAT THE NAZI REGIME WAS INTRODUCING. SHE KNEW SHE NEEDED TO HELP THE JEWISH COMMUNITY. IN BERLIN, ROBACK TAUGHT JEWISH FAMILIES AND INDIVIDUALS ENGLISH AND FRENCH. MANY OF HER STUDENTS USED THESE NEW LANGUAGES TO ESCAPE GERMANY AND THE HORRORS THAT AWAITED THEM AS HITLER GAINED MORE AND MORE POWER.



ALTHOUGH ROBACK WAS JEWISH, SHE WAS ABLE TO MOVE FREELY WITHIN GERMANY AT THIS TIME BECAUSE HER PASSPORT STATED ONLY THAT SHE WAS CANADIAN, ALLOWING HER TO FLY UNDER THE RADAR OF THE NAZI REGIME.

2



"The Search", Anne Frank House in cooperation with the Jewish Historical Museum, Eric Heuvel, Ruud van de Rol, Lies Schippers. Amsterdam; 2007, p. 32.



Source: <http://fich.over-blog.com/categorie-33593.html>



« Maus », Art Spiegelman, Flammarion, Paris, 1994, pg. 82

Scenario Development

Activity 5

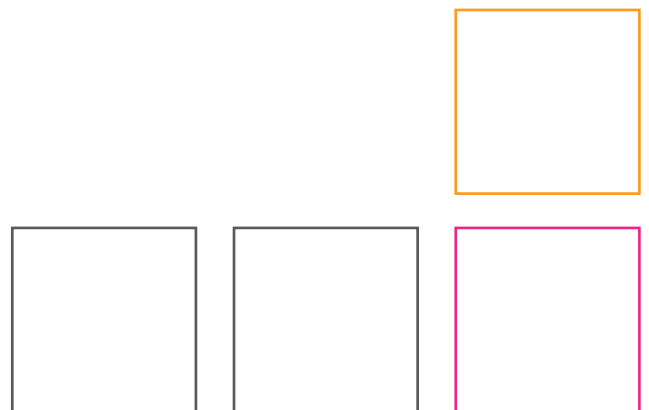
Step 1

Remind the students of the instructions for creating a comic strip. See the instructions for making a comic strip.

Step 2

Ask students to plan the scenario of their comic strip.

Instructions for creating a comic strip (pg. 54)
Evaluation criteria (pg. 56)
Index card for character development (pg. 57)
Chart for scenario development (pg. 58)
Timeline (pg. 15)





Creating a comic strip

Objectives

1. To summarize what has been learned about the denial of the rights of Jews during World War II;
2. To illustrate, by means of a creative project, how the anti-Jewish laws and measures disrupted the lives of the Dutch Jews;
3. To establish a link with Canadian history by incorporating the liberation of the country by the Canadian army.

Group work, two options

1. Each group creates its own comic strip.
2. Each group creates part of a collective comic strip. The work can be divided by theme, events, or chronology – by period (life before the war, during the war, and after the liberation) or by year. The story can be developed in a large group, using word games to jog creativity.

Material required

The table Document – description – anti-Jewish measure; the biographical accounts of the survivors; the timeline; the characteristics of the Netherlands

Execution

1. Clarify the objective of the activity: What is the story that you want to tell?
2. Plan the project.
 - a. List the elements that should be included in the story.
 - I) The Nazi genocide project (Nazi ideology and antisemitism)
 - II) The anti-Jewish laws and measures and their impact on the rights and daily life of individuals of Jewish origin
 - III) Time – space: Specify the space and time (before, during, after World War II)
 - b. Identify the characters (fill out the index cards for the characters).
 - c. List the events or adventures that will take place in the story.
 - d. Identify the narrator (one of the characters or an external narrator [neutral]).
 - e. Identify the intended audience and determine the tone of the story.

3. Make an outline of the story; develop the scenario. (See sheet for scenario planning.)

a. Divide the story into parts: background (present characters and context); main events (plot); conclusion.

b. For each part, identify the historical documents that could be used.

c. Write a text for each scene. Remember that the text must be short. Don't forget: A picture is worth a thousand words!

4. Select the method of illustration.

Select the graphic genre taking into consideration the talents of the individual group members (photos, drawings, reproductions, combination of techniques). (See the examples that were analyzed earlier on).

Helpful tip: Think of some general outlines that can be used in several scenes to make the reading of the comic strip easier.

The scenes represent the main settings of the action. For example, if several events are taking place in the Jewish quarter of Amsterdam, the drawing or photo of the quarter should appear each time; only the characters and action should change. In this way, the reader's eye is directed to the new element and does not linger on all the new details (see the examples).

5. Do the activity

6. Presentation (to classmates, the rest of the school, parents, and others).

Variation: You might ask the students to write a play or to create a booklet on the subject, incorporating the documents.



Evaluation Criteria

Criteria (1)	Excellent	Good	Poor
Title	Evocative and original	Imprecise but linked to the subject	Imprecise without any link to the subject
*Shows mastery of facts and chronology	The information is precise and exact.	Some errors in facts and chronology, but the story can be understood.	Many errors in facts and chronology; the story is incomprehensible
*Incorporates the Nazi ideology	Most of the elements are present (racism, antisemitism, authoritarianism, violence)	A good number of the elements are present; The essence of the Nazi ideology is grasped.	Several elements are missing. Nazi ideology cannot be understood.
*Integrates all the periods: life before the war, during the war, and after the liberation	All the periods are represented in a comprehensible manner.	Certain periods are better represented than others.	Some periods are absent or are poorly represented.
*Adequately incorporates documents (in the form of a narrative, drawing, or photo).	The documents are used correctly at the right instances.	The documents are used correctly most of the time.	The documents are not used or are used incorrectly.
*Establishes pertinent and credible links between the anti-Jewish laws and measures, and their impact on the lives of the Dutch Jews.	The impact of the anti-Jewish measures on the characters' lives is precise and truthful.	The impact of the anti-Jewish measures on the characters' lives is sometimes imprecise or absent.	The impact of the anti-Jewish measures on the characters' lives is absent from the greater part of the story.
Originality of the story	The story is original, inspired by real people but not an exact repetition.	There is little originality in the story (borrows many elements from the lives of real people).	The story repeats almost entirely the real stories presented. There is no original input.

(1) The criteria that are preceded by an asterisk (*) are the most important.

Sites to consult:

<http://fich.over-blog.com/categorie-33593.htm>

(examples of drawings made from photographs)

Index cards for the characters



Name of character:	
Sex/age:	
Characteristics (physical appearance, qualities, other):	
Pertinent historical documents:	

Name of character:	
Sex/age:	
Characteristics (physical appearance, qualities, other):	
Pertinent historical documents:	



Scenario planning

Scene	Setting (where and when?)	Characters (who?)	Main idea/event (what?)	Text	Historical documents, (if applicable)

Scene	Setting (where and when?)	Characters (who?)	Main idea/event (what?)	Text	Historical documents, (if applicable)

Activity 6

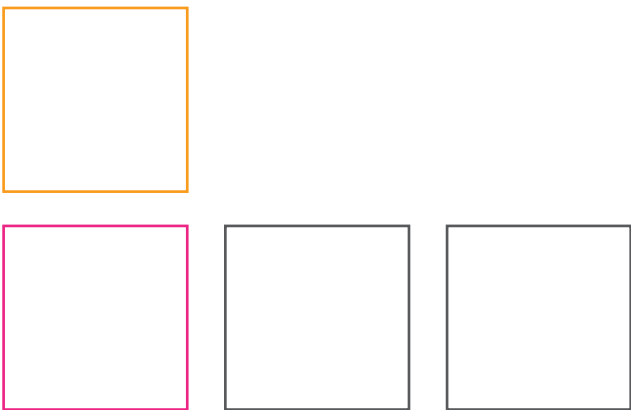
Creating the Comic Strip

Step 1

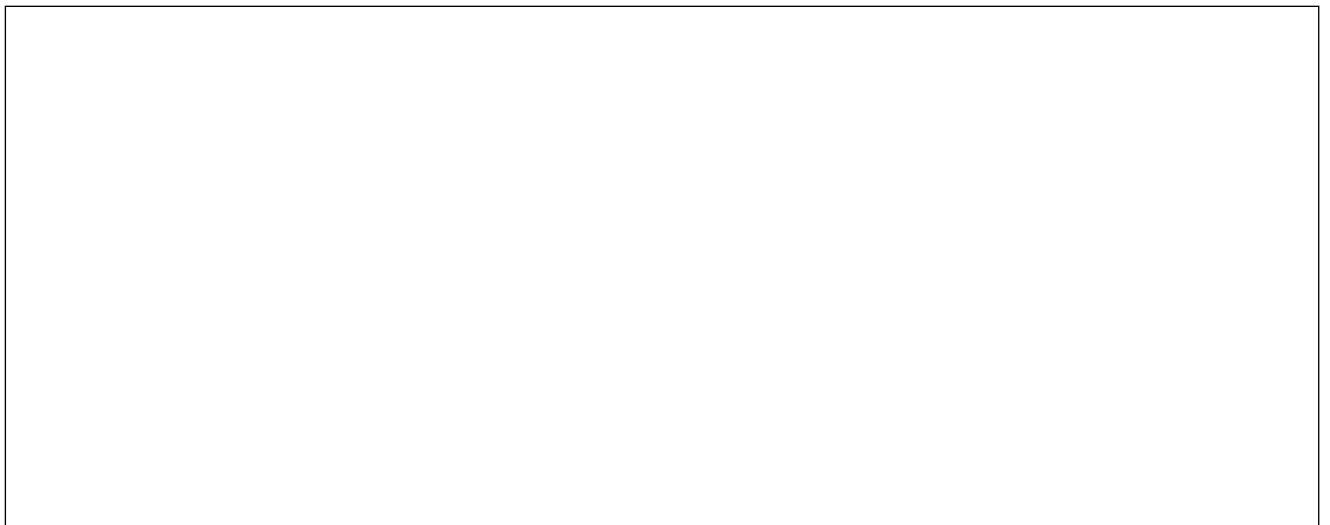
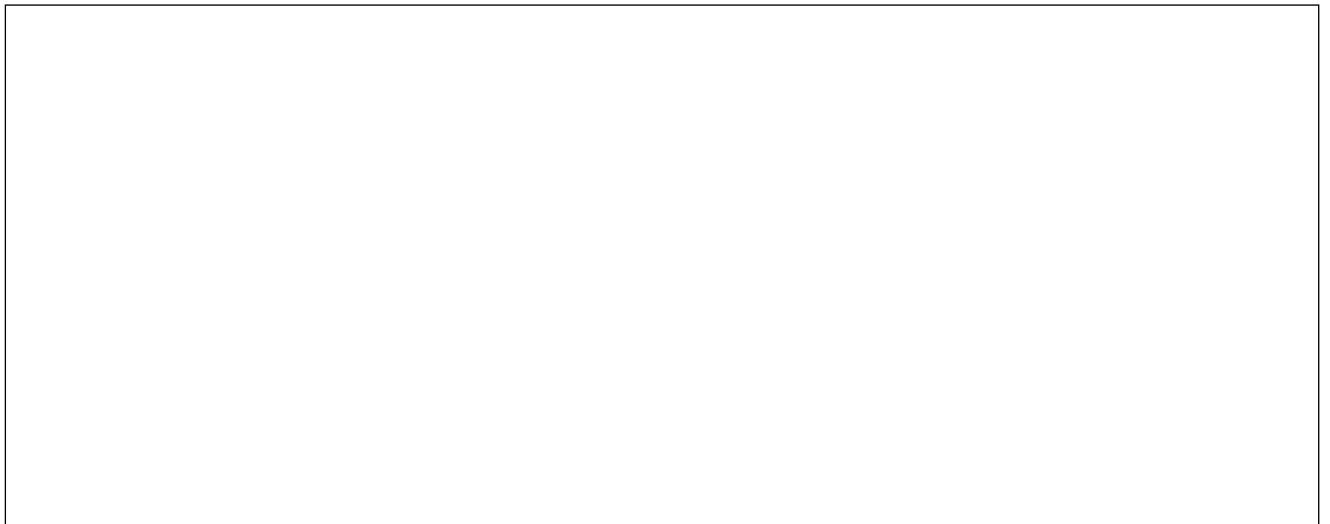
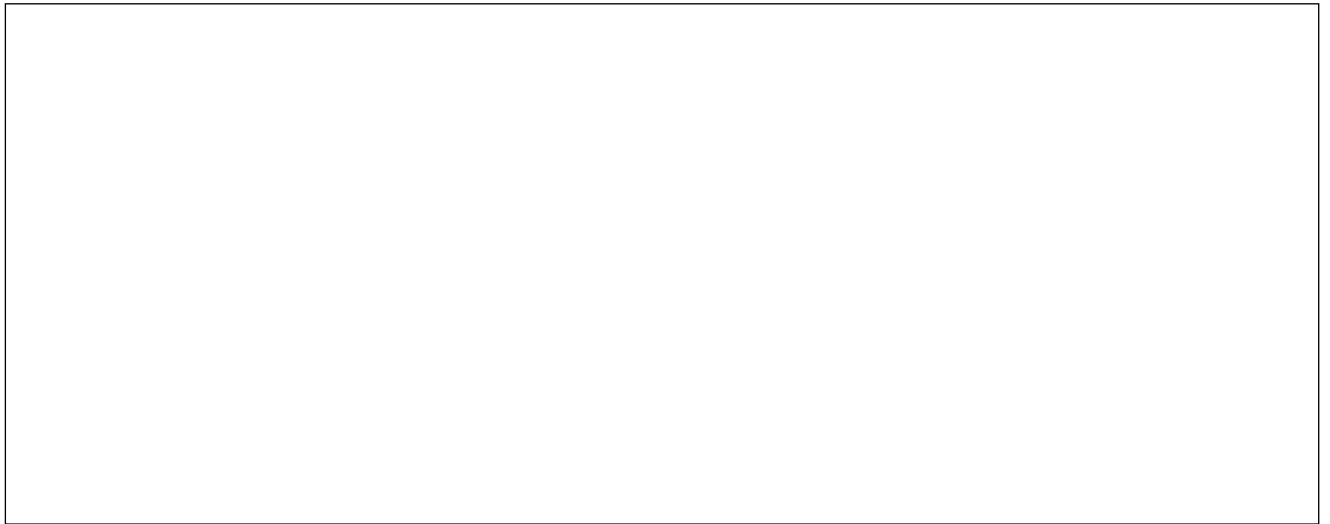
The students create their comic strip.



Examples of comic strip storyboards (pg. 61)



Examples of comic strip storyboards



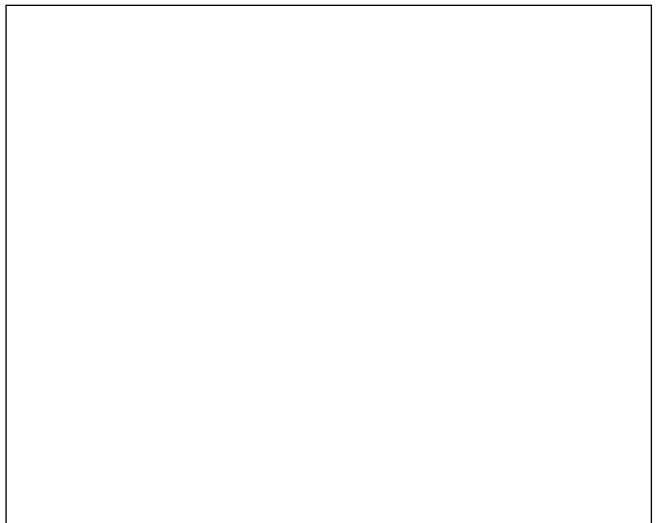
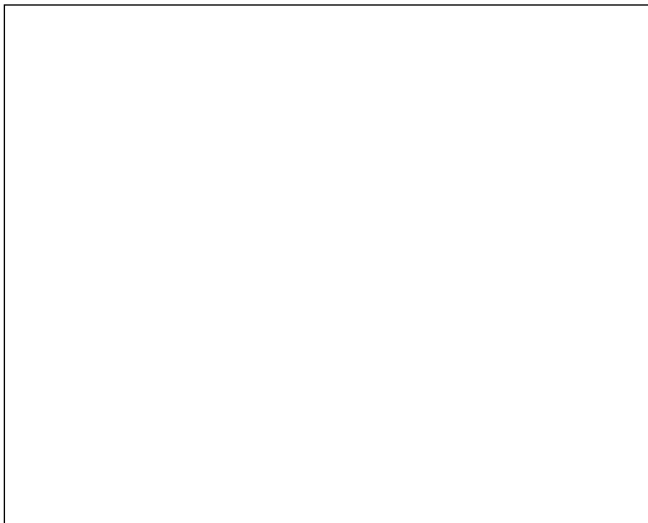
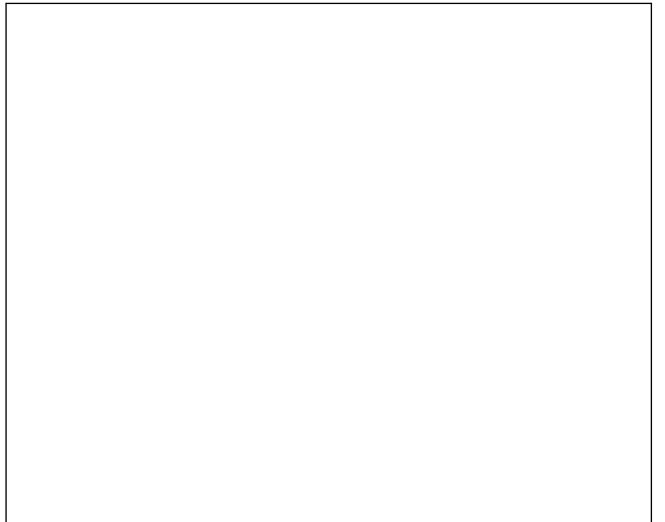
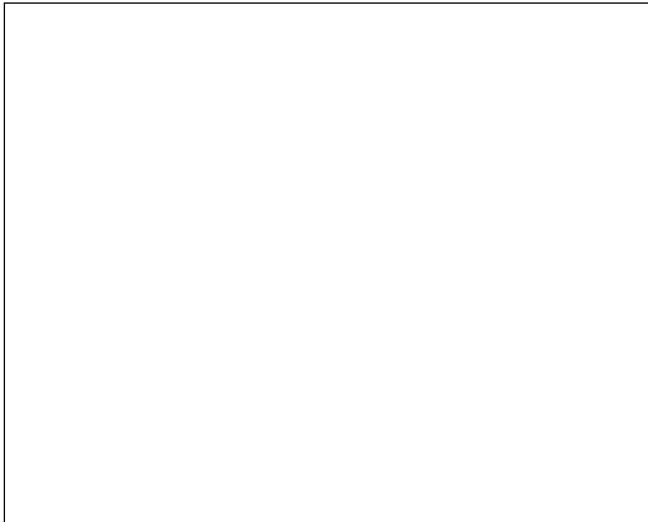


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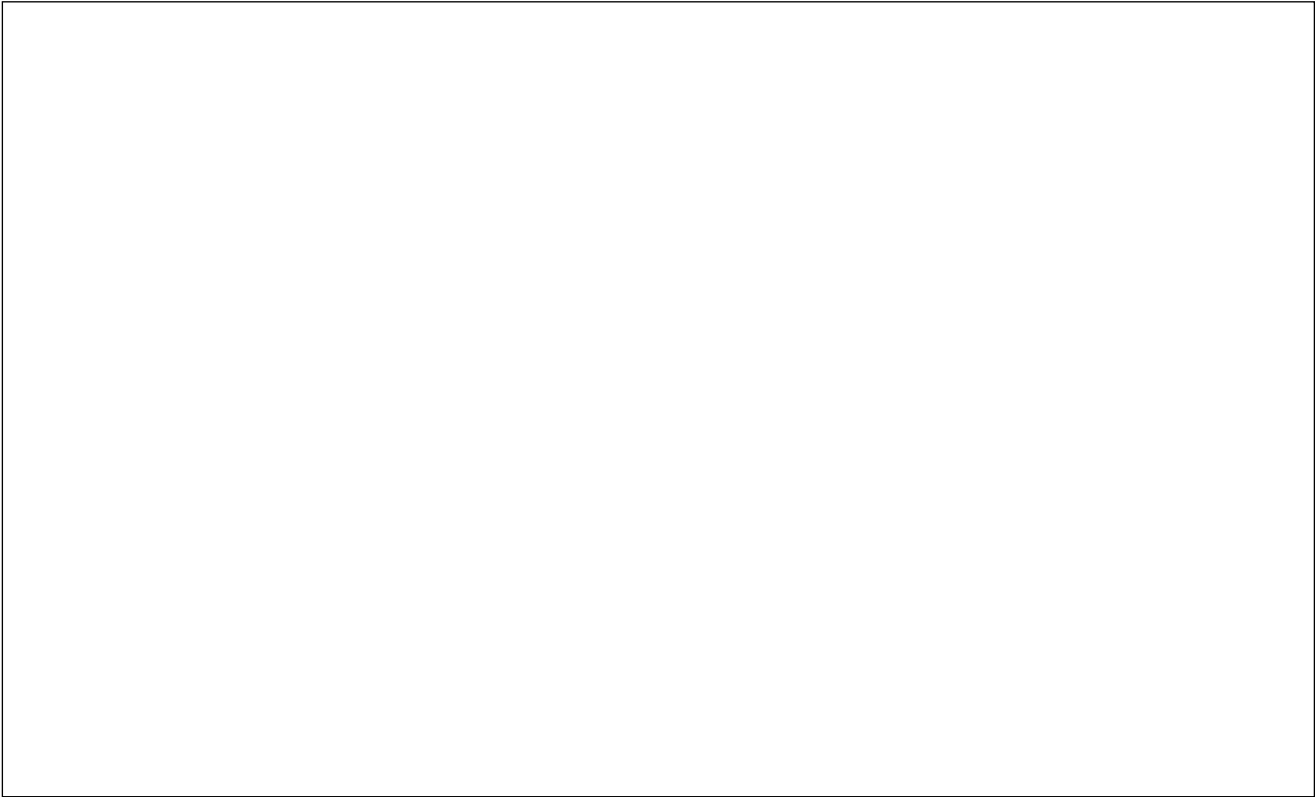


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Presentation or sharing, pooling

Activity 7

The presentation of the projects can be done in the form of an exhibition before the class or the school. If you wish, the students can become the educators who will explain their project to the other students.





Musée commémoratif
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Montreal Holocaust
Memorial Museum



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Lundi Monday	10 h 10 AM	17 h 5 PM
Mardi Tuesday	10 h 10 AM	17 h 5 PM
Mercredi Wednesday	10 h 10 AM	21 h 9 PM
Judi Thursday	10 h 10 AM	17 h 5 PM
Vendredi Friday	10 h 10 AM	14 h 2 PM
Samedi Saturday	Fermé Closed	



Apprendre
To learn



Ressentir
To feel



Se souvenir
To remember

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