

THE HIDDEN CHILD



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in partnership with

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Teacher Guide Design

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Cover: Maud Daume before WWII

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The Hidden Child is the story of Maud Dahme who, as a six year old Dutch girl, survived the Holocaust because of the decency and courage of complete strangers. Maud Dahme was one of the estimated 3,000 to 8,000 Jewish children in the Netherlands who were hidden and saved from Nazi death camps by Christians who felt a moral obligation to do the right thing, even at the risk of their own lives.

At NJN, we have had a history of producing programming that tells compelling and important stories as well as a commitment to advancing mutual respect and understanding. When I heard about the opportunity to document Maud Dahme's story and return trip to the Netherlands, I knew it was a story that had to be shared with New Jersey's school children for generations to come.

Janice Selinger, Deputy Executive Director of Production, then assembled an outstanding team to work on this program: Sara Lee Kessler, an Emmy award-winning journalist, writer, and documentary producer; Lisa Bair Miller, an award-winning documentary producer and editor; and Ron Wagner, a veteran NJN News photographer. They chronicled her journey as Maud led a group of New Jersey teachers back to the Dutch countryside and village where she hid with her younger sister for three years. This program captures the emotional reunion between Maud and one of her rescuers.

The trip was made possible thanks to an initial grant from the New Jersey Education Association (NJEA). NJN is also grateful to our major funder, Educational Testing Service (ETS), for making this program and Teacher Guide possible. In addition, we thank Novo Nordisk, Wal-Mart, Organon USA Inc., The Wallerstein Foundation for Geriatric Life Improvement, Bristol-Myers Squibb, and many individuals who made this program possible.

This project has had unprecedented grass roots support. Several individuals contributed \$18, the numerical equivalent of the Hebrew word "chai," which means life or even multiples of "chai" to ensure that Maud's story of survival in the face of Nazi atrocities would reach the widest possible audience.

On behalf of NJN Board members and our professional team, I thank Maud for sharing her story and continuing her outreach with youth throughout the State. We also are grateful for Dr. Paul Winkler, Executive Director of the New Jersey Commission on Holocaust Education, who has provided extensive help in both identifying support for this project as well as preparing this comprehensive Teacher Guide. And we welcome your comments as you view *The Hidden Child* and help us engage more students in a vital dialogue and learning experience.

Elizabeth G. Christopherson

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Dear Educator:

As Chairman of the New Jersey Commission on Holocaust Education, I am pleased on behalf of all the members of the Commission to enthusiastically endorse the viewing of this documentary *The Hidden Child*.

Maud Dahme, who is the hidden child in this documentary, has been an advocate for prejudice reduction and has been an outstanding charter member of the Commission since 1982. She speaks of her experiences in classrooms throughout New Jersey and the country. Her story about the evils of prejudice as carried out during the Holocaust is also a story of heroes who risked much to save Maud and her sister. Maud's theme of "rescue" is central to her story.

NJN, the developers of this program, is to be congratulated for creating this outstanding effort and for highlighting many of the goals of the New Jersey Holocaust/genocide mandate. The guide which accompanies the documentary is excellent and provides background and activities for the classroom. The information in this guide may be used for pre and post-instruction as well as when viewing the documentary.

Thank you for your interest in viewing this documentary with your students and for your continued concern in fighting the battle against the evils of bias, prejudice and intolerance wherever and whenever they exist.

On behalf of the New Jersey Commission on Holocaust Education, we thank Maud Dahme for her willingness to share her story and to the entire NJN production team for their tireless, caring and enthusiastic efforts.

Sincerely,

Philip Kirschner, Esq.

Chair

New Jersey Commission on Holocaust Education

Remember

Remembrance is Continuing the Resistance

Placing the Topic of “Rescue” in the Larger Historical Context of the Holocaust

In accord with the United States Holocaust Memorial Museum teaching guidelines, *Teaching the Holocaust*, rescue during the Holocaust needs to be placed in the following context.

Do not romanticize history to engage students’ interest. People who risked their lives to rescue victims of Nazi oppression provide useful, important and compelling role models for students. However, given that only a small fraction of non-Jews under Nazi occupation helped to rescue Jews, an overemphasis on heroic tales in a unit on the Holocaust can result in an inaccurate and unbalanced account of the history. Similarly, in exposing students to the worst aspects of human nature as revealed in the history of the Holocaust, you run the risk of fostering cynicism in your students. Accuracy of fact along with a balanced perspective on the history must be priorities for any teacher. (USHMM, Teaching About the Holocaust)

Other Considerations on Teaching About the Holocaust from the Guidelines

Avoid comparisons of pain. A study of the Holocaust should always highlight the different policies carried out by the Nazi regime toward various groups of people; however, these distinctions should not be presented as a basis for comparison of suffering between them.... **Try to avoid stereotypical descriptions.** Though all Jews were targeted for destruction by the Nazis, the experiences of all Jews were not the same.... The complete set of teaching guidelines supported by USHMM may be found at www.ushmm.org.

Summary Overview of the Holocaust



The Nazi persecution of Jews in Germany began in 1933 when Adolf Hitler, leader of the Nazis, was appointed Chancellor of Germany. Over the following months and years, the Nazi regime radically altered German society by enacting and enforcing racist and antisemitic legislation which was sometimes preceded or accompanied by violent assaults against Jews. By 1939, Germany’s Jews had lost their rights, jobs, and property, and were subject to physical attacks and mistreatment. Playing on existing prejudices, the Nazi government encouraged Germans to treat Jews as outcasts.

After German tanks rolled into Poland at the start of World War II in September 1939 and then across Europe, German authorities put into place antisemitic decrees and regulations in the newly occupied countries. Jews first were identified and subsequently required to wear special badges or armbands marked with the Star of David; their civil rights were taken away. Jewish businesses and property were confiscated and sometimes transferred to non-Jews. Limits were placed on where Jews could go and even when they were allowed to appear on the streets. Jewish youngsters were not allowed to attend school with their former classmates. Very quickly,

Jews were forced out of public life. With so many restrictions, friendships with non-Jews became difficult or impossible to maintain.



The Nazis physically removed Jews and isolated them from the rest of society. In Western Europe, the Germans and their collaborators rounded up many Jews and forced them into internment camps. In Eastern Europe, the Nazis generally forced Jews into ghettos, small sections of towns and cities that were blocked off from the rest



of the population. With the Jews trapped in these areas, away from prying eyes, the German authorities were free to act with increasing brutality. Starvation and disease became additional weapons that killed thousands.

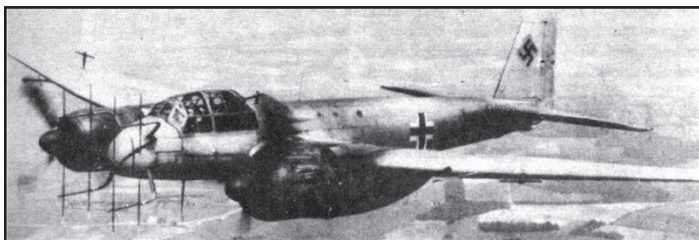
Killing squads (Einsatzgruppen) followed the German army into the Soviet Union in June 1941. Soviet Jews, Roma (Gypsies), and institutionalized persons with disabilities as well as officials of the Communist Party and the Soviet government were murdered by these killing squads. In January 1942, at the Wannsee Conference, Nazi officials formalized the decision to carry out the extermination of the Jews through mass



murder. During 1942, the Nazis established five more killing centers (for a total of six) to carry out the murder of Europe's Jews. When the war ended in 1945, 6 million Jews were dead, 1.5 million were children. (Source: USHMM Life in the Shadows)

World War II and the Holocaust in the Netherlands: Conquest, Resistance, and Rescue

In May 1940, Nazi Germany invaded the Netherlands with the expectation that the conquest would take but one day. The Dutch fought back and managed to prolong that time into five days before surrendering to the German forces. Unlike most of the German-occupied conquests, the rule of Holland was not placed in the hands of the military but was administered by a German civil government. Hitler decided to place an Austrian



Nazi, Arthur Seyss-Inquart, at the head of the administration in Holland with the intention of annexing Holland into a greater Germany at the end of the war (assuming German victory). Hitler and his fellow Nazi leaders viewed the Dutch as 100% "Aryan" and, according to Nazi racial theories, of racially superior makeup who would interbreed with the Germans to improve the racial purity of post-war Germany.

Under Seyss-Inquart's plan, although the Dutch Parliament and Council of State were suspended, the Dutch administration was to remain in place under the supervision of German commissioners. Dutch Nazis were appointed to fill important positions. In addition, Seyss-Inquart retained the authority to issue laws by his decree and to overrule any Dutch ordinances and laws. He believed that the use of Dutch officials would make his decrees and German actions more acceptable to the Dutch people and, perhaps, to persuade the people to accept the New Order under German rule. Initially, as part of this plan, there was no widespread looting and burning or mass arrests as occurred in other German-conquered nations. Dutch soldiers were permitted to return to their homes and families rather than being held as prisoners of war. Queen Wilhelmina and other government officials had fled to London, England where they would "govern" in exile.

In the weeks immediately after the capitulation of Holland, the Dutch people seemed to be stunned and demoralized. However, resistance to the occupation forces and Nazi rule would build and was expressed in many forms. For example, in movie theaters where German films and newsreels replaced the usual fare, Dutch moviegoers took to booing and hissing the

newsreel or walking out of the theater. The German administration responded with a decree forbidding the departure from the theater by members of the audience during the newsreel.

Over the months following Dutch capitulation, the Nazi-installed officials issued a series of decrees that made it evident that there would be a totalitarian state in Holland modeled on Nazi Germany. Labor unions, various political parties, newspapers and radio stations, schools, business, etc. were either outlawed or placed under close control and regulation of the German-installed government. Agricultural products, manufactured



goods, and personal possessions were all confiscated and used to serve the interests of the German war effort and German nation. Conditions for the Dutch people deteriorated steadily as German occupation became increasingly harsh and oppressive. By the bitterly cold fall and winter of 1944-45, the people of Holland faced starvation, cold and exposure, and disease. There was no coal, no electricity, no wood, no running water, little food, and little public transportation. Schools and factories were closed. The situation did not ease until spring in April 1945 and the arrival of liberation a few weeks later.

No one had greater reason to fear the Nazi conquest of Holland than the Jews. In 1940, there were approximately 140,000 Jews living there. Of these, 110,000 were Dutch citizens and 30,000 were refugees who had fled to Holland from Germany and Austria. The Nazi's harsh restrictive measures and barbaric actions introduced against the Jews in Austria immediately after the Anschluss and in Poland after the conquest were not introduced as rapidly in Holland giving some a false sense of hope. However, within two years, the restrictions had been set in place. The registration of businesses owned wholly or partially by Jews; the registration of all Jews; the definition of

Jews in racial terms; prohibitions on travel and use of public parks; dismissal from civil service, cultural posts, and the stock exchange; removal of Jewish children from public schools; seizure of Jewish property; restrictions on shopping and use of medical facilities; the wearing of the Yellow Star; and, all restrictions similar to those adopted in Germany were in place in Holland. In the spring of 1941, the Germans began the roundups and deportations of the Jews. Forced labor camps, transit camps, and concentration camps were set up.

In February 1941, the first open response by the Dutch to the treatment of the Jews occurred. It came in the form of a general strike on February 25th in response to the German seizure of 400-450 young Jewish boys and men. There had been several confrontations between Dutch Nazi and German patrols and Jews in the Jewish sections of Amsterdam where the Dutch Nazis had started harassing and provoking the people living there. When a Dutch Nazi was killed in one of the confrontations, the roundup was ordered. (Eventually all of those seized were sent to Mauthausen where they perished.) However, the underground Dutch Communist Party decided to organize a protest strike against the seizure of the boys and men and other actions. Municipal workers, metal and shipyard workers, white collar workers, and manual laborers responded. Streetcars in Amsterdam stopped running. When the strike continued and spread on the second day, the infuriated Germans transferred authority to the German military commander who declared martial law. Heavily armed German police and SS spread throughout the streets of Amsterdam in large numbers and suspected strike leaders were hunted and arrested. In the face of this heavily armed German oppression, the strike was called off and the workers returned to work. The Germans fined the city of Amsterdam 15,000,000 guilders.

Although the strike was a clear indication that the Dutch were not being lulled into accepting and approving German policies and occupation, it had no effect on Nazi determination to pursue their antisemitic policies. The eradication of all rights for Jews as Dutch citizens continued. Call ups for work details to be sent to Germany continued. Nazi determination to make Holland "Judenrein" (Jew-free) continued. Camps were established at Westerbork and Vught to contain the Jews until railroad schedules could be worked out to begin the deportations. By the time the deportations stopped with the ending of the war, nearly 110,000 Jews had been deported to Auschwitz, Sobibor, and other camps. Of these 110,000, only about 5,000 survived. Seventy-five percent of the Dutch Jews had been murdered in the camps. Approximately 25,000-30,000 Jews in Holland went into hiding. Two-thirds of those in hiding managed to survive with some heroic resistance and rescue efforts by the Dutch underground.

The Dutch rescuers hid the Jews, resistance fighters, and Allied fighters in their homes, in their farms and businesses, in church buildings, in underground bunkers, in tunnels, and elsewhere in the countryside. It was not unusual for those in hiding to be moved to different places as worries about detection by collaborators and police arose. (For hidden children in the Netherlands, the average number of hiding places was four but it was not unusual for them to be moved more often.) Some were smuggled to Switzerland and Spain but most remained in hiding in the Netherlands. In addition to hiding places, Dutch rescuers and resistance members supplied faked identification papers, ration cards, clothing, food, and other needed items. The stress for those in hiding and those supplying the hiding places was great. A constant fear of discovery or betrayal existed for both. There was the knowledge that the rescuer was risking not only self and property but also family members and friends. As food, water, and heating fuel became increasingly scarce, the worry over how to secure them became a greater and greater burden. For those in hiding, it usually meant separation from family and friends, a sense of isolation, and a life of tremendous restriction.

By 2002, Dutch citizens stood second only to the Poles in the number who had received Righteous Among the



Maud and Rita with "Aunt" Tanny

Nations awards given by Yad Vashem in Jerusalem. Yet, despite the courage and determined efforts of the Dutch rescuers and resistance workers, 75% of Dutch Jews had been deported and murdered in the Holocaust.

Of the approximately 30,000 Dutch Jews who survived the Holocaust, about 3,500 were children (most of who

were hidden). Many of these children had formed a close bond with their rescuers and the rescuers sometimes were reluctant to return the children to parents or other relatives who had managed to survive the Holocaust. Some of the rescuers wanted compensation before returning a child. Most of the surviving Jewish children were placed under a state committee's guardianship which was involved in determining the question of who would be awarded custody. This was a matter of great difficulty and burden for the returning Jews since most had no papers, no property since it had been confiscated during the Holocaust, little, if any, source of income and, all too often, bonds with their children broken by the years of separation. Although the majority of the children were awarded to a surviving family member or a Jewish organization, more than 300 were given to non-Jewish families.

The hidden children and their families had much to overcome after liberation. For many there was the trauma of separation from a beloved foster family. There was the strange situation created by the effort of renewing and building relations with parents, siblings, and/or other relatives that had not been seen for years and, in many cases, of whom there was little or no memory. The children had a need to reclaim and build their own personal identity as well as beginning to shape a new life in new surroundings—often in a different country. After the trauma of the war and the Holocaust, liberation brought its own trauma that had to be survived and overcome as a new life was shaped and built.

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The Hidden Child: Questions for Review and Discussion

1. The Peper family lived in the Netherlands where Maud was born. What was their tie with Germany?
2. What occurred in Germany and Austria in November 1938 that caused such horror?
3. Why did Mr. Peper return briefly to Germany?
4. Name the countries in Western Europe that were invaded and conquered by Germany in 1940. Locate these countries on a map. Look at the map carefully. How did the location of the Netherlands make it difficult for the Jews to escape the Nazis after the spring of 1940?
5. The film showed you a number of scenes of the land and villages in the Netherlands. How could the geography of the country and the distribution of the population add to the difficulty for Jews trying to escape the Germans?
6. Pieter Meerberg talks about his experience during the German occupation of Holland. What was Pieter doing when the Nazis first took control of his country? What did he do when the Nazis began the roundup of Jews? Did others join Pieter in his work? What was the result of their efforts?
7. Would you consider Pieter and his friends heroes? Explain. What is your definition of the term "hero"? How does Pieter seem to view their work? What does Pieter have to say about Hitler's book *Mein Kampf*?
8. Maud had to wear a Yellow Star but her little sister did not. At what age were Jews required to begin to wear a star? Why was Maud happy to wear the star in the beginning?
9. What are some of the things that Maud talks about as examples of how their lives changed after the Germans conquered the Netherlands? Give several examples.
10. There are only two specific memories that Maud discusses of their journey to the Spronk farm in Oldebroek. What are these memories?
11. How many years did Maud, her sister, and her parents spend in hiding? During that time, the Germans were "resettling" Dutch Jews. On average, how many Jews were being transported from the Westerbork transit camp to camps in Poland every week during that time?
12. What kinds of places were used for hiding by the Jews and others victims trying to hide from the Germans?
13. Maud described a letter she wrote to her parents. What things did she consider important to tell them?
14. Why were the Dutch Nazis so feared?
15. What role did Maud's former schoolteacher play in the children's lives in hiding? What happened to the schoolteacher and her husband? How was the rescuer punished by the Nazis?
16. What was Maud's hometown? Name several places where she was taken during the time of hiding. Why was it necessary for Maud and her sister to move to different places?
17. Maud formed a special bond with Jo. How does she describe that bond? How did Jo view their relationship?
18. Maud describes a scene where she and her sister were caught out in the open when both Allied planes and Nazi fighter planes began to fly overhead. Why was the appearance of the Nazi fighter planes particularly terrifying to her?
19. Maud talks about the hunger they experienced and about the impact of lying all of the time during the time of hiding. How does she explain each experience? What represents the taste of freedom to Maud? Why?
20. Max Arpels Lezer was, like Maud, six years old when he became a hidden child. How did his experience as a hidden child differ from that of Maud and her sister? How was it similar?
21. Where did Maud's parents hide during this time? How did Maud and her sister respond to the return of their parents? Why did they react as they did?
22. While Max was a hidden child, where was his father? What happened to Max's mother? How did Max react to the return of his father? Why?
23. What happened to the restaurant and other property that Mr. Peper owned prior to the war?
24. What happened to all of the identification papers that the Peper family had before the war? Why was this done? What problems did the absence of these papers create for the Peper family after the war?

25. How are the experiences of Maud and Max similar in regard to the return of their parent(s)? How do their experiences differ? How do their experiences with the efforts to reunite their families differ? What role did Aunt and Uncle play in helping to restore Maud's family after liberation?

26. What did Maud discover had happened to the rest of her family—grandparents, aunts, uncles, cousins? Where were they taken? Why does the Peper family leave Holland and move to New York City?

27. How did Maud's experience in hiding affect her religious views? How did Maud handle the question of religion with her own children? How does she describe her own relationship to religion today?

28. In 1982, why did Maud begin to talk about her experience as a hidden child? What do the New Jersey teachers and other listeners think is the message of Maud's story? How does Maud describe the message she wants to give those who hear her story? What did you learn from Maud's story?

Photographs, Memories, and Viewpoints



Hartog, Maud, Rita, and Lilli Peper before WWII

INDIVIDUAL AND SMALL GROUP ACTIVITIES

1. When the war ended, very young children who had been hidden with a family of strangers often faced many problems. Many did not recognize their parents



Maud and her "Aunt" Tanny

if they did return. Some harbored ill feelings about the family that had "abandoned" them. Look at these photos. Do you see any similarities in them? Do you think that the girls "connected" with their rescuer? Why or why not? What might your reaction be in similar circumstances? Discuss these issues with your group/partner. The group should make a chart with three

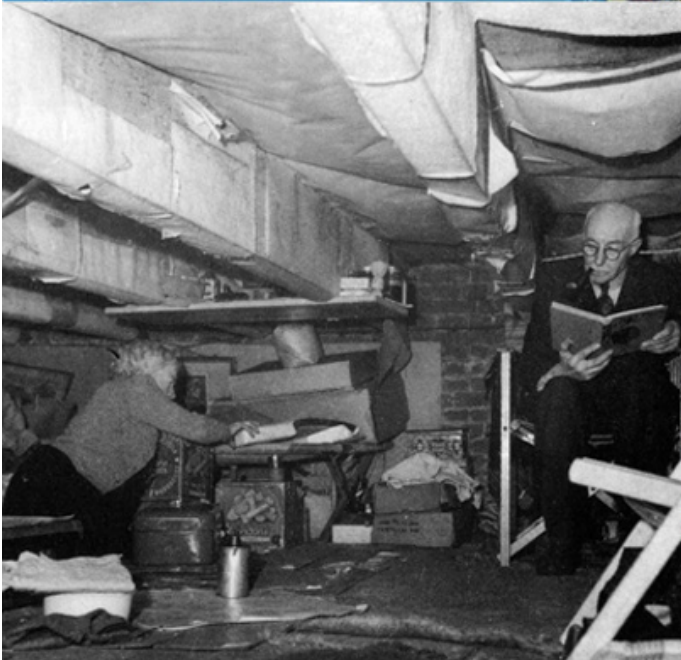
columns. Write "Rescuer family" at the top of one column, "Hidden Children" at the top of a second column, and "Surviving Parents" at the top of the third column. In each column, list the problems you think that person(s) may have faced at the end of the war.

2. "Forgiveness is a powerful gift, whether it is bestowed on one's self or on another person." Discuss this quotation in your group. What do you think it means? Some surviving hid-

den children felt guilty for surviving the war while so many did not. How do you think this "survivor's guilt" complicated the struggle to build a new life after liberation at the end of the war? From hearing Maud's story, do you think she had to forgive in order to move on and become a productive, happy, and peaceful human being? What details in her story led you to your conclusion?

3. When Maud's parents returned for their daughters at the end of the war, she and her sister had grown quite attached to their foster family. How did all the adults involved attempt to make the return to the parents easier for young Maud and her little sister? In the film, Maud explains that her parents had problems reclaiming their daughters and establishing a new family life because of some regulations being adopted by the Dutch government. What were those problems? Max Arpels Lezer, a leader of the Hidden Child Association in Holland today, describes several of the Dutch government regulations. What were these regulations? Why do you think the Dutch government made such regulations after all that the Jewish families had suffered during the Holocaust? What problems may have occurred if the government had done nothing to regulate the post-war custody of the hidden children? How do you think the government should have handled this problem? Brainstorm in your group to develop a list of possible actions the government could have taken, including the one they did take. Share your group's ideas with the whole class. Did any group think of a government strategy that would have made reuniting a family easier on all involved? Explain.

HIDING FROM NAZIS



(clockwise for these photos): Closet Maud and Rita slept in, Oldebroek Netherlands; Barn on Spronk Farm, Oldebroek Netherlands; Shed on Spronk Farm, Oldebroek Netherlands; Yard and buildings on Spronk Farm, Oldebroek Netherlands; Jewish Couple in Hiding, USHMM

4. There were two main forms of hiding. The first is physical hiding, which is very similar to the example of Anne Frank, where children physically hid in an annex, attic, cabinet, tunnel, barn, etc. The second is identity hiding which occurred when Jewish children pretended to be a Gentile (non-Jew) and were able to live within a community. Physical hiding was an attempt to hide one's complete existence from the outside world. If you had to, where would you hide? How would you gather a sufficient amount of food and supplies to last an unknown length of time? What would be your greatest fears? How would you survive the loneliness? Describe or discuss this in your group. Make a list of the possible hiding places, possible solutions to finding food and supplies, and the fears and concerns shared by members of your small group.

5. The top-left photo shows the closet in the farmhouse in Eldburg, Netherlands as it is today. This is where Maud and her sister would hide when necessary. The other photos show parts of the farm as they look today. What kinds of occasions or happenings would make it necessary for Maud and her sister to hide? What risks did the children and the "foster family" face if the children were discovered at those times? How were Maud and her sister—both so young—made aware of the dangers involved and the need for secrecy about their birth identity? What effect do you think living with such fear would have on a child? How did Maud, her sister, and her foster family try to lead a "normal" life despite the difficulty of the times and place in which they were living?

6. Passing as an "Aryan" was not a possibility for all Jewish children. However, doing so would allow them to enjoy relative freedom of movement on the outside. If a child did not speak the local language, had characteristics that were considered "too Jewish", or whose presence in a rescuer's family raised too many questions, s/he had to be physically hidden. Cellars and attics, closets and underground bunkers were all places used for hiding. In them, children were forced to keep quiet, even motionless, for endless hours. In rural areas, hidden children lived in barns, chicken coops, and forest huts. Any noise—conversation, footsteps, a cough—could arouse neighbors' suspicions and perhaps even prompt a police raid. During bombings, Jewish children had to remain hidden, unable to flee to the safety of shelters. Under these conditions, the children often suffered from a lack of human interaction and endured boredom and fear. If you were a young teen responsible for a small group of young hidden children during this time, what are some of the things you would have done to try to keep them silent? Do you think you would have been successful? Explain. Describe some of the short- and long-term effects you think the long period of hiding in silence, loneliness, and fear may have had upon

the hidden children. Some of these photos show the farm where Maud and her sister were hidden. Maud says in the documentary that she once wrote a letter to her parents and told them she wanted to be a farm girl. What might you assume about her experiences with this family that would lead to this statement? How do you think Maud's parents might have felt about the things she said in her letter? Do you think Maud ever felt in danger? Explain.

7. Examine the photos carefully. Identify and describe any places in the photos that you think would have provided good hiding places. Were the Germans and the Dutch Nazis familiar with the use of such hiding places? How could the hiding place be disguised even further to make it difficult to be found?

8. After examining the photo of Maud and her immediate family (parents and sister), write a diary entry as though you are six-year-old Maud looking at the photo after her and her sister had been in hiding for a while. What might she be thinking about the decision her parents made to send the two children into a hiding place without them? What emotions might she be experiencing? What question might she want to ask her parents? Her rescuers? How do you think she must monitor her behavior in order to conceal her identity and to protect her rescuers as well?

9. Some hidden children developed very close relationships with their rescuers, maintaining contact with them long after the war. Having lost the familiarity, love, and security of their biological families, it was a natural need for these children to want close personal contact with people who cared for them. Some rescuers felt the same connection with their charges, while others did not. Maud continues to visit her "big sister", Jo, whenever she is in the Netherlands. What kind of relationship do you think Maud had with this rescuer? Do you think that, perhaps, Jo was able to provide the comfort that Maud needed? Do you think that the memories they share are positive ones? If so why? Write a conversation these two women might have today. How does the photo support your opinion?

10. Rescuers are often credited with having great courage because they risked their lives for a stranger. In your opinion, what qualities in a person allow them to make this sort of choice? Do you think Pieter Meerberg exhibits these characteristics? Explain your response. Can you think of someone in your life that fits this description? How does Gert Van Gulik, Jo's husband, explain the decision to rescue during the Holocaust? What does he say about the decision rescuers made looking back from the current time? How courageous do you think you might be if faced with the same dilemma?



Courtesy Maud Dame

11. Rescuers have been asked many times by many people why they chose to take a stand by helping those in peril. Using the Internet and other sources, look for other examples of rescuers in Poland, France, Greece, Denmark, Hungary, and other countries under Nazi rule. What are some of the reasons they have given for their actions? (Ask your teacher for suggested sources and Internet sites to use.) Why do you think more people did not view things as the rescuers did?

12. When a rescuer made a decision to hide or help those being hunted by the Nazis, the decision affected the lives of their own family members and friends. Ex-

the time they were very young, hidden children were expected to ensure their own safety by leaving their past behind, including the memories of their parents, friends, and traditions. What limitations did children have when it came to being “someone else”? What situations might develop that would challenge this ability to hide one’s identity, regardless of age? What would be the one thing you would not want to forget, even if it meant putting you and your loved ones in danger? Describe and discuss.

15. In the documentary, Maud comments on the fact that she tried to teach her children not to lie, yet, as



plain some ways it changed the lives of those around them. How do you think you would view a decision by someone in your family to rescue a person unjustly being hunted as the Jews were by the Nazis? How would it affect the way you live?

13. “To save one life is as if you have saved the world.” This is a quote from a Jewish religious text, the Talmud. What do you think it means? How does it apply to Maud’s life and her rescuers? To Max? To Pieter?

14. In this photo of their class, Maud and her sister were two of only four children who survived. From

a child, she herself was forced to lie in order to live. Today Maud says that she tries very hard to tell the truth, to avoid lying. Do you think the irony of what she was forced to do and what she taught her children to do troubles Maud? Why do you think the paradox of “living a lie” after having been taught the importance of being truthful was so troubling for hidden children? For the hidden children, how was lying like a denial of self-identity? How does this relate to the sense of lost identity and feelings of conflict that many of the surviving children experienced as they tried to restore lost lives and/or build new lives?

16. When Maud discovers that she had a third name and identity during the time that she was in hiding, it seems to disturb her. Why do you think Maud found this information so unsettling? How would you feel if you suddenly discovered that you had forgotten another identity of which you had no recollection that you had lived for a part of your life? How do you think it could impact on your view of the journey you took to become who you are today?

17. Many survivors have said that as they tell their stories to others that the experiences of talking and the questions and comments from the audience sometimes will trigger memories of moments, events, people, and places that they had forgotten. Why do you think that the recall of these memories frequently is disturbing for the survivors? Do you think the unexpected recall of these memories makes it more difficult or easier to tell their stories? Why?

18. Of the 6 million Jews who were murdered in the Holocaust, 1.5 million were children. Usually, when a train arrived in a camp, the children were among the first to be murdered. The Nazis referred to Jewish children as “useless eaters.” What do you think they meant by this? Were there others that the Nazis described in the same manner? One description of the Nazi view has been phrased as “life unworthy of life.” What does this mean? Contrast the Nazi view of the value of a human life to the view of a society where equality and human dignity are a prized feature of that society.

19. In most cultures and societies, children are valued as the hope for the future and are supposed to be nurtured and protected. Did the Nazis reflect a similar view in their attitudes toward their own children? What could you conclude about the value system and character of those who believed in the Nazi creed based upon their views of children – their own children and the children of others?

20. Research some information on the Hitler Youth. How were the members of the Hitler Youth trained? Why did Hitler think the training of the children was so important? How did these views on the training of the children influence the educational system in German schools at that time? What purpose were the children to serve once they reached adulthood? How do you think most German parents of that time would feel about these views? Do you find these views troubling? Explain. Discuss the Nazi view on the treatment and purpose of children compared to the view of children in the United States today.



Maud visits her “sister” Jo

Photos of Artifacts (courtesy of USHMM)



Questions for Further Inquiry and Discussion:

1. On the previous page, there are a number of artifacts that are in the United States Holocaust Memorial Museum. Artifacts are more than objects. These artifacts are not simply inanimate objects, relics of the past, but are pieces of people's lives that can help tell a story if we "listen" to them. For the original owner of each artifact, it conjures up precious memories—some painful and some joyful. Examine the photo of each artifact and select at least five to research further. Go to the Internet site for the United States Holocaust Memorial Museum (www.ushmm.org) and search for the photo of the artifact. Begin by examining the exhibit *Life in Shadows: Hidden Children and the Holocaust*. After you have located each of the five selected objects, write a brief explanation of its history. Who was its owner? What does it represent to that person? What is the country of origin? Did the person survive? How did the artifact survive? Locate one artifact found on the museum site that was not included in the group on the previous page. Describe that artifact and its meaning or purpose to the original owner. How do these artifacts help to tell the story of the Holocaust and serve as a permanent reminder of the people and what happened during that terrible time of human destruction?

2. Children in hiding and in the ghettos and camps had little (if any) opportunity to play and frequently had no toys with which to play. However, even in the midst of terror and loss, they had imagination and they were dependent on that imagination to relieve the fear and

boredom of their isolation. Describe some of the toys and games that hidden children and the adults in their lives made out of odds and ends, bits and pieces of paper, scraps of war goods, and discarded "garbage" from other people's lives. What do you think these toys may represent or symbolize in the midst of the destructiveness in which they were created?

In the documentary, Maud speaks of happily taking her father to see the "toys" that she had collected and saved. She notes that the "toys" quickly disappeared. What were the things that this young girl had turned into her playthings? Why did her father see to it that the "toys" disappeared? How did her "toys" reflect the life that young Maud was living during that time? Why do you think Maud smiles at the memory of the chocolate bar she received from a Canadian soldier? Why does chocolate hold special meaning to her today?

3. Imagine that you must go into hiding. You will be in a confined space with very limited opportunity to move and an almost constant need for silence. You will be there for a long time with only the bare necessities – no electricity, no running water, etc. What "artifact" will you take into hiding with you? In future years, if you survive, how will you use it to tell your grandchildren about your time of fear and hiding and, finally, of survival? Explain its "value" to a group of young people two generations removed from your life as a hidden child.

Laws and decrees were issued to prohibit, intimidate, punish, and ultimately foster a lack of willingness to help Jews. The following document is an example of what individuals faced if they were caught by the Nazis rescuing Jews from persecution.

Proclamation Regarding Aiding/Keeping Hidden Jews

Be warned that in regard to Decree 3 regarding physical restrictions within the Generalgouvernement of 15 October, 1941... Ordinance for G.G. (General Government) Jews leaving the Jewish zone without permission are subject to the penalty of death.

According to this decree, individuals who knowingly provide shelter to such Jews, deliver food to them, or sell the food products, are likewise subject to the penalty of death.

The local non-Jewish population is hereby warned against:

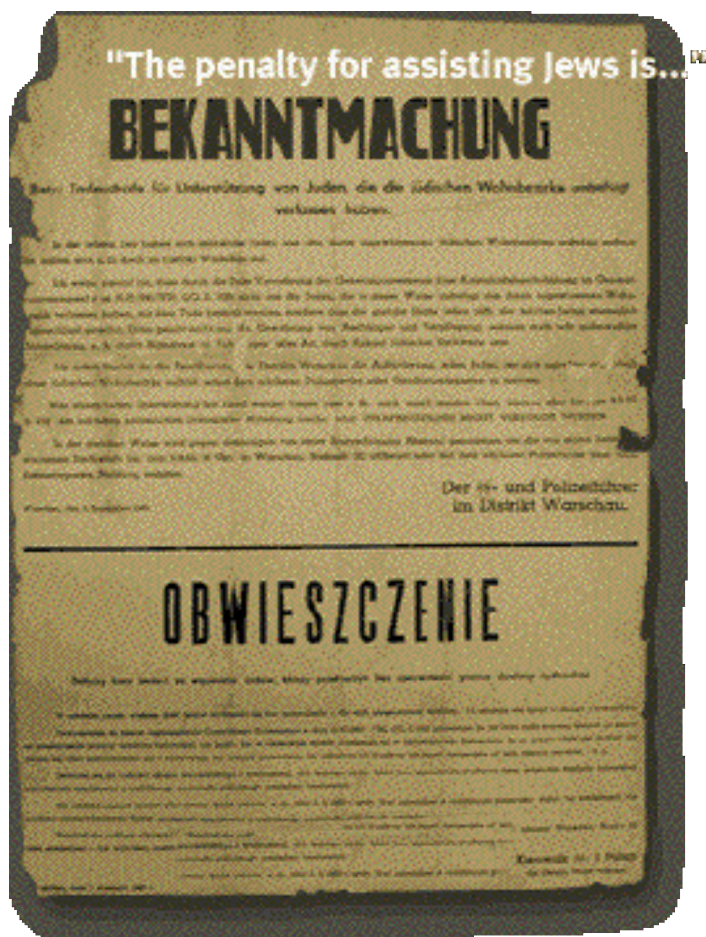
- 1. Providing Jews with shelter.**
- 2. Delivering them goods.**
- 3. Selling them food products.**

The City Chief
Dr. Franke
Czestochowa (Poland)
24/9/42

4. This proclamation was issued in Poland in 1942. How do you think this proclamation was similar or different from one that may have been issued in the Netherlands? Given the situation in conquered territories, why did the Germans seem to believe that such proclamations were necessary?

5. What impact might such a proclamation have upon bystanders and rescuers in German-occupied countries? What impact would such a proclamation have upon Jews seeking assistance or in hiding from the general population as well as the German troops and SS authorities?

Poster displayed in Poland warning people not to assist the Jews.



Jews in hiding and their protectors risked severe punishment if captured. In much of German occupied Eastern Europe, such activities were deemed capital offenses. This September 1942 German poster, issued during mass deportations to Treblinka, threatens death to anyone aiding Jews who fled the Warsaw ghetto. (Source: USHMM *Life in Shadows*)

6. Using one or more Internet sites on the Holocaust, search for other examples of proclamations that sought to oppress the Jews and other victims of the Nazis and to restrict any efforts by others to give them assistance. Make a list of some of the topics addressed in the proclamations. What were the punishments for assisting or attempting to assist a Nazi victim? Explain

how the restrictions were similar and different from country to country.

7. Based upon the information provided in the caption below the poster, compare and contrast the poster's purpose to the content and purpose of the proclamation issued by Dr. Franke, The City Chief. Search on the Internet and in resource books for examples of other posters and proclamations issued by Nazi officials in other conquered countries. What similarities and differences can you find in those posted in the different countries? Make a chart of the conquered nations listing each, the theme or purpose of a poster or proclamation found for each nation, and the nature of the accompanying warning.

8. After examining the content and nature of the posters and proclamations posted in Germany and the conquered nations, what general conclusions can you draw about the methods and tactics of Nazi rule? What differences and similarities can you find in the posters and proclamations made for Western European countries as to those for Eastern European countries? What differences and similarities may be noted about the response(s) of the citizens of the different countries to the posters and proclamations?

9. Identify some of the other tactics and strategies of propaganda and dissemination of public notice that were developed and utilized by the Nazis. How successful were these tactics and strategies in influencing and controlling local populations? Did the success or failure of the strategies and tactics vary from country to country? Explain.

10. Nazi rule in the conquered nations often drew upon the collaboration of local citizens. Discuss some of the reasons a person chose to become a collaborator. Explain how the actions of collaborators impacted the lives of Maud, her sister, their friends, and their rescuers in the small Dutch village where they were hidden.

11. One of the roles of many, many people during the Holocaust was that of bystander. The influence of the bystander has been and continues to be discussed and analyzed extensively. Explanations for the behavior of the bystander have been examined thoroughly. What is a bystander?

Martin Luther King, Jr. said "Our lives begin to end the day we become silent about things that matter."

What do you think he meant by this statement? How does it apply to the behavior of the bystander during the Holocaust, other genocides, and during acts of discrimination?

12. Martin Niemoeller was a German Lutheran Pastor and an anti-Nazi during the time of World War II and the Holocaust. Later, Niemoeller wrote: "In Germany they came first for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me, and by that time no one was left to speak up."

What does Niemoeller mean by this statement? Does it have meaning beyond the time of the Holocaust? How does it apply to events in our own time? Explain how the statements of King and Niemoeller are similar in meaning although they arose out of different experiences. Discuss how both statements apply to the bystander.

13. Martin Luther King, Jr. said "In the end, we will remember not the words of our enemies, but the silence of our friends." How important are friends in our lives? Who has the greater power to hurt you emotionally and psychologically, a friend or

an enemy? Why? What does the term "friend" or "best friend" mean to you? How would you react if a close friend turned his/her back on you in a time of great need or crisis? Explain the result when "friends" become "bystanders" and "collaborators" during times of terrible human disasters such as the Holocaust, genocide, a pogrom, or acts of hatred. If we could reverse that process and see "bystanders" become "genuine friends," what do you think the result would be?

How did strangers who acted as we expect friends to act change Maud's life? How did strangers acting as friends impact on Max's life? How does this application of the word "friend" influence your own understanding and definition of friendship? Pieter Meerberg became a rescuer. What kind of friend do you think Pieter would make? Do you think that you are—or could be—a "friend" as Maud's rescuers were friends?

Rescuers included both Jews and non-Jews during the Holocaust and they came from different countries and backgrounds. Below is a poem written by a Jewish rescuer.

Poem on Rescue

by Hannah Szenes

In the fires of war, in the flame, in the flare,
 In the eye-blinding, searing glare
 My little lantern I carry high
 To search, to search for true Man.
 In the glare the light of my lantern burns dim,
 In the fire-glow my eye cannot see,
 How to look, to see, to discover, to know,
 When he stands there facing me?
 Set a sign, O Lord, set a sign on his brow
 That in heat, fire and burning, I may
 Know the pure, the eternal spark
 Of what I seek: true Man.

Hannah Szenes was executed in 1944 while on a rescue mission inside Hungary.

14. Using the Internet sites and/or other resources, research Hannah Szenes. Gather information about her age and background. Why did Hannah feel so strongly about the need to be a rescuer? Why was Hannah on a mission to Hungary? How was she captured?

15. Describe the last weeks and days of Hannah's life. What conclusions can you draw about Hannah's character and her views on the concept "Am I My Brother's Keeper"?

16. The poem above was written by Hannah Szenes. What point do you think Hannah is trying to make in her poem? What do you think she means by the phrase "true Man"? Given what you have learned about Hannah, do you think she fits the meaning of the term "true" as she uses it? Explain. Do you think Hannah would have seen the "true Man" in the Spronk family who sheltered Maud Dahme and her sister? Explain.

17. Despite the loss of her life, did Hannah's effort to carry out her mission have any impact beyond the mission itself? Explain the reasons for your view. Do you think that Hannah should be considered a national hero? Explain the reasons for your conclusion.

Glossary

assimilate—to absorb or take into the main cultural group or body

atrocities—very cruel, very brutal event or occurrence

boycott—refuse to buy, sell, or use as a means to punish, pressure, or coerce

bunker—a protected emplacement for weapons in an underground fortification made of steel and concrete

bystander—a person who stands near and observes but does not participate or attempt to intervene or assist

cantor—singer of liturgical solos in a synagogue who leads congregation in prayer

collaborators—those citizens of a nation who willingly assisted and cooperated with the Nazi forces as they implemented their policies aimed at the destruction of the Jewish population and the restrictive rule of the conquered nation; to work with the enemy

concentration camps—a prison camp in which Jews, Roma (Gypsies), political dissidents, Jehovah's Witnesses, homosexuals, and others were imprisoned by the Nazis under cruel, barbarous conditions

crematorium—a building with furnaces for the purpose of burning bodies

death camps—killing centers constructed by the Nazi regime with the express purpose of carrying out the systematic mass murder of Jews, Roma (Gypsies), Soviet prisoners of war, Poles, and others; six such killing centers were constructed to carry out the gassing of Europe's Jews. The death camps were Chelmno, Belzec, Treblinka, Sobibor, Majdanek, and Auschwitz-Birkenau.

deportation—the removal of Jews and others labeled by the Nazis as "undesirables" from their homes and communities to ghettos, camps, and killing centers

deprivation—denying victims and prisoners the basic needs for human survival; living under the harshest of conditions of physical discomfort, hunger, and disease; forcibly removing possessions from a person

Dutch Nazis—Dutch citizens who actively endorsed and followed the Nazi ideas of government and collaborated with the Nazi rulers; collaborators

Dutch underground—Dutch citizens who defied the Nazi conquerors through acts of resistance and efforts to hide and rescue Jews, Allied soldiers and airmen, and others sought by the Nazis

ethnic—identifying a basic group or division of people characterized by customs, traditions, language, etc., especially a minority or national group that is part of a larger group

exterminate—to destroy completely by killing, annihilating

Final Solution—used by the Nazis as a code term for the complete destruction and murder of all Jews

gallows—a place for killing, hanging persons condemned to death

genocide—the systematic killing, plan of action intended to destroy, a whole national or ethnic group

gentile—often used to refer to a person who is a Christian but more broadly used to denote any person not a Jew; similarly, among Mormons, used to indicate any person not a Mormon

hidden child—a young person who hides her/his true identity by assuming a new, fictitious identity; a child during the Holocaust who engaged in physically hiding from the outside world

Holocaust—program of systematic persecution and destruction of the Jews by Nazi Germany and their collaborators between 1933 and 1945. Six million Jews were murdered. Millions of others including Roma (Gypsies), the handicapped, Poles, homosexuals, Jehovah's Witnesses, Soviet prisoners of war, political dissidents, and others also were persecuted and murdered.

isolation—a person or group living apart or set apart from the general group or population

Jewish Council—group of Jewish leaders or Elders set up by the Nazis and under their strict control to assist the Nazis in their plans for Jewish life

Jewish Weekly—a Nazi-sponsored publication distributed to Dutch Jews

Kaddish—a Jewish hymn in praise of God during the daily service or a mourner's prayer

killing centers—camps established by the German SS and police for the specific purpose of carrying out the mass murder of large numbers of people—Jews and others—by poison gas, shooting, and other means; also identified as death camps. Six large killing centers were constructed under the direction of the Nazi authority.

Kristallnacht—Nazis burn synagogues and loot and destroy Jewish homes and businesses on November 9-10, 1938 (“Night of Broken Glass”). Nearly 30,000 German and Austrian Jewish men were arrested and sent to concentration camps and many Jewish women were jailed.

labor camps—camps where Jews, political dissidents, Roma (Gypsies), Jehovah’s Witnesses, and others were imprisoned by the Nazis and forced to live and work under cruel and barbarous conditions resulting in the death of many of the imprisoned victims

liberation—the freeing by the Allied armies of those who had been imprisoned in the camps by the Nazis; the release of conquered nations from occupation by enemy forces

Mein Kampf—(My Struggle) Adolf Hitler’s autobiography and personal philosophy and political creed that spelled out his plans for the Jews. Written in 1924 with the aid of his secretary, Rudolf Hess, while Hitler was imprisoned in Landsberg Prison

Nazi—short word for a member or follower of the National Socialist German Workers Party, a right-wing, nationalistic, antisemitic political party. Headed by Adolf Hitler, the Nazis came to power in Germany in 1933 and began to implement the actions that led to World War II and the Holocaust.

neutrality—not participating directly or indirectly in a fight or war between other individuals, groups, or nations. The Netherlands had a history of neutrality prior to its invasion by Nazi Germany in 1940.

Nuremberg Laws—laws adopted by the Nazis beginning in September 1935 to systematically deprive the Jews of their citizenship, their civil rights, and their property and to isolate them from the rest of the population

partisans—underground resistance fighters against Nazi occupiers, especially in rural areas

pogrom—an organized persecution and massacre of a minority group as in the officially prompted attacks on Jews in Czarist Russia

resettlement—the removal of Jews from their homes and communities to ghettos, camps, and killing centers as part of the Nazi policy to exterminate all Jews; a term commonly used by the Nazis to hide the true intent of their policy of removal of the Jews

resistance fighter—a person who defied Nazi rule by engaging in acts of sabotage and other forms of physical resistance to the Nazi forces

Righteous (the)—a person who defied Nazi rule to aid and rescue Jews during the years of the Holocaust; also referred to as Righteous Gentile and Righteous Christian

slave laborers—Nazi prisoners who were forced to perform heavy manual labor under extremely cruel and inhumane conditions; many prisoners were worked to death

Sobibor—one of the six large killing centers built by the Nazis

transit camp—a camp that was to serve as a temporary area of imprisonment until the victims could be deported to a concentration camp or killing center

Westerbork—a Dutch transit camp

Vught—concentration camp built in the Netherlands by the Nazis

Yellow Star—a symbol, a six-pointed yellow Star of David, the Nazis ordered the Jews to wear sewn on all visible clothing to visually identify themselves as Jews

yeshiva—a Jewish school combining religious and secular studies; a school or college for Talmudic studies, especially for the training of orthodox rabbis

Resources

NJN Public Television and Radio

The Hidden Child, Documentary

<http://www.njn.net/television/specials/hiddenchild/>

New Jersey Commission on Holocaust Education

Holocaust Reference Material

www.state.nj.us/njded/holocaust

U.S. Holocaust Memorial Museum, Washington D.C.

Holocaust Reference Material

www.ushmm.org

Photo Credits

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Hitler, Source: *Oldebroek in oorlogstijd* Netherlands

German Soldiers take Jews to Amersfoort for transport, Source: *Oorlogsherinneringen uit Elberg* Netherlands

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Camp Flossenbug, Source: *Gevangen in terreur*, National Monument Kamp Vught Netherlands

Jews Leave Amsterdam for Transport to Concentration Camps, USHMM

Nazi Plane 1941, Source: *Elberg visserij in oorlogstijd* Netherlands

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Jews in Camp Vught, Source: *Gevangen in terreur*, National Monument Kamp Vught Netherlands

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Courtesy Maud Dame

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Courtesy Maud Dame

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(clockwise for these photos)

Closet where Maud and Rita slept, Oldebroek Netherlands

Barn on Spronk Farm, Oldebroek Netherlands

Shed on Spronk Farm, Oldebroek Netherlands

Yard and buildings on Spronk Farm, Oldebroek Netherlands

Jewish Couple in Hiding, USHMM

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Courtesy Maud Dame

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