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Abstract

This thesis deals with the topic of Holocaust, and its portrayal in literature. In the theoretical part, the definition of the term Holocaust is analysed, as well as its interpretations and historical context. Furthermore, roots of Antisemitism, and its forms, and manifestation in the course of time are explained. General information on the topic of the Holocaust literature is provided, considering the genre, and referring to the texts written from the perspective of "the second-generation" and "the third-generation" Holocaust authors. Then the theoretical part deals with two books related to the topic of the Holocaust, John Boyne´s The Boy in the Striped Pyjamas and Jeremy Dronfield´s The Boy Who Followed His Father into Auschwitz, aiming to compare them from the aspect of historical accuracy, and appropriateness of use in educational process. The main goal of the research, thoroughly described in the practical part, was to answer the question if the young reader can understand the topic of the Holocaust and verify the hypothesis that the story based on real facts will lead to more considerable response of the learners than the fictional one.

Introduction

I have always been interested in literature since my childhood. For me, reading was love from the first word I was able to read. And from the first book I read on my own. Later I realised, that literature does not mean only fairy tales or cheerful stories about animals, but that some authors point out complex themes of human lives. As a teenager, I started to read books about World War II and about the Holocaust. I could not – and still cannot – understand the bravery of people who survived the terrors of war and their imprisonment in concentration camps, and that they were able to continue their lives after experiencing such painful and cruel life conditions.

This diploma thesis deals with the topic of Holocaust in literature. The first, theoretical part analyses the term Holocaust and its interpretations. Furthermore, roots of antisemitism, and its forms, shapes, and manifestation in the course of time are explained. Different aspects of Holocaust literature are presented, considering the genre, and referring to the texts written from the perspective of next generation authors. Then it deals with two books related to the topic of Holocaust – one of the is a novel by John Boyne *The Boy in the Striped Pyjamas* (2006), the second one is the true story of the Kleinmann family written by Jeremy Dronfield and called *The Boy Who Followed His Father into Auschwitz* (2019). The aim of the first part of my diploma thesis is to compare the two books from the aspect of historical accuracy and their appropriateness while delivering information about the Holocaust during educational process at school.

The aim of the second, practical part of my thesis is to answer the question if the young reader of Holocaust literature is capable of understanding the topic. Moreover, I will verify my hypothesis that the true story, based on real facts of surviving the inhuman conditions of was and the Holocaust, will lead to a more considerable response of the learners than the fictional one. This part of the thesis will use the methodology of case study. The entire research is to be conducted with the group of learners of the 9th grade, who are supposed to read selected parts of the books The Boy in the Striped Pyjamas and The Boy Who Followed His Father into Auschwitz. I will collect data by observing the learners while working (reading, filling worksheets) in the classroom, and take notes. Subsequently, unstructured focused interviews, and controlled conversation with the learners, will take place. Both research methods, observation, and interview, complemented by a questionnaire,

are supposed to lead to a conclusion that will evaluate the acquisition of reading the Holocaust literature in the lower secondary school English lessons, and the capability of the learners to understand the topic.

1 Introduction to the Holocaust

"The historical, by its nature, tends to accent the unfolding of events while indicating social and political trends. Art, on the other hand, has always sought out the individual and his inner /world/, and from that, it tries to understand the outside world. Art, perhaps only art, is the last defence against the banal, the commonplace and the irrelevant, and, to take it even further, the last defence against simplicity."

Aharon Appelfeld

1.1 Historical context

Historical context can be defined as "the social, political, economic, and environmental situations that influence the events or trends we see happen during that time" (Mometrix, 2022).

When reading or listening about events that happened in the past, one of the important things to consider is the historical context. It can change the overall meaning of the subject or reveal information or perspectives that would otherwise have been missed for us. In short, when analysing historical events, context can help us understand the intentions and motivations of people to behave the way they did.

1.1.1 Antisemitism

The Holocaust did not occur in a vacuum. It was predicated upon a foundation of anti-Semitic beliefs and occurrences. The history of Jew-hating parallels the development of Christianity and the Plenary in Bucharest on May 2016 decided to adopt the following non-legally binding working definition of antisemitism:

"Antisemitism is a certain perception of Jews, which may be expressed as hatred towards Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities." (International Holocaust Remembrance Alliance, 2019, p. 50).

Antisemitism is a concept that was coined in the 17th century, representing hatred of Jews, either as individuals, a group, or a concept. Jews have been blamed for any nature disaster, or any tragedy. That means that the attitudes and actions against Jews in Nazis Germany were not a new phenomenon but a part of continuum of antisemitism throughout history.

Throughout history antisemitism has taken different forms, and it has always been affected by the time or place in which it occurs, and it has been shaped by different cultures, beliefs, or events. From the beginning of Christianity, Jews have been blamed for betraying Jesus to the Romans (Chanes, 2001, p. 37). This accusation was officially retracted by the Catholic Church after the Holocaust. In the Middle Ages Jews were blamed for being in league with devil, for Black Death and for poisoning wells. Throughout much of the European history, the killing of Jew was not uncommon. As Milton Kleg (1995, p.336) explains, that in the 14th century, whole communities of Jew were rounded and burned. During the Weimar Republic, in 1920s, the Jews were accused of being unpatriotic, of stabbing Germany in the back and plotting to cause its military defeat, even though thousands of them served as officers and soldiers in the German army and many of them were killed fighting for their country.

In the 20th century, the Jews were considered to be a demonic force that poisoned the world with conflicting ideas such as exploitative capitalism and communism. They have been stereotypically described as people caring only about money, conspiring, and plotting to take over the world. Based on these impeachments, as Shmuel Spector (2001, p. 18) points out, Jews were banned from municipal facilities, real estate transactions between Jews and non-Jews were prohibited, Jewish children were expelled from school, and the pressure escalated day after day, and culminated in 1935 by enacting Nuremberg laws.

The hatred played a main role in the systematically planned extermination of Jews during the World War II. The Nazis considered Jews to be the inferior race and so they became the priority target of Nazi racism. Hitler viewed Jews as the source of evil, charged them with the domination in the economic and political life in Germany (Engel, 2000, p.15). That Jews dominated the political, social, and economical life in pre-Nazi Germany reflects the stereotype of the “rich and clever” Jew and remains to this day as a myth accepted by many people. In fact, Jews did not dominate any of these areas in Germany or any other state of Europe (Kleg, 1995, p. 335).

In the history, Jews faced periodical mass killings long before World War II. However, the mass murder committed in the Holocaust was the result of a systematic plan to murder all the Jews in Europe, called by the Nazis the Final Solution to the Jewish Question.

1.1.2 The implementation of The Final Solution

The Nazi Party, leader of which was Adolf Hitler, achieved power in Germany in the year 1933, and the persecutions of Jews started to be implemented in stages. Hitler, the leader of the Nazi Party, convinced people that Jews were their enemy and the cause of their problems. He then created the atmosphere of racial intolerance and hatred of people deemed to be racially inferior (Engel, 2000, p. 16). The Nazis defined Germany as a ´super-race´. They aimed to create a new world under their leadership, based on race. Propaganda presented the Aryan race as good, pure and strong. It used powerful messages because they were based on familiar notions. People heard them again and again, so they stopped questioning them. To pass the propaganda, the Nazis used the media – newspapers, radio broadcasts, and demonstrations in the streets. The ideology of racism was ultimately part of the curriculum at every school, and as Engel (2000, p. 34) states, school children were taught that Jews were a danger to humanity. Antisemitism was the driving force behind the Nazi policies, and was expressed in legislation, prosecution, and in oppression. According to Nazi ideology, the world had to be redeemed from the Jews.

The persecutions against Jews manifested in economic boycotts, or anti-Jewish legislation, and resulted in November 1938, when Kristallnacht ("The Night of Broken Glass" in English), a violent pogrom against Jews took place throughout Nazi Germany. The name Kristallnacht comes from the shards of broken glass that littered in the night streets after the windows of Jewish synagogues and buildings and shops owned by Jewish people were smashed (Engel, 2000, p.34).

World War II provided the Nazis opportunity to use more radical methods against the Jews, which became evident early after occupying Poland. Polish Jews were deported and isolated in ghettos, to which were later also moved thousands of Jews from so called Third Reich. Kaplan (1998, p. 170) notes that Jews over the age of 6 had to identify themselves by wearing the large yellow Star of David with the word Jew (Jude) written in black. Life

conditions in ghettos were horrendous which, according to Holocaust Encyclopedia (2022), caused death of hundreds of thousands of Jews.

Mass shootings of Jews in Eastern Europe continued throughout the war. In 1941, another new method was adopted by the Nazis – gas chambers. Jews were deported to special places called extermination camps which were nothing else than killing centres. Poison gas was the primary means of murder at these camps. Nearly 2.7 million of Jews were killed in five camps situated in occupied Poland. Since the World War II, the names Belzec, Chelmno, Sobibor, Treblinka and Auschwith-Birkenau have become synonyms of cruelty and death (United States Holocaust Memorial Museum, 2022).

To sum up, this period of the European history is commonly known as the Holocaust. It has been defined as the twelve-year period from Adolf Hilter´s rise to power in Germany in 1933 until the end of World War II in 1945 and can be described as the government planned and government supported mass extermination or a mass killing of especially Jews and also other groups of individuals by Nazi Germany and their collaborators. And speaking about six million people who were liquidated physically, we must not forget that many others – and nobody knows the exact number – were liquidated spiritually, mentally, and psychologically. Their homes were destroyed, their families perished, and they were no longer the same as they could be.

1.2 Meaning of the word ´Holocaust´

The term Holocaust originates from the Greek word Holokaustron. It means a burnt sacrifice offered whole to God. According to Encyclopaedia Britannica (2022), this word was chosen, and gained wide usage, because in the ultimate manifestation of the Nazi Killing program – the extermination camps – the whole bodies of the victims were consumed in crematoria or open fires.

When writing about the Holocaust, people use a capital letter at the beginning of the word. With capital H, this term refers to the Nazi genocide of Jewish people. However, not only Jews were the target of annihilation. Other groups of people were also targeted, but not with the same intensity. They were homosexuals, the Roma, people with physical or mental handicaps, priests, and also people of political opposition. So, we always capitalize, when referring to the murder of six million Jews and others during World War II. The lowercase

term ´holocaust´ was used to describe the violent deaths of large groups of people and was used by Winston Churchill and other to refer to the genocide of Armenians during World War I (Diversity Style Guide, 2022).

Ellie Wiesel was the person, who played a major role in spreading of the term Holocaust (Gaber and Zuckermann, 1989, p. 199). In fact, he was not its inventor, but he was the first to coin the term to typify the Jewish genocide. The term 'Holocaust' is now the most widely used and known, although there are more alternative terms.

One of the alternative terms is the Hebrew word sho'ah or simply Shoah, which has biblical origins and means destruction made by human hands, not by a God will. Sometimes people use the term genocide. Raphael Lemkin, a Polish born Jew, was the man who coined the term as an alternative to 'Final Solution' used by the Nazis and he used it as a lawyer during the Nuremberg Trials. For Lemkin, genocide was an intent to "destroy or degrade an entire national, racial or religious group by attacking the individual members of that group" (Lemkin, 1946, p.1). The word is made from the ancient Greek word ´genos´ which means ´race´ or ´clan´, and the Latin suffix ´cide´ which means ´killing´. The word ´genocide´ in its formation corresponds to such words as ´tyrannicide´, ´homicide´, or ´patricide´. (Lemkin, 1946, p. 228). In 1948, after the concentration camps of World War II had been closed forever, the newly formed United Nations used this new word in a treaty that was intended to prevent any future genocides, as Adam Strom adds (2007, p. 1).

What we should always bear in mind is, that the naming of the historical event is intertwined with implications of various kind – historical, political, ideological, philosophical or narratological. However, at the same time we must not forget that no matter what we call it, if the Holocaust, Genocide or Shoah, we still talk about one of the most horrific parts of human´s world history that should not take place again.

2 Holocaust in literature

Holocaust literature focuses on a specific period of the world history. Many people who experienced and survived Nazi atrocity gave literary form to their experiences, memories, and reflections. They wrote in a variety of genres, including fiction, poetry, drama, or memoir, and in their work, a variety of themes are presented.

Literature on the Holocaust have appeared in many languages – in French, Polish, English, Yiddish, Hungarian, Czech, Russian, and others (Yad Vashem, The Holocaust Resource Center, 2022). Some of the literary works have been written as historical fiction, in which imaginary dialogues follow actual events, other works have used allegory to get their point across. The authors were not only Jews, but also non-Jews. Holocaust survivors had to struggle between the desire to forget about their suffering on one hand and facing the everyday memory on the other hand. To overcome the horrific experience, they used the art of writing. They used it to tell the truth, to make people believe those horrific events.

This chapter provides general information on the topic of the Holocaust literature considering the genre and refers also to the texts written from the perspective of "the second-generation" and "the third-generation" Holocaust authors.

2.1 Diaries

The first authors who wrote about the Holocaust were the victims of National Socialist persecution, and their works had forms of letters or diaries. Their authors, young people from one end of the Europe to the other, did not, or very rarely, intend to publish them.

Diaries were kept by individuals and reflected events experienced by their owners. As Alexandra Zapruder (2002, p. 1) describes, despite fear and repression, hunger, exhaustion, despair, and despite separation from home and their loves, these young people documented their experiences and their impressions of their lives, and in so doing they marked their places in the world.

The best known and most widely read work of this kind is *The Diary of Anne Frank*, a Jewish girl of German origin. She kept her diary between years 1942 and 1944 and it was addressed to Kitty, a fictional character. In the diary, Anne deals with topics such as

relationship with people around her, isolation, and antisemitism. It was first published in 1947 in the Netherlands, and very soon translated into many languages. The diary is considered "a testimony emerging from the decimation of the Jewish communities of Europe" (Zapruder, 2002, p. 7). The young writer spoke not only to the circumstances of her life, but she voiced reflection on humanity itself. According to Iskender (1991, p. 79), Anna´s autobiographical self- portrait captivates most readers initially because of their foreknowledge of the tragic conclusion of her life and other horrors of the Holocaust.

The diary does not cope with the facts such as life in a concentration camp, standing many hours at roll call (appel platz) in the snow and freezing, watching corpses to be carried to crematoria, being beaten, starving, and other horrific events, so how did it attract the entire globe? The reason is that until this book emerged, people knew and spoke only about the numbers of the Holocaust victims, not about specific human beings. A human being cannot be identified with "six million", with the number. Through this book, it was probably the first time in the history of the 20th century when people could identify, and could feel solidarity with, and mercy for a concrete human being – for a 12-years old girl, for Anne Frank.

Since the discovery of Anne Frank´s diary, more than fifty-five diaries of young writers have emerged from all corners of Europe, written in various languages (Zapruder, 2002, p. 46). Diarists, such as Klaus Langer, Yitskhok Rudashevski, Otto Wolf, and others speak not only for themselves but for the millions of people who perished.

2.2 Poetry

In the ghettos and camps, as well as diaries, poetry was written. It is well-known, that for example in Terezin ghetto, the residents held operas, debates, and poetry readings. However, the first works of poetry on the Holocaust appeared in the 1930s. They foreshadowed the upcoming catastrophe (Aaron, 1990, p. 32). This poetry, as well as other literary genres, recorded direct experiences of the war, persecution, suffering, and death.

One of the best-known poets, who by his poetry offered a stark evocation of life in Nazi camp was Paul Antshel, who wrote under pseudonym Paul Celan. Born in Romania, Celan was a son of German-speaking Jews. He spoke several languages, including Romanian, Russian and French, and he also understood Yiddish (Chalfen, 1991, p. 15). Paul Celan was not a prisoner in any death camp, during the World War II he worked in a labour camp. His

most well-known poem from the time of the Holocaust is *Death Fugue*, published in 1948 and composed from eyewitness testimonies Celan had heard or read. As Leonard Olschner (1988, p. 175) claims, "although the work is titled fugue, there is no literal manner of reproducing the musical form of fugue in words." That means, that the title must be taken as a metaphor. Rhythm is the strong element of Celan´s poem (Olschner, 1988, p. 175).

Blackmilk of daybreak we drink it at nightfall

We drink it at noon in the morning we drink it at night

We drink it and drink it (Celan,)

Black milk as a symbol occurs throughout the poem and represents despair and death. That is what the Jews in the death camps were figuratively ´fed´ on. The repetition of this symbol establishes the tone of misery and monotony.

However, Celan was not the only one who wrote poems on the topic of the Holocaust. There are other memorable authors of poems, such as Elie Wiesel, *´Never Shall I Forget´*, Primo Levi *´The Survivor´,* or Czeslaw Milosz, *´A Poor Christian Looks at the Ghetto´*, and others.

2.3 Testimonies and Memoirs

After the World War II finished, SS personnel, who had served in Auschwitz-Birkenau, were tried from November 24 to December 22 in 1947 by Polish authorities in Cracow, Poland (Jewish Virtual Library, 2022). The defendants, top echelon of the camp hierarchy, were put on trial called the First Auschwitz Trial. Some of the defendants, such as Rudolf Hoess, were sentenced to death, others received life imprisonment. At that time, as Ruth Franklin claims, "swept in alongside the sea of documentation that the Nazis left behind, the voices of eyewitnesses emerged to tell their stories in every form imaginable" (Franklin, 2011, p. 3).

The first testimonials were published, with emphasis on establishing evidence and facts rather than on literary or aesthetic representation. As Ruth Franklin states, as far as she knows, the very first published testimony about the concentration camps appeared in 1934 and was written by Gerhart Seger, the German political prisoner in Oranienburg. (Franklin,2011, p. 9). Not the first one, but one of the best-known memoir books is supposed

to be the one by Elie Wiesel´s *Night* (1960), which is accepted as the ultimately canonical Holocaust memoir that has been translated into thirty languages. Ellie Wiesel tells the story of himself as a teenager Eliezer, who lived comfortably with his Orthodox Jewish family in Hungary. After the Germans invaded the country in March 1944, the family was deported to Auschwitz, Poland, Eliezer and his father were immediately separated from the rest of the family and assigned to hard labour. They survived illnesses, hard work, selections, and other threats in the camp. After the Germans evacuated Auschwitz in January 1945 before the impending arrival of Soviet Army, the prisoners marched in the snow for many days and then they were transferred to Buchenwald, where Eliezer´s father died (Franklin, 2011, p. 10). The story in *Night* is simple, there is no analysis of the situation, no speculation. It is the story of a young boy, who had no idea what was coming and who loses his innocence due to the circumstances he had to go through.

A familiar feature of the Holocaust memoir is an autobiographical pact, and the truth-value of its content often appears on the frontispiece as a declaration, such as "…it seems to me unnecessary to add that none of the facts are invented" at the start of Primo Levi´s memoir *Survival in Auschwitz* (Levi, 1995, p. 9).

And although there are some revisionists who emphasize the fallibility of memory and question the idea that testimonials about the Holocaust are pure, authentic documents and, as Franklin states that "to consider any text ´pure testimony´, completely free from aestheticizing influences and narrative conventions, is naïve" (Franklin, 2011, p. 11), it is beyond question that only those who lived the horrible conditions during the Holocaust in their flesh and in their minds can transform their experience into knowledge, as Elie Wiesel argues (Wiesel, 1989).

2.4 Second generation literature

There is no doubt about the meaning of the term "second generation" in the context of the Holocaust as the generation of writers who felt marked by the continued presence of the Holocaust past. They did not have any direct experience with the events of the genocide or Shoah. However, they had the secondary link to it through their parents, who were directly involved in the trauma and violence caused by Nazis. Second generation are the children of those who were robbed of their homes and businesses, who were deprived of their freedom and human dignity, and who suffered horrible conditions in the camps of death.

Alan Berger explains that the second-generation writers are "confronted with a difficult task: to imagine an event that they have not lived through, and to reconstitute and integrate it into their writing – to create a story out of history" (Berger, 1997, p. 2). The second generation engages in what Marianne Hirsch calls ´postmemory´. Hirsch defines the term as "the response of the second generation to the trauma of the first" (Hirsch, 2001, p. 8). And as the same author adds, postmemory "is a powerful form of memory precisely because its connection to its object or source is mediated not through recollection but through representation, projection and creation – often based on silence rather than speech, on the invisible rather than the visible" (Hirsch, 2001, p. 9).

In short, in the second-generation literature, the sense of inherited trauma, the children of the Holocaust survivors were affected by, is reflected.

One of the best-known works is the Pulitzer Prize winning story *Maus I* and *Maus II*, two volumes published within the range of five years, by Art Spiegelman. Spiegelman retells the story of his father, Vladek – what happened to him before, during and after World War II. Vladek and his wife Anja, ended up in Auschwitz, Birkenau and later in Dachau, and after the end of World War II and their survival, they started a new life in America, where Art Spiegelman grew up.

The books bring multiple narratives, detailed plans of the concentration camp or real photographs from the family archive. The books are works of non-fiction genre, and are considered to be, according to Sicher (2005, p. 144), documentary biography of the concentration camp survivor Vladek Spiegelman.

The books have a special form, the cartoon. Cartoons are usually associated with fun, and here comes the paradox – this is a serious story where the Nazis are portrayed as cats and the Jews are portrayed as mice (´Maus´ is the German word for English ´mouse´). The cartoon pictures help the reader to read on different levels. When something happens to the character in the story, the reader feels it more strongly, because he can see it happening in the pictures (Kincade, 2013, p. 6). *Maus* through its form offers the reader a unique approach to narrative construction and interpretation.

To be completely exact, the term second-generation Holocaust literature describes not only the texts written by the children of survivors. This term includes also the texts produced by the children of perpetrators. The texts written from their point of view is known in German as ´Väterliteratur´, or the literature of the fathers (McGlothin, 2006, p. 14). And as McGlothin

argues, “the field of literary studies largely avoided considering both the children of perpetrators and the children of survivors under the common designation ´second generation´” (McGlothin, 2006, p. 14), although the field of psychology included both groups under the wings of the ´second-generation´ term. Both groups of children feel marked by the Holocaust, but their perspectives are different, like two sides of the same coin.

Either the texts by the children of survivors, or by the children of perpetrators, both groups of the second-generation Holocaust literature write from the position of the aftermath, with no direct experience of the event, yet marked by the continued presence of the Holocaust, by the innocence or guilt of their parents.

2.5 Third generation literature

As the number of the Holocaust survivors and their children who are still alive is shrinking, there is a push by their relatives to document their Holocaust-family histories of war, concentration camps, immigration, survival and/or their post-war life. These writers have published work inspired in some way by their grandparents´ encounters with Nazism, grounded in their pre-war and wartime European lives.

One of the authors of the third generation is Alison Pick, the Man Booker Prize finalist for her book *Far to Go*, published in 2010. The book she has written is a story of her grandparents and father who were of Czech origin. Pick is a descendent of a Jewish family that emigrated to Canada from Czechoslovakia in 1940. According to Booker Prize Foundation (2022), upon arrival in Canada, the family converted to Christianity and next generations were raised as practising Christians. The reason behind the decision was that the family after reaching safety in Canada would not be in the same peril again. Later, Alison Pick herself converted to Judaism. “I always imagined that I could reclaim my family´s Judaism when I wanted, like a lost suitcase”, explains Pick her decision and adds that it proved more complicated than she had thought (Book Prize Foundation, 2022).

Pick´s novel *Far to Go*, which received the Canadian Jewish Book Award in 2011, is a story of Pavel and Annaliese Bauers and their six years old son Pepik, a secular Jewish family from Prague in the months that led up to Hitler´s invasion of Czechoslovakia and during it, struggling with an increasingly anti-Semitic climate. The family seeks ways out to safety, and

especially for the safety of Pepik, their six years old son. The book explores the impact of the Nazi threat on the Bauer family´s attitude to their Jewish heritage.

Another author of the third generation was Joseph Skibell, a professor of creative writing at Emory University, who published in 1997 a novel *A Blessing on the Moon*, dedicated to his great grandparents and their children. His attempt was to recover from silence his family history that, "except for a clutch of photos and whatever is encoded genetically, has all but disappeared", as Skibell himself claims in an interview for Chapel Hill University. Eighteen members of his family were killed in the Shoah (Aarons and Berger, 2017, pp. 109-110). At the centre of his novel *A Blessing on the Moon* is a man called Chalm Skibelski who is the protagonist and narrator in one person. Immediately at the beginning of the story, Chalm is shot along with other Jews by German soldiers. Instead of resting peacefully in the World to Come, he is left to wander the Earth (Jorgensen, 2015, p. 2). During his afterlife journey he encounters his dead fellow villagers, slain members of his own family, and finally joins a group of scholars who have hidden out during the war and who were trying to restore the moon that disappeared from the sky. As Abdulah (2020, p. 6) explains, Chaim represents the suffering of Jews through his own grief, and by returning the moon to its proper place he secures the future for the Jewish nation. Starting at the point where the Holocaust stories usually end, Skibell takes the reader in the world of magic realism and allegory where compassion and grief, love, and hatred live next to each other.

From time to time the question ´How do third-generation authors inherit traumatic experience when they lack personal memory of the Jewish catastrophe? ´ rises. And yes, the third-generation authors were not the generation exposed to the catastrophes. Their works represent the Holocaust through indirect means. As Victoria Aarons and Alan L. Berger (2017, p. 12) suggest, "third generation writing might be thought of as quest narratives, in which the grandchild of survivors returns to the grandparent´s place residence before the onset of the Holocaust or to the site of the grandparent´s displacement and harrowing experience in concentration camps, ghettos, forests, and decimated villages throughout Europe." And they add, that "these are quest plots that attempt to seek out and wrest hold of the unfolding of event with the hope of some disclosure and arbitration" (Aarons, Berger, 2017, p. 12).

To sum up, third-generation writers share similarities that manifest in their concerns for the inflection of traumatic memory in their lives, their relationship to the Shoah, or in the mode how their inheritance shaped their identity. For the third generation, the memories of the Holocaust are less direct and are filtered by time and by the memory of their parents, who

shaped the narratives of Shoah through their own identification. A coherent narrative is often reconstructed from the fragments and pieces of stories transmitted from one generation to another. And as the impact of the Holocaust recedes, for the third generation keeping telling and writing stories becomes the imperative.

2.6 Fiction literature

The Holocaust is a chapter in human´s history that needs to be told and retold again and again. To write fiction is one of the possibilities to do so. Holocaust fiction authors remind the readers that there is a factual basis underlying their stories. As James E. Young mentions, "by mixing factual events with completely fictional characters, a writer simultaneously relives himself of an obligation to historical accuracy (invoking poetic license), even as he imbues his fiction with the historical authority of real events" (Young, 1998, p. 52).

An example of the Holocaust fiction is a popular and high-rated by readers of all age novel *The Book Thief* by Marcus Zusak. Published in 2005, it immediately became an international bestseller, sold in over 16 million copies all around the world (penguinrandomhouse, 2018). The book is categorized as historical fiction. The story of the book is completely fictional, while the historical setting of the story is historically accurate. For the backdrop of the story, Zusak uses such events and real-life elements from the period of Holocaust as Kristallnacht (Night of Broken Glass), racism, or air raids. Most of the story takes place in the fictional German town called Molching during the 1940´s.

Fictional representations of such horrific event which the Holocaust represents run the risk of undercutting efforts to verify historical knowledge. However, Emily Miller Budick (2015, p. 2) notes, that historical texts establish one contract with the reader, fictional texts another, and that they are not the same sort of texts. What she claims is that the Holocaust fiction does the certain sort of narrative work. And she adds: "That work cannot be dismissed or even relegated to a secondary position even if the literary work has multiple other objectives, such as wish for historical commemoration, an expression of personal grief or guilt, or a desire to mourn the victims of catastrophe" (Budick, 2015, p. 3).

To sum up, Holocaust literature focuses on providing knowledge about the specific part of the world´s history. Authors of the diaries, memoirs or any other kind of piece of work

want to make sure that people will not forget. In the light of this, should any genre of the Holocaust literature be considered superior to another? Are an autobiography or a memoir more valuable because they consist of a story of a person or people who have lived through the direct experience, than fiction, the plot of which is mainly made up by the author?

3 Rationales for teaching the Holocaust

United States Holocaust Memorial Museum (1995, p. 8) in its resource book for educators has stated that teaching and studying the Holocaust "allows individuals to investigate human behaviour and the meaning of responsible citizenship". The study explores a multitude of topics that affect students on daily basis.

Teaching the Holocaust is a challenging task, especially with a group of teenage students. They are at the age when "fitting in" is an important part of their socialization experience. Young people strive to develop their own identities, but at the same time peer pressure promotes to fit the ´norm´ of the community of the class, or group. It is not rare, that prejudice, or intolerance are the issues, they cope with.

Teachers should be careful to select appropriate materials to the needs of the individual classroom, and that all classroom activities meet desired objectives. United States Holocaust Memorial Museum (1995, p. 10) suggests that "Holocaust education should promote critical-thinking skills and thought-provoking activities." The same institution warns against problems that could occur when inappropriate activities are employed. Among the inappropriate activities´ simulation of the Holocaust experiences, constructing camp models, or crossword puzzles and word searches are included.

What an educator should respect is that it is not the Holocaust in isolation that must be understood. Milton Kleg (1995, p. 338) is convinced that "it must be studied in terms of its foundations, historical context and its linkages to the present".

The Holocaust can be incorporated into a variety of classes that are commonly included in the current curriculum of schools, such as History, Geography, Civics, Literature, or Ethics classes.

Topics that should be considered when teaching about the Holocaust are important as well. At European Seminar for Educational Staff in Vilnius, Latvia, in 2000 (2000, p. 14) was suggested that "great number of items can be included, starting with the definition of the word ´Holocaust´, and then dealing with genocide, Judaism, antisemitism, the birth of Nazism, anti-Jewish discrimination from 1933 to 1939, emigration of Jews, reaction of German population, establishment of Ghettos, persecutions of Jehovah´s Witnesses, Gypsies and homosexuals, collaborators, concentration camps, gas chambers and crematoria, Sonderkommandes, international reactions, the political situation, the Jews in different European countries, the

Righteous, rescuers (prominent individuals and ordinary people, military strategies, the end of the camps, the death toll, survivors´ return, silence on both sides, war crimes´ trials, the pain of giving evidence, denial and revisionism" (Grech, 2000, p. 15). Teachers should consider either chronology or thematic approach, and consider the time available to teach the topic, and age of their students. This will help students acquire the basic knowledge about the Holocaust.

Methods of teaching depend on the targets the teachers want to achieve. Participants of the Seminar in Vilnius stated that teachers "have to find methods that will help the student to develop a critical mind, to come to conclusion, and to appreciate the rights of other people, the dignity of a human person, the necessity of tolerance and diversity, the advantages of harmony in society, and our freedom to choose and to say Yes or No in a given situation" (Grech, 2000, p. 17).

To sum up, through a variety of activities in the classroom, such as reading, role plays, interviews, group work, presenting dilemma situations, watching documentaries or movies, presenting challenging questions, or discussions, students should learn new knowledge and skills that would help them understand the past, connect the past to the present, understand personal feelings, encourage their identity, share experiences, provoke their imagination, empathize with others, improve their skills of comparing and contrasting, and acknowledge values and attitudes against evil.

4 Methods and procedures of the research

This chapter is concerned with research strategy, and the methods used to collect data from students in order to answer research questions. The data collection process for case studies is more complex than those used in other research methods.

Yin (2009, p. 98) mentions that case study evidence comes from many sources. These usually include interviews, direct observation, participant-observation, documentation, or physical artifacts. The usage of many different sources of evidence is the major strength of case study data collection. Yin (2009, p. 114) points out that following the principle of multiple data collection can help to deal with the problems of establishing the construct validity and reliability of the case study evidence. Creating a case study database and maintaining the chain of evidence.

4.1 Research strategy

In this thesis, qualitative research is conducted, and the research strategy chosen is a case study, using questionnaires, focus groups, observation and interviews. Case studies have been criticized for the lack of rigor and for having a soft nature (Ellram, 1996, p. 95). On the other hand, Yin (2009, p. 8) argues that the findings via case study will be valuable if they clarify or extend understanding of the existing theory. The advantages of the qualitative research according to Miles and Huberman are “flexibility, holism, richness, the natural setting, or the possibility of locating meanings, and assessing ‘real world’ examples. (Miles and Huberman, 1994, p. 75).

Questions ‘What’ and ‘How’ in qualitative research are involved. By using qualitative methods of inquiry, the researcher can explore individuals or organizations, relationships, simple or complex interventions. Yin (2009, p. 18) suggests that a case study design should be considered when:

- The focus of the study is to answer ‘How’ and ‘Why” questions
- The researcher cannot manipulate the behavior of those involved in the study
- The researcher wants to cover contextual conditions because they are believed to be relevant to the phenomenon of the study
- The boundaries are not clear between the phenomenon and the context

4.2 Methods of collecting data

Primary data for the purposes of answering research questions of this thesis are collected via questionnaire with closed and open-ended questions, observations, focus groups and interviews with the participants of the research. The decision which method of data collection is the most suitable for the certain group of students depends on the purpose of the research, and on the options of the researcher. What should be taken into consideration is the age, personalities, and language proficiency of the students. And as stated by Yin (2009, p. 66), because of the absence of routine procedures, case study investigators should demonstrate the ability to ask good questions, listen, be adaptive and flexible, and know how to avoid bias.

4.2.1 Questionnaires

A questionnaire is a research tool, that, according to Brown and Harris (2018, p. 98) stimulates the respondents with highly structured set of questions while staying in control over the data collection. The instrument of the questionnaire includes either written or oral questions and comprise an interview-style format. They offer fast, and efficient way of gathering large amount of information about behavior, preferences, or attitudes, and they serve to gain more in depth understanding of the topic. The advantages of the questionnaires are their practicality, cost-efficiency, or comparability when the same questionnaire can be used repeatedly, and the results can be compared, and contrasted. Questionnaires, according to Bachman and Palmer (2010, p. 400), are divided into three types – open-ended questions, multiple choice questions and rating scales.

4.2.2 Interviews

Interview is a direct research method of data collection when two or more people are involved in exchanging information through a series of questions and answers. Many different forms of interviewing exist, they can be conducted in face-to-face interaction, in surveys, through the internet. It can be organized during the process of teaching, or after a specific segment has been finished. Given (2008, p. 499) points out that good questions in the interview are brief, simple, and open. Concrete descriptions are obtained by posting “what”

and “how” questions, rather than “why” questions. The interview is normally rounded off with a debriefing, which may include giving the participants a chance to add some comments.

Again, age, language skills, personalities, as well as specific learning differences of the students should be taken into consideration. Berg (2001, p. 76) notes that researchers must always be sure they have clearly communicated to the subjects what they want to know, the interviewers´ language must be understandable to the subject and interviews must be ideally conducted at the level of the respondents. To sum up, the interview research is a useful tool in the cases when the plan is to gain detailed information, or the topic of the research is complex.

4.2.3 Focus groups

The term focus group refers to the role of the group members who are focused on a particular discussion topic. The teacher then is provided with an information about students´ opinions and feelings concerning the topic. As Given (2008, p, 381) states, a defining element of focus groups is the use of participants´ discussion as a form of data collection, there is no requirement to reach consensus. It is the participants´ conversation of researched topic that is of interest. The purpose of the focus group is to promote a comfortable atmosphere of disclosure in which people can share ideas, experiences, and attitudes about a topic (Krueger and Casey, 2000, p. 23). The environment is less teacher-centred, the role of the teacher is to encourage the participants to interact directly with each other. Students in the focus group are more willing to express their feelings and opinions. As to Berg (p. 114) this method allows the researcher to observe the process that is often of profound importance to qualitative investigations – namely, interaction.

The style of moderating by the researcher is the area that receives a great deal of attention. With the focus groups where the moderator plays a relatively directive role, there is an attempt to control, that conversation stays focused on the researched topic. In contrast, with less directive approach, the moderator mostly facilitates than directs the discussion. What Given (2008, p. 382) emphasizes is the fact that the analysis of focus groups should pay special attention to the topics that consistently generate high levels of interest from almost every participant.

4.2.4 Observation

Observation is a research technique where the participants of the research make their choices and react to situations in their most natural settings. Stake (1995, p. 62) notes that the qualitative case study researcher keeps a good record of events to provide a relatively incontestable description for further analysis and ultimate reporting. According to McLeod (2015), observation can be controlled or naturalistic. In controlled observation, the researcher decides where the observation will take place, with which participants, in what circumstances, while the naturalistic observation involves studying spontaneous behavior of participants in natural settings (McLeod, 2015). The biggest weakness of the observation method is its uncertainty and unpredictability, because it is impossible to predetermine the amount of time required till the sufficient results are met (Bachman and Palmer, 2010, p. 403). The validity of data collected depends on the ability of the observer, and in the term of representativeness, the researcher should verify the data by using other methods, such as interviews or focus group, that were covered in previous chapters.

4.3 Analysis and Interpretation

Stake (1995, p. 71) defines analysis as a matter of giving meaning to first impressions as well as to final compilations. Various types of analysis can be conducted. Yin (2009, p. 137) suggests five techniques – pattern matching, explanation building, linking data to propositions, time-series analysis, and logic models. Stake (1995, p. 74), in contrast, introduces two strategic ways that researchers reach new meanings about cases – one of them is direct interpretation of the individual instance and the second way is through aggregation of instances until something can be said about them as a class. And Baxter (2010, p. 554) adds that the data collection and analysis occur concurrently, and the type of analysis engaged in will depend on the type of case study.

5 Books to be read

The following chapter is focused on two books that are at the centre of attention in the research. Learners are supposed to read selected parts of them, and discuss the plots based on the knowledge they have received in the lessons focused on the historical background of the antisemitism and the Holocaust.

5.1 John Boyne: The Boy in the Striped Pyjamas

The first book is a novel where the historical setting is accurate while the story is completely fabricated by the author.

5.1.1 John Boyne – about the author

John Boyne, who was born on April 30th, 1971, is a contemporary Irish novelist. He attended Trinity College in Dublin, where he studied English Literature. Later, he continued his studies at the University of East Anglia in the discipline of creative writing. Here he earned the Curtis Brown prize for his literary contribution. (Famous Authors, 2020)

Boyne began his writing career with short story writing, and in the early years he published around seventy of them. In 2000, his first novel, *The Thief of Time,* was published. Since the year 2000, Boyne has published adult and young adult novels almost every year. In 2006, he published his masterpiece, *The Boy in the Striped Pyjamas*, which became a New York Times bestseller. Two years later, the novel was adapted into a movie of the same name, directed by Mark Herman. Besides the movie, the novel was also adapted into a play, an opera, and a ballet.

John Boyne has published thirteen novels for adults, six novels for children/young readers, and a collection of short stories. His novels are published in 58 languages. (Boyne, 2020)

In 2012, he was presented with the Hennessy Literary ´Hall of Fame´ Award for his body of work, and in 2015, he was awarded an Honorary Doctorate of Letters from the University of East Anglia (Boyne, 2020).

5.1.2 About the book

The narrative of the book is not based on a true story, which means that it is a work of historical fiction. The story takes place in Germany during World War II and the Holocaust and is told from the viewpoint of a nine-year-old boy called Bruno.

Bruno lives his privileged life in Berlin together with his parents and older sister, Gretel. "He knows nothing of the Final Solution or the Holocaust All he knows is that he has been moved from a comfortable home in Berlin to a house in a desolate area where there is nothing to do and no one to play with", as John Boyne states about Bruno´s attitude towards the situation (Boyne, 2020).

Bruno´s father, Ralf, an SS officer, gets promoted and becomes a commandant in a concentration camp in Auschwitz. Bruno thinks that the family is moving to the countryside and because he does not understand what the adults talk about, he believes the place is called Out-With, because he mishears the camp´s name. In his new home, Bruno feels very lonely, and sad for his friends he left behind in Berlin. He wanders and explores around the house, and from the window of his room he can see some people – men, women, and children, all wearing the same striped pyjamas. When Bruno sees the children, he would like to play with them. One day he sneaks out of the house to explore the area around the house. He comes to the fence where he meets a boy of his age called Shmuel, who is wearing the same striped pyjamas, Bruno saw from his window. The boys make friends and meet at the fence every day. Bruno cannot understand why Shmuel is not able to come to his house and play with him, or why he cannot play with Shmuel and other children in the striped pyjamas. As John Boyne claims, Bruno does not perceive that Shmuel is a boy "who lives a strange parallel existence on the other side of the adjoining wire fence" (Boyne, 2020).

Bruno continues returning to the fence, sneaking Shmuel food, playing checkers, and talking. Bruno eventually learns that Shmuel is a Jew and was brought there with his parents.

After some time, Bruno´s mother realises that she cannot stand the isolation and she also does not want her children to live in the neighbourhood of the concentration camp, and she plans to leave the house. Before he leaves, Bruno visits Shmuel for the last time, and because he learns that Shmuel´s father disappeared, he decides to help Shmuel find him in the area of the camp. He meets Shmuel at the fence, and changes into the pyjamas that Shmuel brings him. As Bruno´s head is shaved because of the lice, there is nothing suspicious about his appearance. He crawls under the fence, and the boys start their search for Shmuel´s father.

At one moment, the camp guards surround the area in which Bruno and Shmuel are searching and force everyone to march. The boys stick together and along with many other prisoners march into a dark, airtight building – into the gas chamber. Nobody has ever heard about Bruno since then.

As Bruno does not return home, his mother and father search for him, but it is a search in vain. Eventually the parents piece together that Bruno likely passed away in the camp. They both are overwhelmed by grief. Bruno´s mother and his sister Gretel move back to Berlin, and his father is removed of duty and ordered to leave Auschwitz.

5.1.3 Reception of the book

As introduced above, in chapter 5.1.1, *The boy in the Striped Pyjamas* is regarded as a Boyne´s masterpiece, awarded many book prizes. In 2007, only one year after it was originally published, Boyne´s *Boy* won Bisto Children´s Book of the Year, as well as the Orange Prize Reader´s Group Book of the Year and the Irish Book Award People´s Choice Book of the Year (Ryan, 2012). The book was, and still is highly appreciated by the readers. On the web page Goodreads, the world´s largest site for readers and book recommendations, the book is highly rated. Readers find the story heart-breaking, fabulous, amazing, and the message of the story powerful (GoodReads, 2022).

However, it is necessary to introduce that reception of the book seems to be contradictory. According to research by the Centre for Holocaust Education at University College in London, "more than a third of teachers in England use the bestselling book and film adaptation in lesson on Nazi genocide" (Sherwood, 2022). Mathew Rozzel (2016), a History teacher at Hudson Falls High School, who specializes on the teaching of the Holocaust, and the author of the book *A Train Near Magdeburg: A Journey into the Holocaust,* in which he describes how over 275 Holocaust survivors reunited with their actual American-soldier liberators, is worried about the fact that many people cite *The Boy in the Striped Pyjamas* as "a major basis for their understanding of the Holocaust". Rozzel (2016) categorically states, that *The Boy in the Striped Pyjamas* is NOT a book about the Holocaust and to deploy it in the classroom to "introduce the children to the subject of the Holocaust is pedagogically unsound."

5.2 Jeremy Dronfield: The Boy Who Followed His Father into Auschwitz

The second book to be read and discussed is based on a true story of a specific family, focused especially on two members – father and son.

5.2.1 About the author

Jeremy Dronfield was born in Wales in 1965, and now he lives in England. According to Harper Collins Canada, "he is a biographer, novelist, historian and former archaeologist" (Harper Collins). And Andrew Lownie, Dronfield´s agent, adds that his client is "a versatile, multi-faceted writer, who came to writing via circuitous route" (Lownie, 2019).

This route started after completing a doctorate in Archeology at Cambridge University, with the research on the subject of art and religion in prehistoric Ireland." While trying to get an academic career in archaeology off the ground, he began dabbling in writing fiction" (Lownie, 2019). His first novel, *The Locust Farm*, published in 1977, was immediately successful. It entered several bestsellers lists and was shortlisted fort the John Creasey Memorial Dagger award in the category of debut crime fiction.

Besides novels, Dronfield is an author of non-fiction books, such the US National bestseller, *Beyond the Call*, a true story of World War II pilot, Lee Timble (Dronfield, 2021).

5.2.2 About the book

The Boy Who Followed His Father into Auschwitz is a nonfiction book, a true story of two members of Kleinmann´s family – father, Gustav and his son Fritz, and their unbreakable bond that endured the living hell of concentration camps. This is a rare story, because, as Dronfield explains in the preface of the book, very few Jews experienced the Nazi concentration camps in all three stages: from the first mass arrests in the late 1930s, through the roiling maelstrom of the Final Solution, and then to liberation in 1945 (Dronfield, 2019, p. 5).

Dronfield´s book is based on written accounts of the two main characters of the book – on the camp diary of Gustav Kleinmann, and on the post-war memoir by Fritz Kleinmann. The diary was published in 1995 as a part of the Fritz´s memoir, entitled *And Still the Dog*

Won´t Die: A Diary from Auschwitz (United States Holocaust Memorial Museum, 2022). Dronfield did also archival research, and interviewed members of Kleinmann´s family for more details.

As mentioned above, the book is a story of Kleinmann´s family, settled in Vienna. The story focuses on father Gustav, a Jewish upholsterer, and Fritz, his sixteen-year-old son. Gustav considers himself and his family more Austrians than Jews. However, after Anschluss (Austria forcibly joined to Nazi Germany) comes in 1938, and later Kristallnacht´s rampage full of vandalism against Jews and their properties, Gustav learns that he and his family are no longer safe. Very Soon, Gustav and Fritz are arrested by Gestapo and sent to the concentration camp in Buchenwald, Germany where they undergo and luckily survive Nazi´s brutality.

After some time, Gustav learns that very soon he is going to be sent to another place of dread – to Auschwitz, a certain place of death. Fritz cannot imagine that his father leaves without him, and though he knows that Auschwitz is a synonym for death sentence, he insists on going there with his father. Eventually he is allowed by the Nazis to go, and there comes a three-year period of suffering, punishment, beating, starvation, and illnesses.

As the Nazi regime starts to fall apart in 1945, prisoners are sent on death-march or death-train to Belsen. At the moment of liberation by American Army, both Gustav and Fritz are just skin and bone, but thanks to their love, and hope for the future they both survive. After the war they find that not every member of their family was as lucky as they were. Gustav´s wife (Fritz´s mother) Tini and Gustav´s daughter Herta were transported to the east in 1942, and after the arrival they were shot. On the other hand, Kurt, Fritz´s brother, got the US visa and Fritz´s sister managed to move to England.

Gustav and Fritz were not only survivors, but also witnesses. Gustav, who died in 1976 at the age of 85, never wanted to talk about the ordeal, but Fritz´s determination was that the truth should be told.

5.2.3 Reception of the book

In the article for Jewish Historical Studies in 2019, Joachim Schlor (2019, p. 352) suggests that the generation of survivors will soon be gone, and at the same time he states that "the stories on the Holocaust are still there – sometimes told but not written down, sometimes untold but preserved in letters, diaries, photographs, and other family documents. Many such

documents are still kept in boxes in private households and have not (yet) found their way to accessible archives. All too often it is a matter of sheer luck or chance that somebody comes along and takes on the task of saving them, reading them, and using them for the continuation of the storytelling."

Dronfield did what Schlor is writing about – he found sources for his book and supported them by brilliant archival research. On the website Goodreads, the book is regarded a ´must-read´, especially in the case that the reader is drawn to the topic of the Holocaust and World War II. The book is rated as not only heart-breaking, but also important and educative (GoodReads, 2022).

John Raskin, Professor Emeritus at Sonoma State University, points out, that thousands of books have already been written about the Holocaust and concentration camps, and that "Dronfield´s book does not alter the big picture" (Raskin, 2020). However, what Raskin values is the fact that the story illuminates the lives of two particular people, and he suggests the book "to belong in the extensive library of anti-fascist literature." Raskin (2020) also appreciates that in the book, Dronfield does not demonize Nazis, Germans and Hitler, but he shows that some Germans helped some Jews in some camps. "Jeremy Dronfield has helped to preserve indelible memories and celebrate human ingenuity and endurance in the darkest of times."

6. Summary of the theoretical part

The aim of the theoretical part of the thesis was to provide information about the topic of the research that is going to be conducted.

The first chapter deals with the topic of the Holocaust, and antisemitism, and historical background to both.

The second chapter is then concerned with general information on the topic of the Holocaust literature considering the genre and refers also to the texts written from the perspective of "the second-generation" and "the third-generation" Holocaust authors.

The third chapter is focused on explanation why teaching the Holocaust is still important, and what should a teacher follow and avoid during the process of that teaching.

Chapter number four deals with methods and procedures of collecting data in the research conducted in the practical part of the thesis.

At last, the fifth chapter, focuses on two literary works that are to evaluate the acquisition of reading the Holocaust literature in the lower secondary school English lessons, and the capability of the learners to understand the topic, as stated in the introduction of this thesis.

Practical part

7 Participants of the research

The targeted group of the study involves learners of 9th grade, studying English language at private lower secondary school Základní škola a Mateřská škola Sluníčko s.r.o. in Lipník nad Bečvou. The age of the learners is 14 - 15, and the class consists of 12 learners – 7 boys and 5 girls. None of the learners is diagnosed with specific learning differences. The learners have been recognized as demonstrating activity, creativity, and very good knowledge of English. Most of the learners of this grade are able to read age-appropriate books in English, and they are used to watching movies, or documentaries in original version, some of the learners with subtitles, some without. Besides that, they also understand the need for English language in their future studies and personal lives.

They have been chosen as the focus group of the study primarily because the topic of the Holocaust and World War II had been taught in this grade only one month before the research started. Therefore, it was supposed that the learners are familiar with the topic to that extent that they could identify basic facts about the events.

The research took place during English conversation classes in seven sessions, whereas one session consisted of two lessons conducted over the course of one day/afternoon.

All the learners were provided with the information about their participation in the research, about the focus of the research, topics to be discussed, activities to take place, and that the anonymity of information collected in the research is guaranteed. No personally identifying information was collected in the research, and individual responses were not linked with the names. Instead of the names, numbers were used to link responses.

7.1 Participants´ knowledge of the Holocaust before the research

As stated in chapter 7, participants of the research had been taught about the World War II, and the Holocaust one month before the research started. Therefore, the author of the research made an appointment with the History teacher who was involved in the teaching process. The aim of the appointment was to determine what specifically was taught, for how long, and what knowledge of the topic could be expected.

According to the History teacher, there is no special formal requirement of teaching the topic of the Holocaust in the curriculum. The topic is included as a part of the World War II units, and the space earmarked for covering the main and important information on the Holocaust is two lessons – that means 90 minutes.

When asked, if there is some guidance relating to how the Holocaust should be taught, the teacher´s answer was negative, and he added that what and how he teaches about the Holocaust depends on his decision what is important. He also mentioned that this decision is closely connected with the time stated for teaching particular units of the subject.

Participants´ knowledge of the topic at the time of the outset of the research, according to the History teacher, covered:

- what preceded the World War II in Germany and other European countries
- relationship of the Holocaust and the World War II
- identification of the victims of the Holocaust
- understanding the terms ´Jew´, ´antisemitism´
- identification of the perpetrators of the Holocaust
- when and where the Holocaust took place
- development of the Holocaust
- understanding the terms ´ghetto´, ´labor camp´, ´extermination camp´

To sum up, although the time stated for teaching such a voluminous topic, which without a doubt the Holocaust is, was limited, the learners of 9th grade were provided solid basic knowledge that served as a quite strong basis for further activities in the oncoming research.

8. Activities in a comprehensive learning approach to the topic of the Holocaust

The first major aim of the practical part focuses on providing a portrait of learners´ knowledge and understanding the topic of the Holocaust considering historical context, understanding events of that era, geographical, political, and social development of the events, and its consequences.

This part of the research is focused both on knowledge acquired from previous study of the topic in History lessons, and on knowledge based on additional teaching via short documentaries, listening to the testimonies of the Holocaust survivors, and experiences through field work, and project work.

Leaners´ knowledge, work and progress was thoroughly tracked in group interviews and discussions, focus group method, and observations. As to the method of verification learners´ capability to understand the topic, except the observations and discussions, mentioned previously, worksheets and group work were employed. At the end of each interview, or unit, verbal summary of the session was given to the learners, which allowed to prevent mistakes or misinterpretations. All the notes, remarks, and other useful information about the learners´ activities, work, opinions, and feelings were recorded, and in the following chapters described in detail. A thorough description is an important procedure for establishing trustworthiness in a qualitative study.

8.1 Historical context

At the beginning of the opening group interview, the learners were asked to answer two simple questions as a brainstorming activity.

Question 1

What are we talking about when we talk about the Holocaust?

As to the first question, the learners came with answers that described the term Holocaust as *´a period of human´s history in the time of World War II´, ´mass killing of Jews´, ´murder of 6 million Jews´, ´Jews murdered in camps´*, and *´Jews lost their homes and businesses´, ´Jews had to wear a yellow star on their coats´.*

Learner 5 added that ´the Holocaust was not only about the Jews who were at the center of Nazi´s attention´. And learner 11 added that Nazi´s attention and added that other targeted groups of people were the Roma, and homosexuals. The whole group agreed, and only one learner recollected that disabled people were another targeted group.

Interviewer directed learners´ attention to the key stages, and turning points of the Holocaust, because it is crucial that the learners know when and where the Holocaust took place. The period of the Holocaust was described by the learners in this way:

Leaner 9: It was in after the World War II began.
Lerner 3: No, it was in 1941, it was during the war.
Learner 4: The mass killing began after German army entered Soviet Union.
Interviewer: Do you know the name of the event of that entering.
(After some time of hesitation)
Learner 4: Barbarossa.

Most of the learners had quite clear knowledge of the distinction between ´before September 1939´and ´after September 1939´, as proven from the following:

Interviewer: *We will try to draw a timeline of the events that preceded the World War II, when the war began, when the Holocaust began, and when the war ended. So, what led to the World War II? What events were crucial?*

Learners created a timeline divided into three segments labelled with dates:

Prewar period – 1933-1938 (Kristallnacht)

War period – 1939-1941

War period – 1941-1945

Learners were then divided into three groups of four. Their work was to find relevant information on the internet and prepare short comments on every single period with dates, key facts. They were asked to cite the source of their findings, excluding Wikipedia page as a source, and explain why the source chosen is relevant and trustworthy. While working in the groups, learners were observed to identify group dynamics, ability of cooperation and task distribution within the team.

Summary of learners´ presentations:

Group 1 Prewar period:

1933 – Hitler´s rise to power, he became Reich´s Chancellor (ideas of race-based nationalism, antisemitism, dictatorship). Rather than killing Jews, Hitler wanted to get rid of them.

1935 – Nuremberg Race Laws – Citizenship Law and Law for Protection of German Blood. Citizen Law –only people of German or kindred blood could be citizens of Germany, Jews had no right to vote and could not hold public office. Jew faced persecution from their birth and were deprived of their basic rights. The laws were written only about Jews but extended to the Roma, Jehovah´s witnesses and other groups.

Racial theories – according to Hitler, Jews were a race defined by birth and blood.

1938 – Kristallnacht – violent pogrom on November 9, 1938 – vandalism and destruction of Jewish shops, businesses, homes or synagogues. Jewish men arrested and sent to concentration camps.

What we found interesting: Hitler´s racial theory was a demagogy because Jews are not a race but members of religious or cultural community.

Group 2: War Period – 1939 -1941

1939 – beginning of World War II, German army invaded Poland, persecution of Jews and other targeted groups followed and escalated.

Ghettos – special town districts, closed or open, where Jewish population was concentrated in poor life conditions

Camp categories – Concentration camps were for political prisoners who were against the Nazi Regime and other enemies of Reich. Labor camps where prisoners had to work with a lack of food, hygiene, or rest. Transition camps for those who were awaiting deportation to extermination camps. They were killing camps – designed for murders of large number of people in short time.

What we found interesting: The word ´concentration camps´ was used long before World War II. At the end of 19th century concentration camps served the purpose of military troops housing. We found the information on the internet web Holocaust encyclopedia.

Group 3 – War Period 1941-1945 Final Solution

This is a period of beginning of the Holocaust. In 1941, death camps with gas chambers were built, and mass killing of Jews started. Gas chambers were used for small or large scale killing. For small scale killing they were used in concentration camps such as Majdanek, Mauthausen or Auschwitz I. On the other hand, large scale killing took place in killing centres – Auschwitz II – Birkenau, Sobibor, Treblinka, Belzec, and Chelmno. People were murdered there just upon their arrival into the camp, only few people were kept alive to help run the camp machinery.

Summary of the group work:

Learners were able to correctly define that the Holocaust is closely connected to the World War II, and to the person of Hitler. They did not have a secure understanding of the chronology of the events but making timeline of the historical period helped them in better understanding the chronology. Some of them incorrectly believed that the organized mass killing of Jews started at the time of Hitler´s rise to power, but the majority of the learners remembered from History lessons that this event is closely connected to the date when Germany annexed Poland. As to the age of the learners, their knowledge provides quite a solid base of the topic.

As to the work with the internet sources, the aim was to make the learners aware of working with trustworthy web pages and verifying the data they found.

8.2 History of Jews and Antisemitism

As specified in chapter 8.1, learners´ understanding of the Holocaust victimhood was complex. They also knew from History lessons, that not all Holocaust victims shared a similar fate.

Yet, the learners raised the question: *´Why the Jews´*? The question implies that even after learning about the Holocaust they were confused and did not understand the reason of the Nazis´ motivation or decision for *´the Jews´*, and why antisemitism was of central importance for Nazi Party. The History teacher did not have enough time to cover the topic of roots of antisemitism, its development through the centuries, and its temporary consequences.

For teaching about the Jews, not only context of the Holocaust, but also the historical context of hatred against the Jewish community is important. Learners should know that Jewish people are proud of a long history of their nation, and rich cultural heritage. Showing life of Jews before and after the Holocaust can help the learners to understand that the destruction of Jewish communities throughout Europe during World War II led to an enormous loss to contemporary world culture.

Before the topic was explored in depth, a short sentence completion exercise took place. (Appendix 1) The aim of the exercise was not to get right or wrong answers, but to let the learners explore the origins of stereotyping, and that there is no one general truth about a group of people with the same characteristic. The exercise served very well as an icebreaker to the topic.

Results of the exercise:

Despite joking and giggling during filling in responses, a collection of interesting ideas and opinions was gathered from the learners. Some ideas were not very complimentary, such as:

All teachers are not tolerant to the opinions of young people.

All the fat people are ugly.

Blondes are stupid.

On the other hand, more than half of the learners expressed immediately that there are no universal endings of the sentences. They explained:

People are not the same only because they share the same job, appearance, or social status. They differ due to their temperament, or nature.

….and due to the upbringing, and their family.

And they asked their classmates:

Do you know all the blondes? Do not you know any blonde that is intelligent and smart?

Or: *You are not right. Teacher X is very tolerant, and teacher Y as well. They are always interested in our opinions and feelings.*

8.2.1 Video on Antisemitism

To broaden the learners´ awareness of the roots of antisemitism, a short educative video edited by Anne Frank House on YouTube channel was introduced: https://www.youtube.com/watch?v=5BIwf72ynS8

Questions to be answered during presentations after watching the videos were:

What is antisemitism?

How did antisemitism manifest in Middle Ages?

How did antisemitism manifest in 20s and 30s of the 20th century?

What stereotypes about Jews appear repeatedly?

Learners were divided into four groups of three, and each group had their own question to answer, and present to the rest of the class. After finishing learners´ presentations, a timeline of the antisemitism was completed in the Worksheet. (Appendix 2)

Group 1:

Antisemitism has been existing for a long time, and it can be described as a hatred of Jews, when Jews are verbally or physically abused. The most extreme example of antisemitism is the murder of 6 million Jews during World War II by the Nazis. They viewed Jews as a separate and dangerous race that could not mix with other society.

Group 2:

In Middle Ages, Jews were minority in Europe, most people were Christians. Jews had to wear yellow circle on their clothes (precursor of yellow star?), old prints show that Jews were different – they had to wear hats. Christians did not like that the Jews had different religion, they believed that Jews murdered Jesus. Many professions were prohibited to Jews – they were only allowed to work in trade and finances. In Middle Ages, Jews were excluded and persecuted, and accused of being power-hungry.

That means that negative image of Jews continued to exist beyond the Middle Ages – when some country did not do well, negative stories about Jews started to appear – these stories were handed down from generation to generation and became deeply rooted.

Group 3:

1933 – discrimination of Jews – for example they were not allowed to marry Germans, people were called upon not to buy in Jewish owned shops. Jews were forced to leave their homes and the countries they lived in.

1939 – WWII Germany conquered many countries in Europe

1941 – Nazis decided to systematically persecute and kill all the Jews, which was called Final Solution, or the Holocaust, or in Hebrew Shoah.

Group 4:

After the World War II, antisemitism still exists in different places and in different ways, sometimes openly. People in the streets are physically and verbally abused, Jewish cemeteries vandalized, during soccer games anti-Jewish slogans are chanted. This hatred can be seen also online. That Jews control the media, they are secretly in power in many countries, and control global financial markets are myths that have been told from Middle Ages and still describe Jews in modern world.

Presentation activity aimed to improve learners´ understanding the roots of antisemitism and the way it manifested in the long-time course.

8.3 Individualizing history

Learners should be given an opportunity to grasp that the statistics of ´six million´ of Jews´ means ´six million of individuals´ in the context of real people, their life before the Holocaust, their families, and friends. The emphasis on humanity instead of statistical terms would help the learners to understand better the tragedy that happened.

The fact that Lipník nad Bečvou, the town most of the learners are from, has rich Jewish history, gave the author opportunity to bring the Holocaust closer to the learners by showing them historical places where Jewish life took place in the past and exploring personal stories of some of Jewish families inhabited in the town. Sightseeing tour round the town focused on Jewish monuments and connected with a quiz game was realized with the help of Tourist Information Center. The Center provided learners with game plan (Appendix 3),

which served as a clue to find special places and fill in words requested for successful puzzle solving.

Although most of the learners live in Lipník nad Bečvou, not all of them were familiar with Jewish history of their town. Most of them knew that in the past there was Jewish Quarter in Pernstein Lane/Pernštýnská ulice because their parents or grandparents told them. The same situation was with Jewish cemeteries. All the learners were able to locate both – the so called Old Jewish Cemetery and the so called New Jewish Cemetery, which are situated close to one another. The reason is that the cemeteries are situated on the outskirts of the largest housing estates in the town – Zahradní ulice.

8.3.1 Sightseeing tour

Before the learners set off for sightseeing tour and playing the game, they were divided into four groups of three. The work of each group was to prepare few sentences about the places that were on the plan of the game and present the information to the rest of the class.

Group 1 – Synagogue and Yeshiwah (Hebrew School)

Group 2 – Gutmann´s Foundation House and Gutmann´s family

Group 3 –Schreiber´s ´Uralite´ company

Group 4 – Old Jewish Cemetery and Old Jewish Town Hall

The aim of the sightseeing tour was to stimulate learners´ imagination of Jewish life in Lipník and Bečvou before the World War II. The main target of learners´ presentations was to introduce new, interesting information that would lead to awareness that population of Jews was present also in the place of the learners´ residence in latter history, and what their lives were like.

8.3.2 Lost Neighbours Project

In the Synagogue, exhibition Lost Neighbours is introduced. It is focused on Schreibers´ family, its life before, during and after the Holocaust. Focusing on the stories of individuals or specific families, makes the history more immediate, interesting, and relevant to the learners´ life.

As the author did not find any living survivor of the Holocaust, that would bring their own testimony to the classroom, this exhibition was a chance to show real people in the photographs and learn more about them from the colorfully described life stories supplemented with personal things exhibited. Learners had an opportunity to see religious artifacts of the family, such as menorah, or tallit, and a suitcase labelled with David´s star that belonged to a family member who was deported to Terezin ghetto, and later to Auschwitz.

Group presentations

For group presentations, the idea of the learners was to prepare single cards with picture of the place or the building on one side and short its description on the other side. (Appendix 4)

8.3.4 Group work – poster

After finishing the presentations, another group work took place. Making the poster of simplified plan of important buildings and places that remind people of Jewish history of the town, served to anchor the knowledge gained in previous activities. A basis of the plan (Appendix 5) was prepared in the Art class.

8.3.5 Holocaust witness testimony

Before reading the chosen books that are introduced in chapter 5, learners were given the opportunity of better understanding how events impacted the individual. As the author of the research did not find any Holocaust survivor living within the community of Lipník nad Bečvou, or nearby, listening to the testimony of Hana Sternlicht, a woman of Czech origin, born in 1930, provided a strong alternative. By listening to the clips of recordings that met the pedagogical objectives, learners got better insight to Hana´s experience (Appendix 6). After listening to the testimonies from life in Terezin ghetto, Auschwitz and Mauthausen, learners discussed what the survivor was speaking about, what emotions did they notice, and how do they feel after listening to the clips.

Learners´ ideas:

I cannot imagine living like this. People were dying, and nobody knew for how long they will survive.

I think that she felt helpless at the moment she could not stay with her mother in Auschwitz, and she did not know if she will see her mom again.

It sounded depressive when she was talking about her march to Mauthausen camp. When she thought that she could not make it.

It sounds horrible that they could not escape and had to do what the Nazis wanted them to.

I think that the Jews were very brave.

I do not understand that there was nobody to help them.

8.3.5 Summary of the activities in a comprehensive learning approach

Learners became acquainted with historical facts about Jews in Lipník and Bečvou and to personal stories as a unique link to the past. They explored their hometown from a new perspective. Thanks to the sightseeing tour, and the search game included, they understand that in latter past Jews were just ordinary citizens, neighbors, parents, or children who lived more or less assimilated in almost every town and city throughout the Europe. Thereby, the Jewish experience during the World War II and the Holocaust was placed in historical context. Listening to the witness testimony provided an authentic representation of the Holocaust, which helped deeper insight into the feelings of those who were personally exposed to the Nazi´s atrocities.

Group presentations of the knowledge attained and creating a poster portraying important buildings and places connected to the Jewish community living in Lipník nad Bečvou, aimed to anchor learners´ attainments as well.

9 Teaching Holocaust literature

Because of the complex nature of teaching and learning about such a historical event as the Holocaust is, teaching Holocaust literature without historical background and explanation of key facts is not appropriate. The aim of the activities described in chapter 8 was to deepen learners´ capability of the topic. Thereby, they were prepared to read chosen texts, grasp them and work with them.

9.1 The Boy Who Followed His Father into Auschwitz

The first book introduced to the learners was *The Boy Who Followed His Father into Auschwitz* by Jeremy Dronfield. A brief introduction of the book included the name of the book and the author, and the year of its publication. Learners were called to give their opinions on what they think the book is about. Responses sounded in quite same line:

It is about a father and his son, and they both went to Auschwitz.

Maybe father was deported to Auschwitz and his son wanted to go to the same place…but I do not know how he made it.

First father went to Auschwitz, and after some time he met his son there.

After a short discussion, the opening activity took place. Learners were given copies of the photograph of Kleinmann family and were asked to describe what they saw.

I can see a family of six members, father, mother and four children, two boys and two girls.

Mom´s name is Tini, and dad´s name is Gustav. Daughters are Herta and Edith, sons are Kurt and Fritz.

The girls look quite old, maybe 18 or more. The youngest boy is, I think, seven or eight years old.

The family looks quite happy, in their best dress.

I think this is a Jewish family.

This is a photo taken by some professional photographer, I think.

It is taken in April 1938, that means that it was before the war.

I wonder which boy followed the father to the camp.

Learners were then provided with complementary information about the family – about their age, job, or school attendance, and country and city they lived in. That the family felt more Austrian than Jewish was emphasized. Special attention was paid to the year 1938, where the story of the family in the book begins. A brief recollection of the events and the atmosphere of the year 1938 in Germany including Austria and Sudetenland was induced.

Persecution of Jews – discrimination – Nuremberg Laws – Kristallnacht

Then the learners were assigned to read a copy of a chapter from the book, pages 19 - 21 (Appendix 7), and answer discussion questions in their Worksheet (Appendix 8).

1. How can you describe the atmosphere of the chapter at its beginning and at its end?
2. How do you explain the shift in the atmosphere?
3. What changes in Austria are described there?
4. What was the response of the people to the changes?
5. Can you find some examples of antisemitism? If so, what are they?

Learners read the chapter individually, but they could consult their ideas and respond to the questions in pairs. Despite the seriousness of the questions, learners demonstrated their ability to express their opinions in a sophisticated way:

Question 1:

At the beginning it sounds like an ordinary day, and the girl is just going for some walk or so. But at the end there is a feeling of danger everywhere.

The beginning is about Edith, what she likes, and that she considers herself an Austrian more than a Jew. She is happy and walks somewhere. At the end it is not about her, but about the atmosphere in the streets of Vienna, because of the antisemitic temper.

Question 2:

The shift is because of the violence against Jewish people.

Because Jews were forced to play 'scrubbing games', and that was degradation.

Because Jews were not safe in the streets anymore.

Question 3:

The change was that Germans arrived in Austria and in Vienna.

Full German force, led by Adolf Hitler himself, made its entrance into the capital.

After the German troops came to Vienna, scarlet swastikas were everywhere.

Wealthy Jews were plundered, and suicides were reported daily.

Heil-Hitlering sounded in the streets.

There were endless columns of German limousines, motorcycles, and armored cars.

Question 4:

Most of Jews stayed indoors, some went out to watch.

A few brave Viennese threw stones at the German troops, but they were quickly overwhelmed by loud cheering ´Heil Hitler´.

Some people participated in disturbing and victimizing the Jews.

Question 5:

Jews were victimized. They had to be on their knees and scrub the pavement with the brush using water from a bucket.

Jews were forced to ´scrubbing games´ that became an everyday part of life in Jewish neighborhoods.

Assault division often added acid to the water in the bucket, so that it burned and blistered the victims´ hands.

Some Jews had to paint anti-Semitic slogans on Jewish-owned shops and businesses in livid red and yellow.

Most of the learners found the excerpt that they had read interesting, some of them, mainly girls, stated that it feels quite depressing to read about such inhuman behavior against innocent people. Learners also expressed the notion that the story helped them in better imagination of Jewish life in given period. They wondered how the story of Kleinmann family would continue. Before reading another excerpt from the book, the author of the thesis

apprised the class with the events that followed, and their impact on particular family members.

In the next excerpt chosen for reading, readers were transferred to Auschwitz camp. The excerpt starts with words: *On the third day they received their tattoos.* Learners were familiar with the fact that concentration prisoners received tattoos, but they had thought that this was the reality of every concentration camp. Their first task was to work in pairs and find on the internet some information about the custom of tattooing the prisoners. Again, learners were asked to cite the source of their findings.

Examples of the learners´ findings:

I found on the Jewish virtual library that the Auschwitz concentration camp complex was the only location in which prisoners were systematically tattooed during the Holocaust.

Website Holocaust Encyclopedia states that during the Holocaust, concentration camp prisoners received tattoos only at one place. It was the Auschwitz concentration camp complex which consisted of Auschwitz I – Main Camp, Auschwitz II – Birkenau, and Auschwitz III – Monowitz and the subcamps.

I did not know that tattooing the prisoners took place only in Auschwitz, this is a new information for me.

Then the learners were given time to read the whole excerpt – pages 180 – 182 (Appendix 9), and think out, and write down responses for questions in Worksheets (Appendix 10) which were to be discussed later in the classroom.

Discussion questions for the excerpt:

1. What information about the prisoners was collected by the camp?
2. What was the Poles´ attitude towards the newcomers in the camp, and how was it manifested?
3. What was the difference between Auschwitz I and Auschwitz II?
4. What is expressed by the sentence about Gustav on page 181 *´It was as if this part of the world would not let him go´.*

Learners were allowed to work in pairs, or they could move round the classroom and consult their ideas with their classmates. Most of the learners acted in a cooperative way and

grasped the chance to choose their partner for consulting their responses. On the other hand, some of the learners worked on their own without communication to others, because their work style is individualistic. Although both cooperative and individualistic work styles occurred in the classroom at one moment, learners worked quietly, with respect to the needs of their classmates. All the questions in the worksheet aimed to deepen learners´ knowledge of the Holocaust, especially life conditions in Nazi camps, victims´ feelings while being imprisoned, their struggle with everyday events, and their bravery.

Not surprisingly, learners´ responses showed their ability to read and understand an advanced text. They correctly stated that *´prisoners´ place and date of birth were set down´*, as well as *´their trade´*.

When the learners were not familiar with any word in the text, they were allowed to find its translation on the internet. Surprises occurred sometimes. The author, for example, did not expect that learners would not understand that Pole/Poles is the name of nationality connected to Poland. But once one learner found the meaning of the word in Czech, it was passed throughout the classroom until everyone knew. As to question 2, learners were confused by unfriendly atmosphere among the prisoners. One of the learners expressed:

I thought that all the prisoners stuck together against their common enemy. In the book, it says that Poles hated and despised the Austrian and German Jews, both as German and both as Jews. There was no difference for Poles, Germans, Austrians, or Jews, from my point of view. They all were imprisoned, and their lives were in danger.

Polish prisoners were stealing meals, or small pieces of meat from Jewish prisoners, and any man who complained received a beating.

Question 3 was not discussed that much, because facts about Auschwitz were given explicitly in the text.

Auschwitz I was the main camp. It had its own killing facility in block II, called Death Block. In its basement the first experiments with poison gas had been carried out.

In front of block II there was a ´Black Wall´, where prisoners were shot.

At the time, Fritz and Gustav were in the camp, Auschwitz II was built at the village of Brzezinska, called Birkenau in German. Birkenau was vast. It was built to contain over a hundred thousand people, and to murder them on an industrial scale.

I thought that Auschwitz camps were built by the Nazis. But now I know that buildings of Auschwitz I were built by Austrian army before World War I. SS only added some blocks and surrounded the place with an electrified fence.

No matter where the prisoners were, either in Auschwitz I or Auschwitz II, treat of death was everywhere.

By reading the excerpt, learners learnt that Gustav was not at the place of Auschwitz for the first time. He was born Polish not far from Auschwitz. Then in 1915, there used to be a hospital, and he stayed there when he was wounded in the war. That is why the sentence *´this part of the world would not let him go´* was easy to explain:

He was born at that place, later his wounds were cured in a hospital at the same place, and at that place again, he is waiting if he and his son survive or not.

The last excerpt from the book was assigned as homework. Learners were asked to read pages 182 – 185 (Appendix 11), and in class discussion present their opinion on Fritz´s act. The main goal of this task was to make the learners think about decisions in extreme life conditions and their consequences. Most of the learners dealt with the task very well, only one did not accomplish it.

I think that Fritz was very brave because he asked for work the most dreaded man in the camp.

He risked his life, but he succeeded.

He was not sure about his act, but he tried, and in the end, he saved lives of many men from gas chamber.

After evaluating learners´ ideas, a complementary question was asked: *Why did Palitzsch say: Who ever heard of Jewish builder?*

In their responses, learners reflected their knowledge about antisemitism, hatred, prejudice, and stereotyping:

Because he thought that Jews can only do their businesses and cannot work with their hands.

Because he considered Jews only as an evil that had to be destroyed.

He did not know that Jews can be creative people. He was not interested in their lives.

After completing reading from the book, learners were asked for their comments on the story:

I liked it, because it is a true story of one family, and I wonder how it continues.

I would like to know if Fritz and his father survive, and what happened to other member of the family.

I liked the story, but sometimes it is depressing to read about violence, beating, or dying.

I like to read books about World War II, and I admire brave people. So, I would like to read the whole book.

I do not like books about suffering. They are too sad for me.

Learners mostly showed curiosity in the sequel of the story, two of them asked about the possibility of borrowing the book and reading the whole story at home. For some learners the topic of the Holocaust occurred depressing when it came to a particular person or people, and their destiny. This proved the hypothesis that individualized history and real stories cause considerable response in learners.

9.2 The Boy in the Striped Pyjamas

The second book to be explored in the classroom was *The Boy in the Striped Pyjamas* by John Boyne. The author of the thesis anticipated that learners knew the story, as the novel was made into a movie of the same name, and the movie was significantly successful among viewers. The authors assumption proved right. More than half of the learners stated that they watched the movie in the past, and most of them could remember the plot. Especially girls liked the story, because *´it was so heartbreaking when the boys marched to the showers,*

because I knew that they will not survive´, as one of the girls said. Another girl liked that *´a German boy can make friends with a Jewish boy without any prejudice about his origin´*.

Learners who had seen the movie were asked to describe in a few words the beginning of the story for the rest of the class.

The main character is a nine-year-old boy Bruno who lives with his mum, dan and sister Gretel in Berlin. The story begins when Bruno comes home and realizes that the family is going to move to another place, because his father got a new job.

His father got a job as a commandant at Auschwitz camp, so the family had to move to a new house close to the camp. Bruno felt miserable about this change because he did not want to lose his friends he had in Berlin. At their new home, he had only three years older sister Gretel to play with.

After a brief familiarization of the class with the opening of Bruno´s story, learners were assigned copies of the extract of the book to read pages 35 (line 13) – 38 (Appendix 12). The key question for this extract was: *How do Gretel and Bruno understand what they see from the window?*

All learners agreed that the children did not comprehend anything at all.

Gretel said that it must be some sort of rehearsal when she saw a group of children doing what the soldiers wanted them to do, and then applauded them and laughed.

They saw hundreds of people staying in groups, marching, some with spades, some with bandages on their heads. And they saw many huts, and some soldiers who looked like they were shouting at the people. But neither Gretel nor Bruno realized that they saw a concentration camp full of prisoners. They did not know that a place like this could exist.

I think that they did not know about bad places like this so they could not understand what they saw.

Bruno was interested in the people´s outfit – striped pajamas and caps. He thought about a possibility of making friends and playing with the children behind the fence.

Learners pointed out that Gretel and Bruno were too young to recognize on their own the truth in what they saw, and that is why they lacked a clear sense of the events around them. One of the learners noted *´I think their parents should tell them the truth about where*

they were´, which caused a frenetic discussion about the reasons why parents do not talk openly to their children.

Because they (parents) think that children are too young to grasp some information.

Maybe the parents wanted to protect them from bad news.

Maybe the parents did not know how to explain such a complex thing.

Some parents are silent instead of talking to their children when it comes to depressing issues.

Maybe their father did not want to admit that he participates in such cruelty.

Parents sometimes lie because they love their children.

Parents should be truthful to their children because it builds trust.

When asked if they found some parents´ stereotypical beliefs, learners agreed that the most stereotypical sentence is *´you are too young to understand/do/talk about etc.´*. They also pronounced that it is almost impossible to fight back, because there is another stereotype which some parents use as a weapon, and that is: *Adults/parents/older etc. are always right*. In the discussion, learners expressed an assumption that every society has its stereotypes. Some of the stereotypes keep repeating, and after some time they are rooted in people´s minds, and they seem to be the real truth. They noted that it is very hard to convince the society that the view they hold is incorrect.

The next extract from the book described Bruno´s first meeting with Shmuel. (Appendix 13), pages 106 – 115. Learners were assigned to read the extract as a homework, and in their own words describe the situation of the two boys. In the discussion, they first mentioned the difference between Bruno´s naivety and Shmuel´s more mature thinking which they justified to be a result of divergent life conditions. They found confusing that Shmuel did not tell Bruno about the camp, commandants, way of his life. Some learners questioned the fact that a nine-year-old child is not aware of the current situation in his or her life. They also noticed that neither Bruno nor Shmuel are curious about the fence that is between them, and they do not talk about the purpose of the fence.

I like that Bruno is not afraid of the people behind the fence, and that he shows empathy towards Shmuel who looks quite strange.

Bruno repeats what he heard at home from his father, for example he says that Germany is the greatest of all countries. But I think he does not know what he says.

It seems that the boys are not aware of the real purpose of the camp, or they do not care. They only try to make friends because they both feel lonely.

Several learners also pointed out that according to their knowledge about prisoners´ life conditions in the extermination camp it would not be possible for a camp ´inhabitant´ to stay for a long time at the fence talking to someone because the guards were watching all the time.

At that moment, the group dynamics changed, and it began to be perspicuous that Bruno, Shmuel and their attitude towards the circumstances divides the group into two teams with contradictory points of view. Bruno´s advocates argued that *´maybe he is a little bit naïve, but he is friendly, and he does not express any prejudice towards Shmuel´*. And they pushed their arguments ahead, almost to the end of the story.

Bruno is very sad, missing his friends in Berlin. He is fighting with his sister Gretel all the time, and his parents do not care about his feelings. So, he is lucky to find a boy on the other side of a wire fence, when exploring the neighborhood of his new house. Bruno is very kind to Shmuel and brings him something to eat every day. At the end of the story, Bruno dresses up to striped pyjamas and crawls under the fence, because he is Shmuel´s real friend and he wants to help Shmuel to find his father. The boys stay together till the horrible end.

On the other hand, opponents of this theory, mainly boys with a realistic view, argued that *´if Bruno was able to crawl under the fence, why Shmuel did not do the same, and did not leave the inhospitable place? ´* They supported their claims by the knowledge of historical facts.

Every Nazi camp was guarded by soldiers, and their helpers. There were some watchtowers, too. And the fence in camps was electrified, so that nobody could neither escape nor get into the camp through it.

One team preferred historical accuracy to the plot itself, the other team focused on the innocent friendship where was no place for hatred and social prejudice. In their opinions, learners proved that there is no universal truth when it comes to judging art, whether it is a painting, song, or a novel. For most people, it is often instinctive what they like and why they like it.

9. 3 Advocating the books

As the learners showed their ability to grasp context, analyze information and deduce conclusions, they were asked by the author to think about the two books that they read the excerpts from, and introduce their ideas on why the books are worth reading. They were divided into two teams of 6 learners, and the teams had to answer the same two questions:

Why is the story of Fritz and Gustav (*The Boy Who Followed His Father into Auschwitz)* worth reading?

Why is the story of Bruno and Shmuel (*The Boy in Striped Pajamas*) worth reading?

The main goal of this part of the research was to make the learners aware of the fact that books and novels about the Holocaust can be compiled in various ways, and that they can benefit the readers in various ways as well. During observation of the group work, it was perceptible that it was not easy for some learners to express praise for the story that they did not like, or they spoke against it in previous discussions. Groups were mixed – advocates of Bruno shared the same group as Bruno´s opponents – to prevent one-sidedness of the opinions in one group. Ability to negotiate was supported by the mixing as well.

Learners´ evaluation and their ideas were based on reading the excerpts of the books, and additional narrations of the plots. They considered all the information they had, including historical facts, and both teams did a great job which resulted in short reviews.

Group 1 valued the fact that *The Boy Who Followed His Father into Auschwitz* is based on a true story, thorough research, and archival documents. They considered the book readable, and informative. *´We can learn a lot about life of Jews before, during and after the War. It can help to in our learning about the Holocaust´*. They stated that the story of Bruno and Shmuel is attractive as well. According to Group 1, it does not explain the event of the Holocaust, but it is present in the background of the story. Despite the story being apparently unreal, it is touching. In their point of view, the book can be recommended to younger audience as an introduction to the topic of the Holocaust without prior knowledge of historical background.

Group 2 stated almost the same about Dronfield´s book as Group 1. They liked the fact that there is a picture of the family on the first page, so it is easy for the reader to grasp the story. *´When you read the story, you can clearly see the faces of real people´*. They voiced beliefs that the book can help in understanding cruel life conditions of Jews before and during

the Holocaust. As to the second book by John Boyne, Group 2 valued its message that friendship can be made or should be made without prejudice and hatred. They also revealed some warning: *´The story does not say much about the events of the Holocaust, but it shows that naivety and ignorance can lead to bad decisions´.*

9.4 Summary of teaching Holocaust literature

In this phase of the research, literature was brought into the classroom. The first was *The Boy Who Followed His Father into Auschwitz*, a true story of Kleinmann family by Jeremy Dronfield, followed by a novel *The Boy in the Striped Pyjamas* by John Boyne. By reading excerpts of the books and in subsequent discussions, the learners were encouraged to critically analyze different interpretations of the Holocaust. It was proved, that critical thinking about historical narratives is based on the knowledge of historical facts, and its context.

10 Evaluation Questionnaire

In order to determine the most powerful activity leading to improve the learners´ knowledge of the Holocaust, learners were provided with a questionnaire with one multiple choice question. Besides answering the question, learners were challenged to write down comments on the activities that took place, usefulness of learning the topic, what they liked, and found interesting, or what they lacked. Commenting was an optional choice.

Learners were asked to answer an evaluation question by choosing one of the given options. The aim was to determine the activity that, from the point of the learners´ view, deepened their knowledge of the Holocaust the most.

Question:

From your study of the Holocaust, what did you find the most informative?

Options:

1. Lessons on the historical context, antisemitism, raise and development of Nazism, World War II.
2. Sightseeing tour and making the poster.
3. Listening to the Holocaust witness testimony.
4. Reading excerpts from the book *The Boy in the Striped Pyjamas*.
5. Reading excerpts from the book *The Boy Who Followed His Father into Auschwitz.*

10.1 Results of the questionnaire

The activity designated by the learners as the most informative one was Listening to the Holocaust witness testimony. The choice was labelled by four of twelve learners (33,3 %). Three respondents (25 %) indicated that reading the excerpts from the non-fiction book by Jeremy Dronfield was the most powerful activity that increased their understanding of the topic. Sightseeing tour with additional creative activity as well as History lessons were classified as the most informative by the same number of learners – both activities were labelled by two respondents (16,6 %). Reading the excerpts of the fiction by John Boyne took the last place, labelled by only one respondent (8,3 %). Graphic representation of the results is introduced in Appendix 14.

Ten respondents took advantage of the opportunity to comment on the activities, and articulate benefits of the study. Most of them indicated that activities used in the study helped them to explore how and why the Holocaust happened, and to develop their knowledge of the historical context. They also praised the opportunity of listening to the eyewitness of the Holocaust which stimulated their interest in the topic. More than half of the respondents expressed improvement the ability in distinguishing misinformation about the Holocaust.

Enthusiastic readers indicated reading activities as the most beneficial for them. As one of them expressed "*through reading a story, it is easy for me to visualize the events and empathize with the characters"*.

On the other hand, a small number of respondents refused reading activities as *´boring, and time consuming´*. And some respondents regretted that there is no Holocaust survivor to talk to in the community of their town.

11 Summary of the practical part

In the practical part, the key terms ´Holocaust´ and ´antisemitism´ were defined in order to fully understand the content of the study. Background on the history of antisemitism was provided, which helped the learners understand the role that hatred played in allowing the Holocaust to occur. The emphasis on the historical context aimed to improve comprehension of the events, and their consequences.

The practical part also focused on individualizing the history. Statistics was translated into personal stories by listening to the witness testimony and reading a story of the Holocaust survivors. Reading activities contained fictional and non-fictional works and aimed to encourage learners´ critical thinking. Sightseeing tour with the focus on Jews and their life in Lipník nad Bečvou showed the learners that the Holocaust is not only a concept from history books, but was present in their town as well.

Conclusion

The aim of this thesis was to answer the question if the young reader is capable of understanding the topic of the Holocaust and verify the hypothesis that the story based on real facts will lead to a more considerable response of the learners than the fictional one. The targeted group of the study involved learners of 9th grade studying English at private lower secondary school Základní škola a Mateřská škola Sluníčko s.r.o in Lipník and Bečvou. During the research, age-appropriate materials were used, and the author of the thesis was always mindful of the emotional needs of the learners. Learners were supported in sharing their ideas and opinions in a supportive learning environment.

In the theoretical part, the definition of the term Holocaust and its interpretation were analysed. The rise of Nazis, their worldview, racial ideology, and political practice were discussed, as well as the development of the Holocaust in the context of the World War II. Furthermore, the roots of antisemitism, its forms, shapes, and manifestations from the Middle Ages till the present were explained. Fundamental information on the topic of the Holocaust literature was provided. Holocaust literature was analysed from the aspect of genre, and the analysis also referred to the texts written from the perspective of "the second-generation" and "the third-generation" Holocaust authors. Then a notable section of the theoretical part dealt with two books related to the topic of the Holocaust. The first one was a novel by John Boyne *The Boy in the Striped Pyjamas*, the second one was a historical non-fiction book *The Boy Who Followed His Father into Auschwitz* by Jeremy Dronfield. The authors of the books were introduced, and contents of both books were outlined. Perception of the books, their historical accuracy, and appropriateness of use in educational process were not omitted. Additionally, the theoretical part offered description of research methods, strategy, methods of collecting data, and their analysis and interpretation.

The first research question of the practical part was if the young reader is capable of understanding the topic of the Holocaust. The research was conducted with a group of learners who had been taught the topic of the Holocaust and World War II only one month before the research started. In the opening lesson it was determined that they were familiar with the topic to that extent that they could identify basic facts about the events. However, they were not familiar with underlying ideologies of Nazi regime, roots and development of antisemitism, and other core contexts. It was necessary to introduce and explain the complexity of the targeted topic. For this reason, a comprehensive learning approach was

chosen and conducted. All the activities that took place within this approach aimed to introduce new information by active learning. Learners gained new knowledge by watching educational videos or searching information on the internet. Studying antisemitism in the context of Nazi ideology illuminated manifestations of prejudice and racism. By exploring their hometown from the perspective of the Jewish history, learners found out that historical events are not only vague data from textbooks. By listening to the testimony of a Holocaust witness, history got a particular human face, and learners focused their thoughts on the relationship between history and memory. Every activity was accompanied with discussions, group work, or creative tasks which aimed to anchor acquired knowledge, provoke critical thinking, create new insights into the topic, and acknowledge that our understanding of the past has meaning for us in the present.

Knowledge acquired in the first phase of the research served as a solid basis for exploring Holocaust literature. With awareness that majority of the texts on the Holocaust are about survival or death, books were thoroughly chosen by the author of the thesis. One of the reasons for the author´s choice was that main characters of both books are boys at age close to the age of the learners. This aspect was supposed to attract young readers, because they could identify with the characters and their thinking. At this phase of the research, the author´s hypothesis that the story based on real facts will lead to more considerable response of the learners than the fictional one was going to be verified. Learners were given excerpts from the books, and then discussions on the content of the excerpts took place. Feelings and emotions that accompanied the reading were discussed as well. Learners demonstrated their critical thinking by judging the texts from the point of view of their historical and factual accuracy. Learners perceived the difference between the narrative in accordance with a real story and the one invented by the writer. Based on their knowledge of historical facts of the Holocaust, they were able to mark some occurrences in the texts as unlikely and uphold their claims. It was proved that providing background context was essential to learners´ comprehension of the narratives which was demonstrated by their capability of distinguishing realistic historical facts from incorrect information.

The author´s hypothesis that the story based on real facts will lead to more considerable response of the learners than the fictional one was notably verified within the task called Advocating the books. The majority of the learners expressed that a true story is more attractive for them, but at the same time they valued a moral message of the fictional narrative.

The research closed with an evaluation questionnaire. Learners´ responses provided valuable information about the most informative activity of their Holocaust study. Listening to the Holocaust witness testimony, and reading non-fiction were indicated most often. Additional comments on the activities that took place, and usefulness of learning the topic provided important feedback for the author of the thesis.

To conclude, this research proved young learners´ ability to understand the development of the Holocaust and antisemitism in the context of Nazi regime and World War II. Moreover, the hypothesis that the story based on real facts will lead to more considerable response of the learners than the fictional one was verified. Based on the results, the author considers the set goals to be met and the research questions to be answered. Although the results provided valuable data, it should be noted that their validity is applicable to the specific sample size of the participants. The author would recommend considering this research as a pilot study, that would need to be carried out on a broader number of learners to obtain more significant results. Additionally, the results were also affected by the personality and experience of the author as other teachers would use different learning materials and provide different approach which would influence the research outcomes.

To sum up, teaching about the Holocaust is a challenging task, but it provides an opportunity to develop learners´ historical consciousness, inspire critical thinking, and contribute to their personal growth.

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List of appendices

Appendix 1: Worksheet Prejudice and Stereotypes

Complete the sentences with an appropriate word/words:

1. All teachers are ……

2. Fat people are ……

3. Blondes are ……

4. Jews are……

5. Old people are……

Appendix 2: Antisemitism Timeline Worksheet

ANTISEMITISM		
Beginning of Christianity and Middle Ages	Twentieth Century	Twenty-First Century
		
Examples:	Examples:	Examples:

Appendix 3: Game plan Lipník židovský

8. ULICE STARÁ

Doleva teď vede cesta,
do „Staré" ulice tohoto města.
Jdi po pravém chodníku.
Jedna ze židovských uliček,
kde žila spousta lidiček.
„V Židech" se jí říkalo,
až 17 lidí v domě bývalo.
Vpravo první dům se liší,
jeho původní nápis nechť tvé ruce píší.

Indicie

č.14 č.9

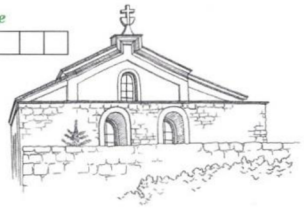
č.8 č.3

9. STARÝ ŽIDOVSKÝ HŘBITOV

Tam, na konci ulice, „stopku" klidně vidíš stát.
Pospíchej k ní velice, vlevo se pak musíš dát.
Kruhový objezd měl by ti být v dohledu,
hned před ním však napravo tvoje kroky povedu.
Další důležitý bod, kde pak nalevo se dáš,
je do ulice „Sládka" vchod, jejž střeží betonová stráž.
Snad máš trochu elánu, soustřeď se teď na bránu.
U první jen sklop svůj zrak, tu zamknuli, je to tak.
Tvoje kroky trávou šustí, na hřbitov tě druhá pustí.
Sedm lipenských rabínů zde leží, v zimě na ně tiše sněží. Hřbitov zažil i zlé doby, stal se oběti nacistické zloby. Teď je snaha o obnovu, hroby vracíme sem znovu. Jenom ještě odpověz mi prostě,
který druh stromu tady nejvíc roste?

Indicie

č.1



Poslední úkol pro tebe dnes mám,
potom odměnu ti jistě dám.
Najdi na hřbitově tabulku, opiš poslední slovo na konci druhého řádku, pak první na třetím na oplátku.
Ta dvě slova vyžadují první pád,
jen ten do tabulky musíš dát.

Indicie

č.19

Gratuluji k dokončení, nad tebe lepšího není!
V infocentru čeká poklad, hlavně neztrať tento doklad.

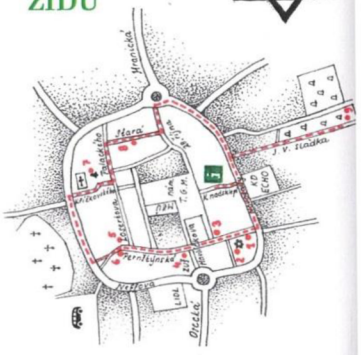
TAJENKA:
V Lipníku nad Bečvou…

			1	2	3	4						
	5		6		7	8	9	3	10	8	11	
						12						
13	10	14	15	9	16	10	8	13	17	14	18	11
						19						
						19						
			20					20				

Tiráž:
Hledačku vytvořilo a spravuje
Turistické informační centrum Lipník nad Bečvou
Mapu a obrázky nakreslila: Martina Tomková
Hledačka vznikla za finanční podpory Olomouckého kraje

www.questing.cz
Questing vyvinula nestátní nezisková organizace VitalCommunities ve Vermontu, USA, v roce 1995 a je vlastníkem příslušné obchodní známky.

PO STOPÁCH LIPENSKÝCH ŽIDŮ



Úvod

Obtížnost hledačky: snadná
Délka hledačky (délka, čas): asi 2,5 km, 1–1,5 hodiny
Kdy je vhodné hledačku procházet: hledačka funguje od 1. března do 31. října, v otevírací době starého židovského hřbitova od 8.00 do 18.00 hodin denně, poklad můžete vyzvednout v provozní době TIC Lipník nad Bečvou, nejlépe ověřit na tel.: 581 773 763, http://info.mesto-lipnik.cz/
Vybavení na cestu: papír, tužka, hodí se dobré brýle nebo dalekohled :-)
Začátek hledačky: TIC Lipník nad Bečvou, náměstí T.G.M. 13, 751 31 Lipník nad Bečvou (GPS: 49°31'34.251"N, 17°35'10.986"E)

Pro nalezení pokladu je nutné projít všechny zastávky a vyluštit tajenku – pozorně sleduj text!
Vždy si přečti celý odstavec, než začneš luštit.
Hledaná slova přepiš do tajenky ve správném pořadí.

Tohle lejstro starobylé,
nečti jen tak ledabyle.
Mozek zapni na plné obrátky,
s tajenkou vrátíš se pak zpátky.
U infocentra našeho začíná tvá cesta
po památkách židovských tohoto města.
A co na trase tě čeká? Neboj, nic tě nevyleká.
Zatím je ti ještě hej, po stopách
židovských obyvatel se teď dej!

1. MEMENTO

Z infocentra vyjdi ladně,
doleva pak zaboč snadně.
Chvíli kráčej přímo vpřed,
u hradeb jdi vpravo hned.
K plastice kované s noblesou,
tě tvé nohy donesou.
Memento na rohu nám připomíná,
že Židé byli transportováni
do Terezína.
Označení jednoho
z transportů zde hledej,
odradit se ničím nedej!
Všechna čísla sečíst zkus,
žádné mínus, jenom plus!

Indicie

→ č.6

2. SYNAGOGA (bývalá, dnes kostel CČSH)

Pernštýnskou ulicí teď chvilku kráčej,
ale hned vlevo své kroky stáčej.
Seběhni pár schodů čile, bys dosáhl svého cíle.
Synagoga starobylá, jakoby tu vždycky byla.
V Česku starší najdeš stěží, jednu přece – v Praze leží.
Ale zpátky k lipenské, co je pro ni typické?
Uvnitř všechny pozoruje, klenba co ti učaruje.
Příští větu určitě doplníš mi hravě,
synagoga lipenská je nejstarší

Indicie

→ č.20

3. NADAČNÍ DŮM

Nyní po schodech jdi zpět,
potom vlevo dej se hned.
Přes cestu teď vidět smíš,
nadační dům, přistup blíž.
Tohle nadační stavení,
každý jistě ocení.
Vlastnili ho bratři milí,
z podnikání s uhlím žili.
Je zde deska kamenná,
přináší ti další test,
soustřeď se jen na jméno,
to opiš. To vše jest.

Indicie

→ č.13 → č.5

4. DŮM JÁKOBA GROAKA

Dál ulicí Pernštýnskou
teď musíš jíti,
dům č. 642 měl by tam býti.
Jákoba Groaka dům sloužil
hlavně studentům.
V patře tohoto stavení,
nacházeli se Židé učení.
Talmud tady studovali,
pak zde školu zbudovali.
Absolventů většina vykonávala
pak funkci rabína.
A máme tu úkol znova,
opiš z tabulky na domě dvě slova.
K tomu okna spočítej,
až úkoly splníš, dále pospíchej.

Indicie

→ č.11

→ č.15

→ č.12 = → č.17

číslo *napiš slovy*

5. BÝVALÁ ŽIDOVSKÁ RADNICE

Zas ulicí kráčej dále, napravo se dívej stále.
Až číslo 671 uvidíš, „Zastavit, stát!“, nařídíš.
Bývalá radnice židovská, to je budova mistrovská.
Říkali ji také obecní dům,
sloužila i jako sídlo rabínům.
Židé také vodu pili, koupali se, číše myli.
Pumpu najdeš snad, název její budeš znát?

Indicie

→ č.4

6. JURALITKA

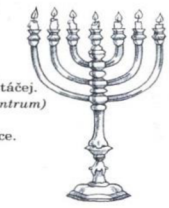
Pernštýnskou se opět dej, poslední plot vyhledej.
Nalevo teď stále hleď, juralitku spatříš hned.
Před sebou teď vidíš starý závod, na výrobu prýmků
míval návod. Vlastnili jej opět bratři, Zerkowitzové –
fakt machři. Schreiber potom místo prýmků,
vybudoval „juralitku“.
V horní řadě okna vidíš,
všechny malé tabulky sečti, či se stydíš?
Výsledek pak bez váhání, slovy zapiš do pátrání.

→ č.18

Indicie

→ č.16 → č.2

7. ZVONICE



K rozcestníku parkem kráčej,
za šipkami „TIC“* své kroky stáčej.
*(*TIC * turistické informační centrum)*
Budeš se divit velice,
před tebou není věž, ale zvonice.
Všechny lidi k sobě táhne.
Co je láká nejvíce?
Že si na zvon každý sáhne.
Jak se nazývá část zvonu,
která způsobí zvuk hromu?
V lidském těle taky bije,
díky němu člověk žije.

Indicie

→ č.7 → č.10

Appendix 4: Example of group presentations

Schreiber family

- Jewish family from Lipník nad Bečvou
- Emil Schreiber founded a company making synthetic resin[1], so called „URALITE". Company produced cue balls.[2]
- in June 1942 the whole family deported to Terezín ghetto
- in 1944 father Emil and son Jiří transported to Auschwitz and then to Buchenwald
- father and son survived the Holocaust, and returned to Lipník after the war
- Jiří Schreiber studied chemistry at university and later worked at Faculty of Chemical Technology in Pardubice
- In 2010, forged sculpture MEMENTO was exposed in Lipník. It is an arm with a tattoo number of Jiří Schreiber.

Source: Paměť národa online

1 resin – pryskyřice
2 cue ball – kulečníková koule

GUTMAN'S FOUNDATION HOUSE

GUTMANN FAMILY

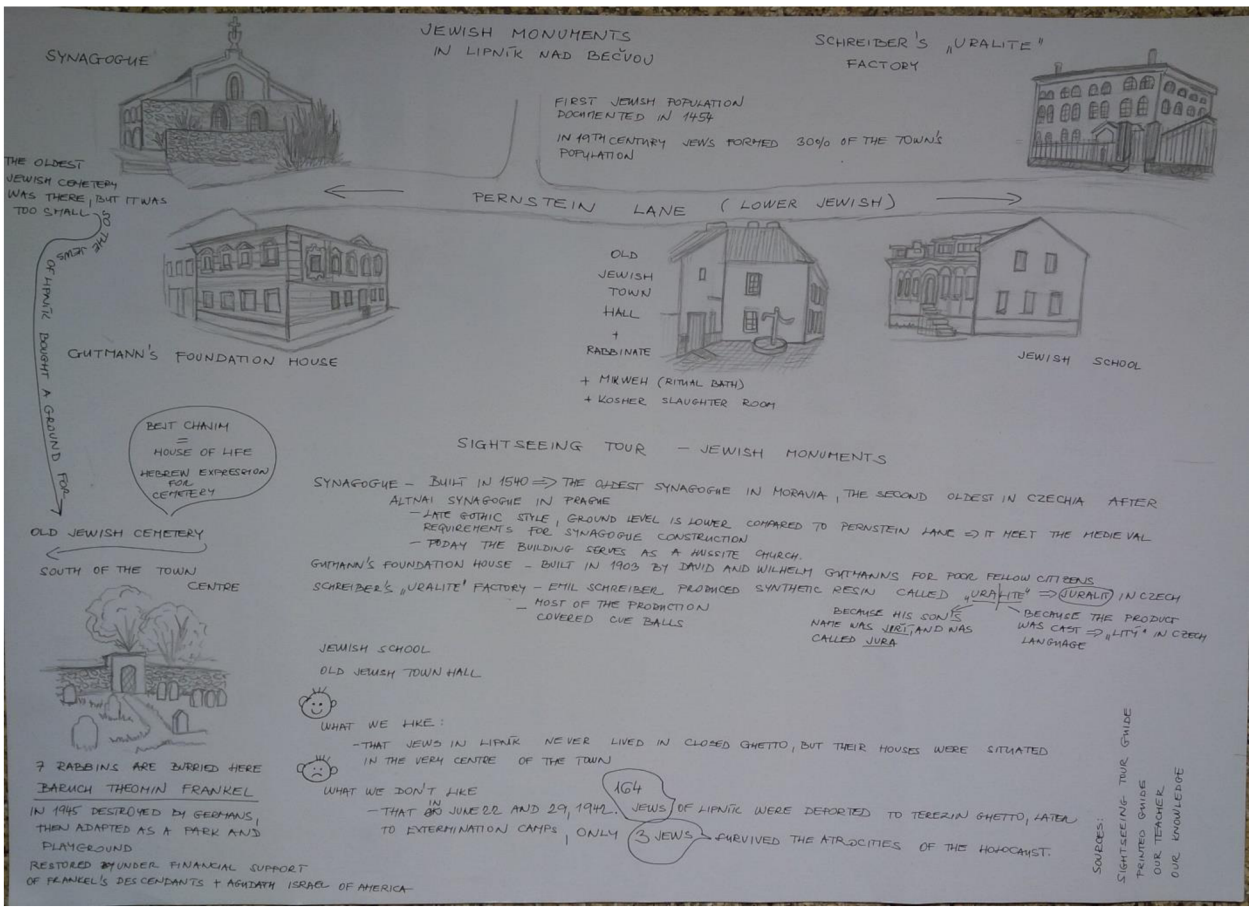
- DAVID AND WILHELM, BROTHERS, BORN IN LIPNÍK NAD BEČVOU
- IMPORTANT ENTERPRENEURS[1] IN COAL MINING AND ENGINEERING
- COOPERATED WITH ROTSCHILD FAMILY
- SPONSORED ARTS
- CHARITY ACTIVITIES:
  - ~~THEY~~ DAVID BUILT FOUNDATION HOUSE IN LIPNÍK NAD BEČVOU IN 1903 FOR POOR JEWISH CITIZENS
  - WILHELM FOUND CHILDREN'S HOSPITAL IN VIENNA
- ACTIVE IN JEWISH AFFAIRS[2]
- ESTABLISHED WITKOWITZ STEEL WORKS
  VÍTKOVICKÉ ŽELEZÁRNY

SOURCE:
1. JEWISH EXHIBITION, LIPNÍK N.B.
2. ENCYCLOPEDIA.COM

1 ENTERPRENEUR – OBCHODNÍK
2 AFFAIR – ZÁLEŽITOST

X

Appendix 5: Sightseeing tour – Group Project Work



Appendix 6: Listening to the Holocaust witness testimony

The Memory of the Nartion https://www.pametnaroda.cz/en/sternlicht-hana-1930

Hana Sternlicht´s testimony of her life during the World War II and the Holocaust:

(in Czech language)

Práce v terezínském ghettu (Working in the Terezin ghetto)

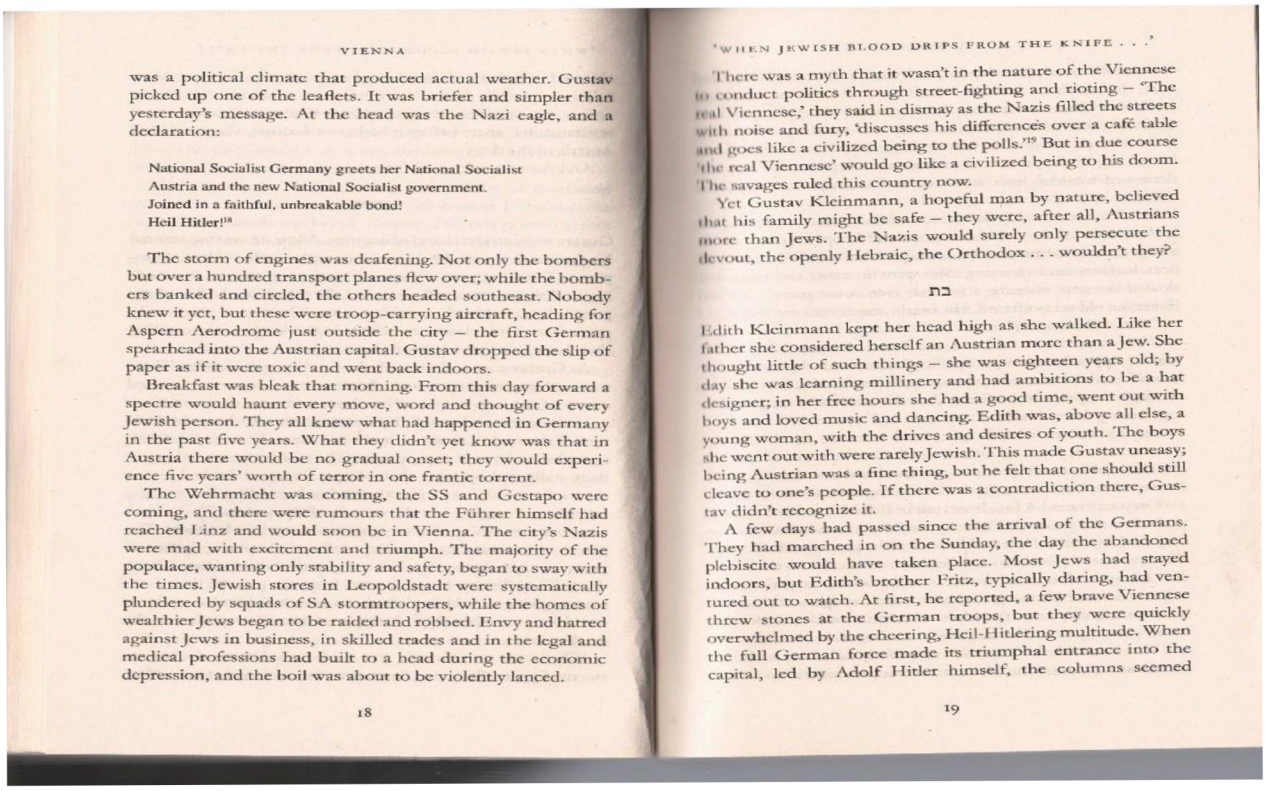
Přesun do Mauthausenu (Journey to Mauthausen)

Mauthausen (Mauthausen)

Příjezd do Osvětimi (Arriving in Auschwitz)

Barák v Osvětimi (The house in Auschwitz)

Appendix 7: Reading *The Boy Who Followed His Father into Auschwitz*, part Vienna/´When Jewish Blood Drips from the Knife…´, pages 19-21



was a political climate that produced actual weather. Gustav picked up one of the leaflets. It was briefer and simpler than yesterday's message. At the head was the Nazi eagle, and a declaration:

National Socialist Germany greets her National Socialist
Austria and the new National Socialist government.
Joined in a faithful, unbreakable bond!
Heil Hitler![18]

The storm of engines was deafening. Not only the bombers but over a hundred transport planes flew over; while the bombers banked and circled, the others headed southeast. Nobody knew it yet, but these were troop-carrying aircraft, heading for Aspern Aerodrome just outside the city – the first German spearhead into the Austrian capital. Gustav dropped the slip of paper as if it were toxic and went back indoors.

Breakfast was bleak that morning. From this day forward a spectre would haunt every move, word and thought of every Jewish person. They all knew what had happened in Germany in the past five years. What they didn't yet know was that in Austria there would be no gradual onset; they would experience five years' worth of terror in one frantic torrent.

The Wehrmacht was coming, the SS and Gestapo were coming, and there were rumours that the Führer himself had reached Linz and would soon be in Vienna. The city's Nazis were mad with excitement and triumph. The majority of the populace, wanting only stability and safety, began to sway with the times. Jewish stores in Leopoldstadt were systematically plundered by squads of SA stormtroopers, while the homes of wealthier Jews began to be raided and robbed. Envy and hatred against Jews in business, in skilled trades and in the legal and medical professions had built to a head during the economic depression, and the boil was about to be violently lanced.

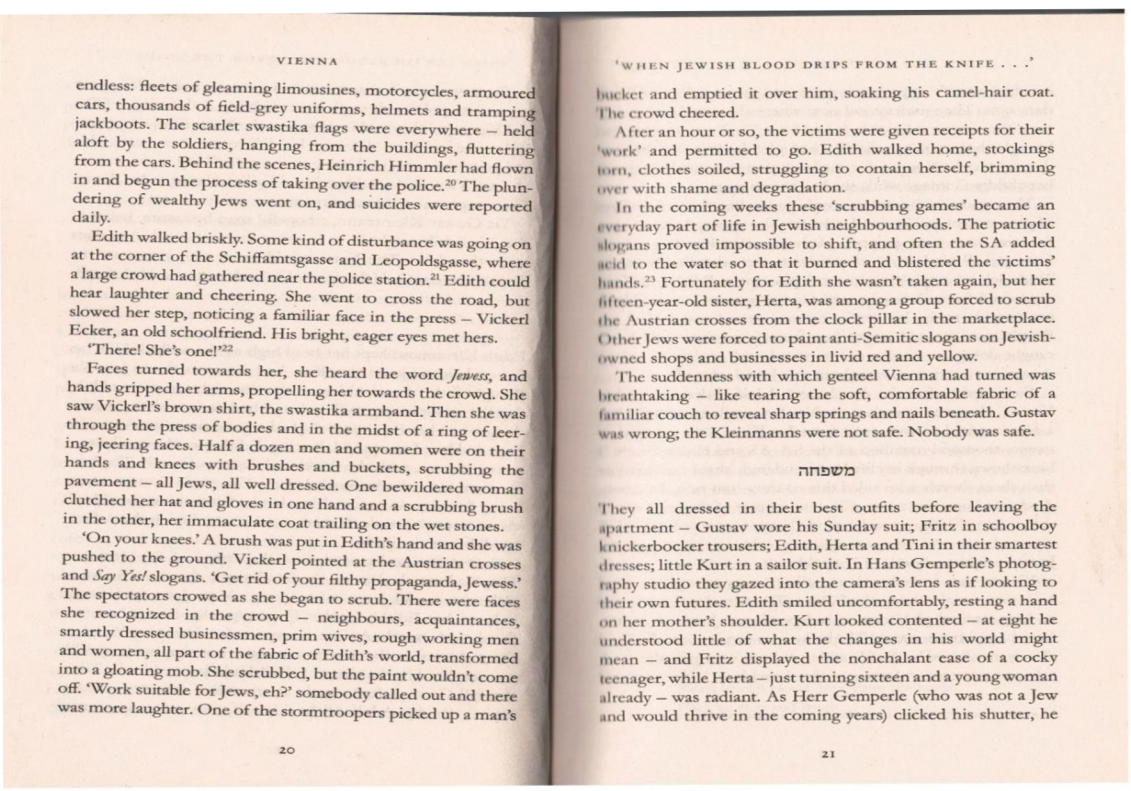
There was a myth that it wasn't in the nature of the Viennese to conduct politics through street-fighting and rioting – 'The real Viennese,' they said in dismay as the Nazis filled the streets with noise and fury, 'discusses his differences over a café table and goes like a civilized being to the polls.'[19] But in due course 'the real Viennese' would go like a civilized being to his doom. The savages ruled this country now.

Yet Gustav Kleinmann, a hopeful man by nature, believed that his family might be safe – they were, after all, Austrians more than Jews. The Nazis would surely only persecute the devout, the openly Hebraic, the Orthodox . . . wouldn't they?

בת

Edith Kleinmann kept her head high as she walked. Like her father she considered herself an Austrian more than a Jew. She thought little of such things – she was eighteen years old; by day she was learning millinery and had ambitions to be a hat designer; in her free hours she had a good time, went out with boys and loved music and dancing. Edith was, above all else, a young woman, with the drives and desires of youth. The boys she went out with were rarely Jewish. This made Gustav uneasy; being Austrian was a fine thing, but he felt that one should still cleave to one's people. If there was a contradiction there, Gustav didn't recognize it.

A few days had passed since the arrival of the Germans. They had marched in on the Sunday, the day the abandoned plebiscite would have taken place. Most Jews had stayed indoors, but Edith's brother Fritz, typically daring, had ventured out to watch. At first, he reported, a few brave Viennese threw stones at the German troops, but they were quickly overwhelmed by the cheering, Heil-Hitlering multitude. When the full German force made its triumphal entrance into the capital, led by Adolf Hitler himself, the columns seemed



endless: fleets of gleaming limousines, motorcycles, armoured cars, thousands of field-grey uniforms, helmets and tramping jackboots. The scarlet swastika flags were everywhere – held aloft by the soldiers, hanging from the buildings, fluttering from the cars. Behind the scenes, Heinrich Himmler had flown in and begun the process of taking over the police.[20] The plundering of wealthy Jews went on, and suicides were reported daily.

Edith walked briskly. Some kind of disturbance was going on at the corner of the Schiffamtsgasse and Leopoldsgasse, where a large crowd had gathered near the police station.[21] Edith could hear laughter and cheering. She went to cross the road, but slowed her step, noticing a familiar face in the press – Vickerl Ecker, an old schoolfriend. His bright, eager eyes met hers.

'There! She's one!'[22]

Faces turned towards her, she heard the word *Jewess*, and hands gripped her arms, propelling her towards the crowd. She saw Vickerl's brown shirt, the swastika armband. Then she was through the press of bodies and in the midst of a ring of leering, jeering faces. Half a dozen men and women were on their hands and knees with brushes and buckets, scrubbing the pavement – all Jews, all well dressed. One bewildered woman clutched her hat and gloves in one hand and a scrubbing brush in the other, her immaculate coat trailing on the wet stones.

'On your knees.' A brush was put in Edith's hand and she was pushed to the ground. Vickerl pointed at the Austrian crosses and *Say Yes!* slogans. 'Get rid of your filthy propaganda, Jewess.' The spectators crowed as she began to scrub. There were faces she recognized in the crowd – neighbours, acquaintances, smartly dressed businessmen, prim wives, rough working men and women, all part of the fabric of Edith's world, transformed into a gloating mob. She scrubbed, but the paint wouldn't come off. 'Work suitable for Jews, eh?' somebody called out and there was more laughter. One of the stormtroopers picked up a man's

bucket and emptied it over him, soaking his camel-hair coat. The crowd cheered.

After an hour or so, the victims were given receipts for their 'work' and permitted to go. Edith walked home, stockings torn, clothes soiled, struggling to contain herself, brimming over with shame and degradation.

In the coming weeks these 'scrubbing games' became an everyday part of life in Jewish neighbourhoods. The patriotic slogans proved impossible to shift, and often the SA added acid to the water so that it burned and blistered the victims' hands.[23] Fortunately for Edith she wasn't taken again, but her fifteen-year-old sister, Herta, was among a group forced to scrub the Austrian crosses from the clock pillar in the marketplace. Other Jews were forced to paint anti-Semitic slogans on Jewish-owned shops and businesses in livid red and yellow.

The suddenness with which genteel Vienna had turned was breathtaking – like tearing the soft, comfortable fabric of a familiar couch to reveal sharp springs and nails beneath. Gustav was wrong; the Kleinmanns were not safe. Nobody was safe.

משפחה

They all dressed in their best outfits before leaving the apartment – Gustav wore his Sunday suit; Fritz in schoolboy knickerbocker trousers; Edith, Herta and Tini in their smartest dresses; little Kurt in a sailor suit. In Hans Gemperle's photography studio they gazed into the camera's lens as if looking to their own futures. Edith smiled uncomfortably, resting a hand on her mother's shoulder. Kurt looked contented – at eight he understood little of what the changes in his world might mean – and Fritz displayed the nonchalant ease of a cocky teenager, while Herta – just turning sixteen and a young woman already – was radiant. As Herr Gemperle (who was not a Jew and would thrive in the coming years) clicked his shutter, he

Appendix 8: Worksheet – reading *The Boy Who Followed His Father into Auschwitz*, part Vienna/´When Jewish Blood Drips from the Knife…´, pages 19-21

1. How can you describe the atmosphere of the chapter at its beginning and at its end?

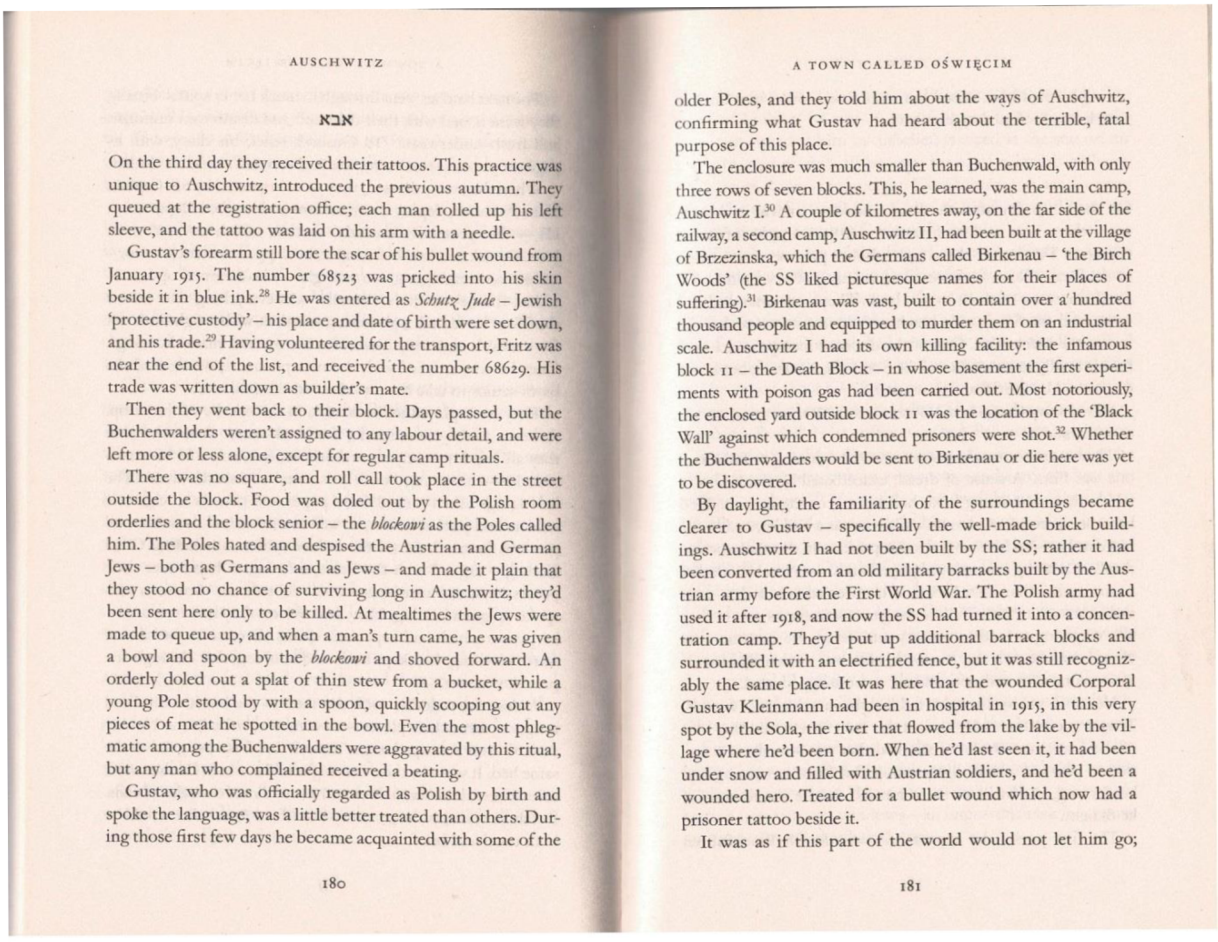
2. How do you explain the shift in the atmosphere?

3. What changes in Austria are described there?

4. What was the response of the people to the changes?

5. Can you find some examples of antisemitism? If so, what are they?

Appendix 9: Reading *The Boy Who Followed His Father into Auschwitz*, part: Auschwitz/A Town Called Oświęcim, pages 180-182



אבא

On the third day they received their tattoos. This practice was unique to Auschwitz, introduced the previous autumn. They queued at the registration office; each man rolled up his left sleeve, and the tattoo was laid on his arm with a needle.

Gustav's forearm still bore the scar of his bullet wound from January 1915. The number 68523 was pricked into his skin beside it in blue ink.[28] He was entered as *Schutz Jude* – Jewish 'protective custody' – his place and date of birth were set down, and his trade.[29] Having volunteered for the transport, Fritz was near the end of the list, and received the number 68629. His trade was written down as builder's mate.

Then they went back to their block. Days passed, but the Buchenwalders weren't assigned to any labour detail, and were left more or less alone, except for regular camp rituals.

There was no square, and roll call took place in the street outside the block. Food was doled out by the Polish room orderlies and the block senior – the *blockowi* as the Poles called him. The Poles hated and despised the Austrian and German Jews – both as Germans and as Jews – and made it plain that they stood no chance of surviving long in Auschwitz; they'd been sent here only to be killed. At mealtimes the Jews were made to queue up, and when a man's turn came, he was given a bowl and spoon by the *blockowi* and shoved forward. An orderly doled out a splat of thin stew from a bucket, while a young Pole stood by with a spoon, quickly scooping out any pieces of meat he spotted in the bowl. Even the most phlegmatic among the Buchenwalders were aggravated by this ritual, but any man who complained received a beating.

Gustav, who was officially regarded as Polish by birth and spoke the language, was a little better treated than others. During those first few days he became acquainted with some of the

older Poles, and they told him about the ways of Auschwitz, confirming what Gustav had heard about the terrible, fatal purpose of this place.

The enclosure was much smaller than Buchenwald, with only three rows of seven blocks. This, he learned, was the main camp, Auschwitz I.[30] A couple of kilometres away, on the far side of the railway, a second camp, Auschwitz II, had been built at the village of Brzezinska, which the Germans called Birkenau – 'the Birch Woods' (the SS liked picturesque names for their places of suffering).[31] Birkenau was vast, built to contain over a hundred thousand people and equipped to murder them on an industrial scale. Auschwitz I had its own killing facility: the infamous block 11 – the Death Block – in whose basement the first experiments with poison gas had been carried out. Most notoriously, the enclosed yard outside block 11 was the location of the 'Black Wall' against which condemned prisoners were shot.[32] Whether the Buchenwalders would be sent to Birkenau or die here was yet to be discovered.

By daylight, the familiarity of the surroundings became clearer to Gustav – specifically the well-made brick buildings. Auschwitz I had not been built by the SS; rather it had been converted from an old military barracks built by the Austrian army before the First World War. The Polish army had used it after 1918, and now the SS had turned it into a concentration camp. They'd put up additional barrack blocks and surrounded it with an electrified fence, but it was still recognizably the same place. It was here that the wounded Corporal Gustav Kleinmann had been in hospital in 1915, in this very spot by the Sola, the river that flowed from the lake by the village where he'd been born. When he'd last seen it, it had been under snow and filled with Austrian soldiers, and he'd been a wounded hero. Treated for a bullet wound which now had a prisoner tattoo beside it.

It was as if this part of the world would not let him go;

having birthed him, raised him and nearly killed him once, it was determined to drag him back.

בן

On the ninth day after the Buchenwalders' arrival in Auschwitz, there was a demonstration of the camp's infamous character. Two hundred and eighty Polish prisoners were taken to the Death Block for execution; realizing what was intended for them, some of them fought back. They were unarmed and weak, and the SS quickly butchered the resisters and led the rest to the Black Wall. One of the doomed men passed a note for his family to a member of the Sonderkommando, but it was discovered by the SS and destroyed.[33]

'Many scary things here,' Gustav wrote. 'It takes good nerves to withstand it.'

There were some whose nerves were beginning to fail them; one was Fritz. A sense of dread, exacerbated by the limbo in which they were being held, had been growing in him. He'd become so accustomed to his daily work as a builder, and to the fact that he owed his survival to his position in the construction detail, that being unemployed played on his nerves. He felt that sooner rather than later he would be selected as a useless eater and sent to the Black Wall or the gas chambers, as would they all. Misgiving turned to anxiety and dread. He became convinced that the only way to save his life was to identify himself to someone with authority and ask to be assigned work.

He confessed his thoughts to his father and his close friends. They argued strenuously against this rash idea, reminding him of the fundamental rule of survival that you *never* drew attention to yourself in the slightest way. But Fritz was young and headstrong, and had convinced himself that he was doomed if he did not.

The first person he approached was the SS Blockführer.

With the courage of desperation, Fritz identified himself. 'I'm a skilled builder,' he said. 'I would like to be assigned work.' The man stared at him in disbelief, glanced at the star on his uniform, and scoffed. 'Who ever heard of a Jewish builder?' Fritz swore it was true, and the Blockführer – unusually easy-going for an SS guard – took him to the Rapportführer, the genial-seeming Sergeant Gerhard Palitzsch.

Palitzsch was one of the few SS men who lived up to the Aryan ideal of athletic, chiselled handsomeness, and was pleasant and serene in his manner. This was a dangerous illusion. Palitzsch's record as a murderer was second to none. The number of prisoners Palitzsch had personally shot at the Black Wall was beyond counting; his preferred weapon was an infantry rifle, and he would shoot his victims in the back of the neck with an insouciance that impressed his fellow SS men. Auschwitz's commandant, Rudolf Höss, often watched Palitzsch's executions, and 'never noticed the slightest stirring of an emotion in him'; he killed 'nonchalantly, with an even temper and a straight face, and without any haste'.[34] If any delay occurred, he would put down his rifle and whistle cheerfully to himself or chat with his comrades until it was time to resume. He was proud of his work, and felt not the slightest brush of conscience. The prisoners considered him 'the biggest bastard in Auschwitz'.[35]

And this was the man to whom Fritz had chosen to make himself conspicuous. Palitzsch's reaction was the same as the Blockführer's – he had never heard of a Jewish builder. But he was intrigued. 'I will put it to the test,' he said, adding: 'If you're trying to fool me, you'll be shot at once.' He ordered the Blockführer to take the prisoner away and make him build something.

Fritz was escorted to a nearby construction site. The bemused kapo provided materials and, thinking he'd fox this uppity Jew, instructed Fritz to try to make a pier – the upright section between two windows – an impossible task for anyone not properly skilled in bricklaying.

Appendix 10: Worksheet – reading *The Boy Who Followed His Father into Auschwitz*, part: Auschwitz/A Town Called Oświęcim, pages 180-182:

Read the selected chapter and write down your ideas:

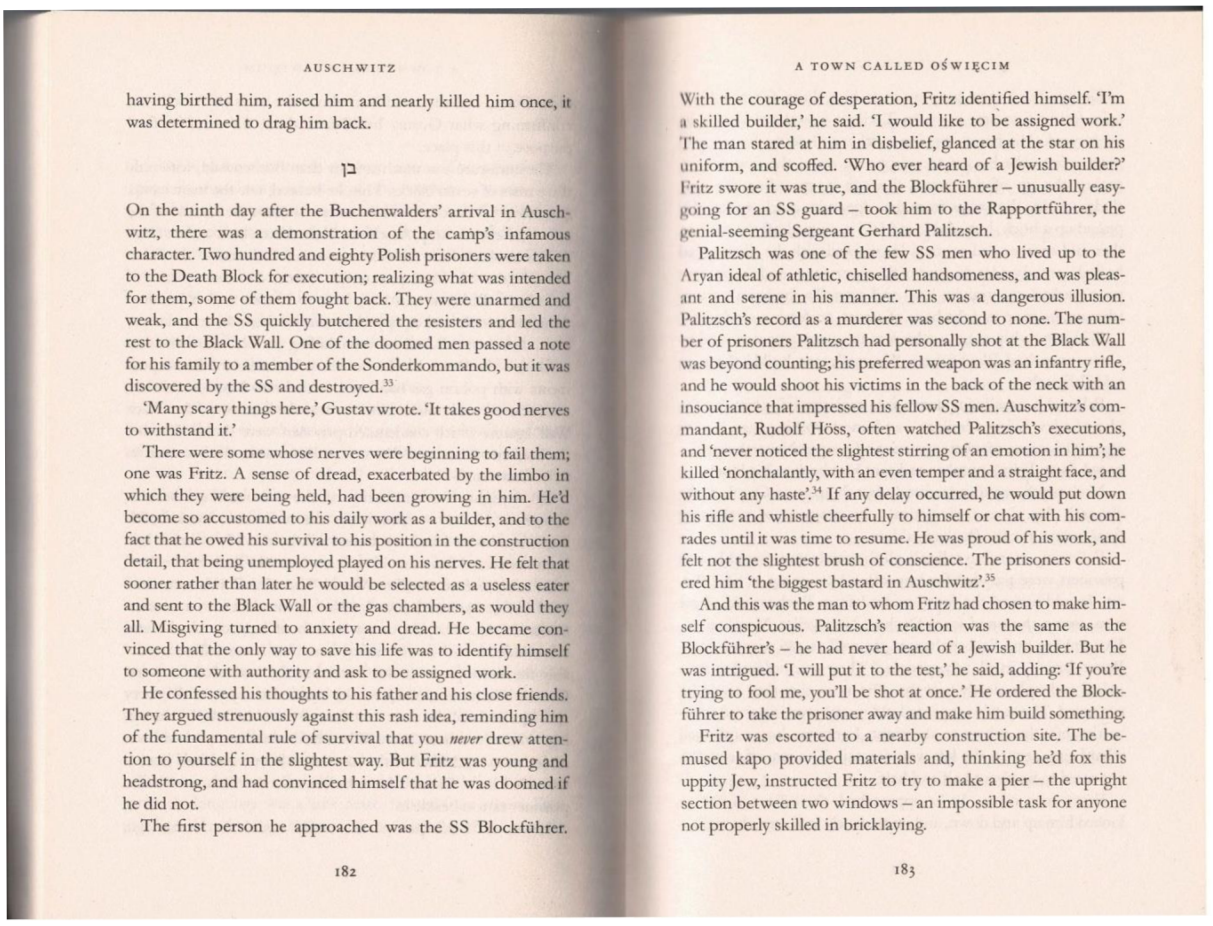
1. What information about the prisoners was collected by the camp?

2. What was the attitude of Poles towards the newcomers in the camp? How did this attitude manifest itself?

3. What was the difference between Auschwitz I and Auschwitz II?

4. What is expressed by the sentence about Gustav on page 181 *´It was as if this part of the world would not let him go´*?

Appendix 11: Reading *The Boy Who Followed His Father into Auschwitz*, part: Auschwitz/A Town Called Oświęcim, pages 182-185



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Fritz was escorted to a nearby construction site. The bemused kapo provided materials and, thinking he'd fox this uppity Jew, instructed Fritz to try to make a pier – the upright section between two windows – an impossible task for anyone not properly skilled in bricklaying.

Despite the threat hanging over him, Fritz felt absolutely calm for the first time in weeks. Taking a trowel and a brick, he set to work. His hands moving quickly and deftly, he scooped mortar from the bucket and slapped it on to the first course, snaked the tip of the trowel through it, spreading the grey sludge, slicing the excess from the edges with quick strokes. He picked up a brick, buttered it and laid it, swiped off the mortar, then laid another and another. He worked with the silent speed he had learned under the gaze of SS supervisors, and the courses soon stacked up, straight, level and even. To the kapo's astonishment, he soon had the basis of a neat, perfectly sound pier.

Within two hours he was back at the camp gate, escorted by a very surprised Blockführer. 'He really can build,' the man told Palitzsch.

Palitzsch's usually impassive face registered displeasure; the idea of a Jew being a builder – an honest working man – went against his sense of what was true and proper. Nevertheless, he noted down Fritz's number and sent him back to his block.

Nothing changed immediately, but then, on 30 October, the eleventh day since their arrival, the moment of reckoning finally came for the Buchenwalders.

Following morning roll call, all the newly transferred Jewish prisoners were paraded for inspection by a group of SS officers. In addition to the four hundred from Buchenwald, there were over a thousand from Dachau, Natzweiler, Mauthausen, Flossenbürg and Sachsenhausen, as well as 186 women from Ravensbrück – in all, 1,674 people.[36] They were ordered to strip naked and walk slowly past the officers so that they could be evaluated. Those who appeared old or sick were directed to go to the left, the others to the right. Everyone knew full well what being sent to the left would entail. The rate of selection appeared to be about half and half.

Fritz's turn came. As he approached, the officer in charge looked him up and down, and immediately indicated the right.

Then Fritz stood and watched as the depressing spectacle progressed. Eventually his papa's turn came. Gustav was over fifty years old and had suffered badly that year. Several hundred other men of his age – some younger – had already been sent to the left. Fritz watched with his heart thumping and breath halting as the officers looked his father up and down carefully. The hand went up – and pointed to the right. Gustav walked over and stood beside Fritz.

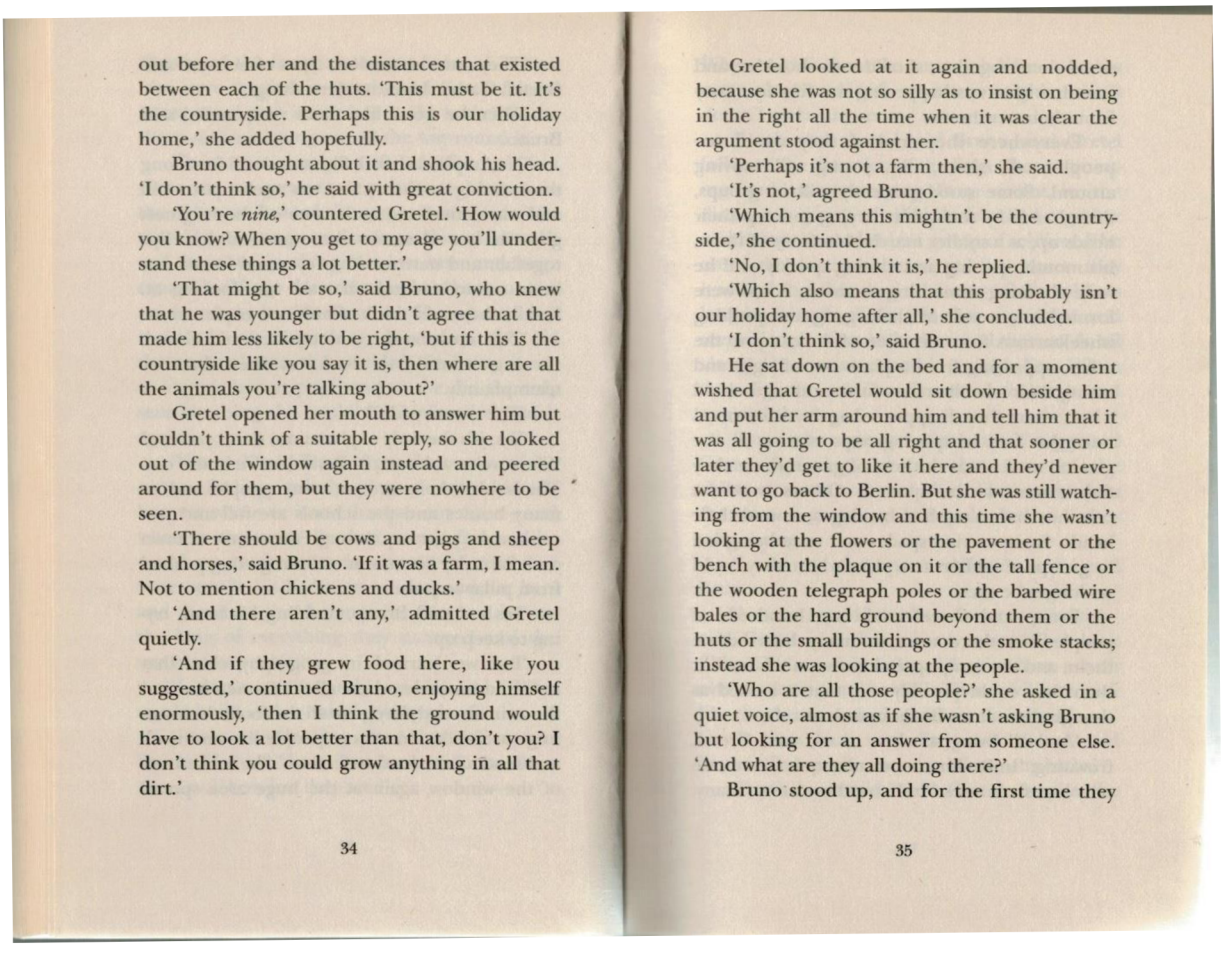
By the end, more than six hundred people – including around a hundred Buchenwalders and virtually all the men from Dachau – had been condemned as unfit. Many were old friends and acquaintances of Gustav and Fritz. They were marched away to Birkenau and never seen again.[37]

'So this was the beginning in Auschwitz for us Buchenwalders,' Fritz would recall later. 'We knew now that we were doomed to death.'[38]

But not yet. Following the selection, the remaining eight hundred men were also marched out of the camp. But instead of heading west towards the railway and Birkenau, they were led east. The SS had work for them; there was a new camp to be built. They crossed the river, passing the town of Oświęcim, and marched on into the countryside.

As they marched, driven in the familiar violent fashion, the Buchenwalders felt relief out of all proportion with their circumstances. They were alive, and that was everything. Whether Fritz's intervention had precipitated this move, by planting the idea that Jews could build, nobody knew, but Gustav believed it was so. 'Fritzl came with me willingly,' he wrote in his diary. 'He is a loyal companion, always at my side, taking care of everything; everyone admires the boy, and he is a true comrade to all of them.' In at least some of their minds, Fritz's rash action had saved them all from the gas chamber.[39]

Appendix 12: Reading *The Boy in the Striped Pyjamas*, pages 35 (line 13)-38



out before her and the distances that existed between each of the huts. 'This must be it. It's the countryside. Perhaps this is our holiday home,' she added hopefully.

Bruno thought about it and shook his head. 'I don't think so,' he said with great conviction.

'You're *nine*,' countered Gretel. 'How would you know? When you get to my age you'll understand these things a lot better.'

'That might be so,' said Bruno, who knew that he was younger but didn't agree that that made him less likely to be right, 'but if this is the countryside like you say it is, then where are all the animals you're talking about?'

Gretel opened her mouth to answer him but couldn't think of a suitable reply, so she looked out of the window again instead and peered around for them, but they were nowhere to be seen.

'There should be cows and pigs and sheep and horses,' said Bruno. 'If it was a farm, I mean. Not to mention chickens and ducks.'

'And there aren't any,' admitted Gretel quietly.

'And if they grew food here, like you suggested,' continued Bruno, enjoying himself enormously, 'then I think the ground would have to look a lot better than that, don't you? I don't think you could grow anything in all that dirt.'

Gretel looked at it again and nodded, because she was not so silly as to insist on being in the right all the time when it was clear the argument stood against her.

'Perhaps it's not a farm then,' she said.

'It's not,' agreed Bruno.

'Which means this mightn't be the countryside,' she continued.

'No, I don't think it is,' he replied.

'Which also means that this probably isn't our holiday home after all,' she concluded.

'I don't think so,' said Bruno.

He sat down on the bed and for a moment wished that Gretel would sit down beside him and put her arm around him and tell him that it was all going to be all right and that sooner or later they'd get to like it here and they'd never want to go back to Berlin. But she was still watching from the window and this time she wasn't looking at the flowers or the pavement or the bench with the plaque on it or the tall fence or the wooden telegraph poles or the barbed wire bales or the hard ground beyond them or the huts or the small buildings or the smoke stacks; instead she was looking at the people.

'Who are all those people?' she asked in a quiet voice, almost as if she wasn't asking Bruno but looking for an answer from someone else. 'And what are they all doing there?'

Bruno stood up, and for the first time they

stood there together, shoulder to shoulder, and stared at what was happening not fifty feet away from their new home.

Everywhere they looked they could see people, tall, short, old, young, all moving around. Some stood perfectly still in groups, their hands by their sides, trying to keep their heads up, as a soldier marched in front of them, his mouth opening and closing quickly as if he were shouting something at them. Some were formed into a sort of chain gang and pushing wheelbarrows from one side of the camp to the other, appearing from a place out of sight and taking their wheelbarrows further along behind a hut, where they disappeared again. A few stood near the huts in quiet groups, staring at the ground as if it was the sort of game where they didn't want to be spotted. Others were on crutches and many had bandages around their heads. Some carried spades and were being led by groups of soldiers to a place where they could no longer be seen.

Bruno and Gretel could see hundreds of people, but there were so many huts before them, and the camp spread out so much further than they could possibly see, that it looked as though there must be thousands out there.

'And all living so close to us,' said Gretel, frowning. 'In Berlin, on our nice quiet street, we only had six houses. And now there are so many.

Why would Father take a new job here in such a nasty place and with so many neighbours? It doesn't make any sense.'

'Look over there,' said Bruno, and Gretel followed the direction of the finger he was pointing and saw, emerging from a hut in the distance, a group of children huddled together and being shouted at by a group of soldiers. The more they were shouted at, the closer they huddled together, but then one of the soldiers lunged towards them and they separated and seemed to do what he had wanted them to do all along, which was to stand in a single line. When they did, the soldiers all started to laugh and applaud them.

'It must be some sort of rehearsal,' suggested Gretel, ignoring the fact that some of the children, even some of the older ones, even the ones as grown up as her, looked as if they were crying.

'I told you there were children here,' said Bruno.

'Not the type of children *I* want to play with,' said Gretel in a determined voice. 'They look filthy. Hilda and Isobel and Louise have a bath every morning and so do I. Those children look like they've never had a bath in their lives.'

'It does look very dirty over there,' said Bruno. 'But maybe they don't have any baths?'

'Don't be stupid,' said Gretel, despite the

fact that she had been told time and time again that she was not to call her brother stupid. 'What kind of people don't have baths?'

'I don't know,' said Bruno. 'People who don't have any hot water?'

Gretel watched for another few moments before shivering and turning away. 'I'm going back to my room to arrange my dolls,' she said. 'The view is decidedly nicer from there.'

With that remark she walked away, returning across the hallway to her bedroom and closing the door behind her, but she didn't go back to arranging her dolls quite yet. Instead she sat down on the bed and a lot of things went through her head.

And one final thought came into her brother's head as he watched the hundreds of people in the distance going about their business, and that was the fact that all of them – the small boys, the big boys, the fathers, the grandfathers, the uncles, the people who lived on their own on everybody's road but didn't seem to have any relatives at all – were wearing the same clothes as each other: a pair of grey striped pyjamas with a grey striped cap on their heads.

'How extraordinary,' he muttered, before turning away.

Chapter Five

Out Of Bounds At All Times And No Exceptions

There was only one thing for it and that was to speak to Father.

Father hadn't left Berlin in the car with them that morning. Instead he had left a few days earlier, on the night of the day that Bruno had come home to find Maria going through his things, even the things he'd hidden at the back that belonged to him and were nobody else's business. In the days following, Mother, Gretel, Maria, Cook, Lars and Bruno had spent all their time boxing up their belongings and loading them into a big truck to be brought to their new home at Out-With.

It was on this final morning, when the house looked empty and not like their real home at all, that the very last things they owned were put into suitcases and an official car with red-and-black flags on the front had stopped at their door to take them away.

Mother, Maria and Bruno were the last

Appendix 13: Reading *The Boy in the Striped Pyjamas*, pages 106-115

was just sitting there, minding his own business, waiting to be discovered.

Bruno slowed down when he saw the dot that became a speck that became a blob that became a figure that became a boy. Although there was a fence separating them, he knew that you could never be too careful with strangers and it was always best to approach them with caution. So he continued to walk, and before long they were facing each other.

'Hello,' said Bruno.

'Hello,' said the boy.

The boy was smaller than Bruno and was sitting on the ground with a forlorn expression. He wore the same striped pyjamas that all the other people on that side of the fence wore, and a striped cloth cap on his head. He wasn't wearing any shoes or socks and his feet were rather dirty. On his arm he wore an armband with a star on it.

When Bruno first approached the boy, he was sitting cross-legged on the ground, staring at the dust beneath him. However, after a moment he looked up and Bruno saw his face. It was quite a strange face too. His skin was almost the colour of grey, but not quite like any grey that Bruno had ever seen before. He had very large eyes and they were the colour of caramel sweets; the

whites were very white, and when the boy looked at him all Bruno could see was an enormous pair of sad eyes staring back.

Bruno was sure that he had never seen a skinnier or sadder boy in his life but decided that he had better talk to him.

'I've been exploring,' he said.

'Have you?' said the little boy.

'Yes. For almost two hours now.'

This was not strictly speaking true. Bruno had been exploring for just over an hour but he didn't think that exaggerating slightly would be too bad a thing to do. It wasn't quite the same thing as lying and made him seem more adventurous than he really was.

'Have you found anything?' asked the boy.

'Very little.'

'Nothing at all?'

'Well, I found you,' said Bruno after a moment.

He stared at the boy and considered asking him why he looked so sad but hesitated because he thought it might sound rude. He knew that sometimes people who were sad didn't want to be asked about it; sometimes they'd offer the information themselves and sometimes they wouldn't stop talking about it for months on end, but on this occasion Bruno thought that he should wait before saying anything. He had discovered something during his exploration, and

now that he was finally talking to one of the people on the other side of the fence it seemed like a good idea to make the most of the opportunity.

He sat down on the ground on his side of the fence and crossed his legs like the little boy and wished that he had brought some chocolate with him or perhaps a pastry that they could share.

'I live in the house on this side of the fence,' said Bruno.

'Do you? I saw the house once, from a distance, but I didn't see you.'

'My room is on the first floor,' said Bruno. 'I can see right over the fence from there. I'm Bruno, by the way.'

'I'm Shmuel,' said the little boy.

Bruno scrunched up his face, not sure that he had heard the little boy right. 'What did you say your name was?' he asked.

'Shmuel,' said the little boy as if it was the most natural thing in the world. 'What did you say *your* name was?'

'Bruno,' said Bruno.

'I've never heard of that name,' said Shmuel.

'And I've never heard of your name,' said Bruno. 'Shmuel.' He thought about it. 'Shmuel,' he repeated. 'I like the way it sounds when I say it. Shmuel. It sounds like the wind blowing.'

'Bruno,' said Shmuel, nodding his head happily. 'Yes, I think I like your name too. It

sounds like someone who's rubbing their arms to keep warm.'

'I've never met anyone called Shmuel before,' said Bruno.

'There are dozens of Shmuels on this side of the fence,' said the little boy. 'Hundreds probably. I wish I had a name all of my own.'

'I've never met anyone called Bruno,' said Bruno. 'Other than me, of course. I think I might be the only one.'

'Then you're lucky,' said Shmuel.

'I suppose I am. How old are you?' he asked.

Shmuel thought about it and looked down at his fingers and they wiggled in the air, as if he was trying to calculate. 'I'm nine,' he said. 'My birthday is April the fifteenth nineteen thirty-four.'

Bruno stared at him in surprise. 'What did you say?' he asked.

'I said my birthday is April the fifteenth nineteen thirty-four.'

Bruno's eyes opened wide and his mouth made the shape of an O. 'I don't believe it,' he said.

'Why not?' asked Shmuel.

'No,' said Bruno, shaking his head quickly. 'I don't mean I don't believe *you*. I mean I'm surprised, that's all. Because *my* birthday is April the fifteenth too. And *I* was born in nineteen thirty-four. We were born on the same day.'

Shmuel thought about this. 'So you're nine too,' he said.

'Yes. Isn't that strange?'

'Very strange,' said Shmuel. 'Because there may be dozens of Shmuels on this side of the fence but I don't think that I've ever met anyone with the same birthday as me before.'

'We're like twins,' said Bruno.

'A little bit,' agreed Shmuel.

Bruno felt very happy all of a sudden. A picture came into his head of Karl and Daniel and Martin, his three best friends for life, and he remembered how much fun they used to have together back in Berlin and he realized how lonely he had been at Out-With.

'Do you have many friends?' asked Bruno, cocking his head a little to the side as he waited for an answer.

'Oh yes,' said Shmuel. 'Well, sort of.'

Bruno frowned. He had hoped that Shmuel might have said no as it would give them something else in common. '*Close* friends?' he asked.

'Well, not very close,' said Shmuel. 'But there are a lot of us – boys our age, I mean – on this side of the fence. We fight a lot of the time though. That's why I come out here. To be on my own.'

'It's so unfair,' said Bruno. 'I don't see why I have to be stuck over here on this side of the fence where there's no one to talk to and no one to play with and you get to have dozens of friends

and are probably playing for hours every day. I'll have to speak to Father about it.'

'Where did you come from?' asked Shmuel, narrowing his eyes and looking at Bruno curiously.

'Berlin.'

'Where's that?'

Bruno opened his mouth to answer but found that he wasn't entirely sure. 'It's in Germany, of course,' he said. 'Don't you come from Germany?'

'No, I'm from Poland,' said Shmuel.

Bruno frowned. 'Then why do you speak German?' he asked.

'Because you said hello in German. So I answered in German. Can you speak Polish?'

'No,' said Bruno, laughing nervously. 'I don't know anyone who can speak two languages. And especially no one of our age.'

'Mama is a teacher in my school and she taught me German,' explained Shmuel. 'She speaks French too. And Italian. And English. She's very clever. I don't speak French or Italian yet, but she said she'd teach me English one day because I might need to know it.'

'Poland,' said Bruno thoughtfully, weighing up the word on his tongue. 'That's not as good as Germany, is it?'

Shmuel frowned. 'Why isn't it?' he asked.

'Well, because Germany is the greatest of

all countries,' Bruno replied, remembering something that he had overheard Father discussing with Grandfather on any number of occasions. 'We're superior.'

Shmuel stared at him but didn't say anything, and Bruno felt a strong desire to change the subject because even as he had said the words, they didn't sound quite right to him and the last thing he wanted was for Shmuel to think that he was being unkind.

'Where is Poland anyway?' he asked after a few silent moments had passed.

'Well, it's in Europe,' said Shmuel.

Bruno tried to remember the countries he had been taught about in his most recent geography class with Herr Liszt. 'Have you ever heard of Denmark?' he asked.

'No,' said Shmuel.

'I think Poland is in Denmark,' said Bruno, growing more confused even though he was trying to sound clever. 'Because *that's* many miles away,' he repeated for added confirmation.

Shmuel stared at him for a moment and opened his mouth and closed it twice, as if he was considering his words carefully. 'But this is Poland,' he said finally.

'Is it?' asked Bruno.

'Yes it is. And Denmark's quite far away from both Poland and Germany.'

Bruno frowned. He'd heard of all these

places but he always found it hard to get them straight in his head. 'Well, yes,' he said. 'But it's all relative, isn't it? Distance, I mean.' He wished they could get off the subject as he was starting to think he was entirely wrong and made a private resolution to pay more attention in future in geography class.

'I've never been to Berlin,' said Shmuel.

'And I don't think I'd ever been to Poland before I came here,' said Bruno, which was true because he hadn't. 'That is, if this really *is* Poland.'

'I'm sure it is,' said Shmuel quietly. 'Although it's not a very nice part of it.'

'No.'

'Where I come from is a lot nicer.'

'It's certainly not as nice as Berlin,' said Bruno. 'In Berlin we had a big house with five floors if you counted the basement and the little room at the top with the window. And there were lovely streets and shops and fruit and vegetable stalls and any number of cafés. But if you ever go there I wouldn't recommend walking around town on a Saturday afternoon because there are far too many people there then and you get pushed from pillar to post. And it was much nicer before things changed.'

'How do you mean?' asked Shmuel.

'Well, it used to be very quiet there,' explained Bruno, who didn't like to talk about

how things had changed. 'And I was able to read in bed at night. But now it's quite noisy sometimes, and scary, and we have to turn all the lights off when it starts to get dark.'

'Where I come from is much nicer than Berlin,' said Shmuel, who had never been to Berlin. 'Everyone there is very friendly and we have lots of people in our family and the food is a lot better too.'

'Well, we'll have to agree to disagree,' said Bruno, who didn't want to fight with his new friend.

'All right,' said Shmuel.

'Do you like exploring?' asked Bruno after a moment.

'I've never really done any,' admitted Shmuel.

'I'm going to be an explorer when I grow up,' said Bruno, nodding his head quickly. 'At the moment I can't do very much more than read about explorers, but at least that means that when I'm one myself, I won't make the mistakes they did.'

Shmuel frowned. 'What kind of mistakes?' he asked.

'Oh, countless ones,' explained Bruno. 'The thing about exploring is that you have to know whether the thing you've found is worth finding. Some things are just sitting there, minding their own business, waiting to be discovered. Like

America. And other things are probably better off left alone. Like a dead mouse at the back of a cupboard.'

'I think I belong to the first category,' said Shmuel.

'Yes,' replied Bruno. 'I think you do. Can I ask you something?' he added after a moment.

'Yes,' said Shmuel.

Bruno thought about it. He wanted to phrase the question just right.

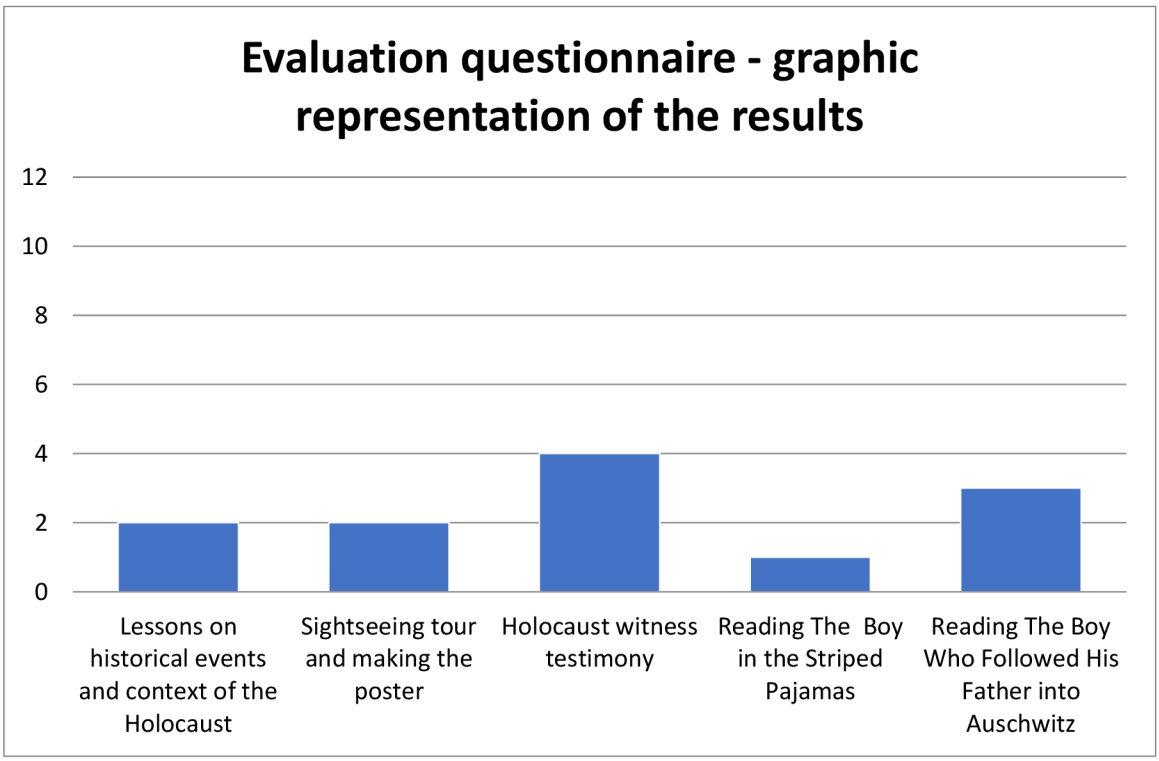
'Why are there so many people on that side of the fence?' he asked. 'And what are you all doing there?'

Appendix 14: Graphic representation of the questionnaire results

From your study of the Holocaust, what did you find the most informative?

Options:

1. Lessons on the historical context, antisemitism, raise and development of Nazism, World War II.
2. Sightseeing tour and making the poster.
3. Listening to the Holocaust witness testimony.
4. Reading excerpts from the book *The Boy in the Striped Pyjamas*.
5. Reading excerpts from the book *The Boy Who Followed His Father into Auschwitz.*



Résumé

Diplomová práce se zabývala tématem holocaustu a literaturou holocaustu v kontextu výuky v hodinách anglického jazyka na základní škole. Teoretická část práce se zaměřila na holocaust s ohledem na jeho vývoj a historické souvislosti a mapovala projevy antisemitismu od jeho počátků až po současnost. V rámci teoretické části práce byla rovněž analyzována literatura holocaustu, a to jak z hlediska žánrů, tak z hlediska autorů několika generací. Praktická část zkoumala schopnosti žáků osvojit si znalosti o holocaustu a tyto znalosti dále vhodně využívat ke kritickému posuzování předložené literatury faktu a fikce.

Annotation

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Rok obhajoby:	2022

Název práce:	Literatura o holocaustu: Fakta a fikce ve výuce
Název v angličtině:	Holocaust literature: Facts and fiction in the classroom
Anotace práce:	Diplomová práce se zabývá tématem holocaustu a literaturou holocaustu v kontextu výuky anglického jazyka na základní škole. Teoretická část analyzuje pojem holocaust, historický kontext a vývoj holocaustu a antisemitismu. Dále se blíže zaměřuje na literaturu holocaustu, a to jak z hlediska žánrů, tak z hlediska autorů. Praktická část zkoumá schopnosti žáků osvojit si znalosti o holocaustu a tyto znalosti vhodně používat ke kritickému posuzování předložené literatury.
Klíčová slova:	Holocaust, antisemitismus, nacismus, literatura, John Boyne, Jeremy Dronfield, fakta, fikce
Anotace v angličtině:	The diploma thesis deals with the topic of the Holocaust and Holocaust literature in the context of learning process of English language at lower secondary school. The theoretical part is concerned with the concept of the Holocaust, and deals with historical context and development of the Holocaust and antisemitism. Later it focuses on Holocaust literature considering the genre and the authors. The practical part examines learners´ capability of understanding the topic of the Holocaust and subsequent critical appraisal of submitted literature.
Klíčová slova v angličtině:	Holocaust, antisemitism, Nazism, literature, John Boyne, Jeremy Dronfield, facts, fiction

Přílohy vázané v práci	Pracovní listy, ukázky skupinových prací, seznam poslechových, aktivit, kopie výběru četby, dotazník, graf
Rozsah práce:	99 s.
Jazyk práce:	Anglický jazyk