

AFTERMATH (POKŁOSIE)



TEACHING GUIDE

Developed by the
Anti-Defamation League

With the Support of
Menemsha Films



www.adl.org/aftermath



www.menemshafilms.com



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INTRODUCTION

Aftermath is a recently-released foreign language film that tells the story of two brothers from a small town in Poland, outside Warsaw. Franek, who has been living in the United States for the past thirty years and Jozek, who still lives on the family farm in Poland and whose wife and children have recently inexplicably left him, make a discovery that breaks open all they know about their family and the town around them.

The Anti-Defamation League (ADL) has partnered with Menemsha Films, distributor of *Aftermath*, to prepare this Teacher's Guide to accompany the film. The guide provides instructional materials to help educators explore background information about the Holocaust, understand manifestations of historical and current day anti-Semitism around the world, delve into the moral themes of courage, justice and truth presented in the film and expand possibilities for young people to deepen their understanding of the film with reading, writing and other extension activities.

Please contact [Menemsha Films](#) for information about obtaining institutional rights to the film.

OVERVIEW AND ORIENTATION TO THE CURRICULUM GUIDE

Aftermath tells the story of two brothers, Franek and Jozek Kalina, who are the sons of a poor farmer from a small village in central Poland. Franek immigrated to the United States in the 1980s and cut all ties with his family. Only when Jozek's wife arrives in the United States without explanation does Franek finally return to his homeland.



Upon his arrival, Franek discovers that Jozek has been ostracized from the community and is constantly receiving threats. As Franek and Jozek struggle to rebuild their relationship, they are drawn into a gothic tale of intrigue. The two brothers eventually uncover a dark secret—related to the Holocaust—that forces them to confront the history of their family and hometown. The

film's cinematography is impressive, its main characters complex and compelling and the story is told as a mystery that unfolds in a captivating way. The film not only explores the aftermath of the Holocaust in one small town; universal and philosophical themes such as morality, justice, truth, honoring death and standing up for what's right are central to the film.

Aftermath is based on the events of the infamous Jedwabne massacre of July 1941 in which nearly all of the town's Jewish population were beaten to death or burned alive. Long blamed on the occupying Nazis, the slaughter was later revealed to be the work of ordinary Polish citizens in the town, their "neighbors." On July 10, 2001, during the 60th anniversary of the pogrom, Aleksander Kwasniewski, Poland's president at the time publicly apologized for the actions of his people.

This resource guide provides an opportunity for students to learn more about the Holocaust and Jedwabne, understand anti-Semitism and its current day manifestations around the world and watch, discuss and extend the learning of the *Aftermath* film. The film can be shown and discussed in specific classes such as World History, Ethics, Psychology or part of a unit on World War II or

Holocaust Studies. It can also be shown in an assembly to the whole school or a grade, with teachers following up in their classrooms with activities from the guide.

The guide consists of:

Part I: Setting the Stage

- About the Holocaust: Overview, Timeline and Jedwabne Massacre
- What Is Anti-Semitism? (Instructional Activity)
- Modern Day Anti-Semitism Around the World: Global 100 (Instructional Activity)

Part II: Watch and Discuss *Aftermath* (Polish language with English subtitles, 104 minutes)

- Discussion Questions while watching the film
- Discussion Questions for after the film

Part III: Going Further

- Reading Activities
- Writing Activities
- Other Extension Activities

Common Core Anchor standards alignment, handouts and additional resources and reading materials are provided. If you are interested in undertaking several weeks' worth of study, you can teach all of the activities in the guide. However, if you have only one or a few class periods, you may choose to watch the film together or assign it as a homework assignment so that class time can be used to have a rich discussion about the film's themes. If you only want to show the film and lead a discussion it is important that you provide historical context so students can understand the film and deepen their insight into the film.

KEY VOCABULARY

Agrarian reform

Ally

Archives

Bullying

Bystander

Communism

Discrimination

Epithets

Genocide

Harvester

Lynch

Occupation

Pogrom

"Pole"

Slur

Stereotype

"Yid"



PART I: SETTING THE STAGE

ABOUT THE HOLOCAUST

To the Teacher: The following two sections (Overview and Jedwabne Massacre) can be read aloud, summarized for the students or distributed to them for reading in class or at home. Provide a short overview of the Holocaust in advance. However, for maximum impact of the film, it would be best to share the background on the Jedwabne Massacre after students have viewed the film.

Overview (from *Echoes and Reflections*)

The Holocaust (In Hebrew, *Shoah*), an event in history in which a great human catastrophe occurred, is the name given for the murder of some six million Jews by the Nazis and their collaborators. The Holocaust occurred during what is known as the Nazi era from 1933 until 1945, during which time Jews were persecuted with increasing severity. After the outbreak of World War II in September 1939, and especially after the Nazis and their collaborators invaded the Soviet Union in June 1941, they began the systematic mass murder of Jews in an attempt to kill all Jews everywhere. Although only Jews were targeted for complete annihilation, many others also fell victim to the Nazis and their allies during World War II which lasted until 1945: scores of thousands of Sinti-Roma; at least 250,000 people with mental or physical disabilities; more than three million Soviet prisoners, about two million Poles; and thousands of homosexuals, Communists, Socialist, trade unionists and Jehovah's Witnesses. Genocide is a legal term for the destruction of the essential foundations of the life of national groups. It may include, but does not necessarily include, the physical annihilation of the group. The Holocaust is an expression, and arguably the most extreme expression, of genocide.

For more background information about the Holocaust, see the longer overview in the [Appendix](#) or review the [Frequently Asked Questions: About the Holocaust](#) from the *Echoes and Reflections* program website. Follow the link to see a [timeline](#) (1933-1945) of the events related to the Holocaust.

Jedwabne Massacre

It was not until recently that the world had ever heard of the small farm town in Poland, Jedwabne and learned that at least hundreds of Jewish adults and children were burned alive on the outskirts of this small farm town during the Holocaust. Estimates of the number of murdered victims range from several hundred to 1,600 because it is unclear how many Jews were living there at the time. It was not until 2001 that Poland formally apologized for the horrific events of July 1941.

During World War II, Jedwabne was a small, poor farming town in northeast Poland with a large Jewish population. By the start of World War II, Jews constituted almost half of the town's inhabitants. At that time Jews and Christians had lived civilly side-by-side for almost two centuries. In the fall of 1939, Jedwabne fell into Soviet control. Many Jews were happy to see power handed to the Soviets instead of the Germans because they had heard about the many anti-Jewish laws that Nazi Germany had instituted. Under Soviet rule, the Jewish community lived relatively well and at times were even granted administrative jobs in town if they showed their allegiance to the Soviets. Soviet control only lasted for two years in Jedwabne. On June 22, 1941, the day after Germany

attacked the Soviet Union, power was handed over to the Germans and the Nazi regime. Any Polish governing system still in place in Jedwabne was now completely destroyed.

On July 10, 1941, shortly after this change of power, a mass killing of the Jews occurred in Jedwabne. Seemingly out of nowhere, Jews were publicly beaten and harassed. Forty Jewish men were forced to the town's square to destroy a statue of Vladimir Lenin, a Russian Communist theorist and politician, placed there by the Soviets. Lead by their local rabbi, the men were forced to sing Soviet songs and repeat "the war is because of us" as they marched with Lenin's remains to their death. A spectacle was made of these men as they paraded around town to a deserted barn. All 40 of these men were killed and buried a few feet away from the barn. Later that day, an estimated 300 Jews were burned alive in that same barn. Years later, the victim's bodies were uncovered along with the debris from the barn.

The Jedwabne pogrom (an organized killing of many people because of their religion or race) is unique from the many others that occurred during the summer of 1941. Until recently, it was unclear who was responsible for these killings, the occupying German soldiers or the local Poles. In 2000, Jan T. Gross, an American-Polish historian, uncovered the brutal truth about this small Polish farm town and sparked a heated debate among Poles and Germans. Gross's book, *Neighbors: The Destruction of the Jewish Community in Jedwabne*, exposed the ugly truth that the Jews' own Polish neighbors were responsible for this mass killing.

Debates erupted on whether or not the Polish government needed to take responsibility and apologize for their actions. On July 10, 2001, on the 60th anniversary of the pogrom, Aleksander Kwasniewski, Poland's president at the time, publicly apologized for the actions of his people. He stated that, "This was a particularly cruel crime. It was justified by nothing. The victims were helpless and defenseless. For this crime, we should beg the souls of the dead and their families for forgiveness. This is why today, as a citizen and as president of the Republic of Poland, I apologize."

WHAT IS ANTI-SEMITISM?

Ask students: What is anti-Semitism? Record their responses on the board. Read aloud and project on the board the following definition of anti-Semitism.

Anti-Semitism is a form of prejudice or discrimination that includes hatred, distrust, injustice or unfair treatment directed toward Jews. Anti-Semitism is based on age-old stereotypes and myths and manifests itself in speech, writing and actions.

Ask students if they can name any examples of anti-Semitism that they have witnessed or heard about in their school or community. If they can't come up with any examples, share the following:

- Swastikas
- Nazi symbols
- Throwing a penny at a Jewish person
- Thinking that all Jews are rich and/or cheap
- A Jewish person being assaulted or attacked
- Jokes about the Holocaust
- Denying housing to a Jewish family
- Thinking Jewish people have horns

- Anti-Jewish graffiti
- Vandalism in synagogues and Jewish cemeteries
- Anti-Semitic comments made on social media (e.g. Facebook)

As a way to sort and distinguish their examples of anti-Semitism, have a discussion with students about the words: stereotype, prejudice and discrimination. Ask the students if they can define each of the words. If they do not know, give the following definitions below, adding that a stereotype is a belief about a person or group of people, prejudice is an attitude about a person or group of people and discrimination is an action that can follow prejudicial attitudes. It can be helpful to use one specific example (like sexism) to explain how stereotypes, prejudice and discrimination differ from one another but are also connected. With the example of sexism, explain that an example of a stereotype of women is to believe they are too “emotional” and therefore should not be taken seriously; an example of prejudice (attitude) would be not being open to women’s ability to perform certain jobs and an example of discrimination is denying a woman a job because she is a woman.

Stereotype: An oversimplified generalization about a person or group of people without regard for individual differences. Even seemingly positive stereotypes that link a person or group to a specific positive trait can have negative consequences.

Prejudice: Prejudging or making a decision about a person or group of people without sufficient knowledge. Prejudicial thinking is frequently based on stereotypes.

Discrimination: The denial of justice and fair treatment by individuals and institutions in many arenas, including employment, education, housing, banking and political rights. Discrimination is an action that can follow prejudicial thinking.

Activity: Categorizing Incidents of anti-Semitism

On the board, make a chart with the words stereotype, prejudice and discrimination that looks like this:

Stereotype	Prejudice	Discrimination

Working in pairs or triads, have students create a similar chart in their notebooks or use the sample chart in the handouts section. Refer back to the examples of anti-Semitism and based on their understanding of the three terms, have students consider the examples and decide into which category they belong.

After students have completed their charts, go through each of the examples of anti-Semitism and place them in the correct box. This should be a give-and-take conversation where together, you come up with the most accurate category for each. Then, discuss as a group by asking:

- Was it easy or difficult to figure out which was an example of stereotype, prejudice or discrimination? Why or why not?
- Which ones appear to be more prevalent?
- Are some of the attitudes and actions more serious than others? If so, which ones?
- How do the examples of anti-Semitism relate to each other?

Show students the [Pyramid of Hate](#) and provide copies to each student. Go over the different categories in the Pyramid of Hate, defining any words that the students do not know. Review the following points:

- The Pyramid of Hate demonstrates the way that biased and hateful attitudes and behaviors can escalate if they are unchecked.
- Many people describe the behaviors at the bottom level of the pyramid as being “subtle and insignificant.” Like a pyramid, however, the levels above are supported by the lower levels. If people or institutions treat behaviors on the lower level as being acceptable or “normal,” it may not be long before the behaviors at the next level become more accepted.
- While the “higher” levels of the pyramid are more life-threatening (e.g. genocide), the impact on the individual of experiencing the lower levels should not be underestimated.

To engage students in a discussion, ask the following questions:

- What is the value of the Pyramid of Hate when learning about prejudice, discrimination and specific isms like anti-Semitism?
- At what level of the pyramid do you think it would be easiest for someone (or an institution) to intervene?
- Which part would be the most difficult?
- What new information did you learn by looking at the Pyramid of Hate?

MODERN DAY ANTI-SEMITISM AROUND THE WORLD: GLOBAL 100

In order to learn more about modern-day anti-Semitism around the world, explore ADL’s [Global 100: An Index of Anti-Semitism](#) website. Explain to students that in 2013, the Anti-Defamation League (ADL) commissioned a study to research the attitudes and opinions of the general public towards Jews in over 100 countries around the world. ADL interviewed 53,100 adults in 102 countries and territories in an effort to establish a comprehensive data-based research survey of the level and intensity of anti-Jewish sentiment around the world.

Ask: What percentage of the population surveyed do you think had anti-Semitic views and attitudes? Have students guess different percentages. Then ask: In what countries (or regions of the world) do you think there would be the highest rate of anti-Semitism? How about the lowest rate? Why? Are there specific countries in which you are interested in learning more?

Tell students that the survey found that anti-Semitic attitudes are persistent and pervasive around the world. More than one in four adults, 26% of those surveyed, hold anti-Semitic attitudes. This

figure represents an estimated 1.09 billion people around the world. The overall Global 100 Index score represents the percentage of respondents who answered “probably true” to six or more of the eleven negative stereotypes about Jews. An 11-question index was used by ADL as a key metric to gauge anti-Semitic attitudes in the United States for the last fifty years.

If you have access to a projector and/or Smart Board, explore the website in more depth by showing students different features of the study, having them discuss what they see in the statistics. You may explore one or more of the following:

- Index Score Among Select Demographic Groups (Gender, Age and Religion)
- Index Score for each specific question (gender, age and religion)
- Specific regions or countries that students are interested in learning more about, specifically at the countries the students guessed above as having the most or least anti-Semitism
- Compare and contrast different countries (Go to compare tab at the top of the page)
- Look at the statistics for Poland (overall percentage, question with highest percentage, compare to other countries in Eastern Europe) since Poland is the setting for the film *Aftermath*.

If you want to extend this learning even more, assign specific research questions for students to investigate further. Look at the [Did You Know?](#) section of the website for ideas.



PART II: WATCH AND DISCUSS *AFTERMATH*

FILM DISCUSSION QUESTIONS

If you show the film in class, below are discussion questions to ask during the viewing of the film (broken down into four sections) for comprehension and to deepen students' understanding. After you watch each of the sections noted below, pause the film and ask the questions for each section. There also are questions to ask after students have watched the film.

Please note that the film is 104 minutes and is in Polish with English subtitles.

Instruct students to take notes during the film and have them also note incidences of anti-Semitism that they observe or that are mentioned in the film. These can be examples along the lines of the Pyramid of Hate including slurs, stereotypes, prejudice, discrimination, genocide, etc.

Scenes: *Franek arrives in Poland, the brothers reunite, Franek and Jozek go into town*
(Time: start – 27:30)

1. When the film opens, what is the mood and what makes you think that?
2. In the beginning of the film, what are your first impressions of the two brothers, Franek and Jozek? Why is there tension between them and what do you think about their relationship?
3. When Franek first goes into town, what do you notice about the townspeople? What does Franek discover about how most of them feel about Jozek? How do you know?
4. What happens when Jozek goes to the bank for a loan for his farm?
5. When Jozek is in the bar (before he gets attacked) the man asks him what soccer team he is rooting for. When Jozek asks the man what is his problem, the man says, "My problem is I want to know who you are rooting for." Is the man really talking about soccer? What is he talking about?



Scenes: *Josef shows Franek the collection headstones, Franek visits the priest, Franek and Jozek discuss why Jozek has collected the headstones, Franek and Jozek get the headstones from the church, Franek and Jozek confront the harvester, Franek checks on the plot registry:*

(Time: 27:31 – 58:00)

1. What does Jozek show Franek in the fields? What are the stones and where did they come from? Do you have any thoughts about why Jozek is collecting them?
2. When Franek asks Jozek why he has collected and organized the headstones, he says, "I had to. They are human beings." What does he mean by this? In discussing right and wrong, Jozek says, "I think some things are more wrong than others" and "There's no one left to

look after them.” Franek responds with, “These are total strangers. They’re not even our people.” After hearing this conversation, what are your impressions of Franek and Jozek?

3. How does the older parish’s priest feel about what Jozek is doing with the headstones? How do you know?
4. Throughout this part of the film, something changes in Franek’s perspective. What is his perspective now and how do you know?
5. Why didn’t the harvester come to the Kalinas’ farm as he was scheduled to do? How did Jozek and Franek react?
6. When Franek and Jozek go the church late at night to get the headstones there, how do the townspeople react? Why do they call them “Yids?” What does the priest do?
7. What examples do you see of prejudice, stereotyping and discrimination? In what ways are the townspeople now treating Jozek and Franek as if they are Jewish?
8. When Franek checks on his family’s plot registry, what does he discover? While he is checking this, what is Jozek doing and what is the symbolism?

Scenes: Franek tells Jozek about the plot registry, Fire on the Kalina’s land, Franek and Jozef are in jail, Franek speaks with Mrs. Palka and Mr. Sudecki:
(Time: 58:01 – 1:22:02)

1. When the fire began in the middle of the night on the Kalina’s land, how did you find out who was responsible for the fire and why? Why did the firefighters not help the Kalinas? How did the townspeople react? One of the townspeople says, “That’s it. Give them Jews what they deserve.” Jozek and Franek are not Jewish, so what did he mean by this?
2. Why are the brothers in jail even though they didn’t start the fire?
3. Why did Franek want to talk with the older people (Mrs. Palka and Mr. Sudecki) in town? What was he hoping to find out?
4. How has Franek’s perspective changed?
5. Why do Franek and Jozek decide to go to the house where their family used to live (before the war)?



Scenes: Franek and Jozek go to their old house and discover the bones, Franek and Jozek talk with the old woman in the woods, Jozek and Franek confront Malinowski, Jozek and Franek argue, Franek leaves and comes back to find Jozek:

(Time: 1:22:03 – end)

1. What do the brothers discover as they dig around at their old house?
2. Why were the brothers praying as they discovered the bones in the old house? How did they feel?
3. Jozek and Franek learned some things from the old woman in the woods after their discovery of the bones. What did she tell them? Who murdered the people if it wasn’t the German soldiers? How had she tried to intervene and what happened to her?
4. How did the brothers react to learning the truth? Were their reactions unexpected or surprising? Why or why not?
5. How do Franek and Jozek’s positions about whether to tell the authorities differ from each other? What shapes each of their perspectives?

6. In the end, were the authorities told about the murders? How do you know?
7. When Franek discovers Jozek's body, someone comments "He hanged himself, like Judas." What did he mean by that? Did he mean it literally? Who murdered Jozek and what makes you think so?
8. Did something good come out of the Kalina brothers' discovery? If so, how do you know? If not, why don't you think so?

After watching the film, ask students:

1. How did you feel while watching the film? Which of the characters did you relate to? Who did you find you empathized with (first define empathy)? Did that change over the course of watching the film?
2. How did Franek and Jozek discover what happened with the land in their town and what the town did to the Jews? What was each of the brothers' perspective in the beginning of the film and how did that change over time?
3. Describe all of the ways in which anti-Semitism was exhibited in the film. From the Pyramid of Hate, can you give examples of each of the following: slurs, prejudice, scapegoating, bullying, discrimination and bias-motivated violence?
4. What is an "ally" and who were the allies in the film? What made them allies?
5. How did the Jozek and Franek display anti-Semitism and how did they show ally behavior? Is it possible to be both at the same time and if so, how?
6. During the course of the film, which of the brothers changed more? What caused him to change? What makes you think so?
7. Why did Jozek feel compelled to collect all of the headstones and create a cemetery in the field? What did he say and do to make you think that?
8. What were some of the most important symbols in the film (light/dark, dog dying, fire in the cemetery, crucifying Jozek in the end) and what did they symbolize?
9. How did hate escalate in the film?
10. What is the overall message of the film? Do you think the director conveyed the message well? Do you agree or disagree with the message?
11. What is the meaning of the film's title, *Aftermath*?
12. Would you recommend this film to others? Why or why not?





PART III: GOING FURTHER

READING ACTIVITIES

1. **Research on Collaboration**

Have students do a research project on “Collaboration,” which refers to those who aided the Nazis during the World War II and the Holocaust. Explain to students that “collaborators” took many forms: those who actually assisted the Nazis in the military takeover of their countries, those who fought in various military formations on the side of Germany, those who revealed names and locations of partisan fighters to the Nazis, those who cooperated in the German governing of their countries and those who helped, directly or indirectly, in the murder of Jews. Identify countries with significant collaboration efforts during the war such as France, the Netherlands, Italy, Hungary and Romania and instruct the students to choose one of more of the countries to research how they collaborated with the Nazis during World War II. Students can not only study and research examples of collaboration during the Holocaust, but think critically as to why people collaborated, especially when it involved turning on their neighbors and people they had known for a long time.

2. **Learn More About Jedwabne**

Have your students learn more about the 1941 massacre of Jedwabne and make comparisons to the story told in *Aftermath*. *Aftermath* is not a strict re-telling of those events but is a fictional story based on what happened in Jedwabne. Students can use the internet and other research tools (including the book *Neighbors* by Jan T. Gross and articles listed in the additional reading section) to learn more about Jedwabne. After reading and researching the topic, students will demonstrate what they learned by writing an essay or presenting their findings to the rest of the class. Students should, at the minimum, answer the following questions in their papers or presentations.

- What happened in Jedwabne?
- What was the motivation of the “neighbors” in the town to murder the Jews?
- How long did it take for the government to determine what happened?
- What were the consequences for the murders? What do you think the consequences should have been?

- How are the events that happened at Jedwabne similar to and different from the story told in *Aftermath*?

WRITING ACTIVITIES

1. Character Analysis

Write a character analysis of one of the main characters, Jozek or Franek Kalina. In the character analysis, include responses to some of the following questions:

- How would you describe the character? Use relevant identity information such as how he looks, what he does, family history, where he lives, personality traits, etc.
- What are the character's strengths/virtues and weaknesses/faults?
- Does the character change over the course of the film (include why/motivation, situations, pivotal moments, subtle/obvious, significant, believable)
- How does the character relate to others? How do people react to him? Is he liked or disliked and why?
- What does the character do and say that reveals something about who he is?
- Does the character struggle over right and wrong? If so, how and why?
- Is the character ethical and how do you know?
- Does the character have a difficult decision to make, what was it and how does he go about making the decision?
- What was your first impression of the character and did that change over the course of the film?
- Do you empathize with the character and, if so, in what ways?



2. Film Review

Write a review of the film. Give students an opportunity to read other film reviews (of films other than *Aftermath*) to understand what is involved in writing a film review. Instruct students to take note of essential and common elements of film reviews which include the following:

- Condensed Plot Summary: Give the basic outline of the story without giving away anything that needs to remain a mystery to the reader.
- Background Information: Share background information necessary to understand the film such as where it was made, its historical context, etc.
- Analysis and Critique of the Film: This is the main section of the review and assesses what works and what doesn't in the film, looking at plot, cinematography, acting, message, believability of the story and characters, pace, etc.
- Evaluation: Evaluates whether people should see the film or not and why, using information from the analysis to emphasize their point.

Instruct students to write reviews of *Aftermath* that include all of the above components. Have them conference with each other to write, give feedback, edit, revise, and publish their work. Together, the reviews can be compiled into a booklet or an online blog.

ADDITIONAL EXTENSION ACTIVITIES

1. **Storyboards: Solving the Towns' Secret**

In *Aftermath*, there is a mystery that is being solved by the two brothers that they only realize as they start to uncover different pieces of information about their town's horrific secret. Describe Jozek and Franek's journey of discovery in a sequence of pictures and words in the form of a storyboard. Storyboarding or picture writing is the origin of all written language. A storyboard is a writing format, generally a set of boxes placed in a logically sequenced order. Each box or frame is a place for the writer to put information, pictures, symbols and text. Graphic novels and comic books are familiar examples of storyboards. The pictures in the storyboards can be simple cartoons, drawings, stick figures, photographs or sophisticated technical diagrams.

Students can work alone, in pair or triads to create storyboards in which they will illustrate in pictures and/or words how the brothers discovered the dramatic secret of their town. From Jozek's discovery of the headstones to the brothers' finding the bones and talking to the old woman in the woods in the final scene and all the steps in between, have students illustrate the mystery that is uncovered over the course of the film. Share those as a presentation with the whole class.

2. **Using the Pyramid of Hate to Create a Pyramid of Alliance**

Use the [Pyramid of Hate](#) to identify and outline examples of bias and hate exhibited and discussed during the course of the film. First review the Pyramid of Hate. Then use the blank Pyramid of Hate handout to identify each of these examples, using the five categories: (1) Bias (2) Acts of Prejudice, (3) Discrimination, (4) Bias-Motivated Violence and (5) Genocide. After listing their examples, students will then create a [Pyramid of Ally Behavior](#) in which they will take each of the bias/hate behaviors and determine actions that a person, group or institution took in the film (e.g. the older parish priest, Justina) or could have taken to be an ally. When students complete their Pyramids of Hate and Pyramids of Alliance, they will present and discuss them in class.

ADDITIONAL READING AND RESOURCES FOR TEACHERS AND STUDENTS

Books

Neighbors by Jan T. Gross

Articles

[Polish Town Still Tries to Forget Its Dark Past](#) (New York Times, February 8, 2003)

[This Week In History: The Jedwabne Pogrom](#) (The Jerusalem Post, date?)

[The Jedwabne Tragedy](#)

Videos

[Legacy of Jedwabne](#) (Journeyman Pictures)

Curricula and Teaching Resources

[A Brief History of Anti-Semitism](#)

[Confronting Anti-Semitism: Myths and Facts](#)

[Echoes and Reflections](#) (Anti-Defamation League, USC Shoah Foundation, Yad Vashem multimedia education program)

[Challenging Anti-Semitism](#) (Curriculum Connections)

[ADL Holocaust Education](#)

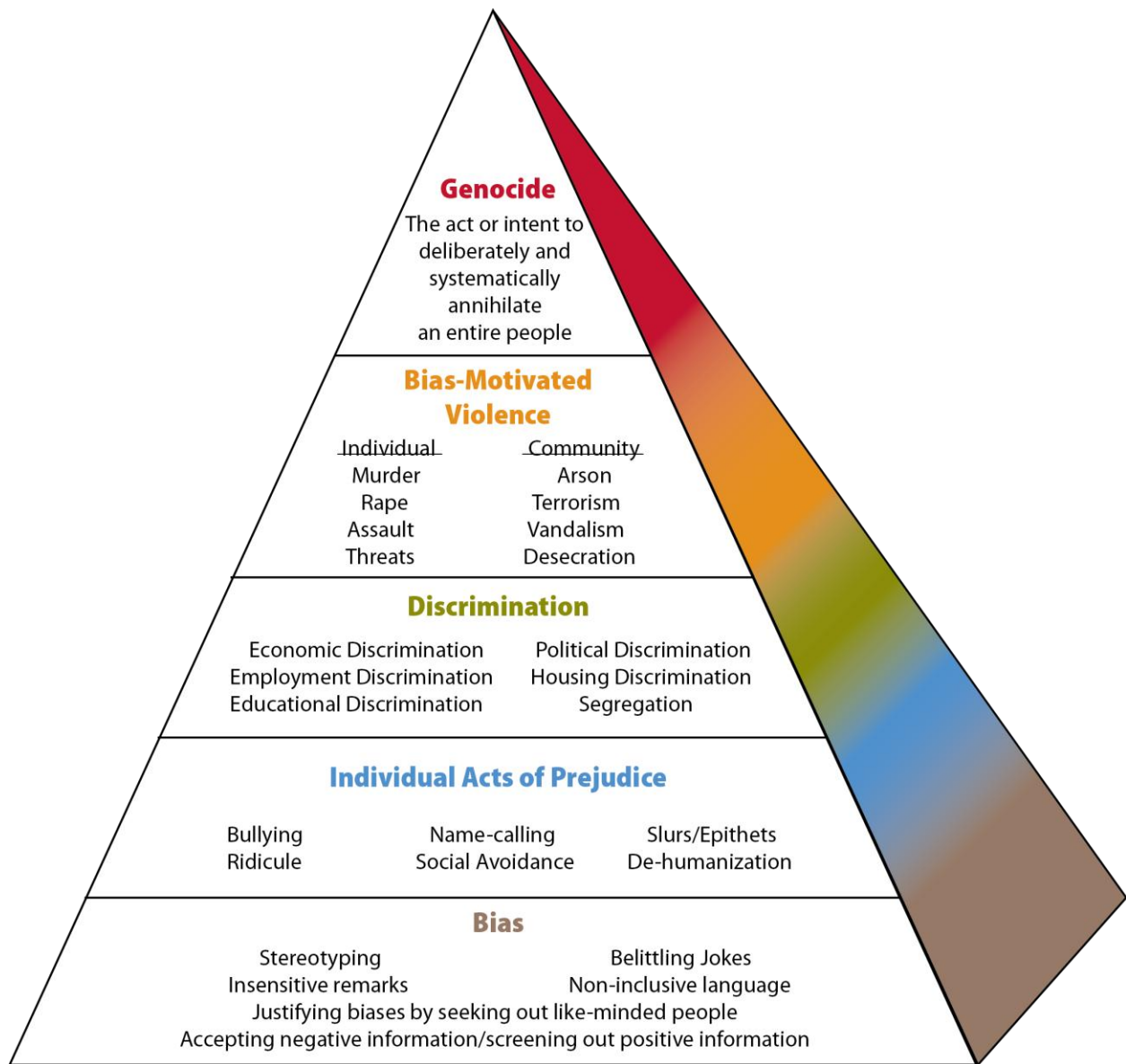
[On the Rise: Anti-Semitism in Europe](#) (Current Events Classroom lesson)

[ADL Recommended Multicultural and Anti-Bias Books for Children: Holocaust](#)

COMMON CORE ELA ANCHOR STANDARDS

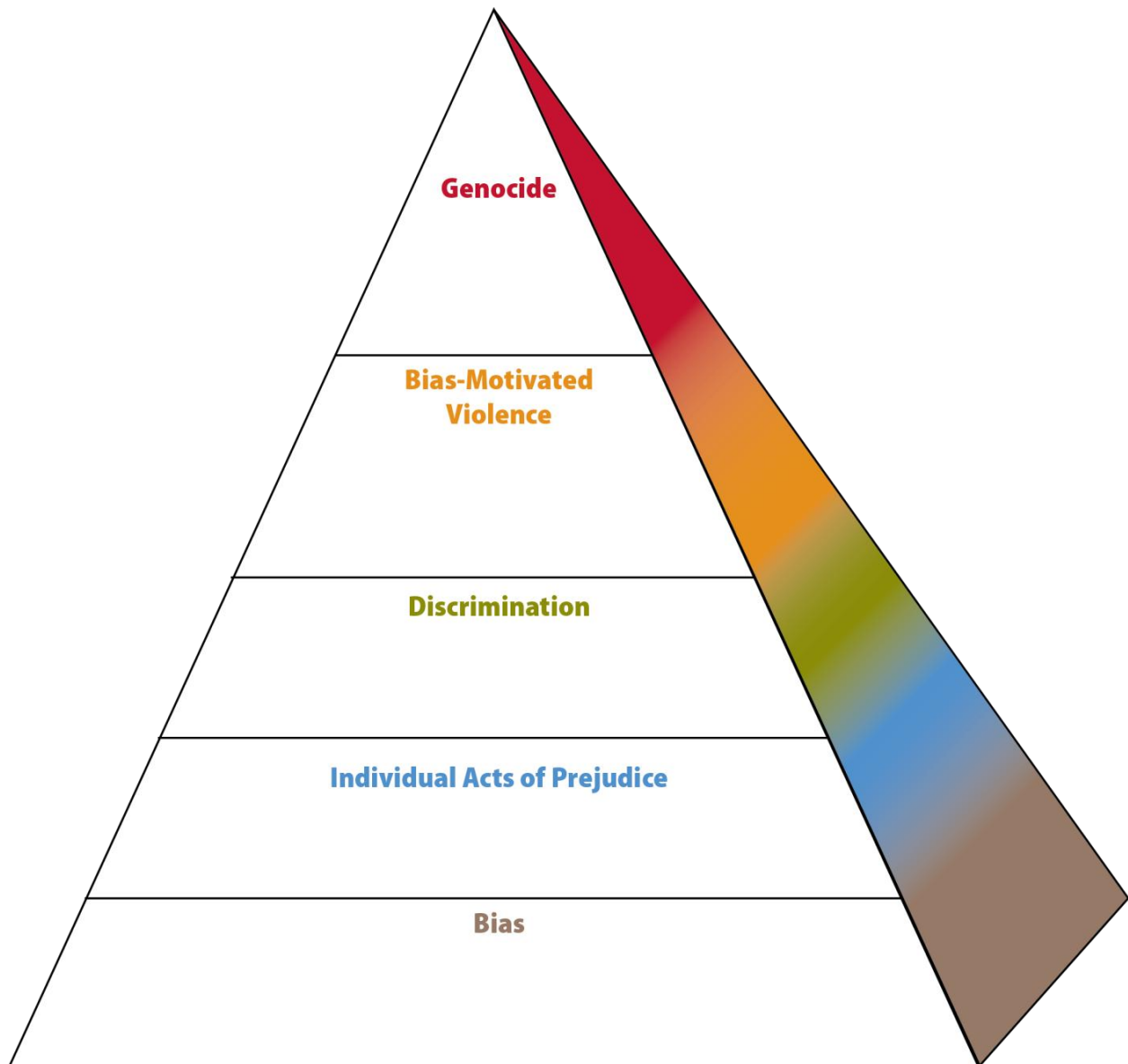
Content Area/Standard
Reading
Standard 1: Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
Standard 2: Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
Standard 3: Analyze how and why individuals, events, or ideas develop and interact over the course of a text.
Writing
Standard 2: Write informative/explanatory texts to examine and convey complex ideas and information clearly and accurately through the effective selection, organization, and analysis of content.
Standard 4: Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.
Standard 5: Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.
Speaking and Listening
Standard 1: Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively..
Language
Standard 3: Apply knowledge of language to understand how language functions in different contexts, to make effective choices for meaning or style, and to comprehend more fully when reading or listening.
Standard 5: Demonstrate understanding of figurative language, word relationships, and nuances in word meanings.

PYRAMID OF HATE



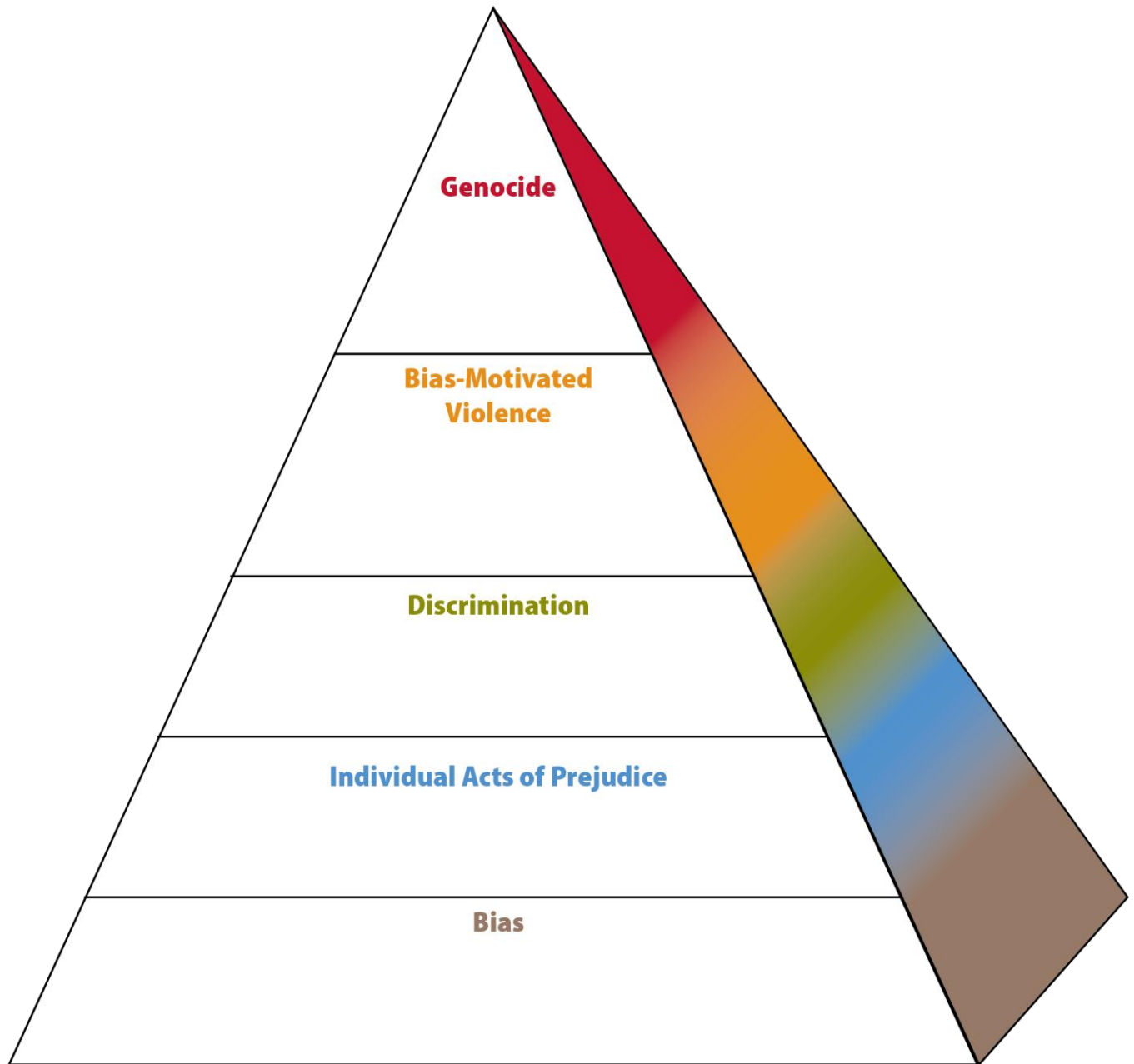
PYRAMID OF HATE

Provide examples of bias, prejudice, discrimination, bias-motivated violence and genocide that are exhibited and discussed in the film *Aftermath*.



PYRAMID OF ALLY BEHAVIOR

Provide examples from the film and your own ideas of how people and institutions exhibit or could demonstrate ally behavior in the examples of hate shared in the previous pyramid.



APPENDIX

Overview of the Holocaust: 1933–1945

(from ADL’s National Youth Leadership Mission)

Adolf Hitler, the leader of the Nationalist Socialist German Workers Party (Nazi Party), one of the strongest parties in Germany, became Chancellor of Germany on January 30, 1933. Between 1933 and 1945, Nazi Germany and its collaborators murdered six million Jews and five million other civilians, including Sinti and Roma people, Poles, people with physical and mental disabilities, gay men, Jehovah’s Witnesses, Soviet prisoners of war, and political dissidents. Even though Jews comprised less than one percent of the total German population in 1933 (600,000), Hitler used anti-Semitism as a political weapon to gain popular support, blaming Jews for all of Germany’s problems—their defeat in World War I, economic depression, and the Bolshevik threat of communism. That Hitler’s accusations were blatantly contradictory and his facts often fabricated made little difference.

By the early 1930s, many in the Jewish population in the country had resided in Germany for generations and were engaged in all levels of social and professional society. The German Jews felt a strong loyalty and kinship for their German heritage. More than 100,000 German Jews served in the army in World War I and 12,000 died in the line of duty. This strong sense of identity, both as Germans and Jews, made the reality of the early measures against them even more baffling and difficult to accept. However, the long history of anti-Semitism in Europe and Germany allowed Hitler’s attacks against the Jews to take hold among the German citizens. The German people believed his accusations or were at least willing to go along with him.

Once in control, Hitler solidified his position by putting an end to democracy in Germany. He did this by invoking the Enabling Act—emergency decrees of the German constitution which suspended individual freedoms and gave extraordinary powers to the executive. Hitler began to quickly escalate his campaign of intimidation, terror, and violence. He moved to ostracize Jews in all sectors of German society: economic, political, cultural, and social. The Nazis were able to use the government, the police, the courts, the schools, the newspapers, and radio to implement their racist ideology. This ideology held that Germans were “racially superior” and there was a struggle for survival between their race, the Aryan or “master race,” and other inferior people. While Hitler’s terror was waged against anyone deemed an “enemy of the state,” including communists, trade unionists, and other “radicals,” Jews were marked as the lowest race with extreme vengeance.

Under the banner “The Jews are our misfortune,” between 1933 and 1939 the Nazi State legislated restrictions against Jews designed to force them out of Germany’s economic, political, and social life. All non-Aryans (who had Jewish parents or two or more Jewish grandparents) were expelled from the civil service. In 1933, the government called for a general boycott of all Jewish-owned businesses and passed laws excluding Jews from journalism, radio, farming, teaching, the theater, and films. The next year, Jews were dismissed from the army and excluded from practicing medicine, law and

business. However, the Nuremberg Laws passed in 1935 came as the greatest blow. Jews, even German-born Jews, were stripped of their German citizenship. These laws created a climate in which Jews were viewed as inferior or subhuman.

By the late 1930s, Jews were completely separated from non-Jews. They could not eat, drink, go to school, or socialize with German Christians. Jews could no longer own cars, bikes, or pets; the list of legal prohibitions was extensive. To legislate, enforce, and administer his systematic campaign of persecution, Hitler used the local police, judges, and legislators, the very people entrusted to serve, protect, and administer justice to all people. Jews at all times had to carry their identification documents, which were stamped with a capital “J” or the word “Jude” (the German word for Jew). All Jews were forced to use Hebrew middle names—Israel for men and Sarah for women. These names were officially recorded on all birth and marriage certificates.

While Hitler and the Nazi party did not invent the use of propaganda to sway public opinion or build loyalty, the Nazis brought the use of it to new extremes during the years preceding the war. Joseph Goebbels, as the Minister of Public Enlightenment and Propaganda, made sure every form of expression in Germany—from textbooks, to music, to art and film—carried the same message of the purity and righteousness of the German Aryan race and the evils and dangers of the Jews. Massive rallies were held to build obedience and loyalty to the Nazi party and national holidays were created to celebrate the Germans’ leader and party. Beginning at the age of six, the Aryan children of Germany enrolled in Nazi youth groups. By 1939, 90% of these children belonged to various groups of the Nazi youth movement. Hitler was quoted as saying that the key to his success was the youth of Germany, and his goal was to create a “violently active, dominating, intrepid and brutal youth.” He succeeded.

At the same time as the Nazis waged their increasingly hateful campaign to get rid of the Jewish presence in Germany, Hitler strengthened and extended his private army of terror. In 1934, the SS (Security Police) was established as Hitler’s elite force. Along with the Gestapo (Special State Police), the SS proceeded to weed out and eliminate any opposition. The SS set up concentration camps throughout Germany. Without being officially charged, anyone suspected of disloyalty or disobedience would be sent there. Dachau, the first concentration camp, was opened in 1933 to hold such “enemies of the State.”

Hitler reintroduced the military draft in 1935, in violation of the World War I Versailles Treaty. In 1936, German troops marched into the Rhineland and Hitler signed an agreement with Italy’s fascist dictator, Mussolini, to establish the Berlin-Rome Axis. In March 1938, German troops invaded Austria and were met with no resistance. Austria became part of greater Germany in what was known as “The Anschluss” or joining. Hitler next seized the Sudetenland, an area of Czechoslovakia where many Germans lived. He claimed that he was only interested in taking back areas that were already inhabited by Germans. The government leaders of Great Britain and France chose to believe him.

By September 1, 1939, it was abundantly clear that Hitler could not be held at his word. German tanks and bombers entered Poland and within three weeks crushed all organized resistance. On September 3, England and France declared war against Germany, and World War II commenced. For Hitler, the war provided two opportunities to fulfill Germany's destiny: first, to gain additional territory, living space or "Lebensraum," for the German people, and second (and equally important), to rid Europe of all of its Jews.

By the time the war broke out, Hitler had already turned Germany into a police state and had long begun its campaign of terror and persecution. As early as 1933, obsessed with obtaining a pure Aryan race, the Nazis began a program designed to "improve the human race through selective breeding" (eugenics). Laws were passed to reduce the number of "inferior" people through a program of forced sterilization, making them incapable of reproduction. The first victims of this program were people who doctors decided were "mentally deficient." In 1933, about 500 children of black French soldiers and German women living in the Rhineland were forcibly sterilized. The medical establishment's approval of this campaign led to the adoption of so-called "euthanasia" or mercy killings. Over 450,000 people were sterilized or killed in special institutions and hospitals before the program was ended.

Trade unionists, political opponents, and others labeled by the Nazis as "enemies of the State" were arrested and sent to concentration camps. Under the 1935 Nazi-revised criminal code, as many as 15,000 gay men were imprisoned in concentration camps. Jehovah's Witnesses, about 20,000 in Germany, were also vigorously persecuted. Many families were broken up, with adults going to prisons and concentration camps, and their children to juvenile detention homes and orphanages.

Almost half of the German Jewish population between 1933 and 1939 left Germany to escape the increasingly difficult and dangerous circumstances. But many countries, including the United States, were unwilling to take in Jewish refugees. In 1938, twenty-nine countries participated in the Evian Conference to discuss the problem of refugees from Germany. With the exception of the Dominican Republic, no country agreed to raise its quota for immigration.

A new level of state-sponsored violence was initiated against the Jewish community, triggered by the following sequence of events. In 1938, 17,000 Jews of Polish citizenship, many of whom had been living in Germany for decades, were arrested and relocated across the Polish border. The Polish government refused to admit them so they were interned in "relocation camps" on the Polish frontier.

Among the deportees was Zindel Grynszpan, who was born in western Poland and had moved to Hanover, Germany, where he established a small store in 1911. On the night of October 27, 1938, Grynszpan and his family were forced out of their home by German police. His store and the family's

possessions were confiscated, and they were forced to move over the Polish border.

Grynszpan's seventeen-year-old son Herschel was living with an uncle in Paris. When he received news of his family's expulsion, he went to the German embassy in Paris on November 7, intending to assassinate the German Ambassador to France. Upon discovering that the Ambassador was not in the embassy, he shot a low-ranking diplomat, Third Secretary Ernst vom Rath. Rath was critically wounded and died two days later on November 9.

Grynszpan's attack was interpreted by Joseph Goebbels, Hitler's Chief of Propaganda, as a direct attack against the Reich and used it as an excuse to launch a pogrom against Jews. This pogrom has come to be called *Kristallnacht*, "Night of Broken Glass."

On the nights of November 9 and 10, rampaging mobs throughout Germany and the newly acquired territories of Austria and Sudetenland freely attacked Jews in the street, in their homes, and at their places of work and worship. Almost 100 Jews were killed and hundreds more injured; approximately 7,000 Jewish businesses and homes were damaged and looted; 1,400 synagogues were burned; cemeteries and schools were vandalized; and 30,000 Jews were arrested and sent to concentration camps.

Kristallnacht marked the beginning of the end, the turning point away from a policy bent on forced emigration to one of systematic physical annihilation. The next step was to force Jews from their homes, isolate them in ghettos, and finally deport them to labor and death camps.

When Germany invaded Poland on September 1, 1939, millions of Polish Jews were brought under Nazi rule. The following year, German forces continued their victorious march into much of Europe, taking Denmark, Norway, Holland, Belgium, Luxembourg, and France. In each country the Nazis conquered, Jews were forced to wear a Jewish badge (using the Star of David) in public to be easily identified and were later isolated in ghettos. Conditions in these ghettos were horrendous; thousands died daily of starvation and disease. Still, the process was taking too long to suit the Nazis. By 1941, making Europe "Judenrein," free of Jews, became a top Nazi priority.

On June 22, 1941, the German army invaded the Soviet Union. The military units were accompanied by Einsatzgruppen, special action groups whose task was to annihilate Jews through mass shootings. As soon as a territory was secured, they would gather its Jews and transport them to a killing site, usually on the edge of town, and proceed to shoot every man, woman, and child. These groups proceeded to kill over two million Jews in the Baltic States, the Ukraine, and Russia. At one site, Babi Yar, a unit assisted by local police shot 33,771 Jews.

For the Nazis, even the mass shootings were not quick or efficient enough. Hitler ordered the construction of six death camps in Poland: Auschwitz-Birkenau, Bełżec, Chełmno, Majdanek,

Sobibór, and Treblinka. The primary purpose of these camps was to kill as many people as quickly as possible.

In January 1942, at a pivotal Nazi meeting in Berlin known as the Wannsee Conference, the decision was made to transport Jews from ghettos all over Europe to be gassed in these death camps. Until the ghettos were completely liquidated, Jews were rounded up and forcibly taken to the local “umschlagplatz” or railway siding. Often people were forced to wait in brutal heat or bitter cold, sometimes for days, for trains to become available. When the trains finally arrived, families were often torn apart as SS guards and policemen shoved them into railroad boxcars designed to transport livestock. The journey, whether for hours or often for days, was made standing, without food, water, or sanitary facilities.

Upon arrival at the camps, the Nazis began their “selections,” sending victims to the right or to the left. Strong, young prisoners were sometimes “lucky” and were kept alive for slave labor. But even most of them eventually succumbed to starvation and disease. For the vast majority of women with children, people who were sick, older adults, and others “of no further use,” death was almost immediate. These people were marched hurriedly to a building containing gas chambers. They were ordered to undress and were then marched naked to a “shower room.” Up to 2,000 people at a time could be accommodated in some of these rooms. The chambers’ massive steel doors were shut and carbon monoxide or Zyklon B (a form of cyanide), came pouring out of the shower nozzles. In a matter of minutes, everyone was dead. Approximately half of all Jews killed in the Holocaust died in the gas chambers of these death camps.

Anti-Semitism and support for Nazism were not limited to Germany and Germans. Non-German paramilitary forces, mobs, and individuals were also responsible for the murder of many of the Jews swept away in the Holocaust. In Romania, the pro-Nazi “Iron Guard” and, in Lithuania, the “Iron Wolf” murdered thousands. Polish and Lithuanian mobs were responsible for killing many Jews. “Hiwis” or Ukrainian auxiliaries that operated under the control of the Germans participated in the liquidation of the ghettos and the subsequent massacres. Thousands were beheaded in Croatian concentration camps by Croatian military units, approximately 20,000 in the Jasnow camp alone.

The nations of Western Europe also gave a good deal of help to the Nazis. Pierre Laval, the Premier of Vichy, France, collaborated with the Nazis in the deportation of foreign Jews who had sought refuge in France; nearly 78,000 Jews were placed on trains to death camps. Laval even insisted the trains come back for a few thousand children who had been left behind because of lack of space.

During the winter of 1944–1945, it was clear Germany was losing the war and needed to retreat. The SS decided to evacuate the outlying concentration camps and sent the malnourished and sick prisoners on “death marches.” The Nazis shot or left to die those who could not keep up the endless marching without food, water, adequate clothing, or shoes. Those that made it were badly in need of

medical care and provisions. Disease became rampant, and starving, sickly inmates could only wait for allied liberation or death.

Many Jews who were liberated during the spring of 1945 were near death, and many tragically died shortly after liberation. Among those who died just before liberation was Anne Frank, the young Jewish girl whose diary during two years of hiding in Holland is one of the most famous works on the Holocaust. In March of 1945, one month before the British liberated her camp, Anne died of typhus at the Bergen-Belsen concentration camp.

By the time Germany was defeated in May 1945, about two-thirds of Europe's nine million Jews—including one and a half million children—had perished.

The greatest carnage had taken place in Poland. Of the 3.3 million Polish Jews in 1939, only 20,000 survived the Holocaust. With the exception of Bulgaria, Albania, Denmark, and Italy, death tolls for Jews were extremely high in all regions occupied or controlled by the Germans.