

# EUROPE AND THE WORLD IN THE FACE OF THE HOLOCAUST: individual, collective and institutional aid

## Context

The German policy toward Jews residing in the occupied countries of Europe led to their Gentile neighbours unwillingly becoming witnesses to its implementation. This particularly affected the population of Eastern Europe, mainly in occupied Poland, where the Germans built death camps. Confrontation with escapees from ghettos and camps or transports to them required a certain response. Some people, regardless of consequences, decided to help. Others, for various reasons, took no action. Still others turned in escapees and persons aiding them. There were even those, who, in certain circumstances, took part in the murder of Jews.

Such varying behaviour towards Jews on the part of people in countries occupied by Germany and its satellites was influenced by various factors, primarily attitudes towards Jews, stereotypes and prejudices, political views, religious convictions, material and family circumstances and, obviously, fear of repression. In this context, anti-Jewish legislation imposed by occupation authorities or collaborating governments was of particular significance. It consisted mainly of regulations limiting Jews' freedom of movement in occupied territories. The most important directive was that of Hans Frank dated 15 October 1941 limiting their stay in the General Government. It not only upheld the order to isolate Jews but also introduced the death penalty for those of them who left their assigned neighbourhoods without authorisation. The same penalty also applied to people giving shelter to them. Notably, the death penalty for

aiding Jews applied not only in the General Government, but also in the Polish parts of the *Reichskommissariat Ukraine* and *Reichskommissariat Ost* (present-day Ukraine, Belarus and Lithuania). Moreover, a similar punishment was also introduced in occupied Serbia. In turn, in the Protectorate of Bohemia and Moravia assistance to the Jewish population was treated as sabotage for which the death penalty also applied. However, there were no such harsh repressions in Western European countries. Helping Jews was punishable with loss of work, imprisonment or dispatch to a concentration camp. For this reason, the territorially differentiated policy of the occupier and the nature of the occupation regime largely influenced people's attitudes towards Jews in occupied countries.

Despite the risk, there were individuals and entire groups in many countries of occupied Europe who decided to aid Jewish people. Some of them paid for this with their own lives or those of their family members. Current studies show that in the General Government alone the Germans murdered at least around 500 people for aiding Jews. Other such deaths have yet to be confirmed. Hundreds of people were beaten, deprived of property, arrested or sent to concentration camps. Harsh penalties for aiding Jews failed as a deterrent. Not only individuals, church institutions and underground Jewish and non-Jewish organisations extended such help, but also entire communities. A particular example is the Protestant village of Le Chambon-sur-Lignon in France, which provided shelter for many Jews.

Members of the Danish resistance movement as well as some ordinary Danes assisted in dispatching Jews in boats to a safe haven in Sweden. The cost was mainly borne by the refugees themselves or covered with resources mustered by the underground. Members of the Danish resistance movement recognised aid to Jews as a collective act and called on the Yad Vashem Institute not to distinguish them individually. This indeed was the case. To date, only several Danes individually received the title of Righteous Among the Nations.

Repression of Jews met public resistance in the Netherlands. A general strike broke out in the country when the Germans deported several hundred Dutch Jews to concentration camps in February 1941. Although quelled by the Germans on its second day, repressions against the civilian population intensified. The Germans began to isolate Jews from the rest of society and 15,000 were placed in labour camps. A roundup of Jews in Amsterdam was then ordered, whereby those without Dutch citizenship were transferred to a temporary camp in Westerbork. Jews living in the provinces were confined to a camp in Vught. On the basis of subsequent regulations, the Jews' identity documents were then marked with the letter J (from the Dutch word *Jood* for 'Jew') and from May 1942 onwards all Jews had to wear a Star of David badge. In protest against the new regulations, many Dutch people pinned yellow flowers to their clothes and posters appeared on walls in Rotterdam calling for a public expression of solidarity with the Jews. The first transports to death camps left the Netherlands in mid-June 1942, which led to a protest of Dutch bishops. Dutch underground organisations, members of the clergy as well as ordinary citizens sought to help the Jews. Occupation authorities countered such activity with repression in the form of arrest, imprisonment and deportation to concentration camps. As a result of individual and collective efforts, approximately 35,000 Dutch Jews survived the war. However, the number of victims was very high in comparison to the neighbouring countries. This was due to several reasons: the country's geographical location hindered escape, the Germans were exceptionally effective in finding their hideouts, and some people – as well as certain state officials and policemen – collaborated with the Nazis. In neighbouring Belgium, reluctance of officials to cooperate with the German occupiers allowed the rescue of some Jews present there.

In Hungary, despite various legal regulations, many people protected the local Jewish community from deportation or mass crimes until early 1944. Just like Italy, this country was perceived as relatively safe for a certain time. It even became a type of an intermediate station for Jewish refugees from many countries occupied by the Nazis. The situation changed after the fascist Arrow Cross movement took power in the country. Diplomats, ordinary people – some even affiliated with the ruling regime – and members of church institutions came to the aid of Jews facing danger and deportation. International Jewish organisations also offered help. It is estimated that up to around 20,000 Jews benefited from immunity provided by embassies of neutral countries and lived in selected buildings outside of a ghetto (in what was called the 'international ghetto'). In Slovakia too, some attempted to rescue persecuted Jews by providing them with shelter or aid despite harsh penalties. Apart from examples of aid provided by individuals, the Protestant church as well as Catholic bishops and Greek Catholics officially issued pastoral letters condemning the racist policy applied against Jews.

Jews could also count on the support of various international assistance organisations active during the Second World War. They included the International Red Cross, the American Jewish Joint Distribution Committee (JOINT) and the Relief Committee for the War Stricken Jewish Population (RELICO). Support was also provided by diplomats, for example those stationed in occupied countries. Some of them worked in neutral countries such as Portugal, Spain, Turkey, Sweden or Switzerland. However, aid was also provided to the extent possible by diplomats accredited in the Third Reich and other Axis countries such as Hungary, Italy, Romania and Japan. Help from diplomats to escaping Jews focused mainly on the issuance of passports or visas. They also offered shelter to persecuted Jews in their buildings covered by diplomatic immunity. Thanks to such documents, Jews in peril could try to get to such places as Palestine, countries of the Far East or South America. A document confirming a different citizenship already sufficed for many individuals. Diplomats also acted in an organised manner, in accordance with instructions from their governments and with their financial support. However, many did so in breach of their countries' official policy. The success of such actions depended on the ingenuity and

courage of diplomats and other people supporting them. It cannot be specified how many people survived thanks to the support of diplomats. It is estimated that approximately 100,000 benefited and were thereby able to survive through support from various diplomatic missions, papal nuncios and the Red Cross. Yet, not all Jews who received visas or support in different forms from diplomatic missions survived the occupation.

Foreign diplomats involved in helping the Jewish population included: Raul Wallenberg, Secretary at the Swedish Embassy in Hungary; Archbishop Angelo Rottę, the Papal Nuncio in Hungary; Carl Lutz, Deputy Swiss Consul in Budapest; ngelo Sanz Briza, Charg d'Affaires at the Spanish Embassy in Budapest; Jzsef Antall, Commissar for Refugee Affairs in the Hungarian government; Francis (Frank) Foley, an employee at the British Embassy in Berlin, and Aristides de Sousa Mendes, a Portuguese consul in France. Several Polish diplomats (and their associates) were also involved in aiding Jews: Aleksander Łado and staff at the Polish embassy in Bern; Henryk Sławik, head of the Citizens' Committee for Aiding Polish Refugees in Hungary; Wojciech Rychlewicz, the Polish Consul General in Istanbul and Tadeusz Romer, the Polish ambassador in Japan.

Alongside aid provided by individuals, there was also institutional assistance, well exemplified in occupied Poland. The Catholic Church was an institution shaping the Poles' attitudes towards Jews during the war and influencing their behaviour. The position of its hierarchy towards the Holocaust and individual actions of the clergy and monks was of great significance. The voice of the Church on the treatment of Jews seeking rescue particularly affected the faithful in the provinces. Priests were perceived as representatives of the local elite in small towns and villages, thus their opinions mattered. Therefore, views of the clergy may have to a certain degree contributed to the actions of local communities towards Jews. That also applied to clergy of other faiths and their impact on the faithful. Protestant, Greek Catholic and other Christian priests extended individual aid, at times even publicly, e.g. in the form of letters voicing opposition to the German Holocaust policy.

Assistance from church institutions and clergy varied greatly, particularly at the initial stage of the war. Some Jews assumed that a change of religion

would ensure their survival so the study of prayers, Christian values and baptism, together with new birth certificates certainly helped. At the time of mass killing of Jews in death camps, the clergy, in cooperation with underground organisations, e.g. the Council to Aid Jews codenamed egota or individuals, provided birth certificates to issue 'Aryan' documents and new identities for Jews in hiding. Such actions nevertheless depended on decisions of individual priests.

Monasteries also provided refuge after the Holocaust developed a mass scale. One frequent form of helping Jews was their concealment in parish institutions: in shelters, schools, boarding schools, dormitories and children's homes. Superiors and priests at specific abbeys decided about hiding Jewish refugees in monasteries or parish houses. Given the penalties for helping Jews, an effort was made to have as few people as possible know about the presence of Jews in church institutions or about falsified birth certificates, baptisms or any other form of support. The scale of the aid provided by monasteries to Jews, including the number of baptisms carried out by the church during the occupation, is unknown yet historians estimate that in occupied Poland alone it may have helped save around 5,000 Jewish children.

In August 1942, Catholic members of the intelligentsia comprising a small Polish Revival Front openly protested against the Holocaust. It was headed by Zofia Kossak-Szczucka and her closest associates included, among others, Władysław Bartoszewski. Several weeks after the start of the *Grossaktion Warschau* Kossak-Szczucka and other Front members published *A Protest*, which was secretly distributed on the streets of Warsaw on 11 August 1942. Although the document stated that its authors continue to perceive Jews as enemies of Poland, they also saw them as people in need and encouraged the Polish public to help them.

One month later, on 27 September 1942, Zofia Kossak-Szczucka and Wanda Krahelska-Filipowicz assumed leadership of the Konrad egota Temporary Committee to Aid Jews. Financial problems hindered its work of aiding escapees from the ghetto. It created new identities for Jews known as Aryan papers, thanks to which they could find living quarters and obtain small sums of money for subsistence.

On 4 December 1942, the Temporary Committee was transformed into the Council to Aid Jews Żegota at with the Government Delegation for Poland. It included representatives from various circles and political parties, including Jewish organisations. Zofia Kossak-Szczucka, the initiator of previous campaigns, did not become a member of Żegota and delegated a trusted associate, Władysław Bartoszewski, in her place.

Financial means for the Council's activity primarily originated from the London-based Polish government-in-exile, The Bund and the Jewish National Committee as well as foreign institutions. The Council's tasks included aid to Jews as victims of the Holocaust, assistance in obtaining a new identity, rental of safe hideouts and material assistance. A significant part of Żegota's activity was the distribution of food to those in hiding. Its members warned Jews of danger and organised escapes for persons facing arrest. It is estimated that by the end of 1944 around 3,500–4,000 people benefited from Żegota's financial aid. Its members issued approximately 50,000–60,000 false documents. The children's department headed by Irena Send-

ler helped the youngest victims of repression. It also organised several escapes of prisoners from labour camps and illegal passages to Hungary. In addition to Warsaw headquarters, local branches were also formed in Krakow and Lviv. The Council to Aid Jews operated until the start of 1945. This was the sole state institution in occupied Europe helping to save Jews from the Holocaust. It was honoured with the Righteous Among the Nations medal awarded by Yad Vashem, albeit only in 1963.

Finally, it must be underscored that all attempts at bringing help to Jews were extremely risky. Many of those who received help did not survive the war. Those who did rarely spoke of their wartime experience. Since 1963, Yad Vashem, the Israeli Holocaust Martyrs and Heroes' Remembrance Authority, has honoured Gentiles who selflessly helped Jews by awarding them the title of Righteous Among the Nations. The distinction is rooted in Jewish tradition as the Talmud says 'Whoever saves one life, saves the world entire'. This creed appears on the medal bestowed to the Righteous. To date, almost 28,000 persons have received this title and the number is growing.

# EUROPE AND THE WORLD IN THE FACE OF THE HOLOCAUST: individual, collective and institutional aid

## Chart 1. INDIVIDUAL AID

### Unit 1

## The ULMA family

Józef and Wiktoria Ulma with their children in the village of Markowa near Łańcut (Poland). In 1942-1944, they hid two Jewish families in their home: the Szalls and Goldmans. In March 1944, after a tipoff by a neighbour who sought to appropriate property of the hidden Jews, the Germans executed everyone (parents and small children) as well as both Jewish families. "Rodzina Ulmów"

Mateusz Szpytma, Jarosław Szarek. Copyright DW Rafael, Copyright Piotr Warisch

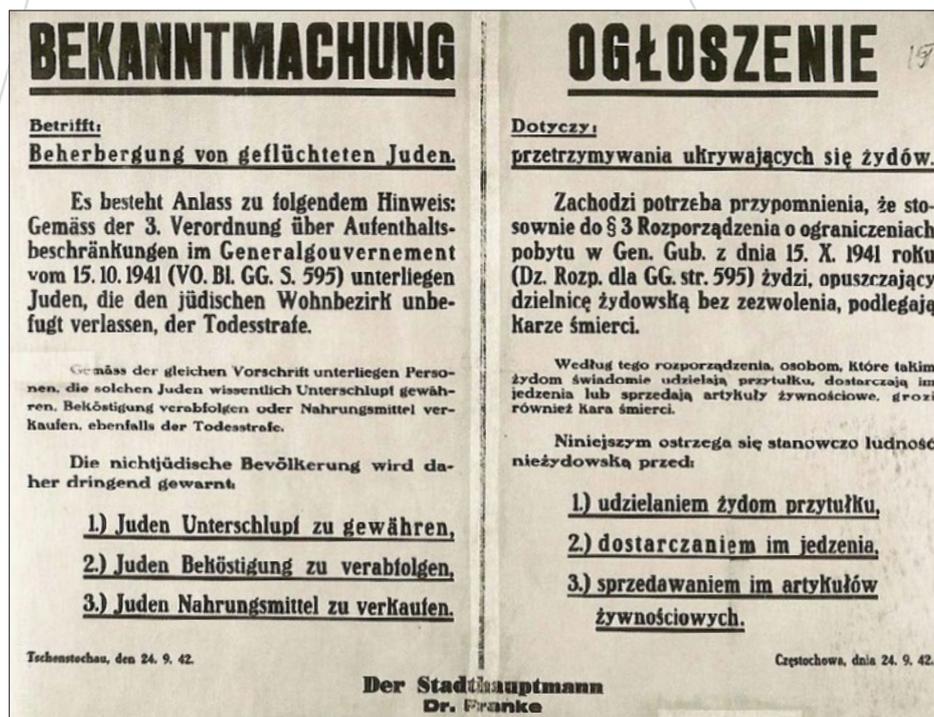


### Recollection of a witness to the massacre of the Ulma family:

*Horrible shrieks and lamentations were heard at the moment of the execution; the children called out to their parents, who had already been murdered. This was a heart-rending sight. A few minutes later, the commander of the squad, Lt Eilert Dieken, issued an order to shoot the children as well, so that 'the community may have no problems'. The order was executed and all the children were killed on the spot: Stasia (aged 8), Basia (6), Władzio (5), Franuś (4), Antoś (3), and Marysia (1.5). One of the witnesses recalled: 'As I was laying the body of Wiktoria Ulm into the coffin, I saw that she was pregnant. I base my statement on the fact that and head and chest of an unborn child were visible.'*

<https://www.raoulwallenberg.net/saviors/polish/on-the-road-to-sainthood-family-of-9-murdered-for-hiding-jews-in-poland/>

An announcement of German occupation authorities dated 29 September 1942 reminding readers of the death penalty in the -General Government for Jews leaving the ghetto and those providing them with help. According to this announcement, the death penalty applied to: '1) providing shelter to Jews, 2) providing them with food, 3) selling them food'. Public Domain



Warsaw, 15 October 1941,  
– Regulation of Governor  
General Hans Frank prohibiting  
the Jewish population from  
leaving residential areas  
assigned to them on  
pain of death.

[Excerpts]

#### § 4b

- 1) Jews who leave their assigned residential area without a permit shall be subject to the death penalty. Whoever knowingly offers a hiding place to such Jews shall be subject to the same penalty.
- 2) Instigators and accomplices shall be subject to the same penalty as the perpetrator; an attempted act shall be punishable as if committed. In less serious cases, sentencing to prison with hard labour or to prison is permitted.
- 3) Sentencing shall be carried out by Special Courts. Article 2 of this Regulation shall take effect as of its promulgation.

Governor General Frank

## EXERCISE:

**Look at the photographs, read the text and answer the following questions:**

- How many people did the Ulma family number? What was the age of the murdered children?
- How did the execution of the Ulmas take place?
- Why did the head of the German police unit order the shooting of children?  
How do you understand his statement that killing the children would prevent social problems?
- What forms of aid to Jews in occupied Poland were punishable by death?
- Why did the Germans have to issue reminders about penalties for helping Jews?

**Search for additional information and think:**

- Who were the Ulmas? Where did they live and what did they do?
- Who were the Jews who the Ulmas hid?
- What were the relations between the Ulma family and the Szall and Goldman families they hid?
- How was the hideout revealed? By whom and why?

- Did any other Jews hide in the vicinity of Markowa? What was their fate?
- What is the name of the museum that opened in Markowa in 2016? What subject area does it cover?
- In what occupied countries of Europe did the Germans introduce the death penalty for aiding Jews? Why was it introduced only in some of them? Was it always carried out?
- What did they wish to achieve by enacting such harsh penalties for any form of assistance to Jews? To what extent did these regulations affect the attitudes of people in occupied countries? How many people were murdered for aiding Jews?
- Can someone be expected to rescue others risking one's own life and that of those dearest? How should the posture of people aiding Jews be assessed in this context?

## Unit 2

# Trajan POPOVICI



**Dr Trajan Popovici, 1943, a famous Romanian lawyer and mayor of Cernăuți (Chernivtsi) between 1941 and 1942. Popovici managed to stop the deportation of more than 19,000 Jews from the city to Transnistria. He refused to establish a ghetto for Jews and later to deport them from Cernăuți by issuing an authorisation for each family.** USHMM

The military dictator of Romania, Ion Antonescu, requested him to become mayor of Cernăuți, but Popovici initially refused, unwilling to serve a fascist government. He changed his mind, however, based on advice from his friends. A few days after acceptance, he was ordered to create a ghetto for the Jews of Cernăuți, but Popovici refused to accept that a part of the city's population could be confined behind barbed wire fences. After long debates, the governor of the region accepted his point of view. Due to Popovici's defence of Jews, his political adversaries nicknamed him 'jidovitul' (one who turned Jewish).

In 1941, the new governor announced his decision that all the Jews of Cernăuți must be deported to Transnistria. After talks with the governor, the latter agreed that Popovici would be allowed to nominate 200 Jews, who were to be exempted. Unsatisfied with the modest concession, Traian Popovici tried reaching Antonescu himself, this time arguing that Jews were of capital importance to Cernăuți's economy and requested a postponement until replacements could be found. As a result, he was allowed to expand the list, which covered 20,000 Jews in its final version.

Source: USHMM, YV

An official identification card bearing a large yellow star issued by the County Office of the Jews of Cernăuți to Erika Neuman, authorising her to remain in Cernăuți (rather than be deported), Chernivtsi 1942. Under Antonescu's regime, Jews in several Romanian towns were marked with a Star of David. They were also banned from a wide range of occupations, forced to provide community work for the state and their property was confiscated. Mixed Romanian-Jewish marriages were forbidden. USHMM



*As far as I am concerned, what gave me strength to oppose the current, be master of my own will and oppose the powers that be, finally to be a true human being, was the message of the families of priests that constitute my ancestry, a message about what it meant to love mankind. What gave me strength was the education I received in high school in Suceava, where I received the light of classical literature, where my teachers fashioned my spirit with the values of humanity, which tirelessly enlightens man and differentiates him from the brutes.*

*The officials called it an 'evacuation' of Jews. I called it deportation. An evacuation is not driven by hate, but in contrast by love of mankind. The evacuation of Jews from Bukovina and other parts of the land did not follow the abovementioned motives, but just the opposite. It was nurtured by hate. They were taken from the national territory into a hostile area, the only motive of this supposedly humanitarian effort being just to get rid of them, but the conditions of carrying out this deportation led to a single goal, that of exterminating the Jews. And in these cases they took on the typical character of a deportation. Deportation signifies the tearing out of a part of a population against its will out of the middle of a collective, it means their definitive isolation, it means throwing them overboard like useless ballast, it means punishment. For that reason, I call this evacuation a deportation.*

My Declaration by Dr Traian Popovici. Translated by Jerome Silverbush; [https://www.jewishgen.org/yizkor/Bukowinabook/buk2\\_062.html](https://www.jewishgen.org/yizkor/Bukowinabook/buk2_062.html)

## EXERCISE:

### Read the text and answer the questions:

- Who was Dr Trajan Popovici? How did he defend the rights of Jews in Cernăuți?
- How did he try to protect Jews against deportation to Transnistria?
- How many Jews avoided deportation thanks to him?
- What did his opponents call him and why?
- What gave Dr Trajan Popovici strength to counter evil?
- Why was Dr Popovici opposed to labelling the deportation of Jews as evacuation? In his view, what was the difference between these terms? Do you agree with his opinion?

## Search for additional information and think:

- Why did the Nazis use various euphemisms to call various actions against Jews? List several of them and state their true meaning.
- Who initiated and executed the deportation of Jews from Bukovina to Transnistria?
- How many Jews were deported? What was their fate?

### Unit 3

## The GLAGOLEV family



**The Glagolev family, 1944. Left-right: Magdalina, Tatiana with Masha, born during the occupation, Nikolai and Aleksey. Father Aleksey Glagolev was himself a victim of the German occupier. In the autumn of 1943, while refusing to leave a place where Jews were hiding, he was arrested, severely beaten and deported to Germany for forced labour with his son Nikolai. Fortunately, they managed to escape.** Yad Vashem

Throughout the occupation, the Orthodox priest Aleksey Glagolev was assigned to the Pokrov church on the outskirts of Kiev. He lived there with his wife Tatiana and their teenage children, Magdalina and Nikolai. In the autumn of 1941, Aleksey's sister-in-law Mariya Yegorycheva asked him to help Izabella Mirkina, her brother's Jewish wife, because she could not hide in her home any longer.

Tatiana gave Izabella her passport and baptism certificate. That nearly cost her life. The Germans were carrying out an inspection and discovered that she did not have any identity papers. A few weeks later, Izabella needed help again. She lived with the Glagolevs, who maintained that she was their cousin, and was soon joined by her daughter Irina. To stay safe, they both had to hide for some time in a church bell tower.

### Excerpt from testimony of Aleksey Glagolev:

*The Gestapo went from flat to flat for requisitions. When they found that my wife did not have a passport, they were going to arrest her. We begged and managed to persuade them to leave her alone – a few witnesses had confirmed her identity.*

(Aleksey Glagolev, Righteous Among the Nations)

The Glagolevs also helped other Jews – they hid them at their home or referred them to trusted parishioners. They got them false baptism certificates. Aleksey, Tatiana, Magdalina and Nikolai are among the 2,500 Ukrainians who have been honoured as Righteous Among the Nations.

## EXERCISE:

### Look at the photograph, read the text and answer the following questions:

- Who was Aleksey Glagolev? What were the names of his wife and children? Where did they live?
- What was the help extended by the Glagolev family to Jews?
- How were they able to save Izabela Mirkin and her daughter?
- What motives may have guided the Glagolev family?
- What were the consequences of this help?
- How was Tatiana able to avoid arrest?
- What fate met Aleksey's father and his son, Nikolai?

### Search for additional information and think:

- How were Aleksey's father and son able to escape from Germany?
- In what ways did Christian priests and nuns help Jews? Provide examples from various countries.
- How did Christian churches react to the Jewish Holocaust?

## Unit 4

# Žarko DOLINAR



Žarko Dolinar at the 1955 World Championships in table tennis. Public domain

*People in this world are either good or bad. Rather than compete, we should learn and suppress ignorance and every sort of extremism. We fight for one thing in this unfair world – the world as it should be.*

(Žarko Dolinar)

Žarko Dolinar, a popular and award-winning table tennis player, lived in Zagreb and worked at the Maccabi Jewish sports club as a table tennis trainer. In 1941, when the Ustaša assumed power, Žarko was able to use his position to help Jews. As a celebrated sportsman, he was invited to official events as well as the offices of high-ranking officials. There, he would steal blank identity papers and official seals which – together with his brother Boris – he would use to produce false papers for their Jewish friends.

Among those Žarko was able to assist was Geršon Apfel, an old trainee of his from the Maccabi club who he knew was to be deported to a concentration camp. He first hid Geršon in his own home, provided appropriate documents for travel to the Hungarian-controlled part of the country (where anti-Jewish policy was relatively less severe) and finally even saw Geršon off at the railway station.

The Dolinar brothers intensified their activity during the roundup of Jews in Zagreb in June 1941. Although the authorities suspected they were helping Jews, they did nothing about it. The Dolinar brothers are credited with saving some 300 people and belong to a group of over 100 Croats who have been awarded the title of Righteous Among the Nations.

## EXERCISE:

### Look at the photograph, read the texts and answer the following questions:

- Who was Žarko Dolinar? What was his country of origin and where did he live and work?
- What was the name of his brother, who also helped Jews?
- Who were the Jews who the Dolinar brothers aided?
- How many Jews were the Dolinar brothers able to save?
- What form did aid to Jews by the Dolinar brothers assume?
- How did the popularity and position of Žarko Dolinar prove helpful in saving Jews?
- Why, despite suspicions, did the Croatian authorities not detain the Dolinar brothers?
- Do you agree with Žarko Dolinar's assertion that 'people in this world are either good or bad and that, instead of competing, we should learn and quell ignorance and all types of extremism'? Justify your response.

### Search for additional information and think:

- What was the situation of Jews in the Independent State of Croatia?
- How did the Ustaše persecute Jews?
- What was the punishment in Croatia for helping Jews?
- How many Croatian Jews were saved?
- Who were the other people rescuing Jews in Croatia?

## Unit 5

Miep  
**GIES,**  
Johannes  
**KLEIMAN,**  
Victor  
**KUGLER,**  
Bep  
**VOSKUIJL**

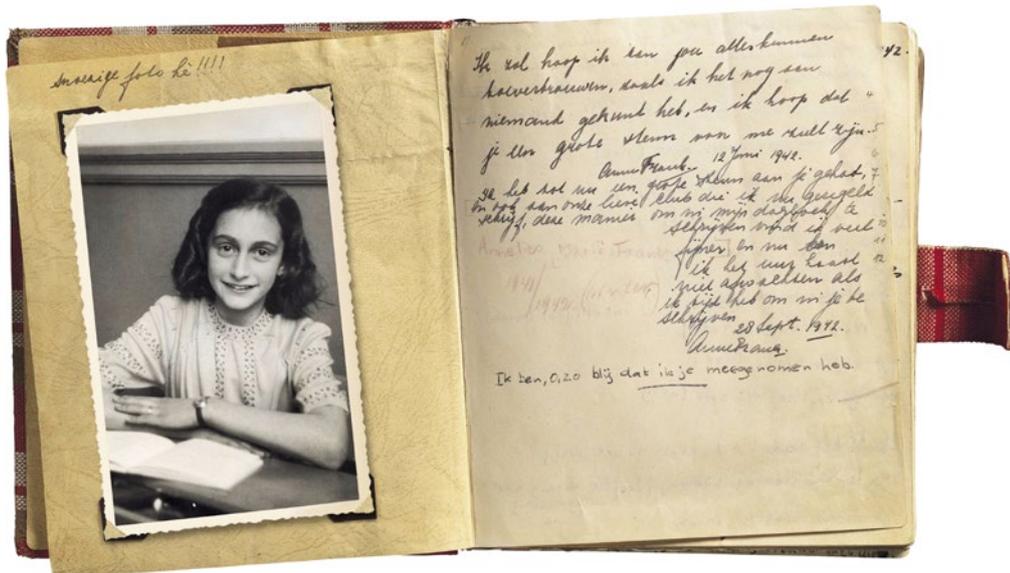


Otto Frank, Anne's father (in the middle), together with associates (left-right: Miep Gies, Johannes Kleiman, Victor Kugler and Bep Voskuijl), who helped him and his family during hiding at a home at Prinsengracht in Amsterdam. They were detained by the Germans for helping Jews in hiding. Among the four assistants, only the men were arrested and sent to a camp, whereas the women were freed.

Anne Frank House website

A page from Anne Frank's first diary, 28 September 1942.

Public Domain



### Excerpts from the *Diary of Anne Frank*.

[...] The hiding-place is in Father's office building. On the bottom floor is the warehouse and next to it an entrance to the office, which is upstairs. There are two offices — a front one which is big and light, and a small dark one at the back.

[..] From Mr Kugler's office at the back, you go up another four stairs and you come to the private office, which is very fine and has good furniture. Up on the third floor is our 'Secret Annexe'. There are some attics for storage on the left and on the right is the door to our hiding-place. It's surprising that there are so many rooms behind that small grey door. [...] Margot and I share a small room and Mother and Father's bedroom is also our sitting-room. Up the stairs again is a big light room which will be the kitchen and Mr and Mrs van Daan's bedroom. There is a very small room for Peter, their son and another attic. So that's our lovely Annexe!

[...] The others can't get used to the big clock outside which tells the time every quarter of an hour. But I like it, especially at night. I don't feel at home here yet. I don't hate it though. It is like a holiday in a strange little hotel. My bedroom was very empty when I arrived, but I've stuck up pictures of my favourite film actors and actresses. It's a lot better now. Now our Secret Annexe is really secret! Mr Kugler has built a bookcase over our little entrance. It opens like a door. It's a beautiful day outside, nice and hot. We can still enjoy it, lying on a bed in the attic. [...] Try to imagine this. We haven't got a bathroom, so we all take our water away to wash in different places! Peter goes in the office kitchen, which has a glass door. Mr van Daan carries his hot water upstairs so that he can be private. Mrs van Daan hasn't had a bath yet — she can't decide which the best place is for it! Father goes into the private office and Mother into the kitchen. Margot and I share the front office. We close the curtains and wash ourselves there in the dark! [...] On Wednesday someone was doing repairs in the office downstairs. We couldn't use the toilet or use water all day. Father and I found a suitable pot which we could all use as a toilet! We had to sit still all day and not say a word! That was the most difficult thing for me.

Anne Frank, *The Diary of a Young Girl*, 1993, different pages.

## EXERCISE:

### Look at the photograph, read the text and answer the following questions:

- What were the names of Otto Frank's associates, who helped him and his family hide?
- Where was the hideout? What were its parts? How many rooms were there?
- Who were Mr Van Daam and Peter? Why did they find themselves in the hideout together with the Frank family?
- What were the conditions in the hideout? How did its occupants have to behave?

### Search for additional information and think:

- Who were the people aiding Otto Frank and his family? What were their relations and what did they do in the Opekta company?
- How was the Jews' hideout uncovered? Who turned them into the Germans and why?
- How did the detention of the Frank family, the Van Daams and assisting persons happen?
- Where were the arrested Jews sent? What happened to those caught red-handed?
- What penalties applied for aiding Jews in the Netherlands and what were those in other countries (e.g. Poland)? Why did these differences exist and what effect could the system of repression have had on helping Jews?

## Unit 6

# Otto WEIDT



**Otto Weidt (sitting in the second row, third from the right) and Jewish staff of the brush and broom workshop in Berlin, 1941. Only few survived the Holocaust, including Alice Licht (next to Weidt in the photo). Most perished in KL Auschwitz.**

Gedenkstätte Deutscher Widerstand

Already as a young person, Otto Weidt was involved in anarchist and pacifist circles of the German working-class movement. In 1936, after becoming almost completely blind, he opened a workshop in Berlin where brushes and brooms were made.

During the wartime, the factory was classified as 'important for the war effort' because some of its products were commissioned by the Wehrmacht. However, Weidt was an opponent of National Socialism.

Between 1941 and 1943, he hired up to 30 blind and deaf Jews and made a lot of effort to protect them from persecution. Weidt organised hiding places and tried to save them from deportation using bribery and deception.

Though Weidt, forewarned, kept his workshop closed on the day of the Fabrikaktion in February 1943, many of his employees were deported. Among those saved was Alice Licht, later imprisoned in the Theresienstadt concentration camp. Weidt supported her and her parents by sending food parcels to Theresienstadt. Alice and her parents were deported to KL Auschwitz. Her parents died there. Alice was later on transferred to Christianstadt, one of the sub-camps of the Gross-Rosen concentration camp. At the beginning of 1945 when the inmates of Christianstadt were taken on a death march, Licht managed to make her escape. Otto Weidt helped her to return to Berlin and hide there until the end of the war.

Otto Weidt succeeded in saving other people's lives, although the exact number is not known. He is one of about 600 Germans recognised as Righteous Among the Nations.

## EXERCISE:

### **Look at the photograph, read the text and answer the following questions:**

- *Who was Otto Weidt? Where did he live and what did he do?*
- *What was his attitude toward National Socialism and what affected this position?*
- *What life experience compelled him to help blind and deaf Jews?*
- *What was this aid and who was he able to rescue?*
- *What were the circumstances surrounding the arrest of his Jewish employees?*
- *How was it possible to save Alice Licht?*

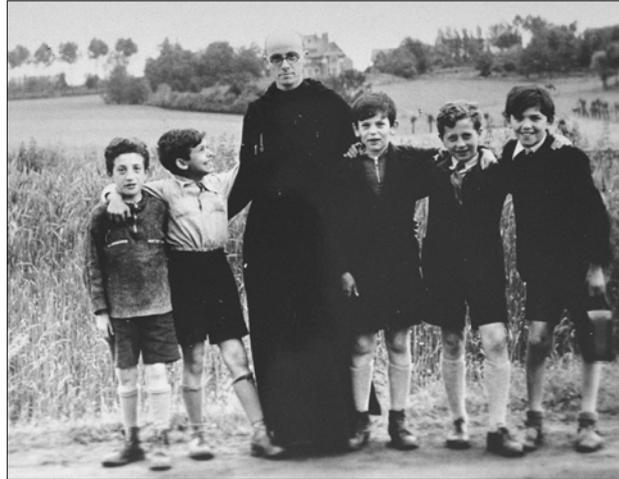
### **Search for additional information and think:**

- *What was the situation of Jews in the German Reich after 1939? Was emigration still possible at the time?*
- *How did the remaining Jews seek to survive? Where did they find shelter? Who helped them?*
- *How many German Jews survived the war? How many of them were unable to leave Germany?*

## Chart 2. COLLECTIVE AID

### Unit 1

# Father BRUNO



Father Bruno (Henri Reynders) poses with five Jewish children he is sheltering. USHMM

Father Bruno (Henri Reynders, 1903–1981) was a Benedictine monk from Belgium. According to different sources, during the German occupation he presided over a vast rescue effort that protected the lives of between 300 and 400 Jews, mostly children. In 1941, Father Bruno established himself at a monastery near Louvain known as Mont César. When the Nazis began to round-up and deport the Jews of Belgium, Father Bruno, in conjunction with the CDJ (Le Comité de Défense des Juifs) organised an underground operation to provide shelter for Jewish children. They were dispersed in religious and secular institutions, as well as in private homes. The children were provided with ration cards and false identification papers. Financial support was given to the host families as well. His travels, as well as the level of activity at the Mont César monastery, drew the attention of the Gestapo, which staged a raid on the monastery in January 1944. Father Bruno, who was away at the time, was compelled to go into hiding. Discarding his monk's habit, he continued to direct his rescue operations clandestinely from Louvain and Brussels until the country was liberated in September 1944. In 1964, Father Bruno was recognised by Yad Vashem as one of the Righteous Among the Nations.

Source: USHMM

*I don't know exactly how I first made contact with Dom Bruno. In any case, this angel came and saved our lives. Dom Bruno found a new hiding place for us and gave my mother instructions on how to get to the northern train station with three children. There, we would meet a woman dressed in a special way who was waiting for us. According to the notes, we had to follow this woman onto her carriage on the train without kissing our mother goodbye or saying farewell. We did this and after the train pulled out of the station, the woman turned to us, kissed us, and told us we were being taken to a safe place. After the liberation, we went to live in Brussels and Dom Bruno visited us regularly. He helped us and brought us food. He always asked my mother if she needed anything. Once, Dom Bruno registered me in a Catholic school and also in courses for typing, painting, and piano, which were taught to me by one of the sisters of the convent.*

*Dom Bruno paid for everything. Even today when I sit and type, like now as I write this, I see Dom Bruno's face in front of me and I say 'Thank you.' When he registered me for the Catholic school, he gave firm orders to exempt me from Christian ritual lessons and other religious instruction classes.*

Flora Singer-Mendalavitz

<https://www.jewishpress.com/in-print/from-the-paper/dom-bruno-of-belgium-the-heroic-priest-who-saved-400-jewish-lives/2018/02/16/>

## EXERCISE:

### Look at the photograph, read the text and answer the following questions:

- Who was Fr Bruno? What was his real surname?
- In what cities did Fr Bruno manage campaigns to rescue Jews?
- What help did Fr Bruno provide to Jewish children?
- What was the name of the organisation with which he worked rescuing Jewish children?
- How many people was he able to save and how?
- What was the reason for the attempt to arrest Fr Bruno and how was he able to avoid it?
- How did Fr Bruno help Flora Singer-Mendalavitz? Who was also involved in this effort?
- Why does Flora speak of him with such gratitude?

### Search for additional information and think:

- What was the Le Comité de Défense des Juifs? Where did it operate and what did it do?
- How did Fr Bruno work with the Committee?
- Why did Fr Bruno order Flora to be released from Christian religious instruction after she was enrolled in a Catholic school?
- Find information on the Mont César monastery and learn whether there were also other monasteries in Belgium where Jews were hidden.
- Provide examples of aid extended to Jews by other male and female Catholic monasteries in occupied Europe.
- What did their help consist in and why was it mainly directed toward Jewish children?

## Unit 2

# The BOGAARD family



People in hiding on the Bogaard family's farm together with its members. Image Bank WW2- NIOD

## Excerpt of the recollections of Johannes Bogaard

*If more of my fellow countrymen had seen with their own eyes what I had seen happening to the Jews, I am sure that they would have done more.*

Johannes Bogaard

Johannes Bogaard was brought up in a religious family of Calvinists who lived in the village of Nieuw Vennep in northern Holland. His deep religious convictions motivated him to help persecuted Jews during the German occupation.

With the support of his family, Johannes hid Jews on the Bogaard farm and made successive journeys to Amsterdam to collect further fugitives. He organised hideouts within the local farming community as well as false papers, money and food. He also offered assistance to members of the Dutch resistance.

Toward the end of 1942, Germans raided the farm and eleven Jews were seized. Johannes' father was imprisoned for ten weeks. The Bogaard family nevertheless continued their mission.

In the autumn of 1943, the Germans came again and were able to find and arrest 34 Jews. The raid was a reprisal for the killing of a Dutch SS man by one of the hiding fugitives. Many survived the search, some hiding in haystacks. However, that time around Johannes's father was taken away together with his brother and sister. Soon afterwards, Johannes's wife Klaasje was denounced and arrested while he, now also in hiding, continued to support Jews.

Apart from losing his father, Johannes also lost his son Teun. Both were killed in concentration camps while Johannes' brother Pieter died soon after being liberated from the Vught camp. Johannes Bogaard Senior, known as Grandpa after being arrested in the autumn of 1943, was deported and killed in the Sachsenhausen concentration camp.

From 1941 until 1943, some 200 individuals were in hiding on the Bogaard farm and in its surroundings. Johannes Bogaard and his brothers are among the more than 5,500 Dutch people who have been honoured with the title of Righteous Among the Nations.

## EXERCISE:

### Look at the photograph, read the text and answer the following questions:

- Who was Johannes Bogaard and where was he from?
- What motivated him to rescue Jews?
- Where did Bogaard hide Jews and who assisted him?
- How many Jews were saved with help from the Bogaard family and local farmers?
- In what circumstances were those helping Jews arrested?
- What were the consequences for the Bogaard family of the aid they gave to Jews?
- Do you agree with Johannes Bogaard's words: 'If more of my fellow countrymen had seen with their own eyes what I had seen happening to the Jews, I am sure that they would have done more'? Justify your response.

## Search for additional information and think:

- What was the situation of Dutch Jews during the German occupation?
- How did the Dutch react to the persecution of Jews?
- What were the consequences in the Netherlands for helping Jews?
- To which camps were Jews and their helpers sent?
- How many Dutch Jews survived the Holocaust?
- Compare the percentage of Jews saved in the Netherlands with that in other countries. Think why the percentage of rescued Jews was one of the lowest in occupied Europe?

### Unit 3

## Village of **LE CHAMBON- SUR- LIGNON**



A view of the French village of Le Chambon-sur-Lignon. It is one of a cluster of largely Protestant villages on the Vivarais-Lignon Plateau in the Haute-Loire region of France, where thousands of Jews and political refugees found shelter during the Second World War. Residents of these villages heeded the call of Pastors André Trocmé and Edouard Theis and other local leaders to extend aid to the persecuted, even at the risk of endangering their own lives. The movement of Jewish and non-Jewish refugees into the region began in earnest in 1940. USHMM

Pastor André Trocmé and his wife Magda. Trocmé was one of the pastors of the plateau, who led a support network and created several shelters with the help of Protestant and Catholic humanitarian associations.

Chambon sur-Lignon



A group portrait of Jewish youth hiding in Le Chambon standing in the snow, around 1941–1942.

USHMM



Thirteen-year-old Elisabeth Drillich fled Belgium with her parents in May 1940. They took refuge near Valence in territories with a long Protestant tradition. They were saved thanks to the help offered by pastors Roland Tartier in Saint-laurent-du-Pape (Ardèche) and Marcel Jeannet in Mazet-Saint-Voy (Haute Loire). Provided with false documents, the Drillich family lived in several villages of the Vivarais-Lignon Plateau and the young Jewish girl was able to go to school.

On the plateau, where the tradition of welcoming foreigners is centuries-old, each village became a refuge for Jewish families. Pastor André Trocmé and his wife Magda were ones of the most active in organising the rescue. Magda took responsibility for finding foster families and encouraging boarding schools to open their doors. 'There was a general consensus,' she said. Arrested in February 1943 and then released the pastor joined the resistance, but the Jews were still protected.

It is estimated that 2,500 Jews passed through Chambon-sur-Lignon between 1940 and 1944. The extraordinary scale of these acts of rescue and the number of rescuers earned the whole village the title of Righteous Among the Nations, unique in all of France.

## EXERCISE:

**Look at the photograph, read the text and answer the following questions:**

- *Where is Le Chambon-sur-Lignon? When and by whom was it founded?*
- *What was the denomination of the residents of the plateau village of Le Chambon-sur-Lignon? What was the origin of their tradition of helping refugees? Did it prove helpful in rescuing Jews?*
- *What was the story of Elisabeth Drillich? Where did she hide and how was she able to survive?*
- *What were the names of pastors in Le Chambon-sur-Lignon who helped hide Jews?*
- *Who were André Trocmé and his wife Magda? What did their help consist in?*
- *Do you know of any other locality where residents were collectively awarded the Righteous among the Nations medal?*

## Search for additional information and think:

- What was the situation of Jews in the German-occupied zone and that in the French state with its capital in Vichy?
- In what part of France was Le Chambon-sur-Lignon located during the war?
- When did mass arrests of Jews in the German-occupied zone commence and what was their course? What role did the French police play in these arrests?
- What was the policy of the French Vichy government toward Jews? When and at whose initiative were anti-Jewish laws passed? What did they signify and what were their consequences for Jews?
- When did French authorities start arresting and deporting Jews from French territories? Where and in what conditions were the arrested Jews held?
- What were the names of the transit camps in French territory where Jews were detained prior to deportation to the east?

## Chart 3. INSTITUTIONAL AID

### Unit 1

# Zofia KOSSAK- SZCZUCKA



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### Zofia Kossak-Szczucka (1890–1968)

– a Polish writer and a co-founder of two secret organisations in German-occupied Poland: the Polish Revival Front and the Council to Aid Jews codenamed Żegota. In 1943–1944, she was imprisoned in KL Auschwitz. In August 1942, she published an appeal entitled *A Protest* appeal as an expression of determined opposition of Polish Catholic milieus to the Jewish Holocaust. She received a posthumous medal in 1982 for her contribution to rescuing Jews during the Second World War as well as the title of Righteous among the Nations.

### Excerpt from the leaflet *A Protest* by Zofia Kossak-Szczucka:

*The world is looking at this crime, more terrible than anything history has seen – and remains silent. The slaughter of millions of helpless people proceeds amidst universal ominous silence. The executioners are silent, they are not bragging about their doings. England and America do not raise their voice or even the influential international Jewry, once ultra-sensitive to writing notes in papers; Polish adversaries of the Jews are surrounded only by Pilates who wash their hands off them.*

*This silence must no longer be tolerated. Whatever its motivations, it is vile. One must not remain passive in the face of crime. Whoever is silent in the face of murder becomes an accomplice to it. Whoever does not condemn, condones.*

*Let us, Polish Catholics, speak up. Our feelings toward the Jews remain. We still consider them to be political, economic and ideological enemies of Poland. What's more, we are aware that they hate us more than they do the Germans, that they hold us responsible for their tragedy. Why and on what grounds? This remains the secret of the Jewish soul, yet this is a fact continuously borne out by evidence. Still, being aware of these sentiments does not exonerate us from the duty to condemn crime.*

Zofia Kossak-Szczucka, *A Protest*, Warszawa, 1942.

## EXERCISE:

### Look at the photograph, read the text and answer the following questions:

- Who was the author of *A Protest*? What were her wartime experiences?
- What was the purpose of this document? What was it in reaction to?
- What was the attitude of the author of *A Protest* to the world's silence in the face of the Holocaust? Who did Kossak-Szczucka condemn for this attitude? What implications does she present for moral silence in the face of a crime?
- What worldview is the basis for Kossak-Szczucka's categorical rejection of silence and lack of reaction to the Jewish Holocaust?
- Should condemnation of the crime committed against Jews be conditional on something?
- How do you understand the words: 'He who remains silent in the face of murder – becomes the murderer's accessory; he who does not condemn – allows'? Do you agree?

### Search for additional information and think:

- What was the impact of the leaflet *A Protest* to the formation of *Żegota* – a secret organisation aimed at helping Polish Jews?
- How did Zofia Kossak-Szczucka help Jews hiding on the 'Aryan side'?
- In what circumstances was she arrested and sent to KL Auschwitz? Who helped her get out of there?
- Why should one not remain passive toward a crime? Provide examples of the world's reaction to crimes committed after the Holocaust.

## Unit 2

# Irena SENDLER



Irena Sendler  
(born Krzyżanowska),  
a photograph from  
around 1942. Public Domain

**Irena Sendler** (1910– 2008) – a Polish social activist and charity worker. During the war she worked at the Public Welfare Department of the Warsaw Municipal Administration and provided aid to persecuted Jews. When the Council to Aid Jews codenamed *Żegota* was created in 1942, she established cooperation with this organisation and became head of the children's department. Through financial support and contacts from this organisation, she was able to streamline the work of a group of associates helping their subordinates by smuggling and rescuing Jewish children from death in the ghetto and placing them with Polish families or in groups in care centres, orphanages, monasteries, as well as various welfare and educational institutions. It is estimated that an attempt to rescue approximately 2,500 Jewish children from the Warsaw ghetto was made through *Żegota* and

**Excerpts of testimony by  
Irena Sendler:**

cooperating organisations. Unfortunately, not all of them survived the war. In October 1943, she was arrested by the Gestapo, yet Żegota was able to free her. She was a nurse during the Warsaw Rising. After the war she worked in public welfare, the state administration and intermediate medical education. Even though she received a Righteous among the Nations medal already in 1965, for many years her work during the German occupation was unknown. It was only popularised in 2000 by a theatrical group from an American high school in Kansas, whose students wrote a play entitled *Life in a Jar* based on her life story. In 2003, Irena Sendler received one of the most esteemed state designations from the Polish President, the Order of the White Eagle. In 2007 and 2008, her candidacy for the Nobel Peace Prize was submitted.

*My father was a doctor — and humanist — and my mother loved people and helped him in his social work and great deal. I was taught since my earliest years that people are either good or bad. Their race, nationality, and religion do not matter — what matters is the person. This was one truth that was instilled into my young head. The second truth was to remember that if someone is drowning, you must save him.*

*After a lot of work, I received a special pass for me and my female friends because the Germans — afraid of an epidemic — entrusted the Department of Health with taking care of sick people in the Ghetto. Employees who were on the list had passes that allowed them to go to the Ghetto. So I went every day. The situation got worse and worse and the number of people who needed to be saved from starvation was getting larger, especially children. It became necessary to take the children to the Aryan side because it was hell inside the Ghetto. Under Hitler's and Himmler's orders, children were dying on the streets with consent of the entire world.*

*Fear about what was waiting for me was everywhere around me. However, my anger was stronger than fear. I cannot describe in a few words my experience with the Gestapo on Aleja Szucha [Gestapo headquarters] or in Pawiak. In the museum in Pawiak there is a special cabinet with the tools that the Übermenschen used on us prisoners. I have marks on my body ... until today. I was sentenced to death. Żegota sent me letters so that I would be assured that they were doing everything possible to get me out. But all the prisoners got these letters. The entire leadership of Żegota liked me very much. But their great efforts to keep me alive were due to something greater than sentiment. They knew that if I die, the only trace of the children will die too. The index [list of names] was the only chance of finding the children and returning them to Jewish society. Żegota did not know that my liaison officer hid the index. They only knew from my letters that the Germans did not find the index.*

Taube Foundation for Jewish Life and Culture.

# Władysław BARTOSZEWSKI



Władysław Bartoszewski  
as a prisoner in Auschwitz,  
1940–1941. Auschwitz  
State Museum

**Bartoszewski Władysław** (1922–2015) – a historian, writer, publicist, politician and diplomat. In 1940–1941, he was a prisoner at Auschwitz (number 4427). In 1942, he was a co-founder of the Council to Aid Jews codenamed Żegota. In 1942–44, active in the underground Catholic organisation Polish Revival Front (Polish acronym FOP). In 1942–45, he was employed by the Information Department of the Information and Propaganda Office (Polish acronym BIP) at the Home Army (Polish acronym AK) General Staff and in 1943–1944 also worked at the Internal Affairs Department of the Polish government delegation in the country. As an AK soldier, he took part in the Warsaw Rising in 1944.

After the war, he was an associate at the Chief Commission for the Study of German Crimes in Poland as well as a member of the Polish People's Party (Polish acronym PSL) and an editor of *Gazeta Ludowa*. He was convicted of espionage and twice imprisoned in 1946–1948 and 1949–1954. Afterwards, he repeatedly spoke out against illegal actions of communist authorities, among others, by signing letters of protest by intellectuals to the government and parliament. He was an associate and later member of the editorial board at *Tygodnik Powszechny*, Secretary-General of the Polish PEN-Club in 1972–82, a lecturer on modern history at the Catholic University in Lublin, a contributor to Radio Free Europe and a close associate with the democratic opposition. From 1980, he was a member of Solidarność and was interned at the time of martial law. After the fall of communism, he was twice Minister of Foreign Affairs, Senator in the IV term and in 2007–2015 Secretary of State at the Office of the Prime Minister. He also headed the Council for the Protection of Struggle and Martyrdom and the International Auschwitz Council.

He was one of the first Poles to receive a Righteous among the Nations medal (in 1963). Since 1991, he was an honorary citizen of Israel.

## EXERCISE:

**Look at the photograph, read the text and answer the following questions:**

- *Who was Irena Sendler? What was her family origin?*
- *How did her family home and upbringing affect her posture during the war?*
- *How was she able to reach the ghetto and remove Jewish children from there?*
- *What did Sendler do in the Council to Aid Jews Żegota?*
- *How does she recall her stay in prison and efforts to free her?*
- *Why was the Żegota leadership intent on freeing Sendler from prison?*

**Search for additional information and think:**

- *When and in what circumstances was the Council to Aid Jews Żegota created?*
- *What was the nature of its activity?*
- *Who were the main Żegota activists and what did they do within the organisation?*
- *What significance did this organisation have in rescuing Jews in occupied Poland?*
- *Where there underground founded aid organisations in occupied Europe similar to Żegota?*
- *What were the reasons and circumstances surrounding the arrests of Irena Sendler and Władysław Bartoszewski? How were they able to regain freedom?*
- *How did the war experiences of Irena Sendler and Władysław Bartoszewski affect their post-war activities?*

## Unit 3



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# Aristides DE SOUSA MENDES DO AMARAL E ABRANCHES

**Aristides de Sousa Mendes do Amaral e Abranches** was a Portuguese consul general in Bordeaux (France) working there at the start of the Second World War. After the defeat of France in 1940, neutral Portugal became the main point on the route of European citizens fleeing from German occupied Europe. However António de Oliveira Salazar, Prime Minister, forbade Portuguese diplomats to grant visas to persons of Jewish origin. Nevertheless, de Sousa Mendes acting secretly and issued such documents. Maria Angelina, Aristedes's wife, helped him organise accommodations and food and provided them to thousands of people who found shelter at the consulate residence in the summer of 1940. In October 1940, de Sousa Mendes was expelled from the Portuguese diplomatic corps due to his illegal support to Jewish refugees. It is estimated that he secured documents for 30,000 people, among them some 12,000 Jews. Exact number of those who survived the war remain unknown.

In 1963, Aristides de Sousa Mendes received the title of Righteous Among the Nations.

Source: USHMM

# Carl LUTZ



Swiss Consul General Carl Lutz posing with his driver Charles Szuha along the bank of the Danube River across from the parliament building in wartime Budapest, around 1944. USHMM

From 1942 on, Carl Lutz was a Swiss vice-consul in Budapest. With British approval, he organised Palestinian visas for 10,000 Jews seeking to escape from Hungary. He also approved the issue of several thousand protective passports and was instrumental in establishing 76 houses in the area called the international ghetto, where he was able to locate over 10,000 people. He offered further refuge to Jews in the 'Glass House', which belonged to the Swiss embassy in Budapest. At any one time, two to three thousand Jews could live there under diplomatic immunity.

Source: exhibition "Between Life and Death" ENRS, POLIN, GDW.

## EXERCISE:

### Look at the photograph, read the text and answer the following questions:

- Who was Aristides de Sousa Mendes do Amaral e Abranches?
- What did his aid to Jews consist in?
- What consequences did he face for issuing visas to Jewish escapees without consent from Portuguese authorities?
- How many Jews was he able to save?
- Who was Carl Lutz and in what country he was he active?
- What did his aid to Jews consist in?
- What country supported him?
- How many Jews benefited from various forms of his assistance?

### Search for additional information and think:

- What other foreign diplomats helped Jewish refugees during the war?
- In what countries did they operate and did they obtain support from their own or other governments?
- What was the scope and outcome of their help?
- Did they face any consequences for their activity?
- How many Jews were saved due to the help of foreign diplomats?

You can find more information on diplomats rescuing Jews in a package 'Diplomats Aiding Jews' (<https://hi-storylessons.eu/sources/>) and in a film entitled Righteous Diplomacy (<https://www.youtube.com/watch?v=vl63YobEwoo>)

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