

DIDACTIC UNIT 1

# **Christians and Jews hand in hand against the Occupiers**

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**Resistance**

28th Lyceum of Thessaloniki, Greece

2014-2017

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## INTRODUCTION

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### Title

Christians and Jews hand in hand against the occupiers.

### Age

The lesson plan is designed for high school students (15-18 year-old) and can be taught both in formal as well as in informal settings.

### Duration

13 teaching hours.

### Sources

- Biography of Athanasios Dimopoulos based on his son's testimony
- Biography of Vital Aelion based on his daughter's testimony and a 120' autobiographical documentary (**document 1**: a selection of the 120 minute documentary)
- Sources such as pictures and various documents that were given to us by their descendants
- Chronicle of the prosecution of Jews of Thessaloniki by the Nazis (**document 2**)
- The Universal Declaration of Human Rights (document 3)

<http://www.un.org/en/universal-declaration-human-rights/>

- The list of the military operations and sabotages conducted by the Olympus engineering unit (**document 4**)
- Clippings of contemporary newspapers (**document 5**)
- Images:

<http://cemantron-anastasia.blogspot.gr/2014/10/40.html>

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<http://www.triklopodia.gr/glezos-aftos-o-atimos/>

<http://www.enet.gr/?i=news.el.article&id=44899>

<http://www.tovima.gr/world/article/?aid=596452>

- Map:

[https://el.wikipedia.org/wiki/%CE%9A%CE%B1%CF%84%CE%BF%CF%87%CE%AE\\_%CF%84%CE%B7%CF%82\\_%CE%95%CE%BB%CE%BB%CE%AC%CE%B4%CE%B1%CF%82\\_1941-1944](https://el.wikipedia.org/wiki/%CE%9A%CE%B1%CF%84%CE%BF%CF%87%CE%AE_%CF%84%CE%B7%CF%82_%CE%95%CE%BB%CE%BB%CE%AC%CE%B4%CE%B1%CF%82_1941-1944)

- **Documents**

**Document 1.** Click on the following link and watch selection of Vital Aelion interview (document1):

<https://www.dropbox.com/s/kvpdu27lvb9evrd/greece1.mkv?dl=0>

Please download the video and open it using VLC programme (so as English subtitles can be displayed)

**Document 2.** THE CHRONICLE OF THESSALONIKI PERSECUTION:

28.10.1940. Italy declares war on Greece.

1.12.1940. One in four Jews in Thessaloniki is officially characterized as destitute by state agencies.

6.4.1941. Germany declares war on Greece.

9.4.1941. Germans enter Thessaloniki. Jewish store owners do not open their shops and stay locked indoors.

11.4.1941. Jewish Press banned.

12.4.1941. Commandeering of Hirsch Hospital, Jewish homes and schools.

15.4.1941. Members of the Community Board and senior personnel of the Jewish Community in Thessaloniki are arrested.

17.4.1941. The Gestapo searches the offices of the Community and community organizations. Files are confiscated.

18.4.1941. More eminent Jews of Thessaloniki are arrested.

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20.4.1941. Blatantly anti-Semitic article in the collaborating newspaper “Nea Evropi”, the first in a long line of vulgar, anti-Jewish propaganda.

21.4.1941. Gestapo searches the Synagogues. Signs posted in restaurants and cafes saying «Jews are unwelcome” in Greek and German.

24.4.1941. A group of “Sondercommando Rosenberg in Griechenland” comes to Thessaloniki; it is headed by librarians Hans Arnold and Willy Pfeiffer; a huge number of rare books and heirlooms are recorded and confiscated from Thessaloniki Synagogues.

28.4.1941. Confiscation of radios and pianos owned by Jews.

1.5.1941. The German command orders that all Jewish shops that remained closed are to open, under threat of confiscation of any that remained closed.

4.5.1941. Confiscation of Jewish owned bookshops and imprisonment of their owners.

12.5.1941. The order to confiscate radios is repeated.

17.5.1941. Head Rabbi Koretz in Athens is arrested and displaced to Vienna.

22.5.1941. Search of the Synagogue in 151 District and removal of valuable heirloom.

June 1941. Germans appoint Director of JCT offices Sabbie Saltiel as Head of all Jewry in Greece. Members of the disbanded Board are released. Partial return of confiscated community files.

29.6.1941. Commandeering of all homes in the major Jewish neighbourhoods of Miaouli and Misrachi Streets.

2.7.1941. Execution of (the first) Jew charged with fighting with a German soldier.

12.7.1941. Mass arrests of Jews at dawn; they had been turned in as traitors by German collaborators.

December 1941. Three Jews are executed without trial, one of whom (David Tiano) was a US Consulate clerk.

October 1941. Appointed President Sabbie Saltiel is sent by the Germans to Athens to be the leader of the Jews there as well. Italian authorities do not facilitate his moving there and the Jews of Athens do not recognize him.

15.11.1941. “Sondercommando Rosenberg in Griechenland” completes its mission.

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December 1941- March 1942. The Jewish population records a much higher mortality rate due to starvation and malaria as compared to the Christian population.

January 1942. Matanoth is founded once again to replace abolished Jewish foundations; it sees to it that children and other groups facing imminent risk of death due to starvation are fed. The task is overseen by a Coordination Committee for Social Welfare Projects, which was formed by eminent Jews for this reason.

January 1942. Release of Head Rabbi Koretz; he returned to his religious duties in Thessaloniki.

April 1942. The appointed by the Germans Prime Minister G. Tsolakoglou visits Thessaloniki. The Head Rabbi and Sabbie Saltiel visit him and thank him for his older statements that "there is no Jewish question in Greece" and that Jews, who had shown their patriotism during the Greek-Italian war, would have equal treatment with all other Greek citizens.

11.7.1942. A document by the German Ministry of Security reveals that the German Plenipotentiary in Athens had already sounded his Italian counterpart on whether his country would accept a special sign for the Jews to be instituted in Greece. Italy had refused.

11.7.1942. All Jewish males aged 18-45 are called to be present at Eleftherias Square at 8 a.m. A total of 9000 men gathered and remained under the scorching sun until the afternoon; they were subjected to degrading and humiliating treatment. Those gathered were registered so that they could be sent to forced labour camps (roadworks, ore mining, etc.) for the German technical companies Muller and Todd.

13-15.7.1942. Registration of those to be sent to forced labour camps continues. Those registered are transported to various locations in Macedonia. Due to squalid conditions and extremely inadequate nutrition, there was a very high morbidity and mortality rate among workers.

20.8.1942. The contractor Muller proposes to the JCT that they take over recruiting and medical care of the workers.

29.8.1942. A protocol is signed between the German Military Command and the JCT, which provided for the creation of a liaison bureau to regulate the recruiting of workers and the possible buyout of forced labour.

12.10.1942. The German Military Command of Thessaloniki – the Aegean requests the list of the 144 families registered as Spanish citizens from the Municipality of Thessaloniki.

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13.10.1942. The representative of the German Military Command, M. Merten, proposes to the Social Welfare Works Coordination Committee that they buy out the forced labour for an exorbitant amount (ransom).

15.10.1942. M. Merten announces to the Social Welfare Works Coordination Committee that the Jewish cemeteries are to be rendered useless and used for military purposes. He proposes that the ransom could be used in exchange for the cemeteries.

17.10.1942. A protocol is signed for buying out the forced labour at a cost of 2 billion drachmas, which was to be collected through obligatory contributions.

18.10.1942. The German Military Command of the Aegean issued an order to abolish and move the old Jewish cemetery.

29.10.1942. The first ransom payment is made.

3.11.1942. At the orders of the German Military Command of Thessaloniki-the Aegean, a committee of high ranking civil servants is formed to examine the issue of Thessaloniki's cemeteries.

3.11.1942. The Municipal Council of Thessaloniki decides to pay wages to Municipal clerks who had been summoned for forced labour.

5.11.1942. Confiscation of goods of Jewish owned stationer's and printing offices starts.

11.11.1942. The German Propaganda Service commandeers Jewish owned popular cinemas and delivers them to third parties that the Service trusts.

12.11.1942. Following a demand by the Occupation Authorities, the Municipal Council decides to change the names of streets with Jewish names.

26.11.1942. The second ransom payment is made.

28.11.1942. The German Military Command of Thessaloniki- theAegean issues an additional order to abolish the Jewish cemetery.

2.12.1942. A meeting is held between technicians, representatives of the General Administration/Command of Macedonia, the Municipality of Thessaloniki and the Jewish Community, in order to determine the technical details regarding the immediate application of the "transfer" order for the Jewish cemetery.

5.12.1943. The third payment of the ransom is made.

6.12.1943. A "meeting" at the Jewish cemetery, headed by M. Merten, with senior civil servants and Head Rabbi Koretz. According to eye witnesses, Merten "decides" to

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expropriate part of the cemetery, while the rest will remain intact. However, the destruction of the cemetery was to be complete.

11.12.1943. An official, representative of the SD service, Dr. Calmes, charges Head Rabbi Koretz with “the duties of the President of the Jewish Community of Thessaloniki, from today until things settle” and appoints a six member Administrative Board.

11.12.1942. With a document from the same service, Sabbie Saltiel is relieved of his presidential duties and returns to his clerical duties.

23.12.1942. The Municipal Council is called to ratify the decision of a meeting headed by Merten, based on which the Israeli cemetery is abolished and demolished and replaced by two new, much smaller cemeteries, one in Stavroupolis and the other in Ano Toumba. An area of 10 km<sup>2</sup> was to remain temporarily intact due to recent burials.

24.12.1942. Exhumation of the dead begins with the care of their relatives and the general coordination of the Jewish Community.

15.1.1943. The fourth and final payment of the ransom is made.

Mid-January 1943. Eichmann's assistant, SS Major Rolf Günther, is sent to Greece to help coordinate services in order to implement the plan for the displacement of the Jews in the German occupied zone to death camps.

29.1.1943. Act by the Ministry of National Education and Religions for the appointment of Koretz as President of the Community.

2.2.1943. The factory and branches of the major Alvo Company are commandeered.

2.2.1943. SS Captains Dieter Wisliceny and Alois Brunner arrive in Thessaloniki in order to implement the mass displacement plan.

6.2.1943. The German Military Command of Thessaloniki-the Aegean is issued on the compulsory use of the yellow star by every Jew with Greek citizenship.

10.2.1943. Jewish owned hardware stores are commandeered.

12.2.1943. An order is issued by the German “Foreign Service of the Security Police” determining the size of the yellow star and the compulsory use of number Ids (signed by Wisliceny)

12.2.1943. Another order from the same service determines the signs to be put up at Jewish shops and residences.

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13.2.1943. After an order from the German Military Command of Thessaloniki-the Aegean, Koretz's responsibilities extend to all Jews in the jurisdiction of the authority in question (signed M. Merten).

13.2.1943. An order from the same service forbids the Jewish population from: moving their residence, using public transport, being out after sunset and using the telephone. The order is read at the Beth-Saul synagogue by Koretz, the Head Rabbi and President.

14.2.1943. Hundreds of young Jewish volunteers undertake the task of making a thorough census of all Jews, at Koretz'orders.

25.2.1943. The deadline placing the Jewish population in ghettos ends. Order is kept by the militia, consisting of Jews, either refugees from Central Europe or reserves from the Greek army.

25.2.1943. After an order from the German Military Command of Thessaloniki-the Aegean (signed by Merten) all vocational organizations are ordered to expel any Jewish members.

1.3.1943. All Jews are called to submit a detailed statement on their property and assets.

3.3.1943. The Haim Benrubi firm is commandeered, after trading in glass and porcelain for 100 years.

4.3.1943. The Baron Hirsch district, next to the Railway Station, is fenced in with wooden boards and barbed wire. Its residents are forbidden to exit.

5.3.1943. The Jewish Community issues a reassuring announcement recommending that its members should remain calm and trust their leaders.

7.3.1943. An order is issued to appoint bailees at all Jewish businesses.

7.3.1943. The 104 "officials" of the Jewish Community, regardless of their citizenship, are summoned to be told they are hostages, as a guarantee for the application of anti-Jewish measures. However, they are not held, as Koretz volunteered himself as a guarantor. The announcement was possibly made by Bruner.

10.3.1943. Sale or purchase of any Jewish property assets is forbidden.

13.3.1943. Order issued by the Command of Thessaloniki-the Aegean for the Jewish Community to collect all the belongings of its members, except for those held in pledge.

14.3.1943. Head Rabbi Koretz announces to the residents of the Baron Hirsch district their imminent departure for Poland, where they will make a new life for

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themselves. They are all required to turn in their money and valuables, receiving in return cheques in Polish currency.

15.3.1943. The residents of the Baron Hirsch district are transported to the trains. The first train for Auschwitz-Birkenau departs. 80 people are packed into carriages designed to carry eight horses. Residents of the nearby ghettos are led to the empty rooms of the district.

17.3.1943. The second train departs, carrying residents of the Station Chico district. The Baron Hirsch district was to be used as a transit station where Thessaloniki ghetto residents were to be kept before being packed onto the trains.

17.3.1943. At a meeting at Monasteriotes Synagogue (the ghetto of the city centre), Koretz advises for patience and fortitude.

18.3.1943. Logothetopoulos, the appointed by the Germans prime minister, asks the German Plenipotentiary in Athens to stop displacements.

19.3.1943. Third train to Auschwitz-Birkenau carrying residents of Agia Paraskevi district.

22.3.1943. Logothetopoulos repeats his request and asks that displacements should at least take place within Greek territory.

23.3.1943. Fourth train to Auschwitz-Birkenau carrying residents of Rezi Vardar district.

24.3. 1943. Round-up operations at 151 District; Numerous men arrested and led to forced labour construction sites.

27.3.1943. Fifth train to Auschwitz-Birkenau carrying the rest of the residents of Rezi Vardar district.

29.3.1943. After the evacuation of the western and central ghettos, comes the turn of the eastern districts. The first to be evacuated was the Jewish 151 District, with a population of 7,500 people.

3.4.1943. Sixth train to Auschwitz-Birkenau. Displacement of the (largest) district, i.e. 151, starts.

5.4.1943. Seventh train to Auschwitz-Birkenau.

6.4.1943. Jewish district Six is evacuated; the land belonged to the Municipality of Thessaloniki. The distance to Baron Hirsch District, where the residents of Six are to be detained, is covered on foot.

7.4.1943. Eighth train to Auschwitz-Birkenau. It carries residents of 151 District.

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7.4.1943. Agia Triada Jewish quarters are evacuated; its residents are led on foot to Baron Hirsch district.

9.4.1943. Rallis, the new appointed prime minister, visits Thessaloniki to meet with the High German Command (General Lohr) and discuss the terms under which he was going to undertake his post. Koretz visits him secretly and asks for his support.

10.4.1943. Koretz is arrested for his action and is stopped from President. He and his family are led to the Baron Hirsch district.

10.4.1943. Ninth train to Auschwitz-Birkenau, carrying residents of Six District.

11.4.1943. The Military Command of Thessaloniki – the Aegean appoints Zach Albala as president of the Community to replace Koretz, who had been stopped.

12.4.1943. The bricks and marble from the Jewish cemetery are divided among city agencies, following a request to this effect, by decision of the General Command.

13.4.1943. Tenth train to Auschwitz-Birkenau.

16.4.1943. Eleventh train to Auschwitz-Birkenau.

17.4.1943. The Municipality of Thessaloniki decides to demolish Six District for aesthetic reasons and auction its construction materials. More than 20 contractors bid at the auction.

20.4.1943. Twelfth train to Auschwitz-Birkenau.

22.4.1943. Thirteenth train to Auschwitz-Birkenau.

28.4.1943. Fourteenth train to Auschwitz-Birkenau.

3.5.1943. Fifteenth train to Auschwitz-Birkenau.

10.5.1943. Sixteenth train to Auschwitz-Birkenau. Jews from the Evros region are added to Thessalonian Jews.

31.5.1943. At the order of the Occupying authorities, the evacuated Rezi Vardar district, 'of the demolished Jewish hutments' is flattened.

1.6.1943. Seventeenth train to Auschwitz-Birkenau. It carries members of the Community Board and community committees, teachers and Community clerks.

15.6.1943. Order by the Military Command of Macedonia – the Aegean asking for the management of Jewish properties by bailees, under the supervision of the Jewish Property Management Agency and the Agricultural Bank.

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4.7.1943. '...regions of Greece under German occupation, i.e. the area in the jurisdiction of the General Command of Macedonia, along with the islands of the Aegean and the neutral Zone of the Evros River, due to their special military location and their economic interest for Germany, is partitioned from the rest of Greece and placed under German civil command'. M. Merten is appointed as civil commander. Appointed Minister, V. Simonidis, Commander of Macedonia, becomes his advisor.

15.7.1943. The last 350 Jews of Italian nationality are transported to Athens by the Italian Consulate.

28.7.1943. Conflicts between interested parties intensify over securing Jewish shops. Merten arbitrates and redistributes the properties. There is a queue outside his office.

2.8.1943. Following numerous deferments the Municipal Council approves the expense for producing new signs for the streets that used to have Jewish names.

2.8.1943. Eighteenth train to Auschwitz-Birkenau. It carries Koretz, his associates, civil guards, etc, as well as 367 Jews of Spanish nationality.

10.8.1943. Nineteenth train to Auschwitz-Birkenau. It carries labourers who had been transported to different locations and had survived.

11.8.1943. Dieter Wisliceny and Alois Brunner completed their work and, having usurped Jewish valuables stolen they depart from Thessaloniki by plane.

8.9.1943. Italy signs a treaty. Germans close down the Italian Consulate in Thessaloniki.

20.9.1943. Conflicts to secure Jewish shops reach institutional agencies. Merten, as a civil commander now, appoints new Boards to the Chambers of the city and advises them to be united and work hard. The new Boards applaud him.

Dr E.A.Hekimoglou. Jewish Museum of Thessaloniki.

<http://thefirsttraintoauschwitz.blogspot.gr/p/population-data-thessaloniki-1904-1944.html>

viewed 30 June 2015

### Document 4

Translation of 19 first entries to the Annex of Operations and Sabotages conducted by Olympus Engineering Battalion. The annex is published in the book written by Angeloulis Antonis and titled *Olympus thunders* (Athens: Gnoseis publications).

### Annex:

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### Operations and Sabotages Table of Olympus Engineering Battalion (1942-1944)

Operations and Locations	Results					
	Railway demolition in m.	Bridge demolition	Curve Demolition	Interruption to transport services		Enemy Casualties
				days	hours	
31.12.1942 1. Train derailment Location: Platamonas-Papouli					18	35
01.01.1943 2. Gunfight against Germans in Krania						unknown
02.02.1943 3. Gunfight in Patzelou Nezerou						unknown
08.03.1943 4. Blasting of the railway between Makrychori and Gyrtoni	700				14	3
16.03.1943 5. Blasting of the railway and viaduct between the curve Fourka Gyrtonis	1200	1	1		20	
27.03.1943 6. Gunfight Location: Petalo Rapsanis						unknown
13.04.1943 7. Gunfight Location: Kitsiler Gonnon						3
16.04.1943 8. Train blasting Location: Makrychori curve	500		1	3	10	
30.04.1943 9. Viaduct blasting of the road Kalambaka-Metsovo		1				

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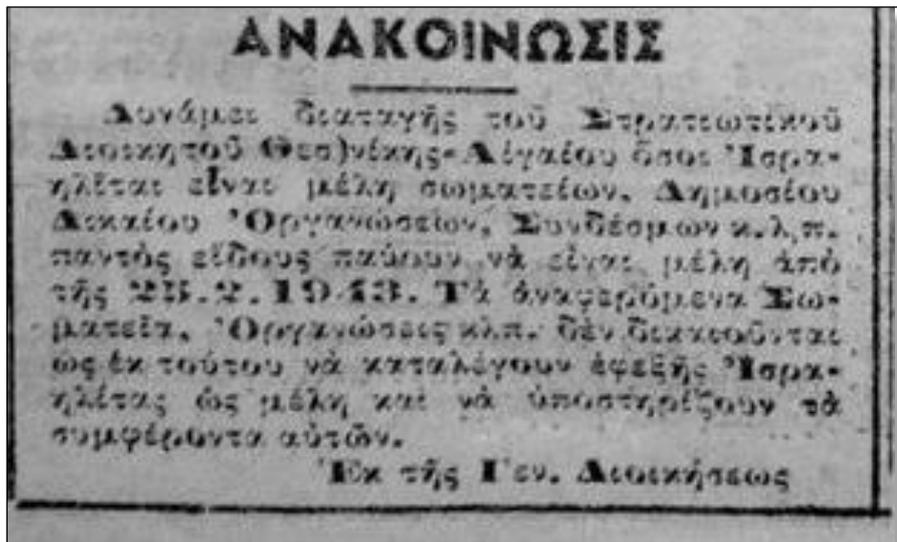
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01.05.1943 10. Viaduct blasting "Koutsoufliani" of the road Kalambaka- Metsovo		1				
04.05.1943 11. Bridge blasting "Eleftherochoriou" of Venetiko river		1				
25.04.1943 12. Bridge blasting of Aliakmonas river to the road Grevenon- Leipsistas- Kastorias		1				
26.05.1943 13. Viaduct blasting Giakovis of the road Kozani-Kastoria		1				
29.05.1943 14. Viaduct blasting Chromiou of the road Kozani-Grevena		1				
21.06.1943 15. Sabotage against railways and bridges of the Tempi area.	4200	4	5	6		3
04.07.1943 16. Railway blasting of Pyrgetos- Papouli- Platamona road	3000	3	4	2	12	
05.08.1943 17. Blasting of the locomotive No 916AA heading to Servia						
09.08.1943 18. Blasting of the locomotive No 933AA heading to Gevgeli						
12.08.1943 19. Blasting of the locomotive No 933AA heading to Gevgeli						

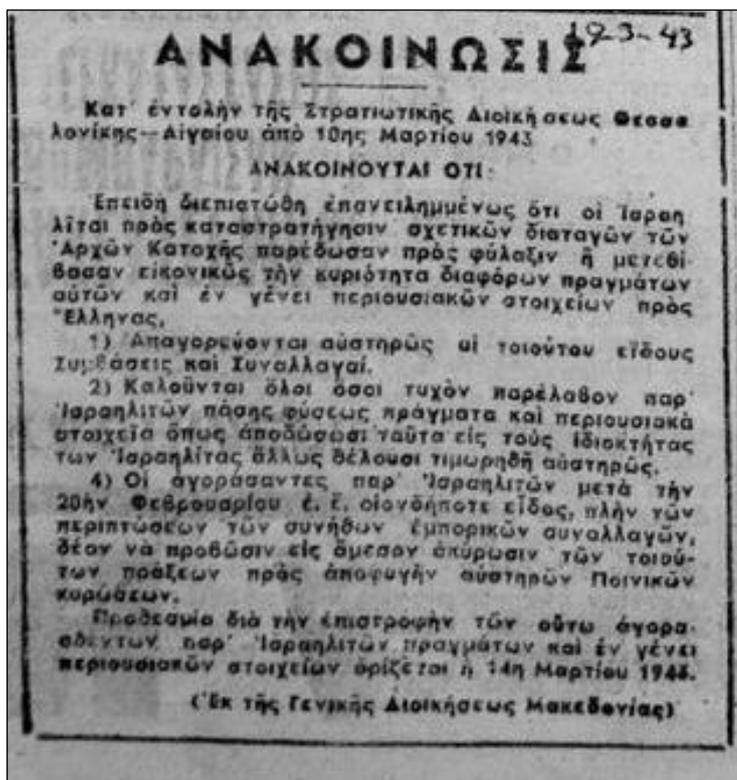
**Document 5a**

1. Apogevmatini, 02-03-1943



Order issued by the German Military Command of Thessaloniki-the Aegean according to which all vocational organizations are obliged to expel any Jewish members.

2. Apogevmatini , 12-03-1943



Order issued by the German Military Command of Thessaloniki-the Aegean according to which sale or purchase of any Jewish property assets is forbidden.

3. Apogevmatini, 31-03-1943



Order issued by the German Military Command of Thessaloniki-the Aegean according to which adoption of young Jews is strictly forbidden.

Document 5b

1. Apogevmatini, 26-01-1942

## Η ΦΡΟΥΡΗΣΙΣ ΤΩΝ ΣΙΔΗΡΟΔΡΟΜΙΚΩΝ ΓΡΑΜΜΩΝ

Αυτοκρατορικά απόπειρα κατά των σιδηροδρομικών γραμμών της Μακεδονίας, οι οποίαι—επιτομώς—μόνον ασυμμάκτους ύλικώς ζημίαις προσξένησαν, έθωσαν αφορμήν εις τόν Στρατιωτικόν Διοικητήν Θεσσαλονίκης—Αίγυψίου, όπως διατάξη τήν φρούρησιν τών κυριωτέρων σιδηροδρομικών γραμμών υπό τοῦ ασι καὶ πληθυσμοῦ τῆς Θεσσαλονίκης καὶ τών παρακειμένων τών γραμμών αὐτῶν χωρίων.

Κάθε πολίτης τῆς Θεσσαλονίκης καθώς καὶ τῶν χωρίων πρέπει νὰ κατανοήσῃ τὸ μέτρον αὐτὸ τὸ ὅποιον πλήρως τε σκληρῶς ἕνα ἕκαστον ἐξ αὐτῶν, τοσούτω μᾶλλον, καθ' ὅσον τὸ μέτρον τοῦτο δὲν ἐξυπηρετεῖται συμφέροντα τοῦ Γερμανικοῦ Στρατοῦ, ἀλλ' αὐτὰ ταῦτα τὰ συμφέροντα τοῦ πληθυσμοῦ. Ἐκαθήμερινῶς κυκλοφοροῦν ἐκ τῶν στρατιωτικῶν συρμῶν καὶ κρηξοστασιῶν ἐπιθετικῆ καὶ ἐμπορικῆ ἐπὶ τῶν γραμμῶν τῆς Μακεδονίας. Τὰς τελευταίας ἡμέρας κρήθησαν ἐν Γερμανίας 2 τραῖνα κρημνίζοντα αἰτηρὰ διὰ τὸν πληθυσμὸν τῶν Ἀθηνῶν καὶ τῶν κατοικίων τῶν νήσων τοῦ Αἰγίου. Ὁ ἐφοδισμὸς εἰς κύβερνον ὕλην παρέσχε τὴν δυνατότητα τῆς κινήσεως τῶν τροχοδρομίων τῆς Θεσσαλονίκης, ἠκούσκειν δὲ ὅτι θὰ καταστῇ προσεγγῶς δυνατὴ ἡ παροχὴ ηλεκτρικοῦ ρεύματος διὰ τὸν ἰσχυροποιημένον ηλεκτροφοτισμὸν. Ὁ ἀρβύσιτος διὰ τὴν εἰς ἄρτον τροφοδοτησίαν τοῦ Κοινῆ τῆς πόλεως τῆς Θεσσαλονίκης μετατρέσεται κατὰ μέγιστον μέρος σιδηροδρομικῶς. Τὸ ἴδιον συμβαίνει καὶ μετὰ τὰς μεταφορὰς τοῦ ἄνθρακος διὰ τὴν κίνησιν τῶν ἀπαρακινήτων ζωτικῶν ἐπιχειρήσεων. Ἀπὸ πᾶσης ἀποφαινωσθε λυσιπὸν ἐξαρτᾶται ὁ ἑλληνικὸς ἀστικός πληθυσμὸς ἰδίως ἀπὸ τὴν κανονικὴν λειτουργίαν τῶν σιδηροδρομίων. Ἠλλίβι εἰς τὴν κίνησιν ὡς καὶ δικαιοπλῆ τῆς συγκοινωνίας πλῆστον θεβαίως κατὰ πρωτίστον λόγον τὸν πληθυσμὸν αὐτόν, καθ' ὅτι εἰς τὰς περιπτώσεις αὐτῆς ἡ πρωτίτης εἰς πρέπει νὰ δίδεται ὑπὸ οἰκιστῆ ἢ πωτε συνθήκῃς εἰς τὰς στρατιωτικὰς μεταφορὰς, πρῶτον τὸ ὅποιον θὰ ἐννοήσῃ ὁ καθείς. Ἡ διαταχθεῖσα ἀναγκαστικὴ φρούρησις τῶν γραμμῶν ἀναποκρίνεται ἐπομένως πρὸς τὸ ἀπόλυτον συμφέρον τοῦ ἑλληνικοῦ πληθυσμοῦ, ὅσον ἑαυτὸ καὶ ἂν εἴναι τὸ ἔργον δι' ἕνα ἕκαστον τῶν φρουρῶν.

Κατὰ τὴν ἐκλογὴν τῶν φρουρῶν θὰ ληθῆ κατ' ἀκρίβειαν τοῦ Στρατιωτικοῦ Διοικητοῦ Θεσσαλονίκης—Αἰγυψίου μέριμνα ὅπως μὴ προσέλθῃ μονόπλευρως ἐπιδύρουσις ὀρισμένης τάξεως μόνον τοῦ πληθυσμοῦ. Κατὰ τὸν καταρτισμὸν τῆς πρώτης φρουρᾶς δὲν ἔστο προφανῶς ἀκόμη δυνατόν νὰ περιληφθῶν εἰς αὐτὴν άτομα ὅλων τῶν κοινωνικῶν τάξεων, διὰ τὸν λόγον ὅτι ἡ φρούρησις παρέσχη ἀνάγκη ὅπως ἀρχίση κερτανοδῶλως καὶ ὡς ἐκ τούτου δὲν παρεῖτα προθεσμικὰ πρὸς ἐκλογὴν τῶν προσώπων τὰ ὅποια θὰ τὴν ἀπατέλου. Λέγεται ὅτι μελλοντικῶς θὰ καταβληθῆ κατὰ τὸν καταρτισμὸν τῶν φρουρῶν ἰδιόζουσα προσπάθεια οὕτως ὥστε ὅλα εἰς αἰ κινῶνικαὶ τάξεις ν' ἀντιπροσωπεύονται εἰς αὐτὰς, διότι ὁ καθείς—ἀστέως τῆς θέσεως τὴν ὅποιαν κατέχει ἐν τῇ κοινωνίᾳ—εἴτε ἐμπορὸς εἴναι, εἴτε θεοτέγνης, ὁπάλληλος ἢ ἐργάτης, ἔχει συμφέρον ὅπως λειτουργήσῃ ἀπροσκοπίτως ὁ σιδηροδρομὸς. Διὰ τὸν λόγον αὐτόν ἔσθη θέσθῃ πᾶς τις ὅστις ἔχει νὰ ὠφεληθῆ διὰ τὴν ἐπιτυχίαν τοῦ σκοποῦ.

Ἐσφαλῶς ὁ Στρατιωτικὸς Διοικητῆς τῆς Θεσσαλονίκης—Αἰγυψίου θὰ εἴναι πρόθυμος νὰ θέσῃ ἀμέσως τέτρα εἰς τὸ μέτρον τῆς φρουρήσεως ἂν, κατόπιν καταγγελίας τῶν κατοικίων, κατορθωθῆ ἡ σύλληψις τῶν δραστῶν τῆς τελευταίας ἀπαείσεως. Ἐν τούτωντιον ἐπαναλήθηθον αἱ ἀπόπειραι—τότε—ὅπως μὴς διδάσκει ἡ πείρα—πρέπει ν' ἀναμένεται ἡ λήψις ἀσθηροτέρων καὶ δραστηωτέρων μέτρων. Συμφέρον ὅθεν καθὲ ἑλληγνος εἴναι ἡ ἀρχίσεσις καθὲ δυνατότητος ἐπαναλήψεως τοιούτων ἐκτροπῶν ἀπὸ τῶν δραστῶν καὶ ἡ παροχὴ βοηθείας κρηταπολεμησεως τοιούτων πράξεων ἀμπατάξ.

Οἱ ἄνδρες, οἱ ὅποιοι ἐξελέγησαν διὰ τὴν φρούρησιν τῶν γραμμῶν κατὰ τὴν παροῦσαν στιγμὴν τοῦ βραχέως χειμῶνος πρέπει νὰ ἐγκολπωθῶν τὸ καθήκον τῶν μετὰ τοῦ ἰδίου ζήλου καὶ τῆς ἰδίως σοβαρότητος ὅπως τὸ ἐπράξῃ κατὰ τὸ πρῶτον παρελθόν ὅταν ὡς γεννηθῆ: Ἠλλήγτες στοκιστώτα ἀπῆρχοντο πρὸς τὴν μάχην, διότι καὶ σήμερον διὰ τῆς πράξεως τῶν αὐτῆς ὑπερασπίζονται τὰ συμφέροντα τοῦ ἑλληνικοῦ λαοῦ.

Μ.

The text announces the mandatory service of Greek citizen to the railway tracks safeguarding, in order to deter from terrorist acts against Occupation forces.

2. Apogevmatini, 01-03-1943



a.

Act of sabotage against minefield is announced as a terrorist act. In retaliation 37 peasants of the nearby village are executed.

b.

Announcement issued by the German Military Command of Thessaloniki-the Aegean, according to which all citizens are called to reject the rhetoric of insurgent groups, named communist or terrorist gangs. Death penalty is to be imposed to those who join terrorist gangs.

## 3. Apogevmatini, 02-03-1943

**ΘΑΝΑΤΟΣ ΕΙΣ ΤΟΥΣ ΠΡΟΔΟΤΑΣ**

Ἐπαρχόμεθα ἐπὶ ἐνός σοβαροτάτου ἐθνικοῦ μας προβλήματος, τὸ ὁποῖον ἐδίδομεν καὶ ἄλλοτε, κατ' ἐπανάληψιν, ἀπὸ τῶν στηλῶν τούτων. Ἐπὶ τοῦ προβλήματος τὸ ὁποῖον δημιουργεῖ ἡ προδοτικὴ στάσις ὤρισμένων ἐγκληματιῶν συμπατριωτῶν μας, εἰτινες ὑπὸ τὴν ἰδιότητα τοῦ κομμουνιστοῦ ἢ τοῦ «πατριώτου», λαβαίνονται τὴν ὑπαίθερον καὶ ἐκδέχονται εἰς τοὺς φοβερωτέρους κινδύνους ὑψιστά ἐθνικά μας συμφέροντα.

Αἱ σκοτεινὰ ἐπιδιώξεις τῶν προδοτῶν αὐτῶν εἶναι γνωσταὶ εἰς ὅλους μας. Τακτικά, μισθορονα ὄργανα τῶν ἱμπεριαλιστῶν τοῦ Λονδίνου καὶ τῆς Οὐάσιγκτον καὶ πρὸ πάντων, τῶν αἰρεσιγῶν ἀνατροπῶν τῆς Μόσχας οἱ ἀντάρται τῶν ἐλληνικῶν ὄρειν προσπαθοῦν διὰ τῆς δημιουργίας ἀνωμαλιῶν εἰς τὴν χώραν μας νὰ προκαλέσουν περιπαισμούς εἰς τὸν γερμανικὸν στρατὸν.

Φυσικὰ τόσοι αὐτοὶ ὄσον καὶ οἱ ὀστανικοὶ ὑποκινηταὶ τῶν γνωρίζουν ὅτι ἡ προσπάθειά των εἶναι καταδικασμένη νὰ προσκρούσῃ εἰς τὸν γρανίτην τοῦ γερμανικοῦ δυναμισμού καὶ νὰ ἔχη ὡς μοναδικὴν συνέπειαν τὴν ἐπισώρευσιν νέων δεινῶν ἐπὶ τοῦ ἐλληνικοῦ συνόλου. Ἀλλὰ τὸ ἐνδεχόμενον αὐτὸ ἀντὶ νὰ τοὺς συνετίσῃ τοὺς προὔξει, δυστυχῶς, εἰς νέας ἐγκληματικὰς πράξεις, διότι δι' αὐτοὺς ἡ Ἑλλάς ἀποτελεῖ σήμερον μόνον ἓν ἀντικείμενον τῆς αἰσχροτέρας ἐκμεταλλεύσεως.

Δι' αὐτοὺς ὑπάρχουν σήμερον μόνον οἱ ἀξένοι τῶν τῆς Μόσχας, τοῦ Λονδίνου καὶ τῆς Οὐάσιγκτον. Δι' αὐτοὺς προσέχει τὸ σκοτεινὸν καὶ παράνομον συμφέρον, πρὸ τοῦ ὁποῖου ὑποχωροῦν καὶ αἱ στοιχειοθετέροι ὑποχρεώσεις τῶν ὡς Ἑλλήνων καὶ ὡς ἀνθρώπων.

Χαρακτηριστικὴ ἄλλωστε τῆς νοσηρᾶς νοστροπίας τῶν εἶνε ἡ τακτικὴ τὴν ὁποῖαν τηροῦν ἐναντι τῶν πληθυσμῶν τῆς ὑπαίθρου.

Ἑλληνας, τυπικῶς τουλάχιστον ἀκόμη οἱ περίφημοι ἀελευθερωταὶ τῶν δευῶν τῆς πατρίδος μας λεηλατοῦν χώρα, δολοφονοῦν ἀθώους πολίτας, ἀτιμῶσιν γυναίκας προβαίνοντες εἰς ἐγκλήματα τὰ ὁποῖα δὲν διαπραζαν καὶ οἱ χειρότεροι ἐπικηρυγμένοι λησταί, διαπράττουν ἐναντίον Ἑλλήνων κακοεργήματα τὰ ὁποῖα, διὰ μέσον τῶν αἰώνων

δὲν διενεώθησαν κἄν ὅτε οἱ ἀσπενδότεροι φυλετικοὶ ἐχθροὶ μας.

Ὁ πατριωτισμὸς διὰ τοὺς ἀνθρώπους αὐτοὺς εἶναι ἓνα αἰσθήμα τὸ ὁποῖον δὲν ἀνεκίνησε ποτὲ τὰς καρδίας των, ἓνα αἰσθήμα ἰσρὸν τοῦ ὁποῖου κομῶν τὴν ταπεινότεραν ἐκμετάλλευσιν, τὸ ὁποῖον διέσωσαν μέχρι τοῦ σημείου ὅτε νὰ μὴ τοὺς πιστεύῃ καὶ ὁ πλέον εὐθύς Ἕλληνας. Δὲν πρόκειται λοιπὸν νὰ ἐξαπατήσων κανένα πραγματικῶς πονοῦντα τὸν τόπον μας Ἑλληνας μὲ τὰ ἡλίδια κηρύγματα των. Τοὺς ἐγνωρίσαμεν.

Διαδόμενοι εἰς αὐτοὺς, τὸν εὐταλὴ ληστήν, τὸν ἀσελεῖ ἐγκληματιῶν, τὸν αἰσχρὸν προδότην, τὸν ταπεινὸν ἐκτελεστὴν μιᾶς ἱστορικοῦς δολοφονίας ἀτελεμένης κατὰ τῆς πατρίδος μας, τὸ ἀγγυρῶντον ὄργανον ἀδυσωπῆτων ἐχθρῶν μας.

Ὡς τοιοῦτους πρέπει νὰ τοὺς ἀντιμετωπίσωμεν, νὰ τοὺς πλήξωμεν ὅπου τοὺς συναντήσωμεν. Ἡ ὦρα τῆς ὀριστικῆς ἐκκαθαρίσεως τοῦ ἄγους αὐτοῦ δὲν πρέπει νὰ θραδύνη. Ἡ πατρίς μας πρέπει νὰ ἐπανεύρη τὴν γαλήνην καὶ τὴν ἡσυχίαν τῆς. Μόνον μία εὐλικρινὴς καὶ ἐντιμὸς συνεργασία μετὰ τῶν ὀρχῶν κατοχῆς — τῶν εὐμενῶν ἐναντι ἡμῶν αἰσθημάτων τῶν ὁποῖων τόσα ἔχομεν τεκμήρια — δι' αἰσῆ τὴν χώραν μας ἀπὸ τὸ θάνατον πρὸς τὸ ὁποῖον τὴν ὤρει ἡ ἐγκληματικὴ δρᾶσις τῶν περιφήμων αὐτῶν ἀελευθερωτῶν καὶ πατριωτῶν τῆς ἐλληνικῆς ὑπαίθρου.

Ἡ χώρα μας δὲ ἐπανεῖδη, εἰς λίαν προσεχῆς μέλλον, εἰς τὴν γαλήνην. Ἡ ποθητὴ στιγμή τῆς ὀριστικῆς ἐκκαθαρίσεως τῆς ἀνταρτικῆς λύμης ἐγγίξει. Αἱ γερμανικαὶ ἐνοπλοὶ δυνάμεις ἐπιφυλάσσουν εἰς αὐτοὺς τὴν μοῖραν τῶν ὁμοιδεατῶν των τῶν βοσνιακῶν ὄρειν. Ἡ καταστροφὴ των εἶναι προδιαγεγραμμένη μὲ μαθηματικὴν ἀκρίβειαν.

Ἀλλὰ ἐνώπιον ἡμῶν ὅλων προβάλλει ἓν ἰσρὸν καθήκον: τὸ καθήκον τῆς στενῆς καὶ εὐλικρινοῦς συνεργασίας μας μετὰ τῶν ὀρχῶν κατοχῆς εἰς τὸ εὐρωπαϊκὸν ἐργον τῆς ἐκκαθαρίσεως τῆς χώρας μας. Ἐνα σῶνδῆμα πρέπει νὰ κυριεύσῃ εἰς τὴν χώραν μας, ἀπὸ τοῦ ἐνός μέχρι τοῦ ἄλλου ἅκου τῆς. «Θ ἄ ν α τ ο ς εἰ ς τ οὺ ς π ρ ο δ ὶ τ α ς».

Propaganda text under the eloquent title “Death to the betrayers“, where insurgents are considered to be betrayers of Greece.

## Aims

Based on the biographies of two men who were involved in various acts of resistance during the German Occupation in Greece, students are called to acquire a critical thinking and meditate on the conditions which make everyday people risk their own lives and act heroically.

Being involved in the present educational activity students should:

1. Obtain a fuller and more focused knowledge on the historical events of the WWII in Greece and particularly in Thessaloniki.
2. Be informed about the Jewish Community of Thessaloniki (its origin, length, course over the ages) and its fate during the WWII.
3. Think on how the human rights of everyday life were violated by the Nazis restrictions imposed on them.
4. Be acquainted with spontaneous as well as organized acts of resistance of everyday people.
5. Try to understand the psychological background behind a decision of resistance against occupation forces, having in mind that this activity jeopardizes their own life and the life of their family.
6. Realize the importance and value of historical remembrance.
7. Understand the everlasting connection between remembrance and history. The former presents the authenticity of immediate testimony. The latter, although secondary, saves and interprets the former (Varon-Vassard 2012, 31).

## Methodology

### Methods:

Lecture: Teacher introduces the topic and makes a short presentation of the historical background.

Reading and analyzing the source texts

Techniques of drama–in-education: role playing, conscience alley, still images

## Writing

### Discussion and Rethinking

#### *Why Drama-in-education techniques*

The use of these drama-in-education techniques are very crucial if the above objectives are to be fulfilled. Nowadays students are literally bombarded by information sources. They can obtain information about past events through mainly internet websites as well as their history textbooks. However hard is the proper selection of credible and reliable sources, these sources are there readily available for use. The crucial point is not just to convey a piece of information “motionless, static, compartmentalized and predictable” (*banking concept of education* to use a term coined by P. Freire) (Freire, 1993,52), but try to achieve a critical intervention of the students in these past events, that *is liberating education* which consists in acts of cognition, not transferrals of information (Freire, 1993, 60).

In order to stimulate true reflection and deeper understanding of past events a certain degree of *empathy* of the students is required. Empathy is in the core of theater (*methexis* according to Aristotle’s famous definition of drama) and consequently of Drama- in-education. Being psychologically involved in the play action, the spectators/students wonder how they would react if they themselves had experienced these particular events. Dilemma situation where one should make a choice, to be the victim, the victimizer or just a bystander are conditions which will activate the students’ feelings. Students cease to be mere spectators or recipients of the information and become recreators. This procedure seems to be absolutely necessary in case the topic refers to the extreme violation of human rights during war, starvation, etc, situations that seem very distant from the everyday routine of students in Western societies. If the educator does not aim at simply conveying a certain amount of superficial knowledge but he intends to urge students to use this as the means in order to elicit elaborating creativity, critical thinking and political awareness of the students, then drama-in-education techniques can be proved extremely useful and effective educational tools.

## Other aspects

- **Classroom arrangements.** The lesson plan can be held in an ordinary classroom. More space is needed during drama activities. The students can be moved in a more spacious room if there is one available; otherwise a special desks and chairs arrangement will be needed.

## Christians and Jews hand in hand against the Occupiers

Resistance

28th Lyceum of Thessaloniki, Greece

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- **Groups.** Students will work individually and in groups.
- **Equipment.** A projector is needed for the images and the video to be displayed.

### **BIOGRAPHY RATIONALE**

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Despite the unbearable terror, executions and famine, thousands of Greeks were attracted by the idea of resistance. As early as the spring of 1941 insurgent groups appeared in the countryside and in 1943-44 they became real partisan armies that got engaged in battles with the occupiers. In parallel, many espionage and sabotage networks were established which played an important role in the struggle against the Axis occupation forces.

Although quite reluctant in the beginning, Jews gradually started to join the partisans. More than 650 Jews, men and women, were enlisted in various resistance groups. The participation of Jews in resistance has only recently started to be a subject of historical interest.

Coming from Thessaloniki, a city which housed the largest Jewish community of Greece, we decided to study the biographies of two men, a Christian and a Jew, who were members of the same resistance group, surpassed their religious differences and became friends, fighting hand in hand the common enemy.

## HISTORICAL BACKGROUND

### From the Declaration of war (October 1940) to the liberation of Greece (October 1944)

Greece is forced to enter the war on 28 October 1940 when it is attacked by Mussolini's Italian forces. Despite their inferior equipment and the extreme cold, the Greek forces succeed in repelling the attacks, and by the end of that year manage to push back the Italians 60 kms away from the Greek-Albanian border. The Italian's carefully organised spring attack (early March 1941) also fails. A month later (6 April), Greece is attacked by the Germans who want to have their backs covered in the Balkan Peninsula before marching against Russia. The Greek resistance is crushed and Thessaloniki soon falls (9 April), while a little later the swastika flies in the Acropolis (27 April). The King of Greece, King George, and the Greek government had left for Crete a few days before, and when Crete also falls into the hands of the Germans (30 May), the Greek government is forced to go into exile in Cairo.

Τριπλή κατοχή της Ελλάδας από τις Δυνάμεις του Άξονα (1941-1944)



Tripartite Occupation of Greece

The country is divided in three occupation zones. The Germans keep areas of economic and strategic interest for themselves: Attica, Central Macedonia and part of the Eastern Macedonia, some islands of the Aegean Sea as well as Crete. They give part of the Eastern Macedonia and Thrace to their Axis allies, the Bulgarians, who earn the much needed for them access to the Aegean. Finally, the Italians take the rest of mainland Greece, some Aegean islands as well as the Ionian Islands (with a view of later attaching them in the Italian state). The *New Order* imposed on Greece leads the already war-torn country to economic collapse and a resulting food crisis. In the meantime, the occupation forces begin to reveal their cruel face. In order to avenge the heroic resistance of the Cretans, the Germans go on to retaliate by burning villages to the ground and mass executions of citizens. The same tactic was followed everywhere throughout the Occupation. As the resistance groups became more and more and started to actively engage the occupation forces, acts of retaliation towards civilians became a basic strategy to curb resistance. However, despite the heavy death toll caused by these acts of retaliation, this tactic did not manage to buckle the people's resistance, which may have started off spontaneously, but it then evolved into carefully coordinated resistance and was now a major headache for the enemy.

The people's resistance as well as the defeats suffered at the war fronts during 1944 started the countdown for the Wehrmacht forces. The rapid march of the Russian army towards the Balkans in October 1944 forced the German forces to retreat from Greece, under the fear of being stuck in the Greek territory. On 12 October, Athens is again free and a few days later the National Unity government arrives from Cairo. However, despite the widespread euphoria due to the country's liberation and the initial consensual climate, a gloomy five-year civil war will follow that will plague the country for many decades to come.

### **The living conditions during the occupation of Greece**

One of the most important problems that the Greek people faced during the German occupation was the issue of food shortage. Due to the continuing war in Russia and North Africa, the Axis forces had increased needs, and this resulted in the requisition of the country's resources. This fact, in conjunction with the destruction caused during the war and the halt of imports due to the Allies' blockade, led to the appearance of famine in the urban areas. This problem was even more intense due to the overconcentration of many refugees in Athens and Thessaloniki. This population descended from the more dangerous zones (mainly areas of Bulgaria-occupied Macedonia); these people resorted to the big cities in order to protect themselves against bomb raids and acts of violence.

## Christians and Jews hand in hand against the Occupiers

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The food crisis reached its peak during the winter of 1941-42 in Athens. Although calculating the exact number of victims is not an easy task (for some scholars this number amounts to 300.000 people), it was a common sight for the streets of Athens to be full of bony people leaving their last breath due to famine, avitaminosis, pestilence and cold.

While the traitorous governments were seemingly unable to face the problem, the black market phenomenon started to emerge. It was a side market that was rather uncontrollable and allowed for massive profits to black marketeers. Black marketeers had no qualms about exploiting desperate people who would trade anything in search of just a little food.

This food crisis was partly addressed when the Red Cross started dispatching food (the first food dispatch mission took place in April 1942). At the same time, the Red Cross set up common meals and began giving away food stamps.

However, the aforementioned shortage of food and the rise of black market are just one side of the fiscal crisis that the country faced during the Occupation. The occupation-era governments consented to granting the Axis forces large sums of money as 'occupation-related costs', while the tax collection mechanism had entirely collapsed. In order to yield this money, the traitorous governments went on to issue new money which led to the rapid devaluation of the drachma and the rise of inflation. Thus, many Greek people saw their money have zero market value.



*Starvation in Athens*

The economic crisis, famine and the Greek people's despise towards their country's invaders as well as their acting puppets, led to anti-occupation protests, mainly in Athens. Initially, these protests aimed to ensuring some basic survival conditions for the Greek people. Gradually, however, and despite the climate of terror caused by occupation forces, these requests took on a more political meaning. A great example are the massive protests of February 1943 that succeeded in blocking the enlist policy that was being planned by the Germans.

### Spontaneous acts of resistance, emergence and activity of numerous resistance groups

Despite the formation of a coalition government that was clearly serving the interests of the occupation forces, it became evident from the start that the majority of the Greek people would not accept the capitulation as the end of the war. The cruelty of the occupation forces and strive for survival had left them with no other option.

The first resistance group in the Greek area was founded in Thessaloniki and was called Eleftheria (Liberty), almost a month after the city's fall to the Germans. A little bit later, two young students, Manolis Glezos and Apostolos Santas, climbed the Acropolis in Athens and took down the German flag. This spontaneous, daring and highly symbolic gesture infuriated the occupation forces and boosted the morale of the oppressed Greeks.



Manolis Glezos and Apostolos Santas

After a period of underground processes, two new resistance groups are founded in September 1941 in Athens. These resistance groups will go on to play a decisive role in the People's Resistance: EAM (Ethniko Apeleftherotiko Metopo - National Liberation Front) established by the Greek Communist Party and other smaller leftist parties, and EDES (Ethnikos Dimokratikos Ellinikos Syndesmos - National Republican Greek League) under the leadership of General Napoleon Zervas which mainly acted in Epirus. At the same time, other smaller groups were also formed in Athens, Thessaloniki and Crete (the National and Social Liberation, the National Solidarity, the Panhellenic Union of the Fighting Youth, the Sacred Brigade and many others).

The initial activity of EAM focused on the problem of food crisis and also on organising protests in the capital with similar demands. In February 1942, EAM established its military branch, ELAS (Ellinikos Laikos Apeleftherotikos Stratos – Greek People's Liberation Army) that started its activity on the mountainous and largely inaccessible for the occupation forces areas, and also gradually set up a wide network of supporters. In the meantime, a British military mission led by Brigadier Eddie Myers had already arrived in Central Greece since the summer of 1942. Despite the fact that they had ideological differences with EAM and ELAS,

the British took care to arm the rebel forces by dropping supplies via their military aircraft. Furthermore, these two main resistance groups, ELAS and EDES, in cooperation with the British and Myers, organised one of the most important actions of the Greek national resistance, the blowing up of the bridge of Gorgopotamos (November 1942); this act of sabotage interrupted Rommel's supply in Africa and fortified the resistance movement in the eyes of the Allies. The blowing up of the bridge of Gorgopotamos is considered one of the most important acts of sabotage against the Axis forces in Europe.

Sabotage attacks continued throughout the duration of the occupation with the main objective of interrupting communications and preventing the supply of the Axis forces. At the same time, resistance groups took part in a series of battles, and in 1943 a part of mountainous mainland Greece was already free. After Italy's official capitulation, most of the weaponry left behind by the Italians passed into the hands of ELAS and attacks became more frequent. But German reprisals (execution of prisoners and civilians and burning of villages) also became more frequent. Examples are Haidari camp in Attica, Pavlos Melas camp in Thessaloniki, the villages of Doxato, Kalavrita, Kommeno, Distomo and Chortiatis.

Despite the terror inflicted by the Germans against civilians, these acts failed to halt the resistance movement. The guerilla groups were able to deal crucial blows to the enemy and forced him to retain strong forces in the Greek territory, forces that were crucially needed on other war fronts. Unfortunately, the ideological conflict between the two major resistance groups, EAM and EDES, as well as the role played by the British, prevented joint action and the prudent management of the political situation in Greece after the end of the war. Thus, a few months after the liberation, and while the country was still trying to heal its wounds from the war, it found itself again in the vortex of even more brutal conflict. It was a civil war this time.

### **The engineering unit of ELAS in Olympus and the sabotage acts to the trains and the railway tracks**

From late 1942 to October 1944 in the mountainous areas of Pieria and Olympus, various groups of partisans turned to action organizing sabotage acts against the railway track of Larissa-Katerini as well as trains and technical installations.

A small group, numbering 20-25 men, under the name "Thunder" started out the actions. Soon an independent engineering unit was constituted with more than 200 partisans. During the last

period of the war, when the most important sabotage acts were held, the group became the ELAS engineering battalion of Southern Olympus.

The partisans faced numerous difficulties:

- The Nazis had settled great army forces in Larissa and Thessaloniki.
- Apart from the Tempi valley the railway track lay upon the plain and it was exposed to the strong German machine guns.
- The area was planted with a great number of mines.
- The partisans also had to fight the Nazis propaganda and their supporters who blamed them for all the German atrocities and aimed at terrifying the peasants of the area so as not to help partisan groups.

The supply of explosive material was usually hard. The first sabotage acts were held without the use of explosives by damaging the trucks so as to cause the derailment of the trains. Later on, partisans were supplied with the necessary explosive materials either by the allies or by looting German troops. They even sometimes made new explosives out of the already existed mines.

Leading figure of the ELAS engineering unit was the colonel Antonios Angeloulis who was known under the alias Antonis Vratsanos. Angeloulis was acquainted with the use of explosive material because he got into road construction work together with his father.

The most important actions:

- The general sabotage in June 1943
- The blowing up of the retaining walls of Tempi
- The blowing up of locomotive nr 53 (SF-zug 53). The Nazis lost more than 400 men.

### **The Jewish community of Thessaloniki and its fate**

On the eve of the WWII declaration, Thessaloniki housed a numerous and thrifty Jewish Community. The Hebrew community of Thessaloniki drew its origins from the 2<sup>nd</sup> century BC, while the first written proof of this dated back to the 1<sup>st</sup> century AD, when Apostle Paul was preaching in the synagogue of Thessaloniki during his second missionary journey. However,

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the biggest population growth occurred after 1492, when Jews from Spain, expelled from their own country (Alhabra Decree), found shelter to Ottoman Empire and settled down to Thessaloniki. Over the following centuries Hebrew presence in the city is constant and very active, to such an extent that the name "Mother of Israel" is attributed to it. (*Samuel Usque*, Hebrew poet).

At the dawn of the 20<sup>th</sup> century, according to the Ottoman Empire census, Jews nearly reached 50% of the total population of Thessaloniki. At the same time the rest 50% consisted of Christians and Muslims (see table below). After Thessaloniki's liberation from the Turks and its annexation to the Greek State (1912), Jews and Christians lived together harmonically with just a few exceptions. They faced together the severe consequences of the great fire (1917) that destroyed the largest part of the city and they developed a common Greek national awareness. In October 1940, when Italy declared war to Greece, Jews fulfilling their duty to the country joined the Greek armed forces suffering many casualties.

From the very beginning of the Nazis occupation (April 9<sup>th</sup>, 1941), Germans revealed their true intentions against the Jews in Thessaloniki. Gradually, they impose more restrictions to their everyday activities. (see document 2). On Saturday July the 7<sup>th</sup> 1942, all Jewish males aged 18-45 were forced to gather at Eleftherias square. After being subjected to degrading and humiliating treatment, they were registered in order to be sent to forced labor camps (Black Saturday). By the end of the year, numerous Jewish assets had been confiscated and the Jewish cemetery was totally demolished.

In the beginning of 1943, SS Captains Dieter Wisliceny and Alois Brunner arrived in Thessaloniki in order to organize the *final solution*, the massive displacement to the death camps. Soon, Jews were forced to bear the yellow star and were confined within ghettos, which shortly after, they were not allowed to exit. In this way their transfer to the extermination camps of Poland became easier. From March till August 1943, 46.091 Jews from Thessaloniki were transferred to Auschwitz-Birkenau concentration camps under harsh conditions. Only 1950 Jews survived during the war, which is roughly 4% of them.

### Population Data of Thessaloniki 1904-1944:

YEAR	1904	1928	1944-45
SOURCE	Ottoman Census	Greek Census	Estimate
JEWS	47.322	55.290	1.950 <sup>a</sup>
OTHER RESIDENTS	47.715	181.234	300.000 <sup>b</sup>

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Sources: <sup>a</sup> Jewish Community, <sup>b</sup> International Red Cross

<http://thefirsttraintoauschwitz.blogspot.gr/p/population-data-thessaloniki-1904-1944.html>

Today, Thessaloniki's Jewish community outnumbers less than 1200 members. After a long period of silence the city appears to be restoring its Jewish past towards a collective memory. This has been achieved by organising commemorative events and installing monuments at historical places related to the Jewish population throughout the city. In the meantime, a department of Jewish studies will be found in the Aristotle University of Thessaloniki.

## BIOGRAPHY

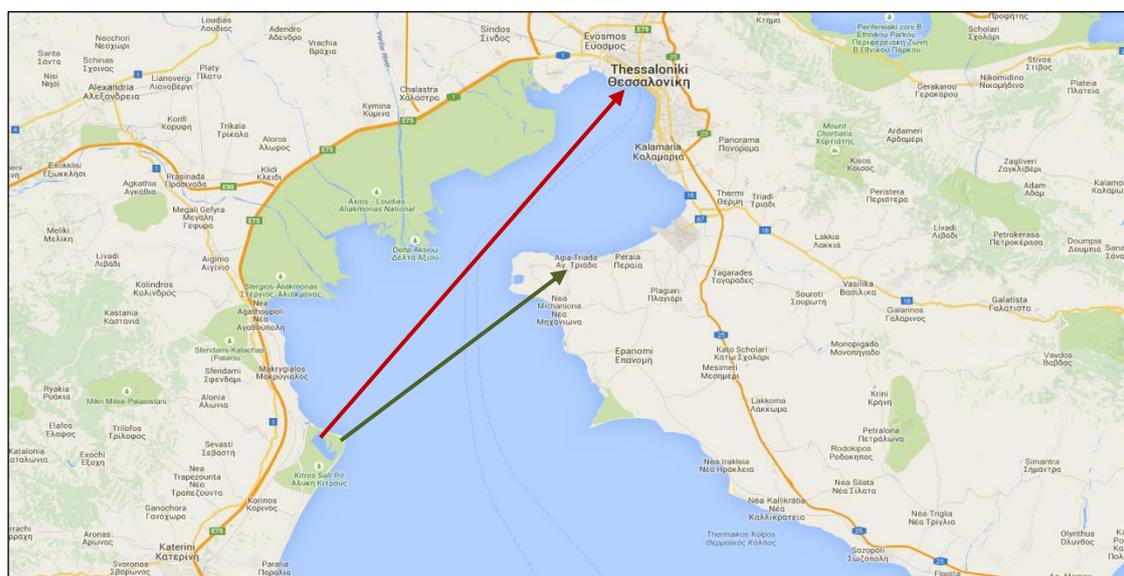
### Dimopoulos Athanasios

Data based on the testimony of Dimopoulos' son, Konstantinos Dimopoulos

Athanasios Dimopoulos was born in 1919 in Vrontou, Pieria, a village that was burned by the Nazis during the Occupation and rebuilt later at a different site.

Throughout the occupation the management of trade and food stuff was done by Germans. Plenty of crops were confiscated and quite soon starvation plagued the entire country, especially the population of big cities. In his struggle to obtain provisions, Dimopoulos made contact with the Jews of Thessaloniki who supplied him mainly with legumes.

Few Jews who dared not to obey the orders of German authorities to deportation, sought for salvation ways into hiding. Mt Olympus was a suitable rescue place, since the access to the steep slopes was very difficult. However, it was extremely dangerous to reach Olympus through land passages because of the frequent German blockades. Dimopoulos recommended an alternative and safer rescue way. Using an old boat propelled with oars he started to go back and forth from Thessaloniki (Behtsinar area) to Pieria (Pydna). In the boat he transported food stuff as well as Jews usually along with their entire families. These people found shelter in the Olumpys gorges and steep mountain slopes, where they lived in caves and scarcely found the necessary food to survive. Those who were strong enough were most of the times recruited to guerilla groups, such as ELAS.



The itineraries of A. Dimopoulos

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The transportation was always done during the night. At times it was even cancelled especially in cases when the passengers hadn't managed to reach the agreed place in time due to the German blockades. Later on, when German Authorities were informed about this practice, the boarding point changed to Agelochori region (another village at the seaside, close to Thessaloniki). The exact boarding point kept changing every night so that it would be difficult to be traced by Germans.

The boat was pretty small. It could take no more than 10 people, but there was a rope tied to the stern. Very often when there was no place for everyone in the boat, some of them, the bravest ones, took hold of the rope and swam all over the route up to the shore. Whenever they arrived late and the sun had already risen, they had to hide in the forest till the next night, covered up with leaves and branches.

Later on, Dimopoulos joined EAM and together with Vital Aelion participated in various acts of sabotages against the Nazis. Lacking any previous knowledge on explosive technology, he was trained on the mountains and joined a guerilla group which placed explosive devices and caused extensive damage to the Nazis' warehouses at the railway station of Katerini, a town close to Thessaloniki or modified the railway tracks in order to cause the derailment of the train carriages.

Athanasios Dimopoulos survived the war and settled in Thessaloniki.

### Vital Aelion

**Data based on his daughter's testimony, Julie Aelion, and a 120' autobiographical documentary**

Despite the generally held view that the Jewish population did not strongly resist to German



Vital Aelion

atrocities and that they were left to be led to the extermination camps like sheep to slaughter, recent historical researches seem to question this idea. According to the research conducted by the historian J. Chandrinos, more than 650 Jews joined one of the numerous guerilla groups and participated in various attacks, sabotages and battles against the occupiers (Chandrinos, 2013, 6). Until recently, these actions were almost unknown mainly out of two reasons. Firstly, it was because of the global shock caused by the revelation of the industrialised

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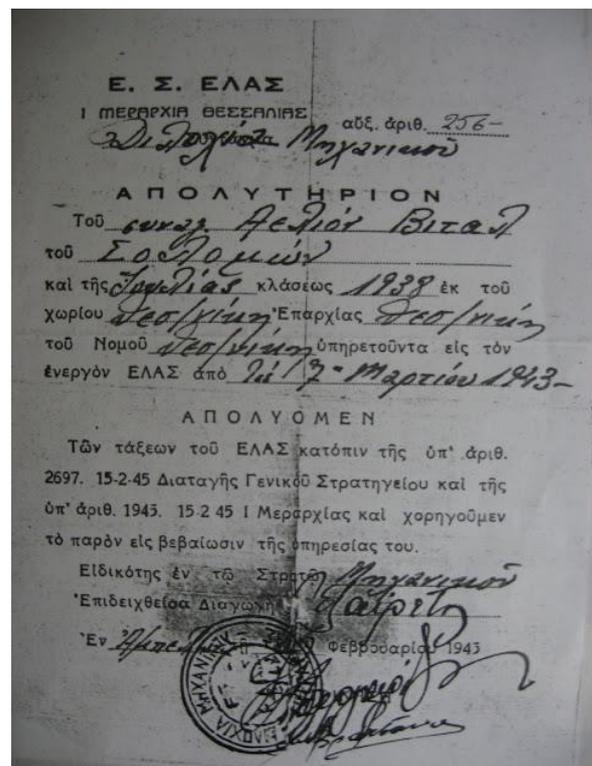
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execution methods used against the Jewish population during the WWII and consequently the huge number of victims. These were facts that monopolized the historical interest. Secondly, due to the dark days of the civil war that prevailed in Greece after the end of WWII and the liberation.

Vital Aelion was born in Thessaloniki in October 1917, the eldest of 4 boys in a Jewish family. Apart from Ladino and Greek, Vital spoke the German language, as he attended the German primary school of Thessaloniki. He continued his studies in a Greek high school but soon he was forced to drop out of school after his family had almost gone bankrupt, due to the economic crisis of 1929 and its consequences. He started to work as an assistant salesman in a large textile store of Thessaloniki. After Italy had declared war to Greece, he was recruited to the Greek army and fought in Albania with the 67<sup>th</sup> Infantry Regiment. He managed to survive and return to Thessaloniki in the summer 1941. On July 11th, 1942 during the roundup of Jews in Eleftherias Square (“Black Saturday”) he was conscripted to work in labor camps for the German technical companies Muller and Todd. One month later he was transported to a quarry in Pieria. There was a very high death rate among workers there, due to squalid conditions and extremely inadequate nutrition. He managed to escape and thanks to the warning from one of his father’s friends he eschewed returning to Thessaloniki and went into hiding in the nearby villages instead. In December 1942, he joined the first ELAS group in southern Mt Olympus. According to J. Chandrinou, he was the first Jewish partisan in all Greece.

On the steep slopes of Olympus, the living conditions were pretty tough. Very often, even in winter time, they were forced to spend the night outdoors lying on the snowed bushes covered with shepherds’ cloaks, while food supply was not regular. Nevertheless, solidarity bonds and their common goal to fight for freedom and justice made them overlook the difficulties and maintain a high morale.

In January 1943, Vital Aelion joined the newly established Olympus engineering company of the 1<sup>st</sup> ELAS division. It carried out various dangerous missions, under the command of



Vital Aelion's service discharge paper of ELAS 1<sup>st</sup> Division of Thessaly

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lieutenant Antonis Bratsanos (alias of Antonis Angeloulis). Due to the activity of this engineering unit, the Nazis suffered the loss of hundreds of men and tons of material. From early 1943 to late 1944, under the alias George Chortiatis, Vital Aelion participated in numerous attacks in the Tempi Valley. He became a platoon captain and took part in important battles in the region such as the Karalakas battle. He was also responsible for collecting material dropped by the British Air Forces that is clothes, food, and explosive material. He also edited a handwritten newspaper of the company, under the title "To Akariaion" ("The Instantaneous"), a name inspired by a specific kind of explosive fuses.

At the end of the war, he returned to Thessaloniki. None of his family had survived. All of them were deported to Auschwitz concentration camps and died there.

## ACTIVITIES

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### Activity 1

The teacher introduces the notion of *resistance* and asks the students to express their own ideas spontaneously (*brainstorming*) eg. Resistance in electricity (sciences), resistance of human body to infections (medicine), resistance to drugs (sociology), resistance to a totalitarian regime or a conqueror (politics, history).

The emerged ideas are written down on the blackboard and are used to create a mind map of the notion “Resistance”. This mind map is then copied on a cardboard and uploaded on the classroom wall. It will be there over the time this lesson plan is applied.

## Activity 2

The teacher puts a more restricted framework of the notion: *resistance to Axes forces during the WWII in Greece*. If the time devoted to this lesson plan is sufficient, the historical background should preferably not be provided to the students in advance. So the students are divided in 5 groups. Each group takes over a part of the historical framework that is to be looked into.

- **1<sup>st</sup> group:** From the declaration of war (October 1940) to the liberation of Greece surrender of Greece (October 1944)
- **2<sup>nd</sup> group:** The living conditions during the Occupation of Greece.
- **3<sup>rd</sup> group:** Spontaneous acts of resistance, emergence and activity of numerous resistance groups.
- **4<sup>th</sup> group:** The engineering unit of EAM in Olympus and the sabotage acts to the trains and the railway tracks.
- **5<sup>th</sup> group:** The Jewish community of Thessaloniki and its fate.

Each group is given relevant material according to its specific topic originated from historic texts or documentary films. (Selected extracts).

Using the material given during the previous class, the students are asked to extract information and make short presentations of their topic at the plenary session of their classmates. Preparation 45' and presentation of the 4 groups 40' (4X10').

## Activity 3

### Presentation of the 5<sup>th</sup> group

After having been introduced to the history of the Jews of Thessaloniki, the students are given the list of gradual restrictions that Jewish people of Thessaloniki underwent (document 2). Each group is asked to select one of these restrictions and present it using the technique of *still image*. The rest of the students observe the still image presented and try to understand the psychology of the participants. Whoever of the spectators-students wants, may go behind one of the students-statues and imitate his/her own posture and then speaks loudly what he/she thinks the student-statue feels (*Technique of inner voice*).

Subsequently, the *Universal Declaration of Human Rights* (document 3) is given to the students. The students have to meditate on the following issues.

- How did the Nazis regime violate the very basic human rights?
- By keeping in mind that the Declaration was compiled and signed in 1948, what did it aim at preventing from happening?

### Written activity

At the end of this class, the students have to write down an entry of the diary of a Jewish young boy or girl who is subjected to these Nazis restrictions. They can select restrictions which could possibly influence their lives most.

## Activity 4

### Optional activity

The ones who are interested in going on with this topic are given relevant books of fiction and movies.

#### **Recommended books:**

*The diary of Ann Frank,*

*The boy in the striped pajamas,* John Boyne

*Reunion,* Fred Uhlman

*"L'enfant de Noé" (The child of Noe),* Éric-Emmanuel Schmitt

*The reader,* Bernhard Schlink

#### **Recommended movies:**

*The Sandler's list,* Steven Spielberg

*Amen,* Kostas Gavras

*The reader,* Stephen Daldry

*Kisses to the children,* Vassilis Loules

### Activity 5

The teacher makes the students read the biography of Athanasios Dimopoulos. Meanwhile they are informed about the orders issued by the occupation forces according to which heavy sentences will be imposed on whoever tried to help the Jews to eschew being arrested and deported. This information is based on clippings of contemporary newspapers (document 5a).

Subsequently, the students are involved in two activities based on techniques used by Drama-in-Education. Through both activities they are asked to try to understand the psychology of a) the one who is persecuted and b) the one that is on an ultimate dilemma: save people in danger risking their own life and the life of their family or choose their own security leaving their fellow human beings to their unfair fate.

#### Activity a

Place your chairs in a random order in the middle of the classroom. Draw attention to leave some free space in between the chairs. Only two of the students will play each time. Both of them have their eyes tied with a scarf during the entire play. The one will be the victim and the other the victimizer. The two players stand in the area where the chairs are placed. The rest of the students stand around this area and push gently the two players in whenever they head out of the area. The victimizer tries to catch the victim and the victim tries to avoid him. Both of them use the noise to spot the other's position. After a few minutes the couple swaps the roles. The rest of the students take it in turns, a couple each time. Discussion: What was your feeling during the play as a victim?

#### Activity b

This activity is based on the technique of Conscience Alley (also known as Decision Alley or Thought Tunnel). It is a useful technique for exploring any kind of dilemma faced by a character, providing an opportunity to analyze a decisive moment in greater detail.

The class forms two lines facing each other. One of the students takes the role of the protagonist, the man who faces the dilemma of helping people against Nazis orders and walks slowly, closed eyes, between the lines. Each member of the group gives their advice repeatedly. The two lines are organized so that those on one side give opposing advice to those on the other. Their contradicting voices start quietly and become louder and louder as the protagonist reaches the end of the alley. The advice dealing with the moral dilemma of helping or not, are elicited by each of the students: "Don't risk your own life and your family's

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life”, “Think of your own kids”, “In case of being caught, you will be executed” and so on and on the contrary, “They are innocent people”, “It could be you and your family asking for help”, “You can’t let them helpless”. They represent the contradicting voices of their conscience and challenge students to develop a more sensitive understanding of the moral dilemma and the fact that making a decision of being not a bystander but an activist against human right violation is not an easy one but it is worth making it.

The more students involved in different roles of the activities, the better will be the understanding of the psychology of the victim, the victimizer as well as of the one who faces a powerful moral dilemma.

## Activity 6

The students watch selected extracts of the filmed interview of Vital Aelion (document 1) and then they read his entire biography. Therefore, the teacher suggests two issues of discussion:

- **Religious differences**

- Did religious differences with his Christian partners prevent Vital Aelion from participating in the Greek national resistance movement?
- Could religious differences hinder the development of deep human relationships?

- **Propaganda role**

The students discuss the necessity that led Vital Aelion to publish the handwritten newspaper “The instantaneous”. The teacher provides the students with relevant clippings of the contemporary propagandistic press. (document 5b). In these articles propaganda mechanisms blamed the insurgents for the atrocities the occupation forces committed to civilians as a revenge and also attempted to panic people in order to deter them from participating in resistance acts. Should the available time suffices, a visit to the historical archives is organized so as the students can go through the various newspapers of the time and pinpoint the relevant articles by themselves.

### Activity

Suppose you compile an issue of the “The Instantaneous”. Read through the list of actions carried out by the engineering unit (document 4), choose two of them and produce an issue of the newspaper. How important is to spread the news and fight against enemy propaganda particularly during war time?

## Activity 7

The students in groups read “*The voices of resistance*”, narration in the 1<sup>st</sup> person of people who took part in various acts of resistance in any way and either they themselves or their offsprings were subject of interview during this project. After having chosen a narration, each group prepares and presents a dramatization of it.

### Voices of resistance

These texts are based on oral testimonies of the protagonists themselves, and where this is not possible, on testimonies conveyed by direct descendants of them. Because the goal is not purely historical, emphasis was given to the human side of the story which is usually left on the sidelines of history.

**My name is Varvara**, I am 16-17 years old, more or less your age. I don't go to school though. I only went to primary school. I spend my day helping my mother at home, and if it's busy, I help in the fields. But things are difficult now. Occupation. The Germans have ordained the best houses. They have taken my classmate's, Katina's house, a two-floor house with a big indoor staircase like no other. Germans have forced them to occupy the back rooms and have turned the house into garrison headquarters. The garrison commander is disgusting and hideous, makes you sick just by looking at him. Everyone is scared of him, but I am not. I have joined the Resistance. You may not believe it, but this is my power. Neither do the Germans believe it or have even considered it as a possibility. I take my basket and head towards the ravine to pick up greens and chestnut depending on the time of the season. I walk carefree, sometimes I even croon. Germans who see me think I am a silly girl that has no clue about what's happening to her country. I want them to think that way. But inside my skirt's selvage I have sewn messages for our men fighting in the mountains. I am a master at sewing. You won't know what I do even if you sit there and watch me closely. I have no idea what these papers say. But I do know that they are very important to those who receive them. They wait for them in agony. And I know they're for a good reason. And this is more than enough for me.

**I own a truck.** A Volvo with a cap. It's the only truck in the village. I learned how to drive during my military service, it was tough but it was for good reason. I transport goods for a living. My itinerary involves the plains of Aridaia and Edessa, but most often I go to Thessaloniki. I load and unload the truck myself. There is no other way to make money. There are so many mouths to feed and they all depend on me. Three children, a wife and my elderly parents. And I still have to repay my truck. Things are much more difficult now. I leave the village early in the morning and I don't know when and if I will come home again. There are road blocks everywhere and delays. They look at the papers, invoices and IDs. I have everything in order but you never know...

Yesterday in Thessaloniki something happened that really upset me. Moze the draper guy, who is a Jew and a very nice man, I have known him a long time, came to talk to me. It was the first time that I have seen him so nervous. He told me that the Jews in Thessaloniki are in danger. The Germans gather them, put them in train wagons and send them to unknown destinations. He is worried that is not for good reason. He begged me to carry his wife and two younger children on my truck's trailer and take them to Aridaia and save them. He put gold jewelry in my hands, everything they had. It was really dangerous. I was aware of the danger. I took them with me. I squeezed them behind the pokes. They were really scared. The kids especially, they were silent. Just a little time before we left, I gave back the jewelry. Not because I didn't need it. It was my duty to help them just by watching the kids' gaze, and the terror in their eyes.

-Didn't you think about your own children? You have three daughters, if you are gone what will become of them?

-You are our only hope.

-Son, what you're about to do is dangerous. Think about your life ahead of you.

-Someone will help them eventually, don't risk it.

-But there is nobody else to help them, they're desperate.

-The road is full of German road blocks.

-If they find them, you will all be shot on the spot.

-I can't leave these children to die, they could be my own children.

-But they're not. And besides them, you will also lose your own as well.

But they failed to find them. We were stopped three times. I know I kept my cool. The camouflage

with the pokes was convincing. We were all lucky. The following week I carried Moze himself with his older son with the same agony. The whole family took to the mountain. I don't know how they survive. Difficult for sure. But at least they're safe. And with this kind of duskiness around me, there is a secret joy inside me. Maybe someday I will tell the story to my grandchildren as a fairy tale.

**My name is Thanasis** and my village is Vrontou in Pieria. Before the war I used to go to Thessaloniki very often to trade. I used to trade with many merchants, both Christians and Jews. When the Germans came, food supplies were nowhere to be found. They were the occupation army so they took all the food. And people started being hungry. Hungry to death. I found someone, a Jew merchant, who could supply me with legumes. Nothing was better for the famine that was killing us. But how could I transfer the legumes? It was impossible by car from Thessaloniki. All the passages were closed and there were road blocks everywhere. Suddenly, I had an idea. The sea. I found a boat that was left behind. I made a few repairs and started the journey between Pidna and Aggelochori. Always during the night. I had zero experience in the sea but the need made me learn about it.

Things soon changed. Not only was I carrying pokes with legumes but people as well; Jews that, when things were becoming tough in Thessaloniki, were trying in agony to save themselves. They used to get in the boat with their children and wives and you could see the fear in their faces. Desperate souls. How many could I carry? The boat was small. In any sudden movement, we all ran the risk to fall into the water. I don't remember who suggested it, but it was effective. We tied a rope astern. The more courageous would hold on the rope and swim all night during the journey. Often in cold waters. That much was their desperation. The wooded slopes, the freedom of the mountain, the salvation would be in store for them at the end of the journey. Yes, it did cross my mind many times that I was risking my own head in order to save them. But I was young and the duskiness was everywhere around me. Injustice was suffocating me. What had these children done to deserve such fate? I had to do something, to react in some way. By coincidence these people appeared in my way, and my boat became the ark of salvation for them.

**My name is Vital, Vital Aelion.** I am Jew as you understand. One of the 55000 Jews of Thessaloniki, born and bred there. Also, one of the 1000 Jews that were left after the war. Don't bother to think in terms of percentages.

I was among the men that were humiliated by the Germans in 1942 under the hot summer sun in Eleftheria Square. And then I was sent to a work camp in Tempi. We had to break stones all day and food was almost non-existent. These were conditions ideal for extermination, not conditions for work. I managed to escape. At the railway station, ready to board the train to Thessaloniki, and by chance the switchman, who was my father's friend, recognised me.

- Don't go to Thessaloniki. Haven't you heard? It's dangerous for you Jews. Go and hide.

- Go where? Hide where? And what about my family? My parents, my brothers and sisters, my family in Thessaloniki, what about them? Were they safe?

I went to Gonnoi. I knew some people there from the quarry. Most of them belonged to the KKE (Kommounistiko Komma Ellados – Communist Party of Greece). They hid me and then helped me to get to the mountain. In the beginning, we were just 20-25 people. But as time was passing, more people would join. These people became my family, my brothers. Our captain was Antonis Aggeloulis, nicknamed Vratsanos. I was given the nickname Georgios Chortiatis to remind us of the mountain of Thessaloniki.

Before the war, Vratsanos used to work alongside his father on road construction and had knowledge of explosives. He was the one who taught us the first tricks. We started sabotaging the train lines. We would use a slow-burning fuse or an instant one, depending on the situation. Difficult, dangerous missions. But we didn't care. During the nights we would sleep anywhere. We would even sleep on the yews covered with the shepherds' capes on the snow. We didn't care.

I turned in my weapons after the Varkiza Agreement and returned to Thessaloniki. Nobody was expecting me. Mother, father, brothers, all relatives gone and lost forever. Other people, strangers, were now living in my family home. Just some family stuff were handed to me from a compassionate neighbour. How could I start from the beginning? How could I forget the memories of playing in the neighbourhood of Boyouk Dere. Moris, Davis, Alberto. And not even a single photograph. My memory of your faces is fading away my brothers, Moris, Davis, Alberto.

I got married a little later and I had children. Two daughters. I gave my mother's name - Julie

Ioulia - to one of the two in order to restore the continuity that was interrupted abruptly.

No, I did not claim anything. I didn't care about patrimony or pension for my resistance activity. I just wanted my mother back. My brothers, my father. How can I claim them back?

The lost souls cannot be brought back.

Solomon, Julie, Moris, Davis, Alberto...

### Voices:

**Varvara:** Based on the testimony of Varvara Polatidou, February 2015, interview to Despoina Demiri and Theodora Glaraki

**Truck owner:** Based on the testimony of his daughter, Varvara Polatidou, February 2015, interview to Despoina Demiri and Theodora Glaraki

**Thanasis:** Based on the testimony of his son, Konstantinos Dimopoulos, interview to Zaharias Spanos and Theodora Glaraki

**Vital:** Based on a filmed interview of his own, April - May2008 and the testimony of his daughter, Julie Aelion, January 2015, interview to Theodora Glaraki

## Activity 8

### Discussion and rethinking

The students talk on the experience they gained from their involvement in the various activities of the project. Questions for further discussion are posed.



Refugees packed on a rubber boat in the Mediterranean sea.

Source: <http://www.enet.gr/?i=news.el.article&id=44899>

During the WWII the Jews of Thessaloniki risking to die in the sea of Thermaikos gulf, sought a rescue way on the boat of A. Dimopoulos. Nowadays people from other countries go on a similar but even longer and more dangerous sea trip trying to escape the war monstrosities that plague their homeland and look for a better life in civilized Europe. How do we, the civilized Europeans react in this case? What is our attitude towards them? What can we do to help these people in an effective and long lasting way?

## Christians and Jews hand in hand against the Occupiers

Resistance

28th Lyceum of Thessaloniki, Greece

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Refugees packed on a rubber boat in the Mediterranean sea.

Source: <http://www.tovima.gr/world/article/?aid=596452>

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## Christians and Jews hand in hand against the Occupiers

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- Theodora Glaraki: **Didactic unit.**
- Evangelia Lefaki: **Correction of translation.**