

Shepherd: The Story of a Jewish Dog



Teacher Resource Package Prepared By:

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Synopsis

Country of Origin: United States

Release Year: 2019

Director: Lynn Roth

Runtime: 93 minutes

Language: English

Themes: Holocaust, Coming of Age, Relationship Between Humans and Animals

Adapted to film by Lynn Roth from Asher Kravitz's award-winning novel, *Shepherd: The Story of a Jewish Dog* is a heartwarming family drama about the unbreakable bond between a boy and his dog. After the enactment of the Nuremberg laws, Kaleb, a German Shepherd is taken from his Jewish family and adopted by an SS officer who trains him to round up Jewish prisoners. When his former owner, Joshua, arrives at the work camp, Kaleb's loyalty to him remains unwavering. Together, the pair escapes the camp and embark on a perilous journey to freedom.

Curriculum Links

Shepherd: The Story of a Jewish Dog Bag of Marbles can be used as part of the Social Studies curriculum from Grades 5-8 and as part of the Media Literacy component of the English curriculum from Grades 5-8.

Related Websites

Shepherd: The Story of a Jewish Dog

<https://www.facebook.com/Shepherdthemovie/>

Context: Introduction to the Holocaust

Shepherd: The Story of a Jewish Dog begins in Germany in the 1930s as the Nazis gain power. Though some of the film takes place in a concentration camp, the film wisely avoids any graphic depictions of Nazi atrocities that would be inappropriate for a younger audience. Instead, the film is an ideal introduction to themes that are age-appropriate and provide students with an historical context that forms a springboard to a broader study of the Holocaust in secondary school. In particular, the scenes at the beginning of the film introduce students to the Nuremberg laws and the gradual erosion of civil liberties experienced by European Jews, allowing them to explore how persecution can develop slowly and insidiously without people grasping the full implications of what is occurring until it is too late to escape. The film also introduces other crucial, age-appropriate concepts such as bravery and the actions of individuals who risked their own safety to follow their conscience, such as the couple who feeds and shelters Joshua and his fellow prisoner at the risk of being found by the Nazis patrolling the area.

There are a number of websites that primary school teachers can access for more information about teaching the Holocaust in the late primary or middle school years such as the ones listed below:

Holocaust Educational Trust

https://www.het.org.uk/images/downloads/Primary/A_Guide_for_Primary_School_Teachers.pdf

University of Toronto Libraries (list of Holocaust related books with specific age recommendations:

<https://guides.library.utoronto.ca/c.php?g=252107&p=1670633>

Scholastic

<https://www.scholastic.com/teachers/lesson-plans/teaching-content/lesson-ideas-enrich-student-inquiry-holocaust/>

Echoes and Reflections

<https://echoesandreflections.org/>

Context: The Nuremberg Laws Lesson Plan

(Adapted from the Holocaust Educational Trust lesson plan: Impossible Choices: Life Under Nazi Persecution: <https://www.het.org.uk/primary/impossible-choices>)

Before formulating their long-term for the total destruction of the Jewish population, the Nazis' initial goal after coming to power was the exclusion of Jews from German society, first by boycotting Jewish shops and later by barring them from the civil service. Further measures were added over time and, in 1935, the Germans passed the Nuremberg Laws which aimed to isolate Jews from "Aryan" society by depriving them the rights of citizens and banning marriages or sexual relations with non-Jews. As the anti-Jewish laws were implemented, many German Jews tried to emigrate, but due to a combination of anti-immigrant sentiment and the lingering economic effects of the Great Depression, most countries would only admit people who were financially able to support themselves. Given that the Nazis tried to strip Jews of their assets, emigration was all but impossible for most German Jews.

The introduction of the anti-Jewish laws provides a useful starting point to studying *Shepherd: A Jewish Dog*. As the film opens, Joshua and his family live a comfortable, middle class life, but their situation gradually deteriorates as each new law is enacted. Below is a timeline of anti-Jewish laws that were passed between 1933 and 1939 and three related activities that teachers could use in their classrooms before viewing the film in order to provide students with the historical context necessary to understanding the film.

Timeline of Anti-Jewish Laws

April 1933: Jewish people are not allowed to be members of sports clubs

April 1933: Jewish people are not allowed to work for the government

July 1933: Jewish people are not allowed to drive cars

July 1933: Jewish people are not allowed to join chess clubs.

March 1934: Jewish actors are not allowed to perform

July 1934: Jewish people are not allowed to be dance teachers

September 1935: Jewish people are not allowed to marry non-Jews

September 1935: Jewish people lose the rights of German citizens

April 1936: Jewish people are not allowed to be veterinarians

July 1938: Jewish doctors can't treat non-Jewish patients

November 1938: Jewish people are not allowed to attend cinemas

November 1938: Jewish children not allowed to attend school with non-Jews

November 1938: Jewish people are not allowed to own businesses

December 1938: Jewish people are not allowed to drive cars

December 1938: Jewish people are not allowed to attend universities

April 1939: Jewish people can be thrown out of their homes at any time

September 1939: Jewish people not allowed to own radios

September 1939: Jewish people must be home before 8 p.m. in the winter and 9 p.m. in the summer

Related Activity 1

Before showing students the timeline, begin by asking:

1. What are laws?
2. Why do we have them?
3. Are all laws good or can some be bad?
4. What can we do today if we disagree with a law? (Students should come away with the understanding that citizens in a democracy have the power to protest in order to influence their elected officials. Moreover, the right to vote allows gives them a right to determine who will become their representatives.)

Related Activity 2

Provide students with the timeline of laws passed between 1933 and 1939 and pose the following questions:

1. What do they notice about the laws over the years? (point to the increasing levels of persecution reflected in the laws)
2. What else can we learn about Nazi persecution of Jews from these laws? (i.e. that they encroach on almost every aspect of daily life)
3. Which laws make them feel angry?
4. Which laws make them feel sad?
5. Which laws frighten them?

Discuss students' responses as a class.

Related Activity 3

Looking at the timeline of increasingly harsh laws enacted against the Jewish population, many students might wonder why Jews did not leave Germany to escape persecution. Two questions are central to exploring this issue:

1. Why might some Jews have not wanted to leave Germany? (e.g. Germany was their home for generations, dependents such as children or elderly relatives, fear of the unknown, lack of resources, hope that things would get better)
2. What challenges would Jewish people have faced in trying to emigrate? (e.g. having to learn a new culture or language, having to find employment, having to leave friends and family behind, having to find the money to move, having to find a country willing to take them).

Context: Point of View

Shepherd: The Story of a Jewish Dog is based on the novel *The Jewish Dog* by Israeli author, Asher Kravitz. The novel is written entirely from the point of view of the dog. Likewise, many scenes in the film rely on Kaleb's reactions to people and events that parallel the situation that Joshua and his family experience. Though there have been many books written from the perspective of animals, telling a Holocaust story from a dog's viewpoint (particularly a German Shepherd) has a particular resonance. Comparing Jews to dogs was a typical anti-Semitic trope used throughout history to dehumanise Jews. Once a group of people is deemed less than human, it becomes easier to justify treating them like animals. The signs reading "no dogs or Jews allowed" that begin to appear in Joshua's neighbourhood are not a fictional contrivance but rather an historical reality of that era.

Ironically, while Nazis saw Jews as an inferior species on par with dogs, they held certain dogs in high esteem, particularly German Shepherds. Hitler himself is famous for owning Blondi, a beloved Shepherd on whom he doted. Nazis regarded Shepherds as the master race of canines and they were trained to police Jewish ghettos and concentration camps. In addition to being a realistic depiction of a German dog handler, the character of Ralph acts as a stand in for Hitler, a man who could commit atrocities against humans but lavish unconditional love on dog. By making the protagonist of the story a Jewish German Shepherd, the author cleverly manages to utilize the Jewish stereotype whilst simultaneously undermining it.

There are several points in the film where parallels are drawn between the plight of dogs, particularly Kaleb, and the situation faced by Joshua, his family and, by extension, all Jews. This could provide a useful discussion point for teachers studying the film with their students. Listed below are some key points in the film where these links are clearly outlined:

- Joshua's mother tells her children not to name the litter of puppies because it will make them too attached. Instead, she suggests that they call the puppies by numbers. This mirrors the way that Nazis reduced Jewish prisoners to the numbers they had tattooed on their arms.
- One of the people interested in buying the puppies ultimately refuses to do so because the family cannot provide papers to certify they are "purebred" dogs. Likewise, Jews were considered inferior because they were not considered to have pure Aryan blood. Even having one Jewish grandparent was enough to render a person non-Aryan and thus inferior.
- Joshua, his mother and his sister Rachel are confronted with the sign say no Jews allowed above the sign that says no dogs allowed. Both Kaleb and Joshua display a look of innocent incomprehension to being excluded.
- Joshua and his sister are horrified to learn that the puppies will have to be divided and sent to different homes ("We can't separate them! They're brothers and sisters!") Within a short time, Joshua will also be separated from the rest of his family.
- Anya (Kaleb's mother) searching the apartment for her lost pups echoes the way children were separated from their parents during the war.
- Kaleb is given advice as to how he should present himself when the veterinarian visits the dog pound so that he will be selected to train as a guard dog. Jewish children were told to pretend to

be older than they were so that Nazi guards would select them for work detail rather than extermination.

- The veterinarian selects some dogs for death and some for training, sending the former group to the right and the latter to the left. Similarly, Jews arriving at concentration camps were directed either to the right or to the left – one direction leading to the gas chamber and the other to forced labour.

Breaking the Film into Chapters

Shepherd: The Story of a Jewish Dog is a coming of age tale, both for Kaleb and Joshua. One way to explore the film is to break it into chapters, each one reflecting a different stage of Kaleb's and Joshua's life as they move from innocence to experience. Below is a summary of each chapter with some guiding discussion questions for each.

Chapter One: Idyllic Childhood

As the film opens, Joshua and his sister watch as Anya, the family dog, gives birth to a litter of puppies. They call the dog Kaleb because it sounds like the Hebrew word for dog, "kelev". Immediately, this marks the dog as a Jewish canine. Life with Joshua and his family is idyllic at first, but hints of discord are in the air when Joshua's mother insists that they cannot keep all the puppies and Samuel, Joshua's father, takes Joshua and his sister to the park to find homes for them. When a young girl expresses interest in Kaleb, Joshua scares her off by telling her that he is crazy and prone to biting. Though he has resigned himself to giving away most of the litter, he is determined to keep Kaleb.

Hints of darker times ahead begin when a sign reading "No Jews" appears in the window of the local bakery just above the sign reading "No Dogs". Though Kaleb is used to not being allowed to go into stores, it comes as a shock to Joshua who, like Kaleb, can't understand why he is being excluded. Joshua's mother is alarmed by the sudden change in the way she is now being shunned by the shopkeepers who once treated her like a valued customer, but her husband dismisses her fears, assuring her that as "fifth generation Germans", they are safe.

As the situation outside the house worsens, Joshua's family continues to hope that the situation is temporary and continue to lead life as observant Jews. This is reflected in the Passover scene where Joshua's family hosts a Passover seder for friends and family. This is a pivotal scene that needs some context in order to be understood fully. Passover is the holiday that celebrates the Jews' transition from years of slavery under the Egyptians to freedom that would eventually lead them to Israel after years of living in exile. In order to mark the holiday, Jews conduct a service called a seder every Passover in which they recount the story of Moses leading them to freedom and thank God for the miracles that he conducted on their behalf. There is considerable irony in this scene as the family celebrates freedom while their own is being severely curtailed by increasingly harsh laws. In a similar vein, the director includes a scene where Joshua's family sings "Dayenu", a song that people familiar with Passover would immediately recognize. "Dayenu" translates to "enough" and in the context of Passover, it refers to the gratitude that the Jews feel towards all of the miracles that God performed on their behalf, assuring God that each miracle on its own would have been enough to earn their gratefulness. Given the circumstances under which this seder is being conducted, one can also read the Dayenu song as a call to put an end to the escalation of decrees against Jews, with each one on its own being enough to inflict suffering.

Finally, there is the scene where Kaleb finds the "afikomen" that Joshua has rubbed against the meat that is being served at dinner. This, too, needs some context. In order to make the seder interesting to children who might otherwise get bored halfway through the evening, a piece of matza (unleavened bread) is broken off at the beginning of the seder and hidden by the adults, to be found by the children before the end of the evening. Whoever finds it, gets a prize. By rubbing the matza against the meat, Joshua ensure that Kaleb will be able to find the matza for him, thereby ensuring Joshua will be the prize winner. This scene is one that will later be remembered by Joshua as one of his last happy memories as an innocent child whose biggest challenge was winning a

childish competition. There is also an irony in the way that Kaleb's keen nose, once used in carrying out a long-held Jewish tradition, will soon be put to use sniffing out Jews for Nazis.

Life quickly goes from bad to worse as new laws are ushered in, including one that bars Jewish children from attending schools with non-Jewish children. Shortly thereafter, the family housekeeper is forbidden to work for Jews and finally, a law is passed prohibiting Jews from owning dogs. This law proved too much for a family friend who arranges to escape to Palestine, but Joshua's father remains steadfast in his belief that things will eventually get better.

In the final scene of this chapter, Joshua's mother takes Joshua and his sister out and distracts them by allowing them to buy chocolate while their father bids a tearful good-bye to Kaleb and blesses him with a traditional Hebrew blessing that is normally given by a parent to a child. Caleb is reluctant to leave with a stranger and we see him staring balefully out the window of his new owner's car, unable to understand what has just happened or why others are in charge of deciding his fate. Similarly, when Joshua and Rachel come home, their excitement over their chocolate treats quickly dissipates when they learn that Caleb is no longer there to share their windfall. Like Kaleb, Joshua cannot understand why life now seems to be controlled by outside forces that render him powerless.

Focus Questions

1. What laws do we see affecting Joshua and his family? (Students will need to have the timeline of anti-Jewish laws to answer this)
2. What is Joshua's mother's reaction to each new law?
3. What is Joshua's father's reaction to the new laws?
4. Why do you think that Joshua's parents react differently to each other as each new law is enacted?
5. Joshua's mother tells his sister that "when bad people make rules for other people, no good can ever come out of it." What does she mean by this? Can you provide examples of other times in history when laws were enacted to discriminate against specific racial, ethnic or religious groups?
6. How does the director convey the increasing influence that Nazis begin to have over German society? (note how there is an increased presence of soldiers, Nazi signage and graffiti, radio broadcasts and other subtle indications that are evident in the background.)
7. Rachel (Joshua's sister) suggests that the family become Catholic to avoid further persecution. Why is this not a viable option for them?

Key Quotes:

Joshua's mother to his father after Jews aren't allowed in stores: "There is danger forming around us."

Joshua's Dad: "We are fifth generation German!"

Joshua's Mother: "And all of a sudden we are not the right breed of German."

Joshua's Mother: "It is time to tell them [the children] the truth."

Joshua's Father: "There is no truth."

German soldier to the family maid: "Earning a living is important, but purity of the race is more important."

Family friend to Joshua's father: "What are you waiting for, Samuel? Get out before it's too late."

Chapter Two: Frank and Greta

Torn away from the family he loves, life becomes even worse for Kaleb when he discovers that Greta, his new owner's wife, despises him from the outset. She admonishes her husband Frank for thinking that a "Jewish dog" could replace their recently deceased dog, Norbert. Frank tries to make the situation better by giving Kaleb the German name Wilhem, but a name change is not enough to make Greta warm to Kaleb. Feeling abandoned and unloved, Kaleb languishes on the floor, dreaming of happier times with Joshua and his family. His only source of affection is Frank who empathizes with him because Greta treats him with the same disdain. When Frank tries to encourage Kaleb/Wilhem to eat by sneaking a bone to him, Kaleb tries to find a safe place to bury it when Frank and Greta are at church. When Greta returns to discover that Kaleb has destroyed her couch in his effort to hide his bone, she threatens to throw something at him. Kaleb runs away in fear but returns when a thunderstorm sends him into a panic. Eventually, he gets summons the courage to run away for good.

Kaleb is able to make his way back to the Sherman household, but when he arrives, he discovers new owners living in their apartment. They chase him out of the house but he spends days standing vigil outside, bearing witness to Nazi book burnings and rising violence.

Focus Questions:

1. What is the significance of changing Kaleb's name to Wilhem?
2. Why does the director include a scene of Greta and Frank in church? What is the significance of the priest's sermon?
3. Why does Kaleb return to Frank and Greta's after his first attempt to run away? What is Frank's reaction to his return?
4. What similarities can be drawn between Frank and Kaleb? In what way do their situations differ?

Chapter Three: Kaleb as a Pack Dog

Realizing the he is alone in the world, Kaleb must now fend for himself. Having been a domestic pet up until this point, he is not used to having to find his own food and shelter and he is not equipped to handle street life on his own. At this point, he finds a pack of stray dogs and joins their group, learning to find his place within the social hierarchy. This chapter introduces students to ideas such as survival of the fittest, pack behaviour and the instinctual need to find love.

Kaleb's time with the pack comes to an end when a bone he is given a bone laced with drugs that render him unconscious. When he wakes up, he finds himself inside a cage at a dog pound where a veterinarian will determine if he will be put down or selected to train as a guard dog.

Focus Questions:

1. How does Kaleb gain acceptance as part of the pack? What similarities are there between animal and human behaviour in a group setting?
2. What are some of the advantages of being a dog in the wild? What are some of the disadvantages?
3. What is Kaleb's reaction to seeing a group of Hitler Youth beat up a Jewish child? What is the significance of this scene?
4. How does the director convey a romantic bond between Kaleb and one of the female dogs in the pack?

Chapter Four: Kaleb the Nazi Guard Dog

After being mistreated by one owner and having to learn how to survive in the wild, Kaleb is adopted by Ralph, an SS officer who trains him to sniff out Jewish people in hiding. Ralph lavishes Kaleb with affection in much the same way that Joshua did and Kaleb develops a strong attachment towards his new owner.

Once again, Kaleb has to learn how to respond to a new name (Blitz) and adapt to a new situation. Kaleb excels at his job (he even learns how to use his paws to salute Hitler), but his loyalty to Ralph is tested when Joshua arrives at the work camp. When one of the Nazi officers attacks Joshua, Kaleb immediately lunges at him, biting him on the face. Ralph understands that the dog feels an affinity with Joshua and offers Joshua the job of feeding the animals and cleaning out their cages.

The scenes in the work camp are likely to be the most troubling for students who have little or no knowledge of the Holocaust. They are, however, a springboard from which teachers can discuss life-affirming issues such as bravery (Joshua risking his life to steal morsels of food for his fellow inmates), faith (those who continue to believe in God even in the most horrific circumstances), heroism (a priest who finds himself imprisoned for refusing to endorse Nazi ideology) and resistance (prisoners who risk everything to defy their captors and escape to freedom).

Kaleb's dual loyalties are put to the test at the end of this chapter. When Ralph discovers that Joshua has stolen food from the animal pens, he takes out his gun to kill Joshua, only to be attacked from behind by another prisoner. As Joshua cajoles Kaleb to make a run for freedom with him, Kaleb keeps running back to Ralph, unwilling to leave his master behind. Ultimately, he follows Kaleb when it is clear that Ralph has been killed and Joshua has been restored as his owner. Kaleb then leads Joshua and the other prisoners to the one area of the fence that he knows is not electrified (an observation he made when a discarded cigarette butt failed to ignite that part of the fence) so that they can make their escape.

Focus Questions/Activities:

1. Why does Ralph refuse to pit Kaleb against another guard dog in dog fight that could earn him money? What other indications does the director give to the audience to suggest that Ralph is not inherently an evil person but one who is just "following orders"? Does this excuse Ralph's actions? Why/why not?
2. How do the prisoners in the camp provide each other with support in order to survive?
3. What is the significance of the priest who is imprisoned along with the Jews for having spoken out against the Nazis? Research other members of the clergy who risked their own safety to stand up against the Nazis.
4. When a prisoner angrily tells another prisoner to stop praying because God does not exist, the prisoner responds by saying "The important thing is that I can hear the prayer." What does he mean by this? Why did some people maintain their belief in God and the Jewish religion even while being persecuted?
5. Why do a group of prisoners decide to attempt an escape even though they know that they are not likely to succeed? Research some real-life incidents of Jewish resistance. (students can learn about the real-life prisoner uprising at Treblinka at <https://www.ushmm.org/research/the-center-for-advanced-holocaust-studies/miles-lerman-center-for-the-study-of-jewish-resistance/medals-of-resistance-award/treblinka-death-camp-revolt> and about other concentration camp uprisings at <https://encyclopedia.ushmm.org/content/en/article/jewish-uprisings-in-camps>. This exercise is better suited to middle and high school students)

Key Quotes

Ralph: "Sometimes I think if we compare the qualities of dogs to the qualities of men, the dogs would easily win... We insist on making war even after we've sniffed each other. We are not content with pissing on someone's territory, we have to conquer it."

Ralph to Blitz: "You are the most human creature."

Prisoner's response to being told that it is too dangerous to attempt to escape: "Starving to death is too dangerous."

Chapter Five: Kaleb and Joshua On the Run

Kaleb, Joshua and two other prisoners manage to break free but one of the prisoners dies from wounds he sustained from being shot. Joshua must now learn to live in the wild, just as Kaleb had to learn how to do earlier and the two are dependent on each other for survival. Kaleb leads them to a farmhouse by a stream. They pretend to be a German father and son, but the couple who own the farm realise that they are Jewish prisoners on the run and they agree to hide them for one night in their barn. Sadly, their offer of protection was incencere; in fact, they betrayed their location to the Germans in exchange for money. When the Germans later arrive, only Kaleb and Joshua are able to escape.

Kaleb and Joshua are briefly separated when Joshua is injured by an exploding mine. Partisans eventually discover Joshua and agree to protect him, but Joshua doesn't want to leave without his dog. When Kaleb responds to the sound of Joshua accidentally shooting a gun, the Partisans almost shoot him, but Joshua stands in the way, just as Ralph had once put himself in front of a Nazi officer who wanted to kill Kaleb. Joshua is recruited to help the partisans on an assignment by knocking on the door of a peasant's house while the partisans hide in the background waiting to ambush. They steal food, livestock and money and retreat to their camp to celebrate their windfall. At this point, the Partisans thank Joshua for his help but tell him it is too dangerous for him to stay with them. With the money that the partisans "borrowed" from the peasants, they have secured a smuggler to take Joshua to Palestine with some other refugees.

Once at the meeting point for the boat, the smuggler refuses to let Kaleb come on board and he carries Joshua to the boat kicking and screaming. Kaleb jumps into the water, swimming towards the boat and Joshua jumps out of the boat to rescue him from drowning. Realizing that the boy and his dog cannot be separated, both are rescued from the water and the film ends with Joshua hugging the only family he has left and wondering what their new life will be like.

This chapter of the film introduced students to those who resisted the Nazis such as the Partisans who formed their own underground army to attack the Nazis. Students can find out more about the Partisan movement and how it operated.

Key Quotes:

Joshua to Kaleb: "I don't want that you just listen to me. You never tell me your thoughts."

Joshua to Ralph: "Sometimes I worry that you miss Ralph. It's hard for you to understand who he really was. He loved you. He really cared for you...but I love you, too."

Focus Questions/Activities:

1. Why does Joshua insist that they say kaddish (prayer for the dead) when their fellow prisoner dies from his wounds?
2. Why is Joshua warned against taking the food that the woman has left out for them? Why does Joshua decide to go get it anyhow?
3. While the couple that offers Joshua and his fellow prisoner shelter for the night turns out to be informers, there were many ordinary citizens who risked their lives to hide Jewish people. They are known as the Righteous Gentiles. Research stories of ordinary citizens who risked their lives to save Jews. What are some of the common reasons they give for doing so? (there are some valuable lesson plans that deal with rescuers and non-Jewish resistance that teachers can download from Echoes and Reflections at <https://echoesandreflections.org/unit-7/?state=open#content>)
4. Why was it important to Joshua to commemorate the Passover holiday?
5. Who were the Yugoslav Partisans? How did they operate? How successful were they? (Students can find out more about them at the history learning site: <https://www.historylearningsite.co.uk/world-war-two/resistance-movements/the-resistance-movement-in-yugoslavia/>)
6. How do we know that Kaleb still thinks about Ralph? What does that tell us about dogs and how they differ from humans?

Extension Activity

Shepherd: The Story of a Jewish Dog is a fictional work about a boy and his dog during the war. There are, however, many real-life stories about Jews who had to separate from their beloved animals because of the war. Indeed there is even a book written by Susan Bulanda called *Faithful Friends: Holocaust Survivors' Stories of the Pets Who Gave Them Comfort, Suffered Alongside Them and Waited for Their Return*.

The University of Southern California Shoah Foundation has a short film called *Lala* that includes a live interview with a Holocaust survivor who talks about his beloved dog, Lala who appears to the audience in animated form. The film is accompanied by a lesson plan called *Lala/Reflections on Prejudice*. Both of them can be found at <https://iwitNESS.usc.edu/sfi/Sites/360/>. Watching the film and implementing the lesson plan are activities that teachers could do either before or after watching *Shepherd*. After viewing *Lala* and *Shepherd*, teachers can pose the following discussion questions:

1. In what way is Roman Kent's story similar to Joseph's?
2. What do we learn about dogs from both films?
3. Why is Lala depicted as an animated dog rather than a real dog?
4. What lessons can you take away from each film?

Activity Classroom: Film Review

Write a film review of *Shepherd: The Story of a Jewish Dog*. Use the chart below to think about the qualities of a film that you need to consider when writing a review.

Criteria	Rating 5=Great, 1=Poor					Comments
Story Elements	5	4	3	2	1	
Dialogue/Screenplay						
Believability of relationships between a humans and dogs						
Emotional impact						
Overall interest level						
Message of the film						
Character Elements						
Character believability						
Character development						
Development of relationship between Joshua and Kaleb						
Development of relationship between Ralph and Kaleb						

Technical Elements						
Cinematography						

References

(All websites cited are from April, 2019)

Shepherd: The Story of a Jewish Dog

<https://www.facebook.com/Shepherdthemovie/>

Holocaust Educational Trust

https://www.het.org.uk/images/downloads/Primary/A_Guide_for_Primary_School_Teachers.pdf

<https://www.het.org.uk/primary/impossible-choices>

University of Toronto Libraries (list of Holocaust related books with specific age recommendations:

<https://guides.library.utoronto.ca/c.php?g=252107&p=1670633>

Scholastic

<https://www.scholastic.com/teachers/lesson-plans/teaching-content/lesson-ideas-enrich-student-inquiry-holocaust/>

Echoes and Reflections

<https://echoesandreflections.org/>

<https://echoesandreflections.org/unit-7/?state=open#content>

United States Holocaust Memorial Museum

<https://www.ushmm.org/research/the-center-for-advanced-holocaust-studies/miles-lerman-center-for-the-study-of-jewish-resistance/medals-of-resistance-award/treblinka-death-camp-revolt>

<https://www.historylearningsite.co.uk/world-war-two/resistance-movements/the-resistance-movement-in-yugoslavia/>

History Learning Site

<https://www.historylearningsite.co.uk/world-war-two/resistance-movements/the-resistance-movement-in-yugoslavia/>

University of Southern California Shoah Foundation

<https://iwitness.usc.edu/sfi/Sites/360/>.

