



HMD08 Education Pack (Complete)

Introduction to HMD08 Education Resources

Holocaust Memorial Day (HMD) challenges young people to prepare for a better future by encouraging them to learn from and remember the past. Education establishments are encouraged to engage their students in active participation in HMD commemorations in order to remember the victims of Nazi oppression and those who have suffered in more recent genocides. The Holocaust Memorial Day Trust produces new materials each year specific to an annual theme. Our free education resources aim to assist all those who work with young people, in formal and informal educational settings, to unpack Holocaust narratives and relate them to the theme for 2008: "Imagine...remember, reflect, react."

(<http://www.hmd.org.uk/resources/item/144/>)

HMD gives teachers and students, in all curriculum areas, the chance to engage with historic events which have relevance for all who live in the first decade of the twenty-first century. Through participation in HMD events and school based activities students are able to learn about the relevance of the Holocaust to their society and are more able to apply the lessons of history to their world today. The scale of the Holocaust and the actions of the Nazis are difficult to comprehend but sadly, they give insight into aspects of potential human behaviour. Conversely a focus on those who risked their own lives to protect those facing persecution and deportation shows how the action of individuals can make a difference to the lives of others. Examining questions of how and why can link the past with modern ethical questions.

HMD provides a special space for reflection on issues of morality which fits into the basic curriculum but can also move beyond it. Students can approach the Holocaust through exploring the past, its relationship to the present and its lessons for the future. At a basic level young pupils may think about how people treat each other at home, at school and in the wider community. They might talk about unfairness when people are excluded from activities which should be open to everyone. Students in the middle years may focus on specific events from the

time of the Holocaust and the reasons why they took place. Some teachers may wish to draw attention to more recent genocides. Senior students could explore the experiences of groups and individuals, the actions taken by governments and the rights and responsibilities of each person within a democracy. For this reason one of the lessons takes basic rights as a starting point and examines how these were taken away as the Holocaust took hold. Questions on rights and responsibilities are not just of the past, they remain with us today. Examining difficult and sometimes controversial issues through past events may lead to a deeper understanding of human nature and individual potential for right or wrong action.

This year HMDT is encouraging a more personal and reflective approach to Holocaust issues. In this education pack we have provided a series of letters. These include letters from survivors from a death camp, a kindertransport refugee, a woman whose life was preserved when she was a tiny baby and an ex-soldier. We have also included letters by others whose lives have been torn apart in more recent times through the cruelty of others both overseas and here in twenty-first century Britain. These letters to students link the past with both the present and the future. The past because they remind us of the horrors of Nazi dominated Europe, the present because they have been written especially for HMD08 and the future because they each contain a message for present day students to carry with them as our young century unfolds.

With each letter you will find a series of discussion questions, linked with the events outlined in the letter. These can be used to explore the issues raised by the letter, in schools and youth groups. *The letters are intended for students of different ages. We include all of them in your pack but ask you to read them carefully before deciding which ones will work best with your class or group. The story of the modern day refugee contains material more suited to older students.* We hope you will want to personalise the letters for use with a particular group. In the pack we have provided stickers to seal the letters. Your students will therefore have to open and unfold the letter as part of the exercise. It is a letter to them rather than a worksheet. If you download the letters on our website you will be able to print your own stickers. Fold the letters along the fold lines.

We have also included lesson plans and outlines for collective worship/assembly for primary and secondary students. Following requests from infant school teachers, we have included, for the first

time, a short poem for very young children. This does not deal directly with Holocaust events but is a simple poem about what children can do to make the world a kinder place. Just as small children learn the alphabet before we present them with 'War and Peace' we offer these words as a simple foundation for the issues they will learn about as they grow up. We hope that the HMD08 theme, "Imagine...remember, reflect, react" will encourage teachers and their students to commemorate the Holocaust in creative ways. We are not asking students to imagine themselves in Holocaust scenarios. Some horrors are indeed beyond the imagination. Rather we take imagination in a wider sense and encourage students to respond creatively to the true stories of those who were victims of Nazi oppression and those who suffer today because of the cruelty of others.

As we are encouraging both a creative and a personal approach we have provided lessons which will fit into a wide variety of curriculum areas. Teachers of History, Citizenship and Religious Education have used our materials in the past but this year we invite those working in other subject areas to join them. We hope that Music, Dance, Drama, Art, English, Media Studies and Technology departments will also want to spend some time near January 27th to "Imagine...remember, reflect, react".

We will update the education area of our website regularly. Look out for our new book club section which will run from half term and our exciting new venture this year, a film competition for students. Explore our collection of images and use our recommended poems as a stimulus for dance, music or creative writing.

Use the letters, lesson plans and assemblies as a starting point to respond to the Holocaust and more recent genocides. Encourage students to work towards a better future by challenging injustices in contemporary society. Please devote some time to commemorating HMD08 and please let us know what you achieve.

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www.hmd.org.uk

Letter from Agnes Grunwald-Spier
(<http://www.hmd.org.uk/resources/item/167/>)

Dear Friends,

I am a woman of 62 who lives in Sheffield. I have 3 sons aged 28, 25 and 22. I wanted to tell you what happened to me when I was a baby a long time ago in a city called Budapest which is the capital of a country called Hungary. I was born there on 14 July 1944.

My Mum, Leona Klein, had been born in Budapest in 1913 – she was the eldest of four girls. In March 1942 she married Philip Grunwald who was my Dad. They were both Jewish although they were not very religious. Hungary was the last country occupied by the Nazis, so it was only on 19 March 1944 that they took over. However anti-Jewish legislation had been imposed in Hungary prior to the occupation and my Dad had been taken away to be a forced labourer in Poland where he worked disposing of mines and building airfields. This had a terrible effect on him and although he survived to come home to us in March 1945 he never really came to terms with what happened and committed suicide in 1955 when I was 10. I don't have any brothers and sisters because he refused to have any more children after the war, because he said it wasn't a world into which to bring children.

My Mum was forced to leave the flat where she had lived with my Dad, and was sent to a special house for Jews. She also had to wear a Star of David so that everyone could identify her as a Jew. When I was about to be born, she could not go to the normal maternity hospital because she was Jewish and I was born in a special clinic. Around this time, her Father, Armin Klein, was taken off a bus because he was Jewish and sent to Auschwitz and murdered. He had been looking forward to my birth as I was the first grandchild.

Some weeks later, my Mum was told to report at a particular place the next day. I don't know if she knew what would happen but although she tried to leave me with my Grandmother, it was impossible because she was breast-feeding me. In the end she went with me in her arms and the man in charge sent home the women with children. Had he acted differently we would have been sent to Auschwitz and I would have been thrown straight in the fire – which was what happened to

babies. It has been estimated that of the 650,000 Jews in Hungary before the Nazis, 450,000 (70%) were murdered.

Eventually we were liberated in January 1945 when I was 6 months old and my Dad returned in March. We came to England in May 1947 and I don't remember anything about my early years. However the Holocaust has scarred my life and I would like you to remember that even those who survived, like me, still suffer because of the Holocaust. Such prejudice and hatred resulted in dreadful cruelties and I hope you will use this knowledge to treat everyone equally and fairly. I have explained all this to my sons and brought them up to behave decently to everyone, whatever their background. I hope you will remember my family's story and do the same with your family and children, so that such terrible times never happen again.

I wish you great success and happiness for the future.

Agnes Grunwald-Spier (on behalf of Leona and Philip Grunwald and Armin Klein).

Issues to discuss and things to do

Agnes writes about anti-Jewish legislation and the effects it had on her family. From her account note what happened to her parents, her Grandparents and to Agnes herself.

Discuss whether this legislation affected them for a short time, for a number of years or for their whole lives. Try to give reasons for your answers.

Agnes has no brothers or sisters. When her Dad said it wasn't a world into which to bring children what do you think he meant and what examples might he have given to support his point of view?

Is the world a better place for children today or is there evidence that there are still things to concern would be parents? Try to find examples of things that have improved and things that human beings still have to change.

An un-named man made a decision in 1945 which saved the life of Agnes. What choices did the man have? What risks do you think he took when he made the decision?

What choices might people face in the modern world which could change the lives of other people?

Agnes was born when the world around her was filled with hate. Imagine a TV show where people have three minutes to perform a new song dedicated to all new babies born on 27th January 2008. The song should be a message of hope for the future. Work in groups to compose the words, the music and a CD cover for the song.

Letter from Iolo Lewis

(<http://www.hmd.org.uk/resources/item/169/>)

Dear Friends,

My name is Iolo Lewis.

I'm a Welshman. Today I live in Welwyn Garden City but during the Second World War I was in the army. I was with the 11th armoured division which liberated Bergen-Belsen, a Nazi concentration camp, in April 1945. At that time I had been wounded and I was trying to rejoin my regiment. I had to travel to catch up with them. On the way I was involved in a road accident and I had to stay a night in a tented area. I asked where we were. Someone said "Near Belsen."

I was absolutely horrified to find out what had happened where I stood and the inhumanity of man against man. I have never been the same since, mentally. How could people do this sort of thing to other people? My division took terrible casualties from Normandy to the Baltic but that was a sacrifice for releasing people from these horror camps.

The soldiers in my division had never come across anything like this. One of them, a Major, was a legend. He had fought in India, he'd been in Greece and in the Western Desert. He was a seasoned, hard man he walked into Belsen and retreated rapidly because he realised that this was something beyond his comprehension. He couldn't understand what had happened and then of course being a soldier he said "We have a war to win and we must stop this regime." He took the tanks through the camp and the people were liberated.

The people were not lively. They were treated like animals. They had lost reason. When the medics came in they tried to save a lot of people.

To me that was the most important thing, having seen people at their lowest, to try to help them it was a life saving operation. People had no food no fuel. I remember so many different nationalities. I saw some of the Russians forming convoys, to take some back to Russia, with the Red flag flying. They were so happy, but then I found out

later that not many of these people survived. They were considered to be collaborators with a rotten regime. They were not welcome at home. If they weren't shot or killed in some way they were consigned to Siberia. The regular war lasted six years and we soldiers had taken it on the chin but what we knew about the camps horrified everyone. Richard Dimbleby made a radio programme about the camp and after six years of war it still shocked the world.

Years later I went to France to visit graves, on a pilgrimage, to visit friends. When we went into a little village a lady put a letter in my pocket and the letter said she just wanted to say thank you to my division. Another letter, put in my hand, was about the little children that had been saved by our soldiers. This is what people don't understand about soldiers, that they are trained to kill but they do love saving life. The letters showed that people did remember the division that had saved them.

In 1994, fifty years after the liberation, I wrote a poem called Belsen Silence. That was my contribution to remembering what had happened.

The regime we fought had the objective of eliminating Jews and what they called "undesirables". All that was pure hate. What would prevent it would be the elimination of hate. If we have learned anything from this it is for you young people to pick up this message. Eliminate the word hate from your vocabulary. That is a start. Don't hate people, try to understand them. I find if you are decent to people they will be on the same wavelength as you. Let's have friendliness rather than suspicion and hate.

With best wishes

Iolo Lewis

Issues to discuss and things to do

What evidence is there in this letter that the activities of the Nazis shocked the world?

What does Iolo mean when he writes that people had lost reason?
What causes can you find in the letter for losing reason?

Iolo says that soldiers are trained to kill but they do love saving life. What evidence do we find in the letter of soldiers taking part in both actions?

There are some facts Iolo found out after the liberation. Which things saddened him and which ones made him feel that he had taken part in something worthwhile?

Iolo asks us to eliminate hate. What reasons does he give for doing this? Try to explain whether this request is an impossible dream or something human beings could definitely achieve.

Imagine Iolo wants to set up a blog to pass on his anti-hate campaign. He does not know much about blogs and has asked you to help him. Using three words from the HMD theme...remember, reflect and react... compose the first comment you think Iolo should post.

Letter from a young learner

(<http://www.hmd.org.uk/resources/item/172/>)

Dear Friends,

I am a young lady, fifteen years old. I would like to tell young people (as well as old), about the hardship and challenges I've faced since I was young and up to the stage I am now.

I come from Mogadishu, the capital of Somalia. Most people know from newspapers and television how dangerous and terrible life is there. There's a lot of war and fighting, so many people get killed and others injured.

My story is a very painful story for me to tell, but I hope that by telling many young and old people about it and how I escaped from it, I can help them understand how terrible war is. I lost my parents, not so long ago – that was early this year in the month of February. It was in the evening, about 9pm. I remember we were waiting for my Mum's friend who was going to become a Christian. Suddenly, we heard somebody knocking on the door; my brother went and opened the door. In a flash, five men with guns came in and ordered us to lie flat on the floor; they were really aggressive with us. We tried to work out what was happening to us, but we couldn't understand.

They killed both my parents and my only brother. Finally, they raped me.

This happened because we were practising Christianity underground, which was against some religious laws in Somalia.

A man offered to save me; he brought me to England where he raped me too.

But, I thank God that I'm alive and healthy. I am living in Liverpool and am proceeding with my studies.

Anonymous
Member of a young learner group

Issues to discuss and things to do

For older students

There is no name or photograph with this letter. Suggest reasons why it would have been difficult to identify this person.

The writer is a refugee. Using evidence found in her letter discuss why it was unsafe for her to remain in Somalia.

The writer identifies herself as a religious believer. Some people blame religion for many of the world's problems. In what ways are their claims justified or unfair? Explain what evidence you have used to support your point of view.

The letter writer lost all her family a few months ago. Then she put her trust in another person. How was that trust betrayed?

During the Holocaust many people were betrayed by those they thought were friends. In the Rwandan and Cambodian genocides thousands of people were killed by their neighbours. It takes many years for individuals to be able to trust others again. Although it might seem an impossible task what could ordinary people do to offer comfort and support to those who have suffered at the hands of neighbours they thought they knew?

Imagine you have just been appointed to an international post. You have to travel the world as a special UK ambassador of peace. You have to organise a conference for political and religious leaders of the world. In your opening speech you use the HMD08 theme "imagine...remember, reflect and react." You decide to use words from well known sources these may be from speeches, religious writings, literature or even the words of a song to develop the theme. Choose the words you will use and suggest three well known people to read them. Explain why you chose these people.

Letter from Ibi and Waldemar Ginsburg
(<http://www.hmd.org.uk/resources/item/168/>)

Dear Friend,

My name is Ibi Ginsburg and my husband is called Waldemar. I am 83 years old and Wal is 85. That's quite an age between us. But we weren't always this old. I grew up in Hungary and Wal grew up in Lithuania.

When I was a teenager I was very creative. I loved to make things with my hands. I was very good at sewing and designing clothes. I also had a beautiful voice and I loved to sing, you see my father was a cantor – the chap who has a wonderful voice and sings in a synagogue.

I had four younger sisters and we came from an orthodox Jewish family. My mother didn't work as she was looking after me and my sisters.

We all lived happily at home until tragedy and disaster happened.

The Germans came into Hungary on 19th March 1944 and within a couple of weeks they forced us into ghettos and had started to pack us onto transporters to places like Auschwitz.

In my town the Hungarian police rounded us up and put us all together in one part of the town. They brought people to stay in houses close by the yard of the synagogue, some were very old and frail so we opened our home to them and we younger ones gave up our beds so they could have somewhere to sleep. This only happened to the Jewish people.

One night we were all huddled together sleeping downstairs. Suddenly there were voices in the room. A group of youths had broken into our house and stood with torches, laughing and ready to make mischief with us. Suddenly I recognised one of them, I was shocked, it was Jenö. He was a boy my age and we had grown up together. I remember playing at his grandmother's farm where we used to get milk and eggs. She was a lovely good-hearted person. I couldn't

believe it. I called to him "Jenö!... shame on you. Your grandmother will be turning in her grave." He was embarrassed and they left the house. He was my neighbour, a friend.

After a couple of weeks we were driven into cattle wagons and we thought they were taking us to Germany. Even though it had been build two years earlier we had never heard of Auschwitz.

My 13-year-old sister and I were told we could work and we were separated from my mother and two younger sisters who were 10 years old and 7 years old. We never saw them again.

Next my sister and I were taken into a chamber where all the hair was shaved from our heads and bodies. We were made to shower and after they gave us garments to put on and they gave us our numbers. My number is 86711, I will never forget it. I was nineteen years old. At first I was numb, and too scared to ask questions or to look up and see what was happening. Then one day I did and realised that the chimney I could see smoking all the time was a crematorium. It was the place where the loved ones we had left behind had ended up. These memories have never gone away. They are always with me in my heart.

Wal was also imprisoned by the Nazis and the friends and family he loved were murdered.

Wal and I decided to tell younger generations our stories to warn them about the human capacity for inhuman behaviour. Like with my young friend Jenö, this behaviour is not carried out by invading monsters but more often than not by ordinary people. Both of us feel it is important to speak to as many people as we can about prejudice and discrimination and hope they can learn from our experiences.

Our message is as relevant today as ever. We do not want people to give up their own strong ideals. However, we have to remember to respect the beliefs, values and rights of others too.

Thank you for reading our letter

With our best wishes,

Ibi and Waldemar Ginsburg.

Issues to discuss and things to do

When Jewish people were ordered to leave their homes what nationality were the people who rounded them up? What did their non Jewish neighbours do? What reasons can you suggest for the actions taken by Ibi's friend Jenö?

What do you think Ibi meant when she told Jenö that his grandmother would be turning in her grave?

During the genocides in Bosnia and in Rwanda people who had lived in the same community for many years attacked and killed their neighbours. In Cambodia children were encouraged to betray members of their family. What might influence people to act aggressively toward those they once cherished?

Talk about friendship groups in your own community. What has the most influence on friendship choices today: a) parents b) fashion c) groups, classes and sets for school subjects d) membership of groups outside school e) the need to be popular.

Much has been written about what happened at Auschwitz. In groups examine the content of the text books found in your school library and compare this with the section of the letter where Ibi describes what happened at Auschwitz. So much has been written about the terrible things that happened there, but why is it important for Holocaust survivors, like Ibi and Waldemar to share their personal stories with young people?

Take Ibi's words "Never forget" or "They are always with me in my heart" and create a poem for Ibi and survivors of other crimes against humanity. You could read the poem at a Holocaust Memorial Day Commemoration.

Ibi says that inhuman behaviour is not carried out by invading monsters but by ordinary people. Imagine you have the funds to develop a new website for positive youth action. Design a webpage to show what actions ordinary people, including children and teenagers, could take to persuade others to respect the rights and beliefs of others in the local community and/or in the wider world?

Letter from Nellie Delaney

(<http://www.hmd.org.uk/resources/item/170/>)

Dear Friends,

I would like to tell you about the awful thing that happened to my brother Johnny. My name is Nellie Delaney and I am now 15 years old. I live with my Mother and my two sisters, and my younger brother Patrick.

We are an Irish Traveller family and we live in the City of Liverpool in England. It's really good being from a Traveller family because we get to travel all over England and we get to see interesting places and meet lots of different people.

Best of all though, is always being together as a family and growing up with cousins, uncles and aunts and grandparents always nearby. Whenever there is a family birthday or celebration, we are all there to enjoy it together. It's also good being a Traveller child because we have lots of fun and laughter.

My older brother Johnny was my favourite brother; he was always making us laugh. When we were little we always had lots of pillow fights. He taught us how to play Blind Man's Bluff and other games, and it was really funny when he taught my little brother Paddy how to Break Dance, we laughed so much that day! He also taught my little sister Eileen how to read.

Another time, our cousin Ann-Marie was staying with us and she decided to make us all some toast. But as fast as she made the toast, the pile kept on getting smaller and smaller...she couldn't understand why? Then she saw that Johnny was feeding the toast to us from the window! We all had breadcrumbs and warm butter around our mouths. That was the best toast ever, and it was good seeing Johnny's smile.

In school I have lots of friends too, but sometimes when we are travelling we meet people who are nasty to us. Most people we meet are okay with us and are good mannered to us. We help to make their homes and communities nice by tidying up their trees and improving

their houses and driveways, and selling them pretty flowers at the market. But some people we meet are not nice at all and are prejudiced against us. They say nasty things to us and say they don't like Travellers. I don't know why.

I would like to tell you the very sad story about what happened to my 15 year old brother Johnny in 2003. It was my Aunt Margaret's 50th birthday and she had arranged to have a special birthday party for everyone to attend. My brother Johnny went over to Ellesmere Port to invite two of his friends over to join the family party. It was a hot summer's day. So on the way home they went into a shop to buy some potato crisps and lemonade. But there were some nasty boys inside the shop and they started to threaten Johnny and his friends and call them horrible names.

When the boys left the shop, Johnny asked the shopkeeper if he could look to see if it was safe for them to go outside. "Yes, the man said, "it looks like they have gone now".

When they got outside, Johnny and his friends decided to take the short cut home across the park. But the eight boys appeared from nowhere, and started to chase Johnny and his friends across the field. Johnny's friend got caught, so Johnny went back to help him. He managed to get him free, but Johnny got caught. The nasty boys then started kicking Johnny in the head and chest until finally Johnny died.

A man was passing by walking his dog: he shouted at the boys "Why did you do that"? One of the nasty boys shouted back to him "He deserved it, he was only a ***** Gypsy".

It really hurt all our family to lose Johnny this way. My mother and father were very upset and would cry all the time. Two years later my father, Patrick, died too. Mummy said that he died of a broken heart. My little brother Paddy is now aged 7 but he doesn't seem to understand. He thinks his Dad and brother have gone away travelling and will soon be back.

This was the awful thing I wanted to tell you about. So please, when you are thinking about all the people who have suffered from other people's hatred and prejudice...please remember our Johnny.

Finally, my special message to you is
Keep yourself safe

Say no to bullying and name-calling
Think of what happened to our Johnny

Your friend
Nellie Delaney
Age 15

Issues to discuss and things to do

On a sheet of paper draw two columns. In one identify all the positive things Nellie writes about Traveller life, in the other the negative. How could the actions and attitudes of non-travelling people make either list longer or shorter?

What are the best memories Nellie has about her brother? What are the best memories you will take to the future about your own family? When someone dies people who loved them often say that the dead person "lives on" through their memories. What do you think they mean?

Using the evidence found in the letter what do you think led to Johnny's death? Do you think the boys intended to kill him? Give reasons for your answer.

On Holocaust Memorial Day we think about all the people who died in the Holocaust and in more recent genocides because of the prejudice and hatred of others. What makes Nellie believe that Johnny died because of prejudice and hate?

Imagine you run a youth club in a city, town or village in the UK. You have been given a grant to run a series of events for young people. You decide to spend the money to encourage young people to treat others fairly and to put an end to behaviour based on prejudice and discrimination. What events would you run and how would they help you achieve your aim?

Letter from Ruth Barnett

(<http://www.hmd.org.uk/resources/item/171/>)

My Dear Young Friend,

I am delighted to have the chance to speak to you in this letter. I am a former schoolteacher and psychotherapist and I speak with groups in schools and colleges about how learning about the Holocaust can help us to prevent more atrocities.

In 1939, my brother and I came to England on the Kindertransport from Berlin to escape the Nazi Terror. I was only four and my brother was seven years old. We lived in three foster-families and a hostel during the ten years we were separated from our parents. It was a hard time during WWII. My father escaped at the last moment to Shanghai, which was the only country left that allowed Jews to come in. My mother stayed in Germany in hiding. They were both so hurt and damaged by what happened to them that they were not able to talk about it when my father came back from China and we met up again in Germany after ten years. It was very difficult for me; I was 14 then and they were total strangers. I didn't speak any German and it took me a long time to make a new relationship with them. Germany was a very frightening place for me after the war and I could not settle down there. I came back to England and married a British-born Jew who helped me to regain my shattered trust in people. We have three grownup children and two lovely grandchildren. My brother settled in Germany and also has three children and one grandchild. We have been able to come through the war and rebuild our lives, but millions of people died or were not able to rebuild normal lives.

This is my hope for the future: I hope that young people, like you and your mates, want to learn about the Holocaust and other crimes against Humanity so that you will be able to make better decisions than people have made in the past. I hope you are doing your bit to recycle waste and reduce carbon dioxide emissions so that you can reduce your personal Carbon Footprints. I also hope you will do more than this and want to reduce your personal Genocide Footprints in the Human Soul. You can do this by learning about genocide, listening to and discussing with other people, and protesting, for example in letters to your MP, about ethnic cleansing and genocide going on today. Even more, I hope you will want to move from being a passive

bystander to becoming an active Upstander. You can do this by not turning a blind eye when something bad is happening, such as bullying in the playground or someone being insulted and harassed in the street. You might be unwise to try and stop it on the spot, but you can stop for 30 seconds to take in the scene. Then you can report it in detail and be a witness.

Please think about what I have told you and find out more from your friends, young and older, and the Internet.

With warmest wishes for your future.

Ruth Barnett

Issues to discuss and things to do

Ruth says that World War Two was a difficult time. What things made life especially difficult for Ruth? Do you think life was less difficult for her after the war? Justify your answer by using evidence from her letter.

Why did Ruth and her brother have to travel alone to the UK? What prevented their parents from travelling with them?

During and after wars many people become refugees and family members are often separated during the crisis. Sometimes children live for many years not even knowing whether their parents are alive or dead. What difficulties did Ruth's family face when they were reunited? What practical support do you think society should give a) to children separated from their parents by war? b) families when they are reunited.

Ruth's family, like so many families at the time of the Holocaust and in more recent genocides, was torn apart. Ruth believes that many families suffered and still continue to suffer similar fates because people are unwilling to stand up and support the victims of prejudice and hatred. She calls people bystanders because they stand by, see injustice and do nothing. If you were compiling a dictionary and you were given Ruth's new word "upstanders" to define. What would you write?

Sometimes well known people work together to pass on the carbon footprint message. Imagine you are Ruth's campaign manager and working on her Genocide Footprints message. Design the front page

of a website to launch Ruth's campaign and suggest the celebrity you feel would be the best person to pass the message to young people. Draft a letter which Ruth could send to the celebrity which outlines the main points of Ruth's message.

Primary assembly/collective worship
(<http://www.hmd.org.uk/resources/item/159/>)

A poem for Infants (Age 5-7)

IMAGINE

Imagine a world where all people care
No-one is selfish. We learn how to share.
Imagine a world where nobody cries.
Where people are helpful and no-one tells lies.
Imagine a playground, like one at our school,
Where no-one is bullied or told they're not cool.
But don't just imagine. Make this dream come true.
It can start in this classroom with me and with you.
We can all play our part so that nobody cries
If no-one here bullies and no-one tells lies.
The world is so big and our school is quite small
But children can be an example to all.

An Assembly for Primary Students (Age 7-11)

Today we are taking time to think about sad things that have happened in our world. Sometimes we hear about floods, earthquakes or tsunamis. Everyone gets very upset when they hear about people who have lost their lives and their homes. Other times we hear about changes in the weather and how when rain does not fall people in parts of the world cannot grow enough crops and cannot find enough to eat. This makes us sad too and sometimes we have collections of money to help people in need or we take toys we do not play with anymore and nice clothes we no longer wear to charity shops where they can be sold to help people in need. We call floods, earthquakes, tsunamis and changes in the weather natural disasters, although many people say that these events are caused by climate change. We are all trying very hard to prevent this by recycling and reusing things to save energy. This makes us feel better because we feel that we are doing something to help the world, even if what we do is very small.

Sadly some disasters happen when people are cruel towards other people. The most well known example of this was called the Holocaust. In this disaster millions of people were killed across Europe. Most of these people were killed by other people because they were Jewish. They were deliberately murdered because of the racist ideas of the people in charge. These people were the Nazis. They were cruel to other people too, such as disabled people, gay people, travellers and those who disagreed with Nazi ideas.

The Holocaust happened during the Second World War and although this war ended almost sixty three years ago there are still people alive today who lived at that time and remember all the horrible things that happened in this disaster. They are not asking us to give things away today but they are hoping that we will listen to stories about that horrible time so that the sad things that happened will never be forgotten.

A few moments ago we thought about the things we do today to help people after disasters. When we want to help we choose to give what we can afford and we do it because we think about other people, but could you imagine other people telling you that you were no longer allowed to have any nice things at all? I expect it would make you very angry and very sad at the same time.

We want to tell you about a brother and sister called Hana and George Brady. They were two Jewish children and they lived in Czechoslovakia at the time of the Nazi disaster. Two people are going to help me and show you a map so you can see where they lived.

(Two pupils point to the Czech Republic on white board or OHP map)

Before the Nazis arrived Hana and George lived happily with their family. They had favourite toys and special friends. They went to school each day just like most children. The Nazis decided that Jewish men and women, like Hana and George's mummy and daddy and Jewish children like Hana and George should not have the same things as everyone else. They made new rules. Here are some of them.

(Individual pupils take turns to place a rule on the white board. They say the rule aloud as they place it)

Jews can only go out of their houses when we say so.

Jews can only go shopping when we say so.
Jews cannot travel on buses and trains unless we say so.
Jews must make lists of everything they own and give the lists to us.

The family had to take their radio set to a Nazi office and give it away.

One day Hana and George went to the cinema to see Walt Disney's *Snow White And The Seven Dwarfs* but when they got to the ticket office they saw a sign. The sign read

(All rule placing pupils chant together)

No Jews allowed!

So they went to the playground but when they got there they saw a sign. The sign read

(All)

No Jews allowed.

So they went to the football pitch to play football but when they got there they found another sign,

(All)

No Jews allowed.

Hana and George were very upset but there was nothing they could do.

They sat in their garden feeling hurt and cross. They didn't understand the new rules. They took a sheet of paper and made a list of all the things they missed and all the things they felt. They also made a list of wishes and all the hopes they had when things got better again. What do you imagine they put on their list?

They made lots of wishes and Hana said that she wanted to be a teacher. They put the list in a bottle and buried it in their garden. It didn't change the rules but it made them feel better as they imagined a better future.

Now we all know that people who want to be teachers have to work hard when they are children in school. Then they can pass exams and go to University. But the Nazis passed a law which said

(All)

Jewish children are not allowed to go to school.

Hana was very upset. How could she be a teacher if she couldn't go to school?

She had to work at home instead but it was very lonely.

(pupil)

She couldn't go to school so she couldn't meet her friends.

(two pupils together)

She couldn't go out at the same time as her friends.

(three pupils together)

Her friends were told that it was against the rules to play with her.

(All)

Life became more and more lonely and more and more difficult.

Hana and George had to stay with an Aunt and Uncle because the Nazis were arresting Jewish people and it was no longer safe to stay at home. The children each had a small brown suitcase and they had to fill the suitcase with clothes and a few precious things to remind them of home. What do you imagine they put in their cases?

We know what Hana put in her suitcase because George, her brother, is still alive today and he remembers...a sleeping bag because it smelled of home, her clothes and a few small keepsakes. George put family photographs in his.

Thoughtful Moment

We've not talked about Hana and George today to make everyone feel miserable, though many people are sad when they hear what happened to children like Hana and her brother. Others become angry, some say how unfair it was to treat people the way George and Hana were treated. But we've not shared this story to make ourselves angry, though when disasters happen because people are cruel to other people it would not be surprising to feel angry. Perhaps most of us feel confused. If bad things happen we can't imagine what to do.

This is part of a poem written by a person thinking about disasters in the world. She calls disasters Big Bad Things.

"...And whenever the hand of grief
Grabs the world in its teeth
And we are hurled
Into pain beyond belief
I remember
That most of us are the lucky ones,
Left covered in the dust
And it must act as a reminder
To be kinder
While we can,
To be kinder while we can." (Pie Corbett)

We've heard a true story so that we can think of what the Nazis took away from children like Hana and George and the cruel laws that meant they couldn't share ordinary things with ordinary children. How unfair that was.

But most of all we have listened, because stories of children like Hana and George are important. They are worth remembering.

When disasters happen we can do our bit to help however small. But perhaps, most importantly, when we see unfairness we can learn to speak out and tell everyone that we know it isn't right. Just imagine how amazing it would be if everyone promised to do the same! Just imagine....

Hana and George's story can be found in 'Hana's Suitcase' by Karen Levine (Evans, 2006)

Secondary assembly/collective worship
(<http://www.hmd.org.uk/resources/item/165/>)

(This could be led by one person or several readers, with different voices reading the birthday greetings and reflections. If the assembly is planned in advance and a known person has a birthday or has recently celebrated a birthday they could open the occasion by showing their own cards to everyone, saying a little about each one and why the person who sent it is special, instead of or as well as the introductory section)

Is it anyone's birthday today? We all like birthdays, at least we do when we are young. We think of them as times to celebrate with our family and friends. Small children enjoy birthday parties with food, games and entertainment or perhaps special trips to a theme park or a favourite burger bar. As we get older we find different things to do on our birthdays and those celebrating today will no doubt have made special plans. Some birthdays seem more special than others, marking significant milestones in our lives, becoming a teenager, being old enough to drive, reaching eighteen and becoming an official adult, reaching the big 20, 30, 50, getting a free bus pass.

Most people receive cards on their birthday. Some contain special messages, some are quite rude, but receiving a card makes us feel valued. It tells us that somebody cares enough about us to remember our own special day.

In a few moments I'm going to read you a birthday greeting. It is quite old but it has been kept in a special box for many years. I wonder what was so special about this birthday message?

A birthday letter to Sala

Let evil pass you by.
Let there be hope in your heart
And don't pay attention to evil people,
Since we will not suffer here forever
There will come a time
When someone will liberate us
And take us far away from the barracks.

May your next birthday
Be celebrated with your loved ones,
In joy and freedom.
(From Sara Weisman to Sala 5th March 1944)

Some of the wishes in this message could be written today. I like the idea of celebrating a birthday with loved ones, friends and family but as you heard the words of this birthday greeting did anything strike you as unusual? Do birthday greetings normally refer to suffering, evil people and barracks?

This birthday message was sent to a woman named Sala Kirschner. A whole year later, on her next birthday Sala received another birthday greeting. This one read

Another birthday greeting

"March 5th is a happy and a lucky day for us. For today we are celebrating our dear Sala's birthday; alas still behind barbed wire.

Oh what a great holiday this would be if we celebrated your birthday in freedom, together with your loved ones. Let's not lose hope. Let good luck shine on you just like the bright sunshine that steals secretly through our camp windows...dearest may you live for 120 years together with your loved ones."

These birthday greetings were so precious to her that she kept them safe for over fifty years. She received them in March 1944 and 1945 but she only showed them to her family in 1991.

When Sala was 16 she was ordered to report to a work camp in Germany. She had to leave her home and family and travel many miles. She was told that she would be in the camp for six weeks. In fact she became a prisoner and lived for five years as a slave in different Nazi work camps. By the time she was free most of her family were dead.

In the early years of slavery Sala received some letters from home. Most of them were censored by the Nazis but at least she knew her family was still alive. The birthday messages we have heard today were not sent by her family nor were they posted and delivered through a mail system like the Post Office. They were given to her by fellow slaves in the prison camp. Sala risked her life to hide and

preserve the letters as the camp rule forbade inmates from keeping personal records, including greetings. Perhaps the Nazis did not want any evidence of what they were doing. By the time Sala reached her 21st birthday on 5th March 1945 most of her loved ones were dead.

Today many people across the UK and in other countries are spending a few moments commemorating the victims of the Holocaust and remembering their suffering. Sala survived and is still alive today but millions of others died. When the war ended only Sala and two of her sisters remained alive out of a family of fifty. Sala was Jewish, a victim of the Nazis.

Jewish people caught up in the Nazi occupation of Europe suffered in many ways. As well as using Jews like Sala for slave labour, the Nazis confiscated their property, moved Jews from their homes and forced them to live in crowded ghettos and deliberately sought them out so that they could murder them in mass shootings or transport them to specially constructed death camps. Some people mistakenly think that only Jews in Germany were targets but the Nazis killed Jews from many European countries including Greece, France, The Netherlands, Poland, and Hungary. Other people were also victims of Nazi persecution. They targeted people who did not fit in with Nazi views on what made a human being. Therefore the disabled, Gypsies, Black people, those with strong religious views, Like Jehovah's Witnesses, gay men and people who challenged Nazi political ideas were also imprisoned.

The Nazis aimed to destroy the Jews. Historians say that there is enough evidence to show that they eventually intended to wipe out the entire Jewish people. It is perhaps beyond our imagination to understand why the Nazis treated people in such terrible ways. These words were found scribbled on a piece of wrapping paper near the body of a dead child at Ravensbruck concentration camp.

"O Lord

Remember not only the men and women of good will

But also those of evil will.

But do not remember all the suffering

They have inflicted upon us;

Remember the fruits we have borne

Thanks to this suffering

Our comradeship, our loyalty, our humility,

Our courage, our generosity

The greatness of heart
Which has grown out of all this
And when they come to the judgement
Let all the fruits that we have borne
Be their
Forgiveness.”

When the war ended and the Nazis were defeated people were so shocked by what had happened that most people promised that things like this would never be allowed to take place again. It is hard to believe therefore that since 1945 there have been other attempts to wipe out whole groups of people, including Muslims in Bosnia and Tutsis in Rwanda.

Sala risked her life to save her letters but she felt unable to talk about what she had witnessed until she was an elderly woman. We can't imagine how Sala felt as she spent yet another birthday as a slave but we can think about the small things we take for granted.

If it is your birthday today I am glad that you celebrate it I freedom. All of us have birthdays and whenever yours is perhaps when you open your cards you will spend a few moments thinking about how precious they are.

You may wish to end here but the following are two suggestions which could be used together or separately in a quiet period of reflection. The first takes freedom as its focus and the second takes up the theme of family and applies it to the whole human family. In this one students could be reminded of the HMD 2008 theme and imagine a better future for the entire world's family.

Reflections

“For those who grasp their prison bars helplessly, that we may walk free
A thought
For those who rot in the dark so that we may walk in the sun
A thought
For those whose ribs have been broken so that we may breathe our fill
A thought
For those whose back has been broken so that we may walk erect
A thought
For those whose faces have been slapped so that we may walk in fear of no hand

A thought
For those whose mouths have been gagged so that we may speak out
A thought
For their jailers and for their torturers
A thought
The saddest thought of all, they are the most maimed
And the day of reckoning is bound to come"
Adapted from a litany by Salvador de Madariga

Or

"Oh when will we ever learn that you intended us for
Shalom, for wholeness, for peace,
For fellowship, for togetherness, for brotherhood,
For sisterhood, for family?
When will we ever learn that you created us
As your children
As members of one family
Your family
The human family –
Created us for linking arms
To express our common humanity."
From a litany by Desmond Tutu

Extracts from "Sala's Gift; My Mother's Holocaust Story" – Ann
Kirschner (Free Press, 2006)

Creative activities to use in lesson in primary schools (KS2/Age 7-11) based on the theme for HMD08: Imagine...Remember, reflect, react. (<http://www.hmd.org.uk/resources/item/162/>)

Play this melody.



Ask whether the tune sounds happy or sad.

Explain that many people think it is a sad melody because it is written in a minor key.

Now *share* the words to the song.

Ah Poor Bird (Trad.)

"Ah poor bird, take thy flight far above the sorrows of this sad world."

Sing the song together. It works as a round.

Think together about how people use music to show their feelings. In this song we can imagine a bird flying high in the sky and looking down on the earth. What sad things might the bird see? (People having arguments, fighting, someone crying.)

Ask whether there are things people could do to take some of the sadness away.

Sometimes when people are feeling sad they use music to help them feel better. In the assembly we heard about Hana and George. (*Primary Assembly found in HMD08 Education Pack*) They were sad when they had to leave their home during the Holocaust.

One of the places Hana and George were sent to was Terezin (Theresienstadt). This was a small town that the Nazis converted into a ghetto. A town where Jewish people were made to live. The Nazis pretended that Terezin was a nice place to live but really the Jewish people who were sent there were prisoners.

In 1943 Alice Herz-Sommer, her husband and her little boy, who was only six years old, were sent to live in Terezin. Alice could play the piano and she used music to help her through difficult times. The Nazis found out that she liked music and they made her give concerts to the prisoners in the ghetto. Perhaps they thought that this would help them pretend to the rest of the world that the ghetto was a nice place. Alice gave music lessons to the children. Many people were murdered by the Nazis but some people who went to the concerts or took music lessons are still alive today and they remember how listening to music helped them through difficult times. Alice is now 104 years old. She lives in London and still plays the piano everyday. Her son became a famous cellist. Alice says that "music makes humans rich."

A Frenchman called Oliver Messiaen was also a prisoner during the war. He was a composer and he wanted to keep writing music when he was in prison. He dreamed of a day when he would be free and his music would be played to a proper audience in a concert hall. There were only a few musicians in his prison and there were only four instruments. He wrote a piece of music for these four instruments. He called it *A Quartet For The End Of Time*.

(you can hear an extract at:

www.atoposmusic.com/messiaen_ATP002_en.htm)

One section is about the dawn, with birds waking up and flying over the world, just like in Ah Poor Bird.

Listen to the first section. It is said to be about birds waking up and singing in the early morning. Some people say they can hear a blackbird or a nightingale. What instruments take the part of the birds?

What instruments do you think the prisoners played? Clue----count the instruments you can hear in the piece and guess what they are.

Remember that the music is called *A Quartet For The End Of Time*.

Musicians and writers often think about the future when they create a piece of music or a song. When you think about the future what hopes do you have for it?

Here is part of a poem by John Foster. His future is a happy one:

“When the only blades are blades of corn
When the only barrels are barrels of wine
When the only tanks are full of water
When the only chains are chains of hands”

Challenge

Using only four instruments, write a piece of music to go with the words.

Or use the words of *Ah Poor Bird* instead.

You could perform your piece in the Primary assembly about Hana and George.

Outline Lesson Plan – Secondary (KS3/Age 11-14)
(<http://www.hmd.org.uk/resources/item/166/>)

Aim: To explore creative responses to the Holocaust

Starter:

Suggest that students work in pairs. Each pair has ten word cards placed face down (you can find these at the end of this lesson plan), a blank sheet of paper and a pencil or charcoal. One person selects a card and reads the word aloud. The second person draws a simple picture to illustrate the word. After five words exchange roles.

Pairs should talk together about the images and why each person drew them. Select two sets of words and pictures which the pair feels are 1) the best match 2) the least well matched. Think together about the reasons for this selection.

Exchange the two chosen images (without the words) with another pair. Look at the word cards and try to match these pictures with the words.

Prisoner	Caring
Freedom	Fear
Joy	Peace
Hope	Oppress
War	Love

Class discussion

Ask the students whether it was easy to match the images to the words? Were some words harder to draw? Were some types of words more difficult to draw than others e.g. nouns (prisoner) or verbs (oppress)?

Is it easier to represent an image of a person (prisoner) a concrete event (war) or a concept (freedom)?

Did some pairs use similar images for some of the words?

Group Work

Give everyone a copy of this poem.

"Today, in strong colours,
I want you to welcome a visitor.
Give her
A purple wave
A bright red smile
A round of green applause
A royal-blue handshake
And a yellow hello.
Place her firmly
On the palette of our friendship."

Anon (collected by Sue Cowling)

In small groups one person reads the poem and the rest listen. In the group discuss, giving reasons, whether the colours chosen by the writer are the best match for the actions she describes. In the group agree another colour that would work just as well for the line about the smile.

Look at the words on the cards again and in the group agree a colour for prisoner, fear and freedom.

Class discussion

Display the three words. A member from each group records the colour their group chose alongside each word.

Are there any similarities and differences?

Explain to the class that you have chosen to focus on these three words because they could be linked to an event called the Holocaust.

Students may have learned about the Holocaust in other lessons and they could tell you what they know from previous studies. Below is a brief summary.

Between 1933 and 1945, over six million human beings, of all ages, were systematically murdered by the German Nazi party and their allies because they were Jewish. The aim was to annihilate Jews. They were deliberately sought for across most of Europe, not only in

Germany but also in many surrounding countries for example Holland, Poland, Greece, France, Hungary, Lithuania. Jews were separated from their non-Jewish neighbours and their rights of citizenship were taken away. They were used as slave labour, imprisoned in concentration camps, shot in mass killings and sent to death camps where specially constructed gas chambers had been built to murder them. Other people who were thought to be different from the rest of society were also rounded up. These people included the disabled, Roma or travellers, gay men, those with strong religious beliefs like Jehovah's Witnesses, people who had different political ideas and opposed the Nazis. These people were also imprisoned and many of them perished alongside the Jews of Europe.

Explain to the class that today people agree that the Holocaust both shocked and changed the world. Historians have tried to explain how it happened, though they don't all come up with the same reasons.

Survivors of the Holocaust, many of them very old today, have written and spoken about their experiences. Some visit schools to talk to young people.

It is difficult to imagine such a horrible event and many think that the experiences of the survivors and their loved ones, who died, is beyond our imagination. They say that we cannot possibly understand how awful it was.

Some writers have tried to use poetry and drama to express their feelings and use words to create an impression of terrible times. Others don't respond in words but create images through art or music.

Responses to the Holocaust

In the earlier tasks the students were asked to think about the use of words and images. They explored three words prisoner, fear and freedom. These words and many others have been used in creative responses to the Holocaust. Students will now examine examples of different responses. Here are some examples. These are a painting by a Jewish artist Sophia Kalski, a stained glass window in a Christian Cathedral, a diary entry, a testimony, a poem by a young person and a poem by a published poet.

Individual work. Choose a written or a visual response

Written responses

Read the words on the page. Think about how the writer uses words to express their feelings and emotions about the Holocaust. Underline the words you think tell us the most about what the writer is feeling or about what the writer hopes the reader will feel.

What sort of words are they?

Does the writer use simple describing words or does he or she conjure up more complicated images from the words?

Read the words aloud and discover whether hearing them and the sounds made by the words help you to understand what the writer is saying? Explain whether you think the words work best when read silently or aloud. Do you think the writer intended the words to be a) read by other people? b) read aloud or in silence? Try to give reasons for your answer.

When do you think the words were written, during or after the events of the Holocaust? What evidence did you find to support your answer?

If you had to choose only three words from the whole piece, to sum up what the writer is saying, which words would they be and why?

Visual responses

Look at the image created by an artist as a response to the Holocaust. Think about the colours your group used in the group task. Does the artist use any of these colours?

What emotions do you think the artist wants us to feel when we look at the images s/he has created?

Is the image one of sadness or does it contain hope?

What symbols does the artist use to share a story with the viewer?

If the image was damaged in an accident and you were responsible for restoring it but only had enough money to pay for preserving one part which section of the work would you try to save to preserve most of the meaning of the piece for the future? Give reasons for your answer.

For either task-----are words and images enough to preserve the memory of Holocaust events? Give reasons for your point of view.

Diary Extract 1: Petr and Eva

April 23rd

The things that are happening here now, it's difficult to describe. One afternoon I was at work when we saw a freight train go past. There were people sticking their heads out of the window. They looked awful. They were pale completely yellow and green in the face...with a strange shine in their eyes...from hunger...

They'd been travelling for two weeks with hardly anything to eat. They came from Buchenwald and Auschwitz...I was still looking for Petr among them since some of those who arrived were now those who had left from here. But our Petr wasn't there.

May 2nd

Apparently Hitler has croaked. They're flying a flag on the field hospital and the fortress.

They say that seven thousand Jews came to Prague from Germany. How I wish Petr would come to Prague...

May 9th

There was so much joy when the Russians came. People stood along the roadsides waving at them and they stopped and shook their hands. Well it was beautiful! I'm happy!-----Watch out what's going on?

I've just got back from the cellar where I went to find shelter from an air raid. We could hear the bombs falling so close we thought it was in Terezin.....I'm so frightened now.

May 14th

Yesterday morning I arrived back home. Petr wasn't at home, I was secretly hoping he would be. We're now expecting him every day, for him to come back or at least to have some news of him.....

This is the end of my diary since I only want to have my memories from Terezin in it. But when Petr comes back I'll write it here.

HOME.

April 14th

Petr hasn't come back.

(Petr and Eva lived in Prague. They were classified by the Nuremberg Race Laws as children of a mixed marriage with two Jewish grandparents. They were not seen as full Jews but still had to wear a yellow star. Nazi rules stated that mixed marriage families should be broken up and members of Petr and Eva's family were slowly separated from each other and deported on different dates to the Terezin (Theresienstadt) ghetto. Petr was taken away in 1942 and Eva in May 1944. They saw each other again when Eva arrived in Terezin but in late September 1944 Petr was transported to Auschwitz where he died in the gas chambers. He was just sixteen. Eva did not know that her brother had perished.

Extracts from the diary of Eva Ginzova (Salvaged Pages ed. Alexandra Zapruder 2002)

Testimony

"People often ask me if I can forgive the Nazis for what happened. This is what I say to them. I can try to forgive what they did to me, but I have no right to forgive, nor to forget what they did to my mother, father, two sisters and brother. Only they can forgive. My mother and father had always told me that the person who hates is eventually destroyed by his own hatred. I lost all hope in Auschwitz and Bergen Belsen but I never lost my human spirit. I never lost my sense of what is right and wrong and I never learned to hate as Hitler and the Nazis hated."

From the testimony of Regina Franks. The Story of a Survivor (2007) Walsall Education.

Poems by a young person

Selection Day

Selection day, but I am weak,
I cannot stand, I cannot speak.
SS leaders twitch their thumb,
And I know that all hope is gone.
Taken by the arm towards the camp
Towards the cold, Towards the damp
Led to a train, with black windows and bars
And while it drives I see my scars.

Judaism was my only hope and crutch
And I'd die for it, I know that much
The train pulls up, but I am unaware.
Where I am but I don't care
There is no colour, only grey
And I know that I die today.

The room is full
And all grey and dull.
Pipes fall from the roof.
Unlike everyone, I know the truth
Anticipating the deadly gas
This day has approached at last.

My eyes go heavy, my hands go weak.
And yet again, I cannot speak
Others around me try and fight
And I no longer see any light.

I gasp for air, but nothing comes
The last time I hear the sound of guns.
My throat is swelling, my eyes go blank.
The hours have passed since I have drank
None of that matters anymore – God failed to help me.
Dying for religion, it wasn't worth it
Dying because of hate – that's what this is.

Letitia, James Brindley School, Birmingham

Poem by a published poet

Never shall I forget that night, the first night in camp, that turned my
life into one long night seven times sealed.

Never shall I forget that smoke.

Never shall I forget the small faces of the children whose bodies I saw transformed into smoke under a silent sky.

Never shall I forget those flames that consumed my faith for ever.

Never shall I forget the nocturnal silence that deprived me for all eternity of the desire to live.

Never shall I forget those moments that murdered my God and my soul and turned my dreams to ashes.

Never shall I forget those things, even were I condemned to live as long as God Himself.

Never.

"Never shall I Forget" from Night by Elie Wiesel. (Copyright © 1958 by Les Editions de Minuit. Translation copyright © 2006 by Marion Wiesel)

Canterbury Cathedral Window "Salvation" – Ervin Bossanyi, 1957 © Hugh Elsom Sophia Kalski © USHMM

Outline Lesson Plan – Secondary (KS4/Age 14 – 16)
(<http://www.hmd.org.uk/resources/item/175/>)

Aim: To focus on the rights we take for granted in modern society.

To discover how the rights of Holocaust victims were systematically taken away.

To consider what responsibilities should be placed on us as human beings.

Starter:

Suggest that students work in groups of four. Each group is given twenty 'rights' cards, four blank cards and a diamond template (you can find these at the end of this lesson plan).

Groups should discuss the rights on the cards and attempt to rank them in "essential" order on the diamond template with the most basic right at the top of the diamond. If the group feels that the rights on the cards are not the most important or that something is missing then they may write the missing right on a blank card but they cannot invent more than four new rights. The group should be prepared to give reasons for the rights they have chosen.

'Rights' cards

A home	Clean water	Access to medical services	Freedom of speech
A family	The right to choose a partner	Places to play	A place to be buried after death
A good education	Access to world news	Equal opportunities	A good career (profession, job)
Freedom to travel	A university education	Friends	Enough food
Freedom to believe or not believe in God	The right to own property	Access to entertainment	The chance to go to school

Class Discussion

Ask each group to share their diamond ranking with the rest of the class – there are no correct or incorrect answers. They should explain why they think these rights are important. Groups presenting new rights should say what they are and why they think they are important. Do some rights appear on all diamonds or are some left out? When new cards were written did any groups write similar things?

Are there some rights which we take for granted?

Tell the groups to look at their diamonds again. Now they must take all the rights away except for three.

Group work

Each group must select only three rights. One member of the group should take no part in the selection but should try to record the reasons the others give for their decisions.

When the group has made its final selection ask them to put the three rights into an envelope.

Class discussion

Take the envelopes in. Ask the recorders from each group to take an envelope produced by another group. One by one open the envelopes. The recorders write the three rights on the board in red. Alongside this, in another colour, they may choose one other right from the original list. Ask them to explain why they have chosen this.

If they only had these four rights how do they think their lives might change?

Explain to the class that you have chosen to focus on these rights because they are linked to an event called the Holocaust. Tell them that between 1933 and 1945 the rights that most people take for granted were taken away from people who were considered "different" under the Nazi regime. Display the original rights on the white board.

As you go through the changes which took place between 1933 and 1945 remove the right which has been lost.

Adolf Hitler, the leader of the Nazi party, became Chancellor of Germany in 1933.

In April 1933 the Nazis told the German people to stop buying things from Jewish shops and to stop being patients of Jewish doctors and dentists.

Next Jews were told that they could not work in professional occupation e.g. as a teacher, a dentist, a doctor or a lawyer.

In 1935 the Nuremberg laws were passed. The laws said that:

Jews were not allowed to have a sexual relationship with non-Jews.

Jews could not marry people who were not Jewish.

Next, Jews could not use public places, swimming pools, playgrounds, theatres, cinemas and restaurants.

Then Jewish children were not allowed to go to school.

Jews had to make a list of all the valuables they owned and give the list to Nazi officials.

The Nazis treated other groups harshly too.

They sterilised disabled people so that they could not have children.

They used euthanasia to murder people they thought were not perfect.

They persecuted Gay men through imprisonment, forced labour, sterilisation and, in some cases, death.

In 1939, after invading Poland, the Nazis now had even more people under their control.

They made Jews live in ghettos (small parts of towns.) They told them they could only go out at certain times of the day. This made it very difficult to go shopping and take part in other normal activities. Jews had to give up their homes to move into the ghetto.

Then the ghettos were sealed and Jews could not leave them at all.

The ghettos were overcrowded. People had to share houses and rooms with people they did not know. Many of the houses had no running water and because the ghetto was so crowded and people were not allowed to come in or out food became very scarce. In the winter fuel ran out.

The Nazis began to deport Jews to labour camps, where they were used as slave labour either in the camp or at factories close to the camps.

Then Jews were killed. Many were shot and buried in mass graves but most were sent, in cattle trucks, to death camps where they were gassed in specially constructed death chambers. Their bodies were cremated.

Ask the class to look at the list of rights. How many are left?

Individual work

Use the letters contained in the HMD08 Education Pack. There are questions for discussion with each letter but to end this lesson students could work through the following questions linked with human rights.

Iolo's letter

This letter tells how a soldier felt when he entered a concentration camp at the end of the war.

What shocked Iolo so much when he entered the camp?

What made Iolo angry? Give an example.

What evidence is there in the letter that Iolo felt other emotions as well as anger?

What do we learn about soldier and the tasks they have to do from Iolo's letter?

Many people claim that if we want to enjoy rights in society we should also accept responsibilities. In the final paragraph of his letter Iolo explains his wish for the future. What is this wish and how do you think it could be linked with human rights?

Nellie's letter

Nellie writes about her favourite brother and how he died.

Where does Nellie's family live? Do you think all people who live here enjoy the same rights as everyone else?

Nellie describes what is good about growing up in a traveller family. What evidence can you find in the letter which indicates that sometimes life is made difficult for traveller families?

What rights were lost as the story of Nellie's brother unfolds? How many people in the story can you identify who played a part in taking some of those rights away? Try to give reasons for your suggestions.

The city where Nellie and her family live is hosting this year's national event for Holocaust Memorial Day. If you were planning a programme of words, music or drama to take place on the main stage what would your final item be and what message would you want it to send to the people of the UK about our responsibilities to each other?

Discussion points and suggested activities for post 16 students.
(<http://www.hmd.org.uk/resources/item/161/>)

Genocide Footprints

In the 21st century many people in the UK are taking steps to reduce their carbon footprint. They hope that by doing this they will reduce global warming and conserve the earth's energy resources. In her letter to young people Ruth Barnett suggests that people should be more aware of their genocide footprint.

She says: "We cannot avoid making our own genocide footprints within a society that carries so much denied and discounted genocide. But each one of us can take on some small measure of dialogue with difference, finding out about and spreading knowledge about past and present genocides, joining in protests etc, to raise our consciousness and counteract our genocide footprints."

Gregory H. Stanton, the President of Genocide Watch, suggests that there are eight stages which lead to genocide.

Classification
Symbolisation
Organisation
Polarisation
Preparation
Extermination
Denial

You will find a full outline of these on www.genocidewatch.org

Read Stanton's descriptions. How might these be related to Ruth's concept of the genocide footprint?

When Ruth tells young people to examine their own behaviour by thinking about local prejudices, playground behaviour and racism, which of Stanton's stages could she take as her focus?

What do you think she means when she challenges the students to take a small step from being a passive bystander to becoming an active “upstander”?

Work in small research groups. Use websites and newspaper archives to discover more about genocides, each group taking a different event e.g. The Holocaust, Cambodia (1970s) Bosnia (1990s) Rwanda (1990s) and present day Darfur.

Put together a brief historical outline. When did the genocide take place? Who was targeted? Who did the killing? What was done to stop the genocide?

Report your findings to the other groups. Using Stanton’s eight stages discuss whether the genocide could have been prevented before level seven was reached.

Next examine the role of the United Nations in preventing genocide.

Go to www.un.org

Look up statements on Human Rights. Which of these rights are broken in the events leading up to the genocides you have researched?

Look up the 1948 Genocide convention. What does it say about a) prevention b) responsibility c) Justice?

Examine the official structures of the UN. What limitations might these present when the world community is trying to prosecute the perpetrators of genocide?

What difficulties might the UN face when trying to prevent future genocides?

Finally, return to the concept of the genocide footprint and discuss individual responsibility.

Today, most people are aware of global warming and their small contributions being worthwhile. How could campaigners like Ruth encourage people to think about small changes in individual lifestyles as contributing to the creation of a more positive future, when “Never again” might really mean that there will be no more genocide?