FAMILY LEARNING PACK

INTRODUCTION FOR PARENTS AND CARERS

'Family learning encourages family members to learn together as and within a family, with a focus on intergenerational learning.'[1] This *Family Learning Pack* was designed for the families of students aged 10-11 to help them learn *together*. It comprises four activities designed to take between 45 minutes and 1 hour each. It is based on resources from the Holocaust Educational Trust's scheme of work for primary schools; further details about the scheme of work are provided in our *Guide for Primary School Teachers*, which can be found at www.het.org.uk/images/downloads/Primary/A_Guide_for_Primary_School_Teachers.pdf.

By the age of 10 or 11 – Year 6 in England and Wales, Year 7 in Northern Ireland, P6 and P7 in Scotland – most students are emotionally and intellectually ready to explore complex and challenging histories. Study of age-appropriate themes related to the Holocaust enables them to begin to examine a defining moment in human history which raises fundamental questions about human identity, behaviour and ethics. This is not to say that students of this age should study every aspect of the history of the Holocaust. The Trust does not believe that wartime persecution and murder are appropriate topics for this age group. Rather, learning about issues such as the lives of Jewish people before the Second World War, the persecution of Jewish people in Germany during the 1930s, emigration, and rescue introduces students to themes which are important in their own right and which have significant contemporary relevance. These topics are discussed in the activities included in this *Family Learning Pack*.

GUIDELINES FOR USE

This *Family Learning Pack* follows the guidelines outlined in the Trust's *Guide for Primary School Teachers*, mentioned above. These are based on advice from the International Holocaust Remembrance Alliance (IHRA). You can find out more about IHRA from www.holocaustremembrance.com. The guidelines include the following suggestions:

- Create a positive, student-centred, learning environment.
- Ensure students are aware of the variety of cultural and religious Jewish communities across Europe.
- Demonstrate that for many European Jews their Jewish identity was not necessarily defined solely (or, in some cases, at all) in religious terms.

[1] Scottish Family Learning Network, 2016

- Always focus on individual experiences.
- Choose resources carefully, with sensitivity to students, victims and survivors. Do not use any graphic imagery such as photographs of death or concentration camps.
- When selecting testimony (written and oral), always ensure that it is age-appropriate.
- Do not present Jews only as victims.
- Avoid role-play/empathy activities.
- Make activities meaningful.
- Be aware of the potential challenges of using the internet to learn about the Holocaust.

Throughout these activities we have avoided the use of any graphic imagery. We explore the lives of individuals who would later be affected by the Holocaust, through photographs and testimonies which tell their stories in more human and personal terms. Additionally, we do not include activities on the Holocaust itself in this *Family Learning Pack*. The resources explore life for Jewish people in Europe before the Second World War, and the experiences of some of those involved in the Kindertransport, a programme which enabled nearly 10,000 mainly Jewish children to come to the UK as refugees to escape persecution by the Nazis. If you and your 10- or 11-year-old want to explore the topic further, we recommend that you delve deeper into the literature, using reading suggestions from pages 12-14 of our *Guide for Primary School Teachers,* rather than going further into the narrative. Your child is very likely to learn about the Holocaust when s/he is at secondary school and can explore more of the darker histories of the period when s/he is a little older.

ACTIVITIES

As you work through this pack you will see that each Activity Plan follows a similar format. Each begins with an Introduction. This tells you a little about the topic and how it connects to the other sessions. There's then a list of resources, and links to show how you can access these. The Activity Plan then outlines what you need to do. We'd encourage an adult in the family to read this in advance and to involve your 10- or 11-year-old in collating the resources. We'd then suggest an adult reads the Activity Plan out loud as you work through the different tasks, a bit like a 'host' for the activity.

Each activity begins with starter discussions to have as a family. There are introductory texts to read out loud to ensure everyone shares some understanding of the topic before you start. We encourage you to ask your 10- or 11-year-old to read these out loud. Similarly, we encourage your child to take responsibility for the note-taking tasks.

At the bottom of each Activity Plan is some Background Reading. This is taken from our lesson plans which have been written for primary school teachers. The adults in your family might find these interesting and useful, but you'll notice that the language is a little advanced for a 10- or 11-year-old. These are primarily for your reference. If, once you have completed these activities, you would like to find out more about the Holocaust for yourself or with your secondary aged child, you may want to explore some of our resources for older learners. These include our *Exploring the Holocaust* lesson resources for Key Stage 3 / S2 students, which now also include a *Home Learning Pack.* This can be found at www.het.org.uk/exploring-the-holocaust-home-learning-pack and includes notes to parents about how they can find out more.

KEY POINTS

- This *Family Learning Pack* was designed for the families of students aged 10-11to help them learn together.
- It comprises 4 activities designed to take between 45 minutes and 1 hour each. These work best if followed in the order in this pack.
- The lessons outlined in this pack are all age appropriate. We would not recommend exploring every aspect of the Holocaust with your 10- or 11-year-olds, for example concentration and death camps. If you want to do more, then we suggest you look at these themes in more depth, rather than moving further into the narrative.
- We suggest that you start every activity by reading the Introduction, and preparing the resources you need, before starting the Activity with your family.

PRE-WAR JEWISH LIFE

INTRODUCTION FOR PARENTS AND CARERS

This is the first of four activities. It helps you to explore the lives of Jewish people in the 1930s. You'll look at photographs of Jewish people from all over Europe. It's really important to look at the lives of these people before the Second World War, because, as you'll see in the next activities, when the Nazis took power in Germany in 1933, they made life very difficult for the Jewish people who were living there. To understand what this meant, we first need to look at who those Jewish people were before the Nazis took power.

RESOURCES

To take part in this activity you will need the following materials:

- *Pre-war Jewish Life* cards: these are 15 double-sided A4 cards, each with a pre-war photograph on one side and three questions related to the image on the other. These cards can be found at www.het.org.uk/images/downloads/Primary/Pre-war_cards.pdf. You could print these out but looking at the images on the screen of a computer, tablet or phone will also work.

- A pen and paper.

ACTIVITY PLAN

Starter

Discuss these questions as a family:

- *Which is your favourite photograph of you or your family?* Who took the photograph? When and where was it taken? What do you like about it?

- *Why do we take photographs?* Think about your favourite photographs. Why were they taken? Were they taken on special occasions or an ordinary day? How do we choose which photographs to save or print? Who do we show our photographs to and why?

- *How are photographs from the past useful to us?* What can they tell us about the lives of people who appear in the picture? What can they tell us about the times and places in which the photographs were taken?

Ask one member of the family to read the following information out loud:

> In this activity we're going to be looking at photographs of Jewish people living in Europe in the 1930s. This was nearly 90 years ago, just before the start of the Second World War. We're going to be looking at photographs to find out about how these Jewish people lived.

Discuss as a family:

- *Do you know anything about the lives of people just before the start of the Second World War?* Were any of your family members alive at the time? Did they ever tell you about their lives then? Have you studied this period in school? What did you find out?

- *Is everyone in the family familiar with the word 'Jewish'?* If not, tell them the information below:

    - The word 'Jewish' is an adjective.
    - It describes people, ideas or objects which are connected in some way with Judaism, which is a religion.
    - Some Jewish people are religious. Others might call themselves Jewish because their family followed Judaism in the past. They might take part in some Jewish celebrations or festivals, but more because of the traditions than because of their beliefs.
    - Religious Jewish people believe in one God. The Torah is an important Jewish text. You might know this as the first five books of the Bible.

Task 1

Look at the collection of photographs of Jewish people which can be found at www.het.org.uk/images/downloads/Primary/Pre-war_cards.pdf.

If you have printed the photographs, arrange them photograph side up across a table or across the floor. If you are looking at them on a screen, scroll through them quite quickly to begin with.

Once you have looked at the photographs as a whole collection, discuss the following questions as a family:

- *Which photographs caught your eye and why?* Choose one or two photographs each which you found most interesting. What do you think they show? Are the children in the photographs doing things you have done yourself? How are they dressed? Is this similar or different to what you are wearing today? What else can you see in the photographs you have chosen?

- *In most cases you cannot tell that the children are Jewish. In photographs 5, 7 and 14, the children are showing that they are Jewish by what they are doing or how they are dressed. Does anyone in your family know how these 3 photographs show Jewish religious practice?* Don't worry if not – you'll find out soon!

Task 2

As a family, choose between eight and ten photographs which most interested you. Make sure you include photographs 5, 7 and 14 in your selection.

Discuss the questions on the back of each card if you have printed out the photographs, or underneath the photographs if you are looking at the screen.

Ask one of the younger family members to jot down your answers to the questions: this could be done as a bullet-point list, table, or mind map. This will help with the final task. You don't need to write everything you learn – just one or two notes about each photograph.

If you want to find out more about any of the photographs, there is lots of information about each one at the bottom of this Activity Plan. This information was written for teachers to share with their students, so it might be best for an adult to read this aloud or to summarise it for the rest of the family.

Final Questions and Reflections

Think about what you have found out from looking at the photographs and use the photographs and your notes to help you answer these final questions:

- *What sort of situations do the photographs show?* Think about the family scenes, holidays, leisure activities you have seen in the photographs.

- *What can we learn about the lives of the children in the photographs from this?* Think about the starter discussion on why we take photographs. In most cases parents would have taken these photographs to mark a special occasion. What sort of occasions are being celebrated? How can we also learn about the importance of family? Which parts of everyday life are also shown?

- *What can we learn from the fact that we cannot tell what the religion or nationality of most of the people is just by looking at the photographs?* As well as being Jewish, who else were these children? Why is it important to remember that being Jewish is only ever one part of who someone is?

- *What can we learn about pre-war Jewish life in Europe from these photographs?* Which countries did these Jewish people live in? How can we know that some Jewish people are more religious than others? How do the photographs show the diversity of or differences between Jewish communities across Europe?

The next activity will help you to explore what happened to Jewish people when the Nazis, a political party led by Adolf Hitler, took control of Germany. This activity can be found on page 14.

THE CARDS – FURTHER INFORMATION

Photograph 1: Girls in a Jewish secondary school in Warsaw, Poland, 1937. (United States Holocaust Memorial Museum, courtesy of Minna Aspler)

The Yehudia Gymnazium was a prominent Jewish girls' school in Warsaw, the city with the largest Jewish community in pre-war Europe. The card asks if there are any ways in which the classroom differs from students' own: they may point to the wooden desks, uniforms and cramped rows. The single-sex class may also be a surprise for some. The existence of Jewish schools (found in virtually every country in Europe) shows the importance that some parents placed on their children being educated in a Jewish environment. However, this did not necessarily mean an entirely religious environment, as illustrated by the modern appearance of many of the girls: although it had religious roots, this was an academically-centred school with a Zionist ethos.

Photograph 2: A Jewish boy with friends and relatives at his birthday party in Kaunas [pronounced 'Cow-nas'], Lithuania, 1934. (United States Holocaust Memorial Museum, courtesy of Henry Kopelman-Gidoni)

In answer to the card's question of what they think is happening in the photograph, most students should realise that it shows a special occasion, although the clothing and catering may seem rather restrained compared to many modern birthday parties. Such a universal scene should help students to understand the similarities between the lives of these children, who would later suffer under the Nazi occupation, and their own.

Photograph 3: Members of a Jewish family relax with friends on a beach near Copenhagen, Denmark, 1936. (United States Holocaust Memorial Museum, courtesy of Richard Oestermann)

The card asks what the relationship between these people is: the photograph shows Else Oestermann with her daughters Margot (on the left) and Lilian. Else is holding a friend's baby; the name of the boy in the foreground is unknown but he was presumably also a family friend. This is another scene which will be familiar to many students. Denmark had a highly integrated Jewish community, as reflected in the unique response from civil society when the Jews were threatened with deportation by the Nazis in 1943: the Danish Resistance organised their safe passage to Sweden, an event explored in the age-appropriate texts *The Whispering Town*, *Number the Stars* and *Hitler's Canary* (see the teachers' guide).

Photograph 4: A Jewish boys' football team in Berlin, Germany, 1935. (United States Holocaust Memorial Museum, courtesy of Tosca Kempler)

The card asks what we can learn about these boys from the photograph. Most obviously, it illustrates the importance of sport in their identity, as is true, of course, for many children. Careful reading of the photograph may reveal some other clues about the boys' lives. The fact that they are wearing several different versions of the kit (note the different shorts and collars) suggests that they had to provide their own and perhaps that some parents were able to spend more on the kit than others. The small park and buildings in the background would also imply that this was not an especially affluent area of Berlin.

Photograph 5: Five Jewish siblings dressed in Purim costumes in Eaubonne, France, 1934. (United States Holocaust Memorial Museum, courtesy of Claude & Judith Feist Hemmendinger)

The card asks what the relationship between these children is: many students will correctly realise that they are siblings. Selma, Judith, Martin, Jacob and Ellen Feist are shown on the steps of their home in Eaubonne, a suburb of Paris. Purim is a Jewish religious festival, usually held in March, which commemorates the salvation of the Jews from a plot to kill them in the ancient Persian Empire. The festival is celebrated in a carnival-like atmosphere and children especially are encouraged to dress-up. Traditionally, they would dress as characters from the story although by the modern era, as in this photograph, costumes could take many forms. The children survived the war by fleeing to Switzerland.

Photograph 6: A ballet class in Cluj Napoca [pronounced 'Cloozh Na-po-ca'], Romania, late 1930s. (United States Holocaust Memorial Museum, courtesy of Ned and Anna Aron)

The card asks what we can learn about these girls from the photograph. It is not certain if all of the girls are Jewish but this is another image which illustrates the universality of many childhood passions, regardless of cultural or religious differences. As today, attending ballet class was not necessarily an affordable option for all parents so the image may well suggest that these girls mostly came from middle-class families. This is not to say that most Romanian Jews were affluent: the majority were poor workers or traders.

Photograph 7: Boys at a Talmud Torah school in Kolbuszowa [pronounced 'Kol-boo-sho-va'], Poland, 1933. (United States Holocaust Memorial Museum, courtesy of Norman Salsitz)

This photograph represents the most obviously religious image in the resource: the boys' hats, coats and sidelocks clearly indicate that they were Orthodox Jews. Students will not necessarily be expected to know this, but many will guess, in answer to the card's question as to why the boys are wearing these clothes, that their appearance reflects their religious beliefs. Talmud Torah schools, which could be found across Europe, provided Jewish boys, usually from relatively poor families, with a predominantly religious education. During class discussion, this image could be contrasted with photograph 1, which shows a Jewish school in the same country (Poland) but which has a clearly more secular ethos. This highlights the diversity of Jewish life even within one nation.

Photograph 8: A Jewish girl walks her dog in Prague, Czechoslovakia, 1938. (United States Holocaust Memorial Museum, courtesy of Margit Meissner)

This photograph, which represents another common childhood image, shows 15 year old Margit Morawetz. In answer to the question of what we can learn about her from this image, Margit's elegant clothing suggests that she came from a relatively comfortable background. Indeed, her father had been a banker and lecturer in law at Prague's Charles University prior to his untimely death in 1932. Margit's mother sent her to study in Paris in 1938 and later joined her there in 1939; both women were able to escape the Nazi occupation of France by securing American papers in 1940.

Photograph 9: A Jewish girl on her first day at school in Plauen [pronounced 'Plow-en'], Germany, 1937. (United States Holocaust Memorial Museum, courtesy of Janine Klipstein Gimpelman Sokolov)

The card asks students what they think the girl is carrying: Ursula Klipstein is shown holding her *Schultüte* ('school cone'). The cone is full of sweets, and was (and still is) traditionally given to all children on their first day of school in Germany. Students would not be expected to know this, unless they come from a German background themselves, but should be able to realise that it is something which marks a special occasion. In its own small way, this photograph is an indication of the thorough integration of the Jewish community into German society in the early twentieth century. In response to the growing anti-Jewish persecution in Nazi Germany, the Klipstein family emigrated in 1939 to Belgium, where Ursula survived the war in hiding.

Photograph 10: A group of Jewish boy scouts in Salonica, Greece, late 1920s. (United States Holocaust Memorial Museum, courtesy of Jack Beraha)

Although only founded in Britain in 1907, the scouting movement spread quickly across the world. Scouting will be familiar to many students and a number may themselves be members. In answer to the question of what the photograph suggests the boys have been doing, students may surmise that their activities include music (the trumpet held by the boy at the front) and chopping firewood (the axe attached to the belt of the boy on the right). Salonica (Thessaloniki in Greece) was home to the world's largest Sephardic Jewish community, numbering approximately 50,000 people before the Second World War: their Iberian heritage was reflected in the use of Ladino, a Spanish dialect, as their principal language.

Photograph 11: Jewish girls ice skating in Otwock [pronounced 'Ot-votsk'], Poland, 1935. (United States Holocaust Memorial Museum, courtesy of Eugenia Tabaczynska Shrut)

The card asks students what they think the relationship between the girls is. They may guess from the identical clothing of the girls on the left and right that they are sisters: Ziuta and Gina Szczecinska. Their friend Zosia Perec is standing between them. As well as being another very common childhood scene, this photograph appears to show girls with a secular identity, highlighting the diversity of Jewish life in Poland when contrasted with the boys in photograph 7.

Photograph 12: A toddler with her teddy bear in Vienna, Austria, 1938. (United States Holocaust Memorial Museum, courtesy of Helga James)

This beautiful photograph of Stephanie Bujakowski is perhaps the most universal of the images in this resource. The card asks what we can learn about her from the photograph. As well as guessing at her age, students may be able to tell that the photograph suggests that she lived in an apartment with a balcony. This, together with the trees in the background, would imply that her family lived in a relatively affluent area. Teachers should be careful, though, to dispel any stereotypes of mythical Jewish wealth. The fact that Stephanie has blonde hair should help to challenge any stereotypes about Jewish appearance.

Photograph 13: Slovak Jewish children on holiday in Lake Balaton, Hungary, 1933. (United States Holocaust Memorial Museum, courtesy of Magda Herzog Muller)

The card asks what the relationship between these children is. Most students will correctly answer that they are siblings. Heinrich (born 1930) and Alice (born 1932) Muller grew up in Hlohovec [pronounced 'Hlo-ho-vets'], a town in Czechoslovakia. The image is another universally recognisable one which reminds students of the similarities with their own lives. Following the German invasion of Czechoslovakia in March 1939, which led to the creation of an independent Slovakia under an antisemitic government, the Mullers were able to escape persecution by emigrating to Canada.

Photograph 14: Bar mitzvah portrait of a Jewish boy in Brussels, Belgium, 1930s. (United States Holocaust Memorial Museum, courtesy of Paul Halter)

The card asks students why they think the boy is wearing these clothes, a question which can be used to introduce students to elements of Jewish religious practice. The boy, whose name is unknown, is wearing a tallit (prayer shawl) prior to his bar mitzvah. A bar mitzvah is a coming of age ceremony for boys when they reach the age of 13 in which they read a portion of the Torah in synagogue at the Sabbath service. Jewish girls have an equivalent ceremony, bat mitzvah, at 12 or 13 (depending on the type of Judaism) although in most cases they do not read from the Torah. Whilst students may not be familiar with these rituals or symbols, coming of age ceremonies are common to many religions**.**

Photograph 15: Jewish siblings play in a sandpit in Mannheim, Germany, 1938/9. (United States Holocaust Memorial Museum, courtesy of Margot Schumm)

Most students are likely to correctly answer the question about the relationship between these children, i.e. that they are siblings. This enables us to realise that the photograph highlights the everyday delights of early childhood but also tells us something about the importance of family in children's identity. The three children, names unknown, are clearly close whilst the fact that their parents chose to photograph this moment reflects a universal desire to record the simple joys of their play.

BACKGROUND READING FOR PARENTS AND CARERS

Jewish communities had existed in Europe since classical times, initially concentrated in Greek and later Roman dominions around the Mediterranean. For many different reasons, Jewish settlement had spread over the centuries so that Jews could be found in every country in Europe by the early twentieth century. Whilst the majority of Jews lived in eastern Europe, small communities could be found even on the continent's peripheries in countries such as Norway and Ireland. These communities naturally had very different histories and cultures which were expressed in a bewildering range of languages, religious practices and levels of assimilation.

For example, one traditional distinction was that between Sephardic and Ashkenazi communities. Sephardic Jews had roots in Spain, one of the great centres of medieval Jewish life. Following their expulsion from Spain in 1492, the majority settled in the Ottoman (Turkish) Empire, especially in Greece, at the invitation of the Sultan. The term Ashkenazi was originally applied to the Jews of Germany, although it has often been used to describe northern European Jews generally. Antisemitic persecution in countries such as England, France and Germany in the Middle Ages led most Ashkenazi Jews to eventually emigrate to eastern Europe where they were welcomed by the kings of Poland. As a result, the world's largest Jewish community for half a millennium before the Second World War could be found in the historic territory of Poland (modern Poland, Ukraine, Belarus, and Lithuania), although appalling antisemitic persecution in the decades before the First World War by the Russian Tsars led hundreds of thousands to flee to western European countries such as Germany, France and Britain in a reversal of the population movements of earlier centuries.

The Sephardi-Ashkenazi distinction was only one of many which could be applied to Europe's Jewish communities as each country was different. Within the Ashkenazi world, for instance, German Jews (who made up less than 1% of the country's population) tended to be middle-class, secular and highly assimilated. By contrast, Polish Jews (more than 10% of the population) were more often poor, religious and likely to retain an explicitly Jewish identity.

However, it is also important to note that there were also differences within countries. In Germany, for example, the immigration of Polish Jews from the late nineteenth century onwards created differences in language (German v. Yiddish), economic status and religion. There were also countries such as the Netherlands or Yugoslavia which had both Sephardic and Ashkenazi communities, each with different languages, religious practices and even culinary traditions. Across Europe, generational differences were an additional factor, with younger Jews increasingly likely to express their identity in secular terms, whether through political movements or cultural activities. And, of course, there were people who had no faith but still regarded themselves as Jews – several of the most famous Jews in the world in the early twentieth century, such as Albert Einstein and Sigmund Freud, were atheists.

Furthermore, the centrality of Jewishness to an individual or community's identity could differ. Whilst the majority of Jews continued to define themselves as Jews, the degree to which they did so varied. For example, it was common in countries with high levels of assimilation such as Germany or Hungary for many Jews to describe themselves as citizens "*of the Mosaic faith*"; that is, they saw themselves first as Germans or Hungarians. And, as the images used in this lesson suggest, all Jews – just like any other people – had multiple facets to their identity, formed by their families, education, interests, leisure pursuits, and much else besides. Ultimately, it was only antisemites such as the Nazis who defined them all purely by their Jewishness, as demonstrated by the fact that they even attacked Jews

who had converted to Christianity. By understanding the diverse and multi-layered nature of Jewish life in Europe, we can therefore also better perceive the malignancy of the Nazi vision and appreciate the scale of the immense destruction which it inflicted on communities and cultures which had so enriched the continent for centuries.

IMPOSSIBLE CHOICES: LIFE UNDER NAZI PERSECUTION

INTRODUCTION FOR PARENTS AND CARERS

This activity helps you to find out what happened to the Jewish community of Germany when the Nazis took control. It's important that you have completed the *Pre-War Jewish Life* tasks before starting this activity because that will ensure you already know a little about the Jewish people whose lives were going to be so changed when the Nazis took power.

RESOURCES

To take part in this activity you will need the following materials:

- *Anti-Jewish Laws*: this resource consists of 18 cards, each of which contains a brief description of a Nazi anti-Jewish law, the date it was passed, and a relevant image. These are at www.het.org.uk/images/downloads/Primary/Anti-Jewish_Laws_cards.pdf. If you need to, you can read them from the screen of a computer, tablet or phone, but this activity will be easier if you have them printed out and cut into squares, or copy the text from the cards onto pieces of paper or Post-it notes so that you can see them all at the same time.

- *Impossible Choices: Life under Nazi Persecution* PowerPoint. This can be downloaded from www.het.org.uk/primary/impossible-choices.

ACTIVITY PLAN

Starter

Open the PowerPoint from www.het.org.uk/primary/impossible-choices.

As a family, discuss the questions on slides 2 and 3. These ask you:

- *What are laws?* Check that everyone in the family is familiar with the word 'law' because this is essential for the rest of the activity. Remind everyone that laws are rules made by the government, which everyone in the country is expected to follow.

- *Why do we have them?* Think about what could happen in a country if there were no laws at all.

- *Are all laws good or can some be bad?* Can anyone in your family think of any laws from the past which were unfair? Or any laws today which don't seem fair, in the UK or anywhere else?

- *What can we do today if we disagree with a law?* Think about how we can protest against laws we don't think are fair. What opportunities do we have as children and as adults to tell our government when we disagree with the laws?

One member of the family should then read this introduction to the activity out loud:

> In this activity we are going to look at how Jewish people in Germany were treated when the Nazi government took power. We will find out how the Nazis persecuted (targeted or picked on) German Jewish people before the Second World War. We'll also look at some of the difficult choices facing German Jewish people in the 1930s, in particular the question of whether to stay in Germany or to flee to another country.

Task 1

Look together at slide 4 of the PowerPoint.

Discuss what the photograph shows. Each member of the family should share one thing they recognise in the photograph, and say one thing which they would like to find out about it.

One member of the family should then read this information out loud:

> In January 1933, the Nazi Party, a political party led by Adolf Hitler, came to power in Germany. Although Hitler came to power **democratically**, he was quickly able to establish a **dictatorship**. The Nazis were **antisemitic**, i.e. they hated Jews. Even though Jews represented less than 1% of the population of Germany, the Nazis believed that they were responsible for the country's problems and were trying to destroy Germany. In the months and years after the Nazis came to power, they **persecuted** the Jews of Germany both through violence and by passing anti-Jewish laws. This photograph was taken on 1st April 1933. It shows members of the Nazi Party standing outside a Jewish-owned shop in Germany. The sign on the window says "Germans! Defend yourselves! Don't buy from Jews!"

Check that every member of the family understands the words in **bold**. If not, use the following definitions to explain them:

- **democratically**: *Adverb*. Democratically means chosen by the people. A democratic government is one in which people have some choice about who is in power. Usually people make their choice by voting in elections.

- **dictatorship**: *Noun.* A government which is led by a single leader whose party is the only group allowed a say in how the country is governed.

- **persecution**: *Noun.* When a group of people is targeted or picked on by people with more power than them (like their government), we can say that they are experiencing persecution.

- **antisemitism:** *Noun.* Antisemitism is a hatred of Jewish people and it is a form of racism.

Discuss as a family:

- *What does the photograph tell us about what life was like for Jewish people living in Nazi Germany?* What might it have felt like as a Jewish person to read the sign in the shop window? What might the owners of the shop have felt seeing the sign put up? Do you think many Jewish and non-Jewish people would have gone into the shop whilst the sign was still up and the men in Nazi uniform were outside? What problems might this have caused the family who owned the shop, on this day and in the weeks and months to come.

Task 2

Now read through the anti-Jewish laws cards which can be found here: www.het.org.uk/images/downloads/Primary/Anti-Jewish_Laws_cards.pdf. If you need to, you can read them from the screen of a computer, tablet or phone, but this activity will be easier if you have them printed out and cut into squares. If this is not possible, you could copy the text from the cards onto pieces of paper or Post-it notes so that you can see them all at the same time.

As a family, follow the instructions on slides 5 and 6 of the PowerPoint.

Start by arranging the laws into chronological (date) order.

Then discuss the follow up questions:

- *What do you notice happens over the years?* Look for evidence that the persecution got worse. Look particularly at what happened in late 1938.

- *Is there anything else we can learn about Nazi persecution of Jews from these laws?* Think about the areas of Jewish peoples' lives which were affected by the laws. What can you remember about the activities you saw Jewish people taking part in during the last activity? Which of these were they not allowed to do in Germany by the end of 1939?

Now look at slide 7. Think about the laws you have just discussed and think individually about:

- *a law that would make you feel angry;*

- *one that would make you feel sad;*

- *one that would leave you scared.*

Take a few minutes to think about your answers and then share your thoughts.

Discuss your choices. Were there answers which you all agreed on? Why might this be? Why might different members of the family have different answers to those questions?

Task 3

Look at slide 8 and discuss the question:

- *What could German Jews have done about their situation?* Think back to the starter discussion about how people can protest in democracies. Would these have been possible in a dictatorship like Nazi Germany?

Now discuss the questions on slide 9:

- *Why might some Jews have not wanted to leave Germany?* Think about the following concerns: leaving home; hope that things might get better; having older relatives; money; finding a new home.

- *If they did decide to leave, what challenges would they have faced?* Think about finding money to pay for the costs of leaving and supporting themselves in a new country; the need to find work in that country; the struggles to adapt to a new culture and (probably) a different language; the possibility of having to leave relatives behind; needing somewhere to go.

Task 4

Look at the image in slide 10 of the PowerPoint. This is a cartoon which appeared in a British newspaper in 1938.

- *What do you think is the message of the cartoon?* Ask every member of the family to describe one thing they recognise in the image. This might be a word, symbol or picture. Discuss, also, any symbols or words which are unfamiliar to you. Finally, think about what message the cartoonist is trying to convey and how you know.

Use the information below to help you make sense of anything which was unclear:

> The phrase ‘non-Aryan’, in this case, means ‘Jew’ and the word ‘whither?’ means ‘where?’ The swastika and the ‘go’ signs indicate that the Nazis are trying to force the Jews to leave Germany. The ‘stop’ signs at the end of each arm of the swastika indicate that the Jews have nowhere to go. Most countries in the 1930s were reluctant to admit large numbers of refugees. The rising sun, representing the Évian Conference, seems to suggest hope.

Turn to slide 11. Have one member of the family tell you about the Évian Conference and why this hope was disappointed, using the following information:

> The Évian Conference was a meeting of 32 countries, including Britain, which took place in France in July 1938. The conference met to discuss how these countries could do more to help Jewish refugees. However, the conference did not achieve anything significant because only one country, the Dominican Republic, was willing to increase the numbers of refugees it took in.

Finally, use slides 12 and 13 to highlight what happened next. Ask one member of the family to tell you about each slide:

- Kristallnacht (slide 12) made the situation of Jewish people in Germany and Austria even more dangerous, so more wanted to leave. At the same time, the violence was so shocking that it prompted some governments to take in more refugees. However, lots of restrictions remained, making it very difficult for Jewish people to move to a new country.

- In Britain, the government agreed to admit children if charities could find the money to support them and places for them to stay. This plan was called the Kindertransport (slide 13). However, Britain would still not admit the parents of the children on the Kindertransport; this meant that the children had to travel on their own.

Final Questions and Reflections

Think back to the question from Task 3 of what Jewish people in Germany could have done.

- *In what ways were the choices they faced even more difficult after Kristallnacht*. Think about the fact that life was more violent by the end of 1938. Remember that many new anti-Jewish laws dated from this period.

- *Why would arranging for their children to go onto the Kindertransport be an 'impossible choice' for Jewish parents*? Why would the decisions to send their children away or to keep them with them make them angry, sad, or scared?

The next activity will help you to learn about the experiences of one child who came over to the UK on the Kindertransport. This activity can be found on page 21.

BACKGROUND READING FOR PARENTS AND CARERS

As soon as the Nazis took power in January 1933, Germany's Jews were subjected to persecution. However, whilst obsessive antisemitism united the party's leadership and rank-and-file, it is generally agreed by historians that the Nazis did not have a clearly formulated plan, meaning that persecution developed in stages over the course of the 1930s.

The central aim of the Nazis on coming to power was the exclusion of Jews from German society. Although ordinary party members carried out violent attacks on Jewish communities immediately, the first official government action was a state-sponsored boycott of Jewish-owned shops on 1st April 1933. Of greater long-term importance was the passage of the regime's first antisemitic laws that same month, notably the Law for the Restoration of the Professional Civil Service, which removed Jews (and socialists) from government employment; only Jews who were war veterans were exempted, at the request of President Hindenburg.

However, despite a plethora of other anti-Jewish measures in the following months, many Nazi activists became frustrated at what they saw as limited progress. This feeling was expressed in renewed antisemitic violence in 1935. The party leadership responded in September of that year with the Nuremberg Laws, two laws which tried to isolate Jews from 'Aryan' society by depriving them of the rights of citizens and banning marriages or sexual relations with non-Jews. Later supplementary decrees sought to define who was a Jew: someone with three or four Jewish grandparents or with two Jewish grandparents and married to a Jew or practising Judaism. Those with fewer Jewish ancestors were denoted as so-called Mischlinge, not subject to the laws per se but nonetheless facing significant legal restrictions.

As strange as it may seem with hindsight, some German Jews hoped that their legal separation might bring stability, assuming that the Nazis would now consider the 'problem' solved, an impression strengthened by a period of relative calm when the eyes of the world were on Germany during the 1936 Olympics. However, plans were already being made to exclude Jews further from German life. The annexation of Austria in March 1938 – which brought close to 200,000 more Jews under German control – was a further significant factor in a new wave of radicalism, prompting pogroms in Vienna; there was also increasing violence in Germany. In the Reich as a whole, a tranche of discriminatory laws (including bans on practising medicine and law and an order that all men take the name Israel and women Sara) in 1938 was accompanied by the imprisonment of 1,500 Jews in concentration camps and new local terror actions.

More than 15,000 Jews with Polish citizenship, many of whom had lived in Germany for decades, were expelled in October 1938 and dumped on the border until Poland finally agreed to take them in. The revenge killing of a German diplomat in Paris by Herschel Grynszpan, the son of two of the deportees, was then used as an excuse for an unprecedented nationwide pogrom, euphemistically known as Kristallnacht ('Night of Broken Glass'), on 9th-10th November. At least 91 people were murdered whilst an unknown number committed suicide. 200 synagogues were burned down and tens of thousands of homes and businesses attacked. In the aftermath, 30,000 Jewish men were sent to camps and Germany's Jewish community was compelled to pay a collective fine of one billion marks. Further laws in the next few days forbade Jews from owning businesses and expelled Jewish children from state schools.

By the end of 1938, therefore, Germany's Jews had effectively been stripped of all rights. It was clear by this stage that the Nazis' aim had extended from exclusion of Jews from society to exclusion from the Reich altogether. In other words, by making life so intolerable in Germany, it was hoped that the majority of Jews would leave.

Most German and Austrian Jews did indeed try to emigrate before the beginning of the Second World War. However, their attempts to do so were made more difficult by the unwillingness of other countries to admit them in large numbers. Due to a mixture of anti-immigrant sentiment and the effects of the Great Depression, democracies such as Britain generally only agreed to allow entry to those refugees who could prove that they had the financial means to support themselves, a demand which became increasingly difficult to meet because the Nazis aimed to strip Jews of all of their assets before they left the country. At the Évian Conference in July 1938, Britain and 31 other countries failed to reach any meaningful agreement on further help for refugees.

The shocking violence of Kristallnacht did prompt a partial change in both official and public attitudes in Britain and other countries. However, this did not mean the adoption of an open door for refugees. In the case of the UK, the government agreed to relax immigration rules, but only to allow the admission of children under 17, provided they were sponsored by welfare agencies, giving rise to what became known as the Kindertransport. As the situation for German and Austrian Jews deteriorated, many desperate parents decided to send their children on this programme. However, this decision was not an easy one, bringing as it did the separation of families and the prospect of an uncertain future for all concerned.

VERA'S JOURNEY

INTRODUCTION FOR PARENTS AND CARERS

This activity provides you and your family with the chance to study the Kindertransport - the largest organised response to the refugee crisis of the 1930s. You'll be exploring the experiences of one Czech Jewish girl, Vera Löwyová (now Schaufeld) to find out, through her words, what it was like to come to the UK as an unaccompanied child, to escape persecution by the Nazis.

RESOURCES

To take part in this activity you will need the following materials:

- *Vera's Journey* PowerPoint which you can download from www.het.org.uk/primary/veras-journey.

- *Vera's Journey* cards: this resource consists of 12 double-sided A4 cards. The reverse of each card carries a quotation from Vera's testimony, telling a part of her story; the front carries a relevant image or images. These cards can be found here: downloaded from www.het.org.uk/images/downloads/Primary/Veras_Journey_cards.pdf. If you need to, you can look at them from the screen of a computer, tablet or phone, but this activity will be more interactive if you have them printed out. If you are able to print them out, separate the first 3 cards from the rest, and give the other cards a shuffle so they are no longer in the order of the PowerPoint.

- A pen and paper for designing a mind-map.

- Post-it notes or smaller pieces of paper for making short notes.

ACTIVITY PLAN

Starter

Discuss as a family:

- *How familiar are you with the term 'refugee'?* Have you all heard the word before? Have you learned about the word in school? Have you heard it in the news? Do you know what it means?

Ask one member of the family to read the definition:

> A refugee is someone who is forced to leave their home because they are in danger. The danger might come from war, famine or persecution. The word is usually used to describe someone who has fled their home and had to move to another country.

Open the PowerPoint which can be downloaded from www.het.org.uk/primary/veras-journey. Look at the title slide. Ask one member of the family to tell you a little about Vera from the information below:

> The picture on the slide shows a Jewish girl called Vera. When she was only nine years old she made a very important journey. In this activity you're going to find out where she came from and where she went on her journey and why.

Move onto slide 2. This shows Vera (on the left) with her friend Jana on holiday in Knokke, Belgium, in 1936.

Discuss as a family:

- *What can we learn about Vera just by looking at this photograph?* What is she doing? Where is she? Does she look like she is enjoying herself? It is important to notice that we can't tell that Vera is Jewish just from looking at the photograph.

Task 1

Turn to the *first three* of the *Vera's Journey* cards. These cards can be found here: www.het.org.uk/images/downloads/Primary/Veras_Journey_cards.pdf. If you need to, you can look at them on the screen of a computer, tablet or phone, but this activity will be more interactive if you have them printed out.

Using the images and text on the cards see what you can find out about Vera's early childhood. One of the younger members of the family can record your ideas on a mind-map. Think about themes like family, school, leisure and holidays, and even misbehaviour!

When you have completed your mind-map, discuss as a family:

- *If you could use only one word, how would you describe Vera's early childhood?* Think of one word each and explain why you chose it. Are there any words you agree on?

Task 2

Use slides 4-5 to locate Czechoslovakia. Czechoslovakia is no longer a single country like it was when Vera was a child in the 1930s.

Discuss as a family:

- *Have you heard of Czechoslovakia?* Have you visited the Czech Republic or Slovakia, the countries which Czechoslovakia divided into in 1993? Do you know anyone from either country? What do you notice about the countries next to it? Why might Vera's family be concerned when the Nazis took power in Germany in 1933?

Ask one member of the family to read the following information:

> In March 1939 Czechoslovakia was invaded by Nazi Germany. This meant that Jewish people like Vera and her family were now in danger.

The next part of the activity is different depending on whether you have the cards printed out. Read the instructions for Option A and Option B to see which you prefer.

Option A

If you have printed out the cards, make sure you have mixed up the remaining ones so they are no longer in the order of the PowerPoint.

Work as a family to organise the cards into the correct order so that they describe Vera's journey from the moment she was told she was leaving to her life after the war. There are quotations from Vera on the back of the photographs. These will help you explore how she remembers each stage of her journey.

Ask a younger member of the family to jot down words on Post-it notes to describe how they think Vera may have been feeling at different time. Add the Post-its to the cards they describe.

When you think you have placed the cards in the correct order, discuss the following questions:

- *What do you think was the easiest part of the journey for Vera?*

- *What do you think was the most difficult part?*

Check your order, using the PowerPoint slides to help you. The images from all of the relevant cards (i.e. cards 4-12) are contained in the PowerPoint (slides 8-16).

When you have looked at the story in the correct order, move straight on to Task 3.

Option B

If you have not been able to print out the cards, follow Vera's journey by looking at the cards on a computer, tablet or phone screen. Look at each slide (4 -12) one at a time. Look at the picture first and discuss what you think is happening. Then ask a younger member of the family to read through the quotation from Vera which explains what it shows. On a Post-it note or scrap of paper for each slide, jot down what the picture shows. This will help you remember what happened.

When you have read through the whole story, discuss the following questions:

- *What do you think was the easiest part of the journey for Vera?*

- *What do you think was the most difficult part?*

Task 3

Discuss the different stages of the journey, and what they tell us about Vera, her family's decision to send her to the UK, and the story of the Kindertransport.

- *What was it like preparing for departure?* How was Vera told she was going to leave Czechoslovakia? How Vera might have felt when she was told that she was going away on her own? How do you think her family felt about sending her away? What gifts was she given and what might this tell us about her friends and family in Czechoslovakia? In particular, what might the fact that Vera's nanny gave her some rosary beads, which are associated with Catholicism, not Judaism tell us? What other things do you think Vera would have brought with her? What would she have had to leave behind?

- *What was Vera's journey to the UK like?* How do you think Vera felt about leaving her parents? What about the challenges she might have faced on the journey? What, for example, might she have missed most about Czechoslovakia? How might travelling with her aunt and uncle and the gift of the doll from her parents' Dutch friends have helped her to cope with the journey? What do you think Vera might have felt when she arrived at Liverpool Street Station? And how might she have felt leaving that station for another journey?

- *What was life like in Britain for Vera?* What would have been similar and what was different from her life in Czechoslovakia? What would have been the biggest change for her and why? Look at the text on cards 9 and 11 to give you some clues.

- What was Vera's life like after the war? How did Vera try to rebuild her life after learning of the loss of her parents? How did the kindness of others help Vera build a new life in the UK? How was she able to rebuild a family?

Final Questions and Reflections

As a family, discuss the new understandings you have taken from this activity.

Think back to your discussions about the word 'refugee' at the start of the activity. How has your understanding of the word developed now that you have explored Vera's story?

Think back to your discussion in the last activity, about the Kindertransport. What do you know about the Kindertransport now that you did not before starting this activity?

The next activity will help you to find out about some of the people who made possible the Kindertransport from Czechoslovakia, and helped Vera and other children to escape persecution by the Nazis. This activity can be found on page 27.

BACKGROUND READING FOR PARENTS AND CARERS

Nazi persecution in the 1930s prompted increasing numbers of German (and, from 1938, Austrian) Jews to seek refuge in other countries. Many looked to neighbouring countries such as the Netherlands or France whilst others hoped to find shelter beyond Europe, notably in the United States and British-controlled Palestine. Nonetheless, there were many German and Austrian Jews who tried to come to Britain, due to its liberal reputation which derived, in part, from its historic 'open door' immigration policy.

However, large-scale immigration to Britain by Jews fleeing persecution and poverty in the Russian Empire in the late nineteenth century had been met with growing antisemitism. This had led to the passage of the 1905 Aliens Act, effectively Britain's first immigration law, which dramatically restricted the right to enter the UK. This legislative framework, and the prejudice which underpinned it, remained a significant barrier to immigration in the 1930s. In addition, the mass unemployment which characterised the interwar years (even before the onset of the Depression) further encouraged anti-immigrant sentiment.

Like other democracies, Britain therefore proved reluctant to allow Jewish refugees to enter in large numbers, despite increasing evidence of the injustices they were suffering in Germany. As seen in the *Impossible Choices* lesson, it was only after the Kristallnacht pogrom in November 1938 that policy was relaxed to some extent, with the government agreeing to a proposal from Jewish and Quaker welfare agencies that children under 17 could be admitted to the UK. However, there remained restrictions: the children, with only a few exceptions, could not be accompanied by their parents, they had to be sponsored by welfare agencies who would pay a £50 bond as security that the children would not be a burden to the public finances, and they were only expected to stay in Britain temporarily prior to future emigration. The outbreak of war meant that, in reality, many remained in the UK.

This programme – known as the Kindertransport – began in December 1938 and brought approximately 9,500 mostly Jewish children to Britain until the outbreak of war in September 1939 ended the transports. Most of the refugees came from Germany and Austria but the scheme expanded in early 1939 to include children from Czechoslovakia, initially refugees from the Sudetenland region, which had been occupied by Germany under the terms of the Munich Agreement of September 1938, and then from the country as a whole following its invasion by Germany in March 1939.

The story of the Kindertransport is in many respects deeply heartwarming. Most obviously, the children were saved from almost certain death, although none of those involved could have known this at the time. Many children were, like Vera, taken in by loving foster families who cared for them for far longer than they might originally have anticipated. A large proportion of the children stayed in Britain after the war and built new lives and families.

However, it is important for students to realise that life as a refugee was challenging, especially for unaccompanied children. Like generations of immigrants before them, the Kinder had to adapt to an unfamiliar culture and, in most cases, to learn a new language. Unlike most immigrants, they had to do so without their families, a point which raises questions about why Britain did not allow the parents to be admitted. This sense of separation was exacerbated by the outbreak of the war which brought, in most cases, a cessation of contact and, increasingly, concern over the fate of parents and other relatives stranded in Nazi-occupied Europe. Most of the Kinder, like Vera, never saw their parents again.

This lesson does not address some of the more traumatic issues surrounding the Kindertransport, which are more appropriate for secondary school. Nonetheless, it enables students to appreciate the complexity of the refugee experience. The fact that Vera was a similar age to the students when she came to the UK should help to encourage comprehension.

IMAGE CREDITS

All images © Vera Schaufeld, except:

Card 1, left: copyright unknown

Card 5, both images: © National Holocaust Centre

Card 6: © CTK / Alamy Stock Photo

Card 8: © Heritage Image Partnership Ltd / Alamy Stock Photo

WHAT MAKES A HERO?

INTRODUCTION FOR PARENTS AND CARERS

This final activity helps you to look at some of the people who made the Kindertransport possible. Like the activities in *Vera's Journey*, it focusses on the rescue of Jewish children from Czechoslovakia. In particular, it explores the role of individuals and institutions involved in making the Kindertransport possible. This session involves a bit more reading than some of the other sessions, so might take longer to get through.

RESOURCES

To take part in this activity you will need the following materials:

- *What Makes a Hero?* PowerPoint which can be downloaded from www.het.org.uk/primary/what-makes-a-hero.

- *Nicholas Winton and Trevor Chadwick*: these resources can be found at www.het.org.uk/images/downloads/Primary/Nicholas_Winton_and_Trevor_Chadwick.pdf – they include profiles of two individuals who played leading roles in the Czech Kindertransport, and a letter from Nicholas Winton to one of the Kinder which provides a link between the two men. If you need to, you can read them from the screen of a computer, tablet or phone, but this activity will be more interactive if you have them printed out.

- *Nicky's Scrapbook:* This resource consists of 4 double-sided A4 cards. The front of each card contains a reproduction of a page or part of a page from Nicholas Winton's scrapbook which explains the role of another individual or group of people involved in the Czech Kindertransport. The reverse provides some contextual information. The pages are here: www.het.org.uk/images/downloads/Primary/Nickys_Scrapbook.pdf. As above, you can read them from the screen of a computer, tablet or phone, but this activity will be more interactive if you have them printed out.

- A pen and paper for designing a mind-map.

- Post-it notes or scraps of paper for making short rough notes.

ACTIVITY PLAN

Starter

Open the PowerPoint which is found at www.het.org.uk/primary/what-makes-a-hero.

Read the questions on slide 2 and, as a family:

- *Individually write down who your hero is and why.* You can do this on a scrap of paper or on a Post-it note.

- *When you have all written your answers, tell each other what you have written.* Discuss what personal qualities or strengths each of your heroes has and why this makes him or her heroic.

- Try to come up with a family definition of the word 'hero'.

Task 1

Look at the photograph from slide 3 of the PowerPoint. You probably recognise Vera Schaufeld from the last photograph you looked at in the previous activity on *Vera's Journey*.

Ask a member of the family to read the following information:

> The man with Vera in this photograph is Sir Nicholas Winton. He played an important role in Vera's story. This photograph was taken in 2014 on Sir Nicholas's 105th birthday. He died at the age of 106 in 2015. In this activity we are going to look at what he and others did to make the Kindertransport possible.

Look at the maps on slides 4 to 5.

Ask a member of the family to tell everyone about the maps by reading the information below:

> In September 1938 Germany occupied (took over) one part of Czechoslovakia called the Sudetenland. Some Jewish people and political opponents of the Nazis fled to Prague, the capital of what was left of the independent state of Czechoslovakia. The rest of Czechoslovakia was taken over by Germany in March 1939. This meant that Jewish people anywhere in the country were in danger. Hitler took control of the Sudetenland after signing an agreement (the Munich Agreement) with the leaders of Britain and France which let him do this. Although this agreement was popular in Britain, because it avoided war, some British people were ashamed of it and wanted to do something to help the people in Czechoslovakia. This is where Nicholas Winton came into the story.

Look at the profile of Nicholas Winton on the screen or printed out. This can be found at: www.het.org.uk/images/downloads/Primary/Nicholas_Winton_and_Trevor_Chadwick.pdf. Read through the profile together.

A younger member of the family can start to design a mind-map on 'Who saved the children on the Czech Kindertransport?'. You're going to look at a number of people who helped with the rescue of the Czech children, so leave lots of space for information about other people.

Discuss, using the information from the profile, the answers to these questions about Nicholas Winton:

- *What did he do?*

- *Why was it important?*

- *Why did he do it?* Think about how he was motivated by his family's experiences, his political beliefs and his own experiences.

Read again the last section of the profile. Ask one member of the family to read aloud the information below:

> After his story was discovered in 1988, Nicholas Winton was recognised in many ways, including being knighted by the Queen in 2003 and receiving the Czech Republic's highest honour, the Order of the White Lion, in 2014. In 2010, the British government awarded him with a new honour, British Hero of the Holocaust – the medal, which he received from then Prime Minister Gordon Brown, is shown in slide 6.

Think about Nicholas Winton's own comment in the profile ("*What I did wasn't heroic*").

- *Does Nicholas Winton fit your family definition of a hero?* What might it tell us that Nicholas Winton did not think so? One reason why Nicholas Winton did not like being called a hero was that he felt this ignored the role of others in the rescue operation. It has often been said that he saved the children single-handedly; he disagreed. Does this give you any more information to include on your mind-map?

Task 2

Look at the copy of the letter from Nicholas Winton on slide 7 of the PowerPoint or in the *Nicholas Winton and Trevor Chadwick* PDF. Ask one member of the family to read it out loud.

Discuss as a family what it tells you about people who worked with Nicholas Winton. Add another 'leg' to your mind-map, focussed on Trevor Chadwick, and start to add more information.

Now look at the profile of Trevor Chadwick. Read it together and continue to add information about him to the mind map. Use the questions you looked at earlier:

- *What did he do?*

- *Why was it important?*

- *Why did he do it?*

Discuss Trevor Chadwick's comment about feeling "*shame*" that he could not get more children out.

- *What does this say about the type of person he was?* Can you think of why he is less well known than Nicholas Winton? Nicholas Winton said in 2014: "*None of the others are here anymore… It's only because I've lived so long that this has happened.*" (Trevor died in 1979.) Trevor Chadwick was finally honoured as a British Hero of the Holocaust in 2018.

Task 3

Look at the photographs of Nicholas Winton's scrapbook on slides 9 and 10.
Ask a member of the family to tell you about it by reading the information below:

> This scrapbook had been given to Nicholas Winton by his assistants when the Kindertransport ended at the start of the war. It contained letters, reports, newspaper articles and many other documents. He had kept the scrapbook in his home for many years. It was only when he tried to find a museum or library that would be interested in looking after the scrapbook that the media discovered his story.

You're now going to explore some of the pages from the scrapbook to find out about others who helped with the Kindertransport from Czechoslovakia. To do this you can look at each of the images from this document which you can either print out or look at on a screen: www.het.org.uk/images/downloads/Primary/Nickys_Scrapbook.pdf.

Look at the photographs and read through the additional information, adding information to your mind-map as you go along. There's lots of examples and pieces of information included in these materials, but don't feel you have to read everything. You could divide up the reading and feed back to each other, take it in turns to read out loud, or take a break and come back to this task at another time. The most important thing is to discuss what you learn together and to share your thoughts with each other.

When you have completed your mind-map, read through the information below to make sure you have spotted some of the most important points:

- Doreen Warriner and the BCRC: Doreen (also honoured as a British Hero of the Holocaust in 2018) played a key role in enabling Nicholas Winton to establish the Czech Kindertransport. She had been trying to rescue children even before Nicholas Winton arrived in Prague ("*I have been trying for three months*"). The letter and the information on the reverse of the card make it clear that she was in overall control of the refugee rescue operation in Prague.

- Local refugee committees: The local committees were essential in ensuring the success of the Kindertransport. Groups across Britain had to be willing to take on the supervision of the children. The geographical range of the towns and cities, and the number of them, show the generosity of people across Britain in response to the refugee crisis and show how big a task Nicholas Winton and his team faced in coordinating so many organisations.

- Foster parents: the Kindertransport could not have brought over so many children had there not been thousands of families willing to take them in. These letters tell us much about the children's foster parents. Many are from couples who did not have children, who clearly wanted to have children in their lives.

- The children's parents: this card highlights the sacrifices of the parents in trusting strangers in a strange country to take care of their children. The letters make it clear that this was a heartbreaking decision, demonstrating the strength and determination of the parents to give their children a better future.

Final Questions and Reflections

Discuss these questions as a family:

- *How can the people studied in this activity be viewed as heroes?*

- *What types of heroism were shown in the Kindertransport?* Think about the decisions of individuals, families and communities to not stand by but to do something to help others.

- *Is there anything you would like to change in the definition of a hero which you wrote at the start of this activity?*

Finally, now that you have completed all the activities, discuss as a family what you have found most interesting about these topics.

If you'd like to get in touch to let us know, email us at info@het.org.uk or tweet us @HolocaustUK. We'd love to hear how you've all got on!

BACKGROUND READING FOR PARENTS AND CARERS

The Kindertransport was the largest organised act of rescue of Jewish refugees in the 1930s. Despite its ambiguities, including the fact that parents were generally not allowed to accompany their children, the operation can thus be seen as a demonstration of humanitarian engagement of which those involved should be proud.

However, many myths have developed around the Kindertransport which obscure proper understanding of these rescuers. One of the most persistent misconceptions is that the British government was responsible for the transports. Whilst it is true that the government did relax its immigration requirements to allow the admission of refugee children following the Kristallnacht pogrom in November 1938, it had no role in the organisation of the transports or the care of the children. Indeed, many of the organisers of the Kindertransport frequently complained about what they saw as the obstacles placed in their path by the Home Office. These ranged from the requirement that a £50 bond be paid for every child (to guarantee that their stay would be temporary and that the children would not therefore become a supposed burden on the state) to what was seen as the uncooperative and dilatory behaviour of the government officials who had to approve each child's application.

Instead, the Kindertransport depended on the initiative of a wide range of organisations and individuals, almost all of whom were volunteers. The best known individual is Nicholas Winton, a young stockbroker and socialist activist who took it upon himself to organise the rescue of children from Czechoslovakia. In total, 669 mostly Jewish children were saved. He was prompted to act by the plight of refugees from the Sudetenland who had flooded into Prague following the Munich Agreement. His work, arranging for the transport of children to the UK, became even more pressing after the German occupation of the remainder of the country in March 1939.

Nicholas Winton's story remained unknown until 1988 when it was discovered by the media. He was subsequently honoured for his role, receiving multiple titles from the British and Czech governments in the years prior to his death in 2015 at the age of 106. Sir Nicholas, who was knighted in 2003, was one of the inaugural recipients of the British Hero of the Holocaust award in 2010, as the result of a campaign by the Holocaust Educational Trust. His life and work have been deservedly celebrated in books, films, documentaries and even a Royal Mail postage stamp in 2016.

However, as with the Kindertransport as a whole, many myths have developed around Sir Nicholas's work, much to his own irritation. He was particularly annoyed that it was frequently claimed that he acted single-handedly, an impossibility given the logistical demands of the programme. Following a three-week stay in Prague at the beginning of 1939, he returned to London to set up and then manage the organisation of the transports to Britain, recruiting a small staff of volunteers – including his mother. One of the most remarkable aspects of Winton's story is that he did all of this in his spare time whilst continuing his job in the City of London during normal working hours.

It should be evident from this that others were needed to run the Czech end of the programme, a role led by Trevor Chadwick, a teacher from Dorset. He in turn worked within the wider refugee aid operation in Prague, which was headed by another volunteer, Doreen Warriner, an Economics lecturer at University College London. Similarly, Winton's small team in London had to find families to foster the children, sponsors to pay the bonds for them, and local activists to supervise their welfare. The rescue of a child therefore depended on a great many people.

One other group of people is often ignored in studies of the Kindertransport: the parents who took the agonising decision to send their children to Britain, not knowing what would happen to them or when they would see them again. Many Kinder have understandably claimed that their parents should be seen as the real heroes of the story. Study of their decisions helps to counter the tendency to see them only as victims, rehumanising those who suffered under the Nazis, revisiting the theme with which this scheme of work started in the *Pre-war Jewish Life* lesson.

IMAGE CREDITS

Photograph of Nicholas Winton in Prague and extracts from Nicholas Winton's scrapbook © Yad Vashem Archives

Photograph of Trevor Chadwick and letter from Nicholas Winton © Jacqueline Chadwick

Photograph of Vera Schaufeld and Sir Nicholas Winton © Holocaust Educational Trust

Maps of Czechoslovakia © United States Holocaust Memorial Museum

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