

Barnet Standing Advisory Council for Religious Education (SACRE) Holocaust Pack

*SACRE has produced this pack for use in schools to commemorate the annual Holocaust Memorial Day on the 27th January 2015. The theme for this year is: **Keep the Memory Alive**. It is one that lends itself to a number of interpretations & ideas, and in this pack we are suggesting a few of them. We are grateful to have used the framework & material developed by the Holocaust Memorial Day Trust (HMDT) & we have added local material where appropriate.*

Keeping the Memory Alive

Two students from St James' Catholic High School took part in the Holocaust Educational Trust's Lessons from Auschwitz Project & have written their reflections on their day visit to Auschwitz- Birkenau Museum & Memorial in October 2014.



Wandering around the ruins of the world's most renowned death camps was the most humbling experience I have ever had. Its effects were not apparent straight away; I traipsed between what was left of the Auschwitz camps as if in a dream – it seemed as if the stories connected to the buildings could only be just that, stories (I know that may seem a bit clichéd but that's honestly how it felt). Only upon my return to daily life did I really take notice of the true horrors connected with the place. I sat down and looked around at the people I would have lost had the regime continued to the present day; the reality seemingly hit.

The scratches on the walls of the gas chamber in Auschwitz 1 are still very real in my memory; they really showed me the level of cruelty with which the victims were ripped from life and their strength to cling on until the last, despite their weakened state. I wanted to put names to those who were lost, to remember the individual and their effect on the world rather than the total. So, I brainstormed several ideas with my friends, after detailing the trip so that they understood and could get a glimpse into the feeling of the place. The ideas ranged from under-developed film ideas to art pieces and even 'experiences' – a friend thought that we could imitate the claustrophobia of the journeys made in the cattle trucks (I decided against this, although it may be effective in getting across the fear of being in such a situation, as traumatising people was not my aim – I wanted to teach).

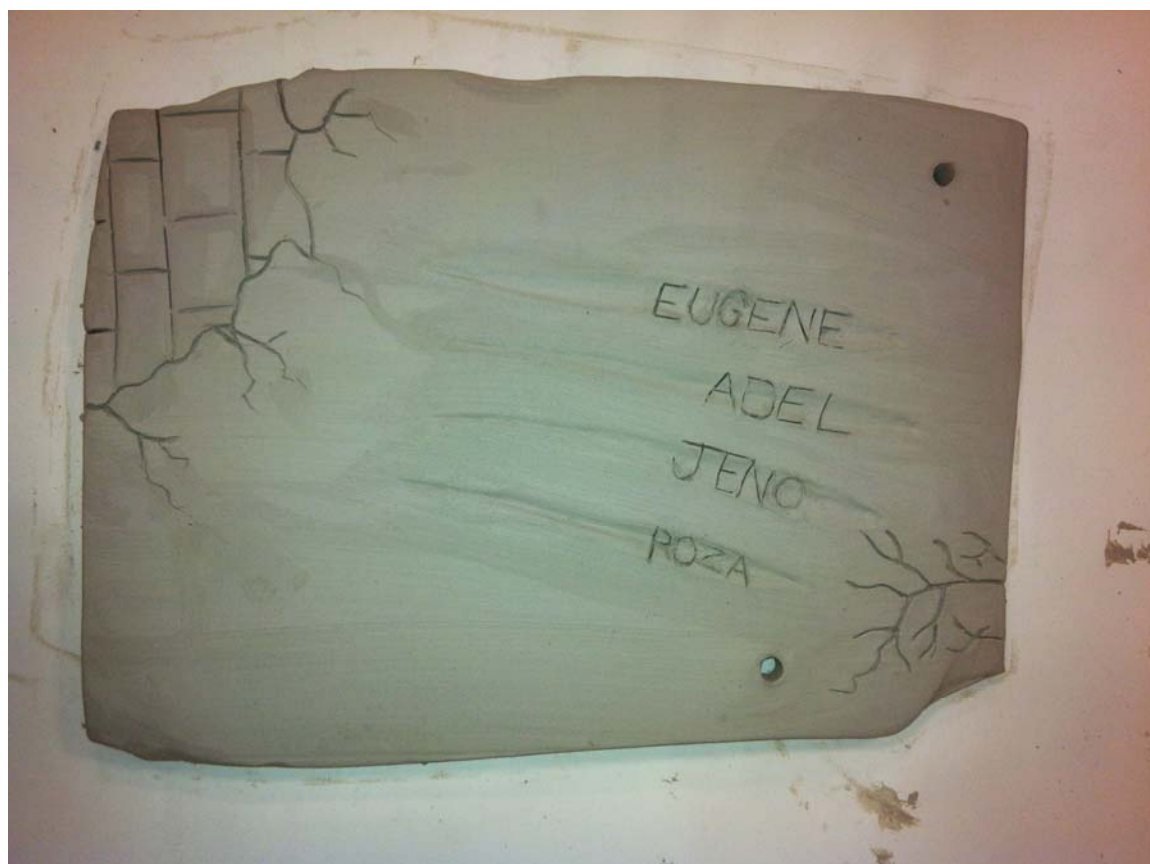
I eventually settled on an art piece idea that would reflect the scratches that I had seen whilst also remembering the individual nature of the victims. I decided to create, with the help my artistic friends, a clay tablet with cracked edges and some 'exposed brick' to showcase four scratches, each scratch inscribed with the first name of a different individual. It was to be hung on a wall from 'barbed wire' and showcased with an explanation of its significance and some of the other preliminary designs.

I tried to involve as many people in the brainstorming and creative processes as possible so that I could pass on what I had experienced and learnt vicariously through the project. I felt that it was important that

the work behind the project, as well as the final product, could teach people about Auschwitz. When brainstorming, I told the group of five that I had gathered to help all about my experiences before we started to both guide their ideas as well as educate them using the knowledge I had picked up whilst being involved with the project.

I hope that the final product lives up to the high standards set by previous groups, but I have gained a wealth of knowledge from 'Lessons from Auschwitz' and am truly grateful – I plan to say thank you by educating others.

Hannah





To sum up my experience over all with the lessons from Auschwitz project it has been deeply touching and spiritual. Firstly, by hearing Renee's story at the opening seminar really helped me to get a picture of what scars the holocaust has left behind. The bit that I think was imprinted within my mind was the part she told of the separation of her and her sister at the arrival of the camp. The way she described her mother hiding her sister beneath her coat but sadly her being torn away by the soldiers when found; it being the last time she ever saw her. I felt a deep compassion for her. She lost her father, mother and grandparents; we cannot even begin to imagine what it would be like going home to nothing. When she began to cry whilst telling her story I felt her pain. I came to the realization that these deep wounds of the holocaust were still not healed. In a way, I felt angry and hurt for her, how could a young girl be put through what she had been? How could the human race allow that to happen? It really opened my eyes to the fact that at times, we aren't very different to animals.

Secondly, I began my trip to Auschwitz-Birkenau. When I first arrived in Krakow we visited a small town that was wiped out by the Nazis. It looked derelict and empty. Of course people were living there now, a few shops here and there, but you could really sense that this town didn't really have a community; the side effects were still living on to this day.

Soon after, we made the short trip to the camp. In a way I was shocked at how unserious some of the tourists were when I first entered, laughing and making jokes with their friends, I wanted to even turn around to them and say "have some respect!" but we learnt in our previous seminar that this was what Auschwitz was now being perceived as, a mere tourist attraction. The tour guide then took us around and really it was everything I thought it would be and more. It was quiet, gloomy and cold; you could really sense that something bad had happened here. The one thing that struck me the most was the amount of belongings; shoes, artificial limbs, cutlery. These all once belonged to someone, perhaps a mother, father, daughter or son. Furthermore, I noticed the pictures that the inmates had brought along with them and I found an attachment to one particular picture, one of 3 girls. It reminded me of one I

would have had at home with my sisters and it highlighted to me that these were just ordinary people. They had families, hopes and dreams.

I went on to present my findings and experience with my fellow sixth form and school staff. I wanted to remind them of the importance of remembering the Holocaust. I used this quote at the end of my presentation that I saw at Auschwitz "The one who does not remember history is bound to live through it again." I used this because it really shows that if we don't remember the mistakes we have made as a race in the past, then how can we even begin to hope of preventing such atrocities ever occurring again.

Barnet's Statement of Commitment - Holocaust Memorial Day

- We recognise that the Holocaust shook the foundations of modern civilisation and its unprecedented character and horror continue to hold universal meaning
- We believe that the Holocaust must have a permanent place in our nation's collective memory and we honour the Survivors still with us.
- We reaffirm our shared goals of mutual understanding and value the sacrifices of those who have risked their lives to protect or rescue victims as a permanent reminder of the human capacity for good in the face of evil.
- We will strive to ensure that future generations are aware of the Holocaust and other acts of genocide, and reflect upon their consequences. We vow to remember the victims of Nazi persecution and all genocide.
- We recognise that humanity is still scarred by the misconception that some people's lives are worth less than others because of their disability, ethnicity, gender, religion or sexuality. Racism, anti-Semitism, xenophobia and discrimination still persist, and we have a shared responsibility to fight these evils.
- We in Barnet are proud of our multicultural, multi-faith community. We pledge to strengthen our efforts to promote education and research about the Holocaust and other acts of genocide. We will do our utmost to make sure that the lessons learnt from these events are fully understood.
- We in Barnet condemn the evils of prejudice, discrimination and racism and value the right for all to live in a free, tolerant and democratic society.

(This was developed from the National Statement of Commitment.)

Stories of Survival

As the events of Second World War & the Holocaust took place between 1939 -1945 many of the people who suffered are now older & some have died. It is therefore, even more important to *Keep the Memory Alive* & to be able to hear their experiences & stories first hand.

We have selected a number of stories from throughout the world where people have experienced suffering & genocides there are many more that can be chosen from the HMDT website.

Joan Salter

Joan Salter is a child survivor of the Holocaust. Born Fanny Zimetbaum in Brussels on 15 February 1940 to Polish Jewish parents, she was three months old when Belgium was invaded by the Nazis. Joan's father Jakob thought the Germans would march straight to France and would not attack Belgium, so at the end of 1939 Jakob and his wife Bronia moved to Brussels where Joan was born a few months later. After the German invasion of Belgium in May 1940, Joan's father was deported, along with all non-native men over the age of 15. Her mother took Joan and her sister to Paris, which her father considered to be safer, and she carried them down through Vichy France and eventually over the mountains into Spain in early 1943.

"We were captured at the border – but luckily it was by the Spanish police. My sister was put into a convent and I was allowed to stay with my mother in prison in Figueres, [Spain]...The guards allowed the children to wander freely, and local people brought my mother food and cigarettes."

The Vichy government promised safe passage for the children of Polish parents. Under the care of the Red Cross, the children would be allowed to leave France, travelling to America via the neutral port of Lisbon, in Portugal. Joan's mother had to make the difficult decision whether to let her children go or to keep them with her and risk possible deportation.

"In June 1943, I was put on a boat from Lisbon, to the United States of America. Our sea voyage was not without danger. Though she was flying the flag of a neutral country, our ship, the Serpa Pinto, was stopped by a German submarine. Our ship was boarded. As we stood, silent and terrified on deck, the submariners returned to their ship which rapidly submerged and vanished. The Serpa Pinto continued safely across the Atlantic. On arrival in the USA we had health checks and were sent to an orphanage. Dr and Mrs Farrell, a local physician and his wife, became my foster parents. I was young enough to adapt to my new life. My name was changed to Joan, my language from French to American. Over the next few years, little Polish Fanny Zimetbaum morphed into all American Joan Farrell. But then the war ended. It took the refugee agencies time to locate splintered families. It was not until 1947 that I was reunited with my parents in London. This might seem like the 'fairy-tale ending' but it was anything but. Both of them were severely traumatised. To me, looking through the eyes of a child, their behaviour seemed irrational, incomprehensible. My parents were broken in health, spirit and mind... and were ill-equipped to deal with the return of their angry and alienated children. I spent the next ten years shuttling between my two families, becoming more and more confused as to who I really was. Nobody's adolescence is easy; mine was a nightmare. Though my mother found the past too painful to revisit voluntarily, my father and I were at last able to find some peace in our relationship, in our travels back through his memories. It was not only what he told me which recreated the past for me. The most poignant reminder of all from the past is a photograph I found at the Portuguese Red Cross archive. It is of a group of 14 children; the trauma they have lived through etched on their faces. At the front is a skinny little girl of three-and-a-half. This is Fanny Zimetbaum – the child I was once. Only now, 60 years on, am I able to open the door behind which I left Fanny, locked firmly away, for so many years."

A ceremony in June, on the anniversary of the week that most of Tarnow's Jews were deported, which takes place in the woods and in different parts

Joan visited Poland for the first time over ten years ago, going to Tarnow where her father was from. She now goes back every year to attend

"It[s]...like me reclaiming my family, even though I hadn't been born in Poland, and letting them know I still remember them."

For more information:

- Read more about [the Holocaust](#) on the HMDT website
- Salter. J, 'A Family Apart', The Child Survivors' Association of Great Britain- AJR, We Remember: Child Survivors of the Holocaust Speak, 2011
- '[Interview with holocaust survivor, Joan Salter](#)', The Waterfront Online, 24 February 2014

Eric Eugene Murangwa

Eric played for Kigali's top football team. During the Genocide in Rwanda his fellow players protected him from the killing. Today Eric runs an organisation which uses football to promote tolerance, unity and reconciliation among Rwandan youth.

'Zuzu, a person who tortured, raped and murdered many Tutsis, became Eric's saviour not once, but twice. Why? Zuzu's passion was Rayon Sports.'

Eric was born in the eastern Rwandan city of Rwamagana in 1975, the eldest of six. His family ran a bar and restaurant in a town with a large Tutsi population. For decades the ruling Hutu nationalist government encouraged persecution and discrimination of Tutsi people. By 1982, the police harassment had become too much and Eric's family was forced to close up shop and move to the Rwandan capital Kigali. It was here during Eric's formative years that he developed a passion for football. His talent was quickly noticed and Toto, as he became to be known, grew to become one of Rayon Sports' best loved players – a fact that would later save his life.

When the plane carrying the President of Rwanda was shot down on 6 April 1994, Eric had been watching a football match at a bar. That day would be the last time he would see many of his friends, colleagues and family members, including his seven-year-old younger brother Irankunda Jean Paul. The assassination, which the Hutu government blamed on Tutsi rebels, marked the culmination of decades of tension between the two ethnic groups, sparking the [100-day genocide](#) in which over 800,000 people were killed.

Eric was woken in the early hours of 7 April to the din of a city embroiled in fighting. Radio broadcasts demanded people stay in their homes while soldiers crashed down their front doors to find those they deemed 'responsible'. Eric's home was soon swamped by five armed men searching for weapons supposedly hidden on the premises. Refusing to believe his explanation that he was a player for Rayon Sports, they threatened to take his life unless he could prove it. Eric pulled out an old photo album, saving himself and those he was with.

Deciding he was no longer safe at home, he fled to his Hutu teammate's house. While players at many other football clubs throughout Rwanda were killing each other, those at Rayon Sports remained united throughout the genocide. After hiding there for a week or so, Eric had to move on after being told by his teammate that the killers were coming for him. He needed a new destination to hide and, after discussions with his colleagues, it was decided they would try one of the board members of the club.

The move was risky and audacious, for the board member was Jean-Marie Vianney Mudahinyuka, otherwise known as Zuzu, a notorious leader of the Interahamwe militia – a man subsequently

imprisoned for his role in the genocide. Zuzu, a person who tortured, raped and murdered many Tutsis, became Eric's saviour not once, but twice. Why? Zuzu's passion was Rayon Sports.

Zuzu took Eric in but there others in his neighbourhood who were uncomfortable with the presence of a Tutsi, seeing him as causing an unnecessary risk. Eric was forced to return to his old teammates' house after just a few days. He was unable to rest long. A trio of militia tracked him down, demanding he come with them. His refusal was met by violence, with one of the militia hitting him around the head with a grenade. After stealing all his money, the men were ready to take Eric with them before the intervention of his teammate's cousin, who was a government soldier. He convinced them to leave him behind.

Feeling his luck was about to expire and with a dwindling number of people ready to put him up, Eric knew he had to find somewhere more secure. He returned to Zuzu who promised to take him to the city's Red Cross HQ across town, which was providing sanctuary to refugees. Escorted in Zuzu's vehicle, with two armed guards brandishing their rifles out of the open windows, Eric was safely taken through the road blocks and to the HQ in a largely deserted area of Kigali. He was left outside the gates of the compound to fend for himself.

The facility's director claimed that he could not admit Eric for the sake of the safety and security of those already inside. Out of ideas and accepting his fate just a stone's throw from safety, Eric spent the next few nights sleeping outdoors. The arrival of a young couple and their baby at the gates of the Red Cross HQ increased the pressure on the facility's director and, while he would not grant them admission, he helped organise transportation for the family, as well as Eric. Eric was suspicious of this altruism amid the 100 days of violence. He boarded apprehensively; worried he might be being transported to his death. However, he found himself taken within the confines of Hôtel des Mille Collines where more than 1,200 took refuge during the genocide – a story famously retold in the 2004 film Hotel Rwanda.

He remained there for over a month, reunited with close friends and a board member from Rayon Sports, before being evacuated to an internally displaced person camp outside the city. Eric discovered that, although he lost 35 relatives in total, most of his immediate family had survived. After carrying out two months of humanitarian work in the south of Rwanda, Eric returned to Kigali. Yet, his safety was far from assured. Lurking in the countryside and in neighbouring states were bands of Hutu militia unwavering in their desire to complete their mission to wipe out the Tutsi population. Eric discovered his name was on a list of targets of one of these groups.

He knew he was not safe in Rwanda while rebel Hutu groups remained. An opportunity presented itself to escape when the Rwanda football team played in Tunisia. Instead of returning on the flight home, Eric stayed behind. Later he immigrated to Belgium and then finally to the UK in 1997. The move meant he had to sacrifice his greatest love – his footballing career. Yet, his passion and gratitude for the sport has remained steadfast.

Football saved his life. It transcended ethnic differences and ultimately gave him hope for the future. It is this faith in the game that led Eric to establishing the organisation [Football for Hope, Peace and Unity](#). It uses football as a tool to promote tolerance, unity and reconciliation among Rwandan youth in order to prevent tragedies like the 1994 genocide from occurring again in the future.

Safet Vucalić

Safet is a Bosnian Muslim and survivor of the ethnic cleansing in Prijedor, Bosnia. His father and brother were imprisoned by the Bosnian Serb army in concentration camps.

“Yes, it happened. And people think ‘oh, it’s fine now.’ Well, to me, the only thing that’s happened, there’s no concentration camps, and the war has stopped. Still division exists; the country is divided, my town is in a part that’s occupied by Serbs.”

There is a film that you can view of Safet’s experiences & you can find out more information on the Genocide in Bosnia on the HMDT website.

There is an excellent documentary film that follows the story of Iby Knill, called ‘Iby: an Auschwitz Promise.’ There are also lesson plans & assembly material on the website.

What is Genocide?

The term 'genocide' was first used in 1933, in a paper presented to the League of Nations by the Polish lawyer, Raphael Lemkin. He devised the concept in response to the atrocities perpetrated against the Armenian population of the Ottoman Empire, between 1915 and 1918.

On 11 December 1946 the General Assembly of the United Nations resolved that genocide was a crime under international law. This was approved and ratified as a *Convention on the Prevention and Punishment of the Crime of Genocide* on 9 December 1948. The Convention defines genocide as:

“any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; or forcibly transferring children of the group to another group.”

A number of specific actions have been deemed to be punishable under the Convention. These are: genocide; conspiracy to commit genocide; direct and public incitement to commit genocide or any attempt to commit genocide or complicity in genocide.

Actions do not need to lead to deaths to be considered to be acts of genocide – causing serious bodily or mental harm or the deprivation of resources such as clean water, food, shelter or medical services can be regarded as inflicting conditions of life calculated to bring about physical destruction. Causing serious bodily or mental harm includes the infliction of widespread torture, rape and sexual violence. It is also a criminal offence to plan or incite genocide – even before the killing starts.

2015 marks the anniversary of the beginning of atrocities against the Armenians. Between 1915 and 1918, the Armenian population of the Ottoman Empire were systematically persecuted, deported from their homes and murdered. Following the Balkan War and start of the First World War, Armenian men, women and children were expelled and exterminated in an attempt to destroy their very existence. The campaign was waged against Armenians following a period of deterioration in relations between ethnic groups in the Empire and a number of political and financial upheavals.

It is unknown exactly how many Armenians were murdered in this period but estimates range from 1.3 million to 1.9 million. In 1933, the Polish lawyer Raphael Lemkin, was so motivated by the lack of recognition and awareness of the crimes in Armenia that occurred only a few years before, that he presented a paper to the League of Nations. The paper outlined a way in which the International Community could condemn the crimes and atrocities in the Ottoman Empire, and provide a basis to prosecute the perpetrators behind such crimes. It wasn't until 1946 that the UN recognised the term genocide and affirmed the cause that Lemkin had dedicated his life to. To date, the 1946 convention is still used to recognise the actions of a state-sponsored attempt to destroy a particular group of its people.

If you would like to find out more about the atrocities in Armenia the HMDT recommends a number of books on their bibliography and you may find the Fergal Keane documentary in the film reviews of interest. As part of a film for HMD 2011, they recorded the Untold Story of Astrid Aghajanian whose mother saved her from murder in Armenia by hiding beneath the bodies of those who had already been killed.

The Path to Genocide

Genocide never just happens. There is always a set of circumstances which occur or which are created to build the climate in which genocide can take place.

Gregory H Stanton, President of Genocide Watch developed the 8 Stages of genocide which explains the different stages which lead to genocide. At each of the earlier stages there is an opportunity for members of the community or the International Community to halt the stages and stop genocide before it happens.

Stage 1

Classification - The differences between people are not respected. There is a division between 'us' & 'them'.

Stage 2

Symbolisation - This is a visual manifestation of hatred. Jews in Nazi occupied Europe were forced to wear yellow stars to show that they were different

Stage 3

Those who are perceived as 'different' are treated with no form of human right or personal dignity. During the Rwandan genocide Tutsis were referred to as 'cockroaches'; the Nazis referred to Jews as 'vermin'.

Stage 4

Organisation - Genocides are always planned. Regimes of hatred often train those who are to carry out the destruction of a people.

Stage 5

Polarisation - Propaganda begins to be spread by hate groups. The Nazis used the newspaper *Der Sturmer* to spread & incite messages of hate about Jewish people.

Stage 6

Preparation - Victims are identified based on their differences. At the beginning of the Cambodian genocide, the Khmer Rouge separated those who lived in cities & did not work in the fields.

Stage 7

Extermination - The hate group murders their identified victims in a deliberate & systematic campaign of violence. Millions of lives have been destroyed or changed beyond recognition through genocide.

Stage 8

The perpetrator or later generation denies the existence of any crime.

Further information can be found at www.genocidewatch.org

There are many resources on the HMDT website (hmd.org.uk) which also provides links to other organisations with information on the Holocaust and subsequent genocides. Below are recommendations specifically relating to the HMD 2014 theme of Keep the Memory Alive.

Further Reading:

- Atlas of the Holocaust, Sir Martin Gilbert
- The Other Schindlers, Agnes Grunwald-Spier
- If this is a man, Primo Levi. There is a good programme on Radio 4's Great Lives on Primo Levi it can be downloaded as an podcast
- An Underground Life: Memoirs of a gay Jew in Nazi Berlin, Gad Beck, Frank Heibert, Allison Brown
- In the shadow of the Banyan – Vaddey Ratner

Useful Websites, Exhibitions and Organisations

Association of Jewish Refugees (AJR): ajr.org.uk

Refugee Voices – An archive of 150 digitally filmed interviews with Jewish refugees from Nazism who settled and rebuilt their lives in Britain. The collection consists of more than 450 hours of film and full transcribed, time-coded and catalogued testimonies.

Continental Britons – Jewish refugees from Nazi Europe – An exhibition relating the remarkable and compelling story of the Jewish refugees who fled Nazi persecution in the German-speaking countries before World War II and came to Britain

Cambodian Association in the UK (CASUNIK): casunik.org

Holocaust Centre: holocaustcentre.net/the-journey

- The Journey – an exhibition for primary school children, telling the story of a fictional German Jewish boy who travels from Nazi-occupied Germany to Britain

Holocaust Educational Trust: het.org.uk

Holocaust Memorial Day Trust: hmd.org.uk has a wide range of resources on the HMD 2014 theme, including lesson plans, assemblies and school materials for key stages 1 and 2, including for pupils with special educational needs. Materials for HMD activity organisers including posters, booklets, case studies & tailored factsheets.

Jewish Museum London: jewishmuseum.org.uk

- The Holocaust Gallery – Exhibition centred on Leon Greenman's experiences and journey to Britain

The Wiener Library: wienerlibrary.co.uk Run events, workshops and tours

London Jewish Cultural Centre (LJCC): theholocaustexplained.org

The Holocaust Explained website is to help students with their school work, both in school and at home. It is designed to support the school curriculum. The site has images (pictures, maps, videos, diagrams) to help explain concepts and events.

Points to consider from the Holocaust Memorial Day Trust:

HMDT have produced a 'Speak Up, Speak Out' Poetry Booklet, poetry created using the HMD 2012 theme, Speak Up, Speak Out.

- Terezin - Michael Flack
- The Butterfly - Pavel Friedmann
- There Is a Last Solitary Coach - David Vogel
- Two Suitcases - Moniza Alvi
- We Are The Shoes - Moshe Szulstein
- We Remember Them - Sylvan Kamens & Rabbi Jack Riemer

All the materials can be accessed on their site.

Speakers

Barnet is fortunate to have a number of excellent speakers who are willing to come into schools to give talks. If you want to arrange for a visitor to come into your school please contact Bernd Koschland on telephone/fax 020 8203 5527 or on email nisraf@compuchange.co.uk

Finchley Reform Synagogue Holocaust Memorial Day Events 2015

A series of workshops of 2 and a half-hours (9.30 – 12 and 1 – 3.30) will be held in January for years 9 & above. This year they are all already filled but to find out more details telephone the synagogue 020 84463244 or email Lesley Reuben at family.reuben@btinternet.com These sessions include a variety of teaching and learning activities and an opportunity to hear survivor testimony. These workshops have been very successful and get booked up very quickly.

Comments from last year's event include:

'Your story was incredible – if I had not heard you tell it – I think I might not have realised that it really happened to you. Thank you.'

'The session was very well organised and challenged the pupils .. they all got a lot out of it as did the members of staff.'

'I learnt a lot about the Holocaust and how it is still relevant to me today.'

'Hearing a survivor speak had a great effect on the pupils.'
Finchley Reform Synagogue, Fallow Court Avenue, N12 0BE

British Library Resources

The library has collected together a series of excellent material that can be accessed by schools these include:

Living Memories of the Jewish Community (catalogue no: C410), one of the first National Life Stories projects, collected the personal testimonies of the Jewish Holocaust recorded with Jewish survivors now living in Britain and from the children of survivors.

Testimony: video interviews with British Holocaust survivors (catalogue no: C533) is a collection of more than 170 video interviews with Holocaust survivors recorded in collaboration with Yale University's Fortunoff Video Archive for Holocaust Testimonies.

Holocaust Survivors' Centre Testimony Recording Project (catalogue C830) is a National Life Stories collaborative project with the Holocaust Survivors' Centre, a Jewish social centre in north London for survivors who were in Europe during the Second World War or who came to the UK as refugees.

The Anton Gill Collection (catalogue no: C551) comprises 59 interviews, some in German or French, carried out between 1985 and 1986 with survivors of Nazi concentration camps including Jewish inmates, political prisoners and non-Jewish prisoners.

Herbert Levy German Jewish refugees interviews (catalogue no: C958) collection comprises of oral history interviews with German Jewish refugees to Britain recorded 1994-1997.

The Central British Fund Kindertransport interviews (catalogue no: C526) collection looks at the efforts to help Jewish children escape Nazi Germany and the experiences of children who came to Britain as part of the Kindertransport.

Jewish Experience in Britain (catalogue no: C525) The London Museum of Jewish Life Oral History Interviews collection comprises more than 100 interviews giving accounts of Jewish life in London in the twentieth century.

Chief Rabbi's Office Recordings (catalogue no: C496) include recordings of the Conference of European Rabbis, readings, speeches and musical interludes.

Pascall Theatre Company: Mothers and Daughters - A Jewish Archive (catalogue no: C1242) this collection comprises 50 interviews with Jewish women of various ages and cultural backgrounds recorded by the Pascal Theatre Company in collaboration with the London Jewish Cultural Centre. The recordings were made as part of a film and exhibition entitled 'Jewish mothers and daughters: a personal history of the 20th century through 50 Jewish women's lives'.

Voices of the Holocaust

The British Library interactive learning resource **Voices of the Holocaust**, aimed at Key stage 3 pupils who have already made an initial study of the Holocaust, consists of 28 oral history testimonies gathered from men and women living in Britain today, together with associated background text, biographies, information, and student activities.

The Jewish Museum in Camden

This museum has excellent resources on the Holocaust and on Judaism. To find out more details contact the museum on 020 7284 7384.

Children of the Holocaust Memorial Project

In 2003 Barnet Council established the Children of the Holocaust Memorial Project. The aim of this project is to plant, over time, enough snowdrops to represent the 1.5 million children that were lost during the Holocaust. The project also acknowledges those children who suffered under the Nazi regime.

The Snowdrop, the official plant of the project is a small bulb with a delicate white flower, known for sprouting in winter and early spring. As a bulb that is small, loved and cherished it has become a symbol within Barnet to act as a mirror to the memory of the children that perished during the Holocaust.

Certificates will be issued by Barnet SACRE to all who contribute to the project and an update of the number of snowdrops planted to date can be seen on the Barnet Council website www.barnet.gov.uk

The Times Educational Supplement

The TES has produced a number of resources for use in schools these can be obtained on their website.

The Holocaust: A Guide for Students and Teachers

Written by the leading Holocaust historian David Cesarani, this newly updated booklet offers a comprehensive historical overview into the Holocaust, its antecedents and consequences. From the origins of the Jewish people to contemporary views on the Holocaust, the booklet provides an accessible, engaging and stimulating format which enables discussion and reflection. The text and source material are suitable for a range of different age and ability levels.

This material was compiled and written by Bernd Koschland and Anna Sallnow. We welcome any suggestions or useful resources to include in next years pack.

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