



## Barnet Standing Advisory Council for Religious Education (SACRE)

SACRE has produced this pack for use in schools to commemorate the annual Holocaust Memorial Day on the 27<sup>th</sup> January 2019. **Torn from Home** is the theme for Holocaust Memorial Day 2018.

### ***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.)*

Barnet will once again mark the **Holocaust Memorial Day** with a service held at Middlesex University on Sunday 27<sup>th</sup> January at 1pm. The event is open to everyone, doors open at midday and guests need to be seated by 12.45pm.

### **The Extraordinary Trip of a Book & its Saviour**

The Sarajevo Haggadah tells the Biblical story of the release of the Jewish people and its leaving of Egypt led by Moses. This Haggadah was made around 1350 in Sefarad possibly in Barcelona? It is a great treasure, illuminated in silver & gold & decorated with precious gems & is one of the most beautiful Haggadahs in the world. When some of the Jews were expelled from the Iberian peninsula it travelled to Portugal. In 1609 the book arrived in Venice. Later on, it was recorded in Wien. Then in 1894 the book was bought by the National Museum in Sarajevo by a Sephardim Jew Joseph Cohen.

Dervis Korkut (1888-1969) was a young librarian & curator who worked at the Sarajevo Museum. As the Nazis began to take power in the 1930's he began writing essays criticizing antisemitism. In April 1941 the Nazis occupied Sarajevo. One of their aims was to capture some of the treasures, including the Sarajevo Haggadah. They went to the museum, however, Dervis Korkut had already hidden it under his jacket and taken it to a safe hiding place. He explained the absence of the book by saying that a German officer had already taken it. The Haggadah was kept safe hidden in a small Bosnia town until the end of the war.

During the Nazi occupation Dervis was introduced to a young Jewish woman called Mira Papo her father Saloman had been arrested along with the rest of her family & sent to concentration camps. She would never see them again. She went to the museum to seek shelter & Dervis rescued her & took her home suggesting that she changed her name to the Muslim one of Amira. To his neighbours & friends she was introduced as the babysitter of his son Munib. Once the war was over Mira moved to Israel.



In 1994, Korkut's daughter Lamija was living in Pristina ( the capital of Kosovo), with her husband. Serbia began to bomb the area & began the process of persecution against the Muslim population. Lamija & her husband became refugees & escaped to Macedonia. On their arrival they asked for help& someone suggested that they asked the small Jewish community in Skopje, the capital of Macedonia. When the war was over she moved to Israel & wrote a letter explaining that she had only survived the war because of Dervis' assistance. Dervis was declared 'Righteous Among the Nations of the world' at the World holocaust remembrance centre at Yad Vashem in Jerusalem, his family were later sent the certificate.

Lamija showed the Hebrew letter her father had received from Yad Vashem & the community was deeply move by the story. Some days later, she 7 her husband were told that they would be welcome to live in Israel & escape persecution. They flew to Tel Aviv where Davor Bakovic, Mira Pappo's son was waiting for them.

This story illustrates how good people from different religions, cultures & traditions can help each other in times of great need.

### **Lessons from Auschwitz Project**

Two students from East Barnet 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 2018.

*As part of the lessons from Auschwitz programme we were asked to visit a seminar prior to departing for Poland, at this seminar a Holocaust survivor- Susan Pollack, recounted her past and the trials she faced, her speech left an incredible impression on me and the rest of her audience, no one dared to make a sound as we listened intently, to the trials faced by her and her family in Romania. This allowed us all to adjust our thoughts about what to expect when visiting Auschwitz, but nothing can ever prepare you when visiting such a historically menacing location. We also visited Oświęcim, a town with a vibrant diverse community of multiple faiths prior the German invasion, this town is relevant to the theme explored this year, which is `torn from home` as the Jewish population of Oświęcim was uprooted when the town was invaded and only returned in order to be sent to Auschwitz-Birkenau; to be able to not only learn the story of these people but also stand in the area where they would've held weekly markets was exceptional because it allowed us to learn of the more immediate impacts Auschwitz had on the close communities.*

*Before visiting Auschwitz, I was expecting to feel as I did during my history lessons, distressed but not able to comprehend the number of fatalities because they were just statistics to be learnt and dictated back later in a test. I was completely wrong, before departing for Poland I was prepared for the occasional tear, which did not appear, instead there was an overwhelming sensation of sickness that filled up my stomach during the entire tour. That feeling was astonishment mixed with horror which grew with each barracks we passed because the numbers were becoming so much more than just statistics in a textbook, they were becoming people like Wolf Flaster, a polish Jew; Katarzyna Kwoka and her daughter Czesława who died months apart, by providing visitors with these names and the accompanying faces the Holocaust is humanised, it becomes personal because every single one of us has a name, even the millions that died in the camps which was why the Nazis attempted to erase one's sense of identity by identifying them with numbers and shapes on their clothing; I would recommend visiting Auschwitz to anyone that can, in order to gain a better sense of the scale on which the holocaust was ran.*

By Chloe Blott, East Barnet School

*Before my visit I had some idea of what to expect when visiting the camp; I had done my own research and the preliminary seminars we had attended had broadened my knowledge even further. The talk given by Susan Pollack was incredibly powerful and gave humanity to the victims that was hard to process before not having heard the true experiences of a survivor myself. I was even feeling quite confident in my knowledge of what was to come next and how I would react. But what I found was something that is incredibly difficult to define. The sheer scale of just Auschwitz I was a shock and that was hardly comparable to the overwhelming size of Birkenau, but it was more the conscious realisation of what had taken place here that struck me the hardest. Auschwitz was no longer just a name in a text book or a name mentioned in a history lesson or even just a statistic. It became alive in its own way with the knowledge of the abhorrent crimes that occurred during the 1940s. I remember feeling emotionally deadened by the experience as well as feeling physically sick at the poignant reminders of how many individuals were torn from home and family for such senseless reasons. To this day so many faces are burned into my mind from the displayed photos in Auschwitz I. Each one torn away from the people they loved, each one with a story of their own, and each one worth being remembered. I won't claim to truly understand the nature of the Holocaust, but I do now understand how these people were torn from their homes and I firmly believe that by remembering and endeavouring to gain understanding those who died can live on in our hearts and minds. A constant reminder of what was lost and what should never be repeated.*

Greg Wishaw

## **Material from the Holocaust Memorial Day Trust**

*'I didn't feel like I had a home after the genocide because everything was destroyed. I had no home at all. I had nothing.'*

**Chantal Uwamahoro, survivor of the Genocide in Rwanda**

### **Background**

Holocaust Memorial Day Trust (HMDT) chooses the annual theme to provide those preparing Holocaust Memorial Day (HMD) events with fresh ideas for interesting and inspiring commemorations. Each theme relates to the Holocaust, Nazi Persecution and the subsequent genocides in Cambodia, Rwanda, Bosnia and Darfur.

### **Introduction**

Holocaust Memorial Day Trust offers the theme **Torn from home** to encourage audiences to reflect on how the enforced loss of a safe place to call 'home' is part of the trauma faced by anyone experiencing persecution and genocide. 'Home' usually means a place of safety, comfort and security. On HMD 2019 we will reflect on what happens when individuals, families and communities are driven out of, or wrenched from their homes, because of persecution or the threat of genocide, alongside the continuing difficulties survivors face as they try to find and build new homes when the genocide is over.

HMD 2019 will include marking the 25th anniversary of the Genocide in Rwanda, which began in April 1994. HMD activity organisers may particularly want to acknowledge this milestone anniversary, and reflect on how this theme impacts on members of the Rwandan community.



## **Torn from Home**

### **Scope of the theme**

**Torn from home** has resonance, in part, because all HMD participants, children or adults, will have some personal associations with the word 'home'. It relates to the experiences of communities before, during and after their persecution. As a means of escaping certain death, some of those persecuted found alternative places to call home in less than ideal conditions, whilst others have had to make the place they were confined to into a home. After the genocide ended, many survivors did not have a recognisable home to return to.

This theme also allows for reflections on how we can support those escaping persecution today and who may be looking to make a new home in our own communities. It leads

to discussions of how the lessons of the past can inform our lives today and ensure that everyone works together to create a safer, better future.

### **1 - The meaning of home before genocide**

#### **a) What makes a home?**

*'My mother always seemed to be in the kitchen. I remember coming home from school and being greeted by delicious cooking smells.'*

#### **Blanche Benedick, survivor of the Holocaust**

The word 'home' is familiar to us all. It relates to a place in time and space but it also relates to the people and possessions we find within. Although not always the case, home usually has associations with safety, security, privacy, dignity and peace. In the lead up to the Holocaust, Nazis undermined the notion of 'secure home' by imposing curfews on Jews, and seizing certain possessions such as radios and cameras, before then forcing them to leave their homes.

When reflecting on their lives before their persecution, survivors of the Holocaust and subsequent genocides remembered the familiar sights, and smells, as well as the voices of the friends and family which turn a house into a home. Their homes might have been very different from each other, but the survivors whose testimony we share hold many common reflections about what home meant to them before the genocide.

### **b) Fleeing from home before genocide**

*‘There was a lake, Lake Kivu, which separates Rwanda and the Democratic Republic of Congo, very huge. So we decided to swim.’*

#### **Jean Louis Mazimpaka, survivor of the Genocide in Rwanda**

During the first years of Nazi rule some Jewish families, as well as others who were experiencing increasing persecution, left their homes and fled Germany. Some fled to neighbouring countries in Europe, whilst others left for countries further away like the USA, Canada and China. Not only did this mean leaving all that was familiar, but it meant trying to make a new home, often somewhere with a different culture and language, and, in some cases, an unwelcoming new society.

In subsequent genocides, communities experiencing persecution have fled their homes, becoming refugees in nearby countries, and in the UK. Sometimes leaving home is physically dangerous, like it was for Jean Louis and those who swam with him across Lake Kivu, to find a place of safety. Leaving home is never an easy decision.

## **2 - Torn from home during genocide**

### **a) Forced from home**

*‘The Khmer Rouge ordered us to leave the city “for three hours only” and to carry nothing with us... I left my house with my mother, my two daughters, three sisters and two brothers... Five hours passed, one day, two days, three days... We realised by now that this was a trip without return.’*

#### **Var Ashe Houston, survivor of the Genocide in Cambodia**

A few months before World War Two broke out, Jewish people in Nazi Germany were told that it was now legal for their homes to be taken from them at any time. As the war developed, and Nazi control spread across Europe, Jewish people were forced from their homes into ghettos in cities across Europe. Families had to live in overcrowded, dirty and unsanitary conditions; disease and starvation were rife. Many still attempted to make their cramped accommodation in the ghetto into a semblance of home, by continuing to celebrate Jewish festivals and the sabbath.

Subsequent acts of genocide also saw communities forced from their homes. During the Genocide in Cambodia, millions of people like Var were forced from their home towns and cities to live and work on the land in the countryside. Some lost hope that they would ever see their homes again.



## **b) Finding an alternative home**

'Even when I was hiding in someone else's home, there was no security, because at any moment someone could come and knock on the door and find you. At least in the bush there was hope that, if someone came, you would be able to move and keep hiding.'

### **Chantal Uwamahoro, survivor of the Genocide in Rwanda**

Some survivors were only able to survive by hiding under oorboards or in attics, or in forests and bushes, such as Chantal had to do in Rwanda. These hiding places were not home

but, in some cases, people remained in their hiding place for several years. In other cases, people moved from place to place, finding a refuge for a few weeks or months at a time.

## **c) Making a home a refuge**

'Mona's mother said, "Don't worry, Blanche, you're going to stay here with us for a few days. We're going to hide you because we've heard that all the Jews are going to be rounded up.'"

### **Blanche Benedick, survivor of the Holocaust**

Those who tried to save others by taking them into their homes can be remembered for their acts of rescue during the Holocaust and the genocides which followed. These include those who looked after children who came to the United Kingdom on the *Kindertransport*, and others, like Mona's family in Denmark, who hid Jewish people in their homes during World War Two. Louisa Gould paid the ultimate price for hiding a Russian prisoner of war in her home on the Channel Islands; she was murdered in Ravensbrück concentration camp.

## **3 - A home after genocide**

### **a) Returning home**

'I stayed in Rwanda after the genocide, we tried to go back to work, to find others and make other friends, to find out if you have some family members left. Then we tried to build the country again, to build a family again, to build ourselves again.'

### **Appolinaire Kageruka, survivor of the Genocide in Rwanda**

When the Holocaust ended with the end of World War Two, millions of people across Europe were displaced, often hundreds of miles from home. Some tried to return home – often a difficult and complex journey. Those who were able to return to their neighbourhoods often faced continuing prejudice, and sometimes violence from the communities to which they now returned.

After the Genocide in Rwanda, survivors like Appolinaire who moved back to their homes found themselves living alongside neighbours who had been perpetrators during the genocide. The challenge of rebuilding a life was made more difficult by having to encounter those responsible for their loss of family on a regular basis.

### **b) No home to return to**

'I was numb when I saw there was nothing left... Someone had even planted corn on my land and they were harvesting it.'

### **Besima, survivor of the Genocide in Bosnia**

Many of those who tried to return from concentration camps across Europe after the Holocaust found their houses had been looted, sold, given away or physically destroyed, and the local communities unwilling or unable to help them reclaim their homes.

Similarly, when survivors of the Genocide in Bosnia, like Besima, returned to their homes, many found that they had been taken over by members of the communities involved in killing their loved ones. The continuing trauma of genocide leaves people trying to adapt to a new life alongside some of those responsible for destroying their old one. Finding or building a new home can take a long time in communities still recovering from genocide. Having no permanent home creates further trauma for those who survive.

### **c) An empty home**

*'I missed my brothers and sisters, always, to this very day. When the holidays came and people celebrated, or the families sat together, that was when this inner thing, this nervous strain came. That was very hard.'*

#### **Otto Rosenberg, Sinti survivor of Nazi Persecution**

For many people, family and loved ones are essential to feeling 'at home.' Having lost friends and family during genocide, those who survived the Holocaust, Nazi Persecution or other genocides had to face the trauma of making a home without those who had been murdered. Otto describes his continuing sense of loss, particularly at times when Sinti families traditionally gather in the home and spend time together.

### **d) Making others feel at home**

*'Britain is now my second home. It is good to have a new life, but it was really tough to have no contact with my family for so long.'*

#### **Abdul Aziz Mustafa, survivor of the Genocide in Darfur**

After persecution, 'home' can become a country offering a place of safety and belonging. The continuing refugee crisis highlights that there are millions of people across the world who are still seeking a safe place to call home. The ongoing Genocide in Darfur highlights that acts of persecution, violence and genocide continue to force millions of people from their homes today.

## **Further reading**

**Holocaust Memorial Day Trust: [hmd.org.uk](http://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.

### **Useful websites, exhibitions and organisations**

#### **Association of Jewish Refugees (AJR): [ajr.org.uk](http://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](http://casunik.org)**

### **Holocaust Centre: [holocaustcentre.net/the-journey](http://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

### **Jewish Museum London: [jewishmuseum.org.uk](http://jewishmuseum.org.uk)**

- **Remembering the Kindertransport** There is an excellent exhibition to mark the 80 year anniversary of the Kindertransport. It tells the story in their own words of rescue as well as stories of rupture, loss & hope. It is a wonderful exhibition & feature the story of **Revd Bernd Koschland**, former chair of Barnet SACRE. He remembers Kristallnacht in 1938, when synagogues across Germany were burnt, Jewish shops looted & Jews assaulted in the street. “ I remember being marched into a square & being told to stand in silence. Then my father was taken away to Dachau” He was seven years old at the time & living in the Bavarian town of Furth. In March 1939, Bernd’s mother gave him a wooden hairbrush marked with his initials & he began his journey to England., never to see his parents again. The brush is on show at the exhibition. **It has been extended until the 24<sup>th</sup> March 2019.**
- The Holocaust Gallery – Exhibition centred on Leon Greenman’s experiences and journey to Britain

### **The Wiener Library: [wienerlibrary.co.uk](http://wienerlibrary.co.uk) Run events, workshops and tours**

**London Jewish Cultural Centre (LJCC): [theholocaustexplained.org](http://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 Szulzstein  
We Remember Them - Sylvan Kamens & Rabbi Jack Riemer

### **Finchley Reform Synagogue Holocaust Memorial Day Events 2019**

Introduction to the Holocaust Survivor speaker and questions Workshop: Relevance of the Holocaust today Concluding ceremony a free 2 1/2 hour session for Years 9 and above.

This year all the sessions are fully booked but for further information and to reserve places for next year contact the synagogue.

This project was originally developed with the support of the Imperial War Museum Fellowship in Holocaust Education program of Continuous Professional Development.

### **Each session includes:**

A variety of teaching and learning opportunities

Highly experienced speakers and educators  
Structured workshop based on the annual theme of Holocaust Memorial Day Time for personal reflection and responses

*An opportunity to hear survivor testimony – soon we will no longer be able to hear from survivors directly and we will have to rely on recordings.*

Hatred breeds only hatred - **Alice Herz Sommer**



- **Virgil**, quoted on the 9/11 Memorial in New York
- Auschwitz survivor and concert pianist who died in London in 2014 aged 110.

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** (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** (C830) is a NationalLife 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**

*The London Museum of Jewish Life Oral History Interviews ([catalogue no: C525](#)) 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](#)) 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.

### **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 lives 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](http://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 Educational Trust (HET)**

#### **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. £2

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

*Anna can be contacted by email [annasallnow@btinternet.com](mailto:annasallnow@btinternet.com).*





**HOLOCAUST  
MEMORIAL  
DAY 27/1**