The Holocaust

a resource for primary and secondary schools

Second Edition

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SUPPORTING HOLOCAUST EDUCATION
VISION SCHOOLS SCOTLAND

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Acknowledgements

The first edition of this resource, *The Holocaust: a teaching pack for Primary Schools*, was published in 2000 by Education Scotland's predecessor, Learning and Teaching Scotland and distributed by the Scottish Executive freely to every primary school in Scotland. The many curricular and technological changes that have taken place since then, and schools' growing interest in the Holocaust justifies this second edition.

Rev. Ernest Levy was a remarkable man whose commitment to teaching about the Holocaust to young people and his regard for humanity are an inspiration to us all. A former cantor of Giffnock and Newlands Synagogue, East Renfrewshire, he wrote two books about his Holocaust experiences – *Just One More Dance* (Mainstream, 1998) and *The Single Light* (Vallentine Mitchell, 2007). Rev. Ernest Levy was active in interfaith dialogue and Holocaust Education and was awarded an OBE in 2002 for his services in these areas.

Particular thanks to the Levy family for their continued support. We would also like to thank the Scottish Government for its support of Vision Schools Scotland, which has made this resource possible. Launched in 2017, Vision Schools Scotland aims to promote excellence in Holocaust teaching by promoting and presenting Continued Professional Learning in Holocaust education, and encouraging the sharing of good practice in this area.

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Foreword

We all have a shared responsibility to challenge prejudice wherever and whenever we see it, and to come together to build strong, inclusive and respectful communities, where everyone can flourish. It is essential that our young people are given not just an insight into the horrors of the Holocaust, but opportunities to understand why it happened, and to help them play their part in keeping Holocaust remembrance alive in our communities.

I would love to say that the terrible tragedies of the Holocaust, and the genocides which followed it, could never happen again. Unfortunately, we are not immune to the hateful attitudes which laid the groundwork for these horrifying events, which is why we cannot afford to be complacent.

Holocaust education is also a key context in which to nurture the four capacities which lie at the heart of Curriculum for Excellence, to enable all young people to become successful learners, confident individuals, responsible citizens, and effective contributors.

This inspiring resource supports teachers to develop learners' knowledge and understanding of the Holocaust, and the lessons that can be drawn from it. Importantly, these include the historical impact of discrimination and racism, the importance of human rights legislation, and addressing denial and distortion of the Holocaust.

As living memory of the Holocaust fades, it makes the work to know and understand it on a personal and practical level all the more vital. Ernest Levy's story is given new life through this resource, allowing our children and young people to share his experiences and feelings and to reflect on what he has to say, and consider what it means in today's context.

Let me finish by giving my personal thanks to Vision Schools Scotland not only for this resource, but also for their continued work in promoting and supporting Holocaust education across Scotland.

Jenny Gilruth
Cabinet Secretary for Education and Skills

Preface

"Those who cannot remember the past are condemned to repeat it".
George Santayana (Spanish philosopher 1863-1952).

Overarching Aims of this Resource

Although this resource is aimed mainly at P7-S2 pupils, teachers may find it a useful resource for pupils in later secondary stages. It aims to support teachers in:

1. Developing pupils' knowledge and understanding of:
   - key facts about the Holocaust and the lessons that can be drawn from the Holocaust;
   - the historical impact of discrimination and racism;
   - Scotland's connections with the Holocaust.
2. Providing relevant and reliable sources with which Holocaust education may be effectively and confidently delivered.
3. Addressing denial and distortion of the Holocaust.

The Value of Survivor Testimony

Benefits

Putting a face to the facts, statistics and dates of the Holocaust, and providing pupils with personal stories, support pupils' learning of the events of the Holocaust and the impact it had on individuals and their communities. Dehumanising people, especially Jewish people, was a key feature of the Holocaust process; using testimony ensures that pupils' learning experiences include the rehumanising of such people. Pupils can see that these people are individuals, 'ordinary' and 'real'. Such an experience can help pupils to develop empathy.

The International Holocaust Remembrance Alliance's *Recommendations for Teaching and Learning About the Holocaust* (IHRA, 2019) recognises the above and additionally states that survivor testimony creates 'a unique link to the past'. Examples in this video testimony of such uniqueness are the personal account of how the Levy or Lowy family were deported from their home in Bratislava to no man's land on the Slovak-Hungarian border, and the hardship of the Death Marches. What is unusual about Ernest's testimony is that the three special people who helped him through the Holocaust were Germans, one of whom was a perpetrator. This raises questions about the situation for Germans who were swept away with the Nazi regime but who sympathised with the Jewish people and provides a unique insight into the condition of the Holocaust.

The nature of testimony being one person's voice, and their expression of their experiences, adds authenticity to pupil learning as it is produced by an individual who had experiences that they recount.

Challenges

Authenticity does not mean that testimony is 100% accurate. The person giving the testimony may be trustworthy, and have every intention of telling the truth. However, through time they may not remember every accurate detail, and their memory may be influenced by books they have read or films they viewed. Further, due to the personal nature of their experience, eyewitnesses and survivors cannot provide an impartial record of events and may say something that challenges pupils. This can be addressed by creating opportunities for pupils to develop critical thinking.

As survivors of the Holocaust are old or elderly, pupils may not be as interested in their testimony as they are from younger survivors of more recent genocides. Pupils' perceptions of survivors of the Holocaust may therefore predominantly consist of images of old people. It is important that teachers show pupils archive materials so that pupils can understand that survivors were young at the time of the experiences in their testimony. A few pictures of a young Ernest are included in this resource. Unfortunately, most photographs of young Holocaust survivors, alongside those of their parents, siblings and extended family were lost and destroyed during the Holocaust.

Using the Resource

This resource is based on the video testimony of Holocaust survivor, Rev. Ernest Levy (Levy is pronounced, 'lev' as in 'leave' and 'y' as in 'envy'), with accompanying material to enhance pupils' learning experiences. The materials encourage pupils to consider how the lessons of the Holocaust relate to important issues in the world today. The resource is intended to be used flexibly in schools to support work from a range of curricular areas. Hence this resource supports all teachers who teach the Holocaust and World War Two. This includes primary 7 teachers who teach experiences and outcomes in Social Studies, Health and Wellbeing and Religious and Moral Education, and secondary teachers who teach these currricular areas and others, such as English, Modern Languages, Music and Art.

Secondary teachers can additionally use this resource to complement *The Holocaust: a resource for secondary schools* (Vision Schools Scotland, 2021), which can be found on the website of the General Teaching Council for Scotland. In addition to focusing on academic attainment, it is important that recognition is given to the vital role that education plays in developing positive attitudes in pupils. This resource develops skills in both these areas to contribute to the education of the whole child.

The resource comprises:

- Video testimony with subtitles of Rev. Ernest Levy, a Holocaust survivor who lived in East Renfrewshire for more than 50 years.
- A teacher guide that contains:
  - a transcript of each section of the video
  - relevant information for each section - words in bold are found in the glossary
  - teaching and learning materials relating to the three sections of the video testimony, covering Ernest's Journey, From Home to Slavery, Three Special People and Epilogue- The Way Forward, and a section 'The World Today' that focuses on current issues pertaining to anti-racism, antisemitism, antigypsyism and genocide.
  - background information for pupils on the events of the Holocaust
  - activities with accompanying notes
  - a map illustrating Ernest's journey
  - hyperlinks to relevant film clips and websites for further information (online version only)
  - list of useful websites

The activities are pitched at a level that is unlikely to suit all pupils. Class teachers can decide how best to differentiate the content/task/methodology in order to meet the range of pupils' needs.

Some suggestions for differentiation include:

- breaking the activities into smaller components and focusing only on one or two aspects
- using examples from pupils' prior knowledge and experiences to explore key themes
- presenting the activities using simpler terminology and in a style pupils are familiar with
- making use of methodologies such as 'concept cartoons' to support pupils' comprehension of the information presented

The video testimony lasts for approximately 37 minutes and is divided into three sections. It is recommended that teachers engage with Section 1 of this guide, prior to viewing any section of the video testimony. The transcripts can be used by the teacher prior to viewing the video and can also be adapted for dramatisation by pupils.

- Section 1: From Home to Slavery (13 minutes)
- Section 2: Three Special People (22 minutes): comprising Helmut the Guard (9 minutes); Max the Farmer (6 minutes); and Emma the Ward Sister (7 minutes).
- Section 3: Epilogue -The Way Forward (2 minutes)

Transition

This resource presents an ideal opportunity to support transition from P.7 into S.1 by providing a context which embraces several curricular areas with opportunities for interdisciplinary learning. This enables pupils to build on prior learning, develop knowledge, skills and attitudes explored in primary school and continue this in secondary school, in line with curricular guidance.

The materials provided in this resource support primary and secondary teachers to confidently engage pupils in age-appropriate and meaningful learning activities. Background information, documents and graphics provide factual evidence which supports the suggested learning experiences and allows teachers to feel assured of the accuracy of the materials they are presenting.

There is 'no single "correct" way of teaching the Holocaust, and no ideal methodology appropriate for all educators' (International Holocaust Remembrance Alliance, 2019:23). Nonetheless, only in exceptional circumstances should the Holocaust be taught to pupils younger than 10 years. Teaching the **Final Solution** and other horrors such as the gas chambers and **Einsatzgruppen**, are not appropriate for this age group. In addition, primary pupils should not be exposed to disturbing atrocity images.

Where possible, pupils should have previously studied Judaism or the Jewish way of life before learning about the Holocaust, and build on this knowledge as they learn about the Holocaust.

This is a 'tried and tested' model which has successfully supported transition of pupils moving from primary to secondary school and enabled effective collaboration of staff from both educational settings. Maximising leadership opportunities for older pupils to devise and deliver shared experiences have proved to be meaningful and effective.

Examples of Transition Experiences and Outcomes at Second and Third Levels

I can discuss why people and events from a particular time in the past were important, placing them within a historical sequence. SOC 2-06a

I can discuss the motives of those involved in a significant turning point in the past and assess the consequences it had then and since. SOC 3-06a

I can share my developing views about values such as fairness and equality and love, caring, sharing and human rights. RME 2-05b

I can demonstrate my developing understanding of moral values through participating in events and projects which make a positive difference to others. RME 3-05b

Recommendations

Before Teaching the Holocaust

- Ascertain pupils' prior knowledge of the Holocaust before teaching this pack. This may reveal misconceptions that learners have about the Holocaust, Nazis, Jews and Roma and their understanding of the term 'Holocaust survivor'. The Nazis targeted a genocide against Jews and Roma.
- Highlight the importance of e-safety in this topic with pupils and parents and link this with school policy.
- Share links between the theme of the Holocaust and curricular guidance with parents to ensure they are aware of the relevance and educational context involved.
- Explain to parents the relevance of learning 'about' and 'from' the Holocaust in the context of the curriculum.
- Assess your classroom as a safe learning environment. Suggested approaches are: anticipate the challenges that may arise before teaching this topic, and identify strategies for addressing these; consolidate discussion rules so that respect for pupils' views, and other pro-social behaviours are consistently maintained; and allow pupils time to reflect on their learning and views.
- Consider the experience, and maturity of pupils.
- Acknowledge the diverse family histories of pupils.
- Consider the sensitivities, especially those that are particular to pupils in your school community e.g. the emotional journeys of pupils from Poland or Germany, pupils who have fled their home country, learners whose families were directly affected by the Holocaust, or by more recent acts of ethnic cleansing.

Popular topics for primary pupils are the *Kindertransport, the Rescue of the Jews in Denmark*, and *Anne Frank*. Unlike these topics, this resource takes pupils inside the camp gates, and touches on the camp experience. It is important that teachers consistently demonstrate commitment to providing a safe learning environment throughout learners' engagement with this resource.

The book and film, *The Boy in the Striped Pyjamas* are not recommended for use in primary or secondary classrooms for teaching the Holocaust because:

the details and narrative of both book and film are not faithful to the historical facts and create false impressions of victims, perpetrators and key sites…learners with little or no prior knowledge are likely to acquire misinformation about the Holocaust that may never be challenged, much less un-learned.

IHRA, 2019

Additional Resources

• Levy, E - *Just One More Dance* (Mainstream, 1998) and *The Single Light* (Vallentine Mitchell, 2007)

• YouTube - Jewish Survivor Ernest Levy Testimony, USC Shoah Foundation

• YouTube - A Tribute to Ernest Levy (15m 6s)

• The Herald - Obituary (2009)

• Recommendations for Teaching and Learning about the Holocaust, IHRA

• A Guide for Primary School Teachers, The Holocaust Educational Trust

• The Vision Schools Scotland website

• Britain and the Holocaust, Imperial War Museum (30mins)

Scotland and the Holocaust

Although the impact of the Holocaust in Scotland was not as great as elsewhere in Europe, Scotland has many connections with the Holocaust.

- Scotland became home to Jewish **refugees** who escaped Nazi tyranny and Jewish immigrants who suffered greatly as a result of antisemitism, loss of citizenship and basic human rights. One such refugee was Vienna born Rudolf Bing (1902-1997) who came to the UK in 1934 and founded the Edinburgh International Festival in 1947. Refugees also included young children and teenagers from Germany, Austria, Poland and Czechoslovakia (now the Czech Republic) who came to the UK on the Kindertransports (1938-39). Their parents were not granted permission to accompany them or enter the UK.
- Many of the immigrants had endured cruel camp regimes for years. This was true of Rev. Ernest Levy whose testimony this resource is based upon. While this gives resonance to 'surviving the Holocaust', it is important to recognise and understand that both **refugees** and immigrants at this time, whether they experienced the notorious Nazi camps or not, suffered profound loss.
- Dunscore born Jane Haining (1897-1944) from Queen's Park Parish Church, Glasgow, was a Scottish missionary for the Church of Scotland in Budapest, Hungary, who risked her life to help Jews during the Holocaust. Eight charges were laid against her by the Gestapo, including working among Jews, visiting British prisoners of war and listening to the BBC. Haining was deported to Auschwitz and succumbed to starvation and the terrible conditions in the camp. Further information on Jane Haining can be found at the Dunscore Heritage Centre.
- The Scottish Italian community suffered a huge loss in 1940 when the SS Arandora Star was torpedoed by a German U-boat. A former luxury cruise ship, the SS Arandora Star was transporting Italian, German and Austrian civilians from Liverpool to internment camps in Canada. This transport included a small number of Jewish refugees. More than 800 people lost their lives on this ship. The Italian Cloister Gardens at St Andrew's Cathedral, Glasgow, is a memorial for the hundreds of Scottish Italians who died on board this ship.
- The Bergen-Belsen concentration camp in northern Germany was liberated on 15 April 1945 by British troops. These troops comprised many soldiers from Scotland. These included Ian Forsyth MBE (1924-2021) from Hamilton who was a wireless operator and tank commander in the 15-19 Royal Hussars Reconnaissance for the 11th Armoured Division, and Jack Crosbie from Girvan (1915-1995) who was a Lieutenant in the Royal Artillery. Test pilot, Captain Eric Melrose Brown from Leith (1919-2016) interrogated Josef Kramer, Camp Commandant of Auschwitz-Birkenau (May - November 1944) and Bergen-Belsen (December 1984 - August 1945), and his female assistant Irma Grese.
- In 1992, Lithuanian born Anton Gecas (1916-2001) who lived in Edinburgh shortly after the Second World War, lost a defamation case against Scottish Television, which claimed he led atrocities against Jews in his native country and Belarus as the head of a special police battalion during the Second World War. Under his name of Antanas Gecevicius he had commanded a platoon of the 2nd company of the 12th Lithuanian Police Auxiliary Battalion that was responsible for the murder of tens of thousands of Jews, partisans and others in Lithuania and Belarus in 1941. Gecas was never brought to trial for his alleged crimes.
- French Holocaust denier Vincent Reynouard, a former maths teacher, fled to Scotland after being convicted under anti-Nazi laws in France. Denying the Holocaust is a criminal offence in France. Reynouard, was arrested in Anstruther, Fife, in 2022, where he had been living under a false identity.

These connections are examples of why the Holocaust is important to Scotland's heritage and of how the Holocaust contributes to Scotland's rich diversity. Further information on Scotland and the Holocaust can be found on the Gathering the Voices website, the Scottish Jewish Archive Centre and the Scottish Jewish Heritage Centre. The Centres' collections contain unique material on children and adults who found sanctuary in Scotland during the Holocaust era.

Secondary teachers may wish to consider the SQA Scottish Studies award which supports development of knowledge, understanding and skills within a Scottish context.

Curriculum for Excellence

The Curriculum for Excellence has, at its heart, the four capacities: Successful Learners • Confident Individuals • Effective Contributors • Responsible Citizens

This resource provides many opportunities for engaging learners in activities which will support progress towards these goals. For example, within the theme of Responsible Citizens, raising awareness and understanding of the events of the Holocaust will help learners to appreciate the importance of a tolerant and diverse society where equal rights for all are guaranteed.

Contexts for Learning

- The ethos and life of the school as a community
- Curricular areas and subjects
- Opportunities for personal achievement
- Interdisciplinary learning

These four areas have been identified in order to provide learners with 'the opportunities to develop the skills, knowledge and attributes they need to adapt, think critically and flourish in today's world'.

Within this resource lie many opportunities for meaningful and relevant interdisciplinary learning which would enhance the learning experience and significance of the activities undertaken. Examples of this are:

- The links between Judaism and historical events. Ernest's story begins on a Friday night, when Shabbat begins.
- The links between Music, and Health and Wellbeing Education and historical events. Ernest brought music into the camp with his 'trumpet' playing, to 'keep his spirits up.'
- Tracing Ernest's journey through Europe exploring key factors in each move and considering his role/status/experience in each environment.

Experiences and Outcomes

Clearly a range of methodologies and pedagogical approaches could be adopted within Holocaust education and a selection of Experiences and Outcomes could be included, according to the individual environments in each school. The following table shows some of the Second and Third Level Experiences and Outcomes which this resource supports.

Second Level	Third Level
Health and Wellbeing	
I know that we all experience a variety of thoughts and emotions that affect how we feel and behave and I am learning ways of managing them. HWB 2-02a	I know that we all experience a variety of thoughts and emotions that affect how we feel and behave and I am learning ways of managing them. HWB 3-02a
I understand that my feelings and reactions can change depending upon what is happening within and around me. This helps me to understand my own behaviour and the way others behave. HWB 2-04a	I understand that my feelings and reactions can change depending upon what is happening within and around me. This helps me to understand my own behaviour and the way others behave. HWB 3-04a
I understand that people can feel alone and left out by others. I am learning how to give appropriate support. HWB 2-08a	I understand that people can feel alone and left out by others. I am learning how to give appropriate support. HWB 3-08a
As I explore the rights to which I and others are entitled, I am able to exercise these rights appropriately and accept the responsibilities which go with them. I show respect for the rights of others. HWB 2-09a	As I explore the rights to which I and others are entitled, I am able to exercise these rights appropriately and accept the responsibilities which go with them. I show respect for the rights of others. HWB 3-09a
Through contributing my views, time and talents, I play a part in bringing about positive change in my school and wider community. HWB 2-13a	Through contributing my views, time and talents, I play a part in bringing about positive change in my school and wider community. HWB 3-13a

Second Level	Third Level
Religious and Moral Education	
Through exploring the lives and teachings of significant figures from world religions, I am increasing my knowledge and understanding of their key beliefs. RME 2-04b	Through investigating and reflecting upon how followers of world religions put their beliefs into action, I can reflect upon the consequences of putting my own beliefs into action. RME 3-04b
	I can give examples of the contributions of the beliefs of world religions to the development of Scotland, now and in the past. RME 3-04d
Through investigating and reflecting upon the lives and teachings of significant figures from world religions, and drawing upon moral values as expressed in religious scriptures and other stories, I am beginning to understand how these have influenced the morality of world religions. RME 2-05a	Through investigating and reflecting upon the responses of world religions to issues of morality, I can discuss ways in which to create a more just, equal, compassionate and tolerant society. RME 3-05a
I can share my developing views about values such as fairness and equality and love, caring, sharing and human rights. RME 2-05b	I can demonstrate my developing understanding of moral values through participating in events and projects which make a positive difference to others. RME 3-05b
	I can describe how the values of world religions contribute to as well as challenge Scottish and other societies. RME 3-05c
I am increasing my understanding of how people come to have their beliefs, and further developing my awareness that there is a diversity of belief in modern Scotland. RME 2-09a	Through reflection and discussion, I can explain a range of beliefs which people hold and can participate in debates about 'ultimate questions'. RME 3-09a
I can explain why different people think that values such as honesty, respect and compassion are important, and I show respect for others. RME 2-09c	I can explain how the different beliefs that people have, including beliefs which are independent of religion, relate to their moral viewpoints and how this leads them to respond to moral issues. RME 3-09c
Social Studies	
I can use primary and secondary sources selectively to research events in the past. SOC 2-01a	I can use my knowledge of a historical period to interpret the evidence and present an informed view. SOC 3-01a
I can interpret historical evidence from a range of periods to help to build a picture of Scotland's heritage and my sense of chronology. SOC 2-02a	I can make links between my current and previous studies, and show my understanding of how people and events have contributed to the development of the Scottish nation. SOC 3-02a
I can investigate a Scottish historical theme to discover how past events or the actions of individuals or groups have shaped Scottish society. SOC 2-03a	I can explain why a group of people from beyond Scotland settled here in the past and discuss the impact they have had on the life and culture of Scotland. SOC 3-03a
	I can describe the factors contributing to a major social, political or economic change in the past and assess the consequences it had then and since. SOC 3-05a
I can discuss why people and events from a particular time in the past were important, placing them within a historical sequence. SOC 2-06a	I can discuss the motives of those involved in a significant turning point in the past and assess the consequences it had then and since. SOC 3-06a
	Through researching, I can identify possible causes of a past conflict and report on the impact it has had on the lives of people at that time. SOC 3-06b
To extend my mental map and sense of place, I can interpret information from different types of maps and am beginning to locate key features within Scotland, UK, Europe or the wider world. SOC 2-14a	I can use a range of maps and geographical information systems to gather, interpret and present conclusions and can locate a range of features within Scotland, UK, Europe and the wider world. SOC 3-14a

General Teaching Council for Scotland (GTCS) Standards for Registration

The revised GTCS Standards for Registration (2021) make clear and specific reference to Learning for Sustainability, Global Citizenship, Human Rights and Leadership. Engaging with Holocaust education provides meaningful opportunities for teachers and learners to fulfil these expectations.

Learning for Sustainability (LfS)

Learning for Sustainability is an umbrella term which evolved as a result of the work of the 'One Planet Schools Working Group' and the 'Learning for Sustainability National Implementation Group', culminating in the 'Vision 2030+' report in 2016. It encompasses a range of key areas designed to nurture a generation of children young people who are

committed to the principles of social justice, human rights, global citizenship, democratic participation

Regional Centre of Expertise Scotland, 2017

Learning for Sustainability is identified as an 'entitlement' for all learners which teachers are required to demonstrate in their practice. While many of the themes within LfS are relevant to this resource, Human/ Children's Rights and Global Citizenship are of particular importance.

Global Citizenship Education

In addition to the previously mentioned links between this resource and the Curriculum for Excellence capacity of Responsible Citizens, there are also clear opportunities for developing Global Citizenship Education. The materials encourage pupils to consider how the lessons of the Holocaust relate to world events today and to important issues such as tolerance, power and authority, and the influences on people's personal decision making. Providing pupils with accurate and reliable information on the events of the Holocaust gives them a reference from which they will be more able to:

build their understanding of world events, challenge ignorance and intolerance, understand their place in the world and take an active role in their community

Oxfam website

Developing an appreciation of significant events such as the Holocaust, through consideration of an individual's journey, will help pupils to develop meaningful skills, knowledge and attitudes which will allow them to be effective global citizens, recognising Scotland's particular role within the wider world.

Human Rights Education

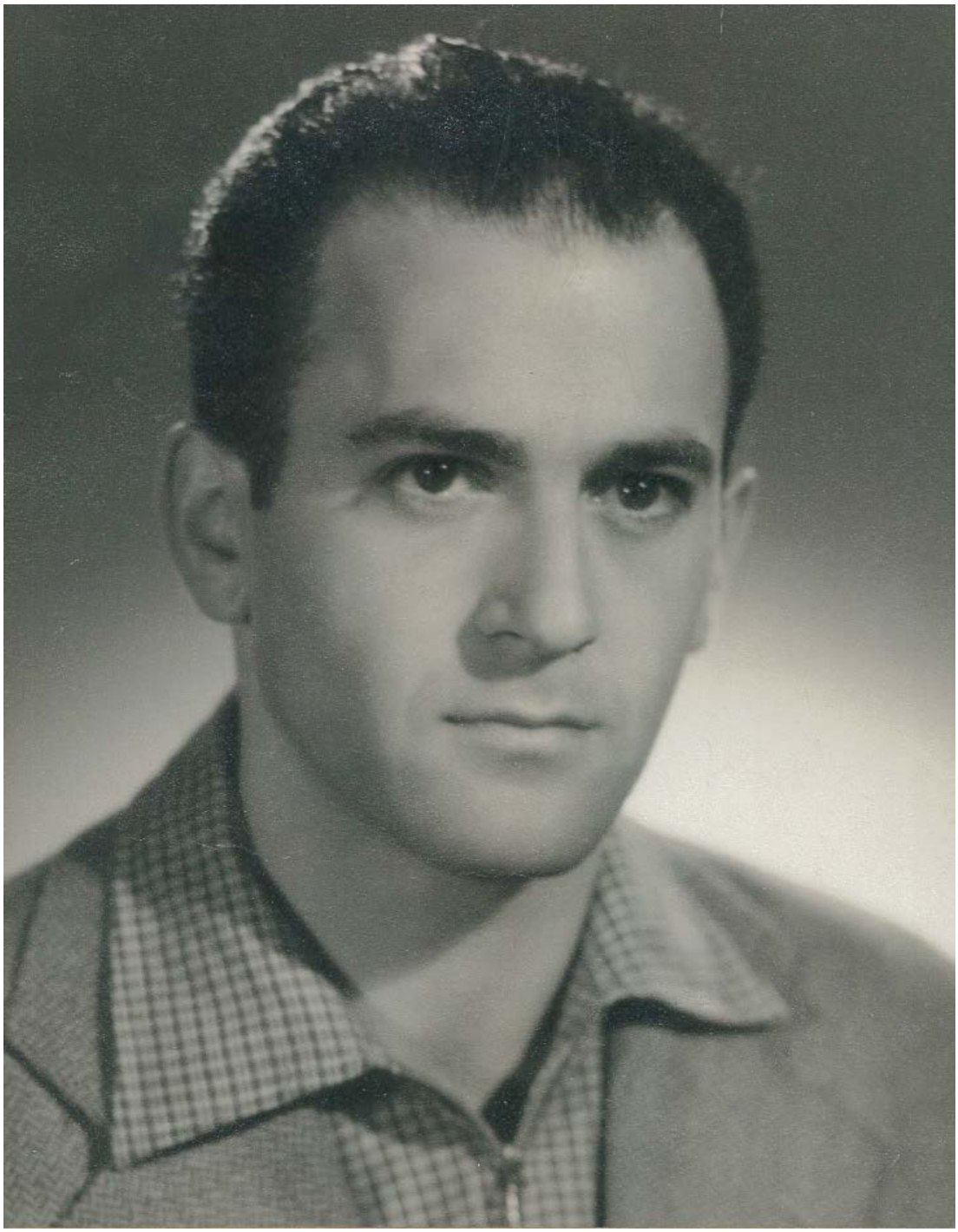
This resource provides many opportunities to deliver Human Rights Education through the context of teaching and learning about the Holocaust. Indeed, the existence of Human Rights Education is underpinned by the Universal Declaration of Human Rights (1948) which was created in response to the atrocities of the Second World War. This led to the establishment of the United Nations Convention on the Rights of the Child (UNCRC,1948) and the creation of a set of identified children's rights.

Opportunities to explore the reasons why identifying basic human rights was necessary, the way in which this process evolved and the nature of the rights identified are all directly relevant to the events before, during and after the Holocaust. Framing this period in history through the context of Ernest Levy's experiences provides relevance and meaning to such significant historical events. As well as considering the historical element of Human Rights Education, comparisons between the Holocaust and modern day events involving genocide, antisemitism and persecution allow pupils to develop a greater understanding and awareness of why the Holocaust remains so relevant today. Rev. Ernest Levy's testimony gives a young person's perspective to the Holocaust, which makes it easier for pupils to consider this from the context of their own personal experiences, and their knowledge and approached as a primary/secondary transition topic. The collaboration between staff from different departments and schools and the opportunities for pupils to lead their own learning make this a meaningful and manageable initiative.

Examining differences in the ways children's rights are observed throughout the world allows informed comparisons to be drawn from which positive attitudes can be developed toward human rights promotion within our societies.

Leadership

The revised GTCS Standards state that teachers should have opportunities to lead learning, working alongside colleagues and partners. Holocaust education provides many such leadership opportunities, particularly if approached as a primary/secondary transition topic. The collaboration between staff from different establishments and the opportunities for children to lead their own learning make this a meaningful and manageable initiative.



Ernest, 1945

Section 1

Background Information

Introduction

It is recommended that pupils are provided with sufficient information that enables them to put Ernest Levy's testimony in context effectively before viewing the video.

In this section, pupils should develop knowledge and understanding of:

- The Holocaust as the systematic mass destruction of European Jews (genocide) by Nazi Germany.
- The Jewish community in Bratislava.
- Hungary during the Holocaust.
- The role of the United Nations in response to the events of Holocaust.
- Hate crimes.

This section includes relevant background of key events before, during and after the Holocaust. This can be used to consider some issues that are treated in greater depth in later sections. This includes a Timeline Resource Sheet which can be used in a number of ways. Suggestions include:

- Copy and cut the sheet into cards with single events/dates. Present pupils with the events only to consider and sequence using appropriate support material.
- Ask pupils to try to allocate a year for each event and then provide the set of date cards to compare.
- Consider pupil responses in the light of the correctly sequenced/dated cards.
- Present pupils with separated beginnings and endings of the events for matching. Alternatively, provide statements with missing words; can be done without dates initially, or add Ernest Levy's date of birth as well as, for example, key events in Ernest's life.
- Match significant national and local events to the timeline, e.g. rationing begins, evacuation of 400,000 children, Clydebank Blitz, etc.
- Consider other events which occurred in the timeframe 1938–1945 and match them to the timeline, e.g.
  - The biro ballpoint pen was invented by Lázló Bíró (1938)
  - First appearance of Superman in Action Comics (1938)
  - 'Bugs Bunny', 'Tom and Jerry' and 'Woody Woodpecker' make their cartoon debuts (1940)
  - Muhammed Ali is born (1940)
  - Winter and Summer Olympics cancelled (1944)
  - Nuclear bombs dropped on Hiroshima and Nagasaki (1945)

This background information together with the activities linked to their viewing of the video will help pupils to set their understanding of the Holocaust in the contexts of the Second World War and today's world. This broader perspective illustrates for pupils that the struggle to uphold human rights continues to be an important issue throughout the world today just as it was in Europe at the time of the Holocaust.

Holocaust Education is therefore as much about the present as it is about the past.

Background Information

The glossary (p.52-53) provides further information on the words in bold print.

Defining the 'Holocaust'

The word 'holocaust' was first used to describe a sacrifice consumed by fire – a burnt offering. The International Holocaust Remembrance Alliance (IHRA) states that the Holocaust refers to:

> *a specific genocidal event in twentieth-century history: the state-sponsored systematic persecution and murder of Jews by Nazi Germany and its collaborators between 1933 and 1945...This genocide occurred in the context of Nazi led persecution and murder that targeted additional groups as well, including the genocide of the Roma and Sinti.*
>
> (IHRA, 2019, Recommendations for Teaching and Learning About the Holocaust)

In Hebrew, the Holocaust (always written with a capital 'H') is called "Shoah". This means 'a great and terrible wind'. Several countries, for example, France, adopt the usage of "Shoah" when referring to the Holocaust.

How did the Holocaust happen?

The Nazis were members of a right-wing political party (the National Socialist German Workers Party) that was led by Adolf Hitler. They were nationalistic and racist. Nazi ideology was based on the idea of an **Aryan** 'master race'. Groups such as Jews, Gypsies, Slavs, homosexuals, people of colour, people with mental and physical disabilities and many others were considered inferior, impure and non-Aryan.

Not all Germans were **Nazis** but those who were, encouraged fellow Germans to be antisemitic – that is, hostile to Jews[1]. Discrimination and racism comes in many forms and one of these, antisemitism, was central to Nazi policy. Jews were blamed for Germany's defeat in the First World War, and for Germany's poverty and unemployment. They were considered detestable and dangerous to the German people. This promotion of racism as part of Nazi policy led to the events of the Holocaust.

When Hitler became Chancellor of Germany[2] in 1933, life became difficult for German Jews. They were removed from employment in the civil service, journalism and universities and in the same year the first concentration camp was established in the town of Dachau, in southern Germany.

Two years later in 1935, the **Nuremberg Laws** deprived German Jews of the privileges of citizenship and identified Jews as not just a religious community but as a race. Jews were forbidden to marry non-Jews of 'German or related blood'. Couples of mixed marriages were forced to separate.

War against Germany

The **Allies** finally declared war on Nazi Germany after the invasion of Poland in 1939. While Hitler conducted the war against the **Allies** during the Second World War (1939–1945), the Nazis persecuted millions of innocent citizens in Germany and in Nazi-occupied countries. According to the Nazis, these people were different. They were not pure Germans, or **Aryans**, whose typical features were fair-skinned, blonde hair and blue eyes. The Nazis regarded **Aryans** as superior and a 'master race'.

Bratislava

1 The UK and Scottish Governments have adopted the IHRA working definition of antisemitism (see Appendix 2 on p.49)
2 In Germany, the Chancellor is the Head of State, and not the equivalent of the British Chancellor of the Exchequer.

Bratislava has been an important centre for Jewish life for hundreds of years, yet Jews experienced discrimination during this period. In the early 15th century Jews were confined to living in a **ghetto** and were forced to wear special clothing. Following the expulsion of Jews from Bratislava in 1526, Jews were allowed to return to Bratislava on the condition that they lived in two specific areas of the city.

By 1930, Bratislava was the home to 15,000 Jews, which was the largest Jewish community in Slovakia. Following the **Anschluss** in March 1938, hundreds of Jewish refugees from Austria and Germany fled to Bratislava for safety. In November that year, Jewish families were deported across the border into the **no man's land** between Slovakia and Hungary. Their properties and belongings were confiscated.

In 1940, Slovakia joined the **Axis** and declared war on the United Kingdom in December 1941. Following this, many Bratislavan Jews were deported to the death camps in Poland.

Today Slovakia has a Jewish population of approximately 2600, and Bratislava has been its capital city since 1993.

Hungary

Under the leadership of Admiral Miklós Horthy (1868-1957), between 1938 and 1941, Hungary introduced a series of racial laws that were modelled on the anti-Jewish **Nuremberg Laws**. These included distinguishing Jews as a 'racial' rather than a 'religious' group, excluding Jews from various professions, restricting Jews from opportunities in economic life, and forbidding intermarriage between Jews and non-Jews. During this period more than 800,000 Jews lived in Hungary with approximately half this number living in Budapest.

Hungary joined the **Axis** in 1940 and in so doing, allied itself with Nazi Germany. As the War turned against the **Axis**, Horthy agreed to the German occupation of Hungary in March 1944. Despite the hardship and discrimination from the racial laws and the War, the Jewish community in Budapest was the only major Jewish community to remain intact in Central Europe at this time. Ernest wrote in his autobiography (2007:73) that while he was required to attend **Levente** paramilitary youth training, he and two of his brothers attended the local **yeshiva**, 3 hours each evening.

German forces occupied Hungary in March 1944. In October 1944, the Germans installed the Hungarian fascist **Arrow Cross** party in power and its leader Ferenc Szálasi (1847-1946), as head of the newly appointed Hungarian government. Under this government, and with the direct involvement of **Adolf Eichmann** (1906-1962) whose responsibility was to begin the implementation of the ***Final Solution*** in Hungary, the Hungarian Jewish community was swiftly forced to live in **ghettos** and deported to camps. Unlike Polish Jews, who had lived in ghettos for several years before being deported to death camps, Hungarian Jews lived in ghettos for only a few weeks. The Budapest ghetto existed from November 1944-January 1945. In less than two months, an estimated 440,000 Jews were deported from Hungary to Auschwitz-Birkenau, most of whom were murdered on arrival. This explains why many Hungarian Jews were not numbered by a tattoo on their arm.

Further, in the winter of 1944-1945, nearly 80,000 Jews were shot and killed in Budapest, on the banks of the Danube River, and then thrown into the river by members of the **Arrow Cross** Party.

Hungary was liberated by the Soviet army in April 1945; 565,000 Hungarian Jews were murdered during the Holocaust.

Today, the Hungarian Jewish community is the largest in East Central Europe with a population of 75,000-100,000.

Genocide

The term "**genocide**" did not exist before the Holocaust.

At least 11 million people were murdered in what has become known as the Holocaust.

It is estimated that this mass destruction of human life included six million Jews, half a million Roma and Sinti Gypsies, 2500–5000 Jehovah Witnesses, millions of Polish citizens and Soviet prisoners of war, as well as homosexuals and mentally and physically disabled people. All were considered as inferior and were incompatible with Nazi racist theories about the 'master race'. In 1941, the year that Auschwitz-Birkenau became a death camp, Prime Minister Winston Churchill referred to this merciless butchery and human destruction as "a crime without a name".

Two years later Raphael Lemkin (1900–1959) a Polish Jewish American refugee, and lawyer, introduced the word genocide for the offence of exterminating groups of people. This paralleled the term 'homicide' for the offence of killing another human being. Genocide is the deliberate destruction of a group of people. Other crimes of humanity do not require an intention to destroy a group. The Holocaust is often called the paradigmatic genocide as there are many reasons why it functions as a benchmark for other genocides. By 1945, two out of every three European Jews had been killed.

Genocides since the Holocaust

Sadly the Holocaust neither marked an end to the crime of genocide, nor to discrimination, antisemitism and racism. Discrimination and violence towards Jews continued in Europe immediately after the War and worldwide antisemitism persists today. The term 'Roma' encompasses diverse groups of people that include Roma, Gypsies, Travellers, Manouches, Ashkali, Sinti, and Boyash. They are Europe's largest ethnic minority and continue to suffer from persecution and discrimination.

Examples of genocides and mass atrocities since the Holocaust:

- Between 1975 and 1979 one-and-a-half million Cambodians were executed or died from starvation and disease by the Khmer Rouge under Pol Pot.
- In 1994 the Hutu majority in Rwanda organised and implemented the mass killings of the Tutsi minority. In just 100 days, three quarters of the Rwandan Tutsi population – 800,000 – were murdered.
- Between 1992 and 1995 the Serbs practised a policy of genocide, in Bosnia-Herzegovina during which more than 200,000 Bosnians were killed and two million were driven from their homes because of their ethnic identity. The Srebenica Massacre (1995) is the largest massacre in Europe since the Holocaust. Also at this time, the term 'ethnic cleansing' was widely used to describe the brutal treatment of various civilian groups in the former Federal Republic of Yugoslavia.
- In 1999 there was an attempted genocide of Kosovan Albanians in Kosovo in which thousands were killed. In May, that year, the Serbian President, Slobodan Milošević became the first serving head of state to be indicted for crimes against humanity.

Genocides and Crimes Against Humanity in the 21st century

- From 2003-2005, 200,000 Darfurian civilians died from violence, disease and starvation as a result of the actions by the Sudanese Government.
  In 2010, the Sudanese President, Omar al-Bashir, became the first Head of State to be indicted for genocide by the International Criminal Court.
- From 2020-present day, media reports of ethnic cleansing in China's Xinjiang Province where it is estimated that one million Uighurs are being kept in detention camps similar to concentration camps and a systematic sterilization of Uighur women policy.
- From 2022- present day, Ukrainian civilians have been forced to flee their homes for safety, protection and assistance as a result of the Russian invasion of Ukraine. As of April 2022, nearly 8 million Ukrainians had been internally displaced and another 7 million had fled as refugees to Europe. Ukraine's President Volodymyr Zelensky has accused Russia of genocide in the eastern region of Donbas (Ukraine), and of crimes against humanity in Mariupol (Ukraine). In July 2022, Ukraine was investigating more than 20,000 war crimes and crimes of aggression by Russia. Russia denies these war crime allegations.
- Genocide and crimes against humanity are crimes under international law.

The Role of the International Community

The United Nations

In 1948 the United Nations adopted the Convention on the Prevention and Punishment of the Crime of Genocide, which legally requires countries to intervene and put a stop to genocide. That same year the United Nations introduced the Universal Declaration of Human Rights in an attempt to protect people from future genocides. Members of the United Nations are committed to the collective encouragement of:

- *respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion.*
- Whilst this declaration cannot prevent tyrants and dictators from committing human atrocities, its existence is an important reminder of the rights to which all people are entitled.

Holocaust Memorial Day

International Holocaust Memorial (or Remembrance) Day provides a national mark of respect for all victims of Nazi persecution. It offers the opportunity for reflection on recent genocides and is a reminder of the need to respect and protect the human rights of all peoples and individuals regardless of their race, sex, language or religion. Holocaust Memorial Day is commemorated each year in the UK on 27 January, which is European Union Genocide Remembrance Day and the day on which the largest Nazi death camp – Auschwitz-Birkenau – was liberated in 1945.

It is impossible to know exactly how many people were killed at this camp but recent estimates range from one to one-and-a-half million people, most of whom were Jewish.

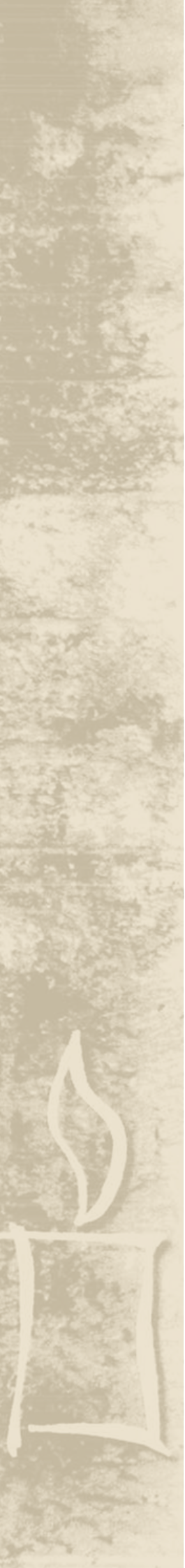
In 2022 the United Nations General Assembly reaffirmed its resolution to "underline the importance of remembrance of the Holocaust as a key component of the prevention of further acts of genocide, and recalled that ignoring the historical facts of these terrible events increases the risk that they will be repeated."

Timeline Resource Sheet

YEAR	THE HOLOCAUST
1930	Bratislava was an important centre for Jewish life and home to the largest Jewish community in Slovakia.
1933	Adolf Hitler, Leader of the Nazi Party, becomes Chancellor of Germany
1935	The Nuremberg Laws. Jews in Germany lose their rights as citizens.
1938	Jewish families in Slovakia are forcibly taken from their homes to no man's land between Slovakia and Hungary.
1938	Hungary discriminates towards Jews by enforcing its own anti-Jewish laws.
1939	The invasion of Poland by German troops leads to the Second World War.
1940	Hungary joins the Axis powers and wages war on the United Kingdom.
1943	The word 'genocide' comes into existence; it refers to the intentional physical destruction, in whole or in part of a national, ethnic, racial or religious group.
1944	As a result of the new Government in Hungary, Hungarian Jews are forced to leave their homes and live in ghettos.
1944-1945	Large numbers of Hungarian Jews are murdered.
1945	The Second World War ends and the United Nations is established.

Timeline Activity

YEAR	THE HOLOCAUST	
1930	Bratislava was particularly significant because	
1933	Adolf Hitler held key and influential positions such as	
1935	The impact of the Nuremberg Laws was.....	
1938	Jewish families in Slovakia are forcibly taken from their homes to.....	
1938	Hungary discriminates towards Jews by	
1939	The .....leads to the Second World War.	
1940	Hungary waged war on Britain after joining	
1943	The word 'genocide' comes into existence; it refers to.....	
1944	As a result of the new Government in Hungary, Hungarian Jews are forced to	
1944-1945	Large numbers of Hungarian Jews are	
1945	The Second World War ends and .....is established.	



Section 2

Ernest's Journey

Ernest's

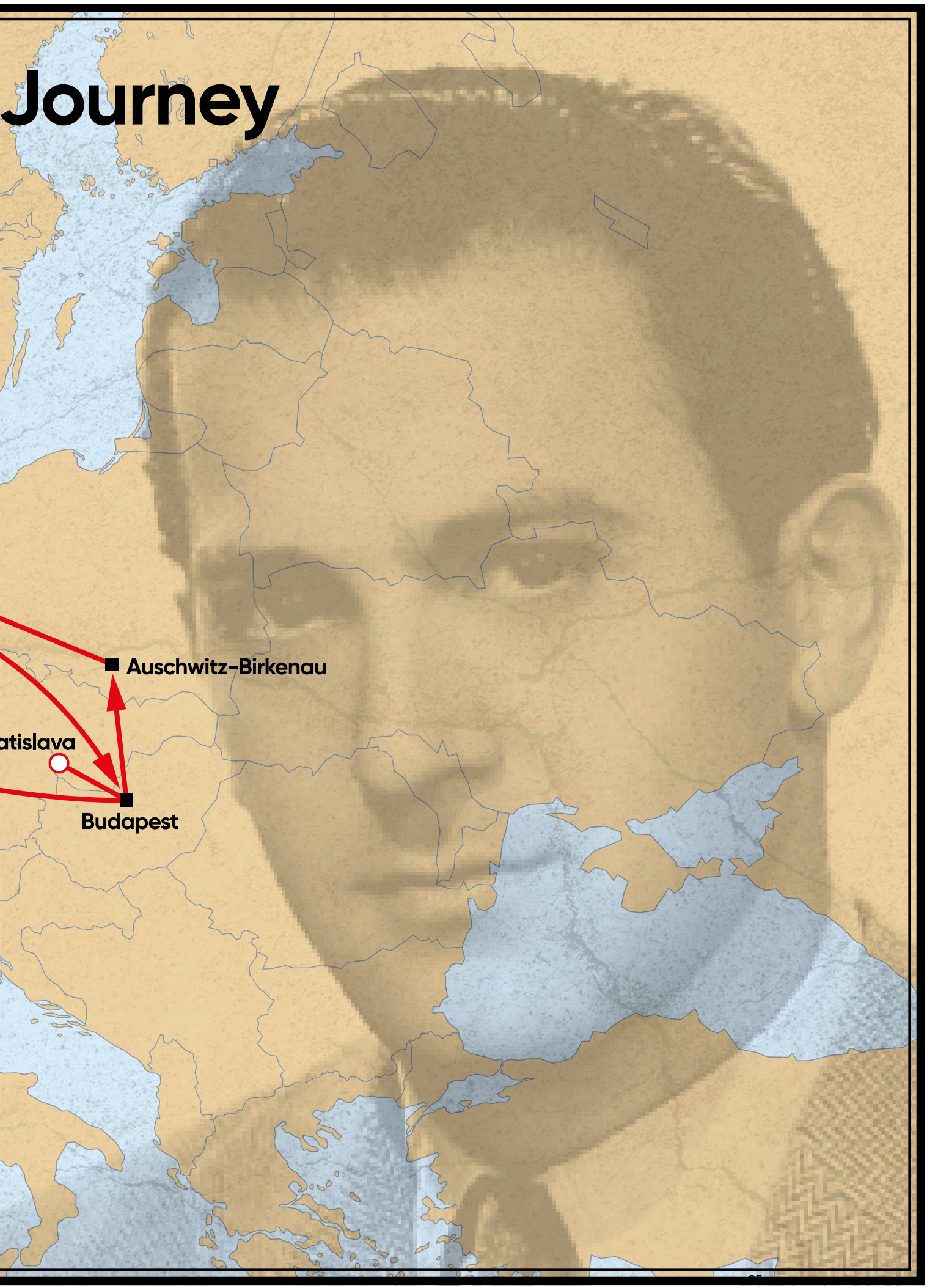
Budapest 1938 – 1944:
In November 1938 Ernest was taken to 'no man's land' between Hungary and Czechoslovakia and then walked to Kisabony (Hungary). From there, he walked to Dunaszerdahely and then on to Budapest, where he lived until March 1944.

Auschwitz-Birkenau Death Camp 1944 – 1945:
Ernest is taken to Auschwitz (aged 19). Five days later, he was taken to a smaller camp about 50km away (called Wustegiersdorf).

Bergen-Belsen Concentration Camp 1945:
In January 1945 Ernest left the camp to walk to Bergen-Belsen through the Silesian mountains. He stopped in a village called Kwalish, not far from the Czechoslovakian border in Germany.

Budapest 1945:
In April 1945 Ernest was liberated from Bergen-Belsen and taken to a hospital near Hanover, Germany. From there he left for Budapest to find his mother and two sisters.

Glasgow 1962:
Ernest moved to Scotland in 1962 and lived in Glasgow until he died in 2009, aged 84.


Journey
Auschwitz-Birkenau
atislava
Budapest

Section 2: Ernest's Journey

The testimony in this resource provides an insight into Ernest's experiences during the Holocaust which he considered to be appropriate for P7 pupils. While Ernest refers to Auschwitz and Bergen-Belsen in this testimony, Ernest survived seven concentration camps. Ernest's complete testimony was recorded for the USC Shoah Foundation in 1996.

Explanation of the following terms may be useful before watching each part of the video to allow pupils to follow the narrative without interruption.

Before watching Part 1

shul (pr. 'shool')	synagogue, sacred building, Jewish place of prayer
'It's Friday night'	Friday night is *Kabbalat Shabbat*, the evening of welcoming *Shabbat*, the Jewish day of rest. The family gathers round the dining table. The two *Shabbat* candles are first lit by the woman of the household, and two *challot* (see below) are placed on the table. Kiddush is the special blessing that the head of the household (in Orthodox Judaism this is a male) recites every Friday night and Saturday morning over a goblet of wine, or grape juice. Each person sips wine or grape juice from either a large goblet or their individual small glass. After this, the *Shabbat* meal is served. This is the most important meal of the week and can be shared with the extended family and friends.
becher (Hebrew; pr. 'ch' as in 'loch'	A small goblet for making *kiddush*, usually made of silver. Ernest is holding the same *becher* that his father held that night.
challot (Hebrew; pr. 'ch' as in 'loch' - 'chal-lot	The two *challah* loaves of plaited bread, special bread for *Shabbat*. A blessing is made over this bread before the meal.
bar-mitzvah (Hebrew)	A Jewish ceremony that takes place when a boy is 13 years. This involves the boy reading a passage from the Torah, and the Haftarah (a selection from the book of Prophets) in the synagogue during the morning Shabbat service. After this, the boy is a full member of the congregation, and can lead religious services. A bat-mitzvah is a similar ceremony for girls of 12 years. Like a birthday party, a bar-mitzvah and bat-mitzvah are celebrations that involve parties and gifts.
Sudetenland	The northern part of Czechoslovakia that in the 1930s was populated mainly by Germans. Hitler demanded the annexation of the Sudetenland into Germany. The Allies agreed to this in the Munich Agreement, September 1938.

Before watching Part 2

Death March	As the Russian army approached the death camps, in 1944-45, prisoners were evacuated and forced to walk to another location. Because thousands of prisoners were killed or, due to illness or weakness, died during these walks, these walks were given this name. Death Marches also took place in several concentration camps and cities such as Budapest. In the last two months of the war 250,000 prisoners were sent on Death Marches.
Hannukah or Chanukah (Hebrew; pr. 'ch' as in 'loch' -a- noo- ka)	An annual Jewish festival known as the Feast of Lights or Feast of Dedication. Candles on a nine-branched candelabra are lit on each of the eight evenings of this festival. This commemorates the rededication of the Second Temple in Jerusalem after the victory of Judas Maccabeus over the Greeks (1st Book of Maccabees), and celebrates the miracle of the small amount of oil that burned in the Temple for 8 days.
mensch (Yiddish; pr. 'mensh')	A responsible person; a person with a moral sense of right and wrong.

Transcript

Part 1: From home to slavery

Bratislava is my birthplace- the capital of Slovakia. I was 13 years old, just past my *bar-mitzvah* when the world was heading for World War Two, and the Germans, the Nazis, overran Austria in 1938. We are going back nearly 60 years boys and girls, this is not so long in history- 60 years in history because in two weeks we are going back to Egypt which is three and a half thousand years ago, more or less. We were slaves in Egypt for 210 years.

I was a slave in Germany for 12 months only, but these 12 months were long enough, and horrifying enough.

So, let's go back to Bratislava 1938, the Germans, the Nazis overran Austria and we, Bratislavans were so close to Austrian – like Edinburgh to Glasgow or Glasgow to Edinburgh. Now imagine how we felt in Bratislava knowing that the Nazis, the Germans, have overran Austria- and they are only 40 miles away from us.

Right, so we went to *shul* on Friday night and the rumours were going around that we are the next to be overrun by the Germans, - Bratislava.

What's going to happen? There were about fifteen thousand Jewish people in Bratislava, a city of two hundred and fifty thousand people, not much bigger than let's say Paisley. So here all the Jewish families in Bratislava were panicking. "What's going to happen? What's going to happen?"

And then Friday night came, we came home from shul and my father, my late father did not make *kiddush* as usual because we were so tense, and excited- "What's going to happen?" and so on. By half past eight, nine o'clock, I was the youngest of a large family. We had eight children and I was the youngest. My father called me Moshe, although my name is Ernest, but he called me Moshe because that's my Hebrew name.

By half past eight I said, "Dad, let's make *kiddush*. It's Friday night."

He said, "Alright. Let's make *kiddush*."

And the large family was standing around the dining table, the beautiful food was ready. Everything was ready. The beautiful challot on the table. It was just as usual, a Friday night. Father picked up that little becher that goblet here, that's the same goblet, boys and girls that goes back sixty years, right he picked up that goblet, that becher just wanting to make kiddush, the large family standing around the table, just wanting to make *kiddush*.

It's like a horror movie that story. Just holding the *becher.*

Sings the beginning of the kiddush prayer in Hebrew.

Just wanting to start -*knocks on the desk*-. The knock on the door. The knock on the door, right what did he do? We all knew- we all knew that's it. That's it! So, father put down the *becher*. Who is going to open the door? My oldest brother opened the door and I was just sneaking behind him and there was a Slovak policeman, and a German soldier and somebody in civilian clothes. Three people coming in, telling us, 'You've got ten minutes to get out of here.' Ten minutes. Friday night, father with a large family, right? My oldest sister had just recovered from pneumonia. So, after ten minutes we found ourselves on the street. There were buses waiting, five or six red buses waiting there and already hundreds and hundreds of Jewish families were occupying these buses, children, babies, the elderly. Friday night. It must have been about 9/ 10 o'clock by that time.

That's what we call today, I don't know whether you've heard the expression **ethnic cleansing** right? That's how the Holocaust actually started because you would be interested to know how it started because I was telling you how it finished, how it ended, but that's how it started. In 1938, what we call today **ethnic cleansing**.

These Jewish families in Bratislava were the first to suffer. We were the first victims of the Holocaust, of World War Two.

The buses went for a couple of hours. We didn't know what direction. After two, three hours they stopped. We had to leave the buses and we found ourselves in the middle of nowhere. They called it "**no man's land**" which was between Hungary and Czechoslovakia. There was not even a tree boys and girls to take shelter. It was November. November 1938. The sleet and the snow were coming down. The mud was ankle deep. Hundreds of families and babies and elderly and sick people and children. Where are we? What's going on? A couple of hours ago we were at home, Friday night, and now we are in the middle of nowhere and we don't know what's going to happen right? And the weather is atrocious, and the mud, stuck in the mud, there nothing to take shelter, not even a tree. In the very far distance boys and girls we saw little light so we dragged ourselves through the mud towards that light, and it turned out to be in Hungary, that was already a little village in Hungary.

An hour later we arrived in the little village. You can imagine how we looked; soaking wet, bitter cold. Many people couldn't make it. They were stuck in the mud there, but the younger people they made it into that little Hungarian village and the people in that village were wonderful. We knocked at the doors, at the windows and when they realised what happened, hundreds of families stuck in the mud there, in "**no man's land**", they opened their homes. They opened their church halls. They opened their tiny little synagogue. Everything was open. The people heated up food and milk. So that was a wonderful experience and people of that little Hungarian village called Kisabony, they were marvellous. That was the first stage. We got some help from these people.

Eventually we dragged ourselves further into a little place Dunaszerdahely, and so on. We can't go into too many details. They were war years. From 1939-1944 we spent in Budapest, capital of Hungary. A beautiful city. I didn't speak Hungarian and had to go back to school. I was only 13. It was very, very hard. Imagine to come to our school here and not speaking English, very, very hard I found it. But I learned the language quickly and so the war years we spent in Budapest.

Then came 1944 boys and girls. In 1944, on the 19th March, the Nazis finally overran Hungary, invaded Hungary. The German army, the Nazi army invaded Hungary on the 19th of March 1944 and you know from history that Hungary was the last country to be overrun by the Nazis, right? That was the last country so- we ran from Germany to Czechoslovakia—to Austria – from Austria to Czechoslovakia, now in Hungary- but there were no more hiding places for us. We were cornered. Finito. That was the end of the story and what was following was the greatest catastrophe in human history. More than half a million people, Jewish people, innocent, unarmed, law-abiding citizens of a country, have been deported from Germany only because of their origin, because of their descent, over what nobody could control- true? We can't help what we are. We are what we are.... including Ernest Levy myself.

I found myself in Auschwitz on the 13th April 1944. 19 years old now. I find myself in a world of evilness beyond my imagination in human imagination. I can't go into details and don't want to go into details. I only tell you I spent five days in Auschwitz, in Birkenau but these five days were like five years. They were terrible. So much so that I was selected for work. About three thousand people arrived in Auschwitz. 500 were selected for work. The rest, I don't have to tell you what happened to the rest. These 500 survived, that group of 500, and I was amongst these 500 people who survived the selection in Auschwitz. It was after 5 days of us getting to a smaller camp for work but the cattle train which took us from Auschwitz away. I was kissing the walls of that train hysterically. I was triumphant that I was going to be taken away from that evil place- that terrible place. You couldn't breathe, children. You couldn't breathe from the stench, from the terrible smell. You couldn't breathe at Auschwitz. It was tearing your chest apart. So, when the train took us away there after five days. I was hysterical in kissing the walls of the train just to take me for every yard it was taking me away from that evil place.

So that was 1944 April. We arrived in that little camp near Auschwitz 50 kilometres from Auschwitz. There I spent ten months, boys and girls. Ten months is a long time, in that little camp.

12m 36m

Part 2: Three Special People

12m 50s

Helmut the Guard

In the midst of all that evilness, three people I would like to tell you about who helped me, they were wonderful people. One was called Helmut, a German guard, one was called Max, a German farmer, and one was called Emma, a German ward sister. I will tell you about these three people.

But let's go back now to the small camp, right. To keep our spirit going 'cause that's all we have - to try not to give in, not to despair. We refused to despair although we had to work hard, forced labor with very little food, very little drink, very little everything in that concentration camp, and we fought back. We just refused to despair, to give in.

So sometimes in the evening we had cultural evenings in the camp and we made music. There were some very talented people with me in the camp. Prisoners from all over the world; French, Dutch, Russian, Ukrainians, Hungarians, Romanians, Polish...some very talented musicians, scientists, doctors, wonderful people all suffering only because they were Jewish people, they were Jewish.

So how did we make music? We had no instruments, but I was 19 and my voice was just not maturing yet completely. It was a funny voice I had after my break after. I had a lovely voice when I was your age, but when my voice broke but gradually it crept back, but I still had such a funny voice, kind of, and I could imitate a lot of instruments with my mouth. I was clever in that. And so, one day we found a poster, a stupid antisemitic poster, which was put on the walls in a little village there in Germany and we picked up the poster and we took it back to the camp. And I made a trumpet out of that poster, kind of, it looked like, let's see, that's a poster right. Not a poster, just a musical poster. That's the stupid terrible antisemitic poster I'm talking about. Now, I made the poster and I made a trumpet out of it, see you can do it, anybody can do that right? And at our musical evenings, I played the trumpet.

We had a French doctor, George, also a prisoner, from Lyon. George, who was 20/30 years old, young doctor: he was a cellist as well, he played the cello. But he had no cello, so he got hold of two pieces of wood, right, and he was just pretending he was playing the cello and I, with my mouth, I was imitating the cello. Sometimes this my trumpet right and it sounded fantastic. And all these talented people that were humming, the harmony, it sounded like a whole orchestra, it was fantastic right? The sound was something like; how can I explain it to you, let's see? They played classical music, a beautiful tune from Tchaikovsky's 5th symphony, for instance, and it went like '*hums tune*'.

So, it sounded really great, with that quiet evenings when we had our music evenings but I was three stories up, in that camp in that building, in that block, three stories up, and in the third bunk bed. You know how the bunk beds are; 1,2,3, and on my third bunk bed, three stories up. What we didn't know, one night we made that musical evening, we had

that musical evening, there was a guard going up and down, down the courtyard, right, with his rifle. He was listening in, he was listening, made up his mind, came into the block, which he was not supposed to. Guards may never come into the block. He came into the block and somebody shouted 'the guard is in the block' and everyone was running like mad back to his bed, right, because it was already 10 o'clock at night. Everybody was pretending they were sleeping, right, but I did not. I was on my third bunk bed, nearest to the landing there, on my elbows, looking down, could see the guard coming up and up, slowly, and up, and then he arrived at the landing where I was on my bed there looking into his face, quite a friendly big face, and he says to me '*speaks German*' – that's German,

'Who plays the trumpet?'

I said, 'I play the trumpet'

'No'

'I play the trumpet'

'Show me the trumpet',

I said 'I have no trumpet',

'Show me the trumpet'

Eventually, I had to pull back my cover and here was the little paper, by that time it was opened, it opened, right.

'That's my trumpet'.

'No.

'Yes'

'NO'

'Yes, that's my trumpet'

'You played that beautiful tune?'

'Yes'

'On that?'

I said, 'yes'

So, from that moment on, that guard was always looking for me, always trying to make eye contact with me. One day he came over to me and he said:

'Are you a musician?'

I said, 'Kind of'. I said 'Kind of, yes'

And he said to me, 'I'm not a Nazi, I want you to know I'm not a Nazi'.

And so, a friendship developed between Helmut and me, and Helmut helped an awful lot, all through the rest of my stay in the concentration camp. Helmut became a great friend, a wonderful human being he was, son of a dentist, who came from the Sudetenland. His mother, devote Catholic but a vicious Nazi, his father, he says is a lovely man who liked to play the cello as well, a dentist. His brother, had only one eye and so was exempt from the army and so he told me his family stories. I told him my family stories. We became great friends and he always found me to give me a little food, a little water. I wouldn't be here maybe, if it not for Helmut, who knows? So, to cut the story short, we haven't got all that much time, boys and girls. January 1945 already we are in, and the Russian army, it was called the Red Army was advancing from the east. If you know a little bit about World War 2, by that time Germany was practically defeated. Nazism was practically defeated, because the American and British army came from the west and the Red Army, the Russian army from the east and Germany was just crushed gradually more and more, the war was lost. But still the fighting and the killing went on to the last moment, boys and girls. That was a tragedy. Although the war was lost, the killing and the suffering went on until the last moment and millions perished.

So, let's go back now to that little camp that I spent ten months, the Russians came, the Russians bombarded, you could hear the bombardment, and they had to evacuate the camp, you know what evacuate means, yes? They had to leave the camp.

22m 12s

Max the farmer

We didn't believe, nobody that they are going to leave the camp, and nobody saved up any food, from the little food they got, we could have saved up a little food for the journey. So, came the 11th of January, we left the camp, about 1000 people, on foot, walking, marching, terrible, winter, no proper clothing, no food, no water, can you imagine? A long, long, long, march, march towards Bergen-Belsen, which was 1000 miles away boys and girls, that's like 1000 miles away, imagine, walking in the winter. A long group of 1000 people, up mountains and the hills of Silesia and the German guard, Helmut, always tried to walk near or beside me with his rifle, holding his rifle, talking to me. Sometimes giving me a little food all through that long, long march, the Death March we called it.

Now, we are coming to the little story, of Hannukah. The weather deteriorated to such extent while we were walking, day after day after day, walking, that we had to take shelter, we had to stop and take shelter. Not so much because of the prisoners, of us, even the guards suffered terribly from the weather they had to have a rest and they had to take shelter. So, we ended up in a little farm, in a village called Kwalish not far from the Czechoslovakian border in Germany. Now, I remember, we walked on that road and on our left, they were cutting up, to go a little bit up, up the hill towards a farm. And so, two hundred of these thousand people went to that farm and others went to a different farm just to take shelter from the elements because the weather was just atrocious. So, we ended up in that farm in Kwalish, and out comes Max, a German farmer. A very tall, big man in his wellingtons standing there in the courtyard of his farm, looking at us. Who are these people, these miserable looking people? Who are these people?- and then he was told and then they heard him pleading with the German guards. What was he saying to the German guards there;

'Please, let me give these unfortunate people one boiled potato a day, I have got it'.

Remember, in the January of 1945, the last few months before the end of the war, food was very scarce, practically nonexistent, and that farmer, Max, pleaded with the German guards, 'let me give these unfortunate people one boiled potato a day'. And so, it happened, every afternoon that big, big man was towering over the kettle that the potatoes were boiling and supervising that every one of us should get that one boiled potato. Sometimes you were unlucky and you got just a smaller one, but a potato is a potato and I don't have to tell you. But still we got one boiled potato for 10 days, boys and girls, 10 long days, for 200 people, 200 prisoners. He had to feed the guards as well, that farmer, what a man. We brought that boiled potato into the barn; the barn was dark and draughty and cold and terrible. We were locked into that barn, but we went with our hot potato, back into the barn, and we started peeling and eating the peeling certainly, saving it, right? Eating and eating the peeling. Gosh, it was so delicious, I can't tell you, for starving people like ourselves. And then eventually you bit into that hot potato, I can't tell you the feeling, that is what a lifesaver, boys and girls, a lifesaver for us, Max, the German farmer. When we left the farm, we didn't see Max anymore because he had a row with a German guard. I didn't see but the boys told me he kicked him, he kicked the German and so Max just disappeared, unfortunately we didn't see him the last few days. But when we left the farm, just lining up, at the courtyard in the farm, there was a lady there, a lady, a woman, possibly the farmer's wife? She was standing there, a smallish, little woman and she looked at us and she said, in German,

'I could have given you two potatoes a day'.

Isn't that fantastic? And she was crying,

'I could have given you two potatoes a day'.

And I speak in German, my native language is German. I shouted over the noise to her,

'Never mind, you saved our lives, thank you very much'.

28m 1s

Emma the Ward Sister (28m 13 s)

In the spring, 1945, we were liberated on the 15th April 1945. Boys and girls by that time I was more dead than alive and there was 40,000 dead people in Bergen-Belsen. 20,000 died after the liberation, because they couldn't cope with food anymore, they were starving. They had no food for so long, that they system could not cope with food any more.

So, when we were liberated by the British Army, on the 15th April 1945, they were marvellous! They tried to help! Quickly! Quickly! Food, water to these people!

There was no water in Bergen-Belsen. They had to connect hundreds of hoses to bring water from Bergen, from the little town, Bergen, which was near the camp, and that was how they brought water to the camp to the people, to save the people! There were 40,000 people already dead and there were many dying, including Ernest Levy, myself.

They were lying in the dust, boys and girls, finito, that was the end of the Holocaust. More or less. After the liberation, so many died, as I said they couldn't cope with food. Why am I standing here and why I survived? By the simple reason, that we got two kinds of tins. That was the first food we got. Two tins. One was beans and meat, and one had some cube sugar and some biscuits and two or three cigarettes. American tins. American food. Anybody who ate the beans and the meat did not make it, because the system could not cope with that kind of food after so much starvation. I was down to three or four stone, I was a skeleton, lying in the dust, couldn't stand on my feet. How can a system cope with beans and meat? So, I changed my tin with somebody and I got another tin ...with the cube sugar and the biscuits and I survived. And I am here to tell you the tale. But, just, no more. I survived just, no more.

(30.26)

When the British Army came in on the 15th of (April) I was already so weak I couldn't stand and I was lying in the dust there... enough strength, I had to raise my head, when I saw the army, the British Army coming in liberating the camp right? And I did that (holding head up with raised hand waving weakly) Aaaaaaaaaaaaaaaaaaarrrrrrrrrrrrrrrrrrrrrrrrhhhh! That was me welcoming the British Army, that was me liberated. Finito I was.

And then I found myself in a German hospital somewhere near Hanover. They thought I had typhoid as well and I was certainly giving up. With another little boy from Warsaw, his name was Pinky. Pinky and Ernst, the two little boys in a German hospital, and now there with a sister, she was called Emma.

An enormous big girl again, big beautiful big girl! She looked like a goddess to me. A lovely person she was, a fantastic person, a German Ward Sister and she made up her mind, she's going to fight for these two little Jewish boys. They were going to survive. It was a very, difficult, difficult task, as I say, we were practically beyond being saved and she was spoon feeding us. That girl Emma, two little Jewish boys, she was fighting for our lives, she was fighting.

Every time she walked by my bed, she bent down, kissing me! Kissing my forehead. Encouraging me. You will survive! You will survive! You will survive! And feeding me like a little injured bird, she was feeding me. And the same, the same she did with that other boy Pinky. Who was even worse off than I, and so the days went by and I started to pick up thanks to Emma, thanks to Emma.

And there was a Greek chap in the next cubicle in that hospital. A Greek chap, a thirty-year-old man, with no legs. He lost his legs in the camp. Sitting in a wheelchair there and this one day he says to Emma,

"I don't understand the world", he said to Emma. "Yesterday you were killing millions, you Germans and today you are fighting for these two little Jewish boys. You don't even know these boys, do you? What do you, what is going on? Who understands the world?"

Emma got red in her face, I could see her now. I can still see that red beautiful face and she goes,

"Yes! These two little boys will survive and they will get married and have children and grandchildren, and there will be again, be a Jewish people again!"

Emma! Have you ever heard the German Ward Sister to talk like that? Imagine Emma! what a person she was! She may have thought we were the last survivors of the Holocaust Pinky and myself, right? She may have I don't know any way she nursed us back to life.

My greatest regret boys and girls, my greatest regret is, I never asked Emma what's your name Emma? There are millions of Emma's in Germany, right? The same mistake I made with Helmut. I never asked him his family name, his surname. Helmut? There are millions of Helmut's! I couldn't trace these people after the war to say thank you for being a mensch. For being so human, for helping. I didn't have the presence of mind, to make sure I know these people, who they are, so that if I survived, I could come back to say thank you to these people. That is my greatest regret. (35.10)

Part 3: Epilogue – The Way forward. (35.10)

Now you can see what can happen to the world, when we don't learn to co-exist and we don't learn to live together. When we think that people who are different, because they are different, they are strangers, they are enemies. That is the old-fashioned way to look at people, right?

Today we know we have to co-exist, we know that it takes all kind of people to make a world, boys and girls and that we are all different is beautiful. We want to be different, that makes a colourful world, but we still can live together, we can co-exist, we can, we are under the same heaven. There is only one God, we know that and we want to make sure that these tragedies don't happen again.

We have to remember! How people can be reduced into Beasts! Into Monsters! If we don't……if we let ourselves be carried away for another…. God forbid…for another round of madness, it should never happen again! NEVER AGAIN must……. When we were liberated and when we came back to our senses, into our strengths and our physical emotions. The world says NEVER AGAIN! WE HAVE TO LEARN to live with all different wonderful people of the world and that's what's is going on today! In today's society you will see so many different people and they can all live in peace together although they are different because differences are wonderful, that makes a beautiful wonderful colourful world. (37.00)

Transcript - background information and discussion points

Ernest's home: Bratislava

Bratislava was the capital of Slovakia, which formed part of the Czechoslovak Republic (p.20). In the 1930s its Jewish population of 15,000 represented 12% of the total population. It was a centre for a number of Jewish national community institutions and several Jewish newspapers were published there.

Together with his brothers and his sisters, Ernest experienced antisemitism in Bratislava before being taken away by the Nazis. They were regularly called 'smelly Jews' by local children and beaten up by gangs of children on the way home from school.

Ernest wrote in his memoir (2007:4)

> *By 1936, we had ceased to be neighbours, friends and working colleagues, becoming figures of hate and derision, dangerous to know, let alone like.*

And heard children shout at him and his brother

> *"Not long now Kikes. Hitler's on his way."*
>
> *"He's going to boil you all in oil."*

When war broke out in 1939 all Jewish shops were confiscated and, in August 1940, Jews were forced to surrender their homes.

Ernest's Bar-Mitzvah

Ernest's bar-mitzvah was in 1938. His memoir reads (2007:15)…

> *the mood in the family and the Jewish community at large was not conducive to celebrations. For me, then, no plans, no family party, just a ceremonial progression into 13 year old adulthood.*

The Levy Family

Ernest was 13 years old when he and his family were herded out of Bratislava. His family were religious observant Orthodox Jews. His grandfather was a **cantor** in a small Hungarian town. His father was an agent for a cloth manufacturer. The Levy family was considered well-to-do.

Males are required to wear a kippah (pr. 'kee-pah'; a small head covering, also known as a yarmulke) in the synagogue. Ernest wears a kippah in the video as many observant Jewish males wear a kippah at all times, both as a statement of being Jewish and as a statement of God's presence everywhere.

Transcript – suggested discussion points

Part 1: From home to slavery

Points to consider:

- Think quickly: what would you take in this short period of time? (*Suggestions: passport, money, food, drink, clothes, family heirlooms, precious possessions, religious artefacts?*)
- What do you think Ernest took with him that night? *(They all wore as many clothes as they could and filled their pockets with as much food as they could.)*
- What do you think happened to their belongings that were left behind? *(Most were looted)*.
- Did the people have any idea of what was going to happen to them? *(No. Who knew such a terrible tragedy was going to take place? Although people had heard of concentration camps, they were regarded as prison camps which, despite the harsh conditions imposed in them, people came out of. Few, if any, foresaw Death Marches and extermination camps in 1938. Auschwitz had not been established by this time.)*

The Hungarian community of Kisabony (pr. 'Keeshabon-yea') comprised Jews and non-Jews.

- What motivated this community to help these Jewish people, who were total strangers to them, that cold winter's night?

On arrival in Budapest, Ernest had to learn Hungarian. German is Ernest's first language.

- Discuss the significance of Ernest's age at this time. *(Being 13, Ernest had already had his bar-mitzvah. He was therefore regarded as an adult in the Jewish community.)*

Part 2: Three special people

'To keep our spirits up, we had cultural evenings.'

- What kind of cultural activities can contribute to a person's emotional and mental health? Consider reading, drawing, singing, listening to music. What works for you?
- In 2020, when Scotland was in lockdown and schools were closed, many people, young and old struggled with their emotional and mental health. What kind of activities did people do to help with this? Would these have been available to Ernest's family?

'He came into our camp even though he was not supposed to'.

- Consider why Helmut broke the rule and entered the block. What was the significance/ possible consequences of the 'trumpet'?

'We became great friends'

- Consider the development of this friendship. *(Knowing each other's names was vitally significant, as this gave each other an identity. Before Helmut knew Ernest's name, it is likely that he looked on him as simply another prisoner or 'Jew'. They told each other about their families and Helmut helped his friend by giving him extra food and water. This would have involved Helmut breaking more rules and he would have been punished if he had been caught. Helmut walked beside his friend and talked to him. This would have encouraged Ernest to keep going and also protected him from interference by other German soldiers.)*
- Consider the value of this friendship and its effect on Ernest's wellbeing. *(Friendship involves communication and compassion. The friendship may have renewed Ernest's faith in mankind by demonstrating that there were still Germans who did not hate Jews and who were capable of human kindness.)*

- What were the risks involved in the friendship?
- Max had a big impact on Ernest.
- Consider the reasons for this. *(Providing food, warmth, human kindness, bravery.)*

For many prisoners, liberation by the British soldiers did not make a difference to their lives. Of the 60,000 prisoners who were in the camp on the day of liberation, more than 10,000 died over the following weeks, as they had not received food or water for five days. Poor sanitation and overcrowding led to the outbreak of typhus, typhoid, tuberculosis and dysentery. British soldiers were shocked when they arrived at the camp; huts were lice ridden and people were starving and suffering from malnutrition. Most of the victims were Jews. These included Anne Frank and her older sister Margot.

In April 1945 the British liberated Bergen-Belsen.

- What do you think the priorities of the British army were? *(to save lives, bury the dead, contain infectious diseases, obtain fresh water, and distribute food.) 'I changed my tin with somebody and I got another tin ...with the cube sugar and the biscuits and I survived.'*
- Discuss the significance of this. *(Many prisoners, like Ernest were too weak to digest meat and beans, and this food was harmful to them. At that time this information was not known and everyone thought that this would help the prisoners. As a result it is estimated that 2,000 prisoners died as a result of eating inadequate food. Ernest was fortunate in that he ate the more appropriate food.)*

'She kissed my forehead'

- What was the significance of this gesture, as part of Ernest's return to good health?
- When was the last time he would have been kissed and by who?

Part 3: Epilogue - the way forward

Ernest returned to Bratislava in search of his family. His mother, two sisters and two brothers were the only family members to survive the Holocaust. Relatives were living in his family home and there he found the becher, or goblet, that is shown in the video.

Ernest came to Scotland in 1961. A few years later he married and became the cantor of Giffnock and Newlands Synagogue, Glasgow.

Emma's prophecy came true. Ernest had children, grandchildren and great grandchildren.

Ernest believes 'differences are wonderful' and it is 'old fashioned' to think that people who are different are 'strangers or enemies'

- Are you surprised by Ernest's viewpoint?
- Do you think most people that you know would agree with him?

Bratislava

After the war the Jewish community of Bratislava was re-established, growing to 7,000 in 1947. The local Slovaks, who had become owners of Jewish property, worked hard to prevent its return to Jewish owners. Antisemitic hate propaganda accusing Jews of exploiting Slovaks appeared and Jewish properties were plundered in 1946 and 1948.

Under the Communist regime, in 1949, Jewish religious and cultural life was restricted. Reduced to about 2,000 people, the Jewish community lived under the threat of dismissal from employment, long prison terms and evacuation to different places of residence until 1963. Political changes resulted in the rehabilitation of Jews wrongfully imprisoned and more freedom for Jews to carry out religious ceremonies.

Suggested Activities

- Select one of the characters from Ernest's journey and use an outline drawing to represent them (this may or may not be human shaped). Write what thoughts or feelings you think that character may have inside the shape and then their words/ actions outside. Do they match? Why/why not? *(HWB 3.02a)*
- Choose one key point from Ernest's journey. Identify at least three possible options for Ernest's response to the situation. Explain why you think Ernest did what he did. Write a diary entry for that day. (HWB 2.04a/3.04a)
- Throughout the journey, Ernest was denied many of the rights identified in the United Nations Convention for the Rights of the Child (UNCRC). Consider the range of these rights. If Ernest could have chosen one human right to be upheld, which do you think he would select, and why? (HWB 2.09a/3.09a)
- Identify some key traits/qualities/values of one of the three people. Perhaps consider some of the following: kind, brave, foolish, optimistic, honest, loyal, unselfish, angry, strong, intimidating. Compare these to another from Ernest's testimony. Can you think of anyone you know, or have read about, who has these qualities? Without naming the person, describe them to a partner, explaining how they demonstrate the qualities identified. (RME 2.05a)
- When Ernest moved to Glasgow, he continued to practise and develop his faith, becoming the cantor of a synagogue and sharing his experience with many people. Consider the impact that Holocaust survivors have made in the UK. Identify at least three ways in which society and culture in Scotland and across the UK has been enriched. (RME 3.04d, SOC 2.03a/3.03a)
- Possible sources are:
    - p.10 of this guide - the section Scotland and the Holocaust
    - the journals of the Association of Jewish Refugees; in particular the July 2022 edition
    - The Scottish Heritage Centre (https://sjhc.org.uk) and the testimonies on Gathering the Voices (https://gatheringthevoices.com)
- Using the map provided, identify the main points of Ernest's journey on a blank world map, recording the dates for each. Compare some of the distances travelled to journeys from your home. (SOC 2-14a/3.14a)
- Create a timeline for Ernest's journey and find three relevant historical events to add. How did these events impact on Ernest (if at all?) (SOC 2.01a/3.01a)

The attics of Budapest, from where Ernest Levy was deported in April 1944, where Jewish families were hiding during the Nazi terror, 1944-1945.

The courtyard of the Bratislava Castle where the Slovak fascists carried out their attrocities, 1943-1944.

Section 3

The World Today

Summary of Section

This section focuses on Lessons *from* the Holocaust and encourages pupils to develop citizenship by considering features of today's society that are closely linked to the Holocaust.

Ernest Levy's refugee and camp experiences provide insight into how individuals and communities, in the most challenging and dangerous of circumstances, can exercise citizenship and help their fellow human beings. As an Orthodox Jew, Ernest was deeply committed to constructive engagement between faith and belief communities in Scotland and in 2002 received the OBE for interfaith outreach and Holocaust Education.

The relevant information together with the suggested activities will help pupils develop their understanding of:

- Bystanders and Upstanders
- Refugees during the Holocaust and refugees today.
- Judaism as a religion and race
- Expressions of present-day antisemitism and antigypsyism

Ernest's testimony demonstrates the complexity of the roles of bystander, upstander, perpetrator and victim. For example, Helmut was a perpetrator although his action of friendship and support to Ernest was that of an upstander. Similarly, Max was an upstander in insisting on providing the prisoners with one potato a day, and allegedly getting into a fight with a Nazi, yet one could argue that Max was also a victim. Such complexities are typical; there are many examples of individuals assuming more than one of these roles during the Holocaust.

Ernest receiving his OBE in 2002 at Buckingham Place.

Relevant Information

Bystanders and Upstanders

A bystander is a person who is present at an event or incident but does not get involved. In the context of the Holocaust, 'bystanders' were individuals who passively witnessed the persecution, degradation and annihilation of Jews and other persecuted groups and did not stand up against this.

An upstander takes action in protecting, supporting or defending an individual or individuals or cause. An upstander gets involved and/or stands up for what he/she considers unjust and unfair. Such action requires courage, initiative and empathy. In the context of the Holocaust, 'upstanders' were individuals who helped Jews and other persecuted individuals and stood up to the persecution, degradation and annihilation of Jews and other persecuted groups. Miep Gies (1910-2010) who helped to hide Anne Frank and her family, and Sir Nicholas Winton (1909-2015) who engineered the ***Kindertransports*** (p.9) were upstanders. The many Jewish upstanders include: French mime artist Marcel Marceau (1923-2007) who smuggled Jewish children across the Swiss border; Jonas Eckstein (dates unknown) who hid Jews, (mainly Polish children) in a bunker at his home in Bratislava, and smuggled them to Hungary prior to its occupation; and Rabbi Michael-Dov Weissmandl (1903-1957) and Gisi (f) Fleischmann (1894-1944) who led the Bratislava Working Group which tried to save European Jews from being deported to the death camps.

Non-Jewish upstanders who saved Jews during the Holocaust are recognised by Yad Vashem, The World Holocaust Centre in Jerusalem. To date more than 27,000 people have been recognised as *'The Righteous Amongst the Nations'* by Yad Vashem. While all *'the Righteous'* are or were upstanders, not all upstanders have been recognised by Yad Vashem. One reason for this is because many upstanders helped Jews who did not survive the Holocaust and were therefore unable to nominate 'their' upstander for this award; another reason is that during the War and its accompanying chaos, no one thought of asking upstanders such as Helmut or Max, details about themselves, such as their full names, and so the only way their actions were recognised was by survivors' testimonies. Ernest stated in the video that this was one his 'greatest regrets' (Section 2 p.33). This is another benefit of survivor testimony (p.6).

Jane Haining (1897-1944) a Church of Scotland missionary is the only Scot to be recognised a *'Righteous Amongst the Nations'* (p.10). Jane is depicted on two single stained glass windows in Queen's Park Parish Church, Glasgow. Like Ernest, Jane lived in Budapest in 1944 and was deported to Auschwitz; unlike Ernest, Jane did not survive the Holocaust.

The 'Righteous' who comprise Christians from all denominations, Muslims and agnostics, from a wide range of countries, receive a medal and a certificate of honour, with the inscription,

> ***"Whoever saves a single life, saves an entire universe"***
> *(Mishnah, Sanhedrin 4:5)*

Refugees

A refugee is someone who: "owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or of political opinion, is outside the country of his nationality, and is unable to or, owing to such fear, is unwilling to avail himself of the protection of that country."

Article 1, United Nations' Convention Relating to the Status of Refugees, 1951

Europe 1938-45

Ernest Levy and his family became refugees when they were expelled from Bratislava and taken to no man's land, Hungary in 1938. He and his family were taken from their home country for reasons of religious and racist persecution. By that time more than half a million refugees were on the move across Europe for safety.

That same year, at the ten-day Evian Conference in July, representatives from 32 countries met to discuss the growing problem of German and Austrian Jewish refugees trying to flee Nazi Germany. For many delegates and the countries they represented, the antisemitic portrayal of Jewish refugees as vermin, or as bringers of disease, danger and instability followed from commonly held prejudices.

The United Kingdom refused to increase its immigration quota and take in the increasing numbers of Jewish refugees, although between 1933 and 1939, it issued 20,000 domestic service visas to Jewish women from Nazi-occupied countries. This included Erna and Ascher Wolff, from Dortmund, Germany who were the parents of Ingrid Wuga (p.10). They worked for a family in West Kilbride before moving to Glasgow.

That Jews from elsewhere in Europe, such as Hungary or Romania would soon want to leave their country for safety was only a thought – not a reality. Due to the financial burden that the influx of German and Austrian Jews would place on Britain and its perceived economic threat, British refugee policy restricted the number of refugees entering the country and did not distinguish between Jewish and non-Jewish refugees. There were also fears that a large influx of Jews would lead to antisemitism. Furthermore, some Government officials perceived European refugees as enemy agents who were a potential threat. This explains why 27,000 Jews were interned as **"enemy aliens"** during the War. Hence the United Kingdom did not welcome European Jews who were permitted to enter the country prior to the outbreak of the War.

In response to the **Kristallnacht**, there was a rescue operation to bring unaccompanied child refugees from Nazi Europe to safety in the UK. Initiated by Sir Nicholas Winton this operation, known as the *Kindertransport* (German for 'children's transport) did not incur public funding, and was authorized by the British Government. Some of these young people, e.g. Rosa Sacharin, Dorrit Sim, Henry Wuga MBE, and Ingrid Wuga BEM, were sent to Scotland where they stayed and raised their families. The *Kindertransports* (1938-39) saved 10,000 (mainly Jewish) minors; their parents and older siblings were not allowed visas to enter the country. Yet the UK was the only country to adopt such a humanitarian approach.

When the Second World War broke out in 1939, the United Kingdom changed its refugee policy and did not allow any European refugees to enter the country.

Ernest Levy was not the only Hungarian Jewish Holocaust survivor who came to Scotland. Others included Kathy Hagler, Marianne Lazlo, Kathy Levy (who married Ernest Levy), Elsa Lowy (Ernest Levy's sister), Judith Rosenberg, Susan Singerman MBE, Eva Szirmai and Suzanne Ullman. Further information can be found at the Scottish Jewish Heritage Centre, on YouTube, and the Gathering the Voices website (Section 4).

The early twenty-first century has brought new refugee crises.

Syria

The Syrian civil war that began in March 2011 has led to a refugee crisis. Its neighbouring countries have responded to this: Turkey has hosted more than 3.6 million Syrian refugees; Lebanon more than 1.3 million; and Iraq more than 250,000.

By 2015 there were unprecedented numbers of Syrian refugees seeking refuge in the member states of the European Union as Syrians continued to flee their homes to escape violence. Germany's Chancellor, Angela Merkel stated that Germany would give entry to Syrian refugees, even if they numbered a million or more. The UK government pledged to take in 20,000 refugees over a five-year period.

To date more than 13 million Syrians have been forcibly displaced. Of these, 6.8 million people are refugees and asylum seekers who have fled their country; 6.9 million people have been displaced within Syria (UNHCR, 2022).

An estimated 5.8 million children in Syria and its neighbouring countries require humanitarian aid to meet their basic needs.

No other country to date has experienced this number of refugees.
After ten years, Syria remains the world's largest refugee crisis.

Ukraine

The Russian invasion of Ukraine which began in February 2022 has led to a larger scale displacement of people; the United Nations High Commissioner for Refugees (UNHCR) estimated (August 2022) that over 12 million people, the majority of whom are women and children, have fled their homes.

The countries that have hosted the largest number of Ukrainians to date are: The Russian Federation, more than 2 million (this number includes Ukrainians who may have been forcibly removed by the Russian authorities); Poland, more than 1 million and Germany just less than 1 million.

More than 115,000 Ukrainians arrived in the UK in 2022. This number does not include those Ukrainians who arrived in the UK and have since returned to Ukraine.

Scotland has welcomed more than 7,000 Ukrainians and is aiming on receiving many thousands more.

Racism and Discrimination Today

The discrimination exercised during the Holocaust challenges the notion that racism is exclusively linked to skin colour. One viewpoint is that 'Racism is about power not about prejudice' (A. Sivanandan).

In a wider sense, racism is any prejudicial, exclusionary behaviour. There is no single agreed definition of racism. Chambers 21st Century Dictionary English Dictionary (1996) defines racism as 'hatred, rivalry of bad feeling between races and a belief in the inherent superiority of a particular race or races over others, usually with an implication of a right to be dominant'. This may be carried out by individuals and/or institutions.

- The Equality Act (2010) states that 'you must not be discriminated against because of your race' and defines race as: 'your colour, or your nationality (including your citizenship). It can also mean your ethnic or national origins, which may not be the same as your current nationality. For example, you may have Chinese national origins and be living in Britain with a British passport.'

Judaism

The main forms of Judaism in the UK are Haredi, Modern or Orthodox, Conservative or Masorti, Reform and Liberal. Each form has different religious practices, e.g. in Haredi and Orthodox Judaism, only men wear a kippah, whereas in Liberal and Reform Judaism women can choose to wear a kippah.

Although all Jews share basic beliefs, Jews who are descendants from Germany, Central and Eastern Europe, such as Ernest Levy whose family were from Bratislava, are Ashkenazi Jews; Jews whose descendants are from Spain, Portugal, and North Africa are Sephardic Jews; Ashkenazi and Sephardic Jews have their own distinctive culture and practices.

Antisemitism Education

Learning about Nazi antisemitism is one aspect of antisemitism education. As antisemitism existed long before the Nazis came to power, the Nazis did not invent antisemitism. Antisemitism in Europe in the Middle Ages was only based on religion and blaming Jews collectively for the death of Jesus; Jews were expelled from England in 1290.

Nazi antisemitism did not signal an end to antisemitism. Discrimination against Jews continued in Europe – in the aftermath of the Second World War. For example, many Polish Jews who had survived the Holocaust, were subjected to further antisemitism by fellow countrymen on their return to their homes.

The UK Government (2016) and the Scottish Government (2017) adopted the following working definition of antisemitism (IHRA, 2015) as a tool to address the rise of this type of hate and discrimination in the twenty first century.

> *"a certain perception of Jews which may be expressed as hatred towards Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish and non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities."*

As Holocaust Denial and Distortion are both expressions of antisemitism, it follows that antisemitism education includes the ability to recognise Holocaust Denial and Distortion. (See Section 4 Appendix 3 for definitions of Holocaust Denial and Holocaust Distortion; and p.10).

Holocaust Distortion acknowledges the existence of the Holocaust but conveys incorrect information or statements about the Holocaust, that can be challenged by concrete facts. One common claim made by those who distort the Holocaust is that the Holocaust has been exaggerated by Jews to further their own interests.

Holocaust Denial and Distortion have been condemned by the United Nations General Assembly.

Online Antisemitism

Online expressions of antisemitism are often 'called out' or challenged by others on the same platform. Yet, although appropriate, this approach is not always successful. Individuals who post antisemitic comments online, and their supporters, can use these call outs, especially those made by Jews, to 'demonstrate' the (antisemitic) myth that Jews control the media, financial or political systems. Hence, 'calling out' antisemitism can make situations worse by providing fuel to the antisemitic rhetoric and myth of the Jewish global conspiracy.

Music and fashion mogul, Kanye West (also known as Ye West) posted a series of antisemitic comments on a range of platforms on social media some of which incited the murder of Jews (2022). This led to many brands, e.g. Gap, Vogue and Adidas, ending their sponsorship with the celebrity, as well as an intermittent ban on Twitter.

At the time of writing, the number of West's online followers far exceeds the number of Jews in the world.

Online antisemitism can be found elsewhere on the internet. One example of this is the Holocaust Denial video on YouTube that was posted by French Holocaust denier Vincent Reynouard (p.10) in 2020.

Other Expressions of Antisemitism

Official Home Office hate crime statistics showed that in 2022, Jews were the victims of 23% of hate crimes in the UK, despite British Jews making up only 0.3% of the UK population. All antisemitic incidents in the UK are collated by the Community Security Trust (CST). This Trust is a charity that protects British Jews from antisemitism and related threats. Of the 786 antisemitic incidents reported by the CST in the UK in the first half of 2022, 638 were offline in-person incidents that included verbal abuse, assault, threats, graffiti, and hate mail. The largest number of religious hate crimes occurred in 2022, since recording began in 2012.

Antisemitic conspiracy theories have emerged in the UK claiming that the COVID virus is a Jewish hoax, and that the vaccines have been invented by Jews to poison the population. Another antisemitic conspiracy theory is that Jewish people are causing and bankrolling the war in Ukraine that began in 2022. Expressions of antisemitism arising from this war attack Ukraine's Head of State, President Zelensky, for his Jewish heritage.

Antigypsyism

The term *'Gypsy'* is derived from *'Egyptian'*, the name given to Roma immigrants when they first arrived in western Europe because they were assumed to have come from Egypt. The term '*Roma'* encompasses many diverse groups of people that includes, Roma, Sinti, as well as Travellers. There are an estimated 10-12 million Roma in Europe, with an estimated 70% living in central and eastern Europe.

The Nazis considered Roma and Sinti in the same way they viewed Jews - as racially inferior and enemies of the Third Reich. This is why Roma and Sinti were targeted by the Nazis for destruction. Of the 23,000 Roma and Sinti who were deported to Auschwitz only about 2,000 survived. It is estimated that between 200,000-500,000 Roma and Sinti people were murdered by the Nazis and their collaborators. The Nazi genocide of Europe's Roma and Sinti population is referred to as the *'Porajmos.'*

Similar to antisemitism, antigypsyism did not start, or end with Nazism and is a specific form of racism that is present in today's society.

The following are examples of this:

- Following being suspected of shoplifting, surveillance cameras documented how 18 year old Andreea Dragomir from Brasov, Romania, was insulted and beaten by security guards in a supermarket in 2020. The cameras also provided evidence of her account. Ms Dragomir said,

> *"The chief of the guards came, he was very outraged, saying that I stole.....After that followed a series of very ugly offences to me, telling me that I am Roma, that I am a gypsy and that gypsies steal. The aggression followed, the blows followed."*

- During the Covid 19 emergency in 2020, the municipality of Yambol, Bulgaria approved of the aerial spraying of nearly 3,000 litres of detergent to 'disinfect' Romani neighbourhoods, in Yambol, Bulgaria. As only these specific neighbourhoods were subjected to this treatment, it is evident that local officials used the pandemic to unlawfully target this minority group.
- In response to the current prejudice and discrimination towards Roma, the International Holocaust Remembrance Alliance (IHRA) have adopted a working definition of antigypsyism/anti-Roma discrimination (Section 4, Appendix 4).
- Learning about the Roma culture, and the importance it places on strong community values, as well as Roma history can promote better understanding. So too is the recognition that antigypsyism is a distinct form of discrimination and prejudice.

Discussion Points and Activities

Activity 1: Identifying Bystanders/Upstanders from Ernest's Testimony

- Identify the upstanders in Ernest's journey.
- Consider the dilemma(s) they may have had in choosing how to act or respond to their situation(s).
- Present one dilemma as thought bubbles highlighting their possible thoughts.

Follow-up activity:

- Consider the Consequences (for self and/or others) ; Risks ; and Influencing factors
- What words would you use to describe the actions taken by upstanders?
- Apply a similar model to a relevant scenario from your own life/experience e.g. watching someone being physically assaulted by a group of peers.

Activity 2: Individual Choice

You may not have a choice in being a victim but you can choose to be a bystander or an upstander.

- Do you agree with the above statement?
- Can you ever choose not to be a victim?
- Do you always have the choice of bystander/upstander?
- Reflect on the victims, bystanders and upstanders in Ernest's testimony. Focus on the degree of choice that they had. Explore the relationship between choice and consequences.

Activity 3: Recognising a bystander, upstander and perpetrator

How easy is it to recognise a bystander, upstander and perpetrator?

Show your response Bystander (B), Upstander (U) or Perpetrator (P). Discuss your response with your partner / your group.

1. Carys does not agree with sectarian songs at football matches and mimes the words when she is watching.
2. Ahmed witnessed name-calling of a boy in his class by two other boys and reported this to a school prefect/monitor.
3. Jack laughed when Luke deliberately dropped a £1 coin on the floor and shouted to Adam, a Jewish pupil,
   'Look everyone, watch Adam pick my money up.'
4. Children calling a local park 'Tinkers' as it was previously occupied by Gypsy Travellers.
5. A new pupil joins a class after his family fled their home country and became refugees. He has limited English and is quiet in class. Classmates make no attempt to include or befriend the boy, even after several weeks.
6. After learning about the Holocaust, pupils hiss in the classroom in front of Jewish classmates.

Following discussion of each of the above scenarios, look for ways in which bystanders and perpetrators could become upstanders in each example, and vice versa.

Highlight the above scenarios that are examples of antisemitism.

Activity 4:

Consider the scenario of a fight in the playground involving two pupils initially, but quickly becoming a targeted verbal and physical assault by six pupils against one.

Take one of three positions to retell the incident:

- Accurate representation
- Playing down the seriousness and extent
- Total denial
  - Consider the role of evidence in investigating the claims of each view.
  - Consider the motivation for those who deny/play down the incident.
  - Compare this experience to examples of Holocaust Distortion and Denial). Reflect on the same two questions above (re. evidence and motivation)
  - Use the dilemma model (conflicting thought bubbles) to explore the possible internal considerations of each viewpoint involved.

Activity 5: Individual Behaviour: What would you do next?

Decide from the following options what you would do next in response to receiving the Snapchat (or similar) messages below. You may choose more than one option.

Snapchat Scenarios

- Picture of someone you know dressed up as Hitler.
- "My dad won't give me money for the Stormzy gig. He's so Jewish."
- "These Travellers live rent free but they don't even have a carnival with them"
- Photograph of a refugee with caption "They come here to take our jobs and get handouts."
- Image of a symbol combining a swastika and a Star of David (Jewish star).

Options

- Delete it
- Ignore it
- Report it (if so, how?)
- Respond to it and challenge
- Respond to it and agree
- Respond to and express solidarity with the victim
- Respond and laugh
- Respond with an emoji (identify the emoji used)
- Delete your Snapchat account

Activity 6: Refugees Today

Reflect on the extent to which you agree with the following statements

- Young people think that Scotland should welcome and host greater numbers of refugees.
- Prejudices that people had towards Jewish refugees before and during the Second World War in the UK, are similarly levelled at today's refugees.
- 'Welcoming' refugees means more than providing refugees with somewhere to live.
- Ernest's experience as a refugee showed citizenship at its best and worst.

Further Reading for Teachers

- Gies, M. and Gold. A.L. (2009) *Anne Frank Remembered: The Story of the Woman Who Helped to Hide the Frank Family,* Simon and Schuster.
- Ramaswamy, C. (2022) *Homelands: The history of a friendship,* Canongate.
- Sacharin, R.M. (2014) *The Unwanted Jew,* lulu.com.
- Sim, D.M. (1997) *In My Pocket*, Harcourt Children's Books.
- Winton, B. (2014) *If It's Not Impossible.....The Life of Sir Nicholas Winton*, Troubador Publishing.

Online Sources

- Trailer for BBC Documentary Jane Haining : The Scot who Died in Auschwitz (2019) https://www.bbc.co.uk/programmes/b04snqzr/clips
- A Tribute to Ernest Levy (2012) https://www.youtube.com/watch?v=CeV_Rc0b82E
- Syrian refugee crisis: Facts, FAQs, and how to help https://www.worldvision.org/refugees-news-stories/syrian-refugee-crisis-facts
- Amnesty International: Roma Rights https://www.amnesty.org.uk/roma-rights
- UK Sites of Holocaust Memory; places relating to victims, survivors and refugees of Nazism and rescuers, liberators and aid givers https://www.ukholocaustmap.org.uk

Appendices

Appendix 1 - Overview of Chronology

Year	Ernest's journey	The Second World War and the Holocaust
1925	Ernest Levy is born in Bratislava	
1933	Ernest lives in Bratislava	Adolf Hitler becomes Chancellor of Germany. German Jews are removed from employment in civil service, journalism and universities.
1935	Ernest lives in Bratislava	The Nuremberg Laws – Jews are no longer German citizens.
1938	Ernest is taken to 'no man's land' on the Hungarian-Czechoslovakian border and then walks to Kisabony (Hungary). From there, he moves to Budapest.	Nazi Stormtroopers lead Kristallnacht across Germany and Austria. The Evian Conference
1939	Ernest lives with his family in Budapest	March – German troops occupy Czechoslovakia. September – Beginning of the Second World War
1941	Ernest lives with his family in Budapest	Auschwitz-Birkenau death camp is added to Auschwitz concentration camp. Winston Churchill refers to human destruction as 'a crime without a name'.
1942	Ernest lives with his family in Budapest	Gassings at Auschwitz begin. The Wannsee Conference – The Final Solution
1943	Ernest lives with his family in Budapest	The word 'genocide' is introduced.
1944	April – Ernest is taken to Auschwitz. Five days later, he is taken to a smaller camp, 50 km away.	March- The German Army conquers Hungary. May- The deportation of Hungarian Jew begins.
1945	January – Ernest leaves the camp to walk to Bergen-Belsen through Silesian mountains. April - Ernest is liberated from Bergen-Belsen and taken to a hospital near Hanover, Germany. Mid-year – Ernest goes to Bratislava and then Budapest to find his mother and two sisters.	Germany surrenders. Auschwitz is liberated by the Soviet Army; Bergen-Belsen is liberated by the British Army. The United Nations is established.
1948	Ernest lives in Budapest	United Nations adopts the Convention on the Prevention and Punishment of the Crime of Genocide and the Universal Declaration of Human Rights.
1962	Ernest moves to Scotland	

Appendix 2 - Working Definition of Antisemitism

The International Holocaust Remembrance Alliance (2015) defines this term as follows:

> *"Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities."*

To guide IHRA in its work, the following examples may serve as illustrations:

Manifestations might include the targeting of the state of Israel, conceived as a Jewish collectivity. However, criticism of Israel similar to that levelled against any other country cannot be regarded as antisemitic. Antisemitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for "why things go wrong." It is expressed in speech, writing, visual forms and action, and employs sinister stereotypes and negative character traits.

Contemporary examples of antisemitism in public life, the media, schools, the workplace, and in the religious sphere could, taking into account the overall context, include, but are not limited to:

- Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion.
- Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as collective — such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions.
- Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.
- Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust).
- Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.
- Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.
- Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavour.
- Applying double standards by requiring of it a behaviour not expected or demanded of any other democratic nation.
- Using the symbols and images associated with classic antisemitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis.
- Drawing comparisons of contemporary Israeli policy to that of the Nazis.
- Holding Jews collectively responsible for actions of the state of Israel.
- Antisemitic acts are criminal when they are so defined by law (for example, denial of the Holocaust or distribution of antisemitic materials in some countries).
- Criminal acts are antisemitic when the targets of attacks, whether they are people or property – such as buildings, schools, places of worship and cemeteries – are selected because they are, or are perceived to be, Jewish or linked to Jews.

Antisemitic discrimination is the denial to Jews of opportunities or services available to others and is illegal in many countries.

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Antisemitic discrimination is the denial to Jews of opportunities or services available to others and is illegal in many countries.

Appendix 3 - Working Definition of Holocaust Denial and Distortion

The International Holocaust Remembrance Alliance (2013) defines these terms as follows:

> *"Holocaust denial is discourse and propaganda that deny the historical reality and the extent of the extermination of the Jews by the Nazis and their accomplices during World War II, known as the Holocaust or the Shoah. Holocaust denial refers specifically to any attempt to claim that the Holocaust/Shoah did not take place."*

Holocaust Distortion refers to:

- Intentional efforts to excuse or minimize the impact of the Holocaust or its principal elements, including collaborators and allies of Nazi Germany;
- Gross minimization of the number of the victims of the Holocaust in contradiction to reliable sources;
- Attempts to blame the Jews for causing their own genocide;
- Statements that cast the Holocaust as a positive historical event;
- Attempts to blur the responsibility for the establishment of concentration and death camps devised and operated by Nazi Germany by putting blame on other nations or ethnic groups.

Appendix 4 - Working Definition of Antigypsyism

The International Holocaust Remembrance Alliance (2020) defines this term as follows:

Antigypsyism/anti-Roma discrimination is a manifestation of individual expressions and acts as well as institutional policies and practices of marginalization, exclusion, physical violence, devaluation of Roma cultures and lifestyles, and hate speech directed at Roma as well as other individuals and groups perceived, stigmatized, or persecuted during the Nazi era, and still today, as "Gypsies." This leads to the treatment of Roma as an alleged alien group and associates them with a series of pejorative stereotypes and distorted images that represent a specific form of racism.

Many examples may be given to illustrate antigypsyism/anti-Roma discrimination. Contemporary manifestations of antigypsyism/anti-Roma discrimination could, taking into account the overall context, include, but are not limited to:

- Distorting or denying persecution of Roma or the genocide of the Roma.
- Glorifying the genocide of the Roma.
- Inciting, justifying, and perpetrating violence against Roma communities, their property, and individual Roma.
- Forced and coercive sterilizations as well as other physically and psychologically abusive treatment of Roma.
- Perpetuating and affirming discriminatory stereotypes of and against Roma.
- Blaming Roma, using hate speech, for real or perceived social, political, cultural, economic and public health problems.
- Stereotyping Roma as persons who engage in criminal behaviour.
- Using the term "Gypsy" as a slur.
- Approving or encouraging exclusionary mechanisms directed against Roma on the basis of racially discriminatory assumptions, such as the exclusion from regular schools and institutional procedures or policies that lead to the segregation of Roma communities.
- Enacting policies without legal basis or establishing the conditions that allow for the arbitrary or discriminatory displacement of Roma communities and individuals.
- Holding Roma collectively responsible for the real or perceived actions of individual members of Roma communities.
- Spreading hate speech against Roma communities in whatever form, for example in media, including on the internet and on social networks.

https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antigypsyism-anti-roma-discrimination

Appendix 5 - Glossary

Adolf Eichmann - (1906-1962) Member of the Nazi Party and SS who engineered the mass killings of Jews in what the Nazis called the 'final solution to the Jewish question."

Allies - twenty-six countries led by Great Britain, the United States and the Soviet Union that fought in World War II to defeat Germany, Japan and their allies.

Anschluss - the annexation of Austria by Nazi Germany, 1938.

Arrow Cross - Hungarian fascist organisation that controlled the Hungarian government from October 1944-April 1945.

Aryan - originally, a term for people speaking the languages of Europe and India. The Nazis used this term to mean a white-skinned person of pure German race.

asylum seeker - a person who has left his/her country and is seeking protection from persecution and serious human rights violation in another country but who has not been legally recognised as a refugee and is waiting to receive a decision on his/her asylum claim.

atrocity - an act of cruelty and wickedness.

Axis - The Axis powers were the countries that fought against the Allies in the Second World War, War. The three major Axis powers were Germany, Italy and Japan. Several other countries, such as Hungary, participated in Axis military operations.

bombardment - a continuous attack on a place with guns or bombs.

cantor - a person who leads the congregation in prayers and songs during a Jewish religious service.

catastrophe - an event that causes great suffering or destruction.

concentration camp - prison camp established by the Nazis for the imprisonment of those considered 'enemies of the state'. This included communists, homosexuals, political opponents, Jehovah Witnesses, Roma and Sinti Gypsies and other Germans. From 1938 onwards, Jews were imprisoned in these camps for being Jewish. Prior to this only Jews who also belonged to one of the above categories were imprisoned.

death camp - also known as an extermination camp, designed to murder the Jews systematically and effectively. Equipped with gassing facilities for mass murder. Situated in occupied Poland, they were: Auschwitz-Birkenau, Belzec, Chelmno, Majdanek-Lublin, Sobibor and Treblinka.

death marches - forced evacuation of prisoners from concentration camps in occupied Europe to camps in Germany.

deported - forcibly removed or expelled a person from a country.

Einsatzgruppen - units of the Security Police and the SS Intelligence Service often called 'mobile killing units'. They are best known for their role in the systematic murder of Jews in mass shooting operations on Soviet territory.

ethnic cleansing - process of getting rid of members of an unwanted ethnic group in order to establish an ethnically homogenous geographic area.

enemy alien - a citizen or native of one country living in another country with which it is at war, and as a result, viewed with suspicion. 70,000 UK resident Germans and Austrians became enemy aliens when war was declared on 3rd September 1939.

evacuate - to remove or displace (people, civilians), or to leave empty (a place).

Final Solution - term used by Nazi leaders that referred to the systematic mass murder of European Jews in the second World War.

genocide - deliberate destruction of a racial, religious, national or ethnic group.

ghetto - in the context of Nazi policy towards Jews, a part of a town where Jews were forced to live, imprisoned. It was usually separated by walls and gates to keep the Jews apart from the inhabitants in the rest of the town. Ghettoes existed in several major East European cities.

hate crime - crime motivated by malice or ill will towards a social group by race, sexual orientation, religion/faith, disability or?, transgender/gender identity.

Jew - a person whose religion is Judaism: according to Orthodox Jewish law a Jew is anyone born to a Jewish mother, or a person who has undergone the formal process of conversion to Judaism.

Kaddish (pronounced "Ka-dish") - Jewish prayer said by a mourner praising God.

Kindertransport - ("Children's Transport") a humanitarian rescue programme in which approximately 10,000 children from Germany, Poland and Czechoslovakia, the majority of whom were Jewish, were brought to the United Kingdom, between November 1938 and September 1939.

Kristallnacht - ("Crystal Night" or "Night of Broken Glass") A series of pogroms, or violent attacks, on Jews in Germany and Germany's recently incorporated territories that took place on November 9-10, 1938.

Levente - a paramilitary youth organisation in Hungary established in 1921 with the declared purpose of physical and health training. In 1939 an Act was passed that required all boys aged 12-21 to take part in Levente activities.

Liberation - the act or process of freeing from enemy occupation.

Nazi - short term for National Socialist German Workers Party: a right wing, nationalistic and antisemitic political party formed in 1919 and headed by Adolf Hitler from 1921 to 1945.

Nazism - the Nazi movement. The principles of the Nazis were extremely nationalist, imperialist, racist and antisemitic.

no man's land - an area of unowned, unclaimed, or uninhabited land.

Nuremberg Laws - The first of the racist Nazi laws that were approved by the Nazi Party. Introduced in 1935, these deprived Jews of German citizenship.

occupied - taken possession, control of a building or country by force.

persecuted - caused suffering to people, especially to those who differ in background or lifestyle, or hold different political or religious beliefs.

rabbi - Jewish religious leader and teacher.

Red Cross - founded by the Geneva Convention in 1864, an international agency that brings medical relief to the victims of wars and natural disasters.

refugee - a person who has fled war, violence, conflict or persecution and crossed an international border to find safety in another country.

shul (pronounced 'shool') - a synagogue, sacred building, Jewish place of prayer.

stench - a strong and very unpleasant smell.

yeshiva - an Orthodox Jewish school or seminary devoted chiefly to the study of the Torah and rabbinic traditions.

Appendix 6 - Websites

SCOTTISH

Gathering the Voices
www.gatheringthevoices.com

Interfaith Scotland
https://interfaithscotland.org

The Scottish Human Rights Commission
www.scottishhumanrights.com

The Scottish Jewish Archives Centre
https://www.jewishglasgow.org/scottish-jewish-archives-centre/

The Scottish Refugee Council
https://www.scottishrefugeecouncil.org.uk/

Vision Schools Scotland
https://bit.ly/VisionSchoolsUWS

NATIONAL

Aegis: Preventing Crimes Against Humanity
www.aegistrust.org

Anne Frank Trust
www.annefrank.org.uk

Association of Jewish Refugees
www.ajr.org.uk

Campaign Against Antisemitism
https://antisemitism.org/

Community Security Trust
www.cst.org.uk

Equality and Human Rights Commission
www.equalityhumanrights.com/en

Holocaust Educational Trust
www.het.org.uk

Holocaust Exhibition (at Imperial War Museum)
www.iwm.org.uk/events/the-holocaust-exhibition

Holocaust Learning UK
https://holocaustlearninguk.org

Holocaust Memorial Day Trust
www.hmd.org.uk

National Holocaust Centre and Museum
www.holocaust.org.uk

Refugee Council
www.refugeecouncil.org.uk

The Holocaust Explained
www.theholocaustexplained.org

The UK Holocaust Map
https://www.ukholocaustmap.org.uk

INTERNATIONAL

Amnesty International
www.amnesty.org

Auschwitz-Birkenau Memorial and Museum
www.auschwitz.org

Facing History and Ourselves
www.facinghistory.org

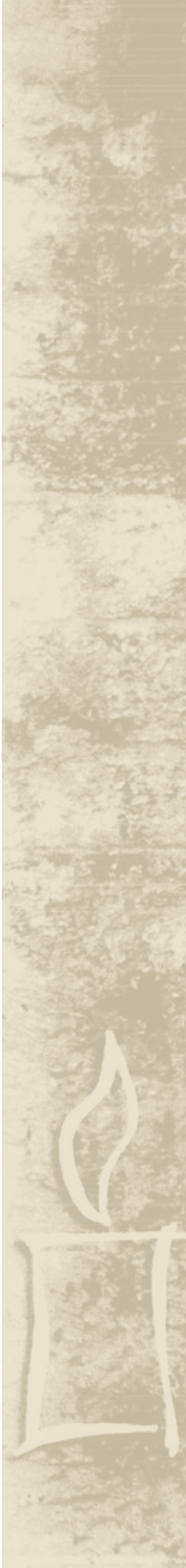
The Forgotten Genocide: Sinti and Roma
https://romasinti.eu

International Holocaust Remembrance Alliance (IHRA)
www.holocaustremembrance.com

United Nations Office on Genocide Prevention
www.un.org/en/genocideprevention/prevention.shtml

United States Holocaust Memorial Museum
www.ushmm.org

Yad Vashem – The Martyrs' and Heroes' Remembrance Authority
www.yadvashem.org.il



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VISION SCHOOLS SCOTLAND

Scottish Government
Riaghaltas na h-Alba
gov.scot

NCCT
Netherlee & Clarkston Charitable Trust

Vision Schools Scotland
University of the West of Scotland
School of Education and Social Sciences

Email: visionschools@uws.ac.uk
Website: http://bit.ly/UWSVisionSchools