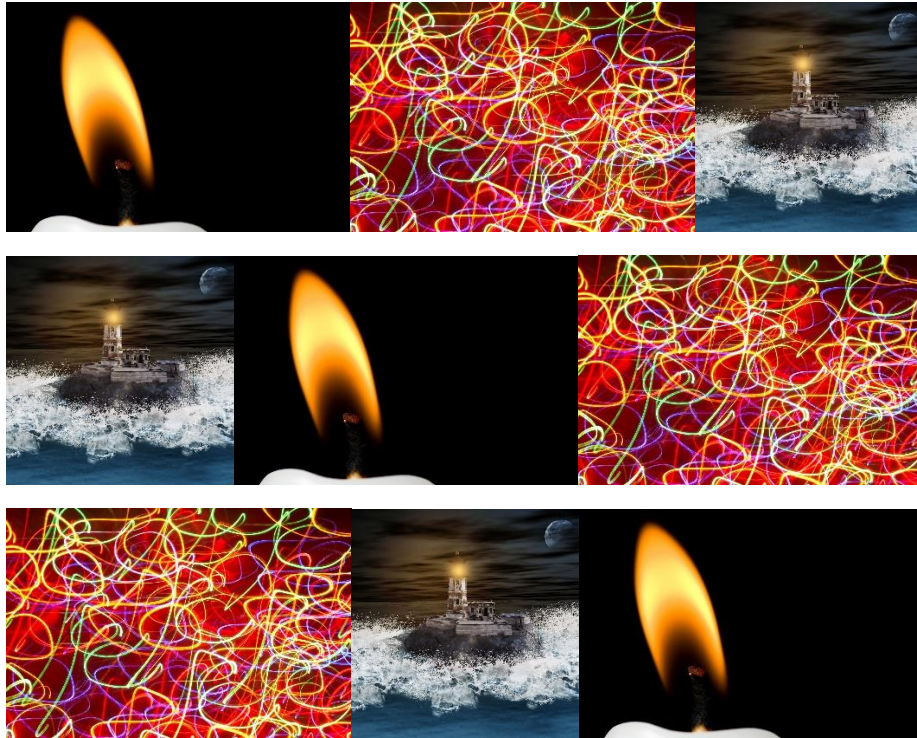


Holocaust Memorial Day Pack for Secondary Schools



‘Be the light in the darkness’

27th January



Published by Enfield SACRE in collaboration with RE Today Services

Holocaust Memorial Day Pack – An Introduction

Holocaust Memorial Day falls on 27th January. Enfield Standing Advisory Council for RE (SACRE) has published this pack in collaboration with RE Today Services in the hope that it will be used by secondary schools within the borough during January in the lead-up to Holocaust Memorial Day and on the day itself.

On Holocaust Memorial Day, people are encouraged to remember the six million Jewish people who were killed in the Holocaust, alongside all others murdered by Nazi persecution. Genocides that have taken place since the Holocaust include those in Cambodia, Rwanda, Bosnia and Darfur and are also remembered on this day.

The date of Holocaust Memorial day is 27th January each year as this is the anniversary of the liberation of Auschwitz-Birkenau in 1945. It also marks the Stockholm declaration on 27th January 2000; the date when Holocaust Memorial Day was first created.

Enfield SACRE encourages secondary schools to mark Holocaust Memorial Day with all students and has assembled this pack in order to enable schools to do so. Schools across Enfield are asked to put an extra focus on Holocaust Memorial Day in Year 10, by ensuring that students within this Year Group receive at least three lessons about the Holocaust; extra resources have been supplied for this Year Group. It is recommended that the lessons are taught in the weeks leading up to Holocaust Memorial Day; schools may also choose to adapt these lessons for other Year Groups.

Enfield SACRE would very much like to thank the Holocaust Memorial Day Trust for many of the resources and guidance within this pack.

Theme

The theme of Holocaust Memorial Day in 2021 is ‘Be the light in the darkness’.

This calls for reflection on both the ways in which humanity can sink into darkness and the many ways in which people can be the light before, during and after the darkness has descended. SACRE hopes to create a film of students considering this theme and showing examples of ‘being the light’ in today’s context. This film will be screened during Enfield’s Holocaust Memorial Day event on the evening of 27th January 2021. The event will be live streamed and can be watched with students after the 27th by following the links on the portal and on SACRE’s website (<https://www.enfieldsacre.co.uk/>).

What does this pack contain?

This pack includes:

- Subject knowledge for teachers about the Holocaust and other genocides remembered on Holocaust Memorial Day.
- Information on how to approach teaching about the Holocaust.
 - Link to a whole school assembly and associated resources.
- Lesson plans and ideas. Enfield SACRE encourages schools to deliver at least 3 lessons to Year 10 students throughout the month of January.
- Additional activities to be used with students, schools may choose to use 1 or more of these in tutor time.
- Examples of students’ work in response to their learning about the Holocaust.

As teachers will be aware, teaching about the Holocaust requires sensitivity. Schools are asked to ensure that the resources within this pack are adapted to the needs of students and that staff are appropriately responsive to children’s reactions. Any films, resources or information to be shared with students should first be checked for suitability by a staff member.



Holocaust Memorial Day Across the UK

Many activities within this pack were created by the Holocaust Memorial Day Trust. In 2021, the Trust is aiming to map Holocaust Memorial Day activities across the UK. If you wish to let the Holocaust Memorial Day Trust know of activities at your school, please fill in the form on their website: <https://www.hmd.org.uk/take-part-in-holocaust-memorial-day/activities-form/>

With thanks

Shaun Rogan

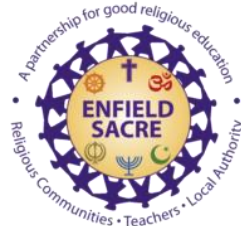
Sabah Raza

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Please note that many of the lesson and additional activity ideas within this pack will allow students to consider this year's theme of 'be the light in the darkness', or to go further and attempt to 'be the light' themselves.

Background information for teachers

- 1) Guidelines.** Please follow the link below for helpful guidelines for delivering Holocaust and genocide education on Holocaust Memorial Day. The Holocaust Memorial Day Trust recommends that teachers begin by reading these. The guidelines include how to approach this area sensitively, use of images, use of language, dealing with difficult questions, contemporary relevance, use of life stories, use of fiction, creative subjects, SEN specific notes.

[HMD-education-guidelines_updated-July-2020.pdf](#)

- 2) Denial and distortion.** Your students may have come across various views about the Holocaust. Denial of both the Holocaust and genocide are becoming more common. The Holocaust and genocide education guidelines above give some ideas on how this can be approached with students, including using the 10 stages of genocide poster, in which denial is the final stage. The poster can be found at:

[Holocaust Memorial Day Trust | The ten stages of genocide \(hmd.org.uk\)](#)

Teachers may also wish to consult this useful resource which focuses on how to tackle Holocaust denial or distortion in class:

<https://www.hmd.org.uk/wp-content/uploads/2020/09/Tackling-Holocaust-denial-and-distortion-in-the-classroom.pdf>

- 3) Teacher information sheets.** Each of these two-page documents provides teachers with background information to help them lead sessions and answer students' questions.

The Holocaust:

[Teacher-information-sheet-the-Holocaust.pdf \(hmd.org.uk\)](#)

Nazi Persecution:

[Teacher-information-sheet-Nazi-Persecution.pdf \(hmd.org.uk\)](#)

Cambodia:

[Teacher-information-sheet-Cambodia.pdf \(hmd.org.uk\)](#)

Rwanda:

[Teacher-information-sheet-Rwanda.pdf \(hmd.org.uk\)](#)

Bosnia:

[Teacher-information-sheets Bosnia updated-July-2020-4.pdf \(hmd.org.uk\)](#)

Darfur:

[Teacher-information-sheet-Darfur.pdf \(hmd.org.uk\)](#)

- 4) **Additional historical information.** To access additional information about any of the topics covered by the teacher information sheets, please follow the link below:

[Holocaust Memorial Day Trust | Learn about the Holocaust and genocides \(hmd.org.uk\)](#)

- 5) **A teacher's view.** On the next page, a teacher who joined a study tour with the Holocaust Education Trust (HET) reflects on his learning and how it has changed his approach to teaching about the Holocaust. For more information about HET, please visit their website:

[www.het.org.uk](#)

'Doing' the holocaust better: don't shock, aim for depth

Teaching the Holocaust has always been a difficult task especially as an RE teacher. I always found that I either relied too much on facts and figures or didn't approach it with the gravity I felt it deserved. Too often, I referred to 6 million Jews as a number, without thinking about them as individuals. That was until I embarked on a 10-day study tour with the Holocaust Educational Trust (HET) to Yad Vashem in Israel. Meeting with survivors, examining testimony and understanding the Jewish perspective has changed my approach entirely.

The HET's teacher training course was an intense programme developed to encourage and inspire teachers to rethink or develop their approach to Holocaust education, set in one of the most religiously significant places on earth. Lectures ranged in scope from discussing the lives of the victims and perpetrators right through to the modern Arab-Israeli conflict. I found the lectures and excursions which explored everyday pre-war Jewish life particularly useful in informing the way that I teach the Holocaust. What surprised me was that the majority of the Jews of Eastern Europe led modern lives in the 1930s and the impact that life in the ghettos had on them was appalling.

Since returning to my department I have revised my school's prejudice and discrimination module to include a lesson on Jewish life before the Holocaust. I believe this adds realism and context to my students' understanding. In particular, I have used personal stories and extracts from Yad Vashem's website so students can follow what happened to an individual during this time. In the last month I have put some of the many ideas we shared into practice in the classroom. For example, in A-Level RS, I have used pictures and stories to explore what evil is and where it comes from, while Year 7 students have used some of the artefacts I purchased in Israel to discover more about Jewish identity which will be re-examined in Year 9 as part of the *Where Was God?* scheme of learning. I have also met with colleagues and shared these new approaches with them. As a result, they have found new confidence in their teaching, with one member of the department willing to share the experience of her husband's family members, who were Holocaust survivors.

If I could impart one piece of information, it would be to not fall into the trap of using shocking imagery to create empathy. It reduces the Holocaust to a pile of bodies, which is something students can never relate to. In my experience, the best way for students to relate to the material is by using survivor testimony either in video such as the DVD ROM resource *Recollections: Eyewitnesses Remember the Holocaust* which was produced by HET in conjunction with the USC Shoah Foundation Institute and which features filmed eyewitnesses accounts, or written and pictorial accounts.

It is also important to reflect on what you already teach. Prior to the course I tended to focus on the 'Heroes' of the Holocaust or famous stories such as Anne Frank and Father Kolbe. From the course, I found that there are over 23,000 'Righteous Amongst the Nations', people who have been recognised for their heroism. I think sharing these stories with students helps them realise that at the core humankind is good and that they too can make a difference in their and other people's lives.

I found the course inspiring and have come away wanting to learn what additional resources are out there for students regarding the Holocaust and how I can humanise the stories of the victims. Presently, two students from my school participate every year in the HET's *Lessons from Auschwitz* Project which has had an incredible impact on them. However the majority of students will never experience this, so to ensure that more hear about the lessons that can be learnt from the Holocaust, we are hoping to use the HET Outreach Programme to bring survivors into the classroom to share their testimony as well as organise a joint History and RE trip to Berlin.

A shocking fact is that in most schools, the Holocaust is not given the teaching time within the curriculum it deserves. Learning the facts about Hitler and misconceptions about the Jews; coupled with showing the film *The Boy in the Striped Pyjamas* (which leads you to sympathies with the Nazi officers) leaves students at best bewildered. If I was able to change one thing about Holocaust education in the UK I would make it compulsory for all teachers before imparting their 'knowledge' to read what the victims have written, and ask them, what do they want future generations to know?

Tom Nolan is Head of RE and PSHE at The Clarendon College.

Assembly

This assembly is designed to be delivered to secondary students on or around January 27th. It focuses on the Holocaust and other genocides that have affected people from around the world. Students' attention is drawn to what genocide is, how Holocaust Memorial Day can be marked and action that people (including themselves) can take.

- 1) **Script and presentation.** Can be found here:

[Holocaust Memorial Day Trust | HMD assembly – secondary schools](#)

- 2) **Film.** Teachers can introduce the topic of Holocaust Memorial Day at the start of the assembly by showing this short film. This film may also prove useful in other contexts:

[Holocaust Memorial Day Trust | What is Holocaust Memorial Day? \(hmd.org.uk\)](#)

Lessons

This year, schools within Enfield are being asked to carry out **3** lessons related to Holocaust Memorial Day with Year 10 students. **The first lesson that each school is asked to deliver to Year 10 is the Holocaust Memorial Day Trust's lesson on discrimination**, which is the first link on this page.

4 more lessons are provided to schools within this section of the pack. Schools should select **at least 2** to complete with Year 10 students. If schools wish, they may choose to use more than 2 of these lessons with their Year 10 students. Schools could also put lessons that are not being taught to Year 10 into other Year Groups, adapted sensitively where necessary.

Please teach in Year 10:

- 1) Discrimination.** This lesson allows students to think about how discrimination has been used in events such as the Holocaust and the genocide in Rwanda. It provides students with the opportunity to consider discrimination today, including people who are discriminated against because of their religion. Students are introduced to steps they can take to report discrimination or hate crime.

[Holocaust Memorial Day Trust | HMD discrimination lesson plan](#)

Please also select at least 2 of these lessons to teach in Year 10. Teachers should look carefully at each of the resources to decide which would be most suitable and beneficial for their classes:

- 1) Poetry.** Students analyse poems based on the Holocaust and/or other genocides. They have the opportunity to perform a poem, with the option of writing one of their own as an extension activity.

[Holocaust Memorial Day Trust | HMD poetry lesson plan](#)

- 2) Remembering Auschwitz-Birkenau.** During this lesson students will learn more about the history of Auschwitz-Birkenau, alongside stories of those who were imprisoned there.

[Holocaust Memorial Day Trust | HMD lesson plan – Remembering Auschwitz-Birkenau](#)

- 3) British Heroes of the Holocaust.** Looking at British people who courageously worked to save the lives of Jews during the Holocaust.

[Holocaust Memorial Day Trust | HMD lesson plan – British heroes of the Holocaust](#)

- 4) What might we learn from the Holocaust?** Teachers are invited to use the resources on the next 3 pages (pp 11-13) to complete the following activities:

- Ask students to work in groups of 3.
- Ask students to establish a baseline of knowledge about the Nazi genocide against the Jews: what do they know, between them, already?
- Each student reads one of the 3 pages that follow (differentiate by resource if you wish) and summarises what it says to the others in their group.
- Ask students to create lists of questions of their own arising from the accounts that they have read. Get them to quarter a page, and work as 3 minds together. Questions for Tom, for Modeline, for Rabbi Fackenheim (see p 13) and for the Almighty.
- Groups of 3 pair up and consider how some of the questions the group have developed might be answered (this is a deliberately speculative activity to encourage deep thinking).
- In pairs, ask students to read the quotations on page 13 and consider the meaning of each one.
- Ask students to reflect on the questions on page 13 in light of their reading and thinking.

Not statistics, but people

Tom Malbon, Alleyné's High School, Staffordshire



Before our trip to Poland World War II was black and white films, the over-told stories of grandparents, facts and figures, discoloured textbooks. For us there was no solidity in any of the fear and horror. Nothing could have ever prepared me for what we discovered. We took a trip to Krakow in Poland, to explore the true nature of the Holocaust, to see the old Jewish sector called Kazimierz and the infamous Auschwitz. We wanted to view these events in a way that libraries and documentaries cannot. We wanted the truth. Arriving in Poland was not as alienating as I expected: everyone we met had a basic grasp of the English language. Surprisingly we all felt comfortable and at ease. The first two days were spent piecing together the history of the Jewish people in Poland. Evidence in Krakow was scattered fragments: weathered plaques and Stars of David. The Jewish population left very little to signal their passing. Kazimierz had more of a story to tell. Within the town square the two monuments to innocent Jewish citizens murdered under Nazism were perversely surrounded by commercial Jewish-themed cafés cashing in on the tourism. Some reality was being injected into our understanding of World War II. The ground on which we walked had been a site of death; innocent people were killed in cold blood here. Our understanding lost some of its vagueness but more was needed. Nothing prepared us for the shadow of Auschwitz. We arrived at Auschwitz early on the third day, a clear sky, unseasonal heat in the air. We saw the gate. "Arbeit Macht Frie". *Work will set you free*. A disgusting message, false hope, psychological torture, bitter human cruelty, like acid. This was unknown to our middle-class British childhoods. It drove us to tears and sickness.

Auschwitz is a campus of small brick structures, each originally designed for a specific purpose. The first building we entered was like a museum: boards of facts, black and white photographs, mapping the 1.1 million deaths: hard to merely imagine 1.1 million corpses. What lay in the rooms ahead changed my perspective on the holocaust forever. A long corridor. To our left was a wall of real human hair shaved from the prisoners of Auschwitz. So much hair – an entire wall. The other wall to our right was filled with odd shoes: trainers, ballet pumps, sandals, boots, adult shoes. Infant shoes. What evils could a mere infant be guilty of? 1.1 million deaths had the faces of men, women and children.

Then gas chambers. The most infamous structures in all Europe, synonymous with the holocaust itself. Unbelievably cold, no light, no sound, just dust and echoes. I saw how prisoners were stripped naked and slowly choked by Zyklon B gas. I saw the scratch marks torn in the stone walls by desperate fingernails. We heard how children born in the camp were sealed in bags and drowned alive. Facts and figures stopped being statistics and started being people. Fragile, mortal, tortured, real people. The Holocaust stopped being textbooks and videos: it was 1.1 million screams of agony. How to respond? Silence, terror, tears, shock. How cruel humanity can be at its darkest. I will never forget.

This trip to Poland changed my outlook on life forever. Honest and frank education on the errors of the past might enable a better future. Can our generation humanely repair the political instability of the world we live in today to prevent such nightmares from surfacing ever again?

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Madeline Deutsch was born in Berehovo, Czechoslovakia in 1930

Madeline was born into a middle-class family in an area of Czechoslovakia that was annexed by Hungary in 1938-1989. Her father worked out of their home and her mother was a homemaker. Madeline attended high school during the war. In April 1944, when she was 14, her family was forced into a Hungarian ghetto. The family lived in the ghetto for two weeks before being transported to Auschwitz. Madeline and her mother were separated from her father and older brother. Neither her father nor brother survived the war. In a 1990 interview, when she was 60 years old, she recalled how her mother's sacrifices helped her to survive, despite being sent to the concentration camp at Auschwitz. Her food and clothing made her survival possible.

“My mother was an astonishing woman. She was 43 years old. I can thank her for my survival because I didn't know that when she took a piece of bread from me for safekeeping for the day, to give me a piece, you know, every few hours to sort of sustain me through all this, that not only did she give me the piece of bread that I was given, she was giving me a piece of her bread without me knowing so that I would have a little bit more food. She did this so that I could go on and survive. We didn't know for how long or what, or what's going to happen the very next day or the next hour. But she was giving me part of her bread, which I only found out later after the war was over what she was doing. She gave the last whatever she could! She would protect me, she would cover me when we were marching, rain, snow, cold. All we had was one grey dress.”

A week after arriving in Auschwitz, Madeline and her mother were sent to work in an ammunition factory in Breslau. They were in the Peterswaldau subcamp of Gross-Rosen for one year until, as the war ended, the camp was liberated by Russian Soviet forces in May 1945. Madeline and her mother lived in a displaced persons camp in Munich while awaiting visas to the United States. They arrived in New York in March 1949 and lived there for many years following.

Some people see the Holocaust as a kind of philosophical issue, a challenge to humanity to be less evil, or to seek goodness. For some, it raises deep religious questions: can God love those who were victims of the Nazis? Why did God not save his people? Some others say that the practicalities mattered more. Helping the suffering, practicing gentleness and love, even in extreme condition, is what matters when suffering is harsh. Some have suggested that there is a gender issue here: women were ‘twice attacked’ in the holocaust – for being victims of the Nazis, but also for being women. So women’s voices need to be heard when the atrocities and the genocide are remembered. Often it is men who speak and write about Auschwitz.

- What do you think Madeline most remembers about her experiences?
- What kind of person was her mother?
- When did you first hear about the holocaust? What ‘voices’ from the concentration camps have you heard?

Where was God? Does the Nazi genocide prove that God is not real? Or that God does not love us? Why do Jewish people still follow their religion?

Theology after Auschwitz

For some Jewish people, the deaths of 6 million Jews in the camps make believing in a God of goodness and love impossible after Auschwitz. But for others, it seems important that they continue to live as faithful Jews. Some say "I don't want to give Hitler the victory of destroying my faith. I will go on being Jewish and praying."

Elie Weisel survived Auschwitz as a child: "Never shall I forget that night time silence that deprived me for all eternity of the desire to live. Never shall I forget these moments which murdered my God and my soul, and turned my dreams to dust."

"We are, first, commanded to survive as Jews, lest the Jewish people perish. We are commanded, secondly, to remember in our very guts and bones the martyrs of the Holocaust, lest their memory perish. We are forbidden, thirdly, to deny or despair of God, however much we may have to contend with him or with belief in him, lest Judaism perish. We are forbidden, finally, to despair of the world as the place which is to become the kingdom of God, lest we help make it a meaningless place in which God is dead or irrelevant and everything is permitted. To abandon any of these imperatives, in response to Hitler's victory at Auschwitz, would be to hand him yet other, posthumous victories"

Rabbi Emil Fackenheim

"Every day my complaint is bitter. G-D's hand is heavy despite my groaning. If only I knew where to find him, if only I could go to his dwelling, I would state my case before him and fill my mouth with arguments... Though I cry 'I've been wronged' I get no response. G-D has shrouded my path in darkness." Job, from the Torah

There is a story that one day in Auschwitz, a group of Jews put G-D on trial. They charged him with cruelty and betrayal. Like Job, they found no consolation in the usual answers to the problem of evil and suffering, in the midst of their current obscenity. They could find no excuse for G-D, so they found him guilty, and deserving of death. The Rabbi pronounced the verdict. Then he said that the trial was over, and it was time for evening prayer. They prayed.

Theological questions:

- Does the Holocaust prove there is no God?
- Why do Jews carry on with their religion after Auschwitz?
- Does it give Hitler another victory if you let him destroy your faith?
- Was the Holocaust something new, or did it address old issues?
- 'If God is real, then there would only be one religion' What do you think?

Additional Activities

Here you will find a selection of activities on Holocaust Memorial Day. These can be used with students in Year 10 and other Year Groups too. Schools may like to put some of these activities into Tutor Time sessions.

- 1) Memorial Flame.** A set of activities during which students find out the stories of those affected by the Holocaust, Nazi persecution or other genocides show their responses by creating a display.

[Holocaust Memorial Day Trust | Make a Memorial Flames display – An activity for HMD](#)

Please follow these links for the stories:

The Veseli family [Holocaust Memorial Day Trust | The Veseli Family \(hmd.org.uk\)](#)

Susanne Kenton [Holocaust Memorial Day Trust | Susanne Kenton \(hmd.org.uk\)](#)

Ivor Perl [Holocaust Memorial Day Trust | Ivor Perl BEM \(hmd.org.uk\)](#)

Nedžad Avdić [Holocaust Memorial Day Trust | Nedžad Avdić \(hmd.org.uk\)](#)

Faiza [Holocaust Memorial Day Trust | Faiza \(hmd.org.uk\)](#)

- 2) Inclusive craft activities** Craft activities to mark Holocaust Memorial Day designed to be inclusive to people with a range of SEND requirements or anyone who would like to take a creative approach to marking the day.

[Holocaust Memorial Day Trust | Inclusive craft activities to mark HMD](#)

- 3) Take action.** Stories of those who took action and tried to make a change in the Holocaust and other genocides alongside the opportunity for students to plan their own social action.

[Holocaust Memorial Day Trust | Take action – An activity for HMD](#)

- 4) Tutor time.** 5 short activities designed for Tutor Time in secondary schools. They introduce students to the events remembered on Holocaust Memorial Day and some of the wider themes such as discrimination and social action.

[Holocaust Memorial Day Trust | HMD Tutor Time activities for secondary schools](#)

- 5) **Home learning.** Schools may have Year Groups which are self-isolating. In this case, please follow the link below to the National Holocaust Centre's home learning resources on 'Bystanders and Upstanders'. As with those resources to be used in school, teachers are asked to check the suitability of these home learning resources for their own students before using them or setting any tasks related to them.

<https://www.holocaust.org.uk/standup>

Examples of students' work

Within this section are 3 examples of students' work. Teachers might like to share them with classes and/or recreate some of the activities that inspired these outcomes.

- 1) Written response.** After a class visit to the Imperial War Museum, which linked both RE and History, students were asked to choose 5 objects that moved them and should never be forgotten if people want to learn from the Holocaust. This extract from one student's work shows that s/he has considered moral, historical, social and cultural ideas. The student is aware of changing views over time and causes of discrimination in the context of the Shoah. Next steps would be to explore theological responses to the Shoah.

Teachers could recreate this activity by using 10-20 online resources and asking students to choose. Many museums and centres, such as Yad Vashem (the world Holocaust remembrance centre) <https://www.yadvashem.org/> have resources on their websites which could be utilised for this purpose.

Extract from Holocaust Assessment

When I went to the Imperial War Museum in London I selected five different items that touched me or made me feel a particular emotion of the item and the people related to it. All these items are related to the Holocaust. Most of the time in this assessment I have used the word 'Shoah' which is a more preferred word used by many people to show politeness for certain people who are emotional about the experiences of the Holocaust...

... the third item that I selected was a small children's book that was very racist to Jews. The book I saw at the Imperial War museum was a small thin book with a green cover. The title and the writing were in German but there was a cartoon of a mushroom with a face. It had a Star of David across its chest. From not knowing much of the book I could tell from the start it was about hating Jews. This was very relevant to the Shoah as this helped many children grow up to hate the Jews and become Nazis. The book is slightly tattered so it looks like it has been used quite a lot. If lots of children read this then lots of them would show much hatred to Jews. They possibly could have joined the Nazis. I think the book was not valued much by any of the children because it was a school library book and not any of the children's. Although, I can guess that many teachers used this book for demonstrations about Jews so the teachers would value it more than the children. This is scary that teachers would help to make children hate others. I think this would challenge our values of today because not many people value books as they are so easily accessible apart from biographies and possibly books on history, religion or science. Our society has changed in the light of the Shoah because it is illegal to write book that are racist as many would start to be racist. The book could be just a historical item to show how some books could be so cruel and to make people realise how wrong it was so books like that are not published again. In our children's books it teaches us good things like that we should be kind to different people and not nasty. This is like in the Harry Potter books when we learn that muggle born characters (people whose parents are not wizards) should be treated the same as pure bloods throughout the story. This is really good because the books that we read help us to learn and it is where we get our morals from.

To summarise my third item was a children's German schoolbook that encouraged those who read it, to hate Jews. It looked as if it had been used a lot so this would have helped many children to hate Jews and possibly become Nazis. It would have been used in demonstrations in their special race lessons. It would challenge our values because many people don't value books like this. Our society has changed because there are laws against racism and influencing it. The book is really a historical item to put us off reading or writing books like this particular one. Some people though are still racist and they tell their children similar things as this book does this is really scary because the children will believe their Mum and Dad and will grow up racist.

- 2) **Artistic response.** Adam has created this piece of artwork, and importantly, explained the rationale behind it. Adam's written rationale shows that he has considered free will, arguments about the existence of evil and can support his ideas with quotes from religious texts.



Where is God?

Adam Derry, aged 13, Stokesley School

I hope people will notice that they are Nazi planes. This shows it is a real event that happened in human history and that God didn't intervene because we made the choice and that led to this fate. I also hope people see the blue sky; this is the glimmer of hope within the mass destruction.

The title I have chosen is "Where is God?" because this is a battlefield and God is not helping or interfering to help stop bloodshed. I think my work links into religions because lots of religions, like Christianity say that God is everywhere and is always watching and helping those who are in the most need. To help the humans, humans must die as moral evil such as war is created because of human activity so this is why not all evil can be stopped because you partly pick your own fate. Quotes that come from religious books that link in with my point include "Proverbs 15-3" this is part of a Christian text which reads "The eyes of the LORD are in every place, keeping watch on the evil and the good" another piece of religious text that links to my point is from the Muslims religious text. It reads as "And to Allah belongs the east and the west. So, wherever you turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing" Al-Baqara: Verse 115.

I have been influenced by VE-day as this was a giant moment in human history because it represents the end of WW2.

I am pleased about the detail I have included in the painting and that everything means something like the wreckage, the blue sky behind, Nazi planes and the scared soldier in need of God's help.

3) Poetry. Asha wrote this poem in response to a school trip to Auschwitz.

Like you...

Asha Patel, Age 17

[I wrote this after visiting Auschwitz with my school.]

I dream about my parents
How we argue and we fight
But also how they're there for me
How together we stay tight

I dream about my sisters
How they scream and shout all day
How we sometimes disagree
How we used to sit and play

I dream about the holidays
What we did, what we'll do
I dream about the future
Where and what and who

Sometimes I'll dream of nothing
Just like others cannot
Sometimes I won't remember the dream
Exactly as it was

I dream about failing
The nearest set of tests
I dream about being famous
And about being the best

I dream to be a singer
Or dancer or teacher
I dream about making money
About making the world fairer

I dream about things like you
The same thoughts run through me
But my biggest dream of all is
To be able to dream these dreams ...
Like you