



The Holocaust

a resource for secondary schools

Second Edition

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SUPPORTING HOLOCAUST EDUCATION
VISION SCHOOLS SCOTLAND



Acknowledgements

The first publication of this resource, *The Holocaust: a teaching pack for Secondary Schools*, was published in 2002 by Education Scotland's predecessor, Learning and Teaching Scotland and distributed by the Scottish Executive freely to every secondary 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.

The late Marianne Grant was a remarkable woman, though she would likely disagree and insist that she just lived through remarkable times. In recognition of her achievements, and for drawing so generously on her personal and painful experiences of the Holocaust to spread the lessons of the Holocaust to young people across Scotland, in 2003 Marianne was conferred the Freedom of East Renfrewshire. Marianne was the first woman to receive this honour. The following year, Marianne's Holocaust artworks collection, which comprises 77 artworks, was purchased by Glasgow Kelvingrove Art Gallery and Museum. A selection of this collection is on permanent display in the Gallery.

We would like to thank her and her family for their continued support. Particular thanks to Marianne's daughter Geraldine Shenkin for assisting with this edition. We would also like to thank the Gordon Cook Foundation, and the Association of Jewish Refugees, for their support of Vision Schools Scotland, which has made this publication 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. Our thanks also to the Netherlee and Clarkston Charitable Trust for its support with the digitising, enhancing and subtitling of the film, and to Alva Academy, Clackmannanshire, and Mearns Castle High School, East Renfrewshire for their feedback.

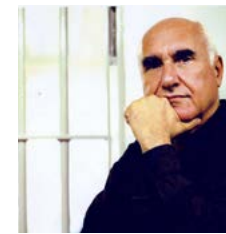
The acknowledgment below is taken directly from the first edition of this resource. It would never have successfully been published had it not been for the tenacity, diplomacy and commitment of Alison Wishart, from Learning and Teaching Scotland who was not acknowledged at that time.

Thanks begin and end with Marianne Grant for her detailed account of her Holocaust experiences, and for permitting her testimony to be viewed so publicly. Without this, the *Holocaust Secondary Teaching Pack* would not have been possible. In addition to depicting life during the Holocaust so clearly, her art and oral testimony show an indestructible spirit.

The author (Paula Cowan) also wishes to thank Deborah Haase, for her invaluable assistance and Rex Bloomstein, for his enthusiasm and commitment in the production of this video.

Additional thanks to Mearns Castle High School, East Renfrewshire, and Keith Robertson, Teacher of History at Boroughmuir High School, Edinburgh for their input in piloting the video.

About the Contributors



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Foreword

Learning about and remembering the Holocaust has never been more important than it is today. Educating our young people about tolerance, compassion and respect is vital so that they can emerge into their adulthood as responsible and compassionate individuals able to contribute positively to our society. This is at the heart of the approach to education in Scotland and at the heart of Scotland’s Curriculum.

The Scottish Government is committed to tackling all forms of discrimination and promoting a multi-faith and multi-cultural society based on mutual trust, respect and understanding. We are committed to supporting Holocaust education in Scotland’s schools.

An important aspect of Holocaust education is helping young people gain personal insight into the horrors of the Holocaust, to learn about why it happened and help them to play their part in keeping Holocaust remembrance alive in our communities. Also, as this resource shows, Holocaust education has a direct relationship with all four of the capacities of CfE; successful learners, confident individuals, responsible citizens and effective contributors.

As lived memory of the Holocaust fades, it makes the work to know and understand it on a personal and practical level all the more vital. This resource allows Marianne Grant’s story to live on, allows us to share her experience and feelings and to listen to what she has to say, and consider what it means for our lives now.

We thank Vision Schools Scotland for their work in updating the resource and making it available digitally and we thank them for the invaluable work in promoting and supporting Holocaust education.



John Swinney MSP
Deputy First Minister and
Cabinet Secretary for Education and Skills

**Marianne aged 19 years,
Prague, 1940**



Preface

Those who cannot remember the past are condemned to repeat it.

George Santayana (Spanish philosopher 1863–1952)

Overarching Aims of this Resource

This resource is aimed mainly at S1/S2 pupils, although teachers may find it a useful resource for pupils in later secondary stages as well.

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;
 - the importance of Human Rights legislation;
 - 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' 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 arriving at Auschwitz and a face-to-face meeting with Josef Mengele. As well as providing exceptional insight into the condition of the Holocaust, these examples demonstrate how testimony can be a powerful tool in learning about 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 detail accurately, 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 pupil 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. One picture of young Marianne is 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, Marianne Grant, with accompanying material to enhance pupils' learning experiences. The materials encourage pupils to consider how the lessons of the Holocaust relate to world events today and to important issues such as antisemitism, power and authority, and the influences on peoples' personal decision making. 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. This includes teachers who teach, for example, English, French, German, Music and Art as well as Social Studies, Health and Wellbeing and Religious and Moral Education.

The resource comprises:

- Video testimony with subtitles of Marianne Grant, a Holocaust survivor who lived in East Renfrewshire, for more than 50 years.
- A teacher manual that contains:
 - a transcript of each section of the video – phrases in bold italics relate to discussion points for pupils.
 - relevant information for each section – words in bold are found in the glossary.
 - teaching and learning materials relating to the four sections of the video testimony, covering Marianne's Journey, Personal Decisions, Attitudes and Relationships, and Power and Authority.
 - background information for pupils on the events of the Holocaust.
 - activities with accompanying notes.
 - a poster illustrating Marianne's journey.
 - a plan of Auschwitz-Birkenau death camp.
 - 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 will be in the best position to 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 the pupils' experiences to explore key themes.
- presenting the activities using simpler terminology and in a style they are familiar with.
- using drama to make the dialogue/scenarios more accessible.
- making use of methodologies such as 'concept cartoons' to support pupils' comprehension of the information presented.

The video testimony lasts for approximately 33 minutes. Section 1 provides an overview and can be viewed on its own. Each of the four sections can be viewed in order or separately, depending of the particular area of focus. It is recommended that pupils engage with the Introductory Section prior to viewing any section of the video testimony.

- Section 1: Marianne's Journey (13–14 minutes)
- Section 2: Personal Decisions (8 minutes)
- Section 3: Attitudes and Relationships (5 minutes)
- Section 4: Power and Authority (6 minutes)



Girl with yellow star
Photography: Glasgow Museums
© Marianne Grant

Additional Resources

The following resources can be used alongside this resource:

- Book – I knew I was painting for my life (2003), published by Glasgow Museums.
- [YouTube – Marianne Grant on Scotland Today](#) (3m 55s)
- [YouTube – Kelvingrove Art Gallery, Marianne Grant: Life in Theresienstadt Ghetto](#) (12m 26s)
- [BBC Archive Audio –Personal Touch: Marianne Grant](#) (53m)
- [The Herald – Obituary](#) (2007)
- [The Vision Schools Scotland website](#)
- [Britain and the Holocaust, IWM](#) (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 Marianne Grant, 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. Haining was recognized in 1997 by Yad Vashem in Israel as a Righteous Among the Nations for having risked her life to save Jews in the Holocaust. She is the only Scot to receive this honour.
- 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 21 year old Ian Forsyth 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.
- 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](#) and at the [Scottish Jewish Archive Centre](#). The Centre's collection contains unique material on children and adults who found sanctuary in Scotland during the Holocaust era.

Links to 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

Within the Curriculum for Excellence, four Contexts for Learning are identified:

- 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. Some examples of this include:

- The clear links between Marianne’s art work and historical events. The style and content of her drawings is directly affected by her circumstances within the Holocaust but also impacts on her experiences in ways which determine her future and survival.
- Tracing Marianne’s journey through Europe exploring key factors in each move and considering her role/status/experience in each environment.

Whilst these are only two of the many ways to use this resource, exploring such connections through an interdisciplinary approach will allow pupils to identify examples of cause and effect, explore ways in which significant decisions are made and appreciate the importance of a range of historical evidence as well as a great number of other learning opportunities.

Links to 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 page show the Third Level Experiences and Outcomes which this resource supports.

Social Studies	Health and Wellbeing	Religious and Moral Education
I can use my knowledge of a historical period to interpret the evidence and present an informed view. SOC 3-01a	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	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 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 understand that people can feel alone and left out by others. I am learning how to give appropriate support. HWB 3-08a	I can give examples of contributions to the beliefs of world religions to the development of Scotland, now and in the past. RME 3-04d
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	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 investigating and reflecting upon the responses of world religions to the issues of morality, I can discuss ways in which to create a more just, equal compassionate and tolerant society. RME 3-05a
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	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	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 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 demonstrate my developing understanding of moral values through participating in events and projects which make a positive difference to others. RME 3-05b
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		I can describe how the values of world religions contribute to, as well as challenge, Scottish and other societies. RME 3-05c
I can explain why a group I have identified might experience inequality and can suggest ways in which this inequality might be addressed. SOC 3-16a		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 have compared the rights and responsibilities of citizens in Scotland with a contrasting society and can describe and begin to understand reasons for differences. SOC 3-17a		I can explain how the different beliefs that people have, including beliefs which are independent of their religion, relate to their moral viewpoints and how this leads them to respond to moral issues. RME 3-09c

Learning for Sustainability

Learning for Sustainability (LfS) is an umbrella term which evolved as a result of the One Planet Schools Working Group and 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). Whilst many of the themes within LfS are relevant to this resource, Human/Children's Rights and Global Citizenship are of particular importance.

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 Marianne Grant'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 and persecution allow pupils to develop a greater understanding and awareness of why the Holocaust remains so relevant today. Marianne Grant'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 understanding of present day events. 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.

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.

As a result of their learning experiences, young people should become progressively more disposed to:

- develop informed and reasoned opinions about political, economic, social and environmental issues.
- express, explain and critically evaluate views that are not their own.
- demonstrate a sense of responsibility for the welfare of their communities.
- understand and value cultural and community diversity and be respectful of other people.
- understand how ethics and values influence people's decisions and actions.
- understand and value social justice, recognising that what counts as social justice is itself contentious.
- confront views and actions that are harmful to the wellbeing of individuals and communities.

Education for Citizenship in Scotland, Learning and Teaching Scotland, 2002, p.10



Introductory Section

Introduction

It is recommended that pupils are provided with sufficient information that enables them to put Marianne Grant's testimony in context effectively before viewing the video. Within this section, pupils should develop knowledge and understanding of:

- The Holocaust as the systematic mass destruction of European Jews (genocide) by Nazi Germany.
- How racism and the violation of human rights was promoted by the German Nazi state.
- The role of the United Nations in response to the events of Holocaust.
- More recent examples of racial discrimination and/or genocide.

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. These include:

- The rights and responsibilities of citizens and their political representatives.
- The treatment of refugees.
- Racism and discrimination.

There is also 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 the 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 Marianne Grant's date of birth as well as, for example, key events in Marianne'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 1933 –1948 and match them to the timeline, e.g.
 - 'Bugs Bunny', 'Tom and Jerry' and 'Woody Woodpecker' make their cartoon debuts (1940)
 - The first black baseball player competed in Major League baseball (1947)
 - John Lennon, Pelé and Prue Leith were born (1940)

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 context 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 future as it is about the past.



Refugees
© Rex Features Limited (C. Harris)

Relevant Information

The glossary provides further information on the words in **bold** print (pages 77-78).

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, blacks, people with mental and physical disabilities and many others were considered inferior and impure.

Not all Germans were Nazis but those who were, encouraged fellow Germans to be antisemitic – that is, hostile to Jews¹. 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**² of Germany 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.

Holocaust Memorial Day

Holocaust Memorial Day provides a national mark of respect for all victims of Nazi persecution. It offers the opportunity for reflection on recent atrocities 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.

¹ The UK and Scottish Governments have adopted the IHRA working definition of antisemitism (see page 66).

² In Germany, the Chancellor is the Head of State, not the equivalent of the British Chancellor of the Exchequer.

Reactions of other countries

What did other countries do about this?

In 1938 the Evian Conference took place in Evian, France. Delegates from 32 countries met to discuss the growing problem of Jewish German refugees trying to escape from the oppression in Nazi Germany. Most countries, including the UK and USA, expressed sympathy for the refugees but were unwilling to allow more refugees into their countries. The Canadian delegate stated, *"The trouble is that the more that is done for them (the refugees) the more of them there will be."* Only a few small countries – Holland (now officially called The Netherlands), Denmark and the Dominican Republic – agreed to increase their number of refugees. Just one month later Nazi Stormtroopers instigated a night of terror against Jewish people and property across Germany and Austria. This became known as 'Kristallnacht', or 'The Night of Broken Glass', and was state-controlled mayhem. Synagogues were burned, Jewish shops were smashed and looted, and Jewish schools and cemeteries were vandalised. Fire brigades stood by to ensure that non-Jewish properties were undamaged. Several dozen Jews were killed, and tens of thousands of Jews were arrested and deported to concentration camps. The following day the Jews were fined for the mess and ordered to clean up and repair the damage. They were barred from collecting insurance for damage to their property.

By 1939 German and Austrian Jews were segregated from the wider community and more restrictions were placed on their public life.

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 (known as Aryans) whose typical features were blonde hair and blue eyes. Aryans were white-skinned people but not of Jewish, Gypsy or Slavic origins. The Nazis regarded Aryans as superior and a 'master race'.

The Nazis decide on the 'Final Solution to the Jewish Problem'

In 1942 Nazi leaders at the **Wannsee Conference** approved the 'Final Solution', which led to the implementation of the extermination programme. This systematic process over many years had begun with alienating Jews from society, then segregating them into ghettos, and concentration camps, and ended with Jews being sent to death camps that were purpose-built to exterminate them. This resulted in the murder of more than six million Jews and another five million non-Jews. The Jewish population in those countries occupied by the Nazis had been eight million.

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.

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.

Hate Crimes Today

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 (page 67).

Here are some 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 Srebrenica 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**.
- From 2003– present day, the Sudanese Government, have supported the Janjaweed in killing non-Arab Darfurians. As a result of ethnic cleansing , hundreds of thousands of people have been displaced, and killed either through direct violence or starvation and disease. 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 2007–present day, the Government in Myanmar have practised a policy of genocide on the primarily Muslim Rohingya. The crisis has led to more than a million fleeing to neighbouring countries. Myanmar's leader Aung San Suu Kyi, once a human rights icon, has repeatedly denied allegations of genocide.
- 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 is policy.

Genocide and crimes against humanity are crimes under international law.

Timeline Resource Sheet 1

Year	The Holocaust and Human Rights
1933	Adolf Hitler becomes Chancellor of Germany and the first concentration camp is established in Dachau, Germany.
1935	The Nuremberg Laws state that German Jews are deprived of their rights as citizens.
1938	At the Evian Conference 32 countries, including the UK and USA, discuss the problem of Jewish German refugees but offer limited help.
1939	German troops invade Poland – this leads to the Second World War.
1941	Auschwitz-Birkenau becomes a death camp – Winston Churchill refers to this human destruction as ‘a crime without a name’.
1942	At the Wannsee Conference Nazi leaders approves the ‘Final Solution to the Jewish Problem’, namely all European Jews were to be systematically exterminated.
1943	The word ‘genocide’ comes into existence – it refers to the offence of extermination of a whole race or other group of people.
1945	The Second World War ends and Auschwitz and Bergen-Belsen camps are liberated; the United Nations is established.
1948	Members of the United Nations adopt the Convention on the Prevention and Punishment of the Crime of Genocide and the Universal Declaration of Human Rights in order to encourage respect for the human rights of all people, regardless of race, sex, language or religion.
1990s	Genocide is a crime under international law, but genocides and other atrocities occur in Rwanda and Bosnia.
2001	Following a terrorist attack in the United States, often referred to as ‘9/11’, a range of conspiracy theories emerge accusing Jews of being behind the attacks.
2020	UN investigators announce that Facebook has played a key role in spreading hate speech that fuelled violence against the Rohingya people in Myanmar.

Timeline Activity

Complete each statement.

Year	The Holocaust and Human Rights	
1938	At the Evian Conference 32 countries, including the UK and USA,...	
1939	The invasion of Poland by German troops lead to...	
1941	Auschwitz-Birkenau becomes a death camp; Winston Churchill...	
1942	At the Wannsee Conference Nazi leaders approve...	
1943	The word ‘genocide’ comes into existence; it refers...	
1945	The Second World War ends and...	
1948	Members of the United Nations adopt the Convention on the Prevention and Punishment of the Crime of Genocide and the Universal Declaration of Human Rights in order to...	
1990s	Genocide is a crime under international law, which...	
2001	Following the terrorist attack in the United States, often referred to as ‘9/11’...	
2020	UN investigators announce that Facebook...	



Section 1
Marianne's Journey

Marianne's Journey



Prague 1921 – 1943:

Marianne lives in Prague with her mother and father. She attends primary and secondary schools and the School of Fashion and Graphic Design in Prague. Her father dies in 1938.

Theresienstadt Ghetto 1942 – 1943:

Marianne works in agriculture. This sketch is of an elderly German or Austrian Jew. Marianne said that such people "were dying off like flies" and "were completely undernourished".

Auschwitz-Birkenau Death Camp 1943 – 1944:

Marianne works in the Children's Block. Dr Josef Mengele summons her and orders Marianne to draw for him.

Hamburg (Neuengamme Complex) 1944 – 1945:

Marianne is a slave labourer. Her work includes digging foundations for bunkers, housing and sewage.

Bergen-Belsen Concentration Camp 1945:

After the liberation of this camp, Marianne helps interpret for British soldiers and distributes cigarette rations to them. The soldiers buy her paintings of the dead and the dying as souvenirs.

Sweden 1945 – 1951:

Marianne is taken by the Red Cross to Malmö and lives in Göteborg. She soon starts her own business designing Christmas mats and table decorations.

Glasgow 1951:

Marianne leaves Sweden to begin a new life in Scotland. She marries Jack Grant who works in Glasgow.



Section 1: Marianne's Journey

Within this section pupils should develop knowledge and understanding of:

- the variation in each of the environments Marianne was taken to.
- how Marianne's experience illustrates the Nazis' systematic process of discrimination leading to genocide.
- some of the effects of racist practices.
- This section provides an overview of Marianne's experiences from the time of the German occupation of Prague in 1939 when she was 18, to her imprisonment in the **Theresienstadt** ghetto and various Nazi camps, and her liberation from Bergen-Belsen by the British Army in 1945.

The use of the video testimony and transcript together allows pupils to discuss some of the important issues that are raised in relation to antisemitism, racism, the violation of human rights, and respect and personal responsibility. Suggested discussion points are linked to parts of Marianne's testimony (highlighted in the transcript).

The relevant information together with the poster and suggested pupil activities will help pupils develop their understanding of the events described in the video.

The use of the video testimony and transcript together allows pupils to discuss some of the important issues that are raised in relation to antisemitism, racism, the violation of human rights, and respect and personal responsibility. Suggested discussion points are linked to parts of Marianne's testimony (highlighted in the transcript).

The relevant information together with the poster and pupil activity sheets will help pupils develop their understanding of the events described in the video.

Before viewing the video testimony, teachers should consolidate pupils' knowledge of the historical (when? who?) and the geographical context of the Holocaust.

- The video is of a Jewish survivor, called Marianne Grant, who has lived in Glasgow, Scotland, for more than 50 years.
- Marianne's age at the time of filming (2001) was 79 – she was 18 when the Second World War began.
- Marianne's country of origin is Czechoslovakia, (now the Czech Republic); her accent is a combination of Scottish and eastern European.
- Theresienstadt was a ghetto and concentration camp near Prague.

The poster of Marianne's journey can also be displayed to illustrate the five places of focus in this testimony – Prague, Theresienstadt, Auschwitz-Birkenau, Neuengamme and Bergen-Belsen.

Suggested questions are provided to accompany the video and promote the discussion of key points with pupils. These can be considered before as well as after viewing the video in order to allow pupils to focus on particular themes. Answers are provided separately.

An activity is provided which will allow pupils to reflect on Marianne's experiences and can be used in a range of ways. Suggested answers are provided separately.

The Value of Survivor Testimony is an important part of this section. Developing criticality in pupils when presented with a range of information is a key and lifelong skill and this section of the transcript provides an ideal opportunity to do this. Questions are provided which will help pupils recognise the limitations of survivor testimony alone and encourage them to consider ways in which such evidence can be corroborated.

In recent years, an increasing amount of historical evidence has cast doubt on the accuracy of one particular memory of Marianne's. Her recount of going through the sauna two or three times, is now considered unlikely to be accurate. This leads to interesting thought and discussion. Pupils should be encouraged to be critical when reviewing such evidence, acknowledging the reasons for possible inaccuracies and, more importantly, able to identify ways to support or challenge the information they are presented with.

Relevant Information

The Glossary provides further information on the words in **bold** print.

Marianne's artwork

Marianne had given her early artwork to friends for safekeeping prior to her deportation to Theresienstadt. She had known that she was going to be sent to Theresienstadt and had time to make the necessary preparations.

Her departure from Theresienstadt was hurried and she left her artwork behind. Friends who stayed behind in Theresienstadt looked after her artwork as they did for other Czech artists. This explains how this work was recovered.

Marianne was one of the few Jewish Czech artists who survived Theresienstadt, Auschwitz-Birkenau and Bergen-Belsen. Less fortunate artists included Otto Ungar who was deported to Buchenwald concentration camp where he died shortly after its liberation, Dr Karel Fleischmann who was gassed in Auschwitz and Bedøich Fritta who died in Auschwitz after being tortured and beaten. Many of their works were successfully smuggled out of Theresienstadt and can be viewed in museums. All Marianne's artwork at Auschwitz-Birkenau was lost. Her paintings of this period were drawn after the war.

Only the caricature given to the German lady (pages 56 and 58) was recovered from her time as a slave labourer in Germany. Marianne's drawings and paintings from Bergen-Belsen were carefully preserved. They were first exhibited in Göthenberg, Sweden in November 1945. In 2004, Marianne left her artwork to the Kelvingrove Art Gallery and Museum, Glasgow.

The Hermann family

Marianne's maiden name was Hermann (Grant was her married name). As a child she lived in Prague, the capital of the former Czechoslovakia, where her father worked in the foreign exchange department of the Bohemian Union Bank. Marianne studied English at an English grammar school, and French with a private teacher. She was an only child and following her father's death shortly before the German **occupation**, she and her mother lived alone together. By the end of 1941 Marianne and her mother had to wear the yellow 'Star of David' with 'Jude' ('Jew') printed on it. This form of discrimination was enforced by law and singled Jews out from everyone else. It contributed to their alienation and made **deportations** easier because Jews were easy to identify.

The family album that Marianne is looking at in the introductory film sequence is of her extended family.



Hermann Family Wedding in 1911
Photography: Glasgow Museums
© Marianne Grant

Theresienstadt – camp and ghetto

Theresienstadt (also known as Terezin) was a military fortress town, near Prague. It was converted into a concentration camp in 1941 by SS Colonel Heydrich.

The (Jewish) Prague Council asked the Germans to set up a **ghetto** to protect its communities from deportation to unknown places. The Prague Jewish community contributed money to refurbish the barracks. This ghetto was unlike other ghettos in that it was not a sealed section of a town. It was a Jewish town governed and guarded by the **SS**. The Council considered it a way of saving Jews although in reality it became a station on the road to the death camps. In December 1941 the Germans created a Jewish camp administration entitled the 'Council of Elders', comprising 13 council members with their head, who was given the title 'Jewish Elder'. The Council's responsibilities included organising work, sanitation and public health, food distribution, accommodation of new arrivals, and cultural activities. Jewish councils throughout central and eastern Europe tried to mediate with the Nazis to protect the members of their communities. Benjamin Murelstein, whom Marianne refers to in Section 2, became the third Jewish Elder in December 1943.

The Germans promoted Theresienstadt as an old-age home for privileged Jews and claimed that it was a 'model ghetto' where Jews would be safe. Many German and Austrian Jews had paid tens of thousands of Marks for the 'privilege' of going to Theresienstadt. Most of them were over 65 years old or First World War invalids. They had been told they were being resettled in an old-age home.

Prisoners of Theresienstadt included famous artists, actors, writers, musicians, poets and ministers. Theatre performances, musical and choir recitals were held in yards. Many musical and artistic works were produced in Theresienstadt. Children were taught in secret and collections of their poems and pictures can be viewed in books and museums.

By the end of 1941 more than seven thousand Czech Jews were living in Theresienstadt. In 1942 Theresienstadt became a **transit camp** for thousands of Czech, German and Austrian Jews, as deportations to the East began. By the middle of this year, the **Nazis** had removed all the Czech Jews from their homes. Almost 90,000 Jews were sent to Theresienstadt in a living space for 7000. This additionally included Jews from Poland, Holland, Denmark and political prisoners.

Larger numbers of people were crammed into smaller spaces and there were food shortages. The mortality rate rose quickly with the daily deaths averaging 131 in September 1942.

In total 140,000 Jews were transferred to Theresienstadt. Nearly 90,000 of these were deported to **death camps**. Jewish children in Theresienstadt were doomed. Of the 15,000 children who passed through Theresienstadt between 1942 and 1945, around 100 survived. Approximately 33,000 people died in Theresienstadt.

The Nazis wished to use Theresienstadt as a showpiece and agreed for the International Red Cross commission to visit the camp. The German Red Cross delegation visited Theresienstadt in the summer of 1943. This delegation consisted exclusively of Germans – no non-Germans were allowed. The following year the Danish Red Cross commission visited Theresienstadt. For this visit the prisoners had to transform the ghetto into a bright and colourful town that resembled a holiday resort. There was a café, bank, park, playground for the children and actual street names. 12,500 prisoners were deported to Auschwitz to reduce the overcrowding situation. They included young and healthy Jews so that the image of Theresienstadt as an 'old-age home' would be upheld. The Danish guests saw clean, clothed children, nurses in fresh uniforms, SS officers in civilian clothes and



Sketch of old German or Austrian man in the mock café
Photography: Glasgow Museums
© Marianne Grant

fresh vegetables and newly-baked foods in shops. Entertainment consisted of a (prisoner) performance of Verdi's opera Requiem. No one saw the crowded barracks filled with the aged, the ill and the dying. The Red Cross delegations concluded that the Jews were being satisfactorily treated and appeared happy.

These visits were followed in 1944 by the filming of a Nazi propaganda film entitled *The Führer Presents the Jews with a City*, which presented a similar image of Theresienstadt. When the filming was finished, the camp returned to its cruel routine and most of the actors, musicians and children who were in the film, were sent to Auschwitz, where they perished. This film was never shown.

Marianne had prepared for her deportation to Theresienstadt for a long time. She had carefully packed her art materials along with her belongings. She and her mother asked family members who were married to non-Jews to look after some of their possessions – student art works, money, items that had been handed down in the family. On the day of deportation she and hundreds of other Jews were taken to the Exhibition Centre in Prague and slept on mattresses on the floor overnight. The next day they were put on trains to Theresienstadt. Although they knew the location of where they were going, they did not know that Theresienstadt had been turned into a ghetto and that they would be imprisoned there. Marianne worked in agriculture in the ghetto. This involved planting and harvesting vegetables. She painted and sketched after work.

Auschwitz-Birkenau

Situated near the city of Krakow in Poland, Auschwitz was a vast complex of 39 camps divided into three main groups. These were:

- **Auschwitz I** – a **concentration camp** principally for Poles and political prisoners. It included the central administration for the whole complex, the **Gestapo** and crematorium I. 'Arbeit macht frei' – 'Work leads to freedom' was inscribed on the entrance above its main gate.
- **Auschwitz II** – officially known as Birkenau, a death camp that became notorious for its scale of mass murders and the use of gas chambers. The plan of Auschwitz-Birkenau (pages 40–41) shows four gas chambers or crematoria marked II, III, IV and V. From 1942 new arrivals were mainly Jews, although thousands of **Gypsies** were murdered there also. It is estimated around one-and-a-half million people were gassed to death at Auschwitz-Birkenau. This included more than one million Jews, more than 70,000 Poles, 21,000–23,000 Gypsies, and at least 15,000 Soviet prisoners of war. Thousands more died from other causes such as starvation, inadequate diet and sanitation, sickness and diseases, executions, torture and beatings.
- **Auschwitz III** – a **slave labour camp**, where mostly Jewish labourers were forced to work in the coal mines.

Auschwitz is the common name given to these three main camps as well as the various satellite camps.

When Marianne first arrived in Auschwitz-Birkenau she was taken to the Women's Camp, (pages 40–41) before being placed in the Family Camp with other Czech families.



Photo: AKG London

Branding was part of the 'processing' of inmates at Auschwitz. Inmates were branded with a number on their left arm. Although Marianne does not mention it in the film, soon after her arrival, she was branded 'A' (for Auschwitz) followed by a number on her left arm. Marianne does not remember exactly what her number was as she had it removed once the war was over.

Children were also branded. Their life expectancy was very short as most Jews sent to Auschwitz-Birkenau at this time were dead within a couple of hours. Prisoners between the ages of 15 and 50 years had a better chance of survival, particularly if they were chosen for work, but even then their life expectancy was unlikely to exceed a few months. There were people who survived longer, even two years. Marianne and her mother were fortunate to survive seven months.

Dr Josef Mengele was an SS doctor at Auschwitz who stood at the selection ramp every day selecting new arrivals by simply pointing to the right or left, thus separating those considered able for work and those who were not. He was famous for conducting cruel medical experiments on children. He was particularly interested in twins and inherited characteristics.

Neuengamme and Bergen-Belsen

Situated near Hamburg in Germany, Neuengamme concentration camp had 55 sub-camps serving one of Germany's major industrial areas. Marianne was taken to several of those sub-camps that were outwith Neuengamme but under its supervision. One of these camps was Neugraben. It was during this time when Marianne was working as a slave labourer that she painted the little boy in the pram with his mother (see Section 3). Prisoners were often worked to death for the German war effort.

Bergen-Belsen was situated near Hanover in Germany and was originally a holding camp for Jewish prisoners. It became a regular concentration camp in 1944. It had five sub-camps. Approximately 50,000 Jewish and other prisoners died of starvation, brutality and disease in this camp. There had been a **typhus** epidemic since the middle of January and inmates were simply left to die. The dead bodies were buried in mass graves. The British army under Field Marshall Bernard Montgomery liberated the camp. Of the 60,000 inmates who were in the camp on the day of liberation approximately 14,000 died over the following weeks while others required medical care.



Dead body of Belsen Camp
Photography: Glasgow Museums
© Marianne Grant

Video Transcript

Marianne Grant, a survivor of the Holocaust has lived in Glasgow since 1951. She is an artist whose paintings and drawings help us to understand the murder of millions of Jewish men, women and children in Nazi occupied Europe during the Second World War. A selection of her drawings and paintings is included in this film.

Marianne was born in 1921 in Prague, Czechoslovakia. An only child, she learned to speak English at school. From an early age Marianne was determined to be an artist and studied graphic design and fashion.

At least 19 of Marianne's family perished in the Holocaust. In this section Marianne describes how she and her mother – who also survived – were first taken to a ghetto in Czechoslovakia called Theresienstadt, then to Auschwitz-Birkenau, one of the six death camps in Poland, next to slave labour camps in Germany and lastly to Bergen-Belsen, a concentration camp also in Germany. Her story begins after the German army occupied Prague in 1939.

*When the Germans arrived we had very little freedom. I don't think we were allowed on the public transport even. Of course not in picture houses and theatres and children, Jewish children weren't allowed in school. Schooling was forbidden. When Hitler moved in, when 'they' walked in, I was walking in the main street. There were crowds and crowds of people. **I ran home because I was frightened. I was petrified.***

Deported to Theresienstadt

We just went on a train journey. It was only an hour away. We were taken to the military barracks. The military had been sent away and the Jews were taken to the Theresienstadt barracks. We were about 40 women. We were allocated a small place so you could just lie, about two feet by six feet or seven feet. So my mother and I – we managed to get a corner, which was fantastic – the luxury of it.

*People were dying off like flies, especially **the German/Austrian Jews** who came later than me. They were completely undernourished. **They were so misled.** They had paid a fortune – all their savings they had paid for this old age home. **They were mad because of the deception.** Their minds went completely. They walked around like headless hens. We got watery soup and we got a little of marg. and bread, half a roll each a day.*

'You were separated from your mother and arrived in different cattle wagons. Can you describe the journey?'

*Packed. Absolutely packed and the stench, people had to relieve themselves. There was a bucket in the corner. Terrible. **You had no dignity, no shame.***

Auschwitz-Birkenau

'What happened when you arrived in Auschwitz?'

*Floodlight, shouting, SS, tall, black boots. Doberman dogs, definitely doberman dogs. Large doberman dogs barking, jumping up at you. Of course there were bodies in each, in each cattle wagon, people had died during the journey so **they had these 'kapos' there who had to clear the dead bodies out of the cattle wagon.***

And also the luggage, we were under orders to drop the luggage and leave it. There were these grey and blue striped figures of men, which I have never seen in my life, grey and blue striped pyjama clad men running around lifting the luggage and putting it on carts and collecting the dead. We were housed right at the ramp, at the railway ramp in – what looked to me like hangars that house aeroplanes.... For a thousand people you can imagine! So I went looking for my mother. I shouted, "Anna Hermann, who's seen Anna Hermann?" Anyway at dawn I found her. So I cuddled in beside her and we spent the rest of the night together. From that moment on we were together.

First of all **you had to strip all your clothing**. They took all your clothing, you were naked and you had to walk on to this outside in winter, imagine, it was bitter cold. In Poland in winter it must have been 20 below zero! So we walked in front of these men, these officers, these Germans. There was one with a whip whom I knew later on was Mengele, **Doctor Mengele. He showed you to the right or to the left.**

We were given clothing in the ante-room and we had to grab whatever. Each woman got something, some overall and some underwear and some boots. I managed to get some leather boots and a coat, a warm coat, but it was not uniform, it was clothing, ordinary clothing, but somebody else's, it wasn't your own. At some point we realised that this was a termination camp, a death camp and people were gassed. We saw the billowing chimney with black smoke. The stench of burning hair and flesh was all over the place.

On the 8th of March 1944, the camp went dead quiet. The SS came into the camp. Everybody was trembling. They removed all the adults and children who had been in the transport before us and took them to the exit of the camp. We were devastated. **The children were taken away.** Our children.

'Marianne, you were in Auschwitz-Birkenau for seven months. What happened?'

Whether I went through the sauna twice or three times I do not remember.

'By sauna you mean gas chambers?'

I mean the gas chambers. They were used as showers and sometimes as gas chambers. So I've definitely been twice to the showers. Almost I think three times and each time we were very apprehensive.

Neuengamme

I worked as a slave labourer. For the next few months we went from one place to another. We worked very hard; we worked to dig the foundations for bunkers, housing, sewage and a lot of our fellow inmates died, they were killed in the air raids. The Allies were trying to bomb the railway and they bombed us by mistake.

Bergen-Belsen

It wasn't a long trek. I don't know whether we went by train and partly we walked in the end, but it wasn't terribly far. And we got to this place called Bergen-Belsen, which was just unbelievable.

The SS had white armbands on. They had already surrendered.

*We went in the hut, with the dead and dying. They all had typhoid. Their faces were yellow. They didn't move. They were corpses – some were corpses. Some were alive still but barely moving and we slept with them. But in the end we decided to sleep outside because we didn't sleep inside. **It was too horrific.** I was there for ten days. Ten days we had absolutely nothing. We were diving across the wire fence into the pits, which were storage for potatoes and red beetroot. We tried to steal that just to keep ourselves alive –potatoes and beetroot. I shared one beetroot with my mother per day. But **as we went for the beetroot and the potatoes** there were blocks of buildings just beside it that housed German friendly Hungarian soldiers, militia, and **for fun they shot us...** Machine guns like that, just for fun.*

And so suddenly the earth started to tremble. The whole earth started to tremble, and we could hear something coming – we didn't know what it was. It was the British Army, Field Marshall Montgomery's army...the heavy tanks. You could hear it for miles. It took a long time – about a couple of days before they arrived, but we could hear them already. They were so heavy that we could hear it while we were on the ground. So we knew the end was coming.

'What happened when they arrived, the day of liberation?'

We were overjoyed, obviously. My mother had typhoid. She became ill just after they arrived.

'How did you help the British Army?'

They asked me to be an interpreter and I worked in their office and I helped them to communicate. Funnily enough, they distributed from the offices, cigarette rations to the soldiers, and I was in charge of the cigarettes.

The horrible camp was burnt, which I recorded with an ink drawing.

The British lived in a beautiful villa and I was invited to go to a party. It was a lovely party, with music, and I had a chat with Montgomery. I was introduced to him and he offered me wine, which I refused, because I was frightened that I would get drunk. I was always frightened about what was going to happen next. I was always very cautious, so I said, 'no I'm not drinking'. Anyway we had a chat but he said, 'You'll give me a dance?' I said, 'I'll give you a dance'. So I had a dance, and you know what I was wearing? I wore one of these blue cotton overalls, a flowery overall with short sleeves. I had no clothes of my own, so that was what I wore to the dance with Montgomery.

After three months in Bergen-Belsen, Marianne and her mother were taken to Sweden by the Red Cross where they stayed for six years. Marianne earned a living through her art. Friends introduced her to Jack Grant, a German Jewish refugee who worked in Glasgow. They married and had three children. She had survived.

Activity 1: Video Questions

1. Life in Nazi-occupied Prague

The Jewish people were denied their civil rights during the Nazi occupation of Prague. What were Jews not allowed to do?

2. Deported to Theresienstadt

What were conditions like for Marianne and her mother in Theresienstadt?

3. Auschwitz-Birkenau death camp

- (a) What did Marianne see and hear on her arrival at Auschwitz?
- (b) Marianne says 'First of all you had to strip all your clothing'.
 - (i) What were they told to do after that?
 - (ii) Did they get their own clothing back?
- (c) What made Marianne believe that she was in a termination camp?
- (d) Why was she apprehensive about going through the shower?

4. Neuengamme slave labour camp

- (a) What was Marianne's work?
- (b) How did Marianne's fellow inmates die?

5. Bergen-Belsen concentration camp

- (a) What were people dying from in Bergen-Belsen?
- (b) In the camp, people stole food just to stay alive. What happened when Marianne and her mother tried to get the potatoes and beetroot?
- (c) Who liberated this camp? Who were they led by?

Activity 2: Discussing Marianne's Testimony

Read the following quotations from Marianne's testimony. Use the transcript and relevant information to support your discussion.

1. Occupation of Prague 1939

I ran home because I was frightened. I was petrified.

Why do you think Marianne was so frightened?

2. Theresienstadt ghetto 1942

...the German/Austrian Jews...They were so misled. They were mad because of the deception.

How had these older Jews been deceived?

How effective do you think the International Red Cross was in monitoring Theresienstadt's conditions? Give reasons (see Relevant Information).

3. Taken to Auschwitz-Birkenau death camp 1943

They had these 'kapos' there who had to clear the dead bodies out of the cattle wagon.

Some kapos were also Jewish – why did they do such a job?

You had no dignity, no shame...You had to strip all your clothing.

How would this destroy their sense of dignity?

What contributes to a person's sense of worth and dignity?

Doctor Mengele. He showed you to the right or to the left.

What effect would this have on families?

The children were taken away.

How do you regard Mengele as a doctor?

Why do you think that the Nazis killed the children?

4. Taken to Bergen-Belsen concentration camp, April 1945

It was too horrific.

What was so horrific about Bergen-Belsen?

...as we went for the beetroot and the potatoes...for fun they shot at us.

What does this tell you about the Hungarian soldiers and their attitude to the prisoners?

Activity 3: Reflecting on Marianne's Testimony

1. What do you think was Marianne's worst experience? Explain your answer.
- _____
- _____
- _____
2. List three things about the Holocaust that you have learned from Marianne's testimony.
- 1 _____
- 2 _____
- 3 _____
3. What do you think helped Marianne survive the Holocaust?
- _____
- _____
- _____
4. Marianne always used the word 'German' and never the word 'Nazi'. Suggest a reason for this.
- _____
- _____
- _____



Activity 4: The Value of Survivor Testimony

This testimony by Marianne Grant is a significant source of information about the Holocaust.

1. Give four reasons why Marianne's testimony is a valuable historical source.
- Some aspects of a personal testimony like this require careful consideration if it is to be used as historical evidence.
- There is no other evidence to support or refute certain details.
 - It is subjective – not necessarily inaccurate but it presents one person's perceptions of events.
 - It relies on the person's memory and some details may not be remembered with certainty.
2. Find an example of each of the points above from Marianne's testimony.
- One other important point to consider is that Marianne's testimony is unique, not least because she survived for seven months at the death camp Auschwitz-Birkenau before being moved to the slave labour camps of Neuengamme. (The average life expectancy at Auschwitz for those who escaped the gas chambers was seldom more than a few months.) Unusually, Marianne also had her mother with her throughout this time.
- The video gives us a personal account of Marianne's experiences, and in this respect it cannot be regarded as representative, or be used to generalise. Other people who were sent to Auschwitz-Birkenau had very different experiences.
3. In what ways were the experiences of some other inmates very different?

Answers to Activity 1

1. Life in Nazi-occupied Prague

The Jewish people were denied their civil rights during the Nazi occupation of Prague. What were Jews not allowed to do?

- *Go on public transport, or go to picture houses and theatres.*
- *Children not allowed in school.*

2. Deported to Theresienstadt

What were conditions like for Marianne and her mother in Theresienstadt?

- *Very cramped, little food, people dying around them, but she and her mother had the 'luxury' of a corner.*

3. Auschwitz-Birkenau death camp

(a) What did Marianne see and hear on her arrival at Auschwitz?

- *She saw floodlights, SS men with black boots, 'kapos' clearing dead bodies from the cattle wagons, men in grey and blue striped pyjamas running and putting luggage on carts.*
- *She heard shouting, Doberman dogs barking, orders to drop their luggage.*

(b) Marianne says 'First of all you had to strip all your clothing'.

(i) What were they told to do after that?

- *Walk naked in front of officers (in winter) and be shown to the right or left (by Mengele).*

(ii) Did they get their own clothing back?

- *No, they got someone else's.*

(c) What made Marianne believe that she was in a termination camp?

- *Saw the chimney with black smoke; smelled the stench of burning hair and flesh.*

Why was she apprehensive about going through the shower?

- *She knew they were used as gas chambers as well as showers.*

4. Neuengamme slave labour camp

(a) What was Marianne's work?

- *A slave labourer – she dug foundations for bunkers, housing and sewage.*

(b) How did Marianne's fellow inmates die?

- *Killed in Allied air raids.*

5. Bergen-Belsen concentration camp

(a) What were people dying from in Bergen-Belsen?

- *Typhoid.*

(b) In the camp, people stole food just to stay alive. What happened when Marianne and her mother tried to get the potatoes and beetroot?

- *Hungarian soldiers shot at them 'for fun'.*

(c) Who liberated this camp? Who were they led by?

- *The British army led by Field Marshall Montgomery.*

Answers to Activity 3

Questions 1 and 2: *Personal response.*

Question 3: What helped Marianne to survive?

- *Her art, her spirit, her mother being with her during this experience, her faith, the companionship between her and her fellow inmates, luck and her age.*

Question 4: Possible explanation for use of 'German' not 'Nazi'.

- *Her European perspective, her view and/or understanding that not all Germans were Nazis.*

Answers to Activity 4

1. Any four of:

- *Provides first-hand experience of historical events.*
- *Supports historical record of events.*
- *In contrast to documentaries and textbooks, survivors use conversational language that can be easier to understand and more interesting.*
- *In contrast to documentaries and textbooks, survivors use expressive language that creates strong visual images.*
- *Provides information on events that have not been recorded elsewhere.*
- *Reveals direct information about the characters and behaviours of people.*
- *Could provide vital evidence in war criminal investigations (this testimony has not been used for this purpose).*

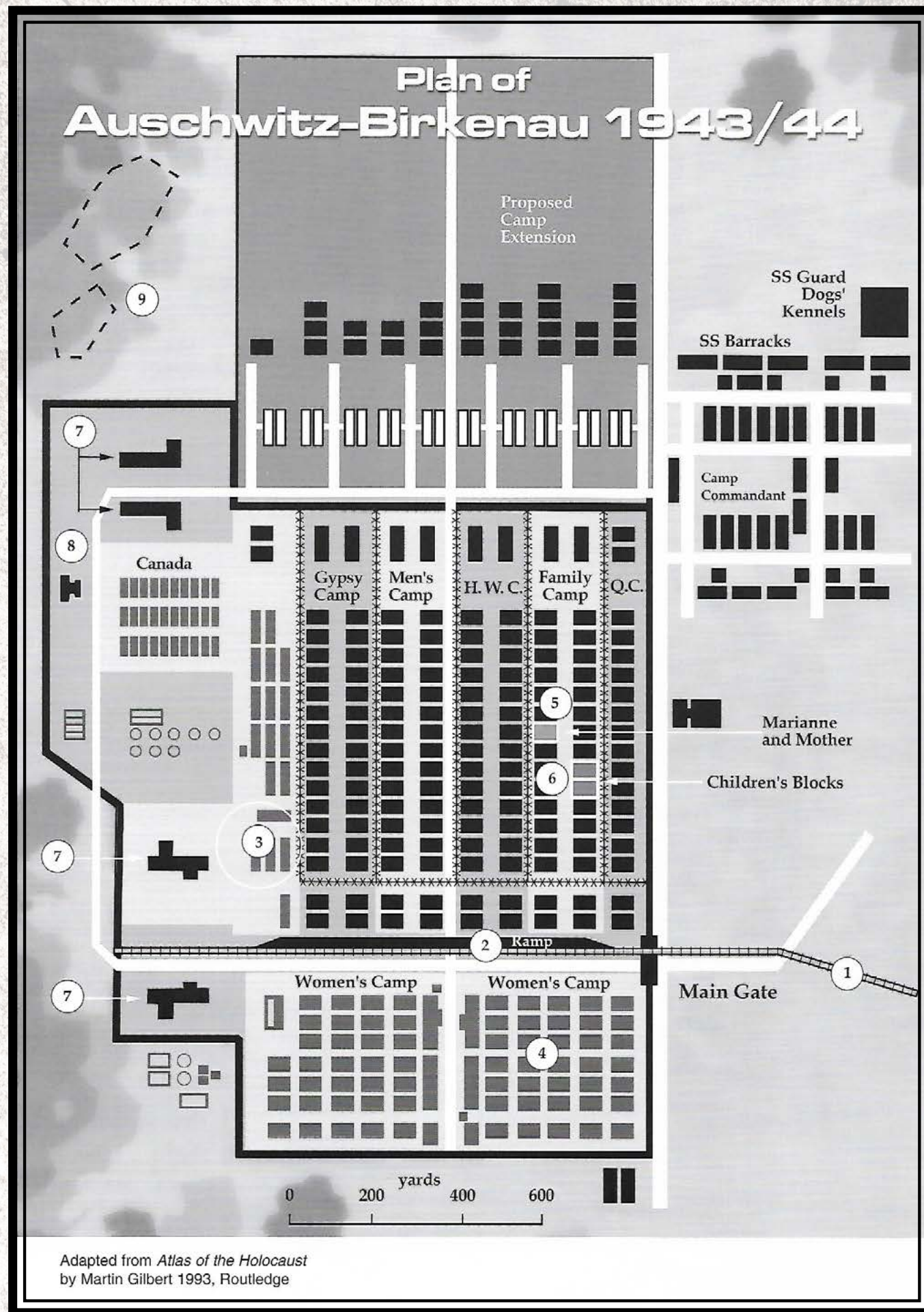
2. Suggested examples for the following points.

'There is no other evidence to support or refute certain details.'

- Auschwitz-Birkenau – meetings with Gustaf and Olinka
- Auschwitz-Birkenau – meeting with Mengele
 - 'It is subjective – not necessarily inaccurate but it presents one person's perceptions of events.'
 - 'It relies on the person's memory and some details may not be remembered with certainty.'
- Theresienstadt – *We managed to get a corner, which was fantastic—the luxury of it.*
- Murrenstein – *He was a German collaborator.*
- Auschwitz-Birkenau
 - Whether I went through the sauna twice or three times I do not remember.
There is no historical evidence to support this statement. This experience was portrayed in the film Schindler's List (1993).
 - *I don't know whether I got permission, but I painted children of the world.*
- Bergen-Belsen
 - *I don't know whether we went by train and partly walked in the end.*

3. Experiences of other inmates – pupils may suggest a range of answers including:

- Children used for experiments.
- People beaten, tortured.
- People enduring great suffering through disease, malnutrition, etc.



Places of Importance

1. The railway track: Thousands of Jews, arrived in Auschwitz-Birkenau, as Marianne did, in packed cattle wagons without food, water, sanitary facilities and space to sit.
2. The ramp (platform): This was where Marianne met Gustaf who looked after her "béchamel jar". The ramp was where men and women were separated and ordered to leave their belongings, which were then taken to the area called "Canada".
3. This was where Marianne was lost and went looking for her mother.
4. The Women's Camp: Marianne and her mother stayed a few days here before being 'housed' in the Family Camp.
5. The Family Camp: This indicates the approximate location of where Marianne stayed.
6. The Family Camp: This indicates the approximate location of the two Children's Blocks.
7. The Crematorium and Gas Chambers: The four purpose-built crematoria and gas chambers fulfilled the main functions of Auschwitz-Birkenau. Up to 2,000 victims were packed into each chamber at one time. At the height of its efficiency 10,000 people a day were killed in the gas chambers at Auschwitz-Birkenau.
8. The "Sauna" (bathhouse): This was where Marianne was unsure as to whether she was going to be cleaned or gassed.
9. Pits for burning bodies.

Additional Facts

- Both Auschwitz-Birkenau and Auschwitz 1 were surrounded by electrically charged barbed wire fencing and guarded by armed SS men.
- "Canada" was where belongings of the victims were gathered and sorted. It was called "Canada" because "Canada" was considered a place of wealth by the prisoners.
- HWC: The Hungarian Women's Camp
- Q.C.: Quarantine Camp. This was where prisoners went before being sent to slave labour.

Section 2

Personal Decisions

Section 2: Personal Decisions

This section gives an insight into the many dilemmas that Marianne faced and the decisions that she had to make, often in very difficult situations.

The use of the video and transcript together allows the pupils to discuss some of the important issues that are raised in relation to racism, the violation of human rights, respect and personal responsibility. Suggested discussion points are provided and are linked to parts of Marianne's testimony (highlighted in the transcripts). An opportunity for further research or extension activities linked to the discussion points is also provided. The relevant information together with the activity will help pupils develop their understanding of the events described in the video. Pupils could work in pairs or small groups as they discuss and complete the 'Marianne's Dilemmas' activity. Suggested answers to this activity is also provided.

Pupils should develop knowledge and understanding of:

- the dilemmas that Marianne faced.
- some of the factors that affect personal decisions.
 - in the context of Marianne's situation.
 - in the context of pupils' experiences today.

Relevant Information

The glossary provides further information on the words in bold print.

Marianne's artwork

Marianne had given her early artwork to friends for safekeeping prior to her **deportation** to Theresienstadt. Marianne knew that she was going to be sent to Theresienstadt and had time to make the necessary preparations.

Her departure from Theresienstadt was hurried and she left her artwork behind. Friends who stayed behind in Theresienstadt looked after her artwork as they did for other Czech artists. This explains how this work was recovered.

All Marianne's artwork at Auschwitz-Birkenau was lost. Her paintings of this period were drawn after the war. Only the caricature given to the German lady (see Section 3) was recovered from Neuengamme.

Marianne's drawings and paintings from Bergen-Belsen have been carefully preserved. They were first exhibited in Gothenberg, Sweden in November 1945.

Art school in Jerusalem

This was Marianne's chance to leave Nazi-**occupied** Europe, live freely as a Jew in Palestine and pursue her artistic studies. The 'art school' refers to the Bezalel Academy of Arts and Design that exists today. In 1940, Jerusalem belonged to Palestine, which had been under control of the British mandate since 1920. Britain also restricted Jewish immigration to Palestine. In 1948 this territory was divided into the State of Israel and the Kingdom of Jordan.

Murmelstein

Benjamin Murmelstein (1905–1989) was a former **rabbi** of the Vienna Jewish community. Like Marianne, he was **deported** to Theresienstadt. Around the time when he met Marianne (December 1943) he was appointed the head of the Jewish Council. The Nazis had murdered the previous two Jewish Council leaders. The Jewish Councils mediated with the Nazis in attempts to save people from their communities from being deported to camps.

In addition to being a mediator, Marianne considered Murmelstein to be a **collaborator** as he helped the Germans in so many ways. Rahm, the third Commandant of Theresienstadt, needed Murmelstein to prepare for the Red Cross visit (page 26).

Murmelstein wanted Marianne to be his mistress and in return offered to save Marianne and her mother from deportation to Auschwitz. It is likely that if Marianne had agreed to Murmelstein's offer, Marianne and her mother would have been safe in Theresienstadt until its closure in 1945.

Murmelstein survived the war. He was arrested and charged as a collaborator in 1946. His case was dismissed for the following reasons.

- During the last period of Theresienstadt's **ghetto**/camp life, the Nazis made a last attempt to deport its important Jewish inmates. Murmelstein succeeded in getting this order cancelled and saved his colleagues' lives (and his own).
- When the camp was liberated, Murmelstein had the opportunity to travel to Switzerland but refused. He considered that a change of leadership would be harmful for the ghetto and held himself at the disposal of the Czech authorities.
- Murmelstein was able to disprove all accusations.

Although Murmelstein was never proven to be a collaborator, Marianne always viewed him as a collaborator. After the war, Murmelstein settled in Italy where he lived until his death. He took no part in Jewish communal life.

Video Transcript

This section tells of the many important decisions that 18 year old Marianne made throughout her journey from Prague to Bergen-Belsen. In Theresienstadt, Marianne meets a Jewish man called Marmelstein who tries to blackmail her. In Auschwitz-Birkenau and Bergen-Belsen her teaching and artistic skills become crucial to her survival.

'During the late 1930s, how were you aware of the rise of Nazism, the rise of Adolf Hitler? What was happening in Germany – what was happening to the Jews?'

*I think we ignored it all. We just ignored it. **We were like the ostriches. We put our head under the sand and we forgot about it.** You know what can you do when you hear here that in Germany there's Neo-Nazism ... what action can you take? You don't take any action.*

Trying to leave Czechoslovakia 1940

*I wrote to London, I wanted to become a nurse, I wanted to become a doggie walker but we didn't get anywhere, **it was too late obviously.** You had to have a job abroad otherwise you couldn't (leave the country), and **we went to strange embassies to try (to leave).** I queued, Peruvian, South American, but anyway I didn't get anywhere.*

Marianne's mother gets her a place at an art school in Jerusalem

*She paid a lot of money for it, but **I didn't go because I wouldn't leave her alone,** and I cried and cried and instead of kicking me out my mother says, 'oh my child if you – if you don't want to go.' I didn't want to leave her on her own. So she said, 'just stay' and I stayed and somebody else went instead.*

'Why did you want to stay with your mother so much?'

I felt it was my duty, I was her only daughter. She only had one child. That's what I felt.

'What about your life?'

I never thought about my life.

'After you both were sent to Theresienstadt you said a friend stopped your mother being sent on to

Auschwitz-Birkenau?'

*That was one of the elders. He was called Marmelstein and we called him 'Marmelstein the Schwein', 'Marmelstein the Swine', because he was a swine. He was a big, fat man, a Jew and a German collaborator. **Obviously we needed somebody to collaborate with the Germans. You had to have somebody but we didn't see it that way.***

Three times he managed to get my mother out and each time I had to be there with her and I pleaded and I stood there half the night always to plead with him and I got out, I got her out. I managed to get her number out and her name, and this last time I wasn't successful obviously.

He made it his business to come and speak to me. He said 'Your mother can stay if you'll be nice to me' but I couldn't be nice to him. I just couldn't. That's how my mother was deported in a cattle wagon.

I went home. I grabbed a suitcase and little bits and pieces and I jumped into another cattle wagon. We weren't together but we were on the same cattle wagon train. I was away from my mother the whole journey, about two days. It stopped and went on again and stopped. We only had a wee peephole. You could only look through the wooden slats, until we got to Auschwitz.

Auschwitz-Birkenau

'Did you work there?'

They were looking for unofficial teachers so I volunteered and said 'I'll work with the children'. Every morning I went to the children's block. Because I was working with the children I also got better food – because the children got a little better food. Thicker soup and little extras. It wasn't very much.

Bergen-Belsen

We were allowed to plunder the storerooms of the Germans, blankets and things. We had nothing. So we went and took towels or whatever. We were allowed to take it. The British said 'Just go and help yourself with what you want.' I got some overalls. We had no clothing at all, – nothing. So I took two or three cotton button-through overalls and used them as dresses.

*The soldiers took the law into their own hands and they went to the German houses and they brought boxes and boxes of jewellery with them. I said to my mother, 'There are boxes of jewellery in my office, what do you want?' The soldiers have said to me that I can take anything I want. **I was so ignorant and so stupid I didn't take a thing except for a wedding ring for my mother.** She said 'I look like an unmarried woman, so I want a clean ring, can you bring me a plain ring?' So I did.*

And I also took a watch for each of us. I needed a watch. That's all I took.

'What did you paint for the British soldiers?'

Dead bodies. They loved the dead bodies. It was a souvenir for them. They'd never seen anything like it. They were stunned. They were devastated. So I got a pound each and these were the first British pound notes I had ever seen.

'You seemed to be in a frenzy to paint – a frenzy to draw. Is it fair to describe it like that? You felt you had to paint?'

No, I always did that. I had always done that – all my life.

'Did you ever feel "I must make a record of this"?'

*No. It was new. The pound notes were an incentive as well. I mean I had nothing. I had absolutely nothing, and I was offered a pound. One pound for each painting – it was wonderful. I had painting material. I had nothing to do. There was no work to do, no cooking to do. I painted **the dead bodies. Stupid of me but I went to paint them.** I saw beauty in the red dead body woman lying under the birch tree, so I painted her. I started to paint like crazy.*

The British soldiers had seen nothing like this before. It was hoped the world would never witness such a human tragedy again. But other genocides have occurred since the Holocaust. The struggle to uphold human rights is as important throughout the world today as it was in Europe during the Holocaust.

Activity 1: Discussing Marianne's Testimony

Read the following quotations from Marianne's testimony. Use the transcript and relevant information to help in your discussions.

The rise of Nazism, 1930s

We were like ostriches. We put our heads in the sand and we forgot about it.

What does Marianne mean here? Who are 'we'?

Have there been situations in which you have behaved like an ostrich?

How does this link to the responsibilities of citizens?

It was too late obviously...We went to 'strange' embassies to try (to leave).

Trying to leave Czechoslovakia, 1940

Do you think the Jews who were trying to escape from Nazi Germany were treated fairly by other countries? (pages 15–17)

Are there any similarities with the situation of asylum seekers today?

Marianne's mother gets her a place at an art school in Jerusalem

I didn't go because I wouldn't leave her alone.

Would you have done the same thing?

Should Marianne's mother have insisted that Marianne go?

Murmelstein

Obviously we needed somebody to collaborate with the Germans.

Did the leaders of the Jewish Councils 'collaborate' with the Germans or act as 'go betweens'?

Why do you think the first two leaders of the Prague Jewish Councils were murdered?

Do you consider Murmelstein to be a mediator or a collaborator?

Bergen-Belsen

I was so ignorant and so stupid I didn't take a thing except a wedding ring for my mother...and a watch.

Do you agree that Marianne was ignorant and stupid? Give reasons for your answer. How would you describe Marianne?

Do you think this was stealing?

I painted the dead bodies. Stupid of me but I went to paint them.

Was it immoral to draw people who were unable to agree to be drawn? (Consider the views of religious women who would not have given this permission on the grounds of modesty.)

How does this compare with recent artists' work, for example Scottish artist, Peter Howson's paintings and drawings of Bosnia?

Was it macabre to keep these pictures as a 'souvenir'?

Further research/extension activity

Find out about the work of war photographers, film-makers and artists, for example Mervyn Peake, an official war artist during the Second World War and Peter Howson, the Imperial War Museum's war artist in Bosnia in 1993.

Class discussion – Are war photographers, film-makers and artists simply exploiting other people's tragedies?

- [Peter Howson Returns to 'Hell' of Bosnia](#) (BBC, 2019)
- [Peter Howson and the Bosnian War](#) (HASTA, 2017)



Dead body of a young woman with red hair inside Bergen-Belsen amidst birch trees in spring.
Photography: Glasgow Museums
© Marianne Grant

Activity 2: Marianne’s Dilemmas

Read the following. Discuss Marianne’s dilemma in each and how she came to her decisions.

The situation	The dilemma	Reason(s) why	Reason(s) why not	Marianne’s skills and qualities that affected her decision	Marianne’s decision
Marianne gets a place at the art school in Jerusalem					
Marianne and Marmelstein					
Marianne in store rooms					
Marianne and the dead bodies					
Marianne and the payment for her drawings of the dead bodies					

Possible Answers to Activity 2

The situation	The dilemma	Reason(s) why	Reason(s) why not	Marianne’s skills and qualities that affected her decision	Marianne’s decision
Marianne gets a place at the art school in Jerusalem	Should Marianne leave Czechoslovakia (or stay with her mother)?	Freedom from persecution, opportunity to have a good quality of life and live a Jewish life away from the war.	She would be alone in a strange country, with a strange language, not having mum beside her, loyalty, duty and love.	Loyalty, lack of confidence to be independent in a strange country, strong family values, her deep love for her mother.	To stay in Czechoslovakia.
Marianne and Marmelstein	Should Marianne sleep with Marmelstein (or be sent with her mother to Auschwitz)?	Safety – with Marmelstein Marianne had a good chance of survival and avoiding Auschwitz.	She would have had to become Marmelstein’s mistress – this was against her morals.	Assertive, strong moral values, self-respect.	To join her mother on the cattle wagon.
Marianne in store rooms	Should Marianne take jewellery and valuable items (or take only what she needs – or refuse to plunder)?	It wasn’t really stealing – no one would know or care; it could provide her with a start in life; she would not be called a thief; she wanted to give her mother some dignity by having a wedding ring again.	She would know that she did something wrong, she considered it greedy and dishonest – it was really stealing.	Responsible, honest, decent, moral, not greedy.	To take a watch for herself and a wedding ring for her mother.
Marianne and the dead bodies	Should Marianne paint the dead bodies (or not)?	To remind her and others of what happened (a record); to remember the beauty of the people who were killed; Marianne was bored – it was something to do.	It was unethical / immoral – would the dead people have wanted themselves to be painted and remembered in this way. Consider views of religious Jews.	Artistic – drive as well as skill, respectful / disrespectful, survival instinct.	To draw/paint the dead bodies.
Marianne and the payment for her drawings of the dead bodies	Should Marianne sell her drawings (or give them away, or keep them for herself)?	Selling gave her respect and money; it was an incentive to live.	Immoral – to sell such intimate pictures as a ‘souvenir’.	Independent, resilient, has self-respect, professional, enterprising.	To sell her drawings and paintings to the British soldiers and keep some for herself.



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Section 3

Attitudes and Relationships

Section 3: Attitudes and Relationships

This section of the video testimony looks at some of the people Marianne met during her time at Auschwitz-Birkenau and the slave labour camps and illustrates the different attitudes and relationships that resulted. This leads on to Marianne's reflections about her faith and her view of God. It is recommended that this section be taught within Health and Wellbeing and Religious and Moral Education areas of Curriculum for Excellence.

The use of the video and transcript together allows the pupils to discuss some of the important issues that are raised including discrimination, tolerance, attitudes towards persons seeking asylum and refugees, both at the time of the Holocaust and today. Suggested discussion points are provided and are linked to parts of Marianne's testimony (highlighted in the transcripts). An opportunity for further research or extension activities linked to the discussion points is also provided. The relevant information together with the suggested activity will help pupils develop their understanding of the events described in the video.

Pupils should develop knowledge and understanding of:

- some factors that can affect how different people behave in extreme situations.
- the dangers of stereotyping.
- the challenge to Marianne's faith and religious beliefs.
- the terms 'refugee', 'persons seeking asylum', and 'migrant'.



Jews in open trucks destined for slave labour camps
© Hodder Wayland Picture Library
(Glass Onion Picture Research)

Relevant Information

The glossary provides further information on the words in bold print.

Marianne's artwork

Marianne had given her early artwork to friends for safekeeping prior to her **deportation** to Theresienstadt. She had known that she was going to be sent to Theresienstadt and had time to make the necessary preparations.

Her departure from Theresienstadt was hurried and she left her artwork behind. Friends who stayed behind in Theresienstadt looked after her artwork as they did for other Czech artists. This explains how this work was recovered.

All Marianne's artwork at Auschwitz-Birkenau was lost. Her paintings of this period were drawn after the war. Only the caricature given to the German lady was recovered from her time as a slave labourer in Germany. Marianne's drawings and paintings from Bergen-Belsen have been carefully preserved. They were first exhibited in Göthenberg, Sweden in November 1945.

Kelvingrove Museum, Glasgow purchased the Marianne Grant Holocaust Artworks Collection in 2004. This comprises 77 artworks.

Gustaf and Olinka

Gustaf was a Jewish boy whom Marianne had known in Prague. This casual meeting takes place when Marianne arrives on the ramp in Auschwitz-Birkenau and is being processed (pages 40-41). Gustaf was about 18 years of age at this time. He knew that processing inmates involved searching them and taking their valuables. He wanted to help Marianne by looking after her valuables (her watch and the bechamel jar with money in it) and preventing them being taken by the Nazis. This would have involved considerable risk to Gustaf. Although he gave the valuables back to Marianne, the Nazis later confiscated them. At the end of the 'processing stage' (page 28) Marianne stayed in the Women's Camp for a few days until she was placed in the block entitled the 'Family Camp' where she stayed throughout her time at Auschwitz-Birkenau. Gustaf was later killed at Auschwitz-Birkenau.

Olinka was Gustaf's older sister and was about 20 years of age at this time. She was a **kapo** and block **Älteste** (pronounced 'E-ltest-i'; translated 'Block Elder'). Some kapos did their appointed job and were fair to the inmates. However Olinka's nastiness and cruelty shows that she had no feeling for her fellow Jews. A block Älteste was in charge of the block. Most of the Ältestes at Auschwitz-Birkenau were German murder criminals. It is likely that Olinka's affair with an Älteste led to her privileged appointment. Olinka was later killed at Auschwitz-Birkenau.

The Wehrmacht soldiers and the German lady

The **Wehrmacht** soldiers supervised Marianne and the other women when they were taken to work as slave labourers under the overall control of Neuengamme concentration camp. Marianne was taken to several of the work camps that were situated around the area of Neuengamme and Hamburg. The meeting with the German lady takes place in one of these camps at Neugraben.

Marianne says in her testimony in Section 1 'We worked very hard, we worked to dig the foundations for bunkers, housing, sewage and a lot of our fellow inmates died, they were killed in the air raids. The **Allies** were trying to bomb the railway and they bombed us by mistake.'

The kindness shown by the regular **Wehrmacht** soldiers and the German lady distinguishes them from the **SS** officers and German Nazis. The German lady could easily have ignored Marianne but chose to give her some food.

The only thing that Marianne could give her in return was one of her pictures, and she did this to show her gratitude. This picture was rediscovered after the war and published in a historical booklet that Marianne was sent about German and Czech women at work in the Second World War. The source of the picture was a German gentleman of the name of Hoffman who was the baby in the pram. He would not part with the picture but permitted Marianne to have a copy.

Attitudes to persons seeking asylum and refugees

In some respects Marianne and her mother were in a similar situation to that of persons seeking asylum today. They encountered hostile attitudes and indifference to their plight when they tried to escape to another country. It was because of restricted refugee and immigration policies that Marianne and her mother were not able to leave Czechoslovakia, to live freely as Jews and escape the Holocaust. In the 1930s, thousands of Jewish families were turned away from countries, to their deaths in Nazi-occupied Europe (see page 16 for the Evian Conference).

Marianne's husband, The Rev. Jack Grant, was a Jewish refugee from Berlin who was fortunate in reaching the UK in 1939 to continue with his religious studies. After arriving in Hartlepool, he soon settled in Glasgow. His parents and brother were murdered in the Holocaust.

Marianne came to Glasgow in 1951. That same year the United Nations held a conference in Geneva to draw up the Convention on Refugees, which related to the status and treatment of refugees. The United Kingdom has signed this Convention and the Universal Declaration of Human Rights.

After the Second World War, asylum became a legal immigration status in developed countries. The UK took in around 70,000 European refugees between 1933 and 1939. Their entry was granted, providing they were not a financial burden to the state. The Jewish community and charity groups met refugees' maintenance costs. Elsewhere, Canada admitted 5,000 refugees, Australia 10,000 and USA 33,000 between 1933 and 1937 and 124,000 between 1938 and 1941.

With the influx of Jewish refugees to Scotland in 1939, Garnethill in Glasgow became a focus of refugee activity. The grounds of Garnethill Synagogue, housed a boys hostel that accommodated up to 30 children at any one time and was administered by the Glasgow Refugee Children's Committee. Nearby was a hostel for refugees and women, and a Centre for refugees to meet. This Centre became known affectionately as 'The House on the Hill' whose social club arranged cultural activities ranging from political meetings, and singalongs to trips around Scotland.

Today the Garnethill site comprises Garnethill Synagogue, the Scottish Jewish Archive Centre with the Scottish Holocaust Era Study Centre whose collection relates to refugees who fled Nazi-occupied Europe for safety, to Scotland. Amongst this collection is a register that shows that 175 boys were admitted to the above hostel between 1939 and 1948, and that the majority of these boys had indicated Germany to be their country of origin. A small number of boys had indicated their country of origin to be Poland, Russia, Romania, Hungary or Czechoslovakia.

Asylum is a matter reserved to the UK Government and handled by the Home Office. The literal meaning for 'asylum' is a 'place of safety or protection'. The term 'person seeking asylum' is preferred as the term 'asylum seeker' can be perceived to be dehumanising. A person seeking asylum has fled his (or her) country and is seeking safety or protection. It can be difficult for persons seeking asylum who have fled war or civil war situations to prove fear of individual persecution thereby qualifying for asylum. Asylum may be granted on humanitarian grounds. Once his (or her) case has been considered and accepted, he (or she) is granted refugee status and can live in the country without any conditions, but would still have to apply for citizenship.



Slave Labour in Germany
Early July 1944 – April 1945
Photography: Glasgow Museums
© Marianne Grant

People fleeing famine or natural disasters are not defined as refugees, but as economic migrants, i.e. people who have made a free and conscious choice to move to another country to find work or for a better life.

Seeking refuge in the UK

During 2019–2020, there were more than 32,000 applications for asylum in the UK; of these nearly 3,000 came from unaccompanied children, some under 14 years of age. The highest number of these applications came from Eritrea.

UK Home Office research shows that people born outside the UK (which includes persons seeking asylum and refugees) contribute significantly to the economy. UN figures show that there are currently about 26 million refugees in the world. Amnesty International consider that it is the causes that drive people to flee their country, and political responses to them that are the problems and not the people themselves. As global citizens we share a responsibility for this ongoing international issue. The following examples show contrasting attitudes in Scotland.

The Glasgow Girls

In 2005, seven pupils from Drumchapel High School in Glasgow campaigned against the UK government for better treatment of persons seeking asylum, and for the release of their friend Agnesa and her family who had been detained in a dawn raid. Known as the Glasgow Girls, these pupils achieved cross-party political support, obtained signatures to their petition from their fellow pupils and raised public awareness of the treatment of persons seeking asylum whose rights of appeal had been exhausted. Through their campaigning, the issue was raised with the Home Office, and Agnesa and her family were eventually released. This did not however mark an end to dawn raids by the UK Immigration and Border Agency.

Racial Abuse

In 2018 Shabaz Ali, 25, was a victim of a serious stabbing attack in Edinburgh by an 18 year old male. Mr Ali, who fled with his family from northern Syria in 2013 was staying in the council-run hostel as he looked for a new home. Mr Ali's father heard his son's attacker shouting: "Why are you still here, why are you not back in your own country?" Mr Ali's lawyer said that his client had suffered deep knife wounds to his chest area near to his heart and his stomach, was deeply traumatised, and required further surgery. He added that many Syrian refugees who have been resettled in Scotland had suffered racist abuse. Mr Ali's attacker admitted racially-aggravated attempted murder.

Campaigners later set up an online appeal for donations to help the victim recover and rebuild his life. This raised more than £12,000.



Refugees
© Rex Features Limited (C. Harris)

The Universal Declaration of Human Rights and the Convention on Refugees exist to ensure that people who are being persecuted in the world today and in the future will be able to find safety.

The Equality Act 2010 protects everyone in the UK from discrimination. This includes immigrants who experience racism.

Video Transcript

This section focuses on people Marianne met in Auschwitz-Birkenau and the slave labour camps, and ends with Marianne reflecting on how these experiences have affected her religious faith.

Gustaf

We had to be in line of course, again everything in line, the Germans; two and two. And there I got this pull on my sleeve and there was this boy and I said, 'my God' in the blue and grey suit, who was it, Gustaf. That was a boy who came to us for lunches in Prague.

*Gustaf whispered, 'Don't look at me, don't look at me. Just walk on and I'll walk beside you. Have you got anything? **Can you slip me anything valuable?** Have you got anything, a watch or any money on you?'*

I said, 'Yes, Gustaf, I have.' I gave him my watch and I gave him the little jar, the little tin screwtop jar with the money and the bechamel on top.

Later on when I was in the camp, in – in the Family Camp, Auschwitz-Birkenau, I got it back from him. Gustaf was a good boy. He kept his word, even in this circumstance. He gave it all back to me.

Olinka

*Olinka was my pupil in Prague where I taught art. Her brother was Gustaf who was so kind to me and brought me everything back which he took off me on the ramp when I arrived. Olinka was well fed and well clothed in a sheepskin coat and brown leather boots in Auschwitz-Birkenau. **She ignored me.** She saw me. I knew she saw me. She looked at me and she looked away. She didn't let on. She just flicked her whip and whipped everybody. She was rotten. She was a kapo and a block Alteste. **She was rotten.***

Peter

One of my beloved children, Peter, was taken away. He had been friendly with me since Theresienstadt. He was eight years old. A lovely boy with large black eyes and black hair, and he always played with me. Whenever I was home after work he came to see me and I gave him titbits and we were just great pals, I loved that little boy. So he was taken away and he died.

The Wehrmacht soldiers and German lady

We were supervised by wounded Wehrmacht soldiers. There were elderly ones and younger ones. Some were limping, some weren't and some were very kind. They shut an eye when I got a sandwich from the woman, which I wasn't supposed to. Some were friendly, when my mother couldn't work they looked away... they told her 'You old woman go sit down'.

We dug the truck, the trenches. There were some houses already ready next to us where we were working and they were dwelling houses to replace all the bombed houses.

*One of the German ladies who lived nearby gave me every day a little bit of a sandwich or an apple and **as a thank you I gave her a caricature of her, her house and the baby and myself in my overalls.** You can see me in my overalls in the picture.*



Slave Labour in Germany Early July 1944– April 1945
Photography: Glasgow Museums
© Marianne Grant

'After your experiences, in Theresienstadt, in Auschwitz as a slave labourer, and in Bergen-Belsen, what happened to your religious views?'

*Oh my religion. I think **I became more religious than I ever was before.***

'In spite of the world you had witnessed, the utmost brutality?'

*We were wondering where was God. **God had forsaken us.** He really had forsaken us. It wasn't fair. **He wasn't there. He was on holiday.** It didn't add up. I had my doubts, to be quite honest. I had my doubts.*

'Do you still have them?'

*At no time. If I cry for my poor wee Peter, if I say **Kaddish in shul** for my husband or my parents I sometimes say for Peter as well and then I have my doubts, sometimes.*



Mausi (Marianne) Grant, *Wall Drawings for the Children's Block*, reconstruction from memory, July 1997.
Gouache, ink and pencil on paper.
Collection of the Yad Vashem Art Museum.

Activity 1: Discussing Marianne's Testimony

Read the following quotations from Marianne's testimony. Use the transcript and relevant information to help in your discussion.

Gustaf

We had to be in line of course, again everything in line. The Germans.

Discuss the distinction between **Nazis** and Germans.

Can you slip me anything valuable?

How is Gustaf trying to be helpful to Marianne at this point? How would you describe Gustaf's character?

Olinka

She ignored me...She was rotten.

Why does Marianne feel that Olinka was 'rotten'?

Discuss the differences in behaviour between Gustaf and Olinka. Suggest reasons for these differences. Do you think there is any justification for Olinka's behaviour?

How do you think the relationship between brother and sister (Gustaf and Olinka) might have changed at Auschwitz-Birkenau?

The German lady

As a thank you I gave her a caricature of her, her house and the baby and myself in my overalls.

How would you describe the attitude of the German lady to Marianne?

Why do you think Mr. Hoffman (the baby) would not part with the picture?

Marianne's Faith

I became more religious than before.

Why do you think Marianne became more religious?

God had forsaken us. He wasn't there. He was on holiday.

Further Research/Extension Activity

Find out about the Nazis and Christianity.

Different people have tried to explain why God allowed the enormous evil and suffering of the Holocaust to happen. Try to find out some of these and summarise at least two different explanations.

Further Reading

- Rittner, C., Smith, S. D. and Steinfeldt, I. (2000) *The Holocaust and the Christian World*, Kuperard.
- Winton, B. (2014) *If it's not Impossible - The Life of Sir Nicholas Winton*, Troubadour Publishing.

Online Sources

- [Home Office website](#)
- [Amnesty International website](#)
- [Glasgow Girls video resource, Education Scotland](#)
- [Sir Nicholas Winton Memorial Trust](#)
- [Scottish Jewish Archive Centre website](#)
- [Secondary and Further Education Booklet, *Myths of Immigration*, EIS \(2017\).](#)
- [UN Refugee Agency website](#)

Activity 2: Attitudes and Relationships

Use the Relevant Information, the online sources for this section, and the information below to complete this activity.

Do you think European Jews in the 1930s would have had a 'well-founded fear of persecution' to justify an asylum application and subsequently refugee status today? Give reasons.

Make a list of examples of the dangers that cause people to apply for refugee status today.

Shortly after Kristallnacht (page 16) a rescue operation began to bring young people from Nazi Europe to safety in the UK. Initiated by Sir Nicholas Winton (1909-2015) this operation became known as the Kindertransport (German for 'children's transport'). While these unaccompanied children successfully escaped the horrors of the Holocaust, most never saw their parents again. Some of these young people came to Scotland, stayed and raised their families in Scotland. In total the Kindertransports saved 10,000 young people (1938-39).

Sir Nicholas' daughter, stated that since the 2015 Refugee Crisis:

"There are children who are fleeing violence alone looking for sanctuary, support and kindness. Yet even in a peaceful Europe they are shown uncertainty, unkindness and even violence. Many have nowhere to live in safety and must find shelter and food wherever they can. I believe that recognising that it is our moral duty to help those fleeing persecution today is one of the lessons of Holocaust Education and one which we are in grave need of today."

Barbara Winton, Vision Schools Scotland Awards Event, 2019

Find out the reasons why people wish to leave Syria, Afghanistan, Myanmar and South Sudan.

How can you assist pupils in your community who are seeking refuge in this country?

How can you and your school provide such support and kindness?

Turkey is currently the biggest refugee hosting country in the world. In 2019, Turkey provided safety to 3.6 million Syrian refugees.

In response to the 2015 Refugee Crisis, the UK Government made a commitment to take in 20,000 Syrians by 2020. Of these, more than 2.5 thousand Syrian refugees have settled in Scotland.

How does UK policy relate to:

a) the Kindertransport initiative? b) Turkey's actions?

Consider the news reports below.

How do articles and reports about persons seeking asylum and refugees affect the way you think about them?

The Guardian, June 2016

An anti-migrant poster unveiled by Nigel Farage shows a queue of mostly non-white migrants and refugees with the slogan “Breaking point: the EU has failed us all.”

Dave Prentis, of the Unison union, described the UKIP poster as a “blatant attempt to incite racial hatred”. He said: “This is scaremongering in its most extreme and vile form.”

Within hours, Twitter users had pointed out the image’s inadvertent similarity to Nazi propaganda footage of migrants shown in a BBC documentary from 2005.

The Independent, October 2020

As the number of small boats crossing the Channel continues to hit the headlines, claims that those arriving are predominantly young men seeking to reach British shores only for economic reasons have become increasingly widespread.

Recent polling found that nearly half of the British public had little or no sympathy for asylum seekers making the desperate journey across the Channel from France, while some in the public sphere have claimed that the majority of those making the desperate journey are “economic migrants” rather than refugees.

The *Independent* went to northern France – funded by our Supporter Programme – to ask some of the young men and boys hoping to cross what their true motives were. Here is an extract from 17 year old Emmanuel.

“I left Khartoum, (Sudan) in 2016 due to big problems with the police and my religion. I spent a year and a half in Libya. There are lots of gangs there – look at my scars. I was in detention for a year. I slept without clothes, just underwear. They tie you up with rope. Sometimes I went for three days without food and water. I got very thin, and I was alone.

“I escaped from the centre after a big fight when the police came. I got out and I ran. In January 2020 I took a boat. There were 79 people in it – way too many. I had hardly any space, and there was no food and no water. Then a rescue boat took us to a centre and they gave us clothes and we took a shower and were given food. They also took our fingerprints.

“They took us to a big camp. It was like a prison. I decided I didn’t want to stay in Italy. I went to France by train and came to Calais in June to try for England. Police always catch us. They tell me this is not my home, this is not my country. They use tear gas. It hurts your eyes. I tell them my age, but they say I have to stay in the police station for 24 hours. I’ve been there five or six times. I want to get to the UK to take a rest. I speak English. I want an opportunity to work and learn. In France, I’m sleeping on the streets. If I die trying, it’s no problem – this is not a life. England is my only hope.”



Photo: AKG London

Section 4 Power and Authority

Section 4: Power and Authority

This section challenges pupils to consider the ways in which people and governments can use their power or authority for good or evil. It focuses on Marianne's contact with two powerful Nazis during her time at Auschwitz-Birkenau.

The use of the video and transcript together allows the pupils to discuss some of the important issues that are raised in relation to discrimination, the violation of human rights, and the responsibilities of citizens and their leaders. Suggested discussion points are provided and are linked to parts of Marianne's testimony (highlighted in the transcripts). An opportunity for further research or extension activities linked to the discussion points is provided. Particular care is needed if pupils are discussing sensitive issues such as abuse. A case study approach, perhaps based on newspaper articles, can be helpful in this situation. The relevant information together with the activity sheet will help pupils develop their understanding of the events described in the video.

Pupils should develop knowledge and understanding of:

- the respective roles of the SS officer and Dr Mengele at Auschwitz-Birkenau.
- the responsibilities that accompany the exercise of authority.
- some examples of the abuse of power and authority, including different forms of discrimination.



Photo: AKG London

Relevant Information

The glossary provides further information of words in bold.

Marianne's artwork

All Marianne's artwork at Auschwitz-Birkenau was lost including the mural on the wall of the Children's Block, which was destroyed. Marianne redid this in 1997 for the exhibition 'No Child's Play – Children of the Holocaust' in Yad Vashem, Jerusalem (as illustrated on page 59).

Her paintings of this period were drawn after the war.

Only the caricature given to the German lady (page 58) during her time as a slave labourer in Germany was recovered.

Marianne's drawings and paintings from Bergen-Belsen have been carefully preserved. They were first exhibited in Göthenberg, Sweden in November 1945.

The SS officer

The SS officers visited the Children's Block (pages 40-41) because they liked seeing the children and listening to their songs. There was no entertainment in the camp. The SS was a unit of bodyguards and they had little to do in Auschwitz-Birkenau: they were not doing the job for which they were trained. The SS officer mentioned in the video had noticed Marianne playing with the children and liked the paintings and drawings that she had done for them. He then 'commissioned' work from Marianne. This took place just before Christmas 1943 but the SS officer never got Christmas leave. He was going to give his family Christmas presents on his next leave, which was due in March.

He also took Marianne to the Gypsy Camp (pages 40-41) and 'asked' her to paint another painting. This was an oil painting of a beautiful Gypsy girl that was to be a present for his wife. The singing of the Gypsies in their separate camp was mentioned by Rabbi Hugo Gryn in his memoirs of the camps. He believed they were less disturbed by their circumstances than other inmates. During this time Marianne developed **pleurisy** and had boils over her body because of a lack of vitamins. Although there was a Jewish doctor in each block, she was not allowed to give medication. Her role was to provide support and limited nursing care, identify medical conditions, but not cure them, or prescribe medicines like antibiotics. The SS officer probably saved Marianne's life by bringing medication and better quality food.

Dr Josef Mengele (1911-1979?)

Dr Josef Mengele was born in Bavaria, to an upper-middle class family. He became a member of the Nazi Party and the SS in 1937.

Mengele was appointed SS doctor at Auschwitz in 1943 where he soon became known as the 'Angel of Death'. He hated Gypsies and Jews and believed that they were less than human. According to other doctors who served at Auschwitz, Mengele was in total agreement with the running of Auschwitz.

Assigned to supervise the selections of incoming transports, Mengele regularly stood on the arrival ramp and selected those who would be taken to the camp and those who were to be sent to the gas chambers. He also ensured that twins were sent to his 'laboratory'. In addition to selections, his crimes against humanity include lethal injections, shootings, beatings and other ways of deliberate killing. Many believe that he was one of the worst criminals at Auschwitz. Mengele's extreme racist views led him to conduct genetic research as a means of getting rid of inferior genes and creating a Germanic super race. Surprisingly, he did not resemble the ideal German Aryan as he had dark hair and dark eyes.

Mengele conducted medical experiments on twins, dwarves, physically disabled and other peoples. Some 3000 children were selected for twin experiments. They were observed, measured, photographed and given injections. Although they were protected from harsh labour in the camp and received adequate food, they were maltreated in various ways, for example they were given injections into their veins or directly into the heart. Mengele regarded them as subjects of his research rather than as fellow human beings and he had no reservations about killing his 'patients' as part of his research. Only about 200 of them were alive when the camp was liberated in 1945.

Mengele fled Auschwitz in January 1945 prior to its **liberation** and then went on the run. Using a variety of aliases, he escaped to Argentina in 1949 and ten years later moved to Paraguay. He is believed to have died in 1979 in Brazil after suffering a stroke while swimming in the sea.

Marianne had first seen Mengele on her arrival at Auschwitz-Birkenau, where he was standing on the ramp and had directed the selection process. Marianne directly met Dr Josef Mengele on two occasions. On the first occasion he had ordered Marianne in his 'makeshift hut' to draw two naked girls who were twins with distinctive skin markings. Marianne's testimony describes her second encounter with him.

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 Macpherson Report (1999) defined institutional racism as 'The collective failure of an organisation to provide an appropriate, professional service to people because of their colour, culture or ethnic origin.' One of the recommendations of the Macpherson Report is that a 'racist incident' should be defined as any incident that is perceived to be racist by the victim or other individual. These can take place face-to-face or online.

Another notion is that a racist incident is one where only a physical racial attack occurs. This notion does not acknowledge the deliberate use of abusive or inappropriate language to cause offence to specific individual or individuals. This form of racism can be targeted at students of all ages, as well as parents and school staff, and can take place face-to-face or online. Racial crime remains the most commonly reported hate crime in Scotland.

Antisemitism

The Holocaust neither signalled an end to genocides nor to antisemitism. Discrimination against Jews continued in Europe after the 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 working definition of antisemitism provided by the International Holocaust Remembrance Alliance (2015) that defines antisemitism as:

"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."

Holocaust denial in its various forms is an expression of antisemitism. Denying the Holocaust is illegal in many countries (e.g. Austria, France, Germany, Greece and Israel). Branded a 'racist Holocaust denier' by a High Court Judge in 2000 for portraying Hitler favourably in his publications and twisting historical evidence to match his own political beliefs, the British historian, David Irving, was sentenced to three years in prison in Austria, in 2006, for denying the existence of the gas chambers at Auschwitz-Birkenau.

Of the 798 antisemitic incidents reported by the Community Security Trust (CST) in the UK in the first half of 2020, 26 of these contained antisemitic rhetoric related to the COVID-19 pandemic. These ranged from conspiracy theories that blame the Jews for creating or spreading COVID-19 to 'Zoom bombing' whereby racists invade, for example, virtual synagogue services held on Zoom and spread antisemitic abuse. It is important to note that the highest number of online instances of antisemitism was also recorded during this period.

Islamophobia

Islamophobia is anti-Muslim racism. This is often expressed in the UK by violence and harassment on the streets, and direct or indirect discrimination in the workplace. The Runnymede Trust (2017), an independent think-tank on ethnicity and cultural diversity, provides the following longer definition:

Islamophobia is any distinction, exclusion or restriction towards, or preference against Muslims, (or those perceived to be Muslims) that has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights, and fundamental freedoms in the political, economic, social, cultural or any other field of public life.

The association between Muslims and violent terrorist attacks has contributed to a rise of Islamophobia both in the UK and throughout the world. Following the attacks of 9/11 (US, 2001) and 7/7 bombings (UK, 2005), policymakers in the UK and around the world, focused more on Muslims, but this focus was framed largely in terms of terrorism or as a civilizational threat. Race hate crime figures show that Islamophobic crimes increase following a terrorist attack. Some terrorist attacks, e.g. the attacks in New Zealand (2019) deliberately target Muslims. It is important to acknowledge that this specific attack prompted a series of Islamophobic incidents across the UK. British Muslims and Muslims throughout the world regularly express disapproval of terrorism perpetrated in, and justified by, the name of Islam.

Discrimination against Gypsies/Roma

The Roma suffered persecution in Europe before, during and after the Holocaust. The Nazis murdered a quarter of European Roma. The genocide of the Roma in the Holocaust is called the Porajmos. Roma Genocide Remembrance Day is commemorated on 2nd August, when, in 1944 the last remaining inmates, in the "Gypsy camp" (see the plan of Auschwitz-Birkenau) were murdered in Auschwitz-Birkenau.

With an estimated European population of 10-12 million, Roma are currently Europe's largest ethnic minority. 'Roma' is a term commonly used in EU policy documents and discussions that encompasses diverse groups of people that include Askkali, Boyash, Gypsies, Manouches Roma, Sinti and Travellers. In Scotland the four distinct communities that identify themselves as Gypsies or Travellers are Indigenous Highland Travellers, Funfair Travellers or Showmen, Romanichals (a subgroup of the Romani/Roma) and Lowland Gypsies. Each have the right to maintain their culture and a nomadic way of life. In the UK, Romani /Roma Gypsies, Scottish Travellers and Irish Travellers are protected as ethnic minorities by the Equality Act 2010.

The working definition provided by the International Holocaust Remembrance Alliance (2020) is that antigypsyism/anti-Roma discrimination is:

a multi-faceted phenomenon that has widespread social and political acceptance. It is a critical obstacle to the inclusion of Roma in broader society, and it acts to prevent Roma from enjoying equal rights, opportunities, and gainful social-economic participation.

Anti-Roma rhetoric, includes "Gypsy criminality", which is sometimes perpetuated in the media and social media. Hate crimes that have targeted Roma range from assault, property damage and murder to arson attacks on Roma homes. A House of Commons briefing paper (2019) reported a study in England whose findings were that 4 out of 5 of Gypsies, Roma and Travellers had experienced hate speech or a hate crime. This ranged from regularly being subject to racist abuse in public to physical assaults.

Racism and Neo-Nazism

Racist ideology pervades the policies of many far-right and neo-Nazi political parties in Europe. Examples include the National Democratic Party of Germany, Jobbik (Hungary), the National Front for the Salvation of Bulgaria, the Freedom Party of Austria, Golden Dawn (Greece), and the British National Party.

In 2017, the Home Secretary banned the neo-Nazi group, Scottish Dawn under the anti-terror laws.

Political Leaders and Racism and Discrimination

- Viktor Orbán, Prime Minister of Hungary, (1998–2002, 2010– time of publication) promoted antisemitic imagery of powerful Jewish financiers scheming to control the world in the 2017 parliamentary election.
- Valeri Simeonov, Deputy Prime Minister of Bulgaria, (2017–2018), described Roma as “arrogant presumptuous and ferocious humanoids.”
- Mahatmir Mohammad, Prime Minister of Malaysia, (1981–2003 and 2018– time of publication) said that “Jews rule this world by proxy.”
- Mahmoud Ahmadinejad, President of Iran (2005–2013) stated Holocaust denial to be his major achievement.



Marianne, as she is awarded the freedom of the district by East Renfrewshire Council in 2003.

Video Transcript

This section focuses on Marianne's experiences in Auschwitz-Birkenau where her survival depends on an SS officer. She is ordered to work for the infamous Dr Joseph Mengele and knows that one mistake will cost her life.

The SS officer

*I was working with the children and **the SS came because they were so bored.** So this officer looked at my paintings and drawings and said, 'What are you doing?' I said, 'I'm playing with the children' – we weren't allowed to teach them. So he said, 'That's nice. **I want you to do a little children's book for my children for Christmas.** So I made him a little storybook like a drawing for Hansel and Gretel. I had nothing. He brought me everything: paints, oils and watercolours – whatever I wanted he gave me.*

*One day I wasn't at the children's block and the SS officer looked for me. **Someone** told him where I was and **told him that I was ill.** He found out where I was and came to my block. I was lying on a bunk bed and he shouted, 'Where's the doctor here?' There was a doctor, a Jewish doctor; every block had a Jewish doctor. The doctor said 'I have no medication'. So the SS officer brought medication for me and he brought me food. **He saved my life.***

I was very undernourished. He brought butter and one egg. I don't know how he cooked that one egg inside that stove or whatever. He also brought me butter. Butter was fantastic. I had never seen butter for years.

Dr Josef Mengele

It was through him that Mengele got to know about me, because he was looking for artists and this SS officer must have told him that he knew an artist on the children's block.

One day a little boy came, with blonde, curly hair, in a beautiful uniform. He said, 'Malerin, where is the malerin? Where is the painter? We want the painter'.

'Run,' he says to me, 'Run, you've got to come. Mengele wants you, Mengele wants you.' So I ran and went into Mengele's hut. It was a makeshift hut, with a Persian carpet on the floor, a large Persian carpet under the table. I saw this tall black-leathered uniformed man, who was Mengele. He ordered me to draw at the dwarf camp.

So I spent some time in that dwarf camp and I spoke to the people and I said, 'Who was your father? Who was your mother? How many children did they have?' and I made a whole family tree. I drew it roughly from my information and I was taken back to Mengele.

When I arrived in his hut there was the most exquisite drawing utensils and black ink. I had to use this on a large white sheet of beautiful paper.

Mengele walked forward and backward in front of my nose like a clock pendulum. Forward and backward in his black boots. Not a word. He didn't speak one word to me. Nothing. I drew and I knew that if I made a blob on that, that's me finished. That's me, out, that's my life. I knew I was painting for my life. And I didn't make a blob and everything was perfect. I did that family tree – you know how a family tree looks. You start with the parents and the children and their children and when I finished he didn't say thank you or anything. He said – 'Get away', like a piece of dirt...' So I went away and that was my encounter with Mengele. I went back to the children's block.

My daily life carried on. I don't know whether I asked for permission, or whether I got permission, but I painted children of the world: Chinese children and Japanese children, Indian children and children in igloos, Eskimos to brighten the block for the children. I stood and painted that on that large wall right across the whole block.

Marianne's testimony, drawings and paintings help document the Holocaust.

Discussion Points

Read the following quotations from Marianne's testimony. Use the transcript and relevant information to help in your discussion.

The SS officer

The SS came because they were so bored.

Discuss why the SS were bored.

I want you to do a little children's book for my children for Christmas.

Do you think Marianne could have refused?

Someone...told him that I was ill...He saved my life.

Why do you think that the SS officer did this? Does this challenge the stereotype of SS officers at Auschwitz?

Dr Josef Mengele

Mengele walked forward and backward in front of my nose...He didn't speak one word to me. I knew I was painting for my life.

When I finished...he said 'Get away', like a piece of dirt.

Describe how Marianne must have felt as she drew for Mengele.

What does this show about Mengele's attitude to Marianne?

Compare the behaviour of the two men towards Marianne.

Discuss how both the SS officer and Dr Josef Mengele used and abused their positions of power.

Further research/extension activities

Discuss the use and abuse of power and authority in a familiar context, for example school or family. What personal responsibilities do people have towards others?

What qualities should people have in positions of power and trust?

The abuse of power by those in authority, especially a ruling group or government, raises particular questions. The Nuremberg Laws deprived Jews of their civil rights and Jews in Nazi-occupied Europe were required to wear the yellow Star of David, to easily identify them on the streets.

Do you think governments should use the law in this way? How should citizens respond when bad laws are passed? Should they always abide by them?

Using newspaper reports and the website of the [Equality and Human Rights Commission](#) to find out more about different forms of racism, and the extent of racist incidents in Scotland.

Racism Resource Sheet

The following examples may promote pupil discussion of the following racist events in the media.

[The murder of 19 year old Stephen Lawrence](#) is indicative of individuals' racist tendencies leading to cold-blooded barbarism. The Macpherson Report (1999) stated, 'Stephen Lawrence's murder was simply and solely and unequivocally motivated by racism'. This report found evidence of institutional racism within the UK's police force, in particular the Metropolitan Police.

25 year old Firsat Dag may have been a victim of resentment towards persons seeking asylum although there was insufficient evidence that the crime was racially aggravated. The murders of Stephen Lawrence and Firsat Dag led to positive reforms by national and local government.

23 year old Ilan Halimi, was a mobile phone salesman and a Parisian Jew. He spent the last weeks of his life, tormented and tortured by his captors and eventually splashed with acid in an attempt to erase any traces of their DNA. He died shortly after he was found near a train station in Paris, after crawling out of the wooded area where he was dumped. He was naked and bleeding from at least four stab wounds to his throat, his hands bound and adhesive tape covering his mouth and eyes. At least 20 people participated in his abduction and the subsequent, negotiations for ransom. The kidnappers, believing that all Jews are rich, repeatedly contacted the victim's family demanding large sums of money. Ilan Halimi was murdered because he was Jewish. The French authorities initially refused to believe this was an antisemitic hate crime.

Bulgarian football fans, many wearing black 'hoodies' or balaclavas, made Nazi salutes and monkey chants at England's black football players at a qualifier match for EU 2020. The match was stopped twice and was not an isolated incident. In 2013, fans of football club Levski Sofia unveiled a banner wishing Adolf Hitler a happy birthday, and in 2018, the same club was fined after photos from the Bulgarian cup final showed a child making a Nazi salute, alongside another with a swastika drawn on his chest.

Human rights activists and experts say local officials in several countries with significant Roma populations have used the Coronavirus pandemic to unlawfully target this minority group. Roma villages in Bulgaria were showered with thousands of gallons of disinfectant from helicopters or planes usually used to fertilize crops. This 'treatment' was only given to Roma neighborhoods.

Grime artist Wiley (aka Richard Cowie) posted a series of antisemitic tweets on Twitter, one which placed Jews alongside the Ku Klux Klan. Twitter's perceived lateness in removing Wiley's postings led to condemnation from the Home Secretary and the Prime Minister, as well as a 48-hour boycott of the social media platform by thousands of disgusted users.

Glasgow Celtic Football Club's Israeli midfield player Nir Bitton was subjected to vicious antisemitic abuse on social media after fans rounded on him following his being shown the red card, and losing to Glasgow Rangers. This abuse was extended to Mr Bitton's wife and children.

Activity

This resource has highlighted a number of themes in the context of the Holocaust. Some of these themes relate to:

- cold-blooded barbarism.
- the rise of nationalism.
- discrimination and the abuse of power.

Below is a list of events that have been reported in the media that relate to the above themes.

Discuss the examples in the list below; then prepare a brief report for the rest of the class in answer to the following questions.

Which of the three themes above are illustrated by each of the examples in the list? What forms of discrimination can you identify among the examples?

Can you add any other examples from your own knowledge or experience?

Year	Place and Activity
1993	England - Black teenager Stephen Lawrence is murdered by a group of white male youths.
2001	Scotland - Disturbances take place in Glasgow after Firsat Dag, a Kurdish person seeking asylum from Turkey, is murdered.
	Scotland - A mosque is firebombed in Edinburgh.
2002	England - The British National Party gains three council seats in Burnley in the local elections.
	Wales - Muslim worshippers are attacked outside a mosque in Dyfed. One man is injured and subsequently dies.
	Wales - A synagogue in Swansea is daubed with swastikas; artefacts are smashed and burned.
2006	France - The kidnap, torture and murder of Ilan Halimi, a Parisian Jew.
2018	Scotland - Stabbing of a Syrian refugee in Edinburgh.
	United States - 11 people are killed during a mass shooting at a Pittsburgh synagogue.
2019	New Zealand - 51 people are killed in mass shootings at two separate mosques in Christchurch.
	Spain - The far right group, Vox, makes huge gains in the Spanish General elections, becoming the third most popular political party.
	Bulgaria - Racist abuse of England's black players by Bulgarian football supporters.
2020	Bulgaria - Roma communities are sprayed with disinfectant from crop dusters as coronavirus cases surge in the country.
	World/Internet - Rapper, Wiley, posts antisemitic comments on social media.
2021	Scotland - Antisemitic abuse directed at footballer Nir Bitton, and his wife.

Further Activities

Pupils can compare the physical nature of the recent attacks on synagogues and mosques to the events of Kristallnacht. Attacks on mosques and synagogues today are illegal and criminal acts. The police investigate the crime and punish those responsible.

Pupils can also categorise some of the media examples in terms of racial or religious discrimination. This could lead to pupils offering examples of religious discrimination/ sectarianism closer to home – perhaps in Ireland or in the context of football in Scotland.

Further Reading

- Gryn, H. (2001) *Chasing Shadows*, Penguin.
- Halimi, R. & Frèche, E. (2020) *'24 Days: The Kidnapping and Murder of Ilan Halimi'*, Behrman House.
- IHRA (2013) [*Working Definition of Holocaust Denial and Distortion*](#), IHRA website.
- Lawrence, D. (2012) *And Still I Rise: A Mother's Search for Justice*, Faber & Faber.



Appendices

Appendix 1 – Overview of Chronology

Year	Marianne's journey	The Second World War and the Holocaust
1921	Marianne Hermann is born in Prague.	
1933		Adolf Hitler becomes Chancellor of Germany. German Jews are removed from employment in civil service, journalism and universities.
1935	Marianne attends English grammar school.	The Nuremberg Laws – Jews are no longer German citizens.
1938	Marianne's father dies.	The Evian Conference. Kristallnacht pogrom on Jews across Germany, Austria, and the Sudetenland.
1939	Marianne is not allowed on public transport, in picture houses, theatres and schools.	March – German troops occupy Czechoslovakia. September – Beginning of the Second World War.
1941	Marianne has to wear the yellow star.	Auschwitz-Birkenau death camp is added to Auschwitz concentration camp. Winston Churchill refers to human destruction as 'a crime without a name'.
1942	Marianne is deported to Theresienstadt Ghetto.	Deportations to Theresienstadt begin. Gassings at Auschwitz begin. The Wannsee Conference – The Final Solution.
1943	Marianne is taken to Auschwitz-Birkenau.	The word 'genocide' is introduced.
1944	Marianne is taken to Neuengamme.	Last victim is gassed at Auschwitz. Allied invasion of Normandy.
1945	Marianne is taken to Bergen-Belsen. Marianne is liberated.	Bergen-Belsen is liberated by the British Army. Germany surrenders, Auschwitz is liberated by the Soviet Army The United Nations is established. First prosecution for crimes against humanity begin at the Nuremberg Trials.
1948	United Nations adopts the Convention on the Prevention and Punishment of the Crime of Genocide and the Universal Declaration of Human Rights.	

Appendix 2 – Glossary

Älteste (pronounced 'E-ltest-i'): a camp supervisor of a Block. The Nazis appointed German criminal prisoners as Block supervisors in Auschwitz-Birkenau.

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.

apprehensive: anxious, worried.

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

atrocitiy: an act of cruelty and wickedness.

béchamel: a rich white sauce.

cattle wagon: a closed railway carriage for carrying livestock.

collaborator: a person who cooperates with the enemy.

concentration camp: a 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.

crimes against humanity: any of the following acts when committed as part of a widespread or systematic attack directed against any civilian population, with knowledge of the attack: murder, extermination, enslavement, torture, forcible transfers of populations, imprisonment, rape, persecution, enforced disappearance, and apartheid.

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.

deported: legally removed from Germany or Nazi-occupied countries and taken to ghettos and/or camps.

Embassy: the official residence and offices of an ambassador, that can be used for refuge and obtaining visas, documents granting permission to leave the country.

ethnic cleansing: the process of creating an ethnically homogeneous area by using force or intimidation to remove from a given area persons of another ethnic or religious group.

exterminate: to get rid of or completely destroy something that is living.

frenzy: a frantic burst of activity.

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

Gestapo: the German Secret Police.

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. Ghettos existed in several major East European cities.

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

incentive: something that motivates or encourages an action.

inmate: any of several people who were imprisoned in the camps.

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.

kapo: a prisoner who was appointed by the Nazis to supervise camp inmates. This was usually someone whom the Nazis thought they could trust, for example a non-Jewish German criminal.

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

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.

Neo-Nazism: modern-day movement that promotes Hitler’s policies.

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.

plunder: to steal or loot.

pogrom: a mob attack, either approved or condoned by authorities, against the persons and property of a religious, racial, or national minority.

rabbi: a 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 his or her home or country because of serious human rights violations and/or persecution.

shul (pronounced ‘shool’): a synagogue, sacred building, Jewish place of prayer.

SS (Schutzstaffel): originally a unit of bodyguards to protect senior members of the Nazi Party, and transformed into a powerful organisation by Himmler. It is best known for organising the concentration and death camps.

typhoid: a serious and sometimes fatal infection of the digestive system. It was transmitted by contaminated food and drinking water.

Wehrmacht: the regular German Army.

xenophobia: the fear or hatred of foreigners or things foreign.

Appendix 3 – Websites

Scottish

Gathering the Voices
www.gatheringthevoices.com

Scottish Human Rights Commission
www.scottishhumanrights.com

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

Scottish Refugee Council
www.scottishrefugeecouncil.org.uk/

Vision Schools Scotland
http://bit.ly/UWSVisionSchools

Nicholas Winton Trust and Exhibition
www.nicholaswinton.com

Refugee Council
www.refugeecouncil.org.uk

Runnymede Trust
www.runnymedetrust.org

Sounds: Jewish Survivors of the Holocaust (The British Library)
https://sounds.bl.uk/Oral-history/Jewish-Holocaust-survivors

Weiner Library
www.wienerlibrary.co.uk

National

Aegis: Preventing Crimes Against Humanity
www.aegistrust.org

Anne Frank Trust
www.annefrank.org.uk

Association of Jewish Refugees
www.ajr.org.uk

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 Museums)
www.iwm.org.uk/events/the-holocaust-exhibition

The Holocaust Explained
www.theholocaustexplained.org

Holocaust Memorial Day Trust
www.hmd.org.uk

The Holocaust – National Archives
www.nationalarchives.gov.uk/education/resources/holocaust

Learning Voices of the Holocaust (The British Library)
www.bl.uk/learning/histcitizen/voices/holocaust.html

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

International

Amnesty International
www.amnesty.org

Anne Frank House
www.annefrank.org/en

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

Jewish Museum, Prague
https://www.jewishmuseum.cz/

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

United States Holocaust Memorial Museum
www.ushmm.org

UNICEF
www.unicef.org.uk

Voice Vision – Holocaust Survivor Oral Histories
http://holocaust.umd.umich.edu

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



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