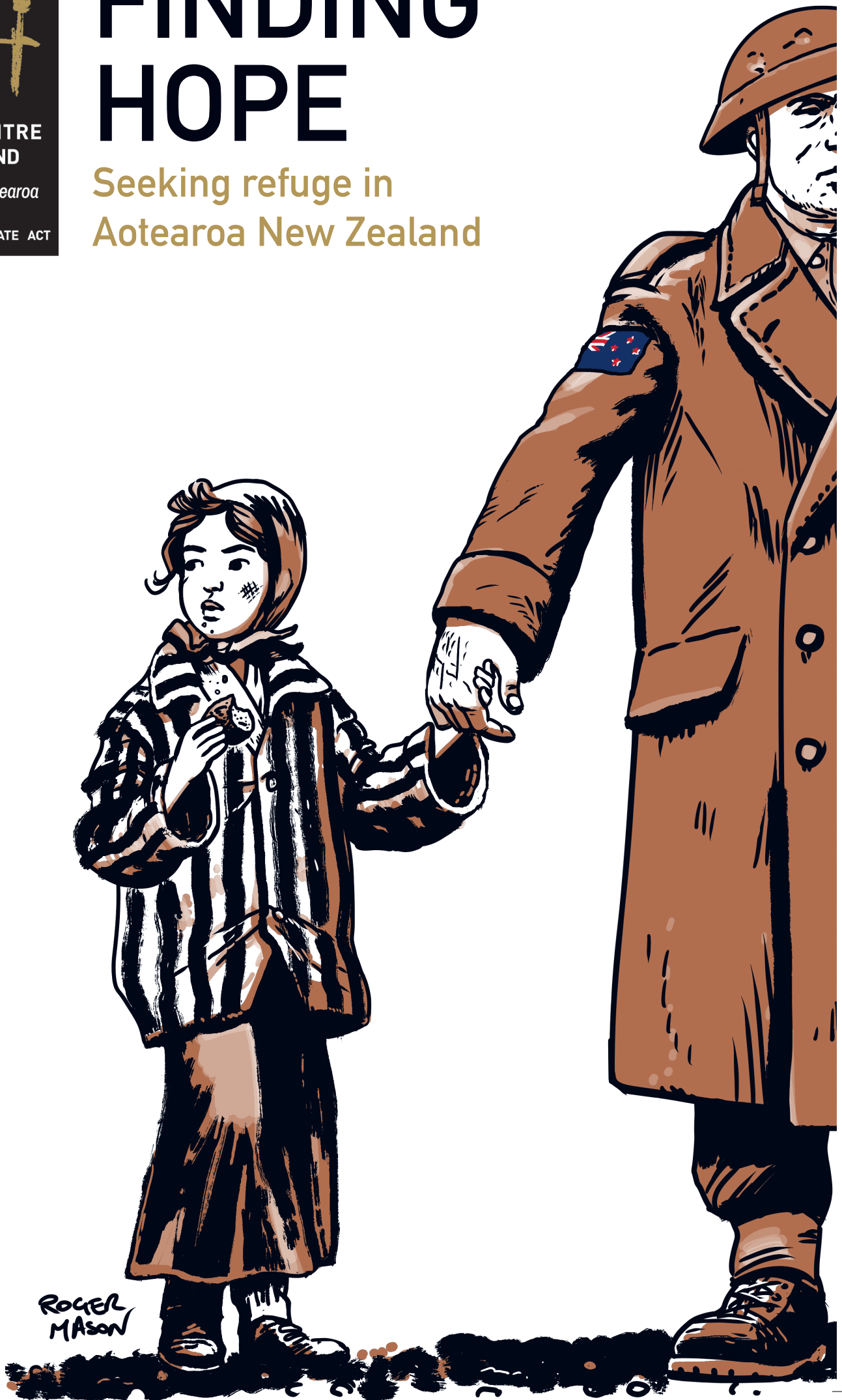




FINDING HOPE

Seeking refuge in
Aotearoa New Zealand





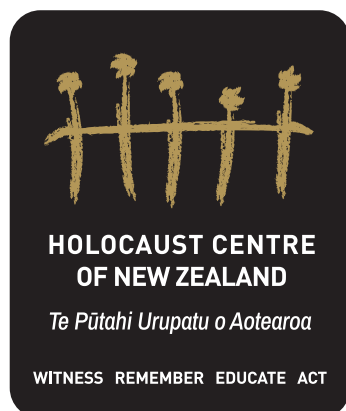
TEACHING THE HOLOCAUST

TEACHING ETHOS: SAFELY IN, SAFELY OUT

Truly understanding the events of the Holocaust can be a very confronting and emotional experience for people, so we believe it is important for educators to take care of students' emotional wellbeing while working through these topics. This is why our approach to Holocaust education is about leading students safely in and out of learning about the Holocaust. It is not about shock-value or showing students the most horrific imagery you can find. It instead focuses on the ways in which individual lives were impacted. The aim is to give a deep understanding of the grief that was caused to the communities involved while also acknowledging the extent of how many lives were lost.

Our lessons and units focus on safely introducing the events of the Holocaust and safely taking them out of the learning by giving these atrocities some context and allowing reflection.

Although the numbers are important to understand in terms of the sheer magnitude of Nazi Germany's attempt to exterminate the Jewish people, simply focusing on that often takes away from truly understanding how individual lives were impacted. What these banners aim to do is focus on the role of NZ governments and society with individual stories of Jews, specifically, those that survived the Holocaust and migrated to New Zealand.



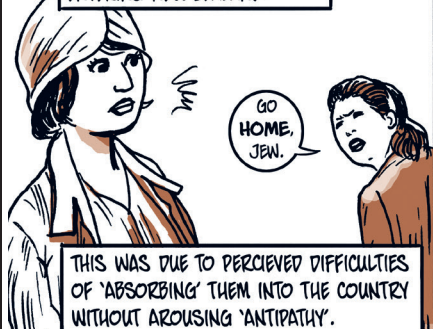
1: GERMANY AND NEW ZEALAND IN THE 1930s.



IN 1931 THE NEW ZEALAND IMMIGRATION RESTRICTION AMENDMENT ACT WAS PASSED.

THIS RESTRICTED THE ENTRY INTO THE COUNTRY OF SO-CALLED 'RACE ALIENS' - PARTICULARLY JEWS AND CHINESE.

UNTIL 1939, JEWISH REFUGEES WERE DISCOURAGED FROM ENTERING NEW ZEALAND.



THIS WAS DUE TO PERCEIVED DIFFICULTIES OF 'ABSORBING' THEM INTO THE COUNTRY WITHOUT AROUSING 'ANTIPATHY'.

GERMANY: THE NUREMBURG LAWS WERE ENACTED IN 1935. THEY DEFINED JEWS BIOLOGICALLY AND SANCTIONED THEIR SOCIAL AND LEGAL SEPARATION FROM NON-JEWS.



THE NAZIS RESEARCHED THE JIM CROW SEGREGATIONIST LAWS OF THE UNITED STATES FOR GUIDANCE.

IN NOVEMBER 1938, CIVILIANS THROUGHOUT GREATER GERMANY - AIDED BY THE NAZI PARAMILITARY SA (OR 'BROWN SHIRTS') - ATTACKED THE JEWISH COMMUNITY.



THEY DESTROYED 1668 SYNAGOGUES, MURDERED 91 JEWS AND SENT 30,000 TO THE CONCENTRATION CAMPS.

THE POGROM CAME TO BE KNOWN AS KRISTALLNACHT, OR 'THE NIGHT OF BROKEN GLASS.'

IN JANUARY 1939 ADOLF HITLER GAVE A SPEECH AT THE REICHSTAG.



IF THE INTERNATIONAL JEWISH FINANCIERS INSIDE AND OUTSIDE OF EUROPE SHOULD SUCCEED IN PLUNGING THE PEOPLES OF THE EARTH ONCE AGAIN INTO A WORLD WAR, THE RESULT WILL NOT BE THE BOLSHEVISATION OF EARTH, AND THUS A JEWISH VICTORY, BUT THE ANNIHILATION OF THE JEWISH RACE IN EUROPE.

HITLER MADE EXCUSES FOR NAZI AGGRESSION. AFTER ANNEXING AUSTRIA AND CZECHOSLOVAKIA, IT WAS POLAND'S TURN TO BE INVADED. BRITAIN AT LAST DECLARED WAR ON GERMANY TO STOP HITLER'S MURDEROUS INTENTIONS.

November 1935: Nuremberg laws enacted, defining Jews biologically, and sanctioning the final social and legal separation of Jews and non-Jews

1937: concentration camp at Buchenwald opens; major antisemitic exhibition in Berlin unveiled to the public.

1938: Anschluss (Germany annexes Austria); Italy joins Germany in passing sweeping anti-Jewish measures known as 'Racial Laws'

October 1938: German Jews' passports declared invalid

November 1938: Kristallnacht (i.e., named after 'shattered windows' of Jewish shops); in a nationwide pogrom, 1,400 synagogues are attacked, Jewish shops looted, and 91 Jewish people killed and 30,000 more arrested

October 1939: Hitler declares the war will be the end of Europe's Jews

Greater Germany-Includes Germany, with Austria and the Sudetenland annexed during 1938.

1931: New Zealand Immigration Restriction Amendment Act passes, allowing free entry to British immigrants (either by birth or descent); those of other origins must obtain entry permits. The Act aims to restrict the entry of 'race aliens' (particularly Jews and Chinese people). Until 1939, Jewish refugees are discouraged from even applying to enter because of perceived difficulties of 'absorbing' them in New Zealand's cultural life without arousing 'antipathy'.

1936-1938: New Zealand rejects 1,731 applications from Jewish refugees, granting only 727 entry visas. Thousands more are discouraged to apply.

Kindertransport was the unofficial name given to the rescue of between 9 and 10,000 mostly Jewish children brought from Europe between 1938 and 1940. While most went to Great Britain, small groups were also sent to Sweden, Holland, and Belgium, and around 1,400 were transported to the USA. These children survived due to the Kindertransport, and some found a new life of freedom in New Zealand.

Despite their stolen childhoods, the children lived fulfilling lives after the war, studying, marrying and having families of their own. The majority of these children remained in New Zealand and lived their adult lives as contributing individuals to New Zealand society.

2: TREATMENT OF JEWISH REFUGEES BY NEW ZEALAND.

1938. THE EVIAN CONFERENCE, FRANCE. 32 COUNTRIES ADDRESS THE PROBLEM OF JEWISH REFUGEES FLEEING PERSECUTION BY THE NAZIS. IT WAS THE INITIATIVE OF U.S. PRESIDENT FRANKLIN D. ROOSEVELT, ALTHOUGH SOME HISTORIANS HAVE SUGGESTED HE WAS HOPING OTHER COUNTRIES WOULD TAKE THEM IN. THEY FAILED TO AGREE ON A SOLUTION.



1936 - 1940. AN ESTIMATED 1,731 APPLICATIONS BY REFUGEES WERE DECLINED BY KIWI IMMIGRATION OFFICIALS, WITH THOUSANDS MORE DISCOURAGED.



SUCCESSFUL APPLICANTS MIGHT BE CLASSIFIED AS 'ENEMY ALIENS' AND BE EXPECTED TO REPORT TO THE POLICE EVERY TWO WEEKS.

ANTI-JEWISH POGROM VICTIMS AT MOB'S MERCY GREAT DESTRUCTION WROUGHT

Telegraph—Press Association—Copyright
(Received May 27, 1.5 a.m.)
LONDON, May 26

Special correspondent
THE HEAD RABBI OF AUCKLAND
TRIED TO PERSUADE THE GOVERN-
MENT TO CHANGE ITS STANCE,
NOTING THE DANGEROUS
DIRECTION EVENTS WERE TAKING.

DURING THE WAR, PERSONS CONSIDERED DANGEROUS TO THE COUNTRY'S SAFETY WERE INTERNED AT CAMPS ON SOMES ISLAND, WELLINGTON, AND PAHIATUA, NORTH ISLAND.



IN SPITE OF CHALLENGES TO IMMIGRATION, NEW ZEALAND TOOK IN CHILDREN RESCUED BY THE KINDERTRANSPORT OPERATION; AN AMERICAN AND EUROPEAN INITIATIVE WHICH MANAGED TO LIBERATE 10,000 CHILDREN BEFORE 1940. SOME OF THESE CHILDREN CAME TO NEW ZEALAND AND BEGAN A NEW LIFE OF FREEDOM.

3: ENEMY ALIENS.



WITH THE OUTBREAK OF WAR ENTRY FOR JEWISH REFUGEES INTO NEW ZEALAND WAS STOPPED. THE NATURALISATION OF FOREIGN NATIONALS ALREADY IN-COUNTRY WAS ALSO HALTED.



POLICE AND OTHER AUTHORITIES COULD DEPORT, INTERN AND INVESTIGATE SO-CALLED 'ALIENS'. THIS INCLUDED JEWISH REFUGEES AND CHINESE.



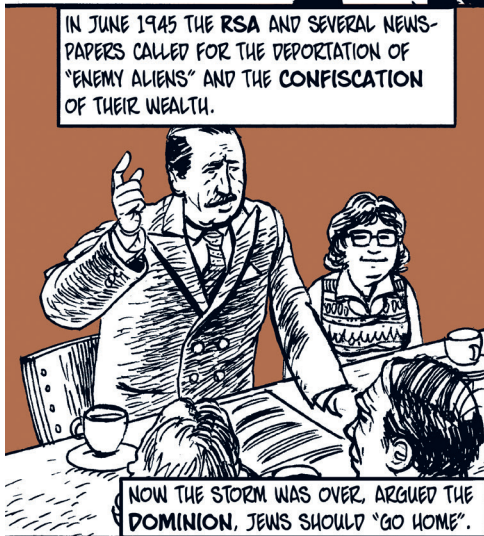
IN 1942 NEW REGULATIONS SAW PROPERTY PURCHASES BY 'ALIENS' RESTRICTED.

SLAM!

THE SAME YEAR NEWSPAPERS BEGAN PRINTING PHOTOGRAPHS AND EYEWITNESS ACCOUNTS OF THE ATROCITIES IN THE CONCENTRATION CAMPS.



WOOF?



IN JUNE 1945 THE RSA AND SEVERAL NEWSPAPERS CALLED FOR THE DEPORTATION OF 'ENEMY ALIENS' AND THE CONFISCATION OF THEIR WEALTH.

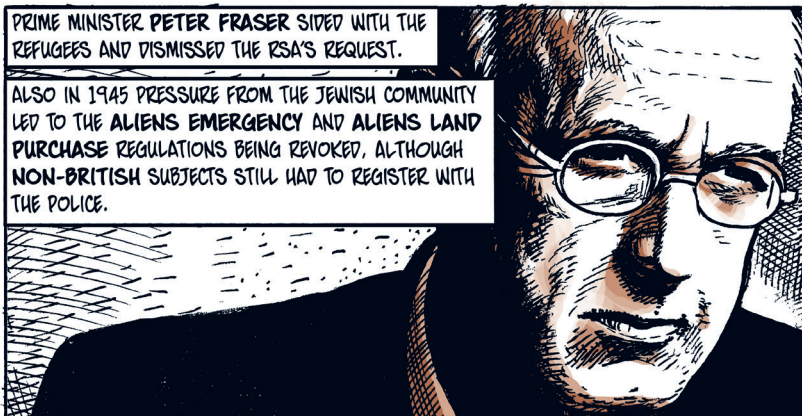
NOW THE STORM WAS OVER, ARGUED THE DOMINION, JEWS SHOULD "GO HOME".



TO COUNTER THIS, JEWISH SOLDIERS WHO HAD FOUGHT FOR NEW ZEALAND RECOUNTED THEIR WAR EXPERIENCES AT A RALLY IN AUCKLAND'S SYNAGOGUE.

PRIME MINISTER PETER FRASER SIDED WITH THE REFUGEES AND DISMISSED THE RSA'S REQUEST.

ALSO IN 1945 PRESSURE FROM THE JEWISH COMMUNITY LED TO THE ALIENS EMERGENCY AND ALIENS LAND PURCHASE REGULATIONS BEING REVOKED, ALTHOUGH NON-BRITISH SUBJECTS STILL HAD TO REGISTER WITH THE POLICE.



June 1940: All 'alien' immigration to New Zealand stops. With the outbreak of war, New Zealand entry for Jewish refugees is stopped, and the naturalisation of foreign nationals residing in New Zealand is also halted for the war's duration. Under New Zealand Aliens Emergency Regulations, the police and dedicated 'alien' authorities can deport, intern, and investigate 'aliens' (including Jewish refugees), in order to assess their loyalty.

1942: New Zealand restricts property purchases by 'aliens'. Regulations are imposed controlling and restricting land and property purchases by 'aliens', including Jewish refugees.

1945: New Zealand Jewish community requests the Government lift war time restrictions on immigration, naturalisation, and land and property purchases by refugees. The Aliens Emergency and Aliens Land Purchase Regulations are revoked, though non-British subjects are still required to register with the Police.

In June 1945, when the war had been over for only a few weeks, and images of Nazi death camps like Auschwitz and Dachau were shocking the rest of the world, a national conference of the RSA called for the deportation of all "enemy aliens" who had arrived in New Zealand from 1939, and for the confiscation of any wealth they had acquired during their time in the country. The RSA's demand would have forced Eva Brent and many other Jews to return to a divided, hungry, and ruined Germany.

Several newspapers supported the RSA. The Dominion argued that the refugees had been "given shelter during a storm"; now that the storm was over, they should "go home".

The Jewish community mobilised against the RSA's demand. At a rally in Auckland's synagogue, Jews who had fought for New Zealand recounted their experiences. Critics of the RSA noted how deportation and confiscation had been tools of Nazi Germany. Eventually Prime Minister Peter Fraser sided with the refugees and dismissed the RSA's idea.

1947-1949: NZ selectors discriminate against Jewish refugees in the camps, selecting as many 'Balts' as possible (unlike Jews, Baltic people are seen to share some similar characteristics to desirable British settlers). New Zealand's discriminatory selection takes place despite International Refugee Organisation rules against discrimination on ethnic grounds and specific groups.

The significant role New Zealand troops played in the liberation of San Sabba, Trieste, the location of Italy's only concentration camp.

Formerly used as rice mill, the camp was established in October 1943 by SS General Odilo Globocnik.

San Sabba was primarily a transit camp, housing inmates for short periods before deporting them to the larger camps of Buchenwald, Dachau, and Auschwitz.

An estimated 25,000 people were deported from San Sabba and a further 5000 were murdered on site.

Gas vans were the primary murder weapon, "with SS guards playing loud music to drown out the screams. Inmates were also beaten to death or shot at a nearby firing range."

Carlos Skrinjar, a survivor of San Sabba, recalls "The cries of men and women lasted up to three or even four hours. When one cry ceased, another followed it. This happened night after night. Near my cell there was a young curly-haired 18-year-old boy. I can't remember his name. His hair turned grey with fear in three days."

In April 1945 around 20,000 troops from the Second New Zealand Division spearheaded a move into Trieste, where Yugoslav partisans were fighting. Before they arrived, San Sabba's remaining inmates were released, and the Germans destroyed the crematorium and much of the camp to conceal their crimes.

The New Zealand soldiers were unaware of their role in liberating those imprisoned in San Sabba, but their arrival and capture of the city certainly saved lives.

The Risiera di San Sabba opened as a memorial museum in 1975 and receives 100,000 visitors a year.



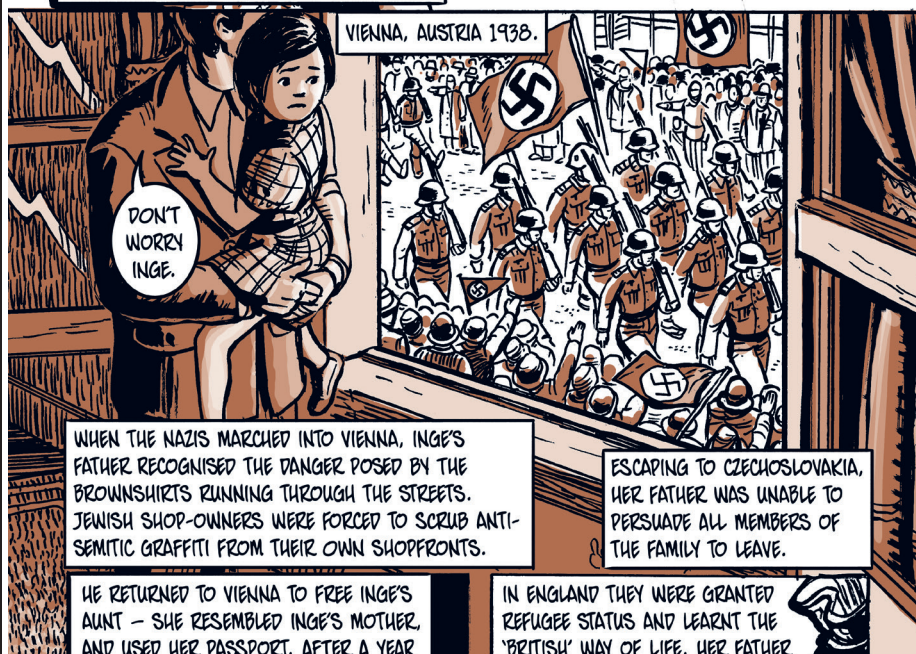
5: INGE'S JOURNEY TO NEW ZEALAND.



INGE WOOLF (1934-2021). FOUNDER OF THE HOLOCAUST CENTRE OF NEW ZEALAND.

THE HOLOCAUST STANDS AS A MORAL AND LEGAL MARKER FOR CIVILISATION AND A TRAGEDY HUMANKIND CANNOT AFFORD TO FORGET.

OBSERVANCE TAKES US BACK TO THE PLANNED MURDER OF SIX MILLION JEWS BY THE NAZI GERMAN GOVERNMENT DURING WWII AND EMPHASISES WHY WORLD LEGAL SYSTEMS MUST BE STRENGTHENED AGAINST THE HORROR OF GENOCIDE.



VIENNA, AUSTRIA 1938.

DON'T WORRY INGE.

WHEN THE NAZIS MARCHED INTO VIENNA, INGE'S FATHER RECOGNISED THE DANGER POSED BY THE BROWNSHIRTS RUNNING THROUGH THE STREETS. JEWISH SHOP-OWNERS WERE FORCED TO SCRUB ANTI-SEMITIC GRAFFITI FROM THEIR OWN SHOPFRONTS.

ESCAPING TO CZECHOSLOVAKIA, HER FATHER WAS UNABLE TO PERSUADE ALL MEMBERS OF THE FAMILY TO LEAVE.

HE RETURNED TO VIENNA TO FREE INGE'S AUNT - SHE RESEMBLED INGE'S MOTHER, AND USED HER PASSPORT. AFTER A YEAR THE FAMILY ESCAPED TO ENGLAND, FIRST BY TRAIN.

IN ENGLAND THEY WERE GRANTED REFUGEE STATUS AND LEARNT THE 'BRITISH' WAY OF LIFE. HER FATHER JOINED THE BRITISH ARMY.

NAZI BOMBING RAIDS TERRIFIED THE YOUNG INGE.



THE TRAIN WAS FULL OF GERMAN SOLDIERS. IT WENT TO BERLIN.



ROGER MAJOR '21



INGE ARRIVED IN NEW ZEALAND WHEN SHE WAS 23.

HER FAMILY WERE WELCOMED INTO THE COUNTRY, AND THEY SETTLED QUICKLY.

Born in Vienna in 1934.

Inge's father came from a village in Czechoslovakia and moved to Vienna to make a better life for himself and his family.

When she was three, Inge remembers looking out of the window and seeing the Nazis march down the street. All the windows had Swastika flags hanging out of them to welcome the Nazis into Austria. Inge was very afraid, and this stayed with her all through her life.

Inge's father came to the realisation that it was time to leave Vienna. He was able to get his wife and Inge to Czechoslovakia as they had a Czech passport. Unfortunately, he was unable to persuade other members of the family to leave as well. The family had to stay in Prague to wait for papers and find a home, which took a year.

The family managed to get a holiday visa to England, although they had to buy a return ticket. They converted to Christianity to try and save themselves.

They left for England a day before the Nazis marched into Czechoslovakia to annex the country. It was the last day their passports could be used.

The train was full of soldiers, and Inge was really scared. Her parents were very worried about the whole situation. Her mother told her to lie down and go to sleep. The train went to Berlin which was like going into the lion's den.

When they reached England, they were given refugee status. The family were taken in by a British family and learnt the "British" way of life.

Inge's father joined the war effort by joining the British army.

Her parents rarely spoke about the bad things that were happening during the war, if at all. When they did, they spoke in German; Inge thought they were arguing! When Inge was 23, she came to NZ. Her mother's brothers were already here and told her mother it was a good country.

After Inge retired, she helped to establish the Holocaust Centre of New Zealand.

Born: Amsterdam, Holland 1927.

Johan Klisser, the person that brought Vogel bread to New Zealand was born Amsterdam, Holland in 1927. Johan's mother Leentje Kok (a cashier in a fashionable department store called the Bijenkorf) and father Elkan a traveling salesman who sold raincoats and small imported goods. Johan was a big brother to Leo born in 1936.

Johan was 13 when war broke out in Holland and restrictions were imposed on Jews. These included curfews, and restrictions on shopping (3-5pm), cinemas, riding on buses and public pools. Jews were also forced to wear a yellow star.

In 1940, soon after Johan had turned 13 and had his Bar Mitzvah, he was picked up from his family home by the SD and would have been deported to one of the camps had his father not paid someone to falsify his identity papers and release him.

The family would spend the next few years separated across different hiding places, with different families. On his 16th birthday, Han visited his parents: it was the last time he would ever see them.

At the end of the war, Johan learned that his parents, brother, grandparents, and most of his extended family had been murdered. At 18, realising he was an orphan and not wanting to be adopted by surviving relatives, he joined the Dutch army and was based in Indonesia for a couple of years.

In 1951, looking for adventure, he arrived in New Zealand with only \$20 in his pocket.

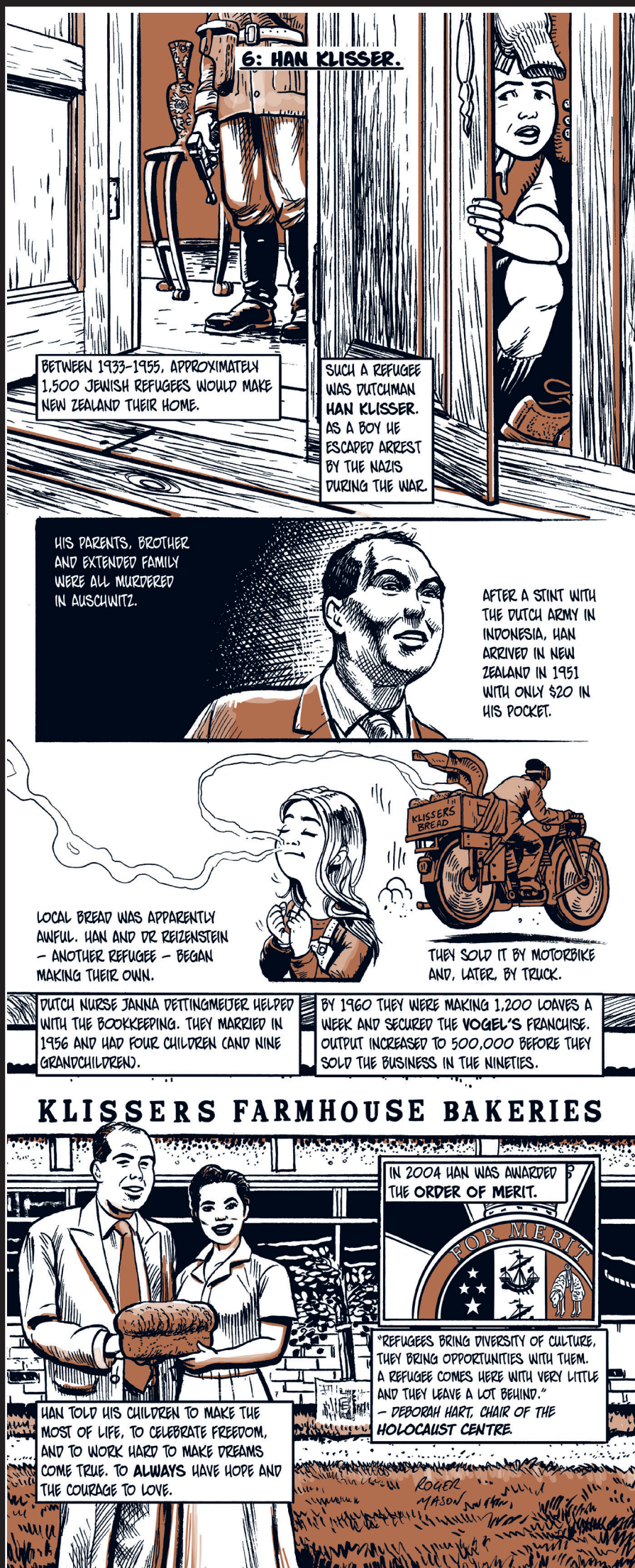
Johan loved the open spaces of New Zealand, the ability to enjoy the outdoors. He found New Zealanders unjudgmental and open to all people. He was encouraged to get into the bread business as he thought local bread was awful!

Johan met Dr Reizenstein, a German-Jewish philosopher who had escaped Nazi Germany in 1939. They worked together making, selling and delivering bread, at first on bicycle and later by truck.

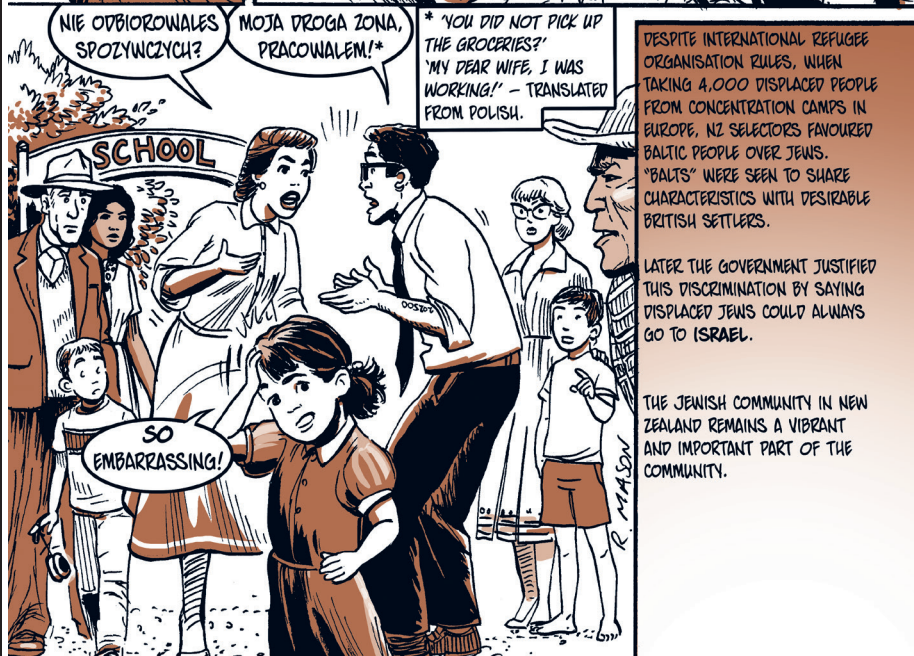
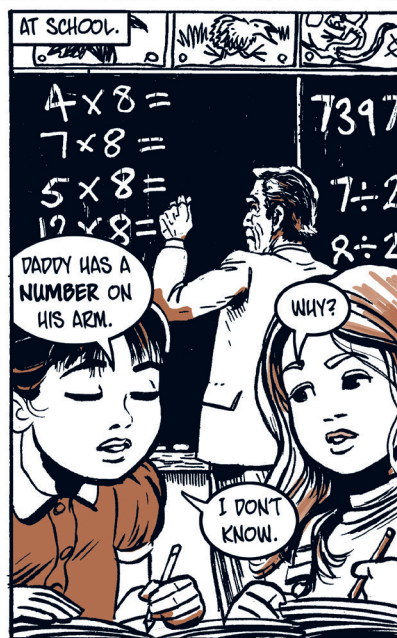
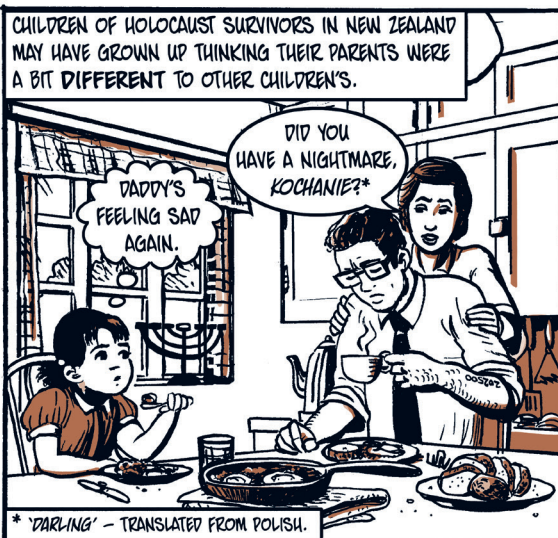
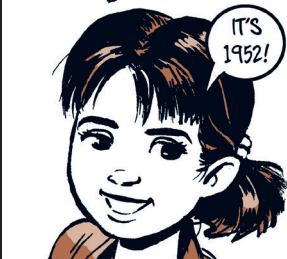
Johan met Janna Dettingmeijer, a visiting Dutch nurse, who helped him with the bookkeeping. They married on 21 December 1956 and bought out Dr Reizenstein.

They established the Klisser farmhouse Bakery, making 1200 loaves a week and securing the franchise for Vogel's bread in 1960. By 1990, with a production of 500,000 loaves a week, the family sold the business to Goodman Fielder, that would later become Quality Bakers.

Johan and Janna have four children and 9 grandchildren. In 2004 Johan was awarded the NZ Order of Merit.



7: LEORA'S DAY.



DESPITE INTERNATIONAL REFUGEE ORGANISATION RULES, WHEN TAKING 4,000 DISPLACED PEOPLE FROM CONCENTRATION CAMPS IN EUROPE, NZ SELECTORS FAVOURED BALTIC PEOPLE OVER JEWS. "BALTS" WERE SEEN TO SHARE CHARACTERISTICS WITH DESIRABLE BRITISH SETTLERS.

LATER THE GOVERNMENT JUSTIFIED THIS DISCRIMINATION BY SAYING DISPLACED JEWS COULD ALWAYS GO TO ISRAEL.

THE JEWISH COMMUNITY IN NEW ZEALAND REMAINS A VIBRANT AND IMPORTANT PART OF THE COMMUNITY.

The experiences of survivors and refugees who came to New Zealand are varied. Those for whom the escape from Europe was a blessing they quickly adjusted to New Zealand society and only talk about the positives of moving here.

Others experienced the challenges of a new language, culture and fitting into NZ society. Coping with the heartache of those who died, leaving their homeland made it hard to adjust.

In New Zealand society in the 1950s and 1960s difference stood out. Children of survivors noticed that their lunch could be different. They noticed also that parents were more expressive to hug and kiss each other in public, argued loudly, and spoke a different language. The children knew that their parents were different.

Children started to question the lack of extended family as many of their friends had generations of family and often visited them.

Simple tasks were challenges. Some survivors did not talk about their experiences until later in their lives or not at all, to protect their children or because they struggled with the trauma of the past.

As time went on, some would tell their experiences not to their children but to their grandchildren and the true impact was shared by many.

It became important for children of survivors and their children to remember life before the Holocaust, to establish a sense of community, to recreate a sense of identity, and to celebrate it through events, food, and education.

The tenacity of those individuals to come to New Zealand, to rebuild a life and contribute so much is a treasure for all of this country to remember.

Note: Leora is a fictitious person but her experiences are a combination of children's stories of parents who were Holocaust survivors.

The Holocaust Centre of New Zealand was established in 2007 to remember and honour those killed in the Holocaust - in particular, the families of survivors in New Zealand.

The Centre was officially opened by the Governor General of New Zealand (Hon. Sir Anand Satyanand) on 15 April 2007. In his speech, the Governor-General noted: "The Centre will enhance the New Zealand understanding of the Holocaust".

In 2012, the name 'Holocaust Centre of New Zealand' was formally adopted, to reflect the Centre's national reach as the only institution within the country devoted to Holocaust education. The Centre also moved to larger premises, opening on Yom HaShoah.

To enable New Zealand educators to gain a deeper understanding of the Holocaust and to enhance their skills in teaching the subject, the Centre established a program in 2013, in conjunction with Yad Vashem, the renowned Holocaust Museum and research centre based in Jerusalem.

United Nations International Holocaust Remembrance Day (UNIHHRD) events are held on 27 January in Wellington, Christchurch, and Auckland. Concerts are held annually in remembrance of Kristallnacht.

In the Jewish calendar, Yom HaShoah is observed on the 27th day in the month of Nisan.

From modest beginnings, UNIHHRD is now an occasion that attracts eminent politicians, diplomats, church and civic dignitaries and large numbers of the public, with support from the New Zealand National Commission for UNESCO, local councils, Jewish organisations and congregations, and the New Zealand Human Rights Commission.

In her January 2020 address, Rt Honourable Jacinda Ardern Prime Minister of New Zealand said: "The work of the Holocaust Centre continues to challenge us to learn more, the centre is active in education challenging antisemitism, discrimination and prejudice. This builds diversity and inclusiveness in a nation we see ourselves as."

In her 2021 address, the Governor-General, Rt Hon Dame Patsy Reddy, reminded us that: "Government Ministers, professional groups and trade unions openly expressed reluctance to provide a haven for more Jewish refugees. That reluctance is a stain on our history."



LEARNING ACTIVITIES

Read the following paragraph:

"The Holocaust stands as a moral and legal marker for civilisation and a tragedy humankind cannot afford to forget," said Inge Woolf, director of the Wellington Holocaust Research and Education Centre now Holocaust Centre of New Zealand. "Observance takes us back to the planned murder of six million Jews by the Nazi German government during WWII and emphasises why world legal systems must be strengthened against the horror of genocide."

- What does Inge mean by 'moral and legal marker for civilisation'? How can New Zealand be a standard bearer for protecting human and civil rights?
- What could be some examples of world legal systems that are mentioned?

Using information from the panels, what has been the contribution of Holocaust survivors to New Zealand society?

Given the government has apologised to the Polynesian and Chinese communities, do you believe that the government should apologise to the Jewish community? Support your answer

What can we learn from the experiences of survivors and refugees who came to New Zealand between 1933 and 1955?

Below is part of the testimony undertaken between Freda Narev (FN) (Holocaust survivor) and Tahu Potiki Hopkinson (TH) (Ngai Tahu) a member of the 28th Māori Battalion who in the Second World War and was part of the liberators of San Sabba concentration camp in Northern Italy.

Answer the questions that follow

TH Yes, Yeh and we were there about 10 days and don't know who came after us. It was a terrible place – we had to have injections after because of you know of things that might have been around there. We had our meals brought to us, we never cooked any meals – we wouldn't sleep inside the building – we slept under the stars and the thing that I will never ever forget as long as I live was the people that came there – the Jewish people – Italian people – they came there day and night – and they wanted to get in and they you know they would have their wail and which is their custom you know

FN They said prayers for the dead – Memorial prayers

TH Yes – it just reminded me of our custom, you know – they would call

FN Kaddush, they said Kiddish the Prayer for the Dead and its

TH I will never ever forget that – it was hard for us to see – all they wanted was to come in and get a bit of ash – we could see it through the iron gates and well, we were glad to get out of that place because it was depressing and what we had been told about it, yeh

TH Eh well I haven't got any positive feelings about it but I do wonder sometimes you know I ponder sometimes because some of the things that some of the old people come out with and they relate you know to that place

FN What sort of things

TH Well saying prayers to the dead and things like this

FN Yes you sort of – do you know any Jewish people, Tahu

TH No

FN You don't but you feel there is a connection

TH Yes I felt very close to those people

FN In La Risiera de San Sabbi

TH That came that came to the camp

FN That came to say prayers for the dead

TH Yes I don't know there was just something

FN The chanting

TH The laments you know it is very much like our customs, you know

FN Funny – I have often felt that too – I have that same sort of emotional connection when I hear the Māori chanting even though I don't understand any – there is that emotional connection

TH Yes

- How does Tahu feel about what he has witnessed?
- How does Tahu identify the similarities of Māori and Jewish in relation to death?

Research any similarities in customs that Māori and Jewish people have in common

Māori	Jews

EXTENSION ACTIVITY

What is something that your class or school could do to remember the victims of the Holocaust? Give it a go and share it with the education team at the Holocaust Centre of New Zealand

GLOSSARY/WORD BANK

Bar Mitzvah coming of age ceremony for Jewish boys when they reach the age of 12 or 13. This ceremony marks the time when a boy becomes a Jewish adult. This means that they are now responsible for their own actions and can decide for themselves how they would like to practice Judaism.

Brown Shirts/SA - The Sturmabteilung was the Nazi Party's original paramilitary wing. It played a significant role in Adolf Hitler's rise to power in the 1920s and 1930s.

Bolshevisation - was the process starting in the mid-1920s by which the pluralistic Comintern and its constituent communist parties were increasingly subject to pressure by the Kremlin in Moscow to follow Marxism–Leninism. The Comintern became a tool of Soviet foreign policy.

Hebrew/Jewish calendar The Hebrew calendar, also called Jewish calendar, is a lunisolar calendar used today for Jewish religious observance

Jim Crow Laws - Any state or local laws in the United States that enforced or legalized racial segregation. These laws lasted for almost 100 years, from the post-Civil War era (1860s) until around 1968, and their main purpose was to legalize the marginalization of African Americans.

Kristallnacht or the Night of Broken Glass, also called the November pogrom, was a pogrom against Jews carried out by the Nazi Party's Sturmabteilung paramilitary forces along with civilians throughout Nazi Germany, Austria and the Sudetenland on 9–10 November 1938. The German authorities looked on without intervening.

Limmud - A time to come together and learn

Nisan - Nisan usually falls in March–April on the Gregorian calendar.

Pogrom - A pogrom is a violent riot which is aimed at the massacre or expulsion of an ethnic or religious group, particularly Jews. The Slavic term originally entered the English language as a descriptive term for 19th- and 20th-century attacks on Jews which occurred in the Russian Empire

Synagogue - the building where a Jewish assembly or congregation meets for religious worship and instruction.

RESOURCES

ONSITE EDUCATION

- We have developed an extensive and best-practice Holocaust education programme that is used onsite, within the Centre, and offsite, on our visits to schools throughout New Zealand. Our materials are approved by Yad Vashem, United States Holocaust Memorial Museum and the New Zealand Qualifications Authority.
- We are a central point for researchers, academics and educators to research and upskill on the Holocaust.
- We host a variety of groups including schools, cruise ship visitors, and Rotary, interfaith groups, at the Centre

and talk to others offsite.

- Adult education programmes at the Centre with plans to expand into Auckland for 2023.
- Screenings of Holocaust-related films
- We present at Limmud

Onsite and Online programmes below, with an antisemitism unit under redevelopment. This will be launched in 2022 corresponding with the new History curriculum.



Judaism & Pre-War Jewish Life

Students are introduced to the fundamentals of the Jewish faith, as well as Jewish life in Europe before the Holocaust. This program gives students with little to no exposure to Judaism a basic understanding of the religion and people targeted by the Nazi regime.



Understanding the Holocaust

This programme is designed to give students a thorough understanding of the machinations behind the Holocaust. Students will learn about the events following World War I, through the 1920s and 1930s that ultimately led to the death of millions of people. Throughout the programme, students will be able to identify the different stages of persecution that were implemented by the Nazi regime leading to the Final Solution.



Resistance, Rebellion, and Righteousness

Seeking to dispel one of the persistent myths of the Holocaust, students will learn how Jews and non-Jews resisted and rebelled against Nazi aggression. Whether through hiding Jewish families to pacifist groups like The White Rose student group in Munich, this programme outlines the distinct ways in which the Nazi regime was unable to have complete control over Europe.



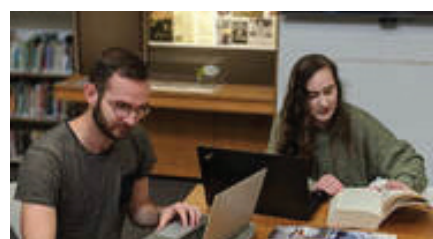
Holocaust Media & Literature Studies

Understanding the Holocaust comes in many different forms. Through the use of fiction and non-fiction, students can learn to examine texts through the lens of both storyteller and historian. This programme is designed to augment what is already happening in the classroom, with the participants having read or being in the midst of reading a text about the Holocaust, and learning how to augment their understanding of the events that were the Holocaust.



Liberation to New Life: Migration to New Zealand

Liberation for Europe happened on May 8, 1945. Yet, this did not mean the immediate return to normalcy for those affected by the Nazis. This programme follows the story of those who were liberated from Nazi concentration and death camps, to their eventual arrival and new life in New Zealand. By the end of this programme, participants will understand how integral New Zealand was to helping end Nazi atrocities in Europe.

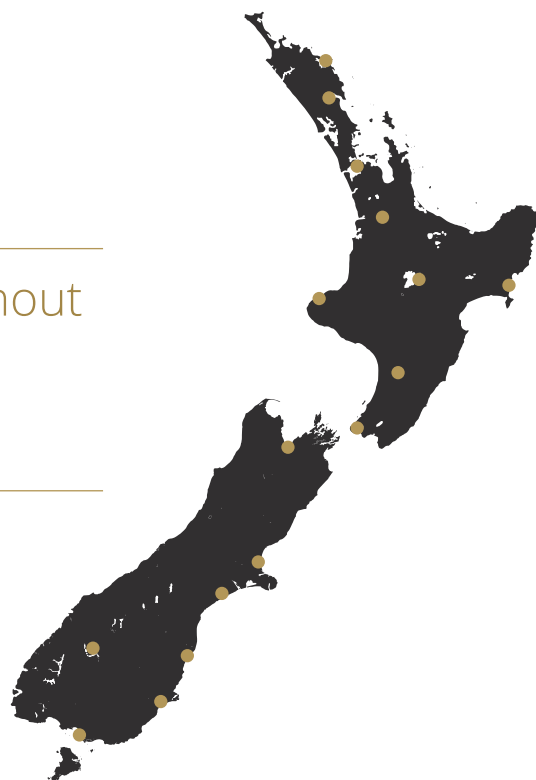


Holocaust Research

The Holocaust Centre's capstone programme, students participating in this programme will learn how to correctly research the Holocaust, paying special attention to the historiography of the Holocaust. Students will be able to integrate sources, from texts to pictures to speeches, as well as the proper methodology of researching the Holocaust.

OFFSITE EDUCATION

HCNZ visited over 65 schools throughout NZ, presenting to over 10,000 school students in the past 12 months.



The Inge Woolf Memorial Seminar for NZ Educators at Yad Vashem

Every two years, the Holocaust Centre of New Zealand takes some 30 New Zealand secondary school teachers to Yad Vashem's International School for Holocaust Studies in Israel. Here, at the world's leading Holocaust education institute, they undertake a 3-week intensive study programme.

Our NZ educators are provided in-depth Holocaust teaching experience, including learning how to understand and apply the enduring human rights lessons of the Holocaust to contemporary New Zealand. Our alumni become skilled teachers of the Holocaust for their students, and colleagues, effective Upstander mentors, and enduring Holocaust Centre of New Zealand Ambassadors.

Since its commencement in 2013, more than 90 New Zealand educators have graduated from the programme.



The Inge Woolf

Memorial Seminar for NZ Educators at Yad Vashem

"To see 600 students, hang on every word, was breathtaking; to see a room full of energy and empathy, truly inspiring".

School Principal

HOLOCAUST TEACHING TRUNKS

This new offering brings the Holocaust Centre to the classroom, giving teachers access to tools to aid in teaching the Holocaust to New Zealand students.

Included in this new initiative are:

- Books for students and teachers to use in a wide range of levels and reading abilities.
- Replica items including postcards, yellow Star of David, passport, and more.
- Teaching guide for teachers, including activities to use the replicas and books in the classroom.
- Posters
- Links to videos and website activities

The teaching trunks bring the use of primary sources to students, the interpretation of events through those sources, and they help students think critically about what they are reading and learning in history.



HOLOCAUST CENTRE OF NEW ZEALAND

Te Pūtahi Urupatu o Aotearoa

The curation of the trunks help to present the Holocaust through the lens of New Zealand history, giving teachers and students the chance to examine the events of the Holocaust in Europe while also learning about the impact of the Holocaust in New Zealand.

ONLINE EDUCATION

#JUSTONEWEEK

The number of Holocaust survivors is dwindling each year so having teachers who are passionate about educating this part of our modern history, sharing the testimonies of survivors and ensuring that we pass the torch of knowledge to the younger generations is crucial to remembering.

By being involved in our 'Just One Week' campaign, teachers have committed to teaching the Holocaust for at least one week of lessons this year. This campaign focuses on learning about New Zealand's connection to this horrific part of history, whilst bringing students 'safely in' and 'safely out' of the subject matter. The resourcing of this campaign has given them access to stories of New Zealand survivors, supported by a vast amount of research that connects these stories to the wider context of the Holocaust and World War Two.

The response from educators has been overwhelmingly positive across the country. Since June 2020, we have 262 high schools and 375 teachers from around New Zealand participating in teaching at least one week of Holocaust Studies. The 'Just One Week' campaign has been endorsed by the New Zealand History Teachers' Association.



"This is going really well with the students highly engaged and thinking critically, not only about the Holocaust but also about themselves and their actions."

- Auckland Teacher

"The work that is there is detailed, very well organised and literally perfect to get a real sense of what occurred."

- North Otago Teacher

USEFUL WEBSITES WHEN TEACHING THE HOLOCAUST



www.holocaustcentre.org.nz



<https://www.yadvashem.org/>

USC Shoah
Foundation

<https://sfi.usc.edu/>

UNITED STATES
HOLOCAUST
MEMORIAL
MUSEUM

<https://www.ushmm.org/>



<https://sydneyjewishmuseum.com.au/>

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To the refugees and survivors who made their way to New Zealand

Holocaust Oral History Group for the testimony of Tahu Potiki Hopkinson

Staff and Volunteers of Holocaust Centre of New Zealand



**HOLOCAUST CENTRE
OF NEW ZEALAND**

Te Pūtahi Urupatu o Aotearoa

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