



Associated Lesson Plans for Educators
Created by the Centre for Holocaust Education and Scholarship (CHES)

For the Child – Exhibit
The Story of the Kindertransport

*The **For the Child** exhibit provides a powerful current and relevant connection to today's students by exploring the impact of what it means to be a refugee, an experience shared by some of our students. This comprehensive and meaningful exhibit provides powerful and relevant connections to ongoing issues which today's students will undoubtedly recognize, including the lived experience and impact of being a refugee, and the consequences of antisemitism, and discrimination*

The lesson plan suggestions that follow are appropriate for all grade levels. Their aim is to encourage associated learning, discussion, and reflection. Educators are free to modify the lessons according to the needs of their particular classes and students. They are also invited and encouraged to reach out to CHES should any questions arise, or should they wish further direction.

*The lesson plans include information about the exhibit, the historical background, various people associated with the Kindertransport, and several suggested activities. Teachers could choose to use any combination of the activities. The lesson plans, which encourage students and educators to reflect upon an important Holocaust story, can be done either prior to or following a visit to the **For the Child** exhibit.*

Time permitting, teachers can set aside a class wherein the students can research the personal stories of Kindertransport survivors. It is suggested that teachers first investigate some Kindertransport information sites so they can provide these sites to their students. CHES will be happy to liaise with educators if they would like further direction regarding safe and reliable sites to access.

The exhibit, *For the Child*, comes to Ottawa from Vienna, Austria. It is hosted in Cooperation with the Embassy of Austria, the British High Commission, and the Centre for Holocaust Education and scholarship (CHES) under the Auspices of Mayor Jim Watson. The exhibit is available for viewing at Ottawa City Hall between October 17 – 31, 2022, and is free of charge.

Für das Kind/For the Child:

Stories of the Kindertransport

October 17-31
Ottawa City Hall
Open during regular building hours

The photography Exhibit **Für das Kind/For the Child** presents the moving and dramatic history of the Kindertransport to Great Britain, which saved the lives of thousands of Jewish children from Nazi persecution in Germany, Austria and former Czechoslovakia. The photographs presented in the exhibition convey the deep emotions of the separation but also hope of survival and start of a new future.



On March 12, 1938, German troops entered Austria, and one day later, Austria was incorporated into Germany. As in Germany, a democratic government was replaced with a dictatorship based on racism and terror. Jews were among the first targets of the new regime. Within weeks of taking over the nation, the Nazis were humiliating and isolating Jews. Some Jews feared the next step would be annihilation.

The Kindertransport was an organised rescue effort of children from Nazi-controlled territory in Czechoslovakia, Austria, and Germany that took place during the nine months prior to the outbreak of the Second World War.

The exhibit is intended to memorialize the Kindertransport through items the children took with them, including books, letters from their parents, clothes, memorabilia from their homes, and items that represent the last contact they had with their parents.

Organizers of the exhibit in Vienna used a list of the Kindertransport children to locate and reach out to them. They asked the children if they had anything they saved from the time they left the Kindertransport. Items shared were then displayed in framed suitcases.

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1. About the Exhibit: For the Child

Fürsorge-Zentrale der iar. Kultusgemeinde Wien

Kleider (Effekten)-Verzeichnis
des Kindes:

Name: Pauline Warner geboren: 19. XI. 1924
 Adresse: Neu VIII Buchmanngasse 8

Gegenstand:	Zahl	Gegenstand:	Zahl
Garn-Ärmel-oder Kleider	4	Taschentücher	2
Mantel	1	Mütze	2
Regenmantel	1	Handschuhe	1
Fullover	5	Kamm und Bürste	1
Weste	2	Schuhbürste	2
Rock	1	Seife	3
Jacken	3	Zahnpasta	1
Taghemden	4	Wäscheseck	1
Nachthemden	3	Teefilial	1
Pyjama	1	Schuhbänder	3
Handtücher	1	Schreibpapier od. Post-	1/1000
Unterhosen	12	Karten möglichst mit	
Blusen	3	Adressen	2
Schleusen	2	Sonstiges	Handtuch
Hauschuhe	2	1 Paar. Woll- Turnschuhe	1
Strümpfe	10	1 Paar. Woll- Strümpfe	1
Soeken	2	1 Paar. Woll- Soeken	1
Handschuhe	2	1 Paar. Woll- Handschuhe	1

Städtliche Effekten müssen in guten Zustand und deutlich sichtbar die Initialen des Kindes sein. Für ungesicherte Sachen wird keine Verantwortung übernommen. Dieses Verzeichnis ist genau ausgefüllt und unterzeichnet den Reiseeffekten beizulegen.

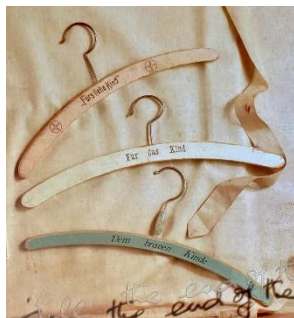
Für die Richtigkeit (Unterschrift der Mutter): W. Warner

The *For the Child* exhibit was created as a result of a series of advertisements through the Jewish press requesting the location of any original objects carried by the Kinder on their respective train journeys and suggesting that in some way these could become part of an actual memorial, resulted in an overwhelming response.

The objects that arrived included photographs, books, dolls, ice skating boots, exercise books, school reports, clothes, documents, shoe trees, bedding, and a mother's apron. The project inspired the donation of objects that had never before been offered to a national museum or archive.

The objects belonging to each individual were placed within an original suitcase and photographed directly from above on a large format analogue camera, aiming to retain uniform perspective and scale in respect of the

contents. In some instances, the suitcase is quite full, in others it might contain only one photograph. This was entirely dependant upon the objects offered to the project by the individual and were not subject to any form of editing.



The title, *Für das Kind*, is taken directly from a small group of objects contained within the suitcase belonging to Pauline Warner (nee Makowski), namely three children's coat hangers printed respectively with the words, "Für Liebe Kind", "Dem Braven Kind", and "Für das Kind".

Each of the 30 prints that form the exhibition shows an original suitcase containing objects carried by a child over 80 years ago, as they travelled into an unknown future.

Each child was allowed only one suitcase, the contents of which were severely restricted, with no jewellery or valuables, money, musical instruments, or cameras. Often the trains left in the middle of the night, so there was no time for preparations or extended farewells. Parents tried to cram a lifetime of care and advice into a few moments. In many instances, the objects represent the last physical contact a child had with their parents. The donated objects were especially meaningful to the persons who saved them.

2. Contextual Understanding and Reflection:

Ask the students what they know and / or understand about the Holocaust. This can take place during a class discussion, or the students can share their thoughts privately with the teacher to be referenced in a later class discussion (preserving anonymity according to student preference).

Break down the word KINDERTRANSPORT (“Kinder” being the German word for “children”) and invite the students to reflect upon the familiar term “Kindergarten” (translation: The garden of children). This is a good opportunity for students and teachers to discuss the significance of children being seen as flowers that are ready to grow and bloom into their potential and to link this understanding with the urgency to protect Jewish children from persecution by finding “safe havens” for them away from their homes. Some time should also be devoted towards considering and discussing the fact that, when the Final Solution to the Jewish Problem was eventually unleashed, Jewish children’s lives were not considered by the Nazis and their collaborators to be important or precious at all.

Ask the students to write down ideas they associate with the word “safety.” Again, the responses can be shared in an immediate class discussion or, if students prefer to keep their thoughts anonymous, they can be first submitted to the teacher and later referenced in a class discussion. Once the students’ associated ideas and thoughts have been shared and discussed, the teacher can invite the students to reflect upon the two opposing elements of safety versus separation. Generally, “safety” is associated primarily with family, friends, home, and community. The reality for children whose lives were saved as a result of the Kindertransport initiative was that, in order to be “safe,” they had to be separated from the environment and people (parents, relatives, community) who represented true safety and comfort. Ironically, “safety” was something these children were expected to find among strangers and in an unfamiliar environment. Students can also be invited to share their thoughts about how they might feel and / or react if they suddenly had to pack a bag and leave their parents, homes, and communities behind for something strange and unknown.

3. Background Historical Information:

Race and Antisemitism

Hitler's antisemitic policies encountered little opposition in Germany and Austria. As many historians have noted, everything Hitler did followed logically from racial doctrines in which most Europeans vaguely believed. Anti-Judaism had long been part of life in Europe.

Wilhelm Marr, a German journalist, coined the word *antisemitism* in 1879 to describe the hatred of Jews as members of a separate and dangerous "race." The term combined older stereotypes about Jews and Judaism with the racist thinking of the 19th century. In earlier times, Jews were hated because they refused to accept the religion of the majority. Jews who converted, or so the reasoning went, were no longer outsiders; they belonged. By the late 1800s, racists saw every Jew regardless of his or her religious beliefs as an outsider, because in their view conversion does not alter one's race. Today most scholars regard "race" as a meaningless scientific concept; human beings, regardless of their so-called race, are more genetically alike than different. Genetic differences within "races" are greater than those between the "races."

Hitler's Rise to Power

In the early 1930s, a worldwide depression intensified feelings against Jews and other minorities. A depression is a time when economic activity slows as more and more businesses decrease production and lay off workers. It was a time of stress and uncertainty. In such times, many people are attracted to simple answers to complex problems. Antisemitism and other forms of racism intensify as often "they" — Jews and other minorities — are blamed for the crisis.

In Germany, the myth that Jews were responsible for all of the nation's problems was fostered by groups like Adolf Hitler's National Socialist, or Nazi, party. In speech after speech, they maintained that the Jews were everywhere, controlled everything, and acted so secretly that few could detect their influence. The charge was absurd, but after hearing it again and again, most came to believe it.

In 1933, the Nazis took control of Germany. Once in power, they began to turn Germany into a "racial state" by eliminating the nation's "racial enemies", particularly, the Jews. Hitler proclaimed 42 anti-Jewish measures in 1933 and 19 more in 1934. Each was designed to protect "Aryan blood" from contamination with "Jewish blood." Then in 1935, three new laws were announced in Nuremberg. These laws stripped Jews of citizenship and isolated them from other Germans by outlawing marriages between Jews and citizens of Germany.

The Nuremberg Laws raised an important question: Who is a Jew? On November 14, 1935, the Nazis defined a Jew as a person with two Jewish parents or three Jewish grandparents. Children of intermarriage were considered Jewish if they followed the Jewish religion or were married to a Jew. They were also Jews if they had one parent who was a practicing Jew. In the

years that followed, the Nazis would apply these racial laws to not only Jews but also “Gypsies” and Germans of African descent. Increasingly they defined people solely by their ancestry.

German Expansion and Antisemitism

By 1938, Hitler and his Nazi party had been in power for five years. During those years, they implemented their vision of a racial state, step by step. If a measure encountered little or no opposition, they went a little further next time. They advanced their plans for a new German empire in a similar way.

On March 11, 1938, German troops entered Austria, the country of Hitler’s birth. When no one protested the invasion, the Nazis turned their attention to Czechoslovakia and that fall took over parts of the country. In their newly acquired territories, the Nazis quickly applied their racial laws.

Jews in Greater Germany tried desperately to emigrate only to encounter stumbling blocks. The Nazis did not stand in their way. They were happy to let the Jews go as long as they left behind their money and possessions. Few nations, however, were willing to admit penniless refugees.

Kristallnacht: A Turning Point

In the fall of 1938, many Europeans and Americans discovered how desperate the situation was for Jews in Greater Germany. In October, Hitler announced plans to expel all Jews who were technically citizens of another country. Those who held Russian passports were the first to go. Fearing that the 70,000 Polish Jews in Greater Germany would be next, the Polish government required each to have a special stamp on their passport. Yet when Polish Jews tried to secure the stamp, they were turned away. The crisis came to a head when Poland announced that it would not issue stamps after October 31. On October 26, the Nazis responded by expelling all Polish Jews.



When Poland refused to accept them, thousands ended up in refugee camps along the border. Among them were the parents of Herschel Grynszpan, a 17- year-old living in France.

Angry and frustrated by his inability to help his family, Grynszpan marched into the German Embassy in Paris on November 7 and shot a Nazi official. When the man died two days later, the Nazis decided to avenge his death. That night they looted and then destroyed thousands of Jewish homes and businesses in Germany and Austria. They set fire to 191 synagogues, killed over 90 Jews, and sent 30,000 others to concentration camps—prison camps for civilians.

During Kristallnacht the Nazis destroyed stores and shops owned by Jews

The nights of November 9–10 came to be known as *Kristallnacht*, the “night of broken glass.” The German press described the riots as the “spontaneous reaction” of the German people to the murder of an official by a Jew. It was in fact carefully planned. A set of instructions issued by the government included a list of which buildings would be allowed to burn. Two days after the violence, the government fined the Jewish community one billion marks for “property damaged in the rioting.”

4. About the *Kindertransport*

People around the world were outraged by the events of *Kristallnacht*, but only a few were willing to offer Jewish refugees a safe haven. Among them were a number of Jews and Christians in Great Britain and Nazi-occupied Europe. These men and women decided to focus their efforts on children under the age of seventeen, because they feared the British would see adults as competitors for jobs, housing, and social services. To counter the argument that the children would be a burden on taxpayers, they promised government officials that private citizens and/or organizations would pay for each child's care, education, and his or her



Jewish children from Germany on a *Kindertransport*.

eventual return home. In return, Great Britain permitted unaccompanied refugee children to enter the country. Once World War II began, the British banned all further immigration from Nazi-occupied countries.

The first *Kindertransport*, or children's transport, from Germany arrived in England on December 2, 1938. The last transport from Germany left on September 1, 1939, just hours before World War II began in Europe. In all, the operation saved nearly 10,000 children, about 7,500 of whom were Jewish.

Over 1.5 million Jewish children were murdered in the ghettos and death camps of Nazi-occupied Europe. Their deaths were part of what has become known as the *Holocaust*, a Greek word that means "complete destruction by fire." Between 1933 and 1945, Adolf Hitler and his followers murdered about one-third of all the Jews in the world. Young and old alike were killed solely because of their ancestry. The vast majority of children on the *Kindertransports* were to be the only survivors in their family.

5. The Rescuers

Kindertransport was the rescue operation, a movement in which many organizations and individuals participated. It was unique in that Jews, Quakers, and Christians of many denominations worked together to rescue primarily Jewish children. Many great people rose to the moment: Lord Baldwin, author of the famous appeal to British conscience; Rebecca Sieff, Sir Wyndham Deeds, Viscount Samuel; Rabbi Solomon Schoenfeld, Nicholas Winton who organised the Czech transports; and the Quaker leaders Bertha Bracey and Jean Hoare, and many others.

The Quakers

During the early years of Hitler's Third Reich, the Quakers, or Society of Friends, established a reputation for their willingness to assist Jews or anyone else who sought refuge from Nazi Europe. The Quakers and the Jehovah Witnesses extended help to Jews in distress as a formal church policy. Soon after Kristallnacht in 1938, they lobbied and funded Jewish immigration from Germany and Austria. They also responded to the growing problem of caring for thousands of children and infants whose parents were shipped to detention or concentration camps by taking an active role in the Kindertransport. In a world torn by hate and war, the Quakers ministered to all people in pain — while risking their lives by open opposition to Hitler's Third Reich.

The Cristadelphians

The Christadelphians responded to the appeal to rescue the children fleeing from Nazi oppression by collecting funds to pay for the evacuation and finding homes within their community. They made regular trips to meet the young arrivals and to collect frightened and tearful children, some as young as three. The scene was such that 'hardened London Bobbies' (policemen) were moved to tears. Once the children had been collected, homes were found for them. Some hostels were established to look after teenage refugee boys during the war.

Nicholas Winton

Nicholas Winton, then a 29-year-old clerk at the London Stock Exchange, visited Prague, Czechoslovakia, in late 1938. He spent only two weeks in Prague but was alarmed by the influx of refugees, endangered by the imminent Nazi invasion. He immediately recognized the advancing danger and courageously decided to make every effort to get the children outside the reach of Nazi power.

He set up office at a dining room table in his hotel in Prague. Word got out about the 'Englishman of Wenceslas Square' and parents flocked to the hotel to try to persuade him to put their children on the list, desperate to get them out before the Nazis invaded. "It seemed hopeless" he said years later. "Each group felt that they were the most urgent." But Winton managed to set up the organization for the Czech Kindertransport in Prague in early 1939 before he went back to London to handle all the necessary matters from Great Britain.

For each child, he had to find a foster parent and a 50-pound guarantee, in those days a small fortune. He also had to raise money to help to pay for the transports.

In nine months of campaigning, Nicholas Winton managed to arrange for 669 children mainly Czech, but also Austrians and Germans, to get out on eight trains. One by one, English foster parents collected the refugee children and took them home, keeping them safe from the war and the genocide that was about to consume their families back home.

Rabbi Dr. Solomon Schonfeld

One of the most remarkable rescuers was Rabbi Solomon Schonfeld who personally rescued thousands of Jews from the hands of the Nazi forces in Central and Eastern Europe during the years 1938-1948. A charismatic and dedicated young man, he single-handedly brought over to England several thousands of refugees and provided his "charges" not only with safety, but also with homes, education, and jobs. In the fall of 1938, following Kristallnacht, Julius Steinfeld, a communal leader in Austria, called Rabbi Schonfeld, pleading with him to assemble a children's transport to England. Rabbi Schonfeld boarded a train to Vienna and helped organize a Kindertransport of close to 300 youngsters, providing the British government with his personal guarantee in order to secure their entry. Eventually he saved over four thousand children. Even before the Kindertransport, Rabbi Schonfeld brought 1,200 German Jewish communal workers and their families to England. He continued to lobby intensively throughout the war to find temporary refuge whenever it was possible and managed to secure thousands of visas for people to escape. After the war he rushed to the liberated continent to serve the spiritual and physical needs of survivors and to evacuate them from war-torn Europe.

6. Personal Accounts

Trevor Chadwick, a rescuer, explains what motivated him to help with the *Kindertransport*.

In 1938 I was teaching at our family prep school. Rumors of the many distressed children in Central Europe reached us, and it was decided to adopt two, according to Home Office regulations, which required a full guarantee of care and maintenance until the age of 18; strict personal references covering the guarantor's character and solvency were also demanded. Another master at the school and I set off for Prague [Czechoslovakia] to select our pair. We did not know where to begin and had interviews with various people.... Within a few days we had found a couple of small boys of about eight and ten. We got a clear impression of the enormity of the task. We so often saw halls full of confused refugees and batches of lost children, mostly Jewish, and we saw only the fringe of it all.

Soon after our return I felt that I had to do more about it. I went to Friends House, and later to the Movement for the Care of Children from Germany. They were busy finding guarantors, and I flew back to Prague to find children who would fit in with the guarantors' wishes.

I took my first air transport rather proudly, on a twenty-seater plane. They were all cheerfully sick, enticed by the little paper bags, except a baby of one who slept peacefully in my lap the whole time. The Customs Officers were a little puzzled and began to open some of the suitcases, which contained the kids' worldly treasures. But when I explained what they meant to the children, [the officers] were completely co-operative. Then there was the meeting with the guarantors—my baby was cooed over and hustled off, and the other nineteen were shyly summing up their new parents, faces alive with hope for the love they were obviously going to be given. I felt depressed as I returned to Prague. Only twenty! This was late in the winter, early in 1939.

But on March 15 the air transports came to an end when the Nazis came in. By then I had a hundred or so children waiting to be sent to England. . . .

Attention had primarily been paid to the wishes of the guarantors. The majority stipulated girls seven to ten and if possible [blonde]. Boys of twelve and upwards were hard to place. Girls were in the majority on the transports.

I tried to find the most urgent helpless cases. This was not easy. Many were already refugees from Germany and Austria; many parents had "disappeared". . . . I shall always have a feeling of shame that I didn't get more out.

From *We Came as Children: A Collective Autobiography*. Edited by Karen Gershon. Harcourt Brace, 1966, pp. 22–25.

A Kindertransport Child's Account

Two children of Kindertransport survivors who live in Ottawa share their accounts of their parents' survival story.

Phil Emberley, Ottawa

My father's story as a child of the Kindertransport:

Dieter Werner Eger was born on November 11, 1925, in Frankfurt am Main, Germany. Dieter had lived through a dreadful decade in Nazi Germany, excluded from school he increasingly faced antisemitic threats. It started with bullying at school, followed soon by earlier and earlier curfews; ultimately, he was housebound once it became too dangerous for him to leave.

On the evening of his Bar Mitzvah rehearsal, his synagogue was burned to the ground during Kristallnacht.



Dieter Werner Eger with his father

On August 25, 1939, at the age of 13, Dieter bid farewell to his sorrowful parents, boarded a train from his hometown of Frankfurt am Main, Germany, with a destination of the United Kingdom. He was under the guise that this was a vacation and that in the near future, he would be reunited with his parents; unfortunately, his parents knew the exact opposite.

Dieter would lose all of his relatives except for one uncle in the Shoah. Like many of the children of the Kindertransport, he took on a new identity when he arrived in the UK, which I attribute to his need for self-preservation. Soon after arriving in the UK, he examined a phone directory for someone with his initials, and thereafter became Dennis Walter Emberley.



Dieter's School bag (mid 1930)

Phil Emberley is the son of Dieter; he lives in Ottawa.

Phil recalled: "When my father told the story of the Kindertransport, he mentioned that he was permitted to carry one bag with him. In the mid-1930s, he was given a leather book bag (school bag), which at the time was his prized possession. He brought this with him when he left Germany and cherished it all his life."

Uprooted

Phil's father and the other children travelled by train through Austria, across Germany, and then to the Hook of Holland, a Dutch port on the North Sea. There they boarded a boat that took them across the English Channel to England and yet another train, this one to London.

Once in Great Britain, Phil's father, and others on the *Kindertransport* had to adapt to new customs, learn a new language, and build a new life, often without schooling, old friends, or family. Some were lucky to be adopted by families who cared for them. Others were treated as unpaid help. Some knew that they were Jewish, others didn't.

A Kindertransport Child's Account

Shelli Kimmel, Ottawa

My mother's story as a teenager of the Kindertransport:

Annemarie Klauber, was born on October 1, 1922, the only child of Elsa and Paul Klauber. In March 1938 her uncle, Fritz Grunbaum, a performing artist and outspoken anti-Nazi, was arrested and taken to Dachau. Following November 1938 Kristallnacht events her parents decided to send her to England on one of the first Kindertransport. Annemarie left Vienna in December 1938.



*Annemarie Klauber,
Shelli Kimmel's mother*

She arrived in England on December 12, 1938 at the age of 16. She never saw her parents again. Her father died in April 1939 because, as a Jew, he was denied his life-saving diabetic medicine. Her mother tried desperately to leave Vienna. In October 1942 she and other members of the family were deported to Minsk and murdered in Maly Trostinec, near Minsk.

While most trains went to London, a few, including the one Annemarie was on, went further north. She began her years in England at Dovercourt, a summer holiday camp turned refugee camp on the east coast. Shortly after, she was sent to Manchester, where she impressed one of the sponsors of the refugee program. He decided to foster her,

and brought her home to join his family, prominent members of the Manchester Jewish community.

Annemarie became close with the older daughter with who she shared a room. There were 2 other children, a son, and a much younger daughter.

Uprooted

Shelli Kimmel is the daughter of Annemarie and lives in Ottawa.

Shelli recalls: "There were issues in the family, and my mother was not welcomed or wanted by her foster mother who treated her terribly, but she was loved and included by other members of the family".

Shelli's mother never spoke of her departure from Vienna. After her death in 1995, her children found the last letter her mother had written to her, which answered some questions but created more.

Activities - the number of activities can be chosen based on the time available.

Defining the Word *Refugee*

Ask students to explain what the word *refugee* means to them. How is a *refugee* like an immigrant and what is the main difference between the two words?

Dictionaries usually define an *immigrant* as an individual who settles in a foreign country. They define a *refugee* as someone who flees his or her homeland in fear of persecution and therefore cannot safely return home. The Amnesty International Human Rights Education Steering Committee offers a more detailed definition based on recent U.S. law and various resolutions passed by the United Nations:

A refugee is defined by the U.S. Refugee Act of 1980 and the United Nations as a person who leaves his or her country of origin because of a well-founded fear of persecution for reasons of race, religion, nationality, membership in a particular social group, or political opinion.

Discussions about the status of refugees today may be a sensitive topic in some schools. If appropriate, ask students what challenges refugees face in the world today. Encourage students to draw on their own experiences or those of people they know or have read about. Explain that refugees have more protection today than they did during World War II. In fact, the plight of refugees at that time led to new laws after the war. At the same time, the experience of being an outsider has changed very little over the years.

Personal Story Activities

1. As students research their selected personal stories of survival via Kindertransport, they should note available background information regarding the person whom they are researching, as well as details of their Kindertransport journey and survival story. Details regarding the thoughts and feelings of the survivor are particularly important to note for discussion purposes.
2. Students can share this information via a “personal report presentation” to their classmates or via a written assignment submitted to the teacher. Other options include a posterboard display or video recording (based upon student preference or how the teacher would like to organize the sharing of the research details). Regardless of the means by which the information is shared, all students should have access to each survivor story so that they can compare and contrast the stories.
3. Students can be invited to comment upon elements of the stories that are shared and elements that are unique. It is important to recognize that, although the survivors share a path due to their collective experience as Kindertransport survivors, each story is unique and personal.

4. Students can be invited to comment upon connected emotions and messages such as the specific emotions and messages that are connected to individual stories as well as any overlap that might occur among them.
5. Students can be invited to reflect upon any stories that stand out or resonate strongly with them. In either a class discussion or a written response to the teacher, students shall specify which stories resonated with them and why. This is also an activity that can be done in a pair or small group discussion before the teacher leads a larger class discussion.
6. Students can be invited to reflect upon specific images that affected them (from the *For the Child* exhibit) and why.
7. In Phil Emberly's testimonial on behalf of his father, Dieter Werner Eger, Mr. Emberly explains that, on the evening of his Bar Mitzvah rehearsal, Dieter's synagogue was burned to the ground during Kristallnacht. Ask the students if anybody is aware of the significance of a Bar Mitzvah in a young Jewish man's life. If nobody has any ideas to contribute, then allow some time for students to research what a Bar Mitzvah is. Students can then be invited to contemplate and discuss how it might impact a person to be unable to celebrate an integral life moment like this as a result of hatred and prejudice.
8. This written example could be used in class as a pre-viewing of the exhibit:
A child named Lisa cherished the photograph of her mother she brought to England. If you had to leave your home and were allowed to only take a few items of importance with you, what do you think you would take? What is the significance of the item or items you chose? Write a paragraph describing each item and what it means to you.
9. A Difficult Decision: Invite students to write a paragraph about a difficult decision they or someone they know has made. Encourage them to choose one that had an effect on at least one other person. The paragraph should describe why the decision was difficult to make, the factors they considered in making the decision, and the effects of the decision on themselves and others. What lesson did they learn from this experience?
10. Making a Difference: It took countless individuals and groups in Great Britain and other countries to bring 10,000 children from Germany, Austria, and later Czechoslovakia to safety. Upon their arrival in Great Britain, hundreds of others kept track of the new arrivals, found homes and sometimes jobs for them, and provided them with food and shelter. What may have motivated someone to donate money? To shelter the young refugees? To join one of the many committees that planned the operation or monitored the safety of the children once they had been placed?

11. Encourage students to test their ideas by examining the adults who helped the children. What may have prompted each of these individuals to help the young refugees? Encourage students to record their ideas in their journal. Distribute copies of an essay by Trevor Chadwick, a young Londoner who brought children from Czechoslovakia to London on *Kindertransports*. Ask students to explain the last sentence in his essay.
12. Connecting the Kindertransport to Today's Reality: Our hope is that you take away something from this exhibit.
 - How can you relate this exhibit to current events going on today?
 - After viewing the exhibit, ask your students to discuss what would they take if they were children on the Kindertransport and why? See translation of the items *
 - After the viewing, choose the Kindertransport item that was the most meaningful to you and explain why?
 - A child named Lisa cherished the photograph of her mother she brought to England. If you had to leave your home and were allowed to only take a few items of importance with you, what do you think you would take? What is the significance of the item or items you chose? Write a paragraph describing each item and what it means to you.

13. Cast Out – A Poem

You may want to use this poem before viewing the exhibit at City Hall.

"Cast Out" was written by a young refugee who came to England on a *Kindertransport*. His or her name is unknown.

*Sometimes I think it would have been easier for me to die
together with my parents than
to have been surrendered by them to survive alone*

*Sometimes it does not seem that they spared me the hardest Jewish fate since by sending me away
they burdened me and cast me out and none suggested I should stay*

*When the Jews were branded there was one number meant for me that another had to bear
my perennial agony is the brunt of my despair*

*Sometimes I feel I am a ghost adrift without identity
what as a child I valued most forever has escaped from me*

I have been cast out and am lost

From *We Came as Children: A Collective Autobiography*. Edited by Karen Gershon. Harcourt Brace, 1966.

Film

Into the Arms of Strangers – The first 20 minutes

Here are some examples on how you can help your community:

<https://barrie.ctvnews.ca/barrie-boy-helping-ukrainian-refugees-one-backpack-at-a-time-1.6011845>

<https://www.cbc.ca/news/canada/manitoba/neli-dubova-needs-ukraine-1.6469321>

The lesson plan is based in information from

<https://www.milliseagal.at/copy-of-seite-fuer-das-kind>

and on Facinghistory.org - A Teacher's Resource to The Children of Willesden Lane.

*Translation of the list of closing on p 4

Social Welfare Department of the Jewish Community Vienna

List of cloths (belongings) of the child

Name: Ruth Birnholz born on: 19.XI.1925

Address: Wien XIII, Beckmannqasse 16, door 8

Item	Quantity	Item	Quantity
dresses	4	Handkerchiefs	12
Coat	1	Cap	2
Raincoat	1	Tracksuit	1
Pullover	5	Comp and brush each	1
Vest	2	Toothbrush	2
Pants Skirt	1	Soap	3

Jackets <i>Bodice</i>	3	Toothpaste	1
Shirts	7	Laundry bag	1
Nightdress	3	Tefillah	1
Pyjamas	1	Shoelaces	3
<i>Dressing gown</i>	1	Writing paper or postcards preferably with addresses	1 packet
Underpants	12		
<i>Blouses</i>	3	Other	
		<i>towel</i>	2
Shoes	2	<i>1 package of cotton wool, sneakers</i>	1
Slippers	2	<i>1 purse, umbrella</i>	1
Stockings	10	<i>drawing materials (paper and colors),</i>	
Socks	2	<i>sewing kit/ [illegible]</i>	1
Gloves	2	<i>hangers</i>	6
		<i>4 scarfs, 1 diary</i>	
		<i>1 [illegible], crayons</i>	
		<i>1 dictionary</i>	
		<i>1 hot-water bottle, 1 travel blanket</i>	

All belongings must be in good condition and marked with clearly visible initials; no liability is assumed for unmarked items. This signed and accurately filled in list has to be added to the travel belongings.

For the accuracy (signature of the mother): _____ [handwritten signature]