

Appendix 1:**UCL Centre for Holocaust Education QUALITY MARK – Lesson Observation****Date:** 19/03/2018**at:** Newport Girls High School**LO/LW of:** Amanda Seys (Year 8 History class)**LO/LW by:** Nicola Wetherall MBE

An annotated seating plan and data pack was provided for a Year 8 History Class observation on day of review. 28 students were in the class. The documentation indicated that of those 28 learners, 2 had identified SEND needs (high functioning ASD, anxiety, difficulties regards articulating emotions), 1 was G&T. The class in context pack located the lesson for observation as lesson 1 (How can original artefacts enrich our understanding of the Holocaust?/'Authentic Encounters'), in the series of 8 hours of lessons outlined in the scheme of work/scheme of learning, 'Why was the Holocaust able to happen?'. The pack also explained a broader curriculum context by confirming Newport Girls High Schools offers a two-year Key Stage 3 and a three-year GCSE course. It revealed many students in this class would be/had opted to study GCSE History in Y9. The pack also indicated that the Headteacher (Mr Scott) was completing a series of learning walks, part of regular internal QA processes that morning, thereby likely to also observe some 10-15 minutes of the same lesson.

Observers lesson commentary, questions, observations, markers:

- Teacher welcomes and engages individual students on their way in to class – students enter quickly, sense of urgency and expectation to settle and start the learning quickly. Teacher did not need to formally start the lesson by bringing students to attention, rather they were expectant and engaged.
- As observation and lesson progressed, increasingly effective use of praise, encouragement, thanking and acknowledging of ideas/contributions– positive atmosphere of learning, everyone involved and contributing.
- Students were engaged, respectful, listening carefully to each other in lessons and most are keen to volunteer answers to questions. This speaks to the creation of a safe environment and a culture of learning. In this safe and supportive learning environment – students are willing to try, (even to fail and to learn from mistakes) - the epitome of high challenge, low threat.
- Mrs Seys, the observed the Beacon School 'Lead teacher', is an experienced middle leader.
- Students were willing to think and engage, and keen to participate in the first activity (what can we say about the object/source?).
- Mrs Seys familiarity with 'Authentic encounters' UCL Centre for Holocaust resource/materials and secure subject knowledge, enthusiasm for the subject was obvious – her confidence grew as the lesson and observation progressed – particularly in questioning and in engagement with individual pupils or small groups.

	Not evident	Even Better If...	Good	Excellent
Evidence of student progression in terms of knowledge, understanding and/or pupil self-awareness (reflection)		Is there a knowledge pre-and post SoW/SoL baseline opportunity missed? (10 questions from UCL student survey for example)		<p>3/6 students could articulate their progress, the aims of the lesson and describe/explain how their thinking had altered.</p> <p>The pace of that progress increased with the introduction of the Leon video clip – students became invested in the story.</p> <p>Depth of empathy, insight and sophisticated rethinking about the nature of resistance evidence at end of Task 1 and 2 (particularly 2), the nature of the learning and progress was both disciplinary substantive and rooted in the SMSC/PD domain.</p>
Evidence of a variety of types of teacher questioning		<p>Could students be encouraged or supported to develop more sophisticated questions themselves through modelling and pushing for developing specific historic questions and enquiry? Could this foster challenge for all? Could questions posed, be given more time to wait for developed thinking? Perhaps observation/plus the Headteacher learning walk lesson, have added to nerves which manifested itself in a</p>	Questioning is sound. Demonstrates range & allows AfL opportunities of pupils' understanding. This added to pace and facilitated quick and effective challenge to a couple of student misconceptions.	Good targeted use of questions on occasions, based on data and strong student relationships.

		<p>sense of rush on occasion (thereby not given some time to develop or extend some points as might otherwise have been the case)?</p> <p>Perhaps too often relied upon hands up responses to questions.</p>		
Evidence of teacher differentiation in various forms for group		<p>Were all students challenged to make progress? Most were/did. Some students were able to passively comply (not have to contribute verbally or be pushed).</p>	Data pack provided.	<p>Teachers knew group well and tailored both used their movement and presence in the room to support specific students in response to both literacy and challenge.</p> <p>Excellent 'mop up' 1-1 rotation around the room to ensure students understood task or get them on track with initial activity.</p> <p>Strength of solid teacher questioning and excellent student relationships, use of class data responding to student need.</p>
Evidence of student engagement and highest expectations. Atmosphere of learning; thirst for knowledge/love of learning			<p>Student engagement was clear, though often passive compliance rather than proactive, independent learning.</p>	<p>Students settled obviously ready to learn. Student's quickly became involved in what they are doing (exploring a source/object).</p> <p>Clear expectation of learning in the lesson and throughout the school.</p>



Evidence of staff subject knowledge, enthusiasm and passion					The teacher has an obvious passion, knowledge and enthusiasm for this subject matter. She has a commitment to ensure all learners engage with this material and experience this type of learning – students lap up the personal teacher time and the relationships established clearly underpin the progress and engagement students make/offer.
Area		Evidence		Best Practice	
I	Informed Inspired Immersed Involved Independent Insightful	<p>Most students became involved and independently or collaboratively could access and engage with the object and the Greenman families story; thereby majority of learners could offer contributions and questions during the discussions.</p> <p>Excellent modelling and use of inference – could more of this be developed and explicitly taught regarding a return to the lessons stated learning intentions? (Would this aid, support how as good historians you approach a source?)</p>		<p>As lesson progressed, increasingly evident that the toy, and story of Leon was an effective hook, ensuring the group were invested in the Greenman narrative and were increasingly able to infer and offer insight. (Worth reminding this is a Year 8 class – rather than 9s, so encouraging to see this evolve during the lesson – it bodes well for students becoming immersed in the learning as the SoW develops)</p>	
C	Compelled Challenged Captivated Curious Creative Critical	<p>Criticality, curiosity and challenge evidenced by some students in terms of the range of narratives in discussion.</p> <p>Some of the girls positively challenge and engage with one another during class feedback.</p>			
E	Engaged Empowered Encouraged Enthusied Evaluative Empathetic	<p>Most students became engaged during the lesson and empowered by their participation, use of praise, and desire to understand/know more.</p>		<p>Students were empathetic as immersing themselves in the personal stories of the Greenman family – this stemmed from a culture of high expectations, respect and thoughtful academic engagement.</p>	

Any key examples of... seen to share?	
Literacy	Use of teacher literacy cues. Teacher checks of vocab comprehension: occupied, asocial, transit, deportation.
Behaviour for Learning	Innovative and meaningful tasks, engaging, personal and relevant subject matter, along with expectations and good teacher pupil relationships = no poor behaviour and a climate where effective learning can take place. Use of praise and strong relationships underpin the climate and culture of learning.
Assessment/evidencing progress throughout	Pupils begin to link to prior learning in their answers – drawing on that knowledge to infer and test ideas. (Victorian Manchester, industrial, relative poverty connections)
Critical thinking/independent thinking	Powerful stimuli and resourcing, task and climate encourages space for independent and collaborative thinking/learning to take place.

WWW: Feedback comments -

Teacher contributed to a good lesson by facilitating powerful learning conversations with the class, groups and individuals in such a way as all students took ownership of their learning. The activities saw learners begin to discover the complexity for themselves, whether in the slow reveal nature of the source analysis, discussions and the challenging of their own or other's misconceptions. Much of this was achieved via a range of questioning and 1:1 teacher engagement, support and encouragement. Good literacy support and cuing throughout. Good use of praise, sound subject knowledge and clear familiarity and understanding of the resources and underlying pedagogical principles; both of what it *is* and *is not* intended to do. The sophisticated and refined use of teacher talk was outstanding. Duty of care is clear (especially for a Yr8 cohort), both for students and subject matter – 'upsetting story' etc [Sound emotional literacy modelling, but be mindful to not overplay this dimension in your narrative].

EBI: Target for possible future development –

A lack of baseline knowledge of the Holocaust, hinders overall tracking of progression – however, the students did demonstrate progression during the lesson; how would you demonstrate that over time? Is there an opportunity to apply similar techniques to other aspects of your history teaching? Consider how within the lesson, what the AfL opportunities are/were? How do you know the learning/lesson aims/objectives were met? Lack of plenary opportunities owing to time/pacing issues could be a factor for review in future.

Appendix 2: 'The Origins and Legacy of Genocide – Rachel

Genocide is generally considered as something of the past, embedded in history rather than creeping into the 21st century. The Holocaust remains the most devastating genocide to date, however the continuation of such events since World War Two in places like Rwanda and Cambodia, Sudan and Myanmar, Iraq and Syria suggests that the world has not yet learnt from injustices of the past. Right now, genocide is happening, yet not enough people seem to be talking about it.

I was given the opportunity to contribute to the online resource 'Genocide Know More', and I went on present the eBook to key people in London including Ruth, Sokphal, Kemal and Sophie, who are all survivors of different genocides. Together, they evidenced how real genocide is across the world and encouraged my group's efforts to speak out against its root cause; discrimination.

There is an absence of genocide coverage within the media, proving to be the reason for the lack of knowledge on the subject. If a person wants to learn about the past or current genocides, they must actively search online for information which is not always easily assessable, as well as the issues being associated with horrific images while not directly impacting our own country.

It seems that if people ignore these extreme cases of prejudice, they think it will fix itself and disappear. But genocide cannot be solved as easily as shaking hands and apologising. Innocent people need help so by discussing the subject, **more** people can be aware of such injustices, and the **more** people that know, the **more** likely it is that long-lasting solutions will be formed.

The media can also be criticised for the stereotypes sharing unfair views of minority groups. The coverage of terrorist attacks and other crimes links those of the same ethnic group or religion with the criminal, triggering negative associations and spreading misconceptions about the minority population.

Nowadays, many Muslims watch the news, hoping that the next suspect of a terrorist attack is not Muslim. This is not because the terrorist is likely to be a Muslim but rather because if the person were to be, their religion experiences intensified media coverage and unnecessary hatred, yet less than 2% of European terrorist attacks are carried out by Muslims.

If it is believed that all Muslims are terrorists, then all Muslims should be considered peace-makers, but the generalisations created because of a tiny percentage of people's actions does not work in reverse. Yet, what right do we have to blame an entire religion of over 1.6 billion non-violent people because of a handful of individuals who turn not only against their own people but the very meaning behind their religion – peace.

Discrimination is not a new concept as examples are scattered throughout history such as the existence of antisemitism. The prejudice against those of a Jewish faith is said to have been based upon exaggerated misunderstandings within the Bible, originating from the belief that Jewish people were to blame for the crucifixion of Jesus Christ. This intolerance developed overtime into vulgar associations with the faith as well as cruel treatment and isolation. For example, during the 19th century, Jewish people were situated in pogroms, making them easy targets for acts of hatred throughout the Russian empire.

Upon the formulation of the German Empire under Hitler's reign, a pseudo-scientific racism was adopted, viewing Judaism as a faith whose members were locked in mortal combat with the Aryan race for world domination. After the undeserved and harsh treatment of Jewish people in concentration camps throughout the Holocaust, 80% of Germans still held the same negative views of Jew due to Adolf Hitler.

The legacy of the Holocaust is that if a racist or prejudiced person gains control of a country, they have the ability to spread their views from the top, downwards. Yet, because their opinions begin to circulate around the nation, discrimination is normalised. But this is not normal, as only evil can ever evolve from prejudice.

Antonio Guterres, the Secretary General of the United Nations, stated in 2017 that "Genocide does not happen by accident; It is deliberate, with warning signs and precursors. Often it is the combination of years of exclusion, denial of human rights and other wrongs. We must do more to respond early and keep violence from escalating. We must also do more to shelter and protect those fleeing from armed conflict or persecution, and to speak out against hatred of all kinds." That fact that someone in such a high position in the UN is actively talking about genocide is a massive leap in the long process of combatting the problem.

However, you may be listening to me, thinking that you, one person, cannot do anything that will stop genocide from happening today or in the future. And that is true. No one can defeat such large and ever present problems all by themselves. That is why we need to work together to combat this extreme violence. For example, Holocaust Memorial Day, which occurs on January the 27th, creates a pivotal point in the year when genocide is spoken about openly. But action can also be taken out every day of the year. By telling others about genocide and speaking out against discrimination of all kinds, you can play a part in preventing future atrocities from occurring.

We believe discrimination is based upon the fear of the unknown, When you do not understand someone else's beliefs or customs, they can seem scary or invasive. It can be easy to push differences away rather than embrace them. But this is exactly what we need to stop doing. Discrimination is not only the cause of genocide but so many other problems that are very much present in society today. We cannot alienate each other in a world that is becoming more and more interconnected and interdependent. Instead of avoiding those that are different to yourself, talk to them, explore your differences and make an effort to learn about someone else's point of view, even when it contrasts with your own. You may learn more than you might expect.'

Appendix 3: 'Holocaust education at NGHS: a reflection by Alice

Throughout my 6 years at NGHS the importance of Holocaust remembrance has always been emphasised through a variety of events. Beginning in Year 9 we were educated in History lessons about WWII itself, teaching us of the devastating effects the war had on those discriminated against by the Nazis. From these lessons our understanding of the Holocaust began to develop with everybody gaining not only an appreciation but also an interest for the Holocaust. At this age we also watched and became actively involved in presentations from sixth form students who had participated in LFA. These interactive presentations allowed us to become engaged with the topic and gain a greater understanding of how concentration camps operated. The combination of class teaching from both teachers and students inspired me onwards to independently research the topic in greater detail.

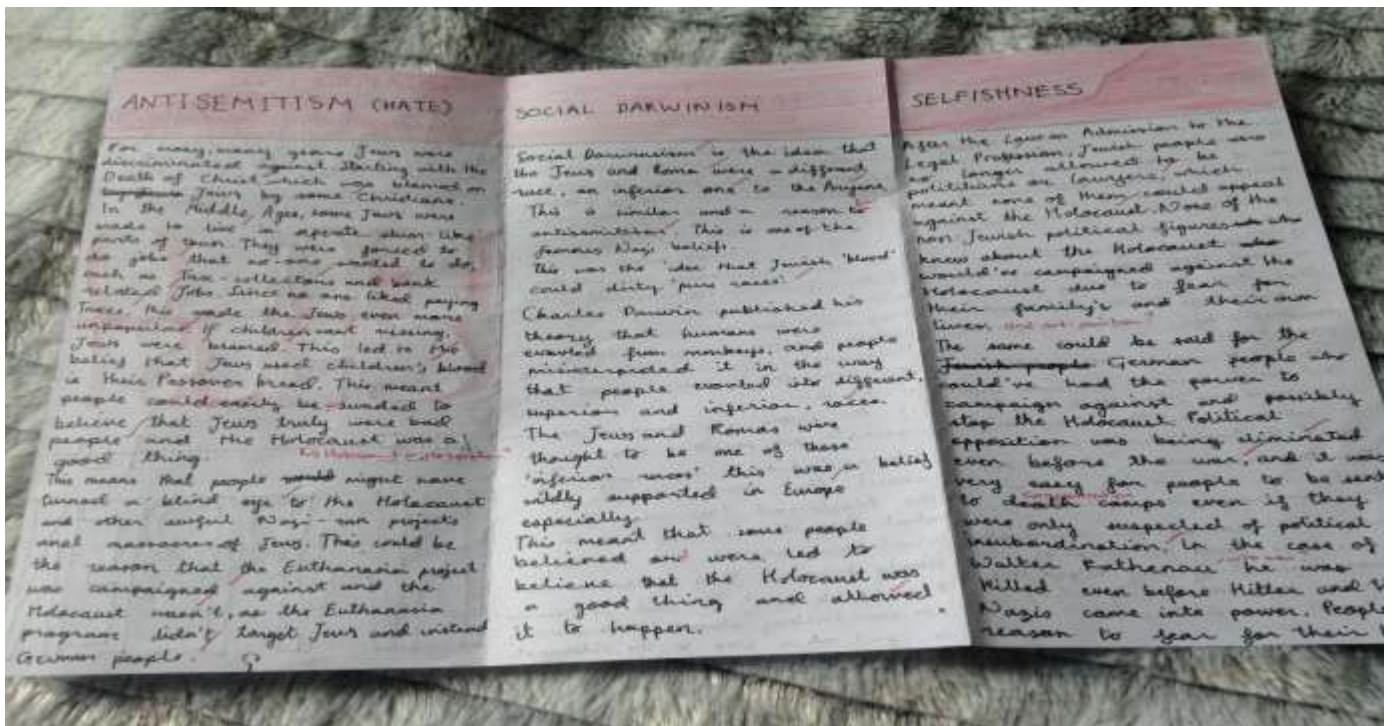
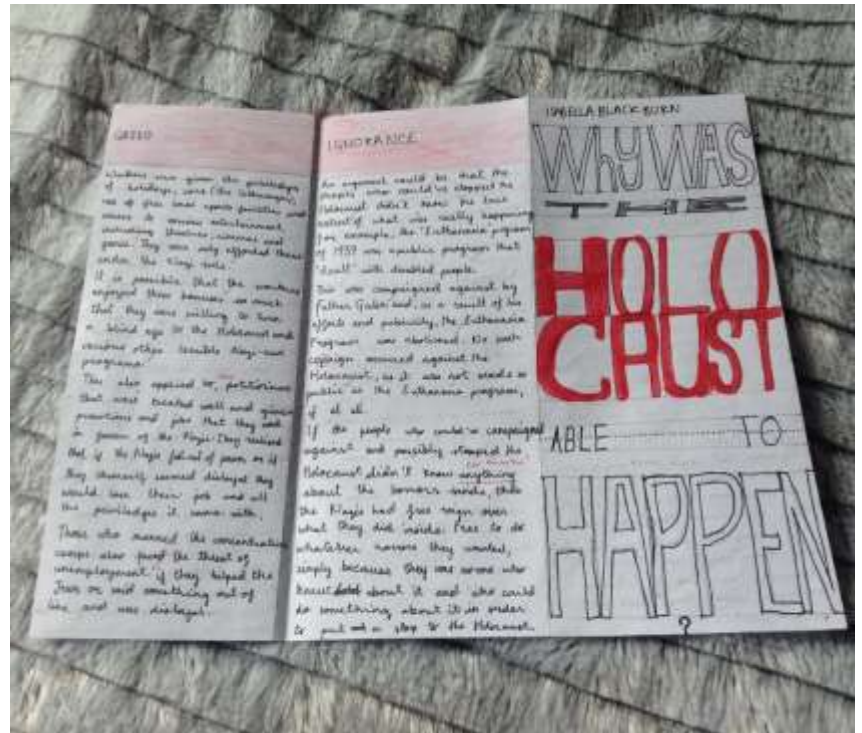
Annually on Holocaust Memorial Day the school encouraged us to get involved as a mark of respect for the Holocaust victims, for example this year students of all ages write a pledge or a piece of poetry relating to the Holocaust. Writing a pledge made us consider how we should behave in response to the Holocaust and what changes we could make in order to learn from the event. In 2016 the school also invited a Holocaust survivor into the school who truly captivated every single one of us during his short visit. Once more this experience made us all reconsider our actions and how we should respond to the Holocaust ourselves.

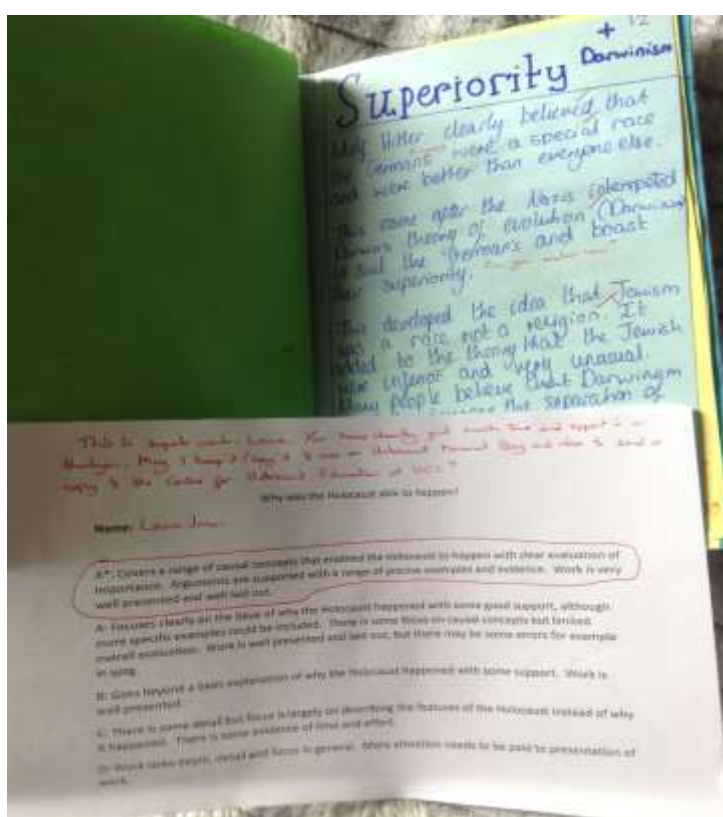
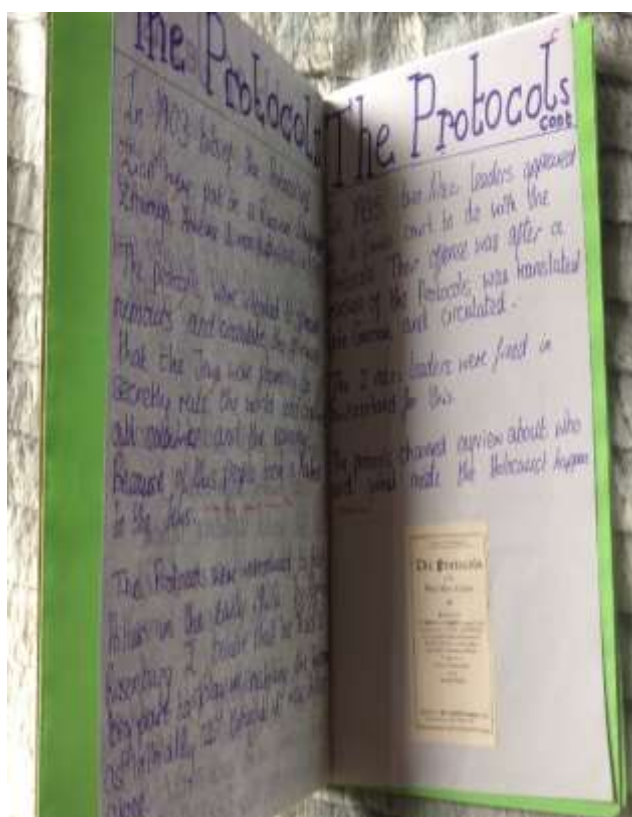
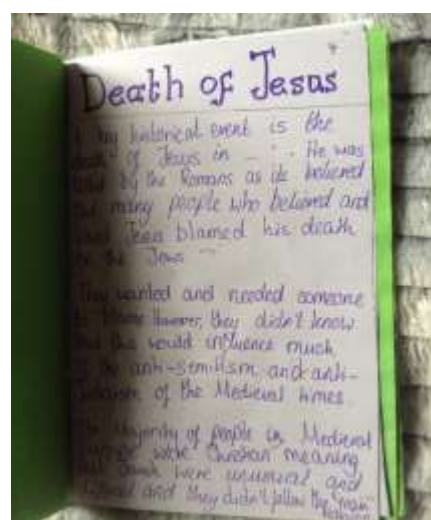
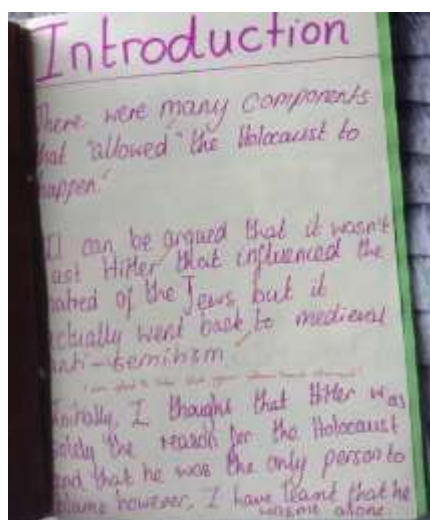
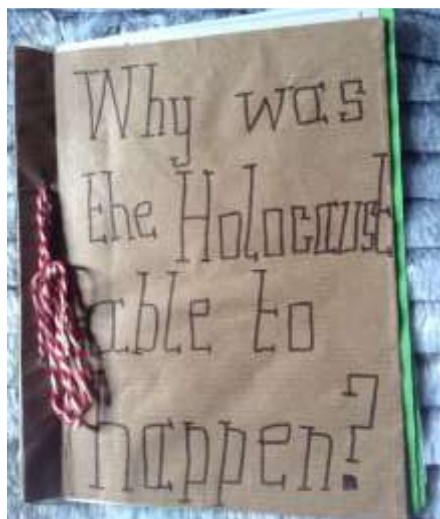
Upon reaching sixth form I was offered the chance to participate in the Lessons from Auschwitz project. This opportunity was a once in a life time experience that I know I will never forget, with the lessons learned staying with me forever. Having visited Auschwitz I finally understood how the Holocaust impacted the 6 million individuals who died on top of those who managed to survive the trauma. Towards the end of the day we were encouraged to reflect on our experience through a talk from a Rabbi who made me realise what changes I should make so I actually fully learned lessons from Auschwitz. Without the support and help of the school I would never have had this opportunity which I can honestly say has changed my life.

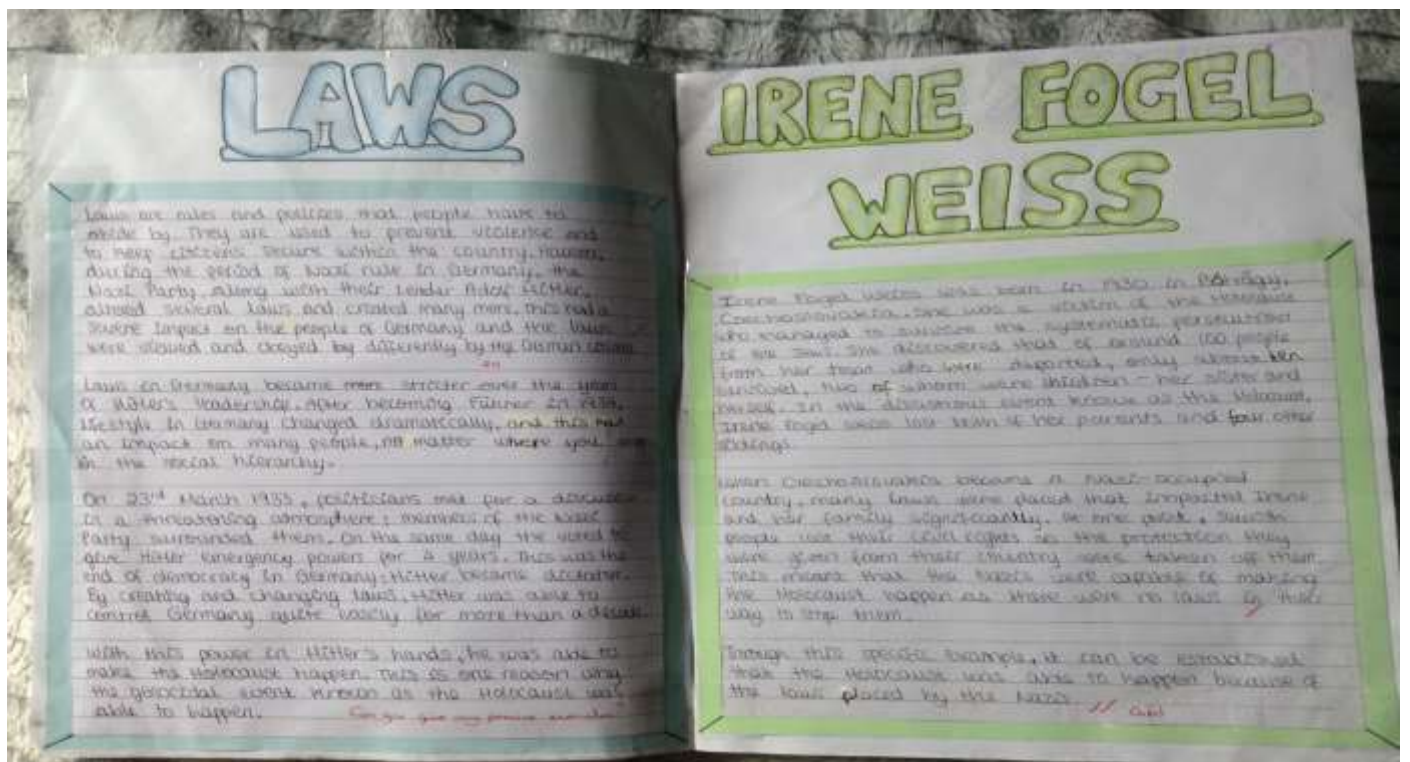
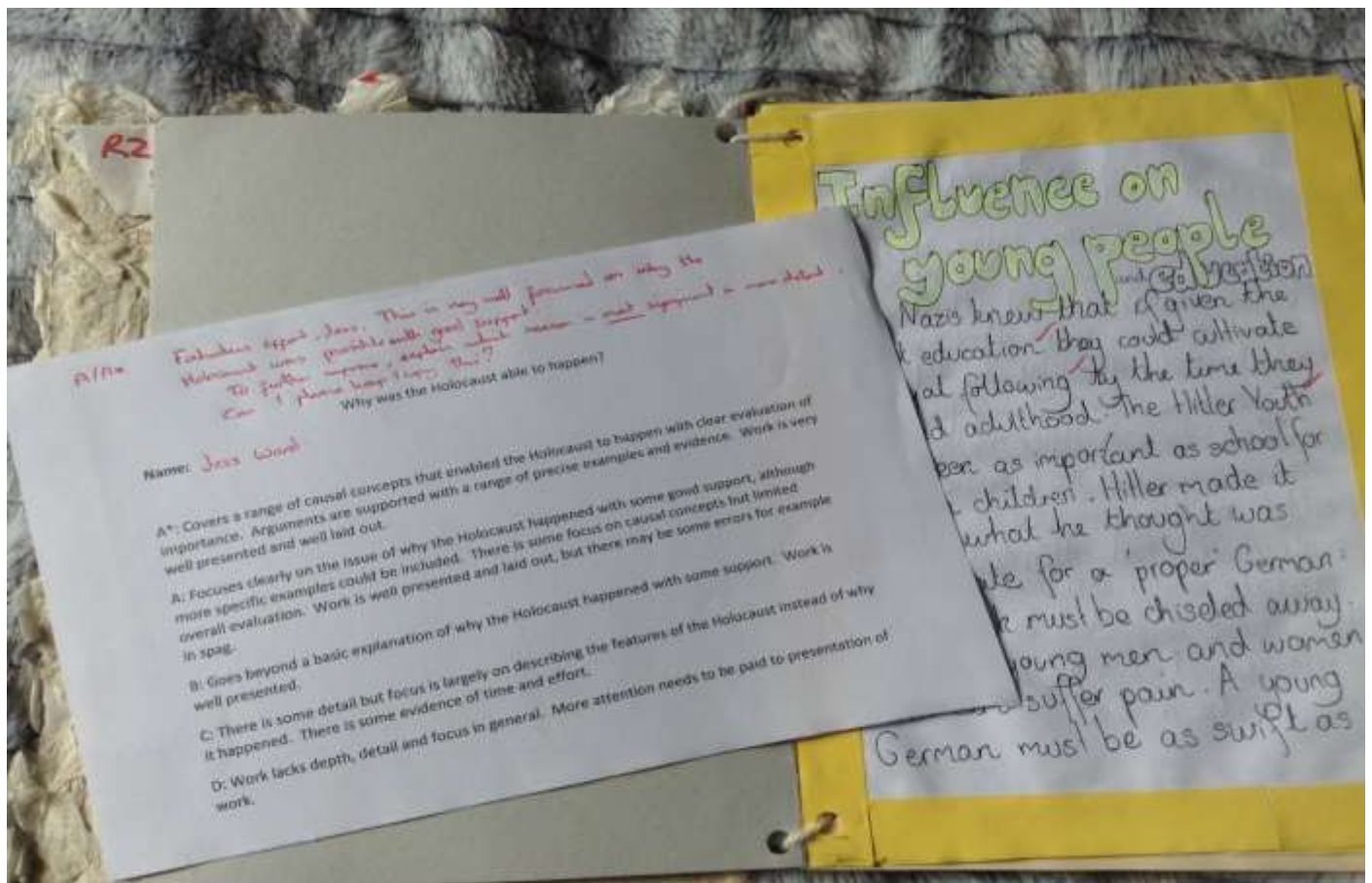
Over my 6 years at this school we have not only been introduced to the Holocaust but our knowledge and awareness has been broadened to an outstanding level, something I will always be grateful for.'



Appendix 4: Examples of end of unit Year 8 project work









BELIEFS & RUMOURS

People started to introduce beliefs that stood against Judaism. These beliefs were mainly based on certain historical events but they were adjusted so that it supported medieval anti-Judaism and antisemitism - the opposition of the Jews.

One example of a belief that was introduced was the belief that Jewish people kidnapped children and used their blood for Passover - a festival that the Jews celebrated. Although this statement seems really unbelievable, people in the past accepted it and opposed the Jews.

As well as beliefs, many rumours about the Jewish exiles started to spread. One main example would include the rumour about the Jews being the cause of Germany's loss in World War One. Hitler wrote a book called "Mein Kampf" in which he set out his political ideas on how to respond to his antisemitic thoughts. After Germany's defeat in the First World War, Hitler became convinced that certain people in Germany - particularly the Jews - had worked against the country to achieve their own ways.

Beliefs and rumours like these enabled Nazi antisemitism to spread even further. This could be another reason why the Holocaust was able to happen.

RACISM & DARWINISM

Many people considered Judaism as a race rather than a religion. In the Middle Ages, many theories related to anti-Judaism were created. One of these theories specified that even if Jewish people changed their religion, they would still remain Jewish. People believed this because they considered Judaism as a race rather than a religion and that your race was unchangeable.

These racial thoughts and beliefs continued through the years. As Charles Darwin proved his theory about the evolution of human beings, people brought up the idea of social darwinism - meaning some individuals were superior to others.

Judaism was viewed as an inferior race. This ideology brought up many rumours and theories and many non-Jews accepted them. Hitler and the Nazis claimed that one of their major goals was to apply Darwin's scientific theory to society. Hitler even mentioned that to produce a better society, the Nazis had to understand and cooperate with science so they could determine whether certain individuals were weak or strong.

With these racial concepts, Hitler knew that the Jews were his main victims. Social darwinism and antisemitism helped him to persuade people to oppose the Jews. Once the inferior races were exterminated, Hitler believed that Germany would become an invincible nation. This could be another reason why the Holocaust was able to happen.

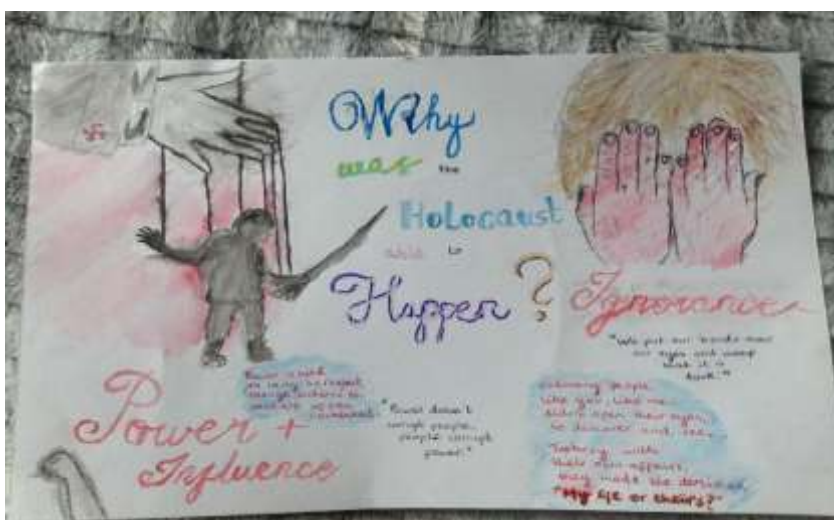
CONCLUSION

There are no strong reasons why the Holocaust was able to happen. Propaganda, from 1933 to 1945, by the Nazis (along with others) were responsible for this. Antisemitism, racism, however, strong did not know what something like this was happening. The Nazis and their collaborators were able to make the Holocaust happen partly because not enough people stood up to them, but also because many Jews believed it was.

The final killing of the Holocaust was what was called "The Final Solution". Today, the Holocaust is remembered worldwide as one of the most horrific events in history. The consequences of prejudice towards millions of innocent civilians.



Appendix 5: Year 8 creative responses to the Holocaust unit



Appendix 6: Year 12 work in response to UCL lessons on life after the Holocaust