Holocaust Memorial Day 2027: A place transformed



KS4 Tutor Time Stimuli and Suggestions

January 2027

A place. A community. A sequence of changes.



https://scalar.usc.edu/works/romaniote-memories/courtyard-and-main-entrance?path=ioannina-synagogue---exterior

Look carefully at this photograph.

You are acting as a historian.
Study the image and record:

- three things you notice
- two things you think
- one question you would like to investigate

What details stand out?
What might this building have been used for?
What clues suggest this place was important?
What questions does the photograph leave unanswered?

Remember: Photographs can provide important evidence about the past, but they do not tell us everything.

Look again, closely…



https://scalar.usc.edu/works/romaniote-memories/courtyard-and-main-entrance?path=ioannina-synagogue---exterior

Historians ask questions before reaching conclusions.
Look again at the photograph.

What clues might help us work out:

- **Who used this building?**
- **What its purpose might have been?**
- **Why it may have mattered to the people who used it?**

Complete one sentence:
I can observe…
This might suggest…
I cannot know from this photograph alone…

Remember: an idea becomes a stronger historical interpretation when we can explain what evidence supports it.

The Kehila Kedosha Yashan Synagogue



https://scalar.usc.edu/works/romaniote-memories/courtyard-and-main-entrance?path=ioannina-synagogue---exterior

This is the Kehila Kedosha Yashan Synagogue – the historic synagogue of Ioannina's Jewish community.
The present building dates from the nineteenth century.
It stands within Ioannina's historic Kastro, a fortified part of the old city.
For generations, Jewish people gathered here to pray, study, celebrate festivals and maintain community connections.
The Jewish presence in Ioannina reaches back many centuries.
A synagogue is not only a place of worship. It can also be a place of learning, gathering and community life.

Rank these from 1 (most important) to 4 (least important) in helping a community feel connected: worship, learning, family celebrations, meeting other people.
Be ready to explain why your ranking might differ from someone else's.

This synagogue reminds us that Jewish life was a visible, established and valued part of Ioannina long before the Holocaust.

Where is this place?

Ioannina is a city in north-western Greece, in the region of Epirus.
It lies beside Lake Pamvotida, close to the border with modern-day Albania. Its history has been shaped by trade, movement, changing borders and the meeting of different communities.
Before 1913, Ioannina was part of the Ottoman Empire. After the Balkan Wars, it became part of the modern Greek state.

Look at the map.

- **What does it tell you about Ioannina's location?**
- **How might the lake, surrounding mountains and routes to other towns have shaped everyday life?**
- **What can a map show us that it cannot tell us about the people who lived there?**



A community with a long history

Jewish people had lived in Ioannina for many centuries.

The city became one of the most important centres of Romaniote Jewish life.

Romaniote Jews are a historic Jewish community associated with the Greek-speaking Jewish world, with distinctive customs and religious traditions.

On the eve of the Second World War, around 4,000–5,000 Jewish people lived in Ioannina, although published estimates vary. The community included families, children, older people, merchants, shopkeepers, craftspeople, workers, business owners, scholars and community leaders.

Jewish residents shared the city with their non-Jewish neighbours. They participated in its economic and civic life while maintaining their own religious and cultural traditions.

Think about it: **What does this evidence challenge about the idea that Jewish people across Europe all lived in the same way?**









Selection of images of the pre war Jewish community of Ioannina and their neighbours, via https://www.yadvashem.org/communities/ioannina/before-holocaust.html

The old and the new (1)

A community can keep traditions and change at the same time.

During the nineteenth and early twentieth centuries, Jewish life in Ioannina was shaped by both continuity and change.

- The historic synagogue remained an important centre of community life.
- New schools created educational opportunities.
- Some families moved abroad, including to the United States and Palestine.
- Businesses and working lives adapted as the city and its economy changed.
- Political borders and ideas about identity changed too.

Your task: **On the next slide, examine five sources. Decide whether each provides evidence of continuity, change, or both.**

Remember, continuity means something continued over time. Change means something became different.

The old and the new (2)

A



B



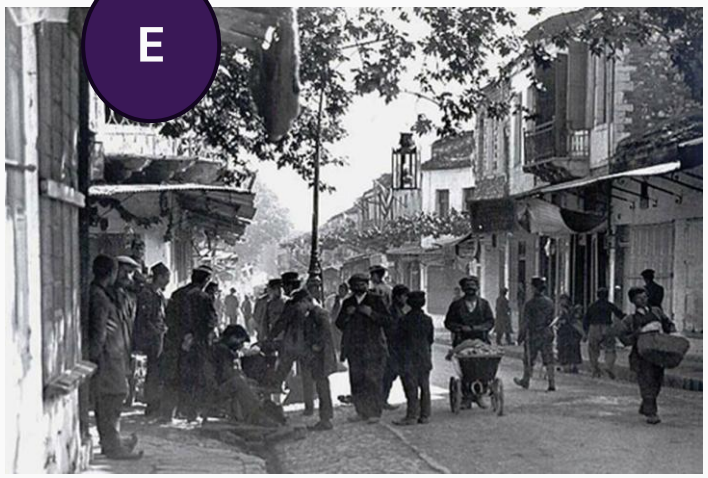
C



D

'Many of the city's Jews emigrated immediately before the Holocaust, primarily to Eretz Israel (Mandatory Palestine) and the United States.' Yad Vashem

E



Study sources A–E.
For each source, choose one: continuity, change, both.

Then complete this sentence:
Source _____suggests continuity/change because…

Look for evidence about: the synagogue and community life, the Kastro and where people lived, schools and education, migration and connections overseas, work, trade and everyday life. There may be more than one reasonable answer if you can support it with evidence.

The old and the new (3)

Continuity and change can happen at the same time.

The Jewish community of Ioannina remained connected to its historic synagogue, traditions and local relationships. At the same time, the world around it changed.

- In 1913, Ioannina became part of Greece after centuries under Ottoman rule.
- New schools and educational opportunities developed.
- Some families emigrated, building connections with communities overseas.
- People encountered new political ideas and changing expectations.

To what extent do you agree?

'If a community keeps its traditions, it does not really change.'

Place yourself on a line from strongly agree to strongly disagree. Give one piece of evidence to explain your position.

Who were the Romaniote Jews?

Jewish communities across Europe did not all have the same history or traditions.

- The Jewish community of Ioannina was mainly Romaniote.
- Romaniote Jews had a long history in Greece.
- Greek was widely used in everyday life.
- The community maintained Jewish religious practices and distinctive traditions.
- Some Sephardi Jewish families also lived in Ioannina. Sephardi communities have a different history, including links to Jews expelled from Spain and Portugal in the late fifteenth century.

These terms describe different Jewish historical traditions; they do not mean that every person within a community had the same beliefs or experiences.

Quick reflection: **What assumption about Jewish life does the history of Ioannina challenge?**







Images of Ioannina's Romaniote Jews from https://www.yadvashem.org/communities/ioannina/before-holocaust.html and https://jewishmuseum.gr/en/psifiaki-ekthesi/the-jewish-community-of-ioannina-a-journey-through-time/

Holocaust Memorial Day 2027

On 27 January 1945, Soviet forces liberated Auschwitz-Birkenau, a Nazi camp complex in German-occupied Poland. The date is now marked internationally as Holocaust Memorial Day.

The Holocaust was the systematic persecution and murder of Europe's Jews by Nazi Germany and its collaborators.

Six million Jewish people were murdered in the Holocaust.

Around 1.5 million Jewish children were murdered.

Millions of non-Jewish people were also persecuted and murdered by Nazi Germany and its collaborators, though the reasons, policies and experiences differed between groups.

In this enquiry, we will explore what happened to the Jewish community of Ioannina and also examine Nazi violence against another Greek community.

Artemis Miron: ‘This Was My Place’

Artemis was born into the Jewish community of Ioannina in north-west Greece. In this family photograph from 1936–37, she is pictured with her father, Josif Pepo Batis-Batis, her mother, Eftichia, and her younger brother, Salomon Makis.

Artemis was not simply a witness to history: she was a young person growing up in a particular home, neighbourhood and community. Before the German occupation destroyed so much of that world, she went to school, spent time with family and took part in the everyday life of her city.

Artemis later recalled: *‘I want to tell you that outside of our homes there were no differences between the non-Jews and us. We studied together in the same schools with the non-Jews, we spoke Greek like them, and we dressed like them.’*

For Artemis, Ioannina was more than a location on a map. It was home: a place connected to her family, childhood, school, friendships and community life. Her testimony helps us learn about the Jewish community she knew and the traditions that connected generations to the city.

Remember, place is a space with meaning, and places become important because of the people, memories and experiences connected to them.



https://www.yadvashem.org/articles/interviews/batis.html

War reaches Greece

War changed the choices available to Artemis and her family

Italy invaded Greece in October 1940. Germany invaded in April 1941, and the Axis powers divided Greece into occupation zones. Ioannina was initially under Italian occupation. Italian officials generally resisted German pressure to deport Jews from their zone, although this did not mean life was safe or free from hardship.

Everything changed when Italy surrendered in September 1943. German forces took control of Ioannina, and the danger to its Jewish population increased sharply.

Artemis's later testimony helps us understand what was at stake: the Jewish community was not separate from the life of the city. Its members spoke Greek, went to school and lived alongside non-Jewish neighbours.

Think about it: How can a change in who controls a place transform the lives of people who have lived there for generations?



https://www.kkjsm.org/the-holocaust-in-ioannina

Occupation changes a place

The same street can feel different when the people in control change.

Occupation means that a country or area is controlled by a foreign military power. In occupied Greece, daily life was affected by military rule, restrictions, shortages, violence and resistance.

For Jewish people, the danger depended partly on which power controlled the area and how it acted towards them. In Italian-occupied Ioannina, the Jewish community was not deported during the Italian period. After German forces took control in September 1943, the threat changed sharply.

Place yourself on the scale**: 'Occupation changes a place even before buildings are damaged.'**



Strongly agree **Agree** **Unsure** **Disagree** **Strongly disagree**

Be ready to explain your view using an example of how control can change the meaning of a familiar place.

Marking homes

March 1944: familiar homes became places of danger.

After German forces took control of Ioannina, the city's Jewish community faced increasing danger.

On the morning of 25 March 1944, German authorities and police surrounded the Jewish quarter and ordered Jewish residents to assemble within a few hours. Homes and community records helped the authorities identify and locate people.

A home that had once been a place of family life and safety could now become a place from which people were forced to leave.

Put these stages in order:

- People are identified.
- Authorities locate homes and families.
- Residents are ordered to assemble.
- People are deported from the city.

What does this sequence show about persecution as a process?

March 1944

Under Nazi rule, Jewish people were targeted because they were Jewish. Across occupied Europe, Nazi authorities and their collaborators used registration, restrictions, confiscation, arrest and deportation to isolate Jewish communities and make persecution easier to organise.

In Ioannina, German authorities ordered the Jewish population to assemble on 25 March 1944. People were given little time to respond. Families were forced from their homes and taken away in trucks.

For Artemis, this was not an abstract policy. Her identity was turned into a reason from persecution. It meant being separated from the home, family and community that had shaped her life. Early that morning, German forces and police surrounded the Jewish quarter. Families were given only a few hours to assemble at designated collection points.

Around 1,870 Jewish people were deported from Ioannina. They were transported to a collection point at Larissa and then by train to Auschwitz-Birkenau in German-occupied Poland. Most of those deported were murdered. Only a small number survived.

What changes when authorities decide that a person's identity makes them a target? What does this do to their freedom, safety and sense of belonging? Look back at the synagogue and map from the beginning of this enquiry.

- **What had changed in Ioannina?**
- **What does this event reveal about the power of the occupying authorities?**
- **What evidence would help us reconstruct what happened?**

Artemis' survival and loss

Artemis was fifteen when she was deported from Ioannina with her family. On 25 March 1944, German authorities deported approximately 1,860 Jewish people from Ioannina to Auschwitz-Birkenau. Men, women, children, babies and older people were among them – a community taken away. On arrival, her mother, younger brother Salomon Makis, grandmother and many other relatives were murdered. Artemis was selected for forced labour.

The numbers tell us the scale of the crime. Artemis's family helps us understand what those numbers meant: the destruction of relationships, family life and a community that had existed for centuries.

Later, she survived the death marches. After the war, she made her way to Mandatory Palestine, where she began a new chapter of her life and later married Yosef Miron. She built a family of her own.

But survival did not mean that life could simply return to how it had been. Artemis had lost her mother, younger brother, grandmother and many other relatives. The community and familiar world of her childhood had been profoundly changed.

Consider: **What can the word *survival* tell us about Artemis's experience – and what can it fail to tell us?**

Her testimony helps us understand both the destruction of a community and the experiences of one person who lived through it.



https://www.yadvashem.org/articles/interviews/batis.html

Was resistance possible?

People living under occupation did not all respond in the same way.

Some people tried to escape or hide. Some joined resistance groups. Some helped others, while many focused on trying to survive.

Their choices were shaped by the danger they faced, the information available to them, their responsibilities to family members and the help they could access.

Historians use two useful terms:

- Agency: the ability to act or make choices.
- Constraint: the limits placed on someone's choices.

Complete the sentence:

'People's choices under occupation were limited by …, but some people were still able to …'

More Than One Form of Resistance

Samuel Koen (pictured) and Sion Bakolas were young Jewish men from Ioannina. In October 1943, after German forces took control of the area, they left the city and became the first Jewish partisans in the Pogoni area. They joined the wider Greek resistance against the occupying forces. Jewish resistance could take different forms: joining partisan fighters, passing information, distributing underground publications, helping people escape or supporting others in hiding.



https://jewishmuseum.gr/en/psifiaki-ekthesi/synagonistis-greek-jews-in-the-national-resistance/

Their story challenges the idea that Jewish people simply waited passively for persecution to end. But resistance was dangerous, and the opportunities available to people depended on their circumstances, resources, age, family responsibilities and the risks they faced.

Resistance did not always mean fighting with weapons. Other forms of resistance could include: helping someone escape or hide, sharing food or information, supporting other people under threat, preserving religious or cultural practices or refusing to cooperate where possible.

These actions were not all the same, and not every act was possible in every situation.

Quick ranking: **Which of these actions would be most difficult to recognise as resistance in a historical record?** Rank your top two and explain why.

Challenging misconceptions

The Holocaust had a specific target: Europe's Jews. Nazi Germany also persecuted and murdered other groups.

The UCL Centre for Holocaust Education's 2025 student research found that:

- 73% of surveyed students correctly identified that around six million Jewish people were murdered in the Holocaust.
- Around one in five gave a lower estimate.

These findings matter because understanding the Holocaust requires both recognising its specifically anti-Jewish character and learning about the different groups persecuted by Nazi Germany and its collaborators.

To what extent do you agree? '**If we learn about other groups persecuted by the Nazis, the Holocaust's specific focus on Jews becomes less important.**'

Choose a position from strongly agree to strongly disagree, then explain your reasoning using what you have learned about Ioannina.

Another community: Lingiades

Lingiades was a village near Ioannina. On 3 October 1943, German forces carried out a massacre there. The attack took place during the German occupation of Greece. German troops entered the village, killed civilians and set fire to homes.



Around 80–90 villagers were murdered. Many of the victims were children, women and older people. Some adults were away from the village at the time, and a small number of people survived by escaping or pretending to be dead.

The massacre followed the killing of a German officer by Greek resistance fighters elsewhere in the region. German commanders ordered reprisals against villages, and Lingiades was selected even though its residents had not been shown to be responsible for the officer's death. The massacre was carried out as an act of collective reprisal and terror, intended to punish the local population for resistance activity in the wider region.

One survivor was Panagiotis Babouskas, who was an infant at the time. He survived while his mother was killed. Decades later, he continued to speak publicly about the massacre and the need for justice.

In 2014, when Germany's president visited Lingiades, Babouskas said: *'These are only words. They mean nothing. I want justice, and that means reparations.'*

Think about it**: What does Babouskas's statement tell us about the difference between remembering a crime and taking responsibility for it?**

Similar or different?

Ioannina Jews	**Lingiades**
Who was targeted	Who was targeted?
Why targeted?	Why targeted?
What happened?	What happened?
Why did it happen?	Why did it happen?
What evidence do we have?	What evidence do we have?

Compare the two histories.

- Focus on evidence, not on ranking suffering.

Complete the table using the information from the previous slides.

Then write two sentences:
'One important similarity is…'
'One important difference is…'
Remember: the fact that two communities experienced Nazi violence does not mean the purpose, methods or historical context were identical.

What remained? Return to the synagogue

Look again at the synagogue from the beginning of this enquiry.

The building still stands. It is evidence of the long history of Jewish life in Ioannina.

But a building cannot, by itself, tell us everything about the people who prayed, studied, celebrated and gathered there. The community that used it was transformed by persecution, deportation and murder.

Return to your first interpretation of the photograph.

- **What can you now identify that you could not identify at the beginning?**
- **What does the building help us understand?**
- **What do we still need other sources to explain?**



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Artemis remembers

Testimony can help preserve the memory of a community.

Artemis's testimony records memories of growing up in Ioannina and of the people and places connected to her life.

Her account helps us understand experiences that cannot be fully recovered from photographs or buildings alone. It also reminds us that one person's memories are part of a larger history, not the whole story.

Think about the sources we have used.

- **What can Artemis help us understand that the synagogue cannot?**
- **What might a photograph show that a personal memory does not?**
- **Why should historians use more than one source?**



https://scalar.usc.edu/works/romaniote-memories/courtyard-and-main-entrance?path=ioannina-synagogue---exterior

Reading a place

Historians combine different kinds of evidence to understand a place.

Buildings, streets, maps, photographs, documents and personal testimony can all reveal something about the people who lived in a community.

But each source has limits. A photograph may show a building without explaining what happened inside it. A testimony may describe a personal experience without recording every event. A map can show where a place was, but not what it meant to the people who lived there.

Quick activity: Choose the source that has helped you most in this enquiry.

Complete:

‘This source helped me understand _____ because _____. However, it cannot tell me ___.’

Then and now: one place, two histories

Choose one place from today's enquiry: Ioannina or Lingiades.

Use the sentence starters to create a short evidence-based account.

- **Before occupation, this place…**
- **During occupation, this place…**
- **The evidence shows…**
- **One important change was…**
- **This matters because…**

Include at least two pieces of evidence from the lesson. You may refer to a photograph, map, testimony or historical detail.





https://scalar.usc.edu/works/romaniote-memories/courtyard-and-main-entrance?path=ioannina-synagogue---exterior

What do we carry forward?

The Old Synagogue still stands within Ioannina's historic Kastro. But the Jewish community that once shaped the city was transformed by persecution and deportation.
Not all Ioannina's Jews were murdered. After the war, 181 members of the community remained: some had survived the camps, while others had hidden or escaped. They began rebuilding community life, although many families, homes, businesses and traditions had been lost.
In 2026, a small Jewish community still lives in Ioannina. The Old Synagogue continues to serve it, keeping alive a connection to the city's long Romaniote Jewish history.
By studying the synagogue, the history of Ioannina, Artemis's testimony and the massacre at Lingiades, we have explored how occupation transformed places , changing who could live there, how communities belonged, and what was passed on to future generations.

Reflection:
Complete both sentences:
Before this enquiry, I thought…
Now I understand…

If you wish, add one piece of evidence that helped change or deepen your understanding.



Acknowledgements

These stimuli draw upon https://holocausteducation.org.uk/wp-content/uploads/Research-Digest-2.pdf

'Understanding the Holocaust: how and why did it happen?', KS3 textbook, by Centre's Stuart Foster, Andy Pearce, Eleni Karayianni and Helen McCord.

Images, as credited within the slides.

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