



HOLOCAUST & PEACE

Lessons from the Past
for the Future

A Practical Guide for Educators



Holocaust & Peace:

Lessons from the Past for the Future
A Practical Guide for Educators

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Committed to Peace



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Foreword

It is estimated that 82% of Jews were killed in the Holocaust on the territory of the former Yugoslavia. Whole families, and even Jewish communities disappeared. At the beginning of World War II, there were 82,000 Jews in Yugoslavia, and 67,000 were killed.

In Sarajevo, 70% of Jews were killed, a large number of synagogues were destroyed, their property was seized, and innocent citizens of Jewish origin were killed in concentration camps in a tragic and brutal way. Numerous atrocities, numerous wars happened and many people were killed. Mostly innocent people. Innocent people are the ones that are killed in wars. They are killed, because they do not defend themselves, because they are unable to defend themselves. We only speak about them in numbers, in percentages. We say: Six million Jews were killed in World War II or more than 70% of Jews were killed in Bosnia and Herzegovina.

What do we actually know about these persons? What were their destinies? Why were they killed? It is true that history repeats itself. But always in a different form. And it is always someone else who gets killed. And, after a few years, we always forget that it happened or how it happened. In the meantime, millions of persons are killed. Innocent persons. We call them victims, frequently without analysing the essence of these casualties. We do not talk or learn about them at schools. After many years, we discover that the infamous concentration camp Jasenovac, where at least 100,000 persons were brutally killed, is located only several metres from the border of Bosnia and Herzegovina. 100,000 people. Jews, Serbs, Croats and Muslims were killed in a single place. Just a few meters from the border of Bosnia and Herzegovina. How many of them were fathers and mothers. And not to mention the children.

Today, we ask ourselves how it could happen. Who allowed for his neighbor to be taken away? His friend, his colleague from work? Why have we not reacted at that moment? We never react when it is necessary.

It is no longer an issue of whether we have already learned the lesson and the well-known platitude “never again”. The point is that we should raise a whole generation on examples of

mass crimes and genocide that were committed, a generation that will be aware of the atrocities that happened in the past and will not allow that innocent people get killed. We may not stand by and wait while they are taking away our neighbour, colleague, friend. Because once they are gone, who will stay to defend and save us?

We are beyond the well-known platitude “never again” that has not been effective, except in case of remembering the victims. We should not allow it to be repeated and should therefore say “forever never” to any crime and genocide.

Around 8,500 Jews were killed during the Holocaust in Sarajevo. Today, there is only one monument and memorial site dedicated to killed partisans who were Jews. Thanks to Damir Nikšić, an independent Representative at the Assembly of the Sarajevo Canton, his initiative for the establishment of a Holocaust Museum in Bosnia and Herzegovina has been adopted. This will be the second such museum on the territory of the former Yugoslavia (after North Macedonia) that will be dedicated to the memory of innocent Jews killed during World War II.

In history textbooks of final grades of primary schools, the Holocaust was presented briefly and coldly, based on pure facts. Textbooks do not allow the students to develop empathy and true understanding of the scope of the civilisational tragedy and shame. The number of victims and names of concentration camps soon get mixed up with a myriad of other pieces of information that students have to learn in history class, so that their knowledge about the Holocaust is reduced to a mere number, a geographic term. If our Holocaust and genocide prevention strategy is based on education, we need to start thinking about some other solutions.

For this reason, the present manual “Holocaust & Peace” is very much needed at the moment, since it has a very good, popular and acceptable pedagogical approach and it will make the topic and crimes easier to understand. At the same time, it opens up new possibilities of perception and an immediate contact with places where crimes happened, with World War II monuments – memorials and enables students to participate in creating memories of the community based on their historical heritage. The fact that the manual in front of you encourages students to develop a proper relationship toward members of other peoples and national minorities is extremely important.

Dr. Elijaš Tauber, PhD, historian and Holocaust researcher in Bosnia and Herzegovina

Introduction

Dear Educators,
Dear Teachers,
Dear Students and Youth,
Dear Readers,

The Project

On January 18, 2015, in her blog titled *Ambassador's Notes*, then US Ambassador to Bosnia-Herzegovina Maureen Cormack declared the following:

"Another discussion I want to have with the widest possible audience is about how Bosnia and Herzegovina can further embrace tolerance and the rich diversity that is the very foundation of this country. To that end, I strongly believe that children should all go to school together and study a common curriculum, so they learn about each other while mastering the skills they all need to make viable contributions to the future of their country. Furthermore, I want to take part in the discussion of how to go beyond merely breaking down traditional national and ethnic divides, to including minorities and others sometimes marginalised by society".

Inspired by the Ambassador's insight, the Educators' Institute for Human Rights (EIHR) proposed an Education Summit in Bosnia and Herzegovina in the summer of 2015. The desired outcome for the summit was a stable, realistic plan for teacher workshops based on common understanding of educational priorities in mass atrocities prevention and response, grounded in best practices in Holocaust education and ideally including presentations from regional teacher leaders. A second summit followed, solidifying partnerships to facilitate a teacher workshop and the formation of a multilateral pedagogy team.

Today, as a result of this extensive, challenging, and enriching shared path, a network of exemplary teachers in Bosnia and Herzegovina collaborated to employ education as a tool of peace building. They now serve as educational leaders for teachers around the globe. This work is the conception of that committed team and the experts and partners who share and support their vision to make it real. The pedagogical manual "Holocaust & Peace" is both our promise and our invitation to join us in this civic mission of learning from the violent past for a peaceful future. Together, we believe in creating a more peaceful world through education.

The Manual: "Holocaust & Peace – Lessons from the past for the future: A Practical Guide for Educators"

The predominance of ethno-centric divisive narratives within education systems and history textbooks in Bosnia and Herzegovina and throughout the Western Balkans mostly results from the instrumentalisation of the past to achieve ethnocentric goals and the lack of recognition of the importance of peace education and related teaching materials, as well as lack of teachers' capacities in using alternative, innovative and inclusive tools. The absence of educational peace-building approaches, primarily in the formal education sector, severely closes opportunities for positive social changes in the long term and has an impact on the young generation by increasing the reproduction of violence, hatred, intolerance, inter-ethnic fear and segregation. Teaching materials and tools on peace education are not officially recognised at any institutional level and do not sustain educational curricula, nor are they sufficiently promoted and introduced to more teachers for use in schools.

The present teaching manual "Holocaust & Peace – Lessons from the Past for the Future" with its four modules and eleven associated lesson plans, is meant to be a supportive and practical, didactical guide for educators in general, and teachers in particular, who work with high school and first year university students as well as with young people in formal and non-formal educational sectors. The Manual's modules on the topics of history, human rights, culture of remembrance and language and literature, as proposed by the authors in their methodology, content and approaches, are a peace education tool for: a) contemporary exploration of the lessons learned from the causes and consequences of mass atrocities, including the Holocaust in different and innovative ways; b) teaching the values of human rights; c) contributing to a constructive and inclusive culture of remembrance and d) reinforcing the role of language and literature in transdisciplinary education, thus contributing to human values and nonviolent, inclusive attitudes.

The Project partners EIHR, PCRC and forumZFD, together with the pedagogical team of authors (teachers/educators), offer a practical, transformative opportunity and interactive response to the definition of peace education as understood by UNICEF: [i] *“the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level”*.

We warmly welcome the recent historical decision by the Assembly of the Sarajevo Canton issued on April 28, 2021 to create an Holocaust Museum in Sarajevo as well as the political will to increase the capacities of the primary and secondary schools of the Sarajevo Canton on teaching the history of the Holocaust more extensively. In this regard also, we believe that the present Manual “Holocaust & Peace” can play a significant role in contributing to the quality of teaching and learning on the Holocaust, Peace, History, Human Rights and on the values of nonviolence and prevention of mass atrocities.

Methodology and Contents

The manual is divided into four complementary thematic modules and eleven lesson plans. Although proposed in this sequential development order, all thematic modules and their eleven lesson plans can be utilised individually and educators/teachers can have flexibility with those they choose to fit their needs. Thematic modules include Module I: History; Module II: Human Rights; Module III: Constructive Culture of Remembrance; Module IV: Language and Literature.

Each module introduces several inspiring lesson plans/workshops to be used by the educators and teachers in their classrooms or in non-formal youth work. From the first *“Holocaust in Bosnia and Herzegovina”*, through *“Walk in my shoes”* and many others to the last, *“The (un) healed scars of conflict”*, each of the eleven creative lesson plans follows a classical, standardised learning structure and guides the educator/teacher through clear phases of realisation and methodology, while the first chapter also introduces the specific social context in which each theme of a lesson plan/workshop is inscribed.

[i] Fountain, S. (1999). *Peace Education in UNICEF - Working Paper*. p. i. Education Section, Programme Division, UNICEF. New York. Retrieved from: <https://www.unicef.org/spanish/education/files/PeaceEducation.pdf>

Each lesson plan/workshop can be utilised with a learning group of up to 25-30 participants (age 13-18 and older) in a time frame between 45 and 90 minutes or longer, when necessary. Each lesson plan/workshop contributes to a related long-term goal, while at the same time it aims to achieve specific short-term learning outcomes and verifiable results.

Besides a detailed chapter referring to the “Sources” used and another on “Further readings”, the last chapter, “Further Activities”, invites the teachers/educators together with students/youth to deepen the learning process and transform it by creating follow-up activities and new activities on their own.

Goals

This teaching material is designed to assist engaged teachers and educational practitioners working in both formal and non-formal education to organise interactive and innovative workshops for students and young people around the issues of peace, human rights, remembrance and the Holocaust. By using this manual, educators will be equipped with contemporary teaching techniques, sources and lesson plans for creating new social and learning spaces in the exploration of history, causes of conflict and violence, and preventing and combating revisionism and denial. By promoting lessons of peace, values of tolerance and constructive remembrance, educators using this manual will contribute to further dissemination of historical memory and dialogue and prevention of conflict in post-conflict environments stemming from social, ethnic, religious and political identities.

Kate W. English, Velma Šarić, and Michele Parente

Nota bene:

At this stage of the Project, the proposed compiled teaching material is still to be considered by the users as a pilot tool and not as an edition to be further disseminated publicly without the permission of the project partners and the authors. Indeed, due to the pandemic circumstances, all planned introductory trainings with a focus group of teachers and educators for peer reviewing the material, as well as the necessary workshops foreseen with the students in the classrooms or youth for potential revision of the lesson plans, have not occurred yet. Your experience and feedback based on this pilot Manual, which you are kindly invited to share with the Project partners and the authors, will contribute to the final official digital and print versions in English and Bosnian/ Croatian/Serbian languages to be published by the end of 2021. For sending your feedback on the lesson plans/workshops you experienced in your field of educational work, please return to us the evaluation/feedback form included at the end of the Manual. Many thanks!

| 01

Holocaust and Bosnia and Herzegovina

Holocaust history and legacy in Bosnia and Herzegovina

DURATION

90 minutes

PARTICIPANTS

number of participants: up to 24

age: third and fourth year secondary school students

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE AND LITERATURE

Context

Holocaust is a term describing the murder of millions of Jews, Roma and other peoples by Nazis during World War II. Death factories, such as Auschwitz-Birkenau, Sobibor, Chelmno and Treblinka were built during the Holocaust in order to commit mass murders.

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When people mention the term holocaust in Bosnia and Herzegovina, they mostly mean something that happened “somewhere” in Auschwitz, Germany, or in Jasenovac. This very fact shows the need for researching and investigating the holocaust that happened in Bosnia and Herzegovina, especially since there are very few important and systematic pieces of research in this field. This phenomenon has not been subject to comprehensive scientific research, although there is a series of works and memoirs. However, scientific research so far has confirmed that there was a surge of antisemitism and that Jews were systematically killed and their property destroyed in Bosnia and Herzegovina during World War II.

When World War II started, Nazi Germany started invading the Balkans and the puppet state of Nazi Germany, the Independent State of Croatia, was established, the position of the Jewish community considerably deteriorated. Very soon, it became an open target of the new state, its laws and its repressive apparatus.

Attacks against Jewish religious buildings also started immediately after the establishment of the Independent State of Croatia,¹ and the destruction of the first Jewish religious building occurred on April 16, 1941, when the largest synagogue in the Balkans was demolished in Sarajevo.

As regards the legal framework for a more intense confrontation with Jews in the Independent State of Croatia (of course, not only with them, but also with other “problematic” groups), the first legal acts were adopted as early as in mid-April 1941. It was the “Legal Regulation for the Defence of the People and State”.

In an effort to imitate the behaviour of the authorities in Nazi Germany, the authorities in the Independent State of Croatia resorted to the “policy of arrests” of Jews and introduction of payments in exchange for their freedom. This was followed by their detention in concentration camps, i.e. their murders.

¹ Hrvoje Matković, *Suvremena politička povijest Hrvatske*, Zagreb, 1999.

It is assumed that there were around 14,500 Jews living in Bosnia and Herzegovina before 1941. This figure does not include Jewish refugees from Europe. Around 70% of Bosnian and Herzegovinian Jews were killed in the holocaust. Around 8,500 Jews only in Sarajevo were taken to concentration camps and killed in World War II. As a result, around 4,000 Jews survived the war, and many of them moved to the newly established state of Israel in 1949 and 1951.

It is a fact that Jews went back to their homes and continued their lives in the new Yugoslavia under decent conditions. This means that Jews enjoyed all rights, just as any other citizens, and individuals from the Jewish community held high-ranking military, party and economic positions (Vojo Todorović Lerer was a member of the joint staff, Nisim Albahari, a national hero, was a high-ranking official, Emerik Blum was the founder and CEO of “Energoinvest” and the mayor of Sarajevo). As a result of strong anti-Semitic propaganda at the beginning of World War II, part of the population turned against their neighbours and fellow citizens. They were both involved in the plundering of Jewish property and serving the occupation military (Ustashas and Domobranici). On the other hand, there were citizens that refused to comply with the laws and decisions of the Independent State of Croatia and were saving Jewish lives and property, even at the price of their own lives. A few of them were proclaimed Righteous among the Nations. At the moment, there are 55 of them.

Most Jews were deported to concentration camps and killed there. Most of them were killed in Jasenovac and Auschwitz. It is believed that two thirds of Bosnian and Herzegovinian Jews were killed in Jasenovac and other concentration camps in the Independent State of Croatia (Jadovno, Slana on the island of Pag, Loborgrad, Đakovo), and one third of them were killed in Auschwitz. According to incomplete data, around 10,500 Bosnian and Herzegovinian Jews were killed in the holocaust. After the war, Jews tried to go back to their lives, re-gather their families and re-create a social life. Following the establishment of the state of Israel, some Jews emigrated. According to the 1970 census, there were 1,060 Jews in Sarajevo, who were part of the Jewish community. However, the data are not credible, because some Jews refused to declare themselves as members of the religious community due to their social and political status. Today, there are around 700 Jews in Bosnia and Herzegovina. Most of them live in Sarajevo (500). It can be stated with certainty that Jews in Bosnia and Herzegovina live just like any other citizens and that their religious and national rights are not being violated. An issue is the fact that Jews are a national minority and not a constitutional people, i.e. they do not have all political and electoral rights (the right to be elected an MP at the House of Peoples or a member of the Presidency of Bosnia and Herzegovina). This, of course, also means that some

of their existential rights are violated as well, i.e. their right to obtain a good political or economic position. However, this is not fully accurate, since Jews held positions such as minister of foreign affairs, ambassador, judge and permanent representative of Bosnia and Herzegovina at the UN (as written by Elias Tauber).

Quotes:

“The responsibility for the genocide committed against Serbs, Jews and Roma is thus part of the collective social responsibility.”² (Miljenko Jergović)

“The genocide committed by occupiers and Ustashas against the Jewish population of Sarajevo constitutes one of the most dramatic and tragic events in the overall history of Bosnia and Herzegovina.”³ (Esad Čengić)

Goals

Raising the awareness of participants regarding the history and consequences of the holocaust through digital research of monuments and memorials in Bosnia and Herzegovina, encouraging participants to develop an adequate attitude towards other peoples and national minorities, analysing other immaterial forms of the culture of remembrance as well as discussions about the personal and collective participation and responsibility for mass crimes and their prevention in the future.

Learning outcomes

- Becoming acquainted with the life of Jews in Bosnia and Herzegovina and in the Western Balkans.
- Acquiring knowledge about the holocaust, deportations and concentration camps.
- Becoming acquainted with Jews and their contribution to the development of Bosnia and Herzegovina.

² Miljenko Jergović u autobiografskom romanu *Otac*, Rende, Beograd, 2010, p. 23.

³ Esad Čengić, *Sefarad 92, Sarajevski Jevreji u II svjetskom ratu*, Institut za istoriju / Jevrejska zajednica Bosne i Hercegovine, Sarajevo, 1995, p. 173.

- Understanding the importance of historical heritage and human values for the prevention of mass crimes.
- Using digital tools and various verified online sources for research practices.

Methodology

Participants work in groups, research and present historical sources. They cooperate with other group members in order to eliminate potential unclarities and participate in the drawing of conclusions.

Procedure

10 MIN.

01

Introductory part (a brief presentation of the context by Eli Tauber, as above)

50 MIN.

02

Creation of four groups, distribution of tasks, work in groups and preparation by the workshop leader:

a) Group I: Mapping concentration camps in the Western Balkans and in Europe, in which Jews from Bosnia and Herzegovina were killed

Participants use materials (examples given in the annex) to research and answer the following questions:

<https://hrcak.srce.hr/190520>

<http://www.jusp-jasenovac.hr/Default.aspx?sid=5021>

https://issuu.com/jozocavar/docs/_itanka_4_-_drugi_svjetski_rat

<http://www.starosajmiste.info/sr/logor-na-sajmistu/istorija-logora>

<https://www.open.ac.uk/socialsciences/semlin/>

<https://www.open.ac.uk/socialsciences/semlin/sr/sajmiste-jevrejski-logor.php>

<http://darhiv.ffzg.unizg.hr/id/eprint/9788/1/Usta%C5%A1ki%20koncentracijski%20logor%20Lobograd%20-%20Jana%20Jane%C5%A1.pdf>

<http://www.muzej-koprivnica.hr/wp-content/uploads/2017/12/Predgovor-autora-Logor-Danica-1941.-1942-Knjiga-2-dokumenti.pdf>

<https://hrcak.srce.hr/161953>

<https://repozitorij.ffos.hr/islandora/object/ffos%3A2382/datastream/PDF/view>

Questions:

1. Write down the names of concentration camps you mapped and their locations.
2. What was the significance of these concentration camps in World War II?
3. How do they look today?
4. What kind of message do they carry for the future?

b) Group II: The Jewish cemetery in Travnik, Bosnia and Herzegovina

Using the materials below (examples are given in the appendix) participants research and answer the following questions:

<http://muzejtravnik.ba/jevrejsko-groblje-travnik/>

<http://www.benevolencija.eu.org/content/view/241/72/>

<http://www.benevolencija.eu.org/content/view/246/72/>

<http://www.benevolencija.eu.org/content/view/247/72/>

[https://www.jews.ba/post/85/Staro-Jevrejsko-groblje-u-Kova%C4%8D%C4%87ima-\(Sarajevo\)](https://www.jews.ba/post/85/Staro-Jevrejsko-groblje-u-Kova%C4%8D%C4%87ima-(Sarajevo))

<https://sinagogadoboj.org/bhs/?p=2136>

http://old.kons.gov.ba/main.php?id_struct=6&lang=1&action=view&id=3636

http://old.kons.gov.ba/main.php?id_struct=6&lang=1&action=view&id=3636

Rustempašić, Selma, *Od slova do kamena*, Secondary School History Manual, Theatar Fedra, Bugojno, 2017.

Questions:

1. What was the importance of Travnik for the Jewish community in Bosnia and Herzegovina until World War II?
2. Which Jewish families lived in Travnik and what were their professions?
3. What are the consequences of the holocaust in Travnik?
4. What does the Jewish cemetery in Travnik look like today?
5. What do Jewish cemeteries in Bosnia and Herzegovina look like today?

c) Group III: Monuments and memorials in Bosnia and Herzegovina dedicated to the remembrance of the holocaust of Jews

Using the materials below (examples are given in the appendix) participants research and answer the following questions:

<http://www.benevolencija.eu.org/content/view/239/72/>

<http://www.benevolencija.eu.org/content/view/238/72/>

<https://sarajevo.travel/ba/sta-raditi/staro-jevrejsko-groblje/186>

<http://www.centar.ba/stranica/536>

Questions:

1. Where are monuments dedicated to the remembrance of the holocaust of Jews in Bosnia and Herzegovina located?
2. At whose initiative and when were the monuments built?
3. What do these monuments represent?
4. What do monuments dedicated to the holocaust look like today?
5. What kind of message do they carry for the future?

d) Group IV: The Jewish Museum of Bosnia and Herzegovina

Using the materials below (examples are given in the appendix) participants research and answer the following questions:

<http://www.benevolencija.eu.org/content/view/394/72/>

<http://www.benevolencija.eu.org/content/view/25/32/>

http://old.kons.gov.ba/main.php?id_struct=6&lang=1&action=view&id=1861

<https://sarajevo.travel/ba/sta-raditi/stari-hram/179>

<https://www.jews.ba/post/36/II-Kal-Grandi---Stari-Jevrejski-hram>

Questions:

1. Where is the Jewish Museum of Bosnia and Herzegovina located?
2. What was the original purpose of the museum?
3. What are most exhibits of the museum dedicated to?
4. What does the museum look like today?

e) Preparation by the educator:

While participants work in groups, the workshop leader prepares a timeline on the board, which will be used by the participants at the end of their study of materials to pin the answers or events related to a certain year or period.

They must provide both the year and the place of an event.

0	1000	1500	1600	1700	1800	1900
1939-1945	1979	2000	2003	2005	2020	

After they fill in the timeline, group representatives go to the board and present their research findings.

03

30 MIN.

Final part of the class:

A discussion between the participants and the trainer about the consequences of the holocaust, human relations, human values and human rights in Bosnia and Herzegovina today.

What do monuments dedicated to the holocaust look like today? How much have we learned about the holocaust during our workshop?

How much have we learned about the holocaust in case of Jews from Bosnia and Herzegovina?

To what extent do you agree with the conclusion **The responsibility for the genocide is part of the collective social responsibility?**

(quote from: Hrvoje Matković, *Suvremena politička povijest Hrvatske*, Zagreb, 1999)

Materials

Laptop, projector, internet, smartphone, camera, exercise book, paper, pen, chalk, blackboard

Sources

- Elijas Tauber, *Holokaust u Bosni i Hercegovini (Holocaust in Bosnia and Herzegovina)* (Institute for Researching Crimes against Humanity and International Law of the University of Sarajevo, 2015).
- S. L. Salcberger, *Drugi svjetski rat (World War II)*, Vuk Karadžić, Belgrade, 1971.

- Čitanka 4. Drugi svjetski rat (*World War II*), edited by: Krešimir Erdelja, editor of the whole project: Christina Koulouri, The Croatian Helsinki Committee for Human Rights, Zagreb, 2007.
- Collection of papers *Sefarad 92*
- <http://www.jusp-jasenovac.hr/Default.aspx?sid=5021>
- <http://www.starosajmiste.info/sr/logor-na-sajmistu/istorija-logora>
- <https://www.open.ac.uk/socialsciences/semlin/>
- <https://www.open.ac.uk/socialsciences/semlin/sr/sajmiste-jevrejski-logor.php>
- http://old.kons.gov.ba/main.php?id_struct=6&lang=1&action=view&id=1861
- <https://sarajevo.travel/ba/sta-raditi/stari-hram/179>
- <http://darhiv.ffzg.unizg.hr/id/eprint/9788/1/Usta%C5%A1ki%20koncentracijski%20logor%20Loborgrad%20-%20Jana%20Jane%C5%A1.pdf>
- <https://hrcak.srce.hr/190520>
- <https://hrcak.srce.hr/161953>
- <https://repozitorij.ffos.hr/islandora/object/ffos%3A2382/datastream/PDF/view>
- <http://muzejtravnik.ba/jevrejsko-groblje-travnik/>
- <http://www.benevolencija.eu.org/content/view/238/72/>
- <http://www.benevolencija.eu.org/content/view/239/72/>
- <http://www.benevolencija.eu.org/content/view/241/72/>
- <http://www.benevolencija.eu.org/content/view/246/72/>
- <http://www.benevolencija.eu.org/content/view/247/72/>
- [https://www.jews.ba/post/85/Staro-Jevrejsko-groblje-u-Kova%C4%8Di%C4%87ima-\(Sarajevo\)](https://www.jews.ba/post/85/Staro-Jevrejsko-groblje-u-Kova%C4%8Di%C4%87ima-(Sarajevo))
- <https://sarajevo.travel/ba/sta-raditi/stari-hram/179>
- <https://www.jews.ba/post/36/Il-Kal-Grandi---Stari-Jevrejski-hram>
- http://old.kons.gov.ba/main.php?id_struct=6&lang=1&action=view&id=3636
- Spomenica o 400 godina dolaska Jevreja u Bosnu i Hercegovinu (Memorial of the 400th Anniversary of the Arrival of Jews to Bosnia and Herzegovina)
- The Archive of Bosnia and Herzegovina – Sarajevski novi list; The Historical Archive of Sarajevo
- The Historical Museum of Bosnia and Herzegovina, the National Museum of Bosnia and Herzegovina
- Čengić, Esad, *Sarajevski Jevreji. (Jews from Sarajevo)* (a special print from the Collection 4, the Historical Jewish Museum), Association of Jewish Communities of Yugoslavia, Belgrade, 1979.

- *Da se ne zaboravi*, a demographic study of Jewish communities of Yugoslavia 1971-72, Veselin Masleša, Sarajevo, 1961.
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- Avram Pinto, David Pinto, *Dokumenti o stradanju Jevreja u logorima NDH, (Documents about the Suffering of Jews in Concentration Camps of the Independent State of Croatia)*, Jevrejska opština Sarajevo, 1972.
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- http://www.dwp-balkan.org/en/library.php?cat_id=5&text_id=27
- <https://youtu.be/sR9JlkVhKh8>
- <https://www.youtube.com/watch?v=d1Vi6wBqBCo>

Further activities

Visit a World War II monument or memorial together with participants. Give them the task to draw, describe, paint or video tape a monument, such as: Sarajevo – Vraca memorial, the old Jewish cemetery.

Encourage the organisation of school trips to Auschwitz (Poland), Buchenwald (Germany), Camp des Milles (France), Mauthausen (Austria).

Add information to drawings, photos, presentations or video clips regarding the period when the monument/memorial was built, who it was dedicated to and what state it is in today.

Organise a school exhibition on the occasion of the day of remembrance of victims of the holocaust or day of the school.

Provide awards or praise for the best works.

ANNEX

Photographs that can be used during the workshop:



Memorial in the Jewish cemetery Travnik

<https://www.facebook.com/iLikeTravnik/posts/867730153409578>

ANNEX

Photographs that can be used during the workshop:



Jewish cemetery Travnik
<http://muzejtravnik.ba/jevrejsko-groblje-travnik/>

ANNEX

Photographs that can be used during the workshop:



Camp woman dress with registration number and red triangle wore by Mira Papo. Museum of Jews in Sarajevo
<https://balkans.aljazeera.net teme/2020/1/25/knjiga-stradanja-zuta-traka-i-logorska-haljina-kao-sjecanje-na-holokaust>

ANNEX

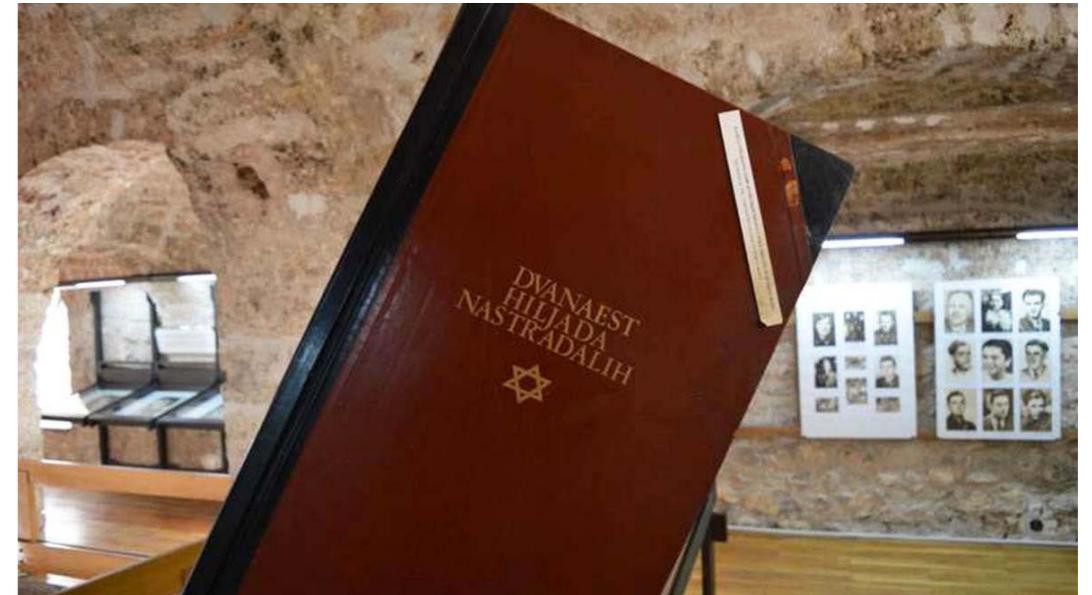
Photographs that can be used during the workshop:



"12000 Jews from Bosnia and Herzegovina killed in World War II." Museum of Jews in Sarajevo.
<https://balkans.aljazeera.net teme/2020/1/25/knjiga-stradanja-zuta-traka-i-logorska-haljina-kao-sjecanje-na-holokaust>

ANNEX

Photographs that can be used during the workshop:



"Book of Suffering." Museum of Jews in Sarajevo.
<https://balkans.aljazeera.net teme/2020/1/25/knjiga-stradanja-zuta-traka-i-logorska-haljina-kao-sjecanje-na-holokaust>

| 02

Stories of Survival

Survivor testimonies; Stories from the past for the future; Human connection and choices in the Holocaust

DURATION

45-60 min. (the number of questions and groups can be adapted)

PARTICIPANTS

number of participants: 3+

age: 14+

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE AND LITERATURE

Context

Survivor testimonies – accounts from individuals who lived through genocide and other atrocities – help participants more deeply appreciate and empathize with the human and inhuman dimensions of important moments in history.

The Holocaust was the systematic, state-sponsored persecution and murder of six million Jews by the Nazi regime and its allies and collaborators. *Holocaust* is a word of Greek origin meaning “sacrifice by fire.” The Nazis, who came to power in Germany in January 1933, believed that Germans were “racially superior” and that the Jews, deemed “inferior,” were an alien threat to the so-called German racial community. During the Nazi era, German authorities also targeted other groups because of their perceived racial and biological inferiority: Roma, people with disabilities, some of the Slavic peoples (Poles, Russians, and others), Soviet prisoners of war, and Black people. Other groups were persecuted on political, ideological, and behavioral grounds, among them Communists, Socialists, Jehovah’s Witnesses, and homosexuals. (USHMM, 2021)

Survivor testimonies—accounts from individuals who lived through genocide and other atrocities—help participants more deeply appreciate and empathize with the human and inhuman dimensions of important moments in history. They supplement what we learn from historians and secondary sources by offering unique perspectives on the difficult and sometimes impossible situations individuals were forced to confront during moments of collective violence and injustice. Over the course of time, second- and third-generation descendants of survivors have acknowledged the importance of honouring these stories by sharing them with future generations so they are not forgotten. These stories challenge individuals and groups who try to deny that these atrocities happened and help new generations of individuals understand that they have a responsibility to protect others in their community and the world from hatred and injustice. (Facing History, 2019)

Survivors whose history is the focus of the lesson:

Herschel and Edjya Black
 Azriel and Irene Awret
 Sam and Regina Spiegel
 Philip and Ruth Lazowski
 Mory and StefaMarkuse
 Hoseph and Rebecca Bau

Goals

Participants will experience how the powerful stories of those who were targeted by the Nazis can affect us emotionally and deepen our investment in learning about and from this history. Participants will recognize that it is not possible to fully understand the experiences of those who were targeted by the Nazi regime, but they will reflect on how stories of survivors of mass atrocities and their descendants are relevant in the world today – how they personalize and humanize the history of the Holocaust, and the world in general.

Learning outcomes

At the end of the workshop/lesson plan, participants will be able to:

- analyze stories of survival by critically reflecting on how the unique stories impact our understanding of history;
- explain the relevance of survivor testimonies in today's world;
- come to conclusions by collaborating in a joint activity;
- critically evaluate the relationship between memory and history;
- critically reflect on their own role, choices, and behavior in times of difficulty, times of conflict, and times of peace.

Methodology

Participants work in groups of 4 on one story of survival each. They analyze the survivors' history and lives, the context they lived in and the choices made to aid in their survival. Each group shares their findings with time for follow-up questions and discussion.

Procedure

5 MIN.

Step 1:

It is expected that the participants have previously worked on the topic of the Holocaust. Participants are expected to have read the stories/testimonies prior to the workshop/lesson. The educator sets the tone by reminding the participants of the historical context they covered and proceeds to explain the following activity.

02

20 MIN.

Step 2:

Participants work in groups of 4. Each group is given a large piece of paper and a text about survivors from the Holocaust. They are allowed to use Google maps in order to find the locations in question (the places where concentration camps, ghettos, hiding places, etc. were located). If available, maps can be also provided to each of the groups. Participants can write and draw on their group poster, stating facts and expressing their opinions and feelings throughout the process.

Each group has to answer the following questions written on the board:

- 1) *Where and how did the survivors meet? Where is that location (geographically)?*
Optional: The educator prepares a large map of Europe where participants can mark the places once they present their findings.
- 2) *What conditions did the survivors live in? What circumstances were they individually experiencing at the time of their meeting?*
- 3) *What obstacles did the survivors have to overcome? What choices did they have to make to overcome those obstacles? How did their choices influence their future? What was out of their control?*
- 4) *What was your initial reaction to their story of survival?*
- 5) *Did their story change or impact in any way your perception on survival in the Holocaust?*

03

20 MIN.

Step 3:

Each group shares their findings with the whole group (depending on the number of groups, the presentation could last from 3-5 minutes). The posters are put up on the classroom walls respectively. After each presentation, other groups can ask up to two questions about the survivors, the historical background, or about additional information on the group's perspective.

01

04

15 MIN.**Step 4:**

Once the participants present their work, the educator should try to guide the participants towards a critical reflection on the role of survivor stories, the personalization of history as opposed to strictly factual memorization, and the relevance of stories from the past for the future.

Suggestions for questions throughout the discussion:

- *How are we affected by reading stories or testimonies of Holocaust survivors? How do their stories impact our understanding of this history?*
- *What can we learn about human behavior from the stories of Holocaust survivors? What can we learn about ourselves?*
- *How are stories of survivors of mass atrocities and their descendants relevant in the world today?*
- *How does learning about these stories affect our sense of responsibility in the world? Our personal choices?*

An important note to educators on avoiding romanticizing history:

Survivor testimonies of people who met, survived, and persevered together are important in studying facts as well as individual experiences in the Holocaust. And yet, they provide unique perspectives which may or may not reflect the experiences of other survivors. They should be used as resources solely for the purpose of teaching the history and impact of the Holocaust.

Portray all individuals, including victims and perpetrators, as human beings who are capable of moral judgment and independent decision making. People who risked their lives to rescue victims of Nazi oppression provide compelling role models for participants. But given that only a small fraction of non-Jews under Nazi occupation helped rescue Jews, an overemphasis on heroic actions can result in an inaccurate and unbalanced account of the history. Similarly, in exposing participants to the worst aspects of human nature as revealed in the history of the Holocaust, you run the risk of fostering cynicism in your participants. Accuracy of fact, together with a balanced perspective on the history, is necessary.

(USHMM, 2021, *Guidelines for Teaching About the Holocaust*)

Materials

Writing utensils, large pieces of paper (one for each group), handouts with the stories of survival <https://momentmag.com/wp-content/uploads/2018/05/love-stories-from-the-Holocaust.pdf>

Sources

- Moment. 2005. Love Stories from the Holocaust: Inspiring Tales of Courage, Grace and Spirit. <https://momentmag.com/great-love-stories-from-the-holocaust/>
- United States Holocaust Memorial Museum (USHMM). <https://www.ushmm.org>
- Facing History and Ourselves, Teaching material “Survivor Testimony and the Legacy of Memory”, 2019, <https://www.facinghistory.org/resource-library/teaching-holocaust-armenian-genocide-california/survivor-testimony-and-legacy>

Further activities

- Recommended further activity is the “found poem” (Teaching History and Ourselves, 2021): https://www.facinghistory.org/sites/default/files/Creating_a_Found_Poem_1.pdf

| 03

Time Travel Quest

– back to past in search of a better future

Human rights violation and discrimination cloaked in secrecy by Nazi propaganda

DURATION

100 minutes

PARTICIPANTS

number of participants: 16-24

age: 13+

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE AND LITERATURE

Context

Scholars, journalists, and politicians have long argued about how to properly define propaganda and distinguish it from other forms of mass communication. Propaganda is biased information designed to shape public opinion and behavior.

The word comes from Latin and originally referred to the biological reproduction of flora and fauna, that is, to the propagation of plants and animals. It took on new meaning in the 17th century when the Papacy established a special division within the Catholic Church, the Sacred Congregation for the Propagation of the Faith (propaganda fide), to systematically spread Catholic doctrine throughout the world to win new converts and stem the rising tide of Protestantism. Propaganda thus came to connote the dissemination of religious ideas in order to shape the opinions and behavior of mass audiences.

In the 18th and 19th centuries, propaganda took on greater importance in the political realm with the growth of literacy, liberal demands for freedoms of the press, speech, and assembly, and representative governments. Politicians and governments of all types recognized the importance of winning over and molding public opinion through propaganda and other methods of mass persuasion. Instead of relying purely upon censorship as a tool of social control, regimes now created or subsidized newspapers and other organs to disseminate official “news.” The “marketplace of ideas” and the court of public opinion became venues for competing social, political, and religious movements.

Nazi propagandists drew upon the successful techniques and strategies used by the Allies, Socialists, Communists, and Italian Fascists to advance their political campaigns, win public support, and to wage war. Once in power, the Nazis eliminated the “marketplace of ideas” through terror and media manipulation and mobilized propaganda as a weapon to unite the German people around a “leader” and to facilitate aggression, mass murder, and genocide.

Since World War II, technologies and strategies for disseminating propaganda have changed greatly. Television and the Internet have increased the speed and spread of information globally. Websites and other online media now reach hundreds of millions of people throughout the world and have become major propaganda vehicles for private and governmental organizations. In the face of such a media barrage, consumers now, perhaps more than ever, must carefully and critically evaluate information in order to become better informed citizens.

How Does Propaganda Work?

Modern propaganda draws upon techniques and strategies used in advertising, public relations, communications, and mass psychology. It simplifies complicated issues or ideology for popular consumption, is always biased, and is geared to achieving a particular end. Propaganda generally

employs symbols, whether in written, musical, or visual forms, and plays upon and channels complex human emotions towards a desired goal. It is often employed by governmental and private organizations to promote their causes and institutions and denigrate their opponents. Propaganda functions as just one weapon in the arsenal of mass persuasion.

In contrast to the ideal of an educator, who aims to foster independent judgment and thinking, the practitioner of propaganda does not aim to encourage deliberation by presenting a variety of viewpoints and leaving it up to the audience to determine which perspective is correct. The propagandist transmits only information geared to strengthen his or her case, and consciously omits detrimental information.

SOURCE: <https://www.ushmm.org/propaganda/resources/>

Goals

The goal of this workshop is for its participants to raise their awareness of the power of propaganda, as well as its tools, various forms and sources, and its impact on a social mindset. The goal is also to understand that propaganda exists today in various forms and that we must carefully approach its reception in order to learn valuable lessons from a tumultuous past of propaganda in the context of the Holocaust, as well as to understand why Human Rights are timeless, universal and applicable to all, while propaganda is a social construct aimed at a given group or topic, in a specific set of circumstances, with a specific agenda.

Learning outcomes

- The participants will analyze and critically assess various Nazi propaganda messages and tools.
- The participants will analyze and define the historic, economic, social, political, ethnic, and other circumstances that influenced the public reception of the propaganda messages.
- The participants will become aware of the power, different forms, as well as tools of propaganda and understand the importance of critically approaching propaganda messages in their everyday contexts.
- The participants will gain a broad understanding of the context elements and tools that allowed the Nazi propaganda to carry out mass discrimination and violation of Human Rights.

Methodology

Small group work, as well as frontal teaching and individual participation in the discussion sessions. Spontaneous interaction between groups, sharing, giving suggestions and offering feedback will be encouraged. The participants will express themselves in written, artistic, and oral forms. They will read texts, watch videos, and be presented with other visual content through slides or posters.

Procedure

The educator makes the group seating arrangement. The tables can be put together and 4-8 chairs placed around each double table. As they enter, participants are asked to sit at tables, immediately forming groups of 4-8. There should be 4 different groups, with the number of group members equally distributed.

ACTIVITY	DURATION
1. Opener	10 minutes
2. Icebreaker	10 minutes
3. Main part	60 minutes
4. Energizer	15 minutes
5. Conclusion	5 minutes

01

10 MIN.

Opener

The educator greets the participants and asks them to find their seats. After the participants have settled comfortably in their seats, the educator opens the workshop with a brief introductory address:

We live in a world conquered by and completely dependent on information technology. Social networks have become a fundamental element in the evolution of our identities, worldviews, professional as well as personal relationships and virtually every aspect of our everyday life. We are bombarded with a staggering body of information on a daily basis. Where does it come from? What do we do with it? How do we interpret it? Why is this all even important?

The educator asks some of the following questions:

1. Do you watch television? What do you usually watch on TV?
Do you listen to the radio? What kind of content do you listen to?
Do you read or listen to the news?
2. How do you usually access information? What are your favorite online or printed sources of daily news? Why?
3. What kind of information do you usually access and how often?
4. Can you control the impact of the information you are exposed to?
5. Do you think you can trust your favorite sources?
6. Do you think you are entitled to completely true and factual reports?

The participants are asked to freely share their personal habits and opinions regarding the above issues. It is probably best if different participants (at least 2 or 3) give short answers to each question, in order to collect a variety of opinions and arguments.

*NOTE: It is recommended to provide the participants with the above list of questions, either in the form of handouts or as a poster or presentation slide projected so as to be clearly visible for every participant.

10 MIN.

Icebreaker

The educator plays a video and asks participants to watch carefully.

0:00 – 1:50 (The video continues, but for the purposes of the activity, given the time, it is necessary to pause it at suggested time of 1:50)

<https://www.youtube.com/watch?v=IKQVfheFkok>

At the end of screening, the educator asks the following questions:

1. Were you aware of this practice of the food industry behind the product advertisement?
2. Have you ever experienced the discrepancy between the commercial imagery and the realistic condition of the products you ordered.
3. Do you find this problematic in any way: deceiving, wrong, harmful... or do you find it justified or acceptable? Explain your opinion.
4. Do you think of this as a less aggressive form of propaganda, yet still an example of it?

*NOTE: At this point, the educator will ask someone to, beside answering the question, provide a definition of propaganda. In case the definition is incomplete or the participants cannot offer one, the educator offers the following dictionary definition:

ideas or statements that may be false or present only one side of an argument that are used in order to gain support for a political leader, party, etc.

The educator asks the participants to share other examples of modern propaganda they are familiar with. A short discussion may ensue.

03

60 MIN.

Main part

1. introduction

The educator reads the INTRO text and shows the first related artifact. He/she then explains that the participants will work in groups.

2. instructions

- Each group will be provided with a sample of the Human Rights Convention (see the link: <https://www.un.org/en/about-us/universal-declaration-of-human-rights>) and a text focusing on a specific topic within the overall theme of the Holocaust. The educator hands out excerpts of articles that give a framework and basic parameters to each group. They read about the event and make a list of causes or reasons that might have led to the event. They detect and define the most prominent and explicit problems, comparing it against the Human Rights Convention and relying heavily on its clauses in order to support their arguments. The group chooses what to change in that sequence of events, suggesting another account that could prevent or help avoid these issues and therefore result in a different scenario. Each group writes another brief account of events, this time emphasizing the difference in sequences and accounts that follow the change they have introduced while constantly referring back to the Human Rights Convention in order to find valid ground reasons for their actions in the document itself.

In other words, the groups are asked to rewrite the history of a given event and its circumstances, causes and consequences. The groups have 20 minutes to work on this.

3. presentations and discussions

- Next, each group is given 5 minutes to present the original case and point out the burning issues, as well as to suggest alternative courses of events and other choices of action. After each presentation, a short discussion is allowed. The presenters explain why they made certain choices and the audience agrees or disagrees, i.e. shares opinions.

*NOTE: The discussions should be kept short – up to 5 minutes each. This makes the duration of this part 20 minutes. However, this can be flexible, since it is more important to allow constructive discussions to unfold than to follow the aforementioned time limit.

* NOTE: The educator plays a 2-minute video after the first group's presentation. The link is attached below TEXT 1 (see the Materials section). The educator can play several other short clips at the end of each group's presentation. These are listed as optional below TEXT 4 section.

04

15 MIN.

Energizer

Examples of how modern art depicts racist views in a comic way.

The educator plays the following clips and asks the participants to briefly comment and reflect on each clip separately, upon its screening.

Life Is Beautiful (La Vita è bella) → 1997 Italian comedy-drama

Our Race is Superior – clip (3:22)

<https://www.youtube.com/watch?v=A-5QUS3IZ58>

Jojo Rabbit → 2019 drama/comedy-drama

Der Jude scene (0:53)

https://www.youtube.com/watch?v=uov3j50WDg0&has_verified=1

Jews vs. Nazis (3:04)

<https://www.youtube.com/watch?v=JSn28UMIIGI>

05

5 MIN.

Conclusion

The participants are invited to share and discuss today's implications of the Human Rights Convention and its power to prevent holocaust and similar atrocities in the future.

Materials

INTRO:

The Propaganda of Deception

Wartime propagandists universally seek to justify the use of military violence by portraying it as morally defensible and necessary. To do otherwise would jeopardize public morale and faith in the government and armed forces. Throughout World War II, Nazi propagandists disguised military aggression aimed at territorial conquest as righteous and necessary self-defense. They cast Germany as a victim or potential victim of foreign aggressors, a peace-loving nation forced to protect its populace or defend European civilization against Communism. War aims professed at each stage of hostilities almost always disguised goals of territorial expansion and racial warfare. This was propaganda of deception, designed to fool or misdirect the populations in Germany, German-occupied lands, and neutral countries.

Related Artifacts *1 → Headlines from German press:

<https://www.ushmm.org/propaganda/archive/german-press-headlines-2/>

TEXT 1:

Nazi Propaganda About the Ghettos

A recurrent theme in Nazi antisemitism propaganda was that Jews spread diseases. To prevent non-Jews from attempting to enter the ghettos and from seeing the condition of daily life there for themselves, German authorities posted quarantine signs at the entrances, warning of the danger of contagious disease. Since inadequate sanitation and water supplies coupled with

starvation rations quickly undermined the health of the Jews in the ghettos, these warnings became a self-fulfilling prophecy, as typhus and other infectious diseases ravaged ghetto populations. Subsequent Nazi propaganda utilized these man-made epidemics to justify isolating the “filthy” Jews from the larger population.

Racist Propaganda

According to Nazi theories of race, Germans and other northern Europeans were “Aryans,” a superior race. During World War II, Nazi physicians conducted bogus medical experiments seeking to identify physical evidence of Aryan superiority and non-Aryan inferiority. Despite killing countless non-Aryan prisoners in the course of these experiments, the Nazis could not find any evidence for their theories of biological racial differences among human beings.

→ JEWISH BABY - ARIAN ICON:

<https://www.youtube.com/watch?v=yNnuZm8CNos>

Related Artifacts → Antisemitic poster published in Poland in March 1941:

<https://www.ushmm.org/propaganda/archive/polish-antisemitic-poster/>

TEXT 2:

Propaganda education

From the 1920s onwards, the Nazi Party targeted German youth as a special audience for its propaganda messages. These messages emphasized that the Party was a movement of youth: dynamic, resilient, forward-looking, and hopeful. Millions of German young people were won over to Nazism in the classroom and through extracurricular activities.

Education in the Nazi State

Education in the Third Reich served to indoctrinate students with the National Socialist world view. Nazi scholars and educators glorified Nordic and other “Aryan” races, while denigrating Jews and other so-called inferior peoples as parasitic “bastard races” incapable of creating culture or civilization. After 1933, the Nazi regime purged the public school system of educators deemed to be Jews or to be “politically unreliable.” Most educators, however, remained in their posts and joined the National Socialist Teachers League. 97% of all public school teachers, some 300,000 persons, had joined the League by 1936. In fact, teachers joined the Nazi Party in greater numbers than any other profession.

Related Artifacts → Page from The Poisonous Mushroom

<https://www.ushmm.org/propaganda/archive/poisonous-mushroom-book/>

Hitler Youth

Founded in 1926, the original purpose of the Hitler Youth was to train boys to enter the SA (Storm Troopers), a Nazi Party paramilitary formation. After 1933, however, youth leaders sought to integrate boys into the Nazi national community and to prepare them for service as soldiers in the armed forces or, later, in the SS. In 1936, membership in Nazi youth groups became mandatory for all boys and girls between the ages of 10 and 17. After-school meetings and weekend camping trips sponsored by the Hitler Youth and the League of German Girls trained children to become faithful to the Nazi Party and the future leaders of the National Socialist state.

League of German Girls

The Hitler Youth and the League of German Girls were the Nazis' primary tools for shaping the beliefs, thinking, and actions of German youth. While the development of a healthy body was emphasized through participation in sports, more typical activities for League of German Girls members were music, crafts, and various aspects of home economics such as sewing, childcare, and cooking. The outbreak of World War II had a great impact on the work of the League and its members served the war effort in many ways. Younger girls participated in door-to-door collections for the Winter Relief and older girls tended wounded soldiers or did agricultural work formerly done by men.

TEXT 3:

Discrimination and social exclusion

Once in power, the Nazis implemented racial laws and policies that deprived Jews, blacks, and Roma (Gypsies) of their rights. One crucial factor in creating a cohesive group is to define who is excluded from membership. Nazi propagandists contributed to the regime's policies by publicly identifying groups for exclusion, justifying their outsider status, and inciting hatred or cultivating indifference. Nazi propaganda was crucial in selling the myth of the “national community” to Germans who longed for unity, national pride and greatness, and a break with the rigid social stratification of the past. But a second, more sinister aspect of the Nazi myth was that not all Germans were welcome in the new community. Propaganda helped to define who would be excluded from the new society and justified measures against the “outsiders.”

Anti-Jewish Propaganda

Exploiting pre-existing images and stereotypes, Nazi propagandists portrayed Jews as an “alien race” that fed off the host nation, poisoned its culture, seized its economy, and enslaved its workers and farmers. This hateful depiction, although neither new nor unique to the Nazi Party, now became a state-supported image. As the Nazi regime tightened control over the press and publishing after 1933, propagandists tailored messages to diverse audiences, including the many Germans who were not Nazis and who did not read the party papers.

Other Outsiders

Jews were not the only group excluded from the vision of the “national community.” Propaganda helped to define who would be excluded from the new society and justified measures against the “outsiders”: including Jews, Roma (Gypsies), homosexuals, Jehovah’s Witnesses, and Germans viewed as genetically inferior and harmful to “national health” (people with mental illness and intellectual or physical disabilities, epileptics, congenitally deaf and blind persons, chronic alcoholics, drug users, and others).

Identification, Isolation, and Exclusion

Propaganda also helped lay the groundwork for the announcement of major anti-Jewish statutes at Nuremberg on September 15, 1935. The decrees followed a wave of anti-Jewish violence perpetrated by impatient Nazi Party radicals. The Law for the Protection of German Blood and Honor prohibited marriage and extramarital sexual relations between Jews and persons of “German” or “related blood,” and the Reich Citizenship Law defined Jews as “subjects” of the state, a second-class status. For months before the announcement of the “Nuremberg Laws,” the Nazi Party press aggressively incited Germans against racial pollution, with the presence of Jews in public swimming pools becoming a major theme.

Related artifacts → Anti-Roma (Gypsy) propaganda

<https://www.ushmm.org/propaganda/archive/anti-roma-propaganda/>

Related artifacts → Poster: “He is guilty for the war”

<https://www.ushmm.org/propaganda/archive/poster-guilty-war/>

TEXT 4:

When Hitler came to power in 1933, Germany had a well-developed communications infrastructure. Over 4,700 daily and weekly newspapers were published annually in Germany, more newspapers than in any other industrialized nation, with a total circulation of 25 million. Germany’s movie industry ranked among the world’s largest, its films had won international acclaim, and it had pioneered in the development of both radio and television.

New Avenues for Propaganda: Film, Radio, Television

The Nazis understood the power and attraction of emerging technologies, such as film, loudspeakers, radio, and television, in the service of propaganda. These technologies offered the Nazi leadership a means for mass dissemination of their ideological messages and a vehicle for reinforcing the myth of the Volksgemeinschaft (“national community”) through communal listening and viewing experiences. After 1933, German radio broadcast Hitler’s speeches into homes, factories, and even onto city streets through loudspeakers. Officials in Goebbels’ Ministry of Propaganda saw the tremendous promise of radio for propaganda. In 1935, Germany became the first nation to introduce regular television service.

During times of war, governments generally restrict and censor public access to information in order to prevent sensitive data leaking to the enemy or to isolate the domestic population from information that might undermine public morale. After Germany invaded Poland on September 1, 1939, the Nazi regime implemented draconian measures to prevent its population from receiving outside information. The German government prohibited its citizens to listen to foreign broadcasts, making doing so a criminal offense. German courts could sentence persons who disseminated stories gleaned from enemy radio stations to prison terms or even death.

The “National Community”

Key to Nazi ideology and propaganda was the creation of a “national community” (Volksgemeinschaft), a racial union of “Aryan” Germans transcending class, religion, and region. The political and social strife of the Weimar period had no place in this community. Instead of the protection of personal rights enshrined in the Weimar constitution, Nazi propagandists emphasized the welfare of the national community. “Racially pure” Germans (“national comrades”) were to sacrifice for the commonweal. Nazi propaganda was crucial in selling the myth of the national community to Germans longing for unity, national pride and greatness, and a break with the social stratification of the past. Propaganda helped prepare the public for a future defined by Nazi ideology.

Related Artifacts → Early Nazi campaign poster by Mjolnir: “National Socialism–The Organized Will of the Nation”

<https://www.ushmm.org/propaganda/archive/poster-national-socialism/>

Selling War

Wartime propagandists often seek to justify the use of military force by portraying it as morally defensible and necessary. In summer 1939, as Hitler finalized plans for the invasion of Poland, the public mood in Germany was tense and fearful. No crowds lined the streets calling for war, as they had done at the outbreak of World War I in 1914. The specter of that war and the deaths of two million German soldiers haunted popular memory. The Nazi propaganda machine was tasked with building public support for a new war. Throughout World War II, Nazi propagandists disguised military aggression aimed at territorial conquest as ethnic self-defense necessary for the survival of “Aryan civilization.”

Related Artifacts → Poster: Why we fight—for our children’s bread!!

<https://www.ushmm.org/propaganda/archive/poster-childrens-bread/>

*OPTIONAL → The Path to Nazi Genocide

<https://www.youtube.com/watch?v=sRcNq4OYTyE>

6:51 – 7:57 (NAZI NEWSPAPER)

16:30 – 18:12 (RACIAL LAWS AND DECREES)

OR

Evolution Of Evil E05: Adolf Hitler | Full Documentary

<https://www.youtube.com/watch?v=k5VnaYN4-VE&t=833s>

18:15 – 22:12

Sources

- UNITED STATES HOLOCAUST MEMORIAL MUSEUM WEBPAGE
<https://www.ushmm.org/propaganda/>
- Jewish baby - Aryan icon
<https://www.youtube.com/watch?v=yNnuZm8CNos>
- La vita é bella: Our Race is Superior – clip
<https://www.youtube.com/watch?v=A-5QUS3IZ58>

- Jojo Rabbit: Jews vs. Nazis

<https://www.youtube.com/watch?v=JSn28UMIIGI>

- Der Jude scene

https://www.youtube.com/watch?v=uov3j50WDg0&has_verified=1

*OPTIONAL:

- The Path to Nazi Genocide

<https://www.youtube.com/watch?v=sRcNq4OYTyE>

6:51 – 7:57 (NAZI NEWSPAPER)

16:30 – 18:12 (RACIAL LAWS AND DECREES)

- Evolution Of Evil E05: Adolf Hitler | Full Documentary

<https://www.youtube.com/watch?v=k5VnaYN4-VE&t=833s>

18:15 – 22:12 (PROPAGANDA AGAINST JEWS)

Further readings

- USHMM.ORG

<https://www.ushmm.org/collections/bibliography/nazi-propaganda#top>

- A New York Times article on the “State of Deception: The Power of Nazi Propaganda” exhibition

<https://www.nytimes.com/2009/02/24/arts/design/24muse.html>

- A YouTube clip on THE POWER OF THE RADIO in the Nazi regime

<https://www.youtube.com/watch?v=aD6zpu0H6d4>

- State of Deception – the power of Nazi propaganda

<https://www.youtube.com/watch?v=D7jN8dg3vEA>

Further activities

The participants can be asked to research modern propaganda that affects their lives directly, especially if they realize they were not previously aware of that. The results can be presented through a series of presentations where each group can elaborate on the topic and offer solutions in response to the modern forms of propaganda.

The participants can make posters for their personal propaganda causes and try to persuade other members/groups into supporting their personal causes by making them believe they would actually be doing something for themselves.

| 04

On the Margins

Minority rights and discrimination

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE AND LITERATURE

DURATION

45 minutes

PARTICIPANTS

number of participants: 5+

age: 13+

Context

From birth, Roma face significant hurdles in their efforts to break the cycle of poverty, obtain a formal education, and gain acceptance among the majority populations.

From birth, Roma face significant hurdles in their efforts to break the cycle of poverty, obtain a formal education, and gain acceptance among the majority populations. The Roma constitute the country's largest national minority group and are among Bosnia's most socially, economically, and politically marginalized. In today's post-war BiH, the Roma face a series of difficulties exercising their full range of fundamental human rights guaranteed under the BiH Constitution, including property rights and access to social welfare, education, and employment.

Goals

Through the storytelling and multimedia content of this class, participants will understand widely held Roma stereotypes and misconceptions and will be challenged to re-examine their viewpoints and prejudices about this unique and diverse community. It is presumed that when non-Roma individuals begin to re-examine their own beliefs and behavior toward Roma, they then sow the seeds for a wider cultural and behavioral shift that can lead to a more inclusive society for all.

Learning outcomes

The participants will be able to:

- learn more about human rights and minority rights and understand the differences between the two;
- understand and internalize various aspects of minority rights;
- reflect on the lives of Roma people in Bosnia and Herzegovina;
- critically reflect on their role, choices, and behavior in relation to Roma people in Bosnia and Herzegovina.

Methodology

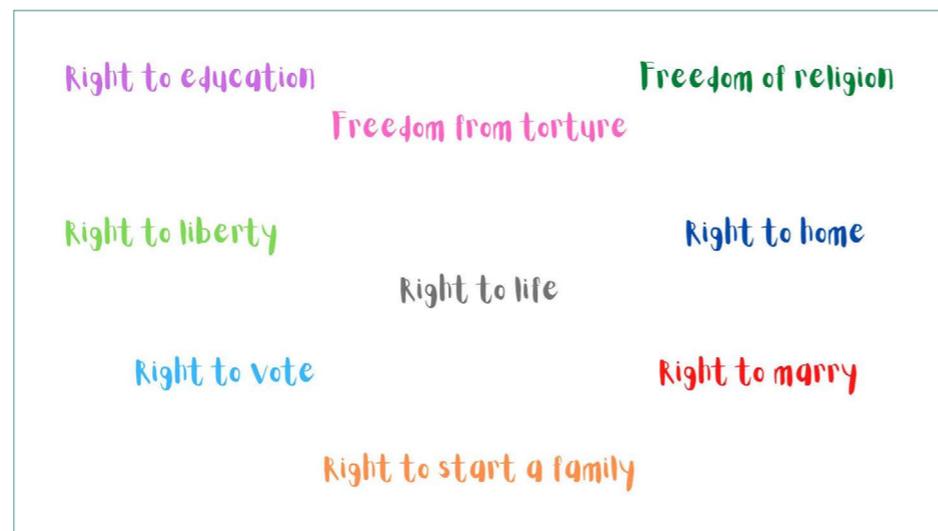
- Class discussion
- Group work to discuss stories about Roma communities in Bosnia and Herzegovina. Each group will share their findings with time for follow-up questions and discussion.

Procedure

15 MIN.

Introduction

This activity allows participants to share human rights knowledge through dynamic, playful interaction. Before the class starts, the educator will write various human rights on the board (for example right to water, right to vote, right to marry, right to life, right to start a family).



When class starts, the educator will open a discussion with a question: Who are minorities?

Use the definition given below to fine-tune and fully develop whatever definition the group comes up with. Once the group has established a proper definition, with the guidance and input of the educator, the educator will specify again who minority groups are and what makes them different from other groups in society.

The educator will then ask the participants to approach the board that has different human rights mentioned and put a sticker/note on all rights that do not apply to minority groups in Bosnia and Herzegovina. After participants express their opinions, the educator will proceed to

explain, using the information below, how all human rights apply to all human beings regardless of the status in society and that minority rights are an integral part of human rights.

Definitions and explanations

- A minority group, by its original definition, refers to a group of people whose practices, race, religion, ethnicity, or other characteristics are lesser in numbers than the main groups of that country and community.
- Minorities include groups who:
 - a) Are less in number to the rest of the population of a state;
 - b) Are in a non-dominant position;
 - c) Reside in the state, being either nationals or a group with close long-standing ties to the state;
 - d) Possess ethnic, religious, or linguistic characteristics differing from those of the rest of the population; and
 - e) Show, if only implicitly, a sense of solidarity directed towards preserving their distinctive collective identity.

Generally, minority groups are recognized to include national, ethnic, cultural, linguistic, and religious minorities, as well as some migrants, refugees, and indigenous and tribal peoples. It is also important to consider that minorities are likely to be discriminated against or marginalized, and they may develop increased group loyalty as a result of discriminatory and marginalized relations with the state. Minorities have the same rights and aspirations as everybody else. They are citizens of the countries they live in and they have to be recognized as such, in the full respect of their citizenship and human rights.

20 MIN.

Roma communities in Bosnia and Herzegovina

The educator will address the class with a question: What do you think about Roma people in Bosnia and Herzegovina? After a short discussion in which the educator should allow participants to express their opinions, the educator will divide the group into 4-5 groups (depending on the group size) and one by one the groups will be asked to come up and choose a handout (labeled 1 through 4/5) until all groups have a case study.

Participants will read the stories and answer the following questions among their group and take notes on the answers:

- What is the general perception people have about the Roma individuals presented in your handout?
- What is the reality of the Roma individuals presented in your handout? Who are they? How do they live? Do they go to school or have jobs?

After working in small groups, participants will then give a summary of their case study to the larger group. Then the educator will go through the questions and allow each group to present their findings for their assigned case studies.

10 MIN.

Class discussion

03

The educator will open the discussion with several questions and take note of participants' answers on a whiteboard. Questions:

- Ask again: What do you think about Roma people in Bosnia and Herzegovina?
- Would you like to meet or have a friend from this community?
- Why do you think stories such as these are important in everyday life?
- What can we do to improve the lives of minorities in Bosnia and Herzegovina?

Materials

- Writing utensils, larger pieces of paper (one for each group), and handouts with the case studies

Sources

- Council of Europe, Roma, and Travellers. <https://www.coe.int/en/web/roma-and-travellers/topics>
- DOSTA! Toolkit against anti-Gypsyism. <https://www.reyn.eu/resources/dosta-toolkit-against-anti-gypsyism-2014/>
- OSCE & ODIHR, Roma and Sinti. <https://www.osce.org/odihr/roma-and-sinti>
- Post-Conflict Research Center. Roma: On the Margins. <https://p-crc.org/our-work/transitional-justice/on-the-margins/>

Further readings

- DOSTA! Toolkit against anti-Gypsyism. <https://www.reyn.eu/resources/dosta-toolkit-against-anti-gypsyism-2014/>
- Balkan Diskurs, BalkanThemes Volume 1: Issue 2 – Roma. <https://balkandiskurs.com/en/2014/11/03/english-balkanthemes-volume-1-issue-2-roma/>
- Teaching about and Commemorating the Roma and Sinti Genocide: Practices within the OSCE Area. <https://www.osce.org/romasintigenocide>

ANNEX



Adelina Husić - Photo: Aldin Fafulović & PCRC

Adelina Husić (21), Hairdresser

“I graduated high school and became a hairdresser in 2015. I also passed my driver’s exam and I drive my father’s car often. I always liked driving fast, music, and fashion. Even as a little girl I loved to be well dressed. My parents always told me that it is very important for me to attend school and get an education. They said that if I followed this path I’d be able to find a job immediately after I graduated. That is why I decided to go to school to become a hairdresser and I was a very good student. I never found it difficult to go to school. My parents raised me to be honest and hard-working, and they always made sure that both my sister and I stayed on the right path and off the streets. I know that, as a Roma woman, only school and work will help me live a normal life. I hate it when people connect Roma women with dirty things as if we were street beggars or prostitutes just trying to make easy money. These things are not true and I want to be an example for young Roma women that you can make a living by being honest and working hard. I appreciate education and I want to work honestly in my field. It is my goal to open my own beauty salon where I could show all my skills and talents. I hope my wish will come true. I am planning to further educate myself about new techniques like manicures and permanent makeup. I try to keep up with the latest fashion and I really like the color red.”

ANNEX



Ervin Hašimović - Photo: Vedran Živković & PCRC

Ervin Hašimović (12), Student, Photographer, and Basketball Player

“My favorite thing is sports. I mostly like to play football and basketball. My favorite football player is Ronaldo. He’s my idol because he’s strong, tall, and has a super hairstyle. I follow him on Instagram and when I grow up I want to look and play just like him. The kids at school say that I already look like him and that makes me really happy. I really like going to school. It’s not hard for me to do homework and when I have a problem, my mom always helps me. My mom bought me a camera because I also love photography and I like to take photos and put them on Instagram. I love cool clothes and hairstyles. I mostly like to wear casual clothes and my favorite brand is NIKE. I pretty much love all of their shoes. Kids used to tease me for being a Roma person, but then they said that I wasn’t like other Roma because I was well dressed, modern and always clean. I tell them that I’m not the only Roma person who is like that and that I have a lot of Roma relatives and friends who are the same as me and that we dress like everyone else in school does. I think it’s really weird when they say that I’m not a Roma because I’m clean, well dressed, and have a modern style. My mother told me that it’s because people think Roma children are always dirty and wear worn out clothes. I would like for people to stop saying that Roma people are dirty and that they don’t know how to dress. It’s not nice to say bad things about other people. My mom always tells me to look at others without prejudice and that we are all equal. So, I want to tell my friends that Roma people are the same as other people.”

ANNEX



Behara Tahirović - Photo: Armin Durgut & PCRC

Behara Tahirović (56), Business Owner

“I am a woman who has owned my own company for eight years. I did not want to sit at home and feel helpless, so I just started to go out with my kids and collect iron. It was difficult at the beginning. However, after some time I got myself organized, found buyers, and set up transport. My daughter, my son-in-law and their children help me collect the iron. They have also found me buyers in Zenica. This is not a dream job, but it has enabled me to find my place in the world and to fight for the future of my family. My husband was not able to work. He lost his hearing long ago, and I became responsible for everything. I think this has made me strong. The fact that I am able to own a business has shown my daughter and other women that they can succeed and that women in society are just as capable of earning a living as men are, and this is something that is very important to me. I also want to show people that we (Roma) are not all thieves, criminals, and prostitutes. I always tell my daughter how important it is to work hard and be persistent.”

ANNEX



Devlija Šuvalić - Photo: Mirko Pincelli & PCRC

Devlija Šuvalić (80), Fortune Teller

“I’m not a prophet that takes money from people after looking at their palms, the cards, or the cup. I do it because people ask me to tell them something about their lives. I never ask people for money nor do I tell them how much they should pay me. If people want to buy me coffee, sugar, or cigarettes it’s their choice—and I’ll allow it. People like to have their future and their fates revealed by the cards. Some come to me to ask about love; they love somebody and want me to tell them if there is any hope or a future for this love. I tell them what is revealed to me by the cards and from the cup. I never lie. Some people come to me who are interested in their health. Many are sick and I always try to tell them something positive with the hope that they will not become desperate. I never tell them bad things, but I also never lie. Even when I see something bad, I try to convey it in beautiful words. I learned to look into the future from my grandmother. She showed me how because, even as a little girl, I always asked her about it. I loved the tarot cards. They were colorful with beautiful images on them, so I was always interested in learning what one could do with them. It’s not right when people say that we are just gypsy women who only want to make money the easy way. That is not what I want. I want to make people happy and hopeful. I’m an old woman and I’m not able to work, so if someone offers me coffee and sugar for my services, I think that that’s normal and I am thankful for it. I would never cheat anyone. It is important to be honest with people. They will be able to recognize a cheater versus a true fortune-teller. And, if people want to come to me to hear their future, no one should be able to stop them.”

ANNEX



The Čengalović Family - Photo: Armin Durgut & PCRC

The Čengalović Family: Hatka (77) and Sakib “Dedo” (81), Farmers

Hatka: “I have been living in this village my whole life. I was born here and I will die here. We only worked around and lived off of the land and the livestock. We always had land and on it, we planted many different crops – from maize to potatoes. We had to work from morning until evening, but when you know how to sow, you can have your own corn, potatoes, and fruits. Dedo and I always used to prepare food for the winter. We would stock up on fruits and vegetables and our children would help us prepare everything so that we never had to rely on someone else to give us food. We also always had animals. We had sheep, goats, chicken, and ducks. The animals were hard work, but the result is that we had our own meat and eggs. It was not difficult for me to work and raise children at the same time. Dedo was also a hard worker. He worked as a bricklayer for 38 years and received his pension from that work. I stayed at home to raise my children and teach them skills and a good work ethic so they could help me. I had four good children. All of them got married except for Džemil. My Džemil remained with Dedo and me until April of 1993. He had been working as a waiter and he was a hard worker. I was hoping he would soon get married and start a family. However, instead of his marriage, we had to plan his funeral. He was killed behind our house by a grenade. Here, where the flowers are. It was all so chaotic. I was in the house when the grenade fell. It wounded me and killed him. It also killed all of our livestock; our ducks and chickens. I will never forget the horror, nor will I, as a mother, ever be able to overcome it. Džemil was buried here in the village cemetery. After that, neither Dedo nor I were ever the same. Life did not make sense to us anymore. Losing your child is the hardest thing in the world.”

| 05

Heroes in Training

Moral courage and rescuers behavior

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE AND LITERATURE

DURATION

1 main session and one follow up session
(45 minutes each, 90 minutes total)

PARTICIPANTS

number of participants: 5+
age: 15+

Context

Public discourses in post-conflict countries about wars and mass violence are often dominated by questions of guilt and victimhood as well as a focus on the figures of ‘perpetrators’ and ‘victims’.

Public discourses in post-conflict countries about wars and mass violence are often dominated by questions of guilt and victimhood as well as a focus on the figures of ‘perpetrators’ and ‘victims’. However, attempts were made to promote the memory of another war-related figure: that of the rescuer who helped people ‘from the other side’. This class will focus on concepts and notions of ‘rescuers’, ‘bystanders’, and ‘moral courage’ through moral exemplars from Bosnia and Herzegovina during the Bosnian war (1992 – 1995).

Goals

Through storytelling and multimedia content of this class, participants will understand the psychological processes that take place at an individual level as well as the external influences and factors that contribute to one’s choice to act as a rescuer, bystander, or perpetrator in a situation of conflict, but also in everyday life situations.

Learning outcomes

The participants will be able to:

- explain the differences between rescuer and bystander roles in conflict;
- understand and internalize various aspects of rescuer behavior;
- explain the relevance of rescuers testimonies in today’s world
- analyze the importance of promoting positive social behavior and moral courage
- critically reflect on their role, choices, and behavior in times of difficulty, times of conflict, and times of peace.

Methodology

- Class discussion
- Group work to discuss stories about rescuers. Participants will analyze the rescuers’ history and lives, the context they lived in, and the choices made to help their fellow citizens. Each group will share their findings with time for follow-up questions and discussion.

Procedure

45 MIN.

Session I

Step I: Introduction (15 minutes)

The educator should lead to a brainstorming session on what participants think the definition of the terms bystander, rescuer, and moral courage are with the larger group. Record everyone's ideas on the whiteboard as they are thrown out.

Use the definitions given below to fine-tune and fully develop whatever definitions the group comes up with. Once the group has established proper definitions, with the guidance and input of the educator, the educator will specify the difference between active and passive bystanders and provide a couple of examples.

Follow up Questions on Bystanders:

- Can you come up with an example of passive bystandership?

Definitions:

- A bystander is an individual, or collection of individuals, including nations, who witness what is happening.
- Passive bystanders do nothing to participate in an event at which they are present. Passivity often encourages perpetrators. Examples of passive bystanders: When children in school intimidate, harass, or bully other children, peers who witness this often remain passive.
- Active bystanders can contribute to conflict through their words, actions, and example. Active bystanders can also encourage helpful actions through their words, actions, or example. Examples of active bystanders: When children in school intimidate, harass, or bully other children, peers who call the school headmaster to stop the event are active bystanders.
- A rescuer can be defined as a person who knowingly (regardless of the consequences to him/herself) decided to come to the aid and assistance of another person who they may or may not have known
- Moral courage is doing the right thing because it's right. Morally courageous people do what's right even if there are risks. It is the courage, even in the face of opposition and potential disapproval, to express important values in words and actions.

Step II: Group work with Bosnian case studies (20 - 25 minutes)

The educator will divide the group into 4-5 groups (depending on the group size) and one by one the groups will be asked to come up and choose a handout (labeled 1 through 4/5) until all groups have a Bosnian rescuer case study.

Participants will read the stories and answer the following questions among their group and take notes on the answers:

- Identify the bystander, rescuer, victim, and perpetrator in each case study.
- Based on your case study, what are the main characteristics of:
 - a) A bystander
 - b) A rescuer
- Are there examples of active and/or passive bystandership in your case study?
- What are the differences between the behaviors of a rescuer and bystander?
- What kinds of risks are associated with being a rescuer? A bystander?
- What might be some of the motivations behind choosing to be a rescuer? A bystander?

After working in small groups, participants will then give a summary of their case study to the larger group. Then the educator will go through the questions and allow each group to present their findings for their assigned case studies.

Step III: Final class discussion and Q/A (5 - 10 minutes)

Follow up question for the group:

- Ask again: What is a rescuer?
- How do the case studies we just discussed relate to the concept of moral courage? What is moral courage?

45 MIN.

Session II

Step I: Introduction (10 minutes)

The educator will open the discussion with the question: "How likely do you feel people in Bosnia are to help a member of another ethnic group, and why or why not?"

Step II: Movie screening (15 minutes)

The educator will present the short documentary video ‘Crossing Bridges: One Man’s Heroism’ to the class. This documentary is the story of Bosnian rescuer Zoran Mandlbaum, a Jewish man from the city of Mostar who had the choice to leave during the Bosnian war, but the legacy of the Holocaust motivated him to stay and initiate various humanitarian efforts to help those trapped within the city and nearby concentration camps.

Step III: Class discussion (20 minutes)

The educator will involve participants in a final group discussion. Discussion questions will include:

- Why do you think Zoran took such risks to protect others?
- What do you think motivates people to act this way?
- What factors do you think had an impact on Zoran’s decisions? Was it the way he was raised? Did he have a support system that allowed them to make such decisions?
- Why do you think stories such as this one are important in everyday life situations?

Follow up activity (optional):

Participants are asked to either verbally reflect or to reflect in writing (educator’s choice, depending on the observed energy/expression preferences of the group) on the following statements:

- * If I always act on what I know to be right, the worst that can happen is...
- * If I always act on what I know to be right, the best that can happen is...

Materials

- Session I: Writing utensils, larger pieces of paper (one for each group) and handouts with the rescuers stories
- Session II: Writing utensils, short documentary and materials for projecting the video (projector, screen, sound system). Short documentary is available for screening at <https://p-crc.org/our-work/creative-multimedia/film/crossing-bridges/>.

Sources

- Promoting ‘Positive Stories’ of Help and Rescue from the 1992-1995 War in Bosnia and Herzegovina. An Alternative to the Dichotomy of Guilt and Victimhood? <https://www.degruyter.com/view/journals/soeu/67/4/article-p447.xml>
- Recognizing the Ordinary Heroes among us: multimedia as a tool for reconciliation in Bosnia and Herzegovina <https://www.globaljusticeblog.ed.ac.uk/2015/03/09/ordinaryheroes/>
- Ervin Staub, The psychology of bystanders, perpetrators, and heroic helpers. <https://www.sciencedirect.com/science/article/abs/pii/S0147176793900379>

Further readings

- Ervin Staub, Preventing violence and promoting active bystandership and peace: My life in research and applications. <https://psycnet.apa.org/record/2018-10597-011>
- Sabina Čehajić-Clancy and Michal Bilewicz, Appealing to Moral Exemplars: Shared Perception of Morality as an Essential Ingredient of Intergroup Reconciliation. <https://spssi.onlinelibrary.wiley.com/doi/abs/10.1111/sjpr.12067>
- Sabina Čehajić-Clancy, Fostering Reconciliation Through Historical Moral Exemplars in a Postconflict Society. https://www.researchgate.net/publication/313817997_Fostering_Reconciliation_Through_Historical_Moral_Exemplars_in_a_Postconflict_Society

Further activities

Engaging with other documentaries and articles presenting moral exemplars from Bosnia and Herzegovina:

- Post-Conflict Research Center’s Ordinary Heroes documentary series (available for free per request to pcrc.bih@gmail.com)
- Read real-life stories from the Srđan Aleksić Youth Competition - a regional storytelling competition that challenges youth to actively engage with their own communities to discover, document, and share stories of moral courage, interethnic cooperation, and positive social change, available at <https://balkandiskurs.com/en/category/youth-voices/youth-voices-srdan-aleksic-youth-competition/>.

ANNEX



Augustin Kamegeri - Photo: Riccardo Gangale & PCRC

Augustin Kamegeri

“A woman came to my home and asked to be let in. I asked her where she had been since the beginning of the assaults and she said she had been hiding in a Hutu neighbor’s house. I asked her why she had left this house, and she said to me, ‘After my brother, my Mum, and I were wounded by machete cuts, a woman helped us and sheltered us in her home. When we had healed, she asked me to work in her sweet potato field. Then, one day while I was working, I noticed that my brother had been taken. They were taking him to the Kivu Lake to be drowned. I was scared and I ran away.’

So, I hid her and others in a small forest of bee trees that the killers wouldn’t dare to enter. The refugees would hide in the forest and spend the night among bees. It is true cowardice not to do anything for someone who is dying right in front of you.”

ANNEX



Jan Karel Wijnbergen - Photo: Sonia Folkmann & PCRC

Jan Karel Wijnbergen

“I was approached and asked to join the Resistance in helping them find shelter for Jewish children. I would pick up Jewish children in and outside of Amsterdam. I would go with the children to specified places for which I had notes and addresses that I had to carefully remember because I wasn’t allowed to carry anything that was in written form on the train.

They told me to wear shorts because we were supposed to look like normal children. We also wore a piece of string and a sign that said ‘Evacuation Service’. That’s how we got past the Nazis in the train station.

This was no teenage adventure. I was 14 years old, but I was very much aware of what I was doing because I knew the stories of how my father had helped hide Jews that were coming to the Netherlands from Germany.

Well, I got onto the train with the children. Once in Groningen, I was instructed to walk into the main hall, chat with the children for a bit, after which a man was going to approach me and ask, ‘Do you have some fire?’ I was to answer, ‘I have a matchbox with three matches in my pocket. Do you want some fire? Here it is.’ I was then instructed to give the man the matchbox and add, ‘there are only three left. You can keep them.’ After this took place, I handed the children over, gave them a handshake and a kiss and the man took them with him. To this day, I don’t know what happened to those children.”

ANNEX



Hang Romny - Photo: Nicolas Axelrod & PCRC

Hang Romny

“Before the Pol Pot regime, I was a student. I was about 13 or 14 when we were forced to leave our home in 1973. I wanted to be back home to study because I used to study everyday, but we didn’t know that we wouldn’t be allowed to return until 1977.

We went to live in the Prey Chor district for a while. This is where the man I would end up saving was. He had been hiding himself from Pol Pot troops in a palm tree and only came down at night. He was hiding because he was former a soldier; a Pol Pot soldier. He had left his camp without informing his commander. We didn’t dare keep him in our house. If he stayed and was caught, my family would fall into trouble. If he were killed, his whole family would be killed too.

My mom told me to take him to Prey Tor Teng. In Prey Tor Teng, there were many military vehicles that he could use to escape. I took him by bike. Then he got into one of the military vehicles and escaped.

At that time, I wasn’t scared because I rode by my bike that way almost every day. What I did was dangerous, but I wasn’t thinking about the danger.”

ANNEX



Đorđe Krstić - Photo: Paul Lowe & PCRC

Đorđe Krstić

“I was at my father-in-law’s house when Mirko Blagojević, President of the Serbian Radical Party, came to take me away. He was armed to the teeth and accompanied by the Arkan Tigers Serbian paramilitary unit. I, however, was armed with only paper and a pencil. Mirko claimed that he had come to take me to Radio Bijeljina so that I could call upon all Bosniaks to surrender their weapons. They instead took me into a small room where they began to torture and beat me repeatedly throughout the night until 4 o’clock in the morning. At least 10 times, they would take me out of the room to lead me to my execution, but then they would bring me back to the room each time. I don’t remember how, but I later ended up in the garden and was able to crawl back to my father-in-law’s house.

There were many people there, including Đojo’s wife, Mara, who began to cry when she saw me. I was beaten so severely that I didn’t have a single millimeter of white skin left. Mara then said something that affected me deeply: ‘I am so ashamed that I am a Serb.’

Đojo then told me that we must go to his brother’s house. As he was standing in front of me, he said one sentence that will forever stay in my heart. He said, ‘You are our guest, and if somebody must die in this house they will first have to kill my brother and me, and then you.’ Đojo, along with his wife and brother, treated my wounds and provided me with a safe haven, ignoring any consequences they may incur for these actions. It was Bajram on the day I left, and they prepared a special lunch during which we all cried as if we had spent a lifetime together.”

ANNEX



Suada Šešum - Photo: Paul Lowe & PCRC

Suada Šešum

“I could never have imagined that war would become a reality. I grew up in a tolerant family where we were taught that we should never discriminate against others and that we should look at everyone as equal. We were always together and shared good times and bad. Love, fun, normal teenage activities. Life was good. Then suddenly, everything came crashing down in this crazy, terrible war. My friends and I were Serbs and Croats, Muslims and atheists who simply could not believe that people were being killed because of their political, religious or national identities.

One day, I heard that the BiH Army had imprisoned a group of Croats, including my neighbors and friends, in the basement of a building on a nearby street. I told my husband, ‘I’m going to go see what is happening to those people and find out what kind of conditions they are being subjected to.’ He was a little afraid, but I wasn’t thinking about our safety.

I took what I could carry – some clothes, food and water – and set off. The street was full of soldiers and several stopped me to ask what I was doing. I could hear gunfire from the surrounding hills and was admittedly quite nervous. I entered the basement where approximately 11 civilians were being held. Although all of them were frightened, they appreciated the fact that I had come. I told them that everything was going to be okay. I regularly visited that basement over the next two weeks and continued to offer encouragement. After two weeks had passed, they were all freed in an exchange of prisoners.”

ANNEX



Franjo Komarica - Photo: Paul Lowe & PCRC

Franjo Komarica

“I was helping everyone no matter which religious or ethnic group they belonged to. I was helping Croats, Bosniaks (Muslims) and Serbs who came to my church in Banja Luka. Help had a different form. Sanctuary not only included a safe place, but also clothing, food, and spiritual guidance, all of which I tried to provide. During this period of madness, words of hope and kindness were as necessary as material assistance.

I remember one case in particular of a Catholic woman who had been raped by Serbian forces and her village had been burned to the ground. She asked me, in a voice that still haunts me, ‘Father, what has happened to these people, why do they behave like animals?’ I hugged her and said, ‘My daughter, forgive them, for they know not what they do.’ I am proud that this woman found the strength to forgive those who had wronged her. Today, she is active in the field of women’s rights and fights on behalf of other victims.

In late April of 1992, I received information that a Croat village had been attacked by Serb forces. There was news of horrible atrocities and we even heard that people had been burned alive. I decided to travel with two nuns to what was left of the village. Halfway there, we were stopped by Serb forces and ordered at gunpoint to return to Banja Luka. I said to the soldiers, ‘I am not afraid of earthly death, I only fear the judgment of God.’ After this encounter, we continued on to the village despite clear indications that these actions would put our lives in danger.”

ANNEX



Mina Jahić - Photo: Paul Lowe & PCRC

Mina Jahić

“I was in the field when I heard gunshots from afar. When I went home, my neighbor Pemba came over in a hurry and said that someone had escaped an execution and had come to her door. She said that she had left him in her garden. I told her that we must save the man and that she should bring him to my house during the night. We were afraid because we knew that the Serbs were most likely looking for him.

A few hours later, a Serb neighbor came by, claiming that he was trying to find lost sheep. I knew he was checking to see if there was anyone or anything unusual in the village. Ferid, the man we rescued, was in terrible shape. His face and body were completely purple and covered with blood from the beating. I will always remember his mustache. It was totally covered in dried blood. I knew that some neighbors (Bosniaks) could tell the Serbs that I am keeping Ferid in my house. I couldn't afford to take him out of my house because I knew that my family would also be hurt. I lived with my husband and four sons. I decided to hide him in the attic. He had to remain still and silent because any movement could be heard on the first floor.

Why did I save him? I knew that the same fate could befall my children, my sons, and it was completely normal to help a man in trouble. I didn't separate him from my own children.”

| 06

Remembering for the Future

War Childhood Memories

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE AND LITERATURE

DURATION

45 minutes

PARTICIPANTS

number of participants: 20-25

age: 14-17

Context

Remembering for the Future: This phrase combines the word 'future' and everything new and unknown it brings with the word 'remembering' which means remembering something old that has already happened – past that is.

Remembering for the Future: This phrase combines the word 'future' and everything new and unknown it brings with the word 'remembering' which means remembering something old that has already happened – past that is.

The past and the future. Do these two co-relate?

'History is life's teacher.'

This phrase has been used since ancient times to teach us that by critically analysing and understanding the past, we can progress towards a better future.

Given the Balkans has always had turbulent life, the whole region is packed with eventful history – regimes taking turns, turmoil, country borders changing, wars, the genocide, subsequently victims and many lives lost.

Aren't all these burdens and therefore deserve to be left behind?

Aren't we better off without them?

Aren't all these to be forgotten and left to rest in peace?

There is no such thing as starting from zero. Unless you are playing a video game. Even then you remember how you did last time and you analyse and draw conclusions in order not to repeat the bad choices – actually you learn from your mistakes.

The same applies in life. We cannot undo what happened in the past. We can only learn from it. It is important to know what happened. To look at it from all the different angles. To take everything into account. To remember. To remember that nothing good comes out of bomb shelling, city siege, conflicts, concentration camps, rape, wars, holocaust, keeping prisoners, leaving children father-/motherless, genocide, mass graves. No, these are not pleasant to mention, let alone read about, discuss and remember. Do we have to?

Some children spent their childhood in war and they are witnesses of war atrocities. Remembering a violent past should be a warning regarding the dangers we have to avoid in the future.

School children are future leaders. School is an ideal place to start having empathy for other children's difficulties and problems. Even better if we are talking about war childhood memories, because some children never lived up to experience what life had for them. Many children ended up wounded and maimed. Some were traumatised for life by what they and their families went through up to a point where they could not lead normal lives afterwards.

War Childhood Museum in Sarajevo has largely contributed to having little voices of children (today adults) who spent their childhood in war heard. They are adults today. The museum saves children's war stories from oblivion. Through audio and video testimonies, personal items and first-person recollections it expresses experiences of children who lived through the war in Bosnia. Innocent and straightforward as they are, children express their emotions, effects and impact the surrounding events had upon them. Collecting material, translating it into foreign languages, sharing stories with the world help show how universal human and children suffering is. Their voice, the voice of the most innocent and vulnerable human beings, should be the strongest warning that leaders and all adults will hear.

For all the effort and good practice, in 2018 the Museum was awarded with Council of Europe Museum Prize.

Goals

Promoting ideas such as peace and tolerance, remembrance and empathy, critical thinking, as well as the importance of understanding and accepting our differences in order to avoid conflict and atrocities.

Learn from the past and other people's experiences in order not to repeat mistakes and go through similar traumatic experiences.

Learning outcomes

Participants shall be able to:

- critically analyse the given data (either a text or a listening excerpt)
- discuss a given topic in civilised manner using the power of arguments
- present their ideas
- draw conclusions

- have empathy
- incorporate humanity and fair play in every aspect of their life and learning.

Methodology

Individual, pair and group work

Procedure

10 MIN.

Introduction

01

Individual work

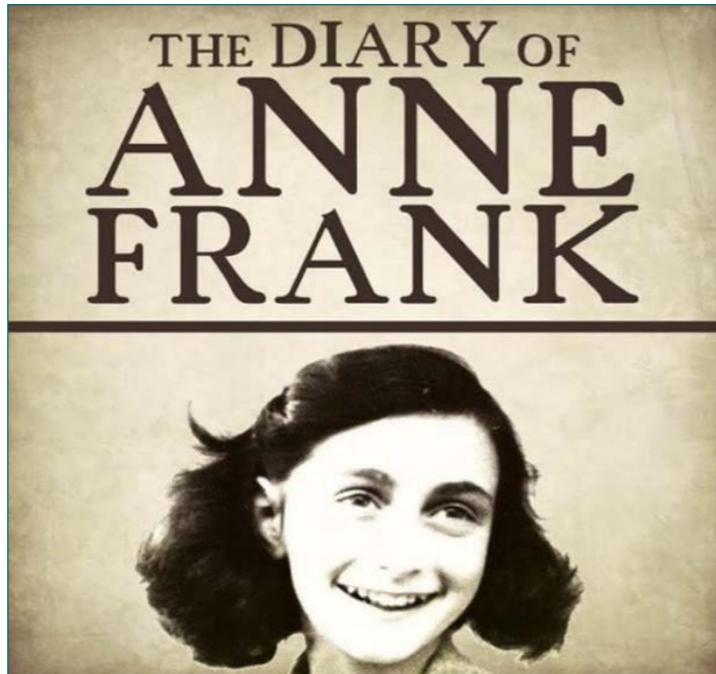
The educator asks participants the following:

1. About their sweet childhood memories, items and objects which they still keep:
'What are your dearest and sweetest childhood memories / objects / items?'
(This should create positive atmosphere – sharing stories about childhood as a period of freedom, carelessness and imagination, time spent with friends, peers, birthday parties, gifts, hanging out... etc.)
2. About children whose childhood was affected by war atrocities:
'What do you think children who spent their childhood during the war period, in war zones under the bombs and grenades and sniper shooting, in shelters, remember about their childhood?'
(Shocking contrast, possible silence and ignorance, timid and shy talk... then the Educator plays 3 OHP slides-If OHP is unavailable educator shows the following cards/pictures to the class:
 1. Cover page of Anna Frank's Diary,
 2. Memorial commemorating death of killed children in Lidice, Czech Republic and
 3. Statue commemorating victims of Sant'Anna di Stazzema, Italy.

Participants are asked to describe and share what they see.

(Expected answers are: a happy girl, a class of students posing for a photo, mother with her kids, ...)

The Educator then tells briefly the story behind every photo:

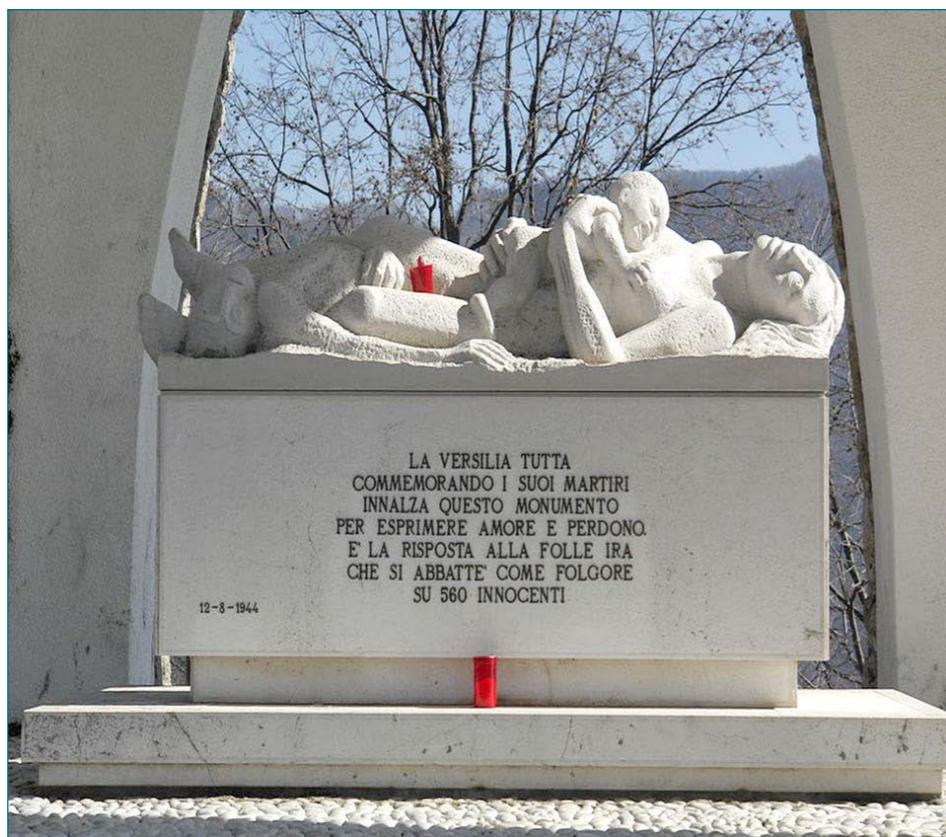


1. Annelies Marie "Anne" Frank (12 June 1929 – February or March 1945) was a German-Dutch diarist of Jewish origin. One of the most discussed Jewish victims of the Holocaust, she gained fame posthumously with the publication of *The Diary of a Young Girl* in which she documents her life in hiding from 1942 to 1944, during the German occupation of the Netherlands in World War II. It is one of the world's best-known books and has been the basis for several plays and films.

Source: <https://images.app.goo.gl/ZgceMHt5o5jAzVwZ8> (Anne Frank's Diary)



2. The Memorial to the Children Victims of the War, Lidice is a bronze sculpture by Marie Uchytlova in Lidice, Czech Republic. It commemorates a group of 82 children of Lidice who were gassed in mobile vans at Chelmno in the summer of 1942 during the Second World War. Sources: <https://images.app.goo.gl/t3n1taryzs8ydYrr7> (Lidice Memorial)



3. The Sant'Anna di Stazzema massacre was a Nazi German war crime committed in the hill village of Sant'Anna di Stazzema in Tuscany, Italy, in the course of an operation against the Italian resistance movement during the Italian Campaign of World War II on 12 August 1944. The soldiers immediately proceeded to round up villagers and refugees, locking up hundreds of them in several barns and stables, before systematically executing/killing them. The killings were done mostly by shooting groups of people with machine guns or by herding them into basements and other enclosed spaces and tossing in hand grenades.
Sources: https://upload.wikimedia.org/wikipedia/commons/thumb/9/93/Santanna_mahnmal_skulptur.JPG/235px-Santanna_mahnmal_skulptur.JPG (Sant'Anna di Stazzema Memorial)

02

20 MIN.
Classwork

Pair and group work

The educator first explains the task before putting participants into 4 groups (each group with up to 6 participants):

Each group will get 2 testimonies – a printed extract from Memories of Anna Frank is obligatory, plus one testimony in form of audio material provided on mobile phones or laptops provided by either educator or school or participants themselves. Then participants reflect on it, discuss it with their group and present most memorable and impressive moments in up to 3 theses on a worksheet or phrases in which the key word is the emotion of the children giving testimonies and the emotions of participants once they read/hear the testimony.

Note: worksheet should be suitable for listing and comparing as given below. Educator may provide a photocopyable worksheet or quickly draw it on the board so that the participants may copy it into their notebook.

Emotions expressed in the testimony	My emotions
- (e.g. fear, anxiety etc.)	- (empathy, anger etc.)
-	-
-	-
-	-
-	-

Participants read from the handout and listen to a testimony (4-5 min.). Now they have time (15 min.) to discuss what they have just read /listened, and decide what to present to the rest of the class in form of 3 thesis, with the emotion as their key word (fear, anxiety, hunger ...). Educator helps and moderates.

03

10 MIN.**Presentation and Feedback**

One participant from the group/representative presents group views and conclusions in form of three theses on the board, key words written in another color or IN CAPITAL LETTERS (10 words, if not repetitive)

04

5 MIN.**Summary**

Participants are asked to read emotions, asks if children deserve to go through all these war atrocities.

Questions to be asked by the educator:

- Do we know what people whom we daily encounter have been through? (victims from camps, war zones, bombing, shelters, emotional crises, raped women, family issues...) If the answer is NO, explain why?
The expected answer is NO, because we have not considered their statements and testimonies under the excuse that we should not be revisiting the past.
- Keeping the above in mind, how should we behave starting from now, from this very moment?
With more respect towards interlocutors that have had different and painful life experiences.
- Would having **empathy** help?
The expected answer is affirmative, of course.
- What can we do to avoid conflicts and devastating consequences?
We can put ourselves in the shoes of others, listen to them carefully, have more understanding and empathy for their experiences and judge them less.

Materials

Notebooks / pieces of paper, pencils, OHP, photocopiable handouts, laptop, speakers

Sources

- History Museum of Bosnia and Herzegovina
<https://muzej.ba/>
- <https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=2ahUKEwic7K2jwNrpAhVhAhAIHTOWBkCQFjALegQICRAB&url=https%3A%2F%2Falphahistory.com%2Fholocaust%2Fanne-frank-diary-1942-44%2F&usg=AOvVaw3to2frXjwuk-e--tUxhKXS> (Extract from the Diary of Anne Frank, combining the following: October 9th 1942, October 20th 1942, November 19th 1942 and February 3rd 1944)
- <https://alphahistory.com/holocaust/holocaust-topics/>

Further readings

- To learn more about Constructive Culture of Remembrance and crimes committed against children, we suggest you read essays and testimonies of victims and survivors from Lidice (Czech Republic), Sant Anna di Stazzema (Tuscany, Italy):
<https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=2ahUKEwiul43audrpAhVEtIsKHQR6C9EQFjACegQIAhAB&url=http%3A%2F%2Fwww.romea.cz%2Fen%2Fnews%2Fczech%2Fczech-republic-survivor-of-the-nazi-massacre-at-lidice-passes-away&usg=AOvVaw3Dt2h7HSsiO4gDSNQuvbBV>
https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=2ahUKEwidq57xuNrpAhWq-ioKHQysD20QFjACegQIAxAB&url=https%3A%2F%2Fwww.dw.com%2Fen%2Fsurvivors-recount-nazi-massacre-at-santanna-di-stazzema%2Fa-49988539&usg=AOvVaw0QSZ35xlx_ueUXLarAJvMt
- And then the interview on the Diary of Diana Budisavljević about rescued children during WW2 and NDH regime in Croatia:
http://www.dwp-balkan.org/en/blog_one.php?cat_id=8&text_id=134
- The documentary “Diary of Diana Budisavljević” by Dana Budisavljević has been screened at the Sarajevo Film Festival (SFF) in 2020.

For more information about the documentary see also: <http://www.dnevnikdianebudisavljevic.com/>

Further activities

To make it even more memorable and personal, participants could write down and share stories of their family members who spent their childhood in war.

To visit (physically and/or digitally) the War Childhood Museum in Sarajevo, at Logavina 32, Sarajevo (BiH) and take part to its educational activities for schools and groups. <https://warchildhood.org/>

To visit the History Museum of Bosnia and Herzegovina, at Zmaja od Bosne 5, Sarajevo. (BiH) <https://muzej.ba/>

| 07

“Miles between us can disappear...”

Memory work; Multiculturality

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE AND LITERATURE

DURATION

45 minutes

PARTICIPANTS

number of participants: up to 25

age: upper grades of primary and secondary schools students

Context

In this workshop we are targeting some controversial questions that raise from World War II using basic frame of information and using case study “Hiroshima and Nagasaki”, through which we are opening various questions, starting from various resources of information, enabling participants to be aware of various interpretations of the events and the narratives.

In this workshop we are targeting some controversial questions that raise from World War II using basic frame of information and using case study “Hiroshima and Nagasaki”, through which we are opening various questions, starting from various resources of information, enabling participants to be aware of various interpretations of the events and the narratives. It is necessary to create space for discussion on the various perspective of decision-making positions of individuals and countries that were participating in the World War II. Participants should provide their personal perspectives on the different aspects of consequences of the use of nuclear weapons and discuss the challenges of individual perspective in case of this controversy.

Goals

This Module aims at examining the role of various actors (decision makers, people, various target groups) during World War II and the attitude of a civilised 20th century society towards culture of remembrance;

to enable participants to gain knowledge about consequences of atrocities and crimes and to deepen the level of understanding the necessity of developing a multicultural individual perspective, as well as research and the connection between participation of people (especially emphasize to role of bystanders) and decision-making process.

This will be achieved through selected and didactically tailored sources that provide a multi-perspective view on this topic.

In addition to challenging controversial questions of World War II, the participants will also develop critical thinking skills while reflecting not only on specific events, but on social engagement of person as well. Participants will discuss the historical context in which the certain event took place and they will revise main strategies of decision making process of individuals and its consequences. Since this Module will be implemented with participants from different age groups (from 14 onwards), optional strategies will be used and they will develop communication skills and share different perspective based on their previous knowledge.

Learning outcomes

- Participants will be capable of working with various sources,
- Participants will be able to understand the decision-making process and procedures, and will assess the value of adopted decisions and gather data based on these values
- Participants will organise, analyse, synthesise and compare such data and will provide answers as to whether the decisions are ethical or not based on their own values,
- Participants will acquire new knowledge and broaden their perspective on World War II,
- The planned activities might lead to a critical way of thinking,
- Participants will be able to see various perspectives and be motivated to fight against all forms of injustice.
- Developing the skill of critical thinking.

Methodology

Working in five groups Workshop participants will analyse the materials introduced to them about this topic, examples given within text about Hiroshima and Nagasaki, pictures of war prisoners and images from daily life, newspaper texts, worksheets.

Also, they will use a strategy 'Tree of a problem' while analysing the causes and consequences of case study that they will be given.

Procedure

10 MIN.

5 (introduction) + 5 (assignment of tasks and implementation)

Part I

Step one - dividing participants into groups, instructing them on the methodology and assigning them the tasks.

The participants will be divided into 5 groups. Each group will receive different materials - photos of Hiroshima and Nagasaki.

Each group should be sitting around their respective tables and work with the materials that were prepared in advance and placed on their table.

They will be asked to interpret what they see on the photo. Some groups will get photo of explicit images of the war and other groups will get photos that look ordinary at first sight (like part of a photo, after which they will receive the second part of photo).

25 MIN.

Part II

Step two

They will use strategy 'Tree of a problem' which they will use to analyse the context in which Hiroshima and Nagasaki took place (World War II and its ending, establishing of nuclear era, capitulation of Germany, people and their feelings on a great losses that they suffered in Japan and in US, a huge expenses for nuclear bomb).

They will have cards with statements of witnesses on the table, and will be able to include this in their analysing perspectives.



10 MIN.

Part III: Presentations and Conclusion

Step three - Each group should use the flipchart to present their findings. During the presentation of their work the participants have chance to feel empathy and develop personal feelings related to the event.

After, groups briefly present there will be short debate about witnessing statements on their cards. In this point they will be asked to reflect on little girl Sadako who died from leukemia and about her origami birds that she was making.

After each group has presented their conclusions, the participants should be invited to discuss and answer the key question – the use of nuclear arms in war and total destruction of people and cities – how the disaster happened and who decided to do this. If there is some time left they can make origami of birds.

KEY QUESTIONS TO BE ASKED THROUGHOUT THE PROCESS:

- To what extent the nature of the war influence or limit individual freedom?
- What circumstances during the war may be considered to have justification when it comes to taking lives of civilians?
- To what extent can our indifference towards various forms of prejudices and stereotypes be interpreted as us being partially responsible for such negative appearances?

Socrates said that 'the unexamined life is not worth living'. That was his way of thinking and life. In this context, we realise, that if there is no critical examination, already existing attitudes are justified. If no questions are asked, attitudes become prejudices, and prejudices turn into an ideology. The ideology then turns into hate of the other and those that are different, and hate frequently has the worst outcome for human life, i.e. death.

Materials

Part I:

Prepare a photos of Hiroshima and Nagasaki.

Part II:

The cards with statements of witnesses will be distributed as handouts at the table as well flip chart that will be used for “Tree of a problem” strategy.

Sources

- Guide book for teachers – Module Interculturalism, Centre for Democracy and Human Rights
- Guide book for teachers on controversial subjects, Centre for Democracy and Human Rights

Further readings

- Holocaust & Peace: Lessons from the past for the future - A Practical Guide for Educators (2021).
- Educational package: Civic Education for Peace, by HCHR BiH in Bijeljina), 2020

Further activities

Participants research on Hiroshima and Nagasaki, searching for video materials that focus on causes and consequences of violent decisions brought in that time period.

They, together with educator search for space in the classroom where they could develop additional activities, as creating their own short (5 minutes) movie about this subject.

| 08

Walk in my shoes

Dealing with the Past with Art and Empathy

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE AND LITERATURE

DURATION

90 minutes

PARTICIPANTS

number of participants: up to 25 participants

age: 15-18

Context

One of the key functions of art is to pay attention to things that would otherwise go unnoticed, and to promote empathy towards others through the aesthetic experience of encountering the world through the eyes of the artist.

One of the key functions of art is to pay attention to things that would otherwise go unnoticed, and to promote empathy towards others through the aesthetic experience of encountering the world through the eyes of the artist. Personal possessions can take on something of the life of their owners, carrying a sense of their personal story. Material objects have a powerful sense of the tangible presence of human life, and their histories can help an audience engage creatively with the past, imagining the lives of others.

Goals

Through the exercise of drawing participants will examine carefully and in detail an object that belongs to another person, and imagine what life that person might have led. This process of encounter with a personal object will help create a sense of empathy with an unknown person. Once this connection has been established, the group progresses into encounters with other personal objects that have histories that illuminate the themes of the modules. By metaphorically walking in another person's shoes, the participants will challenge their preconceptions and position themselves in the 'shoes' of the other.

Learning outcomes

Through a guided engagement with the material world and its histories, participants will develop their skills in empathy and imagination.

They will be introduced to the idea that art can play a powerful role in connecting the audience to the past histories of people.

They are also introduced to ideas about how material objects can form part of museum displays.

They will engage in a team activity that will demonstrate to them how everyone's life is interconnected to that of others around them.

They are also introduced to issues of the representation of human rights abuse in mainstream media.

Methodology

Through guided exercises in drawing, participants will engage with how the material properties of personal objects can generate empathic insights into the lives of others.

Materials needed are normal and coloured pencils, scissors, paper glue, sheets of A3 drawing block, and a roll of drawing paper 4-5m in length.

Procedure

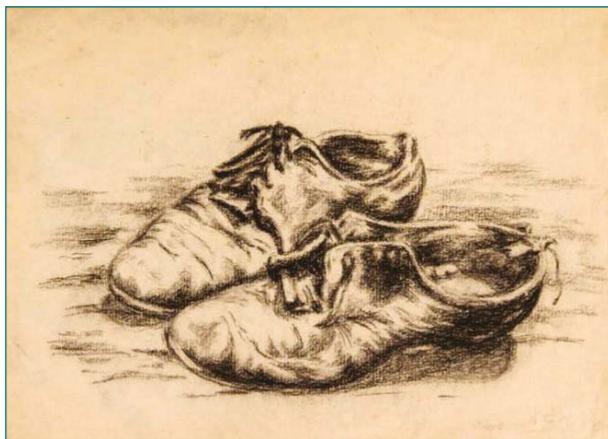
Participants are asked to bring into the session a used shoe that belongs to another person. Text marked in **BOLD** is to be read out to the class

5 MIN.

Part I: Introduction

The Educator encourages the group to draw their shoe as well as they can (If this is an art class, then the tutor can explain some advanced techniques for drawing objects. If it is in a humanities class, then the tutor can explain that the participants should try to draw their shoe as accurately as possible.)

As an example, the Educator shows the group the drawing of a pair of shoes in fig 1.



(fig 1 author Ava Hegedish: Drawing Of Shoes By A Jewish Teenager In Hiding, courtesy USHMMW)

15 MIN.

02 Part II: Drawing exercise

Each participant spends 15 minutes drawing the shoe they brought into class.

10 MIN.

03 Part III: Writing exercise

Each participants waps their drawing of their shoe with another participant. Each participant then has 10 minutes to write a short story about the person who they think might own the shoe they have been given the drawing of.

15 MIN.

04 Part IV: Story of a shoe

Depending on the size of the class, participants break into groups and each participant reads their story of the imaginary owner of their shoe to the rest of the group.

10 MIN.

05 Part V: Shoes mean life or Death

The Educator returns to the original drawing fig 1 that was shown at the start of the session and asks the participants who they think might have owned these shoes and when they might have lived. Participants can shout out their answers. After a number of possible stories have been told, the Educator tells the group the true story of the drawing as follows:

Jewish teenager Ava Hegedish drew this poignant picture of her mother's well-worn shoes while in hiding. It was drawn while Ava was in hiding at a farm near Belgrade, Yugoslavia (now Serbia), between 1941 and 1944. Once Nazi Germany and its Axis partners partitioned Yugoslavia and Belgrade fell under German control, Ava's father thought the family's best chance of survival was to separate and go into hiding. Ava ended up at a farm with some extended-family Serbian relatives. Because she didn't speak the local dialect, Ava pretended to be deaf and mute. She occasionally made drawings on whatever scraps of paper she could get. After the region was liberated in October 1944, Ava learned that her father and sister had been killed. She reunited with her mother Beatrice and settled in Belgrade, where Ava attended art school. She later worked as a set designer in film and theater. Ava and her mother immigrated to Israel in 1949, and some years later, after her mother died, she eventually settled in Chicago. Now known as Ava Kadishson Schieber, her work has been shown in galleries throughout the United States. The young girl in hiding who once

drew on scraps of paper has also published poems and stories about her ordeal, and given presentations to schools and community groups.

The Educator then shows the group fig 2, which is a photograph of piles of shoes displayed at Auschwitz Birkenau Memorial Centre. They then read out this passage entitled 'Shoes mean life or death' from the memoir of Dr. Ernst Israel Bornstein, 'The Long Night' which tells of his miraculous survival from seven Nazi labour and death camps during World War II.



(fig 2 Author: Pawel Sawicki. Shoes that belonged to people deported to Auschwitz for extermination, courtesy Auschwitz Birkenau Memorial Centre)

“Nearly every morning someone would shout out that their shoes had been stolen. Good shoes were a desirable commodity. Those who had bad shoes would wait for the opportunity to take a better pair from their comrades. Those whose shoes were stolen had to make do with whatever pair was left in the block. Often, they were either too big or too small. There was no opportunity to exchange them during the early morning before Appell. For ordinary inmates the clothes store was only open after the evening Appell. Our shoes were so important to us. We were especially afraid of the torture of having to work all day in shoes that did not fit. If our heels were rubbed raw or we got blisters on our feet it became impossible for us to march in step and remain at the required distance from one another. The slightest deviation from perfect order was sufficient to attract the attention of the Kapo. The smallest injury could easily become infected. Since we were on our feet from early morning till late at night and we had to rush about all the time, a small poor-healing wound could

soon become a major problem. So, we all knew how important it was to guard our shoes like treasure and ensure that we did not injure our feet. Sometimes it was possible to take a dying person’s shoes and later swap them for an extra ration of soup or bread.”

06

25 MIN.**Part VI: Group drawing exercise**

The group now take their original drawings of shoes and cut out each shoe and stick it down onto the long roll of drawing paper so that the whole sheet is covered in shoes. They then draw a series of outlines of their shoe onto the paper, like contour lines on a map. When their lines meet those of another participant’s shoe, they have to draw them so they flow together like a map. The participants work until as much of the paper is drawn on as possible in the time available. In the end the whole paper should be full of interconnected patterns of shoes, demonstrating other connections between peoples lives and how they affect the lives of those around them. See the sample image fig 4 for guidance

07

10 MIN.**Part VII: Conclusion.**

The Educator finishes the session with the story of Shannon Jensen’s photographs of the shoes of Sudanese refugees fleeing the persecution of the genocide in Darfur. The Educator shows the group fig 3 and explains the story behind the images.



(fig 3 Author Shannon Jensen: Shoes of refugees in Sudan)

Shannon Jensen made this series of photographs as a result of the failure of her more conventional journalistic coverage of the refugee crisis in South Sudan in 2012 to gain any attention in mainstream media. She explained how

“I took the standard documentary-photojournalism pictures. The kind you see in magazines and newspapers, and I thought, it was a really big deal. These refugees had been walking for three to six weeks, carrying food, water, and what little possessions they had besides that. But news organizations weren’t interested in the standard documentary images. They said, if it gets more serious, let us know.”

However, she also felt that perhaps she was failing to find the essence of the situation, recounting how **“I got all of the obvious pictures out of my system. It’s only after I exhausted myself photographically, and was still unsatisfied, that I was forced to think differently.”** She was struck by the footwear of the refugees, noticing how there was a **“huge diversity of shapes and colors, many of them showed a huge amount of wear, that paid testament to the arduousness of their journey, the trek they had made. Many of them had these small repairs, stitches, pieces of melted plastic, that paid testament to the determination, the persistence, necessary to get through, to get to safety.”**

The Educator can close the session with this quotation from Jensen, and leave the participantsto think about her final question.

“I hope the pictures ask more of the viewer than just the simple pity you feel when you look at images of terrible things that have happened to people. Because they don’t have a portrait attached to them, they don’t show the individual. Because I think it’s more effective to ask the viewer to look at the shoes, the name the age and where they’re from, and spend a little time with it. To imagine who this person is, and what they’ve been through. What if that was your pair of shoes and that represented a journey you had to make?”

Materials

Materials needed are normal and coloured pencils, scissors, paper glue, sheets of A3 drawing block, and a roll of drawing paper 4-5m in length.

The tutor can show the fig. illustrations to the participantseither as printed photographs or on a projector or TV monitor.

Sources

- For the Drawing Of Shoes By A Jewish Teenager In Hiding by Ava Hegedish see <https://encyclopedia.ushmm.org/content/en/artifact/drawing-of-shoes-by-a-jewish-teenager-in-hiding>
- For more information on Dr. Ernst Israel Bornstein, ‘The Long Night’ see <https://www.holocaustmatters.org/>
- To see more of the exhibits at Auschwitz Birkenau see <http://auschwitz.org/en/gallery/exhibits/>
- For more on Shannon Jensen see <http://shannon.samexhibit.com/a-long-walk>

Further readings

- Holocaust & Peace: Lessons from the past for the future - A Practical Guide for Educators (2021).
- For more on Art and the Holocasut see <https://www.iwm.org.uk/history/artists-responses-to-the-holocaust>
<https://www.yadvashem.org/yv/en/exhibitions/art/index.asp>
<https://cla.umn.edu/chgs/holocaust-genocide-education/teaching-genocide/teaching-through-art>
- For more on Art and Reconciliation see <https://artreconciliation.org/>

Further activities

A class visit to a museum or art gallery such as the Historical Museum of BiH can be used to think about the story behind the art works, who made them, and what their histories were. Particular attention can be paid to the ways in which objects are used to tell stories.

The educator can ask the participants to bring other types of personals objects and photographs into the class and use them as starting points for discussion.

| 09

MONUMENTI – the changing face of remembrance

Dealing with the Past and memorialisation in the Western Balkans

DURATION

90 minutes

PARTICIPANTS

number of participants: up to 25 participants

age: 15-18 years old, and elderly

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE AND LITERATURE

Context

From 1914 (Beginning of WWI) in the territory once called Yugoslavia, there were numerous states and social establishments taking turns one after the other and, unfortunately, often followed by terrible wars.

From 1914 (Beginning of WWI) in the territory once called Yugoslavia, there were numerous states and social establishments taking turns one after the other and, unfortunately, often followed by terrible wars. There were emperors, sultans, kings, comrades and nobility coming one after another, the states replacing one another, and the people moving, sometimes willingly, sometimes forced according to the will of others, thus changing the boundaries.

The end (in 1918) of the WWI (also called the Big war) resulted in changed boundaries. The Austro-Hungarian and the Ottoman Empires were gone and a new state - The Kingdom of Serbs, Croats and Slovenes - was created, and subsequently renamed the Kingdom of Yugoslavia. The new state stretched from Vardar to Triglav and from the Danube to the Adriatic Sea. It was ruled from the capital, Belgrade, by the Karadordevic Dynasty.

The WWII (1939-1945) brought new suffering to Yugoslavia. Fascist forces occupied the country and the population suffered not only at the hands of occupying forces but also at the various movements' that emerged.

In 1945, the country was liberated and a new state, the Socialist Federal Republic of Yugoslavia (SFRY) was established, comprising Slovenia, Croatia, Bosnia and Herzegovina, Serbia (with the provinces of Kosovo and Vojvodina), Montenegro and Macedonia. The head of the state was President, Josip Broz Tito (until his death in 1980), and Belgrade was the capital city. This period is remembered as the time of revival and reconstruction of the country. Many still remember this time as a period of prosperity and good living.

The last decades of the turbulent 20th century brought along a new crisis and unrests. There were many reasons for dissatisfaction, be it economic, social or national. The general crisis in Yugoslavia that started in the early 1980s, resulted in new bloody conflicts and the dissolution of the Yugoslavia.

The wars waging from Slovenia to Macedonia, including also Serbia, Montenegro Kosovo and Bosnia and Herzegovina, broke out in 1991 and lasted, with lesser or greater intensity, for the next ten years. They had i.e. nationalistic, hegemonic and religious dimensions. Given the complex historical circumstances of the region in the 20th century and different political systems that existed within in, the interpretation of history in the country was susceptible to changes and subject to instrumentalization by the ruling structures. Memory i.e. commemorating certain historical events and persons was (and still is) conditioned by the prevalent ideology, which was

primarily aimed at strengthening the national identity(ies). Each era had (and still has) its heroes, and monuments were (and still are) erected in desire to save the memory of important events and people for the generations to come. Many monuments did survive wars but not peace. Heroes of one era became social outcasts of the next generation. On the other hand, in the context of the Balkans, one nation's heroes were (and still are) regarded as villains by another nation. And each nation would have counted its victims of wars, but none its perpetrators of crimes. Any change in social climate would significantly alter the interpretation of historical events.

In Bosnia and Herzegovina, there is still no law in force against Denial, Trivialisation, Justification or Condonation of Genocide, the Holocaust, Crimes against Humanity or War Crimes. And since *“War narratives are absolutely the backbone of politics in Bosnia and Herzegovina today”*,¹ it becomes crucial and urgent to engage the political and educational institutions in Peace education, and call for strong commitment against the Holocaust, Genocide, war crimes and all forms of violence and denial. And so to continue in building on such an important process of dealing with the past as here inspiring: *“It would be essential that we place the events from our recent past where they actually belong, verify them, qualify them, make their evaluation, rather than to put a full stop to them and completely forget about them, but instead to move on and create preconditions that would save the future generations from carrying the burden of ours past on their own shoulders”*.²

Goals

This Lesson plan about historical *moments and monuments* in the Western Balkans aims at examining the role of monuments, memorials and historical events and the attitude of 20th century society towards them.

The goal of this *Module Constructive Culture of Remembrance* is to enable participants to gain knowledge about monuments in their local communities and the region. This will be achieved through selected and didactically tailored historical sources that provide a multi-perspective view on this topic. In addition to challenging historical facts and fictions, the participants will also

- 1 Refik Hodžić (ZNI15) in “Calling war atrocities by their right name”, Policy paper by Lejla Gačanica and Caroline Finkeldey, published by forumZFD and Trial International (2019)
- 2 Azra Hadžiahmetović (ZNI01) in “Calling war atrocities by their right name”, Policy paper by Lejla Gačanica and Caroline Finkeldey, published by forumZFD and Trial International (2019)

develop critical thinking skills while reflecting not only on historical events, but on art as well, i.e. on the monuments erected to commemorate certain events or in honour of a person. Participants will discuss the reasons for erecting monuments, the role of monuments within community, and attitudes of the communities towards them. Since this Module will be implemented with participants from different backgrounds, the participants will develop communication skills and share different experiences and traditions of their respective backgrounds, thus developing tolerance and mutual respect.

Learning outcomes

- Participants have learnt to use historical sources
- They have been able to raise questions and reflect on historical narratives
- They have made valuable distinctions among facts, remembrance and fictions, by organizing, analyzing, comparing, synthesizing the collected data and by drawing interferences.

Methodology

After a short ex cathedra introduction of the Context (see chapter above) by the Educator, participants will be divided in five subgroups, and invited to analyse and discuss the pictures on monuments grouped in a specific logic and presented on the didactic cards taken and printed from the pedagogical supporting tool *“MemorInmotion”*. After the work in the five subgroups, the participants will present and share their findings and comments in plenary while clustering the pictures on the Western Balkans map and according to the date the monument was built and/or the periods it refers to.

*In order to work on this Lesson plan, it is necessary to refer and use the 27 didactic pictures/cards as part of the educational material from the **Pedagogical tool on Culture of Remembrance** **“MemorInmotion” (Sjećanje u pokretu)**. The complete and free set of the pedagogical tool on Culture of Remembrance (hard copy) **“MemorInmotion”** can be delivered to you by forumZFD (Forum Civil Peace Service) in BiH (Sarajevo Office) upon written request at the following mail: parente@forumzfd.de*

It is also possible to get access to the needed material in digital format by downloading and printing (2-sided) the picture from here: http://www.dwp-balkan.org/DVD_DWP/Didactical%20cards_didakticke%20kartice_bhs_srpski_shqip_makedonski_deutsch_english/eng_didactical%20cards.pdf

Procedure

01

15 MIN.

10 (introduction) + 5 (assignment of tasks)

Part I:

Step one:

Dividing participants into **5 groups**, instructing them on the methodology and assigning them the tasks. The participants will be divided into 5 groups. Each group will receive different materials (didactic cards with pictures of different monuments, as specified under the chapter “Material” below). Each group should be sitting around their respective tables and work with the materials (didactic cards with pictures of different monuments) that were prepared in advance and placed on their group tables.

A timeline, which includes the following markings of years reflecting the historical context, has to be prepared in advance: First World War (1914-1918); Second World War (1939-1945); begin of the dissolution of SFR Yugoslavia (1991-1995) until present time. **A map** of the region of the Western Balkans to be hung up onto the wall can be helpful and on which the participants label the place or area of the monument’s construction.

02

50 MIN.

Part II:

Step two:

Participants are divided into groups. Each group will be given cards with images and stories on monuments and will be tasked to analyze their content based on questions for work with monuments. They will provide their respective answers in three phases. Every group should analyze all monuments, answer the questions and prepare presentation of the results (for the third part of the Workshop).

03

25 MIN.

Part III: Presentations and Conclusion

Step three - Harvest. Each group should use the timeline and the map to present their findings. During the presentation of a monument, they should place it (mark it) on the timeline and point to the place on the map (city, area) where the monument is located. After each group has presented their conclusions, the participants should be invited to discuss and answer the key question.

Key questions for the educators to be raised and discussed throughout the learning process:

Etymologically, the word monument derives from the Latin verb: “*monere*” which means: *to remind; to make think about; to warn*. “*To remind*” refers to the past; “*to make think about*” is related to the present and “*to warn*” projects to the future

1. To what extent does the attitude towards the monuments from the past speak about the present-day society and play a role for the future?
2. Do monuments have a “shelf life”, in terms of physical stability and meaning?
3. What or who has the major impact on such an attitude towards monuments?
4. To what extent can our indifference towards monuments be interpreted as us being ashamed/sorry of our own past or willing to forget the crimes and sufferings?

Working questions for each group:

A. Questions about the monuments as showed on the front page (illustration):

1. What is the monument made of?
2. Where is the monument located?
3. What are its artistic features?
4. What symbolic message does the monument convey?
5. What period does the monument commemorate?

B. Questions about the monuments as described on the back page (text):

1. Compare answers with information about the monument.
2. In whose honor was the monument erected?
3. Do monuments from this group belong to the same period?
4. What is the common message of the monuments of this group?
5. What is the fate of monuments of this group?

C. My monument - questions about a unified memorial:

- a. Write down your personal comment on the monument and compare it to the existing historic commentary, if there is such a narrative.
- b. Identify similarities and differences
- c. What is your definition of a monument?
- d. What would be your ideal Monument? How would it look like?

Materials

Part I:

Prepare a room wall with **a timeline** with significant dates (from 1914-2020...) that reflect historical context, and **a map** of the Western Balkans region. Participants will be asked to mark on the timeline the years in which a certain monument was erected, while on the map they will mark the place or the area where the monument was erected.

Part II:

27 Monuments pictures from the catalogue MOnuMENTI: in "MOnuMENTI" Catalogue, by author Marko Krojač and forumZFD. For downloading the pictures and for printing (2-sided) go to: http://www.dwp-balkan.org/DVD_DWP/Didactical%20cards_didakticke%20kartice_bhs_srpki_shqip_makedonski_deutsch_english/eng_didactical%20cards.pdf

Group I:

1961. 'Interrupted Flight' - Sumarice park; Location: Kragujevac, Serbia; Sculptor: Miodrag Živkovic
1966. Flower of Jasenovac; Location: Jasenovac, Croatia; Sculptor: Bogdan Bogdanovic
1973. Sutjeska Battle Memorial; Location: Tjentiste, Bosnia and Herzegovina; Sculptor: Miodrag Živkovic
1978. Memorial at Makljen; Location: Makljen, Bosnia and Herzegovina; Sculptor: Bosko Kucanski
1974. 'Makedonium'; Location: Krusevo, Macedonia; Sculptors: Jordan Grabuloski and Iskra Grabuloska (architecture), Borko Lazeski (stained glass) and Peter Mazev (domes)

Group II:

1934. Petar II Petrovic Njegos Statue; Location: Trebinje, Bosnia and Herzegovina; Sculptor: Toma Rosandic
2006. Skenderbeg Statue; Location: Skopje, Macedonia; Sculptor: Thoma Thomai
2011. 'Warrior on a Horse'; Location: Skopje, Macedonia; Sculptor: Valentina Stevanovska
1938. Statue of Dorde Petrovic 'Karadorde'; Location: Topola, Serbia; Sculptor: Petar Palavicini
1948. Tito's Statue; Location: Kumrovec, Croatia; Sculptor: Antun Augustinčić

Group III:

1929. Gregorius of Nin Statue; Location: Split, Croatia; Sculptor: Ivan Mestrovic
1990. Statue of Desanka Maksimovic; Location: Valjevo, Srbija; Sculptor: Aleksandar Zarin
1994. (first construction in 1984) 'Krajputas' - Memorial to Ivo Andric; Location: Visegrad, Bosnia and Herzegovina; Sculptor: Ljupko Antunović
1999. Mother Theresa Memorial; Location: Skopje, Macedonia; Sculptor: Tome Serafimovski

Group IV:

1953. 1389 Kosovo Battle Memorial; Location: Gazimestan, Kosovo Sculptor: Aleksandar Deroko
2001. (maybe earlier) Rorovi Memorial Park; Location: Gorazde, Bosnia and Herzegovina, Sculptor: Senad Pezo
2003. Srebrenica-Potocari Memorial and Cemetery to Victims of 1995. Genocide; Location: Srebrenica, Architects: Ahmed Dzuvic and Ahmet Kapidzic
2004. Memorial to Albanian Victims of the WWII and 2001 Conflict; Location: Blace, Macedonia, Sculptor: Selam Mustafa
2004. Memorial to Fallen Defenders of Homeland; Location: Mrkonjić Grad, Bosnia and Herzegovina, Sculptor: Miodrag Živković
2005. Memorial to Fallen Croatian Soldiers; Location: Mostar, Bosnia and Herzegovina, Sculptor: Slavomir Drinković
2009. Memorial to 'Innocent Victims of NATO Aggression against Socialist Republic of Yugoslavia'; Location: Grdelička klisura, Serbia, Sculptor: Unknown

Group V:

2007. Rocky Balboa Statue; Location: Žitiste, Srbija; Sculptor: Boris Staparac
2008. Bob Marly's Statue; Location: Banatski Sokolac, Srbija; Sculptor: Davor Dukić
2010. Tribute to Srđan Aleksić; Location: Pančevo, Srbija; Sculptor: Ivana Rakidžić-Krumeš
2000. Statue of Zahir Pajaziti; Location: Pristina, Kosovo; Sculptor: Muntoz Dhrami
1961. Memorial to Boro Vukmirović and Ramiz Sadiku; Location: Pristina, Kosovo; Sculptor: Unknown

Sources

This Lesson plan is adapted from the educational material *"MemorInmotion"- Pedagogical Tool on Culture of Remembrance (published by forumZFD in cooperation with Anne Frank House the Netherlands, and other Partners. Authors: Bojana Duijković-Blagojević; Senada Jusić, Melisa Forić-Plasto, Larisa Kasumagić-Kafedžić, Laura Boerhout, Michele Parente, Vjollca Krasniqi, Nita Luci a.o.). 3.edition, 2019. See: http://www.dwp-balkan.org/en/library.php?cat_id=5&text_id=27

See also, as included in the MemorInmotion tool:

- "MONUMENTI" Catalogue, by author Marko Krojač and forumZFD (as a PDF document included in the "MemorInmotion" DVD tool).
- "MemorInmotion" Manual: Module V / Lesson plan 9 with the animation short film "MonuMENTImotion", by Muhamed Kafedžić Muha and forumZFD

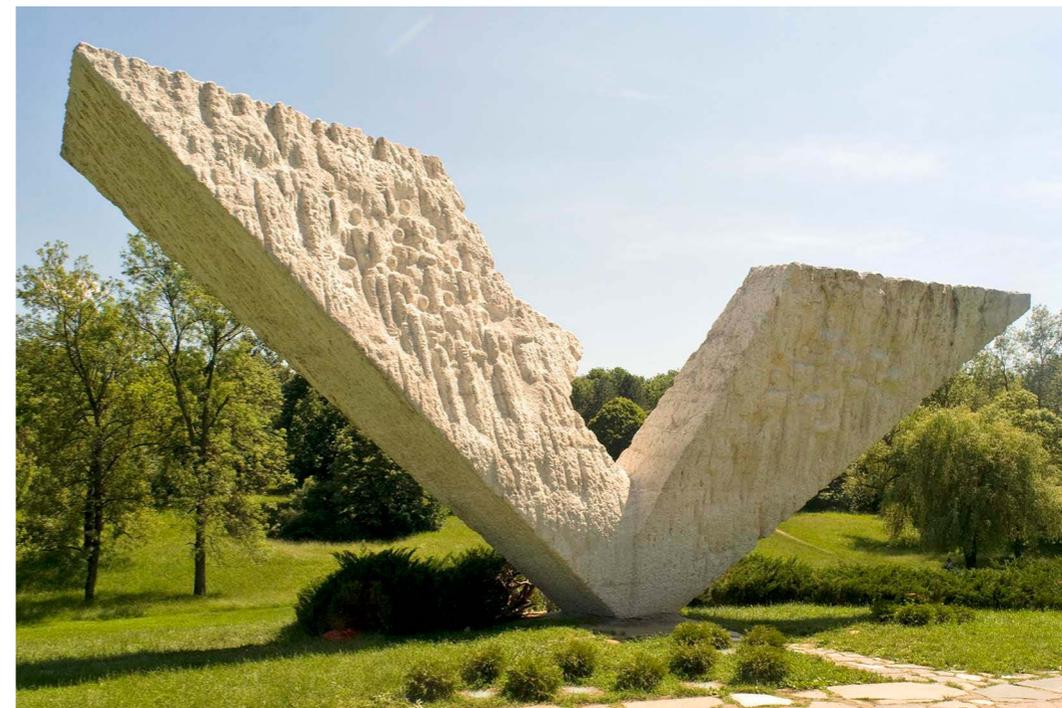
Further readings

- "Holocaust & Peace: Lessons from the past for the future - A Practical Guide for Educators", published by EIHR, PCRC and forumZFD, with Lesson plans from expert authors. (2021).
- "Obrazovni Paket: Obrazovanje za mir" (Educational package: Education for Peace), by HCHR BiH (Bijeljina), BiH
- "Kultura sjećanja u lokalnim zajednicama u Bosni i Hercegovini" (Culture of Remembrance in local communities in BiH) by Fondacija mirovna akademija, Sarajevo
- "MemorInmotion" - Pedagogical Tool on Culture of Remembrance (by forumZFD and Partners) 3. edition, 2019. http://www.dwp-balkan.org/en/library.php?cat_id=5&text_id=27
- <http://www.campdesmilles.org/home2.html>
- <https://www.buchenwald.de/en/69/>

Further activities

Participants research on new, ancient, popular or neglected historical, cultural and memory sites, memorials and monuments in their surroundings and document them in form of audio drama, video clips, monographies, blogs/vlogs, i.e. by creating also social spaces for dialogue and exchange.

'Interrupted Flight'



The monument built in 1961 and created by the famous sculptor **Miodrag Živković** (who in 1973 also created the monument "Battle of the Sutjeska" in Tjentište, Bosnia and Herzegovina) is part of the memorial park **'October of Kragujevac'** in Šumarice which commemorates the around 7000 citizens of Kragujevac who were executed by the German Wehrmacht in the area of Šumarice, near Kragujevac in central Serbia, in October 1941.

The monument 'Interrupted Flight' is specifically dedicated to the more than 300 pupils and teachers who were among the victims. People used to call it 'Class V3' in reference to one of the many classes from the secondary school in Šumarice that were executed. For the sculptor of the monument, Miodrag Živković, it represents a *"broken stone which is trying to fly as a bird. Its flight has been cut off and it stayed here forever, in Šumarice"*.

Although a debate regarding the construction of the memorial park had already started in 1952, it was not realized until nine years later. This delay can be explained by the fact that it is a commemoration of civilian victims and not of fallen partisans or members of the national liberation movement both of whom were officially prioritized in the process of creating memorials related to the Second World War.

The memorial park 'October of Kragujevac' in Šumarice has as many regular visitors today as it had in socialist Yugoslavia. A commemoration of the victims takes place yearly on October 21st, the official 'Day in Remembrance of National Second World War Victims'. The memory of the victims in Kragujevac is also preserved in the famous poem '**Bloody Fairytale**' written in 1941 by the Serbian poetess **Desanka Maksimović**. Today, some of the monuments have been damaged and desecrated by graffiti. In 2011, a part of the torch from the monument 'Eternal Flame of Freedom' was stolen.

Author of the photo: Marko Krojač, in "MONUMENTI" catalogue edited by forumZFD.

See also in: http://www.dwp-balkan.org/DVD_DWP/MONUMENTI_catalogues_katalozi_bhs_srpski_shqip_makedonski_deutsch_english/MONUMENTI_bhs_eng.pdf

| 10

Preserving Identity

A critical reflection on identity, perceptions of ourselves and others, and potential prejudice, stereotype and discrimination.

DURATION

135 min. (can be done selectively in 45 + 45 + 45 min.)

PARTICIPANTS

number of participants: 4+

age: 13+

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE AND LITERATURE

Context

The Holocaust was the systematic, state-sponsored persecution and murder of six million Jews by the Nazi regime and its allies and collaborators.

The Holocaust was the systematic, state-sponsored persecution and murder of six million Jews by the Nazi regime and its allies and collaborators. *Holocaust* is a word of Greek origin meaning “sacrifice by fire.” The Nazis, who came to power in Germany in January 1933, believed that Germans were “racially superior” and that the Jews, deemed “inferior,” were an alien threat to the so-called German racial community.

During the Nazi era, German authorities also targeted other groups because of their perceived racial and biological inferiority: Roma, people with disabilities, some of the Slavic peoples (Poles, Russians, and others), Soviet prisoners of war, and Black people. Other groups were persecuted on political, ideological, and behavioral grounds, among them Communists, Socialists, Jehovah’s Witnesses, and homosexuals. (USHMM, 2021)

Anne Frank is a Jewish girl who goes into hiding during the Second World War in order to escape the Nazis. Together with her father (Otto), her mother (Edith), her sister (Margot) and four others, she goes into hiding in the annex to her father’s business premises. She is only thirteen at the time. During her stay in the secret annex, Anne writes in her diary and gradually turns into a talented writer. For 671 days, the people in the annex remain hidden, with the help from Otto’s employees. Then they are betrayed and deported to various concentration camps. In February 1945, shortly before the liberation, Anne dies in camp Bergen-Belsen. She is fifteen years old. Otto Frank is the only one from the annex to survive the war and to return to Amsterdam. He has Anne’s diary published, and it strikes a chord in people all over the world. A story that started with prejudice and stereotypes which still lead to antisemitism and other types of discrimination, exclusion and persecution today (*Manual for guides*, Anne Frank House, 2015)

“Who am I?” is a question we all ask at some time in our lives. It is an especially critical question for adolescents. As we search for answers, we begin to define ourselves. How is our identity formed? To what extent are we defined by our talents and interests? by our membership in a particular ethnic group? by our social and economic class? by our religion? by the nation in which we live? How do we label ourselves and how are we labeled by others? How are our identities influenced by how we think others see us? How do our identities inform our values, ideas, and actions? In what ways might we assume different identities in different contexts? How do we manage multiple identities? Answers to these questions help us understand history, ourselves, and each other. (Facing History, 2019)

Goals

The Module *Language and Literature* is addressing the Holocaust and related issues through language, literature, and arts-based activities. Although primarily intended for language and literature teachers, the Module is structured in such a way as to be used by every educator who wishes to tackle the aforementioned topics in their educational settings.

Text/Image-based dialogue strategies, such as the Iceberg of Identity, invite participants to engage in written and visual literacy through an active, structured activity. These strategies focus on metacognition by helping participants to think about their own reasoning and decision-making (Dawson, 2018). We are constantly exposed, either in written or in spoken word, to the realities of how identity is perceived. The workshop at hand invites participants to consider how prejudice (particularly based on one's identity) can lead to stereotyping and discrimination; and how identity markers influence and shape our perceptions of others and ourselves. In addition, participants will be encouraged to generate a new, shared understanding of the topic and each other and to develop a deeper understanding of their presence in society.

Learning outcomes

At the end of the workshop/lesson plan, participants will be able to:

- critically reflect on ideas around the concept of identity and evaluate its connotations;
- have a nuanced understanding of the interrelatedness of prejudice, stereotyping, and discrimination;
- identify how Anne Frank made choices in her writing in order to convey her experiences;
- explore how the Holocaust and the events leading up to the Holocaust affected Anne Frank and her perceptions of identity;
- explore how historical events impact personal stories and how personal stories impact our understanding of historical events;
- explore the permanence, consequences, and limitations of words.

Methodology

If done jointly, Part 1: Iceberg of Identity serves as a language lesson to introduce the target vocabulary, concepts, and ideas (including target grammatical and lexical structures if necessary, in language class); while Part 2: The Identity of Anne Frank is a literature lesson directed to deepen the participants' understanding of *The Diary of Anne Frank* in different contexts.

Participants will partake in an in-depth discussion on identity through the activity Iceberg of Identity. They will write, read, think about, and evaluate their work by engaging in individual, pair, and whole-class work. Participants will analyze entries from *The Diary of Anne Frank* to further investigate the concepts of prejudice, stereotype, and discrimination based on perceptions of one's identity. In the final part of the lesson, participants will share suggestions on how to act against prejudice and discrimination in their personal surroundings and local communities, with the overall idea that how we are perceived does not make us who we are, and that many of our most precious identity markers are usually not visible to the eye.

Procedure

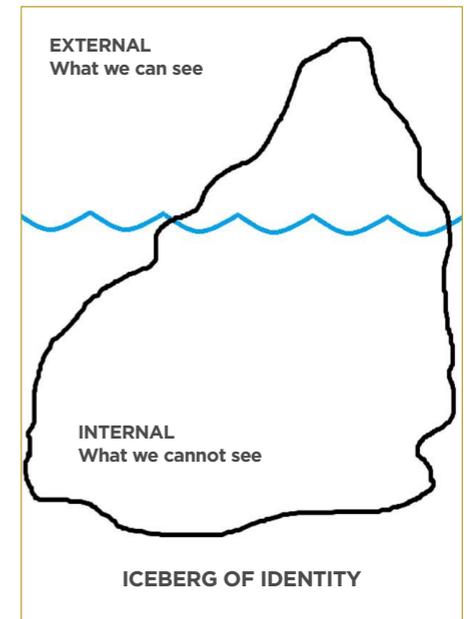
45 MIN.

PART 1: Iceberg of Identity

Before the activities, the educator should ensure a safe space for participants by introducing a list of personal norms or group agreements to be followed throughout the workshop (see example in Further reading below).

Step 1: 10 min.

Participants are invited to brainstorm different identity communities that we identify with in everyday life, such as Religion, Gender, Race, Ethnicity, Family and relationships, School, Hobbies and interests, and others. The educator can write the participants' responses on the board for a more guided discussion. Based on the answers and potential discussion on identity communities, participants are asked to compile an individual list of identity markers which society may use to describe them and which they would use to describe themselves. First, the participants are asked to use only nouns (e.g. female, daughter, student etc.) and then, they are asked to use only adjectives (e.g. interesting, lazy, weak, athletic etc.). Each participant chooses 2 markers from their individual list (a noun and an adjective) that they feel comfortable sharing, and writes one marker each on two different post-its.



Step 2: 5 min.

The educator can prepare the iceberg poster beforehand or draw a large iceberg outline on the board. The iceberg should not be shared prior to Step 2 because it could influence the participants' responses. It is important that the drawing includes parts of the iceberg formation above and below the water level. Then, the participants are invited to place their 2 individual markers onto the iceberg based on whether they believe their identity marker is seen by others (placed above the water) or hidden from others (placed below water level).

Step 3: 10 min.

Participants work in groups of 4. They are asked to observe where the identity markers are placed on the iceberg. There could be more markers above or below water level, as well as a balanced number of markers everywhere (even beyond the iceberg outline; the educator should not limit the participants to keep within the lines). The participants are encouraged to engage in dialogue about what markers are where and why, to reflect on the ways in which individual and group identities are (not) seen in their (learning) community, and how this could impact an individual's (learning) experience.

**Questions for Group work in Step 3:**

- 1) *What was your first reaction when you were asked to write down ideas about your identity?*
- 2) *Was it easy or difficult to think of appropriate nouns and adjectives to describe yourself?*
- 3) *What identity markers are similarly/differently placed? Why do you think that happened?*
- 4) *Were you surprised that some of your identity markers were placed above/below water level?*
- 5) *(If you feel comfortable sharing) Which identity markers placed by the other participants do you relate to, and how?*

Step 4: 15 min.

The small groups of 4 share their ideas and opinions with the whole group. Participants are invited to comment, praise or ask follow-up questions which could grow into a discussion.

The educator is invited to consider the following:

- 1) While or after the groups share their reflections on the first question, it is important that educators highlight how we sometimes tend to perceive ourselves the way we are perceived by society, our local community, our family, or globally (such as Generation X, Millennial etc.). How much of our own perception is influenced by those general perceptions? How do we feel when we do not fulfill the subsequent expectations?
- 2) In case participants share that they had language-related difficulties in describing themselves in the second question – What does that tell us about potential limitations of words and language, and language as part of our identity? While or after the groups share their reflections on the second question, it should be emphasized that language can be both a powerful connection and a limiting means of communication, if not easily acquired or learnt (which can also depend on the socio-political context of a country and the personal context of the individual). Language (in)efficacy can also be a source of prejudice and discrimination. If time permits, the educator could ask participants whether they have ever experienced or witnessed feelings of isolation, exclusion, or misunderstandings based on language.

Step 5: 5 min.

Each participant has 2 min. to write **one sentence** as a response to the question:

- *Considering our conversations in this lesson/workshop, how would you define identity?*

Potential variations to the question or additional questions are:

- *Considering our conversations in this lesson/workshop, how do you think might identity inform our work together in this learning community (in this classroom or in this school)?*
- *Considering our conversations in this lesson/workshop, how do you think does identity impact young people in your country?*

The group has 3 min. to read or say their response (sentence) one by one in a rally. With this wrap-up activity, every participant has the chance to share their own and to hear others' comments on the overall concept.

02

90 MIN.**PART 2: The Identity of Anne Frank**

It is assumed that participants have already read *The Diary of Anne Frank*. They are invited to make further connections with their shared understanding of the concept of identity (Part 1) while they analyze relevant entries/passages from the book. The participants can work on the passages even if they have not read *The Diary of Anne Frank*, provided the educator gives ample social and historical context. For the timeline, the educator can design their own or use the USHMM timeline cards. The passages can be used to illustrate the situation of the Frank family and Anne Frank's perception of identity (personal story) in the events leading to the Holocaust (historical facts).

Step 1: 5 min.

Participants are asked to revise the concept of identity, as well as various identity communities and identity markers that we tend to use to describe ourselves and others. Participants are asked to think back to the previous lesson/workshop. The educator may write some of the participants' responses on the board to scaffold the transition. The educator could keep the participants' written sentences about identity (Step 5 in Part 1), and read some of them once again to set the tone for the lesson.

Step 2: 10 min.

The educator places the timeline cards in chronological order on a wall in the (class)room prior to the beginning of the lesson/workshop. The participants read the cards as part of a gallery walk. They are encouraged to take notes or write brief comments, which they can share with the group. The cards remain on the wall as reference throughout the lesson/workshop.

Step 3: 30 min.

Participants work in pairs or in groups, depending on the overall number. Each pair/group receives up to three entries from *The Diary of Anne Frank* (see Annex). They work together and answer questions for each entry based on three categories:

- Identity
Copy all the words/phrases that Anne uses to reflect on her personality, character, and relationships with others. Based on the copied words/phrases, decide on three identity markers that you believe describe Anne or that Anne would use to describe herself.
- Writing choices
What writing choices does Anne make to express her thoughts and feelings in the entry (word choice, tone, figurative language)? How do those choices impact our understanding of Anne's story and her identity?
- Historical events
Based on the entry, how was Anne (and her perception of identity) affected by historical events at the time?

When finished, groups place the entry beneath the timeline card closest to the date on the entry.

Step 4: 15 min.

This step is an adaptation of the World Café method. Three posters with the three categories circle around the (class) room clockwise. Every group has 3 minutes to write their reflections from Step 3 on the respective poster. As one group writes their notes or draws an impression on the Identity poster as a response to the questions they discussed, the other groups do the same with the posters about Writing choices and Historical events. Although the group names/numbers should be marked on the posters so that all groups have the same amount of space to use for their reflections, the order is not important and the posters can circle clockwise until all the groups are finished. Participants should be encouraged to read other participants' notes and images, to comment, agree or ask and respond to follow-up questions directly on the posters.

Identity	Writing choices	Historical events
Group 1	Group 1	Group 1
Group 2	Group 2	Group 2
Group 3	Group 3	Group 3
Group 4	Group 4	Group 4

Once the posters are placed on the board or a wall, the whole group takes a gallery walk to view where the entry cards have been placed on the timeline.

Step 5: 30min.

The whole group is invited to discuss where (and why) the categories overlap and differ, and where (and why) their findings overlap or differ. Particular attention should be given to who we think Anne Frank truly was and how her experiences shaped her understanding of the world and herself, as well as the fact that her experiences are not representative of what all Jewish teenagers and people experienced in the war and the Holocaust. It is important to note that we will never be able to fully understand Anne Frank's identity (or story) and that our assumptions will always remain just that – assumptions. And yet, her story is an important reminder about how assumptions can impact a young girl, a family, a nation, and the world.

Questions for discussion:

- What happens when we form an opinion about a person solely based on what we see/hear (our assumptions)?*
(PREJUDICE – the educator writes it in capital letters on the board)
Provide some examples of prejudice in The Diary of Anne Frank or the entries that we discussed today.
(The educator then asks participants if they have ever experienced or witnessed prejudice based on their or someone else's identity and how they responded).
- What happens when we form an opinion about a group of people based on prejudice?*
(STEREOTYPE– the educator writes it in capital letters on the board)
Provide some examples of stereotypes in The Diary of Anne Frank or the entries that we discussed today.
(The educator asks participants if they have ever experienced or witnessed stereotyping based on their or someone else's identity and how they responded).
- What happens when we act against others based on prejudice and stereotype?*
(DISCRIMINATION – the educator writes it in capital letters on the board)
Provide some examples of discrimination in The Diary of Anne Frank or the entries that we discussed today.
(The educator asks participants if they have ever experienced or witnessed discrimination based on their or someone else's identity and how they responded).

Assumption —→ **Prejudice** —→ **Stereotype** —→ **Discrimination**

Wrap up-question that the educator writes on the board: *What are some stereotypes that we hold about people in our community and what can we do to act to change that?*

As a support guiding educator throughout the discussion, they can use the following reasoning provided by The Anne Frank House (2016): *In order to understand the world around us, we categorize people, things and situations. We do it very quickly and often without realizing it. In our social interactions, we are constantly making quick assessments as well. You can judge a person after a discussion or after meeting them. But perhaps you judge them even before the discussion or the meeting has taken place. We speak of prejudice when someone is convinced of*

something or biased against someone in advance and is no longer open to counter information. A prejudice about (a group of) people is more than just a 'neutral' opinion: it is an emotionally charged attitude. Everyone is prejudiced to some extent; it is hard to imagine anyone who is completely unprejudiced about everyone and everything. We are often not aware of our prejudices, even though they impact our behavior in subtle ways and also impact both the way we filter information and also the way we impact others. And it is that lack of awareness of the impact on our behavior and the impact on others that is the key. Prejudices and stereotypes are thoughts in our heads, our ideas about others. But be aware that they may influence your behavior in subtle ways, and that they can even harm others in subtle ways. Discrimination, on the other hand, is behavior directed against others. It is always expressed in an act. We can only discriminate against others by actually writing, doing, ignoring or saying something out in the open. Discrimination is defined as unequal treatment based on characteristics that are irrelevant to the situation, such as origin, religion, age, sexual orientation or gender.

Materials

Post-it notes/sticky paper, writing utensils, three large posters, The Diary of Anne Frank and/or entry cards (26), USHMM Anne Frank timeline cards <https://www.ushmm.org/m/pdfs/USHMM-Anne-Frank-Timeline.pdf> (or self-made).

Sources

- Anne Frank. 1952. *Anne Frank: The Diary of a Young Girl*. New York: Doubleday & Company.
- Anne Frank House. 2015. *LET ME BE MYSELF: Manual for Guides*. Amsterdam: Anne Frank Stichting.
- Anne Frank House. 2016. *Anne Frank Youth Network Toolkit*. Amsterdam: Anne Frank Stichting.
- Dawson, K., Kiger B. 2018. *Drama-based Pedagogy: Activating Learning Across the Curriculum*. Chicago: Intellect Ltd.
- Facing History. <https://www.facinghistory.org/resource-library/identity-and-community/who-am-i>
- United States Holocaust Memorial Museum (USHMM). <https://www.ushmm.org/>

Further readings

- Holocaust & Peace: Lessons from the Past for the Future A Practical Guide for Educators (2021).
- To learn more about identity, we suggest: Facing History. Exploring Individual Identity. Adapted from Kristina J. Doubet and Jessica A. Hockett, *Differentiation in Middle and High School*, (Alexandria: ASCD, 2015), page 165. https://www.facinghistory.org/back-to-school/download/Lesson_Plan_2_Exploring_Individual_Identity.pdf
- To learn more about the history of the Holocaust, we suggest United States Holocaust Memorial Museum teaching materials on <https://www.ushmm.org/teach/teaching-materials>
- To learn more about Anne Frank, we suggest the documentary *The Short Life of Anne Frank*, which could be used as a companion or for additional activities in class (for critical thinking/conflict resolution or language-related activities). <https://vimeo.com/320481311/47567649c7>
- To learn more about social responsibility, we suggest: Humane Education Advocates Reaching Teachers (HEART). 2018. *Justice for All: Educating Youth for Social Responsibility*. Secondary School Guide.
- To learn more about personal norms and classroom agreements, we suggest Facing History resources such as https://www.facinghistory.org/back-to-school/download/Lesson_Plan_4_Creating_a_Classroom_Contract.pdf

Further activities

Say It in a Word: 30 min.

The importance of a personal story put against the background of a historical event has been a constant reminder that humanizing history contextualizes factual knowledge and helps us investigate lessons from the past for the future from multiple perspectives. The goal is to reflect on the power of words and the subtle editing that we all do when speaking or writing in our everyday lives and depending on the context. Anne Frank started editing her diary once she realized that there could be a chance to publish it after the war, which made her think much more critically about the power of each chosen word.

Instructions:

- 1) Participants are asked to think about a childhood memory and given 5-10 minutes to describe it in writing.

- 2) Participants are asked to cut down their writing to 50 words, making sure that it will still convey their experience, emotion and important details.
- 3) Participants work with a partner and share their story. They check if their partners have any questions or if there is something unclear about what happened, after which they can edit again.
- 4) Participants are asked to cut down their story even more – to only six words.
- 5) At the end, participants are asked to “say it in a word” by using only one of the six words that they used in the previous step.
- 6) Participants say the word one by one and the educator writes them on the board.

The group discusses the process taking into consideration questions such as (but not limited to):

- *What was your initial reaction when asked to make your story shorter until there was only one word left?*
- *What factors impacted your word choice?*
- *What choices did Anne make when she started to edit her diary? Find examples in The Diary of Anne Frank. (How) What factors impacted her writing choices, particularly word choice?*
- *What does this activity tell us about factors that impact our experiences, providing a unique perspective to each of us (including Anne Frank)?*
- *What does this activity tell us about the power of words?*

Visual Mapping: 20-30 min.

Source: Drama for Schools (Dawson, K., 2018)

Number of Players: Any

Space: Any, access to walls, large table or open floor area

Materials: Post-it notes or 1/3 sheets of paper, markers

Visual Mapping invites participants to synthesize ideas and generate responses to prompts that are verbal and visible to the whole group. It also allows participants to see where their ideas and responses intersect or overlap with those of other participants. Working collaboratively to organize the group’s collection of responses, participants make new connections between ideas as they discover ways to visually represent how ideas intersect.

Instructions:

- 1) Give 3-5 small pieces of paper or large post-it notes and a marker to each participant and ask them to write multiple responses to a single, open-ended prompt such as:
 - To me, identity means...*
 - One aspect I find surprising about Anne Frank’s life is...*
 - One thing that Anne Frank tells me about the Holocaust is...*
- 2) One response is put on each piece of paper. All papers are collected and spread out on the floor or a large desk surface or wall (if paper/tape or sticky-backed paper is used). Invite participants to read responses and then organize or “map” out responses in related groups. Once grouped, participants can provide a name for each category or group of responses if desired, or consider how some responses might bridge or connect between categories. If working with a large group (more than 15), split the group in two and let each group make their own visual map of their responses. Then share the two maps together to compare ideas and groupings.
- 3) Reflect on the process by asking the group questions such as (but not limited to):
 - *What do you notice about yourself or the group during this process?*
 - *What categories emerged? How did you decide on each category group? Why?*
 - *What new insights or information does this map give you?*
 - *Where was the interest most focused for your group? Why do you think this is?*

Possible variations/applications

Ask multiple questions and participants can color-code their answer (Please put all answers to prompt one in blue and all answers to prompt two in green, etc.).

After mapping is completed, ask individuals to “tag” (create a small marker with their name or a symbol of their name) and mark a location on the map. For example, place a marker on the word/s that you are most interested in talking further about.

Have participants map key themes from The Diary of Anne Frank, or settings, or map events and then group them in order.



ANNEX:

Part 2: The Identity of Anne Frank, Diary entry cards

Saturday, June 20, 1942

Our lives were not without anxiety, since our relatives in Germany were suffering under Hitler's anti-Jewish laws. After the pogroms in 1938 my two uncles (my mother's brothers) fled Germany, finding safe refuge in North America.

Saturday, June 20, 1942

After May 1940 the good times were few and far between: first there was the war, then the capitulation and then the arrival of the Germans, which is when the trouble started for the Jews. Our freedom was severely restricted by a series of anti-Jewish decrees: Jews were required to wear a yellow star; [...] Jews were required to do their shopping between 3 and 5 P.M.; [...] Jews were forbidden to attend theaters, movies or any other forms of entertainment; [...] Jews were forbidden to take part in any athletic activity in public; [...] Jews were forbidden to visit Christians in their homes; Jews were required to attend Jewish schools, etc. You couldn't do this and you couldn't do that, but life went on. Jacques always said to me, "I don't dare do anything anymore, 'cause I'm afraid it's not allowed."

ANNEX:

Part 2: The Identity of Anne Frank, Diary entry cards

Thursday, July 9, 1942

The people on their way to work at that early hour gave us sympathetic looks; you could tell by their faces that they were sorry they couldn't offer us some kind of transportation; the conspicuous yellow star spoke for itself.

October 9, 1942

Fine specimens of humanity, those Germans, and to think I'm actually one of them! No, that's not true, Hitler took away our nationality long ago.



ANNEX:

Part 2: The Identity of Anne Frank, Diary entry cards

Friday, November 20, 1942

Added to this misery there's another, but of a more personal nature, and it pales in comparison to the suffering I've just told you about. Still, I can't help telling you that lately I've begun to feel deserted. I'm surrounded by too great a void.

I never used to give it much thought, since my mind was filled with my friends and having a good time. Now I think either about unhappy things or about myself. It's taken a while, but I've finally realized that Father, no matter how kind he may be, can't take the place of my former world. When it comes to my feelings, Mother and Margot ceased to count long ago.

Wednesday, January 13, 1943

Things have gotten so bad in Holland that hordes of children stop passers-by in the streets to beg for a piece of bread. I could spend hours telling you about the suffering the war has brought, but I'd only make myself more miserable. All we can do is wait, as calmly as possible, for it to end. Jews and Christians alike are waiting, the whole world is waiting, and many are waiting for death.

ANNEX:

Part 2: The Identity of Anne Frank, Diary entry cards

Saturday, March 27, 1943

Rauter, some German bigwig, recently gave a speech. "All Jews must be out of the German-occupied territories before July 1. The province of Utrecht will be cleansed of Jews [as if they were cockroaches] between April 1 and May 1, and the provinces of North and South Holland between May 1 and June 1." These poor people are being shipped off to filthy slaughterhouses like a herd of sick and neglected cattle. But I'll say no more on the subject. My own thoughts give me nightmares!

Tuesday, April 27, 1943

Our food is terrible. Breakfast consists of plain, unbuttered bread and ersatz coffee. For the last two weeks lunch has been spinach or cooked lettuce with huge potatoes that have a rotten, sweetish taste. If you're trying to diet, the Annex is the place to be!

**ANNEX:**

Part 2: The Identity of Anne Frank, Diary entry cards

Sunday, May 2, 1943

These days everyone is talking about having to hide. We don't know how many people are actually in hiding; of course, the number is relatively small compared to the general population, but later on we'll no doubt be astonished at how many good people in Holland were willing to take Jews and Christians, with or without money, into their homes. There're also an unbelievable number of people with false identity papers.

Friday, October 29, 1943

The atmosphere is stifling, sluggish, leaden. Outside you don't hear a single bird, and a deathly, oppressive silence hangs over the house and clings to me as if it's going to drag me into the deepest regions of the underworld. At times like these, Father, Mother and Margot don't matter to me in the least. I wander from room to room, climb up and down the stairs and feel like a songbird whose wings have been ripped off and who keeps hurling itself against the bars of its dark cage.

ANNEX:

Part 2: The Identity of Anne Frank, Diary entry cards

Friday, December 24, 1943

Despite all my theories and efforts, I miss — every day and every hour of the day — having a mother who understands me. That's why with everything I do and write, I imagine the kind of mom I'd like to be to my children later on. The kind of mom who doesn't take everything people say too seriously, but who does take me seriously. I find it difficult to describe what I mean, but the word "mom" says it all.

Friday, December 24, 1943

I sometimes wonder if anyone will ever understand what I mean, if anyone will ever overlook my ingratitude and not worry about whether or not I'm Jewish and merely see me as a teenager badly in need of some good plain fun.

**ANNEX:**

Part 2: The Identity of Anne Frank, Diary entry cards

**Comment added by Anne
on January 22, 1944 after
entry on November 2,
1942**

I wouldn't be able to write that kind of thing anymore. Now that I'm rereading my diary after a year and a half, I'm surprised at my childish innocence. Deep down I know I could never be that innocent again, however much I'd like to be.

Thursday, February 3, 1944

I've reached the point where I hardly care whether I live or die. The world will keep on turning without me, and I can't do anything to change events anyway. I'll just let matters take their course and concentrate on studying and hope that everything will be all right in the end.

ANNEX:

Part 2: The Identity of Anne Frank, Diary entry cards

Tuesday, March 7, 1944

When I think back to my life in 1942, it all seems so unreal. The Anne Frank who enjoyed that heavenly existence was completely different from the one who has grown wise within these walls. Yes, it was heavenly. Five admirers on every street corner, twenty or so friends, the favorite of most of my teachers, spoiled rotten by Father and Mother, bags full of candy and a big allowance. What more could anyone ask for?

Friday, March 17, 1944

By that I mean that we're treated like children when it comes to external matters, while, inwardly, we're much older than other girls our age. Even though I'm only fourteen, I know what I want, I know who's right and who's wrong, I have my own opinions, ideas and principles, and though it may sound odd coming from a teenager, I feel I'm more of a person than a child, I feel I'm completely independent of others.



ANNEX:

Part 2: The Identity of Anne Frank, Diary entry cards

Wednesday, April 5, 1944

I need to have something besides a husband and children to devote myself to! I don't want to have lived in vain like most people. I want to be useful or bring enjoyment to all people, even those I've never met. I want to go on living even after my death! And that's why I'm so grateful to God for having given me this gift, which I can use to develop myself and to express all that's inside me! When I write I can shake off my cares. The sorrow disappears, my spirits are revived! But, and that's a big question, will I ever be able to write something great, will I ever become a journalist or a writer?

Tuesday, April 11, 1944

We've been strongly reminded of the fact that we're Jews in chains, chained to one spot, without any rights, but with a thousand obligations. We must put our feelings aside, we must be brave and strong, bear discomfort without complaint, do whatever is in our power and trust in God. One day this terrible war will be over. The time will come when we'll be people again and not just Jews!

ANNEX:

Part 2: The Identity of Anne Frank, Diary entry cards

Tuesday, April 11, 1944

We can never be just Dutch, or just English, or whatever, we will always be Jews as well.

Monday, May 22, 1944

The war isn't even over, and already there's dissension and Jews are regarded as lesser beings. Oh, it's sad, very sad that the old adage has been confirmed for the umpteenth time: what one Christian does is his own responsibility, what one Jew does reflects on all Jews.

**ANNEX:**

Part 2: The Identity of Anne Frank, Diary entry cards

Thursday, May 25, 1944

This morning Mr. Van Hoesen was arrested. He was hiding two Jews in his house. It's a heavy blow for us, not only because of those poor Jews who are once again balancing on the edge of an abyss, but also because it's terrible for Mr. Van Hoesen. The world's been turned upside down. The most decent people are being sent to concentration camps, prisons and lonely cells, while the scum of the earth rules over young and old, rich and poor. One gets caught for black marketeering, another for hiding Jews or other unfortunate souls. Unless you're a Nazi, you don't know what's going to happen to you from one day to the next.

**Friday, May 26, 1944**

Once again you hear "shh" from all sides, and we're doing everything more quietly. I've asked myself again and again whether it wouldn't have been better if we hadn't gone into hiding, if we were dead now and didn't have to go through this misery, especially so that the others could be spared the burden. But we all shrink from this thought. We still love life, we haven't yet forgotten the voice of nature, and we keep hoping, hoping for... everything. ... Let the end come, however cruel; at least then we'll know whether we are to be the victors or the vanquished.

**ANNEX:**

Part 2: The Identity of Anne Frank, Diary entry cards

Tuesday, June 13, 1944

One of the many questions that have often bothered me is why women have been, and still are, thought to be so inferior to men. It's easy to say it's unfair, but that's not enough for me; I'd really like to know the reason for this great injustice!

**Saturday, July 15, 1944**

I have one outstanding character trait that must be obvious to anyone who's known me for any length of time: I have a great deal of self-knowledge. In everything I do, I can watch myself as if I were a stranger. I can stand across from the everyday Anne and, without being biased or making excuses, watch what she's doing, both the good and the bad.





ANNEX:

Part 2: The Identity of Anne Frank, Diary entry cards

Saturday, July 15, 1944

It's difficult in times like these: ideals, dreams and cherished hopes rise within us, only to be crushed by grim reality. It's a wonder I haven't abandoned all my ideals, they seem so absurd and impractical. Yet I cling to them because I still believe, in spite of everything, that people are truly good at heart. It's utterly impossible for me to build my life on a foundation of chaos, suffering and death.

Tuesday, August 1, 1944

As I've told you many times, I'm split in two. One side contains my exuberant cheerfulness, my flippancy, my joy in life and, above all, my apathy to appreciate the lighter side of things. This side of me is usually lying in wait to ambush the other one, which is much purer, deeper and finer. No one knows Anne's better side, and that's why most people can't stand me. I'm afraid that people who know me as I usually am will discover I have another side, a better and finer side. I'm afraid they'll mock me, think I'm ridiculous and sentimental and not take me seriously. I'm used to not being taken seriously, but only the "lighthearted" Anne is used to it and can put up with it; the "deeper" Anne is too weak.

| 11

The (Un)Healed Scars of Conflict

Giving voices to the objects/places that survived the horrors of the war, such as squares, bridges, subway stations. Giving life to untold stories from the past for the future by writing a poem or a short story in the first person and thus giving voices to the places that cannot speak themselves.

DURATION

90 minutes (2 classes of 45 minutes)

PARTICIPANTS

number of participants: up to 25

age: 16+

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE AND LITERATURE

Context

This workshop uses photography and poetry to make participants think about various conflicts from the past. It uses the poem “Grass” written by Carl Sandburg in 1918.

This workshop uses photography and poetry to make participants think about various conflicts from the past. It uses the poem “Grass” written by Carl Sandburg in 1918. It reminds people to remember lives lost in conflict but also places where different battles took place. It shows a destructive force of conflict but reminds us that we should learn from the past. That is one of the main roles of war poetry.

Goals

The workshop draws the participants’ attention to the everyday places/buildings that are eyewitnesses of different wars throughout history and makes them think of all the troubles these places went through, but also of everything positive that came after these wars, their reconstruction and their purpose. The workshop enables the participants to better understand individual stories and bring them to life by giving them voices through writing a poem or a testimony in the first person.

Learning outcomes

- participants will be introduced to certain everyday places that survived the terrors of wars,
- they will analyse photos of these places during and long after the WWII with the focus on emotions and empathy,
- participants will be introduced to the historical context of WWII through different places/countries that were affected by the war and they will be offered a different perspective on war,
- they will be encouraged to analyse the poem “Grass” by Carl Sandburg and will be invited to use it as a blueprint for writing their own stories/poems

Methodology

Participants analyse the during and after war photos in groups and share their findings with each other. They analyse a war poem and use it as a blueprint to write a poem/testimony, bringing the places from the photos to life, giving them voices.



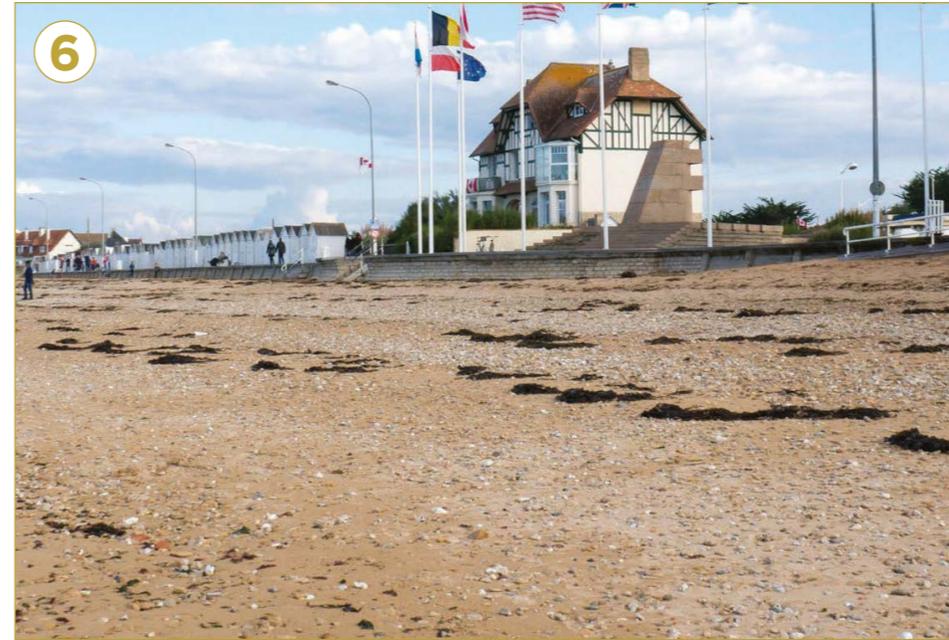
4

Photo by James Whatling.
<https://hrhduchesskate.blogspot.com/2019/04/>



5

Photo: Sergey Larenkov.
<https://www.re.photos/en/compilation/2272/>



6

Photo by Lena Weber
<https://www.re.photos/en/compilation/945/>



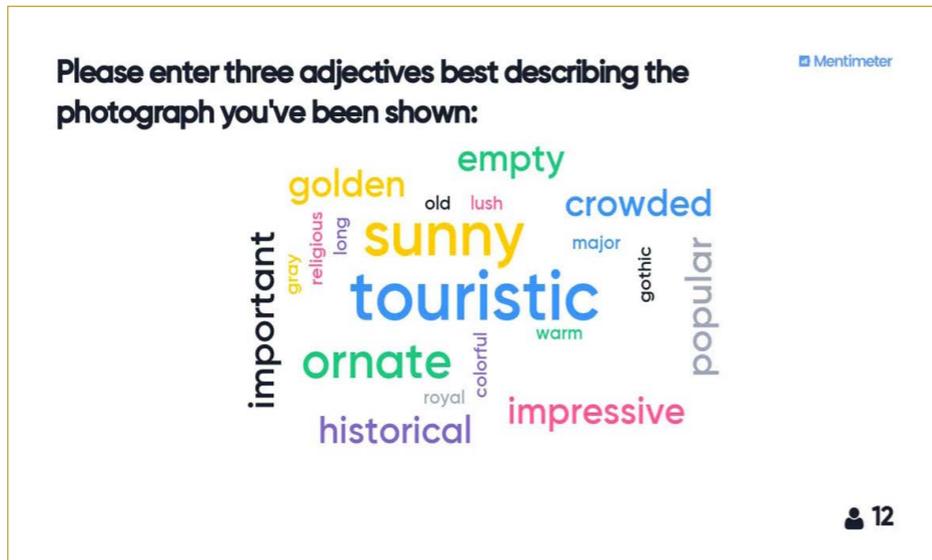
7

Photo by Chris Sampson
Source: ELEPHANT CASTLE-1 150210 CPS (CC BY 2.0)

and the same set of questions for each group:

1. *What do you think this photo represents?*
2. *Why do you think this?*
3. *Can you guess when and where this photo was taken?*
4. *Are there any people in the photo? Pay attention to their body language.*
5. *Which colours are dominant in the photo?*
6. *Which emotions does this photo evoke?*

The educator monitors them while they analyse the photos. When the participants are done interpreting the photo, they choose 3 adjectives that best describe the photo. Another version would be to choose 3 emotions which this photo evokes in them. One way of doing this is to create a Word Cloud on Mentimeter.com – the usage is explained under “Sources”, where the final product would be a word cloud of the following general appearance:



Another way of doing this is just writing those key words on the board. However, using the Mentimeter gives them a more visual representation of what they have expressed. Most likely, all the adjectives will have positive or neutral connotation. The more times the same adjective is entered, the bigger that specific word gets.

BRIEF PRESENTATION OF THE PHOTOS: 10 minutes

Each group will show their photo (the educator will present it on the screen so all the groups would have a better view of all the photos) and briefly describe it and the educator will reveal the actual locations of the photos, explaining that the location itself is not relevant to the exercise:

- 1 - The town of Cherbourg, Normandy, France
<https://www.re.photos/en/compilation/3871/>
- 2 - Outside cathedral Notre Dame de Paris, Paris, France
<https://www.re.photos/en/compilation/905/>
- 3 - Szczepański square, Kraków, Poland
<https://www.re.photos/en/compilation/3443/>
- 4 - Westminster Abbey, London, England
<https://hrhduchesskate.blogspot.com/2019/04/>
<https://twitter.com/wabbey/status/1121371434985697280>
(https://pbs.twimg.com/media/D4_pMyXWAAAsbp8?format=jpg)
- 5 - Peterhof palace, near St Petersburg, Russia
<https://www.re.photos/en/compilation/2272/>
- 6 - Juno Beach, Normandy, France
<https://www.re.photos/en/compilation/945/>
- 7 - A Tube station, London, England
[https://en.wikipedia.org/wiki/File:ELEPHANT_CASTLE-1_150210_CPS_\(4363458224\).jpg](https://en.wikipedia.org/wiki/File:ELEPHANT_CASTLE-1_150210_CPS_(4363458224).jpg)

“DURING” PHOTOS – 10 minutes

Participants are now given the “during” photos, which are photos of the exact same places but during WWII – the same places are either ruined or burning down or crowded with soldiers, prisoners, victims:



Photo: Unknown author. (<https://www.re.photos/en/compilation/3871/>)



Photo: © IWM (BU 127). (<https://www.iwm.org.uk/>) (CC BY-NC-SA 4.0)



Photo: Unknown author. (<https://www.re.photos/en/compilation/3443/>)



Photo: Hulton Archive - Getty (www.thesun.co.uk)



Photo: Author unknown. (<https://www.re.photos/en/compilation/2272/>)



Photo by Ken Bell. (Public Domain) (<https://www.re.photos/en/compilation/945/>)



Photo: © IWM (D 1568). (<https://www.iwm.org.uk/>)

Participants answer the same set of questions as before. They present their reflections about these photos by using the mentimeter again, thus making another word cloud.

DISCUSSION: 15 minutes

The educator shows all 5 sets of photos on the screen, pair by pair, where each group shares their thoughts on the pair of photos they were given – during and after the war. Depending on the participants’ interest, the educator may briefly introduce them with the context of each photo. All the “during” photos are from WWII.

- Photo 1 – Cherbourg is a French coastal town, a vital strategic objective in the Battle of Normandy in 1944; in the “during” picture, we see a column of German POWs being escorted through the streets.
- Photo 2 – In front of the famous Notre Dame cathedral in Paris, we see part of a celebration parade on August 26, 1944, the day after the liberation of the city from German occupation.
- Photo 3 – Szczepański square, Kraków served as the venue for the German celebration of “Hero Commemoration Day” on March 13, 1944. Various factions of the German army gathered in the square in a display of military power.
- Photo 4 – The worst air raid at Westminster Abbey in London was on the night of May 10/11, 1941. The damaged lantern roof in the central part of the Abbey collapsed into the mostly open area below where British monarchs are ceremonially crowned.
- Photo 5 – Peterhof near Saint Petersburg was partially exploded and left burning during the German occupation between 1941 and 1944.
- Photo 6 – Juno Beach was one of five beaches of the Allied invasion of German-occupied France in the Normandy landings on 6 June 1944.
- Photo 7 – On September 21, 1940 the London Underground started to be used as an air raid shelter during the Blitz (German bombardment of London and other English cities at night). On the busiest night in 1940, 177,000 people slept on platforms. Many brought sandwiches, thermos flasks, pillows and blankets.

The educator then shows both word clouds on the screen and the class compares them (this activity could also be done on the board). The educator encourages a discussion on emotions, the way they felt when they got both photos and found out the context.

The educator asks questions such as:

How did the people in the photo feel?

How does this photo make you feel?

- Alternative: this first part of the workshop could also be used for an English language class, where the focus of the lesson would be describing and expressing emotions, or adjectives with positive and negative connotation.

02

45 MIN. PART 2

*If the second part of the workshop is taking place at some other time, the participants should be divided into the same groups from the previous part of the workshop and given the same “during” and “after” photos they had at the first part of the workshop.

LISTENING TO THE POEM GRASS AND DISCUSSING IT – 10 minutes

The educator plays a recording of the poem “Grass”, recited by Carl Sandburg himself (available at [youtube.com/watch?v=3GNXsil3aBg](https://www.youtube.com/watch?v=3GNXsil3aBg), originally published in *Poetry Speaks*, Longman Publishing, 2001), without giving them the text of the poem at first, and asks the participants how they understood the meaning of the poem.

- What do you think this poem is about?
- Why is the poem named “Grass”?
- Do you know who Carl Sandburg was?

The educator distributes the handouts of the poem and the class listens to the poem once again.

Grass by Carl Sandburg

*Pile the bodies high at Austerlitz and Waterloo.
Shovel them under and let me work—
I am the grass; I cover all.*

*And pile them high at Gettysburg
And pile them high at Ypres and Verdun.
Shovel them under and let me work.
Two years, ten years, and passengers ask the conductor:
What place is this?
Where are we now?*

*I am the grass.
Let me work.*

This information is for the educator only, it depends how many details the educator wants to share with the participants, depending on time and participants' interest:

- The Battle of **Austerlitz**, which took place on December 2, 1805, was one of the most important and decisive engagements of the Napoleonic Wars.
- The Battle of **Waterloo**, which took place in Belgium on June 18, 1815, marked the final defeat of Napoleon Bonaparte, who conquered much of Europe in the early 19th century.
- The Battle of **Gettysburg**, which took place on July 1–3, 1863, was a major engagement in the American Civil War that was fought southwest of Harrisburg, Pennsylvania, and was a crushing Southern defeat, believed by many to be a turning point of the war.
- The First Battle of **Ypres**, which began on October 19, 1914 in Belgium, where Allied and German forces began the first of what would be three battles to control the city and its advantageous positions on the north coast of Belgium during World War One.
- The Battle of **Verdun** took place between February and December 1916 and was the longest and costliest single battle of World War One.

Possible questions:

- *Are you familiar with any of these places?*
- *What do the lines "What place is this? Where are we now?" mean?*
- *Why did Carl Sandburg choose "grass" and give it the ability to express itself?*
- *Does history repeat itself?*

Information for the educator: Carl Sandburg was an American poet (1878-1967) who won three Pulitzer Prizes. In his poem "Grass" he uses strong imagery and personification of the grass to show us how easily we tend to forget the past, and that the only way to go forward is to acknowledge the lives and places lost in different conflicts throughout history that obviously repeats itself. We are not supposed to forget our past but learn from it.

WRITING – 20 minutes

Each group takes a look at them during and after photos once again and are given a task to give a voice to the place that they have on the photograph (street, cathedral, square, church, palace, beach, Tube station) and write a poem or a testimony in the first person based on the model of the poem *Grass*. Ask the participants the following questions:

- *If those places could speak, what would they say?*
- *If they could feel, how would they feel?*
- *What did they go through? What has changed during the scenes of war you can see on the before photo and what is different in the after photo?*

The educator puts back on the screen those key words (both word clouds) since they could be useful in their writings.

Participants are encouraged to write as a group; however, if they want to write by themselves, they should be allowed to express themselves that way.

DRAWING CONCLUSIONS – 15 minutes

When each group is done, tape their poems/testimonies on different walls in the classroom and encourage the participants to walk around and read each other's poems/stories and think of the emotions those poems evoke.

The educator could ask questions about the process of writing:

- *How did it make you feel to put yourselves into the shoes of others?*
- *Was it difficult to think from the perspective of a street, or a cathedral or a beach etc.?*
- *Was it difficult to imagine all the horrors they went through?*
- *Are the scars still there?*

Another version would be that 5 posters were hung on the walls of the classroom with the photos of the places discussed, while participants' poems/stories are posted on another wall. After reading the poems/stories, participants have to guess who the "I" in each of these works is and match the poem/story to the corresponding poster.

In the end, participants choose one thing from this workshop that made them think the most, e.g. "Thinking from the perspective of a street made me think" and they share it with the rest of the class; or, if there are too many participants, they share it with the participants from their group.

Materials

- during and after war photos
- handouts with a set of questions
- handouts with the poem "Grass" by Carl Sandburg
- laptop and projector (if these are not available, a board and markers could be used instead), and/or audio equipment
- tape
- for further activities: 4-5 large pieces of paper

Sources

- <https://www.poetryfoundation.org/poets/carl-sandburg>
- <https://www.youtube.com/watch?v=3GNXsil3aBg>, originally published in *Poetry Speaks*, Longman Publishing, 2001

- the photographs:
 - 1 - The town of Cherbourg, Normandy, France - <https://www.re.photos/en/compilation/3871/>
 - 2 - Outside cathedral Notre Dame de Paris, Paris, France - <https://www.re.photos/en/compilation/905/>
 - 3 - Szczepański square, Kraków, Poland - <https://www.re.photos/en/compilation/3443/>
 - 4 - Westminster Abbey, London, England, 1941: <https://www.thesun.co.uk/news/10139769/the-queen-and-camilla-celebrate-westminster-abbey-750th-birthday/> (<https://www.thesun.co.uk/wp-content/uploads/2019/10/NINTCHDBPICT000531159858.jpg>)
 - Inside Westminster Abbey, London, England, 2019. Photo by James Whatling/
<https://hrhduchesskate.blogspot.com/2019/04/>
<https://twitter.com/wabbey/status/1121371434985697280>
(https://pbs.twimg.com/media/D4_pMyXWAAAsbp8?format=jpg)
 - 5 - Peterhof palace, near St Petersburg, Russia - <https://www.re.photos/en/compilation/2272/>
 - 6 - Juno Beach, Normandy, France - <https://www.re.photos/en/compilation/945/>
 - 7 - London Underground Station WWII: <https://www.iwm.org.uk/history/london-in-the-second-world-war>
 - London Underground Station, 2010: Source: ELEPHANT CASTLE-1 150210 CPS in [https://en.wikipedia.org/wiki/File:ELEPHANT_CASTLE-1_150210_CPS_\(4363458224\).jpg](https://en.wikipedia.org/wiki/File:ELEPHANT_CASTLE-1_150210_CPS_(4363458224).jpg)
This file is licensed under the Creative Commons Attribution 2.0 Generic license.
- mentimeter.com for a Word Cloud: Word Clouds (also known as wordle, word collage or tag cloud) are visual representations of words that give greater prominence to words that appear more frequently. For Mentimeter Word Clouds, the words that are added most frequently by audience members using their smartphones. This type of visualization can help presenters to quickly collect data from their audience, highlight the most common answers and present the data in a way that everyone can understand.
- *Drama-based Pedagogy: Activating Learning Across the Curriculum*, by Dawson K. and Kiger Lee B. 2018

Further readings

- To find out more about Holocaust and survivor testimonies, visit: <https://www.ushmm.org/remember/holocaust-reflections-testimonies>
- To find more educational materials on the Holocaust, visit: <https://www.yadvashem.org/education/educational-materials.html>
- To find more on Carl Sandburg, visit: <https://www.poetryfoundation.org/poets/carl-sandburg>

Further activities

EXHIBITION - 20 minutes

The poems/testimonies in class could be a draft version. Participants could finish these at home as a homework assignment that, if necessary, might be graded. Or this could only serve as an example, so for homework they would write a poem or a testimony individually.

One way of doing this anonymously is for the educator to create a dedicated email account, which the participants would access individually to anonymously send their poems to the educator's email address. Another way is that the participants print out the poems and hand them in to the educator so a small exhibition could be made in the classroom during the next class. Participants would be given a chance to vote for the poem they liked the most during the next class, where the educator would give them time to walk around the classroom and read the poems that are posted on the walls. They would also be given a chance to discuss the poems and guess who the poetical subject is. This assignment also leaves plenty of room for the educator to grade the poems if necessary.

POSTER DIALOGUE (a strategy taken from *Drama-based Pedagogy* by Dawson, K. 2018) – 20 minutes

Materials:

Large space to write (paper or board)

Markers for participants

Music (if desired)

What is it and Why Use It?

Poster Dialogue asks participants to use words, images/symbols to respond individually and reflect collectively to a series of open-ended prompts. The prompts invite participants to make personal connections between the topics to be explored and their lived experience. The educator uses this strategy to assess participant knowledge and opinion.

Directions:

Prior to the activity, write open-ended statements/questions at the top of a poster-sized piece of paper or spread out on a whiteboard/chalkboard—one statement/question per page or area of the board. For example:

Reading these testimonies made me feel...

Writing a poem/testimony from the perspective of a place which survived the war was...

One idea I will take from this workshop is...

To begin, invite participants to use a marker to silently respond to each question/statement, in any order they prefer. If participants finish early, ask them to read and respond to what other participants have written. Once the task is complete, assemble the pages in the same space in front of the full group. Facilitate the groups' meaning making process to synthesize meaning on individual posters. For large groups, read the words – or most of the words – aloud from each page as a way to build interest and support those who can't read what is written from a distance. Conclude by making meaning between and across posters that look at the same idea from different points of view as described below.

Reflection:

Individual pages:

- *Which words/responses got the most check marks on the page or did you hear the most as I read what was written?*
- *What does this group value or think is most important in relationship to this topic?*

Comparing pages:

- *Are there specific words/phrases that appear on multiple pages? Why do you think this happened?*
- *What do these ideas have to do with each other or our larger inquiry?*



ANNEX:

Poem by Carl Sandburg

Grass by Carl Sandburg

*Pile the bodies high at Austerlitz and Waterloo.
Shovel them under and let me work—
I am the grass; I cover all.*

*And pile them high at Gettysburg
And pile them high at Ypres and Verdun.
Shovel them under and let me work.
Two years, ten years, and passengers ask the conductor:
What place is this?
Where are we now?*

*I am the grass.
Let me work.*



Evaluation/Feedback form on the use of the Manual “Holocaust & Peace”

For teachers/educators after the implementation of a Lesson plan/ Workshop at schools/organizations

Please:

- Answer the questions by marking one of the offered answers.
- Be open and critical. We are interested in your opinion and experience.
- Answer only those questions in relation to which, according to your opinion and experience made, you possess sufficient information.
- Send the filled-out form to the following e-mail: parente@forumzfd.de

Thank you for your cooperation!

1 | Basic information

a. City and state

b. School/organisation

c. Work with young people aged (please enter the age in the box)

- Primary school (-15)
- Secondary school (15-18)
- University (18+)
- Groups of young people (-15)
- Groups of young people (15+)
- Other (please specify)
-
-



2 | The Manual

(Please mark a number from 1 to 5;
value scale: 1 = Not at all; 2 = No; 3 = To a lesser extent; 4 = Yes; 5 = Yes, a lot)

- a. To what extent was the manual "Holocaust & Peace" useful during Lesson plans/workshops? 1 2 3 4 5
- b. Were **methodological explanations** of the manual "Holocaust & Peace" sufficiently clear and detailed for the Lesson plans/workshops? 1 2 3 4 5
- c. To what extent was the **content** of the manual "Holocaust & Peace" adapted to the age of students/young persons that you worked with? 1 2 3 4 5
- d. To what extent have the **content and methods** of the Manual "Holocaust & Peace" awakened the interest of the participants about one or more topics as History, Human Rights, Constructive Culture of Remembrance or/and Language and Literature? 1 2 3 4 5
- e. To what extent have the work methods led to an **active participation of participants** of the Lesson plans/workshops? 1 2 3 4 5
- f. Has the content of the Manual "Holocaust & Peace" sufficiently encouraged the participants to develop **critical thinking**? 1 2 3 4 5
- g. Has the content of the manual "Holocaust & Peace" encouraged the participants to **enter into a dialogue**? 1 2 3 4 5

3 | Other questions

- a. What Lesson plans/workshops were you able to use with the students/group of young people that you work with? Please list the names of the Lesson plans/workshops from the Manual.

- b. Which elements of the Manual or Lesson plans/workshops could be improved?

- c. Would you single out some of the Lesson plans/workshops as the most successful ones in your work? If yes, which ones? And why?

- d. Comments and other observations about the Manual:

Please send the form to the following e-mail: parente@forumzfd.de

THANK YOU

The Authors and the Consultants

The Authors, and their lesson plans/workshops

Lesson plan/workshop 1 “The Holocaust and Bosnia and Herzegovina” by **Selma RUSTEMPAŠIĆ**, History Teacher at the Combined High School Bugojno and Combined Technical School Travnik. Active in promoting cultural and historical heritage. Author of several books and publicist; and **Dr. Elias TAUBER**, Historian and Researcher on the Holocaust in Bosnia and Herzegovina.

Lesson plan/workshop 2 “Stories of Survival” by **Kimberly KLETT**, Deputy Executive Director for Educators’ Institute for Human Rights (EIHR). English educator, teacher trainer, and museum teacher fellow of the United States Holocaust Memorial Museum. (USHMM)

Lesson plan/workshop 3 “Time Travel Quest – Back to the Past in Search of a Better Future” by **Adnan KORMAN**, English Language and Literature Teacher and Class Coordinator at Bloom School Sarajevo, Course Instructor at Facultas Cambridge English Exam Preparation Centre.

Lesson plan/workshop 4 “On the Margins” and lesson plan/workshop 5 “Heroes in Training” by **Velma ŠARIĆ**, Founder & President of the Post-Conflict Research Centre (PCRC). Researcher, journalist, peacebuilding expert, and human rights defender from Bosnia and Herzegovina; and **Tatjana MILOVANOVIĆ**, Programme Director of the Post-Conflict Research Centre (PCRC) with extensive experience in the fields of programme development and management, project coordination, and youth work.

Lesson plan/workshop 6 “Remembering for the Future” by **Amina KAKNJO**, English Language Teacher at the Sarajevo High School for Catering and Tourism and (Inter)Cultural exchange advocate, Official Court Interpreter for English Language and FIUTS Alumni (Foundation for International Understanding Through Students, Seattle, Washington USA).

Lesson plan/workshop 7 “Miles between Us Can Disappear” by **Olivera NEDIĆ**, Civic Education Teacher, Civitas network coordinator, trainer and expert for systematic approach and strategies in development of human resources in educational systems. Master of Science in Strategic Management at ECPD, University of UN, Belgrade. Bachelor of Arts in Geography and Ethnology at the Faculty of Science, University of Banja Luka.

Lesson plan/workshop 8 “Walk in my Shoes” by **Paul LOWE**, Reader in Documentary Photography London College of Communication, University of the Arts London, whose main area of research in both practice and academic fields is in the area of the visual and media representation of trauma, conflict and human rights abuses.

Lesson plan/workshop 9 “MONUMENTI - The Changing Face of Remembrance” by **Bojana DUJKOVIĆ BLAGOJEVIĆ**, History Teacher and Educator. Project Manager at the Association of History Teachers EUROCLIO HIP BiH. Author and editor of teaching materials, especially on sensitive and controversial issues. Actively engaged in education reforms in the Western Balkans; **Senada JUSIĆ-DUČIĆ**, Historian, educator and author of a monography on historical and cultural heritage. Co-author of pedagogical modules and teaching materials, she has been working on projects related to reform of the curriculum of history teaching in Sarajevo Canton. She is a Board member of EUROCLIO HIP BiH; **Melisa FORIĆ PLASTO**, History Teacher and Educator. Senior Teaching Assistant at Faculty of Philosophy of the University of Sarajevo, member of EUROCLIO HIP BiH. Author of history textbooks and additional teaching materials; and **Michele PARENTE**, Project Manager and Peace Advisor at forumZFD (Forum Civil Peace Service). Expert in civil conflict transformation and educator in social and educational sciences.

Lesson plan/workshop 10 “Preserving Identity” and lesson plan/workshop 2 “Stories of Survival” by **Alma ŽERO**, Senior Teaching Assistant at the University of Sarajevo (Department of English Language and Literature), Education Coordinator with the Educators’ Institute for Human Rights (EIHR), and United States Holocaust Memorial Museum Fellow. (USHMM)

Lesson plan/workshop 11 “The (Un)healed Scars of Conflict” and lesson plan/workshop 2 “Stories of Survival” by **Milica JOŠIĆ-MILINOVIĆ**, Senior Teaching Assistant at the University of Banja Luka (Department of English Language and Literature) and US International Exchange Alumna.

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Tanya L. DOMI, Adjunct Assistant Professor of International and Public Affairs at Columbia University, New York, and a faculty affiliate of the Harriman Institute.

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Nick HABERMAN, Pittsburgh Public School Teacher and the Director of the LIGHT Education Initiative. In 2018, he was named the Holocaust Centre of Pittsburgh’s “Holocaust Educator of the Year”, Jewish Foundation for the Righteous “Master Teacher of the Holocaust”. Unites States Holocaust Memorial Museum teacher fellow. (USHMM)

Kate W. ENGLISH, Executive Director at the Educators’ Institute for Human Rights (EIHR). Award-winning educator and human rights education specialist.

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The Project Partners



The Educators' Institute for Human Rights (EIHR) is a Washington, DC based non-profit organisation founded in 2011 by a group of Museum Teacher Fellows at the United States Holocaust Memorial Museum. Wholly volunteer-led and staffed by full-time classroom teachers from the beginning, the Bylo Chacon Foundation recognised EIHR's potential in 2019 with a multi-year funding commitment, allowing EIHR to bring its Executive Director on board full-time and engage in staff, programmatic, and organisational growth.

In the face of rising violent extremism and hate-filled rhetoric, educators across the globe are looking for training, materials, and support to teach about these subjects responsibly and confidently. Conceptualised by teachers for teachers, EIHR applies lessons from the Holocaust and other egregious violations of human rights as a starting point. Then, in coordination with country-based partners, we develop teaching materials customised to individual country contexts, convene training workshops and summits, and support the formation of educator networks. Addressing teacher trauma and isolation tied to personal experience of atrocities is an important and distinctive feature of our approach, as is following the lead of local partners in agenda- and priority-setting.

Current active collaborative projects include work in Argentina, Bosnia and Herzegovina, Cambodia, the Democratic Republic of the Congo, Rwanda, and the US, with additional projects in development.

www.eihr.org



Founded in 2011, the Sarajevo-based **Post-Conflict Research Centre (PCRC)** is an NGO dedicated to restoring a culture of peace and preventing violent conflict in the Western Balkans through the creation, implementation, and support of unconventional and innovative approaches to peace education, post-conflict research, human rights, and transitional justice.

PCRC's peacebuilding programmes and innovative youth empowerment projects in Bosnia and Herzegovina and the region, have received worldwide recognition. This includes the Intercultural Innovation Award given by the United Nations Alliance of Civilisations (UNAOC) and the BMW Group, the Intercultural Achievement Award from the Austrian Federal Ministry for Europe, Integration and Foreign Affairs and being among the top5 finalists in the Council of Europe's 2015 Diversity Advantage Challenge Award.

Finally, PCRC's Ordinary Heroes Peacebuilding Programme is currently featured as a best practice in a toolkit developed by the Congress of Local and Regional Authorities of the Council of Europe to help elected officials in over 40 Council of Europe countries to organise intercultural and inter-religious activities.

www.p-crc.org



forumZFD, also referred to as **Forum Ziviler Friedensdienst e.V.** (Civil Peace Service), is a German, non-profit peacebuilding organisation, which supports people involved in violent conflicts on the path to peace and strives to help overcome war and violence. forumZFD is currently working with peace consultants in Germany, as well as ten other countries in Europe, the Middle East and Southeast Asia. Its Academy for Conflict Transformation offers a learning space for professional, international peace work. Through dialogue events, educational work and campaigns, forumZFD actively advocates civil peace policy.

forumZFD's Western Balkans (WB) programme encompasses work in Bosnia-Herzegovina, Kosovo, North Macedonia and Serbia, with over 25 local and international staff based in four country offices and a regional office (in Belgrade). Our vision for the Western Balkans is a region where peace is built through the synergies of active, responsible citizens, institutions and societies working toward dealing with conflicts constructively and without the use of violence. Our work in the region focuses on two thematic areas for professional work in this field - Dealing with the Past and providing formal and informal peace education.

forumZFD is recognised by the German Federal Government as a member of the Civil Peace Service (CPS) consortium.

www.forumzfd.de

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