

HOLOCAUST & PEACE

Lessons from the Past for the Future

A Practical Guide for Educators

Second expanded edition

January 2026.
Sarajevo, Bosnia and Herzegovina

HOLOCAUST & PEACE:

Lessons from the Past for the Future
A Practical Guide for Educators
Second expanded edition

EDITORS IN CHIEF
POST-CONFLICT RESEARCH CENTER (PCRC)
PRO PEACE
EDUCATORS' INSTITUTE FOR HUMAN RIGHTS (EIHR)

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Foreword

The Holocaust is probably the most used and misused term of the twentieth century.

Namely, the tragedy in which 6 million Jews were killed in the Second World War is mentioned both when appropriate and when not, but mainly it is about the period of Nazi rule in Germany from 1933 to 1945, which included a plan to destroy Jews in Europe and in the countries under Hitler's control during this period.

Unfortunately, 85 percent of the Jews living in Bosnia and Herzegovina were also killed, along with other victims of Nazi terror during that period. The word Holocaust itself has Greek origins and means *to burn completely, to turn into ashes*. After 1948, after the adoption of the United Nations Resolution on Genocide, it has often referred to as genocide, although at the time of the Nuremberg trials of Nazi criminals, the term that was coined by the Polish Jew Raphael Lemkin, one of the co-authors of the Genocide Convention, did not exist.

After the Nuremberg trials, the world said "Never again", hoping that such a crime would never and could never be repeated anywhere. Unfortunately, we are witnessing the repetition of similar crimes in the world, in Europe, and even in our country, as evidenced by the judgments of the International Court of Justice and the United Nations General Assembly.

We know that every major conflict has the aim to destroy the opponent and all its members, but the scale of the crime of the Holocaust is still unparalleled in the history we live in today. Of course, not every crime in the world is genocide, although it is often given such a name without any judicial evidence that the crime was genocide. One should be careful here and make sure that the definition of genocide itself is not misused, because it needs to be proven before a competent, in most cases international, court. Therefore, we should always remember the crime of the Holocaust, never forget its innocent victims, and promptly point out the possibility of similar crimes being repeated. Every time we use the term Holocaust or genocide, we should carefully weigh the situation so as not to be among those who misuse the term.

Ever since the United Nations General Assembly adopted January 27 as Holocaust Remembrance Day, the date on which the infamous Auschwitz concentration camp was liberated in 1945, there has been a movement that every January 27th emphasizes the slogan "We remember".

This book is not just a historical testimony. It is a practical tool that supports education about peace and crime prevention, based on the experiences and lessons learned from the Holocaust. Through the project "Holocaust & Peace – Lessons from the Past for the Future", we are building a bridge of understanding and solidarity among young people, showing that education is the key to preventing the past tragedies. I hope that this book will help you learn more about the Holocaust than you already know, and I hope that anything like it will never happen to you.

Sarajevo, November 2025

Jakob Finci 

Introduction

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

> *"Education is the most powerful weapon which you can use to change the world."*
>
> Nelson Mandela

> *"The function of education is to teach one to think intensively and to think critically. Intelligence plus character — that is the goal of true education."*
>
> Martin Luther King

In the summer of 2015, the Post-Conflict Research Center (PCRC), the Educators' Institute for Human Rights (EIHR) and Pro Peace (former forumZFD) met for an EIHR educational meeting in Bosnia and Herzegovina, the desired outcome of which was to develop a stable and realistic plan for teacher workshops. Based on a shared understanding of educational priorities in preventing and responding to mass atrocity crimes, in line with best practices in Holocaust education, and possibly including presentations by regional leaders in the teaching profession. A second meeting followed, which solidified partnerships to facilitate teacher workshops and establish a multilateral pedagogical team.

As a result of this long and challenging shared journey, which also enriched the participants with new insights, a network of excellent teachers from Bosnia and Herzegovina is now collaborating on using education as a tool for peacebuilding. They now serve as educational leaders for teachers all around the world. This work is the product of a dedicated team and experts and partners who share and support their vision and its realization. The pedagogical manual "Holocaust and Peace" is our promise, but also an invitation to join us in this civic mission of learning from a violent past for the sake of a peaceful future. We believe that through education we can create a more peaceful world together.

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 primary school, 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 Pro Peace, 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".*

Methodology and Contents

The Project partners and the authors introduced a first drafted Manual "Holocaust & Peace" to a pilot group of teachers and educators of BiH in order to facilitate the first experiences of the lesson plans in their field of work and collect recommendations. After some lesson plans have been implemented with students and youth, the teachers and educators have given comments and suggestions to the Project partners and the authors, in order to contribute to the finalisation of the present manual.

The present final Manual developed by fifteen experienced teachers and educators 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, Literature, and the Arts.

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.

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.

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[i] Fountain, S. (1999.). *Peace Education in UNICEF - Working Paper.* Odsjek za obrazovanje, Programski odjel, UNICEF. New York. Preuzeto sa: https://www.unicef.org/spanish/education/files/PeaceEducation.pdf

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.

Velma Šarić (PCRC), Ljiljana Siničković (Pro Peace), Kate W. English (EIHR)

→ 01

01 **HISTORY**

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE, LITERATURE, AND THE ARTS

Holocaust and Bosnia & Herzegovina

Research section

Dr. Elijas Tauber

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 atrocities happened, and many innocent 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 in 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, not to mention 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 did people not react 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 re-membering 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, 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 thecivilisational 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. Elijas Tauber, PhD, historian and Holocaust researcher in Bosnia and Herzegovina

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.

→ Link to timeline

https://p-crc.org/holocaust-research-section/

→ 02

01 **HISTORY**

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE, LITERATURE, AND THE ARTS

Practical work and research on the Holocaust in Bosnia and Herzegovina with participants

SELMA RUSTEMPAŠIĆ AND **ELIJAS TAUBER**

DURATION
90 minutes

PARTICIPANTS
number of participants: up to 24
age: third and fourth year secondary school students

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 began, Nazi Germany started invading the Balkans and the puppet state of Nazi Germany, the Independent State of Croatia, was established, considerably deteriorating the position of the Jewish community. 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 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.

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 from 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 Domobranci). 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.

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

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.
- 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.

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.

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

01 **10 min.**
Introduction part (a brief presentation of the context by Eli Tauber, as above)

02 **50 min.**
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://www.spomenikdatabase.org*
- *https://hrcak.srce.hr/190520*
- *https://www.jusp-jasenovac.hr/Default.aspx?sid=5021*
- *https://issuu.com/jozocavar/docs/__itanka_4_-_drugi_svjetski_rat*
- *https://www.starosajmiste.info/sr/logor-na-sajmistu/istorija-logora*
- *http://www.muzej-koprivnica.hr/wp-content/uploads/2017/12/Predgovor-autora-Logor-Danica-19741.-1942-Knjiga-2-dokumenti.pdf*
- *https://hrcak.srce.hr/161953*

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:

- *https://www.spomenikdatabase.org*
- *http://muzejtravnik.ba/jevrejsko-groblje-travnik/*
- *https://www.jews.ba/post/85/Staro-Jevrejsko-groblje-u-Kova%C4%8Di%C4%87ima-(Sarajevo)*
- Rustempašić, Selma, *Od slova do kamena,* Priručnik za izučavanje historije u srednjoj školi, Teatar 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 where 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:

- *https://www.spomenikdatabase.org*
- *https://jzbih.ba*
- *https://sarajevo.travel/ba/sta-raditi/staro-jevrejsko-groblje/186*
- *https://stav.ba/vijest/u-tuzli-na-mjestu-bivse-sinagoge-podignut-spomenik-jevrejima/9832*

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:

- *https://www.spomenikdatabase.org*
- *https://jzbih.ba*
- *https://sarajevo.travel/ba/sta-raditi/stari-hram/179*

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 Conclusion 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 (ed. Institut za istraživanje zločina protiv čovječnosti i međunarodnog prava Univerziteta u Sarajevu, 2015.).
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- Javna ustanova Spomen područje Jasenovac: http://www.jusp-jasenovac.hr/Default.aspx?sid=5021
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- Hrvoje Matković, *Suvremena politička povijest Hrvatske,* Zagreb, 1999.
- Miljenko Jergović u autobiografskom romanu *Otac (Father),* Rende, Beograd, 2010., s. 23.

Further sources

- Ana Frank: *Dnevnik,* Bosanska riječ, Sarajevo, 2003.
- Laslo Sekelj, *Antisemitizam u Jugoslaviji (1919.-1945.),* Novi Sad, 1981.
- Hrvoje Matković. Povijest Nezavisne Države Hrvatske, Zagreb: Naklada Pavičić, 2002.
- *Video Hana Montiljo Gasic: https://youtu.be/sR9JlkVhKh8*
- *Video isječak Sofijin izbor: https://www.youtube.com/watch?v=d1Vi6wBqBCo*
- *The Memor Book (Gedenkbuch) for the Victims of the Shoah from Aachen (Germany): (https://www.gedenkbuchprojekt.de/html/en/index.php); (https://www.rimbaud.de/books/gedenkbuch-fuer-die-opfer-der-shoah-aus-aachen/); (https://www.politische-bildung.nrw.de/publikationen/titelverzeichnis/details/print/gedenkbuch-fuer-die-opfer-der-shoah-aus-aachen)*

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).

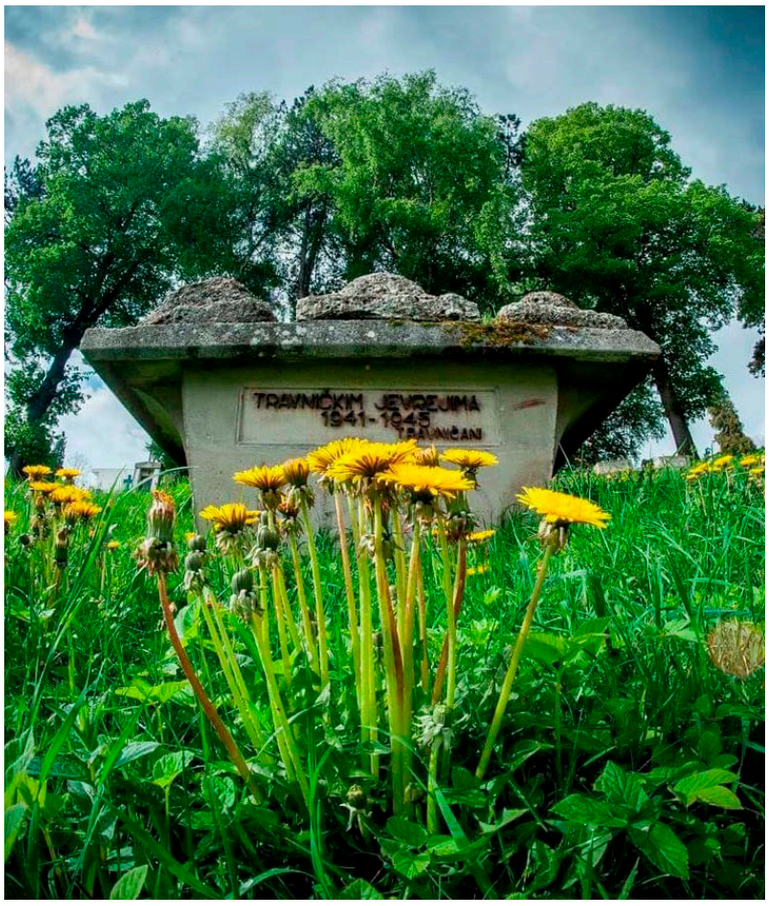
Add information to drawings, photos, presentations or video clips regarding the period when the monument/memorial was built, who it was dedicated to and what state it is in today.

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



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

ANNEX

Photographs that can be used during the workshop:



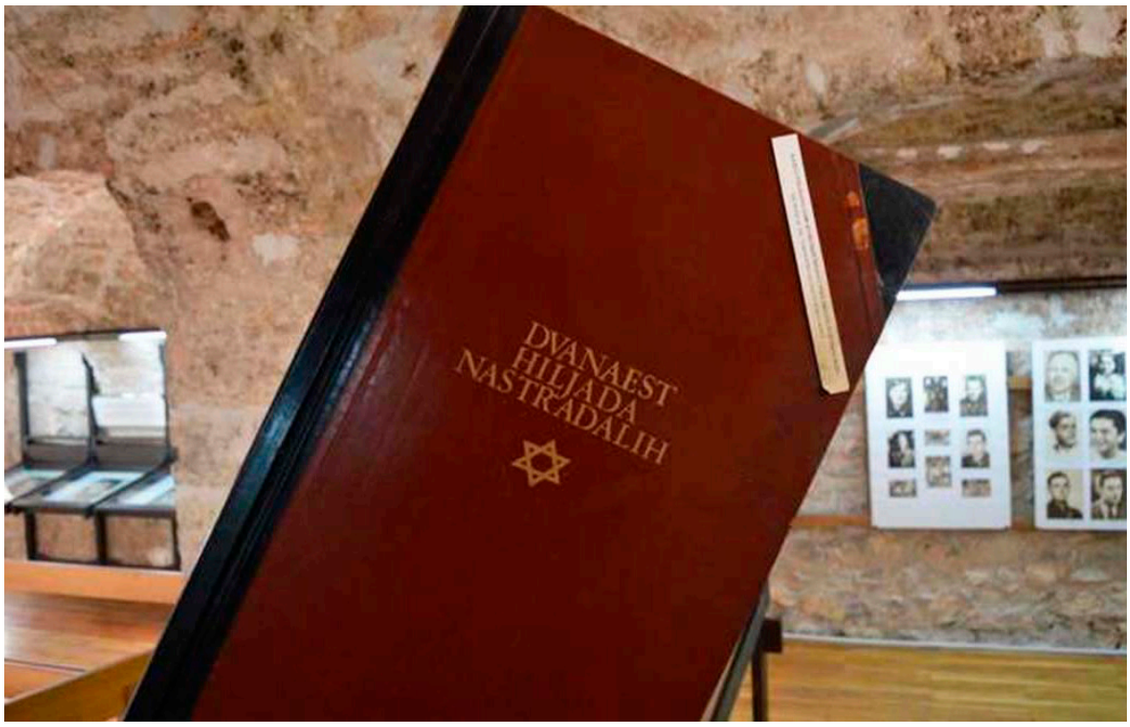
Camp woman dress with registration number and red triangle wore by Mira Papo. Museum of Jews in Sarajevo
https://balkans.aljazeera.net/teme/2020/1/25/knjiga-stradanja-zuta-traka-i-logorska-haljina-kao-sjecanje-na-holokaust



"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

→ 03

01 **HISTORY**

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE, LITERATURE, AND THE ARTS

Stories of Survival

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

ALMA ŽERO
Advisors: **KIMBERLY KLETT** and **MILICA JOŠIĆ-MILINOVIĆ**

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

PARTICIPANTS
number of participants: 3+
age: 14+

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

01 **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.

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

Great Love Stories from the Holocaust

Inspiring Tales of Courage, Grace and Spirit

It's easy to find love in a beautiful place. But to find love in the shadow of death is most remarkable. And remarkable were the young Jews who, caught In the Holocaust, held onto life m ghettos, forests, transit camps, slave labor camps and death camps. Once liberation came, those who survived found themselves completely alone. With families, homes and communities gone, love, reborn, swept throughout the rums of the war.

It would have been all too understandable if these young people had given up on human relabonsh1ps. Their ability to love is yet another example of the zest for life that allowed them to emerge from the war with their values and humanity mtact. Combining love with mourning, they began to rebuild their lives.

Not all romances blossomed into marriages, nor should they have. Some of the unions that came forth from the Holocaust ere an escape from pain and nightmares. Most couples, however, formed powerful bonds that would last for decades.

I am the child of such a romance. My parents, both Wldowed at Auschwitz, met m the Displaced Persons Camp of Bergen-Belsen immediately after liberation. My father was a political leader of the camp; my mother, who had lost a son, was a doctor there. They married m the summer of 1946 and remained devoted to each other for the rest of their lives. Their love has inspired me, as will the stories that Moment has collected inspire and move all who read tnem.

Why tell these stories now? Sixty years after liberation, the generation of those who found love 1n the Holocaust and its aftermath are no longer young. In some cases one or both, including my parents, have passed away. Yet each love story-mysterious, deep and forged in pam---has something to teach us. In an era when marriage 1s so hard to hold onto, we have much to learn from the wisdom found in these long lasting relationships.

Menachem Rosensaft



Photographer Lloyd Wolf
Essayist Lisa Lewman
Special thanks to Elizabeth Black

HERSCHEL AND EDJYA BLACK

Herschel Lipa was a teenager in 1939 when the Nazis ordered the Jews from his village of Bransk, Poland into a ghetto.

He was forced to work in a nearby labor camp until November 10, 1942—the day he and his fellow inmates learned they were being moved. The news troubled Herschel. "I had heard terrible stories, I knew things," he recalls.

While the Germans loaded the inmates onto horse-drawn wagons, Herschel tore off his yellow star (an act punishable by instant execution), grabbed a whip from a wagon and pretended to be one of the drivers.

Amid the chaos, he slipped into the bushes and disappeared before the wagons hauled the workers to the railroad station— where they were packed into boxcars destined for the Treblinka extermination camp.

"The next day, the entire ghetto of Bransk was emptied and shipped off to Treblinka as well," recalls Herschel, who eventually joined the Jewish brigade of the Russian partisan forest fighters. "I lost everybody. No one in my family survived but me."



Herschel and Edjya in the Foehrenwald Displaced Persons Camp, circa 1945

Edjya Katz, the daughter of a prominent rabbi in Bialystok, would soon be hiding in the same forests in northeastern Poland. In 1943, after witnessing the Nazis torture and murder her father, she and her mother were shipped to Treblinka. En route, her mother and other prisoners lifted her up and shoved her through the vent at the top of the boxcar. She was slim enough to squeeze through the small opening.

Guards shot at her as she leapt from the moving train and ran into the woods. One winter night, while she huddled in a barn with other escaped Jews, Polish militiamen burst in, maclune-gunning the whole group and piling the bodies together in an uncovered mass grave. The Jewish brigade got word of the massacre and sent Herschel and another teenager to properly bury the bodies. "It was February the second," recalls Herschel, now 81. "I will never forget that night: It was very cold and there was a full moon." In the mass grave, partially covered by snow, Herschel noticed a leg moving amongst the dead bodies. He pulled out a badly wounded, frightened girl. Her leg was mangled and covered with gangrene. He was not sure she would live, but he carried her to a nearby farm where he knew a kind Polish woman with some medical skills. He begged the woman to help and offered to bring fresh meat, a rare commodity in wartime. Herschel held Edjya down while the woman cut the gangrene out of her leg with a sharp knife. He then went off to steal a pig.

Years later, Edjya recalled how frightened she was when first rescued by Herschel. "When I saw his blond hair and blue eyes, I was afraid I was being kidnapped by a German soldier," she said. "Herschel assured me in Yiddish that he was indeed Jewish and that he would take care of me."

Back in the forest, the young man cleaned her wounds and changed the bandages daily, using rags and alcohol. "I remember the arteries in the back of her knee were sticking out, exposed." The two teenagers

kept to themselves, hiding in caves they dug with their hands and living on roots and plants along with the food Herschel sometimes managed to steal. Only when the Russians liberated Poland and established a de facto government did the two emerge from the forest—in search of a marriage license.

But their trauma was not over. "We were just asking for a place to sleep when the Russians grabbed me off the street," remembers Herschel. "They just grabbed me, and shipped me off to the Russian army." Before he left, he promised Edjya, who was pregnant, that he would find her, wherever she was.

While Herschel fought at the front, Edjya worked at a military hospital in Russian-occupied Poland and gave birth to their son Milton. True to luVword, Herschel surreptitiously arranged for Edjya and the baby to come to the front.

"My officers were furious when they discovered my wife had come, and gave me Azriel and Irene Awret two horses and a wagon to drive her to the railway station and put her on a train."

Herschel did indeed drive his family to the station, but he hopped on the train with them. There followed a dangerous journey for the AWOL Russian soldier, who could have been shot on sight with his young wife and three-month-old baby, as they illegally crossed border after border trying to reach American lines. In 1950, after five years in a displaced person's camp near Munich, they arrived in Boston Harbor.

As they went through customs, Herschel saw a giant billboard advertising Black & White Scotch Whiskey and adopted the first word on the sign as their new American last name. Herschel and Edjya, now Harry and Ethel Black, settled in Chicago, raising two sons and a daughter. Theirs was a marriage of total devotion.

"They were each other's protection," says daughter Leikhah. Aware that they should have by all rights been dead, they treated each day as a gift and displayed nearly infinite patience with one another. "Marriage is a two-way street," Herschel points out. "You never try to win. You can get anything you want, but not all at once."

Herschel never stopped taking care of Edjya. Shortly after they retired to West Palm Beach in the late 1990s, she suffered a series of strokes, leaving her partially paralyzed and bedridden. He lovingly nursed her around the clock at home until she slipped away from him at age 79 on February 7, 2005.

Elizabeth Black

IRENE AND AZRIEL AWRET

They met on a plain wooden bench. "It was a small room, and two men were there when I came in," recalls Irene Awret "I sat down on the same bench as Azriel."



Irene and Azriel after the war, circa 1945

He was a sculptor, she a painter—both fortunate enough to be interned in the socalled "painters' workshop" in Caserne Dossin, the Gestapo camp from which 25,000 Jews Kving in Belgium were transported to Auschwitz.

Irene Spicker, originally from Germany, had escaped to Nazi-occupied Brussels where she attended art school with false identity papers. Caught by the Gestapo, she was jailed in a tiny cell, where she awaited transport to Auschwitz. To pass the time, Irene drew in her little sketchbook, which was confiscated by a Gestapo captain. Leafing through the book, he noticed a fine pencil drawing that Irene had sketched of her hand and arranged for her to be sent to the painters' workshop, thus saving her life since workshop artists were not usually transferred to Auschwitz.

Irene quickly learned that the "artisans" assigned to the workshop created the linen armbands that all prisoners wore to identify their jobs in the slave labor camp.

"Azriel showed me how to do the numbers on the armbands," she explains.

Irene was 23 and Azriel, ten years older, became her confidant. "We could talk," says Irene with a trace of a smile. The two reserved artists found that they had plenty to say to one another as they passed long days painting the German words for "porter," "kitchen worker" or "courtyard worker" on armbands.

Still there was no heat and little food. "I admired how Irene ate," Azriel, now 94, says softly from his chair in the suburban Washington, DC home and artists' studio where he and Irene have lived for almost 30 years. "There was never enough to eat. When I got my bread, in two minutes I was finished.

But she ate little by little. She made little sandwiches. If we got a little jam, she made it last."

Belgium's Queen Mother—a fellow sculptor—intervened on Azriel's behalf, and he was set free one day without warning. But he could do nothing to free Irene, who could have been sent on to Auschwitz at any time, especially near the war's end.

After liberation, Irene and Azriel found each other in Brussels, married and raised two children. For many years after the war they lived in Tsfat, Israel. Today, each is a renowned artist: Irene's paintings and Azriel's sculptures can be found throughout Israel and the United States. Their artwork fills their home, which, some 60 years after they met, is the place where they continue to sit together and work and talk.



Azriel i Irene Awret

They are matter-of-fact about the longevity of their marriage. "In the camps, you saw the person for who they really were," says Irene, whose book They'll Have to Catch Me First: An Artist's Coming of Age in the Third Reich was published last year. "No one could hide their personality. The couples who met there stayed together for life."

Lisa Newman

SAM AND REGINA SPIEGEL

Many years after the war, when their three girls were dressed and seated hungrilyaround the Seder table, the platters laden, guests chatting, Regina bent overto light the holiday candles and caught that familiar look in Sam's eye.

They were no longer being forced to work for the Germans in Poland, no longer refugees, no longer hoping for siblings or parents to emerge from the ashes. But festive occasions stirred memories of the homes and loved ones they had lost. "When we have a simcha, around the holidays, I still feel something is missing," says Regina, now 79. "Sometimes we just look at each other and we're both thinking, 'If only our parents could see us now. If only they could see what kind of people we grew up to be.'"

Sam and Regina met in Pionki, a small Polish town with a munitions factory where Jews were forced to keep the Third Reich supplied with arms. "We fell in love in a slave labor camp," recounts Regina, managing a smile.



Regina and Sam are married under a canopy of Foehrenwald DP Camp, circa 1946

It was 1942 when Sam, then 20, noticed a 16-year-old girl in a storming green coat with a sable collar, clearly a remnant from her past life. Weeks went by before Sam spotted the girl again, this time without her coat. "I know you, do you know me?" he asked, approaching her eagerly. "I saw you walking in the street."

Regina was skeptical. "If you know me, what kind of coat was I wearing?" Sam described it perfectiy and that, they say, was the genesis of their youthful romance. "These were trying times," says Regina. "You had to have someone to talk to."

Sam and Regina survived through a combination of wits and chance. Near the war's end, they were loaded onto a cattle car bound for Auschwitz, crushed against dozens of other Gestapo prisoners, barely able to breathe. When the doors opened, they peered over the bodies of those who had perished alongside them and saw that men were being separated from women. As Sam was pushed out the door, he shouted to Regina: "If we live through this, meet me in my hometown [Kozienice]!" "Why not my hometown [Radom]?" she yelled back, but he was gone.

In January of 1945, in the dead of winter, Sam escaped from a death march. Regina, having been loaded onto a train headed for the Dachau Concentration Camp in southern Germany, fled into the forest when the train was bombed by Soviet troops. In keeping with her promise, she began the long journey—by foot—back to Kozienice in Poland, following the bombed-out train tracks. She walked even faster after she encountered a man she recognized from Pionki, who shouted, 'Your boyfriend is alive!"



Sam and Regina Spiegel

Sam was waiting for her, but the couple was unable to marry: No local rabbis had survived the Germans. Eventually, they made their way to the Foehrenwald Displaced Persons Camp, where they learned that Regina's brother Max had also survived. They decided to wait to wed until he could arrive to bear witness. "Look, we waited so long, we could wait a little longer," says Sam.

They have been married more than 58 years. "We understand each other," Sam explains. "We have a little bit more tolerance than young kids these days."

Lisa Newman

PHILIP AND RUTH LAZOWSKI

Philip was 11 when the Germans occupied Bielitza, Lithuania in 1941. As the eldest son, he closed the door to the 7-by-8-foot bunker under the house where his parents and siblings were hiding and left for the marketplace, where the Nazi "selection" was to begin.

It didn't take long for Philip to understand the meaning of "selection." To the left went nurses, doctors, shoemakers, furniture makers—Jews who were healthy and strong. To the right went the elderly and the young children.

"In our part of the world, they did not send people to camps, but to graves," says Philip, now 74 and rabbi emeritus of Congregation Beth Hillel in Connecticut.

Philip knew his chances of going to the left weren't good. He approached a woman who was holding papers certifying that she was a nurse. Two little girls, ages seven and five, clung to her side. Philip asked the woman if she would pretend that he was her son. She agreed and he held onto her skirt along with the girls. The Gestapo waved them to the left.

Having survived the first selection, Philip ran home without learning the woman's name. He was relieved to find that, unlike his neighbors whom the Germans had discovered in their bunker and killed, his family had remained undetected.

For a brief time, life went back to normal. One day the woman who saved Philip's life passed by bis home and his mother ran out to bless her. They exchanged names. "Miriam Rabinowitz," he would remember.

Two months later came the Judenrein, the cleansing of the Jews. Philip, his mother, three of his little brothers and his sister were imprisoned on the third floor of atwo-and-a-half years, he lived a precarious life of narrow escapes, eventually finding his father and his next younger brother, Robert Together they hid among the trees, surviving two harsh Lithuanian winters. By the time liberation came in 1944, "we couldn't have survived another year," says Philip.

In 1947, Philip arrived in New York where he attended Yeshiva University in the morning, loaded trucks in the afternoon and studied at Brooklyn College at night.

One weekend he went to a wedding, but "never having had a youth," Philip didn't know how to dance, so he sat down on a bench beside a young woman. They fell to talking and when she learned where Philip was from, she exclaimed, "My best friend from the internment camp in Italy was from Bielitza. Her mother told me she once saved a boy from the town, when he hid in her skirt pretending to be her son." "I am that boy," said Philip, trembling.

The next day Philip visited Miriam Rabinowitz who, along with her husband and their two little girls, had also survived in the woods. Philip was delighted to see that the children who had clung to their mother were now two lovely young women: Ruth, 18, and her sister Toby, 16.

Philip and Ruth were soon to fall in love. "We have so much in common," says Ruth, now 69. "When I was first with him, I felt very much at ease. "

Married in 1955, they will celebrate their 50th wedding anniversary this year with their three sons and seven grandchildren. "We have no secrets," says Philip.



Philip and Ruth on their wedding day

"We're able to communicate easily. We believe in each other." Like other survivors, "we appreciate life a lot," says Ruth, whose mother, Miriam, died in 1981. "Every family has problems, of course," she acknowledges.

"But a lot of things don't bother me. I think, 'If we could've survived that, we'll survive this, too.' My God, I know it can be worse."

Lisa Newman

MORRY AND STEFA MARKUSE

Friends since childhood, Morry and Stefa were reunited at the slave labor camp outside their Polish town of Czestochowa. Each found comfort in having the other close by. There, in the munitions factory where they both worked, they fell in love. Their courtship consisted of a few borrowed moments during the workday when Morry snuck in food and quickly buried it in Stefa's hands. Food was life, and Morry was determined that Stefa would live.

Stefa and her two sisters were perpetually hungry, and Morry often risked his life to feed them scraps of bread. "I was in a place where I had food," explains Morry in a voice slowed by a stroke. He struggles with his words but his memories are vivid. "I hid the food. Then I fed her and her two sisters."

"We always said we wished we had a loaf of bread on the table and a knife and could eat as much as we wanted, but still we should have leftovers on the table," recalls Stefa, now 80. "We thought we were never going to have enough to eat."

Each day brought new hazards, and Morry tried to keep abreast of them. "They were sending Jews away to death camp," Morry, now 85, says of one particular day. "I grabbed Stefa and her sisters.

I took them over to a toilet place. I closed the door. I put up a sign that it's not useable. And I keep them there for 24 hours. I put some water under the door until the next day, when they sent the Jews away. Then I opened the door, and I let them out" In the interim the train had come to ship hundreds of inmates to their deaths.

Morry and Stefa managed to survive until the liberation of Czestochowa on January 16, 1945. They were married a week later.

"We wanted a family. I was desperate for a family," says Stefa. "I wanted somebody around me." Their daughter was born a year and a half later. They also had a son, who died in a car crash at age 20. After 34 years, Stefa remains at a loss for words. "You have to go on with life," she says quickly and returns to her talk of the war.

"We weren't different than other people," says Stefa. "It's just luck that you stay alive, and luck you come out alive."

They celebrated their 60th anniversary in January at a pizza restaurant where their daughter, grandchildren and greatgrandchildren surprised them with a party.

"Well, we did it, good or bad," Stefa says about their marriage. "You give a little, you take a little. You just do what you have to do. We had fights. We had arguments. Just like any normal people. But you survive that. You survive that."

Lisa Newman



Stefa and Morry Markuse

REBECCA AND JOSEPH BAU

One cloudy winter day, Joseph Bau, a Jewish artist assigned to work in the construction office of the Plaszow Labor Camp, was ordered outside to make a "sun print" of some drawings using light-sensitive paper. "Either a print or a bullet in the head," the German officer retorted when Bau explained that there was no sun that day. Hopeless, Joseph went outside and turned the paper to the sky. That's when Rebecca Tannenbaum, the young Jew who worked as a manicurist for the notoriously sadistic camp commandant Amon Goeth, came out and asked him what he was doing. "I am waiting for the reluctant sun to come out. Could you, perhaps, take her place?" replied Joseph aiming the frame at her. Rebecca blushed and fled.

Later, Joseph was shocked to discover that the print had indeed come out. Relieved that he wouldn't be shot, he was certain that the beautiful Rebecca was his "sun." He courted her as best he could, stealing a few moments of her time on the soup line, and finally kissing her behind a latrine beneath a full moon. Remarkably, their courtship lasted through several selections during which they narrowlyavoided death. The survival rate for Jews at Plaszow, on the outskirts of Krakow, Poland, was said to be less than four weeks.

"You know what, let's get married!" Joseph declared to Rebecca one day.

Startled, Rebecca said, "You must be crazy, to get married here inside the camp!" But Joseph was persuasive. "Who knows how long we will live?"

On the chosen night, Joseph exchanged his work cap for a white kerchief and placed it on his head, wearing it the way the women did. He slipped on line between his mother and his bride and marched into the women's barracks. Joseph and Rebecca married beside his mother's bunk, without a rabbi, guests or food. Joseph spoke the traditional Harei at mekudeshet li... [you are betrothed to me] and his mother gave her blessing. A camp bunk became their wedding bed, then Joseph climbed over an electrified wire fence in order to return to the men's barracks.

Toward the end of the war, the Nazis began closing the labor camps. The 25,000 Jews in Plaszow were among the last to be sent to Auschwitz. It was here in Plaszow, however, that Oskar Schindler, the German credited with saving hundreds of lives, drew up his now-famous list of Jews who would instead be shipped to work at his new factory in Czechoslovakia.

Rebecca had saved the life of the mother of one of Schindler's men, and in return he placed her name on the list. But she substituted Joseph's name for hers and Rebecca was sent to Auschwitz. Her husband didn't discover what his wife had done until the movie Schindler's List came out in 1993. "I had faith in my own survival," Rebecca later explained. "My husband was more important to me than I was, and I wasn't afraid."

While Joseph worked at Schindler's factory, Rebecca, at Auschwitz, managed to talk her way out of being sent to death three times, at one point convincing the infamous Joseph Mengele to let her move to the line of the living. '

Joseph and Rebecca reunited at war's end and legally married on February 13, 1946, two years to the day after their unofficial camp wedding. They made their life in Israel, where Joseph became a successful artist, animator and author. His memoir of their time in Plaszow, Dear God, Have You Ever Gone Hungry?, was published in 1978.



Joseph and Rebecca Bau on
their second wedding day

Rebecca succumbed to pneumonia in 1997 at age 78. After her death, Joseph's spirit was never the same. He died in 2002 at 81, says their daughter Clila. "My parents were like one," says Clila, who along with her older sister, Hadasa, continues to exhibit their father's artwork. "My parents could not have found someone more perfect. They encouraged each other. There was always laughter and humor in our home. Love and humor helped them survive."

The Bau family with Lisa Newman

LEON AND BELLA SIMON

Clearly, it was foolish, even life-threatening, to do what Leon Simon did for love. Leon had been among the first to arrive at Westerbork, a Dutch internment camp near Amsterdam, where thousands of the camp's Jews were rounded up and transported to Theresienstadt. Leon's parents were among them. "From Theresienstadt, they went to Auschwitz, like everybody else," he says quiedy.

But Leon, strong and fit, was a good worker and the Germans kept him in the camp. Having been at Westerbork from its earliest days, he knew people, even guards.

Leon met Bella in Westerbork in 1943. To Leon, Bella was the most lively girl in the camp while Bella found Leon to be gentle and kind. They only had a few minutes to say hello each workday. "We fell in love," says Bella.

But Leon knew that it was only a matter of time before Bella would be shipped to Theresienstadt, and eventually,to Auschwitz. He decided that if Bella were to be sent to her death, he would go too.

That was when he made his bold move. "I didn't know what he had in mind to do," recalls Bella. "Nobody approaches die commandant like that. That was very dangerous, because the S.S. could have shot him on the spot."

"Lucky! I was just lucky," Leon interrupts. Feeling he had no choice, Leon approached a Gestapo officer who was outside smoking a cigarette. "I have a fiance," he told him, "and we would like to get married, so when you send her on transport, we should go together."

"I figured I didn't have anything to lose," recalls Leon. The gamble paid off: The Nazi commander told one of the Jewish leaders to "take care of Leon" and saw to it that Bella stayed.

Leon and Bella were given permission to marry. They found a tallit in the camp, and some of their fellow prisoners helped make a chuppah. The couple had their pick of rabbis. "Listen," says Bella, "every rabbi from Holland was in that camp. At any given moment, you had rabbis, you had cantors. All the Jews were there!"

They were married in the kitchen where about 100 women prisoners peeled potatoes. Close friends of Bella's parents—an older couple about to be deported—were witnesses. Leon's sister, her husband and her parents-in-law— soon to be deported—were present as well. Bella's wedding gown was simple and understated: overalls. Afterwards, the newlyweds continued to sleep in separate barracks.

When Westerbork was liberated in April 1945, the Simons headed for Palestine, finding passage on an illegal boat.

Five men from the Haganah were in charge, and they confiscated the passengers' passports, papers and even precious family photos, issuing false papers. They were told they could pick up everything once they disembarked.

Months later, the Simons learned the documents had been thrown overboard. To this day, Bella's voice rises in anger over that loss. Her prized makeshift ketubah and the only photos she had left of her fami-



The Simon family in Israel



Bella and Leon Simon

ly—all thrown to the sea. "Had I known what they were going to do, I wouldn't have given them anything. What else did I have left? They threw it off the ship. They didn't want that we get caught by the British!"

But caught they were, locked up in the Athlit Internment Camp near Haifa. "We were separated, we were back in the barracks, and we were sick," recalls Bella. Upon their release, Leon was drafted to fight in Israel's War of Independence. A baby was born, and another. Ten years after marrying, they left for New York to create a new life.

It helped, they say, to befriend other survivors. "We looked for closeness," says Bella. "We used to sit and reminisce: 'Where did we get the courage?' We never had a youth. We were never young. We did not need psychiatrists. We somehow made peace."

This year will mark the 62nd anniversary of the day Leon and Bella exchanged vows in Westerbork. "How can you survive 62 years if you don't respect each other, or you don't trust each other?" asks Bella.

"We are like a good cake. You put all the good stuff in, and out comes a good cake! "We were going to survive together," Bella continues. "He did not want to survive without me, and I could not have survived without him."

Bella talks of Leon's recent health troubles and looks at him adoringly. "I would die for him. When my husband gets sick and goes in the hospital, I don't leave his bedside, 24 hours a day. He knows that.

He keeps asking me, 'Will I leave the hospital room?' Arid I say, 'Of course. We'll leave together.'"

Lisa Newman

Moment is collecting stories of Jewish couples who met during the Holocaust and its aftermath. If you have stories you'd like to share, email them to editor@momentmag.com or mail them to Moment Magazine Great Love Stories of the Holocaust Suite 102, 4115 Wisconsin Ave. NW Washington, DC 20016

→ 04

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE, LITERATURE, AND THE ARTS

Time Travel Quest

– back to the past in search of a better future

Human rights violations and discrimination cloaked in secrecy by Nazi propaganda

ADNAN KORMAN

DURATION
100 minutes

PARTICIPANTS
number of participants: 16-24
age: 13+

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 “propaganda” 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 face-to-face 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 lives. 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.

02 **10 min.**
Icebreaker

The educator plays the 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 Lesson
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) à 1997 Italian comedy-drama
Our Race is Superior – clip (3:22)
https://www.youtube.com/watch?v=A-5QUS3IZ58

Jojo Rabbit à 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

The educator emphasizes the comic representation of Nazi racist ideas to the modern audience, but also stresses the fact that there is a time and space distance that allows for such interpretation, as well as evident civilizational progress of the entire humanity in establishing and protecting human rights.

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 à 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 à 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

*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

- 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.

→ 05

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE, LITERATURE, AND THE ARTS

On the Margins

Minority rights and discrimination

The module was created with the support of the OSCE Mission in Bosnia and Herzegovina

VELMA ŠARIĆ / TATJANA MILOVANOVIĆ
ADVISOR: TANYA L. DOMI, COLUMBIA UNIVERZITET

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 lesson, 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

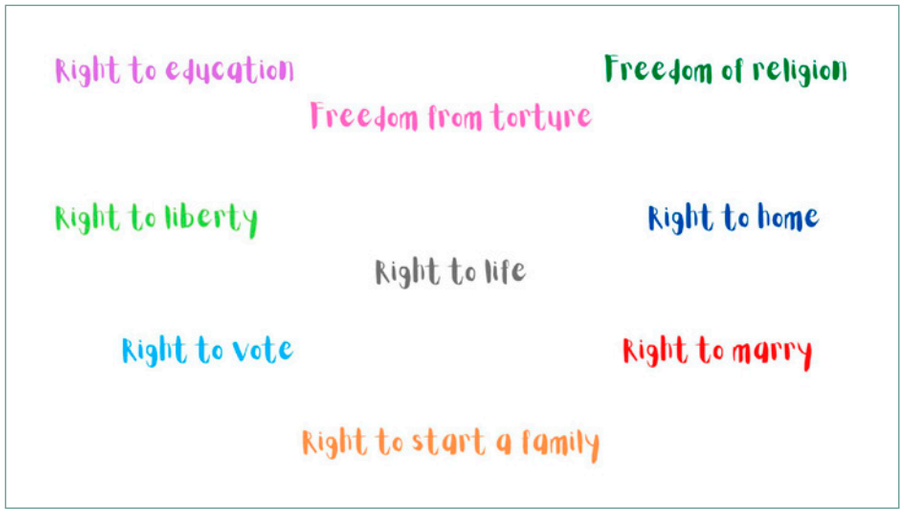
- Class discussion
- Group work to discuss stories about Roma communities in Bosnia and Herzegovina. Each group will share their findings with time for follow-up questions and discussion.

Procedure

01

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.

02 **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.

03 **10 min.**
Class discussion

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

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."

→ 06

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE, LITERATURE, AND THE ARTS

Heroes in Training

Moral courage and rescuers behavior

The module was created with the support of the Open Society Fund

VELMA ŠARIĆ / TATJANA MILOVANOVIĆ
ADVISOR: SABINA ČEHAJIĆ-CLANCY, STOCKHOLM UNIVERSITY

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 lesson 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 lesson, 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

01

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 white-board as they are shared.

Use the definitions given below to fine-tune and fully develop the 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?

02 **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/0147176793900379

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/sipr.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/.
- Watch the "Maglaj, War and Peace" Documentary using the respective document "Education for Peace: A Guidebook for using Documentary "Maglaj, War and Peace", both produced by the OSCE Mission to BiH, available at https://www.osce.org/mission-to-bosnia-and-herzegovina/503818.

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 is was no teenage adventure. I was 14 years old, but I was very much aware of what I was doing because I knew thestories 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 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 formerly 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: Mirko Pincelli & PCRC

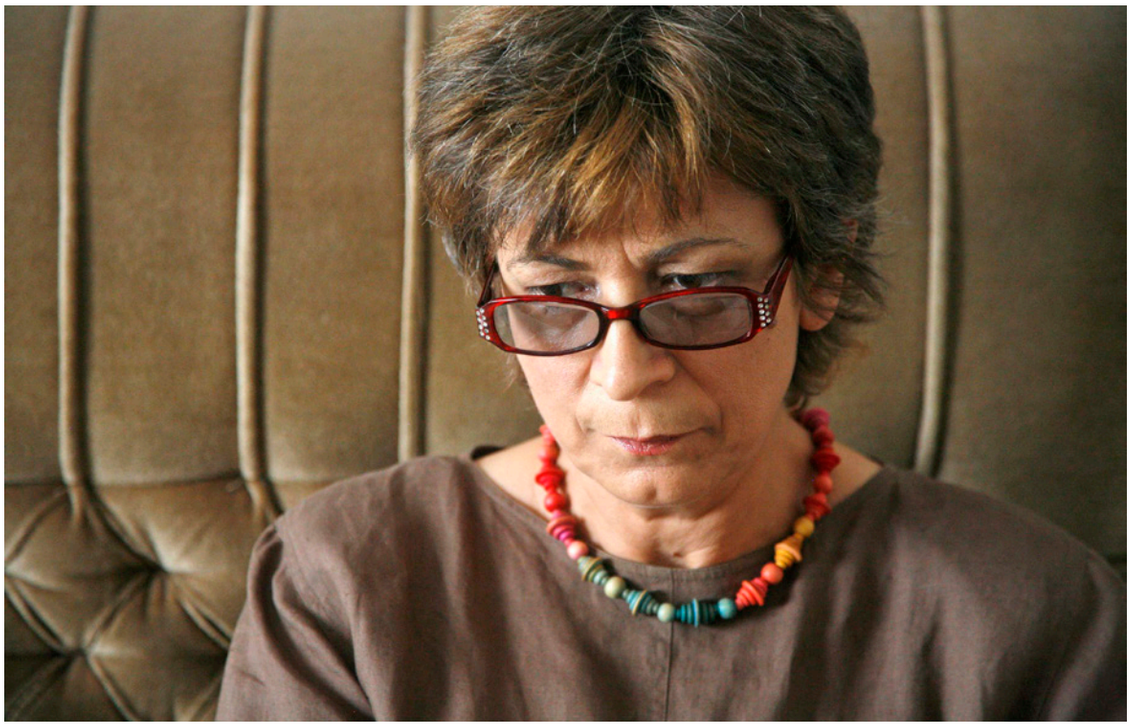
Đorđe Krstić

“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 afected 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.”

→ 07

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE, LITERATURE, AND THE ARTS

Remembering for the Future

War Childhood Memories

AMINA KAKNJO

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 correlate?

‘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 voices of children 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 voices, 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

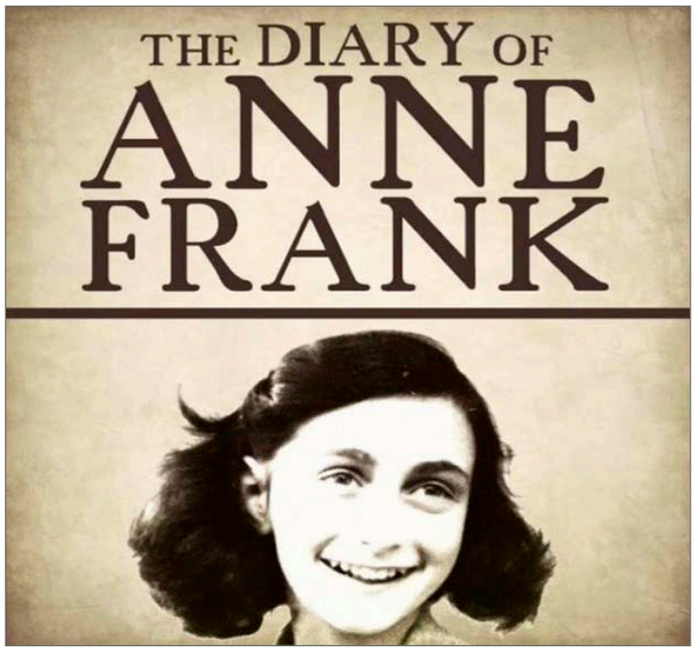
01

10 min.
Introduction

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, ...)



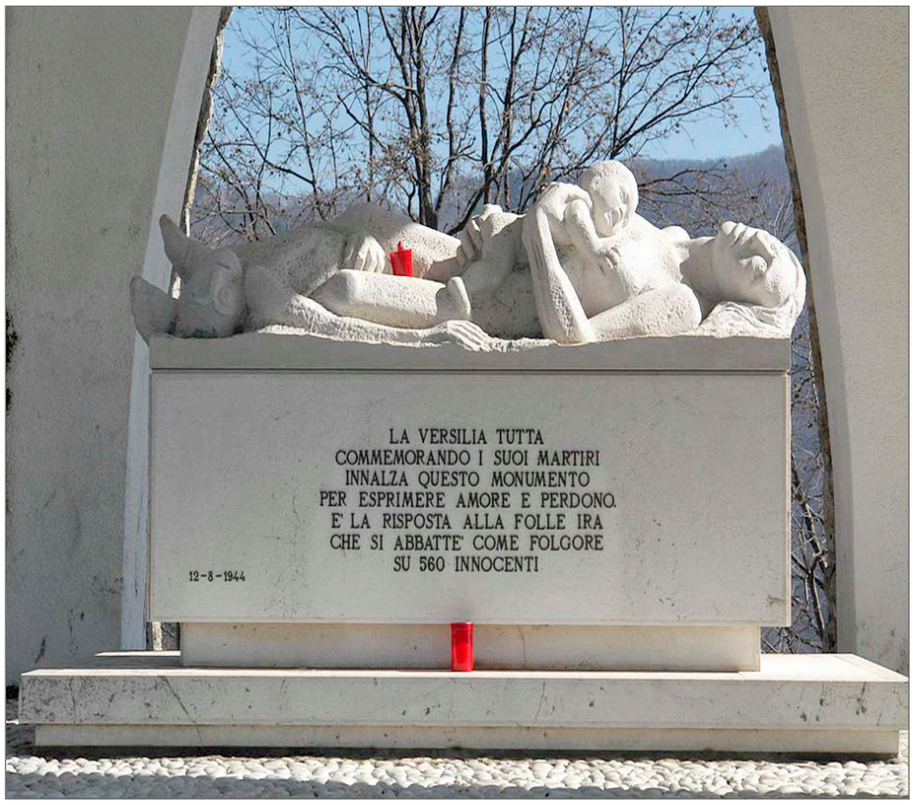
The Educator then tells briefly the story behind every photo:

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 Uchytilova in Lidice, Czech Republic. It commemorates a group of 82 children of Lidice who were gassed in mobile vans at Chełmno 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 the 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 photo-copiable worksheet or quickly draw it on the board so that the participants may copy it into their notebooks.

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 /heard, and decide what to present to the rest of the class in form of 3 theses, 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, and asked 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://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://encyclopedia.ushmm.org/content/en/article/lidice, https://europeanmemories.net/videos/regarding-the-pain-of-others
- 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/

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04 LANGUAGE, LITERATURE, AND THE ARTS

“Miles between us can disappear...”

Memory work; Multiculturality

OLIVERA NEDIĆ

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 raised from World War II using basic frame of information and using case study “Hiroshima and Nagasaki,” through which we are opening various questions, using 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 are raised from World War II using a basic frame of information and using case study "Hiroshima and Nagasaki", through which we are opening various questions, using 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 perspectives of decision-making positions of individuals and countries that were participating in 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 processes.

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 certain events took place and they will revise main strategies of the 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 perspectives 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,
- Participants will be able to see various perspectives and be motivated to fight against other 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 studies that they will be given.

Procedure

01

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 photos 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).

02

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 loss 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.

03

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 the 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. At this point they will be asked to reflect on the 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 birds.

KEY QUESTIONS TO BE ASKED THROUGHOUT THE PROCESS:

- To what extent the nature of the war influences or limits 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'. In this context, we realise that if there is no critical examination, pre-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 photos of Hiroshima and Nagasaki.

Part II:
The cards with statements of witnesses will be distributed as handouts at the table; a flip chart 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 the educator, search for space in the classroom where they could develop additional activities, as creating their own short (5 minutes) movie about this subject.

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01 HISTORY

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04 LANGUAGE, LITERATURE, AND THE ARTS

Walk in my shoes

Dealing with the Past with Art and Empathy

PAUL LOWE (1963 – 2024)

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 enage in a team activity that will demonstrate how everyone's life is interconnected.

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

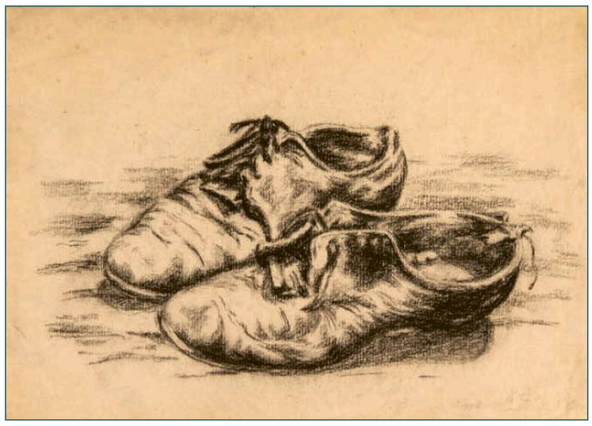
Participants are asked to bring into the session a used shoe that belongs to another person.
Text marked in **BOLD** is to be read out to the class

01 **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, 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 USHMW)

02 **15 min.**

Part II: Drawing exercise

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

03 **10 min.**

Part III: Writing exercise

Each participant swaps 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.

04 **15 min.**

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.

05 **10 min.**

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 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: Paweł 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 people's 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 participants to 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. Particualr 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 personal objects and photographs into the class and use them as starting points for discussion.

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03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE, LITERATURE, AND THE ARTS

MOnuMENTI – the changing face of remembrance

Dealing with the Past and memorialisation in the Western Balkans

BOJANA DUJKOVIĆ-BLAGOJEVIĆ / MELISA FORIĆ PLASTO / SENADA JUSIĆ / MICHELE PARENTE

DURATION
90 minutes

PARTICIPANTS
number of participants: up to 25 participants
age: 15-18 years old, and elderly

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 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.

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 unrest. 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 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 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.

On 23 July 2021, High Representative for Bosnia and Herzegovina (BiH) Valentin Inzko imposed amendments to the Criminal Code of Bosnia-Herzegovina. From now on, glorification of war criminals convicted by final and binding judgments, as well as denial of genocide, crimes against humanity and war crimes, can be punished. The amendments imposed by the High Representative should contribute to BiH's effort to deal with its past. 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 calls 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 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.

1 Refik Hodžić (ZNI15) in "Calling war atrocities by their right name", Policy paper by Lejla Gačanica and Caroline Finkeldey, published by Pro Peace 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 Pro Peace and Trial International (2019)

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* Pro Peace *(Forum Civil Peace Service) in BiH (Sarajevo Office) upon written request at the following mail: parente@*ProPeace.*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); beginning 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 / 35 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.

After the Presentation part and before the Conclusion, it is recommended to watch the short animation movie in plenary: "MOnuMENTImotion" (10') related to the previous group work (see: https://www.youtube.com/watch?v=RJOZm3M7pkI).

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 shown 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?

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 Pro Peace. For downloading the pictures and for printing (2-sided) go to: http://www.dwp-balkan.org/DVD_DWP/Didactical%20cards_didakticke%20kartice_bhs_srpski_shqip_makedonski_deutsch_english/eng_didactical%20cards.pdf

Group I:

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

Group II:

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

Group III:

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

Group IV:

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

Group V:

a. 2007. Rocky Balboa Statue; Location: Žitiste, Srbija; Sculptor: Boris Staparac
b. 2008. Bob Marley's Statue; Location: Banatski Sokolac, Srbija; Sculptor: Davor Dukić
c. 2010. Tribute to Srđan Aleksić; Location: Pančevo, Srbija; Sculptor: Ivana Rakidžić-Krumeš
d. 2000. Statue of Zahir Pajaziti; Location: Pristina, Kosovo; Sculptor: Muntoz Dhrami
e. 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 Pro Peace in cooperation with Anne Frank House the Netherlands, and other Partners. Authors: Bojana Duijković-Blagojević; Senada Jusič, Melisa Forić-Plasto, Larisa Kasumagič-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 Pro Peace (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 Pro Peace

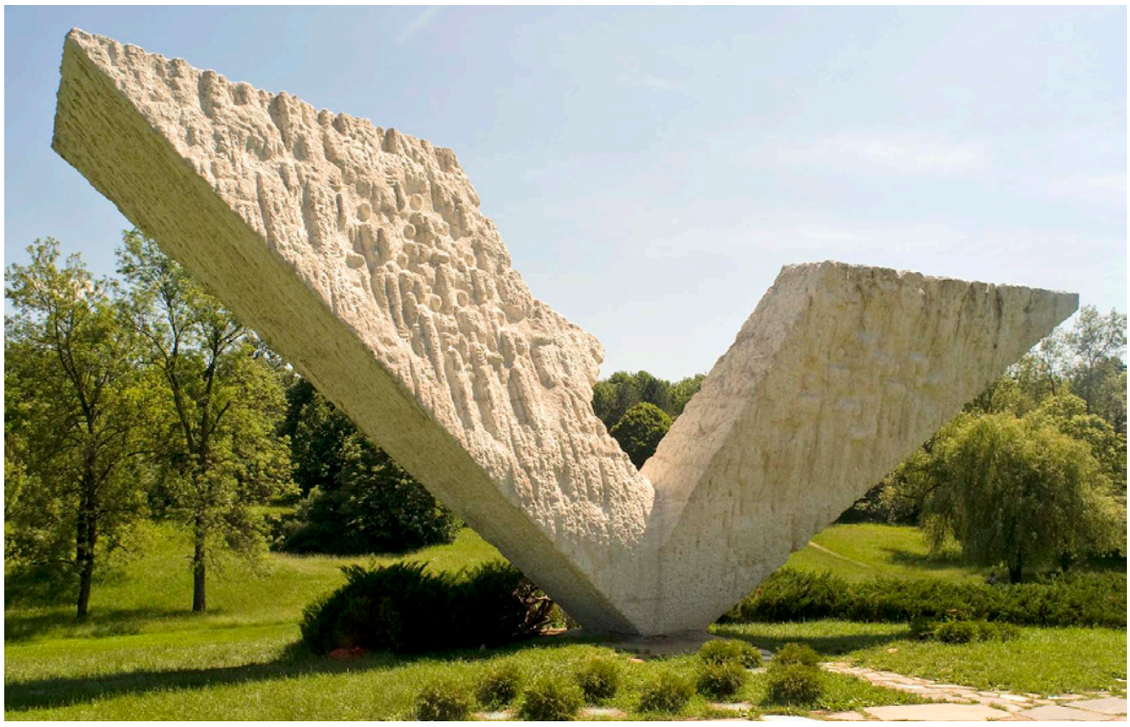
Further readings

- "Obrazovni Paket: Obrazovanje za mir" (Educational package: Education for Peace), by HCHR BiH (Bijeljina), BiH (https://helcommrs.org/index.php/en/)
- "Kultura sjećanja u lokalnim zajednicama u Bosni i Hercegovini" (Culture of Remembrance in local communities in BiH) by Fondacija mirovna akademija, Sarajevo (https://www.mirovna-akademija.org/rma/en/)
- "MemorInmotion" - Pedagogical Tool on Culture of Remembrance (by Pro Peace 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/
- The Memor Book (Gedenkbuch) for the Victims of the Shoah from Aachen (https://www.gedenkbuchprojekt.de/html/en/index.php) (https://www.rimbaud.de/books/gedenkbuch-fuer-die-opfer-der-shoah-aus-aachen/)

Further activities

Participants research 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 Pro Peace.
See also in: http://www.dwp-balkan.org/DVD_DWP/MOnuMENTI_catalogues_katalozi_bhs_srpski_shqip_makedonski_deutsch_english/MOnuMENTI_bhs_eng.pdf

→ 11

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE, LITERATURE, AND THE ARTS

Preserving Identity

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

ALMA ŽERO

DURATION[1]

90 min. (can be done selectively)

PARTICIPANTS[2]

number of participants: 4+

age: 13+

1 Workshops should be developed and planned in appropriate time (45, 90, 135 minutes...), but should be noted (where possible) that a workshop can be implemented within, for example 2 classes of 45 minutes.

2 Toolkit's primary beneficiaries are students aged 13 – 18.

Context

Anne Frank is a Jewish girl who goes into hiding during the Second World War in order to escape the Nazis.

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 behavioural 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 whichstill 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 labelled 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, Literature, and the Arts* 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 a structured activitythat helpsthem think about their own reasoning and decision-making.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); while Part 2: The Identity of Anne Frank is a literature lesson directed to deepen the students' 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 analyse 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

01

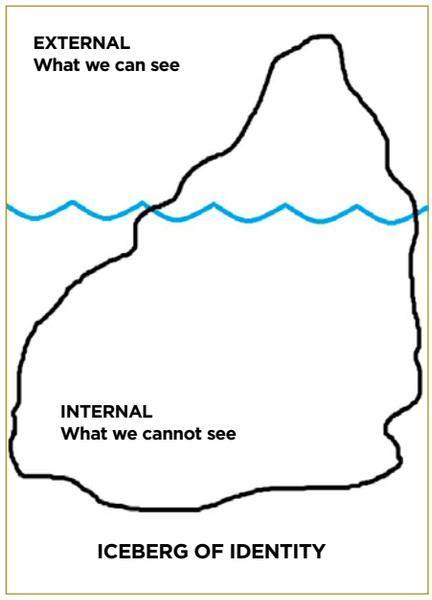
30 min.

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 based on a range of markers, such as religion, gender, race, ethnicity, family and relationships, school, hobbies and interests, and others. 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 (daughter, tall, student, athlete, etc.). Each participant chooses 3 markers from their individual list that they feel comfortable sharing, and writes one marker each on 3 different post-its. The educator can prepare the iceberg poster beforehand or draw a



ICEBERG OF IDENTITY

large iceberg outline on the board. 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 3 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 2: 10 min.
Participants 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 participants are encouraged to engage in a dialogue about what markers are where and why, to reflect on the ways in which individual and group identities are (not) seen in their community, and how this could impact an individual's experience.

Questions for reflection:

1) *What was your initial reaction when you were asked to write down your identity markers?*
2) *What identity markers are similarly/differently placed? Why do you think that happened?*
3) *Were you surprised that some of your identity markers were placed above/below water level?*
4) *(If you feel comfortable sharing) Which identity markers placed by the other participants do you relate to?*



ICEBERG OF IDENTITY

During the discussion, the educator is invited to consider the following:

- We sometimes tend to perceive ourselves the way we are perceived by the 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 fulfil the subsequent expectations?
- In case participants share that they had language-related difficulties in describing themselves – What does that tell us about potential limitations of words and language, and language as a part of our identity? Language can be both a powerful connection and a limiting means of communication (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.

Step 3: 10 min.
Each participant has 5 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?*

Participants have 5 min. to read or say their response (sentence) one by one in a rally. With this wrap-up activity, every student has the chance to share their own and to hear others' comments on the overall concept.

02

60 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 analyse 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).

Before the lesson/workshop

Timeline cards support the participants in making connections to historical events of the time. Recommended timeline cards can be found on:
https://www.ushmm.org/m/pdfs/USHMM-Timeline-Activity-Laws-Decrees.pdf
https://www.ushmm.org/m/pdfs/USHMM-Timeline-Activity-Historical-Events.pdf

The educator places the cards in chronological order on a wall in the (class)room before the lesson/workshop.

Step 1: 5 min.

Participants are asked to revise the concept of identity and identity communities (think back to PART 1). The educator may write some of the participants' responses on the board to scaffold the transition (or read some of the responses from PART 1 to set the tone for the lesson.

Step 2: 15 min.

Participants work in pairs or in groups, depending on the overall number. Each pair/group receives 2-3 entries from *The Diary of Anne Frank* (see Appendix). They use 3 pieces of paper to answer questions based on 3 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 entries, how was Anne (and her perception of identity) affected by historical events at the time? (Feel free to approach the timeline for reference)

When finished, groups place their entriesbelow the timeline card closest to the dates on the entries.

Step 3: 10 min.
This step is an adaptation of the World Café strategy. Three posters with the three categories circle around the (class)room clockwise. Every group has 2 minutes to paste their piece of paper from Step 2 on the respective poster. The posters circle clockwise until all the groups are finished. Participants should be encouraged to read other participants' notes and images, to comment, or ask 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

Step 4: 30 min.
The posters are placed on a wall/board. The whole group is invited to discuss where (and why) their findings overlap or differ. The educator asks the following questions:

Based on our reflections, what did Anne Frank do to preserve her identity?

What evidence supports your response?

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, prejudice, and discrimination can impact a young girl, a family, and a whole nation.

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 students 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 students 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 students 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 educators 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 categorise people, things and situations. We do it very quickly and often without realising 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 behaviour 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 behaviour 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 behaviour in subtle ways, and that they can even harm others in subtle ways. Discrimination, on the other hand, is behaviour 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 and Peace: Lessons from the Past for the Future (A Practical Guide for Educators)
- 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 humanising history contextualises 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 realised 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 whether 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 synthesise ideas and generate responses to prompts that are verbal and visible to the whole group. It also allows students to see where their ideas and responses intersect or overlap with those of other students. Working collaboratively to organise the group's collection of responses, students 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 student 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 students to read responses and then organise or "map" out responses in related groups. Once grouped, students 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 students can colour-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 students 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 theatres, 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. Jacque always said to me, "I don't dare do anything anymore, 'cause I'm afraid it's not allowed."

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.

ANNEX:

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

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.

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 realised 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!

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.

ANNEX:

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

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.

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.

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 favourite 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?

ANNEX:

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

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.

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 reflect on all Jews.

Thursday, May 25, 1944

This morning Mr. Van Hoeven 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 Hoeven. 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.

ANNEX:

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

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.

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 "light-hearted" Anne is used to it and can put up with it; the "deeper" Anne is too weak.

→ 12

01 HISTORY

02 HUMAN RIGHTS

03 CONSTRUCTIVE CULTURE OF REMEMBRANCE

04 LANGUAGE, LITERATURE, AND THE ARTS

The (Un)Healed Scars of Conflict

Giving voices to the objects/places that survived the horrors of the war. Giving life to untold stories from the past for the future and thus giving voices to the places that cannot speak themselves.

MILICA JOŠIĆ-MILINOVIĆ

DURATION
90 minutes (2 classes of 45 minutes)

PARTICIPANTS
number of participants: up to 25
age: 16+

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 locations 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.

Procedure

01

45 min.

PART 1

ANALYSING THE "AFTER" PHOTOS – 10 minutes

At the beginning of the class, the participants are separated into 4 to 5 groups (depending on the number of participants in the classroom) where each group is given a different "after" photograph (the educator can choose among these 7 photos):



Photo by Małgorzata Kaczmarek.
(http://podrozezhistoria.pl/?p=511)
https://www.re.photos/en/compilation/3871/



Photo by Nicolai Wolpert.
https://www.re.photos/en/compilation/905/



Photo by
Jakub Sochacki. (https://
dawnotemuwkrakowie.pl)
https://www.re.photos/en/
compilation/2272/



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

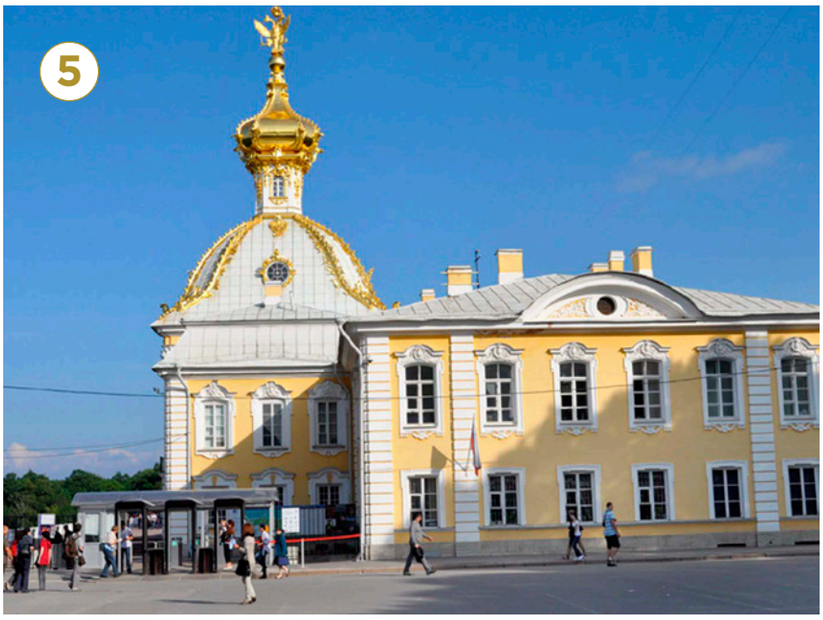


Photo by Sergey Larenkov.
https://www.re.photos/en/
compilation/2272/

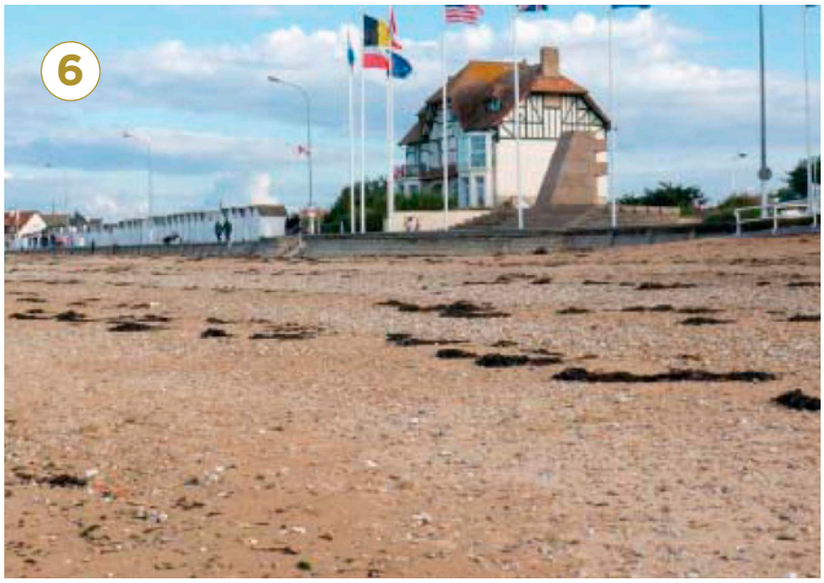


Photo by Lena Weber.
https://www.re.photos/en/compilation/945/



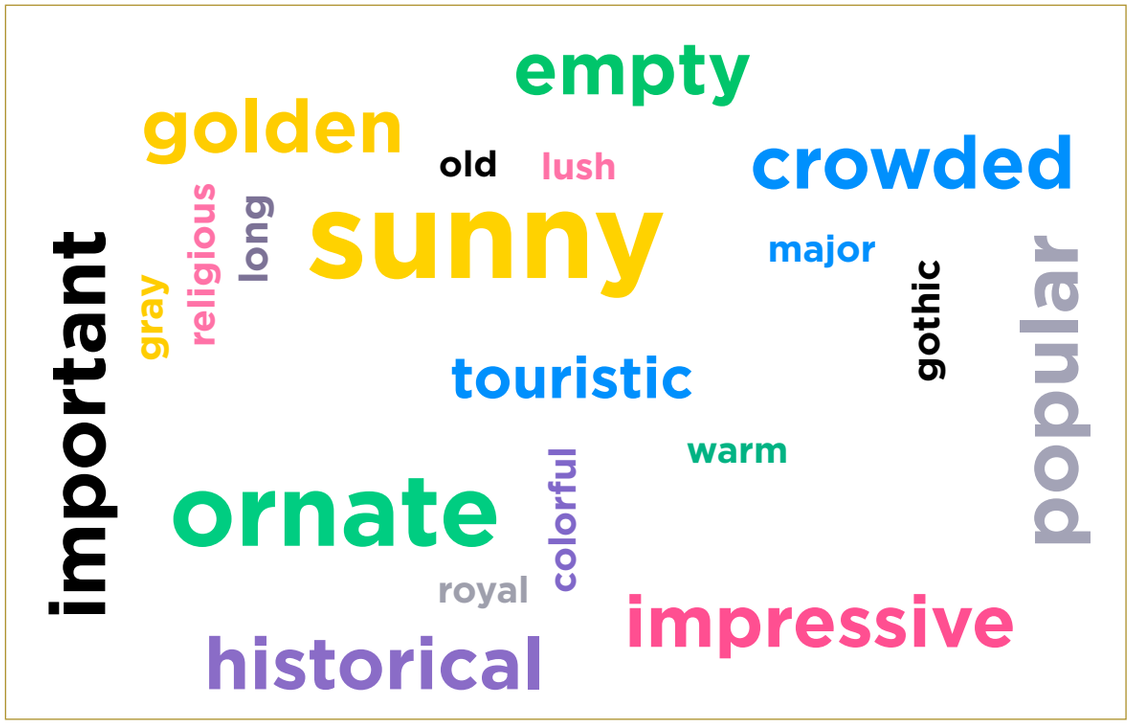
Photo by Chris Sampson
Source: ELEPHANT CASTLE-1 150210 CPS (CC BY 2.0)

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:

Please enter three adjectives best describing the photograph you've been shown:



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 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
2 – Outside cathedral Notre Dame de Paris, Paris, France
3 – Szczepański square, Kraków, Poland
4 – Westminster Abbey, London, England
5 – Peterhof palace, near St Petersburg, Russia
6 – Juno Beach, Normandy, France
7 – A Tube station, London, England

“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:

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.



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)

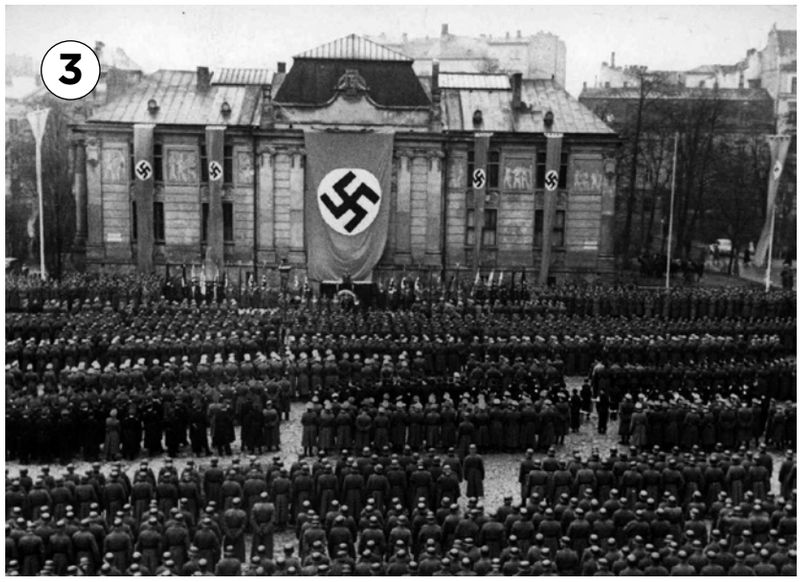


Photo: unknown author
(https://www.re.photos/en/compilation/3443/)



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



Photo: unknown author:
(https://www.re.photos/en/compilation/2272/)



Photo by Ken Bell. (publicly available) (https://www.re.photos/en/compilation/945/)



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

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=3GNXsiI3aBg, 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 their 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

- More about Carl Sandburg https://www.poetryfoundation.org/poets/carl-sandburg
- 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

EXIBITION - 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 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 circling one of the provided options.
- Be open and critical. We are interested in your opinions and experiences.
- Answer only those questions for which you feel you have sufficient information, based on your own knowledge and experience.
- The questionnaire is available online at https://forms.gle/44kp7JvpZyYWAbH67 or by scanning the QR code below. If you have any questions regarding the completion of the questionnaire, please feel free to contact us at pcrc.bih@gmail.com

Thank you for your cooperation!

The Authors, the Consultants and the Pilot group

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. Elijas 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 EU-

ROCLIO 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 Pro Peace (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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The Pilot group of teachers and educators

Our warm thanks to the members of the pilot group of the draft Manual before its finalization: **Emina Ramović** (Elementary school "Meša Selimović" Sarajevo); **Mubina Muftić** (Elementary school "Vareš" and Elementary school "Vareš Majdan", Vareš); **Đuldina Kurtović** (High school of Mechanical Engineering, Sarajevo); **Edisa Radončić** (High school teacher); **Amila Mukić** (Private International school "Bloom", Sarajevo); **Dženan Hakalović** (United World College (UWC) Mostar); **Elvedin Tanjo** (Maarif Schools of Sarajevo); **Jelena Pažin** (University of Banja Luka) and **Lorena Grbavac** (Youth peace work coordinator "The Future We Want").

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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

POST-CONFLICT RESEARCH CENTER

CENTAR ZA POSTKONFLIKTNA ISTRAŽIVANJA

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

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Pro Peace, 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. Pro Peace is currently working with peace consultants in Germany, as well as ten other countries in Europe, the Middle East and South-east Asia. Its Academy for Conflict Transformation offers a learning space for professional, international peace work. Through dialogue events, educational work and campaigns, Pro Peace actively advocates civil peace policy.

Pro Peace's Western Balkans (WB) programme encompasses work in Bosnia-Hercegovina, 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.

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

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Second Expanded Edition

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