

UNTOLD STORIES FORGOTTEN PLACES OF MEMORY

EDUCATIONAL MATERIALS



HUMANITY IN
ACTION

The scenarios were developed as part of the project 'Untold Stories | Forgotten Places of Memory', which Humanity in Action Poland is implementing in cooperation with Humanity in Action Germany and Humanity in Action Netherlands.

The project is funded by the EVZ Foundation and the Federal Ministry of Finance (BMF).

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Project of the Education Agenda NS-Injustice from 2021 to 2022

Funded by:



Federal Ministry
of Finance

**on the basis of a decision
of the Bundestag**



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TRIGGER WARNING

Please note that content on discrimination, racism, anti-Semitism, the Holocaust, genocides and war crimes appear in these materials.

ABOUT THE PROJECT

The project "Untold Stories | Forgotten Places of Memory" aimed at discovering forgotten places, learning about untold stories of injustice and atrocities of the National Socialist regime. Together with the participants, we analyzed what impact the past has had on the present, our perception of "difficult topics" and ways of teaching about them. The Humanity in Action Poland Foundation together with teachers, female teachers, educators and educators from Poland and Germany in cooperation with experts, female experts, representatives and representatives of minorities in carrying out this project took up the challenge to jointly build and promote an inclusive and diverse culture of remembrance.

Dear Readers,

We are very happy that our collection of educational materials has arrived in your hands or rather on your screens! We are glad that we got in touch with the right people, who care about finding interesting ideas for their classes. Our intention was to creatively combine different fields and disciplines, so that young people - the addressees of our classes - learn to draw their own conclusions from history and find connections between the past, present and, most importantly, the future. In addition, we also strive for the lesson plans to create space not only for the transfer of knowledge or development of skills but also for emotional engagement and discovery of one's own passions, which in turn should inspire action, form new habits or even transform attitudes. This is because we are motivated by a dream and a long-term vision that, thanks to activities conceived in this way, more and more young people will become active citizens involved in the affairs of their communities and respectful of human rights.

Where did the idea for this collection of materials come from?

The idea of the international, interdisciplinary project "Untold Stories | Forgotten Places of Memory" ("Untold Stories | Forgotten Places of Memory") was developed and implemented through the cooperation of 3 Humanity in Action organizations in Germany, the Netherlands and Poland, in order to create a space for deepening knowledge about the Holocaust, World War II, minorities and human rights, based on the historical experiences of these 3 countries. Twelve participants from Poland and Germany, both teachers and educators, had the opportunity to expand their knowledge and develop their skills under the guidance of professionals, specialists, experts, while also learning from each other. The result of these intensive several months of joint work is a collection of lesson and workshop scenarios, which you have just downloaded to your computer or phone. The materials have been prepared by people experienced in educational work both at school and in non-formal education, and present different methods and approaches to working with "difficult" history and contemporary challenges in the context of human rights.

The collection of educational materials "Untold Stories" is complemented by the film "Trail of Krakow Mezuzahs" and scenarios of lessons based on it. We hope that these materials will not only be helpful in your daily work but will also become an inspiration for your own activities, creating and conducting interesting, engaging and going beyond the usual lessons and workshops.

Thank you to our partner organizations for fruitful cooperation and the Foundation "Remembrance, Responsibility and Future" for supporting the project. We wish you many interesting activities, developing passion among young people and an immersive and meaningful experience that reminds us all to keep up the fight for justice locally and globally.

Monika Mazur-Rafał

President of the
Humanity in Action Poland Foundation

Larysa Michalska

Project Coordinator

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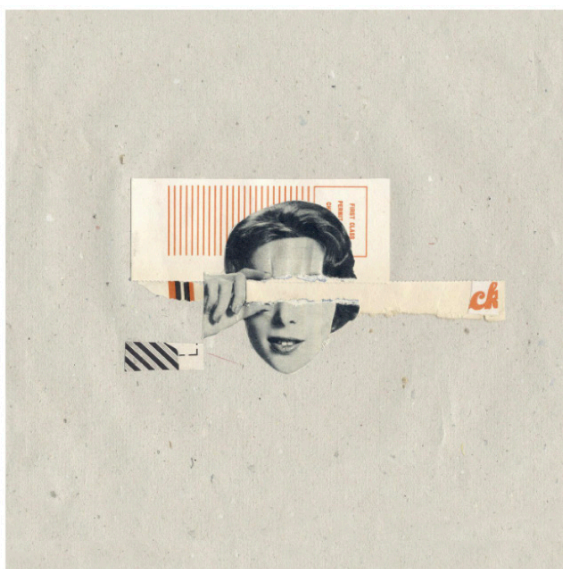
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His/herstory Is in Us. **START ASKING QUESTIONS!**

Kashubian Untold Stories

Methods:

- oral history (history from below),
- public history,
- feminist theories,
- place-based learning,
- pedagogy of remembrance.

Estimated duration:

Choose from:

- 3x45 minutes;
- 2x project day (2-4 weeks in total).

Forms and methods of work:

- group work,
- pair work,
- discussion,
- working with a movie,
- working with source text,
- field workshop (conducting oral history interviews),
- sightseeing (designing guided walks in the neighborhood/around a place of memory),
- work based on the “from microhistory to hero/heroine” method.

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General goals:

- Introducing the participants to the process of critical and divergent thinking,
- Supporting the participants’ natural need to discover and research history,
- Demonstrating a broader context of “human duty”: the need to react to any signs of discrimination, humiliation, indifference towards human suffering,
- Researching “silent heroes” and “silent heroines” within the participants’ own community,
- Introducing biographies that are often omitted in the predominant historical narrative (cultural minorities, women, children, e.g. from Kashubia),
- Presenting heroes and heroines as people who are simply not indifferent (stopping the idealization of heroism, putting the heroes/heroines into the context of microhistory that surrounds us),
- Empowering the participants, reinforcing the feeling that they can make a change, preparing them to act as researchers of their own family story or local history (learning by doing).

Operational goals – after the lesson, the participants:

- Understand the importance of local history and microhistory,
- Know how to conduct a simple interview using the method of oral history,
- Are more interested in their own past, their family story as well as local and regional history,
- Are able to use different sources of information on their own,
- Are able to show others around their neighborhood and demonstrate existing places of memory.

Educational tools and aids:

- **Untold Stories** movie (by Aleksandra Kurowska-Susdorf and Monika Wejer) as an introduction and inspiration for using the oral history method and researching microhistory, showing the need to act when someone needs help;
- **Wiś Sprawiedliwych** directed by Andrzej Dudziński, Tomasz Słomczyński, produced by the Kashubian-Pomeranian Association (English version coming soon);
- **Stutthof idzie** – directed and produced by Monika Wejer Wejer (English version coming soon).
- **From the past generation let our voice go to all generation** (recapitulation of an educational project about the village of Luzino in English).

Introduction for educators and participants:

The Tree of Memories – Reach Out to Your Roots

Goals:

- deep reflection on how the knowledge of microhistory affects our attitudes,
- understanding the need for acting, openness, tolerance, mutual comprehension, self-awareness,
- looking into the past to find examples of people whose actions, kindness and courage could inspire others.

Historical Meditation Cards

(The Righteous Are Among Us – Find the Man/Woman of Action Inside Yourself)

Goals: Looking for analogies between the heroic attitude of many people who offered help e.g. to Jewish people during WWII, to the prisoners of Stutthof during the Death Marches, to the children saved from Auschwitz (based on Lidia Maksymowicz's biography) and those who offer help to Ukrainian refugees in present times. Being active, attentive and caring is part of our humanity. After the historical meditation, the educator can write down the participants' thoughts and conclusions on the blackboard as a mind map.

Short Guide to Oral History

CEL: Creating a worksheet – How to conduct an interview with your grandma using a smartphone?

A Walk Around Places of Memory

Example: **The Walking Guide. Following the Footsteps of Luzino's Unbroken People** (available in Polish only)

Goals: Inspiration to create a guided walk around places that affect us and our identity. The trail should include not only famous monuments, but also lesser-known places of microhistory.



The building of the crematorium in the KL Stutthof camp.

Wikipedia, photo by: Polimerek

Lesson plan:

1. 45 minutes: The Tree of Memories – Reach Out to Your Roots

The educator acquaints themselves with "The Tree of Memories – Reach Out to Your Roots" and analyzes how the knowledge of microhistory influences our attitudes.

Then, they introduce the participants to the topic of the lesson. They talk about the need for researching microhistory and explain the oral history method. They ask: "Would someone like to share their family stories?" "Are there any stories in your families that have been passed on for generations?" "Do you know any interesting facts from local history?" The educator emphasizes that each and every one of the participants can research history on their own, using their smartphones. They tell the participants that they've "brought them a letter from history with a lowercase h." The participants now acquaint themselves with *The Tree of Memories – Reach Out to Your Roots* (the participants' version).

2. 45 minutes – Historical Meditation Cards: The Righteous Are Among Us – Find the Person of Action Inside Yourself

The educator tells the participants to quiet down and announces that they will try and meditate... on history. The participants get together in pairs (it doesn't matter if they choose their partner themselves or are put together randomly). Each pair is given the **Historical Meditation Cards: The Righteous Are Among Us – Find the Person of Action Inside Yourself**.

At the end of the lesson, the educator asks what was the most niggling, difficult, interesting and/or surprising. They explain the cards that need a comment (e.g. photos). After the historical meditation, the educator can write down the participants' thoughts and conclusions on the blackboard as a mind map.

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3. 45 minutes: From microhistory to hero/heroine

The educator gives a short introduction on the history of the **Death March (evacuation of the Stutthof concentration camp)**. They point out how heroic the attitude of the Kashubian women and children was, using terms like "silent hero/heroine", "untold history/herstory", "history with a lowercase h" and "witness of history" in the process.



The educator screens of a movie of choice

- **Wieś Sprawiedliwych** – directed by Andrzej Dudziński and Tomasz Słomczyński, produced by the Kashubian-Pomeranian Association (the part about **Monika Szwertfeger** – an unknown Righteous who saved the Jewish girl Lusja Schimmel; English version coming soon).

- **Stutthof idzie** – directed by Monika Wejer, produced by Monika Wejer (about Kashubian women and children helping the prisoners; English version coming soon).

- **From the past generation let our voice go to all generation** (recapitulation of an educational project about the village of Luzino in English).

After the movie, a discussion and the participants' reflections follow.

Church of st. Wawrzyniec in Luzino, a place of stay for the prisoners of the Death March.

source: Wikipedia, photo by MKM

TEACHING AIDS FOR THE EDUCATOR

The Tree of Memories – Reach Out to Your Roots

Personal and local stories are very important in order to see our past in a broader context and thus better understand it. Oral history awakens our self-awareness, makes us proud of our experience and identity. That's why it can be a good tool when working on school projects with students. Conducting oral history interviews can bring people from different ages and social groups together. By getting to know the story of the interviewees' lives (as seen from their point of view), we can better understand their values and learn to respect them for the courage they've shown, even though they might be less privileged than we are. Individual experience on the micro level can be strongly connected to transformations happening on the macro level. The aim of oral history is to never let us forget the experience of ordinary people whose voices might never have been heard so far. The essence of collective memory is to share our individual memories, to tell stories that are actually being heard. As a reconstruction of events, memory can also help us to behave appropriately today. The weaker our collective memory is, the weaker are we as individuals and as a society. Recording oral history interviews may also help the interviewees, as they are given the chance to tell their stories and memories with their own words and become witnesses of history in the eyes of others. It is

a tribute to human beings with all their experience, interpretations and emotions. The act of remembering itself can also have a soothing function. The interviewer sees the different stages of the interviewee's life and development from the outside and becomes a witness of the breakthrough moments in their lives. They are confronted with a more realistic, more sincere vision of the past. The interviewee that they are talking to has not only seen, but also shaped history and can now describe it in their own words. This means giving history an identity, filling it with names; not just learning about it, but actually living it. The participants can discover different things, e.g. that although their grandma came from a less privileged family and was neither wealthy nor well-educated, she was still able to show little everyday acts of courage. Seen from this perspective, history can put ordinary people and their emotions back in focus.

As Duccio Demetrio points out in his *Pedagogica della memoria*, remembering, looking back at emotions and experience from the past, can be soothing, even healing ("retrotherapy"). This function can be described as a "friendly" way of thinking about the past. As a process, it helps us sort our memories and learn from them. Trying to reconstruct our own biography is a reflective process that teaches us to assess things independently. By remembering not only events, but also the knowledge we've gained through our life experience, we create our



Tadeusz Rydzewski,

Tadeusz Rydzewski - prisoner no. 27164 KL Stutthof.

autobiography. It is an educational process; for this reason, remembering should be present in our lives from early childhood on. It has an enormous impact on the shaping of our identity, which is built by “dialogue with other people, objects, states of mind.” But we have little time, so we should record our and others’ life stories in order not to lose all this individual experience. It’s worthwhile to take a deeper look into our family history and think about whether there’s something we can thank our grandparents or great-grandparents for. Maybe we’re even living kind of a subconscious “script” they left for us, a symbolic intergenerational message? Speaking about ourselves and listening to the stories of others evokes an inner need of reconstructing our lives, making them complete by adding images and visions of ourselves and our way of life. Working with biographies is thus a pedagogic experience, because both sides are learners: Both the person telling their story and the person listening are learning more about themselves. By remembering, we put our memories together into certain forms. We make them simpler, shape them and fill them with emotions. It would be wrong to say that memory is literal or exact. If our memories are true, then it’s rather emotional truth than objective truth.

Thanks to oral history and interviews, we can paint a more complete picture of our families’ stories. This way, history becomes more democratic; the stories of ordinary people finally find their way into all the voluminous chronicles that used to talk about kings and queens only.

LEARNING AIDS FOR PARTICIPANTS

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History with a lowercase „h“

History is for everyone. It is not just a tale of mighty kings, knights and their courageous deeds on battlefields. History is for me and you. History is happening right now, all around us, and we are part of it. We live it and we shape it. It is time to stop seeing just the “greatest” and to have a look at the “ordinary,” yet unique people instead; it’s time to meet microhistory. History that is based on the experience of individuals takes on completely different dimensions. If we could make the time stand still at any given point in history, we would not see social classes or the like, but a set of human experiences. The person who you are now is partly a result of who your ancestors were. Maybe you will carry on their behaviors, values and attitudes, or maybe you will consciously go in a completely different direction – a better one, more open-hearted to the world around you. But, how do you do that? The first step is to get to know your roots. Knowing who your ancestors were is essential in order to better understand yourself, take more conscious decisions and live your life responsibly.

Start talking to your grandparents, aunts, uncles, more distant relatives – elderly people around you. Record their stories. These microhistories that you will be recording on your smartphone will be just as unique as any interview with a celebrity. Because, by listening to others, we share their life experience. We can react emotionally to their stories, be a part of them, consciously shape them. Each and every one of us can do that.

Talking about the past is not always difficult, painful and traumatic. It is first of all about meeting another human being, but also having a good time with them, listening to the nice and funny stories they have to tell. This way, your actions become part of history, too. Because helping to shape a world that cares about another human being is part of our humanity.

Project Preparation 1.

Talk to Your Grandma – Her Story Is Waiting for You

Short Guide to Oral History

Goals: Creating a worksheet – How to conduct an interview with your grandma using a smart-phone?

The educator hands out the Short Guide to Oral History to the participants. Then, they briefly explain what the oral history method is.

Together, the educator and the participants watch the movie *Untold Stories* by A. Kurowska-Susdorf and M. Wejer as an inspiration for questions to be asked and methods of research on microhistory.

The participants work alone or in pairs. They design a worksheet and then conduct an interview. Before, they discuss their planned questions with the educator. After recording an interview with a witness of history, each participant (or pair of participants) presents their project. The educator emphasizes certain aspects: What did the participants learn during their conversation with the witness? What was surprising to them? Which difficulties did they encounter? Which new skills did they acquire?

LEARNING AIDS FOR PARTICIPANTS

Talk to Your Grandma – Her Story Is Waiting for You

Why is it worthwhile to listen to others? Because memories make the past live again. Stories fuel our imagination. Oral accounts are invaluable sources that help us reconstruct the history that is closest to us: the history of our family, our street, our town. You don't just listen to stories. You live them.

When attempting to collect other people's stories, we should always remember that the interview is an encounter of two people, the narrator/interviewee being the most important one. They are the expert – a witness of history.

The aim of oral history is to preserve what has only been stored in a person's memory so far.

1. Information part.

Sit down and make yourselves comfortable. Before you turn on the camera or the voice recorder, you should ask the interviewee their permission for recording the conversation and using the recording later on.

At first, record some basic information about yourself and the situation. Say aloud:

- name and surname,
- date of interview,
- name and surname of the interviewee,
- the place where you are recording the interview,
- other relevant informations (e.g. if there's a third person in the room who might add something to the conversation).

Na przykład:

It is September 1, 2022, my name is Aleksandra Kurowska-Susdorf, I am interviewing Mrs. Elżbieta Dawidowska at her home.

2. Freely told biography.

The introduction should be followed by a freely told biography. Ask the interviewee to tell you **the story of their life**. Encourage them to tell more by asking questions like: "What happened then?" Otherwise, try not to interrupt them. Let them immerse into their own story. Listen carefully until the end. In the meantime, write down any questions that come to your mind. You can ask them during the second part of the interview.

For example:

A: *Grandma, please tell me the story of your life.*

B: *I was born on January 28, 1929 in Czarna Huta. I had three brothers and two sisters. I went to school in...*

A: *Yes? What happened next?*

B: *In 1939, the war broke out...*

3. Additional questions to the biography.

When the interviewee finishes their story, ask about the things you did not understand: "What did you mean by saying ... ?," "Where did you see the prisoners?," "What does the word XXX mean?," etc.

4. Questions about interesting facts.

Ask further questions about facts you're interested in. Prepare a list of questions beforehand.

For example:

- *Do you know anyone who was a prisoner in a concentration camp? How did they get there? What kind of work did they do there? Which prisoner number/category were they?*
- *Who helped them during the war? Do you remember any names?*
- *What did the prisoners look like?*
- *How did you feel when you saw them/heard about it?*
- *Do you know anyone who managed to escape? What happened to them?*
- *Do you know anyone who was hiding prisoners? Do you know anyone who took care of one of these children?*

During the interview, you can ask for photos, documents or souvenirs that would add to the interviewee's story. They could be the starting point of another story that they wouldn't remember to tell otherwise. If the interviewee agrees, make digital copies (photos or scans) of these materials and provide a description for them.

During the interview, you can ask the interviewee if you may take a picture of them. If they agree, you can add the photograph to your documentation.

Store the audio and/or video files containing the interview and the text file with its transcription on a USB flash drive or another digital carrier.



Mrs. Lidia Maksymowicz, Auschwitz-Birkenau survivor.

Photo by: Piotr Banasik

It's really important!

Before you start the interview, it is a good idea to tell the interviewee which topics are most interesting to you. For the interview, **make an appointment on a day when you both have enough time.**

Remember that the idea of the oral history method is that the interviewee tells the story of their own life. By recording your relatives', friends' and neighbors' stories, you will become researchers who make sure that stories about important historical events in your neighborhood are never forgotten. This work is very important and very much needed.

Good luck!

Project Preparation 2.**A Walk Around Places of Memory**

The educator encourages the participants to create their own guided walks around their respective neighborhoods. They point out that the best way to learn about the history of our nearest environment is to walk around it and try to discover the stories behind street names, monuments, interesting areas. "Take a look around the part of town you live in. What is the potential of this place? Which story does it tell?," "Use your talents: Create a map, take pictures, draw something, write about it. Invite others to your place!"

The educator encourages the participants to explore their surroundings. They can take a similar walk with the participants, showing them places of memory that are lesser-known and not necessarily obvious.

This task can be implemented as a project during class (pair or group work) or as a family project.

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TEACHING AIDS FOR PARTICIPANTS AND EDUCATORS

The Walking Guide. Following the Footsteps of Luzino Unbroken People



RODZINNY SPACER ŚLADAMI NIEZŁOMNYCH W LUZINIE

*Julia Susdorf, Dominik Susdorf, Tymon Susdorf,
Sebastian Susdorf, Aleksandra Kurowska-Susdorf*

Zapraszamy Was na spacer po naszej kaszubskiej wsi Luzino. Trasa ta jest wyrazem naszej miłości do rodzinnych opowieści, ale i hołdem dla cichych bohaterów z czasów II Wojny Światowej. Chcemy pamiętać, że nawet w najstraszniejszych czasach trzeba wierzyć w dobro i drugiego człowieka! Niezłomni to więźniowie, uczestnicy Marszu Śmierci ale też Ci, którzy ich karmili, ukrywali, ratowali im życie wreszcie dawali nadzieję, że świat nadal jest piękny!



Scan to download
the guide

TEACHING AIDS FOR EDUCATORS

The Righteous Are Among Us – Find the Person of Action Inside Yourself

Historical Meditation Cards



1. Think about why someone might decide to act heroically. Why do they risk their own lives to save someone else's? What do you think they feel while doing so?

2. What does freedom mean to you? How can we help each other appreciate self-determination [autonomy/freedom/independence] more?



3. Did you know that more than 7,000 Polish people were granted the title of "Righteous Among the Nations" awarded by the Yad Vashem Remembrance Center for saving Jewish lives during World War II? Do you know how many people from your country have received this title? You can read about it here: [Names of Righteous by Country \(yadvashem.org\)](http://Names of Righteous by Country (yadvashem.org)). Think about those people. What might their values have been?



4. You surely realize that human beings are very different, although at the same time very similar. Our concerns and dreams are alike. We are all looking for love, happiness and acceptance. None of us want contempt, aggression or indifference. Take a moment today to smile at someone who needs a little bit of attention.

5. What does the name Humanity in Action mean to you? Does acting for the sake of others enrich us as human beings? What can we do in order to foster universal values such as kindness, respect, freedom, justice, equality, love, responsibility, honesty, solidarity and truth?

HUMANITY IN ACTION



6. The Polish poet Wisława Szymborska once wrote: "We know ourselves only as far as we've been tested." What do you think she meant? Give some examples from your own life or from history.

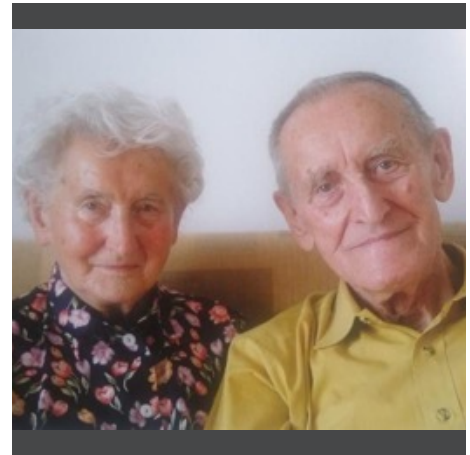
7. The girl that you can see in the picture is 5 years old. Who do you think she is? What is her name? What has she gone through? Does she remind you of someone?





8. (In the envelope, there is a little mirror. The writing on the envelope says:) "Inside, you will find a picture of a person who is able to do good. This person is unique, there is no one else like them. They can see when another human being needs help. They are conscious, courageous and they have a superpower: to make the world a better place, open to diversity and difference. Who do you think that person is?"

9. What does this hero/heroine look like? What do you think their background story is? Do they look happy?



10. What does the phrase "verba docent, exempla trahunt" ("words teach, examples attract") mean to you? What kind of behaviors and attitudes are worth following? Which behaviors and attitudes would you, personally, like to follow? Why?



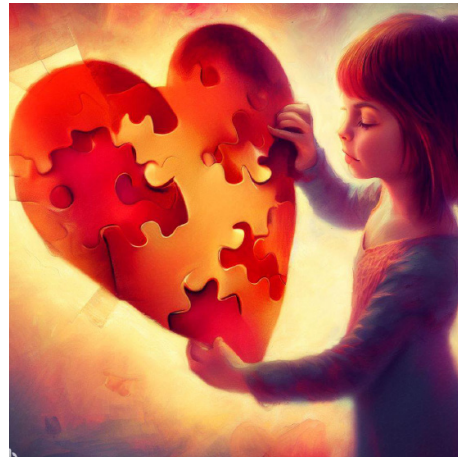
11. Irena Sendler, a nurse who saved numerous children from the Warsaw Ghetto, once said: "Good people will always be helping." What do you think she meant? Does "always" mean, we would help even if we had no time, money, possibilities or just didn't feel like doing it?





12. According to Jewish tradition, each and every single one of us has the power to do good – tikun olam, “fix the world.” What kind of good deeds could you do today? Tell someone about it. Once you’ve said it aloud, it’s easier to actually do it. A little good deed a day does change the world.

13. “I do not hate anyone. Hatred means nothing but destruction. It does not create anything. But what the world needs is creation, not destruction,” said the woman whose picture as a 5-year-old girl you have just seen on your Meditation Card. Think about what you can create.



14. Your grandparents and your parents are witnesses of history. Talk to them about what they’ve experienced. History is happening right in front of our eyes. It’s worth taking a closer look at it. Your relatives’ experience might be an important lesson to you. Active listening might turn into a superpower that helps you create a better world. Go ahead!

15. Does a hero/heroine know that they are heroes? Why do people who performed heroic deeds often reject fame and publicity and refuse to call themselves heroes/heroines? Do you know any people who did so?



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Stutthof jidze. *Marsz śmierci we wspomnieniach mieszkańców Pomieczyzna i okolic*, edited by Daria Kaszubowska, Pelplin 2017, pp. 73-74

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<https://www.liberationroute.com/pois/209/death-marches>

<https://sprawiedliwi.org.pl/en/stories-of-rescue/your-stories/lusia-pinczuk-lusia-schimmel>

Filmografia:

Wiś Sprawiedliwych, directed by Andrzej Dudziński, Tomasz Słomczyński, produced by the Kashubian-Pomeranian Association

Stutthof idzie, directed by Monika Wejer, produced by Monika Wejer

Z pokolenia niech głos nasz idzie w pokolenia. Ostatni świadkowie. Byli więźniowie obozu Stutthof opowiadają (English version)

MAŁGORZATA CZAICKA-MORYŃ

Lessons on values.

STORIES ABOUT WOMEN

Introduction:

This set of three lesson plans combines talking to the participants about values that really matter in life and introducing them to the history of Wrocław's famous women.

The chosen women can serve as role models for the next generations. They are examples worth following, as their work and achievements were important contributions both to the history of Wrocław and to unity in Europe. The opulent history of Wrocław, its diversity and its unique character make it possible for these three women who lived in different times, were of different ages, descents, and religions had different educational backgrounds and engaged in different kinds of activities. This variety of heroines shall stress the unique character of Wrocław as a city of exceptionally rich history and culture.

Based on the individual story of each heroine, the educator can start a discussion on moral values that influence the choices we make in life: Whether we care for our personality and self-improvement or focus solely on pleasure, whether we take on responsibility for our lives or let others decide for us, whether we are persistent in pursuing our goals or give up whenever problems arise. Our values are what drive us; they are the compass that guides us towards our goals. However, values and goals alone can't guarantee a good and peaceful life if we don't back them up with constant self-improvement and respect for others. Our moral values serve the human good. They encourage us to make choices that help us improve ourselves, build confidence, engage in long-lasting, positive relations with other people and live in peace with the world and ourselves. Moral values make our lives easier, strengthen our relations with other people, build our dignity, and help us respect others as well as ourselves.

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Goals:

- Introducing the stories of Paula Ollendorff, Wanda Rutkiewicz and Clara Haber-Immerwahr,
- Introducing terms and values like "responsibility", "courage" and "honesty" and discussing them with the participants,
- Inciting the participants' interest in the life and efforts of famous women who lived and worked in Wrocław,
- Promoting positive role models among young people,
- Encouraging the participants to learn more about Wrocław,
- Building discussion skills (justifying their own arguments and refuting their opponents' arguments in a well-cultured manner).

Methods of work:

- group work;
- group discussion;
- presentation in class;
- facilitated discussion.

Age group:

- 15-17 years.

Estimated duration:

- 45 minutes.

Stories about women. Lessons on values

Courage. Wanda Rutkiewicz

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1. **Group work:** The participants receive a jigsaw puzzle with a picture of **Wanda Rutkiewicz**. After they've put it together, the educator asks whether they know the person in the picture.
2. The participants think about who this person might have been, when she might have lived and what she might have done (**brainstorming**).
3. A multimedia presentation on **Wanda Rutkiewicz** follows.
4. The educator asks several questions about her biography.
5. Discussion.



Example of questions:

- What is courage?
- What is moral courage?
- What is civil courage?
- Has the definition of courage changed over the years?
- Does "being courageous" mean the same today as it meant a hundred years ago?

The educator writes examples of courageous behavior given by the participants on the blackboard.

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6. What is the definition of "courage" (based on the Oxford English Dictionary)?
7. **Group work:** Name five people that you think are or were courageous. Explain why they deserve to be respected and remembered.
8. A **presentation** of the work results in front of the whole class follows.
9. Do you think that Wanda Rutkiewicz's behavior – climbing the highest mountains – was an act of courage or rather egoism? A discussion in small groups follows.
10. **Individual work:** Imagine that you can actually change something in the world, but it requires courage. Write on a small piece of paper what it would be. What would you like to dare to do? A couple of minutes later, the educator takes the small pieces of paper and sticks them on a poster entitled "You can change the world".
11. **Closure** – The educator explains how important self-improvement is and why it is essential to live according to the values we believe in, because they decide who we are and what is most important to us in life.

Stories about women. Lessons on values

Responsibility. Paula Ollendorff

1. **Group work:** The participants receive a jigsaw puzzle with a picture of **Paula Ollendorff**. After they've put it together, the educator asks whether they know the person in the picture.
2. The participants think about who this person might have been, when she might have lived, and what she might have done (**brainstorming**).
3. A multimedia presentation on **Paula Ollendorff** follows.
4. The educator asks several questions about her biography.
5. Discussion.

Examples of questions:

- What does it mean "to be responsible?"
- What is responsibility?
- Why should a person be responsible?
- Who and what should we be responsible for?

The participants write down their answers on large sheets of paper (or a flipchart), giving examples for every answer. For example – we are responsible:

- For ourselves, i.e. our health and safety, dressing and eating properly, not taking drugs, smoking cigarettes or drinking alcohol, not putting ourselves in danger e.g. by trying to show off in risky ways;
- For our thoughts, choices and actions, i.e. positive thinking, looking for solutions that everyone can benefit from, controlling our moods and anger, forgiving others, not longing for revenge, keeping our promises, fulfilling our duties, not wasting our time, developing our personality, motivating ourselves, communicating with others properly, and last but not least for our own happiness;
- For everyone we are taking care of, i.e. younger, elderly or sick people, but also our pets or plants;
- For everyone we feel connected with, i.e. our relatives, classmates, groups of friends, fellow countrymen and countrywomen.



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6. What is the definition of "responsibility" (based on the Oxford English Dictionary).
7. What does it mean to be a "social activist?" Discussion.
8. **Group work:** The participants design and prepare a social campaign that aims to solve an important social problem that affects people of their age, e.g., not being able to afford lunch at school, spending too much time on social media etc.
9. **A presentation of the work** results in front of the whole class follows.
10. **Closure:** The educator explains how important self-improvement is and why it is essential to live according to the values we believe in because they decide who we are and what is most important to us in life.



Stories about women. Lessons on values

Honesty. Clara Haber-Immerwahr

1. **Group work:** The participants receive a jigsaw puzzle with a picture of **Clara Haber-Immerwahr**. After they've put it together, the educator asks whether they know the person in the picture.
2. The participants think about who this person might have been, when she might have lived and what she might have done (**brainstorming**).
3. A multimedia presentation on **Clara Haber-Immerwahr** follows.
4. The educator asks several questions about her biography
5. Discussion.

Examples of questions:

- What does "honesty" mean to you?
- Why is it important to be honest? What are the consequences of not being honest?
- How do you feel when you are being honest and how do others react to it?
- What happens when people stop being honest to each other?
- Who and what should you deal with in an honest manner?
 - Yourself,
 - Other people,
 - Facts and realities,
 - Your work and your duties,
 - The problems you encounter.
- What are the consequences of being honest?
 - For the person who is being honest (how do they feel, how do others react to them, what do they achieve, what do they lose, what are the long-term consequences),
 - For the person, you're being honest too?,
 - For your entourage?,
 - For the future?
- What are the consequences of being dishonest?
 - For the person who is being dishonest (how do they feel, how do others react to them, what do they achieve, what do they lose, what are the long-term consequences for them)?,
 - For the person, you're being dishonest too?,
 - For your entourage?,
 - What are the long-term consequences for other people?

6. What is the definition of "**honesty**" (based on the **Oxford English Dictionary**)?

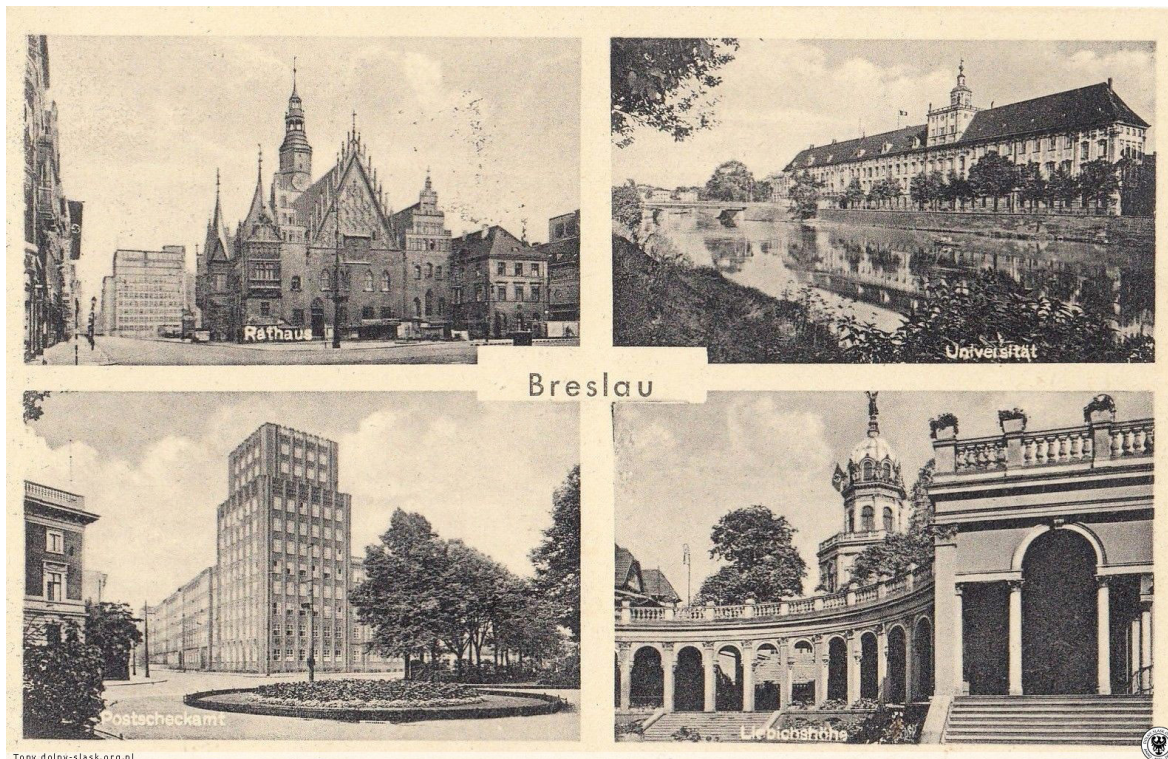
7. A discussion on the consequences of honesty and dishonesty follows. The participants discuss the following situations:

- a. You cheated during an exam. You got an A, but you really have no idea about the subject. What could be the long-term consequences of this behavior (e.g., a student of medicine cheats during their exams instead of learning; when they become a doctor, they give their patients wrong diagnoses and treat them incorrectly).

- b. A friend of yours takes drugs and you know that. Her parents ask you whether their daughter is taking any illegal drugs. You tell them she isn't. What could be the long-term consequences of your lie?
- c. A friend of yours bought a yellow pullover. She loves it, but you think she looks terrible in it. She asks you what you think about it. You don't want to upset her, so you say she looks great. What could be the long-term consequences of your lie?
- d. A cashier in a shop gave you way too much change. It was his mistake, not yours. You decide to keep the money. What could be the long-term consequences of your dishonesty?
- e. You move to a new neighborhood and change schools. You want to impress your new classmates, so you tell them that your parents are wealthy. Shortly after, they want to come to visit you. What could be the long-term consequences of your exaggerated stories?
- f. You promise yourself that you won't watch TV for a week because you really need to learn more. However, you watch "just one movie" while nobody's home. Discuss the consequences of this behavior and say how you feel in this situation.
- g. Your parents have forbidden you from playing video games for a couple of days. Nevertheless, you do it when they're not at home. Which values are you breaking? How do you feel about it?

8. What other values can you think of when reading about the life and work of Clara Haber-Immerwahr?

9. **Closure:** The educator explains how important self-improvement is and why it is essential to live according to the values we believe in, because they decide who we are and what is most important to us in life.



KATARZYNA JANKOWSKA

A Lesson in History – One of Us or Stranger? ANTI-JEWISH STEREOTYPES AND PREJUDICES

a scenario of an interactive guided tour in Warsaw
(or any other city)

Goals:

- Demonstrating how the relations between Polish and Jewish people developed in the course of history,
- Showcasing how stereotypes are made on the basis of historical events,
- Demonstrating how the present is linked to the past,
- Encouraging reflection about what history teaches us: How to respect diversity and avoid conflicts between the majority population and minorities in an ever-changing world?

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Methods:

- interpretation of heritage,
- creative questions,
- learning by doing.

Conception:

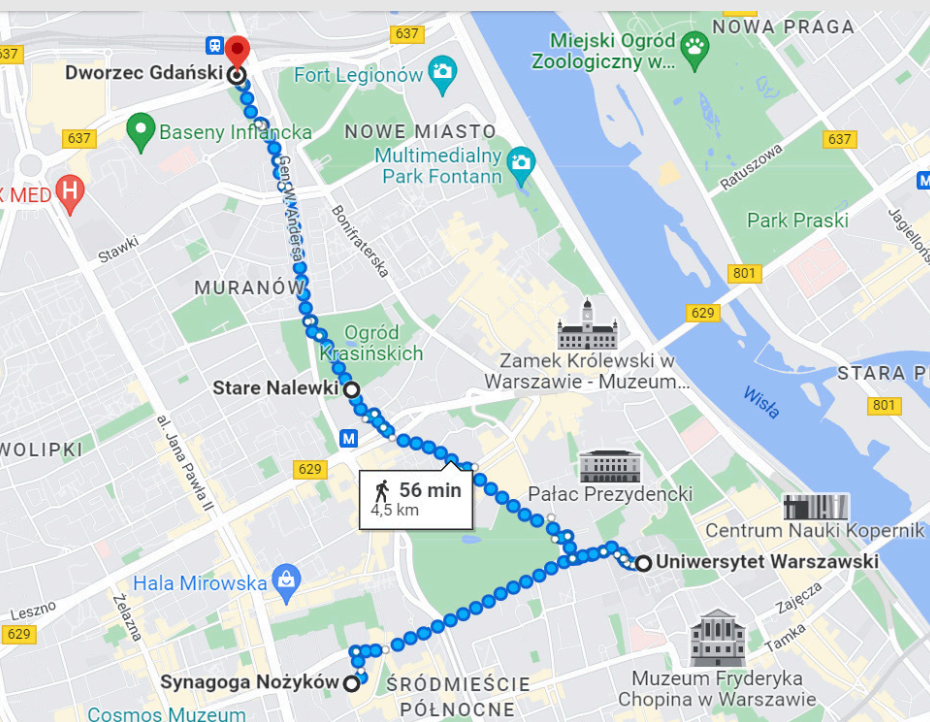
- interactive walk,
- materials: photos, quotes, video recordings.

Participants:

- high school students.

Route:

Warsaw: start at the Nożyk Synagogue – Grzybowski Square – University of Warsaw – Stare Nalewki Street – Warsaw Ghetto boundary marker – Warszawa Gdańska station



Estimated durations: 4 hours* (incl. tram and bus transfers)

* The route can be modified in order to meet the needs and capacities of the group. It can also be divided in two separate parts; in this case, the first part of the walk ends after visiting the university campus.

Before the walk starts:

Introduction to the topic of stereotypes, brainstorming – what do the participants know about Jewish people, what is a stereotype, creating a definition of a stereotype together, discussing the “discrimination chain” based on Susan T. Fiske’s definition (for more details, see guide’s teaching aids).

Nożyk Synagogue (6 Twarda Street)

At this point, the guide talks about the past and present Jewish life in Warsaw. They invite the participants for a walk, during which they shall learn how anti-Jewish stereotypes and regulations affect the fates of individuals.

In cities other than Warsaw: The guide can refer to local history (for more details, see the [Virtual Shtetl website](#)). They start the walk on the site of a former synagogue (showing pictures of the building on the spot where it once stood) or in front of a still existing synagogue. Then, they discuss the topography, presence and/or absence of traces of the former Jewish inhabitants.

Source: <https://waw4free.pl>



“Locomotive” mural and the story of Julian Tuwim

The guide talks about how nationalist movements rejected Julian Tuwim (a famous Polish poet) and his lifelong struggle with his identity as a Polish Jew.

The guide starts a conversation with the participants about how Tuwim reacted to verbal aggression he was subject to. How did he possibly feel when he was offended? Which stage of exclusion from society was it? What can happen if it's not up to ourselves, but to others (or a certain system) to decide who we are?

At this point, the guide uses the Allport Scale of Prejudice as a teaching aid.

In cities other than Warsaw: Instead of the Tuwim mural, the guide can refer to Tuwim's poem “Little Jew-boy” and compare it to the “I am Polish because I like it that way” part of his manifest “We, the Polish Jews” (both included in the teaching aids). Otherwise, the guide can also refer to well-known books or poems in the participants' mother tongue that depict Jewish everyday life, if there are any.



Grzybowski Square and Jewish life in Warsaw before WWII

At the All Saints Church, the guide demonstrates the role of the Catholic Church in spreading anti-Semitism (based on the “Danse Macabre” painting, [the legend about the three hosts*](#) and the story of the anti-Semitic priest Marcelli Godlewski) and the role of this specific church in the Warsaw Ghetto.

In cities other than Warsaw: The guide can stop in front of any Catholic church and encourage the participants to analyze the “Danse Macabre” painting.

They can also stop anywhere in the former Jewish quarter of the town and tell the story of its pre-war Jewish community, how people lived there etc.



University of Warsaw (campus entrance)

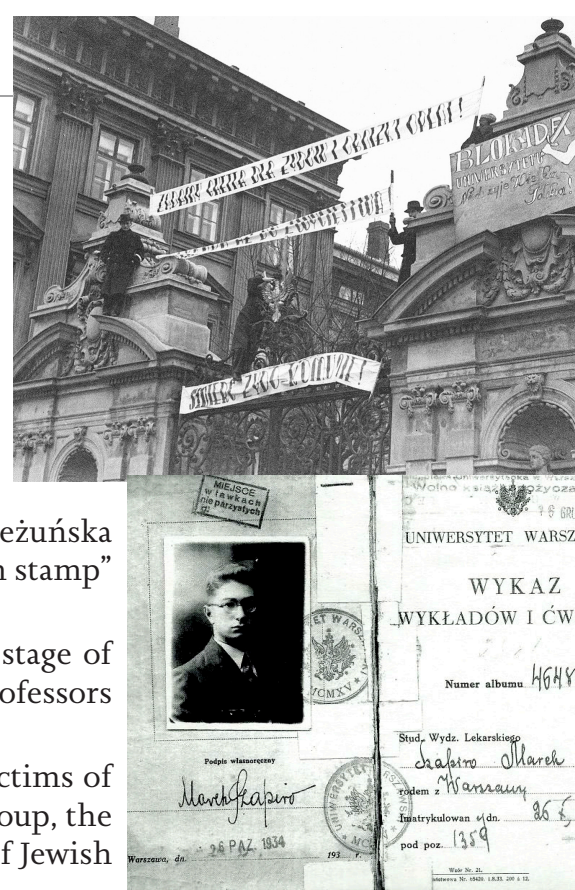
The guide encourages the participants to analyze the photo with the “We demand an official ghetto for Jews” banner and introduces them to the phenomenon of “ghetto benches” (physical separation of Jewish students since 1937). Then, they demonstrate a present version of these protests: a photo with a National Radical Camp banner in front of the university.

At the Student Monument on the campus, the guides tries to “reconstruct the faces of history” by remembering the archivist of the Warsaw Ghetto **Emanuel Ringelblum** (who wasn’t allowed to study medicine due to the numerus clausus) and Iza Biezuńska (a history student at the University of Warsaw who had a “Jewish stamp” on her student ID).

Based on the Allport Scale of Prejudice, the guide asks which stage of exclusion that was and how the non-Jewish students and professors reacted to it.

On the campus, there is a memorial plaque dedicated to the victims of the anti-Semitic campaign in March 1968. Depending on the group, the guide can tell the whole story starting with pre-war separation of Jewish students until the post-war anti-Semitic campaign.

In cities other than Warsaw: The guide can tell the story of pre-war discrimination of Jewish students in front of any other university. The most important thing at this stage is to discuss non-Jewish people’s reactions to the exclusion of Jewish people.



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[End of the first part of the walk (or the entire walk, if the short version is chosen)].
[Second part] The group takes the bus no. 111 to the Ratusz-Arsenał station

Stare Nalewki Street

The guide discusses the pre-war character of this neighborhood and the life of its inhabitants (analysis of photos, screening of **Benjamin Gasul’s movie from August 1939**).

Task: A Postcard from Muranów. The guide hands out to the participants’ photographs that show Nalewki Street and its surroundings in pre-war times. They ask the participants to find the place where the photos were taken and compare them with the present situation. Why did this part of the city change so much?

Warsaw Ghetto boundary marker

The guide outlines the history of the Ghetto. They encourage the participants to reflect on what happens when the state is not functioning properly and defending the rights of its minorities, or when stereotypes prevail and an ideology decides who belongs and who does not.

The guide explains what a ghetto is and discusses with the participants which stage of prejudice it is. When talking about mechanisms and stages of extermination, they can also use Humanity in Action’s free educational and activist app **10 STAGES**.

iOS | Android

They can also use additional teaching aids from **the website** which is linked to the app.

In cities other than Warsaw: The guide can talk about the physical separation of Jewish people somewhere within the area of the former ghetto or at a monument, memorial or another place that symbolically reminds of its story (sometimes it is nothing more than a street name).



the group takes the tram from the Muranów stop to the Warszawa Gdańska train station

Warszawa Gdańska train station

At the “Welcome home” mural at the train station, the guide tells the story of March 1968. They demonstrate the mechanisms of propaganda, analyze anti-Jewish caricatures from these times together with the participants and show them travel documents of Jewish people. How did a Jewish person feel when they received travel documents saying “the bearer of this document is not a Polish citizen”?

“Welcome home” mural

At the “Welcome home” mural, the guide tells the story of actress **Ida Kamińska** and journalist **Marian Eile**. They were among the thousands of Jews that left Poland after WWII because they did not feel welcome any longer. The guide then starts a discussion on what it means to feel “a stranger in your own home” and how the anti-Semitic campaign in March 1968 affected young people and their identity (many of them were not only forced to leave Poland against their will, but also lost touch with their friends and significant others).

The guide can use the story of **Anna Trachtenherc** to demonstrate that in the communist People’s Republic of Poland, a Jewish person could be persecuted even if they never actively opposed the government. Often it was enough to just belong to the “wrong” social category. The communist state classified its own citizens – it was up to the authorities to decide who was Jewish and who was not. People who were classified as Jewish were (mostly unjustly) accused of being disloyal to their country and serving other governments.

(Anna Trachtenherc’s travel document can be found in the guide’s teaching aids).

The guide starts a discussion about alienation and present-day racist paroles, which often state things like: “This is not your country,” “Go back where you came from.”

Closure: The guide discusses with the participants how to prevent social exclusion. Then, they sum up the day and ask the participants which story they found most interesting.

Afterwards, the participants can start working on a social campaign to be implemented at their schools, e.g. “Welcome home” – a campaign directed at individuals and groups that are being excluded in today’s world.

photo: Narodowe Archiwum Cyfrowe



photo by PAP

source: <https://www.polityka.pl/pomocnikhistoryczny/1739004,1,media-prl-o-marcu-1968.read>



Nożyk Synagogue

Zalman Nożyk was a renowned Warsaw merchant for accessories. He and his wife Rywka lived at 9 Próźna Street. In 1892, Zalman bought an empty lot at 6 Twarda Street from Jan Teodor Engelbert Zembrzuski for 157,000 rubles. Ten years later, on May 25, 1902, the day of the Lag BaOmer feast, the new synagogue was officially declared open.

When Rywka Nożyk died in 1914, the synagogue and all its properties were handed over to the Jewish Community of Warsaw free of charge. The only requirements were that the synagogue is financed through donations, that its original name be kept and that the El Malei Rachamim prayer be held for its founders during each Jewish feast day.

In 1940, the Nożyk Synagogue was closed and vandalized by the Nazis during the occupation of Poland. It was misused as a horse stable and a fodder magazine. After the Warsaw Ghetto was established, the synagogue was part of the so-called "Small Ghetto." On May 20, 1941, the German authorities allowed to open up three synagogues for prayer. One of them was the Nożyk Synagogue. It was officially declared open on the day of Rosh HaShanah 5702 (Jewish New Year 1941). Majer Bałaban was appointed as rabbi and preacher of the synagogue. During the Warsaw Uprising, the Nożyk Synagogue was severely damaged, but it did not collapse. After the war, the building was temporarily secured and used as a place for prayer again.

However, by 1968 it was in such a deplorable condition that it needed to be closed. Since then, services were held in a room in the adjacent building at 6 Twarda Street. From 1977 to 1983, the synagogue was thoroughly renovated in order to restore its look from the beginning of the 20th century. Moreover, an office complex was added on the eastern side of the building.

Little Jew-boy

(Julian Tuwim, translated from Polish by Jacob Sonntag)

He sings in the courtyard, the poor little lad
 wrapped up in rags, a Jew-boy gone mad.
 God unbalanced his mind and he's driven around,
 ages and exile for his queer speech account.
 He wriggles and dances, outstretching his hands,
 and sobbing and singing his lot he laments.
 The gentleman from the first floor looks down on the boy:
 Look, my poor brother, at the one without joy!
 Where has fate carried us, where have we strayed
 in an alien world, unloved and afraid?
 Gentleman from the first floor – your brother's insane,
 dancing across the globe, his poor head aflame.
 The gentleman from the first floor, who's a poet, alas!
 Will wrap up his heart like a coin and thus
 throw it through the window and on to the street
 to be trampled upon till it ceases to beat.
 Thereafter we'll go on our different ways,
 each one on his own, through sad and mad days.

The identity of Julian Tuwim

For Polish anti-Semites, especially in the interwar period, Tuwim was nothing but Jewish. For this reason, he was often brutally attacked. He was accused of “contaminating Polish literature with Jewishness”: “Tuwim is not a Polish writer; he just writes in the Polish language (...) while his soul continues to chatter in German” (“Prosto z mostu”, articles dating back to the 1930’s). He was called the “Jewish Mickiewicz” (Adam Mickiewicz is considered the Polish national writer). On the other hand, many Jewish people saw him as a traitor because he chose his Polish identity over the Jewish one. Tuwim had to deal with this double identity all of his life. Before the war, he wrote about it many times, e.g. in a poem dedicated to Stanisław Piasecki: “The poet envies a man of letters named Staś, for a Polish nobleman he is true; while the poet himself is nothing but a scabby Jew. That’s how the life of both sides is most accurately described,” which appeared in the “Szpilki” satirical magazine.

Tuwim was also consequently refused a seat in the Polish Academy of Literature due to his Jewish background. In 1938, the Chairman of the Academy Waclaw Sieroszewski openly insisted on ignoring Tuwim’s application. Before World War II, Tuwim was strongly in favor of the assimilation of Jewish people in Poland.

Probably his most personal text about his national identity was the “We, the Polish Jews” manifesto, which was published in London in August 1944. Therein, he declares: “I am Polish because I like it that way”. On the other hand, he states that he is also Jewish, because he feels connected to all the people who perished during the Holocaust. Tuwim also brings up the topic of his identity in the beginning of the poem “Matka” (“Mother”), which he wrote after his mother was buried on the Jewish cemetery in Łódź: “On the graveyard in Łódź / The Jewish graveyard so fine / There’s the Polish grave / Of this Jewish mother of mine (...).”

However, Tuwim demonstrated his belonging to the Jewish community and his support for Zionism by taking on the position of Chairman of the Polish Friends of the Hebrew University in Jerusalem in 1948.

“We, the Polish Jews”

“(...) I am Polish because I like it that way. (...) I am Polish because it’s Poland where I was born, raised and educated; because it’s Poland where I lived through joy and sorrow; because it’s Poland I want to return to from my exile, even if I am promised paradise on Earth elsewhere. I am Polish because, for some sweet superstition I cannot explain with any reason or logic, I desire that when I die, my body be absorbed and sucked in by Polish ground, no other. I am Polish because that’s what I was told in Polish in my family home; because I have been fed with the Polish language since birth; because my mother taught me Polish poems and songs; because when I had my first poetic spasms, they erupted in Polish words; because the one thing that has become most important to me – my writing – I can’t imagine doing in any other language, no matter how well I master it. I am Polish because I confessed the torments of my first love in Polish and in Polish did I mutter about its worries and bliss. I am also Polish because birches and willows are dearer to me than palms and citrus trees, and Mickiewicz and Chopin are closer to my heart than Shakespeare and Beethoven. They are closer to me for reasons I, yet again, cannot explain by any means. I am Polish because I’ve adopted some of the Polish national shortcomings. I am Polish because my hatred for Polish fascists is greater than my hatred for fascists of any other nationalities. And all this I deem to be very important features of mine.”



“Danse Macabre”

The general message of the painting is that we're all mortal and equal in the face of death, and that we shall all be judged by our deeds. Afterwards, the guide focuses on the analysis of the part that shows a Jewish and a Turkish man. They should let the participants do this task on their own as far as possible. However, they can ask some guiding questions like: “Which one of the two characters is Jewish?” “How does Death treat the Jewish man?” “Why were Jewish people presented like that?” “What emotion does this kind of image evoke?” To sum up the task, the guide asks the participants whether the author of this painting really thought that Jewish and Christian people were equal. If they say “no”, the guide asks why. The objective is to point out that people of other confessions were often despised and humiliated, because Christians widely believed that their faith was wrong, and thus they were immoral and doomed to eternal damnation after death.

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Prelate Marcelli Godlewski

He was the parson of the All Saints' Church in Warsaw from 1915 to 1945. Before the war, about 2,000 Christians of Jewish descent were members of his parish. Among them were renowned persons such as the doctor and microbiologist Ludwik Hirszfeld, the lawyer Prof. Mieczysław Ettinger, the theater director Seweryn Majde and Attorney General Jerzy Nisenson. Before the war, prelate Godlewski was known for his anti-Semitic views. He openly supported the right-wing National Democracy political movement. He also published several magazines wherein he urged Polish people to buy only Polish products from Polish merchants. Within his parish, he established the Christian Trade Union and a mutual assistance fund, the purpose of which was to give Christian people the possibility to avoid “Jewish usurers” when they needed money.

Nevertheless, as the Nazis started to murder Jewish people in occupied Poland, prelate Godlewski decided to do whatever he could to save the Jews – no matter their religion. As the All Saints' Parish was incorporated into the Warsaw Ghetto, Godlewski smuggled food and medicine into the Ghetto and provided Jewish people with forged documents. He also helped to hide Jewish children in his private home in Anin, which was handed over to the Congregation of the Franciscan Sisters in order to establish an orphan home. Mother Matylda Getter, who was later awarded the title of Righteous Among the Nations, was one of the sisters who worked there.



Prelate Godlewski established a kindergarten for the children and, together with Father Antoni Czarnecki, a canteen for the inhabitants of the Ghetto who were suffering terrible hunger. The canteen was closed in the winter 1941 when the Nazi occupants announced that anyone who was caught helping Jews would be sentenced to death. Still, the priests held passes that allowed them to go in and out of the Ghetto, so they were still able to smuggle food from the “Aryan side.” They also helped many people escape from the Ghetto and hide outside, using false names.

The All Saints’ Parish issued dozens of forged Christian birth certificates. More than 100 Jewish people were hidden within the parish, e.g. Ludwik Hirszfeld and the family of Ludwik Zamenhof, the inventor of Esperanto. It is estimated that prelate Godlewski helped save the lives of 1,000 to 3,000 Jewish people, but the exact number remains unknown.

In July 1942, as mass deportations to death camps began, Godlewski was forced to leave the Ghetto. Most Jewish people whom he had been helping died in the Treblinka death camp. Those who survived, always emphasized how much they owed him. Ludwik Hirszfeld wrote: “Whenever I remember his name, I am deeply moved. So much passion and love in just one soul. He once was a militant anti-Semite, fighting Jewish people in speech and in writing. But as he saw their dire poverty, he dismissed his attitude and devoted all the love of his priestly heart to the Jews.”

Student Identity Card of Idess Biezuńska

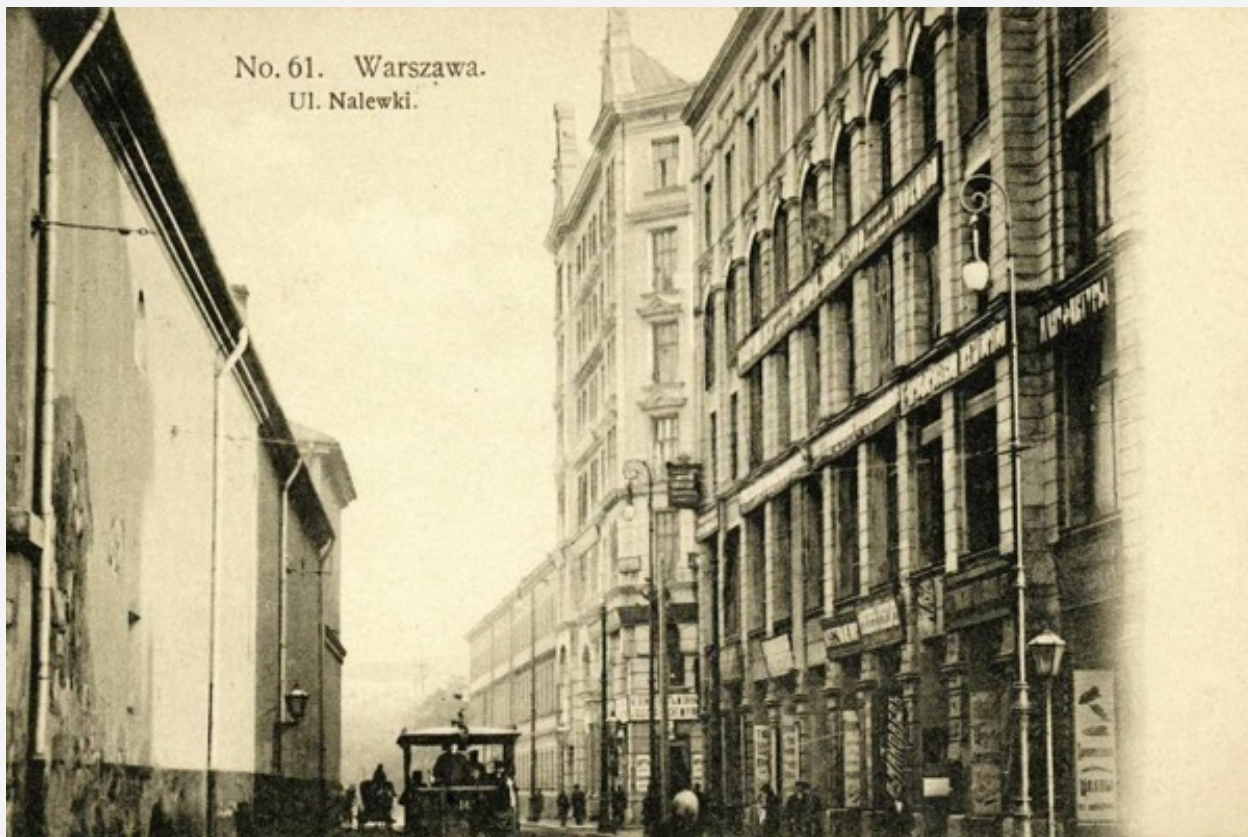
A student ID for the academic year 1937/38. It displays a stamp saying that its bearer, Idess Biezuńska, a 20-year-old student at the University of Warsaw, may only sit “at desks with odd numbers.” 85 years have passed since Włodzimierz Antoniewicz, President of the University of Warsaw, established so-called “ghetto benches” for Jewish students. He was not the only one. In 1937, “ghetto benches” were also introduced at other universities, with the consent of Wojciech Świątosławski, Minister of Religious Denominations and Public Enlightenment. The story of this student ID continues as the life of its bearer goes on. Idess became a renowned researcher and devoted her entire work life to the very same university that had stigmatized her so badly.

In the same academic year as the ID was issued, she defended her master’s thesis entitled “Emancipation of Greek Women in the Light of Parchment-Written Sources.” A year later, she completed her teaching practice at a Jewish college. Due to her Jewish descent, she was unable to get a job at the University of Warsaw before World War II. During the Nazi occupation of Poland, she organized and taught clandestine classes at the Warsaw Ghetto. She survived the war, although nearly her entire family perished. After the war, she married Marian Małowist, a renowned historian who had been her mentor during her teaching practice after graduation. She changed her first name to Izabela (Iza) and went on to work at the University of Warsaw. From 1952 to 1986, she was Chairwoman of the Faculty (later Institute) for Ancient History at the university. She was a renowned historian who specialized in the history of slavery in ancient Egypt. She worked together with the most reputable 20th-century experts in ancient history, published international journals and organized numerous conferences.

The image is property of the University of Warsaw Archive and part of the permanent exhibition at the POLIN Museum of the History of Polish Jews.



Postcard from Muranów



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AGNIESZKA WRZESIŃSKA

Do We Still Need HUMAN RIGHTS TODAY?

Estimated duration: 90 minutes.

Keywords: human rights, Rwandan conflict, Yugoslav conflict, World War II.

Teaching aids and materials: A blackboard, brown paper or the Mentimeter app, Annex No. 1 (digital or in print), Fine liners, Sheets of paper, size A4.

Age group: 16-19 years.

After the lesson, the participants:

- know the origin of human rights,
- are able to name several organizations that protect human rights,
- have learned about 20th century genocides in Rwanda and Srebrenica,
- have developed their skills in terms of online research and selection of the most relevant information,
- have developed their teamworking skills,
- have developed their discussion skills.

Introduction:

The educator asks the group some initial questions: “What is a conflict? What comes to your mind when you hear that word?” The answers can be written down on the blackboard or a piece of brown paper in order to create a mind map of the participants’ answers. They can also be jotted down with the [Mentimeter app](#) (for those who don’t know this tool yet, you can find tutorials on the Mentimeter website). After the word “conflict” is discussed and the mind map is ready, the participants reflect about the word “war.” The educator should point out that there are no “right” or “wrong” associations on that topic, because everyone has their own thoughts and emotions and it is not the educator’s role to judge them. Then, the educator reads the [definition of the word “conflict” on Wikipedia](#). After reading it together with the participants, they reflect on the differences between an armed conflict and a war ([definition of the word “war”](#)): “Is every armed conflict a war?” Once the difference between an armed conflict and war is discussed, the educator and the participants talk about possible reasons for armed conflicts and wars. At this point, it would be good to showcase specific examples of such reasons (see Annex No. 1), presenting some conflicts that took place in the 20th century. Maybe the participants have already heard about some of them and can tell the story themselves.



Camp on Mount Manjača near Banja Luka

Photograph provided courtesy of the ICTY

Main Activity:

In connection to the previously discussed conflicts, the educator encourages the participants to read quotes by eye-witnesses of these conflicts (Annex No. 3) and write down their thoughts on these. The quotes can be either hung in several different places in the classroom, handed out to the participants or displayed in form of a multimedia presentation. Personally, the author of this workshop recommends the first option, as it gives the participants enough time and space to read the quotes at their own pace and reflect on them. During this part of the task, the participants work individually.

After everyone has read the quotes, the educator encourages them to share their thoughts. To do so, they can ask additional questions like:

- What kind of emotion did you feel while reading?
- Have you heard about these conflicts before?
- What did the victims of these conflicts feel?
- What did the perpetrators pay attention to?
- What do the victims remember?

Then, the educator asks further questions: “Do you know your rights? Do you know what human rights are? Have you ever heard this term? Do you think we still need them today? Do human rights need to be written down in order to be respected?” After a short discussion, the educator asks the participants to take their smartphones and look for information on the history of human rights online. Together, they write down the events that they consider most important on a timeline (Annex No. 3, model timeline).

After having drawn and discussed the timeline, the educator uses a beamer to display the Universal Declaration of Human Rights. They explain to the participants that these 30 articles are their rights which no one can take away from them. Then, the educator displays the constitution of the participants’ country of origin (or another legal act which is most important in this country). Having shown both documents, the educator asks the participants to name the human rights that are guaranteed by their country’s constitution (or another document shown before).

After a short discussion on human rights, the educator points out that there are organizations whose main goal is to protect human rights and educate people about them. Then, they divide the participants into 6 groups. Each group shall work on a different organization:

- Amnesty International,
- the United Nations,
- Human Rights Watch,
- the Helsinki Foundation for Human Rights,
- the European Union,
- the Halina Nieć Legal Aid Center.

Some of the institutions may be replaced with local organizations from the participants’ country or region of origin in order to show them that human rights’ organizations do not just operate somewhere far away – they might be just around the corner.

The task of each of the groups is to research information on: what exactly does their organization do in order to protect human rights, when it has been founded, where it operates.

Then, each group presents the organization they’ve been working on. After the presentations, the educator asks if the participants can think of some real-life examples of infringing human rights. If yes, what kind of situation were they? Which organizations could the affected persons turn to in order to ask for help? At this point, the educator can show the participants examples of breaking human rights in other countries, e.g. at <https://www.hrw.org/news/2022/12/16/top-human-rights-news-2022>. They can also draw the participants’ attention to their own rights. If there is an ombudsman or commissioner for children’s rights or student’s rights in their country, this institution should be mentioned. The educator encourages the participants to fight for their rights if they see them infringed in any way.

Closure:

At the end of the class, the educator asks the participants what they could do in order to protect human rights. Do they have any ideas for actions they could take?

Their ideas can be written down on a piece of paper and later implemented e.g. in form of an information campaign on children's rights at their school. Maybe it would be worthwhile to organize an event to celebrate International Human Rights Day (December 10) or World Children's Day (November 20) in their school or town? Or join a bigger project, e.g. [Amnesty International's Write for Rights campaign?](#)

To sum up the class, the educator goes back to the example of Rwanda, which shows how a conflict can be turned into reconciliation: The present Rwandan society consists of many tribes which live together in peace. At this point, the Gacaca courts can be mentioned – local courts, where war crimes were investigated and war criminals were judged by locals according to local law. This way, the Rwandan tradition was respected (for more information see https://en.wikipedia.org/wiki/Gacaca_court). Moreover, 80% of the survivors of this conflict were women. Thus, after the end of the conflict, their social status changed significantly. This can be seen until today. In the government which has been in power since 2018, half of the 26 ministers are women. For more information about the role of women in today's Rwanda, see <https://www.inclusivesecurity.org/how-women-rebuilt-rwanda/>. It would also be good to show an example of a single person's actions, e.g. Father Janvier Gasore SAC, who was ordained in his home country Rwanda right after the genocide and made every endeavor towards justice and reconciliation, which was not an easy task. Father Gasore defended the Hutu perpetrators from Tutsi militias who wanted to take revenge for the massacre – he even stopped them from killing his father's murderer. Later, he collected funds in order to give the young Tutsi soldiers proper education and thus prevent them from following the path of violence.



Literature:

- [https://en.wikipedia.org/wiki/Conflict_\(process\)](https://en.wikipedia.org/wiki/Conflict_(process))
- <https://en.wikipedia.org/wiki/War>
- <https://polskieradio24.pl/5/3/Artykul/1473155,Dolina-zycia-zamienila-sie-w-doline-smierci-Dramatyczne-wspomnienia-ze-Srebrenicy>
- <https://naszebalkany.pl/bih/srebrenica-potocari/>
- <https://ciekawostkihistoryczne.pl/2020/12/05/ludobojstwo-w-rwandzie-na-oczach-swiata-maczetami-zamordowano-milion-osob/>
- <https://www.iturek.net/fakty/nadeslane/miedzy-pokojem-a-wojna-wspomnienia-z-czasow-ii-wojny-swiatowej>
- <https://prawo.uni.wroc.pl/sites/default/files/students-resources/Prawa%20cz%20C5%82owieka%20historia.pdf>
- <https://www.un.org/en/about-us/universal-declaration-of-human-rights>
- <https://www.tiki-toki.com/timeline/entry/965463/JustNow-Human-Rights-Timeline/>
- <https://amnesty.org.pl/co-robimy/prawa-czlowieka/>
- <https://www.amnesty.org/en/get-involved/write-for-rights/>
- <https://www.hrw.org/news/2022/12/16/top-human-rights-news-2022>
- https://en.wikipedia.org/wiki/Gacaca_court
- <https://www.inclusivesecurity.org/how-women-rebuilt-rwanda/>
- https://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.ojs-doi-10_14746_tim_2018_24_2_14/c/18588-18352.pdf

ANNEX NO. 1

General causes of armed conflicts:

- resources disputes,
- territorial disputes,
- political disputes,
- religious disputes.

Wars and Armed Conflicts in the 20th Century: An Outline**World War II**

This war was raging in the years 1939 to 1945. It started with Nazi Germany's attack on Poland. Under Adolf Hitler's command, Germany occupied nearly all European countries. Battles were also fought on other continents, engaging many countries worldwide. During the war, many soldiers died in battles, but it was the civilians who suffered the greatest losses, e.g. in the course of air raids.

Causes:

- Germany's breach of the Treaty of Versailles;
- Imperial aspirations (Germany, Soviet Union);
- Striving to play a significant part in international politics (Germany, Italy, Soviet Union).

War in Bosnia and Herzegovina

A civil war raging in the years 1992 to 1995. Parties to the conflict were the Serbian inhabitants of Bosnia who demanded autonomy and the Bosnian authorities. During the conflict, both parties committed numerous felonies, rapes and ethnic cleansings. One of these atrocities was the massacre of civilians in Srebrenica, during which about 8,000 Muslim men and boys were killed.

Causes:

- breakup of Yugoslavia;
- passing a referendum on Bosnia and Herzegovina's independence from Yugoslavia;
- Protest by the Serbian population which rejected the outcome of the referendum.

Civil war in Rwanda

A conflict raging in the years 1990 to 1993. Parties to the conflict were the government, which was made up of members of the Hutu tribe, and rebellions from the Tutsi tribe (Rwandan Patriotic Front). The conflict escalated in 1994, leading to a genocide of the Tutsi tribe by Hutu perpetrators.

Causes:

- rivalry between the tribes of Hutu and Tutsi, fueled by Belgian colonizers,
- lack of Tutsi representatives in the government,
- discrimination of Tutsi people.

Memorial cemetery for the victims of the Srebrenica
massacre in Potočari

Photo by Magdalena



ANNEX NO. 2

"People from nearby villages and towns started coming to Srebrenica, fleeing the enemy. In the town center, where 5,000 people used to live, there were suddenly 60,000 people."

Kada Hotić on the conflict in Bosnia and Herzegovina (1992-1995)

"There were mosques, Orthodox churches, even a Catholic church. There were no differences between us, we were one nation. (...) That's why we did not see this war coming at all. We were taken aback by our Serbian neighbors listening to Slobodan Milošević, who urged on them to kill all Muslims in order to create Great Serbia."

Kada Hotić on the conflict in Bosnia and Herzegovina (1992-1995)

"The inciters planned everything and encouraged people. The merchants paid for everything and secured the transport. The farmers were the guards and later the looters. But when a massacre was planned, everyone had to take a machete and come along, everyone had to prove themselves, no matter what. (...) We disliked these huge expeditions, we thought it would be better to stay at home. We knew that those who came here from afar were only here to kill as many Tutsi as possible. But we didn't really like them. We preferred to do it on our own."

One of the Rimini prisoners on the conflict in Rwanda (1990-1994)

"In the beginning, we were too excited to think about it. Later, we got too much used to it. We were in a state where the fact that we were killing our own neighbors did not matter to us. It was kind of self-evident. They were no longer our good old neighbors who used to reach us the drinking vessel at the cabaret, they were people who should no longer be there. They became superfluous, so to say."

One of the Rimini prisoners on the conflict in Rwanda (1990-1994)

"They took me to the school where I used to teach. The people there were squeaking like pigs in a slaughterhouse: a hundred women from our neighborhood and hundreds of our neighbors. The Hutu women were undressing the Tutsi women in order to see what their men were longing for so much. They commented on our naked bodies, screaming. Having prepared the bodies of the victims like that, the women passed them on to their husbands. And they made absolutely sure that none of these victims died without pain. Their corpses were thrown into the school toilets."

One of the Rimini prisoners on the conflict in Rwanda (1990-1994)

"When they started bombing us, everything fell apart. Bombs were dropped even on Bylice, right next to the ditch. We gathered all together in fear. I have no words to describe it. The bomb hit more than a kilometer away from here, but it was so loud as if it had hit right in our backyard, onto the next building. I went there when all the dead people were already buried. When Sunday came and everything went silent, and the Germans weren't there yet, we went there to have a look."

Maria Ziółkowska, Poland, on World War II (1939-1945)

ANNEX NO. 3

- 18th/17th century B.C. - The Code of Hammurabi is written. It contains the first laws meant to protect human beings.
- Greek philosophers advocate for freedom as a natural right.
- Christian philosophers of the Middle Ages continue to preach the ancient ideas of natural rights.
- The Social Contract Theory by J. J. Rousseau.
- 1776 – The United States Declaration of Independence declares natural rights to be inalienable.
- 1789 – The Declaration of the Rights of Man and of the Citizen is passed by the National Constituent Assembly in France.
- 1907 – The Hague Convention is passed.

Post-war legal documents:

- 1945 – The Charter of the United Nations,
- 1948 – The Universal Declaration of Human Rights,
- 1949 – The Geneva Conventions for the Protection of Victims of War,
- 1950 – The European Convention on Human Rights,
- 1961 – The European Social Charter,
- 1966 – The International Covenants on Rights,
- 1969 – The American Convention on Human Rights,
- 1981 – The African Charter on Human Rights,
- 1989 – The Convention on the Rights of the Child,
- 2000 – The Charter of Fundamental Rights of the European Union,
- 2004 – The Arab Charter of Fundamental Rights.

BARBARA MUNK

UNITED IN DIVERSITY

workshops for young people

Age group: 14-17 years.

Estimated duration: 120 min (with break).

Methods of work: facilitated discussion, group work, working with visual materials, "Magic Circle".

Teaching aids and materials:

- multimedia presentation,
- pictures of sacred buildings,
- worksheets,
- "Magic Circle" scheme,
- a blackboard or a flipchart,
- cardboard paper, fine liners, pens, glue.

Topics:

- Important positive and negative historical events related to places of worship,
- Sacral architecture of different religions,
- Places of worship in different religions and cultures,
- The term "asylum" meaning "shelter for a persecuted person",
- The term "ethnic minorities",
- The term "national minorities",
- The term "right to freedom of thought, conscience, and religion".

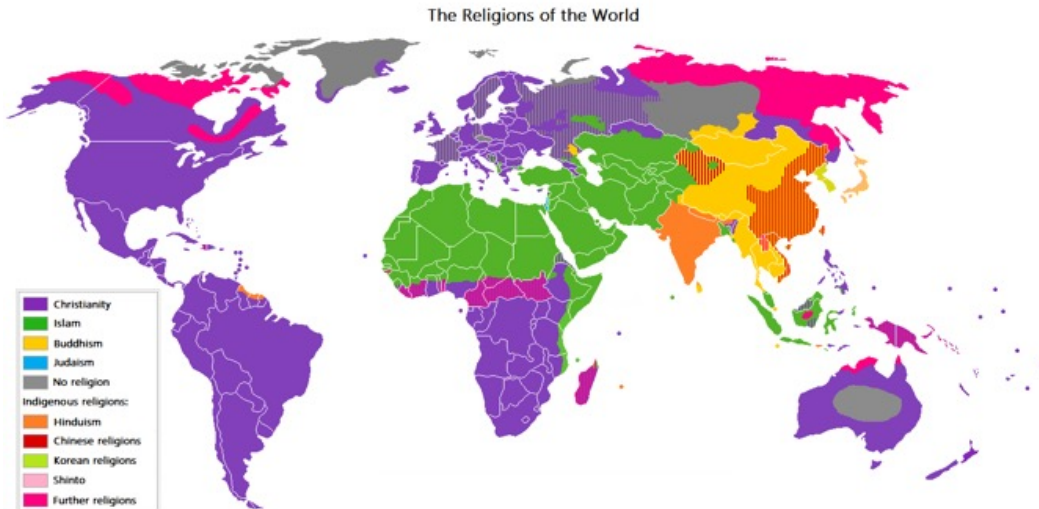
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Goals:

- Presenting places of worship, sacred buildings as "victims" of acts of discrimination and racially, nationally or religiously motivated violence (e.g. the November pogroms or Night of Broken Glass, the destruction of synagogues, cemeteries and other places of worship during World War II, the destruction of places of worship by the Communists in Russia and during the Yugoslav war in the 1990's),
- Drawing attention to positive, non-religious aspects related to places of worship (asylum, safe place for a persecuted person),
- Pointing out the meaning of a sacred place for the religious community, its influence on the shared identity of people united by their values,
- Demonstrating places of worship of various cultures and religions and their different architectural styles,
- Promoting respect towards different cultures, religions and the communities' cultural identities as a means of living together in peace,
- Promoting diversity while at the same time demonstrating shared religious and cultural values,
- Encouraging young people to engage in actions that promote diversity and an open society,
- Encouraging young people to get to know other cultures, build a dialogue and cooperate with them.

Introduction:

The educator starts a discussion about religion and faith. The participants name all religions that they know and try to explain where these religions are present. In order to verify their responses, the educator can show the world map of religions included in the **presentation**:



source: <https://encrypted-tbn0.gstatic.com/images?q=tbn:ANd-9GcSKKKYSdp48ukhb8TTLFQsFfHpKo2bPSzvXA&usqp=CAU>

Explication:

The educator explains the following terms:

- monotheism,
- polytheism,
- national minority,
- ethnic minority,
- religious minority.

The educator can use data from a ministry (or another office in the participants' country of origin) that is responsible for national and ethnic minorities living in the respective country.

The educator encourages the participants to discuss the meaning of sacred buildings and places of worship – not only in the light of religion. They point out that these places are not only unique to the members of their respective religion, but they also can become asylums for anyone who seeks shelter.

The participants brainstorm to answer the question: Although there are so many different religions in the world, can you think of anything that we all have in common, regardless of what we believe in?

Examples of answers that can be used in the following discussion:

- We all share the inner need for searching for the absolute,
- We all see the world both as a real and as an unreal (spiritual) being,
- We all want to explain to ourselves certain phenomena that we don't understand, e.g. what happens when we die, what is the purpose of life,
- Some religions share e.g. the fact that they are monotheistic.

Based on the presentation, the educator starts a short discussion about multiculturalism and diversity in the participants' country of origin. The participants name the minorities that live in their town/region/country. They try to name (or look up on the Internet) their places of worship nearby. The educator can ask if they had known these places before or if they have ever been to a place of worship of a religion other than their own.

Main activity:

The educator divides the participants into small groups of 5-6 people. Each group receives a set of at least 10 pictures (for examples of the pictures, see Annex No. 2) and one worksheet (Annex No. 3).

The educator can give each group the same set of pictures or prepare a different set for each group. The most important thing is that each set shows representative sacred buildings of different religions, from different countries. The buildings in the pictures should vary in shape, decoration, details and construction materials.

In their small groups, the participants look at the pictures and discuss them. Then, they fill out the first part of their worksheet, which is marked yellow (see Annex No. 3).

The participants are supposed to fill out three parts on the worksheets:

- Suggest a title for their set of pictures,
- Write down the differences they see,
- Write down the similarities they see.

The representatives of each group present the results of their work. The educator writes the first answers – the titles of the sets of pictures – into the yellow part of the “Magic Circle” (see Annex No. 4). The “Magic Circle” should be pinned to the blackboard, a pinboard or a magnetic board all the time during class. If no board is available, it can also be put on the ground, but the educator should make sure that all the participants can see it:

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1. Suggest a title for your set of pictures:

- religious temples,
- sacred buildings,
- temples of the world,
- places of worship,
- sacred places of different religions,
- architectural diversity of sacred buildings.

2. What kind of differences do you see?

- different forms and shapes,
- different construction materials,
- different architectural styles,
- different locations,
- different environment,
- different decorations and symbols.

3. What kind of similarities do you see?

- they are all places of worship,
- the members of their respective religions travel to them,
- they draw attention because they're monumental and different from other buildings,
- they are special, often very impressive and beautifully decorated,
- they have a similar purpose,
- they are asylums for everyone,
- nobody has the right to destroy them or infringe their sacredness,
- they are all built close to their communities,
- they connect people,
- they bring people closer to God.



Now, the participants return to their worksheets and fill out the second part (green). How important do they deem the differences and similarities they have spotted? (see Annex No. 2, green part: the dark green one for the differences, the light green for the similarities).

Sample answers

Differences:

- the shape of the building is connected to the place where it was built, the available construction materials etc.,
- each temple has elements that are typical of the canon of art in their respective religion.

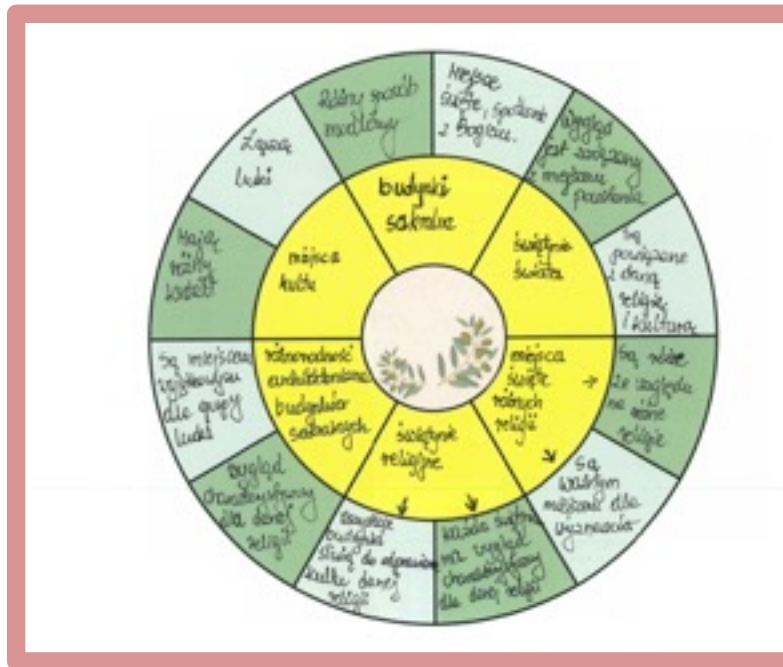
Similarities:

- all the buildings are places of worship to the members of their respective religion,
- they are unique places for people, because they bring them closer to God,
- they are inviolable – destroying or desecrating them is an offence to humanity,
- they connect people.

The educator discusses the conclusions with the participants. Representatives of each group write their conclusions in the respective fields of the “Magic Circle” (light green and dark green field).

Now, the writing in the “Magic Circle” (green part) could look like this:

The educator and the participants analyze the answers together. The participants are asked to cover up those fields in the green outer circle that they deem to be less important than their counterparts in the other part of the green field. Then, they carefully analyze the conclusions of each group. (Ideally, the participants would cover up all the differences in the dark green field as it is shown in the picture below, but it won't happen every time, so the educator needs to carefully analyze and discuss every conclusion.)



Places of Worship	Sacred Buildings	Temples of the World	Sacred Places of Different Religions	Religious Temples	Architectural Diversity of Sacred Buildings
they connect people	sacred places where people go to talk to God	related to their respective religion and culture	they are important to members of their religion	they serve the purpose of cultivating the respective religion	they are special to a certain group of people
different forms	different ways of praying	different looks because of different locations	they differ because the religions are different	each temple has a look that is typical for its respective religion	a look that is typical for its respective religion

The participants think about what is more important to people: Is it the fact that something is of different shape or color, or is it e.g. that people all over the world build temples, practice religious rituals, celebrate feast days etc. – which means that human beings have similar needs everywhere, although they express them differently. Sacred buildings are an expression of events that are important for the respective religious community and help the people practice rituals to worship their god (or gods). They are sacred, inviolable places, and it constitutes an offense to desecrate them in any way.

Places of worship may differ in style, but they play the same part in different cultures and religions: They help people practice their religion, cultivate their traditions, entomb their deceased and commemorate them with love and respect.

The participants should decide for themselves if it's the differences or the similarities that are more important to them. **But what might happen if people pay more attention to the differences?**

And how could the world look like if they paid more attention to the similarities?

Closure:

The educator puts some quotes (see Annex No. 1) on a desk or on the floor. They ask the small groups to pick one quote each and discuss it: What do they think it means? How is it related to the topic of the class? The educator asks the participants to reflect on how their quote might inspire others to campaign for tolerance and the protection of human rights (especially the right to freedom of thought, conscience and religion). Each group creates a poster that sums up their discussion and includes ideas of actions they could take (e.g. educational measures, social campaigns, happenings, cultural events) – events that they would want to organize for their community.

ANNEX NO. 1

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Sample quotes:

I can do things you can't, you can do things I can't. Together we can do great things. (*Mother Teresa*)

Follow the three R's: – Respect for self. – Respect for others. – Responsibility for all your actions. (*Dalai Lama*)

What is hateful to you, do not do to your fellow: this is the whole Torah; the rest is just explanation; go and learn. (*Hillel – Talmud, Tractate Shabbath 31*)

While accepting diversity, we also look for what is common. What is the same in us and in them. As a result, through the search for what is common, through the search for what unites us in this diversity, we arrive at values. (*Danuta Hübner*)

When I was a child, my father told me that the only thing I should judge a human by is their honesty. Not their nationality, descent or faith. Just honesty! (*Prof. Władysław Bartoszewski*)

Culture means building values worth living for. (*Zbigniew Herbert*)

How do you create a harmonious society out of so many types of people? The key is tolerance. The one value that is essential in creating a community. (*Barbara Jordan*)

Dialogue creates reciprocity. (*Father Józef Tischner*)

We can only have a deep interfaith dialogue if we entirely give up our expectations on the religiosity of our dialogue partner. (*Prof. Stanisław Krajewski*)

Understanding does not come from dialogue, on the contrary: dialogue comes from understanding. (*Prof. Bogusław Wolniewicz*)

Teach without discrimination. (*Confucius*)

ANNEX NO. 2

Sample illustrations:

photo by: binh dang nam



photo by: Fahrul Azmi

photo by: Nicki Eliza Schinow



photo by: Linda Gerbec

photo by: chan lee

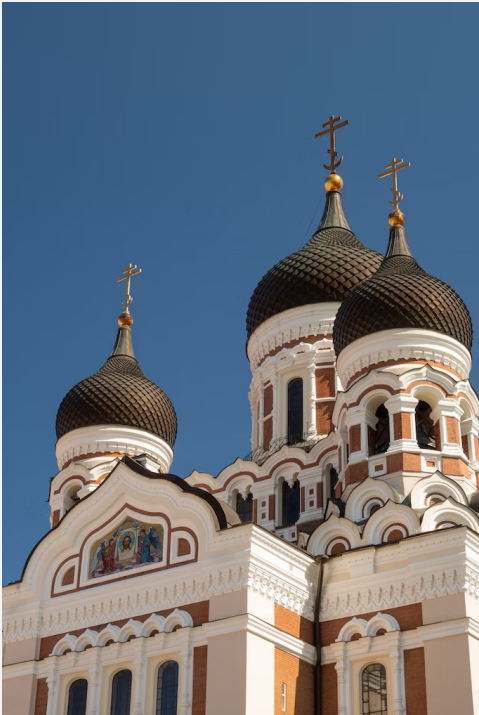


photo by: Nikola Johnny Mirkovic

ANNEX NO. 3

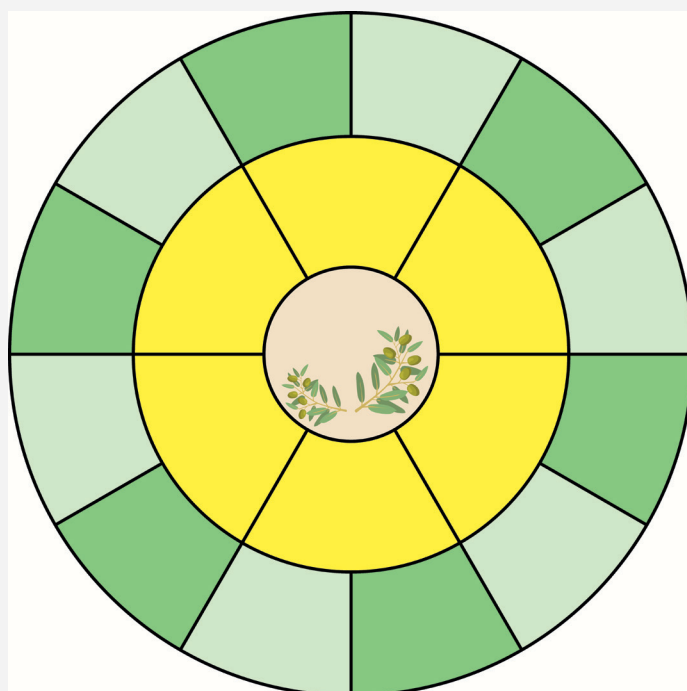
Worksheet for groups:

TITLE OF YOUR SET OF ILLUSTRATIONS	
Differences	Similarities
.....
Conclusion	Conclusion
.....

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ANNEX NO. 4

Magic Circle:



JAKUB NIEWIŃSKI

LIVE IS FOR LOVING FOREVERMORE

Anti-Discrimination Class

**Promoting Respect and Tolerance. Empowering Minorities
Exposed to Discrimination, Primarily the LGBTQ+ Community**

Participants: secondary school students, young people participating e.g. in non-education workshops

Estimated duration: 5 x 45 minutes

Psychogeography of the learning space:

- If the class is conducted offline, the participants should sit in a circle of chairs. This is a strong message that everyone in the room is equal and emphasis is put on personal interaction (which can be strengthened e.g. by means of eye contact). The traditional classroom setting with desks standing in line does not create a positive atmosphere for learning or being creative.
- If the class is conducted online, the educator should ask the participants to turn on their cameras (at least for the moment when they introduce themselves or want to speak during the workshop).

**General and specific goals:
(knowledge and skills to be acquired by the participants)**

General goals:

Empowering minorities that are exposed to exclusion, primarily the LGBTQ+ community; encouraging the participants to think about and discuss how to create a safe, friendly and supportive environment for non-heteronormative persons.

Specific goals – after the class, the participants:

- have learned how National Socialism legitimized discrimination and criminalization of homosexual persons in Germany and the occupied countries during World War II,
- have become aware that every single person's attitude and behavior can contribute to creating a more solidary, more tolerant world without stereotypes, prejudices and the discrimination of minorities (including the LGBTQ+ community),
- are able to interpret Olga Jackowska's song text "Jestem kobietą" ("I Am a Woman"), taking into consideration its metaphoric descriptions of the world and the context of its creation, and comparing it to the modern interpretation by Ralph Kaminski,
- have become more conscious, see and treat other people equally and with empathy.

Homework to do before the first meeting/class/workshop

The participants are asked to search for an old (or new, if they prefer) closet at their home whose story they would like to hear for some reason (e.g. because they like its design, the material that it is made of or because it's connected to some important memories or experiences). Their task is to take a picture of the closet and write down its story (the story this closet has "told" them).

Meeting/class/workshop, Part One (online or offline), 45 minutes

Using a beamer or printed photos, the participants share the stories that they were "told" by the closets and "saw" with their imagination. Not everyone has to speak at this point, just those who want to share their thoughts. Following the presentations, the educator starts a discussion on our strategies of getting to know the world by means of different senses. They might ask e.g.: "Which senses make you remember the most important moments in your life? Is it the taste, the smell, the touch?" Then, they ask the participants whether they would like to plunge into the world of their closet or not at all. To sum up this introductory part, the educator asks the participants to brainstorm their associations around the word "closet." They write down the associations on a flipchart or a blackboard (in case of online classes, they can use the Mentimeter app to do so). If the phrase "to come out of the closet" (meaning: to publicly disclose one's sexual or gender identity) does not appear, the educator can present it themselves as their own association. Then, the educator asks the participants how they understand the word "closet" in the context of disclosing a person's sexual identity.



Meeting/class/workshop, Part Two, (online or offline), 45 minutes

[parts 2 and 3 can be combined into one 90-minute-class]

The educator divides the participants into 7 small groups (it's important that the groups are not too large, e.g. 3 participants each). They do so by handing out sticky notes in the seven colors of the rainbow (so, if the group consists e.g. of 21 participants, 3 sticky notes of each color are needed). They ask the participants to pick a color and then find other group members who picked the same color. They can also make the task more challenging by telling the participants that they're not allowed to speak when looking for the other members of their group. After the small groups have been created, the educator asks the participants what they think about when looking at the 7 colors

(as an optic and meteorological phenomenon, the rainbow has 7 colors; as a symbol of the LGBTQ+ community, it currently consists of 6 colors, although it used to have 7 or even 8; moreover, further colors are being added that stand for other discriminated minorities, so that e.g. the PRIDE LGBT flag currently has a total of 11 colors).

Then, the educator hands out to the groups printed excerpts from Joanna Ostrowska's book „Oni. Homoseksualiści w czasie II wojny światowej” (“Them. The World War Two History of Non-Heteronormative People”). Each member of each group receives a different excerpt from the book along with a set of questions. Everyone is supposed to read their text and then tell the other members of their small group about it. The questions included in the excerpts are an invitation to discuss the main ideas of each text. Through this task, the participants will have learned how National Socialism legitimized discrimination and criminalization of homosexual persons in Germany and the occupied countries during WWII.

After the participants have worked on the excerpts of Joanna Ostrowska's book for half an hour, the educator encourages them to discuss the situation of non-heteronormative people during WW II and today. This part of the meeting/class/workshop should be summed up in a circle of chairs. The educator asks the participants how it was for them to work in small groups and what was most difficult for them when

reading and discussing the excerpts from Joanna Ostrowska's book. They also ask if the participants see any analogies between the events described in the book and the current situation in their own country, environment or community (some of the questions used in the excerpts can be asked again here).

Meeting/class/workshop, Part Three (online or offline), 45 minutes

The educator invites the participants to listen to the song “*Jestem kobietą*” (“I Am a Woman”) sung by Ralph Kamiński, a young Polish artist who refuses to fit into classic gender schemes and openly supports the LGBTQ+ community. Then, they play the original song by Olga “Kora” Jackowska and her band Maanam (from the “*Nocny patrol*” album, 1983). This song was written during **martial law** in Poland, when the press, books and all works of art were being censored, including music. They invite the participants to watch the **original video clip**.

The educator asks the participants to form the same small groups as they did during the meeting/class/workshop before. They hand out the song text to the group and ask them to analyze and interpret each stanza.

To facilitate the task, the educator can ask questions and give instructions:

- Who is singing, and who are they singing for?
- Find the keywords in each stanza.
- Describe the atmosphere of each stanza.
- Why is the word “life” repeated in the first stanza (anaphora)?
- What does the metaphorical “closet” with “two mirrors” and “a double bottom” stand for?
- What does the last verse of the third stanza mean?
- In the context of the entire song, what does the verse “life is for loving forevermore” mean?
- What are the differences between Ralph Kamiński's and Kora's interpretations of the song?

After the work in the small groups is done, the educator asks the participants to share their possible interpretations of the song. At this point, associations with the current war in Ukraine will surely come up. The educator's task is to create a safe space for the participants to speak out without being judged or assessed.

Meeting/class/workshop, Part Four (online or offline), 45 minutes

The objective of the last part is to invite the participants to imagine that the open closet is a passage to a different, better world without hatred, homophobia or war, and that they are just about to enter this world. The educator asks the participants to draw or describe this world (individual work):

- What does it look like (colors, space, structure, smell, taste)?
- What does life in this world look like?
- Which values, rules and regulations, rights and obligations apply in this world?

The educator asks for volunteers who would like to present their visions. The other participants may ask questions and start a discussion.

Meeting/class/workshop, Part Five, closure and review, 45 minutes

There are two possible ways to sum up the meeting/class/workshop, depending on the form (online or offline) and the participants.



Ralph Kamiński (photo: Wojciech Pędzich – own work, CC)

A. “Circle of Reflections.”

This task has two functions: To sum up the meeting/class/workshop and to strengthen the paraphrasing technique in order to improve communication. During the task, the educator asks: How can we strengthen the acceptance between us and respect for each and every human being regardless of their psychophysical identity? Each participant has to sum up the answer of the preceding speaker, before they can give their own. The preceding speaker is allowed to explain or repeat parts of their answer if they feel that it wasn't understood or rendered correctly. An additional plus of this task is that every participant is empowered, because they feel they are really being listened to.

B. “Dynamic Dialogue.”

Standing in a circle, the participants say which parts of the meeting/class/workshop were most important to them. Everyone can start a discussion: They just need to make one step forward and comment on the answer given by the preceding speaker. The other participants can show their approval by stepping closer to the speaking person or demonstrate that they disagree by stepping away from them. Then, more and more participants step forward to share their opinions (not necessarily on the same matter all the time). The rest of the group keeps moving, stepping closer to those they agree with. If someone does not agree with any of the opinions, they can step back from the whole group and express their own opinion. Again, other participants can show their support by stepping closer to this person. The educator points out that the advantage of this method is that it not only allows but even requires the participants to change their minds. They can express their opinion and position themselves on one side, only to change their mind and sides a few minutes later.

Forms and methods of work, teaching aids and materials**52**

Methods: brainstorming, discussion, source analysis, peer-to-peer education, dynamic dialogue

Teaching aids and materials: printed source text, sheets of paper size A4, card stock paper, permanent markers, a flipchart, sticky notes, the Mentimeter app, a beamer

Jestem kobietą [I am a woman]

[in:] Maanam, Nocny patrol, 1983

Lyrics: Olga Jackowska (Kora)

Translation: Katarzyna Ciurapinska

Music: Marek Jackowski

I can't imagine, my love
You ever going to war
One mustn't lose their life, my love
Life is for loving forevermore

I've got a closet and it's huge for sure
It has two mirrors and a double bottom too
If they start shooting right at our door
Living in the closet is what we'll do

We'll have enough clothes for all times
The wildest colors and designs
And our friends have so many closets too
We'll have enough to explore for a year or two



Olga „Kora” Jackowska,
frame from videoclip „Jestem kobietą”

Joanna Ostrowska, Oni. Homoseksualiści w czasie II wojny światowej

[They. Homosexuals during the Second World War]

Part 1.

The terms 'homosexual' and 'homosexuality' were constructs, legal and medical terms created in the late 19th century with the sole purpose of 'classifying' people who did not fit in. The 'homosexual' replaced the 'sodomite.' He would be labeled a pervert and an antisocial criminal. (...) At the turn of the 19th century, attempts were made to create and use other terms, such as 'the third gender,' 'uranism'/'uranians' or 'inverts.' Neither of those terms are in use today. In the German Empire and later the Weimar Republic, the meaning of the term 'homosexuality' grew broader and broader until the 1930's, deriving from different sorts of phantasms. Still, all of these interpretations were used solely as arguments in favor of further criminalization of men who were deemed homosexual. In Nazi Germany, the labelling and penalizing of non-heteronormative people continued on the premise that they were a threat to society. Moreover, homosexual people were either incapable of or not willing to have children, thus limiting the nation's reproductive capacity. This was deemed unnatural. Furthermore, as they were allegedly able to 'seduce' people of both sexes, they were seen as a threat especially to children and teenagers, and their presence was compared to an unstoppable plague. It was widely assumed that homosexual people were inclined to stay in their 'homosexual circles,' which were seen as a conspiracy of potential political opponents, planning actions that would be detrimental to other citizens. This led to the conclusion that the sole existence of homosexual people was an infringement of the legal order and a threat to the moral of the society. Sexual intercourse between people of the same sex caused outrage, even if people who engaged in it stayed out of the public sphere. Still, the society was aware that this kind of 'degeneration' existed, and the more hidden and indefinable it was, the more it was perceived as a threat to 'normality.' (...) In the Nazi policy of eugenics, control over the sexual life of the 'affected' was an important proposal in the 'new social order.' Already in mid-July 1933, the Law for the Prevention of Genetically Diseased Offspring was passed. On its basis, people deemed to 'have a hereditary handicap' were selected and subject to forced sterilization. Barely two years later, an amendment was introduced that made it possible to castrate people convicted under paragraph 175 if they agreed to that. This procedure was called 'voluntary castration' and was to be applied to 'criminals who provided good prospects' for returning to society. The regime monitored, arrested, registered, tried and categorized homosexual people in order to isolate, re-educate, castrate and finally murder them. (...) First propaganda campaigns directed against 'the homosexual enemy' were launched, depicting homosexual people as capable of busting the state from within. The so-called Night of the Long Knives, a purge against the Sturmabteilung (SA), was a model operation, the purpose of which was to convince society that the 'plague of homosexuality' might affect anyone. (...) In the years 1936-1939, the laws became more and more restrictive and the number of people arrested under paragraph 175 grew steadily. The penalties for 'homosexual acts' were toughened, so that more and more 'perpetrators' were deported to concentration camps. Additionally, a new, repressive institution was established: The Reich Central Office for the Combating of Homosexuality and Abortion, the main purpose of which was to create lists of potential suspects. After the outbreak of World War II, the wave of arrests was extended to the occupied countries as well. Homosexual people were to be placed in concentration camps 'preventively.'

Joanna Ostrowska, Oni. Homoseksualiści w czasie II wojny światowej, Wydawnictwo Krytyki Politycznej, Warsaw 2021, pp. 26-30 (translated from Polish by Katarzyna Ciurapinska)

Joanna Ostrowska, *Oni. Homoseksualiści w czasie II wojny światowej* [*They. Homosexuals during the Second World War*]

Part 2.

The cause was the ‘friendly relationship’ between the German merchant Erich Nägele and a Polish boy. Any kind of relationship between a German and a Pole caused a disturbance – a romance would be unimaginable. The initial hearing was conducted by Criminal Secretary Helber from the local Gestapo office in the end of August 1940. Erich and Józef were arrested immediately. (...) The German suspect was interrogated several times. (...) During the interrogations, Erich never denied having had sexual intercourse with Józef. Just like many other men accused under Paragraph 175, he tried to reveal as little as possible about his sexual life. He knew well that every little detail could make it worse for both him and Józef. Based on his testimonies, one couldn’t tell what kind of relationship they actually had. (...) Niemczyk was 19 and Nägele was 25. (...) Erich never mentioned how he met Józef Niemczyk. Since May 1940, the Polish boy had been renting a room at Mrs. Nägele’s house, which Erich had convinced him to do (...). After an initial investigation, it was assessed that the German man had seduced the Polish boy and convinced him to live nearby with the sole purpose of ‘having a homosexual relation with him.’ (...) On October 23, the District Court in Tübingen convicted both men. Erich Nägele and Józef Niemczyk were found guilty under Paragraph 175. Nägele was sentenced to 10 months in prison, Niemczyk – 2,5 months. (...) Before the trial started, Erich wrote several letters to Judge Röhrich and Attorney General Pfeleiderer. The first one was sent six days after he was arrested. In all the letters, the man tried to add information to his testimonies and explain his behavior. He desperately wanted to save Józef’s life and the honor of his own mother. These documents are a tragic record of the attempt to create an alternative biography of himself. Erich was fully aware that nothing but a skillful stylization can change the verdict. (...) In September 1940, Erich tried not only to save Józef’s life, but also to convince everyone around him that his homosexuality was just the aftermath of loneliness, broken friendships and a long illness which had caused him to have a nervous breakdown. That it was something acquired. Something unnatural. Something that could be cured. Erich was also described as a ‘mentally disturbed eccentric and misfit’ by members of the local NSDAP who were asked for their opinion during the trial. (...) Three years after the trial, the Schutzpolizei (protection police) was still monitoring Erich. They were making sure whether he was not infringing his suspensory measures. After the trial, Józef Niemczyk returned to his job. He survived the war and stayed in Tübingen. (...) For more than 20 years after the trial, Erich Nägele was still living with his mother Christiane in her flat at 53/3 Schleifmühlweg. In March 1968, they moved to a new house. Erich died in 1986. In 1940, he wrote this poem:

My heart is wounded, full of fears:
Happiness, freedom, where have you gone?
All I have left is a thousand tears
And my mother’s sad eyes all alone.
The sun comes shining through the window pane,
My heart is breaking, the pain just grows,
And here I cry, again and again,
How much longer? – No one knows. (...)

Joanna Ostrowska, *Oni. Homoseksualiści w czasie II wojny światowej*

[*They. Homosexuals during the Second World War*]

Part 3.

It wasn't until the 1990's that the number of prisoners with the pink triangle in the Auschwitz-Birkenau-Monowitz camp complex appeared in research papers of German historians for the first time. In the summer of 1989, a group of researchers from the Rat&Tat-Zentrum in Bremen visited the Auschwitz-Birkenau State Museum in order to search for information about these prisoners. They managed to set up a list of the first 48 men who were sent to Auschwitz under Paragraph 175. (...) The first paper resulting from this study trip was published a few months later, in April 1990. (...) Polish papers and preliminary research on men convicted under Paragraph 175 weren't published until the beginning of the 21st century. However, they were mainly summaries of German publications or single articles left over from unfinished research attempts. (...) Until 2014, none of the research scientists at the Auschwitz-Birkenau State Museum had approached this topic. (...) The first historian who attempted to fill out the blank spaces in the history of these prisoners, contrary to the common belief that there was 'nothing that researchers could do' about them, was Piotr Chruścielski. In his articles, he successfully recreated the biographies of KL Stutthof prisoners convicted under Paragraph 175, managed to find their relatives and to break stereotypes concerning homosexual prisoners as well as German and Austrian inmates of the camp in general. (...)

My 'misfitted' protagonists are, in fact, antiheroes. They were rather reluctant to rebel against the occupiers. (...) It might feel wrong to reconstruct their lives by means of their criminal records. However, we shouldn't pretend that each and every single one of them was a warrior and a flawless, innocent victim. The biographies we were able to reconstruct are often ambivalent. 'They' – just like other 'survivors' – had to make different choices in life, but this should by no means be a reason to exclude them from research. Their biographies are full of numbers, dates, objects, legal paragraphs and ever more transports. But honestly, we hardly know anything about their love life. I was even able to find information on how long somebody used to smoke or what their declared assets were. But there wasn't even the slightest hint of their emotion, desires or sorrows. Nevertheless, I believe that it is still possible to find more private testimonies – such as Erich's poems. (...) Non-heteronormative people would rarely leave testimonies behind. Besides the homophobic attitudes of researchers and other 'survivors' and the exclusive policies of memorial sites, there is one more possible reason for that. Maybe they just didn't want to return to the past. After all, being interrogated about their love and sexual life was the first stage of their persecution. Why should they voluntarily subject themselves to something that reminded them of these interrogations, even if this time it didn't mean risking their lives?

Maybe we should think about them as people who consciously decided not to speak; not to become witnesses of history; people whose sexual identity was and still is fluid, undefined, unwilling to succumb to categorization. They decided to remain silent as an answer to the homophobic voices of the majority population. If this is true, then let us take the risk and try to respect the silence that surrounds them.

Joanna Ostrowska, *Oni. Homoseksualiści w czasie II wojny światowej*,
Wydawnictwo Krytyki Politycznej, Warsaw 2021, pp. 301-303, 306, 309-310
(translated from Polish by Katarzyna Ciurapinska).

Joanna Ostrowska, *Oni. Homoseksualiści w czasie II wojny światowej* [*They. Homosexuals during the Second World War*]

Questions to part 1.

1. Which terms that describe non-heteronormative people appear in this excerpt? Do you know any other terms like this? List them and try to explain where they come from.
2. What kind of alleged threats did homosexual people pose to society according to Nazi authorities? Compare these statements with the narratives about LGBTQ+ people present e.g. in today's media or political debates.
3. In which way were homosexual people criminalized in Germany from 1933 onwards? Which criminalized homosexual acts? What is the current situation of non-heteronormative people in Europe and other countries in the world?

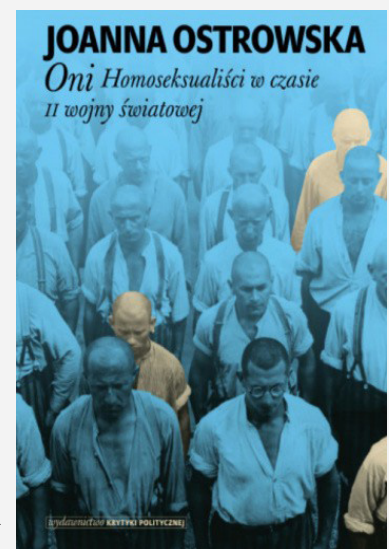
Questions to part 2.

1. What do you know about Erich and Józef? Where did they come from? How old were they?
2. Where and how did they meet?
3. Why were they arrested?
4. How did Erich try to “justify” his homosexuality?
5. How did Erich behave during the trial?
6. What happened to Józef and Erich after the war?

Questions to part 3.

1. When was research on non-heteronormative persons launched at the Auschwitz-Birkenau Museum and where did the first researchers come from?
2. What does Joanna Ostrowska mean by the neologisms she created for this book: “misfitted” and “survivors?”
3. How does the author explain the silence of many non-heteronormative witnesses of history and the fact that their biographies mostly don't reveal much about their emotions or private life?
4. What is the current situation of LGBTQ+ people? Is their voice being heard in your country and in other countries in the world?

Joanna Ostrowska, *Oni. Homoseksualiści w czasie II wojny światowej*
[*They. Homosexuals during the Second World War*],
Wydawnictwo Krytyki Politycznej, Warsaw 2021



NATALIA GIEMZA

HERSTORY

Herstory means building a narrative about women from a social and family point of view. It means reconstructing history based on the analysis of visual and written sources in an attempt to add to the predominant male narrative about global history and the functioning of a family.

Age group:

secondary school students, university students, adults

Estimated duration:

educational project encompassing 4 lesson units (4 x 45 minutes) + extra time for individual work
The stages of the lesson plan can easily be divided into 4 regular lessons without the need for an extra workshop day. Alternatively, all 4 units can be carried out during a single project day.

PART ONE – Herstory and Photography:

1. INTRODUCTION TO HERSTORY

The educator writes two words on the blackboard: “history” and “herstory.” Then, they ask the group what the difference between the two words is, who these words relate to and which meanings they convey. The next step is to present the definition of “herstory” given by the [Cambridge Dictionary of English](#) and to construct a new definition together with the participants for use during this class.

2. INTRODUCTION

The educator discusses historical sources with the participants; they demonstrate where interested people can find reliable information about the past; they discuss with the group what memory is and which elements add to it.

As a result, the participants and the educator create a mind map that shows what our possible sources of information are, who creates them, and which events we remember.

There are two ways to complete this task: Either as a brainstorm with the entire group, with the educator facilitating the discussion and writing down the ideas on the blackboard, or the participants work on their ideas on their own in several smaller groups, followed by short presentations of the work results.

The subsequent discussion should not go into too much detail. However, it can be limited to a specific period in history, if the educator wants to use the task as an introduction to a chosen topic.

During the discussion, the participants should have a closer look at what memory is. The educator can use scientific materials on individual and collective memory in order to explain this phenomenon.

The objective of this part of the discussion is to introduce the terms “collective memory” and “individual memory.”

3. Presentation of visual materials

The educator presents some visual materials – a photo album with pictures of people and their everyday life. Ideally, the pictures should show just one person or family, but in different places, situations and points in time.

While analyzing the photos together, the educator asks questions in order to help the participants gain as much information as possible:

- Who is in these pictures?
- Who are these people?
- What are they doing?
- What do their surroundings look like?
- What are their chores?
- What are their professions?
- Which moments of their lives do the pictures show?
- Is there something that is the same in all the pictures?
- What other information do these pictures reveal?

Untold Stories

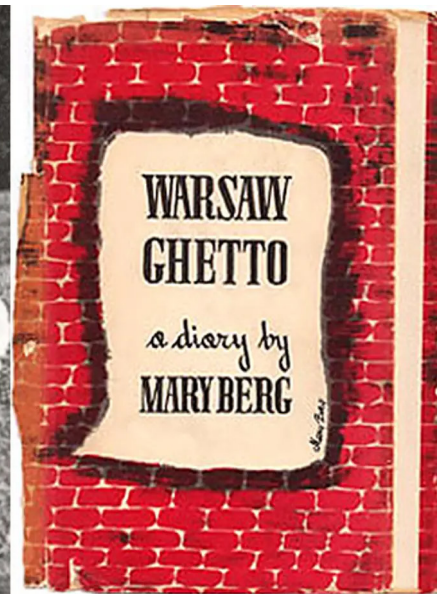
This task can be used to depict Jewish life in Poland before World War II based on photo albums available on the website of the [United States Holocaust Memorial Museum](#) or “[Po-Lin. Okruchy pamięci](#)” movie trailer with English subtitles (the complete movie is available on [YouTube in Polish](#) as well).

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Mary Berg’s photo albums, which contain family photos taken before the war and after moving to the USA, are an interesting example of a woman’s story about life in pre-war Poland. The family of Mary Berg escaped extermination during World War II, because her mother was American. After being transferred to the Warsaw Ghetto from Łódź, the whole family was put in the infamous Pawiak prison and later deported to the Vittel camp in France. They were selected to be exchanged against German prisoners of war taken by the Allies. Mary Berg was one of the first Survivors to write down her memories of the Warsaw Ghetto. In 1945, she published her diary from these times, which became an important testimony about the history of the Holocaust. [An article about the discovery of Mary Berg’s albums.](#)



<http://bit.ly/3pwGjFY>



bit.ly/3DgjJop

After discussing the photos from the chosen album, the educator asks the participants:

- What does the family look like in the pictures?
- Who are these people?
- What are their chores?
- In which situations were the photos taken?
- What kind of emotions do they display?
- Which period of their life is shown in the pictures?
- What are the women’s chores, what are the men’s chores?

Task

The participants are divided into pairs. Each person in a pair chooses one photo from the album they've been shown. They can pick any photo they want. Then, the participants describe the chosen photo to their partner, emphasizing the elements that they find most interesting.

The educator might ask some questions to facilitate the task:

- Who is in the picture?
- Which situation are they in?
- Do you know this kind of situation? Do you do or experience this kind of thing yourself?
- What is the person wearing? What does the place look like? If it's a landscape, what kind of landscape is it?
- Do you think you have anything in common with this person or the place they are in?
- Which elements of the picture attract your attention?

To sum up this task, the participants discuss their reflections with the whole group. The educator's task is to collect and sum up the thoughts shared by the participants.

The educator can also use visual materials showing another period in time rather than the times before and during World War II, if they want to demonstrate how people lived in these times or search for analogies between the past and the present. An example of visual materials from earlier times is Virginia Woolf's photo albums, showing the life of the avant-garde in England in the early 20th century and the transition from the Victorian era to Modernism. The photos can be found on the [website of the Harvard Library](#). The Library's collection also contains photos of everyday life of men and women in the USA from the late 19th century until now.

PART TWO – Building Your Own Story**1. Introduction to herstory**

The educator divides the participants into groups of three and asks them to show each other the photos that they chose during the task before. Their task now is to create a story about the person in the pictures. They need to pick a protagonist (if the pictures show several different persons), think about how this person is connected to the places and situations they are shown in, etc. Each group writes a story based on their photos. The story has to consist of exactly 12 sentences. The participants may focus solely on the situations that can be seen in the pictures, but if they want, they can invent an entire story of the person's life. They can also pick any genre they want. The only prerequisite is that their story is based on the visual materials they have.

CAUTION! After the groups have presented the results of their work, it is essential that the educator reveals the true story behind the person in the pictures. For example, they can briefly tell the story of Mary Berg and compare it to the stories invented by the participants in order to give them a kind of feedback on their suppositions.

2. Preparation for individual work

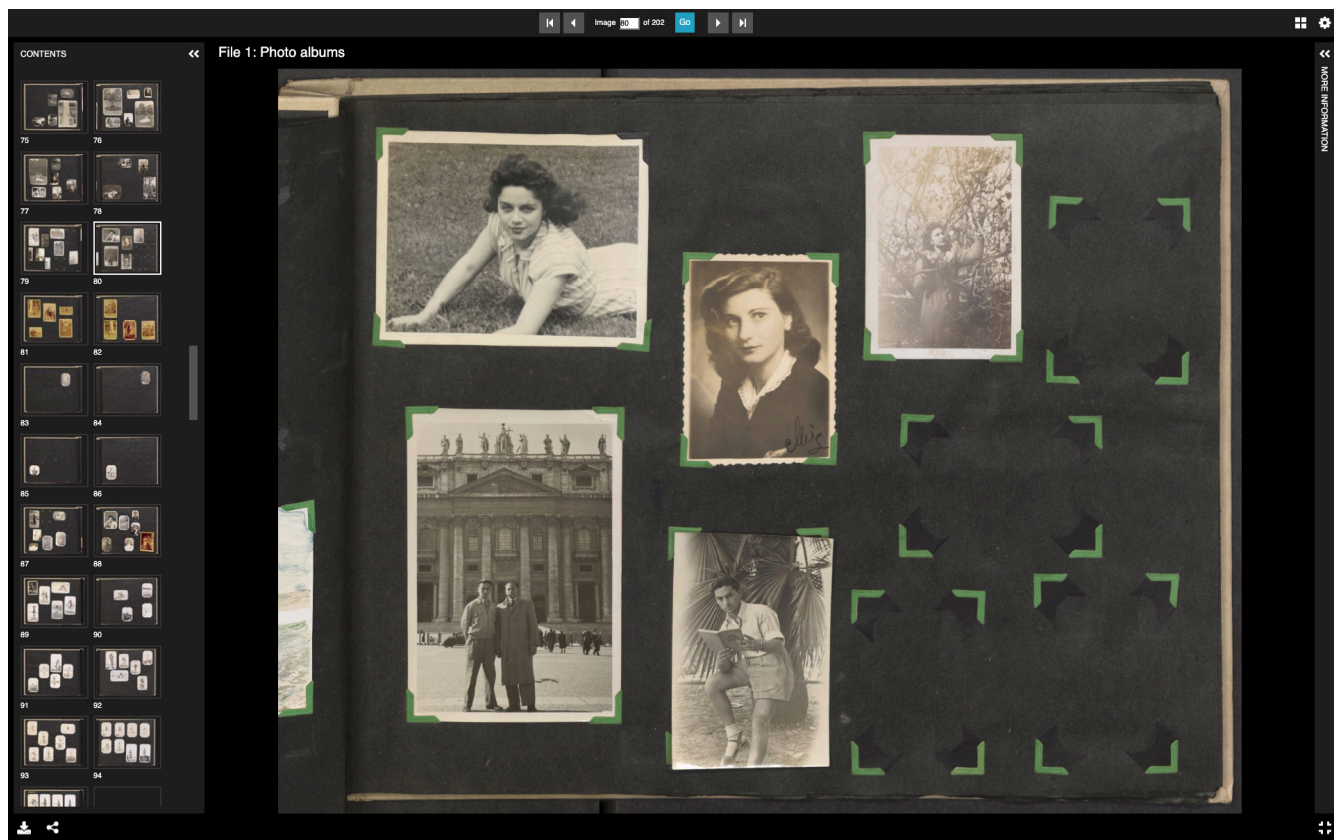
The participants are asked to bring an object that belongs to or is somehow connected to a woman that is dear to them. The other participants are supposed to guess who this object belongs to or whom it shows and whether it reveals anything about this person. If yes, what is it?

The educator can initiate the game by bringing an object of their own. The author of this workshop, for instance, uses Karl Marx' "Capital: A Critique of Political Economy" which used to belong to their grandmother. She was a Communist and preferred to keep her savings in a book rather than in a bank. This way, this one sole object tells the ideological story of her life.

Recapitulation – the participant(s) present or describe a chosen woman who is dear to them.

Instructions for the participants:

- a) Choose a few objects that belong or belonged to a woman that is dear to you and/or that you admire.
- b) Think about what kind of information about this person the objects convey. Take notes.
- c) Confront your notes with your own feelings about this person: Do they match your picture? Or do the objects show this person from a different point of view? What could these analogies and differences mean?
- d) Ask a couple of people you know about your chosen person. What do they think or know about her?
- e) Find out when this person lived or has lived. Which historical events could she possibly remember? What could you ask her about? Does she know family stories that no one else knows?
- f) Is it possible for you to talk to that person? If yes, that's great! Ask about her life. Try to take notes on how she sees herself.
- g) Think about how you could present this herstory. Maybe you would like to record a video about it? Or a podcast? You could create a poster, draw a comic, sing a song, write a short story, etc. There are nearly limitless options; just remember that you will need to present your work at the end of the workshop (your educator will choose the time and manner).



<https://collections.ushmm.org/search/catalog/irn89483#?r-sc=27832&cv=75&c=0&m=0&s=0&xywh=-678%2C-194%2C5893%2C3861>

PATRICIA ARANCIBIA

The “look” of DISCRIMINATION in German society

This teaching material consists of two sessions (90 minutes each) in which the topic of discrimination will be explored. Although the workshop’s topics can be discussed by groups of any age, they are intended for students from the 5th grade on. It could be done in English and/or German, if the participants speak another language, they will be encouraged to use it in their posters. The main objective is that participants exchange views on the many aspects of discrimination in their communities and create a collage poster that answers to the question: “how does discrimination look like?” These posters are to be publicly displayed in their educational institutions.

Introduction:

The workshops will be divided as follows:

First session:

- Introduction to main topics, definition of key concepts related to discrimination,
- Town history and minority groups in Schwäbisch Hall,
- Closing plenary, moment to exchange of opinions, experiences and other issues.

Second session:

- Introduction to the collage technique, definitions and examples,
- Practical work, time to plan, cut, copy and paste,
- Collage’s presentations to the group and last remarks.

According to the annual report of the *Antidiskriminierungsstelle des Bundes*, in 2021, 5,617 cases were reported, from which 37% are related to racial and 20% to gender discrimination. However, it is known that there are many more cases of discrimination since not all of them are reported to the agency. How these discrimination experiences look like in educational settings? How do students define discrimination? And how do they deal with it? Are the questions that this project aims to answer personally and collectively through open dialogue and the artistic technique of collage. This creative technique is also considered political, since the compilation of images as one composition allows the artist to represent the different layers, depth and volume of their piece in equal terms and lets the observer decide where to put their attention.

Lastly, making the works openly available to the community not only allows those experiences and perspectives to be shared, but also continues the conversation about discrimination to continue outside the classroom. Of course, this workshop does not solve the problem of discrimination in our society, but certainly the telling of the stories, especially of groups that have been historically been ignored – and even silenced, finds a space of validation among us.

Material

First session

1. Introducing yourself 15' (depending of the group size)

Participants introduce themselves by using an adjective that starts with their name's initial letter. For example, my name is brave Barbara, kind Karla, etc. If an adjective is not found, a noun could also work, laughter Lola, hair Harry, etc. It is important that the word chosen allows the group to know each other better.

2. On a big piece of paper (flipchart) the word "discrimination" is written. Participants write in post-it notes other words or phrases that are related to the concept. These are to be read out loud, later contrasted with the definition from the AGG in the PowerPoint.

Different forms of discrimination are presented with examples: direct discrimination, indirect discrimination, harassment, bullying, multidimensional and intersectional discrimination.

In pairs, participants are presented with some photographs that were taken in their city. They are asked to answer the following questions:

- Where was this photograph taken?
- What do you see?
- How does this photograph relate to the topic of discrimination?

Peers present their image and their answers with the rest of the group.

In a circle, participants answer the question "how does discrimination look like?" They are encouraged to share their opinions and experiences with the topic.

Also clues of the work for the next session are shared.

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Second session

Introduction to the collage technique

In the **PowerPoint slide** participants are presented with some collage work. From the images participants attempt to describe some characteristics such the use of different materials, space/ composition and images.

Participants can choose either to work in groups or alone to create a collage where the question of "how does discrimination look like?" is answered. The teacher/educator highlights the use of the techniques learnt previously and encourages creative work.

Participants share their work to the rest of the group. They are encouraged to add comments and questions to their peer's work.

Hopefully, this activity provided a safe space for participants to share not only their knowledge about their communities and history, but also to observe their personal experiences and show empathy towards discriminated groups.

Lastly, the group reflects on steps that can be taken to fight against racism. For example, from the United Nation's perspective that encourages the educational community to be open to cultural diversity in terms of race, minorities and cultural identity. Together more class ideas to fight discrimination can be suggested.



SHEPHERD MUTSVARA

Race, Diversity and INCLUSION

The National Socialist German Workers' Party systematically murdered Jews and other minorities during the Holocaust. Millions of civilians and prisoners of war also died as a result of German abuse, mistreatment, and deliberate starvation policies during this unforgettable era in human history.

This course revisits known and forgotten historical places of the Holocaust and confronts present-day nuances of antisemitism that crystalize into racism, discrimination, and hatred towards the LGBTQ+ community in Europe. The LGBTQ+ frequently feel discriminated against as they are not mentioned and treated as second class citizens. How do present-day students deal with such a past and confront contemporary aspects of social and legal exclusion? Is it possible to confront the injustices of the past in the present-day world and advance an inclusive and diverse culture of remembrance? Can students aspire to each other and the communities they come from to advocate an inclusive and equal society in which prejudice and stereotypes do not determine one's role in society?

Throughout this course, the starting point will be the impact of the Holocaust and how new forms of exclusion continue to interfere with present-day life. Students are expected to formulate their own critical assessments of antisemitism, racism, discrimination, and queerness in evaluating their impact on how education can help in creating an inclusive society.

Aims:

- Describe forms of social exclusion in the form of antisemitism, racism, discrimination and hatred of the LGBTQ+ community.
- Analyse the impact of racism, discrimination, antisemitism and hatred of the LGBTQ+ community in society and at educational institutions.
- Apply theories of multiculturalism to understand contemporary forms of hatred, racism and discrimination in the classroom set-up.
- Argue critically and logically about inclusive approaches against hatred of the LGBTQ+, racism, discrimination and antisemitism.
- Prepare and present inclusive approaches to include marginalised communities in society.

Guidelines for teachers:

1. Begin by first **understanding the local historical context** with regard to approaches to race, diversity and inclusion.
2. Inquire if the current school **teaching curriculum challenges race inequality** and if it is responsive to differences in students' lives as affected by racism, discrimination, antisemitism and poverty.
3. Explain the covert nuances of racism, discrimination, and antisemitism in modern life. This is because **social exclusion is not just done by "bad people"**. Even the "good ones" may unconsciously perpetuate society's racial hierarchy structure.
4. Encourage your students to **call out racist behaviour**, for being silent is being complicit in racism, discrimination and antisemitism.
5. Cultivate **a model inclusive behavior** that allows you and your students to focus on behavioural change, and not blame or shame.

Lesson Plan 1.

Antisemitism and the Holocaust**Learning objectives:**

- By the end of the lesson, students should be able to:
- Understand the origins and history of "antisemitism".
 - Explain the impact of intergenerational trauma.
 - Recognize examples of antisemitism in today's life.

Age group:

- 16-21 years.

Estimated duration:

- 60-90 minutes.

Teacher begins the **first part of the lesson** by playing a **video explaining** the origins and key characteristics of antisemitism. It is also important at this stage to emphasise that the term "antisemitism" means **prejudice against or hatred of Jews**.

The teacher asks students about the difference between **fact, opinion and belief**.

A fact is verifiable. We can determine whether it is true by researching the evidence.

An opinion is a judgement based on facts, an honest attempt to draw a reasonable conclusion from factual evidence.

A belief is a conviction based on cultural or personal faith, morality, or values.

Students identify facts, opinions and beliefs from the video.

Further probe students to explain the origins and characteristics of antisemitism using the following **teaching material on antisemitism and racism** and the video above.

The teacher should ask the following questions:

- What are the historical origins of antisemitism?
- How has antisemitism changed throughout history?
- How have facts been ignored, misconstrued, or distorted to justify antisemitic beliefs?
- When have political or religious leaders espoused antisemitic ideas? What was the purpose?

Class discussion on facts, opinions and beliefs on antisemitism. The teacher writes the responses on the chalkboard.

During the second part of the lesson (35 mins) the teacher introduces the movie “**My Father’ War**”. It is also advised to make the students watch the movie a day before and during the class play just the trailer. If possible, provide students with a transcript of the movie.

Students identify elements of intergenerational trauma. The teacher may use the following **handout** on trauma to help with probing questions on the movie. The teacher is advised to print out pages 6-7 on “types of trauma” and let students identify types of trauma in the movie "My Father’s War".



© Humanity in Action

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During the third part of the lesson, the teacher asks students in (pairs/groups) to identify elements of antisemitism in today’s life. This **newspaper article** can be used as a prompt for the following questions: What are examples of antisemitism today? In Poland? On social media? How have people responded?

Assessment: short essay

How can knowledge of the **Holocaust** in Germany help citizens today respond to threats of genocide and mass atrocity in the world?

Possible sources for the students:

- **Humanity in Action: 10 Stages App_Break the vicious circle**
- **Holocaust Encyclopaedia**
- **History of antisemitism**
- **Antisemitism in today’s life**
- **Nazi occupation of Poland**

Lesson plan 2.

LGBTQ+: social and historical construction

Learning objectives:

By the end of the lesson, students should be able to:

- Understand the origins of the Nazi persecution of homosexual people.
- Explain vocabulary associated with gender stereotypes and sexual orientation.
- Recognize examples of discrimination against the LGBTQ+ community in “today’s life”.

Age group:

- 16-21 years.

Estimated duration:

- 60-90 minutes.

Teacher begins the first part of the lesson by asking students the meaning of the acronym LGBTQ+. Use this [video](#) after the brainstorming session. The teacher then introduces how the Nazis persecuted homosexuals using the [criminal code paragraph 175](#).

Class discussion follows on the impact and consequence of the persecution of homosexuals during the Holocaust.

Use the [video on the pink triangle prisoners](#) to elicit opinions from students. The focus should be on the residual impact of paragraph 175 on the LGBTIQ+ community in modern day life.

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Begin the second part of the lesson by asking students to explain the following vocabulary. The list below is not exhaustive: gender expression, gender identity, biological sex, sexual orientation, transgender. After class discussion, the teacher distributes note cards to students to write gender roles. The teacher is advised to emphasize the meaning of gender role as: how we’re expected to act, speak, dress, groom, and conduct ourselves based upon our assigned sex. The teacher is advised to assign extra reading material on the [four types of genders](#).

Students are asked to write out in (pairs) activities, actions, and clothes associated with gender roles.

After that, the teacher explains gender roles and sexual orientation.

The teacher distributes the [Genderbread person worksheet](#).

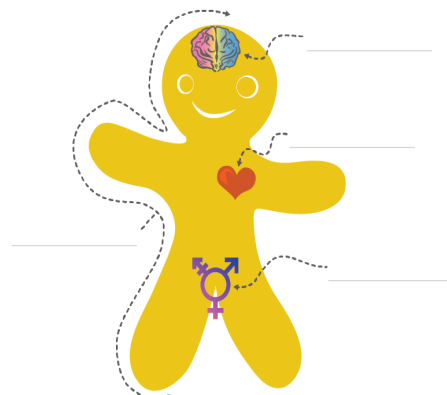
Students attempt to fill out the Genderbread person worksheet. The following discussion prompts may be used to consolidate understanding of the concept of gender roles and sexual orientation:

- How does someone’s [gender expression](#) impact how you view their sexual orientation?
- How can culture influence how we view [sexual orientation](#)?

In the third part of the lesson, the teacher asks students to identify current challenges being faced by the LGBTQ+ community in today’s life.

The [newspaper article](#) on Jakub and Dawid marriage can be used as a prompt.

The Genderbread Person ^{v4}



In pairs, students write down challenges and obstacles for the LGBTQ+ community. The teacher is also advised to give an additional task in which students write down a list of good practices that should be adopted by institutions, individuals and the society so as to create open, tolerant, equal and inclusive communities. Students seek guidance from the following [14 ways to create an LGBTQ+ inclusive community](#).

The Teacher explains the need for tolerance and acceptance. Seek guidance from the handout on [LGBTIQ Equality Strategy 2020-2025](#).

Assessment: research

Instructions: Students are encouraged to individually research on current laws in Poland and the European Union on the rights of the LGBTQ+.

Possible conclusion to both lessons:

The teacher is advised to assess if students have understood both lessons by doing the following* (this is not an exhaustive list):

1. Role Play: Journalist reporting on recent social media celebrities who have been “called out” for showing anti-semitic behaviour.
2. Working in pairs on current social media events/ memes.
3. Content creation on social media speaking out against the discrimination of the LGBTQ+ community.
4. Artwork depicting a stance against antisemitism and/ discrimination against the LGBTQ+.
5. Collection of newspaper cuttings showing “good practices” on calling out hate and discrimination.
6. Mock demonstration (in class) against antisemitism and the discrimination of the LGBTQ+ community.
7. Poster contest on LGBTQ+ issues.
8. Mime show on gender discrimination or gender roles.
9. Debate topics on antisemitism, and the discrimination of the LGBTQ+ community.

* Attention: These activities should be student focused.

Additional sources:

- [Gay, Lesbian and Straight Education](#)
- [LGBTQ+ rights in Poland](#)



RAFAŁ SPODAREK

DO HUMAN RIGHTS MATTER TODAY?

Age group:

- 14-18 years.

Estimated duration:

- 90 minutes.

Methods/Activities:

- work in groups,
- jigsaw, puzzles,
- interview,
- symulation / drama,
- brainstorm,
- elements of design thinking, e.g. empathizing and generating ideas,
- nanolearning.

Learning objectives:

After the lesson students will be able to:

- define “human rights”,
- list some basic human rights,
- identify and analyze human rights violation,
- take actions for human rights.

Classes can be also conducted online using breakout rooms, e.g. in Teams, Google Meet (for group work). Links to articles can be shared in chat. Young people work in real time on one, for example, Google documents, Jamboard. You can use a mentimeter for brainstorming and debriefing.

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Introduction / warm-up

Before the workshop starts, the teacher puts sealed envelopes on several (random) desks. Each envelope contains a short human rights quote, e.g.:

“To deny people their human rights is to challenge their very humanity.” (*Nelson Mandela*)

“A right delayed is a right denied.” (*Martin Luther King Jr.*)

“We must take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. Sometimes we must interfere. When human lives are endangered, when human dignity is in jeopardy, national borders and sensitivities become irrelevant.” (*Elie Wiesel*)

“Where, after all, do universal human rights begin? In small places, close to home - so close and so small that they cannot be seen on any maps of the world. ... Such are the places where every man, woman and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere.” (*Eleanor Roosevelt*)

„You can only protect your liberties in this world by protecting the other man’s freedom. You can only be free if I am free.” (*Clarence Darrow, American lawyer, member of the ACLU and death penalty opponent*)

Meanwhile, the teacher turns on the music by **Bob Marley - Get Up Stand Up**.

The teacher asks the students to read the above quotes out loud. Next she/he asks what the quotes and the song have in common and guess what the lesson is going to be about.

Explication – drama

The teacher divides the class into groups of six and gives out Material no. 1 to each group. She/he asks the students to decide who will play the specific roles of people: A, B, C, D, E, F.

Persons A and B are participants of the interview. During the conversation, people C, D, E, F complete the Empathy Map.

Time to prepare for the interview - 5 minutes

Time for the interview - 10 minutes

Drama elements and an empathy map will help students better understand what people experience, how people feel when their fundamental rights are violated.

Then, with the whole class we discuss which stories moved the students the most – 5 minutes.

A role

The cell door closed behind me. What time could it be? Certainly late. Outside - I saw - it is already dark. In the blinding fluorescent light, bodies of people dozing. In the cramped cell there are two erect guards with half-closed eyes facing a group of sleeping women. The women are wearing prison clothes, but at the moment I'm not paying attention to it, because when I'm fighting the chains with which the guards have tucked my ankles. The cold and the stench are unbearable. I was arrested - it's as if I was in the vestibule of the prison. I don't know why or for how long. Nobody wants to answer these questions for me. Nobody tells me anything.

B role

You are a media worker in country X. Thanks to your acquaintance with one of the prison employees, you manage to get inside and talk to one of the inmates. You don't know anything about that person. Your boss ordered you to interview one of the inmates. Ask open-ended questions. Ask about the experiences and story of A.

Sample questions:

- Tell me about your last week, day...
- What is important to you in country X ...
- Why ...
- What makes you frustrated ...
- What makes you disagree ...

C role

From behind the Venetian mirror, you witness A and B talking. Your task is to complete the Empathy Map about **what person A says**.

D role

From behind the Venetian mirror, you witness A and B talking. Your task is to complete the Empathy Map about **what person A does**.

E role

From behind the Venetian mirror, you witness A and B talking. Your task is to complete the Empathy Map on **what person A thinks**.

F role

From behind the Venetian mirror, you witness A and B talking. Your task is to complete the Empathy Map on **how A feels**.

Says:	Does:
Thinks:	Feels:

Explication – press kit

Students stay in the same groups of six. If there is a bit of time, you can mix the groups.

Later in the class, the teacher tells students that they are now moving to real events reported in the media. The teacher distributes Annex No. 1 materials with the assigned text for each group.

For the reference material, students receive a question that they try to answer in their groups:

“Were there any violations of human rights in the described situations? If so, which ones?” (12 minutes)

The teacher monitors group conversations – answers to the questions.

Next the teacher asks the students if they had ever come across the Universal Declaration of Human Rights. Then he/she asks them to find out what the circumstances of founding of the declaration were. And the meaning of the document.

Then asks students to **read the UDHR text**.

The teacher asks the students in their groups to compare the observations with the records of the Universal Declaration of Human Rights, and then the students reflect on the answer to the question:

“What freedoms, human and civil rights were violated in the cases described in the media?”

The next step is to change groups using the jigsaw (puzzle) technique - learning by teaching. The teacher asks the students in each group to count from one to five. New groups are created - 1s sit down with 1s, 2s down with 2s, etc.

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The task of a representative of each group is to talk about the situation from the source material of a given group and to tell about examples of violations of the freedom of human and civil rights in specific situations.

In this section, students only use memorized messages and their own notes. Everyone is assigned 1-2 minutes to tell the situation from their own group to people from the group they joined (2-3 minutes for each person, maximum 15 minutes).

Then, within the whole class, students work out one general question that we'll help them think of ideas to solve a problem of a particular person from a chosen article read previously (5 minutes).

How might we solve the problem of .../help ... so as to...

After writing the question on a flipchart or blackboard, the whole group tries to brainstorm as many solutions as possible for seven minutes. Each of the proposals is written on the board. By voting, the students choose the most effective proposition in their opinion.

Summary

Students complete the sentences summarizing the activities on the Mentimeter App: "Today I was surprised by...", "It was difficult for me to...", "I found out that..."

This creates three-word clouds that the teacher shares / displays to the students.

Design thinking is a process for solving problems by prioritizing the consumer's needs above all else. It relies on observing, with empathy, how people interact with their environments, and employs an iterative, hands-on approach to creating innovative solutions.

At the end of the class, the teacher displays the words of the song and plays **Youssou N'dour and Neneh Cherry** "Seven seconds". The song is about the first seconds of a child's life: the world is seen without prejudice, not knowing about problems and violence in the world.

If we have enough time, we can ask students to talk about and play their favorite songs related to the subject of human rights. In the future, we can also arrange karaoke with these songs.

The set of lessons would give the possibility of further work with students. Based on the examples of human rights violations discussed in the classroom, students could develop **Nanolearning** materials for social media in the future.



© United Nations photo
<https://www.un.org/ruleoflaw/wp-content/uploads/2015/04/human-rights-cropped.jpg>

Group 1.

Iranians hit streets again as protests enter fourth month

AFP | france24.com | 16.12.2022

Hundreds took to the streets Friday in Iran's restive southeast, footage shared by human rights groups showed, beginning a fourth month of protests sparked by Mahsa Amini's death.

Protesters in Zahedan, the Sistan-Baluchistan provincial capital, chanted "Death to the dictator", taking aim at supreme leader Ayatollah Ali Khamenei, according to a video shared by Oslo-based Iran Human Rights (IHR) and verified by AFP.

Other images from Zahedan show crowds of men, some raising posters with anti-regime slogans, and a group of black-clad women marching down what appears to be a nearby street, also chanting slogans.

The Islamic republic has seen waves of protests since the September 16 death in custody of Amini, a 22-year-old Iranian Kurd who had been arrested for allegedly violating the country's strict dress code for women.

Hundreds of people have been killed and thousands arrested in the unrest, leading to international condemnation, sanctions and Iran's removal Wednesday from a UN women's rights body.

Sistan-Baluchistan, which lies on Iran's southeastern border with Afghanistan and Pakistan, had been the site of often deadly violence even before nationwide protests erupted.

The province's Baluchi minority, who adhere to Sunni Islam rather than the Shiite branch predominant in Iran, have long complained of discrimination.

US-based rights group HRANA said hundreds rallied after Friday prayers in Zahedan, which has seen weekly protests since the security forces killed more than 90 people in the city on September 30, in what has been dubbed "Bloody Friday".

The trigger for that violence was the alleged rape in custody of a 15-year-old girl by a police commander in the province's port city of Chabahar.

But analysts say Baluchis were inspired by the protests that flared over Amini's death, which were initially driven by women's rights but have expanded to include other grievances.

Hundreds killed

Last week, a cleric was killed after being kidnapped from his mosque in Khash, a town in Sistan-Baluchistan.

Zahedan chief prosecutor Mehdi Shamsabadi said on Tuesday that the cleric Abdulwahed Rigi's killers had been arrested after allegedly seeking to stir trouble between Sunnis and Shiites.

The largely peaceful demonstrations sparked by Amini's death have been met with a crackdown by the Iranian security forces that has killed at least 458 protesters, according to a toll issued on December 7 by the Norway-based IHR.

Iran's top security body, the Supreme National Security Council, said on December 3 that more than 200 people had been killed in the street violence, including security personnel.

The United Nations says Iran's security forces have arrested at least 14,000 people.

Iran's judiciary said it has handed down 11 death sentences in connection with the protests.

Iran executed Mohsen Shekari on December 8 and Majidreza Rahnavard on Monday. Both were 23 years old. The latter was hanged in public rather than in prison as has been usual in the Islamic republic in recent years.

Amnesty International said on Friday that at least 26 people are at risk of execution in connection with the protests in Iran, which according to the London-based rights group is already the world's most prolific user of the death penalty after China.

EU sanctions

Ultraconservative cleric Ahmad Khatami lashed out at the European Union on Friday after the bloc slapped him with sanctions over what it called "repression against protesters".

Khatami was sanctioned for allegedly inciting violence against protesters, including demanding the death penalty.

During a Friday sermon in Tehran, the cleric said the EU had a "black" human rights record, state news agency IRNA reported.

The EU "is on the top of the list of human rights violators", Khatami charged.

Iran's foreign ministry on Thursday condemned the EU measures, branding them "unacceptable and groundless".

Group 2.

World Cup 2022: How has Qatar treated foreign workers?

bbc.com | 9.11.2022

Qatar has deported several foreign laborers who protested about unpaid wages. The country is hosting the football World Cup finals this winter, and has employed thousands of foreign workers to build new hotels and facilities.

Human rights groups have repeatedly complained about the bad treatment of foreign laborers in Qatar, and the number who have died there. How many foreign workers are working on World Cup projects?

Qatar is building seven stadiums for the World Cup finals, a new airport, a new metro system, a series of new roads and about 100 new hotels.

An entire new city is being built around the stadium which will host the final match. Qatar's government says that 30,000 foreign laborers have been hired just to build the stadiums. Most come from Bangladesh, India, Nepal and the Philippines. Recently, 60 laborers demonstrated outside the headquarters of the Al Bandy International Group in the capital, Doha, complaining about unpaid wages. Some workers said they hadn't been paid for seven weeks.

A number of protesters were detained and some deported, although it's not known how many. The government said those who were deported had "breached security laws". It added that it was already investigating the company for the late payment of wages.

How are foreign workers treated?

Ever since Qatar won the rights to host the World Cup, in 2010, human rights groups have criticized its treatment of foreign workers.

In 2016, Amnesty International accused Qatari companies of using forced labour. It said many workers were living in squalid accommodations, were forced to pay substantial recruitment fees and had had wages withheld and their passports confiscated.

Since 2017, the government has introduced measures to protect foreign laborers from working

in very hot weather, limit their working hours, and improve conditions in workers' camps.

However, in a 2021 report, campaign group Human Rights Watch said that foreign workers were still suffering from "punitive and illegal wage deductions", and faced "months of unpaid wages for long hours of grueling work".

Qatari companies used to operate a system called "kafala", under which they sponsored foreign workers to come to the country but then prevented them from leaving their jobs.

Under pressure from groups such as the International Labour Organisation (ILO), Qatar's government abolished "kafala", but Amnesty International says companies still put pressure on laborers to stop them from switching employers. It argues this effectively means forced labor still exists in Qatar. How many foreign workers have died in Qatar?

In February 2021, the Guardian said 6,500 migrant workers from India, Pakistan, Nepal, Bangladesh and Sri Lanka had died in Qatar since it won its World Cup bid. The number is based on figures provided by the countries' embassies in Qatar. However, the Qatar government said the total was misleading, because not all the deaths recorded were of people working on World Cup-related projects. Many of those who died, it said, had been living and working in Qatar for several years, and could have died from old age or another natural cause. The government said its accident records showed that between 2014 and 2020, there were 37 deaths among laborers at World Cup stadium construction sites, only three of which were "work-related".

However, the ILO believes this is an underestimate, because Qatar doesn't count deaths from heart attacks and respiratory failure as work-related – even though these are common symptoms of heatstroke, brought on from doing heavy labor in very high temperatures.

It has compiled its own figures from government-run hospitals and ambulance services in Qatar, covering work-related deaths and accidents for World Cup projects.

It says 50 foreign laborers died and more than 500 others were seriously injured in Qatar in 2021 alone, and another 37,600 suffered mild to moderate injuries. BBC Arabic has also gathered evidence that suggests Qatar's government has under-reported deaths amongst foreign laborers.

What does Qatar's government say about foreign workers' rights? Working in conjunction with the ILO, the Qatari government has recently introduced a number of reforms to labor laws.

These include a wage protection scheme designed to ensure employers pay their staff on time.

A government spokesperson told the BBC its reforms are improving the working conditions of most foreign laborers in Qatar.

"Significant progress to ensure the reforms are effectively enforced has been made," said the spokesperson.

"The number of rule-breaking companies will continue to decline as enforcement measures take hold."

Grupa 3.

Russia moves to ban ,LGBT propaganda' among all ages

Caeb Davis | reuters.com | 27.10.2022

Russian lawmakers backed a bill on Thursday that would expand an existing ban on the promotion of "LGBT propaganda" among children to include people of all ages, a move critics see it as an attempt to intimidate further and oppress sexual minorities.

Authorities have already used existing laws to stop gay pride marches and detain gay rights activists.

Under the new bill, passed unanimously on its first reading by the lower house State Duma, any event or act deemed to promote homosexuality – online, in film, in books, in advertising or in public – could incur a hefty fine.

Lawmakers say they are defending morality in the face of what they argue are "un Russian" liberal values promoted by the West, but human rights groups say the moves are designed to outlaw representations of minorities such as lesbians, gay men, bisexuals and transgender people (LGBT) in public life.

Under the legislation, citizens could be fined up to 400,000 roubles (\$6,500) for promoting "LGBT propaganda".

Legal entities face fines of up to 5 million roubles, while foreigners found guilty of offenses would face deportation from Russia.

One of the key architects of the bill, lawmaker Alexander Khinshtein, has denied that it represents an act of censorship.

"We are not banning references to LGBT as a phenomenon. We are banning propaganda and the wording is extremely important here," he said at a hearing last week.

"LGBT today is an element of hybrid warfare and in this hybrid warfare we must protect our values, our society and our children," he said.

LGBT Network, which offers legal aid, has called the bill an "absurd" attempt to humiliate and discriminate against the LGBT community.

"Lawmakers suggest that the adult, capable population is not in a position to choose what to say, watch and read," it said.

"In fact, what is happening is the total state abolition of LGBT+," a representative from LGBT Network told Reuters.

"They want to ban us not only from talking about ourselves or somehow demonstrating our feelings for our partners, but also to completely erase any mention of us in culture: books, films, media and the like," they said. TikTok, a video-sharing app, was fined 3 million roubles this month for promoting "videos with LGBT themes", while Russia's media regulator asked publishing houses to look at withdrawing all books containing "LGBT propaganda" from sale.

*(\$1 = 61.4000 roubles)

Group 4.

Sometimes it seems to me that I am still a prisoner

Piotr Jaworski | belsat.pl | 02.11.2022

At the beginning of September, Belsat journalist Darya Chultsova was released after two years from Lukashenka's regime prison. She was arrested for reporting on protests. We met Darya in Warsaw to talk about Belarusian people considered enemies of the regime. She also told us how it is to be free in Belarus now.

– You were 23 years old when you got arrested during protests after rigged elections. Now you are 25, and your country is helping Russia to fight against Ukraine. Tell us about your life before and after two years in prison.

– Lukashenka's regime made me suffer. My life has completely changed. First, I was forced to immigrate with no possibility of staying in Belarus. After rigged elections, I decided to report protests, so I used to work too much, and I was exhausted. It was my intentional decision, but I did not plan to be arrested.

– So why do you have to leave your homeland by being arrested and staying in prison for two years?

– People of the regime like criminal cases, and living in Belarus, I would have no possibility to continue my work, so immigrating to Warsaw, I can do my work as a journalist. No independent media exist in my country; even if they were, I would be arrested again. I am not going to work for the state media. That is why already in prison, I decided to leave. If you are a political prisoner, there is no possibility of living safely in Belarus.

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– There are two thousand political prisoners now. Are they all going to leave their homeland?

Some are free nowadays and know how to live without being unnoticed. It is easier if you have your usual work but being a journalist is not safe. It refers to teachers too. They will not be employed in schools or universities again, even if they are the intellectual elite of Belarus.

– What kind of people, not political prisoners, are staying in prisons in Belarus? In the detention center, there were women convicted of drugs, child support, and theft, and they were very different in prison. From 6 to 12 people stayed in one cell and the prison ward was huge. There were 15 wards, and more than 2000 women were imprisoned. But it was before we were there with another Belsat journalist, Katsyaryna Andreyeva. In the meantime, there was amnesty, and many prisoners got released.

– How is it in a penal colony? Are buildings wooden or bricked?

Two or three floor building is like a hostel for students. Each floor is divided into parts with cells. For my part, there were almost 100 women. In front of buildings, there are yards you can use but are fenced, so there is no possibility of leaving.

– Tell me, why did the administration force you to plead guilty and appeal for clemency to Lukashenka? Being sentenced for years, you had no chance to get out. They want to show us that we, betrayers, are weak and ask them for mercy. And again, He could show His goodness [Lukashenka's]. Some prisoners could not manage the pressure or did not see the sense of further suffering. Having parents or children, they were trying to do anything to leave prison. Nobody was calling them traitors too. Therefore, I have never condemned anyone for such a choice. – These methods are nothing new; in similar situations, we read books about Russian or German concentration camps. In the Zhodino detention center, the patrols came up with a new name for punishment – a gas chamber punishment. Twelve women were in a small cell, including eleven smokers, and they closed all our windows. We lived like this for several days.

Group 5.

Uyghur doctor jailed for treating a ‘terrorist’ dies after release from prison

Shohret Hoshur (by Roseanne Gerin) | RFA.com | 03.11.2022

Another detained Uyghur also dies shortly after his release from jail. A Uyghur doctor sentenced to eight years in prison in China’s northwestern Xinjiang region for removing a bullet from the foot of a suspected criminal, died shortly after being released from prison in September, local police and people with knowledge of the situation said.

Tudahun Nurehmet, also known by the surname Mahmud, was the former chief of the Achatagh Hospital in Uchturpan (in Chinese, Wushi) county, Aksu (Akesu) prefecture.

In 2013, he was sentenced for treating a person Chinese authorities identified as a terrorist who was wounded during a clash in Aksu’s Aykol (Ayikule) township in August of that year.

On that day, a brawl between Muslim Uyghurs and police broke out during a security check of a mosque on the eve of the Eid al-Fitr Islamic festival marks the end of the month-long dawn-to-sunset fasting of Ramadan.

During the altercation, police fired at unarmed people, killing three Uyghurs and wounding 20 others, RFA reported. Those who were wounded either were taken to the hospital or left the area and sought treatment on their own, according to a policeman who was at the scene.

It was at one of these hospitals that Tudahun apparently treated one of the wounded, fulfilling his role as a doctor – which later got him arrested and sentenced to eight years in prison because the patient was identified as a terrorist.

Kidney disease in prison

Tudahun was released to his family because of his deteriorating health and died of kidney complications on Sept. 18, according to a person named “Nurxenim Uyghur” who posts information about the deaths of Uyghurs in Xinjiang on Facebook. A police officer in the town of Achatagh said Tudahun served his sentence in Urumqi’s No. 6 prison, though he did not have information about the physician’s death.

A village policeman from Achatagh said Tudahun, the father of two children, was released one year ago and had a severe kidney problem and could not walk. He was healthy before his arrest and died due to a kidney disease that developed during his prison time, the police officer said.

A second village police officer from the area told RFA that Tudahun was accused of protecting “a crime suspect” because he treated that person’s wound, but he could not provide the suspect’s name or the place where he received medical care. “They did not tell us whom he treated,” he said. “It was due to an incident that took place on Eid day.”

Tudahun “was taken away on the third day of Eid,” the village policeman said. “I don’t know if the wounded people came to the hospital or if he went to treat them. I heard he treated ‘the terrorists’ and was therefore accused of aiding them.” A village Communist Party secretary in Achatagh said Tudahun was sentenced to eight years for removing a bullet from the foot of a wounded suspect involved in the “August 8th incident” in Aksu, referring to the deadly clashes. “He was arrested because he hid the situation of a person who got shot, and he treated him,” he said. But he said Tudahun was a very skilled physician who treated patients from other towns and villages.

The party secretary said Tudahun treated the suspect on the day the incident occurred, and when the suspect was arrested on the second day, he exposed Tudahun, and police subsequently arrested the doctor.

“He was taken from his home,” the secretary said.

As for the suspect, he left after receiving medical treatment and was later arrested at another location.

Another death after release

In a similar case of an Uyghur individual dying after being released from prison, 27- year-old Alimjan Abdureshit from the town of Toqquzaq (Tuokezhake) in Kashgar (Kashi) prefecture, died on Oct. 2, about 40 days after his release from prison or an internment camp, according to the same the Facebook page of “Nurxenim Uyghur.” He was detained for five years for participating in “illegal religious activities.” A staffer at a neighborhood committee in Kashgar Yengisheher (Shule) county told RFA that police took away the body of Abdurishit, who died from a combination of illness and starvation during a recent coronavirus lockdown there. RFA reported earlier that authorities in Xinjiang have been collecting the bodies of deceased Uyghurs, many of whom died of starvation or lack of medical treatment during lockdowns, without informing their relatives whether their corpses would be handled according to Islamic burial rituals.

Abdureshit lived in downtown Toqquzaq when police took the former school security guard to the internment camp in 2017, said an expatriate from the county who has knowledge of the situation.

A neighborhood committee staffer in Kashgar Yengisheher said authorities took Abdurishit away to receive so-called “education” while he was working at a middle school.

Abdureshit was healthy before his detainment, he said, though he did not know if the young man had been ill when he was released or if he died because of starvation during the lockdown.

MONIKA KUJAŁOWICZ

DISCRIMINATION & TOLERANCE

Lesson ideas – Discrimination & Tolerance

The following material has been created to confront students with the concepts of discrimination and tolerance in ESL (English as a Second Language) classes. It contains various activities to raise awareness of these issues, help students understand that prejudice against certain social groups is in a way ingrained in human nature as well as to sensitize them to displays of intolerance in the school environment. Depending on a group it can be accomplished in two or three lessons.

The lessons focus on communication – the material includes numerous activities that enable students to reflect on tolerance and discrimination, voice their opinions and exchange ideas. The material contains also a Quizlet study set with topic-related vocabulary so that the students can discuss the topic with confidence.

At the beginning, students are asked to unscramble and then elaborate on words of wisdom*. These should introduce them to the topic and attract their attention. There is one activity in which learners apply the See-Think-Wonder strategy where they observe, make inferences with reasoning and ask questions. In the resources, students find out about the **Clark Doll Test**, read an article for some background information and watch a video. They summarize the topic by sharing their impressions and feelings.

Ultimately, students come up with ideas for an awareness campaign and its dissemination at school. The final product could be a poster, encoded messages (QR codes) placed on the school premises, or a video – depending on the student's creativity.

Ultimately, students come up with ideas for preventing displays of discrimination and promoting tolerance at school.

*Words of wisdom:

Prejudice is a burden that confuses the past, threatens the future and renders the present inaccessible. (*Maya Angelou*)

There is no such thing as race. None. There is just a human race – scientifically, anthropologically. (*Toni Morrison*)

Peace begins with tolerance and respect for everyone. (*Ernesto Kahan*)

History has shown us that courage can be contagious and hope can take on a life of its own. (*Michelle Obama*)

Lesson objectives:

- The activities allow students to:
- get to know topic related vocabulary,
 - comprehend the key terms - discrimination and tolerance,
 - deepen their understanding of these issues,
 - realize that prejudice is based on people's different characteristics,
 - understand that prejudice and intolerance are ingrained in society,
 - reflect on how to prevent undesirable behavior,
 - develop soft skills such as critical thinking, teamwork, creativity, problem-solving and communication.

Methods/Activities:

- group work / pair work,
- CLT (Communicative Learning Teaching),
- discussion,
- individual work,
- reading,
- writing,
- interactive activities.

Age group:

- 16-19 years.

Estimated duration:

- 90 minutes.

Overview**How to work with the teaching material?**

The activities are to be done in three lessons, each stage is expected to last between 40 and 45 minutes. At the beginning students should be informed that they are going to work on the topic for three lessons. At the end of parts 1 and 2 there are two extra activities that can be used as a summary. The following instructions and timings are a suggestion only and can be adjusted both to your students ability and your individual approach and teaching style.

80**PART 1 (about 42 minutes)****Introduction** – 2 minutes

Present the title slide and ask students to tell you what they expect to be faced with in these lessons. Present slide 2 which shows the lessons objectives. Go through the objectives list to stimulate students' interest in the topic.

Warm up – 10 minutes; pair work, class discussion

Present slide 3

Ask Ss what they associate with discrimination and tolerance. Students write their associations down and then share them with the person sitting next to them (*pair work*).

Some associations should be written on the whiteboard so that the students can get the bigger picture. All answers should be accepted (*class discussion*).

Now move on to the question at the bottom of the slide: Do you think that it is a problem that still persists? Why?/Why not? Encourage students to justify their opinions, ask them about their experiences.

Activity 1 – 10 minutes, individual work / pair work

Display slide 4

Tell students they are going to work in pairs and reflect on some words of wisdom*. Ask them to use their phones and scan the QR code to access a Wordwall activity in which they need to unscramble the quotations and then ask them to elaborate on the quotes. Alternatively, instead of asking students to unscramble the words in pairs, the activity can be displayed on a screen so that you can work on it with the whole group.

Ask Ss to discuss what the quotations mean with a partner and/or give their opinion on it. Then ask various Ss to tell the class.



Activity 2 – 5 minutes

Present slide 5

Explain students that they are going to face a challenge and try to define the two key words: TOLERANCE and DISCRIMINATION. Ask them to convey as much meaning as possible in a few words only. Then refer them to a dictionary (you can use the links in the presentation) to compare their definitions with “professional” ones.

- **Discrimination** (Cambridge Dictionary Online) – treating a person or particular group of people differently, especially in a worse way from the way in which you treat other people, because of their skin color, sex, sexuality, etc.;

- **Tolerance** (Cambridge Dictionary Online) – willingness to accept behavior and beliefs that are different from your own, although you might not agree with or approve of them.

Ask students whether their definitions were similar or different in comparison with the dictionary.

Activity 3 – 15 minutes; group work, individual work

Display slide 6

Divide your class into groups of three or four. To activate background knowledge Ss should retrieve from their memory vocabulary related to discrimination and tolerance.

Set a time limit and let students compile a list of words/phrases they already know. Then ask them to swap their list with the other groups so that they can expand them with words their classmates didn't include. Monitor their work all the time.

Now tell the students that they are going to expand their vocabulary by working with a Quizlet set.

Give them time to get familiar with the vocabulary. After a few minutes let them recap on the words by playing Quizlet Live.

**Extra activity**

Ask each student to choose ten new words and write them so that they merge into a snake: *biasprejudicebullying* on a separate piece of paper. It can be used as a Warm-up in the next lesson.

PART 2 (up to 45 minutes)

Activity 4 – 10 minutes, *I see...*, *I think...*, *I wonder...*

Display slide 7

In this activity students are encouraged to develop their critical thinking.

Present Ss with the seventh slide. Ss work individually.

- Ask students to look at the situation presented on the left and ask them: *What do you see?* Have them write down everything they observe in the *I see...* sentence. Give them one minute.

- Now ask students: *What do you think?* This makes them take a deeper look at what is going on in the displayed situation. Ask them to complete the *I think...* sentence. Give one minute for it.

- Finally, ask your students: *What do you wonder?* Allow them to explore the problem, to get an insight into it, speculate on what could have caused the situation, how it might develop etc. Give them at least two minutes to complete the *I wonder...* sentence.

Here and here you can find more about this routine.

Display the results of this activity on the board so that the students can see what the others have written.

Activity 5 – 5 minutes, group work / discussion

Display slide 8

This activity introduces Ss to film watching. Group Ss in 4-5 people, ask them to discuss the questions displayed on the screen. Ask Ss to use vocabulary covered in activity three. Ask various students to answer a question in class.

**Activity 6** – 30 minutes; individual work, pair work, class discussion

Slides 9, 10

Tell Ss that they are going to watch an experiment called **The Clark Doll test** which was carried out in 1954. For background information ask Ss to read the text hidden in the QR code. Give them a few minutes to read the text in silence. Then ask them what they found out about the experiment.

Ask Ss to prepare true/ false sentences or questions based on the content of the text. Sentences / questions should be written on sticky notes so that Ss can swap and solve/answer them.

Display slide 10. Instruct Ss to watch the video carefully, suggest that they can write down some thoughts, ever single words that come to their mind while watching, tell them that after watching you are going to ask them to answer the question: *Would the children have had an unbiased attitude to the dolls if there hadn't been racial segregation?* and share their impressions with the other Ss.

Extra activity

Ask students to write what they learnt in this lesson and what they would like to find out about the problem.

82**PART 3 (about 45 minutes)****Activity 7** – 10 minutes

Show slide 11

Tell Ss that they are going to take a closer look at their school community in the context of discrimination and tolerance and explore each other's experiences.

Show slide 12 that contains Find Someone Who activity.

- Explain Ss that they are to walk around the classroom and find someone who matches a question, someone who has relevant experience. When they find a person, they write their name down. Encourage Ss to ask their classmates for more information.
- Set a time limit for this activity, about 7 minutes.
- Ask Ss to return to their seats and ask them to share the results with you, ask for some details. You can use a survey sheet you will find in the attachment or ask Ss to copy the questions and write the names of people they find next to them.

Activity 8 – 30 minutes

Divide Ss into groups of three or four. Display slide 13.

Explain what they are supposed to do in this activity (read the instructions on the slide). Provide Ss with necessary supplies like markers or card socks, depending on what you decide to do.

To reinforce your students, be complimentary about their engagement and outstanding performance in the previous activities. Tell Ss that they are resourceful, creative and you are proud of them. Let them come up with ideas to prevent discrimination and promote tolerance in their community. Allow your students to choose in what form they would like to present their ideas. It can

be an essay providing solutions to a problem, an educational video, a plan for a campaign to run at school etc. This part can be performed as a project done outside the classroom.

Summary – at least 5 minutes

Display the final slide. Ask Ss to reflect on the covered material in the way presented on the slide.

EXTENSION

Activity 9

As an additional activity that could be done outside the classroom, as an individual project, you could ask students to find examples of discrimination and intolerance in the past. Ask them to do some research on what social groups were discriminated against. The final product could be a presentation or an article and its dissemination in the school community (QR codes).

This project would enable students to realize that history repeats itself and taking action to prevent undesirable displays of discrimination and intolerance is crucial in terms of a fundamental human right to be treated equally as well as with dignity and respect.

Here are some useful sources of information:

<https://www.facinghistory.org/resource-library/wave-discrimination>

<https://www.auschwitz.org/en/history/before-the-extermiation/the-persecution-of-the-jews/>

<https://nmaahc.si.edu/learn/talking-about-race/topics/historical-foundations-race>

FIND SOMEONE WHO

- has experienced intolerance or discrimination:

NAME:

ADDITIONAL INFORMATION:

- knows someone who was/is a victim of intolerance:

NAME:

ADDITIONAL INFORMATION:

- has ever witnessed someone being harassed and discriminated against:

NAME:

ADDITIONAL INFORMATION:

- has any prejudices:

NAME:

ADDITIONAL INFORMATION:

- knows someone who is biased against a certain group of people:

NAME:

ADDITIONAL INFORMATION:

if you can think of another good poin of this list, please add it

-

NAME:

ADDITIONAL INFORMATION:

JENS HÄUSER

IDEOLOGY AGAINST THE INDIVIDUAL

Age group:

15-19 years.

Estimated duration:

6 x 45 minutes (more lessons for studying the material will be beneficial).

Project overview

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These educational materials focus on the impact of Nazi ideology on the lives of individuals.

The class starts with discussing a quote about the burning of books, then students connect it to the persecution of people under Nazi rule, study historical sources from this era and then have a look at current times to see to what extent persecution can still be found today.

One main goal of history lessons is the teaching of democratic values and standing in for human rights, so this project can also be used to prepare a subsequent project that activates further engagement.

Content and scope of the project

The atrocities committed by the Germans under National Socialist rule were planned and prepared. Antisemitism, racism, ableism, Romaphobia, and the persecution of political dissenters were central to Nazi ideology. However, they did not invent these concepts but rather used pre-existing prejudice, hatred and conspiracy theories. These were put into a legal framework that used existing state institutions and organizations established by the Nazi party. The atrocities could not have been executed without this system of administration and the large number of people participating voluntarily or by executing orders. Understanding how this situation was created by forming these plans into legal documents can be valuable knowledge for understanding how modern, pluralistic democracies are different from totalitarian fascist systems. Thus, the analysis of documents issued by governmental bodies used to provide this framework are the central emphasis of these lessons.

Since the topic of this workshop is Untold Stories, the students are supposed to have a closer look at the lives of individuals who were affected by the technical documents. By this shift of focus from the perpetrators and the system to actual citizens, the students can see the realities that were created by the sources that they deal with in class. The results of the project can also be used to connect to the meaning and relevance of unalienable human rights in our current times.

Educators should be aware that the fixation solely on Hitler that can sometimes still be found in media or public discourse is not helpful to this task. The material here does not focus on Hitler or his biography. The link between the lives of individual victims of the Nazis and the system as represented by the documents presented here, does not depict the people committing the crimes against humanity. The crimes were

committed by an innumerable number of people, Germans and their collaborators. In the wake of the Second World War, there was a tendency to blame the leaders of the National Socialist Party for the atrocities. Many of them committed suicide to escape punishment and some of them were sentenced to prison or death sentences after trials. It took years of work and research to put a larger emphasis on the responsibility of the individual people as perpetrators of persecution, war crimes, and genocide. Even in the 21st century, men and women aged 90 years or older have been brought to court and found guilty of their involvement in the concentration and death camps. It might be necessary to make students aware of these facts during the project.

The project itself can be handled in a very flexible way and provides educators with the material they are free to use and adapt for their classrooms. It is also possible to change the scope of work and make it fit the amount of time they can spend on the project. This approach makes it possible to put an emphasis on cooperative or individual learning. It also demands a certain level of independent studies from the students. It is possible to provide further historical sources to the students or let them do further research as well. Whether students focus on one or more biography on the website or one or more of the historical sources can be left to the decision of the educators. It is also possible to choose different ways of presenting the results of the project.

Plan

Introduction

“That was but a prelude; where they burn books, they will ultimately burn people as well.”

Use the quote about burning books by Heinrich Heine to open the topic about the persecution of ideas and people. A classroom discussion might bring many associations along. It is also possible that students will quickly talk about National Socialism. However, it might also be possible that the students put emphasis on books as a symbol of ideas or science. This discussion might also address current topics like free speech on the internet or in countries under authoritarian rule. If the discussion does not prove fertile, the educator can add information about the author and the quote. Heinrich Heine is one of the most famous German poets. He was born into a Jewish family in 1796. The quote is from 1832. It was actually taken from a tragedy about the inquisition fighting in Spain at the beginning of the 16th century and spoken by the Muslim protagonist of the play pleading for tolerance.

The discussion will probably go in the direction of the persecution of individuals. If the connection to Nazi Germany is not made, the second worksheet for the introduction includes a picture of a book burning by the Nazis. This transition leads to the step of doing research on the website 10 Stages.

The material is aimed at students aged 15-19. The historical sources are mostly based on the translations used during the Nuremberg Trials because they have been used as legal documents and the vocabulary can be seen as the established translation of the terminology of the original German sources. The texts have been shortened and edited to make them more suitable for classroom use so and some paragraphs are edited out to make the sources more accessible. Also for the cause of accessibility, the translations have been edited to help students who learn English as a foreign language understand the legal choice of words. Furthermore, students find footnotes with vocabulary annotations to support their understanding.

The material provided does not cover every aspect of persecution and not every single one of the ten steps found on the website 10 Stages. The students might also benefit from watching educational videos in class that provide a broader picture of the history of Nazi Germany since this project focuses on the aspects of discrimination and persecution.

Understanding that human and civil rights have been fought for by individuals and communities is an important fact. The first German democracy that was established after the revolution that ended the monarchy and contributed to the end of the First World War was a far more democratic, progressive, and diverse nation than people might expect when having a look back from the present day with the knowledge of the time between 1933-1945.

Research

The research task introduces Humanity in Action Poland's project website <https://10krokow.org/en> to the students. It is available in Polish, English and German. The task gives the students time to have a look at the biographies of individuals that were persecuted by the Nazis and links this to the 10 Stages of Genocide and Gregory Stanton's research on how genocides are prepared and carried out.

Students are supposed to present their findings in class and also show the link to Stanton's theory. The method of presentation should be chosen by the educator according to the constraints of time. A short oral report is possible, but a presentation of some visuals from the website is more suitable.

Study

There are worksheets on the Nuremberg Laws, the persecution of homosexuals and the actions taken against people with disabilities. The topics can either be given to groups or single students. The educators should be aware of the distribution of topics to the students since some worksheets could be more difficult to deal with for some students.

The worksheet about the program of the Nazi party can be used as an option. It could be used to show that the fight against democracy and the persecution of Jewish people had been pillars of their ideology from the very beginning. It is much more difficult to read since the legal language there is more technical.

All of the worksheets include pictures connected to the topic and suggestions for tasks that could be used to go deeper. However, depending on the duration the educator wants to give the students, these tasks could be too long.

Connecting Past and Present

The worksheet shows three headlines from the website of Deutsche Welle, a public German television and news channel. Obviously, antisemitism, ableism and homophobia still exist today. The students are asked to find more information or examples of these problems that are more current and perhaps more connected to the world around them. Teachers should be aware that it might be problematic if students compare current problems in the world with Nazi Germany.

Action

Having had a deeper look into the history of discrimination and persecution and seeing that problems still exist is a good way of emphasising the importance of historical knowledge for understanding the present and shaping the future. A discussion of the topic and its link to the present should also be a link between historical and political education. It is up to the educators whether to end the project with a discussion or let the discussion lead to action. Action should come from students themselves and the final task of this unit should make the learners connect past and present and come up with an idea of how to actively commemorate this part of history today. The concept of plaques in public spaces is one well-known way, but students are free to come up with their own ideas.



WORKSHEET NO. 1

Introduction with a quote

„That was but a prelude*, where they burn books, they will ultimately burn people as well.”
(Heinrich Heine, Almansor)

* A prelude is an introduction leading to something bigger.

Introduction with a photograph

A member of the SA burning books that were supposed to be “un-German” at the central Opernplatz in Berlin on 10 May 1933.

<https://commons.wikimedia.org/wiki/File:1933-may-10-berlin-book-burning.jpg>, public domain.

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WORKSHEET NO. 2

Research task

Visit the website <https://10krokow.org/en/>.

Find the biography of a person who was persecuted by the Nazis and present this and the reason for their persecution in class.

Explain the stage of genocide in Stanton’s theory that is connected to this person.

Study Task

Read the historical source and describe the content in your own words.

Connect the historical source to the 10 Stages of Genocide as seen on the website.

Present your finding to the class.



WORKSHEET NO. 3

Connecting Past and Present

Have a look at the headlines from the news site by German public television. Try to find more examples of such issues in the media or the world around you.

Focus on one example and prepare a short presentation of your findings in class. Discuss what can be done against the violations of civil and human rights in the present and the future.

SOCIETY

Berlin sees sharp increase in homophobic attacks

Kate Martyr
12/02/2019

Attacks against homosexual and transgender people in the German capital are up compared with 2018 figures, according to latest figures. The city's police chief has warned of an "increased polarization of society."

Deutsche Welle, 12.02.2019:

<https://www.dw.com/en/berlin-sees-sharp-increase-in-homophobic-attacks/a-51496947>

CULTURE | GERMANY

Antisemitism at documenta 'not an accident'

Christine Lehnen
07/29/2022

Another antisemitic exhibit has surfaced at the documenta art exhibition in Germany. Management is accused of burying its head in the sand, while Jewish groups ask if the art show will continue.

Deutsche Welle, 29.07.2022:

<https://www.dw.com/en/antisemitism-at-documenta-doesnt-happen-by-accident/a-62641768>

HUMAN RIGHTS | GERMANY

Germany violates disability rights conventions

Elliot Douglas
03/17/2021

Germany's sheltered workshops for people with disabilities exist in breach of a UN treaty. Now the European Parliament has voted to phase them out — but Germany's 3,000 workshops may not be going anywhere.

Deutsche Welle, 17.03.2022:

<https://www.dw.com/en/how-germany-violates-conventions-on-disability-rights/a-56901202>

WORKSHEET NO. 4

Commemoration and Action

Remembrance plaque reading: Where they have burned books, they will ultimately burn humans as well. In memory of the book burning by the National Socialists on May 14, 1933. Similar plaques can be found in many cities, often at the places where books were burned.

https://commons.wikimedia.org/wiki/File:Herinneringssteen_Marktplatz_Neustadt_an_der_Weinstrasse.jpg, JopkeB, CC BY-SA 4.0



Lotte Herrnbrödt lived here. Born in 1920, institutionalised in 1938 in the sanatorium in Giessen, transferred to the sanatorium in Goddelau in 1939, murdered in 1941.

A Stolperstein (‘stumbling stone’) is a cube with a brass plate inscribed with the name of a victim of Nazi persecution. It also includes life dates and information about what happened to them. These blocks are installed in the sidewalk next to the last known place of residency. The project was started by German artist Gunter Demnig in 1992.

Plaques are a way of commemorating the victims of persecution.

Develop a concept for a method of commemoration and preservation of human rights in your surroundings based on the things you have learned during this unit.

(Plan an event, online activity, exhibition, blog entry etc.)

WORKSHEET NO. 5

The Nuremberg Laws I – Citizenship

The two Nuremberg Laws were passed by the Reichstag on the same day in the Bavarian city of Nuremberg, where the Nazi Party had its congress. The combination of these two laws was used to divide the population and withhold rights from people. Although the Jews were not mentioned in the first version of the Citizenship Law, the Nazi government quickly defined who they addressed with these regulations in subsequent decrees on how to handle the laws.

The Reich Citizenship Law of September 15, 1935

The Reichstag has with one voice adopted the following law, which is declared here.

§ 1

(1) A subject of the State is a person who is under the protection of the German Reich, and who therefore has specific obligations towards the Reich.

(2) The status of being a subject is acquired in accordance with the rules of the Reich and State Law of Citizenship.

§ 2

(1) A citizen of the Reich is only that subject who is of German or related blood and who, through his conduct, shows that he is both willing and able to faithfully serve the German people and Reich.

(2) The right to citizenship is acquired by the granting of Reich citizenship papers.

(3) Only the citizen of the Reich enjoys full political rights in accordance with the rules of the law.

The Führer and Reich Chancellor, Adolf Hitler, The Reich Minister of the Interior, Frick

First Regulation to the Reich Citizenship Law of November 14, 1935

§ 2

[...] (2) An individual of mixed Jewish blood is one who is descended from one or two grandparents who were fully Jewish by race, insofar as he or she does not count as a Jew according to § 5, Paragraph 2. One grandparent shall be considered as full-blooded if he or she belonged to the Jewish religious community.

§ 3

Only the Reich citizen, as bearer of full political rights, exercises the right to vote in political affairs or can hold public office. The Reich Minister of the Interior, or any agency empowered by him, can make exceptions [...].

§ 4

(1) A Jew cannot be a citizen of the Reich. He has no right to vote in political affairs, he cannot hold a public office.

(2) Jewish civil servants will retire as of 31. December 1935. If these civil servants served at the front in the World War, either for Germany or her allies, they will receive in full, until they reach the age limit, full pension to which they were entitled according to the last salary they received; [...]

(4) The employment status of teachers in Jewish public schools remains unchanged until new regulations for the Jewish school systems are issued.

§ 5

(1) A Jew is anyone who descended from at least three grandparents who were fully Jewish by race. § 2 [...] will apply.

(2) A Jew is also anyone who descended from two fully Jewish grandparents, if:

(a) the person belonged to the Jewish religious community at the time this law was declared or joined the community later;

(b) the person was married to a Jewish person at the time the law was declared or married a Jew subsequently;

(c) the person is the offspring from a marriage with a Jew, in the sense of Section 1, which was contracted after the Law for the Protection of German Blood and German Honour became effective [...];

(d) the person is the offspring of an extramarital relationship with a Jew [...]

English translation:

United States Chief Counsel for the Prosecution of Axis Criminality, Nazi Conspiracy and Aggression, Volume IV. Washington, DC, 1946. 1416-PS, 1417-PS, pp. 7-10. (edited)

Tasks

1. Examine the difference between being a subject and being a citizen of the Reich.
2. Analyse the power given to the authorities by §2 of the Citizenship law.
3. Relate the separation of society to the 10 Stages.
4. Analyse the photograph taken from the exhibition “The eternal Jew” from 1937 and relate it to the Nuremberg Laws and the 10 Stages.



Settela Steinbach, a Romani girl from the Netherlands, was transported to the extermination camp in Auschwitz-Birkenau in 1944. The image became a symbol of the children in the Holocaust.

Photograph in the public domain.



https://commons.wikimedia.org/wiki/File:Bundesarchiv_Bild_119-04-29-38,_Ausstellung_%22Der_ewige_Jude%22.jpg, Bundesarchiv, Bild 119-04-29-38 / CC-BY-SA 3.0, CC BY-SA 3.0 DE

Photograph from the exhibition “The eternal Jew”. The photographs and sculptures were supposed to teach racial segregation based on pseudo-science to its visitors. The words read “The Jews, they have typical physical features”.

Different methods can be used here: group work, guided discussion, participants can prepare a poster, a mind map and present it afterwards. The choice of method depends on the trainer and the specifics of the group.

The Nuremberg Laws II – German Blood

One of the Nuremberg Laws regulated the relationship between the citizen and the state, while the other ones regulated marriages and extramarital intercourse in the population. It meant a deep intrusion into the privacy of people living in the Reich and directly affected the relations between Jewish people and people who were deemed German. A decree of the Citizenship Law defined who was seen as Jewish by the German authorities. Both laws were later closer defined by decrees on how to execute them.

Law for the Protection of German Blood and German Honour

Encouraged by the understanding that purity of German blood is the essential condition for the continuous existence of the German people, and inspired by the firm determination to ensure the existence of the German nation for all time, the Reichstag has with one voice adopted the following law, which is declared here:

§ 1

Marriages between Jews and citizens of German or related blood are forbidden. Marriages nevertheless concluded are invalid, even if concluded in a foreign country to circumvent this law. [...]

§ 2

Extramarital relations between Jews and citizens of German or related blood are forbidden.

§ 3

Jews may not employ female citizens of German or related blood who are under 45 years old in their households.

§ 4

- (1) Jews are forbidden to carry the Reich or national flag or display the Reich colours.
- (2) However, they are permitted to display the Jewish colours. Exercising this right is protected by the German state.

§ 5

- (1) Any person who violates the prohibition under § 1 will be punished with imprisonment in a correctional facility with hard labour.
- (2) A male who violates the prohibition under § 2 will be punished with prison or correctional facility with hard labour.
- (3) Any person violating the provisions under Articles 3 or 4 will be punished with correctional facility for up to one year and a fine [...]

Tasks

1. Relate the content of this law to the accompanying Citizenship Law.
2. Explain how this law affected the private lives of Jewish and non-Jewish people.
3. Examine the possible reason behind §4.
4. The Nuremberg Laws were used to define the Nazi concept of the “people’s community” (“Volksgemeinschaft”). Explain the meaning of this word in the ideology of the Nazis and why this term is shunned by the German society today.



Chart to describe Nuremberg Laws of 15 September 1935 and the respective regulation of 14 November 1935. The „Nuremberg Laws” established a legal basis for racial identification.

https://commons.wikimedia.org/wiki/File:Nuremberg_laws_Racial_Chart.jpg, German Government, government agency apparently part of the Reichs- und Preußisches Ministerium des Innern, Public domain.

Different methods can be used here: group work, guided discussion, participants can prepare a poster, a mind map and present it afterwards. The choice of method depends on the trainer and the specifics of the group.

WORKSHEET NO. 7

People with Disabilities

Law for the Prevention of Offspring with Hereditary Diseases and the Permission for Aktion T4

This law and Hitler's later edict both show the contempt the Nazi ideology had for people not fitting into the fascist view on the people's community [Volksgemeinschaft]. Forced sterilization, discrimination, and the killing of people with disabilities were part of their methods from the first year of their reign. They did not invent eugenics, which had already been a field of study at the beginning century, but established it as a basis for their laws on "racial hygiene" and actions against their victims.

Law for the Prevention of Offspring with Hereditary Diseases (July 14, 1933)

The Reich government has passed the following law, which is hereby declared:

§ 1

(1) Anyone who is suffering from a hereditary disease can be sterilized by a surgical operation if, according to the experience of medical science, it is expected with great probability that his children will suffer from serious hereditary physical or mental defects.

(2) Those people who suffer from any of the following diseases are considered suffering from a hereditary disease under this law: 1. Mental deficiency from birth¹ 2. Schizophrenia, 3. Manic depression, 4. Hereditary epilepsy, 5. Hereditary St. Vitus' Dance², 6. Hereditary blindness, 7. Hereditary deafness, 8. Serious hereditary physical deformity.

Furthermore, anyone suffering from severe alcoholism can be sterilized.

§ 2

The person to be sterilized has the right to make an application. If this person is legally incapable, has been declared mentally deficient, or is not yet 18, the legal representative has the right to make an application for this person but needs the consent of the court of custody³ to do so. In other cases of limited ability, the application needs to be approved by the legal representative. [...]

§ 3

Sterilization can also be requested by the following: 1. The civil service doctor. 2. In the case of inmates of hospitals, nursing homes, and penal institutions, by the head of this institution.

§ 4

The application is to be made to the office of the Hereditary Health Court; it can either be made in writing or dictated to it. The facts forming the application are to be attested by a medical certificate or confirmed in some other way. The office must inform the civil service doctor of the application.

§ 5

Responsibility for the decision rests with the Hereditary Health Court that has jurisdiction over the district in which the person to be sterilized officially resides.

§ 6

The Hereditary Health Court is to be attached to a district court. It consists of a district court judge acting as chairman, a civil service doctor, and another doctor certified by the German Reich and particularly well trained in hereditary health. [...]

§ 7

The proceedings of the Hereditary Health Court are not public. [...]

§ 12

Once the Hereditary Health Court has decided on sterilization, the operation must be carried out even against the will of the person to be sterilized, unless that person applied for it himself. The civil service doctor has to attend to the necessary measures with the police authorities. Where other measures are insufficient, direct force may be used. [...]

§ 15

Those concerned in the court case or in the carrying out of the surgical operation are bound to secrecy. [...]

This law comes into force on 1st January 1934.

Berlin, July 14, 1933.

The Reich Chancellor, Adolf Hitler,

The Reich Minister of the Interior, Frick,

The Reich Minister of Justice, Dr. Gürtner

English translation:

US Chief Counsel for the Prosecution of Axis Criminality, Nazi Conspiracy and Aggression. Volume 5, Washington, DC, 1946, Document 3067-PS, pp. 880-883. (edited)

Permission for Aktion T4 (1 September 1939)

BERLIN, 1st September 1939

Reich Leader Bouhler and Dr. Brandt⁴ are entrusted with the responsibility of extending the authority of physicians, to be designated by name, so that patients who, after a most critical diagnosis, on the basis of human judgement, are considered incurable, can be granted mercy death. [signed by] A. Hitler"

*The document includes a handwritten comment by Minister of Justice Dr. Gürtner
"given to me by Bouhler on 27. August 40; Dr. Gürtner"*

¹ Intellectual disability from birth.

² St. Vitus Dance – Chorea major, Chorea Huntington; a hereditary neurodegenerative disease that can affect coordinated movement.

³ A court of custody is a legal entity that decides for people not deemed able to do so for themselves.

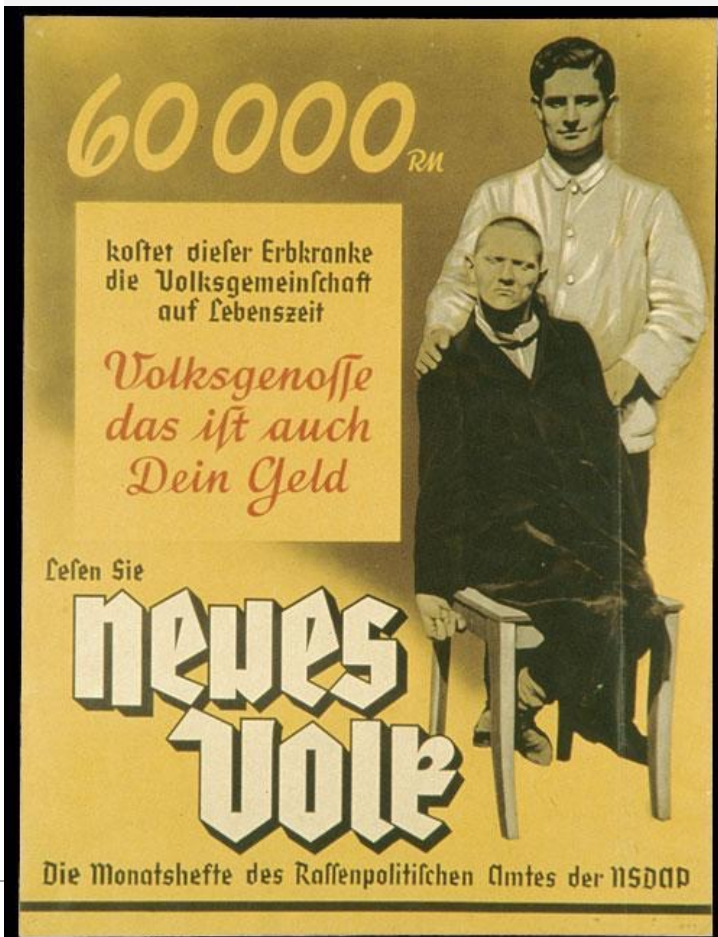
⁴ Philipp Bouhler was an SS-Obergruppenführer and leader of Hitler's Chancellery, the office of the chancellor.

Tasks:

1. Examine who exercises power over whom according to this law. Who is affected by this power?
2. Analyse how these laws fit into the Nazi ideology of racism and the people's community [Volksgemeinschaft].
3. Nazi action against people with disabilities met more opposition in the German population than the Nazis expected. Research who protested against this and their reasons for doing so.
4. The court case "United States of America v. Karl Brandt, et al." in 1946 and 1947 was held against the medical doctors who experimented on humans and were active in killing people with disabilities. They were accused of committing crimes against humanity and war crimes. Research this trial and its consequences. Relate this to the obligation medical doctors have for society from a human rights perspective.
5. Research the history of eugenics and the effect the Nazis had on how people perceived this practice.
7. Fascism often comes with a fixed view of gender roles and on the individual's duty for society. Research aspects of fascism and how they relate to the ideology of racial hygiene found in these texts.
8. Analyse the advertisement for the propaganda magazine on racial hygiene and relate it to the historical context of the topic.

Different methods can be used here: group work, guided discussion, participants can prepare a poster, a mind map and present it afterwards. The choice of method depends on the trainer and the specifics of the group.

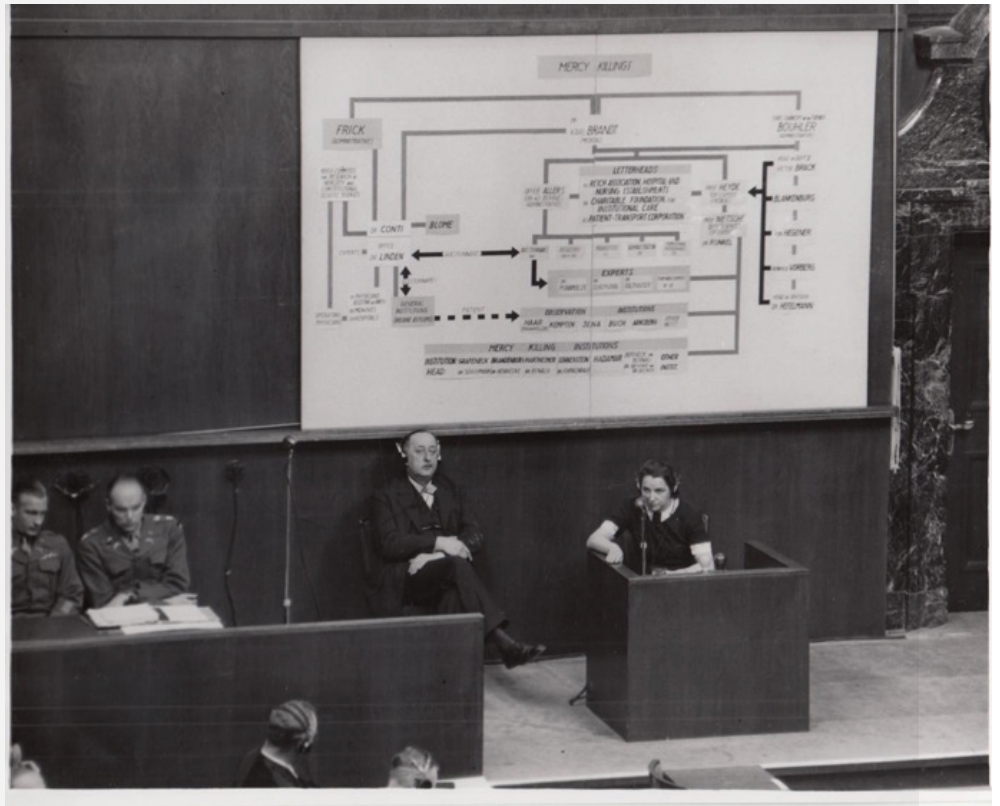
96



60000 RM – this is what this person suffering from hereditary defects costs the community during his lifetime. Comrade from among the people [Fellow citizen], that is your money, too. Read Neues Volk [A New People] – The monthly magazines of the Office for Race Politics of the NSDAP, 1938.

<https://commons.wikimedia.org/wiki/File:Euthanasie-Propaganda.jpg>, Nazi Party, public domain

Dr. Zofia Mączka, on witness stand during the Doctors' Trial, 9 December 1946-20 August 1947 (first of the Subsequent Nuremberg Trials) held at the Palace of Justice, Nuremberg, 9 December 1946.



Public domain

So würde es enden

Qualitativer Bevölkerungsabstieg bei zu schwacher Fortpflanzung der höherwertigen.



So wird es kommen wenn Minderwertige 4 Kinder und höherwertige 2 Kinder haben.

The exhibition „The Wonder of Life“ in Berlin was used to push Nazi propaganda on racial hygiene to its audience. This poster reads "Reduction of the quality of the population when superior people reproduce is not often enough./ These will be the results when inferior people have 4 and superior people have 2 children.

https://commons.wikimedia.org/wiki/File:Bundesarchiv_Bild_102-16748,_Ausstellung_%27Wunder_des_Lebens%27_rotate_crop.jpg, Bundesarchiv, Bild 102-16748 / Georg Pahl / CC-BY-SA 3.0, CC BY-SA 3.0 DE

Persecution of Homosexuals in Nazi Germany

Secret Decree by Heinrich Himmler, Reich Leader of the SS and Chief of the German Police 10 October 1936

Reich Leader of the SS and Chief of the German Police,
Berlin, 10 October 1936
S V 1 24/36 g

Secret!

No publication in the RMBliV.

Re.: Combating Homosexuality and Abortion.

The severe endangerment of the population policy and the health of the people by a still relatively high numbers of abortions, which are a serious violation of the ideological foundation of National Socialism, and the homosexual activities of a significant part of the population creates one of the major perils of the youth demand for an increased measures combating these illnesses plaguing the people [Volksseuchen].

Processing said crimes principally lies in the hands of the criminal police responsible for the area.

I will establish a Reich Central Office for the Combating of Homosexuality and Abortion at the Prussian Criminal Police to ensure central registration and effective prosecution of these offences.

Send to:

*the Secret State Police [Gestapo], Berlin
the Prussian Criminal Police, Berlin
all Offices of the State Police in the Reich
all Offices of the Criminal Police in the Reich*

The Raid on the Institute of Sexual Research

German physician Magnus Hirschfeld was an activist and medical researcher who headed the Institute of Sexual Research in Berlin. This organisation existed from 1919-1933 when it was raided by Nazi students and the SA. The place had been attacked before because of its advocacy of LGBTQ rights and medical help for transgender people. Hirschfeld, a gay Jewish German, had campaigned for the decriminalization of abortion and the abolishment of §175 of the German penal code which criminalised homosexual intercourse.



<https://collections.ushmm.org/search/catalog/pa26351>, Public Domain

A uniformed member of the Nazi SA and a student of the Academy of Physical Exercise examine materials plundered from the library of Dr. Magnus Hirschfeld, director of the Institute for Sexual Research in Berlin on May 6, 1933. While some materials were burned immediately on the street outside the Institute, others were loaded onto trucks and carted away for sorting. Some were torched at the ceremonial book burning on Berlin's Opera Square on May 10, but selected valuable antiquarian books and periodicals were actually sold abroad, including some that were purchased by Hirschfeld himself, since he aimed to establish a new Institute in exile in

Paris. The public library of the Institute comprised approximately 10,000 mostly rare German and foreign books on the topics of sex and gender (Manfred Baumgardt).

Tasks:

1. Analyse Himmler's decree and the language he used to describe the situation.
2. Himmler claims that abortions and homosexuality were prevalent in society despite being against Nazi ideology. Explain why he saw these as "sicknesses".
3. Find out more about the situation of LGBTQI people and the Institute of Sexual Research in Germany before 1933.
4. §175 of the German penal code was abolished in 1994. Find out more about the situation in Germany after WWII and how the situation changed through the course of recent history.
5. §218 still existed in 2022. Find out more about its controversial history.
6. The numbers of convictions for §175 skyrocketed during the Nazi era. Have a look at the numbers and find out why.

Different methods can be used here: group work, guided discussion, participants can prepare a poster, a mind map and present it afterwards. The choice of method depends on the trainer and the specifics of the group.

More: <https://encyclopedia.ushmm.org/content/en/article/paragraph-175-and-the-nazi-campaign-against-homosexuality>

People found guilty according to §175, §175a, §175b.

Hans-Georg Stümke, Rudi Finkler: Rosa Winkel, Rosa Listen, Rowohlt TB-V., Juli 1985, ISBN 3-499-14827-7, S. 262.

Year	Adults	Minors
1933	853	104
1934	948	121
1935	2106	257
1936	5320	481
1937	8271	973
1938	8562	974
1939	8274	689
1940	3773	427
1941	3739	687
1942	3963	<u>nv</u>
1943*	2218	<u>nv</u>

The Program of the National Socialist Workers' Party

The Program was also known as the 25-point Plan. It was first announced in February 1920 in the early time of the Weimar Republic. It remained largely unchanged even when the actual politics of the party no longer reflected its goals. Attempts to change the content were prohibited by Hitler, who proclaimed possible change an insult. Although this was not an official legal document binding for the party, it was used for propaganda purposes.

The Program of the National Socialist Workers' Party (24 February 1920)

The program is the political foundation of the NSDAP and thus the primary political law of the state. It was made brief and clear intentionally. All legal rules must be applied in the spirit of the party program. [...]

1. We demand the unification of all Germans in the Greater Germany on the basis of the right of self-determination of peoples.
2. We demand equality of rights for the German people in respect to the other nations; repeal of the peace treaties of Versailles and St. Germain.¹
3. We demand land and territory (colonies) for the provisions of our people, and colonization for our excess population.
4. Only a member of the race can be a citizen. A member of the race can only be one who is of German blood, without consideration of creed. Consequently no Jew can be a member of the race.
5. Whoever has no citizenship is to be able to live in Germany only as a guest, and must be under the authority of legislation for foreigners.
6. The right to determine matters concerning administration and law belongs only to the citizen. Therefore we demand that every public office, of any sort whatsoever [...] be filled only by citizens. [...]
7. We demand that the state is concerned first with providing the opportunity for a livelihood and way of life for the citizens. If it is impossible to sustain the total population of the State, then the members of foreign nations (non-citizens) are to be expelled from the Reich.
8. Any further immigration of non-citizens is to be prevented. We demand that all non-Germans, who have immigrated to Germany since 2 August 1914, be forced immediately to leave the Reich.²
9. All citizens must have equal rights and obligations.
10. The first obligation of every citizen must be to work both spiritually and physically. The activity of individuals is not to counteract the interests of the people, but must have its result within the goal of the benefit of all. Therefore we demand: [...]
13. We demand the nationalization of all (previous) associated industries (trusts).³
14. We demand a share of profits of all large industries. [...]
16. We demand the creation of a healthy middle class and its conservation, immediate communalization of the great warehouses and leasing them at low cost to small firms [...].⁴
17. We demand a land reform suitable to our needs, [...] abolition of taxes on land and prevention of all speculation in land.

18. We demand ruthless fighting against those whose activity is harmful to the general interest. Common national criminals, usurers, racketeers and so forth are to be punished with death, without consideration of confession or race.

19. We demand substitution of a German common law in place of the Roman Law serving a materialistic world-order.

20. The state is to be responsible for a fundamental reconstruction of our whole national education program, to enable every capable and hard-working German to get higher education and subsequently introduction into leading positions. [...] Understanding the concept of the State must be the goal of school as early as the beginning of understanding. [...]

21. The State is to care for the elevating national health [...] by the encouragement of physical fitness, by means of the legal establishment of a gymnastic and sport obligation, [and] by the maximum support of all organizations involved in the physical instruction of the young. [...]

23. We demand legal opposition to known lies and their declaration through the press. In order to create a German press, we demand, that: a. All writers and employees of the newspapers appearing in the German language have to be members of the race: b. Non-German newspapers have to have the direct permission of the State. They may not be printed in the German language: c. Non-Germans are forbidden any financial interest in or influence on German publications. As punishment for violations this publication will be closed and the non-German people expelled from the Reich. [...] We demand legal action of artistic and literary forms which are a destructive influence on our national life, and the closure of organizations opposing the above made demands.

24. We demand freedom of religion for all religious denominations within the state so long as they do not endanger its existence or oppose the moral senses of the Germanic race. The Party as such advocates the standpoint of a positive Christianity without binding itself confessionally to any one denomination. It combats the Jewish-materialistic spirit within and around us, and is convinced that a sustainable recovery of our nation can only succeed with the motto: common good before individual profit.

25. For the execution of all of this we demand the formation of a strong central power in the Reich. Unlimited authority of the central parliament over the whole Reich and its organizations in general. [...] The leaders of the Party promise, if necessary by sacrificing their own lives, to support by the execution of the points set forth above without consideration.

Published in:

Nazi Conspiracy and Aggression, Volume IV. Office of the United States Chief Counsel for Prosecution of Axis Criminality. Washington, DC : United States Government Printing Office, 1946, p. 208-209.

¹ The Treaties of Versailles of St. Germaine and Versailles defined the conditions of peace for the German Empire. They had to accept total responsibility and guilt for the First World War, the loss of all colonies, paying financial reparations, restrictions of their military and giving up large territories, especially in the East.

² They mean the beginning of the First World War.

³ Nationalisation means creating state-ownership of private companies.

⁴ Communalisation in this context means the creation of communal property of private property.

Tasks:

1. Categorise the different points in separate fields of politics and topics.
2. Examine which groups of the population were addressed by the points and who were to be excluded.
3. The Nazi Party demands a “Greater Germany” for the “Germans”. Research the background of the definition of Germany and compare the area with a historical map from 1914, 1920, 1938 and 1945.
4. Relate the definition of “Germans” to the territory described as “Greater Germany” mentioned.
5. Explain how points 4-8 build upon each other and are connected. Connect this to the 10 Steps.
6. Relate point 20 to the rest of the program. What are the consequences on the people?
7. The program was written in a time of immense social unrest in Germany which recently abolished the imperial monarchy and instituted a parliamentary democracy. Analyse whether these circumstances are reflected in the text.
8. The program echoes the effects of the “stab-in-the-back” legend, a conspiracy theory about the end of the First World War. Gather information about this myth and relate it to the text.

Different methods can be used here: group work, guided discussion, participants can prepare a poster, a mind map and present it afterwards. The choice of method depends on the trainer and the specifics of the group.



The early days of the Weimar Republic were turbulent. The defeat in the war, a revolution against the monarchy and the possibility of Germany become a communist state led to conditions that brought the country to edge of a civil war.

https://commons.wikimedia.org/wiki/File:February_1919_US_News_coverage_of_unrest_in_Germany.png, US Newspapers, Public domain

In 1920 the failed Kapp Putsch was an attempt to overthrow the democratically elected German government to replace it with a nationalist regime. The paramilitary forces were supported by parts of the official German army.



https://commons.wikimedia.org/wiki/File:Bundesarchiv_Bild_146-1971-091-20,_Kapp-Putsch,_Marine-Brigade_Erhardt.jpg, Bundesarchiv, Bild 146-1971-091-20 / CC-BY-SA 3.0, CC BY-SA 3.0 DE



Illustration of the "Stab-in-the-Back" legend (Dolchstoßlegende) from an Austrian postcard, 1919. Public Domain

Authors

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Lecturer and teacher of German and English, independent researcher of processes related to the integration of migrant pupils into the Polish educational system. For the last few years she has been working mainly with pupils with migration experience. Ambassador for Dialogue in Wrocław, expert of the Centre for Civic Education in preparing educational materials on migration for primary and secondary schools. Anti-discrimination educator and trainer specialising in the development of intercultural competences and working with students with migration experience. President of the Freya Foundation, which for many years has been initiating and conducting anti-discrimination activities and projects aimed at spreading knowledge about cultural diversity in the world. The Freya Foundation is one of the most active organisations working in Wrocław schools for understanding and mutual respect between pupils from the host and incoming society.

Natalia Giemza

Polish philologist and feminist. A teacher in a Krakow high school, involved in anti-discrimination activities. She works to open the world to young people. She is inspired by the emancipatory and pacifist art of women, cookies and love for a cat.

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A German history teacher. His focus is on media, radicalisation and the relevance of history to analyse current political and social issues.

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Licensed tour guide of Warsaw with over 10 years experience, Polin Museum guide, project coordinator and senior education specialist, Echocast tools educator and trainer. Since 2014 she has been working at the Polin Museum where is responsible for the educational offer (adults and teenagers). Creator of scenarios of the guided tours and online workshops. Coordinator of the Peer to Peer guiding project.

Monika Kujalowicz

A passionate English teacher with a long-time experience. She considers herself to be motivated and committed to creating a supportive and stimulating classroom atmosphere to build students' self-esteem and encourage them to become conscious and independent learners. She constantly develops and improves her teaching skills to be a teacher she wishes her own children could have.

Aleksandra Kurowska-Susdorf

An assistant professor at the Institute of Educational Studies in the Faculty of Humanities and Social Sciences at the Naval Academy in Gdynia, and an English teacher at the Community Primary School No. 1 in Wejherowo. She also works as an interpreter and guide in Kashubia, Gdańsk, Wejherowo and the former Stutthof Concentration Camp in Sztutowo. She is the author of the books: *Taming Death. The educational potential of Kashubian funeral rituals*, PWN 2019, and the children's picture book *Žęcé jak nudle*, ZKP 2022, and many scientific articles. She conducts workshops and lectures on thanatology, oral history and human rights education.

Barbara Munk

PhD, historian of literature, genealogist, and educator. Author and implementer of educational projects for youth related to the promotion of activities and attitudes open to cultures and religions, building respect for various faiths and for the cultural identity of communities. She has experience in creating film scripts and scenarios for large-format 3D video mapping projections. She comes from a multicultural and multireligious family.

Shepherd Mutsvara

Doctoral Candidate in Poland specializing in Immigration Law. He started off as a teacher and has taught in Zimbabwe, South Africa, Uganda, Germany and Poland.

Jakub Niewiński

The educator of interculturalism, human rights and the Holocaust. He is an ethics teacher and a PhD student at the Doctoral School of Humanities and Social Sciences at the University of Zielona Góra. Together with his students bring memory of Jewish history back to the local community where they used to live before Shoah. He teaches equal rights for women and men, promoting an attitude of respect and dignity of every person, regardless of religion, origin, age, mental and physical condition and psychosexual identity. He has worked together with the POLIN – Museum of the History of Polish Jews, Forum for Dialogue and the Center for Citizenship Education. Three years ago he received a Jerzy Boniecki award from the Polish-Australian POLCUL Foundation for promoting pluralism and tolerance and eight years ago he was awarded the Irena Sendler "For repairing the world". He likes cooking, eating chocolate and drinking black tea. He values boredom, which triggers his creativity and willingness to act!

Rafał Spodarek

A deputy head of a high school, a teacher of social studies and history. Education: master's degree in political science and journalism. Postgraduate studies: history. A design thinking moderator, a human rights educator, a trainer on intercultural competencies; leads and coordinates local projects on Jewish history and traditions.

Agnieszka Wrzesińska

Social activist and historian. Positively twisted teacher of history, history and the present and civic education at a high school in Trzebnica. She loves her work and acting with young people. She is energised by the people she surrounds herself with and by her faith. For her pupils, she overcomes all kinds of obstacles with a smile on her face and proves every day that nothing is impossible. She is on the move all the time and in her spare time runs her social media account Szalona Historyczka (Crazy Historian).