HISTOIRE CROISÉE

AS A PERSPECTIVE FOR NON-FORMAL EDUCATION

A METHODOLOGICAL HANDBOOK

Kreisau-Initiative

krzyżowa
kreisau

TABLE OF CONTENTS

1.
INTRODUCTION

This handbook examines the approach of *Histoire Croisée* (Entangled History) and its adaptability to non-formal education work.

Histoire Croisée is a theory in the science of history that was developed approximately twenty years ago. Since then it has remained at the centre of many discussions and was researched by various scientists. Still, applying this theory to non-formal education is quite a new approach.

This handbook is a result of the project **"'Histoire Croisée' (Entangled History) as a perspective for non-formal education"**. It was an international training for developing methods in non-formal education. The first edition of the project took place in Krzyzowa (Poland) in October 2015 and assembled multipliers from Germany, Greece and Poland. During this training general methods of teaching history from an entangled point of view were developed and are published in the first part of this handbook. The second edition took place in July 2017 with multipliers from Germany, Poland and the Ukraine and focused on Entangled History in the field of Holocaust Education. The results of this training are the methods published in the second part of this handbook.

Krzyzowa served as the perfect site for this training since this location has been and remains a place of interest within the German, Polish and European historical and contemporary context. The many entanglements and intertwinements of past and present are very visible in Krzyzowa. The former Kreisau was a small village in the German Niederschlesien (Lower Silesia), at the heart of which was the estate of the von Moltke family. After the borders of Poland were changed in 1945, Kreisau became Krzyzowa and has since then been part of the Polish Voivodeship Dolny Śląsk with the German population expelled and Poles having settled there. After being a state-owned collective farm for more than 40 years, in 1990 the former estate of the von Moltke family became the place

that the Krzyzowa Foundation for Mutual Understanding in Europe calls its home. In cooperation with the Kreisau-Initiative e.V., the Krzyzowa Foundation carries out youth meetings, seminars, trainings and conferences in many different fields with participants from all over Europe every year.

This handbook consists of various methods that integrate the theory of *Histoire Croisée* into non-formal education, with a special accent on youth exchanges. Its aim is to provide a broader and therefore more accurate view on different topics. In order to strengthen tolerance and mutual understanding among international participants, their multiple perspectives are included in the methods. In addition, the *Histoire Croisée* approach is used as a response to our more and more globalized world that makes observing history or historical events from a national or eurocentric point of view obsolete. Furthermore, this approach takes into consideration our growing multicultural and more diverse societies and the connection between different societies. These connections are due to changes, such as the internet, connecting individuals from different parts of the world, and also changes such as the migration and movement of people in general.

The authors do not claim that all methods originally stemmed from their own ideas, as they incorporated methods that have already existed in other contexts. What is new though is the application of those methods to the *Histoire Croisée* approach.

The first part of this book consists of methods of non-formal education dealing with topics like stereotypes, memory, migration or historical narratives. The second part focuses on the topic of Holocaust education with methods like a timeline on the Holocaust, historical narratives, peer education or the Living library. The methods are developed mainly for international youth projects but can be applied for other target groups as well.

All different methods try on a new way of perceiving and approaching history from different points of view in an intercultural setting and making history a linking rather than segregating tool that strengthens mutual understanding and reconciliation.

Introduction First part

In the first chapter the methods „Flower of Identity", „Same event - different stories" and „A European Museum of History" are presented. These were developed during the project "Once upon today... in Europe". That project analyses historical narratives in different communities, how people see history or historical events, how history is told and what impact it has on individuals and the surroundings they live in. The method „What do you know about migration", developed by the organisation *With WINGS and ROOTS*, examines the topic of migration in Germany. Migration and changing borders are also central topics in the methods „Borders change – memory stays" and „Talking about minority nations and their achievements – Silesian Nobel Prize winners", both of them on the topic of German history of Silesia. The methods" Images of Europe in the eyes of its citizens" and „Στερεοτypen?! Deconstructing preconceived ideas and beliefs from an entangled perspective" work with stereotypes and identity, the first one using a German-Greek context and the second one broadening it to a European one.

Second part

The second part of this handbook deals with methods of Holocaust Education and the application of *Histoire Croisée/ Entangled History* in this field. The well known format of a "Living Library" is presented and shows some new perspectives while implementing the approach of *Histoire Croisée/ Entangled History*. A "timeline" method includes historical events in Germany, Poland and Ukraine during the time of the Holocaust and helps participants get an overview on historical events as well as getting to know different perspectives on history. "Different events – Same story" deals with similar narratives of suffering caused by different mass crimes on different stories. The approach of peer education is applied in the method "Complicity & Courage – Museum of personal intergenerational histories". Participants create an exhibition based on personal family stories. "The Second World War and the Holocaust: The Molho family" shows how to work with children on the Holocaust and gives a new perspective in this field while dealing with an individual story. Finally different methods that help to accompany young participants in a visit to a former concentration or extermination camp are presented. Those methods can help touch sensitive topics while preparing and evaluating such a visit.

Merle Schmidt   *Carolin Wenzel*

2.
# THEORY OF *HISTOIRE CROISÉE* (ENTANGLED HISTORY)

MERLE SCHMIDT, CAROLIN WENZEL

The theory of *Histoire Croisée* (entangled history) was developed by Michael Werner and Bénédicte Zimmermann more than 20 years ago. Despite the time that has passed since its development, the approach of entangled history in non-formal education is still a very new field.

Werner and Zimmermann developed this new theory due to events that were important at the time and remain so, such as globalization and Europeanization that made it much needed to investigate history from multiple perspectives rather than from a national point of view.

Already at the beginning of the 20th century, Marc Bloch saw a need to develop the very traditional discipline of history further and to implement transnational aspects. That is how the comparative approach came into being. Later critics of this theory accused it of not being neutral and flexible enough. At the beginning of the 1990s a new approach appeared: transfer studies (one of its most prominent representatives is Michel Espagne). Transfer studies focus on transformations that happen when concepts, norms, images and representations of one culture are brought from one (national) context to another. This can happen through migration, meetings of different people, literature and nowadays through the internet and social media. But this theory could not overcome the shortcomings of the comparative approach either. The researchers applying this method were still accused of not being neutral enough and being stuck to their own national background.

That is why Michael Werner and Bénédicte Zimmermann developed the approach of *Histoire Croisée*.
As the name already suggests *Histoire Croisée* (entangled history) deals with entanglements, intersections and inter-crossings.
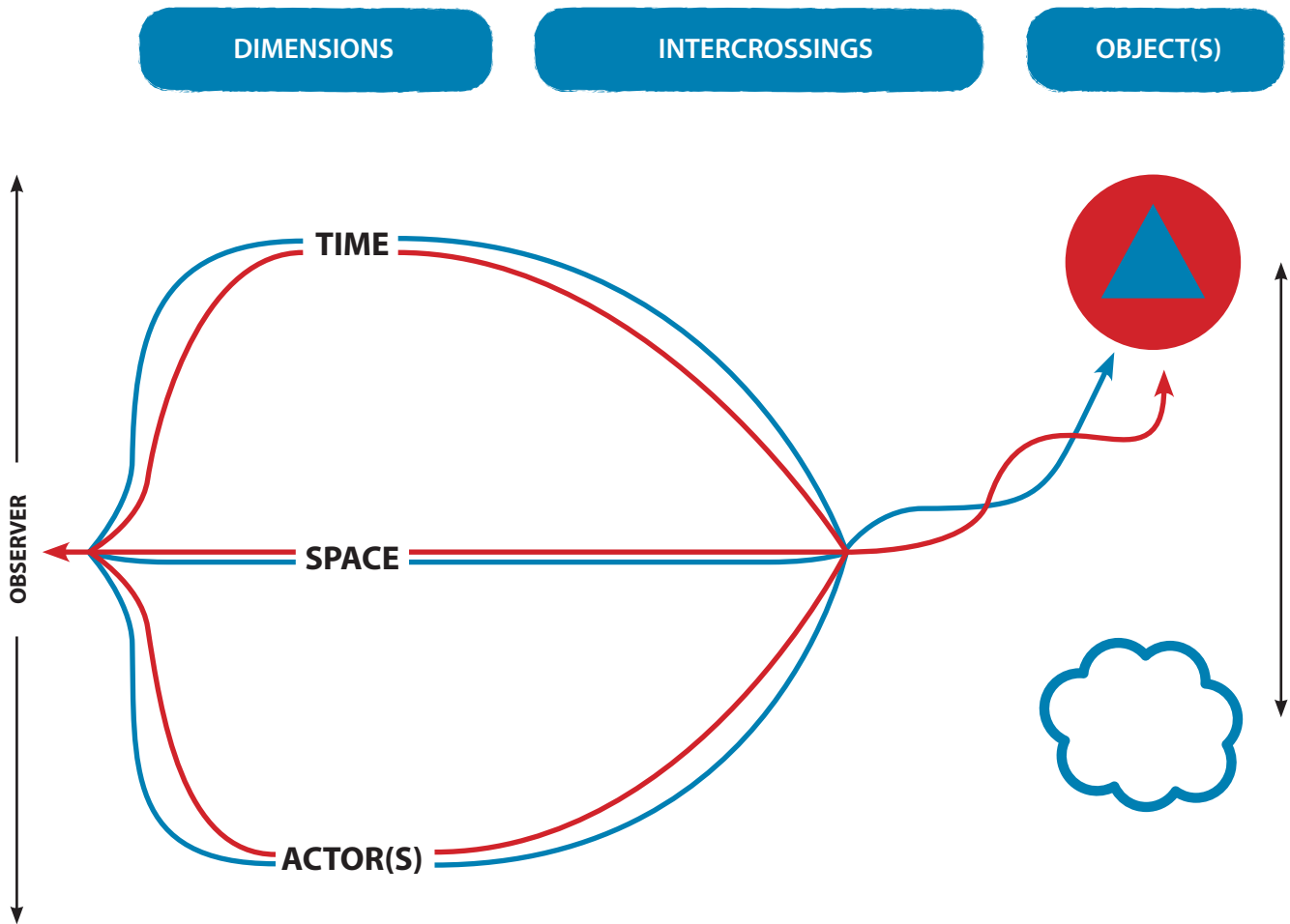
Before going further into detail about the entanglements, the object of research should be explained first. An object is, for example, an event like the beginning of the Second World War or the Treaty of Versailles. An important aspect of the object is its ability to change its character regularly. This already shows the dynamics of the object which can also change its location as well as its position. According to Werner and Zimmermann, it is always possible to have more than one object. If this is the case, the objects can influence each other.

Beside the object(s) there is the observer, for example the researcher, who examines or researches them. The observer is also characterized by her/his changing positions, points of view and perspectives. This leads to a multiperspective view the observer has on the object(s). Her/his main characteristic is reflexivity, so that s/he analyses and questions her/his own position or role in the process regularly. This is needed to secure her/his neutrality (which was one of the shortcomings of the other two theories) and to permanently prove the validity of the methods applied by her/him.

The observer and the object are connected by the perspective the observer has on the object(s). This perspective consists of several dimensions, and three of those are named and explained here. The first dimension is time and it describes different interpretations of the object during different times. To give an example: How was the beginning of the Second World War researched, viewed or interpreted in different times, for example during the Cold War or in the 1990s. This also includes the reception of this event in different times. Space is the second dimension and includes the view on the object in different locations. These can be geographical (point of view of the Soviet Union, Germany,

Western Europe), social or scientific (historians, political scientists) spaces. The third dimension presented here are the actors. These are people that were involved in the event (soldiers, civilians, Adolf Hitler, Winston Churchill) as well as people that reported, talked about or researched the event or the target group for whom the event is researched. All these dimensions are process-oriented and they are related to each other, influence each other and interact. During the research of the object the different perspectives intercross. An intercrossing can happen once or several times and is then called crisscrossing. During the research the intercrossings themselves are analysed as well as the effects that the intercrossings have on the object(s). This leads to multidimensional perspectives that are needed to analyse the object(s) fully. This can lead to a transformation of the object(s) and can also make the asymmetries between the object visible. There are several forms of intercrossings: The objects can intercross, the viewpoints can intercross and also the relationship between the observer and the object can intercross which leads to a reciprocity and can influence the observer her/himself.

With this theory Michael Werner and Bénédicte Zimmermann created a model that shows the complexity of history and historical events in a globalized and intertwined world in which everything is interdependent.

Since *Histoire Croisée* originates from science it is not easy for it to meet the demands of non-formal education. It is a very complex theory that assumes many aspects, such as the neutrality of the researcher who is informed about everything and reaches the neutrality by constantly changing perspectives and being self-reflective. In real life these conditions are hard to meet. What educators and trainers can learn from this theory is that teaching history in a globalized world is always difficult and cannot give simple answers to the questions of (young) people. The only thing they can do is to raise awareness towards the complexity and multiperspectivity of history and to create empathy and tolerance among participants by putting them into the shoes of someone else. The aim of non-formal education is not to teach the entire truth of history. Participants should, at the end of the day, learn that there is no truth and no real answer. If they realize that history is usually a product of current politics and is often misused by taking over certain perspectives, they have learned one of the most important lessons.

3.
METHODS OF INTERCULTURAL LEARNING

3.1

"Once upon today..." in Europe

Ole Jantschek, Carolin Wenzel

The following methods, "Flowers of identity", "Same event – different stories" and "A European Museum of History" have been implemented within the international training *"Once upon today…"* in Europe. Participants are multipliers working in the fields of history and civic education, international youth exchange and active citizenship. They have reflected and exchanged expertise on how to work with narratives in citizenship education, international youth meetings and other educational contexts.

Within the training those three methods were applied together, building on each other. In a different setting, it is also possible to use them independently.

For further information on *"Once upon today…"* in Europe, please visit the blog www.once-upon-today.org

METHOD:

Flowers of Identity

PARTICIPANTS

flexible

AUTHORS

Ole Jantschek, Carolin Wenzel

DURATION

3 hours

PROJECT

"Once upon today…" in Europe

KEYWORDS

identity, diversity, history, memory, community, narratives

Objectives

- Participants reflect upon their self-perception und social perception
- Participants get to know each other more deeply; supports building trust within the members of a group
- They elaborate on the concept of identity and set it into context with the notions of history, memory, community and narratives
- Throughout the process, participants become aware of the fact that their own identity is a product of the communities they have been raised in and different stories that are connected to that community (community can mean family, neighbourhood, region, country, continent, etc.)

Overview

Participants are asked to draw a flower with petals and leaves and attribute to each petal a concept that they consider important to their identity. These can include gender, nationality or religion, but also less obvious characteristics such as hobbies, interests, voluntary work, sexual identity, occupation, marital status or others. In the first round, participants work individually and design a private flower that is not shared with others. In the second round, they are asked to create a public flower to be shared with one other member of the group from another country. In the third step, participants form groups of four people from different countries. They are now asked to put their flowers into a landscape. That means each participant puts his/her identity into the context of concepts of history, memory, communities and narratives. How does one's identity interact with the history of e.g. a certain country, memories and narratives that are shared in a certain community etc.? This exercise helps participants to draw on their own experience and exchange with other group members, in order to understand that identities are always rich and complex. As every person is unique, so are communities and people living in one country or in Europe as a whole.

Background

"Who am I?" is one of the most basic questions an individual has to deal with. The method invites participants to think about this question in a playful way, and this usually leads to a large variety of possible answers. In this way, it raises awareness about the differences and similarities in people's perceptions of themselves. International youth meetings, where participants from different backgrounds meet, provoke questions such as: *What connects me with, and what makes me different from others? What is my role in a group? What shapes my identity? Who am I?* This conscious and unconscious process can lead to a questioning of the previous self-perception and values of

participants, in particular when controversies or critical questions arise. By dealing with these questions and facing possible difficulties, each participant and the group as a whole have the chance to grow personally and overcome boundaries or stereotypes.

Methods dealing with identity have been part of the basic repertoire within the international non-formal youth education for many years. Different activities use symbols for identity, such as a star[1], an onion[2] or a molecule[3] to help participants think about their individual identity, what one person may have in common with another and identify stereotypes and prejudices. In addition to these aspects, "Flowers of Identity" is particularly useful in seeing one's personal identity in a landscape of (collective) memory, history, community and narratives, and that everybody is a product of all these things that can hardly be influenced by oneself. It follows the approach that all our identities are shaped by stories that we have been told since we were born: family stories, stories about our society, the country and world that we live in.

Identity can be described as "the qualities and attitudes that a person or group of people have, that make them different from other people" and give them a "strong feeling of belonging to a particular group"[4]. Stories that are important for a certain group of people are shaping our identities and can be used to either unify or divide members of different groups. But these stories may change depending on the individual perspectives and choices of group members. "Flowers of Identity" wants to raise awareness towards the mechanisms that shape the self-perception as well as the social perception of our identities and what influence a collective memory has over this identity.

Preparation

As for the practical preparation, the following is needed:
- at least two pieces of paper (Din A4) per person and pens in different colours
- posters for the landscapes
- pin boards to put the results on display.

Course of the workshop

Phase 1:
Introduction (5 minutes)

The trainer explains that the session will give the participants the chance to think about themselves and to get to know each other better:

"The method that we are going to do is called Flower of Identity, and it works this way: In a minute, each of you will get a piece of paper. Please draw a flower with petals and leaves. You can freely decide on the form of the flower and how many petals and leaves you want to add. Afterwards, you can write attributes in each of the flowers' petals and leaves. This can be anything you consider important about your personality and life. You should also know that this first flower is only for you. You will work individually and you don't have to present it to the other members of the group."

1 See Council of Europe (2012): Compass. Manual for Human Rights Education with Young People. Strasbourg.
2 See Council of Europe (2004): All different, all equal.
3 See Salto Youth (2008): Understanding Youth. Exploring Identity and its Role in International Youth Work.
4 See Longman Dictionary of Contemporary English.

Phase 2:

Individual time for reflection (15 minutes)

Participants have 10 minutes to draw their flower and to think about the attributes they want to write on the paper. During this time, there should be silence to give everybody the chance to work without disturbances. In case of questions, the trainers should stick to their initial description of the task, i.e. not give any examples or advice about attributes or the form of the flower. After 10 minutes, the trainer tells the participants:

"You have created a 'private flower' that is only meant for yourself. Now in the second step, we invite you to design something like a 'public flower', that means a flower that you would also like to show to others and explain to them. Maybe for some of you this won't make any difference. Maybe some of you want to add something or erase an aspect that you don't necessarily want to share with others. You now have 5 minutes to think about this and draw a new flower."

Phase 3:

Work in pairs (40 minutes)

When all members of the group have finished their work, the trainer asks them to find a partner with whom they want to share their flower. This should be someone they would like to get to know better and share their personal stories with, but not someone they already know very well. The trainer says:

"Please find a partner and explain to each other the stories hidden in your flower. Please make sure that you meet someone new during this exercise, if possible from another country, but you should also do it with someone that you feel comfortable with. You will have 40 minutes to tell your stories to each other."

Phase 4:

Exchange in groups of four (1 hour)

After 40 minutes the trainer asks the group to come back and sit in a circle. Now two couples should come together to form groups of four people.

"Now we would like to ask each couple to find another couple and form groups of four people. You will have one hour to draw one poster with your flowers in the middle by putting them into a context. To the context might belong the concepts of memory, communities, narratives and history. How does the context influence the identity of a person?"

Phase 5:

De-briefing (1 hour)

In this phase, the trainer initiates a deeper discussion on the experiences the participants made during this activity.

"After reflecting on your personal identity and sharing it in different settings, we would now like to invite you to share some of your experiences with everybody."

The trainer could ask the following questions:

- How did you like the exercise?
- After this exercise, how would you define identity?
- What ideas came up about how identity is influenced by memory, communities, narratives, and history?

While discussing the concept of identity the trainer can take notes on a flipchart what participants connect with the term identity and how in their opinion memory, communities, narratives and history influence it. In the end the group can try to find a common definition of the term identity. If this is not possible, the group can have several different definitions. The flipchart with the definition(s) should hang on the wall of the seminar room until the end of the meeting.

Recommendations for implementation

According to the timeframe and the group, it is possible to give an example of how the flower could look like or even to indicate some things that might be written into the petals and leaves, e.g. gender, hobbies, nationality, etc. However, it is very important to make sure that the participants reflect upon their identity in different terms than those assigned to them by society. Therefore, we have decided not to give specific examples, but to rather explain that it could be any characteristic that participants consider important for themselves. Also, we recommend giving participants full liberty to design their own flower.

Variations

As already mentioned, there are several variations of this method with a different focus. Therefore please check "Compass, Manual for Human Rights Education with Young People", the Council of Europe's "All Equal – All Different Education Pack" and Salto Youth's "Understanding Youth. Exploring Identity and its Role in International Youth Work".

METHOD:

Same event – different stories

PARTICIPANTS
flexible

Carolin Wenzel
AUTHOR

DURATION
2,5 hours

"Once upon today…" in Europe
PROJECT

KEYWORDS
multi-perspectivity, narratives, history, collective memory, identity

Objectives

- Participants elaborate on the concepts of memory and history and set it into context with the notions of identity, community and narratives
- Participants become aware of the fact that history and memory are two opposing concepts and that the way history is narrated often serves the current needs of a community and its self-image
- Participants get to know that there is not only one story connected to a certain historical event, they learn that different communities (families, regional or national communities) narrate history in different ways and that it is always important to consider the entanglements that are created by that
- They learn about their individual identity and the community's identity they have been raised in
- Participants become aware of the self-perception of other countries and become able to listen to narratives that fundamentally oppose one's own narrative

Overview

Participants are asked to analyse different stories and narratives related to one historical event. Participants first split up into working groups of 4-6 people, consisting of an equal number of people from two different communities or countries, e.g. 2 from Germany and 2 from Poland. Then they select one historical event that they consider important either on a global level, for both countries or from their personal point of view. In the first round every group splits into national subgroups; every subgroup has to agree on a dominant narrative about this particular event in one's own country. In the second round both subgroups come together, share their narratives and compare them. In the end all groups prepare a presentation and report about differences and similarities as well as on aspects that struck or surprised them most. Finally, the group as a whole can try to identify characteristics of how narratives are constructed in each of the countries, pointing out concepts such as power, hierarchy or the creation of boundaries.

Background

"Same event – different stories" deals with the concept of collective memory and the relation between history and memory as well as oral tradition and a created cultural commemoration. According to Maurice Halbwachs, memories are no objective reflections of past perceptions of a certain reality. Memories are very much selective and dependent on the situation in which they are recalled by someone. The so called *cadres sociaux* are very im-

portant for the collective memory. This means that the preconditions for individual memories are social frames of references, most importantly fellow human beings, but also media such as books, images, knowledge etc. Without any social group that is bearing the collective memory, memories cannot be passed on. A social community teaches the contents of the collective memory and gives them a certain perspective.

The activity follows Halbwachs' approach that the notions of history and memory are incompatible. In contrast to memory, history is ideally something universal and neutral and includes entire events that happened in the past, so it is especially focused on the past. Memories are sectional. Its bearers are grading certain events and giving them a hierarchy. Their most important function is to build up a group's identity. This means that events have to be remembered in a way that they are fitting to a group's self-image and support its interests. Consequently, the notion of memory is very exclusive and not focused on the past but on the present. It fulfils the current needs of a group. Actual events that happened in the past are distorted and can lead to complete fiction.[5]

Participants of the activity "Same event – different stories" are investigating the backgrounds of their memories in a method that focuses on self-awareness. After carrying out the activity they will realize that events that they considered as important for their own identity and the identity of a certain community can be remembered in order to serve a certain self-image as well as a policy of a certain country. By comparing different narratives of the same event the participants become aware of the fact that memory has nothing in common with history and while being taught about certain historical events, actual facts are not as important as serving a certain ideology.

Preparation

As for the practical preparation, the following is needed:
- pieces of paper for taking notes (DIN A4) and pens
- posters for the presentations of different narratives and markers in different colours

Course of the workshop

Phase 1:

Introduction (10 minutes)

The trainer explains that the session will give the participants the chance to learn more about different perceptions of history and prepare them that the activity probably leaves more questions than answers.

"Today we are going to focus on the stories of your countries, that means the countries you were born in, raised and socialized. In case you are born and raised in different countries, chose one you feel strongly connected to. The method that we are going to do is called *Same event – different stories*. It works this way:

You will split up into working groups of 4-6 people, consisting of an equal number of people from two different communities or countries. Then you will select one historic event that you consider important either on a global level, for both countries or from all of your personal points of view.

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5 Halbwachs, Maurice: La mémoire collective. Paris: Presses universitaire de France 1950.

Every group splits into national subgroups; every subgroup has to agree on a dominant narrative about this particular event in one's own country.

Both subgroups come together, share their narratives and compare them."

Depending on the group's previous knowledge, it might be necessary to explain the term "narrative".

Phase 2:

Forming groups (10 minutes)

First step: Everybody needs to find a partner that has a similar background (coming from the same region/country).

Second step: Each pair needs to find another pair (depending on the group size maybe two other pairs) with a different background.

Phase 3:

Group work part I (20 minutes)

The trainer presents the first part of the task to all groups:

"Now it is time to decide within your group on <u>one</u> historic event you want to go on working with. That historic event needs to be considered as important either on a global level, for both countries or from your group's point of view."

Group work part II (30 minutes)

The trainer presents the second part of the task to all groups:

"Every group splits into national subgroups. In your subgroups, please think about a dominant narrative about this particular event in your own country."

Group work part III (30 minutes)

The trainer hands out markers and flip-chart paper for each group and presents the third part of the task to all groups:

"Both subgroups come together again, share your narratives and compare them with each other. After that, please prepare a poster that shows differences and similarities of your narratives and everything else you found out about it, so that you are able to present it later to the other groups."

Phase 4:

Presentation of group work (20 minutes)

In the plenum, participants report of differences and similarities as well as on aspects that struck or surprised them most.

Phase 5:

De-briefing (30 min +)

In this phase, the trainer initiates a deeper discussion on the experiences the participants made during this activity.

"After reflecting on different narratives of the same historic event in different settings, we would now like to invite you to share some of your experiences with everybody."

The trainer could ask the following questions:

- How did you like the exercise?
- After this exercise how would you define history and memory?
- What do you think is influencing history and memory and how is it connected to your individual identity and the identity of your community/ country?
- What do you think about the misuse of the term history especially for political purposes?

Recommendations for implementation

Part I of the group work might take more time than 20 minutes, because your participants are unsure which historic event to choose. Walk around and try to get an impression how the decision is proceeding and if some groups might need your help. Depending on the structure of your group you could already think of possible topics that might be interesting for your participants in advance. If there are groups that have difficulties in finding a topic, you could give them some ideas. It may also be helpful for the discussion not to choose the most obvious topics such as the most controversial events.

The trainer should be aware of the fact that participants might be very emotional towards the narratives of other participants. It can lead to harsh discussions as well as positive reactions. The most challenging aspect of the activity might be listening to each other and tolerating opposing narratives.
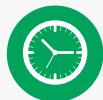
METHOD:

A European museum of history

PARTICIPANTS 10-50

AUTHOR Ole Jantschek

DURATION minimum 1,5 days

PROJECT "Once upon today…" in Europe

KEYWORDS representation of history, narratives, European history, rewriting history, multi-perspectivity and diversity

Objectives

- Participants contemplate their understanding of European history and the possibility to create shared spaces of memories and histories in Europe
- Taking over the role of exhibition makers and educators, the participants have to make a number of practical choices that translate their understanding of history into a tangible concept for a European museum of history
- Throughout the process, participants become aware of different presuppositions, perceptions and beliefs about history and the way it should be told
- In finding a common solution in their group to tell history in a way that fosters understanding and brings people together, they develop ways to let diverging and even conflicting interpretations coexist

Overview

The method encourages the participants to think about the representation of history in a European museum of history. Participants split up in groups and are given the task to develop a concept for an exhibition that fosters mutual understanding and respect among the people living in Europe. They can freely decide about any features of the museum. This includes the name, place, the structure and form of presentation (including digital formats), the time period and topics to be covered. After this phase, they have to pitch their concept in a plenary session and receive feedback and critical advice from other groups. In the next step, the working groups are asked to develop their concept further, creating a narrative and deciding on specific concepts, events, processes or objects to be covered. They are also invited to work creatively, designing their own objects, media or other components of the exhibition. It is crucial to the exercise that the participants are encouraged to add their personal perspectives and stories.

Background

In 2007, Hans-Gert Pöttering, the President of the European Parliament at the time, first proposed to create a House of European History in Brussels. The museum was opened in May 2017 and gives visitors the opportunity to learn about European history and the history of the European Union in particular: "The House of European History will be a cultural institution with a very specific scope, that of conveying a transnational overview of European history that is inclusive of its diversity, its varied interpretations and differing perceptions."[6] It comes

6 See European Parliament (2013): Building a House of European History, p. 8, online:
   http://www.europarl.europa.eu/visiting/ressource/static/files/en_building-a-house-of-european-history.pdf.

as no surprise that such an ambitious project has been watched with great interest from the very start by politicians, historians and the general public: Critical questions were raised, whether it was the aim to present history in a way that reflected the perspectives of the whole continent or to construct some kind of new European meta-narrative. In this respect, the concept for the permanent exhibition states: "The scope of the House of European History transcends national, regional and local boundaries. Its permanent exhibition will present a broader perspective than the summation of national histories. It will also reveal the diversity of European history and its interpretations and perceptions. […] The development of the House of European History […] is based on a dichotomy of objectives: on the one hand, the exhibition will convey a coherent historical narrative which will be easy to grasp for any interested visitor; on the other hand, it will raise awareness of the existence of a variety of different historical interpretations, points of view, nuances of perception and memory, so as to stimulate reflection and debate."[7] There certainly is some ambiguity in this mission statement that reflects the different objectives every history museum is meant to achieve: It should at the same time impart knowledge as objectively as possible, educate people about different perceptions and interpretations, trigger critical reflection and debate, but also foster better understanding among people from different countries and communities. Since its initial conception, the House of European History project has been controversial. From a critical perspective, it has been argued that European history should not be conceived of in the same way as traditional national history. In this perspective, European history is mainly a space of shared memories and histories which necessarily entails a multitude of places of remembrance spread across the continent, in particular at the periphery. It has also been argued that the inclusion of minority perspectives, a dialogue about conflicting perceptions and a focus on the Holocaust, Gulag, genocide, the colonial past, war and migration history will be crucial.[8]

Against the background of these critical debates, the method "European museum of history" gives participants the freedom to develop their concept fully, because any assumption about the place, form or concept of such an endeavour would effectively prescribe a certain understanding of European history and the way it can be told. For instance, the idea for the museum will change considerably when the place is not Brussels as the capital of the European Union, but some city in Central and Eastern Europe. Likewise, the time period that participants may want to cover will vary according to their understanding of "Europe". Others may even decide that a single, central exhibition is not the right approach, opting instead for a network of exhibitions or a digital format. These are just a few examples to encourage trainers to keep their instructions to a minimum and to not give any specific advice on the concept or form of the museum. The only normative objective that is given in advance does not refer to the European Union as a political entity, but Europe as a continent and to the people living in it: How can European history be told in a way that fosters mutual understanding in Europe and brings people together? Yet again, the answer to this question may focus on positive achievements in some concepts, but on the downsides and conflicts of European history in others.

Preparation

As for the practical preparation, the following is needed:
- handout with tasks for each group (described further down)
- large papers and pens in different colours

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7 loc. cit., p. 22.
8 See Leggewie, Claus; Lang, Anne (2011): Der Kampf um die europäische Erinnerung. Ein Schlachtfeld wird besichtigt. München.

- for the creative workshops: a broad range of material giving participants the possibility to work creatively, i.e. to paint, draw, work with digital media / video / photography, build a model, etc.

Course of the workshop

The workshop includes six different phases. The duration of each phase can be adjusted to the overall timeframe. In the following, time indications refer to a 1,5 day long workshop.

Phase 1:

Introduction (20 minutes)

The trainer informs the group that the next method will last 1,5 days and briefly explains the task:

"Imagine the following situation: The European Parliament has decided to commission an European museum of history. It has issued a Call for Proposals asking for innovative concepts. The primary goal of the project is to present history in a way that fosters mutual understanding in Europe and brings people together."

"You will now split up in groups of 5-6 people. For this exercise it is important that you find a group of people with whom you would like to work during the next two days. Please also pay attention that there is at least one member from each country in your group."

Groups assemble in different corners of the room. The trainer writes down the members of each group on a poster.

The trainer distributes the handout with the written task:

"Imagine the following situation. The European Parliament has decided to commission a European museum of history. It has issued a Call for Proposals asking for innovative concepts.

You are a team of historians, educators and exhibition makers that wants to participate in this competition. Please develop your ideas for a proposal, including the following aspects:

- History in the museum should be presented in a way that fosters mutual understanding in Europe and respect among Europeans.
- You are free to choose the name, place, architecture, the structure and form of presentation, including digital formats, the time period and topics to be covered.
- Reflect about the relation between the official history, individual stories and maybe even hidden stories.
- How do you create interaction with the visitors?
- Give examples for objects, images and documents that should be part of the exhibition

The trainer informs the participants that they now have time to develop their concept and prepare a 3-minute presentation of their main ideas. The team also offers its support in case of questions.

Phase 2:

Conceptualization – Participants develop a concept for a European Museum of History (2,5 hours)

Groups exchange their ideas and develop a concept for their European museum of history. Trainers can walk around to offer support, but should not interfere with the group interaction or conceptual discussions.

Phase 3:

Pitch – Groups present their concept in a plenary session, collecting feedback and ideas from the other participants (1,5 hours)

Back in the plenary, the trainer invites the participants to sit in a circle. The trainer may change to the role of the president of a commission that has to select the most promising concepts for the European museum of history:

"Today we have come together to present a first selection of concepts for the future European museum of history. We are very pleased to announce that so many teams from all over Europe have answered our call and sent in their proposals. We are now going to hear presentations of the most promising concepts. Each presentation must be no longer than three minutes. Afterwards every member of the commission (i.e. all the trainers and the other participants) are invited to give their feedback and share their ideas. Please note: In this session you are asked to put special emphasis on positive feedback: Which aspects of the concept are convincing? Which ideas do you support and would like to see further elaborated?"

Groups present their work one by one in a strictly limited timeframe. The trainers should remind the participants of the positive feedback culture. They could even propose to start a statement with the sentence "What I like about your idea is…" Groups are asked to write down ideas that can help them to further develop their project.

Phase 4:

Realization / Creative workshops – Groups work out a sample part of their future exhibition (4 hours)

After the presentations, the trainer explains the next phase of the workshop:

"We have seen many inspiring ideas for the future museum. The commission now invites all of you to develop your ideas further and to work out a sample part of the exhibition. That means: you should now put your concept into practice. Of course, you may also take some time to reconsider your ideas in the light of the feedback that you have just received.

Please create a narrative for your exhibition and decide on one part of it that you are going to work out in detail, selecting specific concepts, events, processes or objects.

We also invite you to work creatively. This can include designing a certain object, creating videos or photos, writing a text, building a model, drawing or painting, etc."

During this phase it is important that for each creative method or medium at least one team member is competent to give guidance and help with practical questions.

Phase 5:

Gallery Walk – Groups put the results of their work on display and give a presentation (1,5 hours)

Before the actual gallery walk and the presentation of the projects can take place, approx. 30 minutes are needed for setting up the objects and models in the room, uploading videos or photos to the computer or testing the technical equipment (projector, sound).

The trainer officially opens the gallery and invites the participants to walk around and have a look at the different projects. Afterwards, all participants come together in a circle. Each group presents its concept and answers questions from the other participants.

Phase 6:

De-briefing (1 hour)

In this last phase, the trainer thanks all groups for their work and invites them to individually think about the experiences they have made:

> "We now want to switch back to our roles as participants in this seminar. Please take a moment to think about the last one and a half days. What experiences did you have during this exercise?"

After a short time of reflection (up to 5 minutes), everybody is invited to share some insights in the plenary. The trainer may bring in some of the following questions to trigger the discussion:

- Was there anything surprising when you first started working in the group?
- Was it difficult to agree on an idea for the museum?
- Was it difficult to agree on a narrative?
- What was your understanding of history/European history in the group?
- Were there any conflicts in the group? How did you solve them?
- How did you solve the task of telling history in a way that fosters mutual understanding in Europe and brings people together?
- Are you satisfied with the results?
- Which of the projects would you like to see being put into practice?
- Do you think that it is a good idea to have a European museum of history?

Recommendations for implementation

The method can be adapted to different settings ranging from a short workshop to several days. However, in order to work properly, it is recommended to assure a prior establishment of a good working atmosphere, trust and reliable rules for dealing with conflicts in the group. Equally, participants should already have discussed theoretical concepts of history, had the experience of learning about different perceptions of historic events or processes, and gained some insights in different ways on how history can be rewritten.

It is not necessary, though, that the participants know about the actual project of a "House of European History" in Brussels.

Variations

With regard to the participants, it can be advised to encourage participants to develop alternative narratives in detail. For instance, some participants may find it interesting to create a museum of untold European history by actively referring to stories they know from their own life, family, friends, communities, cities or countries.

3.2
Borders change, memory stays

AUTHOR — Jolanta Steciuk from the Young Journalists Association "POLIS"

PARTICIPANTS — 4-16 (age: 16 years and older)

PROJECT — "Borders of memory"
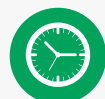
DURATION — 4 hours without breaks

KEYWORDS — history, propaganda, taboo, dealing with the past, dominant narrative, marginalized narrative, space, various perspectives, dialogue, state borders, forced movement of populations, migration, interculturalism

Objectives

- Deconstruct post-war propaganda related to forced transfers of populations and shifts of Polish borders; identify present meaning of those events
- Provide skills allowing critical analysis of propaganda and its influence on collective memory
- Raise awareness about missing narratives and gain access to marginalized ones
- Facilitate dialogue and inspire the exchange of points of view in the group related to space (city, town, village, neighbourhood)

Overview

The method has been designed specifically to deal with shifts of borders of Poland in the aftermath of the Second World War, to challenge taboos and analyse various narratives related to this topic. The full cycle of the workshop **"Borders change, memory stays"** and internal logic is as follows:

INTRODUCTION → MIND-MAP: PROPAGANDA → HISTORICAL MAP → PROPAGANDA POSTCARDS → BRAINSTORM → FIELDWORK → DEBRIEFING → INTRODUCTION
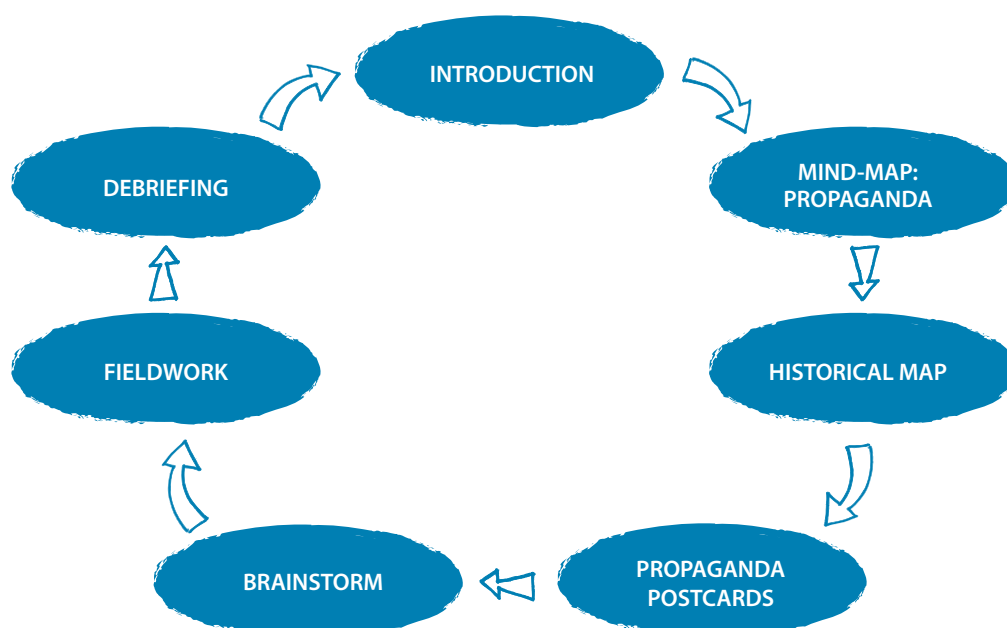
Introduction:

> participants understand the topic of the workshop and agenda

Mind-map:

> they understand notion of propaganda, dominant and marginalized narratives

Historical map:

> they are aware of Polish border changes after the Second World War and forced migrations

Postcards:

> they understand the content of the dominant narrative related to shift of borders and forced transfers of populations in the aftermath of the Second World War

Brainstorm:

> various perspectives to look at the space (town, city, neighbourhood) are identified

Fieldwork:

> participants observe space through the lenses of an assigned perspective (through photos and making notes)

Debriefing:

> they learn new perspectives and acknowledge the change in their initial one

Background

After the Second World War, based on decisions made during the Yalta and Potsdam conferences (1945), Poland's borders were changed significantly both in the East (territories annexed by the Soviet Union) and in the West (territories acquired from Germany, "regained territories"). The forced transfer of populations in the region were part of this process (Poles and Germans and other national groups). Whereas flight, expulsions and resettlements of Germans are present in the collective memory of Germany (especially in the Western part), they were a taboo in Poland. And it was the propaganda of communist times that influenced the collective memory of Poles in relation to border shifts.

Preparation

The trainer prepares basic facts related to the Potsdam and Yalta conferences, information about the shift of borders and forced transfers of populations in the aftermath of the Second World War (visit the online exhibition prepared by the Polish History Museum: www.google.com/culturalinstitute/exhibit/shifting-poland/QR9NfYtI?hl=en)

- The trainer needs to look at propaganda postcards from the '40s and '50s and examine their message related to the shift of borders and forced migrations
- The trainer should develop possible support questions for the group s/he works with, taking under consideration the level of knowledge of the group and participants' relation to the historical events in question

The materials needed are

- Polish propaganda postcards from '40s and '50s related to shifts of borders and forced migrations
- flipchart and markers
- paper and pencils for participants
- map of pre-war Poland
- cameras or participants' phones to take photos
- computer and projector to show pictures taken by participants

Course of the workshop

Phase 1:

Mind-map[9] (20 minutes)

Participants form subgroups of 3-4 people each. They are given a coloured paperboard and have to form a mind map using the word "propaganda", adding their association with the notion (e.g. mass media, control, terror, lies).

Each subgroup presents their mind map to the rest of the group and discusses the words they chose to connect with the word "propaganda". All participants reflect on the selected words and discuss the rationale supporting their choices.

The trainer creates an inclusive mind map on "propaganda" on a flipchart. The mind map contains all the words brainstormed by the subgroups, organized in distinct categories.

The trainer asks representatives of each group to provide examples of propaganda or dominant narratives in any field they encountered in their own lives, and write those fields down on a flipchart.

Phase 2:

Introduction to the historical contexts and map (20 minutes)

The trainer shows a pre-war map of Poland and explains the shift of Poland in the aftermath of the Second World War, and movements of populations. S/he indicates territories in the East acquired by the Soviet Union and explains which parts of present-day Poland were part of Germany before the Second World War.

Participants look at the map and try to locate their hometowns or other significant places related to their family history (e.g. grandparents' houses) in the pre-war map of Poland. Some of them might find out that those places now belong to a different country than before the Second World War.

The trainer asks participants for voluntary comments (Would you like to share your comments with the others? What has been new to you? Has anything surprised you?)

The participants form subgroups of 3-4 people each. They receive postcards used in the late '40s and '50s, under communist rule in Poland, to justify and explain the shift of borders in the aftermath of the Second World War. They also get paper and markers.

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9 Mind maps usually refer to the dominant narrative (its elements, features and ways to be delivered to the public), the notion of „marginalized" narrative usually is not mentioned on the mind map. Thus the trainer stresses that the propaganda phenomenon is about a dominant narrative being imposed on society and equally so it is about censorship and marginalized narratives that exist but do not reach the audience.

Phase 3:

Postcards (30 minutes)

Participants discuss in subgroups the content of the postcards (they discuss each visual element and try to de-construct their meaning) and write down their findings. If needed, the trainer provides groups with additional supporting questions or tips:

- How „East" and „West" are presented (What elements are being used to symbolize them)?
- What elements (visual, inscriptions, numbers) are used to describe and symbolize Germany, Poland and the Soviet Union after the Second World War and why?
- What emotions do the individual elements and their message as a whole impose on the audience and how?
- Does anything seem to be missing in the pictures?

The trainer sums up the group findings, provides additional explanations related to the visual representation of the dominant narrative of the '40s and '50s, if needed.

Phase 4:

Brainstorming (10 minutes)

Based on previous materials (mind map, list of ways participants encountered propaganda in their lives, historical map, postcard analysis), the group brainstorms possible ways to look at space (city, neighbourhood, town). The trainer writes on the flipchart perspectives and agendas that might determine one's way of looking. Examples of fields/perspectives: perspective of Poles, perspective of Germans, local development, tourism, etc. (see example of the method implementation below).

Phase 5:

Field work (120 minutes or longer depending on the destination to be reached)

Preparation: In the conference hall, participants divide the tasks they need to work on during the field trip, namely each participant is assigned to take photos and make notes related to the perspective field brainstormed in the previous exercise. Participants are encouraged to write down suggestions for further development/ of the space (city, neighbourhood, town) in the field they observe. The trainer makes sure that every participant or every sub-group (depending on the number of participants) has a different perspective to follow during the field work.

Production: Participants go for a walk and follow their agenda. Firstly, they look at the space through the perspective assigned to them and detect signs relevant to this perspective. Secondly, they make suggestions for change in the space that is needed in the framework of their perspective (improvement as they see it).

Presentation: Participants present their findings, they explain the perspective they were assigned to and present photos that illustrate it (projector needed).

Phase 6:

Debriefing (40 minutes)

The group discusses the results of the fieldwork and the possible changes in the initial way of looking at the space (city, town, village, neighbourhood). They share what surprised them, what was new, if the workshop made them reject some of their outdated beliefs and how that happened. This part is meant to be an open forum with supporting questions from the trainer.

The group comes back to the notion of "propaganda" and looks again at the mind maps created in the beginning of the workshop. Participants then discuss the following issues:

1. Why might people, groups and societies want to counteract propaganda from the past?
2. Who can be active in this field?
3. How can individuals protect themselves from propaganda?

Depending on the group and relation of the group to the topic, participants might work on final questions in an open forum, in groups or in pairs. If needed, the trainer might point out (in relation to the above mentioned questions): 1 - advantages and difficulties; 2 - responsibilities of state, media, private institutions, individuals and others; 3 - attitudes, behaviour, specific actions.

In the evaluation form, an additional question might be added: "What can I do to protect myself from propaganda in my life?"

Variations

It is possible to apply the method in other contexts. The workshop can be adapted to facilitate dialogue and points of view sharing in the group; it can allow the expression of various narratives - dominant and marginalized ones - related to a space a group lives in (e.g. neighbourhood); it can be used to explain different experiences of local population and migrants, allowing marginalized narratives to be expressed and acknowledged. In this case, the trainer focuses on possible angles from which the neighbourhood can be seen.

Key words: group communication, dialogue, sharing perspectives, space, neighbourhood, migration, multiculturalism, migrants, refugees, neighborhood, community.

Workshop cycle and internal logic:

INTRODUCTION

MIND-MAP: PROPAGANDA

BRAINSTORM

FIELDWORK

DEBRIEFING
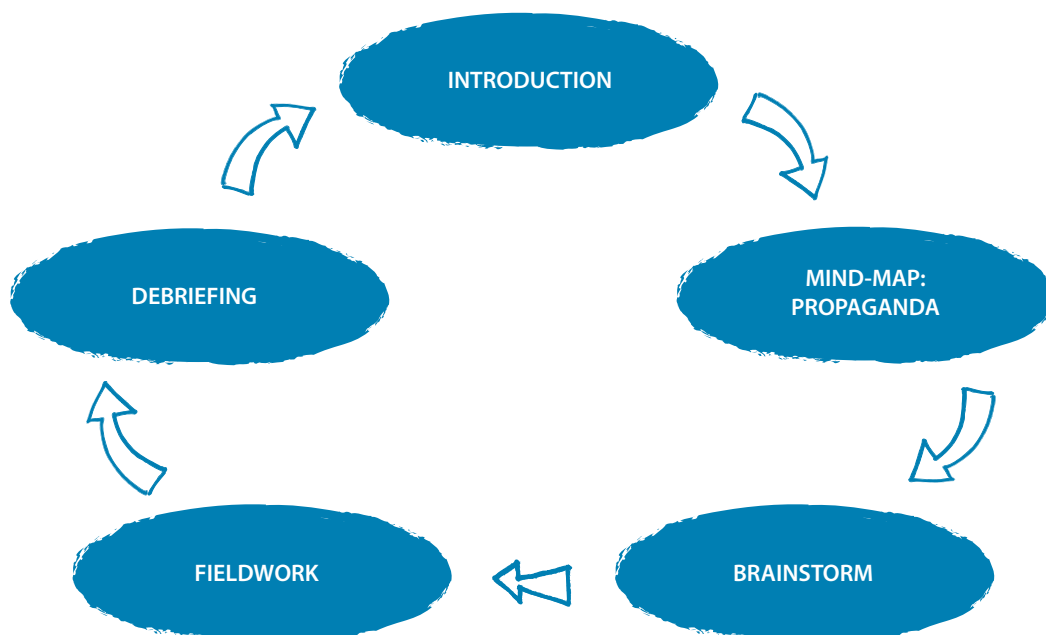
Introduction:

participants understand the theme of the workshop and the agenda

Mind-map:

they understand the notion of propaganda, dominant and marginalized narratives

Brainstorm:

various perspectives to look at space (town, city, neighbourhood) are identified

Fieldwork:

participants observe space through the lenses of an assigned perspective (photos, notes)

Debriefing:

they learn new perspectives and acknowledge the change in their own

EXAMPLE OF THE WORKSHOP IMPLEMENTATION OF "BORDERS CHANGE, MEMORY STAYS" WITH A POLISH-GERMAN-GREEK GROUP OF ADULT PARTICIPANTS POLAND, KRZYŻOWA (KREISAU), OCTOBER 2015

Please note: The collection of personal observations and opinions presented below do not reflect the full complexity of Krzyżowa, its history or present. This has never been the aim of the workshop. The material is neither an official state-ment of the Polish-German-Greek group, nor of the Krzyżowa Foundation for Mutual Understanding in Europe. This material aims to examine diversity of narratives and is an invitation for discussion.

Participants went for a walk in Krzyżowa, took pictures and made observations through the lenses of specific perspectives, namely: touristic view, development and economic growth, attitudes towards German heritage. They were also free to make comments on improvements in the given field of observation.

Perspective 1:
Touristic view (observed by a participant from Greece)
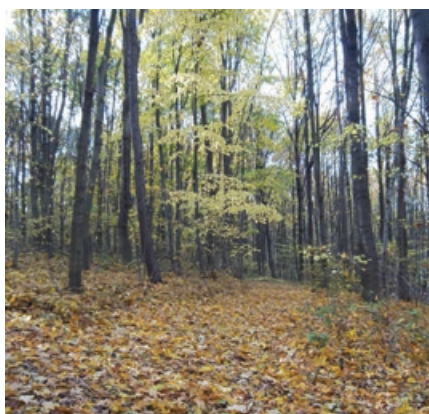
Walking in the village of Krzyżowa our team has found that there are a lot of interesting points with great histori-cal significance such as the former residence of the von Moltke family, the so called house on the hill (nowadays owned by the Krzyżowa Foundation), the cemetery, the train station and some old houses. In the streets a visitor can find a lot of panels with information.

The International Youth Meeting Centre - Krzyżowa Foundation is very well preserved and does a great job. All the other historical sites are abandoned and there is a great need for renovation. A part of this village is situated in a picturesque valley with farms, a small river passing through, many different kinds of trees, plants and seeds.

Suggestions for improvement:

Our proposal is that the place should be used for environmental education providing walks, field visits and information about animals, plants and agriculture.

A leaflet or a small guide in the English language is a necessity.

Perspective 2:
Development and economic growth (observed by a participant from Greece)

- The renovated building complex that belonged to the von Moltke's, that currently houses the Krzyżowa Foundation and the International Youth Centre.
- The House on the Hill, which is fully functional and open to visitors.
- The exhibition "Courage and Reconciliation".
- The recently constructed pedestrian streets and streetlights, at least in the central roads of the village.
- Multilingual signs directing to main points of interest around the area.
- Recently constructed short bridge and clearly marked road signs.
- Modern, renovated houses and new cars, at least in the central area.

Suggestions for further development:

- Restoration of the functional railway station.
- Denser lighting in the streets.
- Preservation of the von Moltke cemetery and the church close by.
- A mini-market and a food-bar facility, outside the von Moltke estate.
- Portable audio-guide devices, provided to tourists for a walk-through around the main historical sites of the area.

Perspective 3:
Poles suppressing German past (observed by a participant from Poland)

Old, pre-war building in Krzyżowa.

After the Second World War, when Polish people were transferred to Lower Silesia, there were many situations of fighting with German heritage. During our workshop I was wondering if Krzyżowa is an example of such a phenomenon. As we were walking through Krzyżowa, it was clear to me that the Polish community didn't fight German heritage, although I noticed negligence. There was a building for sale, and while it was not devastated on purpose it looked like there were no renovation works done since 1945. The same is true of the railway station in Krzyżowa. The station is still working but buildings around it look post-apocalyptic. My conclusion is that Poles don't fight German heritage, they just don't care about it.

Train station in Krzyżowa.
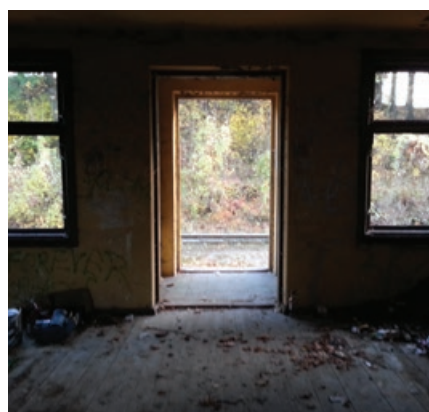
Perspective 4:
Poles trying to preserve German heritage (observed by a participant from Poland)

The Krzyżowa Foundation for Mutual Understanding in Europe (welcome sign in three languages: Polish, English and German).

Palace - part of former von Moltke family estate.

Pictures of Germans – members of anti-Nazi resistance group in the House on the Hill in Krzyżowa.

Freya von Moltke (1911 – 2010)

Tribute to Freya von Moltke – member of The Kreisau Circle, anti-Nazi resistance group, wife of Helmuth James von Moltke. Part of the "Courage and Reconciliation' exhibition prepared by the Polish History Museum in collaboration with the Krzyżowa Foundation for Mutual Understanding in Europe.

Old, well preserved building, close to the train station in Krzyżowa.

Signs showing the way to the cemetery hill in Krzyżowa in Polish, German and English.

Perspective 5:

Signs of German past - "German glasses" (observed by a participant from Germany)

I tried to look at the village through "German glasses", trying to detect German traces from the past which are still left or have been preserved. Unfortunately, there is not a lot to detect. We saw an old mill which still had a German sign. It seems as if the mill has not been in use for a long time so it is probable that people don't consider it worthwhile to renovate. Private houses didn't have any signs of German ancestry. The old German graveyard of the former nobility is still preserved though we haven't examined who is keeping it - whether it is the people of the village or the employees of the Kreisau estate. There were several street signs in Polish and German language guiding the way to the cemetery.

The train station has been built in German times, but it was not possible to detect any German traces. There were several run-down buildings around it, but no German signs to detect. At least a sign pointed out the history and historical sights of the area.

It is possible that knowing more about the architecture allows one to see more traces, but I was more or less limited to look by language.

Old German mill. It is still possible to see the old German signs. Unfortunately, the building is depleted and has not been used for a long time.

Red Cross' Container to collect clothes informing only about the last 70 years of Red Cross assistance.

Modern signs in Polish and German language leading to the old cemetery

German grave of the old nobility which lived in Kreisau.

Sign at the train station in Polish, English and German explaining the sights and history of Kreisau.

Debriefing

The filed work was followed by a debriefing. Participants shared their findings (photos and observations) and discussed the way preconceptions define what people notice.

3.3 .
Talking about minority nations and their achievements
– Silesian Nobel Prize Winners

AUTHOR
Emilia Socha from the House for Polish-German Cooperation (Dom Wsółpracy Polsko-Niemieckiej)

DURATION
3 hours

PARTICIPANTS
age 10-16

KEYWORDS
marginalization, minorities, local awareness, outstanding personalities, Silesia, Nobel Prize winners

Objectives

- To learn more about the Nobel Prize Foundation
- To discover Nobel Prize winners in the region
- To explore the entangled historical context in which the winners made their contributions
- To develop the participants' skills on New Technologies in Education
- To acquire meta-cognitive skills, such as critical thinking etc.

Overview

This activity involves a workshop of 3 hours in which participants get to know the Nobel Prize Foundation and the Award winners and acknowledge German/Silesian Nobel Prize winners.

Background

The concept of this activity is to speak about national minorities without addressing them directly. Being introduced to the biographies of Nobel Prize winners (or any other outstanding personalities coming from the minority) and creatively dealing with them, participants find out that they are living in the same region as the Nobel Prize winners who nowadays belong to a minority. For participants it is significant to realize that their region once belonged to another nation, but it gave birth to some outstanding personalities that they can nowadays still relate to.

Preparation

The materials needed for this method are computers, internet connection, a map, colourful flag pins, paperboard tags, markers in different colours, notepads, pens, flipchart paper, rope and clothes pins. These need to be prepared in the following manner:

- paperboard tags - each has a decade written on it, starting from 1900
- paperboard tags - each has the name of a Nobel Prize winner
- paperboard tags - each has an invention/discovery/contribution of the winners examined in this project
- the rope is hung wall to wall and some clothes pins are fastened on it (like for drying laundry).

Course of the workshop

Phase 1:

Getting to know the Nobel Prize Foundation and the Award winners (60 minutes)

(20 minutes) Nobel's background research (in English):

Participants are divided into groups and visit the official Nobel Prize Site and learn more about the Foundation, its goals etc. based on Alfred Nobel's testimony.

The following links direct to the targeted info:

www.nobelprize.org/alfred_nobel/will

www.nobelprize.org/educational/nobelprize_info/index.html

(30 minutes) Pin it on a map game:

The trainer hangs a global map on the wall. Participants are expected to locate through the official Nobel Prize Site (www.nobelprize.org) the Nobel Prize winners per category/per country and place a respective pin of the map. For each one of the six categories a different colour of pin must be used.

(10 minutes) Debate on global distribution:

Participants reflect on the geographical distribution of the Nobel prize awards per category and discuss potential reasons for the distribution being even or uneven

Phase 2:

Working with German/Silesian Nobel Prize winners (60 minutes)

(20 minutes) Matching game on a timeline:

The instructor places paperboard tags in line on the wall (each tag has a decade written on it, starting from 1900, the decade when the awards began). Then each participant is invited to select from paperboard tags on a table the name of each winner and tape it under the corresponding decade. As soon as the matching exercise is over, participants are invited to select from another set of paperboard tags, the invention/discovery/contribution that corresponds to each winner and tape it under the personality's name.

(40 minutes) Historical context research:

Participants reflect on the outcome presented on the timeline (decade-winner's name-contribution) followed by the evaluation of the tasks until this point. They are then requested to form smaller groups and search the internet for the historical context during which each winner they have been assigned to won his/her award. Participants are expected to keep notes on the political, financial and social situation of the corresponding era.

Phase 3:

Acknowledgement of German/Silesian Nobel Prize winners (60 minutes)

(40 minutes) The "laundry" presentation:

Participants, staying in their smaller groups, search the internet for biographical details of the Nobel winners and keep notes. Then, on an A3 flipchart paper or digitally on an infographic (such as http://piktochart.com or www.easel.ly), they sum up the name, contribution, decade, place, historical context and other biographical info for each winner. The printed outcome (either a flipchart or an infographic) is hung from a clothes pin on a rope, placed wall to wall in the classroom.

(20 min) <u>Summative discussion on the project:</u>
Participants go around all the hung infographics, present their work in smaller groups to their peers and discuss the lives of the winners they were assigned. Speaking about the geographical distribution of the Nobel prize awards leads to the conclusion that there are many extraordinary Germans coming from Silesia and the German minority was enriching Poland.

By now, participants have been already confronted with the fact that Silesia was a German region before the World Wars. Polish borders changed after the end of the Second World War which resulted in mass relocations. Silesia became almost completely Polish and for many years the German heritage of this region was ignored. There are political reasons for this concealment. People were forced to accept the relocation and see the new region in which they moved in as thoroughly Polish. Participants learn through this workshop that depending on the perspective from which the region's history is seen, it appears in a completely different light. This approach provides a different perspective on transnational history that allows to surpass the shortcomings of the classical history lessons.

Phase 4:
Optional
Participants can visit the educational section of the Official Web Site of the Nobel Prize, where a lot of educational games and fun activities are included: www.nobelprize.org/educational

Recommendations for implementation

Any other region may be the focus of this workshop. Look at cases of marginalization of minorities in your own surrounding and discuss whether any changes or extra efforts need to be made by your institution to pick out this topic as a central theme.

Variations

This 3 hour long module can be extended into a 4 hour workshop. The researching part (hours 1 and 2) would be followed by a 2 hour creative part of the workshop, in which participants will have more time for making the infographics. Additionally, they can also design buttons, T-Shirts and bags after being encouraged to collect ideas and associations they have with Nobel Prize winners.

Materials needed to create logos with the Nobel Prize winners theme: button maker, metal and plastic button pieces, T-Shirts, bags, paint for clothes, markers, paint rollers.

3.4.
What do you know about migration?!

AUTHOR
Regina Knoll from the organization "With WINGS and ROOTS"

DURATION
1,5 - 2 hours (depending on group size and group motivation)

PARTICIPANTS
4 – 32, age 14+

KEYWORDS
German Migration history, global migration history, migration, reasons for migration, *Histoire Croisée*

Objectives

- Provide new insights on Germany's migration history
- Create links to stories from other countries
- Learn to understand history as a complex and entangled constant
- Look at migration as an ongoing normality
- Get to know different ways of migration
- Generally reflect on one's ideas and expectations

Overview

This exercise is suitable in educational work for an international exchange, but it can also be applied in the context of school education (for example for English, German, History classes, etc.) or non-formal education. However, in the latter cases the last phase of the exercise should be omitted, since this is specifically made to fit an international framework.

Background

How to work with the WINGS and ROOTS timeline within an international context:

Migration is a phenomenon that is as old as human history itself. People have always been moving from one place to another in order to protect their lives and those of their family from war, disease and hunger. It is also done to find better living conditions, education, work or to be close to one's loved ones. Sometimes people also move just to satisfy their wanderlust or to gather experience abroad.

Some people migrate only once in their life, others more often, which is often influenced by one's legal status or nationality. While some may choose whether they, for example, want to move to a different country temporarily for further studies, others don't see any other way for themselves (and their family) but to flee or move away from their country of origin.

Therefore, migration does not happen in the same way or for the same reason for all; the ways and reasons why people change places differ and are often connected to historical events. The following exercise aims to expand one's own perspective on migration. Participants can learn more through different stories about immigration to and from Germany and expand their knowledge on migration in other countries. Overlapping events make the connection between individual stories and political events very clear. This is why they need to be looked at from different perspectives.

Preparation

The materials needed for the method are:

- 15 Timeline cards that are numbered by decade (See Annex on page 140)
- 8 Timeline pictures
- 16 Timeline events
- information handout about the timeline
- worksheet on the timeline
- 2-3 blank A4 sheets of paper for each participant
- blank paper to make notes
- notebook(s) with Internet connection and/or smartphones
- sticky tape
- markers and pens

The space used for the method should be a seminar room or a classroom with good internet connection.

All pictures, cards and events should be printed out.

The exercise requires access to the website of the initiative WINGS and ROOTS: www.reimaginebelonging.org This can be done through one or more provided notebooks or internet enabled smartphones of the participants.

Ideally, the workshop trainer would read through the information handout to the timeline, in order to be able to explain the aims and objectives of the timeline and its genesis better. Additionally, it is advisable to acquaint oneself with all the sixteen event cards and the website before the workshop.

Shortly before the workshop the numbered cards need to be stuck/hung up on the wall making up a timeline starting from 1870 till 2010.

Course of the workshop

The participants should be seated in a semicircle in front of the timeline and all the eight timeline pictures need to be kept in the middle of this semicircle on the floor.

Instructions

The trainer can then introduce this method as a method suggested by the education team of the initiative with WINGS and ROOTS and mention that the timeline can also be found online.

It is further suggested that the trainer informs the participants that the workshop is made up of two parts and that the first part deals with the migration history of Germany while the second part focuses on stories of other countries. It is also important to make the participants aware of the fact that even though the timeline has been divided in decades and begins only in 1870 and ends in 2010, in reality there is no end and no beginning. People have been migrating since time immemorial. The timeline of the initiative With WINGS and ROOTS has been, for practical purposes, restricted to the above mentioned period, starting in the year 1870 with the foundation of the German empire and the new understanding of "being German" and belonging to the German nation. The timeline ends in the current decade.

Implementation of the exercise:

Phase 1:

(40 minutes)

The participants should, if possible, be divided into eight (or less) equally sized groups. If there are less than or equal to eight participants, then each works individually. If there are more participants, small groups of 2-4 people are suggested.

Each person/group should then select one of the eight pictures and in ten minutes try to guess the following information:

- Type of event (law, demonstration, protest, work situation etc.)
- The year or decade to which the event belongs
- The type of migration (for e.g., work, flight, exile, war, etc.)
- The groups or persons that could have been involved

After completing this task, each person/group then presents their/her/his picture with the newly gathered information to the others. Depending on the time available, the trainer can decide if the presentations can be followed by a discussion.

Once all the presentations are over, the participants are then requested to check if the information they have presented is correct. This can be done either on their smartphones or on the notebooks. They can look up the information on the website of the initiative "with WINGS and ROOTS" and search for their picture on the timeline of the website. Once they have found it, the participants then can read through the corresponding text on the website and make notes if needed. Once they have finished reading their text and making notes, all the participants return to the semi-circle and in turn narrate to the group what they were able to find and whether their assumption and the text matched. In the next step the participants are requested to put up their events on the timeline on the wall.

Phase 2:

(20 minutes)

The trainer then lays down all the 16 event cards from the timeline on the floor for all the participants to see. Each person/group is then requested to select their event and one additional event. These events don't need to be connected to each other. The participants then return to their groups and read out the new event to the whole group. The trainer then asks the participants if they were already aware of the new situation and whether they have any additional information on their event. After everyone has read their respective new text, both events are brought onto the timeline on the wall.

If needed, a short break of five minutes can be taken before the last task of this exercise is carried out.

Phase 3:

(30 – 60 minutes)

With the third phase the last part of the exercise starts. This part includes the previously discussed events in an international framework. It serves as a bridge between the events that took place in Germany and their importance for other countries. Especially in recent decades it can be assumed that migration is no longer just the movement from one country to the other, whereby the migrants remain in the incoming country from the first day of arrival until the day they die, but may include many different forms and lengths of stay. One can no longer assume that migration happens only between two countries – it must rather be seen as the interaction of many countries, whose historical pasts are interconnected. It can therefore be assumed that migration doesn't happen in a linear way, but that there are rather quite a lot of crossings and entanglements involved. The investigation of this is the aim of the third phase.

In the last phase of the exercise the participants are requested to think about the country they are currently relating to the most or about which they know the most. This can be their country of origin, the birth country of their parents, the country they spend their childhood or study time in, the country they are working in or currently staying in.

The participants are then given their worksheets and either alone, or in self-selected groups, find and collect events from their chosen country that have something to do with its migration history. These events can be related to the previously discussed events from the German timeline. The use of the internet for research is allowed and welcomed. The questions on the worksheet can be used as a stimulus. The participants should note the events on an A4 sheet of paper, using a new paper for each new event. The participants have 20-30 minutes of time for this task.

After completion of their individual tasks, all return to the semicircle and share their events. A room for questions is foreseen at this point. For example, in case of questions or if other participants observe parallels to their stories, now would be a good point to share them.

In case time allows, the trainer can discuss the following questions after the presentation:
* How does a story/how do stories come into being?
* Why do we have different perspectives?
* Which narratives are important today and how do various countries deal with them?

Modified version

Alternatively, the exercise can also start right from the beginning with the involvement of international events. In this case the moderator prepares the 16 timeline events for the international framework and asks participants in Phase I to pick one or two event(s) out of the stack. The participants are then asked to go to the website www.reimaginebelonging.org and research the picked events a bit more. This can be done alone or in small groups. All 16 events are of relevance to the European context. The research should therefore focus on that. Furthermore, participants can find out whether the events have more of an economic, political, or rather cultural aspect and what they mean for the groups that are mentioned. The aspect of privileges and disadvantages can be explored as well. Here, the participants take a closer look at the people who have been benefiting from that event, but also at those for whom it had a negative connotation.

As soon as the participants are done with their research, they gather together and report back to the group. At the very end all of the events need to be attached to the timeline on the wall.

In addition, participants can now have a closer look at the 16 events that are already up there and suggest others that are missing and have not been mentioned yet.

Fact Sheet: How to work with the timeline

The timeline of „Migration, social and political rights and belonging" deals with events of migration processes and migration policies of the last 100 years of German and US-American history. Those events are only rarely mentioned in dominant historical discourses.

The timeline can be filtered by following topics:
- citizenship
- identity and belonging
- discrimination and inequity
- media and culture
- activism and resistance
- labour and economy
- borders
- education
- families and relationship
- migrations
- race and ethnicity
- gender and sexuality
- religion

Each event of the timeline includes:
- 1-3 paragraphs of explanatory text
- audio-visual material – either an image, a video from the Story Collection or archive material
- links to additional education material, activist groups and other cultural resources
- used sources and further reading suggestions

Important for the selection of the events are the following criteria:
- most important laws and political events in context of migration and asylum
- international events in relation to migration in Germany and the USA
- media representation of the migrants who have an influence on the migration and integration discourse
- collective experiences of discrimination, which are often underrepresented (e.g. Colonialism, deprivation of rights of Black Germans in the Nazi-era and the history of Sinti and Roma)

Task:

Please choose a country, which you can relate to the most and whose history you are most familiar with. Think of events that are related to the country's migration history and which you would like to share with others.

You can also just describe the event, in case you don't remember a specific one, or if you are missing certain facts such as the exact date or people involved. It is also helpful to look at the events that are already on the timeline and see if you can connect yours with those.

You can work alone or with others and choose who that might be. Internet research is permitted and welcomed.

Feel free to use the following questions as a suggestion:

- What do you know about the country's migration history?
- How is it referred to? Is it referred to at all?
- What events are referred to the most (for example through media)?
- What events are blanked out? Why?
- What kind of connections do you see with the events that are already on the timeline? Does the narrative of the country you selected match with the narrative you are aware of? Or is it different? Why do you think it is so?

Further information:
www.reimaginebelonging.org
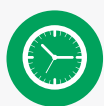
Movie:
www.withwingsandrootsfilm.com

Facebook:
www.facebook.com/withWINGSandROOTS
E-Mail: info@withwingsandroots.com

3.5.

Images of Europe in the eyes of its citizens

AUTHOR
Maria Gkountouma

DURATION
2,5 hours

KEYWORDS
cultural deterritorialization, occidentalism, identity, hybridity, creolization

PARTICIPANTS
The time allocated in the best practice presented here is designed for a group of about 20 people. This workshop is mostly recommended for adults, as younger people might lack relevant international experiences. This workshop requires at least 6-8 people and can be best supported by a group of 20-25 people maximum. The group needs to be heterogeneous, in terms of cultural, ethnic or linguistic backgrounds.

Objectives

The objectives of this method can be separated into 3 categories: knowledge, skills and attitudes.

Knowledge

- Learn about new concepts via brainstorming, recalling previous knowledge about one's own past, his/her family history etc.
- Understand key-issues based upon the subject of the program. Some of the key-issues addressed could include migration, identity, membership, acculturation etc.
- Transfer the knowledge in new situations
- Work on critical thinking
- Make elaborate judgments and build solid arguments

Skills

- Distribute, organize and time-manage activities
- Collaborate with other participants of diverse nationalities, places of residence, religion, language etc.
- Present outcomes to an audience

Attitudes

- Reflect on one's personal stereotypes and issues of identity
- Empathize with other people's life-story narratives
- Re-negotiate values and beliefs regarding third parties

Overview

This workshop briefly presents the theoretical background of key-concepts such as cultural deterritorialization, hybridity and creolization whilst also discussing key-issues of identity, mobility and belonging. It then comprises two interconnected experiential methods, which can also be used individually, for groups of educators, historians,

youth workers and other stakeholders interested in *Histoire Croisée,* politics, development and social studies. The first method is based on the *re-occurring strands* (Buruma and Margalit, 2004, p.11) and the second on Berry's (2005) 4 *acculturation strategies.*

Background

Globalization and human mobility have been around for millennia; throughout the centuries, people have chosen or been forced to relocate often. Along with them, they take some of their possessions, their families, but also their identity, culture, language and religion. However, as time away from the homeland flies, ties between culture and place weaken and migrants are simultaneously welcomed and rejected both in their new homes and in their home-lands as they undergo cultural and psychological changes of acculturation. What happens to these people who experience a major identity crisis due to acculturation stress? Can host countries accept them for who they are? Can governments reconcile their past differences? How can we all remember our common history and perceive/share it towards our mutual benefit? Today, these questions seem more relevant and hotter than ever in Europe and need to be addressed immediately with sincerity and good-intentions.

Preparation

Ideally, the trainer will have prepared in advance a digital presentation including key-concepts, based on what is previously mentioned in the overview and context. The list of references can assist her/him with the presentation.

The materials needed for the method are: Overhead projector, computer, flipchart, markers, bibliography for further reading and preparation (as suggested below).

Course of the workshop

Phase 1:
Intro: Map of Europe.
Warm-up activity (10 – 15 minutes)
The aim of this activity is to help participants realize how in today's era of globalization and mobility people are not settled in one place for life but also that throughout the ages people have always been mobile and shared more common things than they might have thought.

Description: All participants stand in an empty wide space. The trainer pre-defines the four cardinal directions in the room (North-South-East-West). Then, s/he suggests participants make a mental image of Europe based on the cardinal points and asks them to locate themselves in the room according to the country they were born in. In the next step, participants are requested to move and locate themselves in the room according to where they currently live. Then, participants reposition themselves according to where they studied, or where their parents and grandparents come from etc. After a few re-positions, it should become clear that not all of the participants (or their families) have spent all of their lives in one country and that they have been more or less mobile across Europe or even the whole world.

Phase 2:

Presentation of key-concepts.

Brainstorming. (30 minutes)

The trainer assists a brainstorming activity on cultural deterritorialization, hybridity, creolization, and acculturation.

On flipcharts s/he forms spider-webs with the concepts and participants' input.

Then, s/he presents widely acknowledged definitions of the concepts on the projector (definitions are provided in the Annex on page 53)

The trainer and the participants can have a follow-up discussion on identity in relation to the concepts presented in plenary session. Some suggestive questions can be the following:

- When moving to another country for longer periods of time (e.g. studying or working) did you feel any changes in your identity? How about changes in your habits or lifestyle?
- How easy was it for you to describe a person of the country you moved in? Was the society in this country homogeneous or heterogeneous? In which aspects were they either of the two?
- How well did you fit into the country you moved in? Which aspects were easier or more difficult?

Phase 3:

Re-occurring strands.

Highlighting stereotypes. (45 minutes)

The trainer presents the *4 re-occurring strands* (Buruma and Margalit, 2004, p.11), which are the focus of differentiation and controversy among people from different nations, cultures, religions etc.; simplified 1. the city, 2. the mind, 3. the lifestyle, 4. the moral values.

In theory, Buruma and Margalit (2004, p.11) identified four reoccurring strands of Occidentalism: 1. the *city* as a symbol of arrogance, rootless, greed, decadence, 2. the *West mind* of rationality, logic and science, 3. the corrupted, sinful, comforted *bourgeois* and 4. the *infidels* who deserve the wrath of God. Evidently, prejudice is part of the human condition and it clouds judgments, obstructs communication and forms illusive and dangerous misconceptions, shaped from and addressed towards all directions. These four key-concepts can be the basis of investigating why and how identities fall into crisis, partially supported by key issues dealt with in the Identity Process Theory (I.P.T.) and the Social Identity Theory (S.I.T.).

Participants are divided in groups of mixed nationalities. Then, they are asked to reflect on their experiences, opinions, beliefs about the 4 re-occurring strands in Europe and note them down on a flip chart looking like this figure:

Europe	
City/infrastructure …	Mind (way of thinking) …
Lifestyle …	Moral values …

Figure 1: Simplified re-occurring strands (Inspired by Buruma and Margalit, 2004, p.11)

Note: Depending on variations of this method people can compare between Europe and other continents, as was originally intended by Buruma and Margalit (2004).

Each group presents the flipchart with the strands it has been working with. Then, all the participants in the plenary can comment on the stereotypes, beliefs and opinions written on the flipcharts about Europe. Issues such as European identity and citizenship, European culture and values might come up and be discussed even further.

Phase 4:
Berry's acculturation strategies.
Issues of belonging. (45 minutes)
The trainer presents Berry's (2005) 4 acculturation strategies, which focus on relationships among ethno-cultural groups and the maintenance of their heritage culture and identity. Namely the four strategies are: integration, assimilation, separation and marginalization.

In theory, Berry claimed that "not all groups and individuals undergo acculturation in the same way" (2005, p. 704). As he stated, all acculturating people face two great issues: one is the maintenance of their heritage, culture and identity but they are also faced with the communication and the relationships that need to be sought with people belonging to other groups. As he developed his theory he formed four acculturation strategies which are: integration, assimilation, separation and marginalization. As seen on Figure 2 below, when someone manages to maintain a good relationship with members of other groups and also looses her/his culture, identity and heritage in the new place of residence then s/he is *integrated*. On the exact opposite side, if someone does not manage to maintain any relationship with members of other groups and also loses her/his culture, identity and heritage then s/he becomes completely *marginalized*. Somewhere in between is *assimilation*, which assumes that the individual has good relationships with other groups but looses her/his heritage, identity and culture and *separation* in which an individual maintains her/his heritage, culture and identity but does not manage to have good relationships with other groups. Of course, Berry included these acculturation strategies in a broader framework of understanding acculturation, which explored what happens to identity, relationships, etc. on a cultural/group level and on a psychological/individual level.

Based on Berry's theory (2005), participants are divided into groups according to the country they currently reside in (not necessarily their homelands). On a flipchart looking like figure 2 below they place a round nametag on the area they feel they belong in (alternatively, they can just write their name on the selected area or draw a dot, if they want to remain anonymous).
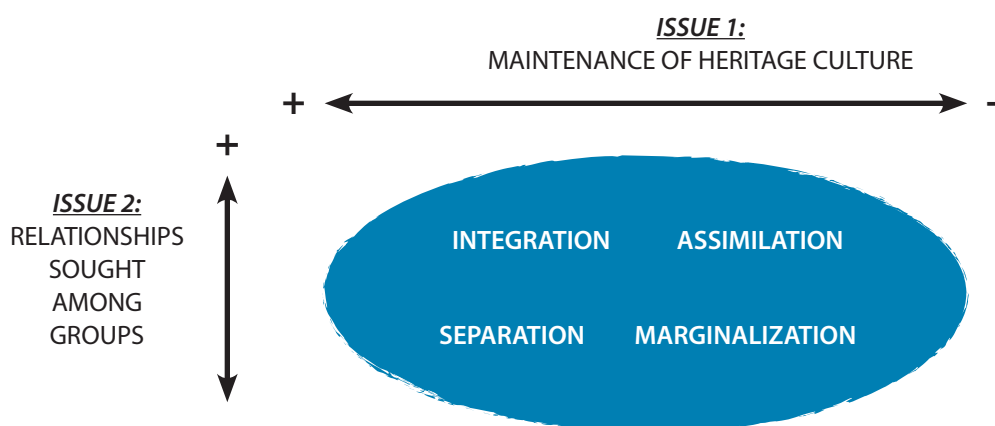

Figure 2: Acculturation strategies. Source: Berry (2005)

Each group presents its flipchart to the other groups and they all discuss the reasons behind their feeling of belonging (or less, or not belonging) in relation to the four re-occurring strands/stereotypes mentioned in the previous method. Though guiding questions are not really suggested when people voluntarily discuss personal narratives, the trainer can prompt participants to reflect on the reasons why they didn't manage to fit in into their new place of residence or ask other participants to share the strategies they used in order to feel well accommodated into their new settings.

Phase 5:

Debriefing and evaluation. (15 minutes)

The after-math discussion can take place either in a plenary session or in subgroups or even anonymously via disclosed notes on a paper. Participants can comment on various topics such as, but not limited to:

- The solidity and credibility of the theoretical input.
- The way in which groups were formed, worked and presented their outcome.
- The methods, their degree of creativity, interest, applicability etc.
- Stereotypes about Europe: people think about the life, values, etc. in other countries of Europe besides the one they come from or the one they live in? How and why stereotypes are formed, what can be done to dismantle them?
- Issues of identity: What is it? How important is it? What threatens it?
- Reconciliation: Can a person reconcile her/his inner multiple roles, identities, cultures? Can countries reconcile with their past and their present towards a multicultural peaceful future?

Recommendations for implementation:

Before this workshop prepare well; as the topics of stereotypes, identity and reconciliation dealt with in this workshop are really sensitive and can heat things up. Read the theory that supports them carefully. Make sure that the participants are distributed appropriately in their subgroups. Try not to pressure all participants into revealing personal information regarding their sense of belonging in groups, their identity or the stereotypes they might have; this will only bring about a cold distant mood. Be very cautious of hate speech, even if it is disclosed (e.g. when working with a specific country people might write ugly hurtful things in a distasteful manner). If time is limited, keep method 1 but choose only one between methods 2 or 3.

Variations:

Brainstorming and *spider-webs* are tasks that can be performed on any subject matter and they conveniently bridge theoretical inputs with experiential methods.

The 4 *reoccurring strands* is a method that can be used between participants living in the same country but belonging to different ethnic groups. In addition, it can be used among various countries or targeted towards a specific country which all participants want to discuss.

The 4 *acculturation strategies* is a method with multiple variations. It can be tried out in a school class, in order to see if all students feel comfortable in their environment. It can be tried out in a non-formal training or seminar, to check if all international participants feel good about the program they joined. Of course, it mostly addresses minority groups, ethnic groups but it can also be employed as a method for less socially privileged people (such as drug addicts, people with special needs, homeless etc.).

Appendix: Definitions

Orientalism: The term Orientalism describes anyone who teaches, writes about or researches the orient, which has been the main focus of attention, as it was considered by the West the "unknown" place to be explored, understood and developed.

* Orientalism researches the Orient, despite or beyond any correspondence, or lack thereof, with a "real" Orient and the other (Said, 1979).

Occidentalism: Occidentalism is "the dehumanizing picture of the West painted by its enemies" (Buruma and Margalit, 2004). Occidentalism is the "formed challenge to those Western hegemonists who have always had a bias against the Orient" (Wang, 1997).

Cultural deterritorialization: The term refers to a weakening of ties between culture and place. This means the removal of cultural subjects and objects from a certain location in space and time. It implies that certain cultural aspects tend to transcend specific territorial boundaries in a world that consists of things fundamentally in motion. (Deleuze and Guattari, 1977)

Acculturation: It is a dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members. At the group level, it involves changes in social structures and institutions and in cultural practices. At the individual level, it involves changes in a person's behavioral repertoire (Berry, 2005, pp. 698-699).

Acculturation stress: It is a reduction in health status-psychological, somatic, social-of individuals who are undergoing acculturation (Chryssochoou, 2004). Issues of responsibility, self-efficacy, self-esteem, negotiation, distinctiveness and categorization (marginalization and separation), definition of values come up.

Hybridization: It is an antidote to the cultural differentialism of racial and nationalist doctrines because it takes as its point of departure precisely those experiences that have been banished, marginalized, tabooed in cultural differentialism. It subverts nationalism because it privileges border-crossing (Pieterse, 2009).

Creolization: It is the process of assimilation in which neighbouring cultures share certain features to form a new distinct culture. "Creole" denoted the offspring of Old World progenitors born and raised in the New World (Stewart, 2010).

3.6.

Στερεοtypen?! Deconstructing preconceived ideas and beliefs from an entangled perspective

AUTHORS
Akrivi Anagnostaki, Katarzyna Dzieciolowska, Alexandru Firus, Anastasia Gavrylova, Nicolas Mählmann, Giorgos Monogioudis

PARTICIPANTS
15-18 or 18-24 years old, group size varies depending on the activity. 20 up to 25 persons, split in 4-6 subgroups with participants from different backgrounds; ideally 2+2

DURATION
This exercise can be implemented as a "quick" impetus (around 45 Minutes) or deeper reflection (around 90 minutes) depending on the group, setting etc.

KEYWORDS
Greece, Germany, stereotypes, experiential learning

Objectives

"Στερεοtypen", a project designed to follow the principles of *Histoire Croisée*, targets to:

- Reinforce the participants' **critical thinking** to overcome conflicting memories and national/ethnic prejudices
- Stimulate **empathy** by taking the other's perspective into account and inspire a change of one's own perspective and self-image
- Acknowledge the **relativity** of knowledge and the possibility of coming closer to the past and the present from different perspectives

Background

It all starts with etymology: the originally Greek term „stereotype" that refers to solid or firm types and categories has been adopted by most languages of the world. Stereotypes express what is arguably an intrinsic human need to put things into boxes in an attempt to reduce the increasing complexity of the world. By reproducing stereotypes, we attribute characteristics not only to others but also to ourselves. This behaviour is harmless up to the point when labelling becomes discriminatory and exclusive. For example, ideologies or practices such as racism, antisemitism or homophobia are closely related to deeply embedded ideas and beliefs that people or societies have towards the other. Deconstructing stereotypes can be a demanding process as preconceived ideas and firm beliefs often derive from family, school and socialization with peers.

„Στερεοtypen?!" is a project that derives from the culmination of negative labelling between Germans and Greeks during the on-going Eurozone crisis. The relationship between Germany and Greece has been historically marked by noteworthy ups (e.g. Philhellenism throughout the 19th century) and downs (e.g. Nazi Occupation in the Second World War) but it was the latest crisis that brought existing reciprocal stereotypes to the surface after a long period of post-war euphoria. Populist-prone politicians and media from both sides contributed decisively to the deterioration of German-Greek relations by using a nationalist narrative in order to attract wider audiences. The re-emergence of existing stereotypes in a setting of financial recession and political instability resulted in, among other things, a hostile depiction of "the other".
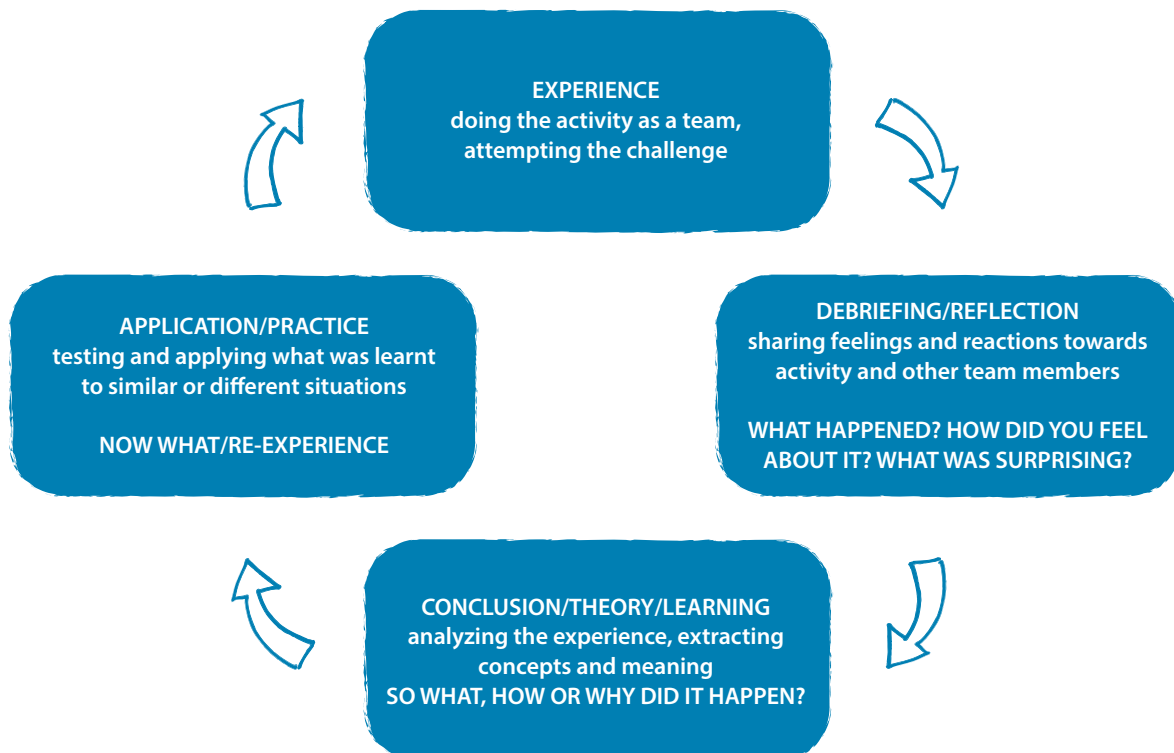
Being inspired by the concept and approach of *Histoire Croisée,* these methods aim not only at the deconstruction of stereotypes between Germans and Greeks but also suggest common and yet adjusted methods of non-formal education that can be applied to various settings.

Histoire Croisée, a transcultural perspective with reference to the European history, describes a reconsideration of the way history can combine empirical and reflexive concerns into a dynamic and flexible approach. It's about how social, cultural and political ideas are interrelated, in a practical and intellectual way. Different perspectives and different points of view allow us to bring to the surface issues which play a crucial role to recompose historical knowledge and re-shape stereotypes.

Methodology based on experiential learning

The usage as well as the construction and deconstruction of stereotypes is a process happening beyond our level of awareness and it is connected to our attitude towards the world rather than theoretical knowledge about it. The method presented below is based on a methodology giving the opportunity to work deeply and make the participants realize mechanisms they adapt unconsciously in their everyday lives. All the exercises are designed according to the experiential learning approach which is based upon the well-established concept that one's experience plays a crucial role in the acquisition and consolidation of knowledge.

In David Kolb's[10] theory on genuine learning experience, four abilities are required from the learner: s/he must be willing to be actively involved in the experience; must be able to reflect on the experience; must possess and use analytical skills to conceptualize the experience and must possess decision making and problem solving skills in order to use the new ideas gained from the experience. All the exercises presented below must be implemented according to Kolb's following circle:

EXPERIENCE
doing the activity as a team,
attempting the challenge

APPLICATION/PRACTICE
testing and applying what was learnt
to similar or different situations

NOW WHAT/RE-EXPERIENCE

DEBRIEFING/REFLECTION
sharing feelings and reactions towards
activity and other team members

WHAT HAPPENED? HOW DID YOU FEEL
ABOUT IT? WHAT WAS SURPRISING?

CONCLUSION/THEORY/LEARNING
analyzing the experience, extracting
concepts and meaning
SO WHAT, HOW OR WHY DID IT HAPPEN?

10 Kolb. D. A. and Fry, R. (1975) Towards an applied theory of experiential learning. in C. Cooper (ed.), Theories of Group Process, London. John Wiley.

On a more practical level, it is the trainer's task to create the appropriate circumstances as a prerequisite for making this process valuable. It requires her/him to be actively present during the exercises and lead the group process without interrupting it. Last but not least, the Socratic method should not be underestimated. In other words, ask participants questions in order to make them realize the objectives of the workshop.

Overview

There are several exercises that can be relevant and applicable to various formats of non-formal education (e.g. workshops, seminars) as well as contexts (e.g. global terrorism, media propaganda) and case studies (e.g. Russia and Ukraine, nationals and migrants) within the framework of the method „Στερεοτυπen?!". They are linked to each other and correspond to the following sequence.

For example, a *treasure hunt* could be an introductory activity that aims at team building among participants that don't know each other and may possess preconceived ideas towards the others. Another activity could be a *collage* through which participants get acquainted with the notion of stereotypes. Collage is a method through which participants can deconstruct stereotypes by interacting with people from different backgrounds. On a given topic, participants create an image out of several other images from e.g. old magazines, newspapers, postcards or leaflets. Thus, collage can deal with a variety of topics that are associated with social or national stereotypes such as poverty, exclusion, globalisation, multi-speed Europe etc.

After that participants can get involved in an exercise called *(Whole) picture* in order to understand the mechanism behind the construction of stereotypes. Further down this exercise is described more in detail. Finally, newly gained knowledge could be applied through the method of *simulation*. During a simulation the participants are confronted with a fictitious or real scenario (e.g. "Greece is in the Eurozone crisis"). Each participant gets a clearly defined role such as a German or Greek politician (Wolfgang Schäuble or Yanis Varoufakis), EU officials, trade unions' representatives, journalists etc. The participants gain an insight into group dynamics and their impact upon stereotypes according to a majority-minority scheme. They improve argumentation and negotiation skills, reinforce critical thinking and stimulate empathy by putting themselves into the other's position as a prerequisite for deconstructing existing stereotypes.

Thus, the combination of the described exercises can support the deconstruction of stereotypes in a certain setting, in this case the German and Greek stereotypes that emerged in the context of crisis.

(Whole) picture

Objectives

- To engage in cooperation and exchange visions and imaginations in order to create a common perspective in the process of dialogue
- To broaden the participants' perspectives and cultural sensitivity as well as to enhance their intercultural and communicational skillset
- To show that there is always a broader context that needs to be taken into account before judging
- To encourage participants to self-reflect, when the whole story is revealed
- To set a discussion in order to question the role of the media in forming opinions, especially in times of crisis
- To promote a learning effect in regards to media competence, as well as critical thinking towards the media in general
- To establish mutual understanding

Preparation

The pictures need to be cut into two pieces. The whole story is only revealed when they are put together as one picture (see Annex an page 148);

Other materials needed for the exercise are pens and paper to take notes and write key points of the stories behind the pictures.

Course of the workshop

Phase 1:
Introduction (5 minutes)
The trainer explains that the session will encourage the participants to use their own thoughts and imaginative powers in order to broaden their perspectives and become sensitive to differences, so they can emancipate from simple minded content published in the media.

Phase 2:
Forming groups (5 minutes)
According to the size of the entire group, the trainer forms subgroups that consist of 4-6 participants from different backgrounds. S/He gives the groups suitable working space and equips them with one picture-piece and necessary materials such as posters, markers, tape etc.

Phase 3:
Group work part I (20 min)
The participants discuss within their groups the probable story behind the picture. After discussing they are asked to write the story down. When participants write their story, they should not let their imagination run wild, but stick close to the picture. During that phase, the trainer should not intervene or answer any questions related to the picture.

Phase 4:

Group work part II (20 min)

In the next step the trainer hands in the missing part of the pictures to each subgroup that reveals the crucial whole story behind it. The participants are asked to discuss what they see now in the picture and to write the "new" story down.

After that they are asked to compare both stories with each other. The participants should prepare a presentation for the rest of the group by considering the main differences and most important parts of their discussion.

Phase 5:

Presentations (ca. 30 min, depends on the amount of participants and subgroups)

Each group presents the results of their group work. The presentation should include the initial thoughts about the first picture, thoughts and emotions after the revelation and a conclusion from the new perspective, putting an emphasis on the changes brought forward by the revelation of the whole story.

Phase 6:

Debriefing and evaluation:

The trainer should include all participants in a debriefing and evaluation round. During the discussion participants can reflect on their feelings during the activity and how they liked it in general. Additionally, the trainer should evoke a discussion on the role of the media as producer of irregular pictures. The discussion can be facilitated by asking the following questions:

- What do you think was this activity's intention and what kind of resolutions can you draw for yourself?
- Was this activity useful in terms of changing your viewpoint or providing you with a new impulse?
- How did you feel during this exercise and how would you assess your emotions in the context of the whole objectives of the meeting/conference etc.?
- What was it like to work in a group? Did you mostly agree or disagree as a group?
- What did you learn in general after doing this exercise?
- Which things did you personally find interesting/strange/confusing/exciting?

Recommendations for trainers:

Choose pictures where there is a clear difference between the things to expect and the actual background story, after they have been cut in half.

Explain clearly but also simply the different steps of the activity to the groups but one after another and not the whole method at once. Answer the questions if there are any. Avoid mentioning that this exercise is media related, the participants should find this out by themselves in the process. Induce a discussion on media by asking the right questions in the debriefing round.

Variations:

In conclusion, the above exercise and the other shortly presented ones (treasure hunt, collage, and simulation) have been chosen as tools that have the potential to deconstruct stereotypes between Germany and Greece that emerged during the crisis. Through their implementation and especially through reflection afterwards, participants have the chance not only to understand how stereotypes are constructed but also to deal with

one's own preconceived ideas and beliefs. As a consequence, these exercises can be applied in a variety of similar contexts (e.g. global terrorism, media propaganda) and case studies (e.g. Russia vs Ukraine, nationals' vs migrants).

4.
METHODS
OF HOLOCAUST EDUCATION

MERLE SCHMIDT, CAROLIN WENZEL

4.1
INTRODUCTION

In the second part of this handbook we focus on methods of Holocaust Education that had been developed and revised during a training with multipliers of youth work coming from Germany, Poland and Ukraine. All three countries are in different stages of the historical analysis of the Holocaust, however the authors of the following methods attached the greatest importance to add an entangled historical perspective to already existing methods of teaching the Holocaust in all three countries. The Holocaust affected Germany, Poland, Ukraine as well as many other European countries. Due to this fact it is essential for us to address this topic in a manner that creates understanding and empathy among people coming from different cultural, social and religious backgrounds.

Definition of the term „Holocaust"

The analysis as well as the use of the term Holocaust started internationally in the 1970s. Back then the US-series "Holocaust" paved the way for dealing with the topic and at the same time made the term Holocaust popular in the broader public. The authors of the methods within this handbook are aware of the difficulties that arise when using the term Holocaust (stems from the Greek term *holókaustos* and means "completely burned" or "fire victim"). Among others, one important reason is the fact that the term Holocaust would emphasize the role of Jews being victims. That is why among Jews, mainly in Israel, the Hebrew term "Shoa" is used. But "Shoa" only refers to the Jewish victims of that era. In this handbook we are referring to the definition of Holocaust of the United States Holocaust Museum that uses a broader interpretation of the term Holocaust:

"The Holocaust was the systematic, bureaucratic, state-sponsored persecution and murder of approximately six million Jews by the Nazi regime and its collaborators. During the era of the Holocaust, German authorities also targeted other groups because of their perceived "racial inferiority": Roma (Gypsies), the disabled, and some of the Slavic peoples (Poles, Russians, and others). Other groups were persecuted on political, ideological, and behavioral grounds, among them Communists, Socialists, Jehovah's Witnesses, and homosexuals."[1]

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1 https://www.ushmm.org/wlc/en/article.php?ModuleId=10005143

Commemorating the Holocaust in contemporary Europe

After the end of the Second World War, two contrary ways of commemorating the Holocaust emerged, one in the Western sphere of Europe, and the other in the Eastern part, which was under Soviet hegemony.

In Western Europe, there was a consensus about the need to commemorate as well as to transmit the history of the Holocaust to new generations. However there are of course still differences among the Western European countries, but in general a rather self-critical approach has been imposed.

In Eastern Europe, where the Nazi Occupation had been followed by a Soviet Occupation, no consensus on how the Holocaust should be remembered has been established. Paradoxically the majority of European Jewry lived in these areas, and most of them had been killed there under Nazi rule. At the same time the civilian population of the Eastern European countries were targeted with extreme brutality. Among others, Poland and Ukraine were left totally devastated. In the period of communism the sufferings of the civilians had been seen as part of a broader anti-fascist and anti-capitalistic struggle. Since one occupation was followed by another, suffering became a primary focus in memory and at the same time not much space was left in order to commemorate the sufferings of the Jewish victims. This becomes especially problematic when at the same time a partial blame or participation has to be recognized as well. So first and foremost the so called victimization is in the centre of the remembrance processes. At the same time it serves the creation of national as well as collective identities.[2]

Since there seems to be a huge contrast in the way of commemorating the Holocaust in Germany, Poland and Ukraine, it was for us a guiding motivation to bring those three perspectives together in order to work on methods that can help deepen the knowledge and understanding of what the Holocaust actually is. The approach of *Histoire Croisée* supports the idea of teaching the Holocaust in a more inclusive way that includes all three perspectives or even more. After more than 70 years since the Second World War, it is time to strengthen the efforts of creating a way of commemorating such events that considers all different perspectives. Multiperspectivity which is the centrepiece of *Histoire Croisée*, shall serve as a leitmotiv while teaching the Holocaust to young people.

The emergence and principles of "Holocaust Education"

Since the 1980s the term "Holocaust Education" is in use and dominates the historical analysis and teaching in the educational field (formal as well as non-formal). Moral education plays an important role in it, rather than the distribution of cognitive knowledge. Within the field of Holocaust Education, the topic Holocaust itself often serves as a template for current societal problems. Thus, it bears the constant risk of equating and trivialisation that need to be considered while teaching the Holocaust. Holocaust Education cannot serve as prevention of extremisms, antisemitism or xenophobia, but it can help to sensitize young people to it. Since 1998[3] the globalization of Holocaust Education has been taking place. Scientists, teachers and youth workers are looking for new ways and methods of teaching the Holocaust in a manner that puts the topic into an international historical context as well as adapts the contents to the changing political and societal circumstances.

Methods of "Holocaust Education" within this handbook

The two above mentioned factors also played an essential role in the development of the following methods. Furthermore, the adaption of the approach of *Histoire Croisée* into the field of Holocaust Education was a guiding

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2 See: "Holocaust Education in a Global Context" published in 2014 by UNESCO. http://unesdoc.unesco.org/images/0022/002259/225973e.pdf

3 Founding of the International Holocaust Remembrance Alliance. IHRA is an intergovernmental organisation which unites governments and experts to strengthen, advance and promote Holocaust education, research and remembrance worldwide and to uphold the commitments of the Declaration of the Stockholm International Forum on the Holocaust. The IHRA has 31 members. https://www.holocaustremembrance.com

principle that shall serve as a contribution to the globalization of this field. We see this task as an international one. That is why we worked on our methods in mixed German-Polish-Ukrainian teams. Also the target group of our methods is an international one. Most methods are created for young people from the age of 14, coming from different countries. We do not claim that all of our methods are new. Some of them also might be found in other manuals for non-formal historical and civic education. Our methods are modified versions that apply the approach of *Histoire Croisée* in order to meet the needs of a changing world. Many of the European countries, including the countries that are represented by the authors, are shaped by a growing diversity within their societies. This diversity is also reflected in class rooms as well as in non-formal educational settings. That is why multiperspectivity, empathy, the ability of critical thinking as well as tolerance are the most important objectives of all of our methods. Our methods shall help to address the topic of the Holocaust in a learning environment that includes different perspectives that appear when young people of different backgrounds meet. While working on the methods we set ourselves the following guidelines for teaching about the Holocaust:

- Our methods shall be accessible, inclusive and interactive.
- We consider and react to the needs of the target group.
- Facilitators of the methods should be competent in the contents and methodology and should make responsible methodological choices.
- The Holocaust should not be taught from today's perspective BUT should draw parallels to the current situation.
- Multiperspectivity of the topic should always be considered.
- Simple answers should be avoided - Don't teach or imply that the Holocaust was inevitable.
- Respect and personalization of victims, empathy should be created (but not forced).
- Avoid comparisons of pain.
- Do not romanticize history.
- Use of precise language, consider that certain terms can have an offensive meaning in other contexts.
- A definition of the term Holocaust should be given before starting to work with young people on that topic.

However, this list is by no means exhaustive. It can help our readers to put the following methods into life and shall encourage them to complete the list for themselves and to reflect on it.

The second part of this handbook starts with the method of *Living Library – Chapters of a book*. The format enables a dialogue between people who would possibly never have the chance to meet. It has been used in many different contexts. Here, Ilira Aliai applies this method to the topic of Holocaust and thereby contributes to the objective of integrating multiperspectivity in the field of Holocaust Education.

Katja Anders, Olha Kolesnyk, Kerim Somun and Sandra Steinert developed a timeline *Germany, Poland and Ukraine in the Second World War* that creates links between different events that are considered as important for the respective countries as well as enables its participants to discover these events from multiple perspectives.

The Second World War and the Holocaust: The Molho family by Vaia Manoli, shows how to work with children on the Holocaust and gives a new perspective in this field while dealing with an individual story.

Complicity & Courage – Museum of personal intergenerational histories is a method of peer education in the field of Holocaust Education by Sergii Kulchevych and Martin Schinagl. The basis of this method are family stories of the young participants. Among other things, participants learn how to apply methods of oral history and history of

objects, to do research, ask questions, listen, and strengthen the ability to contextualise and to abstract from their findings.

Different events – Same story is an answer to the method *Same event – Different stories* that is described in the first part of this handbook. Dr. Lidia Zessin-Jurek deals with similar narratives on different stories (concretely narratives of suffering caused by different mass crimes). The participants learn about the Holocaust and how to situate it within other victimhood narratives.

Lisa Herbst, Luba Shynder, Magdalena Dopieralska, Urszula Bijoś and Merle Schmidt focus in their methods on the *Preparation and evaluation of a visit to a former concentration camp* with young participants. They especially focus on the emotional preparation and evaluation. With the help of their methods, participants get the possibility to get to know different perspectives and emotions of such a visit.

Focus on memory is a method by Lisa Herbst, Luba Shynder, Magdalena Dopieralska and Urszula Bijoś that gives participants an opportunity to shape their opinion and learn about ways of Holocaust commemoration by exploring a memorial site.

4.2.
Living Library – Chapters of a book

AUTHOR

Ilira Aliai

PARTICIPANTS

12 years and older. The amount of participants attending depends on the amount of persons, telling their stories as a book. Preferably not more than 4 participants should listen to one "book".

DURATION

30 min – 1 hour

KEYWORDS

living library, living books, storytelling, narratives, kaleidoscope of society, perspectives, sharing stories, multiculturalism, dialogue, diversity, intergenerational dialogue, postmemory, family events.

Objectives

- Participants create a common space of sharing life stories and creating meaningful encounters.
- Participants become aware of the different facets and elements within a story they all have in common.
- Intergenerational dialogue is enabled when members of one family share their common story.
- 3rd generation story-tellers function as a form of peer educators for younger readers.
- People with "postmemory" can make history of the past relevant and attractive for younger target groups.

Overview

The method „Chapters of a book" has been developed with the aim to explore further the potential of the well-established approach "Living Library", a format aiming to challenge stereotypes and prejudice through dialogue. Since the year 2000, hundreds of events worldwide have taken place using this format. Thousands of people have been involved either as books, readers or librarians and have contributed in making the diversity within the different communities visible. Moreover they have enabled dialogue where human interactions previously seemed impossible. The first part of this article aims at providing an overview and explains what is needed to implement a Living Library in its "classic" form. The second part of the article with the title "Chapters of a book" is a suggestion for educators of Holocaust Education who wish to implement this format in their field of work. This has been done taking into consideration many of the existing challenges in Holocaust Education and providing a few ideas on how to better deal with them.

INTRODUCTION TO THE CONCEPT OF THE LIVING LIBRARY:
How does a Living Library function?[4]

The Living Library is a format which enables personal dialogue between people who would otherwise possibly never have the chance to meet. This format can be implemented with relatively limited resources. It can take place for a few hours or even a whole day, and it is suitable as an event within a larger event, such as festivals or city fairs. As a low-threshold format it can also reach people who don't have the chance to participate in "typical" educational offers such as educational trainings and seminars.

The Living Library works like a traditional library where people function as living books and share their story with their readers. In general, every person who has a story to tell could be a "book". Books are lent for about 20–30 minutes from the guests of the event, who in this case are the readers. The exchange can be an enriching experience for all participants. Books talk often about the positive experience when other people show interest in their story, even when those stories are not always positive but possibly also painful. The Living Library enables short and intensive discussions which can transform into meaningful experiences because of the personal contact. What is most needed is a pleasant environment which creates a safe space for personal encounters. A book can be read from more than one reader, but it is recommended that the readers are not more than four. The personal and direct communication is the main goal of this encounter. Books and readers have only a limited time to get into a personal dialogue with each other, and this can be difficult with a bigger group of readers. For this reason it is recommended to enable face to face meetings of one reader per book.

Who is who? – Roles in the Living Library
For the Living Library to work efficiently, different roles must be filled. Clarity creates good orientation and ensures that everything goes smoothly: Ideally everyone who is involved in the organization of a Living Library should be easily recognizable – through a T-Shirt, a name tag or something similar.

The "books": They are the most important component of the Living Library. They bring their stories with them and invite the audience to talk. The selection of the books is crucial for the successful implementation of the event: the more diverse, the better. The living books get prepared intensively for their role before the event takes place. All they need to bring with them is the willingness to share their experiences with other people.

The "librarians": They welcome the readers at the reception and help them understand the concept of the Living Library. They provide orientation and make sure that the visitors get to know and understand the usage rules. They know which book is available at the moment and which is currently being read. They have an overview of the books and can help the readers choose a book. They manage to capture the most important and interesting aspects of the book and orient the readers in case suggestions are needed. They usually work in pairs in front of the reception of the event.

The "coordinators": They are responsible for the planning and execution of the Living Library. They choose the books in advance, and they prepare them for their task. The coordinators' team usually consists of a minimum of three people and is supported on the day of the event by several volunteers.

4   The introduction to the concept of the Living Library was originally published in 2017 in German in the publication of the Anne Frank Zentrum Berlin "Lebendige Bibliotheken in der historisch-politischen Jugend- und Erwachsenenbildung".

The "dictionaries": They accompany the "books" during the storytelling, and they are in charge of the translation, in case the books and the readers do not share a common language. The dictionaries require a specific preparation. They do not need to be professional interpreters but at the same time they should be able to interpret consecutively – which means every couple of sentences – without letting their own remarks or interpretations flow into the translation. The translators should always translate in the first person, just like the books tell their story. For instance: "I was born in 1970" and not "She says that she was born in 1970".

The books

- A precondition for participating in the Living Library is the willingness of the "books" to share their life history in a conversation with other people.
- The books are encouraged to ask readers at the beginning of the conversation why s/he borrowed exactly this book. This creates an intimate atmosphere and involves the interest of the readers in this exchange process.
- The "living books" are usually asked a lot of questions. They can use these questions as a starting point for their own narration. At the same time the "living book" can also refuse to answer questions when they seem to be too personal or make the book feel uncomfortable.
- The "living book" is always in contact with the coordinator of the Living Library, through eye contact or simply ensuring that the coordinators are around the area to make sure everything goes smoothly. It is important that the "books" always have the opportunity to take breaks or terminate a discussion earlier if they need to. The people who are involved with their life stories in this event should be supported in knowing that their needs and wellbeing is taken into consideration.
- If the "living book" works together with a "dictionary" for the translation, the "living book" should be advised to make a short pause in-between their thoughts so as to make the translator's work easier.

Establish contact – How do I find the books?

- Ask people in your own environment who match the profile and objectives of the Living Library.
- Get in contact with NGOs and institutions that are directly connected with people who are experiencing discrimination for various reasons.
- Publish a call for participation on (local) newspapers and social media.
- Speak to the people you want to participate in the Living Library personally. This is the best way to clarify questions.
- The format needs to be explained well to the books themselves since many of them might be unfamiliar with it.
- Invite all the people who will contribute with their stories for a preparatory meeting. This way the books can get to know each other, feel more comfortable about their role as well as understand all the different aspects of the event altogether.
- A follow-up meeting after the event could be also useful for both books and organizers.

The "book catalogue"

The book catalogue is a central tool of the event and provides the first contact with the books. That is why it has to be informative, exciting, appealing and possibly diverse in content. It should be ready with several copies at the information reception or be made visible in other ways. The catalogue can also be made available online or sent together with the invitation of the event.

The catalogue contains the following information:

- The title of the "living book": The books tell their own life story. Therefore they are the ones who chose a suitable title and also picture/cover for themselves. The librarians can help them do that during the preparation of the event. The title should be short, concise and easily comprehensible. It should fit the story, give an insight and make the readers curious without revealing too much information about the story.
- A brief summary of the book in a few sentences.
- An information note in case the book can be read in a foreign language or is available in more than one language.

The venue

The Living Library is supposed to take place in an informal setting in which "books" and "readers" feel comfortable. Through comfortable seats, drinks and some spaces for rest, the organizers can provide a positive and safe space for all participants.

Information desk: This is the place where the "readers" find the most important information about the event. They read the library catalogue, find out which "books" are currently available and which have been lent out. All guests will find a reference point for their questions at the information desk. The librarians explain the concept and the rules of the Living Library and help them find "books" which could be suitable for them. At the desk, guests will also find the board where the time slots and book reservations are listed.

"Conversations islands": This is the space where conversations with the "books" take place. This can be a café atmosphere or a large room in which tables are distributed. The conversations should be in a rather quiet space so as to not get disturbed. At the same time, the "books" should always be able to have eye contact with the organizers so that they can help in case of questions or difficulties.

Resting area: The organizers need to make sure that there is a separate space in which the "books" can withdraw for a break. A small buffet with tea, coffee, fruit and cakes can be made available for the books.

The basic rules of a Living Library respecting and appreciating the person who tells their story is the most important rule. The wellbeing of the people, who are called "books," is more important than sticking strictly to timelines or the interests of the guests of the Living Library.

- The "reader" can pick a book only from the book catalogue and needs to do this in coordination with the librarians.
- The readers can only borrow one "book" at a time.
- A maximum conversation time is set. This is around 30 minutes. However, it can be extended if both want to continue the conversation and the "book" is not already reserved by another reader.
- If the desired "book" has already been lent, the "readers" can look for another one or they can borrow the book in the next available time slot.
- The "readers" accept that the "book" may stop the conversation at any time if the conversation is uncomfortable for them.

CHAPTERS OF A BOOK

Formats such as "Zikaron BaSalon" (Memory in the living room), public events or private gatherings in an intimate atmosphere are only a few among the used methods in order to commemorate the Holocaust and make its history relevant to today's audience. While the archives of testimonies are growing, the personal narrations of eye witnesses are fading out forever, as the events move further away from us in time. The voice of the 2nd and 3rd generation is now more relevant than ever and their experiences and inherited trauma move to the epicenter. The library addition "Chapters of a book" aims at unfolding the pages of family stories that have been shaped by the trauma of the Holocaust and intends to examine how different family members have experienced certain events. It takes especially into consideration the storytelling scheme of families affected by the Holocaust: of the affected generation who remained silent with their children (2nd generation) but did reveal significant parts of it to their grandchildren (3rd generation). Keeping the guidelines of a regular Living Library, the "Chapters of a book" suggests following new "roles" in the implementation of a library:

One book – more chapters

In this format the Living Book does not consist of a single storyteller. **Several chapters of one book sit at the same table.** Each generation has the role of one different chapter. For instance, a grandparent who has survived the Holocaust is the first chapter of the family book. The 2nd generation family member is the 2nd chapter, the 3rd generation family member the next chapter and so on.

Who else can be part of the book?

Other family members beyond this strict generation line can be chapters of the book as well:

- people of the close surrounding who have been affected by this family story
- neighbors or family friends who are connected with the affected family
- an oral history expert or biographer[5] who has researched their history

They can all be a valuable addition to "write the empty pages" of the book or complement the existing narration with new known and unknown chapters. Depending on the context and on the family story, alternative chapter constellations are possible as well.

The readers: Same as in its classic version, the audience of the books is the visitors of the Living Library. A successful library is one where the readers get to "read" more than one book in one event. This is when the diversity of a community becomes visible. In the "Chapters of one book", the readers have the unique chance to witness a story being told through different voices, perspectives and generations. The same is the case for the other "chapters" of the book who listen to the story of their family member. In this setting they all become storytellers and "readers" as well. This setting is therefore not only valuable for the visitors but it can also open a dialogue between family members who share an important life event.

Time: Taking into account that the book in this format consists of more than one voice, time should be added accordingly in the implementation of this family library. For the "chapters of one book" it is suggested to take around **60 minutes** time in total. **Each chapter/family member has approximately 20 minutes** for their own narration.

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5   For the role of the biographer see more information at the publication "Lebendige Bibliotheken in der historisch-politischen Jugend- und Erwachsenenbildung". Educators or history experts who are deeply familiar with the history of Anne Frank took the role of the biographer and included her story in Living Library events on the topic of "Life stories and fleeing."

Frequently Asked Questions:

How do we start a conversation in the "Chapters of one book"?

With the help of the book catalogue, the readers can find a short description of the story of the book. Although a chronological narration of the events would probably be the most suitable one, we can encourage the reader to pick the chapter which they would like to "read" first.

What is the role of an oral history expert in the family library? Can we talk about other people's memories?

In a Living Library the narration always takes place in the first person. At the same time, people with **postmemory** can serve as bridges who connect past and present and can contribute equally to this event. The organizers of the event can encourage people from the close environment of the books to participate in the event and enable them to add their own perspective and meaning to the story.

How do we include the family library members who find it difficult to talk about their personal experience?

These family members can be invited to take part as readers. Without them necessarily being the ones who narrate, instead they can hear how other members of the family experienced the family history.

Is this a suitable event for school groups?

While it is suggested that the readers have a one-to-one encounter with the books, many schools organize Living Libraries in order to bring their pupils in contact with people who have inspiring stories to share. The setting of the "Chapters of one book" can be very suitable in order to fill the **generation gap** that often exists between young pupils and eye-witnesses of an older age. The presence of the voices of the 3rd generation can fill the age gap. Following the premises of **peer-to-peer education**, younger students could feel more comfortable asking questions about a difficult topic to a person who is closer to their age.

4.3.

Timeline "Germany, Poland and Ukraine in the Second World War"

AUTHORS
Katja Anders, Olha Kolesnyk, Kerim Somun, Sandra Steinert

PARTICIPANTS
15-30 people

TARGET GROUP
international group with youth from Germany, Poland, Ukraine aged 15 years and up.

DURATION
90 minutes (main part),
60 minutes (optional part)

KEYWORDS
historical events, narrative, perspectives, inter crossings, multiperspectivity

Objectives

- Giving an overview of the history of the Second World War in Ukraine, Poland and Germany
- making participants aware of different narratives and perspectives of the same historical events in the different nations
- broadening perspectives of the historical events and history as an ongoing but not inevitable process
- discussing the dissimilar perspectives of different historical actors (perpetrators, victims, bystanders) on the same event
- developing time and space orientation
- activating and motivating participants on a topic that is not usually at the top of their interest
- fostering free and reasoned expression of participant's opinions

Overview

The timeline method activates the historical knowledge by giving an overview about some relevant historical events in Germany, Poland and Ukraine during National Socialism and the Second World War. It visualises the sequence of the events and how they are connected. The method can be used as an introduction to work on the topic of the Holocaust.

Participants are asked to arrange pictures of historical events according to their chronology and present to each other what they know about them. Afterwards they may discuss different national angles on history. Which events are commemorated where? Why do people only know about the events that took place in the country they live in?

In an optional additional exercise, participants take the perspective of historical actors in various times and reflect in which time a certain event became relevant for this person or group. In another variation participants are asked to compare testimonies of people of different backgrounds about one event in history. In smaller groups they discuss how people in history experienced a specific historical event like the beginning of the Second World War in very different ways.

Background

One of the potentials of international youth meetings dealing with the history of the Second World War is to make participants aware of the fact that there is not only one static view on the historical events.

Perspectives on the history of the Holocaust are still shaped by national specific memory cultures. Certain events are commemorated in official ceremonies such as the Warsaw Uprising in Poland or the November Pogroms in Germany which are not commemorated in other countries. Textbooks and school curricula focus on certain events, persons and a narrow geography and seldom give voice to perspectives from other societies or nations. Movies set memory agendas by showing specific interpretations of historical events and actors. Harald Welzer (*Der Krieg der Erinnerung*, 2007) was able to demonstrate how even family memories differ depending on national history narratives.

These biases influence how and what we learn about the history of the Holocaust and the Second World War, and how this affects our national identity. As long as adolescents do not learn about different perspectives, they are not able to perceive and question the dominating narrative that they take for granted. Within every society there are controversies and conflicts about the interpretation of historical events as different political, cultural, social and generational groups struggle about the sovereignty of meaning and interpretation. Conflicts about historical issues may also occur between countries when contradicting national narratives collide. The film *Wołyń* by Wojciech Smarzowski fueled the debate in Ukraine and Poland about massacres perpetrated by Ukrainian nationalists against Poles in 1943.

In international youth meetings, people with diverse backgrounds from different countries bring their knowledge about history. Thus, the notion of multiple perspectives is crucial to understand that there is not one "truth" and that history writing is always biased. This is already present in international groups. Participants realize that their scope of history has a national bias, and historical narratives differ according to the people who are affected by it. The timeline method invites the participants to perceive and combine various viewpoints to create a more differentiated picture from multiple perspectives. They are challenged to find their own interpretation. Learning about events that are seldom narrated in their countries and which they didn't know before broadens their knowledge about history. Thus it serves as an introduction to a deeper insight into history.

Preparation

One card with a historical event per participant is needed. It should contain the title of the event and a picture representing it. A short description of the event can be added. The dates of the events are printed on extra cards. The timeline is online and can be downloaded here: https://www.tiki-toki.com/timeline/entry/931330/Entangled-History-Second-World-War/

See an example of a historical event in the Annex on page 162.

1	Map of Europe in 1933	
2	30. January 1933	Adolf Hitler was appointed chancellor of Germany
3	27. /28. February 1933	Reichstag Fire Decree, Protective custody is legalized
4	March 1933	Opening of first Concentration Camps in Germany
5	15. September 1935	Nuremberg Laws
6	9. November 1938	Pogrom (known as "Kristallnacht")
7	23. August 1939	German-Soviet Nonaggression Pact
8	1. September 1939	German Invasion of Poland
9	17. September 1939	Soviet Invasion of eastern Poland
10	March 1940	Polish decrees (regulation of discriminating working and living conditions for Polish forced labourers)
11	April 1940	Heinrich Himmler ordered to build Auschwitz
12	April – Mai 1940	Massacre in Katyn
13	June-July 1940	Soviet occupation of Bessarabia and Northern Bukovyna
14	22. June 1941	German Invasion of Soviet Union
15	29.-30. September 1941	Babyn Yar massacre
16	October 1941	Beginning of deportation of German Jews to the East
17	End of 1941 - End of 1943	Extermination Camps (Kulmhof, Treblinka, Bełžec, Sobibór, Majdanek)
18	December 1941	Beginning of killing of Jews in Kulmhof in Chełmno
19	January 1942	First trains with forced labourers were going from Soviet Ukraine to Germany
20	January 1942	Wannsee Conference
21	14. October 1942	UPA (Ukrainian Insurgent Army) was created
22	22. November 1942 - August 1943	Action "Zamosc" (resettlement and killing of Polish citizens in the area of Zamość)
23	November 1942	German Army stopped on the march at Stalingrad
24	March 1943	The beginning of ethnic massacres in Volyn (Wolhynia) and Eastern Galicia region
25	19. April 1943	Warsaw Ghetto Uprising
26	18. May 1944	The start of Crimean Tatar deportation
27	6. June 1944	D-Day (allies invading Normandie)
28	1. August 1944	Warsaw Uprising
29	27. January 1945	Liberation of Auschwitz
30	4. -11. February 1945	Yalta Conference
31	8. May 1945	German Capitulation and ending of Second World War on European ground
32	10. December 1948	United Nations and Human Rights Declaration
33	Map of Europe 1945/1948	

Course of the method

1. The cards with the events are mixed and presented to the participants by laying them on the table. Every participant chooses one picture/event that s/he knows or finds interesting.

2. Every participant reads the description of the event and looks at the picture closely.

3. All participants arrange themselves in a line or circle according to the chronology of the events. Everyone holds the picture in a way that it is visible for everyone.

4. Starting with the first event every participant is asked to present the event by
   - naming the event and telling the date
   - giving a short information about the event (What is it about? What happened?)
   - explaining why did s/he choose the event

The other participants may add information from their knowledge or ask questions about it.

5. The cards are laid down on the floor and everybody has the opportunity to walk around and look at the timeline again. The educator may answer questions.

Recommendation for debriefing

The group discusses in smaller mixed groups about their acquaintance with the events. Within the groups participants from different countries exchange their points of view on the following questions:

- Which events did you know before? Where did you learn about them?
- Which event haven't you heard of? Why do you think you have not heard about it before?
- Which events are present in your history lessons at school, in your families, in the media, or in museums? Which are not?
- Are there events which are commemorated only in certain countries or minority groups?
- What could be the reasons for this?
- Which events are of universal importance? Why?

After the discussion in groups all participants gather and collect their impressions and results from the work in smaller groups.

Regarding the age and knowledge of the participants the educator should decide which aspects of the topic may be deepened in the discussion. The educator should moderate in a way that the participants not only reflect on differences and similarities between national groups but also within societies.

For more advanced participants keywords like "conflicting memories", "politics of memory", "instrumentalization of narratives", "responsibility and guilt", "emotions" or "official and private memory" could be given to the group in order to activate the discussion.

Recommendations for implementation

If the participants are not yet familiar with history it can take some time to answer questions and explain the events. The educator should make clear that it is not possible to go into detail during the workshop as the method is meant to be an introduction to history. Questions can be gathered and worked on in a later part of the youth meeting. Thus the educator should create an atmosphere within the group which allows everyone to ask openly. Nevertheless the method works best if participants have some basic knowledge about the history of the Second World War.

Optional exercises

a. Changing perspectives in time

The meaning given to historical events changes in time. Citizens of Poland may not have estimated the political destruction of the democratic system of the Weimar Republic in Germany in 1933 as relevant for their own lives. Six years later in 1939, when Nazi-Germany attacked Poland, their perspective on the same events may have changed.

The method makes the participants aware of these changing perspectives on history in time. It shows how historical events become relevant to different people in different times. It is recommended to older participants who already have a deeper understanding of history as it requires the ability not only to take the perspective of another person but also to imagine perspectives of another time and place.

Course of the method

The educator divides the room into two parts: Yes (relevant) and no (not relevant). S/He chooses an event from the timeline and asks the participants to position themselves in the room according to their answer to the question: Was this event important or relevant for people living in Poland/Germany/Ukraine at that time? The educator may even define a fictive role for every participant (e.g. "polish politician", "Jewish doctor living in Munich", "Ukrainian child living in Kiev").

1. The educator asks the participants about the motivation of their decision.
2. The educator and participants question how events which did not seem relevant at that time later may have become relevant for each country, social/ethnic group or person.

b. Differing perspectives on the same event

The same historical event was perceived in different ways by people living at the time according to their involvement. The method focuses on the comparison of different perspectives of historical actors. Every witness, may it be a personal diary, a testimony or a photograph, presents an individual point of view, highlights a certain aspect of the event or values it differently. The method makes the participants aware of the necessity of combining several subjective sources including different social and ethnic groups to understand the whole issue.

Course of the method

1. Before the timeline session the educator picks one picture from the timeline and prepares quotations written by different people about this particular event (e.g. people from different places of residence, ethnic or social groups or generations; from perpetrators, victims or bystanders).
2. After using the timeline method in the group the educator takes one picture and shows it to the group.
3. The educator asks questions to analyze the photo. For example:
   - Who took the picture?
   - What can you see in the picture?
   - Who might be these people?
   - What could it have been used for?
   - When was it taken?
   - Whose perspective does it show?
4. After the discussion the educator splits the group into smaller groups and gives every group at least two quotations which show this historical event from a different perspective than the picture.

For example testimonies of young people from different background can show how they experienced the beginning of the Second World War in 1939:

Leon W. who lived as a 14 year old boy in the Jewish quarter of Łódź was very impressed by the arriving German soldiers. He witnessed how other polish citizens of German origin applauded on the street. When he and his family realized that the Germans immediately started to oppress Jews they decided to flee. His testimony from 2005 is to be found in the Digital Archive "Zwangsarbeit 1939-1945", www.zwangsarbeit-archiv.de, Archiv-ID ZA588. The same archive documents the testimony of Tosia S., an 11 year old girl from Zaleszczyki, Poland (now Ukraine) (to be found with Archiv-ID ZA378, Interview from 2006). She learned about the war from a telegram her father sent to warn the family who at the time was on vacation in the Carpathian Mountains. Shortly after her hometown was bombed by the German army at the beginning of September 1939, soviet troops took over the town. Tosia S. remembers that she was taught the Cyrillic alphabet from then on and neighbours being deported to Siberia. Another perspective gives Werner M. from Bremen in Germany. His memories which he wrote down in 2004 are documented by the Living Museum Online (LEMO) of the German Historical Museum (www.dhm.de/lemo/zeitzeugen/werner-mork-kriegsbeginn-am-1-september-1939). In September 1939 the 18year old man heard a speech of Adolf Hitler on the radio in which he announced the attack against Poland. He felt the need to support "the Führer". That is why he raised a swastika flag at the window and volunteered for the Waffen-SS without asking his parents for permission. His aim was to contribute to the expected victory in the war and to become a hero.

5. The groups are asked to compare the perspectives and to find out differences and similarities in how the event is presented. Why do the perspectives differ? Aspects of the discussion may be:
    - What kind of source is it (newspaper article, diary entry, image, film,...)?
    - Who is the author of the text or image and how was s/he involved in the event?
    - When was the text or picture created (during the event or afterwards)?
    - Who was the audience of the text or picture (public, private, propaganda, witness report, …)?
    - How is the event presented (emotional, realistic, factual, use of language, emphasis,...)?
    - What is told and what is left out?
6. Afterwards each group presents and discusses the results.

Possibilities to apply the timeline method in other contexts

Timelines can be created about several topics in history. It can be combined with discussions about the family background and history of the participants. It can also be used as a preparation for unilateral visits of a memorial in a foreign country.
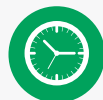
4.4.
The Second World War and the Holocaust: The Molho family

AUTHOR
Vaia Manoli

DURATION
4h 45 minutes

PARTICIPANTS
10 – 20 aged 11 or 12

KEYWORDS
Holocaust, Second World War, history, past, everyday life, human rights, dilemma, various perspectives, ethnicity, diversity, interculturalism, dialogue, future

Objectives

The objectives of this method are for the participants to

- Familiarize themselves with memory and past
- Investigate facts using a variety of sources
- Get to know historical facts
- Be sensitive in matters of exclusion, racism and xenophobia
- Think about right and morality in our life
- Express themselves in many different ways
- Respect each other
- Develop empathy
- Think for a peaceful co- existence
- Work in groups, cooperate
- Use Information and Communication Technology (ICT) tools
- Create multimodal texts
- Enhance their critical thinking

Overview

According to new approaches of teaching and learning, in education (formal and non-formal) there is a necessity to help participants acquire competences for citizens of the 21st century - skills that will facilitate understanding and decoding the reality in which they live, to strengthen respect for all and to realize the benefits of diversity and multiculturalism. Education has to adopt a collaborative style of learning, project based learning, problem solving, empathy, dialogue, interaction so participants can see from different points of view and have respect not only for themselves but also for others.

In this context, an educator is a trainer who is trying to consult and support the groups where there is difficulty and give directions for research where appropriate.

This project relates to the subjects of History, Social Studies, Geography, ICT and Arts.

Participants work in plenary at the beginning and during the evaluation. They split into groups during the rest of the workshop.

The groups work separately and in the end present the results of their investigation. The participants have to choose data from different sources like the internet, multimodal texts, museum websites, etc.-ask questions, investigate, interact, try to think critically as they work, cooperate with their colleagues in order to answer and prepare their presentations.

It is preferable during the process to alternate the roles such as researcher, presenter etc. within the team.

Background

The Second World War was a great catastrophe for humanity. Many people were killed and the Jewish population was faced with tremendous cruelty.

Jews lived in almost all European countries. In Greece they played an active role in the country's political, economic and intellectual life. They kept their identity strong and they lived peacefully with others from different cultures in most Greek cities.

During the Second World War, the Jews were forced to leave their homes and work, lost their relatives, houses and property. They were forced to stay in ghettos at the edge of the cities and many were transferred to the concentration camps where they were killed.

Talking about the Holocaust is especially difficult with participants that are 11 or 12 years old. It is a necessity to help the young people to get familiarized with the era, to understand that the Jewish people had a life like any other; they owned houses, they had families, friends and relatives. They went to work every day, they paid taxes and they enjoyed their social life and celebrations.

The workshop is aimed at participants that are 11 or 12 years old. Young people of that age have usually already attended history lessons in their formal education and they have some knowledge about the Second World War and the Holocaust. They also might have stories in their family about people who lived or fought in the Second World War and know about the presence of Jewish people in their area.

Even if they have no previous knowledge of the topic, in this workshop participants watch a film about the Molho family in Thessaloniki, a Greek city with a big and powerful Jewish community. The Molho family story is the vehicle towards understanding the context and everyday life during that period of time.

While teaching young people about the past, it is extremely useful to talk about individuals instead of talking about people in general. Watching faces and listening to personal stories can help the young people put themselves into another's shoes and see things from a different point of view.

Additional thought is given to these people not only to Jews but to other individuals - relatives, priests, soldiers, Nazis, neighbours etc. – and their points of view. A very important thing to keep in mind is that there were

people who helped the Jews survive hiding them despite the danger they faced. These brave actions show us that people can make a difference; there is still hope for a better future.

It's time to get to know the Molho family.

Preparation

The trainer prepares the seminar room for the participants' working groups. Ensure that there is an internet connection; create website shortcuts on the desktop.

Participants must be used to working in groups and have basic skills using ICT.

The materials needed for the workshop are:
- laptop and a projector or a smartboard
- internet connection
- dry Erase Markers and Whiteboard
- paper and pencils for participants
- maps of Europe and Greece
- historical maps of the Second World War

Course of the workshop

Phase 1:
Mind-map (15 minutes)

Mind-maps are tools that usually concentrate previous knowledge and participants' ideas and help them organize their thoughts.

Participants are divided into small groups of 3 or 4. They are given a piece of paper and they brainstorm in a mind map having as a central notion the word "HOLOCAUST".

After that the trainer creates a mind map on "HOLOCAUST" on a flipchart which contains all the words brainstormed by the subgroups, organized in distinct categories.

Then all the participants reflect on the written words and explain their choices.

Phase 2:
A BOOKSTORE IN SIX CHAPTERS: Watching the film (45 minutes)

The film about the MOLHO FAMILY is available in Greek and English language. It is preferable for the participants to listen to it in their native language so that they don't get confused while watching and trying to find answers for their worksheets.

The film is divided into six chapters where there is a lot of information for that specific period of time. The chapters can be separated in three parts, same as the participants' group and investigation:

<u>Before the war:</u>

Chapter 1º There was once a world

Chapter 2º The world we found, the world we made

Chapter 3º This is the girl for you

<u>During the war:</u>

Chapter 4º When the world went dark

Chapter 5º Escape

<u>After the war:</u>

Chapter 6º A world of books Words that never said

The film is downloadable for free from the link: <u>http://www.centropa.org/centropa-cinema/renee-molho-book-store-six-chapters</u>

It is advisable to pause between certain chapters and make sure what is being seen or recorded by the participants is being understood in order to do their work.

Phase 3:

WORKING IN GROUPS (90 minutes)

In the seminar room, every group has to investigate a specific subject and to write down the things they find out. If necessary, the group members can watch the film again in order to check their findings.

At the end of the film, discuss the family members and life in Thessaloniki but please avoid making the participants feel pity for them. Let the participants answer the questions that are in their worksheets.

After watching the film participants have time to prepare a presentation on their topic. They should be encouraged to use different types of tools and materials.

1ˢᵗ group: Life before the war

- Participants of the first group describe the city of Thessaloniki before the war using 4 to 6 adjectives.
- They talk about the Jewish community and the great importance that the Molho bookstore had for the community and the city.
- They write down the cities and areas that are mentioned.
- They find the feasts that Jews celebrate.
- They discuss the Molho family and its members, their jobs and hobbies.
- They write thoughts and feelings about their work, the special connection with the bookstore.

2ⁿᵈ group: During the war

- Participants of the second group try to find the signs showing that the situation was becoming bad for the Jews in Thessaloniki.
- They write the "measures" that Nazis took for Jews in Greece and in other countries.

- They think of the meaning of the words:
- *persecution, relocation, looting, escape, camp, extermination, Holocaust/Shoah* and they use a dictionary if needed.
- They talk and take notes about the way that the members of the Molho family avoid capture; they write down the cities and areas that are mentioned.
- They comment about the ways that Greek people helped their Jewish neighbours, the difficult decision they had to make and the dangers they had to face.
- They express their thoughts about "Dilemmas" and "Doing the right thing" in our everyday life.

3rd group: "Life after the war"

- Participants from the third group discuss the marriage of Rene and Solon Molho and the Jewish community in Thessaloniki.
- They comment on the surprising clue for the marriage of Rene and Solon Molho and their "silence" about the life in the camp.
- They search information and write an article about the Jewish cemetery in Thessaloniki.
- They comment on the thoughts and feelings coming from the Jewish community after the destruction and loss of the cemetery.

PRESENTATION

Every group presents the results according to their topic and in the most suitable way for the group members.

Suggested presentations: Auto collage - Prezi presentation – Theatrical snapshots – Drawings – Diagrams –Power Point presentation etc.

Phase 4:
EVALUATION (45 minutes)

An evaluation is a necessity for the learning process because not only can it provide information about the success of the workshop, but is also useful for the learning experience and helping both the educator and the participants to become familiarized with self-control procedures.

In the workshop room, participants
- find and put Post-its in the maps of Greece and Europe pointing the cities and areas that are mentioned,
- find similarities between Jewish and Christian celebrations and holidays,
- make a timeline with significant dates for that period and for the family,
- think and write letters asking questions to some members of the Molho family.

The participants discuss their work, the results, possible changes in the initial way of looking at the topic, what they learnt, what else they want to learn, what ideas, thoughts and beliefs changed in some way. They have to share their feelings on the way they worked, what they liked, what they need to change next time.

Phase 5:
EXTRA INVESTIGATION (90 minutes)
Participants visit the website of Yad Vashem organization (www.yadvashem.org) and find The Righteous Among Nations.

- They discuss why these people are called this way. They choose some of the Greek names that are mentioned and try to find more information about them. They may try to choose names from any other nation as well, do the same and find similarities in the stories.
- Participants are encouraged to talk about the meaning of morality in our life - **Right, Respect, Love, Hope, Faith, Memory**.

They organize a visit to the theatre and attend the theatrical performance based on David's Greg play "Who is Doctor Korczak?" or read the text that refers to the Polish doctor, educator and author Janusz Korczak (1878 -1942). They discuss his ideas and his life in Poland during the Second World War, the effect that his beliefs had on children that he took care of but also in the whole world after his death.

- Search for signs of Jewish history in your hometown or other significant places related to their family history.
- Try to explore your own family histories of that period by interviewing family members
- They can also read another family history such as Anne Frank's diary and try to see the different contexts.
- Visit the websites of the Jewish Museums in Europe (Germany www.jmberlin.de) listen to the stories of other Jewish people and find out similarities with the story of the Molho family.
- Read the book "The last black cat" by Eugenius Trivizas, a famous Greek author and discuss the big issue of racism in our society.

Variations:
The activities that are suggested for participants 11-12 years old can be adopted for other target groups as well. They may also be developed according to the interests and needs of your group.

It is possible to apply the method in other contexts as "Diversity in the societies nowadays". This workshop can be adapted to other aspects such as interculturalism, migration, human rights, dialogue, refugees in order to facilitate dialogue in the modern multiculturalism societies.

Suggested project **"Diversity in the societies nowadays"**

In the film it is said that *"Thessaloniki before war, was a multicultural city"*, like most of the Greek and European cities today. What are the problems that people have to face and solve?

The project allows different perspectives, various narratives related to a space a group lives in. It can be used to explain different experiences of the local population and the migrants.

In this case, the educator focuses on possible angles from which we should see the others.

Keywords: diversity, refugees, migrants, migration, dialogue, multiculturalism, violence, tolerance, sharing perspectives, interculturalism

Recommendations for implementation:

- Before watching the film, introduce to the participants the CENTROPA website (www.centropa.org), talk about their goals and mission and give them some time to explore it.
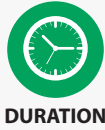
4.5.
Complicity & Courage – Museum of personal intergenerational histories.

AUTHORS
Sergii Kulchevych
and Martin Schinagl

DURATION
1 month: includes 1) 2 days introduction workshop before 2) a 2 - 4 week long research phase and 3) another day and workshop days for setting up and curating the exhibition after (see schedule).

PARTICIPANTS
10 to 20 participants.
Recommended minimum age is 16 years old. Can be done in various age groups also including young adults. *Suitable for local on the spot projects or if method adapted, also for international youth exchange.*

KEYWORDS
complicity, historic memory and commemoration awareness, Oral History, stories that objects tell, family stories, reflecting narratives, personal choices and roles, shared and collective memories, Peer-to-Peer Education

Objectives

- Participants create their own museum – best in collaboration with local experts (e.g. activists, historians)
- Raising awareness amidst the participants about their own families history especially during Nazi regime, Second World War, and Holocaust
- Participants critically work with their own personal and family history. They learn how to apply methods of oral history and history of objects, to do research, ask questions, listen, and strengthen the ability to contextualise and to abstract from their findings
- They collect family stories, items, and sources as items that are linked to the topic of complicity and allyship. The exhibition will thus show intergenerational positioning
- They learn that exclusion, discrimination, complicity, and allyship comes with positioning that is subject to change depending on societal contexts which again have an impact on their family history
- They learn about their individual history, their family's, and that of their community
- Participants are encouraged to deal with local history with the focus on human rights and freedom
- If in the context of international youth meeting(two groups) it also serves the exchange of perspectives and understanding about the connectedness of history. Participants learn about the other group's local history
- In a peer-to-peer educational approach participants become the driving force and curators of their own exhibition therefore provide the dissemination of project results

Overview

Shame, neglect, whitewashing, trauma: Personal stories and the family histories told are a sensitive matter and subject to the biased perspectives from which one speaks. There is ambiguity especially when it comes to looking back on authoritarian regimes. The intergenerational narratives told within one's family may tend to purposefully neglect the complicity some had during the Nazi regime or during the Second World War, and the individual sufferings are being highlighted instead. Also there are barriers in talking about victimhood in

families. Are those who were lost, persecuted, excluded even remembered? Is there a taboo? How does one pass these stories onto a generation that now is almost 80 years away from the outbreak of the war? How do you talk about this, how do you remember, and how do you critically reflect on your own narrative and those of your family and surroundings?

After recruiting the group of participants from the particular community you will work with, the group gathers for the introductory workshop, which includes group integration, input, reflection and awareness. The educators will provide input on how research is done. After this, participants will be asked to collect any object and any story from home that is related to the Nazi Regime, Second World War, and Holocaust, that their family, neighbours or acquaintances associate with that time and write a story about it. With the collected materials and documents the participants will create their own exhibition combining and rearranging their findings along the topical fourfold subdivision of victimhood, perpetratorship, complicity, and allyship. They then will act as guides through the exhibition, thus applying the peer-to-peer approach that is central to the concept of this method.

The road map of the project expanding over several weeks will be as follows.
Participants will:
- get to know the group
- learn about the local history, and critically reflect on the fact that there are always different stories and perspectives on the same event and period of time
- learn about the categories of victimhood, perpetratorship, complicity and allyship, and reflect on them
- be encouraged to reflect upon themselves, learn to talk and listen
- be prepared to take interviews, collect, document and catalogue items and stories
- create their own exhibition collectively and be the guides for their fellow participants

This will take a minimum three workshop days. In the first step in a two-day workshop, the participants will be prepared in order to collect independently their materials and stories. The process of collecting and researching may take several weeks of work in progress. Step three includes setting up and curating the exhibition. This step may as well be more time intensive and potentially require more days. The exhibition may take place on the premisses of a school or a part of a museum that is collaborating with local institutions. Participants will continue to work with the exhibition and guiding and educating peers through it. Optionally participants make panels for every room or subtopic with the exhibited objects.

Workshop Day I	Workshop Day II	Research (2-4 weeks)	Workshop Day III	Peer-to-Peer Guidance / Exhibition
Intro (30') Activity: Migration map (30') Activity: Unite (15') Input – Perpetrator, Accomplice, Victim, Ally. (10') Self application/self reflection, small group discussion and plenary session (80') Global history Timeline (110') Evaluation and end of first day (15')	Personal timeline (60') Input: Central Aspects of Qualitative Research (100') Set a step-by-step plan for research (120') Postcards mood and general evaluation (30')		Set Up Exhibition (As long as it takes) How to Deal with Difficult Situations (30') Ideal Peer Guide (30') Developing a Gallery Walk (60-120') Evaluation (45')	

Preparation recommendations

- Decide beforehand whom you want to reach, and get in touch with the local network beforehand, in order to recruit a wider group of participants, plan and promote recruitment partly in advance.
- Prepare a pitch in order to present the idea, the topic and time that is going to be covered.
- Do research on the local history: Depending on the focus of the workshop and the context introduce and explain the role of the Nazi regime, the course of the Second World War, and the impact of the Holocaust in the region of the workshop.
- Give knowledge on how to catalogue, archive and collect materials and written historical sources.
- Educate about techniques for conducting a successful interview and apply methods of qualitative research.
- Help participants explore key historical contexts of the past and the present, as well as the concepts of change and continuity with the help of the basis of photographs and historical sources.
- Participants shall understand that interpretation is an essential part of history as a science, especially when it comes to modern historiography.
- Processes of multiperspectivity and analysis of different views of the same event (newspaper articles, witness statements, interpretations of politicians, military documents) shall be explained.

Materials

- flip chart paper and markers
- time line cards, time line events (further detail see global time line activity)
- pens and papers
- sticky tape
- notebooks
- internet connection
- mood postcards for evaluation (may be cards from the Dixit game or any other postcards)

Background

Knowing about your family history and people in your surroundings can be crucial in assuring who you are yourself. Asking, learning, and talking about sometimes very sensitive subjects require a lot of empathy, critical reflection, and confidence.

It may also raise the capability of understanding today's struggles and flaws.

Finding out and sharing family and personal stories in a group are integral parts of the process. Collecting oral stories and objects from the family and creating an exhibition around it are objectives of this method. Starting from present day situation of discrimination, injustice and oppression and going back to the history of the Second World War and the Holocaust as well as different historic events involving persecution in the past, participants will be asking, at what times and what events they and their family members were discriminating, resisting and complying.

The goal is to share experiences, and findings on this can help to understand the involvement of families and others in the regimes of a specific moment in history. Can one critically analyse and (possibly) rearrange stories along the categories victimhood, perpetratorship, complicity, and allyship?

The workshop will apply a peer-to-peer concept. This means that the trainers will give initial and crucial input, but mainly shall act as facilitators and helpers. The educator as trainer will help guide directions and support the group where it is difficult. The participants will be asked to create an exhibition on intergenerational and personal family history depicting the lineages between the museums' topical fourfold subdivision (victimhood, perpetratorship, complicity, and allyship).

This method is inspired by the project "Traces of the Past at the Door of the Present" by Tihana Magaš from Zadar (Croatia) who organized an exhibition of objects from the Homeland War at the Exhibition Hall of the National Museum in Zadar in the Prince's Palace from September 2013 to January 2014. She was also involved in the project 'Historija, Istorija, Povijest – Lessons for Today', which was initiated by the Anne Frank House and NGOs from the region.

Please find the detailed lesson plan and more information here: historijaistorijapovijest.org/teaching/lessons-plans

For more than two decades the Anne Frank House has been focusing its educational work mainly on the Peer Education approach, which presents a participatory process where peers (mainly young people), as equals, facilitate learning and reflection about the history of Anne Frank, the times in which she lived, the Holocaust and its contemporary relevance. They are able to share what they have learnt with confidence and responsibility to other peers and indirectly to the wider community. This approach is used in the educational activities of the Anne Frank House worldwide, and it empowers young people to work with other young people and to learn from each other, through collaborative work and mutual support. With appropriate training and support, young people become active players in the educational process rather than passive recipients of a set message, and acquire a variety of competences. For more information please visit its official website: http://www.annefrank.org

The peer concept helps to learn and reflect about historic regimes such as the Second World War and Holocaust and today. They are able to share what they have learned and collected. This approach aims to reflect today's positioning as to where is someone a bystander or complicit and where can one show civil courage.

It thus helps participants to reflect on effects that actions and regimes can have depending on the current position within.

Recommendations for the facilitators

Important: It is very important also to give space in the project for the so called "other victims" of the Nazi Regime and collaborating power. When it comes to the participants who feel they will have little to find and share in the context of the Holocaust (i.e. their family comes from Africa or Asia), the facilitator should also encourage focusing on a detail and broadening the perspective of this topic. This is why the family stories are expected to deal with all 4 roles: victims, perpetrators, bystanders and those who resisted (helpers) and involve different historical periods. That is why it is crucial to entangle the case of the Second World War with other historical events before and after, i.e: totalitarianism and colonialism, border changes and the outbreak of the Cold War, forced migration, etc. The red line through all these stories is the 4 roles, along with the Human Rights angle. Also be careful and inclusive when it comes to participants with stories of "other Genocides", wars and conflicts: War in Balkans, Ethnic cleansing during the fall of USSR, Africa and Middle East. Holocaust serves here as a starting point, so be open, and avoid the competition of victims.

Peer Education: The peer-to-peer concept suggests that the group works on its own and sets its own goals. It also means that the final result of the work is going to be the process of guiding of the peers through the exhibition which is created by the participants. Nevertheless the trainer is responsible, though s/he is not crucial for the realization of setting goals, s/he need to give space to work independently and be available to clarify doubts. The trainer should not impose his/her own opinions but should encourage the group to develop their own. The trainer is part of the team that alsotransfers certain information and his/her knowledge but is also there to learn from the participants.

During the workshops, the trainer should refer to his/her own personal experiences, including family stories of situations where there was discrimination, victims, complicit people, allies. The stories collected by the participants could be biased, however after taking part in the workshops they are more prepared for a critical reading of it. The trainer should try not to be judgemental but rather curious in analysing the factors. It is important to pay attention to the issue of shameful moments during the workshop and at the exhibition for some, e.g. family members. Reserve the time for such a discussion with the group.

Remember! When it comes to confrontation of family histories that create unease it is important to create a safe environment and remind the participants that this is a legitimate part of the process. Participants should see this as an opportunity rather than a threat and one that is to be integrated into the group's work as a whole.

Some of the following activities are rather a suggestion than a strict guide on how-to. The specific content of the historic input needs to be prepared by the trainers – depending on the local and historic context and assumed composition of the participants. It is also advisable to work with external experts and invite local experts and partners, e.g. local archive, historian or museum.

Proposed Activities

Workshop Day One

1. 30 Minutes: **Intro**

   Greeting, introduction, name game, pitch: what is this all about today?, schedule, expectations.

2. 30 Minutes: **Migration map**

> "Now that we know your names and you know the schedule for the next two days we want to get to know a little bit more about you and where you and your family come from."

Aim: Participants start talking about their family background, and acknowledge the diversity of the group.

Activity takes place in an empty room that is large enough for the group to disperse or outside.

Participants are asked to stand up and stand around in the room. The trainer points to the four directions of the room, explaining that they symbolize east, north, west, south. The room symbolizes the country, Europe and/or the world with the four directions. The middle of the room indicates the place where the workshop takes place. Participants are asked to position themselves in the room indicating where they were born. Next, participants shall go where their parents were born. Then their grandparents. Maybe also where their great-grandparents come from. After each step several participants may be asked where they are standing, questions can be discussed etc. If wanted, trainers can ask where participants would want to live one day.

The trainers conclude and point out that even though we are all at the same place now, our personal family stories show that we have come different paths, thus creating awareness about the personal relation to the topic of migration for each individual as well as for the whole group.

> "Despite the fact that each one of us or our families come from different places or would like to live somewhere else some day, we are all here now in the same room. We embrace the different narratives and stories that come with each family. It means that we can combine different perspectives and we cherish that. Being here together also means that we have shared something in common."

Break

3. 15 Minutes: **Activity "Unite".**

Aim: This exercise targets a reflection on unwritten norms and rules, as well as dynamics of exclusion and power relations.

Each participant is given a piece of paper with a symbol or sign on the back of it. There are four different signs which are unevenly distributed (e.g. 12 squares, 2 x's, 3 circles, 1 empty sheet). They are told to form groups, to "unite". They have a few minutes to group and find a spot in the room to gather. It is likely that the groups will be formed in accordance to the signs handed to each participant, thus creating bigger and smaller groups.

They are then asked why they formed such and such group. Here it is important to hear different voices from within one group, as well as to let each group have a say. Observe how participants behave! Possible further questions may be:

- "How does it feel to be in a big/small/no group?"
- "How did it make you feel?"
- "Did you feel like you were excluding someone?"
- "Did you feel excluded?"
- "Did you decide as a group who is in and who is not; how did you decide?", etc.

4. 10 Minutes: **Input – Perpetrator, Accomplice, Victim, Ally.**

Aim: Participants learn the central categories for the workshop.

Materials: flip chart presentation

Referring to the activity beforehand you look at what exclusion means, how it works and what consequences it has. It is important to get to the point where you mention that there are different roles and positions that develop in such a situation. Visualize the following categories for the whole group to see during the phase of the two-day workshop.

- There are those who actively play out exclusion and are the driving force in separating. A person who transgresses moral or civil law - the **perpetrator**.
- There are those who agree with the situation in a way that they support the exclusion and let it happen. They are not the target, they stay out and thus may strengthen the dynamic of exclusion by silently supporting or not disagreeing. This can also come with benefits like being part of the dominant group, sharing a sense of community etc. Those are the **accomplices**.
- There are those who are excluded, the target of exclusion – the **victims**.
- There are those who stand with the victim, work against exclusion, and who show solidarity – the **allies**.

Break

5. 80 Minutes: **Self application/self reflection, small group discussion and plenary session**

Aim: Participants apply categories on themselves, talking and listening to each other's stories, strengthening trust within the group.

Materials: sheets of paper, pencils

In this part the goal is to apply the four categories onto one's own life experiences. The categories – victim, perpetrator, accomplice, ally – are mentioned again, pointing towards the visualized information on the poster. Now participants are asked to think of their personal lives and any situation where they have found themselves in those positions. The trainers shall create a safe space for everyone to talk as openly as possible, and an environment that supports careful listening and considerate discussion.

Self reflection - 20 Minutes

Participants will be asked to think about different moments and situations in their lives when they have been in a position of being a victim, perpetrator, accomplice and ally. They are advised to take notes.
In order to set a clear idea of what is meant, it is helpful when trainers give authentic examples of their own experiences and lives, especially when they themselves were an accomplice or perpetrator of some sort.

Sharing - 20 Minutes

The participants then get together in small groups of 3 to 5 and share some of their experiences. The participants shall be encouraged to talk, doing so in a safe environment. It is important to write down a set of rules of how to ensure this, e.g. share what you feel comfortable with, it's more important to listen than to comment, no bullying, etc. This set of rules can be collected and agreed on by the group. The group decides collectively what they want to share with the whole group in the plenary session.

In small groups, the discussion should be documented by the members in order to keep track of stories and conflicts.

Assembly – 30 Minutes

The small groups present their shared personal stories to the whole group in the plenary session. Hereby discussions from within the smaller groups can be summarized. Participants shall be seated in a circle. Trainers will sit among them and moderate the discussion.

Alternatively the small groups can be asked to visualise or process their shared personal stories in drawing a picture or writing a story that can be the basis for the presentation in the plenary session.

After this session an active game for loosening the atmosphere may be well appreciated!

International groups: During the sharing, participants can pair up in mixed international groups.

Break

6.   90 Minutes: **Global history Timeline.**

This part raises awareness about the difficulties of the interpretation of historic events, shows how perspectives can change narratives, and how narratives and connotations of people change over time. The skill to work critically with historical sources and pictures shall be improved as will awareness that bad/good is defined by societal norms that are changing. The timeline will be used as a tool to address this. Trainers prepare the timeline by sticking timeline cards onto a row of tables that have been aligned in order to fit the timeline and the pictures onto it. During the break, the room is prepared in such a way that the participants are able to stand around the tables and sit separately in small groups of 3 to 4.

The following material is needed:
*   12 timeline cards that are numbered by decade starting 1920 to "today"
*   timeline pictures depicting certain critical situations (examples to be found in the Annex on page 149)
*   timeline events / texts

- information handout about the timeline
- sticky tape
- blank sheets of paper for taking notes
- markers and pens

Please note, that the timeline is not provided in full as material of this method. In the Annex on page 149 you can find examples of pictures and events that can be used. While creating your own timeline you can find inspiration in the timeline method that is described on page 71 of this handbook.

Initial Input – 10 Minutes

Start the exercise by giving initial input about the historic and local context you want to focus on most (Holocaust, Second World War, Nazi Regime). The timeline will be showing a lot of different eras up to recent events and pictures. This method shall thus train participants to reflect about the historisation of more recent events, and the contingency of connotations. The trainer should explain that history is about the interpretation of events that require constant reevaluation. The work with pictures, documents, texts, photographs, diaries, etc. are part of the historian's field of work just as the spoken word of contemporary witnesses, and videos. The group activity is next. The group is split into smaller groups of 3 each.

Group Work I – 40 Minutes

Have all pictures, cards and events printed out. The timeline events are aligned in random order along the timeline decades on the table. Each group chooses one picture/text. They choose a picture by the question „what document (photo, text) tells you a lot about complicitship/allyship/… ?". Each group works separately for itself to discuss the events. They try to guess the following information describing the source and take notes:

- type of event or situation (law, demonstration, protest, work situation, etc.)
- the year or decade to which the event belongs
- what is the composition and circumstance of the photo (staged, snap shot, who is vilified or glorified)
- when it comes to texts, photos, and artefacts: by whom is it written, taken, or collected. Who is the target group and what is being remembered?
- the groups or persons that could have been involved

As the participants are busy with group work, the trainer already aligns the documents on the timeline in the right order.

After each group has completed their task, they are then asked to verify the information they gathered. This can be done by a little research with the smartphone or notebook. Here the trainers can help to find the right sources.

The small groups then present the document, their research findings and struggles (surprises, change of thoughts, etc.) to the whole group. This can be followed by discussions.

Group Work II – 60 Minutes

The groups now chose another two pictures each. They should be from different times if possible. Participants are told to choose according to the link or connection they see between the two events, pictures, documents (similar composition, event, topic, depicted and or targeted group etc.). The groups are then asked to discuss the following questions:

- "Who is the perpetrator/ally/ ..."
- "Has the perspective on those positions changed over time? Why/not?"
- "What connection and differences do you see between the chosen documents?"
- "How has the systemic environment changed and not changed?"

After the discussion in small groups participants gather and present the results to each other.

At the end of the day the timeline and events can be put on the wall for everyone to look at over the course of the rest of the workshop. Summarize that systemic regimes affect all aspects of life. Give examples of where complicity, resistance, allyship etc. had taken place pointing to the events on the timeline and noting that there are many more.

International group: For further exhibition of the timeline in both groups, there needs to be a duplicate for the other group.

7. 15 – 30 Minutes: **Evaluation and end of first day.**

Educators summarize and give an outlook on the day to come. Participants are asked how their expectations were met and what they wish for the further process.

Workshop Day Two

This workshop day will introduce methods of qualitative research and prepare participants to go into the "field".

8. 60 Minutes: **Personal timeline**

This activity serves to reflect on the personal stories of the participants, to revise and apply the concept of timeline and the four categories (perpetrator, accomplice, victim, ally), and to strengthen the group identity by encouraging sharing and listening to each other's story.

Aim: To create empathy with the history of Anne Frank by reflecting on one's own personal story; to reflect on the most important moments of one's life as Anne Frank did in her diary; to identify important moments in history (connections and similarities) that could have affected the lives of the participants and their families; to establish a connection between the history of Anne Frank and the participants by developing their own personal timeline; to promote the freedom of expression and the importance of sharing their thoughts and feelings as Anne Frank did in her diary.

Theme: History of Anne Frank and the Holocaust

Materials: sheets, pencils and crayons, flip chart

Step by Step: description

Preparations: This activity is ideal after watching the film "Short life of Anne Frank" (here it is www.dailymotion.com/video/x1g11xl) and after working with the chronology of Anne Frank and the Holocaust.

Instructions:

Introduce the film "Short life of Anne Frank" with the group. Once it is finished, ask the group to sit in a circle and ask their impressions of the film. You could explore the following questions with the group:

- What do you think about the film?
- Have you heard about the story of Anne Frank?
- What had a major impact on you by watching this film?
- What did you learn from the film?
- Do you have any questions about topics that were not clear to you?
- What are your reflections about the history of Anne Frank and the Holocaust?
- What human rights do you think were violated?
- Could you connect or reflect about the situation today?

After discussing the film, draw a line on the flipchart and ask participants to fill it with the events from Anne's life (below), with a focus on the bigger history (above).

Then, distribute the sheets individually to the participants and explain what this activity is about. As the group has already learned and reflected about the history of Anne Frank, the idea is to reflect on their own lives and the most important events in their lives. Therefore, they are asked to reflect on five moments (maximum 5 moments) of their lives and write it down in their own personal timeline.

When everybody has finished filling in the form, the participants sit down together in pairs to discuss their personal timeline.

Plenary:

After this, the group sits in a circle, and the facilitator asks at least three pairs if they would like to share their timelines openly. The idea is to reflect about the similarities and differences, and to share their personal stories. Some of these stories could be painful, as many of the participants could have experienced situations where their own human rights were violated. To accompany the participants who are sharing their own stories, propose to the group to use body language as a supporting gesture to the participant who is sharing his/her story.

For example: To express solidarity, you can touch the shoulder of the neighbor to the right. To express appreciation and support, you can hold the hand of the person.

Every group is free to develop their own body language. The important thing is that it signals trust, appreciation, and recognition. The facilitator should remember this language very well to make use of it, every time the group meets, to generate identification and solidarity among the group.

Tips for the facilitator:

As this activity can be emotional, it is advisable to ask the group to listen carefully and respectfully to the shared stories by other participants and to recognize the value and the courage of sharing one's own personal story. It might be possible that other family events such as the birth of a brother, or holidays, are shared. Always keep reminding the group that every event, as trivial as it seems, can be important to a participant and that privacy and intimacy need to be respected. The participants can present their timeline as they want to share it.

Variations:

Either the personal timeline could be very general, or it could have a focus on situations of discrimination and human rights. It depends on the audience of the workshop

9. 100 Minutes: **Input: Central Aspects of Qualitative Research**

Participants learn the quintessence of qualitative research and key methods. Educators give input through presentation and handouts. Alternatively: This may as well be the right time to invite local experts to the group to speak. This comes in handy if cooperation is going to take place.

Aspects to be covered:
*   What are possible objects to be collected? Photos, letters, postcards, songs, films, pictures, articles, books, objects of daily life, maps, tickets etc.
*   How to collect, document, categorize, archive artefacts.
*   How to conduct an interview.
*   Study, interpretation and contextualisation of documents, interviews and artefacts.
*   Create awareness that we judge what is good and bad in present and past by current contexts.
*   It is important to pay attention to the role of symbols and the changes in their meaning, e.g. black/pink triangle (as used by the perpetrators during Nazi regime to mark and oppress and nowadays as symbol that is appropriated in the act of emancipation).
*   How to turn findings and products of the research into a narrative based upon the project's objectives?

Information is best visualized and/or summarized on a handout for each participant.

Break

10. 120 Minutes: **Set a step-by-step plan for research.**

The group thinks about how to achieve the plan to set up an exhibition. They need to discuss approaches and ways to collect material. They share it in the plenum.

For example, besides asking their relatives, participants can conduct a survey on the habits of people from the period of the Second World War, political persecution, ways of dealing with injustices and so on. Participants will need to know how to organize during the work in progress, i.e. communication, meetings, etc. Collectively the group will set its own goals and plan for how to proceed and monitor the research.

It is best if notes are taken and results visualized on flip chart paper.

Trainers will be there to help and assist. Trainers can also help by approaching local experts and institutes. During the process of research they should be available for participants.

In regard to the research phase: It may help to write a note to the parents/relatives to explain the requirements of the project work.

The evaluation for both days of the workshop should focus on the mood of the participants as well as feedback about the training. Postcards with different pictures (or cards from the "Dixit" game) can be used. The participants sit in a circle. The cards are laid out in the centre of the circle. Participants are invited to pick one card that best represents their emotions and impressions from the workshop . They should not think too much about it, they get one minute for this task. Everybody is then invited to tell something about the postcard and explain the motivation to pick it (but nobody is forced to do it!).

Phase of Research

At this stage, please make sure that you have a good communication platform (i.e. social media group) with the group, so that questions and challenges can be addressed, and they will not be on their own with any uncertainties.

Workshop Day Three

This workshop day will introduce methods of qualitative research and prepare participants to go into the "field".

11. As long as it takes: **Set Up Exhibition**

Participants and trainers come together. Together they reflect on the research phase, experiences and difficulties. They gather the material and work of the research phase. Findings are presented., e.g. pictures, photos, collected items are described and the stories behind them told. The group is given time to discuss and ask questions about the findings – if not already done so during the work in progress.

They then start to combine findings, structure and curate the exhibition.

Break

12. 30 Minutes: **Preparing for Guided Tours - Dealing with Difficult Situations**

Aim: Identify or think of possible difficult situations and come up with solutions as a group on how to handle them.

The group brainstorms on what tricky situations could occur during a guided tour. Trainers moderate the discussion on how to handle these. The trainer can help the group to come up with ideas. Some examples of these situations can be:

- Someone in the group you are presentingstarts laughing.
- Someone asks a difficult question that you do not know the answer to.
- People in the group you are presenting to are not paying attention.
- People in the group you are presenting to are very quiet – not answering any questions.
- You see one of your fellow peer guides acting disrespectfully.
- You see a teacher acting disrespectfully.
- A visitor visited the exhibition and denied what you have presented.

The group discusses in a plenary session. If needed the facilitator shares experiences on how the situations have been handled in the past.

13. 30 Minutes: **Ideal Peer Guide**

The aim is that the participants reflect upon their own roles and responsibilities and prepare for the guiding. They shall identify good practices on peer guiding and discuss desired behaviour they wish to see from a peer guide.

Divide into small groups and ask the participants to collect and discuss attributes, skills, characteristics for the "ideal peer guide". They write down their points on a flip chart paper. Each group then presents its guidelines. They can include but are not limited to:

- be prepared
- be on time
- have your own introduction (Who are you? What age? Why have you participated in the project?)
- think of a good ending (a message that you like to share and convey to the peer group)
- do not read off the panel
- eye-contact with audience
- body language: face the audience
- have a plan B in line if you get stuck (for example, "what do you see in this photograph?")
- interact with audience by asking questions and respond appropriately
- it is okay to not know everything, just say so

14. 60-120 Minutes: **Developing a Gallery Walk**

In a joint group effort, the concept of the exhibition will be applied. The set-up of the museum will need some guidance, but the participants will be free to make their own decisions. The gallery walk (done alone, in pairs, as a whole group) will help to check the exhibition's narrative in order to evaluate and readjust if necessary.

In the context of an international exchange the groups will be able to apply their concepts, if they had already developed them during the process.

Break

15. 45 Minutes: **Evaluation**

International group: *As the exhibition is to be set up in one place, there needs to be a time frame agreed upon on how long it will stay there before it is going to be exhibited in the local vicinity of the other group. The transfer will take a whole day. This also goes together with the transition of authority from one group to the other, someone who will take over the peer-to-peer guiding. Here experiences can be transferred and changes suggested by the first group.*

4.6.

Different Events - Same Story. "Multidirectional Memory" of the Holocaust in education.

AUTHOR   Dr. Lidia Zessin-Jurek

DURATION   1 day

KEYWORDS   multidirectional memory, history, human rights, Holocaust, multiple perspectives

PARTICIPANTS   The number of participants may vary, it should however be not less than 6-8 and may reach as many as 40. The method is addressed to young adults or adults (high school or university level), who are ready to learn, speak about and confront the difficult substance of the topic of crimes against humanity. Ideally, they have some previous knowledge about the history of the Second World War, genocides in the 20th century and especially about the Holocaust.

Objectives

- The participants learn about the Holocaust and how to situate it within other victimhood narratives
- They get familiar with the problem of competitive narratives in the field of memory
- The method develops empathy and sensitivity towards the carriers of diverse difficult past experiences
- It teaches multiperspectivity
- It hints at the ways memory cultures are constructed, sustained and preempted
- It fosters critical and analytical thinking
- It equips the participants with the tools (perspective, openness, language) to confront the problem of rival narratives

Overview

The proposed approach is a reversed version of the "Same Event – Different Stories" method (see page 18), which offers a "Rashomon" perspective, where the *same event* is recounted by several characters in *different ways*. The multiple perspectives, which is taught by the former method is ever more important as the media (including social media) grows to be increasingly polarized, and so the same news frequently receives completely different if not contradictory coverage.

In "Different Event – Same Story" the method is reversed: it deals with similar narratives of different stories (concretely narratives of suffering caused by different mass crimes), but the acquisition of the multiple perspectives by the participants is one of the most desired expected results.

The idea for the method was born from the sense of confusion which often arises when the topic of the Holocaust is brought up in relation to other stories of mass suffering. The method tackles the problem of hierarchy of suffering and of taboos (connected to the question of comparability) that surround this sensitive subject matter.

The method is inspired and rooted theory-wise in the influential Michael Rothberg's approach of " Multidirectional Memory"[6]. In his book with the same title, Rothberg maintains that the development of memories of different genocidal crimes plays a supportive role for the rise of other victimhood narratives instead of having those narratives mutually block one another. Therefore we may see the memory of the Holocaust, in the meantime established as a paradigmatic memory of crimes against humanity, as a stimulus for other victimhood stories on their way to find broader recognition. The memory of the Jewish victims served as a vehicle through which other histories of suffering have been articulated. Adopting this perspective goes beyond a competitive vision of the relation between diverse stories of suffering in general and the position of the Holocaust in this respect in particular.

Background

The liberation of narratives following the end of the Cold War allowed not only the memory of the Holocaust to be finally performed on the proper scale, but also released other stories which had been mostly silenced during the communist era or not yet addressed after the collapse of the colonial system. The almost three decades following the year 1989 have shown a number of problems connected to the development of those liberated memory cultures. Among them are the problems of their competitive nature, unequal attention they receive and the means to achieve recognition. In due course, the belatedly recovered memory of the Holocaust has been often accused of dominating the mnemonic realm. Two conflicting positions came to the fore throughout this time: 1. stressing the uniqueness/the singularity of the Holocaust as the ultimate evil, 2. advocating for the comparability of the Holocaust to other crimes against humanity (the Gulag, African slavery, genocide on Native Americans, Rwanda etc.).

The method wishes to facilitate the process of overcoming: 1. Tthe problem of rival narratives and 2. The legitimacy of other stories of human suffering which look for their space in the public sphere.

Preparation

Content: It would be advisable that the facilitator is familiar with Michael Rothberg's work. S/He should be ready to moderate discussions on different instances of crimes against humanity and to take over the active role in the last phase of the method, which assumes the shape of a mini-lecture (5-10 min).

Technicalities: computer access plus additional material:
• several long sheets of paper for the mind map (Phase 1);
• several big sheets of paper for the names of the crimes against humanity (Phase 2);
• several big sheets of paper for the posters prepared in a group work (Phase 3);
• post-it notes for the evaluation
• colored markers.

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6 Rothberg, Michael, *Multidirectional Memory: Remembering the Holocaust in the Age of Decolonization.* Stanford, Calif.: Stanford University Press 2009.

Course of the workshop

Phase 1 (1h 10 minutes)

*Group activity 1: **COLLECTIVE MIND-MAPPING***

- Participants are gathered in groups not bigger than 10, by a random choice (e.g. by counting to 3, ones go to the group no. 1, twos to the group no. 2 and threes to the group no.3).

- They are supposed to (conceptually if possible) <u>design</u> a collective mind-map on a big sheet of paper addressing the question: "What events of the mass human rights' violation do you know?"

- Here the concepts of 'human rights' violation' and a 'genocide' may be introduced/discussed (10 minutes):
  <u>'Human rights' violation'</u> – violation of the Universal Declaration of Human Rights', which states that all human beings are born free and equal in dignity and rights, have the right to life, liberty and security of person, are equal before the law, etc.[7]

  <u>'Genocide'</u> - on the basis of the United Nation's definition:

  "In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

  - Killing members of the group;

  - Causing serious bodily or mental harm to members of the group;

  - Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;

  - Imposing measures intended to prevent births within the group;

  - Forcibly transferring children of the group to another group."[8]

  Participants work on their maps together for 15-25 minutes.

  Each group presents their map and reports to the others on the results of their work (25 minutes).

  The facilitator compares and comments on the similarities and divergences in the content and design of the map (5 minutes).

Phase 2 (30 minutes)

In the plenum: Providing that some of the following events appeared on the mind map, the facilitator draws the connection between the group work results and the next phase. If this is not the case, s/he INTRODUCES some of those events (3-5) to the participants. Either way, they are presented -written down- on big sheets of paper and may include:

- Holocaust
- Gulag
- Colonial crimes, including slavery of African Americans
- violence against Native Americans
- Srebrenica
- Rwanda's genocide
- anything else which appeared in the group work and fits the definition (e.g. Armenian genocide, Jewish pogroms before 1939, Holodomor, Apartheid, Khmer Rouge' Killing Fields, Wolhynia Massacre, The Halabja chemical attack on Kurds et.al.)

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7   *The Universal Declaration of Human Rights*, United Nations Act, Paris 1948.
8   *Article II of the Genocide Convention*, United Nations Act, Rome 1948.

Phase 3 (2-4 hours)

Group activity 2:

The participants are now asked to choose the topic of their interest, i.e the one they would like to learn more about. The facilitator encourages the relatively even distribution of the participants, not more than 4-5 in each group, and the topics may be multiplied in such a way that more than one group works on the same subject.

Depending on the time permitted, each group now has 2-4 hours to prepare a **POSTER** addressing 2 issues (collecting the data on the internet):

- description of the crime (short definition with a historical background)
- memorialization of that crime (in different countries)
- What form does it assume? Texts? Films? Memorials? Laws? Museums? Witness testimonies?

Additionally the participants should reflect on the following 4 questions (without placing it on the poster):

- Has the memorialization of that event <u>reached</u> them (the participants) before?
- If possible to tell: what is the narrative behind the commemoration? What are the <u>arguments</u> for remembering about this crime?. E.g. 'Never again' argument, etc.
- Do they know any divergent or just <u>different narratives</u> on that topic?
- What is their <u>personal opinion</u> on the way this crime should be remembered?

Phase 4 (1 hour)

In the plenum: Each group now gathers around the sheet of paper with their topic written on it. If there was more than 1 group per topic, the participants now have time to discuss their results with the group working on the same topic and exchange ideas they have put on their posters (or alternatively work on a new poster together by gathering and summarizing the information from their smaller group's posters).

The last stage of the work with posters includes:

- the **PRESENTATION** of the results of their inquiry and creative effort in front of all participants gathered together. Each group has 5-7 minutes to present their results.
- the **Q&A**: After each presentation the audience has the chance to ask a question (to the expert-group).

Phase 5 (30 minutes)

Moderated **DISCUSSION** between the facilitator and the groups on the 4 questions which were to be reflected by the participants during their *group activity 2*- presentation of the points of view:

- What have you known beforehand about the commemoration of the event you worked on in the group? What forms of commemoration were you familiar with?
- What are the arguments behind the commemoration?
- Are there any divergences in the way the story is seen?
- As far as you are concerned: How should this event be remembered?

<u>Expected results:</u> **Ad. a)** Apart from the examples illustrating the commemoration of the Holocaust, the participants *will probably* admit they had only very limited knowledge about the memory cultures of victims of other crimes discussed. **Ad. b)** If the participants managed to find information about the arguments behind the commemoration of the event they worked on, these will be *probably* revolving around: - 'never again' argument,

- memory for the victims who can't speak for themselves, - protection of the human rights argument. **Ad. c)** It is possible that the participants find and report on the differences in interpreting the story. **Ad. d)** Most probably, the participants will be of the opinion that we should commemorate the event they worked on, because it was a serious and tragic transgression against human rights, and that we owe this memory to the victims.

Phase 6

CONCLUSIONS IN THE FORM OF A MINI-LECTURE (5-10 min)

If we have a look at the arguments with which the different memory agents justify their plea for remembering the human-perpetrated horrors they fell victim to, we will see that all of them are fairly similar. Different events gave rise to similar narratives of the victims who emphasize that the violation of human rights leads to extreme suffering. Moreover, we all agreed that the crimes we were speaking about here deserve attention and remembrance, because in having in mind their tragic dimension, we will be more careful not to repeat them. Among the memories which have this function, the Holocaust memory culture is most present and most effectual. The racist, total and industrial character of this genocide makes this crime incomparable to any other. This incomparability however gave rise to problems of competition and ranking (creating the hierarchy of) the victims.

Many people would claim that too much emphasis on the Holocaust marginalizes other traumas and does not leave enough space for their articulation. Still others would say that emphasizing the importance of those other traumas and comparing them to the Holocaust questions the unique character of the Jewish victimhood.

As our task has shown, different traumas, *different stories* of victimization gave rise to the *similar rhetoric* of 'never again' and similar calls for respect for human rights.
- It is not only because all stories of suffering are to a certain degree similar, but even more so because the lessons we would like to draw from them are. Many remembrance organizations focus on the Holocaust and other crimes together to show that the origins of genocide are often similar and to understand how to intervene in the cycle that leads to mass violence.
- As the American scholar Michael Rothberg describes in his theory of 'Multidirectional Memory', it is absolutely natural that we analyze events looking at some points which they have in common. So it is also natural to view the crimes against humanity in the context of the most brutal crime of the Holocaust.
- Moreover, only throughout such comparisons the differences between various seemingly similar phenomena can be discerned. When we compare we focus on a detail. In this case, this would be what exactly differentiates the Holocaust from the Gulag for example. In this way the comparison contributes to a better understanding of a single event and to creating its more detailed definition.
- Memory comes into being through building up on and borrowing from the existing language in which it may be expressed. Some of this borrowing, some common elements of the memory cultures we could already see during the presentation of your posters and discussion.

Let me bring some more examples (can be presented in slides):
- While the United States Holocaust Memorial Museum in Washington, D.C. might have dominated the memory culture in the US after it had been opened in the 1990s and so was accused of distracting the Americans from memories of their home-grown genocide and slavery, it has ultimately fostered the creation of a National Museum of the American Indian and a National Museum of African American History and Culture.

- The Holocaust survivors initiated 'The March of the Living' in Auschwitz, the Gulag survivors borrowed from this idea and began to organize the annual 'March of the Living Memory of Siberia' in Białystok, Poland.

Examples like that show that the Holocaust memory has been a frame to deal with other traumatic memories around the globe. They are borrowing from the memory culture of the Holocaust which has been universally most recognized. Even if traumatic experiences may appear to stay in a competition to one another, a simple mutual acknowledgement of the suffering of different groups helps overcome this problem and create a space for inclusive memory culture and open historical debate.

Evaluation (20 minutes)

POST-IT NOTES

Each participant gets 2 post-it notes of 2 different colors. They write something: 1) They have learnt and something 2) They would like to learn more about. They put them on a wall in two columns. The facilitator reads them out loud.

Possible additional audiovisual tools:
- 3-minute video statement by Magdalena Gross, *What factors lead to genocide?* https://video.choices.edu/media/what-factors-lead-genocide
- 2-minute Yad Vashem video *Key Historical Concepts in Holocaust Education: The Totalitarian Regime* https://www.youtube.com/watch?v=MfzxhOMzrco

4.7.
Preperation and Evaluation of a visit in a former concentration or extermination camp

AUTHORS
Lisa Herbst, Liubov Shynder,
Magdalena Dopieralska, Urszula Bijoś

DURATION
about 1,5 h (or more)

PARTICIPANTS
minimum 14 years old
Size of the group: around 20 p.

KEYWORDS
history, multiperspectivity, emotions, human rights, critical thinking, group work

Objectives

The objectives of this method are for the participants to
- be prepared for a visit to a former concentration or extermination camp and to be aware of what kind of things they can see
- learn to understand the meaning of the place
- not be ashamed of the feelings that the visit can evoke
- understand the guidelines and rules of the behavior in a former concentration camp which is a memory site
- reflect on the purpose of such a visit
- be open to different experiences and perspectives

Overview

The method prepares participants in terms of content to visit former concentration or extermination camps and helps them to understand their own emotions and feelings. First participants work individually and write their associations with the term "concentration camp "or "extermination camp" and then with the help of the trainer they create a mind map of different ideas and emotions. Then the participants split up into groups and are given some questions to discuss. All these questions are aimed to reflect upon the emotions which can be evoked during such a visit and on the other hand to answer the question of the educational dimension of visiting former concentration and extermination camps. In the next step, the trainer, together with the whole group, creates guidelines for behavior in the site. For some of the participants it can be the first visit to a former extermination camp, so also a basic knowledge about National Socialism and the Second World War is required. At the end participants are asked to share their fears or concerns before the visit. Participants should know that they can avoid answering this question if it is too difficult for them. They should be made aware of different emotions or lack of them that may accompany them during a visit to a former camp.

Background:

Visiting a former concentration or extermination camp has the potential to evoke a lot of emotions and feelings. As the educational system focuses primarily on the content and knowledge, we want to suggest an approach that will help participants to recognise their feelings and deal with them. It will also develop empathy and understanding of other people. The perfect scenario is to combine the method below with the content preparation session (for example Timeline method on page 71 of this manual).

It is possible to do this exercise with participants from the same country as well as with international groups. Our strong position is that no one should be forced to go to the former concentration camp. We consider this method as a possibility for the participants who are anxious about the visit to deal with their emotions and decide for themselves.

Variations:

The exercise can be provided for multi-national groups as well as groups of similar background. In this case the trainer has to check the knowledge about the Holocaust and which different views of history the group has.

Preparation:

- flipchart, markers, post-its
- bigger seminar room without tables
- check information about the site and its specific rules

Course of the workshop:

- ask participants to write on post-its their associations with the term "concentration camp"/"extermination camp". Each post-it stands for one word/idea - 5 min
- collect all the post-its and together with the group, read them out loud. The post-its create a mind map by sticking them the post-its to the board in classified groups (for example - emotions, examples, key words, etc). Pay special attention to the post-its on which participants wrote emotions. Ask the participants to reflect on the mind map - why do you think one category of words appeared more often in our associations? is there anything that you think is missing from this mind map? - 10-15 min
- provide the participants with a short brief about the place they are going to visit including historical context. Specify the difference between concentration and extermination camp and make sure your presentation helps the participants to answer the key questions: When were the significant events happening in this place? What was happening? Who were the parties involved? - you can use elements of a Timeline method, or search for a short presentation/video clip about the place, or create a short visual presentation yourself - 15 min

For more information on the system of concentration camps in Europe during the Second World War you can consult the website: https://www.ushmm.org/wlc/en/article.php?ModuleId=10005378

Create small groups of up to 5 participants. Ask each group to discuss during 10 min one of the following questions (assign one of the questions below to each group):

- What can we learn from going there?
- What is the difference between learning about the place and visiting the place?
- What kind of emotions can this visit evoke?
- How should the visitor prepare for the visit?
- What do we expect from going there?

Ask each group to present the results of their discussion. Let all participants comment on the work of other groups. Do not judge the answers in order to show that some emotions are better or worse than the others. Thank the participants for their presentations - 15 min

Guidelines for the behavior in the site.

Ask participants to think and name the main rules of how to behave in such a place and what is the reason behind each rule. Try to refer to the participants' experience by asking the following questions: "Have you ever been in a former concentration camp or extermination camp? Do you remember the rules there or do you remember somebody who behaved inappropriately?" Note down each rule on the flipchart in the list. Ask participants which rule seems to be the most important for them.

Do not forget to consult the website of the memorial and check if there are any specific rules.

"Round of fears" - 15 min

Ask each person to write on the post-it what s/he is concerned about in the visit. Ask them to put the papers in the box/hat/bowl in the middle. When everybody is done, the box starts going around the group - each participant takes a note and reads it out loud. Then the whole group and the trainer answers the fear voiced and discuss whether it might appear. If so, the group discusses what might be ways to handle it, or what is the best thing to do in this case.

Possibilities to apply the method in other contexts

This method is suitable for working with local memory sites and universal ones, with participants from bigger and smaller cities/towns. It gives an introduction for participants to understand how historical events can be remembered differently by different groups of people or individuals, and that it can evoke different emotions and associations.

4.8.
Follow-up and evaluation of a visit to a former concentration or extermination camp

AUTHOR
Merle Schmidt

DURATION
1 ½ - 2 hours

PARTICIPANTS
up to 20.
Age: minimum 14 years old

KEYWORDS
concentration and extermination camp, anti-Semitism, xenophobia, human rights, emotions

Objectives

- reflecting upon the visit to a former concentration or extermination camp
- providing a platform to deal with emotions evoked during the visit
- answering and discussing open questions

Overview

A visit to a former concentration or extermination camp can be emotionally very stressful for young people, especially if it is their first visit. Therefore, next to a preparation for the visit a good follow-up afterwards is essential in order to not leave the youngsters alone with their impressions and emotions. A follow-up should focus on two different dimensions, the emotional aspect and regarding the content. It is absolutely necessary to create a trustful atmosphere in which everybody feels comfortable to talk about his/her impressions and feelings.

The follow-up to the visit to a former concentration or extermination camp should be done shortly after the visit. The youngsters might need some free time to clear their heads right after the visit, but it would be good to do the follow-up either on the same day or first thing the next day.

The follow up is divided into four different parts, starting with an individual reflection and continuing with a reflection in small groups. Afterwards the whole group gets together for a discussion. The final step is making a transfer to current times.

Background

The visit to a former concentration or extermination camp is often part of Holocaust Education in schools and in the context of non-formal education. These visits have different impacts on youngsters. It can be a difficult experience that some of them handle better than others. The goal of these visits is to make them aware of the

history of the Holocaust and of topics like anti-Semitism, xenophobia, civic courage and human rights. Good preparation and follow-up are necessary in order to reach these goals. Both of them are even more essential when the visit is part of an international youth meeting: The youngsters not only have different ethnic, cultural and religious backgrounds but also know different historical narratives, have different knowledge about the history of the Holocaust and have different experiences. It is necessary to include this diversity with its resulting multiperspectivity into preparation and follow-up.

Preparation

Materials needed:

- printed questions for the discussion in small groups
- small cards to write down open questions
- white and coloured paper
- pens
- coloured pencils
- signs with "agree" and "disagree"

Course of the workshop

Introduction to the follow-up (5 minutes)

The trainer starts the session by asking about the well-being of the group:

- Is everything okay?
- Did you have some time to process the visit?
- Are you ready for the reflection of the visit?

The trainer introduces the topic and explains:

- that this session gives the participants a platform to reflect upon the visit
- that this session is the place where the participants can reflect upon the emotions the visit evoked in them, either individually or with other people from the group (**Advice:** Here it is important to point out that nobody is forced to share their emotions, that in this session it is up to everybody to share what s/he wants to share and discuss)
- that in this session open questions will be discussed and tried to be answered

Individual reflection (20 minutes)

Before introducing the method, the trainer puts the materials for reflection in the middle of the room in order to motivate the participants to write or draw something.

The participants have about 20 minutes time to reflect individually upon the visit. This first step is only for the participants to deal on their own with the visit. The trainer can give them some ideas as to what they can reflect on:

- What is still in your head or on your mind from the visit?
- What was/is important for you?
- What surprised you?
- What shocked you?

- What made you angry?
- What was new for you?

The trainer points out that it is up to them how they reflect and gives them ideas:
- to write a letter
- to write a newspaper article
- to make a drawing
- to take notes
- …

At this point it is important to point out to the group that the participants should not prepare a letter/newspaper article/drawing to present it to the group but that it is something private only for them. If they want to share it, they are welcome to do so but nobody is forced to.

It is up to the participants how they do their reflection. They do not need to reflect in any of these forms. For this phase it is important that there is silence in the room so that everybody can think and process his/her experiences without being disturbed. If the trainer feels a need that parts of the group want to discuss things with others, s/he should point out that there will be time for that afterwards.

After being finished with their individual reflection, the trainer can give the participants the chance to present their reflections, drawings, articles etc. to the whole group. If the participants want to, they can hang them on the walls of the workshop room. The trainer needs to point out that nobody is forced to present or publish his/her reflections.

Reflection in small groups (30 minutes)
The participants work in groups of 4-5 people. If this follow-up is part of an international youth meeting, the groups should be mixed with at least one participant from each country.

During this phase the participants discuss questions about the visit and its effects. The trainer gives each group a set of questions that they should discuss.

Possible questions:
- What kind of feelings did the visit evoke in you?
- What did you expect from the visit? Did the visit fulfill your expectations?
- What was new for you? What did you know before?
- What affected you the most?
- Which topic(s) would you like to discuss further?
- What questions do you still have?
- …

If the participants have questions that were not answered during the visit or if during the discussions new questions arise that the small group cannot answer or wants to discuss with the whole group, they can write these questions or topics on a piece of paper and hand it to the trainer.

Advice: The trainer should read these questions in advance and structure them:

- into questions regarding content that the trainer forwards to the group. If the group cannot answer them, the trainer should (try to) give an answer
- into questions regarding emotions, impressions and feelings that the trainer forwards to the group
- into questions regarding opinions and topics for discussion within the whole group

In case of inappropriate questions or questions that might hurt other participants the trainer should sort these questions out or think about a strategy to include them in the discussion (depending on the level of inappropriateness). In this case it would be good to first ask the group/the person that wrote down the question, what s/he intended with the question and explain why you think it is inappropriate (it might hurt others, is inadequate, discriminating etc.). The trainer can then ask the group to reword the question.

Discussion in the plenum (30 minutes)

The next step of the follow-up is the discussion of the participants' questions in the plenum. The trainer is the moderator of this discussion and gives the questions of the small groups for all participants to discuss.

Advice: During the moderation it is important to hear as many different opinions as possible. The trainer should try to include opinions from all groups participating in the international youth meeting in order to hear and include multiple perspectives into the discussion.

Conclusion: What do we learn? (15 minutes)

For the conclusion of the session the trainer gives some statements to the group:

- Visits to former concentration or extermination camps are necessary.
- The Holocaust can happen again.
- Learning about the Holocaust makes me more aware of anti-Semitism, xenophobia, hatred and discrimination today in my society.
- I learned a lot from the visit to a former concentration or extermination camp.

The trainer puts the "agree" and "disagree" sign at two different sides of the workshop room on the wall. S/He reads out each statement separately. After reading it out to the group, the trainer asks the participants to position themselves in the room. Those people who agree totally with the statement should position themselves close to the "agree" sign. Those participants who do not agree at all should stand close to the "disagree" sign. Those who are undecided should stand in the middle. When everybody has found his/her position the trainer asks some of the participants to elaborate on their opinion and why they chose their position. By asking people in different positions, the group gets a diverse picture of the other participants' opinions and reflections. After interviewing some participants the trainer continues with the next statement.

In this final round a transfer is done to current times and topics like discrimination, human rights, flight and migration and civic courage.

A workshop on any of these topics can follow the visit.

Recommendations for implementation

- The trainer needs to be aware that the follow-up can evoke strong emotions among the participants.
- The trainer should not force any participant to talk, discuss or share. The whole follow-up should be done on a voluntary basis.
- During the individual reflection and the discussions in the small groups the trainer needs to be present and approachable for the participants for questions.
- If the visit to a former concentration camp is part of an international youth meeting, translation might be necessary. Even though the rest of the program can be done in English, the trainer needs to be aware that talking about impressions and emotions is often easier in the native language. Therefore, if the trainer realizes that some participants feel shy or insecure, s/he should give them the chance to share in their native language and provide (with the help of other trainers, teachers etc.) translation.

4.9.
Focus on memory

AUTHORS
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DURATION
45 min. before, 30 min. at the site, 45 min.
(discussion) or 1,5 h (exhibition)

PARTICIPANTS
minimum 14 years old
Size of the group: around 20 p.

KEYWORDS
critical thinking, memory cultures, public history

Objectives:

The objectives of this method are for the participants to

- understand how memory culture works and how people remember the Holocaust
- get the possibility to talk about their emotions when visiting a Holocaust memorial
- understand what kind of emotions a visit to a Holocaust memorial can provoke
- introduce them to the topic before visiting a Holocaust memorial and help to summarize/sum up/evaluate the visit

Overview:

The method is thought to be a tool to help talk about emotionally difficult topics related to the Holocaust. It helps prepare participants to visit Holocaust memorial sites (including visits to former extermination camps). The method also helps participants ask questions about ways of commemorations and to understand how memory culture works and how people remember events from the past, especially the Holocaust. The method consists of three parts: introduction, implementation (at memorial site) and follow up. The method starts with a brainstorm on what the monument or memorial is, then participants work in groups exploring the nature of the commemoration site itself. As this part should be a critical introduction to the whole workshop, it is important to the exercise that the participants are encouraged to add their personal perspectives and stories and focus on the subject of commemoration in a broader sense. Then each group presents the results of their work and afterwards all participants are invited to share their thoughts and add comments. The next step is to provide participants with a creative task to be done at a Holocaust memorial site (it can be done right before the guided tour or right after). Each group works on one of the given questions and illustrates it with a picture. The questions are aimed to discuss the role of the Holocaust memorial site in the broader sense.

The follow-up allows to sum up the visit and gives the participants space to share their thoughts and feelings after the visit. Please be aware that there are two versions of follow-up: a short one and a longer one (exhibition).

Background:

The following method is a variation of the learning-by-doing approach. It gives participants an opportunity to shape their opinion and learn about ways of Holocaust commemoration by exploring a memorial site. The usage of media tools such as cameras helps to make the method more approachable for the youth since most of them take pictures with their cellphones on a daily basis and are used to communicating with the world this way. This method should give the participants the opportunity to reflect on the different ways of commemoration depending on various factors. They get several questions as a guideline to explore the place on their own, the dimensions of the place and symbols used in commemoration practices. By the end of the method they are able to imagine what other people feel and develop skills of empathy and critical thinking. The method is suitable to accompany the visits to a Holocaust memorial (such as a former concentration camp) as well as other memorial sites. This method underlines how important both are - introduction and follow-up - when visiting a memorial site which helps the participants deal with emotions and feelings.

The method of the exhibition teaches how to present the emotions through artistic expression.

Why this exercise uses the methodology of Entangled History:

As Entangled History analyzes historical facts from different points of view, the method can help participants open up to different experiences and perspectives of other people and their sensibility. It can evoke discussion on memory culture with a group of the same national background as well as with multicultural groups. It can also help the trainer to introduce the history of minorities of a discussed region. With the older participants or multicultural groups the method allows a start to the discussion on memory culture (or national narratives) and various perspectives of perceiving the same historical events.

Preparation:

for the **Introduction**

• printed materials (see Annex on page 160/161) for each small group
• check if each group has a camera

for the **Follow-up: Exhibition**

• prepare a space where participants can freely move
• post-its, markers, pens
• prepare the projector or print the pictures taken by participants when visiting a Holocaust memorial

Course of the workshop:

Introduction before going to a Holocaust memorial (45 min.):

1. Short "switch on" activity to introduce the group to the topic (in this part of the workshop the trainer does not need to refer to Holocaust memorials. It is recommended to treat the subject of commemoration more widely) (10 min)

Variations:

- Brainstorm what the monument is. Write on a board the words "Memorial site" or "Monument" - depending on the type of the place you are going to visit. Ask the participants to name things and words that they associate with the given notion. Collect some answers and classify them in order to create a mind map by writing them on the board.
- Moderated discussion. Ask the group: Which memorial site (monument) is the most interesting to you? Why? Which memory site (monument) do you remember the most from your childhood? Have you ever been at a memory site? What do you remember the most?

2. Exploring what a Holocaust memorial (monument) is (20-30 min.)

Create small groups of up to 5 participants.

Give each group a picture of a monument (Annex page 160/161), a short description and a list of questions (Annex page 161) that they have to answer as a group.

After 10 min of group work they will have to give a short presentation on their answers. After each group presents, other participants can ask questions or give comments.

Implementation part (creative task) *this task is given right before the guided tour or right after - trainer decides (30 min.)

1. Create small groups of up to 3 participants. (possible to work individually)

2. Give each group a task - to answer the question and to illustrate it by the picture. A few groups can receive the same task. It is better if questions are written on a piece of paper that is durable, and the participant can keep it in case they forget the task.

Questions (each group receives only one of the questions below, it is ok if two or more groups receive the same question):

- What can be the symbol of this place? Explain why.
- What do you think impresses/influences people the most when seeing this memorial? Why?
- What should be more explained/was hard to understand/interpret? How would you change it?
- What does not fit in this place as a Holocaust memorial? (what is inappropriate)

At the end of the introduction tell the participants what will happen with their pictures - you will talk about them or they will create an exhibition.

Follow-up 1: Short discussion

After the visit it is recommended to do a feedback session with the participants.
Ask them:

*   what was the most interesting part of the visit for them?
*   was there anything they did not understand and still have questions about?
*   do they want to share any impressions after the visit?

After the short discussion ask participants to talk about pictures they took in pairs or in their small groups:

*   Which picture fits the question the best?
*   Which one would you choose to show the others?
*   Are you satisfied with the result?

Follow-up 2: Exhibition

Put the questions that each participant received around the room and the photo answers to them.

Tell the group that now they can silently walk around and write on the post-its their impressions, feelings, comments, questions, rhetorical questions (10-15 min).

Variations of evaluation:

1. Tell the participants that they will take part in a "guided tour" - the group which took a photo will explain to the rest what is presented there, the meaning of the photo and why they decided to present it in that way.
2. In case participants worked individually ask them to form small groups, so there is a person from each task in each group. Ask them to present their answers to each other. Ask the groups to make a summary of their analysis and present it.
3. Use a projector to show all the pictures and ask the participants who wants to present and explain the meaning of their photo.

At the end of the workshop ask the participants whether it was hard to complete the task and what they learned when visiting a Holocaust memorial.

Recommendations for implementations:
Remember to set the rules before the visit to the memorial site. During the visit remind the participants about the task. It is not about the artistic value of the photo - do not judge the photos.

5.
ANNEXES

1896

Kolonialausstellung und Völkerschauen

Zur Blütezeit des Europäischen Kolonialismus Ende des 19. Jahrhunderts kommt es in Europa vermehrt zu Völkerschauen, bei denen nicht-europäische Menschen im Zoo oder im Zirkus, bei Gewerbe- und Kolonialausstellungen von weißen Menschen öffentlich zur Schau gestellt werden.

Colonial Exhibitions and Ethnological Expositions

Ethnological Expositions or "Peoples Shows" became increasingly popular during the heyday of European Colonialism in the mid-19th century. Non-European persons were put on show in zoos, circuses, in industry and colonial expositions by white people.

REIMAGINEBELONGING.ORG

1914 - 1918

Zwangsarbeit im Ersten Weltkrieg

Mit dem Beginn des Ersten Weltkriegs verlassen ca. 3 Mio. Deutsche, die in der Landwirtschaft tätig waren, als Kriegsfreiwillige oder Wehrpflichtige ihre Arbeitsstätten. Daher werden Arbeitskräfte vor allem aus Polen schnell unentbehrlich für die Aufrechterhaltung der deutschen Landwirtschaft während des Krieges.

REIMAGINEBELONGING.ORG

Forced Labor in World War I

At the outbreak of World War I, approximately 3 million Germans who worked in agriculture volunteer or are drafted for military service.
As a result, forced labor migrants, primarily from Poland, become indispensable to maintain German agriculture during the war.

1933 - 1945

Widerstand im Nationalsozialismus

Zur NS-Zeit gibt es in Deutschland und den besetzen Nachbarländern viele Arten des Widerstandes. Besonders bemerkenswert sind dabei die Widerstände und Aufstände in den errichteten Ghettos und Konzentrationslager, wie z.B. in Warschau, Treblinka oder Sobibór.

REIMAGINEBELONGING.ORG

Resistance during National Socialism

During National Socialist rule, numerous forms of resistance emerge both in Germany and neighboring countries under occupation. Especially remarkable are the incidents of resistance and rebellion in the Ghettos and concentration camps erected by the Nazis, including Warsaw, Treblinka and Sobibór.

1933 - 1945

Migration und Exil
im Nationalsozialismus

Migration and exile during National Socialism

Mehr als eine halbe Million Menschen, darunter mehr als 90% jüdischen Glaubens, fliehen nach der Machtübergabe an Adolf Hitler in europäische Nachbarstaaten. Viele gehen zunächst davon aus, bald wieder nach Deutschland zurückkehren zu können. Als aber die Nationalsozialist*innen auch ihre Nachbarstaaten zu okkupieren beginnen, setzen sie ihre Migration in Richtung USA, Leiteinamerika, Palästina oder die Türkei fort.

Following the transfer of power to Adolf Hitler, more than a half million people, over 90 percent of whom are Jewish, flee Germany to neighboring countries. Many initially assume that they can return soon, but when the Nazis move to occupy neighboring countries, they migrate further abroad, seeking new homes in Latin America, the USA, Palestine and Turkey.

REIMAGINEBELONGING.ORG

1939 - 1945

Zwangsarbeit
im Nationalsozialismus

Forced labor under National Socialism

Während der NS-Zeit wird eines der größten Zwangsarbeits-Systeme der Geschichte errichtet. Zwischen 1939 und 1945 müssen ca. 26 Millionen im Deutschen Reich und in den besetzten Gebieten Zwangsarbeit leisten. Neben Kriegsgefangenen und KZ-Häftlingen bilden die größte Gruppe von rund 8,4 Millionen ins Reich verschleppte Zivilarbeiter*innen.

Nazi Germany establishes one of the largest systems of forced labor in history: between 1939 and 1945, approximately 26 million people in the German Reich and occupied territories are pressed into compulsory labor. Alongside prisoners of war and concentration camp inmates, the largest segment of these laborers is comprised of around 8.4 million civilians – men, women and children – deported into the Reich.

REIMAGINEBELONGING.ORG

1951

Genfer Flüchtlingskonvention

Die Genfer Flüchtlingskonvention wird angesichts der großen Fluchtbewegungen im Zuge des Zweiten Weltkrieges 1951 auf einer UN-Sonderkonferenz in Genf verabschiedet und tritt 1954 in Kraft. Ziel der Konvention ist es Menschen auf der ganzen Welt rechtliche Anerkennung zu verschaffen, wenn sie gezwungen werden ihr Land zu verlassen.

Convention relating to the Status of Refugees

In response to the massive flows of refugees unleashed by World War II, the Convention relating to the Status of Refugees is agreed upon at a special UN conference in Geneva in 1951, coming into force in 1954. Its main aim is to provide people anywhere in the world who have been forced to flee their home countries with legal recognition.

REIMAGINEBELONGING.ORG

1979

Selbstorganisation Sinti und Roma

Die fehlende Anerkennung des Völkermords (Porajmos) an Sinti und Roma führt zum Fortbestehen von rassistischen Stereotypen und zu Ausgrenzung, Diskriminierung und Kriminalisierung. Ende der 1970er Jahre machen Verbände der Sinti und Roma mit öffentlichen Veranstaltungen auf diese Kontinuitäten aufmerksam.

Sinti and Roma Civil Rights Movement

Without an official policy of remembrance or recognition of Sinti and Roma suffering as state-sponsored genocide, Sinti and Roma in Germany experience a perpetuation of stereotypes, exclusion, discrimination and criminalization. At the end of the 1970s, Sinti and Roma groups organize public events in order to draw attention to these continuities.

REIMAGINEBELONGING.ORG

1985

Schengener Abkommen

Am 14. Juni 1985 wird im deutsch-französisch-luxemburgischen Dreiländereck bei Schengen ein Übereinkommen unterzeichnet, das den ersten Schritt zur Aufhebung der Personenkontrollen an den Grenzen der zukünftigen EU-Staaten einleitet. Während die Grenzen innerhalb der EU-Staaten aufgehoben werden, werden mit der Zeit die Kontrollen an den Außengrenzen Europas immer weiter verschärft

REIMAGINEBELONGING.ORG

Schengen Agreement

On June 14, 1985, an agreement is signed in Schengen, the tri-border area between Germany, France and Luxembourg, representing the first step in the elimination of border controls between the future states of the EU. While the borders within the EU were opened, control of Europe's outer borders has been continuously intensified.

1991

Grenzöffnung Osteuropa und UdSSR

Die Öffnung der Grenzen Osteuropas und der Zerfall der UdSSR bewegen viele Menschen dazu vor allem in die neuen Länder der BRD zu migrieren. Dazu zählen unter anderem jüdische Kontingentflüchtlinge und (Spät-)Aussiedlerinnen aus der ehemaligen Sowjetunion.

REIMAGINEBELONGING.ORG

Opening of Borders of Eastern Europe and the USSR

The opening of the borders of Eastern Europe and the collapse of the USSR prompt many to migrate into the newly integrated Germany. These include among others, so called Jewish "Contingent Refugees" as well as "(late) resettlers" (German emigrants) from the former Soviet Union.

2001

11. September und antimuslimischer Rassismus

Am 11. September 2001 laufen vier koordinierte terroristische Attacken auf das World Trade Center, das Pentagon und das Weiße Haus, wobei Tausende von Menschen sterben. In der Folge kommt es nicht nur zur Verschärfung nationaler Sicherheitsmaßnahmen, sondern auch zu einem Anstieg anti-muslimischer Tendenzen in den USA und Europa.

9/11 and Anti-Muslim Racism

On September 11, 2001, a set of coordinated attacks on the U.S. World Trade Center, Pentagon and White House leave several thousands dead, sparking heightened national security measures and an anti-Muslim backlash in the US and Europe.

REIMAGINEBELONGING.ORG

2003

Dublin II-Verordnung

Dublin II Regulation

Der Europäische Rat beschließt am 18. Februar 2003 die Dublin-II-Verordnung und gibt somit eine weitere Regelung in der Außen-und Sicherheitspolitik der EU vor. Die Verordnung leitet den Beginn einer restriktiven Asylpolitik ein, die die ursprünglichen Gründungsmitglieder der EU weitestgehend davor schützt Geflüchtete aufzunehmen.
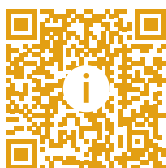
In the late 1990s, numerous films emerged in Germany that took a new approach to tackling themes of "cultural identity." Rather than expounding upon questions of origin and identity or clinging to stereotypical portrayals, these films chose to tell confident alternative stories in which cultural identity represented but one aspect.

REIMAGINEBELONGING.ORG

2008

Erster EU-Roma-Gipfel

First EU-Roma-Summit

Obwohl die Roma-Gemeinschaft mit 10-12 Millionen Menschen in Europa und ca. 5-6 Millionen Menschen in der Europäischen Union die größte ethnische Minderheit Europas darstellt, gelangt sie erst im September 2008 auf die politische Agenda der Europäischen Union. Am 16. September wird der erste europäische Roma-Gipfel in Brüssel abgehalten.
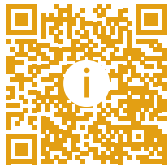
In spite of the fact that the Roma community is the biggest European ethnic minority with 10 to 12 million members, of whom approximately 5 to 6 million reside in member states of the European Union, Roma issues are only placed on the political agenda of the European Union in 2008. On September 16, the European Commission's first 'EU Roma Summit' is held in Brussels.

REIMAGINEBELONGING.ORG

2011

Innereuropäische Migration

Internal European Migration

Die EU-Wirtschaftskrise trifft vor allem Spanien, Griechenland, Italien und Portugal. Dies hat zur Folge, dass überwiegend junge Menschen sich innerhalb der europäischen Union auf Arbeitssuche begeben.

The economic crisis of the European Union has tremendous effects on the populations of Spain, Greece, Italy and Portugal. Consequently, many young people living in these countries begin to move and search for job opportunities in other parts of the EU.

REIMAGINEBELONGING.ORG

2012 - 2014

Refugee-Proteste

Refugee protests in Europe and Germany

Seit September 2012 protestieren Geflüchtete an vielen Orten in Deutschland und in Europa gegen die prekären Lebensbedingungen von Asylbewerber*innen und geflüchteten Menschen und für eine gerechtere Asylpolitik. Langfristige politische Lösungen bleiben allerdings bis heute aus.

Since September 2012, migrants across Germany and Europe have been protesting the precarious circumstances under which asylum seekers and refugees are forced to live, as well as demanding more just asylum policies. Long-term political solutions, however, remain forthcoming.

REIMAGINEBELONGING.ORG

2014

Neuregelungen Asyl- und Staatsangehörigkeitsrecht

Revision of German Asylum and Nationality Law

Am 19. September 2014 nimmt der Bundesrat die Gesetzentwürfe der Bundes-regierung zur Neuregelung des Asyl- und Staatsangehörigkeitsgesetzes und der Einstufung von Bosnien-Herzegowina, Mazedonien und Serbien als sogenannte „sichere Herkunftsstaaten" an. Menschen aus diesen Staaten ist es demnach nur noch in Ausnahmefällen möglich, Asyl in der BRD zu beantragen.

On September 19, 2014, the upper house of the German parliament adopts changes to German asylum and nationality law proposed by the federal government, clearing the way for the designation of Bosnia-Herzegovina, Macedonia and Serbia as "safe countries of origin." As a result, people from the these states can henceforth only claim asylum in Germany under exceptional circumstances.

REIMAGINEBELONGING.ORG

2014

Rechtsruck in Europa

2014 wird das Europäische Parlament gewählt.
Die Tendenz der letzten Jahre zu rassistischen,
rechtspopulistischen und rechtsextremen Meinungen
in vielen Ländern Europas spiegelt sich nun auch
in der Wahl rechter Parteien wider.
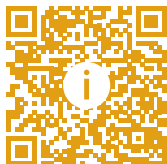
REIMAGINEBELONGING.ORG

Rightward Shift in Europe and EU Parliamentary Elections

Elections to the European Parliament
took place in 2014. The rising
prevalence of racist, right-wing populist
and extremist attitudes in many
countries of the EU was reflected in the
widespread electoral success of parties
of the right.

WINGS AND ROOTS: EVENTS

1880

Arbeitsmigration im Kaiserreich

Ende des 19. Jahrhunderts verwandelt sich das Kaiserreich von einer ständisch verfassten Agrarwirtschaft in einen kapitalistischen Industriestaat. Dies führt zu einer verstärkten Stadt-Land-Migration, sowie zur Arbeitswanderung von Menschen aus angrenzenden Ländern.

Labor migration in the German Empire

At the end of the 19th century, the German Empire develops from an agrarian economy into a capitalist industrial state. This leads to a migration from rural areas to the cities, as well as to labor migration from bordering countries.

REIMAGINEBELONGING.ORG

1871 - 1918

Sinti und Roma im Kaiserreich

Die Geschichte der Verfolgung und Diskriminierung von Sinti und Roma auf heutigem deutschen Staatsgebiet beginnt bereits im 15. Jahrhundert, doch wird sie ab der Gründung des Kaiserreichs erstmals flächendeckend systematisiert und koordiniert. Sie werden gezwungen sesshaft zu werden und müssen bestimmte Ausweise tragen, die sie als Roma und Sinti identifizieren.

Sinti and Roma in German Empire

Although persecution and discrimination of Sinti and Roma on German state territory began in the 15th century, it is legally systematized and coordinated for the first time with the establishment of the German Empire (Kaiserreich). Sinti and Roma are forced to settle, and carry an identity card.

REIMAGINEBELONGING.ORG

1880 - 1914

Migration in die USA

Im Zuge der industriellen Revolution und der damit ein-hergehenden Verarmung breiter Bevölkerungsschichten verlassen zwischen 1880 und 1914 über 20 Millionen Menschen Deutschland und migrieren zum größten Teil in die USA. Dadurch entwickeln sich transatlantische Migra-tionsnetzwerke und viele weitere Menschen wandern in entstehenden „Kettenwanderungen" nach.

REIMAGINEBELONGING.ORG

Migration to the USA

The industrial revolution and the associated impoverishment of broader social classes leads to the migration of more than 20 million persons from Germany, mostly to the USA, between the years 1880-1914. In the so-called "emigrant letters," the people inform about their new life. Transatlantic migrant networks develop and many leave in migration waves.

1884

Berliner Konferenz

Am 15. November 1884 kommen auf Einladung der deutschen und französischen Regierungen Vertreter*innen zehn weiterer europäischer Staaten sowie der USA und des Osmanischen Reichs auf der Berlin-Konferenz zusammen, um die koloniale Aufteilung des afrikanischen Kontinents zu beschließen. Dies markiert den offiziellen Beginn der deutschen Kolonialpolitik, die bis zur Unabhängigkeit der Kolonien von Unterdrückung, Enteignung, Zwangsarbeit und Ermordung gekennzeichnet ist.
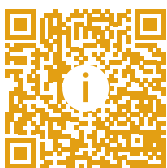
REIMAGINEBELONGING.ORG

The Berlin Conference

On November 15, 1884 representatives of ten European states, the USA and the Ottoman Empire assemble at the invitation of Germany and France at the Berlin Conference. The objective was the colonial distribution of the African continent among the represented powers. This marks the official beginning of German colonial politics, which until the independence of the colonies is characterized by oppression, expropriation, forced labour and murder. develop and many leave in migration waves.

1896

Kolonialausstellung und Völkerschauen

Zur Blütezeit des Europäischen Kolonialismus Ende des 19. Jahrhunderts kommt es in Europa vermehrt zu Völkerschauen, bei denen nicht-europäische Menschen im Zoo oder im Zirkus, bei Gewerbe- und Kolonialausstellungen von weißen Menschen öffentlich zur Schau gestellt werden.

Colonial Exhibitions and Ethnological Expositions

Ethnological Expositions or "Peoples Shows" became increasingly popular during the heyday of European Colonialism in the mid-19th century. Non-European persons were put on show in zoos, circuses, in industry and colonial expositions by white people.

REIMAGINEBELONGING.ORG

1914 - 1918

Zwangsarbeit im Ersten Weltkrieg

Mit dem Beginn des Ersten Weltkriegs verlassen ca. 3 Mio. Deutsche, die in der Landwirtschaft tätig waren, als Kriegsfreiwillige oder Wehrpflichtige ihre Arbeitsstätten. Daher werden Arbeitskräfte vor allem aus Polen schnell unentbehrlich für die Aufrechterhaltung der deutschen Landwirtschaft während des Krieges.

Forced Labor in World War I

At the outbreak of World War I, approximately 3 million Germans who worked in agriculture volunteer or are drafted for military service.
As a result, forced labor migrants, primarily from Poland, become indispensable to maintain German agriculture during the war.

REIMAGINEBELONGING.ORG

1933 - 1945

Migration und Exil im Nationalsozialismus

Migration and exile during National Socialism

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REIMAGINEBELONGING.ORG

1933 - 1945

Widerstand im Nationalsozialismus

Resistance during National Socialism

Zur NS-Zeit gibt es in Deutschland und den besetzen Nachbarländern viele Arten des Widerstandes. Besonders bemerkenswert sind dabei die Widerstände und Aufstände in den errichteten Ghettos und Konzentrationslager, wie z.B. in Warschau, Treblinka oder Sobibór.

During National Socialist rule, numerous forms of resistance emerge both in Germany and neighboring countries under occupation. Especially remarkable are the incidents of resistance and rebellion in the Ghettos and concentration camps erected by the Nazis, including Warsaw, Treblinka and Sobibór.

REIMAGINEBELONGING.ORG

1955 - 1968

Anwerbeabkommen der BRD

Mit dem wirtschaftlichen Aufschwung in der BRD kommt es Anfang der 1950er Jahre zu einem Arbeitskräftemangel, den die BRD-Regierung durch die Anwerbung von Arbeiter*innen aus dem Ausland auszugleichen versucht. Die Arbeitsmigrant*innen werden als „Gastarbeiter*innen" bezeichnet, wodurch deutlich wird, dass ihr Aufenthalt als zeitlich begrenzt gesehen wird.

REIMAGINEBELONGING.ORG

Recruitment agreements in the FRG

The strong postwar recovery of the West German economy brings about a labor shortage in the early 1950s, which the government hopes to counteract through the recruitment of foreign workers. These migrant workers are referred to as "guest workers," which makes clear that their stay in Germany is seen as temporary.

1971 - 1973

Arbeitsabkommen DDR | osteuropäische Staaten

Die DDR schließt Anfang der 1970er Abkommen mit mehreren osteuropäischen Staaten ab. Hintergrund sind die zunehmenden Ausreisewellen und die prekäre wirtschaftliche Lage der DDR. Die ersten Abkommen werden mit Polen (1971), Bulgarien (1973) und Ungarn (1973) geschlossen.

REIMAGINEBELONGING.ORG

Labor Treaties GDR-Eastern European states

In the early 1970s, East Germany signs labor treaties with several Eastern European states, motivated by its precarious economic status and a rising wave of emigration. The first recruitment agreements were signed with Poland (1971), Bulgaria (1973) and Hungary (1973).

1986

ADEFRA und ISD

Foundation of Black German Activism

1986 erscheint das Buch „Farbe bekennen. Afro-deutsche Frauen auf den Spuren ihrer Geschichte". Es stellt einen bedeutenden Schritt für die Gründung von Selbstorganisationen Schwarzer Menschen in Deutschland dar, wie z.B. ADEFRA (Afro-Deutsche Frauen) und die ISD (Initiative Schwarzer Menschen in Deutschland).

In 1986, the book "Show our colors: Afro-German women speak out" is published. It represents an important step towards the establishment of organizations by black people in Germany, including ADEFRA (Afro-German Women) and the Initiative of Black People in Germany (ISD).

REIMAGINEBELONGING.ORG

1991

Grenzöffnung Osteuropa und UdSSR

Opening of Borders of Eastern Europe and the USSR

Die Öffnung der Grenzen Osteuropas und der Zerfall der UdSSR bewegen viele Menschen dazu vor allem in die neuen Länder der BRD zu migrieren. Dazu zählen unter anderem jüdische Kontingentflüchtlinge und (Spät-)Aussiedlerinnen aus der ehemaligen Sowjetunion.

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REIMAGINEBELONGING.ORG

1991 - 1992

Anschläge Hoyerswerda und Rostock-Lichtenhagen

Zu Beginn der 1990er Jahre kommt es zu mehreren brutalen Anschlägen auf Asylbewerber*innenheime in Deutschland. Die Ausschreitungen in Hoyerswerda und Rostock-Lichtenhagen markieren den Höhepunkt rassistischer Gewalt im wiedervereinigten Deutschland.

Racist pogroms in Hoyerswerda and Rostock-Lichtenhagen

In the early 1990s, several brutal attacks are carried out on shelters for asylum-seekers throughout Germany. The rioting in Hoyerswerda and Rostock-Lichtenhagen marks the high point of racist violence in reunited Germany.

REIMAGINEBELONGING.ORG

2012

Mahnmal für Sinti und Roma

Am 24. Oktober 2012 wird mehr als 67 Jahre nach dem Ende des Nazi-Regimes ein Denkmal für die im Nationalsozialismus ermordeten Sinti und Roma in Berlin eingeweiht. Es ist Ergebnis eines Jahrzehnte andauernden Kampfes um Anerkennung der NS-Verbrechen als Völkermord.
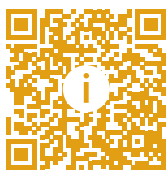
Memorial for Sinti and Roma

On October 24, 2012, a memorial to the Sinti and Roma murdered under the National Socialist regime is officially opened in Berlin, more than 67 years after the end of the World War II. It is the result of a decades-long struggle to gain recognition of these Nazi crimes as acts of genocide.

REIMAGINEBELONGING.ORG

2012 - 2014

Refugee-Proteste

Seit September 2012 protestieren Geflüchtete an vielen Orten in Deutschland und in Europa gegen die prekären Lebensbedingungen von Asylbewerber*innen und geflüchteten Menschen und für eine gerechtere Asylpolitik. Langfristige politische Lösungen bleiben allerdings bis heute aus.

REIMAGINEBELONGING.ORG

Refugee protests in Europe and Germany

Since September 2012, migrants across Germany and Europe have been protesting the precarious circumstances under which asylum seekers and refugees are forced to live, as well as demanding more just asylum policies. Long-term political solutions, however, remain forthcoming.

2014

Wegfall der Arbeitsbeschränkung

2007 treten Bulgarien und Rumänien der Europäischen Union bei. Kurz darauf macht Deutschland, wie zuvor mit Staaten, die 2004 in die EU eingetreten sind, von der sogenannten Arbeitnehmerfreizügigkeitsbeschränkung Gebrauch.
Die letzten Einschränkungen der Freizügigkeit für Arbeitnehmer*innen dieser Staaten werden am 1. Januar 2014 aufgehoben.

REIMAGINEBELONGING.ORG

Omission of Working Restrictions

In the year 2007, Bulgaria and Romania join the European Union as member states. The German government decides, however, to restrict the rights of workers from both countries in Germany (as it did before with the new member states that joined the European Union in 2004). The last restrictions on the freedom of movement for workers from Bulgaria and Rumania were lifted in Germany on January 1, 2014.

WINGS AND ROOTS: PICTURES

WINGS AND ROOTS: TIMELINE

1870

1880

1890

1900

1910

1920

1930

1940

1950

1960

1970

1980

1990

2000

2010

(WHOLE) PICTURE

CC0 Public Domain, published by skeeze on pixabay.com

METHOD "COMPLICITY & COURAGE – MUSEUM OF PERSONAL INTER-GENERATIONAL HISTORIES" (EXAMPLES FOR TIMELINE GALLERY)

Burning books in Berlin. 1933.
(https://de.wikipedia.org/wiki/B%C3%BCcherverbrennung_1933_in_Deutschland#/media/File:Bundesarchiv_Bild_102-14597,_Berlin,_Opernplatz,_B%C3%BCcherverbrennung.jpg)
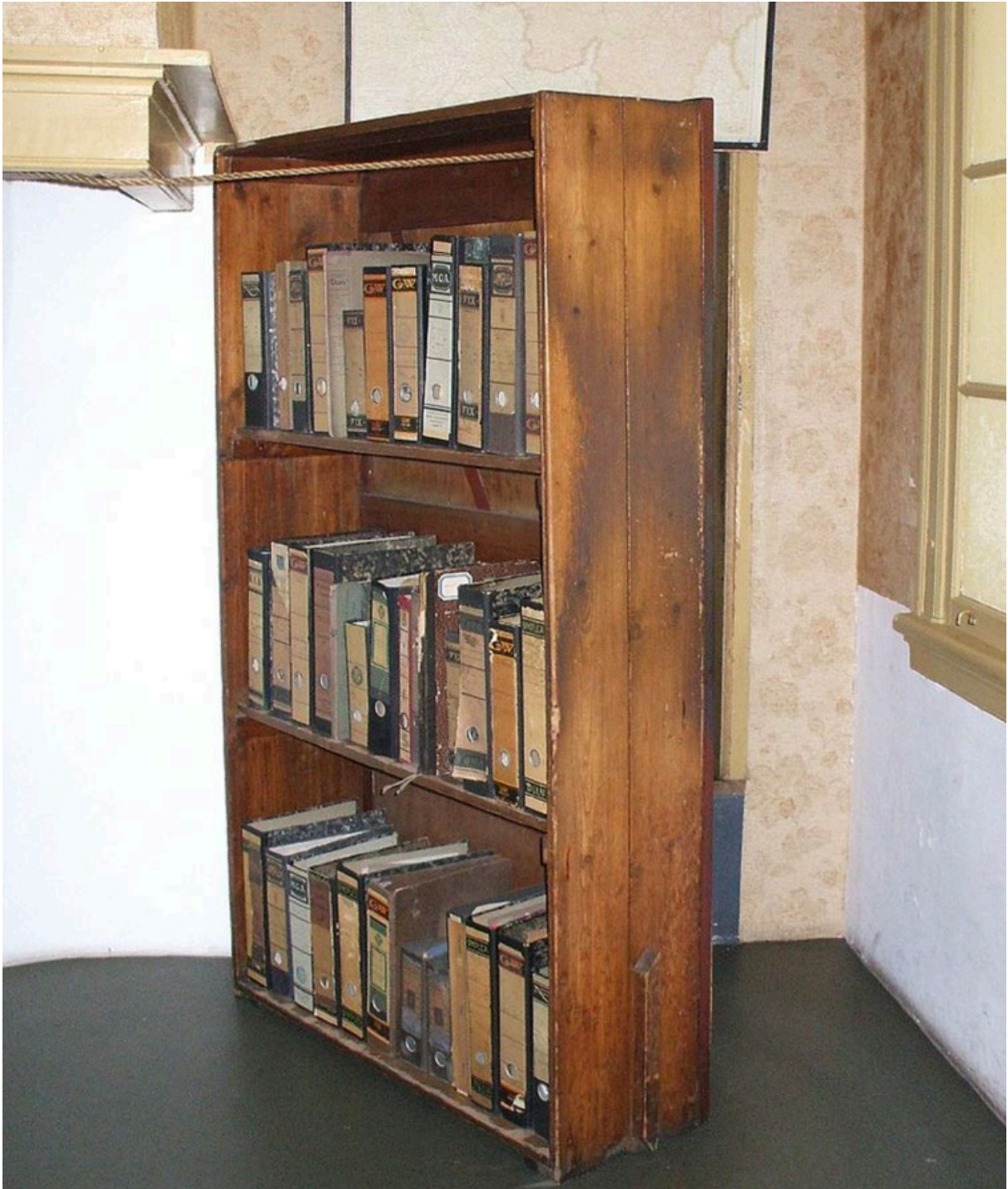
Hiding place of Anne Frank in Amsterdam. 1942-1944.
(https://de.wikipedia.org/wiki/Anne_Frank#/media/File:AnneFrankHouse_Bookcase.jpg)

Frontier soldiers of the GDR in the 1980s.
(https://commons.wikimedia.org/wiki/File:Bundesarchiv_Bild_183-W1128-021,_Grenzsoldaten_der_NVA_bei_Diensteinweisung.jpg)

Construction of the Berlin wall with concrete blocks. August 1961.
(https://commons.wikimedia.org/wiki/File:Bundesarchiv_Bild_173-1321,_Berlin,_Mauerbau.jpg)

Migrants in Hungary 2015
(https://commons.wikimedia.org/wiki/File:Migrants_in_Hungary_2015_Aug_018.jpg)

16 year old Hitleryouth soldier being "honoured" after heavy combats.
(https://commons.wikimedia.org/wiki/File:Bundesarchiv_Bild_183-G0627-500-001,_Auszeichnung_des_Hitlerjungen_Willi_H%C3%BCbner.jpg)

Boycott of jewish stores, 1933
(https://creativecommons.org/licenses/by-sa/3.0/de/deed.en
Quelle: Bundesarchiv Bild 102-14468, Berlin, NS-Boykott gegen jüdische Geschäfte.jpg)

Police brutalize protester at rally against „embassy hearings" in front of Nigerian Embassy, Berlin. 2012
(https://commons.wikimedia.org/wiki/File:Police_brutality_at_Nigerian_Embassy_protest.jpg)

Russia, deportation of Jews. 1941.
(https://commons.wikimedia.org/wiki/File:Bundesarchiv_B_145_Bild-F016206-0004,_Russland,_Deportation_von_Juden.jpg)

Spectators giving the salute during German occupation of Czechoslovakia, 1938.
(https://en.wikipedia.org/wiki/Nazi_salute#/media/File:Bundesarchiv_Bild_183-H13160,_Beim_Einmarsch_deutscher_Truppen_in_Eger.jpg)

Homeless man resting on sidewalk. Vancouver, Canada. 2007.
(https://commons.wikimedia.org/wiki/File:Man_sleeping_on_Canadian_sidewalk.jpg)

METHODS „FOCUS ON MEMORY"

Set of questions for each group

First impression: how does it make you feel?

Is it interesting?

Can the topic be identified?

What symbolism does it use? (Figurative, nonfigurative, direct, makes you think)

Who is it for? (can we identify a specific target group?)

Does it serve its purpose as a memento? (Is it controversial in any way?)

Is it actual in the present day?

THE MEMORIAL TO THE MURDERED JEWS OF EUROPE

It consists of a 19,000 m2 (4.7-acre) site covered with 2,711 concrete slabs or "stelae", arranged in a grid pattern on a sloping field. The stelae are 2.38 m (7 ft 10 in) long, 0.95 m (3 ft 1 in) wide and vary in height from 0.2 to 4.8 m (7.9 in to 15 ft 9.0 in). They are organized in rows, 54 of them going north-south, and 87 heading east-west at right angles but set slightly askew.[2][3] An attached underground "Place of Information" (German: Ort der Information) holds the names of all known Jewish Holocaust victims, obtained from the Israeli museum Yad Vashem.

Berlin, Germany. Designed by architect Peter Eisenman and engineer Buro Happold, 2005.

(https://commons.wikimedia.org/wiki/File:HolocaustMahnmalLuft.jpg)

The Memorial to the Jews of the Jewish Ghetto in Kraków.

The winning project by Krakow architects Piotr Lewicki and Kazimierz Latak ncluded 33 steel and cast iron chairs (1.4 m high) in the square and 37 smaller chairs /1.2 m high) standing on the edge oft he square and at tram stops. The memorial's chairs intrude to bus and tram stops and are used by locals awaiting transportation, suggesting that anyone can be a victim. Krakow, Poland, 2005.

https://commons.wikimedia.org/wiki/File%3AKrak%C3%B3w_Ghetto_and_Jewish_Deportation_Holocaust_Memorial%2C_May_2012.jpg

TIMELINE "GERMANY, POLAND AND UKRAINE IN THE SECOND WORLD WAR"

22. Juni czerwca червня 1941

Deutscher Überfall auf die Sowjetunion

Agresja Niemiec na Związek Radziecki

Напад Німеччини на СРСР

German Federal Archive, Picture 146-1974-099-19

Three German soldiers of "Division Großdeutschland" attack a Soviet village with flamethrowers, June 1941

On June 22, 1941, the German army attacked the Soviet Union. More than 3 million German soldiers supported by 600.000 soldiers from Hungary, Rumania, Finland, Slovakia and Italy started the surprise offensive. Until the end of 1941 the Baltic States, Belarus and most parts of Soviet Ukraine were occupied by German troops.

The war was planned as an ideological war of extermination. The aim was the conquest of "living space". The economic exploitation of the conquered areas and the starvation of millions of people were part of the German strategy. Military forces burnt down villages. German death squads supported by policemen and Wehrmacht soldiers had killed half a million Jews, Roma, (supposed) partisans and communists in mass shootings by the end of 1941. Millions of Soviet prisoners of war died in German captivity or were shot on the spot.

6.
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7.
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8.
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