



Pestalozzi

From the remembrance of the Holocaust to the
prevention of radicalisation and crimes against
humanity (PREV2)

The choice
by

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The choice

Brief description

This activity addresses teachers that would like to encourage a more student-centered curriculum in Shoah studies. History is not a set of knowledge to be transmitted from the teacher's mind to the students'. Understanding human choices during the Nazi regime and Shoah can make our students more sensitive when they are asked to make difficult choices and to face ethical dilemmas today. As Raoul Hildberg wrote: "At crucial junctures, every individual makes decisions, and [...] every decision is individual". Ethical decision-making, in fact, means evaluating and choosing among alternatives in a socially responsible manner, consistent with values and ethical principles. In making ethical decisions, we have to become aware and eliminate unethical options and select the best ethical solution: that is important in order to prevent radicalisation and similar circumstances from arising again.

Expected outcomes

- ✓ Understanding why ordinary people can commit either extraordinary crimes or extraordinary choices.
- ✓ Understanding the role of cultural prejudices, social background and propaganda during the Nazi period.
- ✓ Understanding the role of education: what was its role during the 30's? What can education do today to develop critical thinking and ethical decision making?
- ✓ Deep understanding of the key term "bystander"
- ✓ Awareness that it is possible to make ethical choices even in critical situations.

Competences

- ✓ Knowledge and critical understanding of the self
- ✓ Knowledge and critical understanding of the world
- ✓ Responsibility
- ✓ Valuing democracy, justice, fairness, equality and the rule of law
- ✓ Analytical and critical thinking skills
- ✓ Skills of listening and observing
- ✓ Learning to learn

Activities

	Duration	Methods used
Activity 1 – Icebreaking	20 minutes	Cooperative game
Activity 2 – The world we dream of...	45 minutes	Individual work Cooperative work Plenary discussion
Activity 3 – Being young in the 30's	45 minutes	Role play
Activity 4 – In-education	35 minutes	Group work
Activity 5 – To stand by...	45 minutes	Role play
Activity 6 – Silence = Death	50 minutes	Group work Plenary discussion
Activity 7 – People who made a difference	50 minutes	Jigsaw
Evaluation	20 minutes	Self-evaluation

Activity 1: Icebreaking

Duration: 20 min

Expected outcome

- ✓ Raising awareness of instincts and evil

Competences

- ✓ Knowledge and critical understanding of the self
- ✓ Inclination to see things from different perspectives
- ✓ Skills of listening and observing
- ✓ Understanding of how co-operation can support the prevention of conflict, discrimination and violence

Methods/ techniques used

- ✓ Cooperation

Resources

- ✓ Balloons of five different colours
- ✓ Pins
- ✓ Strings (30 cm each)
- ✓ Envelopes

Practical arrangements

- ✓ The participants will be playing a game: space will be needed.
- ✓ The trainer will prepare an envelope per participant, containing :
 - A balloon
 - A pin (except for the envelopes containing yellow balloons)
 - A string
 - The following message: "Inflate your balloon and fix it on your right ankle with the provided string. Join the other participants according to the colour of your balloon and wait for the start signal. Your mission is to protect your team. If your balloon explodes, you have to stand still where you are. The game will end up at the stop signal"

Procedure

Step 1 (05 min)

- ✓ The trainer distributes an envelope to each participant and makes sure everyone has understood the rules of the game.
- ✓ The trainer invites the participants to move around in an empty space (hall, empty room).

Step 2 (05 min)

- ✓ Once everyone is ready, he/she gives the start signal.
- ✓ The participants can play until the trainer shouts the stop signal.

- ✓ At the stop signal, each team counts how many balloons have been protected.

Step 3 - Debriefing (10 min)

- ✓ The whole group discusses the activity. The different contributions to the discussion may reveal how the instinct of destruction is present in everyone, how the group has protected itself, how weaker members of each team were defended or not by the others...
- ✓ The trainer can guide the debriefing discussion thanks to the following questions:
 - Has the group achieved the mission? To what extent?
 - How did you feel about the activity?
 - Who was the first participant to attack the others? Why did you attack another group?
 - Did you have a pin? How did you feel about not having a pin to attack the others?
How did you feel about attacking someone without a pin?
 - How did you react to the attack?
 - How can you describe your personal behaviour?
 - What conclusions do you draw from this activity?

Tips for trainers

- ✓ Beware that some participants might not be able to participate to this activity under those conditions. Consider in advance any health problem or disability that would require a variation of the activity.

Activity 2: The world we dream of, the world we don't want

Duration: 45 min

Expected outcome

- ✓ This activity raises the participants' awareness of diversity representation. It promotes openness and curiosity, as well as readiness for negotiation through personal reliability and interdependence in co-operative group work.

Competences

- ✓ Acceptance of diversity as a positive value for the environment and the survival of humankind
- ✓ Inclination to see things from different perspectives
- ✓ Ability to draw on the diverse expertise of others and experience for the benefit of the group's work
- ✓ Understanding of the changing nature of identities and cultures
- ✓ Understanding of how co-operation can support the prevention of conflict, discrimination and violence
- ✓ Understanding of the relativity of knowledge, that theories are social constructs that remain incomplete and unfinished

Methods/ techniques used

- ✓ Individual work
- ✓ Cooperative work
- ✓ Plenary discussion

Resources

- ✓ Task sheet 1, 2 and 3 (appendix 1)
- ✓ Paper (large sheets)
- ✓ Videoprojector

Practical arrangements

- ✓ The participants are divided into micro-groups of four.
- ✓ The trainer will either provide a printed set of cards (task sheet 1 and 2), or project them on a screen.
- ✓

Procedure

Step 1 (05 min)

- ✓ The trainer invites each participant to pick up one picture in each task sheet in order to answer the following questions:
 - In my opinion, which picture best reflects the image of the world I dream of?
 - In my opinion, which picture best reflects the image of the world I don't want?

Step 2 (15 min)

- ✓ Each participant joins a micro-group of four people. In each group, the following tasks are distributed:
 - A group secretary, taking notes and making a synthesis;
 - An oral reporter;
 - A group observer;
 - A timekeeper.Once the tasks are distributed, the observer receives task sheet 3.
- ✓ Within each group, the participants present and explain their choices. The groups prepare a poster of all the results.

Step 3 (15 min)

- ✓ The oral reporter of each group presents the poster, analysing the choices.
- ✓ The trainer invites the participants to react to the presentations and ask questions.

Step 4 - Debriefing (10 min)

- ✓ The whole group discusses the choices made by the micro-groups. The different contributions to the discussion may reveal how the class can benefit from diversity as a resource.
- ✓ The trainer can guide the debriefing discussion with the following questions:
 - How do you feel about the activity?
 - What contributed to a particular choice?
 - Are there interesting remarks to make about personal backgrounds and experiences?
 - What are the main comments of the group?
 - Are there shared ideas?
 - Was it possible to observe opposing/different points of view?

Tips for trainers

- ✓ For this activity, it is better to make sure that the micro-groups are based on diversity (age, gender, place of birth...).
- ✓ Time must be carefully managed.

Activity 3: Being young in the 30's

Duration: 45 min

Expected outcome

- ✓ This is a role play activity. It aims at pointing out some of the difficulties that not only young Jews, but also other young people faced during the 30's. This should raise awareness about some of the structural obstacles which inhibited young Jews and others in disadvantaged circumstances during that period. The participants consider how easy it is for them to live a "normal" life in the role they have been given.

Competences

- ✓ Valuing human dignity and human rights
- ✓ Valuing democracy, justice, fairness, equality and the rule of law
- ✓ Knowledge and critical understanding of the world: politics, law, human rights, culture/cultures, religions, history, media, economies, environment, sustainability
- ✓ Analytical and critical thinking skills
- ✓ Empathy

Methods/ techniques used

- ✓ Role play¹

Resources

- ✓ Task sheet 1 and 2 (appendix 2)

Practical arrangements

- ✓ Space is required to perform the activity (large empty room, hall, lobby, courtyard...)

Procedure

Step 1 (10 min)

- ✓ Ask participants whether they ever put themselves in the position of someone else. Do they think about the challenges that other people may be facing?
- ✓ Explain that in the activity, each participant will be given a "new identity". They need to try to imagine what life would be like in their new role.
- ✓ Ask participants to take a role card (APPENDIX 2 - Task sheet 1). Give them a few minutes to read it and think about the person on the card. They should not discuss it or show it to anyone else.
- ✓ Answer any specific questions about the meanings of words or if something is unclear, but try to discourage questions about the roles that have been allocated. Tell people to use their imagination!
- ✓ Give participants some time to think themselves into their new roles. You could read out the following list of questions (slowly) and ask them to think about the answers. Again, there should be no discussion at this stage.

¹ This role play is a variation of the role play presented in *Compass*. See References.

- » What is your name?
- » Think about your home: which room do you spend most time in? What does it look like?
- » What do you do on a “normal” day? Think about morning, afternoon and evening.
- » What do you do in your free time? Who do you like to spend time with?
- » What makes you happy? What are you afraid of?

Step 2 (15 min)

- ✓ When everyone feels comfortable about their role, ask them to line up beside each other, as if on a starting line. Explain that you will read out a number of statements (APPENDIX 2 - Task sheet 2). For each statement, they should think about whether this is likely to be true for the person they are representing.
 - If the statement is definitely true, they should take a big step forward.
 - If it seems impossible, they should not move at all.
 - If it seems possible, but a bit unlikely, they could take a small step.
- ✓ Read out the statements one at a time, pausing between each one. Invite participants to look around between statements to see where others are standing.

Step 3 (05 min)

- ✓ At the end of the activity, ask participants to sit down in their final position. Each participant should introduce themselves briefly. You could also ask all those representing a Jew young person to raise their hands.
- ✓ Ask participants to look around one more time to check where everyone else is positioned, and then invite them back to the circle for the debriefing. Close the session with information from the background material.

Step 4 - Debriefing (15 min)

- ✓ Begin the debriefing by taking the participants out of their roles. You could ask everyone to shut their eyes and, on the count of three, to shout out their (real) name.
- ✓ General questions:
 - How easy or difficult was it to imagine yourself in the role of your young person?
 - What did it feel like taking a large step forwards while others did not move? Or standing still while others moved forwards?
 - Why were there things difficult for your role? Did you feel the difficulties came from yourself (in your role) or the others/society?
- ✓ Questions about the difficulties faced by young Jews: begin by comparing the responses of those who had the ‘same’ role cards – one representing a Jew and one representing a non-Jew. Ask the members of each pair how far they moved and try to identify some of the statements where the ‘non-Jew’ moved forward, while the ‘Jew’ stood still.
 - Are there things more difficult for young Jews than for non-Jews? Why?
 - Do you think it is fair that children have such different treatments/possibilities/rights?
- ✓ Reflections on the activity as a whole
 - Do you think the role cards were realistic?
 - Did the activity relate to “real life”?

Tips for trainers

- ✓ You may need to take care in distributing the roles: try to be sensitive to any difficulties that the participants may be facing in their “real” lives. Avoid giving someone a role which might embarrass them or cause them pain.

Activity 4: In-education

Duration: 35 min

Expected outcome

- ✓ This activity focuses on the role of school in supporting the Nazi Regime in order to reflect on the importance of (in-)education and the responsibilities we have as teachers.

Competences

- ✓ Valuing human dignity and human rights
- ✓ Valuing democracy, justice, fairness, equality and the rule of law.
- ✓ Openness to cultural otherness and to other beliefs, world views and practices
- ✓ Linguistic, communicative and plurilingual skills
- ✓ Cooperation skills
- ✓ Knowledge and critical understanding of the world: politics, law, human rights, culture, cultures, religions, history, media, economies, environment, sustainability

Methods/ techniques used

- ✓ Group work

Resources

- ✓ Task sheet 1 (appendix 3)
- ✓ One large sheet of paper for each group
- ✓ Markers, scissors, glue

Practical arrangements

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Procedure

Step 1 (05 min)

- ✓ Introduce the activity. Explain that the participants are going to work in small groups to make a source based reading.
- ✓ Divide the participants into three sub-groups and assign to each one of the large sheets of paper, the booklet with sources (APPENDIX 3 - Task sheet 1), and any other material they might need.

Step 2 (20 min)

- ✓ Ask them to read the documents provided. Everybody can choose his/her reading strategies.
- ✓ Ask each group to represent with a simple draft the idea of school under/in Nazi-Regime and to write some key words from the sources.
- ✓ The posters can be hung on a wall and everyone can have a look at the other groups' posters.

Step 3 (10 min)

- ✓ The debriefing can be guided through the following questions:
 - How do you feel about the activity? What did you like or dislike?
 - Did you learn any new information or understand something new as a result?
 - Do you think it is important to address the problem of education in teaching history?
 - What does education mean to you?

Tips for trainers

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Activity 5: To stand by or not to stand by? That is the question

Duration: 45 min

Expected outcome

- ✓ This is a role-play activity that referred to interpersonal violence in order to allow the exploration of bystander intervention through the use of realistic scenarios and to encourage behaviour change/intervention through discussion/real life scenarios.

Competences

- ✓ Civic-mindedness
- ✓ Valuing human dignity and human rights
- ✓ Responsibility
- ✓ Self-efficacy
- ✓ Conflict-resolution skills
- ✓ Knowledge and critical understanding of the self

Methods/ techniques used

- ✓ Role play

Resources

- ✓ Task sheet 1 and 2 (appendix 4)

Practical arrangements

- ✓ Space to perform the role play

Procedure

Step 1 (20 min)

- ✓ Introduce the activity. Explain that they are going to work in small groups to make short role-plays on the theme of interpersonal violence.
- ✓ Divide the participants into three sub-groups and assign one of the scenes (APPENDIX 4 - Task sheet 1) to each group. Give them 15 minutes to rehearse and prepare their role-plays.

Step 2 (10 min)

- ✓ Once they are ready, ask each group, in turn, to present their scene.

Step 3 - Debriefing (15 min)

- ✓ Ask participants for their general impression about the activity: did they find it useful? do they think using realistic and contemporary scenarios could be a good idea to introduce historical dilemmas?

- ✓ Do they think a person's intervention is influenced by personal factors? When you face a situation as in the scenarios, what does influence you? Here are some examples: Age (are the people involved old or young?); appearance (are the persons good looking, friendly, "slutty", scary looking, dangerous?); gender (Are you more likely to help a man or woman?); past experience (have you been in a similar situation and what happened?); support (are you alone?); setting (time of day? is it on your workplace?).
- ✓ Participants could be invited to share personal experience.

Tips for trainers

- ✓ The trainer could display the "bystander" mind map (APPENDIX 4 - Task sheet 2) during the debriefing session.

Activity 6: Silence = Death

Duration: 50 min

Expected outcome

- ✓ This activity leads participants to analyse literary sources to allow the exploration of bystander passivity before, during and after the Shoah.

Competences

- ✓ Valuing human dignity and human rights
- ✓ Inclination to see things from different perspectives
- ✓ Tolerance of ambiguity
- ✓ Analytical and critical thinking skills
- ✓ Linguistic, communicative and plurilingual skills
- ✓ Co-operation skills
- ✓ Knowledge and critical understanding of language and communication
- ✓ Knowledge and critical understanding of the world: politics, law, human rights, culture, cultures, religions, history, media, economies, environment, sustainability

Methods/ techniques used

- ✓ Group work
- ✓ Plenary discussion

Resources

- ✓ Task sheet 1 and 2 (appendix 5)

Practical arrangements

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Procedure

Step 1 (10 min)

- ✓ After a brief introduction, each participant is invited to read the texts (APPENDIX 5 - task sheet 1) on his/her own.

Step 2 (20 min)

- ✓ Divide the participants in micro-groups with one observer in each one. The observer receives the Task sheet 2 (appendix 5).
- ✓ The group members comment on the texts. Each participant is encouraged to express his/her feelings about what he/she has read.
- ✓ The group analyses the different perspectives.

Step 3 (10 min)

- ✓ Each group presents in a few words the conclusions of their discussions to the whole group.

Step 4 - Debriefing (10 min)

- ✓ The whole group discusses the definitions and group processes.
- ✓ Questions to guide the debriefing
 - How did you find the activity? What were your feelings about the texts you analysed?
 - Were there any strong disagreements in your group, or have you noticed any significant differences between your group and the others?
 - Which are the different perspectives of bystanders shown by the sources?
 - Do you know other texts which could improve this activity?

Tips for trainers

- ✓ Distribute the texts to the participants together with some thought-provoking questions (e.g.: Who wrote the text? Does the author's life suggest any special point of view? When was the text written and in what country? Is the title's meaning obvious? Does it imply multiple possibilities? Who is the speaker? Is the voice meant to be universal — for example, applicable to either gender at any time or place? Does the text stress cultural details? Are there concrete images or pictures that the author wants readers to see?)
- ✓ Further biographies of the three authors could be provided, but time must be carefully managed.

Activity 7: People who made a difference

Duration: 50 min

Expected outcome

- ✓ This activity looks at a number of Righteous Among the Nations personalities and asks participants to think about what is important for them in choosing a role model. It can be used to reinforce positive images of human beings, and to break down the idea that it's impossible to do anything.

Competences

- ✓ Valuing human dignity and human rights
- ✓ Valuing democracy, justice, fairness, equality and the rule of law
- ✓ Openness to cultural otherness and to other beliefs, world views and practices
- ✓ Respect
- ✓ Civic-mindedness
- ✓ Responsibility
- ✓ Self-efficacy
- ✓ Linguistic, communicative and plurilingual skills
- ✓ Co-operation skills

Methods/ techniques used

- ✓ Jigsaw

Resources

- ✓ Task sheet 1 (appendix 6) / one set of cards per small group
- ✓ Scissors
- ✓ Glue and stiff paper for the backing cards

Practical arrangements

- ✓ Prepare the cards for the game.

Procedure

Step 1 (05 min)

- ✓ Ask participants to think for a few minutes about things they believe – or have heard – about the Righteous among the Nations. They could make a brief list on a piece of paper. After a few minutes, ask if anyone wants to share what they have written down.

Step 2 (25 min)

- ✓ Ask participants to get into small groups of 3 or 4 people. Hand out one set of cards to each group (APPENDIX 6 - Task sheet 1).

- ✓ Ask them to spread the cards out, face down on the floor.
- ✓ Explain that the cards describe events in the life of four Righteous Among the Nations. The aim for each group is to match the events with the correct character, and thereby to build up a brief description of each person.
- ✓ Explain that each of the characters is made up of a "set of five" (i.e. one 'A', one 'B', one 'C', one 'D' and one 'E' card).
- ✓ Tell each group to do rounds of picking up one card at a time, until the cards run out.
- ✓ Give people a few minutes to read their own cards in silence.
- ✓ Then let them go... Allow each group to devise their own strategies for building up the personalities. They will need about 15 - 20 minutes for this stage.

Step 3 (10 min)

- ✓ Gather everyone together, and ask a representative from one group to introduce, in her/his own words, one of the personalities. Then repeat with the other groups in turn, so each personality is presented in full, and each group can check that they put the "pieces" together correctly.

Step 4 - Debriefing (10 min)

- ✓ How easy was the exercise, and which strategies did the different groups use to sort the sets of cards?
- ✓ Which of the characters had people already heard of, and which of them were new? Why do they think they had not heard of some of the personalities before, while others are very well known?
- ✓ Were people surprised by any of the information? What did they find most shocking, or most impressive.
- ✓ What would you say you learned yourself (as far as your behaviour would be concerned) through this activity?
- ✓ Would you talk about "heroism" concerning people defending Human Rights?

Tips for trainers

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Activity 8: Evaluation

Duration: 20 min

Expected outcome

- ✓ The participants will reflect on what they have learnt from the seminar and suggest ways to improve it.

Methods/ techniques used

- ✓ Self-evaluation
- ✓ Guided discussion

Resources

- ✓ Poster, notes

Practical arrangements

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Procedure

Step 1 (10 min)

- ✓ At the end of each session, participants give their contribution providing a simple opinion for the poster for each activity of the day. They use emoticons and they put a reddish post if negative; yellowish if average; greenish if positive (10 minutes).

Step 2 (20 min)

- ✓ At the end of last session, the poster is shared. The participants can add other posts-it with suggestions or revise previous ones.
- ✓ The participants are asked to answer the following questions:
 - Which activity did I like more?
 - What have I learned?
 - What would I suggest for general improvement of the seminar?
 - How can I use the activity in my class?
 - Which difficulties could I find working using this methodology with my students?

Tips for trainers

- ✓ Not everyone likes emoticons for example senior colleagues. Try to think of an alternative.

References

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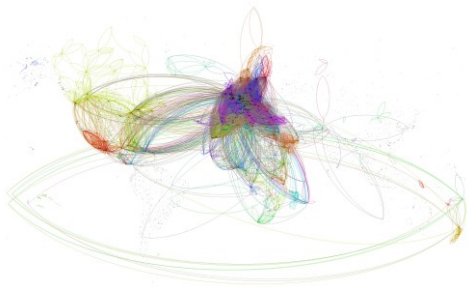




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Appendices

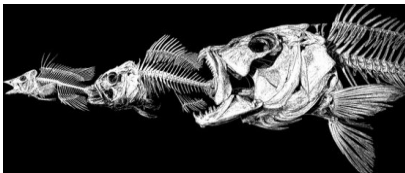


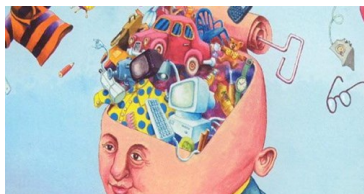



Appendix 1 TASK SHEET 1

TASK SHEET 2

TASK SHEET 3

Observations and comments

Each team must elect one person who will observe the diversity of the group and processes within it.

Through his/her observations, this person will take notes about the diversity within the group and about what contributed to a particular choice. These notes can be used for the oral report and the plenary discussion.

	Name:	Name:	Name:	Name:
choice 1				
reasons /arguments				
Different points of view				
choice 2				
reasons /arguments				
Different points of view				

Appendix 2

Instructions for printing cards

- The following cards do not specify whether the person is Jew or non-Jew: they can be used to represent either.
- Make 2 copies of each of these cards. On one of the copies, write the word Jew. Do not write anything on the other copy.

Explain to the participants that some of them have their ethnic identity written on the card. If there is no ethnic identity indicated, they should assume they are from the “Aryan” population.

TASK SHEET 1 (for participants)

You are 14. You and your brother live in Sankt Andreasberg - a small town in Lower Saxony - and go to the local school. The teachers pick on you; so do other children. You often run away from school and go for walks in the wood.	You are 18. Your father was sent to jail when you were 11 and you were brought up by your grandparents. Now they are both sick and need financial support. You do well at school and want to study Maths at university.
You are 9. You and your four sisters live in a nice house with a big garden and a tennis court. Your father is the manager of a bank in your town. Your mother takes care of the house and family.	You are 15 and your dad's a famous politician. You have everything you need at home and you're top of your class at school. You're gay but you don't dare tell anyone.
You are 11 and the youngest of three children. Your family lives in a small apartment in a big city. Your father is a mechanic but he has been out of work for three years. Your mother is invalid.	You were born with a disability and have to use a wheelchair. You live in an apartment in the city with your parents and two sisters. Both your parents are teachers. You are 12.
You were born in a city in a small town in the countryside and the youngest of three children. Your mother was a schoolteacher, died in childbirth in 1929 when you were eight years old. Your father works as a physician. All your family is deeply religious. You are very athletic, often playing as goalkeeper. (*)	You were born in Munich. Your father is a school teacher and your mother had worked as a seamstress before her marriage. Your parents divorced when you were a child. After high school, you took a job working for an important photographer.(**)
You were born in 1921, in Lower Saxony, the son of a strict conservative and skilled textile worker. Your mother died when you were four. Your childhood was one of "discipline, obedience and authority"	You were born in Frankfurt in 1920. You are the son of an Algerian soldier of coloured descent serving in the French Army. Your mother is German. You like to play with your friends. Your core values are discipline, order and faith.

(*) Inspired by John Paul II's biography

(**) Inspired by Eva Braun's biography

TASK SHEET 2 (facilitator only)

Statements

- You speak 2 or more languages.
- You are happy with your life.
- You live in a decent place with every comfort.
- You and your family always have enough money to meet your needs.
- You are not teased or excluded because of your different appearance.
- You go to a good school and belong to after-school clubs and sports.
- You take extra lessons after school in music and drawing.
- You are not afraid of being stopped by the police.
- You have never felt discriminated against because of your or your parents' origins, background, religion or culture.
- You have regular medical and dental check-ups, even when you are not sick.
- You and your family go away on holiday once a year.
- You can invite friends for dinner or to sleep over at your home.
- When the time comes, you will be able to go to university or choose any job or profession you like.
- You see people in films who look like you and live as you do.
- You and your family go on an outing to the cinema, the zoo, a museum, the countryside or other fun places at least once a month.
- You get new clothes and shoes whenever you need them.
- You have plenty of time to play and friends to play with.
- You feel appreciated for what you can do and encouraged to develop all your abilities.
- You are hopeful that you can follow your dreams!

Appendix 3

TASK SHEET 1 - Sources about education

"I will have no intellectual training. Knowledge is ruin to my young men. I would have them learn only what takes their fancy. But one thing they must learn - self-command! They shall learn to overcome the fear of death, under the severest tests. That is the intrepid and heroic stage of youth. Out of it comes the stage of the free man, the man who is the substance and essence of the world, the creative man, the god-man. In my Ordensburg there will stand as a statue for worship the figure of the magnificent, self-ordaining god-man; it will prepare the young men for their coming period of ripe manhood."

[Herman Rauschning, *Hitler Speaks* (1939)]

Our Latin master set us an interminable extract from Caesar for translation. We just did not do it, and excused ourselves by saying that we had been on duty for the Hitler Youth during the afternoon. Once one of the old birds got up courage to say something in protest. This was immediately reported to our Group Leader who went off to see the headmaster and got the master dismissed. He was only sixteen, but as a leader in the Hitler Youth he could not allow such obstructionism to hinder us in the performance of duties which were much more important than our school work. From that day onwards the question of homework was settled. Whenever we did not want to do it we were simply "on duty," and no one dared to say any more about it.

[Erich Dressler, *Nine Lives Under the Nazis* (2011)]

The Aryans (Nordic people) were tall, light-skinned, light-eyed, blond people. The Goths, Franks, Vandals, and Normans, too, were peoples of Nordic blood.

It was Nordic energy and boldness that were responsible for the power and prestige enjoyed by small nations such as the Netherlands and Sweden. Everywhere Nordic creative power has built up mighty empires with high-minded ideas, and to this very day Aryan languages and cultural values are spread over a large part of the world.

[Heredity and Racial Biology for Students by Jakob Graf.]

I am trying through the teaching of geography to do everything in my power to give the boys knowledge and I hope later on, judgment, so that when, as they grow older, the Nazi fever dies down and it again becomes possible to offer some opposition they may be prepared. There are four or five masters who are non-Nazis left in our school now, and we all work on the same plan. If we leave, Nazis will come in and there will be no honest teaching in the whole school. But if I went to America and left others to do it, would that be honest, or are the only honest people those in prison cells? If only there could be some collective action amongst teachers. But we cannot meet in conference, we cannot have a newspaper.

[Dr. Schuster, geography teacher, writing in 1938.]

In 1932, when I started school, I was six years old. In 1933, my first teacher was fired for political reasons. I don't know what her involvements were. Gradually, the old teachers were replaced with younger ones, those with Nazi orientations. Then I began to notice a change

in attitude. Teachers would make snide remarks about my race. One teacher would point me out as an example of the non-Aryan race. One time, I must have been ten, a teacher took me aside and said, "When we're finished with the Jews, you're next." He still had some inhibitions. He did not make that announcement before the class. It was a private thing. A touch of sadism.

[Hans Massaquoi was born in Germany in 1926. His mother was German but his father came from Africa. Studs Terkel interviewed Massaquoi about his experiences during Nazi Germany for his book, *The Good War* (1985)]

Appendix 4:

TASK SHEET 1 Scenarios for micro groups:

First scenario:

You are at a party. There is a guy pushing up on a girl, trying to dance with her. She looks uncomfortable - trying to get away from him, but he persists.

Second scenario:

At the pub, a guy is drinking his beer. Two young people start laughing at him - asking him where he bought his “gay” clothes. They then start throwing pieces of food at him - calling him “gay boy”.

Third scenario:

You are a group of friends at the pool, one of you suddenly says: “Somebody stole my iphone!”. All of you start to look for it. The one who misses the iPhone adds “I think it was that boy from Albania... He’s the only one here and you know how those people are!”.

TASK SHEET 2



Appendix 5:

Activity 5 - TASK SHEET 1 - Three texts to be analysed

“First They Came for the Jews”

First they came for the Jews
and I did not speak out
because I was not a Jew.

Then they came for the communists
and I did not speak out
because I was not a communist.

Then they came for the trade unionists
and I did not speak out
because I was not a trade unionist.

Then they came for me
and there was no one left to speak out for me.

— Martin Niemöller

Martin Niemöller was born 14 January 1893, in Lippstadt, Prussia. During the First World, he served as an officer in the German navy. During the 20s and 30s, Niemöller was a strong conservative who was fearful of the ‘atheistic’ Social Democrats and Communists. He also had little regard for democracy and was broadly supportive of Hitler’s rise to power. As the persecution of Jews and political opponents in Nazi Germany increased, Niemöller started to change his ideas. He spent seven years in Nazi concentration camps for opposing the religious policies of Hitler. After the war he became a prominent member of the Peace Movement.

Suggestions:

- Explain who is talking; the contents; the tone.
- Who are “they”? Why does the poet use the pronoun?

“The Town beyond the wall”

This, this was the thing I had wanted to understand ever since the war. Nothing else. How a human being can remain indifferent. The executioners I understood, also the victims, though with more difficulty. For the others, all the others, those who were neither for nor against, those who sprawled in passive patience, those who told themselves, The storm will blow over and everything will be normal again, those who thought themselves above the battle, those who were permanently and merely spectators – all those were closed to me, incomprehensible.

— Elie Wiesel

Born on September 30, 1928, in Sighet, Romania, Elie Wiesel pursued Jewish religious studies before his family was forced into Nazi death camps during WWII. Wiesel survived, and later wrote the internationally acclaimed memoir Night. He also penned many books and became an activist, orator and teacher, speaking out against persecution and injustice across the globe. Wiesel died on July 2, 2016 at the age of 87.

Suggestions:

- Explain who is talking; the contents; the tone.
- Who are “the others”? Why does the poet use the pronoun?

"If This Is a Man"

You who live safe
In your warm houses,
You who find on returning in the evening,
Hot food and friendly faces:
 Consider if this is a man
 Who works in the mud
 Who does not know peace
 Who fights for a scrap of bread
 Who dies because of a yes or a no.
 Consider if this is a woman,
 Without hair and without name
 With no more strength to remember,
 Her eyes empty and her womb cold
 Like a frog in winter.
Meditate that this came about:
I commend these words to you.
Carve them in your hearts
At home, in the street,
Going to bed, rising;
Repeat them to your children,
 Or may your house fall apart,
 May illness impede you,
 May your children turn their faces from you.

— Primo Levi

Translated by Stuart Woolf

Born on July 31, 1919 in Turin, Italian-Jewish scientist Primo Levi graduated with honours in chemistry amid the rise of Fascism in his home country. He later survived a year at Auschwitz during World War II against all odds. Upon his liberation in 1945, Levi began writing about his experiences and has authored the acclaimed works If This Is a Man, The Truce and The Periodic Table. The cause of his death in 1987, which was officially ruled a suicide, is the subject of some debate.

Suggestions:

- Explain who is talking; to whom these words are addressed; the contents; the tone.
- Underline in different colours the words that characterise the opposition between who live a pretty normal life and who, instead, is in the Lager. Which are the couples of opposite words?

Activity 5 - TASK SHEET 2

Worksheet for the groups

1. (Individual) Each participant is invited to read three texts (see Task sheet 1).
2. (Group work) The group gets together to read and comment on the three texts. Each participant can express his/her own feelings about the texts. Then the group must discuss and agree on a definition of **bystander**.
3. (Whole class) The whole class discusses the concept, providing examples and personal perspectives. Finally, the observers make remarks and critical comments about the processes within their micro-group.

Activity 5 - TASK SHEET 3

Observation guidelines

Each team must elect one person to observe the group diversity.

During this activity, you will be the group member responsible for observing and taking notes about the diversity within the group and about what contributed to a particular choice or decision.

Group composition:

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Choices:

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Reasons/arguments:

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Formal and informal skills:

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Different points of view:

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.....



Teachers' attitudes:

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Personal expression/communication skills:

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Appendix 6:

	
<p>A Tadeusz Pankiewicz was a Polish Roman Catholic pharmacist during the Holocaust who rescued countless Jews from the Nazis.</p>	<p>A Anna Borkowska was the mother superior of a small convent located in Vilna, Poland.</p>
<p>B Born on November 1908 in Sambor, Poland, s/he went to university in Krakow and took over the "Under the Eagle" pharmacy in 1933 that his/her father founded in 1910. Before World War II, both Jewish and non-Jewish patients used the pharmacy.</p>	<p>B When mass killings of the Jews began, s/he opened the convent's gates to a group of 17 members of the illegal Jewish Zionist pioneer underground movements.</p>
<p>C When s/he and the other non-Jewish Krakow ghetto dwellers were ordered to leave in 1941 by the Nazis, s/he persuaded the Nazis to permit Her/him to stay. Her/His pharmacy soon became a hiding place for Jews and a clearing house for information about possible escape routes.</p>	<p>C Within the convent's walls, Abba Kovner wrote his famous manifesto announcing his plans for a rebellion calling for the Jews to "not go like sheep to the slaughter".</p>

<p>D</p> <p>In addition to Her/his pharmacy, s/he operated a secret vault beneath the pharmacy where Torahs and other Jewish artifacts were stored. It is widely believed that s/he was the only Polish non-Jew to survive the German destruction of the ghetto in 1943.</p>	<p>D</p> <p>A few weeks after his return to the ghetto, Abba Kovner was called to the ghetto's gate. s/he had come and said that s/he wanted to join the Jews in the ghetto: "God is in the ghetto", s/he said. Kovner dissuaded her/him from taking that step. When s/he asked what they needed, Kovner told her/him that they needed weapons. It was her/him – the woman/man who was committed to spirituality and non-violence – who smuggled the first grenades into the ghetto.</p>
<p>E</p> <p>In 1947 s/he published her/his account of the two and a half years the shop was open, and at the Nuremberg Trials s/he was a prosecution witness. After the war, he returned to work as a pharmacist and only retired in the 1980s. In 1983, Yad Vashem honoured her/him as a Righteous Among the Nations for her/his heroic bravery during the Holocaust to save Jewish people. He died the same year.</p>	<p>E</p> <p>In September 1943, as Nazi suspicions of her/him mounted, the Germans had her/him arrested. The convent was closed and the sisters dispersed. Eventually s/he asked to be dispersed of her/his monastic vows, but remained a deeply religious woman/man.</p>
	

<p>A</p> <p>In April 1941, The Kavilio's home was destroyed when the Germans began bombing Sarajevo during the invasion of Yugoslavia. When they fled to the hills they came across their Muslim friends, Mustafa and Zejneba Hardaga.</p>	<p>A</p> <p>Calogero Marrone was born in Favara, Sicily, on the 12th of May, 1899. After fighting in the First World War, where he achieved the rank of sergeant, Calogero found a job as a secretary of his local Department of Veterans Affairs.</p>
<p>B</p> <p>They immediately offered them to stay at his house, declaring, "our home is your home."</p>	<p>B</p> <p>When the Fascist Party came to power in Italy, s/he refused to join the party. This attracted the ire of notables in the region, and caused him/her to spend several months in prison. In 1931, s/he won a public competition to become a municipal officer for the town council of Varese in northern Italy, where s/he moved with her/his family. In Varese, s/he advanced in his/her career to become the Deputy Bureau Chief of the Varese Town Registry, where s/he supervised an office with 12 employees.</p>
<p>C</p> <p>The Kavilio family stayed with the Hardagas until the breadwinner was arrested and imprisoned by the Croatian Ustasha. He was taken to clear the roads from snow when Zejneba found him and began to bring the prisoners food.</p>	<p>C</p> <p>During the Nazi occupation, s/he was able to use her/his position to issue hundreds of false documents to Jews and anti-Fascists that allowed them to escape to nearby Switzerland. In 1944, however, an informant betrayed her/his activities to the authorities, who arrested her/him on January 7th, 1944.</p>
<p>D</p> <p>Josef Kavilio managed to escape imprisonment and went back to stay with the Hardagas. The Kavilio family eventually fled to the mountains and joined the partisans.</p>	<p>D</p> <p>S/He was charged with collaborating with the resistance, aiding in the escape of Jews, violation of official duties, and intelligence with the National Liberation Committee.</p>

<p>E</p> <p>After the war, they stayed with the Hardagas until they immigrated to Israel. In 1984, Yad Vashem recognized the Hardaga family as Righteous Among the Nations</p>	<p>E</p> <p>After her/his arrest, s/he was first imprisoned in Varese, where s/he was tortured, but did not reveal anything to his torturers. S/He was transferred from one prison to another, including the camp of Bolzano-Gris, before s/he was finally sent to the extermination camp of Dachau, in Germany. There s/he died, officially of typhus, of February 15th of 1945.</p>
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Appendix 7

Evaluation poster

Poster will be handwritten.

	Evaluation :- (:-/ :- :-) :-D	Suggestions / comments (post-it)
Activity 1 - The world we dream of - The world we don't want of		
Activity 2 - Being young in the 30s		
Activity 3 - In-education		
Activity 4 - To stand by or not to stand by? That is the question...		
Activity 5 - Silence = Death.		
Activity 6 - People who made a difference		