



# Pestalozzi

From the remembrance of the Holocaust to the  
prevention of radicalisation and crimes against  
humanity (PREV 2)

Helping Teachers align their values and  
behaviours, so that their students can  
learn how to prevent future atrocities

by

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## Helping Teachers align their values and behaviours, so that their students can learn how to prevent future atrocities

### Expected outcomes

- ✓ Willingness to act and encourage others to act against discrimination, prejudices, stereotypes and injustice
- ✓ Acceptance of diversity as a positive value for the environment and the survival of humankind
- ✓ Aptitude to cope with complex issues and to avoid one-dimensional answers.
- ✓ Understanding of how cooperation can help prevent conflict, discrimination and violence.
- ✓ Understanding of the subjective nature of all knowledge of self and others

### Activities

	Duration	Methods used
Activity 1 Introduction and Integration	60 minutes	
Activity 2 The links between past and future	60 minutes	
Activity 3 The Purpose of Teaching about the Holocaust and other genocides	60 minutes	
Activity 4 Teachers values and behaviours	60 minutes	
Activity 5 My Action Plan – What Can I do to prevent crime and future atrocities?	60 minutes	
Debriefing /evaluation	40 minutes	

## Helping Teachers align their values and behaviors, so that their students can learn how to prevent future atrocities

### Activity 1 Introduction and Integration

Duration 60 min

Expected outcomes
Methods / techniques <ul style="list-style-type: none"> <li>✓ Integration</li> <li>✓ Mine field game</li> </ul>
Resources: <ul style="list-style-type: none"> <li>✓ Scarves</li> <li>✓ chairs, balls, cones, boxes, or any other object that could potentially be an obstacle and trip someone up</li> </ul>
<p>Procedure</p> <p>Step 1 (5 min)</p> <ul style="list-style-type: none"> <li>✓ Introduction of the training program and trainers</li> <li>✓ Set up a 'mine field' using chairs, balls, cones, boxes, or any other object that could potentially be an obstacle and trip someone up. Leave enough space between the objects for someone to walk through.</li> </ul> <p>Step 2 (5 min)</p> <ul style="list-style-type: none"> <li>✓ Divide the group into pairs. Pay attention to who you match with whom. This is a perfect opportunity to work on relationships, so you might want to put together people who have trust issues with each other.</li> </ul> <p>Step 3 (30 min)</p> <ul style="list-style-type: none"> <li>✓ Blindfold one person, the 'mine walker' – this person is not allowed to talk. Ask his or her partner to stay outside the mine field, and give verbal directions, helping the mine walker avoid the obstacles, and reach the other side of the area.</li> </ul> <p>Before you begin, allow partners a few minutes to plan how they'll communicate. Then, make sure there are consequences when people hit an obstacle. For example, perhaps they have to start again from the beginning</p> <ul style="list-style-type: none"> <li>✓ The challenge is for each blind-folded person to walk from one side of the field to the other, avoiding the "mines", by listening to the verbal instructions of their partners.</li> </ul>

- ✓ Allow participants a short period (e.g., 3 minutes) of planning time to decide on their communication commands, and then begin the activity.
- ✓ Be wary of blindfolded people bumping into each other. The instructor(s) can float around the playing area to help prevent collisions.
- ✓ Decide on the penalty for hitting a "mine". It could be a restart (serious consequence) or time penalty or simply a count of hits, but without penalty
- ✓ It can help participants if you suggest that they each develop a unique communication system. When participants swap roles, give participants some review and planning time to refine their communication method.
- ✓ Allow participants to swap over and even have several attempts, until a real, satisfied sense of skill and competence in being able to guide a partner through the "minefield" develops.
- ✓ The activity can be conducted one pair at a time (e.g., in a therapeutic situation), or with all pairs at once (creates a more demanding exercise due to the extra noise/confusion).
- ✓ Can be conducted as a competitive task - e.g., which pair is the quickest or has the fewest hits?
- ✓ The facilitator plays an important role in creating an optimal level of challenge, e.g., considers introducing more items or removing items if it seems too easy or too hard. Also consider coaching participants with communication methods (e.g., for younger students, hint that they could benefit from coming up with clear commands for stop, forward, left, right, etc.).
- ✓ Be cautious about blind-folding people - it can provoke trust and care issues and trigger post-traumatic reactions. Minimise this risk by sequencing Mine Field within a longer programme involving other get-to-know-you and trust building activities before Mine Field.

#### Step 4 Debriefing (20 min)

- ✓ Ask the pairs to stand together in groups of four. Then in groups of four, each person is to share their responses to these questions:
    - How much did you trust your partner (out of 10) at the start?
    - How much did you trust your partner (out of 10) at the end?
    - What is the difference between going alone and being guided by another?
    - What ingredients are needed when trusting and working with someone else?
    - What did your partner do to help you feel safe and secure?
    - What could your partner have done to help make you feel more safe/secure?
    - What communication strategies worked best?
- You can use power point to have the questions projected all the time.

## Activity 2 The links between past and future

Duration: 60 min

### Expected outcomes

- ✓ Willingness to act and encourage others to act against discrimination, prejudices, stereotypes and injustice
- ✓ Acceptance of diversity as a positive value for the environment and the survival of humankind

### Scheduled tasks:

- ✓ Watch the video: **"Children in the Warsaw Ghetto"**
- ✓ Discussion: The universal Declaration of Human Rights and video about the Holocaust. Which Human Rights are violated in the video?
- ✓ The links from the past to the present

### Resources:

- ✓ Video: Children in the Warsaw Ghetto  
<https://www.youtube.com/watch?v=g7d0GTQ2ovE>
- ✓ Short clip from the movie 'Korczak' (note!!! it is proposed to cut some moments when Korczak is asked to be saved and he prefers to die with his pupils and he says the words: "if those children were Germans, I will do the same".
- ✓ You may use also some moments from the movie: The Courageous Heart Of Irena Sendler [https://www.youtube.com/watch?v=qFe7IK\\_vY8Y](https://www.youtube.com/watch?v=qFe7IK_vY8Y)
- ✓ Appendix 1. The universal Declaration of Human Rights  
[http://www.un.org/en/udhrbook/pdf/udhr\\_booklet\\_en\\_web.pdf](http://www.un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf)

### Procedure:

#### Step 1 (40 min)

- ✓ Watch the video: **Children in the Warsaw Ghetto**
- ✓ Clips from the movies: "Korczak"& "The Courageous Heart Of Irena Sendler"
- ✓ Divide participants into groups of 3 or 4 and ask them to discuss the following topics:
  1. Discuss which Human Rights Violation you see on the video. Use "The universal Declaration of Human Rights"  
[http://www.un.org/en/udhrbook/pdf/udhr\\_booklet\\_en\\_web.pdf](http://www.un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf)

2. What links do you see from the past to the present? Do you think the Holocaust will happen again? Why, why not? Can we avoid it and how?

- ✓ Make a presentation project on the above topic.
- ✓ Show your presentation to other groups

Step 2 Debriefing (20 min)

- ✓ What was most helpful about this exercise?
- ✓ What was challenging?
- ✓ How would you rate (from 10) the value of this exercise in helping us understanding the issues of the Holocaust and Human Rights violations?
- ✓ What did you learn?
- ✓ What ideas were generated and which ones were most interesting?

## Activity 3 The Purpose of Teaching about the Holocaust and other genocides

Duration 60 min

### Expected outcomes

- ✓ Willingness to act and encourage others to act against discrimination, prejudices, stereotypes and injustice
- ✓ Aptitude to cope with complex issues and to avoid one-dimensional answers.
- ✓ Understanding of how cooperation can help prevent conflict, discrimination and violence.
- ✓ Understanding of the subjective nature of all knowledge of self and others

### Methods / techniques

- ✓ Discussion
- ✓ presentation
- ✓ Reflection

### Resources:

- ✓ Cards - appendix 2 & appendix 3
- ✓ Pictures: What to teach about the Holocaust - appendix 5

### Procedure

#### Step 1 (5 min)

- ✓ Divide participants into groups of 3 or 4 using codes or symbols.
- ✓ Ask them to discuss the following topic:
  - What reasons might people give to argue that the holocaust should be or should not be taught in Schools?
- ✓ Give 2 cards to each group. On the first card there are arguments for teaching about the Holocaust and on another card there are arguments against teaching about the holocaust.
- ✓ Ask groups to read the arguments and to share their ideas about each argument.
- ✓ Ask groups to discuss the following questions:
  - Should we teach about the Holocaust and other Genocides? Why? Why not? How we should teach about the Holocaust and other genocides?

- ✓ Give pictures (appendix 5) to groups and ask them to discuss **what to teach** about the Holocaust?
- ✓ Ask group to sum up their ideas and make a presentations.

Step 2 debriefing (15 min)

- ✓ What was the most helpful about this exercise?
- ✓ What was challenging?
- ✓ How would you rate (from 10) the value of this exercise to helping us understanding the issues of the Holocaust and Human Rights violations?
- ✓ What did you learn?
- ✓ What will you be able to use from this exercise?
- ✓ What ideas were generated and which ones were most interesting?



## Activity 4 Teachers values and behaviours

Duration 60 min

### Expected outcomes

- ✓ Acceptance of diversity as a positive value for the environment and the survival of humankind
- ✓ Aptitude to cope with complex issues and to avoid one-dimensional answers.
- ✓ Understanding of how cooperation can help prevent conflict, discrimination and violence.

### Methods / techniques

- ✓ Energizer after a good lunch: “A game for Balloons”
- ✓ Discussion
- ✓ reflection in a circle about the game

### Resources:

- ✓ Balloons, clips... for the game
- ✓ Papers, markers

### Procedure

#### Step 1: (10 min)

- ✓ Energizer: A game for Balloons. Give each participant a balloon and a pin with the instruction to keep their balloon safe as long as they can.
- ✓ Watch what participants do next.

#### Step 2 (15 min)

Discussion reflection in a circle about the game:

- ✓ Why did you try and punch the balloons of other participants?
- ✓ What we might believe and what we do?

#### Step 3 (20 min)

- ✓ Ask the participants to work individually, make their Silhouette. My Values and Behaviours. What do I need to change in myself?

#### Step 4 (10 min)

- ✓ Once finished, ask the participants to put their silhouettes on the floor and observe others silhouettes.

#### Step 5 Debriefing (10 min)

- ✓ Ask the participants in circle to say one sentence about what they want to change in their behaviours in future. I will not insist on saying anything, just who wants to share.

## Activity 5 My Action Plan – What Can I do to prevent crime and future atrocities.

### Expected outcomes

- ✓ Responsibility
- ✓ Autonomous learning
- ✓ Analytical and critical thinking
- ✓ Flexibility and adaptability

### Methods / techniques

- ✓ Individual work

### Resources:

- ✓ Action plan template

### Procedure

#### Step 1 (40 min)

- ✓ Ask the participants to make their own action plans:
  - What can you do for preventing crimes in future?

#### Step 2 (10 min)

- ✓ Hang the plans on the wall and walk around the room and observe others action plans.

#### Step 3 debriefing (10 min)

- ✓ What is challenging in your action plan?
- ✓ Have you seen anything that you think is a feasible idea in other action plans?

## Evaluation

Duration 40 min

### Expected outcomes

- ✓ reflection on learning outcomes
- ✓ eliciting feedback on the training course

### Methods /techniques used:

- ✓ Cooperative learning strategies

### Resources

- ✓ Colourful/shaped pieces of paper (see Practical arrangements)
- Placemats (see Practical arrangements)

### Practical arrangements

- ✓ Prepare pieces of paper in different shapes/colours (all pieces with the same sentence should have the same shape/colour), with the beginnings of sentences, such as:
  - a. I have learnt that..
  - b. I still wonder...
  - c. I would have liked to learn more about...
  - d. It would have been nice to...
- ✓ Prepare a worksheet with a 3-person Placemat, and make enough copies for each group of 3. The copies should be at least A3 size

Tables arranged as islands for group work in Step 2

### Step 1 (5 min)

- ✓ Explain that the following activity serves as reflection and as assessment of the course. Hand out the slips of paper (one of each shape/colour for each participant), and ask the participants to fill them in.

### Step 2 (15 min)

- ✓ Once they are ready, show them the Placemat, and explain that they will work in 3s while filling it in. Ask them to number the sections of the placemat: 1, 2, 3.



- ✓ Participants will be sharing and discussing their answers that they have written on the colourful / shaped slips of papers, starting with one of them reading out a statement. Once a statement has been read out, the other two participants say whether or not they agree with that statement. If both agree, they should write it at no. 3, if one of them agrees, at no. 2, and if neither of them agrees, at no. 1. The participants switch turns after each statement.
- ✓ Check for understanding. Then ask the participants to form groups of 3 with participants that they had not - or had hardly -worked with.
- ✓ Once the groups are formed, hand out the Placemats, and ask the participants to start. If you end up with a group of two, ask them to ignore the third field, and only use two.

Step 3 (20 min) - Debriefing

- ✓ Once the Placemats are filled in, ask the groups to present their poster one by one. Encourage the other groups to ask questions or to comment.
- ✓ Finally, thank the participants for their participation and feedback, and ask them to leave the posters in the room, so you can use it as feedback.

## References

Im Angesicht meines Feindes (Leben im Warschauer Ghetto)

<https://www.youtube.com/watch?v=g7d0GTQ2ovE>

Why Teach about the Holocaust?

<https://www.ushmm.org/educators/teaching-about-the-holocaust/why-teach-about-the-holocaust>

Why Teach about the Holocaust?

<http://unesdoc.unesco.org/images/0021/002186/218631E.pdf>

Universal Declaration of Human Rights

<http://www.un.org/en/universal-declaration-human-rights/>

Holocaust Encyclopedia

[https://www.ushmm.org/wlc/en/media\\_ph.php?ModuleId=10005459&MediaId=2150](https://www.ushmm.org/wlc/en/media_ph.php?ModuleId=10005459&MediaId=2150)

## Appendix 1.

# Universal Declaration of Human Rights

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### Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance,

both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

*Article 1.*

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

*Article 2.*

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

*Article 3.*

Everyone has the right to life, liberty and security of person.

*Article 4.*

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

*Article 5.*

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

*Article 6.*

Everyone has the right to recognition everywhere as a person before the law.

*Article 7.*

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

***Article 8.***

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

***Article 9.***

No one shall be subjected to arbitrary arrest, detention or exile.

***Article 10.***

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

***Article 11.***

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

***Article 12.***

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

***Article 13.***

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

***Article 14.***

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.



(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

***Article 15.***

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

***Article 16.***

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

***Article 17.***

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

***Article 18.***

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

***Article 19.***

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

***Article 20.***

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

*Article 21.*

- (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- (2) Everyone has the right of equal access to public service in his country.
- (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

*Article 22.*

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

*Article 23.*

- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

*Article 24.*

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

*Article 25.*

- (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

*Article 26.*

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

*Article 27.*

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

*Article 28.*

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

*Article 29.*

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

*Article 30.*

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

## Appendix 2.

### Arguments against teaching holocaust

1. Schools should no longer teach children about the Nazis because it makes them think less favourably of modern Germany
2. “The Holocaust is too often turned into vague lessons of the danger of hatred or prejudice at the expense of really trying to understand the reasons and motivations for the genocide.”
3. I would focus much more on Georgian history basically.
4. The Holocaust has no relevance to lives of Georgian school children
5. Learning about the Holocaust could make people dislike the Germans
6. The Holocaust is an upsetting subject and should not be taught to children

## Appendix 3

### Holocaust should be taught at school because:

1. Studying the Holocaust helps students to: Understand the roots and ramifications of prejudice, racism, and stereotyping in any society; Develop an awareness of the value of pluralism and an acceptance of diversity; Explore the dangers of remaining silent, apathetic, and indifferent to the oppression of others; Think about the use and abuse of power as well as the roles and responsibilities of individuals, organizations, and nations when confronted with civil rights violations and/or policies of genocide; Understand how a modern nation can utilize its technological expertise and bureaucratic infrastructure to implement destructive policies ranging from social engineering to genocide.
2. A clear and well-informed understanding of the Holocaust, the paradigmatic genocide, may help educators and students understand other genocides, mass atrocities, and human rights violations.
3. Through the understanding of genocidal process and identifying stages and warning signs in this process, a contribution can hopefully be made to prevent future genocides.
4. To compare the Holocaust to other genocides could help our students to be aware of the potential danger of other genocides and crimes against humanity in the world today.
5. The Holocaust was an unprecedented event. But the Holocaust was not unique. It happened because it could happen. And because it happened, it could happen again. Anything humans do for human reasons can be repeated by other humans. This is why you have to teach it – because it could happen anywhere (Yehuda Bauer, Holocaust Historian)
6. Genocide, mass atrocities and human rights abuses are both historical events and current realities in the twenty-first century. Therefore a careful study of the Holocaust will lead to a sharper understanding of the political, economic and social consequences of the many faces of prejudice. (United Nations Educational, Scientific and Cultural Organization (UNESCO)).

7. Teaching about the Holocaust is a good starting point to study the history of genocides and crimes against humanity. Careful comparison of the Holocaust with other examples of mass violence can help students to identify common patterns in the genocide process. It facilitates the understanding of specificities and differences between events of mass violence. However, while it is educationally valuable to conduct a comparative study of genocides, it is critically important not to attempt a comparison of suffering. Educators should concentrate on the various destructive policies carried out by Nazi Germany and its collaborators when undertaking a study of the Holocaust. When examining other genocides, attention should be made to the policies particular to a given genocide. Comparing them structurally is the basis of comparative genocide studies. But no one can presume that the suffering of Holocaust victims was any greater than the suffering of those murdered in other genocides, nor should any hierarchy of genocides be asserted. Every example of mass violence, including the Holocaust, should be understood in its own terms, not diminished, trivialized or negated.
8. “Whether you live in Central Africa, China, the South Pacific, or Switzerland, you have to be aware of the danger that genocide presents. Education about the Holocaust ultimately means to remove humanity as far away as possible from that extreme form of mass murder.” Yehuda Bauer, Historian, UNESCO, 31 January 2012

## **Appendix 4.**

### **1933-1939**

[Dictatorship under the Third Reich](#)

[Early Stages of Persecution](#)

[The First Concentration Camps](#)

### **1939-1945**

[World War II in Europe](#)

[Murder of the Disabled \(Euthanasia Program\)](#)

[Persecution and Murder of Jews](#)

[Ghettos](#)

[Mobile Killing Squads \(Einsatzgruppen\)](#)

[Expansion of the Concentration Camp System](#)

[Killing Centers](#)

[Additional Victims of Nazi Persecution](#)

[Jewish Resistance](#) and [Non-Jewish Resistance](#)

[Rescue](#)

[United States](#)

[Death Marches](#)

[Liberation](#)

### **POST-1945**

[Postwar Trials](#)

[Displaced Persons Camps](#) and [Emigration](#)

### Children's Life in Ghettos during World War II



### Dictatorship under the Third Reich



## PERSONAL HISTORIES : ANTI-JEWISH LEGISLATION



## IN PREWAR GERMANY

Edward Adler  
Neumann



Hanne Hirsch Liebmann



Johanna Gerechter



## CONCENTRATION CAMPS, 1933–1939



Uniformed prisoners with triangular badges are assembled under Nazi guard at the Sachsenhausen concentration camp. Sachsenhausen, Germany, 1938.

— *National Archives and Records Administration, College Park, Md.*



Arrival of political prisoners at the Oranienburg concentration camp. Oranienburg, Germany, 1933.

— *DIZ Muenchen GMBH, Sueddeutscher Verlag Bilderdienst*

## WORLD WAR II IN EUROPE



View of the entrance to a marketplace reduced to rubble as a result of a German aerial attack. Warsaw, Poland, September 1939.

— *US Holocaust Memorial Museum, courtesy of Julien Bryan*



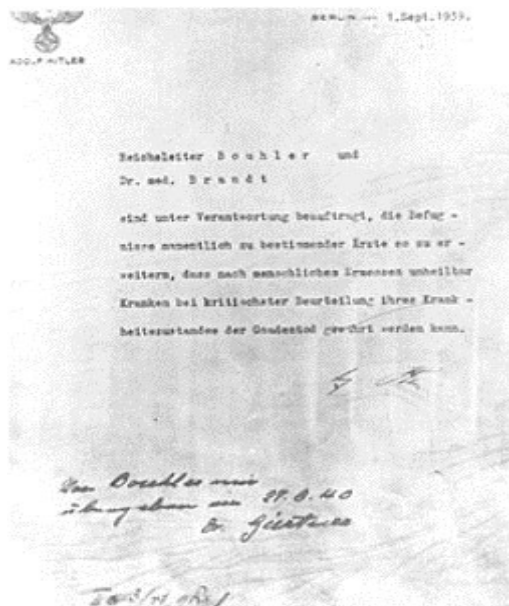
German troops parade through Warsaw after the invasion of Poland. Warsaw, Poland, September 28-30, 1939.

— *National Archives and Records Administration, College Park, Md.*

## EUTHANASIA PROGRAM

### Child "Euthanasia" Program

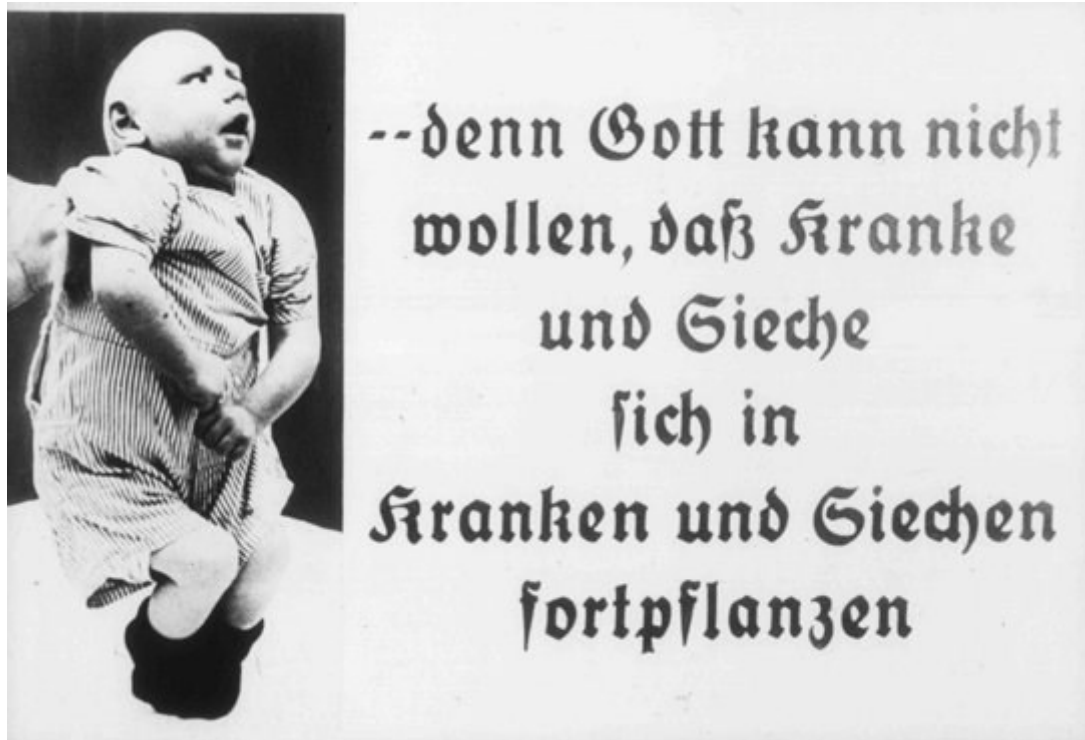
In the spring and summer months of 1939, a number of planners began to organize a secret killing operation targeting disabled children. They were led by Philipp Bouhler, the director of Hitler's private chancellery, and Karl Brandt, Hitler's attending physician.



Adolf Hitler's authorization for the Euthanasia Program (Operation T4), signed in October 1939 but dated September 1, 1939.

— *National Archives and Records Administration, College Park, Md.*





Photograph with the caption: "...because God cannot want the sick and ailing to reproduce." This image originates from a film, produced by the Reich Propaganda Ministry, that aimed through propaganda to develop public sympathy for the Euthanasia Program.

— *US Holocaust Memorial Museum*

## Persecution and Murder of Jews



Two young brothers, seated for a family photograph in the Kovno ghetto. One month later, they were deported to the Majdanek camp. Kovno, Lithuania, February 1944.  
— *US Holocaust Memorial Museum*



Two German Jewish families at a gathering before the war. Only two people in this group survived the Holocaust. Germany, 1928.  
— *US Holocaust Memorial Museum*

## EINSATZGRUPPEN (MOBILE KILLING UNITS)

Einsatzgruppen (in this context, mobile killing units) were squads composed primarily of German [SS](#) and police personnel. Under the command of the German Security Police (Sicherheitspolizei; Sipo) and Security Service (Sicherheitsdienst; SD) officers, the Einsatzgruppen had among their tasks the murder of those perceived to be racial or political enemies found behind German combat lines in the occupied Soviet Union.

These victims included Jews, Roma (Gypsies), and officials of the Soviet state and the Soviet Communist party. The Einsatzgruppen also murdered thousands of residents of institutions for the mentally and physically disabled. Many scholars believe that the systematic killing of Jews in the occupied Soviet Union by Einsatzgruppen and Order Police (Ordnungspolizei) battalions was the first step of the "[Final Solution](#)," the Nazi program to murder all European Jews.



Soldiers from unidentified units of Einsatzgruppe (mobile killing squad) C look through the possessions of Jews massacred at Babi Yar, a ravine near Kiev, Soviet Union, September 29-October 1, 1941.

— *US Holocaust Memorial Museum*



## CONCENTRATION CAMPS, 1939–1942

The years 1939–1942 saw a marked expansion in the concentration camp system. In 1938, SS authorities had begun to exploit the labor of concentration camp prisoners for economic profit. In September 1939, the war provided a convenient excuse to ban releases from the camps, thus providing the SS with a readily available labor force. SS authorities established new camps in the vicinity of factories (for example, the brickworks at [Neuengamme](#), 1940) or sites for the extraction of raw materials (such as the stone quarry at [Mauthausen](#), 1938). The goods extracted or produced by prisoner labor were sold to the German Reich through SS-owned firms such as the German Earth and Stone Works.



Prisoners at forced labour in the brick factory at Neuengamme concentration camp. Germany, date uncertain.

— *Mahn und Gedenkstaette Neuengamme*

## KILLING CENTERS:

The Nazis established [killing centers](#) for efficient mass murder. Unlike concentration camps, which served primarily as detention and labor centers, killing centers (also referred to as "extermination camps" or "death camps") were almost exclusively "death factories." German SS and police murdered nearly 2,700,000 Jews in the killing centers either by asphyxiation with [poison gas](#) or by shooting.



Hairbrushes of victims, found soon after the liberation of Auschwitz. Poland, after January 27, 1945.

— *Dokumentationsarchiv des Oesterreichischen Widerstandes*

## Additional Victims of Nazi Persecution

Although the Jews were their primary targets, the Nazis and their collaborators also [persecuted other groups](#) for racial or ideological reasons.

Among the earliest victims of Nazi discrimination in Germany were [political opponents](#)—primarily Communists, Socialists, Social Democrats, and trade union leaders. In 1933, the SS established the first concentration camp, [Dachau](#), as a detention center for thousands of German political prisoners. The Nazis also persecuted authors and artists whose works they considered subversive or who were Jewish, subjecting them to arrest, economic restrictions, and other forms of discrimination.



Soviet prisoners of war in the Mauthausen concentration camp. Austria, January 1942.

— *Dokumentationsarchiv des Oesterreichischen Widerstandes*

## RESCUE

Despite the indifference of most Europeans and the collaboration of others in the murder of Jews during the [Holocaust](#), individuals in every European country and from all religious backgrounds risked their lives to help Jews.



Bert and Anne Bochove, who hid 37 Jews in their pharmacy in Huizen, an Amsterdam suburb, pose here with their children. The two were named "Righteous Among the Nations." The Netherlands, 1944 or 1945.

— *Gay Block and Malka Drucker*



A group of children who were sheltered in Le Chambon-sur-Lignon, a town in southern France. Le Chambon-sur-Lignon, France, August 1942.

— *US Holocaust Memorial Museum*

## THE UNITED STATES AND THE HOLOCAUST





## DEATH MARCHES



A view of the death march from Dachau passing through villages in the direction of Wolfratshausen. German civilians secretly photographed several death marches from the Dachau concentration camp as the prisoners moved slowly through the Bavarian towns of Gruenwald, Wolfratshausen, and Herbertshausen. Few civilians gave aid to the prisoners on the death marches. Germany, April 1945.

— *KZ Gedenkstaette Dachau*

## LIBERATION OF NAZI CAMPS



Soon after liberation, surviving children of the Auschwitz camp walk out of the children's barracks. Poland, after January 27, 1945.



Emaciated survivors of the Buchenwald concentration camp soon after the liberation of the camp. Germany, after April 11, 1945.

— *US Holocaust Memorial Museum*

## WAR CRIMES TRIALS

The law is one way to seek justice after [genocide](#). After [World War II](#), both international and domestic courts conducted trials of accused war criminals. Beginning in the winter of 1942, the governments of the Allied powers announced their determination to punish [Axis](#) war criminals. On December 17, 1942, the leaders of the United States, Great Britain, and the Soviet Union issued the first joint declaration officially noting the mass murder of European Jews and resolving to prosecute those responsible for crimes against civilian populations.



Chief US Counsel Justice Robert Jackson delivers the prosecution's opening statement at the International Military Tribunal. Nuremberg, Germany, November 21, 1945.

— *National Archives and Records Administration, College Park, Md.*



## DISPLACED PERSONS

From 1945 to 1952, more than 250,000 Jewish displaced persons (DPs) lived in camps and urban centers in Germany, Austria, and Italy. These facilities were administered by Allied authorities and the United Nations Relief and Rehabilitation Administration ([UNRRA](#)).

Among the concerns facing these Jewish DPs in the years following the Holocaust were the problems of daily life in the displaced persons camps, Zionism, and emigration.



A girl in the Kloster Indersdorf children's center who was photographed in an attempt to help locate surviving relatives. Such photographs of both Jewish and non-Jewish children were published in newspapers to facilitate the reunification of families. Germany, after May 1945.

— *US Holocaust Memorial Museum*

## POSTWAR REFUGEE CRISIS AND THE ESTABLISHMENT OF THE STATE OF ISRAEL

During World War II, the Nazis deported between seven and nine million Europeans, mostly to Germany. Within months of Germany's surrender in May 1945, the Allies repatriated to their home countries more than six million displaced persons (DPs; wartime refugees). Between 1.5 million and two million DPs refused repatriation.

Most Jewish survivors, who had survived concentration camps or had been in hiding, were unable or unwilling to return to eastern Europe because of postwar antisemitism and the destruction of their communities during the Holocaust. Many of those who did return feared for their lives. In Poland, for example, locals initiated several violent pogroms. The worst was the one in [Kielce](#) in 1946 in which 42 Jews, all survivors of the Holocaust, were killed. These [pogroms](#) led to a significant second movement of Jewish refugees from Poland to the west.



A child survivor arrives at Haifa port on board the Aliyah Bet ("illegal" immigration) ship "Mataroa." The British denied the passengers entry into Palestine and deported them to Cyprus detention camps. July 15, 1945.

— *Central Zionist Archives*

## Appendix 5.

Note: This is just a sample, you can use your own action plan template.

### My Action Plan

Subject/Course:		Name:	
Grade Level:		Date:	Time:
Topic:		Length of Period:	

#### 2. Expectation(s)

Expectation(s):

Learning Skills:

#### 3. Content

*What do I want the learners to know and/or be able to do?*

Learners will:

#### 4. Assessment (collect data) / Evaluation (interpret data)

*Based on the application, how will I know students have learned what I intended?*

#### 5. Learning Context

##### A. The Learners

(i) *What prior experiences, knowledge and skills do the learners bring with them to this learning experience?*

(ii) *How will I differentiate the instruction (content, process and/or product) to ensure the inclusion of all learners?* (Must include where applicable accommodations and/or modifications for learners identified as exceptional.)

B. Learning Environment

C. Resources/Materials

## 6. Teaching/Learning Strategies

### INTRODUCTION

*How will I engage the learners?* (e.g., motivational strategy, hook, activation of learners' prior knowledge, activities, procedures, compelling problem)

### MIDDLE:

Teaching: *How does the lesson develop?*

How we teach new concepts, processes (e.g., gradual release of responsibility - modelled, shared, and guided instruction).

Consolidation and/or Recapitulation Process: *How will I bring all the important ideas from the learning experiences together for/with the students? How will I check for understanding?*

Application: What *will learners do to demonstrate their learning?* (Moving from guided, scaffold practice, and gradual release of responsibility.)

**CONCLUSION**: *How will I conclude the lesson?*

#### 7. My Reflections

*What do I need to do to become more effective as a teacher in supporting student learning?*