

# **POWER OF PERSONAL STORIES IN CONFRONTING OBLIVION**

## **EDUCATIONAL TOOLKIT**



Co-funded by  
the European Union

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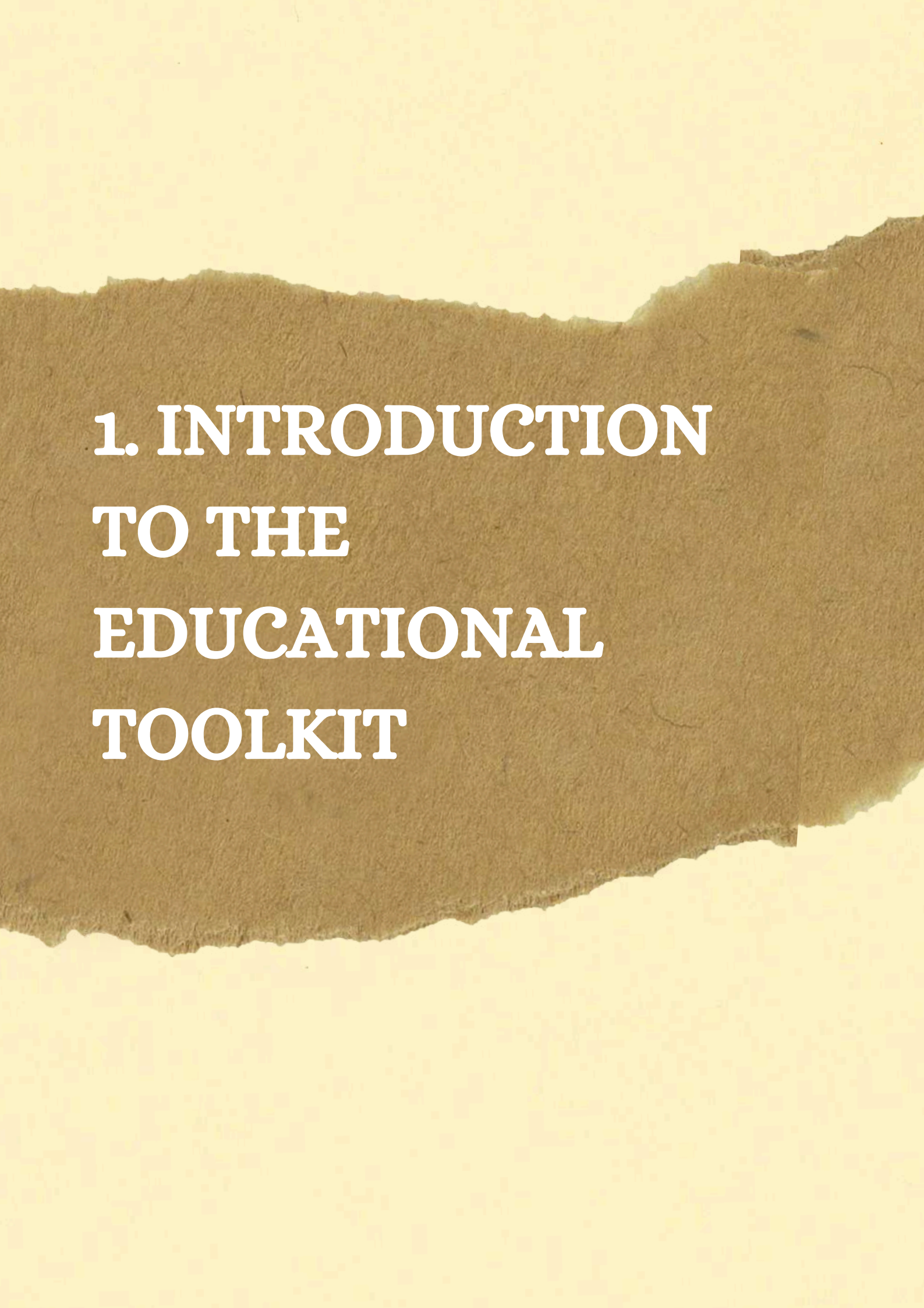
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# **1. INTRODUCTION TO THE EDUCATIONAL TOOLKIT**

## 1. INTRODUCTION TO THE EDUCATIONAL TOOLKIT

### THE PROJECT “POWER OF PERSONAL STORIES”

This educational toolkit is the result of a collaborative effort by organizations and institutions from Croatia, Germany, Italy, Romania, Slovenia, and Spain. It was developed as part of the project “Power of Personal Stories in Confronting Oblivion”, funded by the European Union through the CERV programme.

The project “Power of Personal Stories in Confronting Oblivion” aims to strengthen practices of remembrance of the Holocaust and other genocides and mass crimes committed during WWII. As the year 2025 marks the 80th anniversary of the liberation of several concentration and extermination camps, as well as the end of World War II and the end of Nazi-Fascism, it is particularly important to emphasize the ongoing necessity of remembering and confronting the past, while combating all forms of denial, distortion and trivialization of the Holocaust and the other genocides that took place during WWII. With the creation of new educational materials and methods based on personal stories, the project aims to combat Holocaust denial and distortion, and highlight the importance of resistance.



## 1. INTRODUCTION TO THE EDUCATIONAL TOOLKIT

### WHY PERSONAL STORIES?

The didactic approach of the project “Power of personal stories” and this toolkit focuses on the use of biographies and personal stories of time-witnesses as a key methodology for young people to better understand complex historical periods, such as WWII and the Holocaust. By using personal stories as educational tools, students are encouraged to think about history from multiple and individual perspectives.

This approach aligns with the recommendations of the International Holocaust Remembrance Alliance (IHRA), which highlights the importance of presenting history as a complex interaction of individual choices, actions, and experiences. Enabling young people to reflect on history through this lens, support them in better understanding these complex events, making the study of the Holocaust and other genocides more relevant and meaningful to their lives. As the IHRA notes, understanding the Holocaust requires acknowledging that each “statistic” represents a real person: a person with a life, relationships, and a community before the Holocaust (*IHRA, 2015, p.28*). As Holocaust survivors and firsthand witnesses are becoming fewer with each passing year, it is increasingly vital to highlight the personal dimensions of this history. By focusing on individual narratives, educators can provide young people with a more profound sense of empathy and understanding while keeping the memory of those who suffered.

The partners of this project believe that employing these methods and workshops with young people not only provides valuable historical knowledge but also support the development of empathy, critical thinking, civic sense, and subjective positioning. Together, these dimensions are fundamental to fostering responsible and active citizenship.

# 1. INTRODUCTION TO THE EDUCATIONAL TOOLKIT

## HOW TO USE THIS TOOLKIT

The primary aim of this toolkit is to equip teachers and educators with innovative methods for engaging young people in the study of the Holocaust, the genocides of WWII, and the broader theme of anti-fascist resistance. These methods consist of workshop activities that can be used in both formal and non-formal educational settings with young audiences of different ages. All workshops include the use of biographies, personal stories, interviews, or the use of direct sources such as archival materials, photos, diaries and letters, to bring young people closer to the personal stories of WWII time-witnesses.

The toolkit includes the following sections:

**1) Introduction to the educational toolkit.** The current section serves as an introduction to the publication. It includes the background of the project and its focus on personal stories, as a key element for the didactic approaches developed in the toolkit. The section presents the structure of the publication and the project's partners.

**2) Workshops.** This section includes workshops created by the partner organizations and by teachers involved in the project.

- **Resistance: Stories of Time-Witnesses** involves young people in reflecting on the concept of resistance during WWII from a gender perspective, focusing on the personal stories of women who stood up and opposed Nazi and Fascist regimes.
- **Mapping Memories: Tracing the Holocaust in the Independent State of Croatia** aims to explore the geographical, historical, and human aspects of the Holocaust in the



## 1. INTRODUCTION TO THE EDUCATIONAL TOOLKIT

Independent State of Croatia using digital mapping tools and historical sources. Participants will critically analyze spatial data and historical narratives to gain a deeper understanding of Holocaust events in the region.

- **Voices from the Map: Personal Stories of Holocaust Victims in Croatia** aims to humanize historical events by connecting digital mapping with individual testimonies, fostering empathy and critical thinking about the Holocaust in the Independent State of Croatia.
- **Introducing source-based working with lifestories** introduces young people to working with historical sources. Through guided discussion and interactive clustering of sources, participants explore where life traces are left and how they contribute to historical narratives.
- **POV – short videos, lasting memories** engages young people in creatively presenting the life stories of individuals persecuted under National Socialism through short videos. After an introduction to storytelling techniques, participants work in small groups to develop a storyboard based on biographical materials.
- **Segmented Image Analysis** introduces young people to historical photo analysis. Through guided eye-tracking exercises and associative interpretation, the participants develop observational and critical thinking skills before incorporating historical background for deeper understanding.
- **Track the deportation** guides young people in analyzing biographies of individuals persecuted under fascism by mapping their deportation routes using digital tools. Through

## 1. INTRODUCTION TO THE EDUCATIONAL TOOLKIT

presentations and discussions, students reflect on the transnational nature of fascist crimes and the importance of digital history in preserving memory

- **Different Paths, Same Injustice** examines the impact of deportation by comparing the experiences of a Roma survivor, Maria Sava Moise, and a Jewish survivor, Olga Lengyel. Through discussion, mapping, and group analysis, participants explore how identity shaped persecution, fostering critical thinking about discrimination and historical memory.
- **Ethical Dilemmas in Historical Contexts – The Case of Major Ioan Peschir** challenges participants to navigate ethical dilemmas in history by examining Major Ioan Peschir's shifting role during WWII. Youth explore moral responsibility, historical complexity, and the relevance of individual choices in oppressive regimes.
- **My message to...** explores the Holocaust and the genocide of the Roma, fostering historical understanding, empathy, and tolerance. Through survivors' testimonies, young people reflect on persecution, discrimination, and human rights violations, writing personal letters to the victims.
- **Klara Kukovec – First Female Physician in Maribor** introduces young people to the life of Klara Kukovec. Young people explore historical events, social changes, and human rights issues, by analyzing Klara's struggles as a woman, Jew, and doctor, in the historical context of the Holocaust and post-war society.
- **Life Stories: "Every story matters", Every story counts"** provides an interactive and reflective approach to understanding antisemitism, discrimination, and the impact of historical and contemporary prejudice on individuals. Participants explore personal testimonies to foster empathy and critical thinking.

## 1. INTRODUCTION TO THE EDUCATIONAL TOOLKIT

- **Stolpersteine: Remembering Spanish Victims of the Holocaust and Nazi Persecution** bridges the Spanish Civil War, Francoism, and the Holocaust, using Stolpersteine as a didactic tool.
- **Holocaust Narrative Scrapbook** encourages participants to choose and research the story of an individual involved in the Holocaust, whether as a victim, perpetrator, or bystander. Through this process, participants gain a deeper understanding of the complex implications of the Holocaust for those involved.
- **A Personal Story of Eva Akerman** highlights the value of local, personal stories in teaching about the Holocaust to younger generations. The focus on Eva Akerman, a Holocaust survivor from Varaždin offers a localized perspective on the Holocaust.
- **Graphic Novel: Max Mannheimer—Ben Jakov** uses a graphic novel based on the life of the Holocaust survivor and time-witness Max Mannheimer to engage participants in an interdisciplinary and multilingual reflection on anti-Semitism, hate speech, and the culture of memory.

**3) Best practices.** This section presents a selection of good practices from the partner organizations, including initiatives, projects, and educational activities connected to Holocaust remembrance, combating the denial and distortion of the Holocaust and other genocides, as well as celebrating resistance.

**4) Digital Biographies.** This section includes the English summaries of digital biographies prepared by the partner organizations. All biographies are available at:

<https://kulturasjecanja.documenta.hr/en/activities-and-events/digital-biographies/>



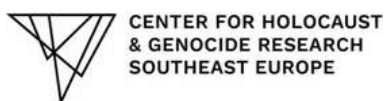
## 1. INTRODUCTION TO THE EDUCATIONAL TOOLKIT

### PROJECT PARTNERS

**Documenta - Center for dealing with the past** (Croatia) is an NGO founded in 2004 to engage in the social process and dialogue on dealing with the past across different social structures. Documenta's work covers developing educational policies for youth involvement in social processes and dialogue about the past; developing non-formal and informal methods to involve youth in the practice of civic education and the study of history; cultivating the culture of memory among youth in Europe; promoting solidarity and nonviolence; contributing to the development of public policies on dialogue and dealing with the past; cooperating with European and regional organisations on promoting democratisation and human rights; collecting, archiving, and publishing historical documents; collecting data and publishing studies about human rights issues; monitoring judicial processes at local and regional levels.



**Center for Holocaust and Genocide Research in Southeast Europe** (Croatia). Officially established in January 2024, the Center for Holocaust and Genocide Research in Southeast Europe (CHGRSE) is actively engaged in enhancing Holocaust education in Croatia and in Southeast Europe. In collaboration with the Claims Conference, the Center has developed and introduced three new academic courses at the University of Rijeka: two undergraduate courses and one graduate course focusing on the history of antisemitism, the Holocaust, fascism, and genocide. This initiative has positioned the Department of History at the Faculty of Humanities and Social Sciences as a leading educational hub in Croatia for these critical subjects. The courses have garnered substantial interest from students across various disciplines, reflecting a growing commitment to understanding and engaging with this pivotal history.



## 1. INTRODUCTION TO THE EDUCATIONAL TOOLKIT

**The Max Mannheimer Study Center (Germany)** is an extracurricular educational institution that has been offering young people from all over the world an intensive study of contemporary history for 25 years. The educational programme includes one-day or multi-day study days for school classes, youth association groups, students and other interested groups. The focus is on the National Socialist era and in particular the history of the Dachau concentration camp. Current thematic debates from areas such as anti-discrimination education are also integrated into the study days. The programme is tailored to the wishes and requirements of the groups. Special consideration is given to the individual interests, social context and previous knowledge of the groups. The study centre is named after Max Mannheimer, a survivor of the Auschwitz and Dachau concentration camps.



**Max Mannheimer Haus**  
Studienzentrum  
und Internationales  
Jugendgästehaus

The association **Topografia per la storia** (Italy) was founded in 2015 to carry out research and historical dissemination activities with particular reference to the history of Italian fascism and WWII. It manages the portal [campifascisti.it](http://campifascisti.it), dedicated to Italian places of imprisonment and internment from 1922 to 1945. [campifascisti.it](http://campifascisti.it) is one of the most relevant sources of historical information about Italian Fascist system of imprisonment. The portal collects an archive of interactive maps, historical documents, historical photos, direct testimonies and other digitized sources. Topografia also manages the portal [lavoro forzato.topografiaperlastoria.org](http://lavoro forzato.topografiaperlastoria.org), dedicated to the history of the deportations from Italy to Germany during WWII which has a specific focus on trans-national stories and personal stories of the internees. In parallel with its research and historical outreach work, Topografia per la storia conducts teacher training courses on the topics of internment and fascist concentration camps



## 1. INTRODUCTION TO THE EDUCATIONAL TOOLKIT

**Intercultural Institute Timisoara** (Romania) was established in 1992, with the support of local authorities and the Council of Europe. IIT collaborates with a wide network of partners from around the world, from NGOs and Universities to public institutions and experts from its areas of interest, including the Council of Europe and the United Nations. The Intercultural Institute of Timisoara is developing projects for a wide range of beneficiaries in Romania and abroad: Intercultural education, civic education and human rights education programs for teachers and youth; Media monitoring and stereotype deconstruction programs for journalists; Intercultural communication trainings with public authorities and migrants; Civil society development actions at local, national and international level; Programs for minorities (especially focused on Roma); Development of mechanisms for the integration of migrants; Research on cultural and educational policies, Roma inclusion, minorities and intercultural competence.



The **Center of Jewish Cultural Heritage Synagogue Maribor** (Slovenia) was established as a public institution, which main mission is to study and present the heritage and history of local Jewry and its significance within the broader Central European realm. The Synagogue Maribor's main tasks include collection, protection and study of Jewish cultural heritage, preparation and publication of materials pertaining to the history of Jewry in Slovenia and Central Europe, together with the dissemination and exchange of information and materials with other such centres with which it also co-operates, as well as the organisation of cultural events, exhibitions, meetings, colloquia, symposia, and other kindred activities. Likewise, the study of the Holocaust, as well as research into antisemitism, Jewish identity, and thereto related issues, also rank amongst centre's primary programmes and are based on the growing interest of Slovenian researchers to study the history of local Jewry.





## 1. INTRODUCTION TO THE EDUCATIONAL TOOLKIT

**EUROM - European Observatory on Memories** (Spain) is a transnational network of institutions and organizations committed to the analysis and promotion of public policies of memory. It aims to reflect on the recent history of the struggle for democracy and freedom in Europe, advocating for a plurality of memories and contributing to a more solidary, tolerant, and inclusive society. The EUROM has been led by the University of Barcelona's Solidarity Foundation since 2012. EUROM's mission is to address diverse and sometimes conflictive memories from a historical perspective, analyzing them through transnational work. Its work aims to provide European citizens with tools for critical knowledge of the present based on the memory of the past; to contribute to a greater understanding of crimes against humanity committed in the past; to increase a common European conscience based on respect for human rights; to engage citizens, scholars, and decision-makers in the development of memory policies; and to reflect on the roots of current discrimination based on gender, origin, religion, and social class from a historical perspective in order to achieve greater equality. Currently, the EUROM network has around fifty institutions and is present in more than 20 countries, mostly in Europe but also in North America and South America. The network's members are diverse, including local and regional institutional bodies, heritage facilities, academic and research institutions, and associative entities.



## **2. WORKSHOPS**



# "RESISTANCE": STORIES OF TIME-WITNESSES

*Documenta*

**Aim:**

Reflect on the concept of resistance from a gender perspective, with a focus on its political and social ties, through personal stories of time-witness.

**Time:**

90 minutes / or 1 hour and 90 minutes including the film screening

**Target group/s:**

High-school and university students, non-formal education

**Key-words (theme/topic):**

Resistance, activism, solidarity, time-witnesses, oral history, female perspectives

**Materials needed:**

Papers with the biographies and questions; printed statements for better understanding of the task



## 2. WORKSHOPS / "Resistance": stories of time-witnesses

### Description:

#### **1) Introduction: warm-up exercise (30 minutes / 1 hour and half if including the film screening)**

Introduce the workshop with a warm-up exercise that will permit the participants to discuss and debate their understanding of the concept of resistance. Divide the participants into smaller groups, of 3 to 4 people each. Each group receives an Annex 1 with quotations from female time-witnesses, who took part in resistance activities during WWII. The participants in groups read the extracts and reflect on the connected questions (*see Annex*).

Additionally, before the introduction session, if the participants have additional time to dedicate to the workshop, we suggest the screening of the movie "Šume Šume - Woods that sing" ([Sume sume \(2024\) - IMDb](#)). The film revolves around the stories of 4 female partisans, whose experiences are also included among the stories in the Annex. The film can be screened free of charge for educational purposes, by contacting *Documenta* at [kontakt@documenta.hr](mailto:kontakt@documenta.hr). The film has a duration of about 1 hour.

#### **2) Workshop (50 minutes)**

For the main activity of the workshop, divide the working space in 3 sections. The first section will be indicated with the symbol + (plus), the middle section with the = (equal), the last section with the - (minus).

Read the statements in the Annex 2, one by one, to the participants.

## 2. WORKSHOPS / "Resistance": stories of time-witnesses

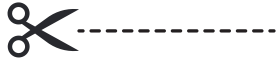
After each statement, if the participants agree with it, they will move to the plus (+) section, if they disagree they will move to the minus (-) part, while if they are not sure, they will remain on the middle section (=).

Ask the participants why they have positioned themselves that way, and discuss with them their opinions and interpretations of the statements.

### **3) Conclusion (10 minutes)**

Individually, the participants brainstorm about words that for them are connected to the concept of resistance. On a poster, the moderator writes the word "Resistance" in the center, and the participants have the task to add 1 word, which is for them connected to the concept of resistance (for ex. solidarity, activism...). The poster will become a mind-map of all the participants, giving an overview on the connections that resistance has for them.

## 2. WORKSHOPS / "Resistance": stories of time-witnesses



### Annex 1 - Quotations

#### Zdenka Brčić

*"..A Partisan woman is a woman who saw that her country was occupied and that she should fight for her country, and she joined the Partisans, who fought from '41 until '45. She also fought against the occupiers, who not only occupied Zagreb and my country, but went all the way to Russia, and there they broke their spine. That's a Partisan woman. At the time, I didn't even know what that meant. I was fifteen years old then. But I knew I was in the Partisans, yes I knew.."*

#### Hilda Hećej

*"..I really liked fear. That's such a bad quality. I always liked what was dangerous. Because I was sure that nothing would happen. I was sure of that and still I am today. Just a spy. That's how I've always thought. It's sad to say, but it's true. I hung out with the occupiers, I was young, mobile, I lied when I needed to lie... I found out everything. Whether it was useful, I would not know.."*



## 2. WORKSHOPS / "Resistance": stories of time-witnesses

### Vera Winter

*"..I can't remember what I have done. But I think I was standing in a line, waiting for bread or a piece of meat, I criticised the system, the state. That was around Christmas. I was picked up and placed in prison in Petrinjska street. It was 1942 or 1943. So I was 20 years old. However, my mother knew somebody in the Ministry, so they set me free after one month. Then it was called "due to lack of evidence". They called it that even back then. Because I never participated in anything. I just criticised the shortages.."*

### Eva Akerman

*"..We started to notice differences in the treatment of Jews already in 1937/1938 ... in 1941, some people drove in trucks to our house and raided the house. They picked us up and put us in the truck ... I thought they would shoot us, but they just indulged in harassing us ... Then they put us all on a ship and took us to the island of Rab. We were then in the camp on Rab, in the Jewish camp.*

*The moment when the Partisans liberated Rab, they evacuated us. They put me in a medical group, although I was still a student of medicine. I was managing a pharmacy in these woods hospitals. Every now and then a German offensive would happen and it was horrible. We hid in a bunker. Sick people were lying around, and I was the only healthy one, and I was supposed to take care of them. When we left the bunker, there was nothing left of our hospital, all was burned down. But they built it again from trees, and little by little we survived the war and stayed alive.."*

## 2. WORKSHOPS / "Resistance": stories of time-witnesses

### Questions:

- Think about how the women quoted experienced WWII. What was different in their stories, what do you think they have in common?
- Would you consider all these stories examples of resistance? Why or why not?



### Annex 2 - Statements

- Resistance is usually practiced by groups, not by individuals;
- Acts of resistance happened in the past, but not as often as today;
- Resistance is rarely peaceful, more often it is connected to violence;
- Gender is an important factor when talking about resistance;
- Everybody, everyday, everywhere, can practice resistance.

# MAPPING MEMORIES: TRACING THE HOLOCAUST IN THE INDEPENDENT STATE OF CROATIA

Center for Holocaust and Genocide Research in Southeast Europe

**Aim:**

To explore the geographical, historical, and human aspects of the Holocaust in the Independent State of Croatia using digital mapping tools and historical sources. Participants will critically analyze spatial data and historical narratives to gain a deeper understanding of Holocaust events in the region.

**Time:**

90 minutes

**Target group/s:**

High school students (16+), university students, educators, history enthusiasts

**Key-words (theme/topic):**

Holocaust, memory, geography, digital mapping, historical narratives, independent state of Croatia, concentration camps, Jewish communities

**Materials needed:**

- Computer or tablet with internet access
- Access to the "Mapping the Holocaust in the Independent State of Croatia" ArcGIS project:  
<https://experience.arcgis.com/experience/06b2a9a6473848ee98a0db541907274b>
- Printed or digital maps (optional)
- Projector and screen (if available)
- Printed handouts with key locations and historical data (to be provided)



## 2. WORKSHOPS / Mapping Memories: Tracing the Holocaust in the Independent State of Croatia

### Description:

#### 1) Introduction / warm-up exercise (15 minutes)

- Brief discussion on the role of geography in understanding history
- Present key historical context of the Holocaust in Croatia
- Show examples of how digital mapping can help visualize historical events
- Ask participants: How can maps shape our understanding of history?

#### 2) Main activity (60 minutes)

##### Exploring the Digital Map:

- Guide participants through the ArcGIS "Mapping the Holocaust in the Independent State of Croatia" project.
- Encourage them to analyze key locations: concentration camps, ghettos, resistance sites, and deportation routes.
- Discuss what insights they can derive from spatial distribution and patterns.

##### Case Study Analysis:

- Divide participants into small groups. Each group selects a specific location from the map.
- Using available historical sources (testimonies, documents, maps), they analyze the historical significance of that location.
- Groups present their findings, discussing the human stories behind the locations.

## 2. WORKSHOPS / Mapping Memories: Tracing the Holocaust in the Independent State of Croatia

### Discussion and Reflection:

- How does mapping help us visualize and understand history?
- How do digital tools complement traditional historical research?
- What ethical considerations should be taken into account when representing trauma on maps?

### Conclusion/reflection/evaluation (*15 minutes*)

- Participants share key takeaways from the workshop.
- Short written reflection on what they learned and how maps influenced their understanding of the Holocaust.
- Discussion on the importance of digital mapping in preserving memory.



### Annex (to be prepared by the educator)

- Printed map handouts with key Holocaust sites in Croatia
- Excerpts from survivor testimonies related to mapped locations
- Historical background summaries

For consultations on the materials and Annexes, you can contact: [chgse@uniri.hr](mailto:chgse@uniri.hr)

# VOICES FROM THE MAP: PERSONAL STORIES OF HOLOCAUST VICTIMS IN CROATIA

Center for Holocaust and Genocide Research in Southeast Europe

**Aim:**

To humanize historical events by connecting digital mapping with individual testimonies, fostering empathy and critical thinking about the Holocaust in the Independent State of Croatia.

**Time:**

90 minutes

**Target group/s:**

High school students (16+), university students, educators, researchers, museum professionals

**Key-words (theme/topic):**

Holocaust testimonies, digital humanities, GIS mapping, memory, human rights, oral history, education

**Materials needed:**

- Access to "Mapping the Holocaust in the Independent State of Croatia" ArcGIS project: <https://experience.arcgis.com/experience/06b2a9a6473848ee98a0db541907274b>
- Printed survivor testimonies or digital access to oral history archives
- Projector and screen (if available)
- Writing materials for participants



## 2. WORKSHOPS / Voices from the Map: Personal Stories of Holocaust Victims in Croatia

### **Description:**

#### **1) Introduction / warm-up exercise (15 minutes)**

- Introduction to Holocaust remembrance and the importance of preserving testimonies
- Short presentation on how GIS mapping can integrate historical narratives with personal experiences
- Icebreaker: Ask participants to reflect on why individual stories matter in understanding historical events

#### **2) Main activity (60 minutes)**

##### **Mapping Individual Journeys:**

- Participants work in small groups, each assigned a testimony from a Holocaust survivor or victim.
- Using the digital map, they trace the individual's journey based on available historical records (e.g., ghettoization, arrest, deportation, survival or death).
- Each group creates a short narrative that integrates personal testimony with geographical data.

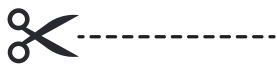
##### **Presentation and Discussion:**

- Groups present their findings, sharing the individual's experience and linking it to broader historical events.
- Discuss the emotional and educational impact of mapping personal stories.
- Explore ethical considerations in representing traumatic events visually.

## 2. WORKSHOPS / Mapping Memories: Tracing the Holocaust in the Independent State of Croatia

### 3) Conclusion/reflection/evaluation (15 minutes)

- Participants write a brief reflection on what they learned.
- Open discussion on how digital mapping and testimonies can contribute to Holocaust education.
- Final thoughts: How can we ensure that these stories continue to be told?



### **Annex** (to be prepared by the educator)

- Printed excerpts of survivor testimonies
- Guidelines for ethical storytelling in Holocaust education
- Example of a mapped survivor journey (sample case study)

For consultations on the materials and Annexes, you can contact: [chgse@uniri.hr](mailto:chgse@uniri.hr)

# INTRODUCING SOURCE-BASED WORKING WITH LIFESTORIES

Max Mannheimer Studienzentrum

**Aim:**

- Awakening curiosity for working with sources
- Introducing historical sources connected to working with biographies
- sensitization for the construction of "history" in the sense of a critical historical awareness

**Time:**

30-40 minutes

**Target group/s:**

Students from age 14 on

**Key-words (theme/topic):**

Preparatory exercise

**Materials needed:**

- Presentation cards/ metaplan cards



## 2. WORKSHOPS / Introducing source-based working with lifestories

### **Description:**

This exercise can be used to start working with primary sources with youngsters.

- *What possibilities are there to learn something about your life?*
- *Where do we leave "traces" and which ones?*

Collecting together in discussion. Following on from this collection, the term "source" can be introduced and explained.

Then continue with a question,

- e.g. *"How would you find out about your grandparents?"*

The participants are asked to write down three sources (each on a presentation card) that they consider important for learning about a life story and to place the moderation cards on the floor.

The participants are then asked to arrange the cards together on the floor in a cluster that makes sense to them.

*(Possible clusters to consider would be, for example, a division into external documents - ego documents; official documents - own reports - reports from the environment; etc.)*

The selection/clustering can be supplemented by the teamers with additional documents.

## 2. WORKSHOPS / Introducing source-based working with lifestories

Then have a look at the clustering together in plenary, in the discussion you can first find or record headings for the individual clusters (you can write these down on moderation cards in a different color and add them to the cluster).

Other important questions for the discussion:

- Which clusters *seem particularly suitable or difficult for you to learn about a person's life?*  
*Why?*
- *What are the difficulties if you only have a few or only sources from one cluster?*
- *For which clusters is this particularly problematic and why ( --> perpetrator sources)?*

At the end, the clusters can be placed in your room as a reference when working with biographical sources.



### Annex

If you plan on researching and working with sources regarding a person's life that is connected to a certain Concentration Camp, you can use: <https://arolsen-archives.org/en/search-explore/search-online-archive/>

# POV – SHORT VIDEOS, LASTING MEMORIES

Max Mannheimer Studienzentrum

**Aim:**

- Finding a creative way of displaying aspects of the life story of a person

**Time:**

2-3 hours

**Target group/s:**

Students from age 14 on

**Key-words (theme/topic):**

Creating short videos dedicated to the life of a person that was persecuted in National Socialism

**Materials needed:**

- Cell phones,
- storyboards,
- capcut (if applicable), <https://www.capcut.com/>



## 2. WORKSHOPS / POV – short videos, lasting memories

### Description

- **Introduction (20 minutes)**

What makes good storytelling?

Storytelling pursues various goals. Simply conveying facts and figures does not stick. Stories, on the other hand, are easier to remember. This works best through exciting narratives and by arousing emotions in the viewer. Your own experiences provide a great foundation for digital storytelling. The more senses are addressed, the more is remembered.

Storytelling is the ability to tell a story. The more senses are addressed, the more content and information is absorbed. Telling stories promotes the ability to remember what has been heard: Only then can it be retold. Pictures say more than words; honest, credible and emotional stories are important.

You can show good examples of storytelling that you are familiar with. You can combine watching these videos with a storytelling bingo. The internet provides various suggestions for those kind of bingo.

- **Workshop (120-130 minutes)**

### Storyboard and viewing material (40 minutes)

The students can work together in smaller groups of 2-3 people. With the biographical

## 2. WORKSHOPS / POV – short videos, lasting memories

material that you are using (f.ex. <https://kulturasjecanja.documenta.hr/en/activities-and-events/digital-biographies/>), the students should create a storyboard.

The students have the task to create a short video of max. 2 minutes on one of the following topics:

- 5 things I didn't know about the person
- Tell someone about the person's life and what was particularly interesting to you
- Create your own idea how to present aspects of the person's life

### **Creating the short video (60 minutes)**

For cutting the video you can use the software capcut (can be downloaded free of charge). The students can use their phones or create the videos on a tablet.

### **Watching the videos together (20 – 30 minutes)**

- **Conclusion (20 minutes)**

After sharing the videos the students discuss in a final round of feedback about their videos and what they learned about the persons' lives.

# SEGMENTED IMAGE ANALYSIS

Topografia per la Storia

**Aim:**

Historical Foto Analysis and Contextualisation

**Time:**

2 hours

**Target group/s:**

13-18 years. Large groups must be split, with a maximum of 15 people per group, ideally around 8 participants. Include breaks in the schedule. Every participant works singularly or in little group (2-3 )

**Key-words (theme/topic):**

Foto, Propaganda, Fascism, Concentration camp

**Materials needed:**

- Paper
- pencils,
- room,
- printer



## 2. WORKSHOPS / Segmented Image Analysis

### Description

Segmented Image Analysis (SIA) is a method of examining an image by dividing it into smaller, distinct sections or segments. This technique allows for a more detailed and focused interpretation of different parts of the image. The idea is to break the image into manageable pieces to explore the visual components, composition, and underlying meanings in greater depth. On the site [www.campifascisti.it](http://www.campifascisti.it) you can select a place of deportation, imprisonment or internment which are provided with images. After a short presentation of the selected place, through the SIA you will be able to analyse the images, contextualise the situations but as well come closer to the roles and connections between people and to their individual feelings in that situation.

In the next pages we present a workshop we made on the concentration camp of Rab (Arbe in Italian)

### 1. Welcome and Explanation of the Program (15 minutes)

Explain what is Eyetracking, short discussion about why we perceive things in the order we do (elements of classical photo analysis: people versus landscape, image composition, light-dark contrasts), Associative Interpretation of the Segments and Evaluation: the Workshop will analyse 3 images in 90 minutes.

**For each images follow these steps.**

### 2. Eyetracking (2 minutes):

## 2. WORKSHOPS / Segmented Image Analysis

Everyone receives a copy of the photo and traces the objects or the areas of the picture where the eye rested for a while. So doing mark the areas with numbers.

### 3. Associative Interpretation of the Segments (20 minutes):

Be careful: don't mark the segments into too small pieces, as it will take too long! (3-to 5 segments) The goal is to train careful observation and formulate questions about a photo. Here, the main task is to moderate the associations, encouraging further exploration. The idea is to discover things in the photo (shoes, barefoot, clothing, items like food, bottle, etc.) and to develop ideas about possible social contexts. It's also about formulating questions about the subject that can't be answered immediately

### 4. Evaluation using Classical Photo Analysis Methods and Background Information about the Context of the Photo's Creation (5-8 minutes).

Emphasize that without this knowledge, segmental image analysis has its limitations, so it doesn't replace traditional photo interpretation methods and research into the context of the photo's creation.

#### Some evaluation for teachers:

- Eyetracking/Visual Image Capture: "Scanning," which is recorded. Also, capture and describe the emotional reactions and the impression level. This is NOT about evaluations! Context should initially be excluded to allow for an associative perspective.
- For students: describe the process as investigative, guiding students through it, and then go beyond that in the final part of the workshop.

## 2. WORKSHOPS / Segmented Image Analysis

- This method provides equal access, as it is independent of knowledge! It can break fixed narratives/perspectives.
- For young students, avoid choosing complex subjects.
- Make the engagement with the images a dialogue, but not on the content level, rather on the image level. This is the first approach, later the content/context level is added. A photo is a trace, a fragment, and cannot show everything. As an immediate piece of history, it is always to be questioned. Often, there are irritations when first viewing a photo, which we aren't consciously aware of. Only through careful observation and then incorporating background information does the irritation resolve.



### **Annex:**

#### **The concentration camp of Rab:**

[https://kulturasjecanja.documenta.hr/documents/266/The\\_concentration\\_camp\\_of\\_Rab.pdf](https://kulturasjecanja.documenta.hr/documents/266/The_concentration_camp_of_Rab.pdf)



# TRACK THE DEPORTATION

Topografia per la Storia

**Aim:**

In-depth analysis of the places of fascist persecution, deportation and internment

**Time:**

4 hours

**Target group/s:**

13-18 years

**Key-words (theme/topic):**

Biographies, Deportation, Digital History

**Materials needed:**

- Pc,
- Internet,
- Storymap tool
- Projector ( in alternativa Smartphones)

## 2. WORKSHOPS / Track the deportation

### Description

Present to the class what you learned of the person you meet in the biography you read and show the route you created focusing on detailed information about the single places you found out.

#### 1) Introduction/warm-up:

Divide the group into subgroups of 3 persons. A person will analyse the biography and extrapolate the data for presentation; the second person will enter the data into storymaps. The third person makes the final presentation.

#### 2) Main activity:

Analysis of one biography. Mark the places of persecution, internement and deportation mentioned in the biographies annexed and find pictures, documents and other material interesting for you on the site <https://campifascisti.it> (let translate the site in your language by the browser); use as well the short description of the place using <https://storymap.knightlab.com/> create the deportation route. Present to the class what you learned of the person you meet in the biography you read, and show the route you created focusing on detailed information about the single places you found out. For the presentation you can develop a PPP using a projector or sharing your storymap to the smartphones of your classmates.

## 2. WORKSHOPS / Track the deportation

### 3) Conclusion/reflection/evaluation

Aim of the workshop is to empathize with the biographical events of the person whose story is reconstructed. These are people more or less the same age as the participants. Through the reconstruction and visualization of the places of persecution, deportation and internment, the transnational character of both fascist crimes and the memory linked to the aforementioned crimes is highlighted. Look a similar map done in Italian [https://www.topografiaperlastoria.org/>Journeys > da Molat al campo di concentramento di Buchenwald](https://www.topografiaperlastoria.org/>Journeys>da%20Molai%20al%20campo%20di%20concentramento%20di%20Buchenwald)



### Annex

- Biographies of Yeweinshtet Beshah, Ivan Leban, Izidor Finci, available at: <https://kulturasjecanja.documenta.hr/documents/236/TpS.pdf>



# DIFFERENT PATHS, SAME INJUSTICE

Intercultural Institute Timisoara

**Aim:**

To explore how deportation during the Holocaust affected people from different backgrounds by examining the experiences of Maria Sava Moise (a Roma survivor) and Olga Lengyel (a Jewish survivor).

**Time:**

50 minutes

**Target group/s:**

High-school students, in formal education

**Key-words (theme/topic):**

Deportation; Holocaust; Systemic discrimination; Identity and persecution; Human rights violations

**Materials needed:**

- Printed biographies of Maria Sava Moise and Olga Lengyel (<https://kulturasjecanja.documenta.hr/documents/237/IIT.pdf>)
- Map of Europe (projected or printed)

## 2. WORKSHOPS / Different Paths, Same Injustice

### Description

#### 1) Introduction/warm-up (10 minutes)

1. The teacher writes two names on the board: *Maria Sava Moise* and *Olga Lengyel* and asks students to predict:

- Where they might have lived before the war
- What their daily lives might have been like

2. The teacher then provides brief background information:

- Maria Sava Moise was a Roma woman from a modest background in Iași, Romania.
- Olga Lengyel was a Jewish woman from a wealthy, educated family in Cluj.

#### Discussion questions:

- How might their backgrounds have shaped their experiences before the war?
- Why did the Nazi regime target both Jewish and Roma people despite their different identities?

#### 2) Main activity (30 minutes)

1. Students are split into two groups:

- Group A reads about Maria Sava Moise's deportation experience.
- Group B reads about Olga Lengyel's deportation experience.

## 2. WORKSHOPS / Different Paths, Same Injustice

### 2. Students identify:

- How did the women's life look like before the Holocaust?
- The moment they were taken from their homes
- The conditions of their journey
- How their background influenced their experience

### 3. Mapping the Deportations

- The teacher presents a map of Europe and asks students to locate Iași and Cluj.
- Students trace the routes of deportation:
- Maria Sava Moise was deported in cattle cars to Transnistria, enduring hunger, exhaustion, and brutal treatment.
- Olga Lengyel was deported with her family to Auschwitz, believing they were going to work but arriving at an extermination camp.

### 4. Group Discussion

Each group answers:

- How did their identities (Roma vs. Jewish) affect their deportation?
- What similarities and differences do you notice in their experiences?
- Did their wealth or social status protect them in any way? Why or why not?

## 3. Conclusion / Reflection (10 minutes)

The teacher facilitates a final discussion:

- Why is it important to learn these stories?
- How can understanding individual experiences help us prevent discrimination today?



# ETHICAL DILEMMAS IN HISTORICAL CONTEXTS – THE CASE OF MAJOR IOAN PESCHIR

Intercultural Institute Timisoara

**Aim:**

To challenge participants to navigate ethical dilemmas in history by examining Major Ioan Peschir's shifting role during WWII. Through group discussions, critical reflection, and interactive debate, young people explore moral responsibility, historical complexity, and the relevance of individual choices in oppressive regimes.

**Time:**

50 minutes (with options for extended versions)

**Target group/s:**

High-school students or youth aged 15–19 (formal or non-formal education)

**Key-words (theme/topic):**

Holocaust, Roma genocide, ethical decision-making, resistance, human rights, civic courage

**Materials needed:**

- Printed biography of Major Ioan Peschir (excerpted and simplified if needed) (<https://kulturasjecanja.documenta.hr/documents/237/IIT.pdf>)
- Copies of a timeline of Roma deportation during the Holocaust
- Paper, pens or markers
- Optional: a short historical map of Romania during WWII and the Transnistria Governorate or possibility to access online [www.samudaripen.intercultural.ro](http://www.samudaripen.intercultural.ro) (the site is currently in Romanian but it is easy to get automatic translation)

## 2. WORKSHOPS / Ethical Dilemmas in Historical Contexts – The Case of Major Ioan Peschir

### Description

#### 1) Introduction/warm-up (10 minutes)

Write on the board the question:

*"Can a person who once supported an oppressive policy be considered a rescuer?"*

Invite students to take 1 minute to silently reflect and write down a Yes or No, and a reason. Then, invite volunteers to briefly share their answers (no debates yet).

#### 2) Main activity (30 minutes)

Provide a short factual overview of Major Ioan Peschir's biography: He was a commander in the Romanian Gendarmerie during WWII, initially agreeing with the regime's discriminatory policies, but later intervened to prevent the deportation of hundreds of Roma people.

##### • Step 1: Group Reading and Role-Reflection (15 minutes)

Divide the class into 3 groups. Each group receives the same biography of Major Peschir but with different guiding questions:

- Group A – Historical Investigators: What were the facts of Peschir's actions? What role did he play in the deportation decisions?
- Group B – Ethical Analysts: What ethical dilemmas did Peschir face? Can someone both support and resist an oppressive regime?

## 2. WORKSHOPS / Ethical Dilemmas in Historical Contexts – The Case of Major Ioan Peschir

- Group C – Civic Reflection Team: What might have motivated Peschir to protect some Roma families? How might his actions have been received then and how are they perceived now?

Each group discusses and prepares 3 main points to share.

- **Step 2: Plenary Exchange (10 minutes)**

Each group briefly presents their findings. Encourage respectful listening. Then, invite a discussion around the following:

- Can individual choices make a difference in authoritarian regimes?
- How do we judge people who change their actions, even if late?
- What can we learn from Peschir's case today, in our own societies?

### **Optional Activity: "The Line of Choice" (5 minutes)**

Draw an imaginary line across the classroom: one end = "He was a hero", the other end = "He failed his moral duty." Ask students to position themselves along the line and explain their position in 1 sentence.

### **3) Debriefing and final reflection (10-15 minutes)**

Facilitate an open discussion using reflection questions such as:

- How did you feel during the activity? What was interesting/surprising/challenging in it?
- Is it useful to learn about such individuals and situations? Why?
- How does knowing more about lesser-known stories change our understanding of history?



## 2. WORKSHOPS / Ethical Dilemmas in Historical Contexts – The Case of Major Ioan Peschir

- Can we manifest courage today to stand against injustice? When and how?
- Is there something stimulated by this activity that you would like to learn more or reflect deeper about? How can you do that?

### **Advice for facilitators**

- Emphasize that historical actors acted in complex situations; avoid simplified “good vs bad” labels.
- Support students to connect historical reflection with current values and actions.
- Avoid essentialising Roma or non-Roma identities—focus on structural injustice and individual responsibility.

### **Possible adaptations**

This activity can be expanded into a project-based learning unit: students can research other lesser-known rescuers or resisters, create digital biographies or graphic novel pages based on real events.

If a public event is organized as part of the project-based learning activity, it can include references to the virtual exhibition on Samudaripen - Holocaust of the Roma.

# MY MESSAGE TO...

Center of Jewish Cultural Heritage Synagogue Maribor

## **Aim:**

- Learning about the Holocaust and Genocide of the Roma and gaining better understanding of history;
- recognising that the Jews and Roma share common history and values with other ethnic groups living in Europe;
- promoting the acceptance of cultural diversity and the development of mutual understanding and fairness;
- developing empathy and tolerance among students and empowering them to recognise and prevent discrimination and all forms of hatred;
- developing students' abilities to observe, think logically, draw conclusions and make connections between facts, and to empathise with other people's experiences and fate;
- developing students' reception skills, i.e. the abilities to experience, understand, recreate and interpret;
- developing students' functional literacy, the ability to think and express creatively, and the ability to speak in public.

## **Time:**

90 minutes (2 school hours; including guided tour of the exhibition 'Stone Tears: Remembrance and Learning about the Holocaust and Genocide of the Roma')

## **Target group/s:**

Primary and secondary school students (12–19 years of age)

## 2. WORKSHOPS / My message to...

### **Key-words (theme/topic):**

Holocaust; Genocide of the Roma; discrimination; antisemitism; antigypsyism; causes and consequences of the war; destiny of the victims; violation of human rights

### **Materials needed:**

- Exhibition and/or publication 'Stone Tears: Remembrance and Learning about the Holocaust and Genocide of the Roma' ([Digital Library of Slovenia](#));
- excerpts from survivors' testimonies;
- paper;
- pen or pencil;
- sticky notes;
- board or panel or any appropriate surface for adhering sticky notes (alternative: basket for messages or reflections)

### **Description**

#### **1) Introduction/warm-up (20-25 minutes)**

The Synagogue Maribor has prepared a documentary exhibition and accompanying exhibition catalogue entitled 'Stone Tears: Remembrance and Learning about the Holocaust and Genocide of the Roma'. The exhibition is available for free loan to schools, and the catalogue is freely available in digital form in the [Digital Library of Slovenia](#). The exhibition is comprised of 10 roll-ups, each of them presenting a chapter from Jewish and Romani history in Europe, with the emphasis on WWII history: the general history of Jews and Roma in Europe, the history of antisemitism and antigypsyism, the escalation of persecution of Jews,



## 2. WORKSHOPS / My message to...

Roma and Sinti during the National-Socialist rule, the beginning of the WWII, the “final solution” of the Jewish and Roma questions, the Jews and Roma during the Holocaust and Genocide of the Roma in Europe and Slovenia (including the role of the Righteous among the Nations), the lives of the survivors in the post-WWII era, and the importance of remembrance and learning about the Holocaust and Genocide of the Roma. The exhibition is equipped with rich visual material, and a glossary is provided alongside the main text. The guided tour of the exhibition can be executed by the teachers themselves or by the employees of the Synagogue Maribor, while the aim of the guided tour is to provide students with information about the history of the Holocaust and the Genocide of the Roma. Instead of a guided tour of the exhibition, the teacher can present the topic of the lesson and workshop to students using the exhibition catalogue.

### **2) Main activity (45 minutes)**

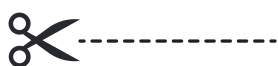
Each student receives one of four excerpts from the testimonies of two surviving Slovenian Jews (Miriam Steiner Aviezer, Erika Fürst) and one surviving Austrian Roma woman (Ceija Stojka), with each text also containing a brief description of the fate of the individual witness. The students are then instructed to carefully read the text they have received and, after reading it, ask themselves how they would feel if they would found themselves in the same or similar situation as Miriam, Erika and Ceija. Finally, the students write a letter or message to the surviving victim whose testimony they have read. In doing so, they must also focus on the question of what they would like to convey to Miriam, Erika or Ceija.

### **3) Conclusion/reflection/evaluation (20–25 minutes)**

In the final part of the lesson/workshop, individual students read aloud the letters written to

## 2. WORKSHOPS / My message to...

Miriam, Erika and Ceija. This is followed by a discussion about the fate of individuals during the war, persecution, racism, human rights violations, the consequences of the war, moral values and efforts to create a more tolerant society. At the same time, students also consolidate gained knowledge of the history of the Holocaust, the genocide of the Roma and Nazi persecution. At the end of the workshop, they write short answers to the question "What are they grateful for?" on sticky notes, which they then stick on the 'Gratitude Board'.



### Annex

Excerpt from Erika Fürst's testimony is taken from: Luthar, Oto. *Margins of memory. Anti-Semitism and the destruction of the Jewish community in Prekmurje*. Ljubljana, 2012, 77–78 (in Slovenian version of the book: 70–71). Excerpt from Miriam Steiner Aviezer's testimony is taken from an interview broadcasted on TV Slovenia on 15 September 2013. The recording of the interview is also freely accessible in the RTV Slovenia online archive. Excerpts from Ceija Stojka's testimony are taken from her novel *Träume ich, dass ich lebe? Befreit aus Bergen-Belsen* (2009, 28–29, 30, 35–36, 67–69, 99–101).



# KLARA KUKOVEC – FIRST FEMALE PHYSICIAN IN MARIBOR

Center of Jewish Cultural Heritage Synagogue Maribor

## **Aim:**

- Gaining better understanding of history and historical events, as well as political and social changes in the 19th and 20th centuries;
- reconstructing local history;
- learning about the Holocaust;
- recognising that the Jews share common history and values with other ethnic groups living in Europe;
- encouraging of critical and independent thinking about the past;
- developing intellectual curiosity and drawing attention to historical cues and the relevance of certain social issues;
- promoting the acceptance of cultural diversity and the development of mutual understanding and fairness;
- empowering, especially younger generations to successfully cope with the challenges of the present;
- developing the abilities to observe, think logically, draw conclusions and make connections between facts, and to empathise with other people's experiences and fate;
- developing reception skills, i.e. the abilities to experience, understand, recreate and interpret.

## **Time:**

45 minutes (1 school hours; including screening of a short documentary about Klara Kukovec); if necessary, the workshop can be extended for 60–90 minutes



## 2. WORKSHOPS / Klara Kukovec – First Female Physician in Maribor

### Target group/s:

primary and secondary school students (12–19 years of age), university students, non-formal education

### Key-words (theme/topic):

history of late 19th and 20th centuries; local history; human rights; women's rights; access to education; causes and consequences of political and social changes; influence of political and social circumstances on individuals and family life in different countries; discrimination; Holocaust; life after the war

### Materials needed:

- computer;
- LCD projector;
- screen or any flat surface for the projection;
- documentary 'Klara Kukovec' (accessible on YouTube at [Documentary about Klara Kukovec](#));
- worksheets;
- pen or pencil

### Description

#### 1) Introduction/warm-up (15 minutes)

In 2014, the Synagogue Maribor produced a short documentary 'Klara Kukovec' dedicated to the first female physician with private practice in Maribor. The documentary tells an unusual life story of an individual who had to overcome numerous obstacles on her life path as a woman, wife, mother, doctor and a Jew. Klara's story starts in the last decades of the 19th century and ends with her death in the late 1970s, providing numerous opportunities for thinking about the role

## 2. WORKSHOPS / Klara Kukovec – First Female Physician in Maribor

of an individual in the local environment, about how his or her position and fate are influenced by the social and political circumstances and dependent upon them. The documentary takes us through all important turning points of Klara's life in a simple and understandable manner, thus, the lesson can start with watching the documentary.

### **2) Main activity (20 minutes)**

After watching the film, there is a short discussion with the students about what they have seen, and then the students are divided into several groups. Each group focuses on certain questions raised and addressed by Klara's story.

The first group receives a worksheet with a table (see Annex) in which the following countries are listed: Russia, Switzerland, Austria-Hungary, the Kingdom of Yugoslavia and the Socialist Federal Republic of Yugoslavia (SFRJ). Short notes are also attached to each country to help students reflect on the social changes and various challenges that individuals and society as a whole faced at the end of the 19th century and in the 20th century. Students write their conclusions under the appropriate column.

The second group receives a worksheet with questions (see Annex) that help students reconstruct Klara's life until the end of World War I. By answering these questions, students determine Klara's path to the desired education, analyse the impact of historical events and processes on the lives of individuals, and consolidate their knowledge of the socio-political situation before and during World War I.

## 2. WORKSHOPS / Klara Kukovec – First Female Physician in Maribor

The third group receives a worksheet with questions (see Annex) that help students reconstruct Klara's life and the life of her family during both world wars, during World War II, and after it. By answering the questions, students determine the socio-political situation from the 1930s onwards and how these changes affected the lives of individuals and their families, while also reflecting on the options available to Jews or Jewish refugees after the Nazi takeover of power in the Third Reich (hiding, emigration, rejection of refugees, illegal flight across state borders, obtaining (false) documents, travel to other continents).

The fourth group receives a worksheet with the Declaration of Human Rights and questions (see Annex) on the basis of which the students try to determine which rights were violated during the war and what roles different individuals can play during the war (occupiers, persecuted, collaborators, observers, righteous). The task of this group is to focus primarily on the issue of war and its consequences for society and the individuals through Klara's story, while the students also try to determine whether serious violations of human rights still exist today (actualisation: refugees, migrants).

### **3) Conclusion/reflection/evaluation (10 minutes)**

After working in groups, one student from each group reads or briefly presents the answers to the questions they tried to answer. This is followed by a final discussion about what inspired the students in Klara's story, what we can learn from her story or the stories of individuals in general, and how a personal story can contribute to confronting the oblivion. Klara had a difficult life but with her unbelievable power, firm decisiveness and dedication, she overcame even impossible obstacles. Her story addresses all generations and calls to rethink about the past and its influence on modern society, as well as about human rights.



## 2. WORKSHOPS / Klara Kukovec – First Female Physician in Maribor



### Annex

#### First group / Table example:

<b>Russia</b>	<b>Switzerland</b>	<b>Austria-Hungary</b>	<b>Kingdom of Yugoslavia</b>	<b>Socialist Federal Republic of Yugoslavia</b>
characteristics of family life in Tsarist Russia, pogroms against Jewish population	education options for girls	recognition of women's diplomas, job opportunities/ alternatives	life between the two world wars, life under occupation	characteristics of life after WWII, nationalisation, control of the population

#### Second group / Examples of questions:

- Why did Klara go to school in Switzerland?
- How did her studies go?
- Where did she go after graduation?
- Why did she return to Russia?
- How did her family survive World War I?

## 2. WORKSHOPS / Klara Kukovec – First Female Physician in Maribor

### Third group / Examples of questions:

- How did Klara live before World War II?
- How did she experience the occupation of Yugoslavia/Slovenia? Did she feel fear because she was Jewish?
- Did she meet the “righteous” people who helped her during the war?
- Why did she leave the city before the Nazis arrived in Maribor and what would have been her fate if she had not hidden in Ljubljana during the war?
- How did Klara and her family live after World War II? What was life like in Yugoslavia after 1945?

### Fourth group / Examples of questions:

- What did the tip from a German patient mean to Klara at the beginning of the war in Slovenia?
- What was the role of the aforementioned patient – was she an observer or an actor of the moment?
- Can even small actions be great and exceptional?
- In what ways are human rights violated during the war?
- What are the consequences of human rights violations?
- Why should we strive towards tolerance, understanding and respect for each other?

# LIFE STORIES: “EVERY STORY MATTERS”, “EVERY STORY COUNTS”

EUROM

## **Aim:**

Reflect on how personal lives are affected by discrimination and specially about antisemitism but also learn that discrimination (antisemitism) is a mechanism of all times and a mechanism that can be stopped

- Get to know the stories of several people affected by antisemitism, racism and discrimination of different kinds.
- Reflect on positive achievements in addressing discrimination and the things that haven't changed.
- Gain skills to work with historical sources.
- Work in small groups to exchange ideas about the effect of discrimination (antisemitism) on people.
- Prepare a presentation for the larger group and get acquainted with a variety of stories from different periods in history.

## **Time:**

1 hour and 45 minutes

## **Target group/s:**

Secondary school teachers, non-formal education



## 2. WORKSHOPS / Life Stories: "Every story matters", Every story counts"

### **Key-words (theme/topic):**

Discrimination, Antisemitism, Holocaust

### **Materials needed:**

- laptop,
- internet connexion,
- paper, pen,
- student account to Stories that move (free of charge)

### **Description**

#### **1) Introduction (40 minutes)**

In this introduction it will be presented the toolbox Stories that Move and its Pedagogical approaches.

1) How to make full use of the free materials of the tool

<https://www.storiesthatmove.org/agenda/how-to-get-started-with-stories-that-move/>

In this tutorial you will find out what you need to start using the toolbox, and it will help you feel equipped to engage and inspire your students. We have included chapters in the video so you can easily go to the section you need help with.

#### *Content of the video*

00:00-00:52 What is Stories that Move

00:52-01:04 What do you need?

## 2. WORKSHOPS / Life Stories: "Every story matters", Every story counts"

01:05-01:48 The online toolbox  
01:48-02:20 Learning path 1 Seeing & being  
02:20-02:53 Learning path 2 Facing discrimination  
02:54-03:28 Learning path 3 Life stories  
03:29-03:53 Learning path 4 Mastering the media  
03:54-04:28 Learning path 5 Taking action  
04:28-05:00 Educators' guides  
05:00-06:01 Creating teacher and student accounts  
06:01-06:17 Extra functions on the teachers dashboard

2) Pedagogical advice and methods for creating a safe place where students will feel comfortable talking about sensitive issues. It will help them feel equipped to engage and inspire their students.

<https://www.storiesthatmove.org/agenda/discussing-discrimination-teachers-tips/>

### *Content of the video*

00:00-00:35 Intro  
00:35-01:24 Before starting.  
01:24-02:55 How to create a safe space in a classroom?  
02:55-04:15 How can I make sure all my students take part actively?  
04:15-05:04 How can I stimulate my students' curiosity?  
05:04-06:21 How to encourage empathy?  
06:21-07:12 Final advice

3) Expert voice of Paul Salmons who talks on resistance to teaching about the Holocaust:

<https://www.youtube.com/watch?v=0-1kkwFVEcA&t=18s>

## 2. WORKSHOPS / Life Stories: "Every story matters", Every story counts"

4) Expert voice of Elke Gryglewski on exploring the complexity of responding to antisemitic expressions <https://www.youtube.com/watch?v=ULEda2xZwbE>; on how to address antisemitic images and <https://www.youtube.com/watch?v=5eM9e3BTQW4>; and on the pedagogy of appreciation. <https://www.youtube.com/watch?v=5eM9e3BTQW4&t=2s>

### 2) Workshop (50 minutes)

The main activity of this workshop is based on the Learning path 3 Life Stories and the importance of using the knowledge about the Holocaust to learn about Jewish life and Antisemitism.

- **Step 1 Keywords**

*Write down three words about how antisemitism affects people's lives'.*

Learners will return to their answers during the reflection step at the end of the learning path.

- **Step 2 Select a person**

*Choose someone you think looks interesting.*

On the basis of a snap judgement, learners choose a person they think looks interesting. In the following steps they will learn more about this person.



## 2. WORKSHOPS / Life Stories: “Every story matters”, Every story counts”

- **Step 3 Your choice**

*Why did you choose this person?*

Learners may choose a particular story for many different reasons. Having to articulate whether they chose because of a face or the tag line, for example, helps them realise that there are many different ways to make a first connection with a person

- **Step 4 See – Think – Wonder**

*Look carefully at the picture and write down a few words for each of the three questions.*

- *What do you see?*
- *I think that ...*
- *What questions do you have?*

This exercise helps learners explore a source using the ‘visible thinking’ approach, distinguishing between what they see, what they think based on this, and what they would like to know. Learners explore a picture related to the story they picked. They are encouraged to look closely and think of questions. The technique makes use of their natural curiosity.

- **Step 5 Life story**

*Read the life story. Select three events you think were important and explain why.*

## 2. WORKSHOPS / Life Stories: "Every story matters", Every story counts"

Learners are given a short text with basic information about the person they chose.

All the texts are available in the file Life stories. The learners are introduced to 6 personal stories. They pick one for themselves and learn briefly about that person. Each learner gets a collection of photos and quotes, to look into the story more deeply. A timeline of that person's life gives an overview. The learner prepares a presentation or writes an essay or story.

The historical biographies were chosen to contribute to intercultural historical learning. The focus is not on a particular period, though the Nazi era plays an important role in many of the lives presented here. The contextual information given is limited. The aim is to reflect on how personal lives are affected by discriminatory measures. Care has been taken to present people not only as victims but also as people with their own lives and identities.

- **Step 6 Form a group**

*You will share 'your' life story in a group. Tell the group in two minutes about 'your' person and why you picked him or her.*

- **Step 7 Choose a life story**

*Your group must now adopt one life story to present to the rest of the class. When you have agreed, write down the reasons why you agreed to pick that one. Why did you agree to pick this character? Look at all the sources carefully. As a group, choose a few you want to work with. Put together a presentation. Be creative. What elements of this person's life are particularly interesting? What is the significance of this life story today?*

## 2. WORKSHOPS / Life Stories: "Every story matters", Every story counts"

- **Step 8 All voices matter**

*Before the presentations, let's discuss briefly who wasn't chosen and why all stories count.*

- **Step 9 Showtime**

*Ready? Then it's time for your presentation!*

Consider letting the learners share and discuss their presentations or stories in small groups or you can give individual feedback on the work they have done.

- **Step 10 Reflection**

*Look at the words you wrote in answer to the first question. Add a new thought and give an explanation.*

*Write down three new words about how antisemitism affects people's lives.*

### **3) Conclusion (10 minutes)**

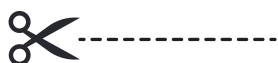
We will present 17 videos with different testimonies about antisemitism. We will ask to work in pairs or groups of three and to choose one of the 17 videos to see and discuss among them based on these topics:

a) Why have you chosen this person?



## 2. WORKSHOPS / Life Stories: "Every story matters", Every story counts"

- b) What 3 elements/ideas/concepts will you underline from their presentation?
- c) Did you learn something new? What?
- d) How do you connect this story with the one you chose during the workshop?



**Annex:**

**Lifestories:** <https://kulturasjecanja.documenta.hr/documents/267/Lifestories.pdf>

# STOLPERSTEINE: REMEMBERING SPANISH VICTIMS OF THE HOLOCAUST AND NAZI PERSECUTION

EUROM

## **Aim:**

To explore the connections between the Spanish Civil War, Francoism, World War II, and the Holocaust through the stories of Spaniards commemorated with a Stolperstein.

- Understand the historical links between Francoist Spain and the Holocaust.
- Develop skills in analysing historical sources and working with databases.
- Create and present research findings to the group, gaining insight into the diverse experiences of Spanish victims of the Holocaust and Nazi persecution.
- Reflect on the significance of memorialization in shaping historical memory.

**Time:** 80 minutes

**Target group/s:** high-school and university students, secondary school teachers, non-formal education

**Key words:** Jewish Spanish victims, Nazi persecuted Spanish political victims, Francoism, Nazi Germany, Micromonuments.

## **Materials needed:**

- papers with the biographies,
- internet connection

## 2. WORKSHOPS / Stolpersteine: Remembering Spanish Victims of the Holocaust and Nazi Persecution

### Description

#### 1) Introduction (20 minutes)

Introduce the workshop with a warm-up exercise that will permit the participants to discuss and debate what was the relation (of any) between the Spanish Civil War, Francoism, Second World War and the Holocaust.

Divide the participants into smaller groups, of 3 to 4 people each. Ask them to choose one of the photos with a Stolperstein. Ask them why they decided it for this one and how easy or difficult was to agree on it. What type of arguments were done for each member of the group (*see Annex*).

#### 2) Workshop (40 minutes)

The main activity of this workshop will be to research on the person of the Stolperstein chosen.

- **Step 1 Keywords**

Write down three words to describe what you think is this photo about

Learners will return to their answers during the reflection step at the end of the learning process.



## 2. WORKSHOPS / Stolpersteine: Remembering Spanish Victims of the Holocaust and Nazi Persecution

- **Step 2 Research about this person**

Learners will have time to look for information on the person chosen, first on their own and once they have done, they will be introduced to different databases where they will be able to find more information.

- **Step 3 Life story**

The learners will elaborate a timeline of that person's life and prepares a presentation or writes an essay or story of the person.

- **Step 4 Showtime**

*Ready? Then it's time for your presentation!*

Consider letting the learners share and discuss their presentations or stories in small groups or you can give individual feedback on the work they have done.

- **Step 5 Different profiles**

Let's discuss the different profiles and roles of the life stories presented.

- **Step 6 The role of Memory**

Let's talk about what is the Project Stolpersteine and their implementation in Spain

## 2. WORKSHOPS / Stolpersteine: Remembering Spanish Victims of the Holocaust and Nazi Persecution

- **Step 7 Reflection**

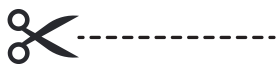
*Look at the words you wrote at the beginning. Add a new thought and give an explanation.*

### **3) Conclusion (20 minutes)**

In groups they will discuss about:

- a) What have they learned. They will be asked to say at least three new elements, facts, concepts.
- b) How they see the Project Stolpersteine.

They will be asked to summarize and present to the others.



### **Annex:**

#### **Stolpersteine:**

[https://kulturasjecanja.documenta.hr/documents/268/Annex\\_Workshop\\_2\\_Photos\\_Stolpersteine.pdf](https://kulturasjecanja.documenta.hr/documents/268/Annex_Workshop_2_Photos_Stolpersteine.pdf)

## TEACHERS' WORKSHOPS:

# HOLOCAUST NARRATIVE SCRAPBOOK

**Author:** Laura Isherwood

**Description:** The workshop was organized with the students of the school International School The Hague. The students are Year 11 History student. They studied a unit on The Holocaust for ten weeks. At the end of the ten weeks they completed a summative called "Holocaust Narratives".

Students were encouraged to choose one personal story, of someone who experienced the Holocaust (any role, including victims, perpetrators, resisters, rescuers, or something inbetween in Primo Levi's Grey Zone, such as: witness, requisitioned, etc.). They did background research on the chosen personal story, compiled resources (documents, photographs, passports, letters, clothing, testimonies) and designed a Scrapbook to shed light on that story.

Students already have knowledge of key concepts such as: discrimination, genocide, mass violence, stereotyping, single story, Holocaust by Bullets, grey zone. In this workshop they applied their prior knowledge to a new context.



## 2. TEACHERS' WORKSHOPS / Holocaust narrative scrapbook

### **Task : Holocaust narratives – Scrapbook**

*"Stories matter. Many stories matter. Stories have been used to dispossess and to malign, but stories can also be used to empower and to humanize. Stories can break the dignity of a people, but stories can also repair that broken dignity."* - Chimamanda Ngozi Adichie

*Come take this giant leap with me; into the other world; the other place where language defies [...] and the universe has yet to learn why* - Sonia Weitz

**Goal:** To show an understanding of what happened during the Holocaust

**Role:** You are an archivist/ librarian preparing an exhibition of Holocaust personal stories

**Audience:** Visitors to the archive/library interested in learning about the Holocaust

**Situation:** Single stories can be damaging - Jewish people as others, and as victims, perpetrators as evil, and everyone else as good. The reality is horribly more complex.

**Product:** A scrapbook of a Holocaust narrative

The outcomes were vary varied. Some students chose more well-known stories: Oskar Schindler or Rudolf Hoss; but some students also chose to highlight more complicated & lesser known stories.

For example, one student researched a family member. His story, albeit very tragic, does not fit effectively in the grand narrative of the Holocaust: her great uncle was a victim of the

## 2. TEACHERS' WORKSHOPS / Holocaust narrative scrapbook

Holocaust. He took his own life after receiving a letter to report to the council from the nazi's. The nazi's considered him jewish, even though his ancestors had renounced judaism many generations back and he had very little connection to the faith. She even went to the archives to find documentation to honour his story, and kept the scrapbook as her family's testament to his history.

Here is the rationale she wrote after completing the workshop and task:

*"Johannes Moritz Steinthal was a victim of the Holocaust. He never promoted/engaged in any antisemitic behaviour which could make him a perpetrator, he was an average civilian who fell victim to the Nuremberg Laws which deemed him a Jew, even though he had no personal connection to the Jewish Religion. He argues that he is 'innocent' when he writes to the local police requesting that he be exempt from the law forcing him to add 'Israel' as one of his middle names. Moritz himself believed that he was not a Jew and believed that he shouldn't fall under the punishment for being a Jew. In Moritz's suicide letter, he talks about 'leaving the battlefield' so that his wife and children can remain safe. He mentions that he has no other choice and that the world is full of hatred. In a way, Moritz could be considered a rescuer. This is because after he died, it helped to save Hedwig and their children, who survived the Holocaust because of him. The handwritten accounts show a greater understanding of how Moritz felt about his situation and treatment, and the reasons behind why he did what he did. Moritz's story is unique because it depicts a perspective that isn't normally talked about (being considered a Jew because your family in the past were, but have no connection to the Jews yourself.) His story shows just how deeply engraved the Anti-Semitic beliefs of the Nazis (NSDAP) were, that they would consider someone a Jew, even if they do not practice the Jewish religion, and extended family from 110 years ago were Jewish."*



## 2. TEACHERS' WORKSHOPS / Holocaust narrative scrapbook

**Johannes Moritz Steintal**  
The Holocaust through the eyes of a victim

**1** 25th August 1918 - Johannes Moritz Steintal is born in Bielefeld, Germany to Carl Gustav Steintal and Rosa Maria Steintal (Hornbich)

Moritz's family moves to Germany in 1920 (when his father, who was Moritz's father, is 6 years old)

Moritz studied law in Göttingen, Switzerland, and lived in a range of different places, from the Higher Regional Court in Frankfurt (Hessisches Landgericht in Frankfurt am Main) to participating in part of a legal course at the University of Bonn (1933) when he graduated in 1937 when he returned.

**2** In 1941, Moritz marries Hedwig Engelhardt (daughter of Bernhard Engelhardt & Johanna Rauch)

Moritz and Hedwig have 3 daughters: Hedwig, Lotte, and Emma (1940, 1942, 1943). Lotte dies in 1942.

Things started to become difficult when the district leader of the NSDAP moved into the house next door to Moritz. (While it has not been confirmed whether Otto Schuster was the man in question, there is circumstantial evidence that suggests that he was the individual involved.)

**3** From 1938, Moritz lived together with his wife and daughters in their own house in Frankfurt, Bräutigamstr. (as shown on the map)

**4** In September of 1935, the Nuremberg Laws were passed. One of the sections states that a person is considered Jewish "if he or she is descended from one or two grandparents who are fully Jewish by race" or unless he or she is considered a Jew as a result of marriage with a Jew at the time the law was enacted or subsequently marries one.

On the 30th of January 1939, Moritz wrote to the local police station stating that although he is 3/4 Jewish, he and his family for 100 years had no connection to the Jews, he requested to be exempt from the law on Alteration of Family and Personal Names which stated that Jewish men and women with non-traditional Jewish middle names had to adopt an additional name: "Israel", or "Jura".

**5** On the 26th of March 1942, Moritz received a telephone call from the Police (Gestapo / Administrative Agency) that he report to the Jewish Administrative Office, (Judenrat) in Frankfurt.

This office served as a place for the administration of Jews in Frankfurt, such as collection and deportation (which caused Jews' resulting deportation)

**6** In the early hours of March 12th 1943, Moritz takes his life by overdosing on sleeping pills.

Frankfurt / Main, 4 March 1943

Dear Hedwig, dear Emma!

Before I leave this life and follow Lotte (and Hans), my last thoughts are with my loved ones, with my mother and you, my daughters, but also with Sister and my grandchildren. It is a particular sorrow to me that I have never seen or got to know my two granddaughters Angelika and Heike, the two healthy, strong, talented and sweet children. May their blossom grow and prosper together with their older brother, my dear friend Hans, and grow into useful members of the national community despite the difficult times!

For you Emma, I hope that the future will be even better than it seems today, and that you, Hedwig + Sister, are not going to be separated for too long. I would like to wish you [Emma] that you get the big (or another suitable one) here in Frankfurt and can live with your mother.

**7** On the 11th of May 1942, the Steintalstein is placed on Bräutigamstr. 7.

The letter is signed Johannes Moritz Steintal

NIEN MOHNT J. MORITZ STEINTAL 20.1.1939 BEDEUTET/ENTRECHTET FLUCHT IN DEN TOD 12.3.1943

On the 30th of January 1939, Moritz wrote to the local police station stating that although he is 3/4 Jewish, he and his family for 100 years had no connection to the Jews, he requested to be exempt from the law on Alteration of Family and Personal Names which stated that Jewish men and women with non-traditional Jewish middle names had to adopt an additional name: "Israel", or "Jura".

The letter is signed Johannes Moritz Steintal

At the end of the ten weeks, and after completing the workshop the teacher also asked students to write a reflection on the overarching conceptual question:

- How are personal stories important when studying about conflict and discrimination?



## 2. TEACHERS' WORKSHOPS / Holocaust narrative scrapbook

 C.H. 

Personal stories are important when studying conflict & discrimination because you can learn a deeper understanding of what the conflict (Holocaust) looks like on a personal level. Only studying broad concepts mean that you lack the personal perspective. Conflict & discrimination are very personal and understanding the personal impact can be helpful to understand the impact that it can have on you personally. That depth and perspective is lost

 if you only study the  broad topics 

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continued

## TEACHERS' WORKSHOPS:

# A PERSONAL STORY OF EVA AKERMAN

**Author:** Biserka Zajec

### **Aims:**

- To connect past events with current events
- To recognize the dangers of prejudice, discrimination, antisemitism, racism and intolerance
- To reflect on the roles and responsibilities of individuals, groups, and nations when confronting the abuse of power, civil and human rights violations, and genocidal acts
- To develop students' critical thinking about current world issues like the power of extremist ideologies, propaganda, hatred, violence and the abuse of power

### **Learning outcomes:**

- Students will identify and critically reflect on moral, spiritual, and ethical issues that are central to learning about the Holocaust
- Through analyzing written texts and images students will demonstrate an understanding of the diverse perspectives of those who experienced the Holocaust
- By reflecting deeply on the Holocaust students will challenge their own assumptions about human behavior and decisions and enhance their own capacities for critical self-reflection and ethical decision-making



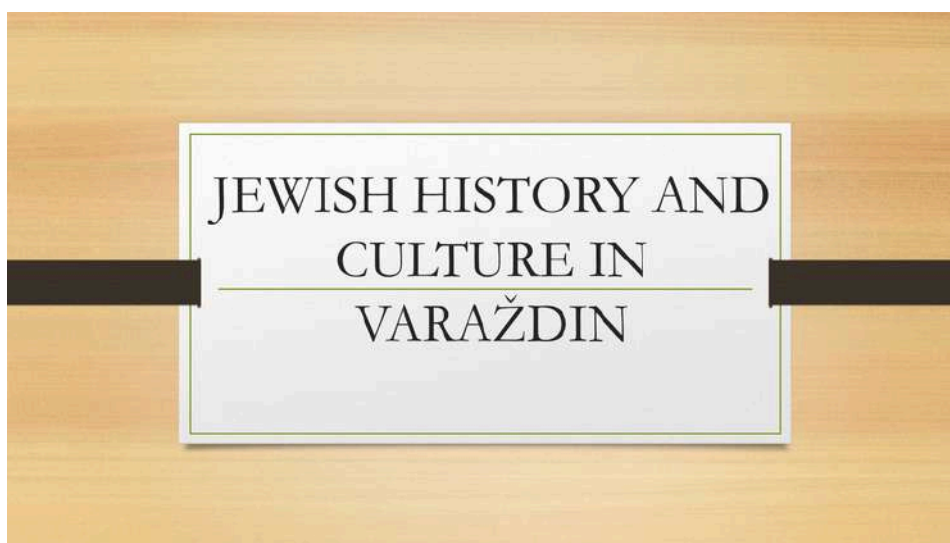
## 2. TEACHERS' WORKSHOPS / A personal story of Eva Akerman

**Description:** The workshop was organized with the students of the school "Gospodarska Škola Varaždin", in Varaždin, Croatia.

The teacher has chosen a personal story of a local Jew and Holocaust survivor Eva Akerman because she thinks it is important to start teaching the Holocaust through local stories.

Stages of a 90 minute lesson:

- **Introduction:** Class discussion – What do you know about the Jewish Community in Varaždin and the Holocaust in Varaždin?
- **Power Point "The Jewish Community in Varaždin"** – the teacher presents and the students complete the summary on their worksheets. The materials are available at:  
[https://docs.google.com/presentation/d/1d6mAdVlg3egM-WsliBBXjjRYNztaCj\\_c/edit?usp=sharing&ouid=117826594407428597415&rtpof=true&sd=true](https://docs.google.com/presentation/d/1d6mAdVlg3egM-WsliBBXjjRYNztaCj_c/edit?usp=sharing&ouid=117826594407428597415&rtpof=true&sd=true)





## 2. TEACHERS' WORKSHOPS / A personal story of Eva Akerman

The Varaždin Jewish Community dates back to \_\_\_\_\_ when first Jews arrived from Hungary. In 1900 there were about \_\_\_\_\_ Jews in Varaždin. The new synagogue was completed in 1861 in \_\_\_\_\_ Street. Varaždin Jews advanced in all fields of economic, social and \_\_\_\_\_ life. The most influential Jewish family was the \_\_\_\_\_ family. Mass arrests started on 12th July \_\_\_\_\_. Most of the Jews perished in \_\_\_\_\_. After the WW2 the Jewish community ceased to function in Varaždin.

- Students watch the video of a personal testimony of Eva Akerman and take notes - The video is available at: <https://www.osobnasjecanja.hr/video-arhiva/eva-akerman/>

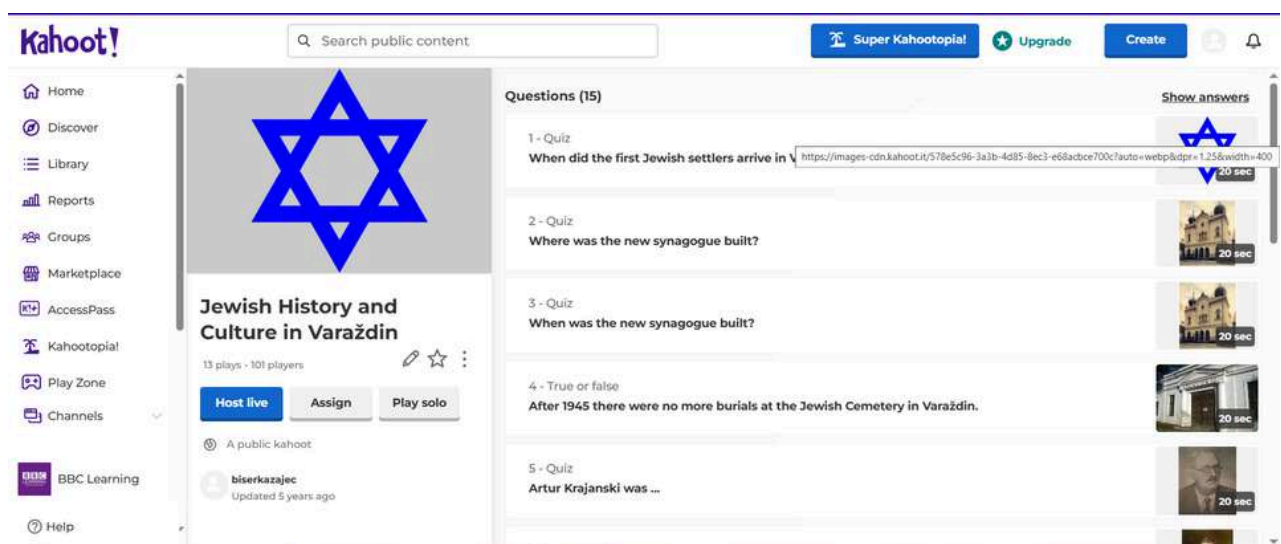


- Students read an extract from Eva's personal testimony from the book "The Jewish Community in Varaždin" by Magdalena Lončarić and answer the questions about the day when Varaždin Jews were arrested and taken to concentration camps.

## 2. TEACHERS' WORKSHOPS / A personal story of Eva Akerman

1. Where did Eva live?
2. How did she and her family feel that evening?
3. What happened when the Ustaše broke into her house?
4. Who did she recognize on the lorry?
5. Where did they take the Jews?
6. Describe the atmosphere at the Varaždin Hippodrome.
7. Explain what the expression brutal degradation meant to Eva.
8. What did Eva want to say in this statement: "That night I realized that I was Jewish."
9. How many members of the Jewish community were taken to the hippodrome?
10. Underline all the words and expressions that describe the terror of that night.

- **Conclusion:** Students do the Kahoot quiz on the history of the Jewish community in Varaždin and the story of Eva Akerman. <https://create.kahoot.it/details/5a735c85-dbb2-4e8a-bcf6-e5894b36df28>





## 2. TEACHERS' WORKSHOPS / A personal story of Eva Akerman

- Students evaluate the lesson in digital tool Mentimeter by answering the question: "What did you learn through a personal story of Eva Akerman".

Join at [menti.com](https://menti.com) | use code 8925 1072

Mentimeter

What did you learn through a personal story of Eva Akerman?

30 responses





# GRAPHIC NOVEL "MAX MANNHEIMER: BEN JAKOV"

**Author:** Tatjana Protulipac

**Description:** The workshop was held at the School for Economics and Tourism in Karlovac, Croatia, as an example of interdisciplinary collaboration between German language and history lessons.

- **Introduction** - division of students into 3 groups. Distribution of the graphic novel. The German language teachers prepared translations of unfamiliar words for the students in advance (*5 minutes*) – students are at beginner and advanced levels of German.
- **Each group analyzes one page of the graphic novel.** First, the novel is analyzed in pairs (*20 minutes*) – students answer pre-prepared questions (See *Annex*). After that, the whole group compares answers and highlights the most important terms related to the Holocaust (*10 minutes*).
- **Vocabulary.** After group work, during the discussion with students, the most important terms are written on the board: Holocaust, Racial Laws, Final Solution, Ghetto, Concentration Camps, Death Camps, Death March, Remembrance Day (*10 minutes*).

## 2. TEACHERS' WORKSHOPS / Graphic Novel "Max Mannheimer: Ben Jakov"

For **homework**, they were asked to analyze Max's sentence – **"You are not responsible for what happened, but for ensuring that it never happens again."** and share their thoughts on how to fight against anti-Semitism and hate speech, as well as explain why cultural memory is important in this context. Some examples:

Ela Koller 3.c:

*The sentence "You are not responsible for what happened, but for making sure it doesn't happen again" invites us to recognize the importance of learning from past tragedies like the Holocaust to prevent them from happening again. Although we are not personally responsible for the crimes committed in the past, we have a moral responsibility to fight against hatred, intolerance and discrimination in today's society. The Holocaust was a terrible example of human cruelty, and it is our duty to ensure that such a thing never happens again. Through education and awareness, we can prevent the repetition of similar crimes against humanity.*

Lovro Župčić 3.b:

*Although we cannot change the past, we can prevent it from happening again, we have more power and duty to do so that such tragedies do not happen again. This includes learning about history, and raising awareness about the consequences of hatred and discrimination of religion, race and members of other cultures, instead we need to encourage tolerance and living together. We need to recognize the mistakes of society from the past so that we can have a better future, our responsibility lies in the fact that we must not just silently observe, but teach new generations about the importance of human rights and to be brave in opposing any form of hatred because at the end of the day, we all we people who have heart and soul. This is the only way we can ensure that this kind of tragedy does not happen again.*

## 2. TEACHERS' WORKSHOPS / Graphic Novel "Max Mannheimer: Ben Jakov"

Mia Vučinić 3.b:

*The past "shapes" us, but it does not have to define us. The Second World War left an indelible mark on humanity and showed us the dark side of human nature. Millions of lives have been lost because of hatred, intolerance and injustice. Although we young people are not responsible for what happened over 70 years ago, it is our responsibility to be different and prevent such a tragedy from ever happening again ... In addition to knowing history, it is also important to develop emotions. Hate and intolerance can arise from fear and misunderstanding. Young people can play a key role in building bridges between different cultures, religions and communities. Through society and friendship, we show that differences do not have to be a reason for division, but an opportunity for something good and new in our lives.*



## 2. TEACHERS' WORKSHOPS / Graphic Novel "Max Mannheimer: Ben Jakov"

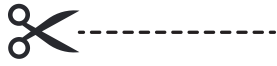
### Annex - Questions:



#### Group 1:

- When and where was Max Mannheimer born?
- How many members did the Mannheimer family have?
- What happened to Austria in 1938?
- Who and how in 1938. occupied the Sudetenland?
- Where did the Mannheimer family move?
- What happens in 1939. with Uhersky Brod?
- Where did Max Mannheimer work?
- What happens to Jewish rights during the German occupation?
- Explain the term Racial laws.
- Explain the term Final solution.
- Who took Max's brother Erich in 1942?
- What happened to Erich after his arrest?

## 2. TEACHERS' WORKSHOPS / Graphic Novel "Max Mannheimer: Ben Jakov"



### Group 2:

- Where was Max and his family taken during 1943?
- Explain the term ghetto.
- Explain the term concentration camp.
- Explain the term death camp.
- What happened to Max's family members?
- In which camps were Max and his brother Edgar imprisoned during 1943 and 1944?
- What did the SS force them to do in April at the end of World War II?
- Explain the term Death March.
- Who and where freed Max and his brother Edgar?

## 2. TEACHERS' WORKSHOPS / Graphic Novel "Max Mannheimer: Ben Jakov"



### Group 3:

- Where does Max go after liberation?
- How many times was Max Mannheimer married?
- What happened to his first wife?
- How many children did Max Mannheimer have?
- What did Max publish in 1985?
- What did Max become in 1988?
- How did Max express his memories of the war?
- Why is he signed as Ben Jakov (son of Jacob)?
- When did Max Mannheimer die?
- Explain the term Holocaust.
- When is Holocaust Remembrance Day celebrated? Why exactly on that date?



A large, irregularly torn piece of brown, textured paper is positioned horizontally across the middle of the frame. The paper has a rough, fibrous appearance with some darker spots and fibers visible. The background is a solid, bright yellow color. The text '3. BEST PRACTICES' is printed in white, bold, serif capital letters on the brown paper.

# **3. BEST PRACTICES**

### 3. BEST PRACTICES




## Osobna Sjećanja - Croatian memories

[osobnasjecanja.hr](http://osobnasjecanja.hr) - Croatian memories


Video arhiva

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18




**Slavko Malnar**

Slavko Malnar rođen je 8. veljače 1937. godine u Ravnicama kod Čabra gdje je i proveo svoj životni vijek. S nepune...




**Vida Tučan**

Vida Tučan rođena je 1938. u Zagrebu. Po zanimanju je profesorica tjelesnog odgoja, ali je istovremeno gradila i...




**Krešimir Sršen**

Krešimir Sršen rođen je 1943. u mjestu Trn kod Opuzena. Otac mu je bio sudionik NOP-a, te je odgajan u duhu...




**Vojko Ivica**

Vojko Ivica rođen je 1948. u Splitu. Poljeće iz partizanske obitelji. Odgajan je u duhu antifasizma i borbe za...




**Tonči Majić**

Tonči Majić rođen je 1951. u Splitu. U dobi od 21. godinu doživio je tešku prometnu nesreću čije posljedice...




**Slovenka Marinković**

Slovenka Marinković rođena je 1951. u Leskovcu, u Srbiji. Godine 1972. dolazi živjeti u Split sa suprugom koji je bio...



**Toni Vukičević**

Toni Vukičević rođen je 1966. u Splitu. Po zanimanju je odvjetnik. Rat 90-ih dočekao je na pragu početka svoje...



**Maja Matejlan**

Maja Marija Matejlan rođena je 1966. u Splitu. Tijekom rata 90-ih radila je u međunarodnim humanitarnim organizacijama...

Opcije pretrage

Odaberi riječ

Pretraži titlove

Tema

Mjesto

Područje

Ime

Spol

Godina rođenja

Pretraži

Since 2010, Documenta has been working on creating a collection of video-recorded testimonies of relevant time witnesses of the historical events in the 20th century to preserve them from oblivion. The organization believes that, through recording and transferring subjective experiences of people, it is possible to gain deeper insights into seemingly hidden aspects of political turmoil and war conflicts that had happened in these areas. The oral history methodology can support and strengthen personal and social processes of dealing with the past. Thematically, the main focus of the interviews is connected with the main periods covered in Documenta's work: , like the experiences of suffering and resistance during the Second World War, and the period of socialist Yugoslavia covering political violence during that time, and the war in the 1990s, including antiwar




### 3. BEST PRACTICES

war resistance and activism, soldiers from all sides involved in the war, and civilian victims. The organization proposes the use of oral history as a method to collect individual memories of past traumatic events, from a wide range of perspectives, including those of minorities, victims, and women.

Each interview is conducted, transcribed, elaborated, titled, and indexed, and is available in Croatian and English on the platform “Osobna Sjećanja/Croatian Memories” ([osobnasjecanja.hr](http://osobnasjecanja.hr) - [Croatian memories](#)). At the moment, Documenta has recorded 474 interviews, and this work is still ongoing.

Documenta uses the interviews mostly in educational activities, research, exhibitions, and campaigns. The interviews cover the life-history of the witnesses, becoming an interesting tool for following individual fates in the 20th century, and better understanding the life stories through different historical, political, and social times.



My name is Dragica Vajnberger.  
I was born in 1919 in Zagreb.

**Dragica Vajnberger**

Dragica Vajnberger was born in Zagreb in 1919 into a Jewish family of artisans. Daughter of Ervin and Margita, her family name was Schlesinger. She graduated from the First Women's Gymnasium in Zagreb in 1937. During her high school years, she joined SKOJ (League of Communist Youth of Yugoslavia). After the establishment of the Independent State of Croatia, because of the danger of the persecutions that Jews were then subjected to, she moved to Split, at the time under Italian occupation, and then to Novi Vinodolski. In November 1942, she was taken to the Kraljevica concentration camp, and shortly afterward to the Italian fascist camp Kampor, on the island of Rab. After the capitulation of Italy in 1943, the camp was shut down and Dragica Vajnberger joined the Partisans. According to information she later received, her parents were taken to a camp in 1944 and all trace was lost of them. Except for one cousin who also joined the Partisans, none of her close family survived the war. After the war, she attended the Journalism and Diplomatic College in Belgrade (1948-1954) and until the end of 1954 worked as a secretary for Milovan Đilas. She worked in the state news agency „Tanjug“ until 1965, then as an expert associate at the Institute for the Workers' Movement in Belgrade until 1967, and as the head of documentation at the Central Committee of Yugoslavia until 1973. After retiring, in 1973, she returned to Zagreb, where she lived at the "Lavoslav Schwarz" retirement home. She was one of the initial contributors to the Jewish Biographical Lexicon; using the Jewish Review and other sources, she created a basic database of approximately 1,000 entries. She died in Zagreb on the 2nd of May 2013.

Advanced search

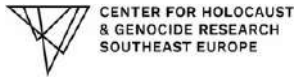
**Chapters**

- Life in Zagreb before World War II
- SKOJ [Young Communist League of Yugoslavia]
- Germans entering Zagreb
- Persecution of Jews in the NDH [Independent State of Croatia]
- Concentration camp on the island of Rab
- Italian retreat
- Escape to the Partisans
- Arrival in liberated Zagreb
- Collaboration with Većeslav Holjevac
- Uncertainty of war
- Leaving for Belgrade
- Attitude towards self-management socialism
- Brotherhood and unity in Yugoslavia
- Croatian Spring
- Collaboration with Franjo Tuđman
- Homeland War
- Acquiring pension

The whole interview



### 3. BEST PRACTICES



#### Mapping the Holocaust in the Independent State of Croatia

<https://experience.arcgis.com/experience/06b2a9a6473848ee98a0db541907274b>



In addition to its educational endeavors and project collaborations, Center for Holocaust and Genocide research in Southeast Europe is undertaking an ongoing project to map and document Jewish heritage sites across Southeast Europe. This project involves creating an interactive digital map that highlights synagogues, cemeteries, community centers, and other significant landmarks pertinent to Jewish history in the region. By providing detailed information and historical context for each site, the Center aims to raise public awareness, facilitate academic research, and promote the preservation of these culturally and historically significant locations. This comprehensive mapping project serves as a valuable resource for educators, researchers, and the general public, fostering a deeper understanding of the rich Jewish heritage in Southeast Europe.

### 3. BEST PRACTICES



#### The graphic novel “Max Mannheimer ben Jakov”

[https://mmsz-gegen-antisemitismus.de/wp-content/uploads/2024/04/MaxMannheimer\\_GraphicNovel\\_digital.pdf](https://mmsz-gegen-antisemitismus.de/wp-content/uploads/2024/04/MaxMannheimer_GraphicNovel_digital.pdf)

The graphic novel “Max Mannheimer ben Jakov” describes on three pages the most important events of Max Mannheimer and his family during the National Socialist era. It is used in various workshops at the Max Mannheimer Study Center. The graphic novel is designed to meet the viewing and reading habits of the participants and bring them closer to the life story of Max Mannheimer after whom the Max Mannheimer House was named.

The graphic novel was drawn by Greta von Richthofen and financed by the Bavarian State Ministry for Family, Labor and Social Affairs and the Max Mannheimer Study Center





### 3. BEST PRACTICES



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[https://mmsz-gegen-antisemitismus.de/wp-content/uploads/2024/04/MaxMannheimer\\_GraphicNovel\\_digital.pdf](https://mmsz-gegen-antisemitismus.de/wp-content/uploads/2024/04/MaxMannheimer_GraphicNovel_digital.pdf)

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### 3. BEST PRACTICES



#### **The online documentation center campifascisti.it**

<https://www.campifascisti.it/>

With the creation of the internet site campifascisti.it the Topografia per la Storia created an online documentation center on internment and imprisonment as practices of repression implemented by the Italian state in the period from the seizure of power by Benito Mussolini (1922) to the end of the Second World War (1945).

A very vast topic, therefore, which includes both the legislative instruments issued in peacetime for the internal control of opponents and society, and the laws and practices adopted by the Royal Army in the wars waged in Africa and Europe.

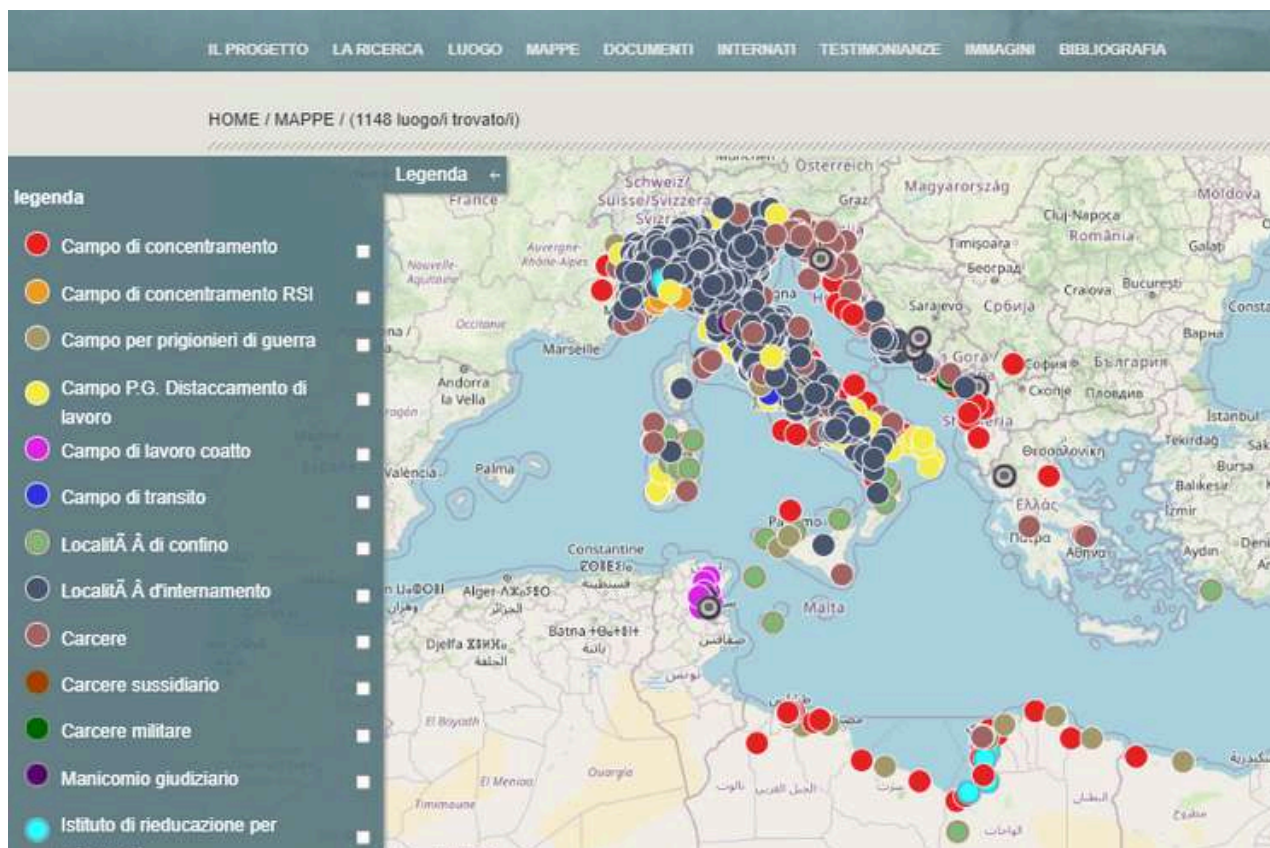
However, the online documentation center is not built on the basis of historical events, but on the places.

By places of internment and imprisonment we mean places of confinement, prisons, concentration camps, municipalities of internment and anything else that may emerge from historical research as a context in which these repressive practices were implemented aimed at political opponents, specific social categories, religious, civil and military groups of foreign states involved in wars or military occupations.

The different places identified in this way are documented through several types of sources (original documentation, scientific literature, direct testimonies, photographs, videos, etc.), published as the research progresses on this website.

Given the vastness and complexity of the topic, the amount of documentation that can potentially be consulted and the initial phase of the work, the contents currently published on this site are only the first small stone of the project.

### 3. BEST PRACTICES



Campifascisti.it is a work in progress. This is the first important warning we address to visitors to the site.

We are building this online documentation center using the site as if it were a notepad, or a virtual collecting place, where we can accumulate the material that we find from time to time by consulting an archive, collecting a testimony, reading a book or visiting a place.

The different cards dedicated to each place can therefore contain a lot or little documentation depending on the type of research carried out so far. We do not proceed by individual places, but in a transversal way.

### 3. BEST PRACTICES



#### **The exhibition "SAMUDARIPEN – The Roma Holocaust"**

<https://www.samudaripen.intercultural.ro/>

The Intercultural Institute of Timișoara organized the exhibition "SAMUDARIPEN – The Roma Holocaust" as part of the Capital of Culture 2023 program. Hosted at West University of Timișoara, the exhibition featured eight panels focusing on the persecution of the Roma community during WWII and the communist era, both at national and European levels. It was developed by experts Bogdan Chiriac, Adrian Nicolae Furtună, and Luminița Cioabă, alongside the IIT team.

The exhibition aimed to educate and raise awareness among high school and university students about Roma history, culture, discrimination, and persecution. Approximately 200 visitors, primarily students and teachers from Timișoara, engaged with the exhibition between November 14-29, 2023. Activities included discussions and interactive sessions designed to foster empathy and understanding of sensitive historical events.

The exhibition adhered to guidelines from the International Holocaust Remembrance Alliance (IHRA) and the Council of Europe's recommendations on Holocaust remembrance. Its educational framework emphasized personal relevance to students' daily lives, constructivist learning, human dimensions, individual life stories, and multiperspectivity, highlighting diverse experiences including victims, survivors, perpetrators, bystanders, and rescuers. The initiative underscored the importance of portraying historical figures with dignity, humanizing both victims and perpetrators as individuals not as a part of a group, and encouraged visitors to critically consider personal agency, historical context, and the relevance of local history.



### 3. BEST PRACTICES

## ROMII ȘI HOLOCAUSTUL: PRIVIRE GENERALĂ

**Cronologia etapelor principale**

În contextul și războiului civil din România

**1928**

Legea privind cetățenia română a jidovilor

**1933**

Legea privind cetățenia română a jidovilor

**1934**

Legea privind cetățenia română a jidovilor

**1935**

Legea privind cetățenia română a jidovilor

**1936-38**

Legea privind cetățenia română a jidovilor

**1936**

Legea privind cetățenia română a jidovilor

**1941**

Legea privind cetățenia română a jidovilor

**1941**

Legea privind cetățenia română a jidovilor

**1942**

Legea privind cetățenia română a jidovilor

**1942**

Legea privind cetățenia română a jidovilor

**1944**

Legea privind cetățenia română a jidovilor

**1942-1944**

Map showing the routes of deportations of Roma and Jewish people during the Holocaust in Romania.

QR code linking to the exhibition content.

QR codes were included on the exhibition panels, directing students to diverse resources about the Roma Holocaust. Additionally, the panels were made available online, allowing teachers to revisit the content in class after the exhibition visit and ensuring accessibility for educators across Romania. The digital exhibition is [accessible here](#), and we recommend translating it using your browser's automatic translation feature.

*The first panel of the exhibition. It focuses on presenting the historical context and the routes of the deportations*

### 3. BEST PRACTICES



CENTER JUDOVSKÉ KULTURNÉ  
DEDIŠČINE SINAGOGA MARIBOR

#### **The 'Shoah – Let Us Remember' project**

<https://www.sinagogamaribor.si/en/dediscina-sinagoga/shoah-let-us-remember-project/>

<https://www.sinagogamaribor.si/en/shoah-let-us-remember-2025/>

In 2010, the Center of Jewish Cultural Heritage Synagogue Maribor, in cooperation with the First Gymnasium Maribor, organized the first high-profile programme dedicated to remembering the Holocaust victims on the International Holocaust Remembrance Day. The programme was named 'Shoah – Let Us Remember'. As part of this programme, the exhibition 'Holocaust 1933–1945 (The Courage to Remember)' by the Simon Wiesenthal Centre in Jerusalem was displayed at the First Gymnasium Maribor with the support of the Synagogue Maribor, and a meeting of students with Erika Fürst, a Jewish survivor from Prekmurje and one of the most important witnesses of the Holocaust in Slovenia, was also organized. The Synagogue Maribor additionally hosted the scientific meeting 'The Holocaust and Its Consequences in Slovenia', which was one of the first professional meetings in Slovenia entirely dedicated to the topic of the Holocaust and which was transformed the following year into the traditional scientific meeting 'Each Year One Name', and a commemorative event, at which the honorary speaker was the then Prime Minister of the Republic of Slovenia, Borut Pahor. The well-thought-out and content-based programme met with positive responses from both the professional and general public, so in 2011 we managed to attract new partner organizations to participate, from museums and cultural and research centres to historical societies, primary and secondary schools, as well as municipalities from all over Slovenia, and we expanded the programme with additional content. With the support of the Ministry of Foreign Affairs of the Republic of Slovenia and the International Holocaust Remembrance Alliance (IHRA), what was originally a local programme quickly grew into a nationwide project, with which we pay tribute to the memory of the victims of the Holocaust and Nazi persecution in Slovenia every year on 27 January.



### 3. BEST PRACTICES



The Synagogue Maribor is the national coordinator of this project that is largely focused on presenting the personal stories of victims of the Holocaust and Nazi-fascist persecution and which includes all the basic segments of preserving the memory of the Holocaust, i.e. the research, education, and remembrance. With the project 'Shoah – Let Us Remember', we contribute to strengthening education and collective memory and raise awareness about the causes and consequences of the darkest chapters not only of Slovenian, but also of European and world history. The Synagogue Maribor provides all participating and partner organizations with professional assistance and technical support in organizing and implementing activities, organizes and co-organizes various events, prepares documentary exhibitions, which are then offered to all interested organizations for free loan, and generally acts as a connecting link between various stakeholders. Special attention is also paid to schools and teachers, with whom we have developed a wide-ranging partner network and with whom we connect in numerous activities. For teachers, every year as part of the 'Shoah – Let Us Remember' project, we also prepare a virtual working meeting on the topic of challenges in teaching about the Holocaust today, while presenting both new teaching aids and examples of good practices at the same time.

The programme of the events for general public, which were held as part of the 'Shoah – Let Us Remember 2025' project, is available [here](#) (in Slovenian).

The programme of the events for schoolchildren and youth, which were held as part of the 'Shoah – Let Us Remember 2025' project, is available at [this link](#) (in Slovenian).



### 3. BEST PRACTICES



#### The “RUTA al EXILIO (REX)” project

<https://rutaalexilio.com/>

The Route to Exile (REX) project consists of a two-week itinerary through the easternmost part of the Catalan Pyrenees cross-border area, in which 40 young people from all over Spain get to discover the most emblematic places of memory of the Spanish Republican exile of 1939 and develop an extensive program of multidisciplinary educational activities. Throughout the two weeks, the group has the opportunity to visit places of repression and imprisonment, escape and smuggling routes at the border, museums and memorials, as well as a diverse set of places of memory in situ. The accompanying team develops a broad and rich pedagogical program, which not only includes elements linked to recent history and memory, but also cross-cutting elements that cut across the reality of the 16- and 17-year-olds who make the route. Anti-racism, feminism, environmentalism, vegetarianism, are some of those issues that help to connect the reality of the present with the struggles of the past that the route brings to the attention of young people. The constant contact with nature and the development of coexistence among the participants and accompanying persons are other important distinguishing features of REX. After four successful editions (the fifth will be held in 2025), there is now an organized group of more than a hundred young former participants in the route, who have developed their own association, from which they promote various initiatives to encourage youth in activities related to democratic memory throughout Spain.

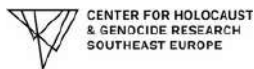


The image features a textured, torn piece of brown paper or cardboard that occupies the central portion of the frame. The paper has irregular, deckled edges, giving it a vintage or handmade appearance. It is set against a solid, bright yellow background. The text is printed in white on the brown paper.

# **4. DIGITAL BIOGRAPHIES - English summaries**



#### 4. DIGITAL BIOGRAPHIES



**Mile (Milutin) Vukmirović** was born on September 7, 1934 in the village of Babinjac. When the Ustaša violence erupted in 1941, Mile's family fled to Kozara but was soon captured by German forces and sent to the Jasenovac concentration camp. After enduring months of harsh captivity in Jasenovac and Novska, Mile's family arranged for him to be sent to Hrvatska Slabinja, where he was sheltered by Aunt Marija and her husband Stanko, a Croat. Tragically, they were both later killed by the Ustaše in retaliation, though Mile survived the war in hiding. After the war, Mile remained steadfast in his refusal to equate the Ustaše with all Croats and continued to promote inter-ethnic peace, especially throughout the 1990s. Today, he is an active Jasenovac survivor, regularly attending commemorations to honor the memory of those who perished.

**Dragomir Mađar** was born in 1929 in the village of Donji Jelovac, Bosnia and Herzegovina. In the summer of 1941, as the Ustaša terror reached Donji Jelovac, Dragomir and his family fled. Along with other fugitives, they were eventually captured by the Germans and handed over to the Ustaše. The Ustaše slaughtered most men in front of their families, interning the survivors in the concentration camp of Jasenovac. After enduring 59 painful days in Jasenovac, Dragomir and his family were eventually separated: Dragomir was assigned to work as a shepherd. Months later, his mother managed to locate him, his brother and his sister. They ultimately returned to Donji Jelovac, where they lived under the threat of death until the Ustaše retreated in January 1944. None of the men in Dragomir's family survived the Ustaše genocide against the Serbs. Dragomir never went to Jasenovac again, as he remained haunted by that place throughout his life.



#### 4. DIGITAL BIOGRAPHIES

**Jelena Malević** (née Fuchs) was born on August 7, 1912, in Trnava near Đakovo. Although Jelena was not religious, her family followed Jewish traditions. In 1934, Jelena married Vojo Malević, an Orthodox Montenegrin army officer. Vojo was arrested and executed by the Ustaša on April 14, 1941. Jelena then fled to Vukovar, presenting herself as an Orthodox Montenegrin woman until the end of the war: being Montenegro under Italian occupation, she was granted formal Italian protection. In Vukovar, Jelena worked in a bakery and secretly provided food to ten Jewish families. While Jelena's father was eventually taken to Jasenovac, Jelena was able to save from certain death her mother and her niece. On October 6, 1944, Jelena was arrested as an Orthodox Serb and anti-regime sympathizer, enduring seven months in the Vinkovci camp. A German officer who fell in love with her ultimately secured her release. She returned to Vukovar after the war, with only a few family members surviving. At the beginning of the 1990s war, Jelena fled to Zagreb, where she lived until her death on January 15, 2003.

**Mira Švigel** (born Mihajlović), was born on October 6, 1918, in Vukovar to a Serbian father and a Jewish mother. On July 27, 1942, as the Ustaša began mass deportations of Vukovar's Jews, a German man saved her by taking her out of the deportee column. Mira later married him, took his surname, Švigel, and converted to Catholicism. Her entire family perished under the Ustaša regime, but Mira survived. Mira was one of the few surviving Jews who continued to live in Vukovar after the Holocaust. After the end of the war, she took care of the Jewish cemetery, and everything related to the Jewish heritage in Vukovar. She survived the 1990s war by escaping to Novi Sad, where she lived with her relatives until her death. No photograph of Mira was found during research, leaving only an imagined memory of her and reflecting the loss and silent disappearance of Vukovar's once-thriving Jewish community.

**Available in Croatian language at:**

[https://kulturasjecanja.documenta.hr/documents/235/CHGRSE -  
\\_Documenta\\_H0COxXI.pdf](https://kulturasjecanja.documenta.hr/documents/235/CHGRSE_-_Documenta_H0COxXI.pdf)

## 4. DIGITAL BIOGRAPHIES



Max Mannheimer Haus  
Studienzentrum  
und Internationales  
Jugendgästehaus

**Ella Lingens** was born in Vienna on November 18, 1908. She studied medicine and law and lived with her husband Kurt Lingens in Vienna at the end of the 1930s. After the invasion of Austria by German troops, they began to support Jewish fellow citizens: they hid Jews and tried to help them escape. They were betrayed and Ella Lingens was taken to the Auschwitz-Birkenau concentration and extermination camp. In December 1944, she was deported to Dachau concentration camp. She was liberated there on April 29, 1945. Ella Lingens was honored as "Righteous Among the Nations" in 1980. She died in Vienna in 2002.

**Georg Elser** was born on 04.01.1903 in Hermaringen. After his apprenticeship, he worked as a carpenter. In the 1930s, Georg Elser rejected the National Socialists' progressive rearmament. In 1938, he made a plan to kill the leading elite of the National Socialists. After long preparations, he made an assassination attempt on November 8, 1939, which failed. During his escape, Georg Elser was arrested and, after interrogation, taken first to Sachsenhausen concentration camp and later to Dachau concentration camp. He was murdered there on 09.04.1945.

**Livia Bitton-Jackson** was born Elvira (Elli) Friedmann on February 28, 1931 in what was then Czechoslovakia. In 1938, anti-Semitic hostility increased and her father was forced to close his business. In March 1944, all Jewish residents were taken to a ghetto. In May, Livia Bitton-Jackson and her mother were deported to the Auschwitz-Birkenau concentration and extermination camp. There, they had to perform forced labor. A short time later, she and hundreds of women were deported to a subcamp of the Dachau concentration camp in Augsburg. They were liberated near Seeshaupt at the end of April. In the early 1950s, she emigrated to the USA, where she later taught at the City University of New York. In 1977, she moved to Israel, where she lived until her death in 2023.

**Available in German language at:**

<https://kulturasjecanja.documenta.hr/documents/244/R4 - Biographies.pdf>

## 4. DIGITAL BIOGRAPHIES



The Slovene **Ivan Leban** was a teenager when he was arrested with his family by the fascist militia in his hometown Tolmin in 1943. Deported with his father to the concentration camp of Cairo Montenotte in western Italy, the Germans sent both to Mauthausen concentration camp after 8. September 1943. Ivan Leban was sent to forced labour in a farm, his father in a cave. Both survived the experience of double deportation.

**Yeweinsket Beshah-Woured**, Addis Abeba, 1931 was six years old when she has been deported to Italy together with her mother and a brother, after her father had been shot by the Italians. She is part of the almost 400 members of the old Ethiopian aristocracy, which after the attempted bombing of Graziani on February 19th 1937 has been deported firstly to the internment camp of the Asinara island, then to Rome, to Tivoli and back to Addis Abeba, where she was interned from 1939 to 1941.

**Izidor Isak Finci** was born in Sarajevo 1918 grew up in a Sephardic family. After finishing the theological studies, he was employed as vice-rabbi in Split. During the war he faced the fascist antisemitism and joined the antifascist movement. Then fascist arrested and imprisoned him in the jails of Split and Volterra. After 8th September 1943 Finci was the only inmate who was not liberated from Volterra. The reason that he was a Jew. Deported by the Germans with fascist complicity to Auschwitz, he was murdered in 1944.

**Available in Italian language at:**

<https://kulturasjecanja.documenta.hr/documents/236/TpS.pdf>



## 4. DIGITAL BIOGRAPHIES



**Maria Sava Moise**, born in Iași in 1925, was raised in a modest family and married in 1942, at age 17. That same year, she, her siblings, and her husband's younger sister were taken by authorities in a night raid, along with other Roma from her neighborhood, and transported to a concentration camp. Enduring hunger, forced marches, and unsanitary conditions, Maria witnessed many suffer and lose their lives, including her sister who died of typhus. After her father eventually managed to bring her home illegally in 1943, Maria resumed life with her family, but the trauma remains, and she shares these memories with her grandchildren to keep alive the history of her and her community's suffering.

**Olga Lengyel**, born in 1908 in Cluj, was deported with her family to Auschwitz in 1944, where she lost her parents and children. As a camp nurse, she bravely tried to save other prisoners. After escaping, she moved to the U.S., published *Five Chimneys*—an early Holocaust memoir—and established an institute to educate future generations on Holocaust remembrance and human rights.

**Major Ioan Peschir** was the commander of the regional Gendarmerie Unit in the region surrounding Timisoara, the largest city in the West of Romania, in the 1930s and 1940s. Although in the past he manifested approval of the plans for ethnic cleansing formulated by the Nazi-allyed government led by Ion Antonescu, when he was put in charge of the deportation operations in the region, he managed to save 268 Roma, out of the 346 who were on the lists for deportation, blaming the higher number on the aversion towards Roma of the police officers who made the lists for deportation.

**Available in Romanian language at:**

<https://kulturasjecanja.documenta.hr/documents/237/IIT.pdf>

## 4. DIGITAL BIOGRAPHIES

### SINAGOGA

CENTER JUDOVSKÉ KULTURNÉ  
DEDIŠČINE SINAGOGA MARIBOR

**Elizabeta Šarh** (1900, Šentjanž nad Dravčami–1942, Auschwitz) was the wife of the national hero Alfonz Šarh, a partisan in the famous Pohorje Battalion and a farmer from Lobnica near Maribor. Elizabeta was also a mother of eight 'stolen children'. Her three oldest sons escaped from the Frohnleiten children's camp near Graz and joined their father in Pohorje Battalion. The sons and the father were killed in the battalion's last battle with the Germans at Osankarica on 8 January 1943. Elizabeta died already before that, three months after arriving in concentration camp Auschwitz. Other Šarh family members survived the war. The children of Elizabeta and Alfonz Šarh still preserve the memory of their suffering during World War II.

A central figure of the Maribor Jewish community before World War II, and one of the central figures of Maribor at that time, was **Marko Rosner** (1888, Iacobeni–1969, Haifa). Not only did his companies employ around 1,000 workers in 1939, but it is also worth pointing out what one of his workers recalled: "... he was very social towards workers and employees, the wages were reasonable, he also took care of the women in labour and the food...". The list of his donations and charity is very extensive, but two of the most important are: on his 50th birthday in 1938, he set up a fund for his workers, with an initial capital of 100,000 dinars, and he was the first to donate 100,000 dinars to the newly established Academy of Sciences and Arts (today SAZU) in Ljubljana. He also helped many Jewish refugees when they illegally crossed the border between Nazi Germany and Yugoslavia. Marko Rosner and his family - wife Charlota/Šarlota, née Brecher (1902, Năsăud–1974, Novara), son Karlo (1922, Maribor–2002, Novara) and daughter Lidija (1928, Maribor–2022, Novara) - left Maribor on 27 March 1941, making their way to Palestine via Serbia, Hungary, Romania, Bulgaria and Turkey in 1943. Immediately after the war, Marko Rosner was convicted in absentia by the new communist authorities as a Nazi collaborator. Nevertheless, he remained loyal to the city in which he spent "the best part of his life" even after his death. Rosner was only recently legally rehabilitated by the Republic of Slovenia at the explicit request of his descendants. The descendants of Marko Rosner want his memory to be preserved in Maribor for future generations.

#### 4. DIGITAL BIOGRAPHIES

**Herta Haas** (1914, Slovenska Bistrica–2010, Belgrade) was the third wife of Josip Broz – Tito (1892, Kumrovec–1980, Ljubljana) and therefore probably one of the most famous Maribor residents. She was born to lawyer Heinrich/Henrik Haas (1864, Wildon–1925, Graz) and his second wife, teacher Priska, née Schindler (1888, Knittelfeld–1975, Maribor). She had a brother Silvio/Silvijo (1912, Maribor–1936, Golnik), who was exceptionally musically gifted. The Haas family was of German origin, but they all used Slovenian, which was the minority language in Maribor until 1918, and the majority language after 1918. Herta's parents met in Maribor Esperanto Society, founded in 1910 by Herta's father. Herta was very versatile in her youth: she was an Esperantist, a Girl Scout, musician, ballerina, sportswoman and student at Maribor Realka secondary school, today's Prva gimnazija Maribor. After graduating from high school in 1933, she began her studies at Ekonomsko-komercijalna visoka škola Zagreb (today's Faculty of Economics and Business in Zagreb). In 1936, she was admitted to the Communist Party of Yugoslavia. In 1937, when she went to Paris as part of a Yugoslav student group to attend the World Exhibition, she met Tito. Herta became Tito's third wife, although there was no official marriage due to illegal activities. They lived together in Zagreb until the outbreak of World War II in Yugoslavia. Shortly after Tito left for Belgrade, Herta gave birth to their son Aleksandar/Mišo Broz on 24 May 1941. As Herta was active in the underground resistance movement, in the autumn of 1941 she gave her son Mišo to the care of a reliable family. In early 1942, Herta was arrested by the Ustashe police. She was sentenced to death in prison, but the execution was subsequently cancelled. To save herself from further torture, she unsuccessfully tried to commit suicide twice. In April 1943, as part of a prisoner exchange, she was freed. On her arrival at Tito's Yugoslav partisan headquarters, his infidelity led to the end of their (un)marital relationship. At the end of 1943, she returned to Slovenia and worked in Bela Krajina region until the end of the war. After the war, Herta completed her studies in economics in Zagreb. She worked in state institutions in Zagreb, Ljubljana, Skopje and, for the longest time, Belgrade. In 1952, she married Jovan Krstev in Belgrade. They had two daughters, Cvetana and Srmena. Herta never forgot Maribor, the city of her youth, for the rest of her life. Although Herta spent most of her life outside Maribor, she is buried in Maribor in a common grave with her mother Priska and brother Silvijo. Her daughters keep the memory of Herta alive in Maribor.

**Available in Slovenian language at:**

[https://kulturasjecanja.documenta.hr/documents/239/Sinagoga\\_Maribor.pdf](https://kulturasjecanja.documenta.hr/documents/239/Sinagoga_Maribor.pdf)



## 4. DIGITAL BIOGRAPHIES




This is the story of **Margarita Ferrer Rey** and the Austrian **Rudolf Friemel**, a fighter in the International Brigades, known for having celebrated their wedding on March 18, 1944 within the walls of the Auschwitz concentration camp, with the permission of the SS officers. She survived the war and died in France in 1987, but he was killed in Auschwitz for planning an escape, on December 30, 1944.

**Conxita Grangé Beleta** was a militant and antifascist, involved in the Spanish Republican cause during the Spanish Civil War (1936–1939). Grangé, like many others, fled Spain to France and joined the resistance. She was eventually captured in 1944 and deported to the Ravensbrück concentration camp along with many other Spanish women who had been prisoners of the Nazi regime for their political beliefs, anti-fascist activities, or their association with communist or republican groups. She survived the camp and dedicated part of her life to remembering the victims of the Ravensbrück camp and to advocating for the memory of the Spanish women who had been deported there.

During the Spanish Civil War, around **600 international nurses** from more than 20 countries participated. Of these, 75 were Jewish. Most of them participated as part of the International Brigades (IB). Among them we find the group of “Belgian Mothers” from Flanders and Holland, where we find our protagonists, Golda, Vera and Rachel Luftig, who, like most of the members of this group, were Jews from Eastern Europe and who decided to come to Spain to fight fascism, Nazism and anti-Semitism.

**Available in Spanish language at:**

<https://kulturasjecanja.documenta.hr/documents/238/EUROM.pdf>



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