



WORKSHOPS

DEALING WITH POPULAR MYTHS

YOUTH WORK AGAINST
DISINFORMATION AND
DISTORTION OF HISTORICAL
FACTS



Dealing
with
popular
myths

Youth work against disinformation and distortion of historical facts

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Youth work against disinformation and distortion of historical facts: workshops

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1. Introduction

This publication is the result of the work of five organizations brought together by the Erasmus + project „Dealing with popular myths. Youth work against disinformation and distortion of historical facts“.

Documenta – Centre for dealing with the past is the coordinator of the project. Documenta is a Croatian NGO established in 2004 to engage in the social process and dialogue of dealing with the past across different social structures.

United Societies of Balkans is a non-governmental organization based in Thessaloniki, Greece, working in the field of youth mobility, participation, and facilitating youth awareness of social issues.

The Association for Social History – Euroclio (UDI – Euroclio) gathers history teachers from Serbia and organizes activities focusing on the development of critical thinking about the past and changing the traditional discourses of history teaching.

Las Niñas del Tul is a cultural association from the city of Granada, Spain, which aims to develop and carry out cultural activities, promoting respect, empathy, diversity, inclusion, tolerance, and equality.

The Intercultural Institute of Timisoara (IIT) promotes an intercultural approach and democratic participatory processes in various areas of Romanian society, including education, cultural policy, civil society, and community development.

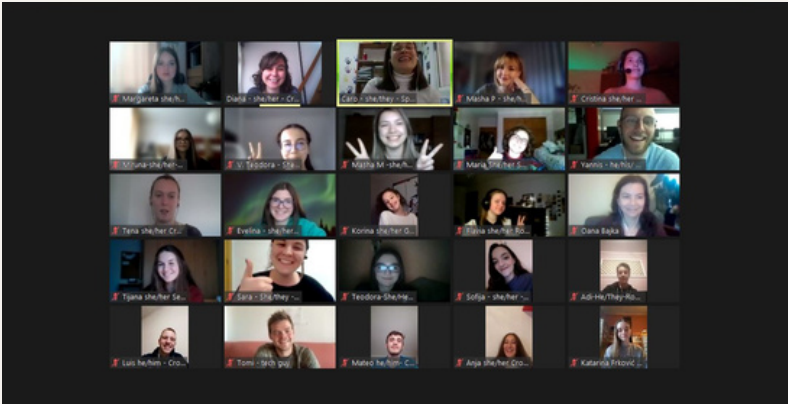
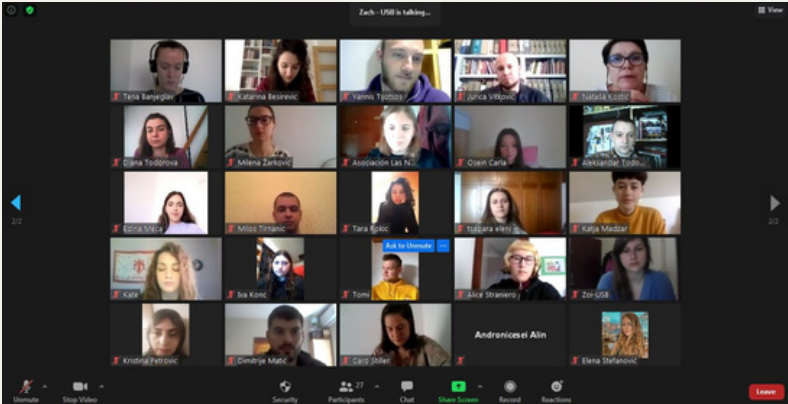
Together we created this project with the aim to map myths and distortions of historical facts among youth and deconstruct them through the tools of historic-civic education.

Myths and distortions are often carriers of stereotypes but, in many cases, young people accept these myths as truths and don't question them, thus becoming easy targets for groups spreading myths. The inability to recognize these myths leads to the growth of prejudices and stereotypes, hate speech, and radicalization; and becomes even more worrying nowadays as these myths can easily reach young people through social media. By deconstructing popular myths and distortions of historical facts, the project contributes to giving young people the tools to combat radicalization, prejudices, and stereotypes and to decrease the attraction for populism and authoritarianism among European youth.

The project was conceptualized before the Covid-19 pandemic, however, the turn of events in 2020 and 2021 showed that deconstruction of myths is indeed relevant and needed. During those two years, various conspiracy theories, myths, and distortion of facts often connected with history and historical stereotypes and scapegoating were circulating in the public discourse blurring the lines between facts and fiction. That's why we decided to include these myths in the scope of our project. It makes our results more relevant and we believe it will help other youth workers and teachers to be more successful in their work with young people.

Our project started with a kick-off meeting in November 2020. On that occasion, all organizations discussed the most important questions regarding the content and the implementation of the project. Then, in March and April 2021, we organized two workshops with youth to find out which myths and distortions are most relevant to them.

The first workshop gathered young people aged 18-25, while the second one focused on 14-18 year-olds. Each workshop lasted for five days and was held online because of the Covid-19 pandemic. In these workshops we discussed, deconstructed, and collected different myths and historical distortions relevant to young people from all five countries.



In March and April 2021, we organized two workshops with youth to find out which myths and distortions are most relevant to them.

From the myths we collected in these workshops, each partner organization selected one myth which became a topic for a short educational video, and then two more myths for deconstruction in a toolkit. That is how we guaranteed that the chosen myths are relevant to young people, both in partner countries and in Europe.

Then, at the second partner meeting in May 2021, the five organizations created the methodology for the production of the educational videos. You can find the methodology described in this toolkit. Following this meeting, the partners started to work on the videos, by creating scripts, recording voiceovers, finding sources and photos that will help in further research, and translating the subtitles. With the help of a professional designer, the videos were finished and you can find them all [here](#).

Our third partner meeting was held in Belgrade, Serbia, in November 2022 and was the first project activity to be held in person. At the meeting we discussed the videos and evaluated our other project result - a toolkit with working methods that deconstructs 10 historical myths from the partner countries.

Our final meeting was in Zagreb, Croatia, in March 2023. It was then and there that we came up with the idea to create detailed workshops to be implemented along with the use of the educational video.

We hope that these workshops will be useful to all youth workers, teachers, and other educators working with youth and that they will contribute to a better understanding of these myths and historical distortions. We created this publication with the aim to combat stereotypes and prejudices in local communities, in your countries, and in Europe.

Tena Banjeglav, project coordinator

Methodology for the creation of the educational videos

What was planned at the beginning was to have five short videos (one per partner country) which would, in their first part, present and explain one chosen myth, and in the second part, deconstruct the same myth. Our idea was to incorporate in the videos visual materials created by the young people who participated in our workshops in March and April 2021.

However, because of the Covid-19 pandemic at the time, both workshops were implemented online, so, although we achieved the main goal – to collect and discuss the myths and historical distortions relevant to youth in the partner countries – the wanted visual materials were not produced. Adapting to the new reality of the project, we hired an illustrator to create the visuals for the videos. All other research and work on the five videos were done by the partner organizations:

- 1) At the second transnational partner meeting in May 2021, the partners agreed on the myths they will choose for the videos. Then, this methodology and the next steps were agreed upon.
- 2) The partners did desk research about the chosen myth, to find more information about it, to understand the myth and its significance better, and to be able to deconstruct it. Also, during this process, all partners were collecting different relevant sources, in English and their local languages, which are attached to the videos for further research of the topics.
- 3) The third step was writing a script for each video. Each partner wrote the script for the video, following the chosen topic, and we agreed on the duration of the video, around 5 minutes. First, the partners wrote the script in English, then that text was divided into scenes. The scenes were accompanied by photos, which helped the illustrator to create the visuals, following the partners' ideas.

After the scripts were sent to the coordinator, they were edited and adapted and were then sent to the illustrator.

4) The illustrator then sent the first drawings, for the partners to approve the style of the video. It was decided that the drawings for all videos will have the same style so that is immediately visible that all videos are part of the same series and the same project.

5) The next step for the partners was to record the voiceover for their video, first in English. What we needed for it was a professional setting, as close to studio conditions as possible, and professional equipment. That was the most problematic step in creating the videos, but finally, all the partners managed to do it.



A screenshot from the educational video "Holocaust denial and distortion"

6) Then, the partners needed to choose background music for their videos.

7) After the video was finished and approved by the partners, they also added subtitles in English and their local language, at least to their own video.

8) After the video in English was done, the partners recorded a voiceover in their local language, which was following the same dynamics of the previously done video. This recording was much easier than the previous one.

9) Finally, all videos were published on the YouTube channel of the coordinating organization.



A screenshot from the educational video "The Kosovo myth"

2. Workshop "Holocaust denial and distortion"

Title/topic:

Holocaust denial and distortion

Target groups and number of participants:

High-school students, university students. A group of around 30 students.

Duration:

90 minutes

Resources and materials:

Youtube video <https://youtu.be/a6xpHMdCBUo>

Aims:

Transfer knowledge and critical thinking skills to students so that they are better equipped to detect distortion of historical facts.

The participants will be able to:

- apply their previous knowledge of history in a new situation
- critically approach examples of Holocaust denial and distortion
- analyze historical sources
- detect and respond to distortion of historical facts

Methods:

- real-time online quiz, work with audio-visual materials, work with historical sources, jigsaw puzzle classroom method

2. Workshop "Holocaust denial and distortion"

Description of the activities:

- **Introductory activity (10 min.)**

The educator uses a real-time online quiz (e.g. Kahoot!, Slido, etc.) to revise previous lessons on WWII and the Independent State of Croatia.

- **Work with the educational video "Dealing with popular myths: Holocaust denial and distortion" (30 min.)**

The educator divides the participants into 2 groups. Their task is to answer several questions with the help of the educational video. The participants are offered a transcript of the video.

Possible questions for the groups:

Group 1:

- What is Holocaust denial?
- How do you explain the claims that the Holocaust did not happen?
- What are the consequences of Holocaust denial?
- Have you come across any information about the Jasenovac camp that you suspect is not true?

Group 2:

- What is Holocaust distortion?
- Can you give an example of Holocaust distortion?
- Who was Egon Berger?
- Have you come across any information about the Jasenovac camp that you suspect is not true?

2. Workshop "Holocaust denial and distortion"

After watching the video, each group has 15 minutes to answer the questions.

When the participants are ready with their tasks, each group presents its answers to the other students.

During the workshop, students are offered a transcript of the video as part of the used materials.

- **Work with historical sources in jigsaw puzzle groups (30 min)**

1. Divide historical sources into 5 segments

Possible segments from the book of Jasenovac survivor Egon Berger *"44 months in Jasenovac"*:

- Conditions in the camp (Appendix 1)
- Hunger (Appendix 2)
- Murders (Appendix 3)
- International Commission (Appendix 4)
- His father (Appendix 5)

2. Divide participants into 5-person groups. The groups should be diverse in terms of gender, ethnicity, race, and ability. Prepare the participants for the sensitive nature of the historical source. They may find the segments disturbing as the texts describe the brutality Egon Berger has witnessed in the camp.

3. Assign each participant to learn one of the five segments (a symbol or a sticker for each segment can be useful).

2. Workshop "Holocaust denial and distortion"

Make sure participants have direct access only to their own segment.

4. Give participants time to read over their segment at least twice and become familiar with it. Float from group to group to observe if anyone needs your help to process their segment.
5. Form temporary "expert groups" by having one participant from each group join others assigned to the same segment. Give students in these expert groups time to discuss the main points of their segment and to rehearse the presentations they will make to their original group.
6. Bring the participants back into their original groups.
7. Ask each participant to present her or his segment to the group. Encourage others in the group to ask questions.
8. Float from group to group, observing the process. Intervene if any group is having trouble (e.g., a member is dominating or disruptive, or someone has a strong psychological reaction to the information).
9. Answer potential questions the participants may have, provide context if needed.
10. Provide everyone with all 5 segments for additional reference.

2. Workshop "Holocaust denial and distortion"

- **Myths vs. Facts closing activity (20 min)**

The educator presents examples of Holocaust denial/distortion (sources 6, 7 and 8) and asks participants what they think about the examples.

The educator moderates a discussion in which participants discuss what motivates distortion of historical facts.

As a takeaway from the discussion, the educator points out the need for critical thinking when approaching a controversial historical topic.

- **Comments/Tips:**

For additional work/homework, participants can be divided into 5-6-person groups (different from the previous groups).

Each group has to do research and record a short video (1-2 minutes) in which they point out 2 examples of historical facts about the Holocaust and the 2 examples of Holocaust denial/distortion.

Each group presents their video. The educator moderates a discussion on the created videos.

As a conclusion, the participants discuss how to confront Holocaust denial and distortion.

2. Workshop "Holocaust denial and distortion"

- **Appendixes**

Appendix 1

Conditions in the camp

Berger, Egon; Title: 44 Months in Jasenovac; Publisher: Jasenovac Memorial Site; Publication date: 1978

"We have arrived! One look was enough to understand what a camp in "New Europe" under Germanic occupation means.

In a square of five hundred meters, bordered by barbed wire, there were three barracks. They were built from old boards with a gap of three to five centimeters between each board. It is clear that such barracks let in rain, snow and wind.

Jews were housed in the first two barracks. There were about seven hundred of them. They came three days before us. They were the remaining prisoners of the island of Pag who had already suffered a lot there, and worst of all — terrible hunger.

There were about six hundred Serbs in the third barrack. As each barrack could accommodate only three hundred people, the barracks were already twice as full with us new arrivals, so that each detainee had a space of 40 centimeters for lying down. We mixed with the old detainees. On their shoulders, on the lapels of their coats, everywhere in the ward, lice were resting or moving sluggishly. And they switched from old to new detainees.

The Ustashas had not completely robbed us yet, so we still had some food with us.

A friend, an acquaintance from childhood, approached me. With tearful eyes, he asked me for some bread. I had no bread, so I gave him a piece of walnut cake. He greedily shoved a large piece of cake into his mouth and no one in the world existed for him anymore. He ate.

2. Workshop "Holocaust denial and distortion"

Another one approached. He was on the ground in an instant and started collecting the crumbs that fell on the ground to my friend.

New groups were constantly arriving. Life was getting harder and harder."

Appendix 2

Hunger

Berger, Egon; Title: 44 Months in Jasenovac; Publisher: Jasenovac Memorial Site; Publication date: 1978

"All of us, who were starving, had only one desire - to eat our fill. Our biggest wish was bread. Throughout all four years, and with all detainees, this was the main thought. At first I felt a lack of sweet things, but later not even that. Then everything came together in one single desire - to fill my stomach.

Sometimes we had bean soup for lunch. Even though we were all hungry to the point of insanity, we still made sure to stay at the end of the line, because there were more beans at the bottom of the cauldron than on the surface.

At the beginning of the camp, there was pride among individuals. Not everyone wanted to show that they cared about being the first at the pot, or else being the last to get the denser food. Then the characters were best reflected. However, later, when hunger took its most terrible forms, we ceased to be human. Being apathetic then meant ending quickly, losing life quickly."

(...)

"...He who has felt what it means to eat and watch the food disappear from your portion, how you leave an empty portion, your eyes widen, you don't come across any more morsels anywhere, he will be able to understand what hunger is more easily. I felt that hunger for the entire forty-four months, with small exceptions when I could receive a package. Eat your fill — that's the thought that followed me throughout my encampment."

2. Workshop "Holocaust denial and distortion"

Appendix 3

Murders

Berger, Egon; Title: 44 Months in Jasenovac; Publisher: Jasenovac Memorial Site; Publication date: 1978

"At the beginning of December 1941, the creation of a new cemetery began. There was no more space in the former cemetery, that is, in the mass graves that were located in the territory of the farm. A new one had to be created. About 20,000 detainees who were killed and died during the months of October and November were buried in the old cemetery. A large part was buried in the Jasenovac II forest and in Krapje itself when mass liquidations were carried out. Those victims are underground. But apart from that, a large number of corpses floated down the Sava River. Thus, by December 1941, around 40,000 people were killed. This cemetery on the farm used to stink terribly on warmer spring days, because the corpses were buried very shallowly. On that same ground, where so many of our friends and relatives lay, the Ustashas sowed tomatoes. They succeeded excellently and were used for the Ustasha officers' kitchen.

The new ground for the cemetery was located one kilometer from the farm, and a winding road along the Sava itself led to it. It was at the beginning of December. Then new groups of Serb peasants from Srijem and Slavonia and Jews from Slavonia began to arrive. Now they were not only killed in the camp, but a systematic mass slaughter began in the cemetery. I was often assigned as an outside worker to work at the cemetery, so I am the only surviving eyewitness to the killing and torture that the Ustashas carried out day and night."

2. Workshop "Holocaust denial and distortion"

Appendix 4

International Commission

Berger, Egon; Title: 44 Months in Jasenovac; Publisher: Jasenovac Memorial Site; Publication date: 1978

"There was great nervousness in the camp. Everyone was expecting the international commission. The Ustashas started treating us gently. Various news circulated among the detainees. There were detainees who claimed that they had heard with their own ears that the Ustashas were discussing that the Soviets were in Budapest, or that the Soviets had captured Hitler, so all of this was linked to that commission. The worse the prospects in the camp, the more alarming the news that circulated. No one knew who invented the news, but everyone who recounted it presented it as the most reliable. Three days before the arrival of the commission, we received better food: thick beans with meat three times a day. We ate so much that we got diarrhea.

On the evening of the 5th, the last cleaning of the camp was carried out, so that all old and sick detainees were transferred to warehouses in the village. The long-awaited 6th of February has arrived. Around ten o'clock in the morning, members of the so-called International Commission appeared at the gate. The commission also included two church dignitaries, sent by the Vatican. One was thin and gave the impression that he himself was a camp inmate. The other, on the contrary, was short, fat and had a carefree face that made him good-natured. Several junior and senior German officers, as well as Italian, Ustasha and Home Guard officers, a German woman in an SS squad uniform, and Ustasha journalists — made up that commission. That international commission was led by Maks Luburić and his butchers. First, they were taken to the Ustasha officers' dining room, which was shown to them as a dining room for well-behaved detainees.

2. Workshop "Holocaust denial and distortion"

Then they were shown a newly built barrack, which was built just for that purpose. They also entered the newly arranged hospital, but as soon as the commission left it, the detainees who played the role of patients were chased out, and those who were slower to come out were beaten. Not a single member of the commission spoke a single word to the detainees during the entire tour."

Appendix 5

His father

Berger, Egon; Title: 44 Months in Jasenovac; Publisher: Jasenovac Memorial Site; Publication date: 1978

"We came to the cemetery. There were already dead, beaten peasants lying there who - it seems - were killed last night and were waiting for us to bury them. We were done around four in the afternoon. Then Beretino came again and ordered the Ustashas to go back and take the dead out of the barracks. We went back. In the barracks, next to the other corpses, I find my father with his throat cut. I wrapped him in a blanket that was covered in blood. Today, when I write it, it is more difficult for me than then. I carried him with three friends to the cemetery. Then I felt some relief. I consoled myself that at least he would not suffer anymore and that all suffering was over for him. I laid it on the board and we loaded it on our shoulders. Then I remembered the funeral in civilian life. I saw in front of me a procession of people, people who were sending their acquaintance to their last resting place. And now? We carried the corpse and hurried to the cemetery. By the way, when I was carrying some other corpse, it was heavy, the boards blistered my shoulders, I couldn't wait to throw it in the trash. But now I felt no heaviness. I carried my dead father to rest. The road that was over a kilometer long seemed too short to me now. I didn't feel winter, only hunger."

2. Workshop "Holocaust denial and distortion"

Appendix 6

It Was the Germans, Not Us

Excusing one's co-nationals for complicity in National Socialist crimes and the Holocaust by focusing on the guilt of the German occupiers was a common form of distortion in the early postwar era, particularly in Austria, France and the Netherlands. While the dynamics have changed and this form of displaced guilt can be more easily recognized, it has nevertheless expanded in scope and can be seen now in Eastern Europe, as well."

International Holocaust Remembrance Alliance, "Toolkit to counter Holocaust distortion"

<https://www.holocaustremembrance.com/news-archive/what-holocaust-distortion-and-why-it-problem>

Appendix 7

The Search for Patriotic Heroes

"Especially in post-communist countries, there is an ongoing search for heroes who struggled to achieve national independence and renewal. More than a handful of those put forth as heroes, however, also played a role in the persecution and even murder of their Jewish neighbors. Some—like Admiral Miklos Horthy in Hungary, Father Jozef Tiso in Slovakia, Ante Pavelić in Croatia—bore responsibility as leaders during the period of the Holocaust. Others, like Herbert Cukurs from Latvia, engaged in outright murder."

International Holocaust Remembrance Alliance, "Toolkit to counter Holocaust distortion"

<https://www.holocaustremembrance.com/news-archive/what-holocaust-distortion-and-why-it-problem>

2. Workshop "Holocaust denial and distortion"

Appendix 8

Memorial Events and Monuments Trivializing National Socialist Crimes and Perpetrators

"Some of these events have lost importance over the last decade—like the annual meeting at the Carinthian Ulrichsberg in Austria, which houses a large memorial for the soldiers of World War II, including men of the Waffen SS on its hilltop. These meetings had included former Waffen SS members from across Europe, right-wing extremists, and some Austrian politicians. Only after 2009 did Austrian authorities begin withdrawing support for the event.

In May, an annual commemoration in the Austrian town of Bleiburg focuses on the fate of a Croatian Waffen SS unit that was captured along with Ustasha collaborators and then handed over to the Yugoslavian forces, which killed thousands of these prisoners.

A memorial at the site shows the symbol of the 13th Waffen-SS unit "Handschar." Due to public protests against this event in its session on July 9, 2020, the Austrian National Council voted with a majority for a decision against the annual meetings in Bleiburg. The members of parliament ask the minister of the interior to examine all possibilities to prohibit these events in the future."

International Holocaust Remembrance Alliance, "Toolkit to counter Holocaust distortion"

<https://www.holocaustremembrance.com/news-archive/what-holocaust-distortion-and-why-it-problem>

3. Workshop "Combating radicalization and fostering empowerment"

Title/topic:

Combating Radicalization and Fostering Empowerment: A Youth Workshop in Greece

Target groups and number of participants:

young people aged 18-30 years old, 14-20 participants

Duration:

1 hour and 45 minutes

Resources and materials:

- Daphne Halikiopoulou. 2020. Economic Crisis, Poor Governance and the Rise of Populism: The Case of Greece. <https://www.intereconomics.eu/contents/year/2020/number/1/article/economic-crisis-poor-governance-and-the-rise-of-populism-the-case-of-greece.html>
- Fouskas, V. 1994. State, Populism and Political Strategies. The Greek case from 1974 to the Present day. <https://www.didaktorika.gr/eadd/handle/10442/3198>
- Part II. Chapter: 2.2. pp. 108-125. Analysis of populism, case study Greece, after WWII. / Part II. Chapter: 2.2. pp.132-140. Analysis and deconstruction of populism. / Part II. Chapter: 2.3 (ii & iii). p. 203. Greece and populism in the past, the case of Greece.
- Galanopoulos, A. 2023. Populism in pre-election political discourse in Greece. <https://lab.imedd.org/en/populism-in-pre-election-political-discourse-in-greece/>

3. Workshop "Combating radicalization and fostering empowerment"

- Populist Political Communication in Europe (p. 359-361) (for III)
https://books.google.gr/books?hl=en&lr=&id=ozaTDAAAQBAJ&oi=fnd&pg=PA353&dq=tactics+and+rhetoric+of+populism+greece&ots=NMLz6-zyWa&sig=kRLU3Cau1dl46KPeJrYerrvDOcs&redir_esc=y#v=onepage&q&f=false
- Dealing with popular myths: the Krifo scholio myth
https://www.youtube.com/watch?v=zjP_d07Du6k&list=PLQvO03ap_DTfe89k56gXufIk4etLvZLLR&index=4
- Ntaflos, A. 2023. Government participation and populist discourse transformation of radical left SYRIZA and radical right
- Takis S. Pappas. TEDx Talks. Open Questions: The rise of modern populism: https://ed.ted.com/lessons/the-rise-of-modern-populism-takis-s-pappas/review_open#question-8

3. Workshop "Combating radicalization and fostering empowerment"

Aims:

The workshop aims to deconstruct populism and historical distortions, combat radicalization and authoritarian tendencies among European youth in Greece, enhance the quality of non-formal education and improve youth workers' capacity to prevent radical, populist, and authoritarian tendencies among the local community. It will incorporate elements of historic, civic, and human rights education to raise awareness among young participants regarding shared myths within Greece and other European countries. The workshop will be engaging and empowering for the youth, fostering critical thinking and a sense of individual agency.

Methods:

With the goal of guiding students to learn about populism, to understand how the past is connected to the present, and to contribute to the development of democratic and intercultural societies in which every person can live a life of dignity, the interdisciplinary approach we propose in this workshop combines the approaches and methods of Edularpeducation, human rights education, and intercultural education. Using this multidisciplinary methodology, teachers and students can better understand how populism, how the propaganda machine functioned, and how the rights of citizens and members of other groups are gradually eroded. The study of populism can evoke strong emotions, so it is important to reflect on one's beliefs and opinions. Students may experience helplessness, anger, and frustration as a result. Recognizing this reality and confronting these emotions can be a powerful spur to action. It can support or guide participants to make changes in today's communities. Young participants can only connect their own identity and worldview to the issues they are learning about if they feel that the learning environment is safe and interesting.

3. Workshop "Combating radicalization and fostering empowerment"

Description of the activities:

- **Introductory activity (15 min.)**

Welcome and icebreaker activities to create a positive and inclusive environment.

The activity aims to improve participants' verbal communication skills as they have to describe pictures or words effectively without using direct terms. They are encouraged to find alternative ways to convey information and consider how their words might be interpreted by others.

Objectives of the activity:

- Encouraging collaboration and teamwork
- Building Trust
- Improving problem-solving skills
- Encouraging active listening
- Promote reflection and awareness

Description of the activity

Back to Back Drawing is a communication and team-building exercise where two people sit back to back. One person is given a picture or a word and must describe it to their partner without using direct words that give the picture away. The goal of the exercise is to develop verbal communication skills and promote teamwork. The person receiving the description then attempts to draw the corresponding picture based on the instructions given. After completing the drawing, the pairs compare the drawn picture to the original template.

3. Workshop "Combating radicalization and fostering empowerment"

There are several variations of the activity, including different levels of progression. In the first round, the person drawing is not allowed to talk to the person giving the instructions. In the second round, the person drawing can only ask yes/no questions, and in the third round, the person drawing can ask any question. These variations make the exercise more complex and challenging.

Another variation is face-to-face interaction, in which the game leader uses visual cues instead of verbal instructions to guide the draftsman in replicating the template.

In the "seven mistakes" version of the activity, pairs are given slightly different versions of the same picture and work together to identify the seven small differences. Each person can only see their own version and must describe it to their partner.

In the debriefing phase, participants reflect on their experiences giving and receiving directions. They discuss how the opportunity to ask questions affects the task. The activity leads to questions about communication differences, perceptions of instructions, and the importance of knowing teammates well enough to communicate effectively.

The last question involves a scenario where two people say the same thing, "ABC," and whether this is perceived the same way by the group. This highlights the potential for different interpretations and the importance of clarification in communication.

3. Workshop "Combating radicalization and fostering empowerment"

- **Understanding populism (20 minutes)**

Setting the workshop's objectives and explaining its importance in combating radicalization and authoritarian tendencies.

A brief presentation on the concept of populism and historical distortions.

Examples of populism in Greece and their impact on society.

Group discussion to share participants' knowledge and personal experiences with prevalent populism in Greece

A live-action educational role-play (edularp) focused on deconstructing populism can be an engaging and effective way to explore and understand the complexities of this political phenomenon.

Here is a suggested framework for such an activity:

Setting the Stage

Begin with an introduction to the concept of populism, its key characteristics, and its historical and contemporary manifestations. Give examples of populist leaders or movements from different countries.

Explain the goal of the Edularp activity: to deconstruct populism by examining its tactics, rhetoric, and impact on society.

3. Workshop "Combating radicalization and fostering empowerment"

Creation of a Character

Ask participants to create fictional characters that embody different roles related to populism, such as populist leaders, supporters, journalists, academics, and activists. Encourage participants to be creative and think about their characters' motivations, backgrounds, and beliefs.

- **Deconstructing populism (30 minutes)**

Presentation of a video that deconstructs the myth of Krifo Scholio, historical evidence, facts, and provides alternative perspectives: https://www.youtube.com/watch?v=zjP_d07Du6k&list=PLQvO03ap_DTfe89k56gXufIk4etLvZLLR&index=4

The following questions can be used as an example to understand populism in the realm of thought.

Questions:

What other popular "historical" myths are you aware of?

How can they "feed" populism?

Engaging activities such as role plays, debates, or case studies to challenge and deconstruct myths.

Simulation

- Divide participants into small groups and assign each group a specific scenario that reflects a populist movement or situation. For example, it could be an election campaign, a protest rally, or a political debate.

3. Workshop "Combating radicalization and fostering empowerment"

- Each group should include characters representing different perspectives, such as populist leaders, opponents, and neutral observers. This allows participants to explore the dynamics and conflicts associated with populism.

Participants should interact with each other and improvise dialogs and actions based on their characters' motivations and beliefs. Encourage them to use populist tactics such as emotional appeals, simplifications, and divisive rhetoric.

- **Promoting Historic, Civic, and Human Rights Education (20 minutes)**

Explanation of the significance of historic, civic, and human rights education in countering radicalization and authoritarian tendencies.

Showcasing best practices and examples from other European countries.

Interactive session for participants to brainstorm and discuss potential strategies to implement these educational approaches locally.

Debrief and Analysis

- After the simulation, bring all participants together for a debriefing session. Begin by having each group share their experiences, observations, and challenges they encountered during the activity.

3. Workshop "Combating radicalization and fostering empowerment"

- Lead a discussion about the impact of populism in society and explore its impact on democracy, social cohesion, and policymaking.
- Encourage participants to critically analyze the tactics and rhetoric of populist leaders and their consequences.
- Present academic research, case studies, or expert opinion to provide a broader context and deepen understanding of the complexities of populism.
- **Empowering Youth and Building Resilience (20 minutes)**

Workshop activities focusing on empowerment, critical thinking, and media literacy.

Skill-building exercises to enhance participants' ability to detect misinformation and propaganda.

Sharing resources and tools for fact-checking and critical analysis of information.

- Takis S. Pappas The rise of modern populism: <https://ed.ted.com/lessons/the-rise-of-modern-populism-takis-s-pappas>

In many democratic countries, charismatic leaders vilify political opponents, disparage institutions, and claim to be for the people. Some critics label this approach as authoritarian or fascist, while others argue that these leaders are manipulating voters. This style of politics goes by the name of populism. Takis S. Pappas explores the phenomenon and the lasting impact it can have on a country.

- *Game on the TED Talk*

Daphne Halikiopoulou. 2020. Economic Crisis, Poor Governance and the Rise of Populism: The Case of Greece.

3. Workshop "Combating radicalization and fostering empowerment"

The eurozone crisis has become associated with the rise of populism across Europe as it has coincided with increasing electoral support for political actors who seek to return politics back to 'the people'. This has taken place in different forms, depending on whether the country was a debtor or creditor, the salience of cultural and/or economic cleavages and other contextual factors.

Discuss possible strategies to combat the negative aspects of populism, such as fostering inclusive dialog, promoting media literacy, and strengthening democratic institutions.

Reflection and Application

- At the conclusion of the activity, ask participants to reflect on their own attitudes toward populism and how the Edularp experience may have influenced their perceptions.
- Encourage participants to think about how they can apply what they learned from the activity in their personal lives, in their communities, or in their civic engagement efforts. Emphasize the importance of critical thinking, empathy, and informed decision-making.
- Remember to adapt and modify the activity based on the age, background, and interests of the participants. The main goal is to create a safe and engaging environment in which to explore the complexities of populism.

3. Workshop "Combating radicalization and fostering empowerment"

- ***Wrap-up and Reflection (10 minutes)***

Recap of key insights and takeaways from the workshop.

Participants share their personal commitments to combat radicalization in their communities.

Evaluation of the workshop's effectiveness and soliciting feedback from participants.

- **Conclusion (10 minutes)**

Closing remarks, expressing gratitude to participants and reinforcing the importance of their role in combating radicalization.

Distribution of educational resources, handouts, or information on follow-up activities.

- **Comments/Tips:**

This workshop is designed as a framework and can be adapted to suit the specific needs and preferences of the target audience and facilitators. The duration of each section can be adjusted accordingly.

Allocate appropriate time for each section based on the importance and complexity of the topic.

Invite subject-matter experts or guest speakers who have expertise in populism, Greece's political landscape, or related fields. Their insights and experiences will enrich the workshop and provide valuable perspectives.

3. Workshop "Combating radicalization and fostering empowerment"

Encourage open and respectful dialogue among participants. Create an inclusive environment where participants feel comfortable expressing their opinions and engaging in constructive debates. The facilitator should ensure that discussions stay focused and that all participants have the opportunity to contribute.

Encourage participants to think beyond the workshop and consider practical actions or initiatives they can undertake to address or counter populism in Greece. This could include advocacy campaigns, community outreach programs, or research projects. Provide guidance and resources to support participants in implementing their ideas after the workshop.

4. Workshop "The Kosovo myth"

Title/topic:

The Kosovo myth

Target groups and number of participants:

Primary or secondary school students, a group of around 30 students.

Duration:

One school lesson – 45 min.

Resources and materials:

YouTube video on the Kosovo myth

<https://youtu.be/a6xpHMdCBUo>

Aims:

Class type: class of systematization of learning material

Goal: Enabling students to distinguish between myths and legends from historical facts by analyzing written and pictorial historical sources, as well as historical texts.

The students will be able to:

- on the examples provided, distinguish legends and myths from historical facts, as well as historical from legendary figures;
- Explain the origin of the Kosovo legend and its influence throughout history;
- evaluate the importance and role of prominent figures in the given historical context;

4. Workshop "The Kosovo myth"

- independently or in a group, present the results of research based on the use of selected historical sources and literature;
- connect visual and textual information with the appropriate historical context (chronological, political, social, cultural).

Methods:

- Work on historical sources, texts, audio-visual material
- Illustrative demonstrative method

Forms of work: group work

Description of the activities:

- **Introductory part of the class (10-15 min.)**

At the beginning of the lesson, students watch the short video, on the Kosovo Myth produced in the project:

<https://www.youtube.com/watch?v=hQJHk10QwdE>

Based on the presented audiovisual material, the teacher repeats the previously processed material about the Battle of Kosovo and the role of the Kosovo myth throughout history through questions and discussions.

Through short questions and discussions, students connect previously acquired knowledge with new information through audio-visual material. During the workshop, students were offered a transcript of the video material as part of the material.

4. Workshop "The Kosovo myth"

- **The main part of the lesson (20-25 min.)**

The teacher divides the students into 4 groups. He explains to the students that each group will receive materials for work and prepared questions for analysis that they will present at the end of the lesson

Group I - Analysis of the historical source *Description of the Battle of Kosovo* in *Life of Despot Stefan Lazarevic* by Konstantin Filozof (Appendix 1).

Analysis Questions:

1. Research who Constantine the Philosopher was and when the source was created.
2. Notice what is legendary in Constantine the Philosopher's description of the battle.
3. Conclude according to Constantine the Philosopher's source how the battle ended.
4. How do you interpret the sentence "because God thus allowed this great man (Lazarus) and those who are with him to be martyred"?
5. Analyze the source and extract only that information that is based on historical facts.

Group II - Analysis of the historical text *The motive for Vuk Branković's betrayal* (Appendix 2)

Analysis Questions:

1. Explain the difference between a historical source and a historical text.
2. Describe how Vuk Branković is portrayed in folklore.

4. Workshop "The Kosovo myth"

3. Why was Vuk Branković portrayed as a traitor in the centuries after the battle?
4. Explain on the basis of historical facts why Vuk Branković was not a traitor.
5. Give examples of some historical figures of the Serbian history of the Middle Ages who were portrayed in a different light by folklore in relation to their role in a given historical context.

Group III – Analysis of image sources (Appendix 3)

Analysis Questions:

1. Assess the relevance of pictorial historical sources (artworks) for the reconstruction of historical events.
2. When were the pictures about the Battle of Kosovo created? Think about what sources the artists used to depict historical events?
3. Analyze the people and events in the pictures. Describe what you see.
4. To what extent are the personalities and events depicted in the pictures historically grounded?
5. What is the significance and value of the artistic representation of historical events?

Group IV – Analysis of epic poems (appendix 4)

Analysis Questions:

1. Estimate to what extent epic poems are a relevant historical source for studying the past?
2. In what historical period were the epic poems of the Kosovo cycle created?

4. Workshop "The Kosovo myth"

3. With what goal were the epic poems of the Kosovo cycle created?
4. Which figures in the mentioned epic poems are historical and which are non-historical (legendary)?
5. Spot the non-historical (legendary) events in the mentioned epic poems.

- **Final part of the class (10-15 min.)**

Students report in groups based on the analysis questions. They present their observations, analyze and conclude, discuss. They connect previously acquired knowledge with new knowledge.

Through a discussion with the students, the teacher systematizes knowledge about the origin of the Kosovo legend and its influence throughout history.

The teacher concludes at the end of the workshop: It is very important to distinguish between history and legends. When the legend becomes the main historical source for our knowledge of the past, what never happened is proclaimed as truth. This creates wrong ideas about the past.

4. Workshop "The Kosovo myth"

Appendixes

Appendix 1

Description of the Battle of Kosovo in Life of Despot Stefan Lazarevic by Konstantin Filozof

(excerpt from a historical source)

"He (Prince Lazar) stood up and went against the Ismailians (Ottomans), and the conflict was in a place called Kosovo. Among the soldiers who fought in front of (the army), there was one very generous (Miloš Obilić), who was slandered by the envious in front of gentleman and suspected of being unfaithful. And this one, to show his loyalty and at the same time his courage, found an opportune time, rushed towards the great chief (Sultan Murat) himself, as if he were a refugee, they opened the way for him. And when he was close, he suddenly rushed and plunged his sword into the proud and terrible self-holder. That's where he himself fell from them. At first, Lazar's people resisted and won. But it was not yet time for rescue. Therefore, the son of that emperor also became stronger in the same battle and won, because God thus allowed this great man (Lazarus) and those who were with him to be martyred. What happened after that? He (Lazarus) attains a blessed death by having his head cut off, and his beloved companions begged fervently to perish before him so that they would not see his death."

4. Workshop "The Kosovo myth"

Appendix 2

The motive for Vuk Branković's betrayal
Rade Mihaljčić, Heroes of the Kosovo legend
(excerpt from a historical source)

Although the available contemporary sources testify to the honorable conduct of Vuk Branković in Kosovo, the legend of his betrayal has a strong historical basis.

(...)

Vuk Branković is not only a victim of his descendants. People's indignation fell on his persona because of the betrayal of other great men. Why did the stain of betrayal settle on Vuk Branković, who, according to contemporary sources, held his own in Kosovo...

(...)

Looking for someone to blame for treason is not only a popular explanation for the defeat, but an essential part of the political program, a warning to wavering contemporaries on the eve of the liberation wars. Although there was no infidelity in 1389, treason was not difficult to invent. After all, the historical, basically "colorless" personality of Vuk Branković could not possibly serve as an example of a fighter against the Turks, since, in addition to resisting the Turks, he himself briefly recognized the sultan's supreme authority. An incomparably more important role was played by the legendary character of Vuk Branković. The legend borrowed only the name from the true past and clothed it in the inglorious garb of real traitors. Over time, Vuk became the personification not only of Kosovo's infidelity but the personification of all traitors from our land, the type of traitor in general.

4. Workshop "The Kosovo myth"

Thanks to the spread of the Kosovo legend, his character is not limited by the Kosovo ideology, nor has he remained the type of traitor only among the Serbian people. The legend was not suppressed even by the knowledge of the historical figure, which, after all, was reached quite late. In the meantime, the legendary character of Vuk Branković entered the artistic literature. Therefore, the motive of betrayal, at least on our land, has acquired the value of a timeless concept.

Appendix 3



"The Kosovar Girl", by Uroš Predić from 1919

4. Workshop "The Kosovo myth"



Battle in Kosovo - "Emperor Lazar's horse was killed" by Adam Stefanović from 1875

4. Workshop "The Kosovo myth"



"Miloš Obilić", by Aleksandar Dobrić from 1861

4. Workshop "The Kosovo myth"

Appendix 4

Supper in Krusevac

(excerpt from an epic poem)

"The Serbian Tsar will celebrate his Slava
Here in Krushevats, a well-protected fortress.
All the high nobility and all
The lesser lords he seats around the table-
All will honor now his holy patron saint.
On his right, he places old Yug Bogdan
And next to him the nine brave Yugovichi.
On his left Vuk Brankovich sits down,
And then the other lords according to their rank.
Across from Lazarus is Captain Milosh;
And next to him are these two noble knights:
The first: Ivan Kosanchich,
And the second: Lord Milan Toplitsa.
Now the Tsar lifts up the golden goblet,
Lazarus thus questions all his lords:
"To whom, I ask you, shall make this toast?"

The Downfall of the Kingdom of Serbia
(excerpt from an epic poem)

Then advances Tsar Lazar the Glorious,
With him moves a mighty host of Serbians,
Seven and seventy thousand chosen warriors.
They disperse the Turks upon Kossovo,
No time had the Turks to look upon them,
Still, less time had they to stem the onslaught;
Tsar Lazar and all his mighty warriors

4. Workshop "The Kosovo myth"

They had overwhelmed the unbelievers,
But--the curse of God be on the traitor,
On Vuk Brankovitch,--he left his kinsman,
He deserted him upon Kossovo:
And the Turks overwhelmed Lazar the Glorious,
And the Tsar fell on the field of battle;
And with him did perish all his army,
Seven and seventy thousand chosen warriors.
All was done with honor, all was holy,
God's will was fulfilled upon Kossovo.

Servant Milutin
(excerpt from an epic poem)

The wounded servant answers her and says:
"All remain, my lady, on the field
Where the glorious Tsar has bravely perished.
There are many broken lances there
Belonging both to Turks and noble Serbs-
But many more of ours have broken, Lady,
Then the Turks defended Lazarus,
Fighting for our glorious Lord and Master.
And old Yug Bogdan, Lady, lost his life
At the beginning, in the dawn attack
Along with his eight sons, the Yugovichi,
Where brother fought by brother to the end
As long as he could strike and cut;
But Boshko Yugovich remains there still,
His cross-emblazoned banner waving high,
Where he chases Turks in frightened herds
As a hunting falcon chases doves.

4. Workshop "The Kosovo myth"

And Strahinya died too where blood rose to the knees
While Milosh, Lady, lost his noble life
Fighting near the river Sitnitsa
Where many dying Turks lie all around.
But Milosh killed the Turkish Sultan, Murad,
And slaughtered many Turkish soldiers with him.
May God Almighty bless the one who bore him!
He leaves immortal fame to all the Serbs
To be forever told in song and story
As long as Kosovo and humankind endure.
But ask me nothing of Vuk Brankovich!
May the one who gave him birth be damned!
Cursed be his tribe and his posterity,
For he betrayed the Tsar at Kosovo,
And led away twelve thousand men, my Lady,
Led his knights away with him from Kosovo."

5. Workshop "Unveiling myths: exploring legends from European history"

Title/topic:

Unveiling Myths: Exploring Legends from European History

Target groups and number of participants:

Young adults (approximately 15 participants)

Duration:

Maximum 3 hours

Resources and materials:

Projector and screen for video presentations

Printed handouts with brief information about each myth

Markers, flipcharts, or whiteboards for group discussions Laptops or tablets for online research

Pens and paper for note-taking

Aims:

- Explore myths and legends from the history of Croatia, Serbia, Romania, Greece, and Spain.
- Foster critical thinking and research skills among participants.
- Encourage collaboration and group discussions.
- Promote cultural awareness and historical understanding.

Methods:

Video presentations

Group discussions

Small group activities

Collaborative research

Presentation and sharing

5. Workshop "Unveiling myths: exploring legends from European history"

Description of the activities:

- **Icebreaker Activity (15 minutes)**

Begin with a fun icebreaker to help participants get to know each other. For example, ask each participant to share their favorite myth or legend.

- **Video Presentations (30 minutes)**

Show one or two of the pre-created videos about myths from each country (Croatia, Serbia, Romania, Greece, Spain). Each video should be followed by a brief discussion to gauge initial reactions and perceptions.

- **Initial Group Discussion (20 minutes)**

Divide participants into small groups and assign each group one of the discussed myths. Ask them to discuss their impressions, speculate on the origin of the myth, and share any prior knowledge they have about it.

- **Research and Deepening (40 minutes)**

Present participants with printed handouts containing brief information about the myths. Divide participants into new groups and assign each group a different myth. Instruct them to use laptops or tablets to research and gather more information about the historical context, possible origins, and variations of the myth.

5. Workshop "Unveiling myths: exploring legends from European history"

- **Myth Exploration and Group Presentation (40 minutes)**

Have each group present their findings to the rest of the participants. Encourage them to speculate on the cultural significance of the myths and their impact on history and society.

- **Brainstorming New Myths (15 minutes)**

Divide participants into pairs or small groups. Instruct them to invent a new myth based on a fictional historical event related to their assigned country.

- **Sharing New Myths (15 minutes)**

Each pair or group presents their newly created myth to the entire workshop, highlighting its historical context and significance.

- **Reflective Discussion and Closing (15 minutes)**

Engage participants in a discussion about the insights gained from exploring myths. Highlight the importance of critically examining historical narratives and the impact of myths on culture and identity.

5. Workshop "Unveiling myths: exploring legends from European history"

Comments/Tips:

Ensure the videos are engaging and of appropriate length to maintain participants' interest.

- Emphasize the importance of respectful discussion and open-mindedness when exploring cultural differences.
- Provide clear instructions for the research activities to help participants find relevant information.
- Encourage participants to think creatively when inventing new myths and to have fun with the activity.
- Adapt the duration of each activity based on the group's dynamics and engagement

6. Workshop "Roma slavery and human rights"

Title/topic:

Roma Slavery and Human Rights

Target groups and number of participants:

students – ages 13-18, 4-30 people

Duration:

50 minutes

Resources and materials:

Projector, handout with the abbreviated version of UDHR

Aims:

- To learn about human rights from the perspective of slavery
- To combat prejudices against Roma people
- To understand the interconnectedness of human rights
- To develop the following set of competencies:
 1. Valuing human dignity and human rights
 2. Valuing cultural diversity
 3. Respect
 4. Civic mindedness
 5. Analytical and critical thinking skills
 6. Empathy
 7. Knowledge and critical understanding of the world

Methods:

Experiential learning, small group discussions

6. Workshop "Roma slavery and human rights"

Description of the activities:

- The teacher invites the students to watch a short video material about Roma slavery (5 minutes), available at this link, giving them a list of questions to think about while watching the material:
 - a. What impressed me about this video?
 - b. What did I learn new from this video?
 - c. What did I not understand from this video?

- Students form groups of 4-5 people and discuss the answers to the above questions. Each group briefly presents what they discussed, without repeating what previous groups have presented. The teacher clarifies for the students the aspects they did not understand or writes down their questions in order to research and provide the answer in the next lesson.

- Each group receives a copy of the abridged version of the Universal Declaration of Human Rights (Annex 1) and receives the task to:
 - a. Identify the article that refers to slavery;
 - b. Discuss to what extent the right not to be enslaved is related to access to other rights (for example, the right to education, the right to property, etc.)
 - c. Are there currently people in slavery?

6. Workshop "Roma slavery and human rights"

- Each group briefly presents what they discussed. The teacher invites the class to a reflection based on the following questions:
 - a. Do you know other groups that have had certain rights restricted while other groups have enjoyed them?
 - b. To what extent do you think these historical injustices impact access to rights today?
 - c. What do you think should be done so that everyone has equal rights in reality, not just on paper?

Comments/Tips:

The teacher should watch the video themselves initially, possibly several times, and try to anticipate what uncertainties or questions the students you are working with might have.

During the reflection discussion, if the students do not know how to answer the question related to the limitation of the rights of certain groups, the teacher can provide examples such as the limitation of the right to education, work, vote, property for women; the withdrawal of Jewish citizenship in 1938 and other restrictions on Jewish rights during the Holocaust.

Connections can also be made with other topics, such as stereotypes-prejudice-discrimination, the study of other historical myths, the study of other elements of Roma history, the emancipation movement of women, or of African Americans.

6. Workshop "Roma slavery and human rights"

Appendixes

In Appendix 2 there is a list of further readings that the teacher can use for themselves and can share with the students.

Annex 1

The Universal Declaration of Human Rights
(Summary)

Article 1
Right to Equality

Article 2
Freedom from Discrimination

Article 3
Right to Life, Liberty, Personal Security

Article 4
Freedom from Slavery

Article 5
Freedom from Torture and Degrading Treatment

Article 6
Right to Recognition as a Person before the Law

Article 7
Right to Equality before the Law

Article 8
Right to Remedy by Competent Tribunal

6. Workshop "Roma slavery and human rights"

Article 9
Freedom from Arbitrary Arrest and Exile

Article 10
Right to Fair Public Hearing

Article 11
Right to be Considered Innocent until Proven Guilty

Article 12
Freedom from Interference with Privacy, Family, Home and Correspondence

Article 13
Right to Free Movement in and out of the Country

Article 14
Right to Asylum in other Countries from Persecution

Article 15
Right to a Nationality and the Freedom to Change It

Article 16
Right to Marriage and Family

Article 17
Right to Own Property

Article 18
Freedom of Thought, Conscience and Religion

Article 19
Freedom of Opinion and Information

6. Workshop "Roma slavery and human rights"

Article 20

Right of Peaceful Assembly and Association

Article 21

Right to Participate in Government and in Free Elections

Article 22

Right to Social Security

Article 23

Right to Desirable Work and to Join Trade Unions

Article 24

Right to Rest and Leisure

Article 25

Right to Adequate Living Standard

Article 26

Right to Education

Article 27

Right to Participate in the Cultural Life of Community

Article 28

Right to a Social Order that Articulates this Document

Article 29

Community Duties Essential to Free and Full Development

Article 30

Freedom from State or Personal Interference in the above Rights

6. Workshop "Roma slavery and human rights"

Annex 2

Further reading

In English and other languages:

- O Samudaripen. Holocaustul Romilor / Samudaripen. The Roma Holocaust, 2016, Vasile Ionescu, Mihai Neacșu, Nora Costache, Adrian - Nicolae Furtună (The book about the Roma genocide mentioned in the video): <https://ikultura.ro/biblioteca/o-samudaripen-holocaustul-romilor/> (in Romanian and English)
- Sclavia romilor în Țara Românească / Roma slavery in Wallachia, 2019, Adrian-Nicolae Furtună: <https://ikultura.ro/biblioteca/sclavia-romilor-in-tara-romaneasca/> (in Romanian and English)
- Sclavia romilor și locurile memoriei – album de istorie socială / Roma Slavery and the Places of Memory – Album of Social History, 2021, Adrian-Nicolae Furtună (coord.), Victor-Claudiu Turcitu: https://bibliotecadesociologie.ro/download/furtuna-adrian-nicolae-ed-turcitu-victor-claudiu-2021-sclavia-romilor-si-locurile-memoriei-album-de-istorie-sociala-popesti-leordeni-dykhta-publishing-house/?fbclid=IwAR3VUqtAyOt8E7fxL6Bi7kvefrIsRedD_n7u911PYh2Po_xR-XmvMsanRKJY (in Romanian and English)
- Roma history factsheets elaborated by the Council of Europe: <https://www.coe.int/en/web/roma-and-travellers/roma-history-factsheets> (in English and other languages)
- Persecution of Roma and Sinti during WWII: <https://romasinti.eu> (in English and other languages)

6. Workshop "Roma slavery and human rights"

In Romanian:

- Rromii. Sclavie și libertate, 2015, Petre Petcuț:
<https://ikultura.ro/biblioteca/rromii-sclavie-si-libertate/>.

7. Conclusion

Historical myths and distortions shape our lives more than we know. The strong conviction that there are misleading interpretations of historical facts can be a sign of critical thinking, as well as the lack of it. The instrumentalization of the past is a convenient way for people to explain the world around them by positioning themselves on the good side of history or as members of the enlightened club that knows the real facts. For political elites, the instrumentalization of the past is an easy way to gain popularity and election votes.

Formal and non-formal education are among the strongest instruments we have to detect myths and distortions among young people and work with youth on these topics with the goal to unite, rather than divide. The workshops suggested in this publication are designed to spark curiosity among young people and motivate them to further research the topics. Separating facts from fiction and suggesting effective learning activities and tools, these workshops provide teachers and youth workers with more possibilities to tackle historical myths and distortions.

The aim of the project and this publication is to contribute to the processes of dealing with the past and the deconstruction of historical distortions in Europe.

We hope you find this publication helpful and use it also as a reminder to question your own basic assumptions.

August, 2023
The project team

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You can find more information about the project on our Facebook page <https://www.facebook.com/dealingwithmythsproject>

If you have any suggestions on how to improve this publication or want to share your comments with us, feel free to send an email at kontakt@documenta.hr