



# HANNAH

CHALLENGING AND DEBUNKING  
ANTISEMITIC MYTHS

## CURRICULUM

WP3: Design and Development of the  
HANNAH Training Programme

Deliverable Nr: [3.1]



### Project information

Project acronym: HANNAH  
Project title: Challenging and Debunking Antisemitic Myths  
Coordinator: Jugend- & Kulturprojekte.V. – JKPeV  
Agreement number: 963769  
EU programme: Rights, Equality and Citizenship Programme (2014-2020)  
Project website: <https://hannah-project.eu/>

### Prepared by

Name: Alexandra Patrikiou  
Authoring partner: Jewish Museum of Greece  
Position: Chief Historian, Program Manager  
Submission date: 4 July 2022



© 2022. This work is licensed under a [CC BY NC SA 4.0 license](https://creativecommons.org/licenses/by-nc-sa/4.0/).

## Table of contents

3.1 HANNAH Curriculum	4
Objectives of the HANNAH Curriculum	4
Seminar Description	5
Seminar Organization and Module Design	5
Languages	11
Programme Mapping and Alignment	12
Programme Assessment and Feedback Strategies	13
Coherent Learning Approaches	13
Target Group	13
Annex	15
Activity sheet 1 – Module 1	15
Activity sheet 2 - Module 3	19
Activity sheet 3 - Module 5	23
Learning Activity Module 4	26

## 3.1 HANNAH Curriculum

The HANNAH comprehensive programme aims to inform, educate and raise awareness about the long history of the Jewish Communities in Greece, Serbia, Germany and Poland, their different fates during WWII and the Shoah and the rehabilitation period that followed, right through to today. Our goal is to reinforce knowledge on the Jewish history of Europe and the active remembrance of the Shoah. Lessons from the Shoah are used to discuss racism and antisemitism then and now, in order to inspire active and democratic citizenship, and to encourage the values of social equality and justice, human rights, and dignity in all participants.

### **Partnership Consortium:**

Jugend- & Kulturprojekt e.V. (JKPeV) – Germany

Centropa - Zentrum für jüdische Geschichte des 20. Jahrhunderts eV - Germany

The Jewish Museum of Greece - Greece

Research Innovation and Development Lab - Greece

Terraforming – Serbia

Fundacja Galicia Jewish Heritage Institute – Poland

### Objectives of the HANNAH Curriculum

HANNAH is expected to bring about enhanced knowledge, new forms of remembrance and increased awareness as regards antisemitism, develop innovative tools against it, and contribute to combating it through capacity-building, awareness raising and policymaking.

The face-to-face seminars play a vital role for obtaining HANNAH's objectives and implementing its vision. Thanks to these seminars participants acquire increased capacity, through training, on teaching Jewish history and traditions and using methods to combat antisemitism. The title of the seminar is "Challenging and Debunking Antisemitic Myths in Europe: The Jewish Communities of Greece, Germany, Poland, Serbia". The HANNAH Curriculum focuses on the histories of different Jewish communities, on various aspects of antisemitism, and on local contexts of the Shoah. Our goal is to promote democratic education and combat antisemitism.



## Seminar Description

This training seminar aims to introduce teachers, librarians, and museum educators to the history of the Jewish Communities in Europe so that they can make use of it to take assertive action against antisemitism.

The seminar introduces participants to the subjects of European Jewish History, the history of Modern and Contemporary Antisemitism and the History of the Shoah. The seminar has been designed for people who, regardless of their pre-existing training, are willing to delve into the fight against antisemitism through their institutions.

This initiative, which is part of the European project HANNAH, aims to become a reference training seminar for combating antisemitism through promoting knowledge of European Jewish history and the history of the Shoah.

The mission of this seminar, in this sense, is of vital importance for the personal academic development of teachers, librarians, and museum educators, who will also operate as multipliers of the acquired skills and knowledge.

A particular emphasis is given to the learning goals and objectives in alignment with active teaching and learning activities as well as feedback and assessment. These elements are integrated, and mutually reinforcing under the broader context (institutional/local/national specificities) and situational factors (nature of subject/characteristics of learners etc.).

These efforts aim to complement and utilise already existing relevant content, research results, and methodology, adding new and local material as well as the insights this multinational Consortium produced and disseminated. An added benefit and result of this program will arise from gaining the ability to reach new multipliers, forge further working relationships and partnerships, merge different cultures of work and methodology and make stories of the one country known in several others.

## Seminar Organization and Module Design

This is a suggested module design of the two-day teacher training seminar implemented in the framework of this project. Interested parties are free to use the training material according to their special needs. The HANNAH curriculum is flexible and adaptable, so it can be used by different institutions in different countries according to their needs and allows a creative approach. Each partner (JMG, Centropa, GJM, Terraforming) conducted their seminars in a slightly different way. For example, one of the partners, Centropa decided to give out the video lectures to participants as material for group work and expanded the time given for each lecture. Galicia Jewish Museum decided to skip presenting the history of Jewish communities in Poland (Module 1 Part B) because they had advanced knowledge and it was too obvious and

unnecessary for them. A selection of activities and materials is possible depending on the level of knowledge, competence and experience of the organizers. In addition, the materials provided in this project allow the use of various teaching/learning methods. Each activity – even if it’s described as a lecture in the suggested plan of the seminar – can be easily turned into a workshop for the groups that prefer a more participatory approach in learning. The curriculum can be supplemented with additional activities depending on local context to make the seminar even more attractive and interesting and rooted in the local realities. For example, GJM in Wrocław explored Polish and German history of the city and of its Jewish community, and it was nicely contextualized by the content of HANNAH modules.

If it is implemented in one of the other partner countries, the emphasis will be put on other communities. For example,

- When holding a seminar in Greece, Part A deals with Poland (15 min), Serbia (15 min) and Germany (15 min) and Part B focuses on Athens (30 min).
- When holding a seminar in Poland, Part A deals with Greece (15 min), Serbia (15 min) and Germany (15 min) and Part B focuses on Poland (30 min).
- When holding a seminar in Serbia, Part A deals with Poland (15 min), Greece (15 min) and Germany (15 min) and Part B focuses on Serbia (30 min).
- When holding a seminar in Germany, Part A deals with Poland (15 min), Serbia (15 min) and Greece (15 min) and Part B focuses on Germany (30 min).

Suggested structure of the training seminar and its module design:

**CHALLENGING AND DEBUNKING ANTISEMITIC MYTHS IN EUROPE:  
THE JEWISH COMMUNITIES OF GREECE, GERMANY, POLAND, SERBIA**

<b>Seminar structure</b>	<b>Instructions to trainers on how to implement the activities</b>	<b>Materials and equipment used</b>
Brief Addresses	Include ice-breaking activity	
	<b>SESSION 1: Jewish identities in Europe</b>	
<b>Module 1:</b> The Jewish Communities of Europe <b>Part A:</b>	Option a: Plenary session listens to lectures on several European Jewish communities Option b: Split up participants into four groups, use breakout rooms if available.	four laptops or tablets, one projector
Jews in <b>Poland</b> , 15 min	Plenary session/Group A watches video on Jews in Poland, takes notes,	Video lecture accompanied by translated PPP

	collects questions & feedback.	(HANNAH training material: Poland_Part_A_M1)
Jews in <b>Serbia</b> , 15 min	Plenary session/Group B watches video on Jews in Serbia, takes notes, collects questions & feedback	Video lecture accompanied by translated PPP (HANNAH training material: Serbia_Part_A_M1)
Jews in <b>Hamburg</b> , 15 min	Plenary session/Group C watches video on Jews in Hamburg, takes notes, collects questions & feedback	Video lecture accompanied by translated PPP (HANNAH training material: Hamburg_Part_A_M1)
Jews in <b>Dresden</b> , 15 min	Plenary session/Group D watches video on Jews in Dresden, takes notes, collects questions & feedback	Video lecture accompanied by translated PPP (HANNAH training material: Dresden_Part_A_M1)
Reflection meeting with the audience, 20 min	Plenary session discussion / Each group presents briefly what they learned to the plenary session	Flipchart, pens
<b>Part B:</b> History and Traditions of the Jewish Community of <b>Greece</b> , 20 min	Lecture elaborating on the Jews of Greece in national language	PPP (HANNAH training material: Greece_Part_B_M1)
Discussion with the audience and self-assessment, 15 min	The facilitator hands out multiple-choice questionnaires in order to self-reflect on the lecture and self-assess the knowledge acquired. Participants are encouraged to ask questions.	Multiple-choice questions hand-outs (Annex: Activity Sheet 1), flipchart, pens
Break, 30 min		
<b>Module 2:</b> The Use of Oral Testimony when Teaching about Antisemitism and the Shoah in Europe, Workshop, (100 min in total)		

Introduction (10 min)	The facilitator provides introductory remarks on the use of oral history in the classroom. The facilitator then divides the plenary into five groups, each group receives one hand-out of transcribed testimonies: Group A: Athens, Greece, Group B: Hamburg, Germany, Group C: Krakow, Poland, Group D Novi Sad, Serbia, Group E: Berlin, Germany	Hand-outs of transcribed testimonies from Greece, Poland, Serbia and Germany, flipchart, pens  (HANNAH training material: Greece_M2, Poland_M2, Serbia_M2, Germany_A_M2, Germany_B_M2)
Preparation time (45 min)	Each group reads the testimonies and prepares a lesson plan with observation assignments and activities. The facilitator answers questions if needed.	Hand-outs of transcribed testimonies, notepad, pens  (HANNAH training material: Greece_M2, Poland_M2, Serbia_M2, Germany_A_M2, Germany_B_M2)
Presentation (45 min)	Each group presents to the plenary session their suggested lesson plans and corresponding assignments. The facilitator and/or other participants give their feedback.	Flipchart, pens
	<b>SESSION 2:</b> <b>Understanding Modern European Antisemitism</b>	
<b>Module 3:</b> <b>Part A:</b> Modern and Contemporary Antisemitism, 15 min	The lecturer introduces participants to aspects of European antisemitism in Germany, Poland and Serbia	PPP (HANNAH training material: Germany_Part_A2_M3, GDR_Part_A2_M3, Poland_Part_A2_M3, Serbia_Part_A2_M3)
<b>Part B:</b> Antisemitism in Greece, 30 min	The lecturer introduces participants to aspects of antisemitism in Greece	PPP

		(HANNAH training material: Greece_Part_B_M3)
Reflection meeting with the audience and assessment, 15 min	The facilitator hands out multiple-choice questionnaires in order to self-reflect on the lecture and self-assess the knowledge acquired. Participants are encouraged to ask questions.	Multiple-choice questions hand-outs (Annex: Activity Sheet 2), , flipchart, pens
Break, 30 min		
<b>Module 4:</b> Antisemitism: Lessons for Today, Workshop (120 min in total)	The facilitator highlights the impact of racism and antisemitism upon individuals and explores antisemitic narratives.	
<b>Part A:</b> Experiential exercise (30 min in total)		Hand-out (See Annex, Learning Activity Module 4)
<b>Part A:</b> Presentation of experiential exercise (5 min out 30 min)	The facilitator describes the experiential exercise, in the spirit of informed consent	Flipchart
<b>Part A:</b> Participating in the activity (5 min out of 30 min)	Participants are given 3 minutes to fill out the hand-out. They have to write down five characteristics that describe themselves. The facilitator asks them to cross out one by one the characteristics that the participants had chosen until one is left.	Hand-out of learning activity of M4 (See Annex, Learning Activity Module 4), notepad, pens
<b>Part A:</b> Debriefing and reflecting on the activity (20 out of 30 min)	The facilitator debriefs and processes the activity. The facilitator leads a discussion by noticing how each participant has opted for different characteristics. The goal is to highlight the uncomfortable process of "squeezing" individuals into one characteristic, and showing how reducing people to only one	Notepad, pens

	characteristic can lead to discrimination and stereotypical prejudices.	
<b>Part B:</b> Preparation time (45 min)	Each group reads the material on antisemitism and prepares a lesson plan with observation assignments and activities. The facilitator answers questions if needed.	Hand-outs of antisemitic material, notepad, pens  (HANNAH training material: Module_4_All_Material )
Presentation (45 min)	Each group presents to the plenary session their suggested lesson plans and assignments. The facilitator and/or other participants give their feedback.	Flipchart, pens
Break, 30 min		
	<b>SESSION 3: Approaching the Shoah</b>	
<b>Module 5:</b> Jews in Nazi occupied Europe <b>Part A:</b> European Cities in the Midst of the Shoah, 15 min	The lecturer introduces participants to aspects of persecution and murder of Jewish populations in Germany, Poland and Serbia	PPP (HANNAH training material: All_Countries_M5_A1, Germany_M5_A2, Poland_M5_A2, Serbia_M5_A2)
<b>Part B:</b> Jews in Greece, 1941-1944, 30 min	The lecturer introduces participants to aspects of persecution and the murder of Jewish populations in Greece	PPP (HANNAH training material: Greece_M5_A2)
Reflection meeting with the audience and assessment, 15 min	The facilitator hands out multiple-choice questionnaires in order to self-reflect on the lecture and self-assess the knowledge acquired. Participants are encouraged to ask questions.	Multiple-choice questions hand-outs (Annex: Activity Sheet 3), flipchart, pens
Break, 20 min		
<b>Module 6:</b> Teaching about Antisemitism through the Arts, Workshop, 120 min		
Preparation time (45 min)	Each group studies the art work material and	Hand-outs of art work material from Greece,

	prepares a lesson plan with observation assignments and activities. The facilitator answers questions if needed.	Germany, Poland and Serbia; notepad, pens, tablet  (HANNAH training material: Germany_M6, Greece_M6_Holocaust_Art, Greece_M6_Movies, Poland_M6, Serbia_M6)
Presentation (45 min)	Each group presents to the plenary session their suggested lesson plans and corresponding assignments. The facilitator and/or other participants give their feedback.	Flipchart, pens
<b>Evaluation (10 min)</b>	Evaluation questionnaires are distributed to participants so that organisers know and understand what worked best and what not.	Evaluation questionnaires
<b>Concluding remarks, 15 min</b>		Flipchart

## Languages

This training seminar can be delivered in the following languages:

- English
- German
- Greek
- Polish
- Serbian

## Programme Mapping and Alignment

<b>Modules</b>   <b>Outcomes</b> 		
<b>Module 1:</b> The Jewish Communities of Europe	Learn basic facts of Jewish History in modern times in Germany, Serbia, Poland and Greece	Familiarize with multiple Jewish histories and traditions
	<b>Level:</b> Introductory <b>Emphasis:</b> Light <b>Assessment:</b> Discussion and multiple-choice questions	<b>Level:</b> Introductory <b>Emphasis:</b> Light <b>Assessment:</b> Discussion and multiple-choice questions
<b>Module 2:</b> The Use of Oral Testimony when Teaching about the Shoah in Europe	Explore the way historians collect, evaluate and shape historical sources into historical narratives and facts.	Understand and recognise antisemitic language and actions in the past and in the present.
	<b>Level:</b> Moderate <b>Emphasis:</b> Strong <b>Assessment:</b> Feedback	<b>Level:</b> Moderate <b>Emphasis:</b> Strong <b>Assessment:</b> Feedback
<b>Module 3:</b> Modern and Contemporary Antisemitism	Explain the historical and ideological roots as well as the development of antisemitism.	Identify and challenge antisemitism
	<b>Level:</b> Advanced <b>Emphasis:</b> Strong <b>Assessment:</b> Discussion and multiple-choice questions	<b>Level:</b> Advanced <b>Emphasis:</b> Strong <b>Assessment:</b> Discussion and multiple-choice questions
<b>Module 4:</b> Antisemitism: Lessons for Today	Understand the multiplicity of identities	Debunk antisemitic myths
	<b>Level:</b> Advanced <b>Emphasis:</b> Strong <b>Assessment:</b> Feedback	<b>Level:</b> Advanced <b>Emphasis:</b> Strong <b>Assessment:</b> Feedback
<b>Module 5:</b> Jews in Nazi-occupied Europe	Learn about the complex history of the Shoah in different countries	Disseminate knowledge of Jewish history and the Shoah
	<b>Level:</b> Advanced <b>Emphasis:</b> Moderate <b>Assessment:</b> Discussion and multiple-choice questions	<b>Level:</b> Advanced <b>Emphasis:</b> Moderate <b>Assessment:</b> Discussion and multiple-choice questions
<b>Module 6:</b> Teaching about Antisemitism through the Arts	Appreciate the constant necessity of critical thinking and the imposing power of symbolic language	Highlight the rewarding importance of emotional intelligence for implementing their role not only as professionals but also as active citizens
	<b>Level:</b> Advanced <b>Emphasis:</b> Strong <b>Assessment:</b> Feedback	<b>Level:</b> Advanced <b>Emphasis:</b> Strong <b>Assessment:</b> Feedback

## Programme Assessment and Feedback Strategies Coherent Learning Approaches

Coherent learning happens when learning interventions and knowledge build sequentially on one another or complement and reinforce each other to create a relevant and cohesive educational journey. The benefits of coherent learning include higher learner engagement, greater efficiency, shared understanding and improved effectiveness (<https://www.hemsleyfraser.com/>).

The HANNAH Curriculum was designed to achieve horizontal coherence. When a curriculum is horizontally coherent, the learning from one intervention matches and supports the content of other learning options at that level. In other words, all learning goals at each stage bear consistent messages and each one flows, reinforces and complements the others.

The Consortium chose a three-session structure based on three subjects: Jewish History, Antisemitism, and the Shoah. Each session includes two modules, one theoretical and one workshop. This interchange between an academic lecture on the subject and an applied workshop is thought to be the appropriate method to create a comprehensive program aimed to inform, educate and raise awareness about the long history of the Jewish Communities in Greece, Serbia, Germany, and Poland, their different fates during WWII and the Shoah and the rehabilitation period that followed, right through to today, to reinforce knowledge and remembrance. While the emphasis is given to antisemitism and how to debunk antisemitic myths, the Consortium believes this cannot be achieved without the prior knowledge of basic European Jewish History, and at the same time, it goes without saying that antisemitic ideology and practice reached their absolute peak in the Shoah. Therefore, the Curriculum uses lessons from the Shoah to discuss racism and antisemitism then and now, in order to inspire active and democratic citizenship and to encourage the values of social equality and justice, human rights, and dignity in all participants.

In order to help the participants comprehend in depth the multiplicity of an individual's identity, which is vital for debunking all kinds of stereotypes, the Consortium chose to conduct an experiential learning exercise. During this activity, the participants have the opportunity to write down five important characteristics that describe themselves and then they are asked to cross them out one by one until only one is left. This process has a significant impact as it unfolds the pluralism of identities an individual might have (national, cultural, religious, gender, professional, etc.), and how those affect a society. The importance of experiential learning refers to learning which exploits the learner's experience as a base, which, in turn, practically implies an active and personal approach to learning (See Annex: Learning Activity Module 4, with a detailed description).

### Target Group

The face-to-face training seminars can be addressed to schoolteachers, museum educators, librarians and archivists as well as NGO practitioners, educators and trainers of cultural, education and history institutions who wish to learn more about Jewish



History, antisemitism and the Shoah and prevent the perpetual promotion of antisemitic myths. Regarding museum and library professionals, the HANNAH Curriculum provides them with the necessary tools and educational programs for raising awareness on the above-mentioned topics.

The ideal candidate for following this training seminar is an active teacher of History, Language, Civics, Philosophy, Sociology, as well as librarians, especially but not exclusively from school and university libraries and museum educators, who design and offer youth educational programs in their institutions.

## Annex

### Activity sheet 1 – Module 1

#### Multiple questions

##### Dresden, Germany

#### 1. How long is the history of Jews in Germany?

- a) 1700 years
- b) 1000 years
- c) 500 years
- d) 200 years

#### 2. What was the background of the first anti-Jewish pogrom in Dresden?

- a) A war
- b) The plague
- c) A revolution
- d) The Nazis

#### 3. When did Jewish life return to Dresden after the absence in early modern time?

- a) The Reformation
- b) The baroque age
- c) The age of enlightenment
- d) Industrialization

#### 4. When was the Semper synagogue consecrated?

- a) 1780
- b) 1800
- c) 1840
- d) 1880

#### 5. When was the old synagogue destroyed by the Nazis?

- a) 1933
- b) 1938
- c) 1944
- d) 1989

## Poland

### 6. How long is the history of Jews in Poland?

- a) 1000 years
- b) 800 years
- c) 500 years
- d) 200 years

### 7. What was the biggest tragedy for the Jewish people in the 17th century in Poland?

- a) Expulsion from western Poland
- b) Cossack's uprising
- c) Russian invasion of Eastern Poland
- d) Delegalisation of Judaism in Polish Kingdom

### 8. Where was the Hasidism movement born?

- a) Germany
- b) Eastern Poland (now Ukraine)
- c) Krakow
- d) Wroclaw

### 9. After how many years Poland appeared again on European maps?

- a) 300
- b) 223
- c) 23
- d) 123

### 10. When a big antisemitic campaign led by communist authorities took place?

- a) 1945
- b) 1946
- c) 1968
- d) 1989

## Hamburg, Germany

### 11. Where did the first Jews of Hamburg originally come from?

- a) Spain
- b) Russia
- c) Poland
- d) Portugal

**12. When did Jews reach legal equality in Germany?**

- a) in 1919
- b) in 1871
- c) in 1989
- d) in 1991

**13. Why has the number of Jews living in Hamburg increased since 1991?**

- a) Thousands of Israelis moved to Hamburg
- b) Iranian Jews were fleeing their country
- c) Jews from the Former Soviet Union immigrated to Germany
- d) Jews from France moved to Hamburg

**14. When did the first deportations of Jews take place?**

- a) October 1941
- b) December 1941
- c) November 1939
- d) March 1942

**15. How many ghettos existed in Hamburg?**

- a) 1
- b) 2
- c) 3
- d) none

**Serbia**

**16. The largest Jewish group in Serbia was:**

- a) Nazarenes
- b) Sephardi
- c) Ashkenazi
- d) Maccabees

**17. How many synagogues were built on the territory of Vojvodina?**

- a) 78
- b) 58
- c) 37
- d) 20

**18. The second largest synagogue in Europe is in:**

- a) Novi Sad
- b) Belgrade
- c) Subotica

d) Zrenjanin

**19. Jews in Serbia identified and declared themselves as the:**

- a) Ottomans
- b) The Balkan Jews
- c) Zionists
- d) Serbs of Moses' religion

**20. Danilo Kish was a Serbian-Jewish:**

- a) Musician and composer
- b) Novelist, essayist and translator
- c) Movie director and screenwriter
- d) Philosopher and journalist

**Greece**

**21. How did we describe Jews in the Byzantine Empire?**

- a) Ashkenazim
- b) Sephardim
- c) Romaniote
- d) Misrahim

**22. The majority of Sephardi Jewry that arrived in the Greek lands were settled:**

- a) Ioannina
- b) Crete
- c) Athens
- d) Thessaloniki

**23. Which was the biggest Jewish community in Greece before 1866?**

- a) Athens
- b) Corfu
- c) Chalkida
- d) Volos

**24. For which reason did the year 1891 go down into the history of the Jews in Greece?**

- a) Pacifico Affair in Athens
- b) Blood libel accusation in Corfu
- c) Pogrom of Campbell in Thessaloniki
- d) Antisemitic riots in Corfu

**25. Where did the deportations of the Greek Jews start in 1943?**

- a) In the Italian occupation zone
- b) In the Bulgarian occupation zone
- c) In the German occupation zone
- d) In Thessaloniki

Activity sheet 2 - Module 3

**Greece**

**1. Jewish events of 1891 occurred in:**

- a) Thessaloniki
- b) Ionian Islands (Corfu and Zante)
- c) Thessaly
- d) Athens

**2. Thessaloniki's Jewish Quarter was burnt in:**

- a) 1891
- b) 1940
- c) 1917
- d) 1912

**3. What is the name of the neo-Nazi party of Greece, now condemned as a criminal organization?**

- a) Golden Dawn
- b) Greek Sunrise
- c) Makelio
- d) Target

**4. The Protocols of the Elders of Zion have never been published in Greece:**

- a) Right
- b) Wrong

## 5. The burning of Judas is an antisemitic tradition, because:

- a) Wrong, it's not an antisemitic tradition. It's just an age-old attractive tradition.
- b) The effigy of Judas is burnt usually on Good Friday.
- c) Wrong, it's not an antisemitic tradition, because it only refers to any kind of exemplary punishment of a traitor in general context.
- d) The effigy of a Jew, in the face of Judas, is being hanged, flogged and/or burnt for betraying Jesus referring to the oldest form of antijewish narrative, deicide.

## Poland

### 1. Who was Jan Kapistran?

- a) Inquisitor
- b) Franciscan friar
- c) Polish prince who allowed Jews to settle in Krakow
- d) King of Italy who expelled the Jews from Rome

### 2. In which century did the first trial about ritual murder take place in Poland?

- a) 14th
- b) 15th
- c) 16th
- d) 17th

### 3. What was the reason for the Warsaw pogrom in 1881?

- a) Gossip about forced conversion to Judaism
- b) Gossip about the poisoning of wells by Jews
- c) Gossip Fire of the church
- d) Sermon during the Easter

### 4. When was the pogrom in Kielce?

- a) 1945
- b) 1946
- c) 1968
- d) 1989

**5. “The Holy Land” and “Chosen People” in local Krakow meaning are connected to:**

- a) Football fans’ slang
- b) Description of the Jewish District – Kazimierz
- c) Titles of the prewar Jewish newspapers
- d) Names of the most popular Jewish clubs

**Germany**

**1. How many Jews lived in the Soviet zone of Germany at the end of WWII?**

- a) 10500
- b) 4500
- c) 6500
- d) 500

**2. What was the background of many of those Jews who came to east Germany after the war?**

- a) They were Communists
- b) They were Zionists
- c) They were Conservatives
- d) They were Capitalists

**3. When did the Slansky-trial take place in Czechoslovakia?**

- a) 1948
- b) 1952
- c) 1968
- d) 1989

**4. What was blamed for fascism in the dominant narrative of the GDR?**

- a) Antisemitism
- b) The German people
- c) Capitalism
- d) Hitler

## 5. What was not an antisemitic trope in the GDR-propaganda against Israel?

- a) It compared Israel with Nazi-Germany
- b) Israel is an imperialist project of the US
- c) The Israeli financial oligarchy controls US politics
- d) The worldwide Zionist propaganda machine creates conspiracies

## Serbia

### 1. Who was Milan Nedić?

- a) Milan Nedić was a famous Serbian football player known for his performance during the 1930 FIFA World Cup in Uruguay.
- b) Milan Nedić was a pilot.
- c) Milan Nedić was president of the Serbian collaborationist government during WWII.
- d) Milan Nedić was a novel writer.

### 2. Who was Dimitrije Ljotić?

- a) Dimitrije Ljotić was a famous composer of choral music.
- b) Dimitrije Ljotić was an investigative journalist in the Serbian daily newspaper "Politika"
- c) Dimitrije Ljotić was the leader of the fascist organization "Zbor."
- d) Dimitrije Ljotić was a famous football player.

### 3. What does "Judenfrei" mean?

- a) "Judenfrei" means "Not allowed for Jews." During Nazi times, such signs were displayed in front of various buildings and parks.
- b) "Judenfrei" is a term of Nazi origin that designates an area „cleansed“ of Jews – after all Jews from that area were deported or killed.
- c) "Judenfrei" means "Freedom for Jews."
- d) "Judenfrei" means "Free all the Jews."

### 4. What is Holocaust distortion?

- a) Holocaust distortion is denial that Holocaust ever happened.
- b) Holocaust distortion is an attempt to excuse, minimize, or misrepresent the known historical record.
- c) Mentioning the Holocaust too often in a text is called "Holocaust distortion."

- d) Holocaust distortion is when someone is talking about the Holocaust.

### **5. Who bears the legal responsibility to react if an antisemitic incident occurs within a school?**

- a) Local Jewish community.  
b) Parents of the involved students.  
c) The school management.  
d) The Police.

## Activity sheet 3 - Module 5

### **Multiple choice questions**

#### **Poland**

#### **1. How many Polish Jews survived the Holocaust?**

- a) 30%  
b) 50%  
c) 90%  
d) 10%

#### **2. From 1 December 1939, all Jews above 10 years of age in occupied Poland were forced to:**

- a) Wear an armband with the blue Star of David  
b) Hold a special Jewish passport  
c) Wear a yellow Star of David on their clothes  
d) Wear special hats

#### **3. The Warsaw Ghetto Uprising took place in**

- a) April 1940  
b) December 1941  
c) April 1943  
d) June 1944

#### **4. Most of the Polish Jews survived in**

- a) France  
b) USSR  
c) Hungary  
d) Slovakia

#### **5. Who awards the Righteous among the Nation medal?**

- a) Yad Vashem Institute in Jerusalem  
b) Polish Parliament  
c) Union of the Jewish Communities in Poland

- d) German government

## Greece

### 6. During the occupation where did the largest percentage of Greek Sephardic Jews live?

- a) In the Bulgarian and Italian occupation zones  
b) In the Italian occupation zone  
c) In the Bulgarian occupation zone  
d) In the German occupation zone

### 7. Which SS officials dealt with the implementation of the "Final Solution" in Greece?

- a) Adolf Eichmann, Alois Brunner, Dieter Wisliceny, Rolf Günther, Jürgen Stroop  
b) Alois Brunner  
c) Alois Brunner, Dieter Wisliceny, Rolf Günther, Jürgen Stroop  
d) Max Merten

### 8. During the occupation, most Greek Jews

- a) were deported to Auschwitz  
b) were murdered in Auschwitz and Treblinka  
c) were deported to Treblinka  
d) were executed with machine guns

### 9. Of those Greek Jews who survived the Holocaust, most did so because

- a) they went into hiding  
b) they joined the EAM resistance movement  
c) they obtained fake IDs  
d) they escaped to the Turkish coast and from there to the Middle East

### 10. The German orders issued in February 1943 in Thessaloniki led to

- a) the deprivation of the civil rights of the Jews  
b) the ghettoisation of the Jewish population  
c) the ghettoisation, looting, humiliation and deprivation of the civil rights of the Jews  
d) the imposition of the yellow star

## Serbia

### 11. Into how many occupation zones was Serbia partitioned:

- a) 2  
b) 3  
c) 4  
d) 5

**12. Which of these German concentration camps were located in or near Belgrade:**

- a) Judenlager Semlin and the Red Cross camp
- b) Judenlager Semlin, Banjica and Topovske Šupe
- c) Judenlager Semlin and Treblinka
- d) Judenlager Semlin, Jasenovac and Baja

**13. Why was the promenade along the Danube River in Novi Sad chosen for the location of the monument to the victims of the Novi Sad Raid?**

- a) Because it was where the bodies of the victims were tossed into the Danube
- b) Because civilian hostages were held there
- c) Because it was the site of a concentration camp
- d) Because it is a busy street, so many people will see the monument there

**14. The only ghetto in Vojvodina was in**

- a) Szeged
- b) Novi Sad
- c) Subotica
- d) Zrenjanin

**15. Dr Roza Papo was the first female**

- a) head of Jewish Hospital
- b) general in the Yugoslav army
- c) president of Serbian Jewish Community
- d) writer

**Germany**

**16. From when were all Jews in Nazi Germany above the age of 6 forced to wear a yellow star badge?**

- a) 1 April 1933
- b) 15 September 1935
- c) 12 November 1938
- d) 19 September 1941

**17. The systematic murder of all Jews and Roma in the General Government area in German-occupied Poland during the Second World War was carried out under which codename?**

- a) Operation Barbarossa
- b) Operation Reinhard
- c) Operation Wannsee
- d) Aktion T4

**18. When was the decision to murder all European Jews taken?**

- a) At the Wannsee conference on 20 January 1942
- b) When Hitler seized power on 30 January 1933
- c) Somewhere between October 1941 and January 1942
- d) Immediately after the German invasion of the Soviet Union on 22 June 1941

**19. The November pogroms marked the transition of Nazi politics towards the Jews from the systematic exclusion from social and political life and the deprivation of rights to...**

- a) expulsion and persecution
- b) total extermination
- c) deportation
- d) the slowdown of antisemitic actions

**20. What did the Nuremberg laws entail?**

- a) They banned Jews from leaving Germany
- b) Jewish cultural institutions lost their status as corporations under public law
- c) They enabled the Nazis to remove Jewish and politically undesirable persons from public service
- d) They outlawed marriages and sexual relations between Jews and non-Jews and determined who was a Reich citizen (*Reichsbürger*) with full rights

## Learning Activity Module 4

In order to help the participants comprehend in depth the multiplicity of an individual's identity, which is vital for debunking all kinds of stereotypes, the Consortium chose an experiential learning exercise. Experiential learning refers to learning which exploits the learner's experience as a base, which practically implies an active and personal approach to learning.

The activity should not last more than 30 min but it has a significant contribution to the learning process as it unfolds the pluralism of identities an individual might have (national, cultural, religious, gender, professional etc).

This specific experiential learning exercise which JMG chose leads the learner to the realization of different multiple identities even within a small group. He/she also experiences discomfort when he/she is asked to be "squeezed" into only one characteristic.

Preparing participants for the activity- A hand-out (Experiential learning exercise activity sheet template) will be distributed.

A short description of the activity will follow, in the spirit of informed consent. (5 min)

**Short description of the activity:** You will receive a hand-out where you have to write down the five things/characteristics that describe you. For example, European,

Asian, teacher, mother, father, Greek, Christian, Jewish, atheist, dog-owner etc. Note: Provide the examples only if you are asked and do not reveal yet that they would have to cross out one by one.

**Participating in the activity:** Participants are given 3 minutes to fill out the hand-out. Then they are asked to cross out one by one the characteristics that the participants had chosen until only one is left. Note: Give the participants time to experience and express their feelings of discomfort of being “squeezed” into only five characteristics, let alone having to cross out four out of these. (not more than 10 min in total)

**Debriefing and reflecting on the activity:** After the steps of the activity, the facilitator will debrief and process the activity. Debriefing will include an open forum in which participants may discuss the activity based on questions posed by the facilitator. Participants may sit in a circle in order to create a more relaxed atmosphere for intimate discussion. The facilitator then will invite some of the participants to read loudly what they have written and what have they crossed out. Then the facilitator will lead the discussion by noticing how each participant has opted for a different characteristic. For example, for one participant it might be the professional description while for another the gender or a role, such as friend, mother, sibling etc. The facilitator then has to ask «What was the experience like for you?» The purpose is to put their experienced discomfort into words. The facilitator will conclude with an open-ended question, such as «What do you believe was the purpose of the activity?», in order to highlight the pluralism of individuality, the feeling of having to give up parts of selfhood and the process of accepting attributes which others ascribe to them. The discussion will then be opened up for the participants’ individual ideas and responses to be expressed in relation to the activity in which they had participated (not more than 15 min in total).

The following drawing should be distributed on a single paper sheet. Participants write one characteristic into each of the five circles.

