

# DISCRIMINATION - YESTERDAY AND TODAY



HOLOCAUST  
MEMORIAL  
DAY TRUST



In partnership with **Stand Up!  
Education Against Discrimination**

This resource is designed for use with secondary school aged students or young people. It is also suitable for adult learning groups.

**Please note** there are some upsetting examples of online antisemitism on slide 23.



## YOU WILL NEED:

- Associated PowerPoint presentation: *Discrimination – yesterday and today*
- Life story of Jo Ingabire. Two versions (easy to read and full formats) are included at the end of this lesson plan for you to choose from, according to the level of your learners and the time you have available
- Three differentiated Nazi propaganda worksheets. You will need one per person or small group

## ABOUT THIS RESOURCE:

This resource has been created to explore issues around discrimination. It is differentiated throughout for different abilities.

You can use this lesson plan as notes or a basic script as you go through each PowerPoint slide.

Your students will learn the history of how discrimination and hateful uses of language were used by perpetrators during the Holocaust, Nazi Persecution and the Genocide in Rwanda.

You will also discuss antisemitism and anti-Muslim hatred in British society today, and what to do if you are the victim or a witness to a hate crime.

This flexible resource includes suggested activities as outlined below. You can choose some or do them all – in one session or over several. The optional extension activities that you will find throughout are not included in the timings.

Slides	Content	Approximate time	Learning objective
1-2	Introduction	5 minutes	General
3-5	<b>Activity One</b> – What is discrimination?	10 minutes	Explain the legal meaning of discrimination in the UK today
6-8	<b>Activity Two</b> – Can words kill? What are the dangers if discrimination goes unchallenged?	15 minutes	Examine how discrimination manifests itself in society today, and how it did in Nazi Germany
9-11	<b>Activity Three</b> – What is propaganda?	20 minutes +	Extract examples of words used in genocide and explain the impact of these words
12-13	<b>Activity Four</b> – Nazi propaganda and antisemitism	15 minutes +	Evaluate examples of Nazi propaganda and how it was used to foster hatred
14-20	<b>Activity Five</b> – Who else was discriminated against by the Nazis?	10 minutes	Identify other groups targeted by the Nazis and give examples of why and how
21-23	<b>Activity Six</b> – Discrimination today	15 minutes	Discrimination in British society today and how to report it
24	Plenary	5 minutes	General

## Introduction (5 minutes)

### (Slide 1) About Holocaust Memorial Day

Each year on 27 January we mark Holocaust Memorial Day (HMD), to remember:

- the six million Jewish people who were systematically persecuted and murdered by the Nazis and their collaborators during the Holocaust.
- the Nazis' other victims, including Roma and Sinti people, disabled people, gay people, political opponents and many others who faced persecution and death at the hands of the Nazis.
- the millions of men, women and children, who have been murdered in the genocides which followed in Cambodia, Rwanda, Bosnia and Darfur.

The theme for Holocaust Memorial Day is **The power of words**.

Holocaust Memorial Day Trust is the charity that promotes and supports Holocaust Memorial Day across the UK. You can find resources, background information and information to help you organise an activity to mark HMD at [hmd.org.uk](http://hmd.org.uk).

### (Slide 2) About Stand Up! Education Against Discrimination

Stand Up! aims to empower young people in mainstream schools to learn about and act against discrimination, racism, antisemitism and anti-Muslim hatred, whilst developing their social responsibility in the community.

Stand Up! delivers free workshops in schools aimed at students from Year 9 and above. This resource includes an introduction to what their workshop covers. If you are interested, you can book the full workshop by visiting [standupeducation.org](http://standupeducation.org).

## Activity One (10 minutes)

### What is discrimination?

(Slide 3) Read and discuss the two definitions given. Today we are focusing on definition one.

**Ask your students to take a vote on the question:** Is discrimination illegal in the UK?

(Slide 4) Reveal that it is. The Equality Act of 2010 legally protects people from discrimination in the workplace and in wider society. It replaced previous anti-discrimination laws with a single Act to make it easier to understand and strengthen protection.

There are nine 'protected characteristics' under this law. A characteristic is a part of your identity, such as race.

How many of the protected characteristics can your students think of? You may wish to give one example to the class to get them started.

(Slide 5) Reveal and discuss the answers:

- Race and ethnicity
- Disability
- Religion or belief
- Age
- Sexual orientation
- Gender
- Gender reassignment

## Activity Two (15 minutes)

### Can words kill? What are the dangers if discrimination goes unchallenged?

(Slide 6) Show the Holocaust Memorial Day 2017 online film.

(Please note that this film is embedded in the PowerPoint presentation from YouTube, so you will need to be connected to the internet to show it.)

### (Slide 7) Questions

Ask your students to answer the questions in small groups. You may wish to show the film again once they have seen the questions now they know what information they are looking for.

As a whole group discuss the different answers given to these questions.

Answers to these questions may include:

1. What examples of hatred and prejudice are shown in this film?

- Jewish gravestones have been vandalised in an antisemitic attack.
- A young gay man is bullied and beaten because of his sexual orientation.
- A Muslim woman is intimidated because of her faith whilst waiting for a bus.
- Bea Green's father was humiliated and attacked in Nazi Germany because he was Jewish.

2. In what ways are humans shown 'doing dastardly things'?

- Perpetrators of hate crime inflict harm on others (see above).
- Nazis and their supporters targeted Jews, including Bea Green and her family. They were forced to flee the country to safety.

3. In what ways are humans shown 'doing wonderful things'?

- A group of helpers clean up the vandalised Jewish cemetery.
- Team mates of the young gay man wear Rainbow Laces in an act of support.
- A man comforts the Muslim woman on the bus by offering a tissue.

The answers to the following three questions are:

4. What did the sign around Bea's father's neck say?

- 'I am a Jew and I shall never again complain to the police.'

5. What is discrimination against Jewish people called?

- Antisemitism

6. What is the link between the story of what the Nazis did to Bea's father, and the contemporary hate crimes shown in the film?

- Whilst the government-backed antisemitism that Bea's father experienced is different to the contemporary hate crimes we see in the film, in both examples people are being discriminated against and attacked because of an aspect of their identity.

### Extension activity:

If you have more time, you can find out more about what happened to Bea Green and her father. Her full story, including an extended film of Bea telling her story, can be found at: [hmd.org.uk/beathefilm](http://hmd.org.uk/beathefilm)

Some follow up questions for students:

What surprised you in the story? Did anything move you or make you think? Why is it important to listen to experiences like this from survivors of the Holocaust? What would you like to learn more about?

(Students may be left with questions about Nazi Germany, pre-war persecution of Jewish people, or the *Kindertransport*. For further background information and additional teaching resources please visit [hmd.org.uk](http://hmd.org.uk))

## **(Slide 8)** What is antisemitism?

Read the definition aloud.

Ask the class: If antisemitism is hatred of Jews, how might non-Jews also experience antisemitism sometimes?

*Answers may include:*

- If the perpetrator assumes that somebody is Jewish and is then abusive towards them because of this (link this to the idea of stereotypes)
- If the perpetrator is abusive to somebody for having Jewish friends or family

Antisemitism has been referred to as 'The Longest Hatred' and it has survived and mutated throughout history:

Antisemitism began as religious discrimination. The Jews were accused of killing Jesus and it led to a lot of persecution against the Jewish community. Over time this changed into racial antisemitism. This manifested itself in the Holocaust, when the Nazis believed Jews to be of an 'inferior race'. They targeted and killed Jews just because they were born Jewish.

Antisemitism then changed again into modern day antisemitism that is seen today and we will look at this later in the session.

## **Activity Three (20 minutes)**

### **What is propaganda?**

**(Slide 9)** Radio propaganda in Rwanda, a case study

Hand out Jo Ingabire's life story.

## **Differentiation**

**Lower ability:** Read through the easy to read life story as a whole class, answering the questions below as you go.

**Medium ability:** Students can read the easy to read life story in small groups or individually, and write down their questions to ask afterwards.

**Higher ability:** Students may benefit from reading Jo's full format life story and answering questions individually or in small groups.

Discuss the life story after reading it. A background sheet on the Genocide in Rwanda is included to help you answer any questions your group may have.

**(Slide 10)** Questions

Divide the students into small groups to discuss the questions provided.

As a whole group, discuss your answers to these questions. Answers may include:

- Words used include: cockroaches, snakes, lice, rats, hyenas and weeds.
- Referring to people as animals or similar makes us think about them as not human. All of these words are things that aren't respected – they are 'low' animals and plants - subhuman.
- People are encouraged to think of certain groups of people as having the characteristics of those animals, for example: dirty, disease carrying, a pest, sneaky or creepy.
- By calling Tutsi's snakes the Hutus were using an established social reaction that snakes are bad and must be killed, and you can even kill their eggs.
- If we dehumanise people we think of them as different, alien or other. It helps people to overcome the normal human revulsion against murder.

**(Slide 11)** – Definition of propaganda

Propaganda is information, especially of a biased or misleading nature, used to promote a political cause or point of view.

Quick brainstorm – how might propaganda be shared?

*Answers may include:* speeches, posters, newspaper articles, radio broadcasts, books, films, exhibitions, events, songs, blogs, tweets and other social media, websites, images and memes.

Propaganda uses stereotypes and existing prejudices to create caricatures of the victim group, and turn the rest of the population against them.

Propaganda can help to separate the victim group from the rest of society, such as by having designated areas for different groups, removing the victim group from workplaces and classroom etc.

The victim group is often blamed for large problems in society. This is called 'scapegoating'.

## Activity Four (15 minutes)

### Nazi propaganda and antisemitism

**(Slide 12)** Background to the Holocaust

The Nazis came to power in Germany in 1933, led by Adolf Hitler. The Nazis used propaganda and changed laws to deny human rights to Jews. They used centuries of antisemitism as their foundation.

Between 1941 and 1945, the Nazis attempted to annihilate all of Europe's Jews. This systematic and planned attempt to murder European Jewry is known as the Holocaust. In total the Nazis murdered six million Jews.

### **(Slide 13)** Nazi Propaganda posters

Hand out the differentiated Nazi propaganda worksheets (provided at the end of this lesson plan).

Each version studies the same three posters, so mixed ability groups can answer different questions, and still be able to discuss the posters together. Students can go through these sheets individually, in small groups, or as a whole class.

Ask students to study the images in their groups and answer the questions on the sheets.

## **Differentiation**

**A = Lower ability:** This worksheet focuses on the content of the posters and students analysing what they can see. No background knowledge required.

**B = Medium ability:** This worksheet provides definitions of more complicated terms and the questions lead students to analyse the images.

**C = Higher ability:** This worksheet leads students to analyse the impact of the posters and why the Nazis are using the techniques shown. Suitable for students with some background knowledge of the Holocaust.

## **Activity Five (10 minutes)**

### **Who else was discriminated against by the Nazis?**

**(Slide 14)** Classification badges

Talk students through the image of the badges, which shows how the Nazis labelled different groups in large concentration camps.

This, along with assigning and tattooing numbers, further served to remove the prisoners' humanity by taking away their individuality.

The Nazis required Jews to wear the yellow Star of David, or similar symbol, not only in the camps but throughout most of Nazi-occupied Europe.

**(Slides 15-20)** – Whole group activity

Based on the badges you have just looked at, talk the whole group through each slide and ask them to say who they now know the Nazis targeted, and who else they think was persecuted.

Are any of these groups discriminated against today in the UK?

Please note we have highlighted those groups who still face discrimination. This is not the same as state-sponsored discrimination perpetrated by the Nazis, but is still damaging.

This activity could also be done in pairs.

For more information on any of these groups, please see [hmd.org.uk](http://hmd.org.uk)

## Activity Six (15 minutes)

### Discrimination today

#### (Slide 21) Anti-Muslim hate case study

As we have seen, many types of discrimination still exist in the UK today. The latest figures published by the Home Office for 2015 to 2016 show that there has been a rise in all categories of hate crime recorded. Over the past few years, hate crimes against the Muslim community have been rapidly rising.

1. Read and discuss the definition of anti-Muslim hate from Tell MAMA on the slide.
2. Ask the class: What does it mean to be 'perceived' as Muslim (linking back to stereotypes and assumptions.)
3. Read and discuss the case study from Ash Siddique on the slide.

#### (Slide 22) - Questions

Divide the students into small groups, to discuss the questions on the slide.

*Answers may include:*

1. Other Muslims may feel upset, intimidated, scared or angry.
2. Verbal abuse can psychologically harm people, and make people scared to be visibly identifiable as Muslim.
3. If you witness hatred or abuse you can report it.
4. Women may be more easily identifiable as Muslim than men if they are wearing a headscarf or similar attire. Women are often stereotyped to be weaker than men so it may be assumed that they will not defend themselves or report the abuse. Women are generally more at risk of public abuse due to sexism in society.

#### (Slide 23) Antisemitism online *(please note this slide includes potentially upsetting examples)*

Antisemitism is not just something historical, it still exists today.

The Community Security Trust (CST) is an organisation that measures and records antisemitism in the UK. People can report incidents of antisemitism to CST when they see and hear them.

In the first six months of 2017, CST recorded 767 antisemitic incidents, which was a 30% increase from the same period the year before. This is the highest total amount of antisemitic incidents CST has recorded for the January to June six month period.

80 of these were violent antisemitic assaults - again, the highest number of violent assaults CST has ever recorded for the January to June period.

The majority of these incidents are happening in London and Manchester - major cities with the largest Jewish communities in the UK.

**More information about CST and full copies of their reports on antisemitism in the UK today can be found at: [cst.org.uk](http://cst.org.uk)**

**Social media** has become a method for some people to harass, abuse and threaten Jewish public figures and institutions, such as Jewish schools or places of prayer (synagogues.)

19% of the total incidents recorded in January to June 2017 involved social media, which was an increase from the same period the year before.

### **(Slide 24) Questions**

Discuss the first two questions about the examples of online antisemitism as a whole group.

- Some students may find these images shocking and scary. Give students a chance to talk about this.
- Some students may not be shocked by them. Discuss why this might be. We are used to what Facebook events look like so the aesthetic is familiar. How might Jewish people feel when seeing these?
- Discuss the fact that the perpetrators' aim is to shock and scare people. The event may not have been real, but it was designed to gain attention from the media and go viral.

Ask students to discuss questions 3 and 4 in small groups.

*Answers may include:*

Question 3:

- Online hatred can spread very quickly.
- You don't always know who is sending it.
- The abuser can remain anonymous behind a social media profile and disguise their identity easily.
- The abuser can motivate other people to be abusive.
- They may be able to find out more information about people online and then abuse them in real life.
- Victims of online abuse can experience severe psychological impacts.

Question 4:

- Each social media channel has a way of reporting inappropriate content.
- Click on the image/ tweet and click report and then screenshot it. If it's on Instagram, screenshot it and report it.
- Additionally, you can send screenshots to an organisation (shown at the end of presentation) that works to counter hate crime against the group being targeted and they will apply pressure to the social media site to take it down.

**Quick poll:**

- Ask all students to raise their hands.
- Ask them to keep their hand up if they have any social media accounts.
- Ask them to keep their hand up if they have ever seen any kind of discrimination or abuse on social media.
- Ask them to keep their hand up if they reported it.

## (Slide 25) Reporting hate and discrimination

Teachers may want to print this slide out as a poster for the classroom after the workshop so students know where to find the information if they need it.

Ask your students:

Why is it important for us to report any kind of discrimination/ hate crime that we may see or experience?

*Answers may include:*

- To try and catch the perpetrator so it doesn't happen again.
- To send a clear message that discrimination is unacceptable.
- To gain justice.
- For a victim to be able to have access to support if needed.
- So that the Government can get statistics to be aware of issues and try and make changes (for example more police in certain areas or more awareness for law enforcers).
- To produce accurate statistics to demonstrate what is happening and raise awareness of ongoing issues that need to be tackled.

Talk through the different ways to report hate and discrimination if you witness or experience it. Give students the following additional information:

- You can report it on the phone or online and can also report anonymously.
- Hate crime does not have to be directed toward you for you to report it.
- All these organisations have strong links with the police and will do something about it.
- They also have links with social media platforms, so can put pressure on them to take down any discriminatory material.

## (Slide 26) Plenary

Ask students to reflect on the following questions:

- What is one thing you have learnt from this session?
- Is there anything that we discussed that you want to learn more about?
- What positive action can you do after learning about discrimination?



This resource was produced in partnership with  
**Stand Up! Education Against Discrimination**  
Find out more: [standupeducation.org](http://standupeducation.org)

Page 10 of 10

# Find out more...

Holocaust Memorial Day Trust: [hmd.org.uk](http://hmd.org.uk)

Order an activity pack or resources: [hmd.org.uk/activitypack](http://hmd.org.uk/activitypack)

Resources for educators: [hmd.org.uk/educators](http://hmd.org.uk/educators)

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*Learning lessons from the past to create a safer, better future*

# JO INGABIRE

## - EASY TO READ LIFE STORY



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### Key words

**Rwanda:** A small country in central Africa.

**Government:** A group of people who run a country making laws and rules.

**Cockroach:** A type of insect.

**Genocide:** When a group of people are killed because of who they are, for example because of their religion or the group they belong to.

Jo Ingabire was born in 1989 in **Rwanda**. Jo, her mother, father, and five siblings were very close to their neighbours. The children all played together in the mango and avocado trees at the end of the road.

There were two different communities of people in Rwanda, called Hutu and Tutsi, but they all lived together.

One day, when she was five years old, Jo's school teacher asked the class to stand with Tutsis on one side of the classroom and Hutus on the other. Jo's parents told her to pretend she was a Hutu, even though she was a Tutsi.

Fighting was starting to happen between the Hutus and the Tutsis. A radio station, set up by the Hutu **government**, said bad things about the Tutsis. It called them **cockroaches**, snakes, lice, rats, hyenas and weeds and played anti-Tutsi songs. Snakes are a danger in Rwanda, and children are taught to kill them and smash their eggs.

Jo's parents were scared and the family moved their mattresses into the hallway to sleep, and put boards over their windows.

On 6 April 1994, the plane carrying the Hutu President of Rwanda was shot down. It was not clear who was responsible, but the government immediately blamed the Tutsi people.

The government gave the Hutu people weapons, and told them to kill all the Tutsi people. When a government tries to kill a whole group of people because of who they are, this is called **genocide**.

This is what Jo's parents had been scared of, but there was nothing they could do.

On 9 April, six policemen knocked on their door and shot at them with guns. They thought they had killed everyone. Jo's father, brother and two sisters were killed.

Jo, her mother, brother and sister were still alive, but they had been hurt. Only one of their neighbours came to help them. A 14-year-old Hutu girl, who wanted to be a nurse, secretly brought them food and medicine.

Jo and her family had to hide in a locked room in the house and be very quiet so that they would not be found.

Finally, Jo's uncle was able to get them out of the city, and they hid on his farm. The genocide went on for 100 days, and 1 million people were killed.

Jo was lucky to survive. Lots of her family and friends had been killed. Her wounds healed, but she has scars and was left feeling scared and shocked. She had nightmares for many years after.

It was dangerous for Jo's family to stay in Rwanda after the genocide so Jo went to boarding school in Uganda. When Jo was 13, she and her family moved to the UK.

Jo has found that writing helps her to cope with what happened to her. She writes about Rwanda. She works with a charity called Survivors Tribune to help other survivors to tell their stories. She is using the power of her words for good.

Find out more...

Genocide in Rwanda: [hmd.org.uk/rwanda](http://hmd.org.uk/rwanda)

Survivors Tribune: [survivorstribune.org](http://survivorstribune.org)

Other resources for educators: [hmd.org.uk/educators](http://hmd.org.uk/educators)

# JO INGABIRE



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Jo was five years old when her family were murdered in their home in Kigali by their neighbours who were influenced by propaganda. Lucky to survive with multiple gunshot wounds, she hid for the 100 days of genocide in Rwanda with her mother. Today, she is using the power of words to share the stories of those affected by the genocide.



*'I look forward to being part of a generation that is creating an honest, creative culture through the written word that is distinctly Rwandan and accessible and open to friends of Rwanda.'*

Jo Ingabire was born in 1989 in Kigali, the capital city of Rwanda. She had a happy early childhood with her mother, father and five siblings. Neighbours, in Jo's community, were akin to family. Parents would look after each other's children and many were close friends. The children spent their days playing together in the mango and avocado trees at the end of the red dirt track road. When she was five years old, Jo's school teacher asked the class to separate, with Tutsis on one side of the classroom and Hutus on the other - the two main ethnic groups in Rwanda. When she told her parents, they asked her to pretend that she was a Hutu for her own safety. From this point, her family became more cautious and often stayed at home as they began to fear leaving the house.

It was 1994, and tension between Hutus and Tutsis, had been escalating for many years. A radio station supported by the Hutu government was set up with the purpose of spreading propaganda and dehumanising Tutsis, labelling them as 'cockroaches' and playing anti-Tutsi songs. Jo and her family moved their mattresses into the hallway of their home and boarded their windows, whilst her brothers took turns keeping watch.

On 6 April, the plane carrying the Hutu President of Rwanda was shot down. Although it was unclear who was responsible, the blame was placed with Tutsis, and violence broke out against Tutsis and moderate Hutus across the country. The government provided weapons and encouraged civilians to murder their Tutsi friends and neighbours. This was the first of 100 days of genocide, during which around one million people were murdered.

On 9 April, six men from the local police station knocked at the door of Jo's home. They gathered the family together and shot indiscriminately until they thought everyone was dead. Jo's father, brother and two sisters were murdered in front of her. Jo, her mother and two other siblings each suffered multiple gunshot wounds. She was shocked to find that only one of their neighbours came to their aid - a 14-year-old Hutu girl. She bravely attended to Jo's injuries while her mother covered her mouth to muffle her screams.

They would later discover that her father's godsons - her brother's best friends - were the ones who went to the police and reminded them that the family were Tutsi. Friends and neighbours had been turned against each other, largely through the power of propaganda - the power of words to spread hatred and divide communities.

Jo's brother and sister hid with the Rwandan Patriotic Front (RPF) whilst Jo and her mother stayed in their neighbourhood. They moved between houses quickly, as all of their neighbours were too scared to hide them for very long. Eventually, neighbours refused to take them in, and Jo and her mother went back to their home to hide. They stayed in a separate, self-contained part of the house behind a locked door, where her neighbour delivered stolen medical supplies and food to them. From there, they listened to the people who had murdered their family now using their home as a rest stop between their attacks on other Tutsis.

Jo and her mother were eventually able to escape to the countryside with her uncle, who was working for a Hutu official, which granted him protection. For the remaining days of the genocide, they hid at her uncle's farm, spending most of their time underground until the RPF approached. This was a particularly dangerous time, as the perpetrators were desperate to kill any remaining survivors who would be able to give testimony about their crimes. Jo, who could not walk due to the gunshot wounds in her legs, was carried to the safety of the RPF lines. The genocide officially ended 100 days after it had begun, on 17 July 1994.

In addition to losing half of her immediate family, Jo lost grandparents, aunts, uncles, nieces and nephews. She was lucky to survive, but still bears the physical and mental scars which remind her of the hatred she witnessed. The remaining members of the family returned to their home, but soon moved out as Jo's mother could not afford to pay for the family home without her husband. She sent Jo's brother and sister to boarding schools, so they would have a better chance of survival if anything similar were to happen again.

After the genocide ended, violence and tension continued in Rwanda. Just a few years later, Jo's school was broken into by armed men who held her and her classmates hostage. As a result, her mother sent her to boarding school in Uganda. Still a child, Jo found herself adapting to a different culture, away from her home and her family. When she was 13, she experienced this again when she moved to the UK with her mother.

As a teenager, Jo struggled to come to terms with the trauma she had been suppressing. She suffered from nightmares and flashbacks. Eventually, Jo began to process and deal with the trauma from her past. As part of this process, she decided to return to Kigali. She found a different Rwanda to the place of her childhood. Instead of violence and division, she found a country which was rebuilding and confronting its past.

Jo found that writing helped her to process her experiences. What began as a personal tool for recovery has grown into a greater ambition to reclaim and explore Rwandan culture and literature. She says: 'Writing is really important to me. The Tutsi story had only been told through Hutu propaganda. Now, we are reclaiming our narrative'. Words, Jo says, played a huge role in the genocide. Rwandan culture was typically shaped around oral tradition, rather than the written word. The government knew this, so radio became a vital tool to spread propaganda. Violence towards the Tutsis was normalised by the damaging rhetoric that Rwandans heard every day through their radios. This language permeated everyday life to the extent that perpetrators felt they were not killing their friends and neighbours, but simply exterminating 'cockroaches'.

Today, Jo is using the power of words for good with Survivors Tribune, a charity supporting survivors of genocide to share their testimonies. She is leading a campaign to collect and share 100 stories to commemorate the 100 days of genocide in Rwanda.

Find out more... Genocide in Rwanda: [hmd.org.uk/rwanda](https://hmd.org.uk/rwanda)  
Survivors Tribune: [survivorstribune.org](https://survivorstribune.org)

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*Learning lessons from the past to create a safer better future*

# NAZI PROPAGANDA POSTERS



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1.



**Translation:**

He is responsible for the war!  
(Jude = Jew)

**Context:**

Poster created in 1943.

By Hans Schweitzer (Mjölnir). From Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA

2.

Wir packen zu!



Die Hitlerjugend schlägt vor:

„Seht sie raus!“

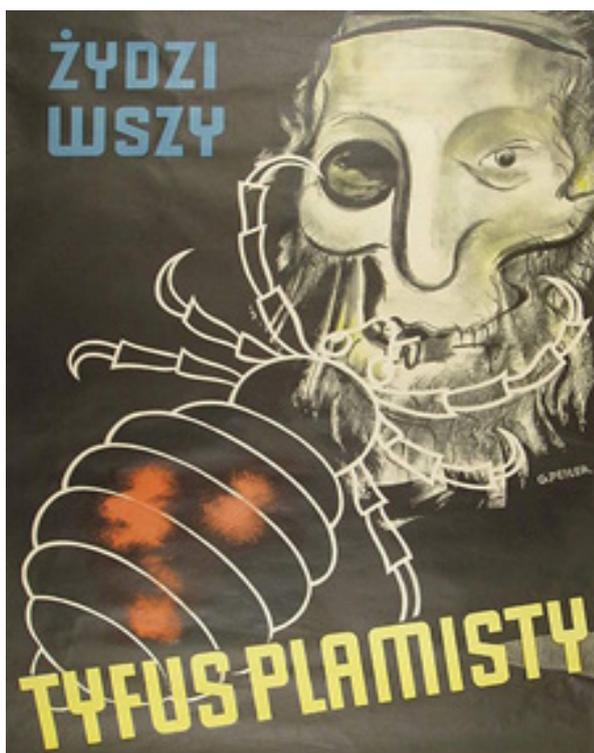
**Translation:** We are packing you away!

The Hitler Youth suggests: “Get out!”

**Context:**

Hitler Youth poster, demanding to expel Jewish students and teachers in 1935.

3.



**Translation:**

Jews are lice and typhus

**Context:**

Propaganda from Nazi-occupied Poland, written in Polish, in 1942

By German propaganda ministry, PROMI (de:Propagandaministerium) [Public domain], via Wikimedia Commons

## QUESTIONS - A



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There are three different propaganda techniques shown in the posters here. Write the poster number (1, 2 or 3) next to the technique you think they are using:

- Comparing people to subhuman animals and things
- Blaming a group of people for a problem in society
- Separating groups of people from each other

Question:	Answer:
How does poster one make Jewish people look bad?  Whose hand do you think is shown pointing?	
In poster two, people are being swept away. Why is this image powerful?	
In poster three, Jews are compared to insects and diseases. Why do the Nazis want to do this?	

### Glossary:

**Stereotypes:** Oversimplified image or idea of a type of person. Characteristics, real or imagined, are assigned to a whole group of people.

## QUESTIONS - B



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There are three different propaganda techniques shown in the posters here.  
Write the poster number (1, 2 or 3) next to the technique you think they are using:

- Dehumanisation** (Likening people to subhuman animals or things)
- Scapegoating** (Blaming a group of people for a problem in society)
- Segregation** (Making laws that separate groups of people from each other, denying people their rights)

Question:	Answer:
How are Jews represented in these images?	
What is similar in these three images?	
How are stereotypes used in these three images?	
Why would the Nazis choose the following imagery?	
Broom	
Lice	
Typhus	

### Glossary:

**Stereotypes:** Oversimplified image or idea of a type of person. Characteristics, real or imagined, are assigned to a whole group of people.

## QUESTIONS - C



HOLOCAUST  
MEMORIAL  
DAY TRUST

There are three different propaganda techniques shown in the posters here.  
Write the poster number (1, 2 or 3) next to the technique you think they are using:

- Dehumanisation** (Likening people to subhuman animals or things)
- Scapegoating** (Blaming a group of people for a problem in society)
- Segregation** (Making laws that separate groups of people from each other, denying people their rights)

Question:	Answer:
Why is dehumanisation powerful to turn people against a group?	
What other problems do you think the Nazis blamed on the Jews?	
How did the Nazis use laws to separate Jews from the rest of society?	
Why would the Nazis choose the following imagery?	
Broom	
Lice	
Typhus	

### Glossary:

**Stereotypes:** Oversimplified image or idea of a type of person. Characteristics, real or imagined, are assigned to a whole group of people.