

Days to remember and discrimination today: Lesson plan for custodial settings



**HOLOCAUST
MEMORIAL
DAY TRUST**

*Learning from genocide -
for a better future*

This set of worksheets and corresponding PowerPoint introduces teachers and learners to six different genocides through a key date, the experiences of one person, and the story of one artefact. The final section of the lesson plan explores more current issues around discrimination.

If possible, you can distribute the worksheets around the classroom. However, you can also teach entirely off the PowerPoint, with only the teacher having a set of worksheets to read off, along with the guidance below. You can pass this worksheet around, if you would like a learner to read aloud a section to the class.

We suggest you finish the lesson with the final worksheet and two slides, which explore discrimination today.

When?

These resources have been designed for you to use around Holocaust Memorial Day (HMD), which takes place on 27 January each year.

How?

You might focus on one genocide at a time, or look at more than one in the same session. It is possible to deliver this lesson in one session, or over a series of lessons, dependant on your timetabling.



Our suggested lesson structure

Below is our suggested approach to teaching this lesson plan, to be taught alongside the provided PowerPoint:

(Dependent on the length of your session/s you could repeat steps 1-5 to look at multiple genocides)

1. Go through the historical context of the genocide with your learners by reading to them (or having them read) the description of the 'day to remember' on the worksheet and/or slides. Use the corresponding slides:

Slides 3-5 for the Holocaust

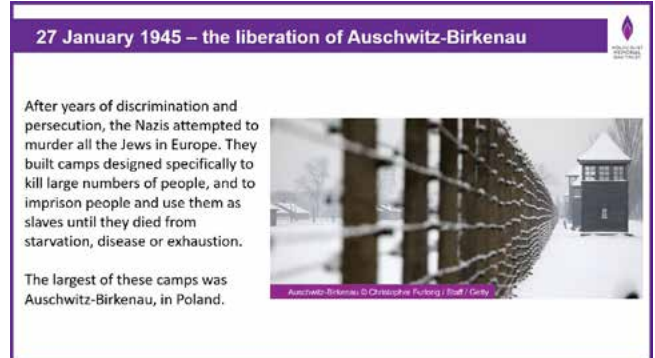
Slides 8-9 for Nazi persecution of other groups

Slides 12-13 for the genocide in Cambodia

Slide 16-18 for the genocide against the Tutsi in Rwanda

Slides 21-22 for the genocide in Bosnia

Slides 25-27 for the genocide in Darfur



2. Encourage learners to reflect on this date. What do learners know about this time period? You could use a whiteboard to create a spider diagram of their responses.

For example, you could add the start and end dates of each genocide, where appropriate. Learners might already know when Hitler came to power, when the *Kindertransport* happened, and the start and end dates of the Second World War. You could add information such as who the world leaders were on key dates on the timeline. Add dates of world events such as other wars, Olympic Games or Football World Cups, and key historic events such as Martin Luther King Jr.'s speech. Learners could add the year they were born, and their parents and grandparents.

Discuss how adding this context and looking at the dates chronologically helps learners understand the genocides in a different way.

3. Read aloud to your learners (or have them read) the corresponding individual's story and/or artefact from the worksheet. We recommend to cover at least either the person or artefact with each genocide, to show learners a more holistic representation of the events. Show the corresponding slides on screen as you, or they, read aloud to the class:

Slide 6 (person) or 7 (artefact) for the Holocaust

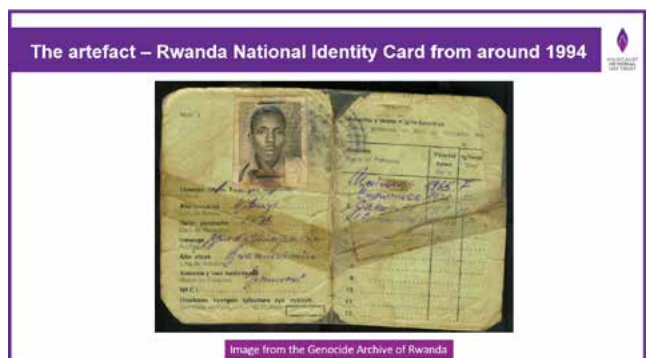
Slide 10 (person) or 11 (artefact) for Nazi persecution of other groups

Slide 14 (person) or 15 (artefact) for the genocide in Cambodia

Slide 19 (person) or 20 (artefact) for the genocide against the Tutsi in Rwanda

Slide 23 (person) or 24 (artefact) for the genocide in Bosnia

Slide 28 (person) or 29 (artefact) for the genocide in Darfur



3a. Responding to the featured person:

- When and how did things change for them at different points?
- How do you think they felt at different points in their story?
- What were they thinking about or doing?
- How do you feel learning about what happened to this person and their loved ones?



3b. And/or responding to the featured artefact:

Here are some questions to ask learners, before and after you or they have read the description of the artefact. You may want to adjust these or add your own questions depending on which artefact learners are looking at:

Before reading the text	After reading the text
What is in the picture?	What does the artefact tell us about the history?
Have you seen something like this before?	What do you now know about the artefact?
Do you own something similar?	
What can you tell about the artefact? E.g. how old do you think it is?	

4. On the final genocide you will be teaching to learners, ask them to creatively respond to either the corresponding individual's story, or the artefact. You could create an HMD display with the learners' finished responses.

Refer to the 'Creative responses' section below.

5. For the final 10 minutes of the lesson, go to the slide 30. Take learners through the questions, using the guidance below in the 'Discrimination today' section, and the final worksheet.

Creative responses

Encourage learners to respond to the individual's lifestory they have heard by:

- Writing a letter to the person they have learnt about
- Writing a poem dedicated to them
- Drawing their portrait
- Creating a poster to share their story with other people

Or

Encourage learners to respond to the artefact they have learnt about by:

- Drawing or writing about the artefact and/or how it makes them feel
- Writing a poem about the object
- Writing a letter to its owner

Discrimination today

For the final 10 minutes, we encourage you to present the final two slides, and final worksheet, to learners.

What is discrimination?

(Slide 30) Read, or have a learner read, aloud the definition of discrimination on the slide. Then read the description below on the slide, describing the Equality Act. This information is also on the final worksheet.

How many of the nine protected characteristics can your learners think of? They can write their ideas down, or discuss as a class. You may wish to give one example to the class to get them started.

(Slide 31) Reveal and discuss the answers:

It is against the law to discriminate against anyone because of:

- Race including colour, nationality, ethnic or national origin
- Disability
- Religion or belief
- Age
- Sex and sexual orientation
- Gender
- Being married or in a civil partnership
- Being pregnant or on maternity leave
- Gender reassignment

Discuss with students why these characteristics are protected and whether there are others that are not listed but they believe should be included.

(Slide 32) Plenary

What is one thing you have learnt from this lesson?

Is there anything that we discussed that you want to learn more about?



Important note for teachers - after the lesson:

Please let us know that you and your group have marked HMD. We would love to hear about any follow up activities. Please contact us at enquiries@hmd.org.uk. This helps us to know how resources are used in prisons and other settings, and your activities may be featured as a case study when we talk about the range of activities taking place across the UK for HMD.

Take the learning further:

Learn more about these genocides at hmd.org.uk/holocaustandgenocides.

Find out how prisons can become more involved at hmd.org.uk/prisonsig.

Explore more resources such as life stories, films and activities at hmd.org.uk/resources.



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Find out more...

Holocaust Memorial Day Trust: hmd.org.uk

Discover resources for educators and other materials for your activities: hmd.org.uk/resources

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Learning from genocide - for a better future

Worksheet: Days to remember

27 January 1945 – the liberation of Auschwitz-Birkenau



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Auschwitz-Birkenau © Christopher Furlong / Staff / Getty

After years of discrimination and persecution, the Nazis attempted to murder all the Jews in Europe. In order to achieve this, they built camps designed specifically to kill large numbers of people, and to imprison people and use them as slaves until they died from starvation, disease or exhaustion. The largest of these camps was Auschwitz-Birkenau, in Poland.

Towards the end of the Second World War, Allied troops were pushing the Nazis back out of the countries they had invaded, and discovering these Nazi concentration and death camps as they did so. At the end of 1944, the Nazis knew that the Soviet Army was making progress towards Poland, and began deporting prisoners from the camps there.

When the Soviet soldiers arrived at Auschwitz-Birkenau on 27 January 1945, the Nazis were gone. Buildings had been dismantled and burnt as the Nazis attempted to destroy evidence of their crimes. The only people who remained were those too sick to be moved.

The soldiers immediately set up medical facilities and tried to help the starving survivors. They were alive, but they had lost everything. Hundreds died of malnutrition and disease even after the troops arrived. Many people were so malnourished that their bodies could not cope with the food they were given.

The liberation of the camps exposed the full extent of the Nazis' crimes to the rest of the world. Approximately 1.1 million men, women and children had been murdered at Auschwitz-Birkenau, and over 90% of them were Jewish.

In the year 2000, 46 countries came together and decided to create an International Holocaust Memorial Day. The date 27 January was chosen to ensure the world learns how the Holocaust fundamentally challenged the foundations of our civilisation.

The pots and pans

Jewish people were deported to Auschwitz-Birkenau from all over Europe, coming from their homes, from ghettos, or from other camps. They were told that they were being taken somewhere new to live - 'resettlement to the east' was the euphemism used. They were told not to carry much, but that they could bring luggage to help them start a new life.

On arrival at Auschwitz, this luggage was ripped from people's hands as they were taken either straight to their deaths, or to become slave labourers. The Nazis amassed enormous amounts of goods belonging to those they had murdered and imprisoned: clothes, jewellery, shoes, glasses, tools, household objects, money.



© Sean Gallup / Staff / Getty

Some goods were used by commandos at Auschwitz or sent to Germany. Huge amounts were stored in warehouses, which the prisoners nicknamed 'Kanada' because they were a 'land of plenty'. Prisoners worked in these warehouses sorting out the belongings.

Today Auschwitz-Birkenau is a museum and memorial site, and vast collections of these objects are on display, to help visitors begin to comprehend the scale of the genocide committed there by the Nazis. Each set of pots represents a family who were hoping for a new life.

Kitty Hart-Moxon OBE

Kitty Hart-Moxon was a teenager when she and her mother were sent to Auschwitz-Birkenau. She says: *'We were delivered to the gates of hell. On arrival we were stripped, whipped, shaved and tattooed. From then on, we had no names. I was now number 39934 and my mother was number 39933.'*

For many months I was assigned to dozens of hard labour work groups, and my mother was given a job in the camp sick bay. In spring 1944, I was transferred to work near the gas chambers – the centre of extermination in Auschwitz-Birkenau. For eight months I worked in the 'Kanada Kommando', sorting the clothes and belongings stripped from the Jews murdered nearby in the gas chambers.

*During this period, I witnessed more than half a million people – **half a million people** – sent to their deaths. We knew roughly how many were murdered because we could count the trains that arrived daily and knew how many the SS could cram into the cattle trucks.'*

Kitty and her mother were not in Auschwitz when it was liberated, they had been transferred to another camp in Germany. From there they were sent on a 'death march' as the Nazis retreated, taking their remaining prisoners with them. Kitty was with lots of other female prisoners. They were given no food, and were made to walk barefoot through the snow. Anyone who collapsed was shot. In total they walked over a hundred miles.

Of the 100 women evacuated from Auschwitz at the same time as Kitty, only 12 were still alive when they were finally liberated on the 14 April 1945 by American soldiers.



Listen to a podcast of Kitty speaking about her life story: hmd.org.uk/kitty

Artefact - The Holocaust



© Sean Gallup / Staff / Getty

Worksheet: Days to remember

13 June 1938 - the start of a week of increased persecution of Roma and Sinti people



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Roma and Sinti people held at a camp in central Poland © IWM HU 105681

Roma and Sinti people across Europe were targeted by the Nazis for total destruction.

From 1933 when Hitler took power, Roma and Sinti people had more and more of their freedoms restricted by law.

On 13 June 1938 German police began a week of operations against Roma and Sinti people in Germany, which they called 'Gypsy Clean-up Week'.

Within five days over 1,000 Roma and Sinti had been arrested and deported to concentration camps. This was the beginning of an increasingly extreme programme against the Roma and Sinti community that led ultimately to their mass murder in Nazi death camps.

Just a few months later, the Nazis arrested and deported over 30,000 Jews during the November Pogrom (what the Nazis called '*Kristallnacht*') – a night of violence and vandalism against the Jewish people. For both Jews and Roma and Sinti people, the year 1938 saw a major escalation of violence against them in Germany, to such an extent that it may be seen as a point of no return on the path to the Nazi genocides of both groups.

Since 2008, Gypsy Roma and Traveller History Month has been marked in the UK in June.

Eye colour chart

This metal case contains an eye colour chart with twenty glass eyeballs of various colours.

The Nazis used pseudoscientific theories of the time to justify their racist policies and crimes. They categorised people by race, and Hitler used the word 'Aryan' for his idea of a 'pure German race'. The Nazis believed Aryan people were superior to all others.

Their devotion to their belief in 'racial purity', and their opposition to racial mixing partly underlies the Nazis' hatred towards Jews, Roma and Sinti people and black people.

These theories were used to justify racist laws, forced sterilisation and murder.

The Nazis used equipment like this eye colour chart, and tools to measure the sizes of people's heads and noses, to classify people into different groups. German school children were taught that physical differences between people were signs of moral and intellectual differences too, and that 'Aryan' people were superior in every way.

This appalling pseudoscientific approach ultimately led to brutal medical experiments being done on people, many of them Roma, who were imprisoned in camps like Auschwitz-Birkenau. These experiments were very painful and dangerous and often led to their deaths.



Credit: USHMM,
Gift of Irmgard Nippert

Johann 'Rukeli' Trollmann

Rukeli was German Sinti, and started boxing at the age of eight. He was very talented and won a North German championship as an amateur boxer before he was 20.

Boxing was a hugely popular sport in Germany, and Rukeli became famous for his good looks, speed and agility, devising his characteristic 'dancing' style in the ring, which is now often regarded as the beginning of modern boxing.

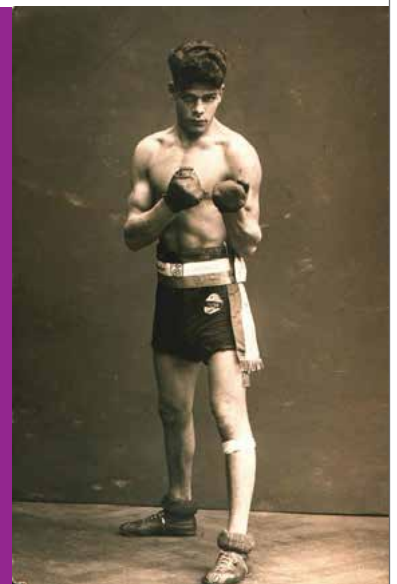
However, in 1928 he was denied a place in the German team for the Amsterdam Summer Olympics because of his 'non-German' boxing style. Despite this he moved to Berlin and went professional.

In 1933, the German boxing authorities denied Rukeli a championship title that he had clearly won. A new fight was scheduled, and Rukeli was ordered to fight in the 'German style' and 'not to dance like a Gypsy'. He knew he was meant to lose this fight because he was Sinti.

Rukeli entered the ring with his face and body powdered white with flour and his hair dyed blonde: a caricature of an Aryan and an act of protest against his discrimination. He stood still and took the blows of his opponent until he was knocked out in the fifth round. This marked the end of his boxing career.

As the Nazis began persecuting Roma and Sinti people more, Rukeli was subjected to forced sterilisation, then sent to concentration camps as a slave labourer. Rukeli was often recognised as a former boxing star. In one camp in March 1944, he was made to fight Emil Cornelius, a feared Nazi guard. Rukeli won, but in a brutal act of revenge Cornelius beat him to death with a club.

In November 2003, the German Boxing Association finally recognised Rukeli as the winner of the 1933 championship fight and included him in their list of German boxing champions.



Artefact - Roma



Credit: United States Holocaust Memorial Museum Collection, Gift of Irmgard Nippert

Worksheet: Days to remember

17 April 1975 - Khmer Rouge forces invade the capital of Cambodia



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S-21 prison, Phnom Penh © Adam Jones, Ph.D. - Global Photo Archive (CC BY-SA 2.0)

The taking of Phnom Penh marked the beginning of the genocide in Cambodia, and the start of a brutal revolution.

Led by Pol Pot, the Khmer Rouge were an extremist group who considered themselves communists. They felt that Cambodian society was corrupt, that the inequalities between rich and poor were wrong, and that Western influence from places like America had ruined the traditional Cambodian way of life.

Once they had seized power they declared the date to be 'Year Zero' and ruthlessly imposed an extremist programme to reconstruct Cambodia. They claimed to be returning society to a golden age when the land was cultivated by peasants. They were prepared to commit mass murder to achieve their goals.

The general population was made to work as labourers on huge farms. The inhabitants of towns and cities were forced to leave. Children were taken from their parents and placed in separate forced labour camps. Factories, schools, universities and hospitals were shut down. A Khmer Rouge slogan was 'To spare you is no profit, to destroy you is no loss.'

It is estimated that well over 2 million people were murdered in the genocide in Cambodia, from execution, disease, exhaustion and starvation.

Var Ashe Houston

'The date, 17 April 1975, would stay in the minds of millions for years to come. It marked the beginning of almost four years of terror as the Khmer Rouge turned Cambodia into a vast concentration camp.'

Var was a teacher living in Phnom Penh with her husband and two young daughters. When the Khmer Rouge entered the city, they ordered Var and her family to leave 'for three hours only' and to carry nothing with them. 2 million people were forced out of Phnom Penh that day. They were made to keep walking for one month.

They finally arrived in a rural village and were put to work on collective farms. Young boys took care of cattle, while girls cleaned out pens and collected dung for fertiliser. Adult men and women were forced to do intensive physical labour such as digging reservoirs and harvesting crops.

The conditions were terrible, with long hours and tiny meals. Var and her family were permanently hungry and weak. With diseases spreading and many people dying of starvation, these collective farms became known as 'the Killing Fields.'

Var's husband was flown back to Phnom Penh as part of a group of several hundred intellectuals. They were told that their skills were needed to help rebuild the country. They were murdered by the Khmer Rouge. Var and her two daughters survived the genocide, and eventually found safety in the UK.



Download Var's life story: hmd.org.uk/var

The S-21 photographs

These photographs line the walls of the Tuol Sleng Genocide Museum in Phnom Penh. The rows of faces stare out at visitors, expressing shock, despair, defiance, confusion. They are some of the approximately 20,000 people who were imprisoned by the Khmer Rouge in the notorious S-21 prison. The prison was based in an old school, and the site now houses the museum.

On arrival, prisoners were 'processed' – their details were taken down on forms, and their photographs were taken. As a result, the Khmer Rouge left documented evidence of the genocide they were committing. As well as working people to death in 'the Killing Fields', people were taken to S-21 as 'traitors'. They were accused of being spies for organisations such as the CIA, interrogated, tortured and murdered.

Those imprisoned at S-21 included qualified professionals such as lawyers, doctors, teachers and scientists. Victims of the Khmer Rouge could be killed for knowing a foreign language, wearing glasses, laughing, crying or expressing love for another person. People were also targeted for having Christian, Muslim or Buddhist beliefs, or for being part of an ethnic minority, such as Chinese, Vietnamese or Thai.

Of the 20,000 people imprisoned at S-21 during the Khmer Rouge's rule, there were only 12 known survivors. In his book *The Lost Executioner* photographer Nic Dunlop says *'For the prisoners at S-21, once they were photographed they could never be anything but guilty – a kind of trial by camera... Once prisoners were captured in the frame, they were no longer in possession of their lives.'*



Credit: whl.travel (CC BY-NC-SA 2.0)

Artefact - Cambodia



Credit: whl.travel (CC BY-NC-SA 2.0)

Worksheet: Days to remember

6 April 1994 - the Rwandan President's plane is shot down



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Photos of victims inside Kigali Genocide Memorial Centre © Chip Somodevilla / Staff / Getty

On 6 April 1994 Juvénal Habyarimana, the President of Rwanda, was flying back to the capital city of Kigali on his private plane.

A three-year civil war between the two main groups in Rwandan society, Hutus and Tutsis, had ended the year before. There had been genocidal ideology and mass killings against the Tutsis for many decades before this. Tutsis were publicly described as 'snakes' and 'cockroaches' that needed to be killed.

The peace agreement at the end of the war stated that the Hutu government and the exiled Tutsi group the Rwandan Patriotic Front (RPF) would now share power. This hadn't been put in place yet, but Habyarimana had just renewed his commitment to this agreement. This alarmed extremist Hutus who were strongly opposed to it.

The Hutu president's plane was shot down by a missile as it prepared to land, and he was killed. At the time it was unclear who was responsible, and extremist Hutu leaders immediately blamed the Tutsis for assassinating him. Ordinary Hutus were told by radio broadcast and word of mouth that it was their duty to exterminate the Tutsi population. Investigations have since found that the missile originated from a military site belonging to Habyarimana's own army.

Attacks on Tutsis began straight away by militia groups known as the *Interahamwe*. These groups had been trained and armed by the Rwandan army, suggesting that the genocide had been planned in advance. Any Hutus who tried to help Tutsis were also attacked.

The genocide against the Tutsi in Rwanda continued for 100 days and it is estimated that 1 million people were murdered. Despite its colossal scale, the genocide was carried out almost entirely by hand by killers using machetes and clubs. The failure of the international community to intervene to stop the genocide has been the subject of intense criticism and controversy.

The genocide was eventually stopped by the RPF, who immediately established a new government. The commander of the RPF Paul Kagame was made Vice President, and later President. He remains in power at the time of writing.

Denise Uwimana

In April 1994, Denise was nine months pregnant with her third child. She was living in a village in southwest Rwanda with a mixed Hutu and Tutsi population. She and her husband Charles had already experienced discrimination for being Tutsi, and after Charles had been arrested for no reason, he had gone into hiding. Denise was living alone with their children.

Denise learnt of the plane crash on the morning of 7 April. Some family members came to her home because she had a security gate and they hoped it would be safe there.

Unfortunately, this was not the case. The *Interahamwe* broke in and killed many of Denise's family members. They threatened her and asked her for money but didn't attack her. When they left, Denise found her children and told them to hide with the Hutu house helper, who said she heard the killers say they would come back. Denise hid under a bed until she felt her waters break – the baby was coming.

Denise crept next door to a Hutu neighbour who reluctantly agreed to hide her. It was dangerous for Hutus to help Tutsis and many Hutu people were murdered for this. On her own, Denise quietly had the baby in their guestroom. She could hear the militia next door. They did not find her, and the grenades they threw did not explode. Denise, her new baby and her two other children survived, with the help of Hutu friends.

Denise never found her husband again and eventually had to accept that he had been killed. As a Christian, Denise struggled to forgive the people in her village who had played a part in the genocide. It has become her life's mission to work with Hutu and Tutsi people to support healing, forgiveness and reconciliation.



Download Denise's life story: hmd.org.uk/denise

Rwanda National Identity Card from around 1994

Underneath the photograph on this ID card you can see a category for 'Ubwoko' or 'Ethnie' – ethnic group. The options are Hutu, Tutsi, Twa, Naturalisé. On this person's card all but Tutsi are crossed out.

Historically, the distinction between Hutu and Tutsi was mostly social, based on inequality of wealth, and people could move between the two groups. When Belgium colonised Rwanda they imposed identity cards, which included ethnic identity. This created a rigid system of a racial identity fixed from birth, which had not existed before.

Despite Rwanda gaining independence, these ID cards were still being used in 1994 – this picture is an example of one from around that time. When the genocide started, the *Interahamwe* set up roadblocks. Anyone trying to travel was stopped and had to show their ID card. Overnight, carrying an ID card marked Tutsi became a death sentence.

The existence of a system of ID cards that included the category of ethnic group helped to facilitate the speed and scale of the genocide against the Tutsi.

Today in Rwanda, people are encouraged to describe themselves only as Rwandan, never as Hutu or Tutsi.

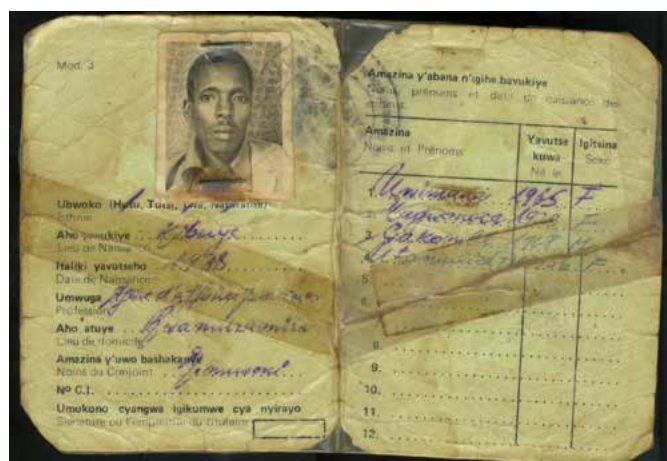


Image from the Genocide Archive of Rwanda

Artefact - Rwanda

Mod. 3



Ubwoko (Hutu, Tutsi, yandi, wagarutse) Hutu

Ethnie Hutu

Aho yavukiye Umuja

Lieu de Naissance Umuja

Itariki yavutseho 1938

Date de Naissance 1938

Umwuga Umuja

Profession Umuja

Aho atuye Umuja

Lieu de domicile Umuja

Amazina y'uwu bashakanye Amazina

Noms du Conjoint Amazina

No C.I.

Umukono cyangwa igikumwe cya nyirayo

Signature ou l'empreinte du titulaire

Amazina y'abana n'igihe bavukiye

Noms, prénoms et date de naissance des enfants.

Amazina Noms et Prénoms	Yavutse kuwa Né le	Igisina Sexe
1. <u>Umuja</u>	<u>1965</u>	<u>F</u>
2. <u>Umuja</u>	<u>1978</u>	<u>F</u>
3. <u>Umuja</u>	<u>1988</u>	<u>F</u>
4. <u>Umuja</u>	<u>1998</u>	<u>F</u>
5. ....	...	...
6. ....	...	...
7. ....	...	...
8. ....	...	...
9. ....	...	...
10. ....	...	...
11. ....	...	...
12. ....	...	...

Worksheet: Days to remember

11 July 1995 - the start of the genocide in Srebrenica



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Srebrenica Memorial © Julian Buijzen, Flickr

Srebrenica (pronounced Sreb-ren-eet-za) is a town in eastern Bosnia. During the Bosnian War which started in 1992, it became a 'safe zone', protected by UN peacekeepers.

Many thousands of Bosnian Muslims came to Srebrenica to try and escape Bosnian Serb forces who were attacking them. Bosnian Muslims had been targeted in the years leading up to this day, by being imprisoned in concentration camps, beaten, driven from their homes, arrested and killed – simply for being Muslims.

However, despite the UN protections in place, in July 1995 Bosnian Serb forces began advancing on Srebrenica firing guns and taking some UN peacekeepers hostage. On 11 July they captured the town. On 12 July they separated out men and boys over the age of 12, and forcibly removed the women and children on overcrowded trucks and buses. On 13 July the killings began.

Over the next 72 hours more than 8,000 Muslim men and boys were shot dead. Their bodies were bulldozed into mass graves and concealed.

The genocide at Srebrenica is the largest incidence of mass-murder in Europe since World War Two.

Nedžad Avdić (pronounced Ned-jad Av-dich)

When he was 17 years old, Nedžad was shot during the genocide in Srebrenica. He is one of just a small number of men and boys who survived. He had fled his home with his parents and three sisters when Bosnian Serb forces burnt their village to the ground. Nedžad remembers arriving at Srebrenica in March 1995: *'There were many refugees all around us, without food, without shelter, without clean water, but we did not have any choice.'*

After the women and children had been driven out, Nedžad was left with his father and uncle amongst all the other men and boys.

Along with hundreds of others, they tried to escape. Many were killed, and in the chaos Nedžad lost sight of his father. Serb soldiers called by megaphone: *'Surrender or you will be killed.'*

Nedžad had no choice and surrendered. The men and boys were stripped and tied up, then taken to a field in small groups to be killed. Nedžad was shot three times: in his stomach, his right arm and his left foot. As he lay on the ground in unbearable pain, lines of people fell down around him and he thought of his mother, and how she would never know what had happened to him. Around midnight, Nedžad noticed a man moving and asked if he was alive. He answered: *'Yes, come and untie me.'* They managed to flee the field. The man ripped up his T-shirt and wrapped it around Nedžad's wounds.

After days of suffering, wandering through the woods and hiding in the streams, they reached territory under the control of the Bosnian government, and Nedžad was taken to a war hospital to be treated. The next day he was taken to another hospital, and his mother and sisters were found in a refugee camp in the same city. His father and uncle did not survive.

Download Nedžad's life story: hmd.org.uk/nedžad



The stopped watches

In the 1980s and 90s, a self-winding wristwatch called the Seiko 5 Automatic was very popular amongst Bosnian men and boys. It didn't require batteries and used the motion of the wearer to stay wound up and working.

After the killings in Srebrenica, Bosnian Serb forces denied that they had committed a genocide by executing innocent civilian Muslims. They claimed that the mass graves contained men killed in battle as part of the war. Investigators and forensic anthropologists dug up the graves to find out what had happened.

They found evidence that the men and boys in these graves had been tied up and blindfolded. Some were naked and others were wearing civilian clothing. Not what you would find from soldiers killed in battle. They also found several Seiko wristwatches.

The watches kept their time for 36-48 hours after the wearer stopped moving, then they came to a halt. Some of the watches also had a window that showed the date. These wristwatches gave investigators a reliable estimation of the time and date that their owners had been murdered, and were presented as evidence in court when the perpetrators were charged with the crime of genocide.

Photographs by Abi Carter. The face shows the date, and on the back you can see the pendulum that moves with the owner's arm.



This resource is produced in partnership with Remembering Srebrenica – srebrenica.org.uk



REMEMBERING
SREBRENICA

Artefact - Bosnia



Photographs by Abi Carter



Worksheet: Days to remember

4 March 2009 - the International Criminal Court indict Omar al-Bashir for atrocities in Darfur



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A camp for internally displaced people in Darfur, after it was attacked
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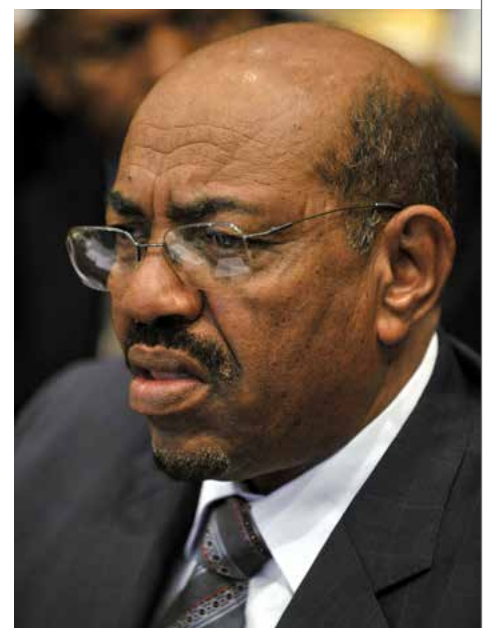
On 4 March 2009, an arrest warrant was issued for Omar al-Bashir, who was the President of Sudan at the time. It came from the International Criminal Court and accused him of committing war crimes and crimes against humanity in Darfur. Later he was also accused of genocide.

Darfur is a region of Sudan – a large country in Northeast Africa. The area is home to more than 100 different tribes. Some Sudanese people are African-Sudanese and have dark skin, and some are Arab-Sudanese and have lighter skin.

In 1989 Omar al-Bashir had seized control of the country in a military coup. His government favoured the Arab-Sudanese and gave them better treatment, and discriminated against the African-Sudanese people. This made life much worse in Darfur, where there were already tensions between the different groups.

Some African-Sudanese rebels began attacking the government. The government responded by providing funding, weapons and support to Arab-Sudanese militia groups called the *Janjaweed* – which translates as ‘devils on horseback’. The *Janjaweed*, often accompanied by Sudanese soldiers, toured Darfur burning villages and killing African-Sudanese people. The genocide resulted in the murder of approximately 200,000 people, although estimates vary and this figure could be much higher. Around 2.5 million people were displaced at this time.

After the International Criminal Court indicted Al-Bashir in 2009, he remained in power for another 10 years, and continued to commit violent crimes against people in Darfur and other regions of Sudan. At the time of writing he has not yet been put on trial for the genocide.



El Sadiq 'Debay' Manees

Debay was born in 1990 in a village in Darfur. He had a happy childhood. However, in 2003 the *Janjaweed* came. Villagers fled to the mountains where they hid for five months before returning, but in December 2003 they were attacked again. Debay says *'I saw death, bodies and blood everywhere. I fled with my sister to the mountains, and we moved west.'*

After walking for three days, Debay and his sister reached a neighbouring country called Chad. They had been separated from their mother and brother, and lost hope. They were eventually reunited, but his mother was distraught: most of her family had been murdered.

Debay spent many years living in refugee camps, but tried to return home. While teaching children hiding in Darfur, Debay was arrested. His captors threatened his family to force him to confess to things he hadn't done. Eventually, Debay confessed to protect his family, and he was sentenced to death.

Two weeks later, Debay's uncle bribed the commander to set Debay free. Debay was driven into the middle of the countryside and abandoned. He walked for many days before finding himself in Libya. From there he slowly made his way into and through Europe, sleeping rough, unable to find work or safety. He made it to the UK and claimed asylum. He later found out that his uncle was murdered for helping to free him.

Today, Debay is safe, and was a key worker during the coronavirus pandemic. In 2019 al-Bashir's government was overthrown in a revolution. Debay hoped this would bring change, but says *'The regime is the same, just with different people. They are still treating some people as lesser and targeting them.'* It is still not safe for him to return home to his family.



Download Debay's life story: hmd.org.uk/debay

The children's drawings

In 2007 a researcher from the UK charity Waging Peace visited refugee camps in Chad to speak to people who had fled Darfur.

While gathering witness statements she met many children, and gave them paper and pencils. She asked them to draw their strongest memory. What the children produced shocked her. Many of them drew scenes of unspeakable horror in Darfur showing what had happened in their villages.

The Sudanese government said that the conflict in Darfur was a civil war with equal violence on each side, and that those killed were rebel soldiers, not civilians. However, the children's drawings included soldiers in uniform, tanks, and helicopters – showing that the Sudanese army had supported these attacks. They showed violence against women and children, people being shot in the back as they ran away, people being taken away in chains as slaves – all crimes that the Sudanese government denied.

Alongside other evidence, the drawings were included in documents given to the International Criminal Court when they were deciding whether there was evidence of a genocide in Darfur. The decision was made to charge Omar al-Bashir with committing genocide. At the time of writing no trial has yet taken place.



Image from Waging Peace

This resource is produced in partnership with
Waging Peace – wagingpeace.info

WagingPeace

Artefact - Darfur

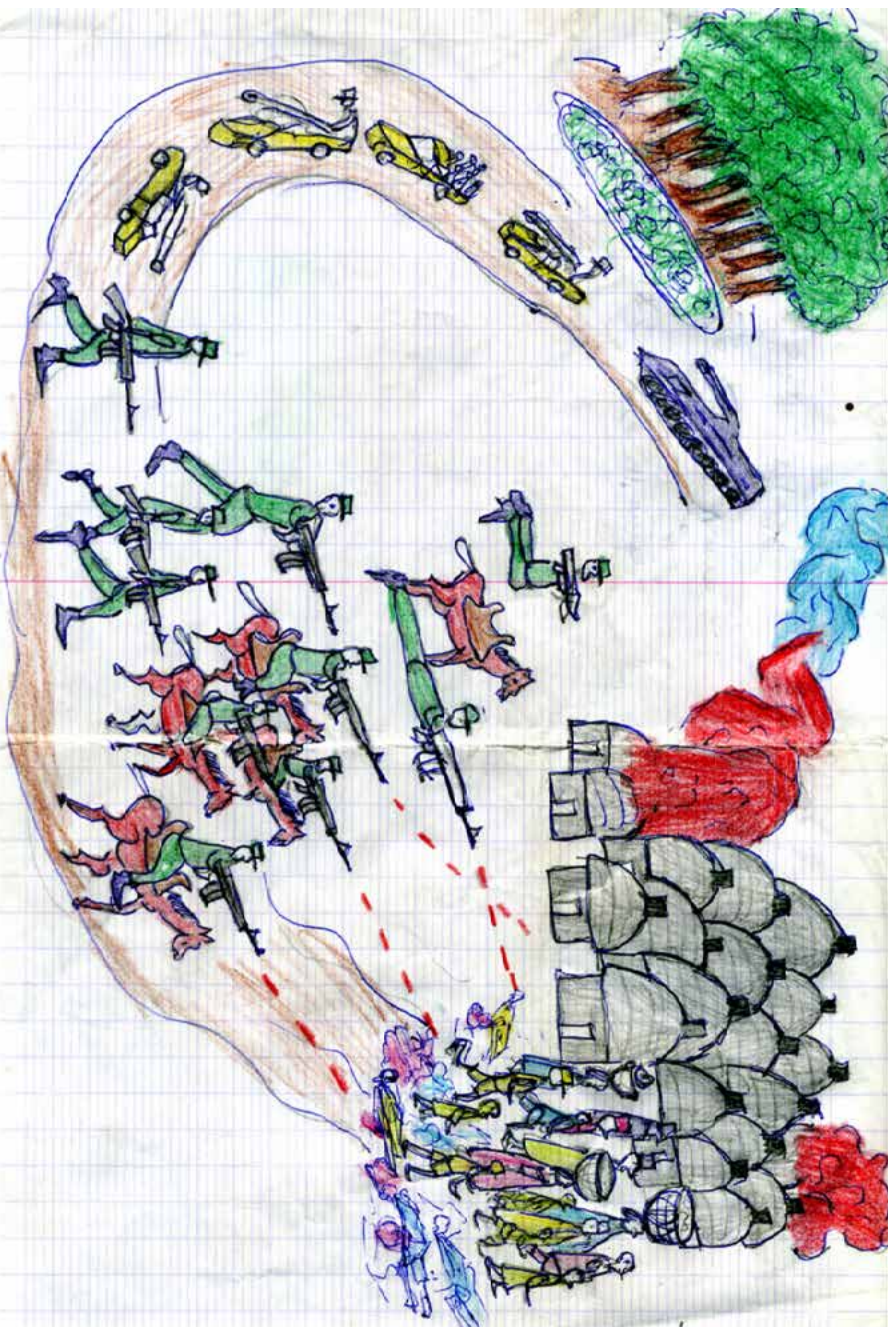


Image from Waging Peace

Worksheet: Discrimination today



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What is discrimination?

Discrimination means treating someone less favourably or unfairly, or causing disadvantage to someone, because of some characteristics of their identity.



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 the Equality Act 2010.

A characteristic is a part of your identity, such as race. How many can you think of?

1. _____

6. _____

2. _____

7. _____

3. _____

8. _____

4. _____

9. _____

5. _____

Why are these characteristics protected? Can you think of any other characteristics which are not listed, but should be?

Worksheet: Plenary



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What is one thing you have learnt from this lesson?

Is there anything that we discussed that you want to learn more about?