HOW CAN YOU PRESERVE THE MEMORY OF THE HOLOCAUST?
Learn from the past. Protect the future.

—

Toolkit

#WeRemember
On 27 January 1945, Soviet forces liberated the Auschwitz concentration camp, where approximately 1.1 million prisoners, the majority of them Jewish, were systematically murdered. The international community has chosen this date as International Holocaust Remembrance Day, to commemorate the atrocities and honor the victims. While the liberation of Auschwitz marked the beginning of the end of the Shoah, the slaughter of European Jewry would continue throughout Europe for several more months, until Nazi fascism was finally defeated.

The Shoah - the attempt of the Nazis and their collaborators to annihilate the Jewish people with the industrial mass slaughter of 6 million Jews, as well as millions of Roma, members of the LGBTQ community, political prisoners, and others - is a crime without parallel in the history of humankind.

Since the liberation of Auschwitz, the world is a much better one. But nevertheless, antisemitism and racism continue to rear their ugly heads and pose a serious threat. A 2019 study commissioned by the European Union, acting on the advice of EUJS, showed that almost half of young European Jews experienced antisemitism in 2018, a figure which continues to grow.

During the coronavirus pandemic, there has been a dangerous rise in antisemitic conspiracy ideologies and their believers across the world. We have seen how verbal violence on the internet can lead to physical violence on our streets.

Today, almost half of the world’s population has never heard about the Shoah. Approximately ⅔ of young people in the US don’t know that 6 million Jews were killed in the Shoah, and more than half of those questioned in Germany and Austria - the countries that perpetrated the Shoah - believe that we must “move on” from our focus on the Nazis’ heinous crimes.

At the same time, there are fewer and fewer survivors, the bedrock of Shoah education, who are able to give testimony about their experiences, making it even harder to transmit this memory.
But “Never Again” has to begin with “We Remember”. Only those who remember can learn from history. “Never Again” is a mission for the future. “Never Again” means action.

This guide is meant to provide assistance in doing just that. It contains ideas and best practices on how to organize commemorations, both virtual and in-person. It provides tools to transmit the memory of the Shoah and draw lessons for today.

It is the responsibility of young people to remember and protect. To fight for the promise of “Never Again.” We hope this toolkit can successfully aid in this mission.

Bini Guttmann
EUJS President
AN INTRODUCTION TO THIS TOOLKIT

This toolkit, built in partnership between the World Jewish Congress, the European Union of Jewish Students, and the World Union of Jewish Students, was created to provide a selection of tools and resources to assist you or your group in carrying out meaningful programming to educate your peers about the Holocaust. Within this toolkit you will find a range of information and activities that will foster engagement and discussion around the subject of the Holocaust, as well as key tips on how to plan and host commemoration events.

All three organizations would be happy to be of further assistance in your work in Holocaust remembrance. Please reach out to us at weremember@wjc.org.

PURPOSE OF THE TOOLKIT:

• Raise awareness about the Shoah among young people;
• Promote dialogue about the Holocaust, impart its universal lessons, and transmit its lessons to the present;
• Empower young people to confront antisemitism and hate wherever they occur;
• Provide knowledge, tools, and ideas necessary for meaningful commemoration events;
• Empower student groups, Jewish and non-Jewish, to put together commemoration events;
• Mobilize students to actively engage in commemorating the past, learn its lessons for the future, react, prevent, and overcome antisemitism and racism.

#WeRemember
THE #WEREMEMBER CAMPAIGN

In 2017, the World Jewish Congress initiated the first ever global #WeRemember campaign for International Holocaust Remembrance Day with the mission to educate the world about the horrors of the Holocaust and to share the message that “never again” must really mean never again.

Through a carefully curated series of videos and images featuring Holocaust survivors, designed to impact social media users, we will be launching the campaign simultaneously on Facebook, Twitter, Instagram, and YouTube.

We ask people around the world to complete an easy, yet meaningful, task. Write the words “We Remember” on a sheet of paper; take a picture holding the sign; and post it to social media with the hashtag #WeRemember. We hope that – even if just for just a moment – this can encourage people to stop and reflect on the lessons that can be learned from history’s greatest tragedy. The campaign culminates with the screening of photos from around the world on the grounds of Auschwitz-Birkenau, which is subsequently live-streamed via our Facebook, Twitter, and YouTube pages.

Now in its fifth year, the #WeRemember Campaign has become the world’s largest online Holocaust remembrance event.
HOW CAN YOU TAKE PART IN THE #WeRemember CAMPAIGN?

1) Write the words ‘We Remember’ on a sheet of paper.
2) Take a picture holding your sign.
3) Post your photo to social media with the hashtag #WeRemember.

TOGETHER WE CAN ENSURE THE PAST IS NEVER FORGOTTEN.

THIS #WeRemember CAMPAIGN TOOLKIT CONTAINS INFORMATION THAT YOU NEED TO MEANINGFULLY COMMEMORATE THE HOLOCAUST THIS YEAR.

DOWNLOAD A #WeRemember SIGN

LIVE STREAM JANUARY 25 & 26

The World Jewish Congress, in partnership with the Auschwitz-Birkenau State Museum, will be live streaming all #WeRemember photos from the grounds of the Auschwitz-Birkenau death camp. You can view and share the stream from all WJC social media pages (Facebook, Twitter, and YouTube).
WHY IS IT IMPORTANT TO REMEMBER THE HOLOCAUST IN 2021?

While confronting the COVID-19 pandemic, we have seen a rise in hateful, racist ideologies around the world, and conspiracy myths - all too often scapegoating Jews and other minority groups. It can feel all too overwhelming for many. Even frightening.

The Holocaust—the genocide of 6 million Jews and the murder of millions of others—did not occur in a vacuum. It was the product of unchecked and unchallenged hatred and collective silence. By learning from this tragic history, we can build a better future.

Germany in the 1920s was a fledgling democracy with a highly educated society; it was a country traumatized by the First World War and a severe economic crisis. Teaching how the country was able to gain acquiescence and mobilize its intellectual, social, political and military resources to support and implement policies and actions that resulted in the murder of millions, and enlist groups in other nations, makes it possible to identify important warning signs for all societies.

Nazi imagery and messages are often seen today on articles of clothing, flags, banners, and more.
TEACHING AND LEARNING ABOUT

THE HOLOCAUST:

• **Demonstrates the fragility of all societies and of the institutions** that are supposed to protect the security and rights of all. It shows how these institutions can be turned against a segment of society. This emphasizes the need for all, especially those in leadership positions, to reinforce humanistic values that protect and preserve free and just societies.

• **Highlights aspects of human behavior that affect all societies**, such as the susceptibility to scapegoating and the desire for simple answers to complex problems; the potential for extreme violence and the abuse of power; and the roles that fear, peer pressure, indifference, greed and resentment can play in social and political relations.

• **Illustrates the dangers of prejudice, discrimination and dehumanization**, be it the antisemitism that fueled the Holocaust or other forms of racism and intolerance.

• **Deepens reflection about contemporary issues** that affect societies around the world, such as the power of extremist ideologies, propaganda, the abuse of official power, and group-targeted hate and violence.

• **Teaches about human possibilities in extreme and desperate situations** by considering the actions of perpetrators and victims as well as other people who, due to various motivations, may tolerate, ignore, or fight hatred and violence. This can develop an awareness not only of how hate and violence take hold, but also of the power of resistance, resilience and solidarity in local, national, and global contexts.

• **Draws attention to the international institutions and norms** that were developed in reaction to the Second World War and the Holocaust, such as the United Nations and its international agreements for promoting and encouraging respect for human rights (United Nations Charter, 1945); promoting individual rights and equal treatment under the law (Universal Declaration of Human Rights, 1948); protecting civilians in any form of armed conflict (Geneva Conventions of 1949); and protecting individuals who have fled countries because of a fear of persecution (Refugee Convention of 1951). This can help build a culture of respect for these institutions and norms, as well as national constitutional norms that are drawn from them.
• **Highlights the efforts (not always successful) of the international community to respond to modern genocides.** The Military Tribunal at Nuremberg (1945-6) was the first tribunal to prosecute “crimes against humanity”, and it laid the foundations of modern international criminal justice. The Convention on the Prevention and Punishment of the Crime of Genocide, adopted by the General Assembly of the United Nations on 9 December 1948, under which countries agree to prevent and punish the crime of genocide, is another example of a direct response to the crimes perpetrated by Nazi Germany. Educating about the Holocaust, therefore, can lead to a reflection on the recurrence of such crimes and the role of the international community.

*Source: Education about the Holocaust and preventing genocide: A Policy Guide (UNESCO)*
WHAT WAS THE HOLOCAUST?

In the early years of the Nazi regime, the German National Socialist government established concentration camps to detain real and imagined political and ideological opponents indefinitely, without any judicial or administrative review.

Following Nazi Germany’s invasion of the Soviet Union in June 1941, special killing units carried out mass-murder operations against Jews, Roma, and Soviet state and Communist Party officials behind German lines. In Nazi-occupied territory, including the Soviet Union and Poland, German SS police and military units murdered more than 2 million Jewish men, women and children, and hundreds of thousands of other people, without regard for age or gender.

Between 1941 and 1944, Nazi German authorities deported nearly three million Jews from Germany and its occupied territories, and from the countries of some of its Axis allies, to killing centers, and murdered them using gassing facilities constructed for this purpose.

In 1933, the Jewish population of Europe stood at more than nine million. By 1945, the Nazi Germans and their collaborators had killed nearly two out of every three European Jews as part of the “Final Solution”, the Nazi policy to annihilate the Jews of Europe.

Source: Education about the Holocaust and preventing genocide: A Policy Guide (UNESCO)

Learn more:
The causes and true impact of the Holocaust are difficult to understand. Reliable information about the Holocaust is critical to ensuring that the mistakes of the past are never repeated. That is why the World Jewish Congress (WJC) and the United Nations Educational, Scientific and Cultural Organization (UNESCO), established Aboutholocaust.org, with the goal of providing young people with essential information about the history of the Holocaust and its legacy.

This online tool includes easy to read facts about the Holocaust and survivor testimonies, reviewed by leading experts in the field of Holocaust studies, designed to address gaps in knowledge and to counter the misinformation that circulates across social media and other internet forums.
Topics on the site include:

**What was the Nazi Party?**

**Who perpetrated the Holocaust?**

**Who was Adolf Hitler?**

**What were ghettos?**

**What were the Nuremberg Laws?**

**Were Jews the only victims of Nazi persecution?**

**When and how did the international community learn about the Holocaust?**

**Did any governments attempt to save Jews from persecution before the outbreak of World War II?**

**Were the Nazis the only antisemites in pre-war Europe?**

**What was the “Final Solution”?**

Visit [www.AboutHolocaust.org](http://www.AboutHolocaust.org) to learn about these topics and much more.
Adolf Hitler and the Nazis were rabid antisemites who falsely claimed that German Jews had betrayed Germany during World War I and were responsible for its defeat. The Nazi ideology was also based on a racist creed whose goal was the elimination of Jews and other undesirable groups from German society. The Nazis also held Jews responsible for Germany’s economic misery during the Depression of the late 1920s and early 1930s.

The hatred of Jews has a long infamous history in European society. Pogroms and expulsions marred the history of almost every country in Europe in the Middle Ages and even in the modern era. This was based on the depiction of Jews as “Christ-killers” by Christian authorities and the persistence of antisemitic stereotypes in art and literature. During the 19th century, religious Jew-hatred was combined with beliefs about racial difference and superiority that focused on “blood” rather than belief, to produce modern antisemitism.

The pioneering Holocaust historian Raul Hilberg argued that Jew-hatred evolved through the ages, but with remarkable continuities in methods and aims: “The missionaries of Christianity had said in effect: You have no right to live among us as Jews. The secular rulers who followed had proclaimed: You have no right to live among us. The German Nazis at last decreed: You have no right to live.”

Why and how this idea was endorsed by German society has been the subject of debate. Some scholars have argued that the Nazis were an expression of a particularly German form of antisemitism that was the basis of their appeal. Others have argued that Germans became antisemitic after the Nazis took power and took control of education, broadcasting and the media.

[Antisemitism – hatred of Jews. Efforts to define this remain controversial, but the definition and examples devised by the International Holocaust Remembrance Alliance are widely used by governments and other organisations.]

Learn more at AboutHolocaust.org
USING SOCIAL MEDIA TO EDUCATE ABOUT THE HOLOCAUST

Social media platforms have succeeded in bringing the world together in ways previous generations could never have imagined. Advances in technology have fundamentally altered the way that we consume information.

The internet is vast, and while it has connected the world and enhances our lives in so many ways, it has also exposed some dark realities. White supremacists and antisemites are now afforded access to the same platforms as the influencers that billions of young people look to for the latest trends. These threats posed by hateful ideologies are compounded by the danger that Jewish communities around the world face to their physical security from extremists.

Much of the recent rise in antisemitism can be attributed to a decline in or complete lack of Holocaust education in schools. We must find new ways to reach young people so they will be able to learn the lessons of history’s greatest tragedy. Educational seminars and remembrance events are no longer enough. Shockingly, over a third of Americans millennials believe that two million or fewer Jews were killed during the Holocaust. Even more troubling, almost half of all Americans cannot name a single one of the more than 40,000 concentration camps and ghettos constructed during the Holocaust.

With each passing year, the number of Holocaust survivors left to tell their story diminishes. It is likely that within 25 years, none will remain. That’s why it’s up to us all to preserve their memory; to ensure that the horrors of the past will never be repeated.

Today’s youth spend an inordinate amount of time on social media platforms to communicate with their peers and consume information. For this reason, a digital campaign is necessary to engage with our target audiences.
Stay tuned to the World Jewish Congress social media pages for the latest #WeRemember Campaign infographics and videos featuring survivor stories.
HOW TO RUN AN ONLINE HOLOCAUST MEMORIAL EVENT

PREPARING FOR THE EVENT:

Platform
When planning to host an event for #WeRemember, the venue/platform through which it is being hosted must be determined in advance. If in a COVID-safe environment, an in-person event should be done adhering to local health guidelines and regulations.

If conditions require a virtual event, the best platform to hold such an event is Zoom. Throughout the pandemic, Zoom has become the worldwide standard for virtual events. To create a meeting, follow these instructions:

It is recommended for safety purposes to require registration to your event and to keep detailed guest lists and records. We additionally recommend using a waiting room for preparation and security purposes. Another option is to consider recording the session via Zoom for future use.

Every Zoom event is capable of being streamed to either Facebook Live or YouTube. Please do not hesitate to contact campus@wjc.org for assistance in scheduling your event.

Promotion
Marketing and conducting outreach ahead of the event is vital to ensuring that a proper audience joins. Advertising the event requires a nice image for posting on social media platforms, email outreach, and one-on-one messaging.

Social media images can be created very simply using Canva or PowerPoint. Be sure to always include the date and time. When posting, be sure to include the Zoom registration link.
Running the event
When it is time to host the event, it is recommended that you launch the Zoom session 15 minutes early. Any additional hosts and speakers should join the call in that time as well. Any guests who join prior to the start time should remain in the waiting room.

During this 15-minute prep time, the role of each person and the agenda of the call should be reviewed, and any additional information provided.

At the start time, all guests should be admitted from the waiting room and the live stream should be launched (if applicable). The call should be introduced by the host. Throughout the session, the Zoom host (and any co-host) have the option to “spotlight” the speaker(s) – up to 4 at a time. This keeps the people speaking as the focus of the conversation. If the session is more interactive in nature, it is recommended to leave the call-in gallery mode.

If disruptions occur, hosts on Zoom have the capability to mute participants. It is important to note that when it comes to unmuting, a host can only request that a participant activate their microphone and it will not work unless the attendee approves.

The end of the call
As the event nears the end, we encourage you to inform the participants about the #WeRemember campaign and ask them to share their own #WeRemember pictures on social media. These images serve as a powerful tool across the internet to ensure that the horrors of the Holocaust are never forgotten.

Read the next section to learn different formats you can use to conduct an event with a Holocaust survivor.
Due to COVID-19, we do not recommend inviting survivors to speak in person because travelling to venues and speaking to groups may not be safe for them. Some survivors are willing and able to share their testimony virtually and these guidelines can help you organize virtual and/or in-person gatherings with survivors.

Listening to Holocaust survivors share their testimonies is a profound and powerful experience that can affect us emotionally and deepen our investment in learning about and from the Holocaust. Testimonies should also help us recognize that it is not possible for us to fully understand the experiences of those who survived, lived, and died during the Holocaust.

With many commemoration activities in our communities and considering the age of survivors, we are aware that it’s becoming harder and harder to invite survivors to share their experiences in person. To include survivor experiences in your commemoration programs, you could consider reading testimonies and/or showing a film of a survivor speaking.

*Guidelines are adapted from the Holocaust Memorial Day Trust, the UK, and the United States Holocaust Memorial Museum.* We hope that our guidelines will help your organization consider the survivors’ comfort and well-being as you plan for your program.

**Remember that the survivor is sharing private and often traumatic memories in a public setting and that speaking about painful experiences is difficult for most survivors. Therefore, always be respectful, supportive, and sensitive.**
SURVIVORS AND ORGANIZERS

Content, logistics, and technical details

Talk with the survivor ahead of time to see how he or she would like to be introduced. Provide a short and general introduction - do not tell the survivor’s history for him or her.

Many survivors are used to telling their story in great detail, from beginning to end, so talk to the survivor in advance about the format of the event, who will be in the audience, and how long their speech should be.

If the survivor has visual materials relating to his or her story, ask when and how they would like to use those images.

If a survivor is part of the larger event, share the whole program with them, and check if they would be willing to participate alongside other speakers and activities. Invite a survivor to the whole program; they might want to be included and present throughout the event.

Provide a space for the survivor to invite his or her guests and reserve seating for them.

Follow up: thank the survivor for coming by sending a formal letter of appreciation and a few pictures from the event. If possible, include notes from participants in the letter. We highly recommend that you maintain contact with survivors throughout the year: wishing them happy holidays, chatting from time to time, asking them if they are in need of something - letting them know you are there for them outside of the commemoration framework.

- Arrange transport, water, and food for the survivor. Be aware of the survivor’s dietary needs.
- Appoint a person who will escort and address the needs of a survivor during his or her stay.
- Ask the survivor’s permission in advance before videotaping his or her presentation. Some survivors prefer not to be recorded.
- Ask the survivor’s permission in advance before taking pictures. Our suggestion is to take pictures in the beginning and at the end.

Some survivors like to stand while speaking; nevertheless provide a chair for the survivor.
Preferably, try to organize the event in smaller venues for a more intimate atmosphere. In large venues, use microphones, and discuss this with the survivor in advance, so he or she is comfortable with the equipment.

For virtual events, please make sure that the survivor is familiar with technical details and be available to provide help and guide them. We highly recommend, if needed, to teach survivors how to use online platforms and test it a few times prior to your program.

**PARTICIPANTS AND ORGANIZERS**

Make sure your participants are of an appropriate age. Communicate the age of participants to survivors - some of them are not prepared to tell their life stories to young children and/or youth.

Introduce the history of the Holocaust to participants in advance to provide context for the survivor’s personal narrative. Every survivor’s experience is unique and you may wish to take each person’s history into consideration when you are providing a broader context.

Ensure your participants are fully prepared to listen and are respectful. Allow time for participants to ask questions and make sure that the questions they ask are sensitive and appropriate. Many survivors enjoy engaging with their audience and the audience is often curious to learn more.

**POSSIBLE FORMATS OF THE PROGRAM WITH SURVIVORS**

*Please discuss the format of your program in advance with the survivor.*

**Lecture format** - Survivor speaking about his or her Holocaust experience followed by questions and answers. We suggest that the length of the program should be up to one hour.

**Interview format** - Many survivors find it helpful when there is a moderator/interviewer that helps them navigate through their family story. An interviewer should be familiar with survivors’ experience and with the basic level of Holocaust history.
During this program, you can also use general questions such as:

- Tell us about your memories of your family and community before the war?
- Did your family stay together during the Holocaust?
- Where did you live during the war?
- Did an individual or an organization assist you or your family?
- Did you experience life in a ghetto or concentration camp?
- What helped you survive the war and the Holocaust?
- What was your life like in the years immediately following the war?

Panel discussion format - This is a format that offers opportunities to multiple voices. Your panelists can be survivors that had similar/different Holocaust experiences, or a survivor, historian, sociologist, psychologist, etc., which as a combination can offer multiple voices on history.

Book-reading format - If a survivor published his or her memoirs, you might want to organize a book-club style program which can include reading and reflecting on different parts of the book/experience together with the survivor.

SURVIVORS’ STORIES - BEFORE, DURING, AND AFTER THE HOLOCAUST

Survivor testimonies help us to understand and empathize more deeply with the human (and inhumane) aspects of mass atrocities. These stories offer a unique perspective on human behavior and the resilience shown in the face of persecution. When choosing testimonies, it is best to present a geographically local one, set in the correct historical context. It is important to understand that a survivor’s testimony is just one part of the history, told from a specific and subjective perspective.

Using testimonies in programs enables participants to:

- Become more aware that history is made and experienced by individuals;
- Become more aware that history has a direct impact on the lives of individuals and their communities;
- Improve understanding of the Holocaust;
- Develop empathy and promote inclusiveness, acceptance and diversity.
Testimonies can be presented by the survivor him/herself (see the chapter: A guide on how to put together an event with a survivor), audiovisual testimony, or written testimony in the form of a diary or memoir. Preparing the audience by providing historical context is needed no matter what medium is used to present the testimonies. Placing these testimonies in a larger context can be crucial to participants' understanding of these first hand accounts.

After reading/listening or watching the testimony, it is important to discuss and unpack each story. Here are some suggested questions to start a discussion:

• What events are being described? Where are they happening? Who is involved?
• What changes do the survivors seem to have undergone as a result of their experiences?
• What lessons can we learn about the rescuers appearing in these stories?
• How does this story contribute to your understanding of the Holocaust?
• What limits our understanding of the Holocaust?
• What does this story reveal about human behavior?
• What can we learn from survivors about our moral obligation to each other?
• Reflect on some connections you can draw between these testimonies and today's world.

You can find testimonies here:


https://www.ushmm.org/remember/holocaust-reflections-testimonies

https://www.yadvashem.org/education/testimony-films.html
Aims of the activity
• Raising knowledge around pre-war Jewish community and life, and the Holocaust;
• Connecting to the victims of Holocaust on personal level;
• Understanding the consequences of anti-Jewish legislation and the Holocaust on the lives of individuals and on Jewish people as a whole;
• Developing empathy towards victims of the Holocaust and other genocides.

Brief description of the activity
Testimonies divided into 4 parts: Pre-war, period of anti-Jewish legislation, Holocaust and post-war period. Materials: Copy of anti-Jewish laws, A4 papers, pens, optional flipchart board.

We suggest using the following resources:

More about anti-Jewish legislation:

List of anti-Jewish legislation:
https://encyclopedia.ushmm.org/content/en/article/antisemitic-legislation-1933-1939

Introduce the activity by setting the chosen testimony in the correct historical context. Divide participants into small groups (up to four people). Provide each group with one part of the testimony (same part for all the groups) in chronological order. Additionally, if available, groups can get the pictures of family, space, objects, towns, etc.

The task of each group is to read the passage and reflect on what the person is encountering, what emotions are present in the story, what is the atmosphere, what role Jewish identity plays, what are the hopes, and what makes a person happy/sad, etc.
Each period is discussed firstly in a small group and is followed by a whole group debrief. We suggest that the moderator adds information for each period. For example:

- Life of the community in pre-war period;
- Explain anti-Jewish legislation and spot those legislations that directly impacted a person from the testimony;
- General outline of the Holocaust;
- Post-war community and personal life.

As an optional addition, a moderator or leader on the call can make a few notes on the flipchart of each period based on the input from the groups. In this way, participants will also have visually presented the shift of the life of an individual.

For the end of the activity, we suggest that you discuss with participants a few questions that we offered in the introductory part of this section.

*An example of the testimony divided into pre-war, period of anti-Jewish legislation, Holocaust, and post-war period can be seen here.*

*The testimony is modified and adapted for the purpose of this activity. The original testimony can be found here.*
ACTIVITY: NAZI IDEOLOGY, PROPAGANDA, AND EDUCATION

This adapted activity was originally written by Nada Banjanin Đuričić, titled What You Do Matters - Teaching/Learning about The Holocaust by Yad Vashem Principles, Group 484, Belgrade 2019.

Aims:
• Understanding the basic postulates of Nazi ideologies;
• Deconstructing the myths of the ‘Aryan race,’ antisemitism, and racism as the outline of Nazi ideology by analyzing propaganda posters and materials;
• Recognizing the importance and power of propaganda and education that leads to broad ideological indoctrination and enables the implementation of crimes.

Introduction for moderator
The myth of the Aryan race and ideas of antisemitism and racism permeated German society continuously and intensively between 1933 and 1945 (but also much earlier) through the spoken word, press, radio, film, poster, literature, music, and performance. These were all means used for the purposes of Nazi propaganda.

How to explain to participants, perhaps the most complex topic - Nazi ideology and antisemitism? We offer here the basic pedagogical method that can be helpful - observing and “reading” Nazi propaganda posters in which, the basic ideas of “Aryanism”, antisemitism and racism are presented. In order to notice these ideas more easily, we suggest using posters as shown below, in pairs, presenting a strong contrast. We provided an explanation of each poster, possible questions for discussion, analyses, and deconstruction of the messages.

Example:
Q. Hitler - what kind of attitude does he have, what impression does the clenched left fist give, while the right one is bent?

Q. In the background is a mass of people. Are their faces recognizable, what are they doing?

Hitler- A face of clear lines, a determined, serious look. People- Faces are visible, everyone is looking in the direction of Hitler, raising their right hands in the characteristic Nazi symbolism.
The cult of the leader is an integral part of Nazi ideology. Message on the poster: Follow the leader, he knows the way!

Q.- Who is on the poster? What is he like?
A Jew, he has a star on his chain. He is fat, has a coat, hat, chain, tie: This means he is rich. His face is ugly, distorted, evil; he is perfidious. He keeps his hands in his pockets: so he does nothing.

Q.- Who are the little people hitched with the ropes? Are their faces clearly visible?
They are Germans, they work for him, he exploits them. In the background are the chimneys of the factory: he is the owner, he is rich at the expense of the workers.

Message on the poster: He (the Jew) is to blame for our downfall!

This is an example of economic antisemitism, which was most prevalent during the time of the great economic crises and Hitler's rise to power.

**Intro**
Introduce the topic of antisemitism as an integral part of Nazi ideology. Have a conversation about: what is propaganda, what is it for, what are the means of propaganda, who shapes the idea that will be propagated?

**The main part**
Participants are divided into small groups; each group receives two propaganda posters. The task of the group is to observe these posters and analyze them slowly, step-by-step. The moderator asks general questions like who is the man in the picture? How do you recognize that he is German / Jewish? What does his face, nose, eyes look like? What he/she does, what or who does he/she represent? What colors dominate in the image, what atmosphere does the image carry? Who is the poster for, what message does it aims to deliver?

Participants share the insights of their posters. If you find it helpful, please print out these questions for each pair.
Then go deeper on each poster by asking additional questions, to help participants analyze and describe what they see as thoroughly as possible. On this link you can find the pictures with suggested questions and possible answers. After analyzing the posters, if necessary, give additional information, explaining the basic ideas of Nazi ideology.

**Closing**

The analysis of propaganda posters is an important Holocaust educational tool; however, it is not enough. In a similar way, we will analyze documentary photographs from the Nazi period, to understand how it is possible for millions of people to succumb to the influence of this propaganda and to participate in the crime that followed. Boris Buden’s sentence “Fascism is learned from an early age” has a real accentuated meaning here.

Participants are still divided into groups; each group received one documentary photo with the task to observe and analyze it carefully in the same way as they have analyzed propaganda posters.

Questions: Who is in the photo? What are the kids doing? Who are the observers in this picture? How many people in uniform are there? What does the mushroom represent in the picture? For whom was this humiliating action organized? Does “audience” matter, what message was sent to the audience? Boys in pictures - how old could they be? If the photo was taken in 1933, how old could they be in 1939 or 1941? Think and interpret the sentence “Fascism is learned from an early age” (Boris Buden).
PRODUCING ART AS PART OF A CAMPAIGN

Art is meant to make you feel something; it can be incredibly powerful. Art engages us directly with feelings, thoughts, and expression. Art is interpretive; every individual can understand it in different ways.

Studies have shown that engaging with the visual arts can improve memory and empathy, whether by viewing art or creating it.

The process of creating inspires individuals to envision a better future by learning from the past. Contemporary art can also ensure that history is never forgotten; it can inform society about injustices and may call for action, as well as strengthening and promoting solidarity among people.

CONCEPT

Producing a painting or piece of artwork, video, poem, movie, digital art or music can stimulate research and further understanding of the Holocaust by fostering a culture of remembrance.

Before the creative process begins, it is important to encourage creators to gain inspiration by exploring documents, photographs, diaries, letters, and visual arts made during the Shoah or by artists and survivors in response to the Shoah.

Invite participants to find inspiration in the stories of survivors and to create the art as a part of the #WeRemember campaign.

Everyone can express themselves through art. A good picture taken with a simple smartphone can be a form of art that is powerful and can deliver the appropriate message. We encourage making it clear that this type of initiative is not only intended for artists, but for everyone who wants to learn, share, and remember.

The art campaign can be organized in partnership with international or local Jewish communities, schools, universities, cultural centers, museums, human rights organizations, minority groups or other groups.
POSSIBLE TOPICS

You can dedicate a specific topic for the art campaign, such as memorial sites and lessons from the Holocaust, culture of remembrance, resistance, survival, discrimination, human resilience, minority rights, humanity, compassion, etc. We encourage you also to think locally and contemporarily when choosing the topic.

Additionally, you can ask for a short essay on the art piece or an explanation of how the material used for inspiration has impacted the artist and the produced artwork.

LOGISTICS

One of the first things that should be determined are the goals of the call to action and judging criteria. This needs to be communicated and made transparent when releasing the call. Besides these points, make sure to give detailed instructions on what art forms can be produced, in what format, and how they can be submitted.

Examples of art forms:

- Video (specified length and sending format – e.g. X minutes, MP4 format)
- Painting (uploaded in the specific format/sent by post to the specified address)
- Essay (limit number of characters/words)
- Poem
- Music piece
- Photography (PDF, JPEG)
- Musical performance (specified length and format)
- Sculpture

You can also choose to not have a centralized project submission system, but to have artists submitting the artworks via Twitter, Instagram or Facebook. On Twitter or Instagram, artists can use their personal account and post artwork using the hashtag during the submission period. From Facebook, it is better to join the specific group and post directly in there, making all posts publicly accessible.

Creators need time to brainstorm and produce the art piece. Keep this in mind when releasing the call and setting the timeline of the project.
By the time the submissions start, a data-storing system should be already set up that is easy to manage and later used to prepare the materials for judging.

Depending on the focus and the goals of the call and judging criteria, you should also build the judging committee. There are endless possibilities for the criteria. We recommend judging criteria not be focused only on artistic quality and technical feasibility, but rather the quality of the idea, innovative, engaging and effective approaches, and sensitivity to social and historical context. In this case, the judging committee shouldn’t only consist of those who have a background in art, but also different profiles such as communal workers, Holocaust educators, Holocaust survivors, etc. Although it shouldn’t be a deciding factor, retweets and likes on social media can also be taken into consideration during the judging process.

When creators submit the art piece, it is recommended to sign the copyright and social media permission so that artwork can be published or used in your further projects or promotions.
The movies selected here offer a wide-range of options from which to further understand the atrocities of the Holocaust. From short films, to long documentaries or more accessible movies – there are ample options to suit the needs of your audience or group. Keep in mind the capacity, the knowledge basis and the openness of the group.

**BRIEF MOVIES :**

- **The Ones I Lost**: Over 100 testimonies from people (based in Vienna, Austria) who lost a family member during the Holocaust.

- **What is the Holocaust?**: A chronological overview built by Yad Vashem to help grasp the timeline of World War II and the Holocaust.

**LONG MOVIES & DOCUMENTARIES :**

- **Life is Beautiful**: An Italian Jewish father uses imagination to shield his young son from the horrors the pair are experiencing in a Nazi concentration camp. This movie is ideal for a younger audience, or a group that might struggle with the atrocities of the period.

- **Son of Saul**: A Jewish-Hungarian concentration camp prisoner attempts to give a child he mistook for his son a proper burial.

- **Denial**: The movie follows the true story of acclaimed writer and historian Deborah E. Lipstadt, who must battle to prove the Holocaust actually occurred when David Irving, a renowned Holocaust denier, sues her for libel.

- **Memory of the Camps**: A Frontline special presents footage of an American and British film crew who were with Allied forces when death camps were liberated.

- **Shoah by Bullets**: “Shoah par balles” takes us through the immense difficulty of the mass murder of Jews outside of the camps of exterminations, in small towns, forests and lands all across Eastern Europe.
- **No Place on Earth**: A documentary film telling the story of NYPD officer and caving enthusiast Chris Nicola, who visited Ukraine in 1993 to see the Verteba and Priest’s Grotto caves. During his exploration, Nicola unearthed the story of World War II survivors who once found shelter in the same cave.

- **The Book Thief**: With death as its narrator, the movie shows the story of a young girl who, despite the atrocities of the war, finds solace by stealing books and sharing them with others.

- **Conspiracy**: The movie shows one of the most horrifying events of the Holocaust: the Wannsee Conference. During the conference, senior Nazi officials met to determine the manner in which the so-called “Final Solution to the Jewish Question” would be implemented.

Make sure your group has time to take notes, think the content through, and express their feelings and questions before starting an open discussion. Questions are provided here as examples to be used to open the floor and lead the way into an educational debate. Always keep in mind the purpose of such an exercise.

- Who are the key characters of the story and who caught your attention the most?
- Can you imagine the life of those characters before the war? What was it like?
- Why has the situation changed so quickly for them?
- What were the things that shocked you the most?
- Do you think it could happen today, and why?
- Should we continue sharing this story, and why?
HOLOCAUST LITERATURE
IN DIFFERENT LANGUAGES

The books selected here offer a range of topics covering many different sides of Holocaust memory. The books chosen were written in numerous languages to offer a wide variety of perspectives and frames. We encourage you to follow your journey by engaging with numerous other books existing that will expand your understanding of the Shoah.

Holocaust through art and literature - per language (English, French, Spanish, Russian, Hebrew, Arabic, and German).

**ENGLISH: NIGHT (ELIE WIESEL)**

In 1960, world-renowned philosopher and Holocaust survivor Elie Wiesel wrote *Night*, reflecting on his experiences alongside his father in the Auschwitz and Buchenwald concentration camps in 1944 and 1945. He writes about the ‘death of God,’ his disgust of society and humanity, the flip in parent-child relations as his father’s health deteriorated, and becoming a resentful teenage caretaker.

The book has since been translate into 30 languages and ranks as one of the foundational literature pieces on the Holocaust. *Night* is the first book in a set of three: *Night*, *Dawn*, and *Day*. The later two books focus on Wiesel’s transitioning back into the real word after experiencing the horrors of the Holocaust.

**GERMAN: DREI LEBEN : ERINNERGRUNGEN (MAX MANNMEINHER)**

Max Mannheimer spends a carefree youth in a small town in Moravia. From the mid-1930s, the first signs of a political upheaval were noticeable there. In October 1938 the Sudetenland was “annexed” and the German armed forces invaded. The old life is over. Together with many other Jews, the family is forced to leave their homeland and look for a new home, as restrictions and harassment increase. In 1943, they are deported to Auschwitz. The parents, three siblings and Mannheimer’s wife are murdered. He and his younger brother survived further deportations to the Warsaw and Dachau concentration camps. After the liberation, their third life begins. Max Mannheimer starts a family and for a long time suppresses the period of suffering. After the death of his second wife, who worked for the resistance, he writes down his memories of the Holocaust.
**FRENCH: UN SAC DE BILLES (JOSEPH JOFFO)**

Translated into 18 languages, “A bag of marbles”, a book of exceptional quality, is one of the greatest bookstores successes of the last ten years. A very beautiful book, moving and strong ... Alphonse Boudard. This book, which is the book of fear, of anguish, of suffering, could also have been the book of hatred, but it is, in the end, a cry of hope and love. Bernard Clavel. Among the countless testimonies devoted to the accursed times, this one is unique, by the nature of the experience, the emotion, the cheerfulness, the childish pain. And told in such a way, pain seizes, draws, carries the reader from page to page, to the last line. Joseph Kessel. A spontaneity, a humor, a tenderness, a discreet emotion that make it a book like no other. The cross.

**HEBREW: OUT OF THE DEPTHS (RABBI ISRAEL MEIR LAU)**

Israel Meir Lau, one of the youngest survivors of Buchenwald, was just eight years old when the camp was liberated in 1945. Descended from a 1,000-year unbroken chain of rabbis, he grew up to become Chief Rabbi of Israel and like many of the great rabbis, Lau is a master storyteller. *Out of the Depths* is his harrowing, miraculous and inspiring account of life in one of the Nazis’ deadliest concentration camps and how he managed to survive against all possible odds. Lau, who lost most of his family in the Holocaust, also chronicles his life after the war, including his immigration to Mandate Palestine during a period that coincides with the development of the State of Israel. The story continues up through today, with that once-lost boy of eight now a brilliant, charismatic and world-revered figure who has visited with Popes John Paul and Benedict; the Dalai Lama, Nelson Mandela and countless global leaders including Ronald Reagan, Bill and Hillary Clinton and Tony Blair. Also includes a foreword by Nobel Laureate Elie Wiesel.

**SPANISH: PARA ETENDER EL HOLOCAUSTO (GABRIEL ALBIAC)**

In this book, the Holocaust is approached from different spheres: the teacher, the journalist ... For this, together with Sánchez Tortosa a group of intellectuals (Raúl Fernández Vitores, Alberto Almodóvar and Fernando Palmero) is formed with the aim of raising awareness among the citizenship about what the Holocaust was and what can happen once we let oblivion do its job. These days you can visit an exhibition on Auschwitz in Madrid, which under the motto “Not long ago. Not too far” reviews, with more than 600 original objects from the largest of the Nazi camps, the horrors of Nazism.
Anatoly Kuznetsov was a 12-year-old living in Kiev, Ukraine, when the Germans occupied the city in 1941. His age allowed him to escape the notice of Nazi perpetrators and local collaborators as he observed the war crimes committed against Jews, Roma, Ukrainian nationalists, and Soviet prisoners of war. More than 33,700 people lost their lives in a two-day massacre, followed by as many as 66,000 over the next two years.

At 14, Kuznetsov began writing about what he had seen, later supplementing his manuscript with survivor and eyewitness testimony, supporting documents, and the efforts of the Soviet government to conceal any trace of the atrocities perpetrated at Babi Yar. The serialized book was published in the USSR only after extensive censorship, but Kuznetsov converted the original full text to film and smuggled it out of Russia when he defected.

Now restored to its original condition, Babi Yar offers a unique, multi-faceted perspective of some of the darkest days of the Holocaust, written by a surviving witness.
ABOUT US

The European Union of Jewish Students (EUJS) is the democratic and peer-led umbrella organization of 36 national Jewish student unions in Europe. Founded in 1978, EUJS works to empower young Jews to participate actively in their community and society, and to develop the Jewish people’s religious, spiritual, cultural and social heritage and contribution to Europe. We place a particular emphasis on peer education, combating racism, interfaith dialogue, and minority rights.

EUJS Vision: EUJS aims for a vibrant and sustainable Jewish future in Europe, achieved by empowering Jewish youth in order to make a positive contribution to European society.

EUJS Mission: EUJS seeks to strengthen Jewish communities and European society through Jewish student activism and advocacy. Therefore, EUJS connects peer-led, independent Jewish student unions throughout Europe and supports them in fulfilling the aspirations of Jewish people; developing Jewish religious, spiritual, cultural, and social heritage and ensuring continuity in a European context.

The World Union of Jewish Students is the central, global, democratically elected Jewish Student leadership network, led by students for students. WUJS serves as an umbrella organization, uniting and representing independent Jewish student associations working in over 50 countries around the world.

WUJS was founded by Hersch Lauterpacht in 1924 with the aim of “Fostering the unity of Jewish students worldwide. Striving to ensure their participation in the fulfillment of the aspirations of the Jewish people, its continuity, and the development of its religious, spiritual, cultural and social heritage.”

Its first President was Albert Einstein, whose Vice-Presidents included Chaim Weizman, Chaim Nachman Bialik and Sigmund Freud. Einstein was succeeded by Ernst Bergmann who was himself succeeded by David Ben Gurion, the first Prime Minister of the State of Israel.
The World Jewish Congress is the international organization that represents Jewish communities and organizations in 100 countries around the world. It advocates on their behalf towards governments, parliaments, international organizations and other faiths. The WJC represents the plurality of the Jewish people, and is politically non-partisan.

The Talmudic phrase “Kol Yisrael Arevim Zeh beZeh” (All Jews are responsible for one another), encapsulates the raison d’être of the WJC. Since its foundation in 1936, in Geneva, Switzerland, the WJC has been at the forefront of fighting for the rights of Jews and Jewish communities around the world.