The PeaceWorks
Human Rights Defenders
Programme

Learning To Live With Difference

Dignity of a Human Being

An attempt to understand what actually happened in Nazi Germany, in Australia, in Turkey, in Cambodia, in Rwanda, in Sudan, in Gujarat . . .

. . . so that, hopefully, we can begin to inspire our young to think about how to fight it . . .

. . . so that our young understand *difference*

. . . so that our young accept *difference*

. . . so that our young respect *difference*

We are going to end up with a generic world. Where everybody is going to be exactly the same. It doesn't matter about changing the colour or anything. Even Africa is becoming like that . . . I'm not going to live that long, but for me seeing everything leveled down to the same attitude is going to be the most depressing. I look forward to the differences. I need them, I respect them.

Difference not for differences' sake. But as a blow to sameness.

The battle is against the barricades we put up. Against boundaries . . .

—NAVEEN KISHORE

Learning to Live with Difference: A resource for teachers to engage high school students in the understanding of human rights, and inspiring them to become human rights defenders.

RESOURCES: Literature, Film, Performance and Visual arts.

MODE OF ENGAGEMENT: discursive, analytical and creative.

The PeaceWorks Human Rights Defenders Programme was developed as part of the project 'Anne Frank—A History for Today', implemented in Calcutta, November 2013, in association with the Anne Frank House, Amsterdam, the Netherlands.

Supported by the Anne Frank House, Amsterdam, and part funded by The Embassy of the Netherlands in New Delhi.

anne frank
house

Kingdom of the Netherlands

PeaceWorks

AN INITIATIVE OF THE SEAGULL FOUNDATION FOR THE ARTS

The Seagull Foundation for the Arts,
36 C, S. P. Mukherjee Road, Kolkata, India 700025
+91-33-24556942 / 43

Compiled and developed by Meena Megha Malhotra, Anugraha Madhavan. The Seagull Foundation for the Arts
Cover design by Anugraha Madhavan, The Seagull Foundation for the Arts

Drawing upon the Universal Declaration of Human Rights (UDHR)—adopted by the United Nations General Assembly on 10 December 1948 in Paris post the Second World War— to lay the framework of the curriculum, a selection of the articles pertinent to the Anne Frank story have been listed followed by a plan for the curriculum. Not exhaustive in any manner, this supplementary module serves as a starting point for teachers to build upon using current events and their own creativity.

ARTICLE 1
All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

ARTICLE 2
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore,no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

ARTICLE 3
Everyone has the right to life, liberty and security of person.

Article 5 No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.Article 6 Everyone has the right to recognition everywhere as a person before the law.

ARTICLE 8
Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

ARTICLE 9
No one shall be subjected to arbitrary arrest, detention or exile.

ARTICLE 10
Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

ARTICLE 14
1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

HUMAN RIGHTS DEFINED

What are your human rights?

Let's start with some basic human rights definitions.

Human (*noun*): A member of the Homo sapiens species; a man, woman or child; a person.

Rights (*noun*): Things to which you are entitled or allowed; freedoms that are guaranteed.

Human Rights (*noun*): The rights you have simply because you are human.

If you were to ask people in the street, 'What are human rights?' you would get many different answers. They would tell you the rights they know about, but very few people know all their rights.

As covered in the definitions above, a right is a freedom of some kind. It is something to which you are entitled by virtue of being human.

Human rights are based on the principle of respect for the individual. Their fundamental assumption is that each person is a moral and rational being who deserves to be treated with dignity. They are called human rights because they are universal. Whereas nations or specialized groups enjoy specific rights that apply only to them, human rights are the rights to which everyone is entitled—no matter who they are or where they live—simply because they are alive.

Yet many people, when asked to name their rights, will list only freedom of speech and belief and perhaps one or two others. There is no question these are important rights, but the full scope of human rights is very broad. They mean choice and opportunity. They mean the freedom to obtain a job, adopt a career, select a partner of one's choice and raise children. They include the right to travel widely and the right to work gainfully without harassment, abuse and threat of arbitrary dismissal. They even embrace the right to leisure.

In ages past, there were no human rights. Then the idea emerged that people should have certain freedoms. And that idea, in the wake of World War II, resulted finally in the document called the Universal Declaration of Human Rights and the thirty rights (listed fully in the end of this module) to which all people are entitled.

United for Human Rights.
http://www.humanrights.com/what-are-human-rights.html [Accessed on 11.2.2014]

From Babylon the idea of human rights spread quickly to India, Greece and eventually Rome. There the concept of 'natural law' arose, in observation of the fact that people tended to follow certain unwritten laws in the course of life, and Roman law was based on rational ideas derived from the nature of things.

Documents asserting individual rights, such as the Magna Carta (1215), the Petition of Right (1628), the US Constitution (1787), the French Declaration of the Rights of Man and of the Citizen (1789), and the US Bill of Rights (1791) are the written precursors to many of today's human rights documents.

539 BCE—THE CYRUS CYLINDER

In 539 B.C., the armies of Cyrus the Great, the first king of ancient Persia, conquered the city of Babylon. But it was his next actions that marked a major advance for Man. He freed the slaves, declared that all people had the right to choose their own religion, and established racial equality. These and other decrees were recorded on a baked-clay cylinder in the Akkadian language with cuneiform script.

Known today as the Cyrus Cylinder, this ancient record has now been recognized as the world's first charter of human rights. It is translated into all six official languages of the United Nations and its provisions parallel the first four Articles of the Universal Declaration of Human Rights.

1215—THE MAGNA CARTA

The Magna Carta, or 'Great Charter', was arguably the most significant early influence on the extensive historical process that led to the rule of constitutional law today in the English-speaking world.

In 1215, after King John of England violated a number of ancient laws and customs by which England had been governed, his subjects forced him to sign the Magna Carta, which enumerates what later came to be thought of as human rights. Among them was the right of the church to be free from governmental interference, the rights of all free citizens to own and inherit property and to be protected from excessive taxes. It established the right of widows who owned property to choose not to remarry, and established principles of due process and equality before the law. It also contained provisions forbidding bribery and official misconduct.

Widely viewed as one of the most important legal documents in the development of modern democracy, the Magna Carta was a crucial turning point in the struggle to establish freedom.

1628—PETITION OF RIGHT

The next recorded milestone in the development of human rights was the Petition of Right, produced in 1628 by the English Parliament and sent to Charles I as a statement of civil liberties. Refusal by Parliament to finance the king's unpopular foreign policy had caused his government to exact forced loans and to quarter troops in subjects' houses as an economy measure. Arbitrary arrest and imprisonment for opposing these policies had produced in Parliament a violent hostility to Charles and to George Villiers, the Duke of Buckingham. The Petition of Right, initiated by Sir Edward Coke, was based upon earlier statutes and charters and asserted four principles:

(1) No taxes may be levied without consent of Parliament.
(2) No subject may be imprisoned without cause shown (reaffirmation of the right of habeas corpus).
(3) No soldiers may be quartered upon the citizenry.
(4) Martial law may not be used in time of peace.

1776—UNITED STATES DECLARATION OF INDEPENDENCE

On July 4, 1776, the United States Congress approved the Declaration of Independence. Its primary author, Thomas Jefferson, wrote the Declaration as a formal explanation of why Congress had voted on July 2 to declare independence from Great Britain, more than a year after the outbreak of the American Revolutionary War, and as a statement announcing that the thirteen American Colonies were no longer a part of the British Empire. Congress issued the Declaration of Independence in several forms. It was initially published as a printed broadsheet that was widely distributed and read to the public.

Philosophically, the Declaration stressed two themes: individual rights and the right of revolution. These ideas became widely held by Americans and spread internationally as well, influencing in particular the French Revolution.

1787, 1791—THE CONSTITUTION OF THE UNITED STATES OF AMERICA AND BILL OF RIGHTS

The Bill of Rights of the US Constitution protects basic freedoms of United States citizens. Written during the summer of 1787 in Philadelphia, the Constitution of the United States of America is the fundamental law of the US federal system of government and the landmark document of the Western world. It is the oldest written national constitution in use and defines the principal organs of government and their jurisdictions and the basic rights of citizens.

The first ten amendments to the Constitution—the Bill of Rights—came into effect on December 15, 1791, limiting the powers of the federal government of the United States and protecting the rights of all citizens, residents and visitors in American territory.

The Bill of Rights protects freedom of speech, freedom of religion, the right to keep and bear arms, the freedom of assembly and the freedom to petition. It also prohibits unreasonable search and seizure, cruel and unusual punishment and compelled self-incrimination. Among the legal protections it affords, the Bill of Rights prohibits Congress from making any law respecting establishment of religion and prohibits the federal government from depriving any person of life, liberty or property without due process of law. In federal criminal cases it requires indictment by a grand jury for any capital offense, or infamous crime, guarantees a speedy public trial with an impartial jury in the district in which the crime occurred, and prohibits double jeopardy.

1789—DECLARATION OF THE RIGHTS OF MAN AND OF THE CITIZEN

In 1789 the people of France brought about the abolishment of the absolute monarchy and set the stage for the establishment of the first French Republic. Just six weeks after the storming of the Bastille, and barely three weeks after the abolition of feudalism, the Declaration of the Rights of Man and of the Citizen (French: La Déclaration des Droits de l'Homme et du Citoyen) was adopted by the National Constituent Assembly as the first step toward writing a constitution for the Republic of France.

The Declaration proclaims that all citizens are to be guaranteed the rights of 'liberty, property, security, and resistance to oppression.' It argues that the need for law derives from the fact that ' . . . the exercise of the natural rights of each man has only those borders which assure other members of the society the enjoyment of these same rights.' Thus, the Declaration sees law as an 'expression of the general will,' intended to promote this equality of rights and to forbid 'only actions harmful to the society.'

1864—THE FIRST GENEVA CONVENTION

The original document from the first Geneva Convention in 1864 provided for care to wounded soldiers. In 1864, sixteen European

countries and several American states attended a conference in Geneva, at the invitation of the Swiss Federal Council, on the initiative of the Geneva Committee. The diplomatic conference was held for the purpose of adopting a convention for the treatment of wounded soldiers in combat.

The main principles laid down in the Convention and maintained by the later Geneva Conventions provided for the obligation to extend care without discrimination to wounded and sick military personnel and respect for and marking of medical personnel transports and equipment with the distinctive sign of the red cross on a white background.

1945—THE UNITED NATIONS

Fifty nations met in San Francisco in 1945 and formed the United Nations to protect and promote peace.

World War II had raged from 1939 to 1945, and as the end drew near, cities throughout Europe and Asia lay in smoldering ruins. Millions of people were dead, millions more were homeless or starving. Russian forces were closing in on the remnants of German resistance in Germany's bombed-out capital of Berlin. In the Pacific, US Marines were still battling entrenched Japanese forces on such islands as Okinawa.

In April 1945, delegates from fifty countries met in San Francisco full of optimism and hope. The goal of the United Nations Conference on International Organization was to fashion an international body to promote peace and prevent future wars. The ideals of the organization were stated in the preamble to its proposed charter: 'We the peoples of the United Nations are determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind.'

The Charter of the new United Nations organization went into effect on October 24, 1945, a date that is celebrated each year as United Nations Day.

1948—THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

The Universal Declaration of Human Rights has inspired a number of other human rights laws and treaties throughout the world.

By 1948, the United Nations' new Human Rights Commission had captured the world's attention. Under the dynamic chairmanship of Eleanor Roosevelt—President Franklin Roosevelt's widow, a human rights champion in her own right and the United States delegate to the UN—the Commission set out to draft the document that became the Universal Declaration of Human Rights. Roosevelt, credited with its inspiration, referred to the Declaration as the international Magna Carta for all mankind. It was adopted by the United Nations on December 10, 1948.

In its preamble and in Article 1, the Declaration unequivocally proclaims the inherent rights of all human beings: 'Disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people . . . All human beings are born free and equal in dignity and rights.'

The Member States of the United Nations pledged to work together to promote the thirty Articles of human rights that, for the first time in history, had been assembled and codified into a single document. In consequence, many of these rights, in various forms, are today part of the constitutional laws of democratic nations.

United for Human Rights. 'A Brief History of Human Rights'
http://www.humanrights.com/what-are-human-rights/brief-history/cyrus-cylinder.html [Accessed on 11.2.2014]

Holocaust (*noun*): Wholly burnt offering; wholesale sacrifice
(fig) or destruction especially by fire.

The Holocaust (from the Greek ὁλόκαυστος holókaustos: hólos, 'whole' and kaustós, 'burnt') also known as Shoah (Hebrew: השואה, *HaShoah*, 'the catastrophe'; Yiddish: חורבן, *Churben* or *Hurban*, from the Hebrew for 'destruction'), was the mass murder or genocide of approximately six million Jews during World War II, a programme of systematic state-sponsored murder by Nazi Germany, led by Adolf Hitler and the Nazi Party, throughout the German Reich and German-occupied territories.

Timeline of the Holocaust

1932 The Nazi party's promise of a new glorious Germany wins them 33 percent votes, more than any other party.

1933 The Nazi party takes power in Germany. Adolf Hitler becomes chancellor or prime minister of Germany

Nazis 'temporarily' suspend civil liberties for all citizens. They are never restored.

The Nazis set up the first concentration camp at Dachau. The first inmates are two hundred Communists.

Books contrary to Nazi beliefs are burned in public.

1934 Hitler combines the positions of chancellor and president to become 'Fuhrer' or leader of Germany.

1935 Jews in Germany are deprived of citizenship and other fundamental rights.

The Nazis intensify persecution of political dissidents and others considered 'racially inferior' including 'Gypsies', Jehovah's Witnesses and homosexuals.

Many are sent to concentration camps.

1936 The Olympic games are held in Germany; signs barring Jews from public places are removed until the event is over.

1938 German troops annex Austria. On Kristallnacht (the 'Night of Broken Glass' or 'November Pogrom'), Nazi gangs physically attack Jews throughout Germany and Austria. Many German and Austrian Jews tried to go to the United States but could not obtain the visas needed to enter.

Refugee Conference in Evian

Delegates from 32 countries and representatives from relief organizations meet in Evian-les-Bains, a spa town in France, to discuss the German-Jewish refugees. The conference ends a week later. With the exception of the tiny Dominican Republic, no country is willing to accept refugees.

1939 In March, Germany takes over a neighbouring nation, Czechoslovakia.

On September 1, Germany invades Poland.

World War II begins in Europe.

Hitler orders the systematic murder of the mentally and physically disabled in Germany and Austria.

Polish Jews are ordered to register and relocate. They are also required to wear armbands or yellow stars.

1940 Nazis begin deporting German Jews to Poland.

Jews are forced into ghettos.

Germany conquers one nation after another in Western Europe including the Netherlands, Denmark, Norway, Belgium, Luxembourg and France.

With Germany's backing, Hungary annexes parts of Romania, including Sighet and other towns in northern Transylvania.

1941 Germany attacks the Soviet Union.

Jews throughout Europe are forced into ghettos and internment camps.

Mobile killing units begin the systematic slaughter of Jews. In two days, one of those units was responsible for the murder of 33,771 Ukrainian Jews at Babi Yar—the largest single massacre of the Holocaust.

Hungary deports 17,000 foreign and 'stateless' Jews. Several thousand are used as slave labourers. The Nazis massacre the rest.

The first death camp at Chelmno in Poland begins operations.

Germany, as an ally of Japan, declares war on the United States immediately after the bombing of Pearl Harbour.

1942 At the Wannesee Conference, Nazi officials turn over the 'Final Solution'—their plan to kill all European Jews—to the bureaucracy.

Five more death camps begin operation in Poland: Majdanek, Sobibor, Treblinka, Belzec and Auschwitz-Birkenau.

March: About 20 to 25 per cent of the Jews who would die in the Holocaust have already perished.

The ghettos of Eastern Europe are emptied as thousands of Jews are shipped to death camps.

The United States, Britain and the Soviet Union acknowledge that Germans were systematically murdering the Jews of Europe.

1943 February: About 80 to 85 per cent of the Jews who would die in the Holocaust have already perished.

April: Jews in Poland's Warsaw Ghetto strike back as the Nazis begin new rounds of deportations. It takes nearly a month for the Nazis to put down the uprising.

1944 March: Hitler occupies Hungary; by June, the Germans are deporting twelve thousand Hungarian Jews a day to Auschwitz.

1945 January: As the Russian army pushes west, the Nazis begin to evacuate death camps including Auschwitz.

April: American forces liberate the prisoners in Buchenwald.

May: World War II ends in Europe with Hitler's defeat.

The Holocaust is over; about one-third of all the Jews in the world are murdered and the survivors are homeless.

1946 An International Military Tribunal created by Britain, France, the United States and the Soviet Union tries Nazi leaders for war crimes and crimes against humanity in Nuremberg.

1948 The Universal Declaration of the Human Rights Charter.

Arrange a film screening of *The Path to Nazi Genocide*
[United States Holocaust Memorial Museum (DVD enclosed)]

Propaganda (*noun*): \ˌprä-pə-ˈgan-də, ˌprō-\

: the spreading of ideas, information, or rumor for the purpose of helping or injuring an institution, a cause, or a person

: ideas, facts, or allegations spread deliberately to further one's cause or to damage an opposing cause; also : a public action having such an effect

Nazi Propaganda

During Adolf Hitler's leadership of Germany (1933–1945) propaganda provided a crucial instrument for acquiring and maintaining power, and for the implementation of various policies, including the pursuit of total war and the extermination of millions of people in the Holocaust. In fact it was this that led to the extreme negative connotations of the term propaganda.

In 1926 Hitler wrote a book *Mein Kampf* in which he first advocated the use of propaganda to spread the ideals of National Socialism.

> 'Propaganda must always address itself to the broad masses of the people. (...) All propaganda must be presented in a popular form and must fix its intellectual level so as not to be above the heads of the least intellectual of those to whom it is directed. (...) The art of propaganda consists precisely in being able to awaken the imagination of the public through an appeal to their feelings, in finding the appropriate psychological form that will arrest the attention and appeal to the hearts of the national masses. The broad masses of the people are not made up of diplomats or professors of public jurisprudence nor simply of persons who are able to form reasoned judgment in given cases, but a vacillating crowd of human children who are constantly wavering between one idea and another. (...) The great majority of a nation is so feminine in its character and outlook that its thought and conduct are ruled by sentiment rather than by sober reasoning. This sentiment, however, is not complex, but simple and consistent. It is not highly differentiated, but has only the negative and positive notions of love and hatred, right and wrong, truth and falsehood.'

As to the methods to be employed, he explains:

> 'Propaganda must not investigate the truth objectively and, in so far as it is favourable to the other side, present it according to the theoretical rules of justice; yet it must present only that aspect of the truth which is favourable to its own side. (...) The receptive powers of the masses are very restricted, and their understanding is feeble. On the other hand, they quickly forget. Such being the case, all effective propaganda must be confined to a few bare essentials and those must be expressed as far as possible in stereotyped formulas. These slogans should be persistently repeated until the very last individual has come to grasp the idea that has been put forward. (...) Every change that is made in the subject of a propagandist message must always emphasize the same conclusion. The leading slogan must of course be illustrated in many ways and from several angles, but in the end one must always return to the assertion of the same formula.'—*Mein Kampf*

Newspapers

When Hitler came to power all of the regular press came under complete Nazi editorial control. Hitler put his ideas into practice with the reestablishment of the *Völkischer Beobachter*, a daily newspaper published by the Nazi Party (NSDAP) from February 1925 whose circulation reached 26,175 in 1929. It was joined in 1926 by Joseph Goebbels's *Der Angriff*, another unabashedly and crudely propagandistic paper.

Books

One of the key sources of Hitler and his associates' propaganda was *Protocols of the Elders of Zion* (1897)—which implied that Jews secretly conspired to rule the world. This book helped fuel the common hatred against the Jews during World War II.
Children's books were also used for anti-semitic propaganda. Julius Streicher's *Der Giftpilz* (*The Poisonous Mushroom*) equated the Jewish people to poisonous mushrooms. Aimed at educating children about the Jews the book stated

> 'The following tales tell the truth about the Jewish poison mushroom. They show the many shapes the Jew assumes. They show the depravity and baseness of the Jewish race. They show the Jew for what he really is: The Devil in human form'.

Textbooks

Children were taught through textbooks that they were the Aryan master race—*Herrenvolk*—while the Jews were untrustworthy, parasitic and *Untermenschen*—inferior subhumans.
Literature, Grammar, History, Geography, Chemistry, Math, Biology textbooks were used in every possible way to promote Nazi ideology.

Films

Under Goebbels and Hitler, the German film industry became entirely nationalised. The Chamber of Culture controlled the licensing of every film. Sometimes, the government would select the actors for a film, financing the production partially or totally, and would grant tax breaks to the producers. Schools were provided with motion pictures projectors because film was regarded as particularly appropriate for propagandizing children. Films specifically created for schools were termed 'military education'.

Posters

Poster art was a mainstay of the Nazi propaganda effort, aimed both at Germany itself and occupied territories.

Radio

Hitler's speeches became famous all over Germany and were often major events for the Germans. They were broadcast on the national radio, every newspaper (members of the Nazi party or not) published his speeches, they were shown in the weekly newsreels, and reprinted in large editions in books and pamphlets all across Germany. Restaurants and pubs were expected have their radios on whenever Hitler was delivering one of his speeches and in some cities public speakers were used so passersby could hear him deliver one of his speeches.

Activity: Propaganda Then and Propaganda Now

Divide the class into two groups. Assign one group the task of creating a scrap book using visuals of Nazi Propaganda. The other group creates a project on 'propaganda today'. Both groups to present their projects in class.

From the *Diary of Anne Frank*

June 20th 1942
Dear Kitty,
. . .
After May 1940 good times rapidly fled: first the war, then the capitulation, followed by the arrival of the Germans, which is when the sufferings of us Jews really began. Anti-Jewish decrees followed each other in quick succession. Jews must wear a yellow star, Jews must hand in their bicycles, and Jews are banned from trains and are forbidden to drive. Jews are only allowed to do their shopping between three and five o-clock and then only in shops which bear the placard 'Jewish shop.' Jews must be indoors by eight o clock and cannot even sit in their own gardens after that hour. Jews are forbidden to visit theaters, cinemas, and other places of entertainment. Jews may not take part in public sports. Swimming baths, tennis courts, hockey fields, and other sports grounds are all prohibited to them. Jews may not visit Christians; Jews must go to Jewish school, and many more restrictions of a similar kind. So we could not do this and were forbidden to do that, but life went on in spite of it all. Jopie used to say to me, 'You're scared to do anything, because it may be forbidden.' Our freedom was strictly limited. Yet things were still bearable.

Yours,
Anne

ASSIGNMENT
A game of hide-and-seek that never ended. Anne Frank lived the last two years of her life in hiding in the Secret Annex. In a situation like the Holocaust where your entire community is targeted and you have to live in hiding to survive, what possessions would you carry with you? How would you let it define you? Ask students to prepare a list. Get them to share their individual lists in class stating reasons for wanting to carry the items they have listed.

October 9th 1942
Dear Kitty,
. . .
Today I have nothing but dismal and depressing news to report. Our many Jewish friends and acuaintances are being taken away in droves. The Gestapo is treating them very roughly and transporting them in cattle cars to Westerbork, the big camp in Drenthe to which they're sending all the Jews. Miep told us about someone who'd managed to escape from there. It must be terrible in Westerbork. The people get almost nothing to eat, much less to drink, as water is available only one hour a day, and there's only one toilet and sink for several thousand people. Men and women sleep in the same room, and women and children often have their heads shaved. Escape is almost impossible; many people look Jewish, and they're branded by their shorn heads. If it's that bad in Holland, what must it be like in those faraway and uncivilized places where the Germans are sending them? We assume that most of them are being murdered. The English radio says they're being gassed.

Perhaps that's the quickest way to die. I feel terribly upset. I couldn't tear myself away while Miep told these dreadful stories; and she herself was equally wound up for that matter. Just recently, for instance, a poor old crippled Jew was sitting on her doorstep; she had been told to wait there by the Gestapo, who had gone to fetch a car to take her away. The poor old thing was terrified by the guns that were shooting at British planes overhead, and by the glaring beams of the searchlights. But Miep did not dare take her in; no one would undergo such a risk. The Germans strike without the slightest mercy. Elli too is very quiet: her boyfriend has got to go to Germany. She is afraid that the airmen who fly over our homes will drop their bombs, often weighing a million kilos, on Dirk's head. Jokes such as 'he's not likely to get a million' and 'it only takes one bomb' are in rather bad taste. Dirk is certainly not the only one to go: trainloads of boys leave daily. If they stop at a small station en route, sometimes some of them manage to get out unnoticed and escape; perhaps a few manage it. This, however, is not the end of my bad news. Have you ever heard of hostages? That's the latest thing in penalties for sabotage. Can you imagine anything so dreadful?

Prominent citizens, innocent people are all thrown into prison to await their fate. If the saboteur can't be traced, the Gestapo simply put about five hostages against the wall. Announcements of their deaths appear in the papers frequently. These outrages are described as 'fatal accidents'. Nice people, the Germans! To think that I was once one of them too! No, Hitler took away our nationality long time ago. And besides, there are no greater enemies on earth than the Germans and Jews.

Yours,
Anne

SOCIAL EXCLUSION is the process through which individuals or groups are wholly or partially excluded from full participation in the society within which they live. The Holocaust was a case of taking social exclusion to its extremes.

- Show enclosed powerpoint: Erosion.

- **Activity: *Social exclusion watch week***

Encourage students to observe interactions around them within the school, amongst their friends and maintain a diary of such incidents for a week. It might be things as simple as not letting an 'uncool' student join a group. At the end of the week have the class share their observations.
Discuss: Is there a need to tackle these? How?

- **Project: *Social exclusion watch month***

Students watch out for incidents of social exclusion around them, within their community. Allow two weeks for this.
Conduct a sharing and discussing session. Divide the class into groups of 6 and ask the group to pick the issue that they would like to adopt to create awareness and bring about change. Help each group to design an awareness campaign, plan a timeline and execute the campaign.

'And besides, there are no greater enemies on earth than the Germans and Jews'.

- **Discuss**: What made Anne—a German and a Jew—write this in her diary.

Conduct reading sessions in the classroom from the Additional Reading Resource provided with this module:

- extract from *The Jew Car*
- extract from *Radio Family*

Additional recommended reading:
The Diary of Anne Frank
Night Elie Weisel

"From the depths of the mirror, a corpse gazed back at me. The look in his eyes, as they stared into mine, has never left me"
—ELIE WIESEL in *Night*, 1960.

The Nuremberg trials were a series of 13 trials carried out in Nuremberg, Germany, between 1945 and 1949 held for the purpose of bringing Nazi war criminals to justice.

This was the first time individuals could be held responsible for their actions, not countries. Prior to this there was no precedent for an international trial of war criminals. There were earlier instances of prosecution for war crimes, such as the execution of Confederate army officer Henry Wirz (1823-65) for his maltreatment of Union prisoners of war during the American Civil War (1861-65); and the courtmartial held by Turkey in 1919-20 to punish those responsible for the Armenian genocide of 1915-16. However, these were trials conducted according to the laws of a single nation rather than, as in the case of the Nuremberg trials, a group of four powers (France, Britain, the Soviet Union and the U.S.) with different legal traditions and practices.

The Nuremberg Trials

The defendants, who included Nazi Party officials and high-ranking military officers along with German industrialists, lawyers and doctors, were indicted on such charges as crimes against peace and crimes against humanity. Nazi leader Adolf Hitler (1889-1945) committed suicide and was never brought to trial. Although the legal justifications for the trials and their procedural innovations were controversial at the time, the Nuremberg trials are now regarded as a milestone toward the establishment of a permanent international court, and an important precedent for dealing with later instances of genocide and other crimes against humanity.

Robert H. Jackson Chief of Counsel for the United States Nuremberg, Germany November 21, 1945

. . . This Tribunal, while it is novel and experimental, is not the product of abstract speculations nor is it created to vindicate legalistic theories. This inquest represents the practical effort of four of the most mighty of nations, with the support of 17 more, to utilize international law to meet the greatest menace of our times-aggressive war. The common sense of mankind demands that law shall not stop with the punishment of petty crimes by little people. It must also reach men who possess themselves of great power and make deliberate and concerted use of it to set in motion evils which. leave no home in the world untouched. It is a cause of that magnitude that the United Nations will lay before Your Honors.
In the prisoners' dock sit twenty-odd broken men. Reproached by the humiliation of those they have led almost as bitterly as by the desolation of those they have attacked, their personal capacity for evil is forever past. It is hard now to perceive in these men as captives the power by which as Nazi leaders they once dominated much of the world and terrified most of it. Merely as individuals their fate is of little consequence to the world.

What makes this inquest significant is that these prisoners represent sinister influences that will lurk in the world long after their bodies have returned to dust. We will show them to be living symbols of racial hatreds, of terrorism and violence, and of the arrogance and cruelty of power. They are symbols of fierce nationalisms and of militarism, of intrigue and war-making which have embroiled Europe generation after generation, crushing its manhood, destroying its homes, and impoverishing its life. They have so identified themselves with the philosophies they conceived and with the forces they directed that any tenderness to them is a victory and an encouragement to all the evils which are attached to their names. Civilization can afford no compromise with the social forces which would gain renewed strength if we deal ambiguously or indecisively with the men in whom those forces now precariously survive.
—An excerpt from the opening speech at the Nuremberg Trials.

In the Defendents Words

'I had no reason to be anti-Semitic...until someone made me read the American book, The International Jew, at the impressionable age of 17. You have no idea what a great influece this book had on the thinking of German youth...At the age of 18, I met Adolf Hitler. I must admit I was inspired by him...and became one of his staunchest supporters.' —Schirach, Baldur von. Hitler Youth Leader.

'I was given this assignment which I could not refuse--and besides, I did everything possible to treat [the foreign slave laborers] well.'—Sauckel, Fritz. Chief of Slave Labor Recruitment.

'We are only living shadows--the remains of a dead era--an era that died with Hitler. Whether a few of us live another 10 or 20 years, it makes no difference.'—Ribbentrop, Joachim von. Foreign Minister.

'I think [Hitler] wanted the best for Germany at the beginning, but he became an unreasoning evil force with the flattery of his followers--Himmler, Goering, Ribbentrop, etc...I tried to persuade him he was wrong in his anti-Jewish policies many a time. He seemed to listen at first, but later on, I had no influence on him.'—Papen, Franz von Reich. Chancellor prior to Hitler, Vice Chancellor under Hitler, Ambassador to Turkey.

'When I saw the newspaper headline 'GAS CHAMBER EXPERT CAPTURED' and an American lieutenant explained it to me, I was pale in amazement. How can they say such things about me?" (4/11/46)..."I have only done my duty as an intelligence organ, and I refuse to serve as an ersatz for Himmler.'—Kaltenbrunner, Ernst. Chief of RSHA (an organization which includes offices of the Gestapo, the SD, and the Criminal Police) and Chief of Security Police.

'I have been tricked and trapped by the Himmler murder machine, even when I tried to put a check on it...Let us explain our position to the world, so that at least we won't die under this awful burden of shame. I have the feeling I am drowning in filth . . . I am choking in it.'—Fritzsche, Hans.
Head of the Radio Division, one of twelve departments in Goebbel's Propoganda Ministry.

'It is just incomprehensible how those things [atrocities] came about...Every genius has the demon in him. You can't blame him [Hitler]--it is just in him...It is all very tragic. But at least I have the satisfaction of knowing that I tried to do something to end the war.'—Hess, Rudolf, Deputy to the Fuhrer and Nazi Party Leader.

'The only accusation I can make to myself is...that I should have resigned in 1938 when I saw how they robbed and smashed Jewish property." —Funk, Walther. Minister of Economics.
Funk was often seen crying during the presentation of prosecution evidence and needed sleeping pills at night.

'Don't let anybody tell you that they had no idea. Everybody sensed there was something horribly wrong with the system.'
'Hitler has disgraced Germany for all time! He betrayed and disgraced the people that loved him!...I will be the first to admit my guilt.'—Frank, Hans. Governor-general of Nazi-occupied Poland, called the *Jew butcher of Cracow.*

Arrange a film screening of *Hannah Arendt's The Banality of Evil* (DVD enclosed)]
Activity: One man's terrorist is another's revolutionay
Focus on aspects of rights versus responsibilities.

Genocide (*noun*): Deliberate extermination of a race, nation, etc.; hence~AL (or -si`-) a. [f. Gk *genos* race +-cide]

Raphael Lemkin, in his work Axis Rule in Occupied Europe (1944), coined the term 'genocide' by combining Greek *genos* (γένος; race, people) and Latin *cīdere* (to kill).

Lemkin defined genocide as follows. 'Generally speaking, genocide does not necessarily mean the immediate destruction of a nation, except when accomplished by mass killings of all members of a nation. It is intended rather to signify a coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups, with the aim of annihilating the groups themselves. The objectives of such a plan would be the disintegration of the political and social institutions, of culture, language, national feelings, religion, and the economic existence of national groups, and the destruction of the personal security, liberty, health, dignity, and even the lives of the individuals belonging to such groups.'

The term genocide did not exist before 1944, yet the crime of genocide is a historical reality much before 1944.

THE CRIME OF GENOCIDE

On December 9, 1948, in the shadow of the Holocaust and in no small part due to the tireless efforts of Lemkin himself, the United Nations approved the Convention on the Prevention and Punishment of the Crime of Genocide. This convention establishes 'genocide' as an international crime, which signatory nations 'undertake to prevent and punish.' It defines genocide as the intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

(a) Killing members of the group;
(b) Causing serious bodily or mental harm to members of the group;
(c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
(d) Imposing measures intended to prevent births within the group;
(e) Forcibly transferring children of the group to another group.

While many cases of group-targeted violence have occurred throughout history and even since the Convention came into effect, the legal and international development of the term is concentrated into two distinct historical periods: the time from the coining of the term until its acceptance as international law (1944–1948) and the time of its activation with the establishment of international criminal tribunals to prosecute the crime of genocide (1991-1998). Preventing genocide, the other major obligation of the convention, remains a challenge that nations and individuals continue to face.

www.ushmm.org [Accessed on 12.2.2014]

THE STOLEN GENERATION

Between late 1800s and 1970s, thousands of Aboriginal children were forcefully removed from their indigenous setting to grow up with 'white' people or were forced into an institution. The Australian public was led to believe that Aboriginal children were disadvantaged and were at risk in their own communities, and that they would receive a better education, a more loving family, and a more civilized upbringing in adopted white families or in government institutions.

The reality was that children were removed in order to be exposed to 'Anglo' values and work habits, so that colonial settlers can employ them by the time they turned 14. It also stopped all the native communities from passing on their culture, language and identity. The children who were targeted for removal by the authorities, in almost all cases, had one parent that was 'white' and one that was Aboriginal—the 'half-caste'. The objective behind the removal of these children then was often one of racial assimilation. By forcing the children to integrate into a white environment, the colonizers believed that the 'uncivilized' indigenous people could be eliminated. When Dr Cecil Cook was appointed Chief Protector of Aborigines in 1927 he stated, 'Generally, by the fifth and invariably by the sixth generation, all native characteristics of the Australian Aborigine are eradicated. The problem of half-castes will quickly be eliminated by the complete disappearance of the black race, and the swift submergence of their progeny in the white.' The chief protector supported biological assimilation. This principle caused an escalation in the murders of Aboriginal men and rapes of Aboriginal women to ensure more 'half-caste' children. This generation of children who were forced to adapt is collectively called the 'Stolen Generation'.

In all legality, the Australian Stolen Generation was not treated as genocide. However, historians and critics perceive this act as having been committed with the intention of destroying an entire race of people because they were considered inferior, thereby considering it to be genocide.

Widespread awareness of the Stolen Generations and the practices which created it only began to enter the public arena in the late 1980s through the efforts of Aboriginal and white activists, artists and musicians (Archie Roach's 'Took the Children Away' and Midnight Oil's 'The Dead Heart' being examples of the latter).

Bringing Them Home is the title of the Australian Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families. The report marked a pivotal moment in the controversy that has come to be known as the Stolen Generations.

The inquiry was established by the federal Attorney-General, Michael Lavarch, on 11 May 1995, in response to efforts made by key Indigenous agencies and communities concerned that the general public's ignorance of the history of forcible removal was hindering the recognition of the needs of its victims and their families and the provision of services.The 680 page report was tabled in Federal Parliament on 26 May 1997.

Aboriginal organisations pushed for a national enquiry as early as 1990. The Secretariat of the National Aboriginal and Islander Child Care (SNAICC) resolved at its national conference in 1992 to demand a national enquiry. Other state Aboriginal organisations were also active during this period.

In 1994 the Aboriginal Legal Service of Western Australia (ALSWA) began soliciting statements from Aboriginal people who had been removed from their families as children or who were parents of removed children. The service interviewed over 600 people during this time and produced a report titled *Telling our Story.*

● Here are a few extracts from *Bringing Them Home: The 'Stolen Children' Report* (1997).

Have the students read the accounts in class and discuss the nature of the human right violation that applies to each story as per the articles in the Human Rights Charter.

Bringing Them Home

Penny & Murray

PENNY

In 1958, whilst our family (Penny aged 10, her brothers Trevor 11, and Murray 7, sister Judy 6 and baby Olive five or six weeks old, their mother and step-father) was residing at a house situated in Cairns, my mother's capacity to look after her children in a fit and proper manner became the subject of challenge within the Cairns District Children's Court. This action was initiated by Sgt Syd Wellings, then attached to the nearby Edmonton Police Station.

At the end of those proceedings, it was determined by the court that we would be made wards of the State and, as such, we were to be placed under the care and protection of the Queensland State Children's Department (shared with the Department of Native Affairs). We were transferred via train to the State Children's Orphanage at Townsville.

It was as though someone had turned the lights out, a regimented existence replacing our childhood innocence and frolics—the sheer snugness, love, togetherness, safety and comfort of four of us sleeping in one double bed—family! Strange how the bureaucracy adopts the materialistic yardstick when measuring deprivation, poverty and neglect.

Baby Olive was taken elsewhere. Mr L (Children's Department official) told me several days later that she was admitted to the Townsville General Hospital where she had died from meningitis. In 1984, assisted by Link-Up (Qld), my sister Judy discovered that Olive had not died in 1956 but rather had been fostered. Her name was changed. Judy and Trevor were reunited with Olive in Brisbane during Christmas of 1984. I was reunited with Olive sometime during 1985 and Murray had his first meeting with Olive two months ago.

MURRAY

I do remember my mother showing up for visits, supervised visits. We used to get excited. I just wanted her to take us away from there. Then the visits suddenly stopped. I was told that the authorities stopped them because she had a destabilizing effect on us.

That didn't deter my mother. She used to come to the school ground to visit us over the fence. The authorities found out about those visits. They had to send us to a place where she couldn't get to us. To send us anywhere on mainland Queensland means she would have just followed. So they sent us to the one place were she couldn't follow: 'Palm Island Aboriginal Settlement'. By our mother visiting us illegally at that school ground, she unknowingly sealed our fate. I wasn't to see my mother again for ten nightmarish years.

I remember when I learnt to write letters, I wrote to my mother furiously pleading with her to come and take us off that island. I wrote to her for years, I got no reply then I realized that she was never coming for us. That she didn't want us. That's when I began to hate her. Now I doubt if any of my letters ever got off that island or that any letters she wrote to me ever stood a chance of me receiving them.

PENNY

Early in 1959, under a 'split the litter approach', the State Children's Department bureaucracy sanctioned Judy to be fostered into a European family residing in Townsville, Trevor to be 'shipped off' or 'deported' to Palm Island Aboriginal Settlement.

Trevor's file reveals he was transferred to Palm Island because he was 'a great trouble' in the Orphanage. 'He has given us no serious trouble, although inclined to be somewhat disobedient at times. We find that physical punishment has little or no effect on him and that the best way to punish him is by depriving him of privileges.'

Murray and I were to follow Trevor some time later. I recall us being driven to the landing at Hayles Wharf between 4.30 and 5.00 a.m., being given two small ports, being told to 'catch that boat to Palm Island over there' and then being left there. Bewilderment, fear. Where was Palm Island? What was Palm Island? Why were we going there?

STATE CHILDREN DEPARTMENT, TOWNSVILLE, TO SUPERINTENDENT, PALM ISLAND, OCTOBER 1958

'As you will realize, it is almost impossible to find suitable foster homes for such children and they do not fit in very well with white children in institutions, such as are conducted by this Department. It would be greatly appreciated if you could advise whether it would be possible to admit all, or some of these children to Palm Island.'

STATE CHILDREN DEPARTMENT, TOWNSVILLE, TO SUPERINTENDENT, PALM ISLAND, JUNE 1960

'These two children have been in our home in Townsville for more than two years, and in view of their very dark colouring, have not been assimilated in the white race. Every effort has been made to place them in a foster home without success because of their colour.'

PENNY

I can't remember much about when or why it was decided that Murray and I should leave the Orphanage and be sent to Palm Island. I just know that I came home from school one afternoon and walked in on two other girls. They were both crying and then told me that Murray and I were going to be sent to Palm Island—it was where Trevor had been sent.

Prior to that information I didn't know what the hell had happened to Trevor. Matron told me that he was going on a picnic. He never came back on that day and we never saw him again until we were reunited with Trevor on Palm Island some time later.

After a while you just give up asking and learn acceptance of situations even though you don't fully understand the whys and wherefores.

STATE CHILDREN DEPARTMENT, TOWNSVILLE TO SUPERINTENDENT, PALM ISLAND, JULY 1960

'We will notify some responsible person on the boat as to the circumstances concerning these children and no doubt you will arrange to have them met on arrival at Palm Island.'

PENNY

Upon arrival at Palm Island, we were lost. We went to the Police Station. The sergeant advised that as we were white children we must have caught the wrong boat and maybe should have been on the one that went to Magnetic Island. He also said that no one was allowed onto Palm Island without the Superintendent's permission. I informed the sergeant that my brother Trevor was already on Palm Island. After meeting with Trevor at the school, we were taken to the Superintendent's office (Mr B) and he said that we shouldn't have been sent to the island, that there must have been some mistake. He said that he would have to look into matters and in the meantime that I would be taken to the young girls' dormitory and that Murray would be with Trevor in the boys' home. Mr B lost the battle to have us returned to the orphanage at Townsville.

MURRAY

At that time Palm Island was regarded by many, both black and white, as nothing more than an Aboriginal Penal Colony. Our only crime was coming from a broken home. Palm Island was ruled with an iron fist by a White administration headed by a Superintendent whose every word was law that was brutally enforced by Aboriginal policemen who were nothing more than a group of thugs and criminals in uniform.

If I were to write a book of my childhood experiences, I would write of my arrival as an eight-year-old boy. I would write of how I was spat on by Aboriginal adults, all complete strangers. Of being called a 'little White bastard' and names much too vile to mention. It didn't matter to those people that I was just a kid. The colour of my skin and eyes were enough to warrant their hostile attentions.

I would write of regular beatings and of being locked in a cell on many occasions on the whim of a Black Woman who was a female guardian of that home.

I would tell of a White headmaster belting the living daylights out of me because he overheard me tell a Black classmate not to crawl to White teachers; of how I felt his hot stinking breath on my face as he screamed 'how dare I say such a thing being White myself'.

That island was seething with hatred for the White Man and his System so why in God's name were three fair-skinned children condemned to such a place?

Eventually, my siblings and I got off that terrible place. Towards the end of our unpleasant stay on that island the populace finally accepted us. The harsh treatment subsided and eventually ceased, as did the swearing and suspicious looks. Today many people from that island are our closest and dearest friends. But I'll never go back to visit; it holds too many painful memories for me.

PENNY

Judy had the resources to seek psychiatric care. Murray's got psychiatric care. Trevor's still under psychiatric care and been diagnosed as paranoid.

Graham

I was adopted as a baby by a white European couple. They were married at the time. They couldn't have children and they'd seen the ads about adoption and were keen to adopt children.

There were seven of us altogether. They adopted four people and had two of their own. The first adopted person was Alex. He was white. The next one down from that is Murray who was American Indian. Next down from that was me, Graham. The next person down from that was Ivan and they were the five who were adopted into this white family. The next two after that were theirs.

My adopted mother loved children and that's why she wanted to do this so-called do-gooder stuff and adopt all these children. After that, from what I can gather is she did the dirty on my adopted white father and they broke up. He walked out and started his own life, and she was left with seven children. Alex was 10 years older than I and he had to take on many of the roles.

From there on, one by one, we were kicked out at the ages of 13. It wasn't her family members (the two youngest) who were kicked out. It was the five that were adopted. I must say Alex never got kicked out although he suffered. He had to look after us and he couldn't go out and do what a teenager did and go roller-skating or . . . so he never got kicked out because she needed him to look after us.

Twelve, thirteen was the age at when she decided like we're uncontrollable, we've got this wrong with us, we've got that wrong with us, we've got diseases, we're ill all the time, we've got mental problems, we've got this, we've got that. She used to say that to us, that we had all these wrong with us.

Murray was the first to go. When he turned 13 he got booted out because she made believe that he had this wrong with him again. He stole things, he did this, he did that. He went to an institution. Seeing that we're indigenous we all had the dual option: one was adoption and one was institutionalization.

They took Murray. He went to a Queensland boys' home. Murray got caught up in the prison scene because he started stealing. He was angry. He was in the Home for two years. He got involved in a few thefts and he had to go to Westbrook institution, which is a lock-up.

There's a difference between care and protection and care and control. Where Murray first went was into care and protection but then he had to go into care and control.

After that the next person to go wasn't me. I wasn't quite 12 or 13—the uncontrollable age. Ivan, who was one year below me, wasn't adopted properly. He was sort of fostered in a way. There was a legal technicality there. So because he wasn't adopted properly, another family took him over and he's still with them today (now an adult).

So I didn't realize my time was coming, but when I hit the age of 12, I was next to go. She met this new fellow. She wouldn't marry him until I was out of the scene. She always said, 'Oh Graham is uncontrollable'. So she got rid of me in the best way she could without her feeling that she was doing wrong.

Confidential evidence 441, New South Wales: Graham was placed in short term respite care but his adoptive mother did not retrieve him. The court stepped in and an order for care and protection was made in 1985. He was placed in the same boys' home as his brother Murray. He was 13 years old. He

remained in the Home until he turned 18. Having failed almost every subject in secondary school, Graham is now about to complete a university degree. Graham's story appears on page 461 of *Bringing them Home.*

Sarah

When I accessed my file, I found out that the police and the station people at B . . . Station felt that my mother was looking after me well. And they were unsure of why I was being taken away. They actually asked if I could stay there. But because I was light-skinned with a white father, their policy was that I had to be taken away. I was then the third child in a family of, as it turned out to be, 13. I was the only one taken away from the area (at the age of 4 in 1947).

The year that I was taken away, my (maternal) uncle wrote a letter to the then Native Welfare and asked if I could be returned to him, because he had an Aboriginal wife and he was bringing up his child. And he gave an undertaking to send me to school when I was of school age and to ensure that I was looked after. The letter that went back from the Commissioner of Native Affairs said that I was light-skinned and shouldn't be allowed to mix with natives.

My mother didn't know what happened to me. My eldest brother and my auntie tried to look for me. But they were unable to find out where I'd been sent.

When I was sent to Sister Kate's in '47, the policies of Sister Kate, even though she'd died the previous year, were still very much in place. There was probably something like one hundred kids there and we were brought up in various stages by various housemothers who were usually English ladies not really interested in us. So it was a situation where the younger kids were looked after by the older kids and they were really the only parents we knew.

We were constantly told that we didn't have families and that we were white children. It wasn't until we went across the road to school that we were called 'darkies' and 'niggers' and those sorts of names. When we were at school we were niggers and when we were home we were white kids. The policy of the home was to take only light-skinned children because Sister Kate's policy was to have us assimilated and save us from natives.

We were sent to school. We were given religious instruction seven days a week. We were all baptized, then confirmed in the Anglican faith. Usually the boys were sent out at an early age to work on farms and the girls as domestic help. So all our training was consistent with the aim that we would become subservient to white people as domestics or farmhands. We started doing our own washing and things like that from the time we went to school. And we were also involved in the main washing at the big laundry that is the sheets and things.

But generally our own washing was done on a weekly basis at the house that we lived in, which was a cottage arrangement.

We all had chores before and after school. There was a main kitchen which did all the meals for the home, and once we started school we were old enough to go over early in the morning and peel vegetables for one hundred kids. So that was all part of the training to be domestics.

We had cows at Sister Kate's. So the boys had to milk the cows and make sure the milk was ready every morning. The boys did the gardening and the general labouring work. The boys were basically being trained as farmhands or labourers and the girls as domestics. There was no thought of any other alternative.

'Don't talk to the natives.'

We were discouraged from any contact with Aboriginal people. We had to come into Perth to go to the dentist and the hospital and we would usually be sent with a house parent or one of the older girls. We would come in on the train to East Perth. Our instructions were quite explicit: run across the park, don't talk to the natives. Go to Native Welfare, get your slip, go across the road to the dentist, get your dental treatment done, back to the Native Welfare to report in, run across the park and catch the 3.15 home. You were never allowed to catch the next train. If you missed that train you'd be in trouble when you got home because you might have talked to the natives.

But the problem was that a lot of the people who were in the park, while they were drinking or just in groups, actually knew some of the kids and used to yell out to us. And we then had little hints that somebody knew us. Not so much me, because I was from the country. But other kids had a feeling that those people must know somebody.

As we got older, some people's family used to turn up but they were discouraged, sent away or the kids were removed from that particular area.

We were sent out to families for holidays. That didn't occur until my upper primary school years. And I used to go to a place in G. And they had one little girl there. I wasn't overly sure why I was being sent there because I didn't like it. It came to a head one Christmas when I found out. I got up in the

morning—Christmas morning—and the little girl had been given this magnificent bride doll, and I'd been given a Raggedy Ann doll. So I asked could I go home and I was taken home. I got a good hiding and was sent to bed and told how ungrateful I was because those people wanted to adopt me. I didn't know what 'adopt' meant. But I said I couldn't go somewhere where I didn't get the same as the other kid.

There was no love or anything in the home. That only came from the other kids. But you never really had a chance to confide in anybody about your problems. You found out the hard way about the facts of life. Girls with menstrual problems, other things like that, nobody ever told you about it; they just happened.

Children would disappear from Sister Kate's in the early '50s but we didn't know where they went. We later found out. The scars on the kids are still there. If you were naughty—and naughty could mean anything, if you were extra cheeky or if you ran away overnight or played up with the boys, if you were just caught mixing with the boys too much—the girls were sent to the Home of the Good Shepherd. One girl that I grew up with was sent there for three years from the age of eleven. She never knew why. She just disappeared one morning. It was a lock-up situation at the Home of the Good Shepherd. They were never allowed out of the compound itself. At that time, they did all the washing and ironing for the private schools. That is the kind of hard life those kids had and there was constant physical abuse.

The power was enormous.

Some of the boys that disappeared, we discovered they had gone up to Stoneville, which was the boys' institution at that time. One boy at one time ended up in Heathcote (psychiatric institution). I don't think we know, till this day, why he ended up in Heathcote. But it just seemed to be that the power was enormous. We could be dealt with just like that.

In 1957, with two other children, I was told that I had to go to court. I couldn't remember doing anything wrong. But I was taken down to the Children's Court. I was made a State ward because I was declared to be a destitute child. And I still to this day can't work out how I was declared a destitute child when the Government took me away from a mother who was looking after me. Being made a State ward gave Sister Kate's another income, a regular income until I turned 18. They then didn't have to depend on Native Welfare for the six pounds a year or whatever they used to get for us. They got extra money and when I turned 18 I'd also be eligible for a clothing allowance, even though I was sent out to work earlier.

I was told I was to be sent out as a domestic. I was also told that if I didn't do well I'd go out as a domestic. I put my head down with about six other kids. And we got through second year (high school) and then third year, so we were saved from being domestics.

When the Presbyterians took over the home in the mid '50s, they then added more religion to us. We used to have religion from the Presbyterian faith as well as the Anglican faith.

So we weren't sure what we were. And the policies of Sister Kate's were still adhered to, as much as we were discouraged from having any contact with families.

He sent me a letter.

In my second year (high school) I received a letter from my second oldest brother and a photograph telling me he had had information from a girl, same age as me, who was in Sister Kate's but had gone home (near) where I was. So he sent me a letter asking me to write back. I don't know how I managed to get the letter. But I went to see Mr D. (the superintendent) and was told that people do that all the time; I should ignore that because some of these people just wanted us and they would take us away and we'd be with natives. We had a fear of the natives because it was something that had been part of our upbringing. So we were frightened.

(Sarah was finally traced by a nephew when she was in her thirties.)

And suddenly I met a mother I never knew existed and a whole family that I didn't know. My mother blamed herself all those years for what happened. Because I was the only one who was taken away, she thought it was her fault somehow.

Confidential evidence 678, Western Australia. Sarah's story appears on page 173 of *Bringing Them Home*.

THE ARMENIAN MASSACRES

The Armenian Massacres or the 'Great Crime'

The Ottoman government's organized extermination of minority Armenians from their homeland—the present-day Republic of Turkey. It took place during and after World War I. Along with the slaughter of the male population, the Ottoman military uprooted civilians from their homes and forced them to march for hundreds of miles, depriving them of food and water, to the desert (present-day Syria). Total number of deaths has been estimated between 1 and 1.5 million. Other indigenous and ethnic groups such as the Assyrians and Greeks were similarly targeted.

It is accepted as one of the first modern genocides, as scholars point to the organized manner in which the killings were carried out to eliminate the Armenians.

Almost all of Armenian diaspora communities across the world today are a result of this genocide.

Republic of Turkey, the successor of the Ottoman Empire, refutes to accept the events as genocide. In recent years, it has faced repeated demands from genocide scholars and historians to accept the events as genocide.

ASSIGNMENT:

Introduce Kathryn Cooks' project *Memory Denied: Turkey and the Armenian Genocide in the classroom* [DVD enclosed].

Before showing the photographs circulate/ read aloud Kathryn's statement on her work on the Armenian genocide. Use the accompanying Lesson Plan for discussions on the photographs.

http://theaftermathproject.org/project/memory-denied [Accessed on 12.2.2014]

CAMBODIA

Article 5
No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

"When the Khmer Rouge captured Phnom Penh in April 1975, they began moving an estimated 1 million people—even hospital patients—from the capital into the countryside in an effort to create a communist agrarian utopia.

Conflicting Sites of Memory in Post-Genocide Cambodia

BRIGITTE SION

When 100,000 Vietnamese troops invaded Cambodia in January 1979, those who stormed the barricaded compound of Tuol Sleng found dead bodies in shackles, fresh bloodstains on the walls, human bones, torture instruments, photographic archives, and memos left by the Khmer Rouge who had just fled. While the Khmer Rouge were physically eliminating thousands of people and making the identification of human remains impossible, they were meticulously documenting their crimes—mug shots of those imprisoned, tortured, and killed; volumes of "confessions" obtained under pressure; lists of names given under duress—a paradoxical policy of erasure and evidence not unlike that of the Nazis.

The army preserved everything and immediately asked a Vietnamese museum expert, Mai Lam, to turn Tuol Sleng into a museum that would document the crimes of Democratic Kampuchea. Mai Lam was a colonel in the Vietnamese army who had fought in Cambodia during the first Indochina war and had previously organized the Museum of American War Crimes in Ho-Chi-Minh City. He came with experience and with an agenda. The genocide museum opened a year later, in 1980, first to foreign dignitaries and later to the general public.

A former school, Tuol Sleng consists of four three-story concrete buildings around a grassy courtyard planted with palm trees. A wall with an entrance gate surrounds the compound. To the left of the courtyard, next to the hanging pole, are the fourteen tombstones of the dead bodies found by the Vietnamese army. To the right, there is a gift shop selling bootlegged books and DVDs about the genocide, as well as Cambodian arts and crafts; next to it, one can buy cold drinks at a stand. The first building includes the torture rooms, each with a rusty metal bed, some torture instruments such as shackles, and a photograph on the wall that shows the room at the time of its discovery—with a dead body on the bed and blood on the floor. The objects are not protected or cordoned off; there are no signs that prepare the visitor for what is inside. As the Lonely Planet guidebook warns, 'Tuol Sleng is not for the squeamish.' (Ray and Robinson 2008, 85)

The mirror effect of the old photograph in the empty room is unsettling; some visitors move around to capture the same angle as the photograph and

compare details. Others find the stains on the pillow, the proximity of death, and the raw photograph repulsive. The shock value is obvious, and so is the staging of objects and pictures. The display of physical horrors clearly served political goals earlier: it helped to justify the Vietnamese presence in Cambodia and its image as liberators from the 'genocidal clique' of Pol Pot and others (who were tried and condemned in absentia in 1979) and to legitimize the People's Republic of Kampuchea (PRK), the new government that had been installed by the Vietnamese. Now it operates as a major tourist attraction that counts on the horror on display to generate substantial income.

In the second wing hang hundreds of black and white photographs that look like police mug shots are to be found: these were the prisoners of Tuol Sleng, photographed before, during, or after torture. Many faces reflect physical pain, terror, anger, despair, or panic. They now stare at the tourists who try to make sense of what happened. This building also contains thousands of pages of forced confessions obtained under torture or with the false hope that they could ease a prisoner's fate.

The third wing's classrooms were divided with brick walls into minuscule individual cells for important prisoners. The fourth wing includes pictures of the perpetrators and paintings made by survivors, including Vann Nath's depictions of torture scenes. One room is used to display a gigantic map of Cambodia made of skulls and bones, with blood-like streaks representing rivers. 'The map is shocking and disturbing, the emotional climax of the tour,' wrote Judy Ledgerwood. It was removed in 2002 and replaced by a photograph of the map. However, skulls are still on display at Tuol Sleng, under glass cases. The work of Mai Lam, the map was supposed to describe more than the scope of the crime, as David Chandler wrote: 'It was important for the Vietnamese and the PRK to label Democratic Kampuchea a "fascist" regime, like Nazi Germany, rather than a Communist one, recognized as such by many Communist countries. Finally, it was important for the Vietnamese to argue that what had happened in Cambodia under Democratic Kampuchea, and particularly at S-21, was genocide, resembling the Holocaust in World War II, rather than the assassinations of political enemies that at different times had marked the history of the Soviet Union, Communist China, and Vietnam.' (Chandler 2001) The post–Khmer Rouge discourse is very similar to that of the German Democratic Republic after World War II. This state aligned itself with the Soviet Union in denouncing the fascist crimes of (West) Germany and siding with the liberators. In the case of Cambodia, the Vietnamese forces and the new DRK government divorced the labels 'Communist' or 'Socialist' from Democratic Kampuchea, in favor of 'Pol Pot's genocidal clique,' 'traitors of the people,' and 'fascists,' so as to position themselves as liberators, even though they were Communists.

The Tuol Sleng Museum also served to divert national and international attention from the need for justice. Instead of addressing the past, the new regime—the People's Republic of Kampuchea—promoted national 'reconciliation,' an effective strategy to turn the page and avoid accountability. The reason had to do with the Cambodian political cadres who joined the new government: most of them were former Khmer Rouge officials who participated in or witnessed crimes. Prime Minister Hun Sen is no exception. A former member of the Khmer Rouge elite, he escaped to Vietnam and joined a rebel army. After the Vietnamese takeover in 1979, he was naturally appointed foreign minister; in 1985 he was appointed prime minister, a position he has held ever since. Like many of his fellow ministers, he refers to the Khmer Rouge with great precaution and clear distancing.

Not surprisingly, Hun Sen publicly stated that the United Nations–backed tribunal on Khmer Rouge atrocities should not prosecute additional suspects besides the five already indicted. 'Under these circumstances, it is easy to see why no process resembling "denazification" ever occurred in Cambodia,' Suzannah Linton writes. 'None of the reformed Khmer Rouge/CPK who now form the backbone of the Establishment has ever expressed contrition or regret about the past. They have adjusted their memories in ways that many victims find impossible to do. "Then was then," they seem to be saying, "and now is now." For many victims of the Khmer Rouge, on the other hand, 'then' recurs, traumatically, every day.'

Article 6

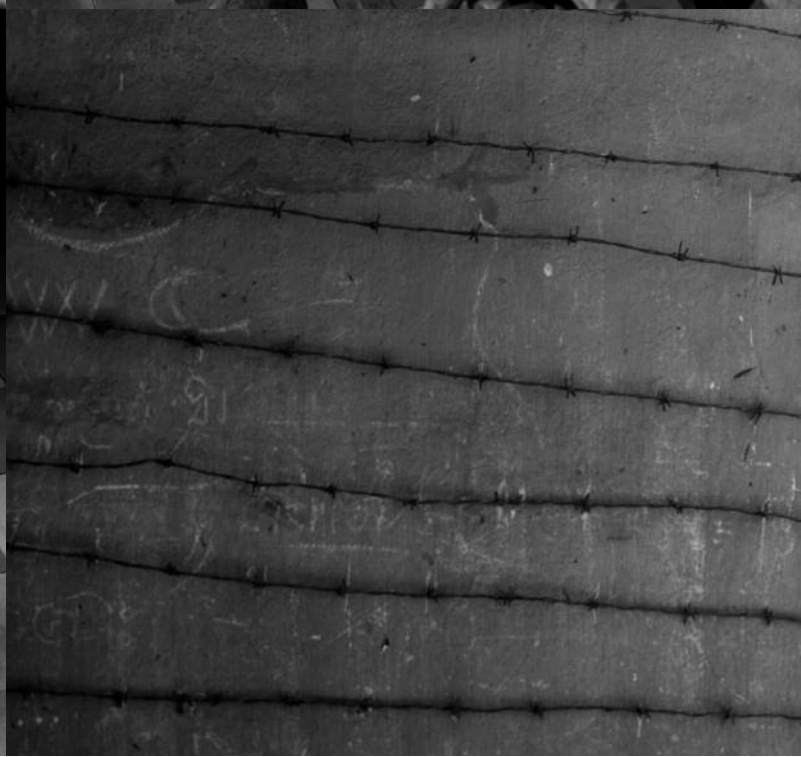
Everyone has the right to recognition everywhere as a person before the law.

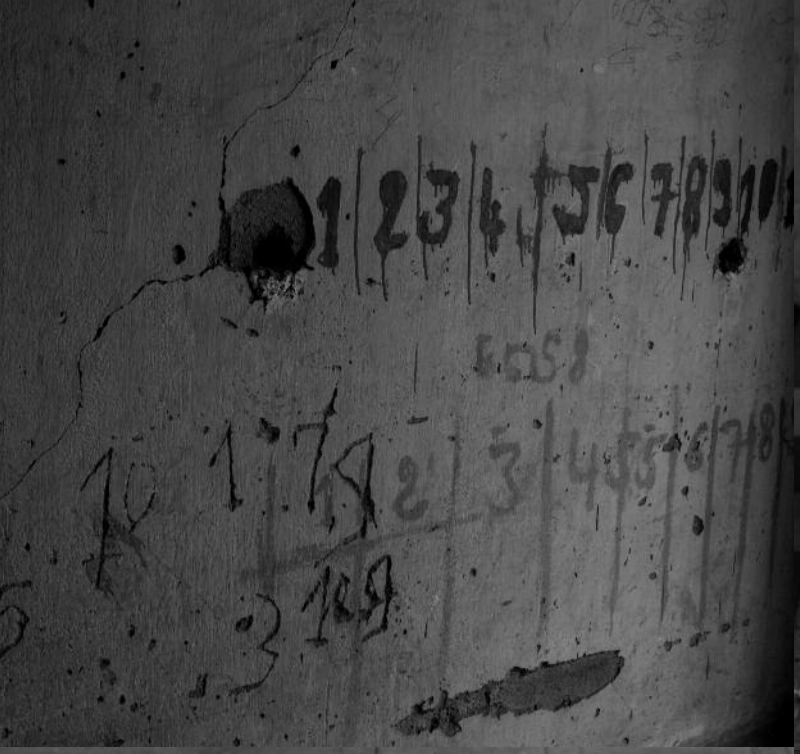
Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.







Photographs by Bishan Samaddar

- **Show:**
Slideshow— Cambodia, enclosed on the CD to the students.

- **Watch video on:**
http://www.youtube.com/watch?v=sBqOXf8cMGw&feature=em-subs_digest-vrecs [also on enclosed CD]

- **Assignment:**
Ask the students to write down two articles from the Human Rights charter that they feel are the most relevant violations in case of the Cambodian genocide. Discuss why they have chosen the articles that they did.

Death as tourist attraction

On February 5, after lying in state for almost four months, Norodom Sihanouk—the king who abdicated twice, led his country into the horror of the Khmer Rouge and then out of that darkness—was cremated on an ornate funeral pyre inside a 15-storey-high crematorium, while 100 guns fired a salute and 90 Buddhist monks, one for each year of his long life, chanted shlokas around his flower-bedecked coffin.

But in Cambodia, a country that's lived through both monarchy and communism, mass mourning happens on a different scale altogether—both grand and state-sponsored, as well as simultaneously intimate and personal.

At the boutique hotel in Siem Reap, the welcome note from the proprietor said he lost all but two of his family members to the Khmer Rouge. His mother was bludgeoned to death. Now many of those same Khmer Rouge killers have shed their old uniforms and quietly joined the government. You don't know if the person sitting next to you on the bus could be your mother's killer, our host wrote.

Then in almost the next sentence he invited his guests to take a drink from the bar up to the roof during sunset. It's quite lovely up there, he wrote. A young woman at a museum exhorted me to buy a book detailing the horrors of the Khmer Rouge. It's a terrible story she assured me, but her eyes were opaque, all emotion sanded out of them by the never-ending recitation of her spiel.

When I demurred, she moved seamlessly into trying to sell me silver jewelry.

Given Cambodia's heart-rending history of genocide, making death part of commerce seems to be one way to pick up the pieces and move on.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Conduct reading sessions in the classroom from the Additional Reading Resource provided with this module:

- Extract from Brigitte Sion's *Death Tourism*
- Ryan Lobo's *War and Forgiveness*

'Then was then,' they seem to be saying, 'and now is now.' For many victims of the Khmer Rouge, on the other hand, 'then' recurs, traumatically, every day.'

- Discuss the concepts of 'Forgiveness', 'Survival' and 'Moving on'.
- What does it take to live with remembrance of evil?
- Compare the Cambodian and Liberian genocide (facing page) in light of survivors. How much of a role does economy and religion play in rebuilding lives? What is the meaning of justice from a survivors point of view? Discuss the concepts of 'Forgiveness', 'Survival' and 'Moving on'.

LIBERIA

I traveled to Liberia to shoot a story about a brutal warlord called "General Butt Naked". He got his name from fighting stark naked and claims to have personally killed more than 10,000 people during Liberia's civil war. He commanded his child soldiers to commit unspeakable crimes and enforced his command with brutality. The general is now a Christian evangelist named Joshua. We accompanied him as he walked the earth, visiting villages where he had once murdered, and as he says, seeking forgiveness and as he says, endeavoring to improve the lives of his former child soldiers.

I expected him to be killed outright but what I witnessed opened my eyes to an idea of forgiveness, which I always thought seemed impossible. In the midst of incredible poverty and loss, I watched people who had nothing, absolve a man who had taken everything from them.

Does forgiveness or redemption replace our idea of justice? Joshua says that sorry isn't enough and one has to live it and prove it. He says he does not mind standing trial for his crimes and speaks about them from soapboxes across Monrovia to an audience that often includes his victims. Our ideas of victory often involve defeating an enemy outside ourselves. A terrorist. A naxalite. Not within.

We look upon these victims and perpetrators as others far away. We prevent ourselves from seeing ourselves in them. We do not allow ourselves to see what we fear the most, and which is so much a part of our deepest potentials. I am fascinated with the general because he represents the possibility of what we could be, for worse and for better.

"The banality of evil" is a phrase coined by Hannah Arendt that was used to describe how the greatest evils in human history were not executed by psychopaths but rather by ordinary people who accepted the premises and ideas of their state and therefore participated with the view that their actions were normal, and ordinary.

I have come away from war with a sense of guilt which for a long while I could not explain. I wondered what use it would be to exhibit photographs, which I know will not sell, of faraway wars in India until I decided that the most depressing thing about working in war zones was not the fear of death. It is seeing the same thing, perhaps the seeds of the same thing within ourselves, in our conversations and in the way we treat our own people.

Disease, war and horror weren't the only things that exited Pandora's box. The last thing to exit was hope. If someone as atrocious as the general can attempt to redeem himself, regardless of whatever idea of justice prevails or its execution and regardless of the good or bad opinion of anyone, there is hope.

Before one begs for forgiveness, he had to forgive himself. Healing comes with confession and acknowledgement of perpetration and then hopefully, forgiveness. Healing for all sides. And that is hope. Maybe for all of us.

—Ryan Lobo

Genocide survivors speak of horrors of the Holocaust, Cambodia and Rwanda

After the genocide that took from her a father, two brothers and a niece, which saw her survive malaria, a snakebite and a miraculously misfiring gun; after the genocide that forced her to seek sanctuary in ditches, bushes and a cathedral, Sophie Musabe Masereka made a silent promise.

"I said to myself: 'I will never get married and I will never get kids, because there is no point in being married if my husband is going to be killed; there is no point in having kids when I have seen entire families dying. I would rather stay the way I am'."

Twenty years ago this April, Masereka, a Rwandan Tutsi who dreamed of becoming a nurse, watched neighbour turn on neighbour as the country's Hutu majority embarked on a three-month campaign of systematic slaughter, during which 800,000 Tutsis and moderate Hutus were murdered.

Although tensions and violence between the two groups were common, the shooting down of a plane carrying the Rwandan president, Juvénal Habyarimana, on 6 April 1994 triggered a killing frenzy that was unprecedented in scale and ferocity.

"Before then, they used to kill quietly; after that it became open," says Masereka. "I started hearing gunshots, people screaming, homes being burnt. Very early in the morning, I could see many people running in both directions: running, screaming, children crying."

Her father, a Seventh Day Adventist pastor who had lived through the Rwandan revolution that preceded the country's independence from Belgium, called his children together and told them: "All I can say is go find refuge, go find where to hide, but wherever you'll be, keep praying. If we happen to meet, we'll pray together."

They were not all to meet again. Five days later, Masereka watched as one of her brothers was taken to the side of the road and shot. After hiding in bushes, where she was bitten by a snake, she decided to return to her family, only to find them being lined up next to one of the newly dug pits that had appeared near Tutsi homes. Her younger brother tried to shoo her away. "He told me: 'Go! We are going to be killed. We don't want you to die with us'."

His warning saved her life. Ten years ago, she gathered her brother's bones and those of her father and niece from the pit and washed them.

The closest of Masereka's many subsequent escapes came when she was picked up at a roadblock and told she would be shot. For some reason, the bullet that should have hit her fell from the barrel of the gun on to the floor.

Masereka believes it was God who brought about her escape; the brother who was with her at the time insists her life was spared because he paid the soldiers a bribe of 20p.

With the help of a neighbour, she managed to get to a cathedral in Kigali where 1,500 people were hiding. The number of sanctuary-seekers gradually diminished as Hutus arrived to take small groups out to be murdered.

After a while, they tired of the slow pace and told those inside that they would be back the next day with grenades. Once again, her luck held: rebels arrived that night to rescue Masereka and others.

Two decades on, her memories are as fresh as her grief. "Every day, I find a way to say my people's names," she says. "When I'm on the bus sometimes, I remember them and tears come to my eyes."

Sokphal Din's memories, grief and anger are equally vivid. He was 18 when the Khmer Rouge took Phnom Penh, dragged his family out of their house in the Cambodian capital and drove them into the killing fields, where, one by one, he watched them die of hunger, exhaustion and malaria. For four years they lived in the jungle as Pol Pot set about murdering 1.7 million people.

"It was like living in the dark ages," says Din. "They called it Year Zero. There was no contact with the outside world. From time to time they forced us to move around like cattle. They kept doing that until we were completely tired and some died from starvation or disease."

With no more sustenance than a daily spoon of rice, he began to find himself obsessed with food – and death. "We closed our eyes every night and dreamed about food; about chicken. But as I was about to eat it, I woke up. Then I'd try to go back to sleep again to continue the dream, and think: 'Please let me finish that chicken'."

His grandmother, whose ashes he still carries, died in his arms in the killing fields. His four-year-old brother was the next to die, succumbing to

malaria after trying to fish for shrimp. As he watched his aunt perish and then his cousins, Din felt a monstrous envy.

"I looked at them and I thought: 'You are so lucky! You're dying now. You're going now, you're not suffering any more. I am the one who's still alive here and I don't know what's going to happen to me'."

He was freed in 1979 after the Vietnamese army invaded Cambodia. After living in a refugee camp and two years as a Buddhist monk, he came to the UK in 1987. Din still dreams, almost every night, of those four years, and of the opportunities denied him by the Khmer Rouge.

"They took away my future; my dream of becoming something," he says. "I wanted to be a doctor. They took away my family and all my good memories of my family. They took away my property. I would have been happy if the killing fields hadn't happened. I would have a lot of children – a family around me – and we'd all be happy."

Thirty-two years before Din was forced into a life of exile and hard labour, Freddie Knoller, a Viennese Jew, was put aboard a train bound for Auschwitz.

"The trains had 10 wagons and 100 people squeezed into each one," he says. "It was impossible to be comfortable there, but we organised ourselves: we got the old men, the women and the babies and the children who were there to sit or to lean against the wall."

Although Knoller and the other young people in the wagon took it in turns to sit and stand, their efforts proved insufficient. By the time the train pulled in to the camp, one child and three of the older people were dead.

On arrival, he was given a uniform and had the number 157108 tattooed on his left arm. As his head was being shaved, he heard, for the first time, about old people and women being taken to Birkenau to be gassed and cremated.

"We didn't believe what they were saying because it was ridiculous. Germany was supposedly a cultured country. We couldn't believe it, but then they said: 'You will smell the sweet smell in the air of the burning bodies quite soon.' And really quite soon we smelled it and we started to believe that what they were saying was really true."

Despite meagre food and the back-breaking work of carrying 25kg bags of cement to the nearby IG Farben chemical factory, Knoller survived not only Auschwitz but also its death-march evacuation as the Russians approached in January 1945.

In Bergen-Belsen – where prisoners went without food for a month – he dug the ground in search of roots to eat. Others went to more desperate lengths.

"The ground was full of dead people and I saw with my own eyes young people finding sharp stones and cutting up the flesh of the dead bodies to roast over fire," he says. "There was no more discipline."

Knoller did not join them in either their cannibalism or their despair. From the moment he was captured by the Gestapo in France in 1943 until the day Bergen-Belsen was liberated by the British in April 1945, he refused to surrender his hope or his faith.

"I saw in the camps so many prisoners who were pessimists," he said. "They gave in; they gave up; they didn't fight for their lives, but I did fight. I believed in God and I still believe in God because I feel if I am in trouble, I can go back and beg God: 'Get me out of here'."

Today, at the age of 92, Knoller makes weekly visits to schools to tell students about the Holocaust. Din and Masereka, who also work with the Holocaust Memorial Day Trust to raise awareness of genocide, want the world to know what happened to them in the hope that others will be spared similar horrors.

Din is writing a book about his time in the killing fields between shifts on the checkout of a Sainsbury's in Hampshire and his work as an interpreter.

"I want people to learn from the past and move on and do right," says Masereka. "Who are we to destroy somebody's life?"

In the end, she found herself unable to keep the promise she made as a 22-year-old: Masereka is married, has three children and works as a nurse.

The Guardian, 28.1.2014.
http://www.theguardian.com/world/2014/jan/27/genocide-survivors-cambodia-rwanda-holocaust-memorial-day?CMP=fb_gu [Accessed on 12.2.2014]

ASSIGNMENT:

Short story writing competion: 'I survived Genocide.'

Ask the students to write a 500 word fictionalised account of being a survivor of any one of the genocides that have been covered so far from the manual. Encourage them to do in-depth research on the chosen topic before writing their stories.

RWANDA

In 1994, Rwanda's population of seven million was composed of three ethnic groups: Hutu (approximately 85%), Tutsi (14%) and Twa (1%). Within 100 days between April and July 1994, an estimated 800,000 ethnic Tutsis and politically moderate Hutus were massacred when a Hutu extremist-led government launched a plan to murder the country's entire Tutsi minority and any others who opposed the government's policies.

The genocide ended when the Tutsi-dominated rebel movement, the Rwandan Patriotic Front (RPF), captured Kigali, overthrew the Hutu government and seized power.

Rwanda: The First Conviction For Genocide

On September 2, 1998, the International Criminal Tribunal for Rwanda (a court established by the United Nations) issued the world's first conviction for the defined crime of genocide after trial before an international tribunal. A man named Jean-Paul Akayesu was judged guilty of genocide and crimes against humanity for acts he engaged in and oversaw while mayor of the Rwandan town of Taba.

Born in 1953 in Taba commune, the young Akayesu was an active member of the local football team. The father of five children, he worked as a teacher. Akayesu was a respected leader in his community, widely considered a man of high morals, intelligence, and integrity.

Akayesu became politically active in 1991 and was elected local president of the Democratic Republican Movement (MDR), an opposition political party. Initially reluctant to run for public office, Akayesu was elected bourgmestre (mayor) of Taba, a position he held from April 1993 until June 1994.

As mayor, Akayesu was the leader of the village and was treated with respect and deference by the population. He oversaw the local economy, controlled the police, administered the law, and generally led social life in the village.

After the Rwandan genocide began on April 7, 1994, Akayesu initially kept his town out of the mass killing, refusing to let militia operate there and protecting the local Tutsi population. But following an April 18 meeting of mayors with interim government leaders (those who planned and orchestrated the genocide), a fundamental change took place in the town and apparently within Akayesu. He seems to have calculated that his political and social future depended on joining the forces carrying out the genocide. Akayesu exchanged his business suit for a military jacket, literally donning violence as his modus operandi: witnesses saw him incite townspeople to join in the killing and turn former safe havens into places of torture, rape, and murder.

As the war's tide turned, Akayesu escaped to Zaire (now the Democratic Republic of the Congo) and later to Zambia, where he was arrested in October 1995. In a trial held before the International Criminal Tribunal for Rwanda he was convicted of genocide, the first such conviction in an international court and the first time rape was considered a component of genocide. Akayesu is serving a life sentence in a prison in Mali.

United States Holocaust Memorial Museum. "The Holocaust." Holocaust Encyclopedia. http://www.ushmm.org/wlc/en/article.php?ModuleId=10007157. Accessed on [11.2.2014].

ASSIGNMENT:

- Screen the enclosed Rwanda Genocide Documentary.
- Divide the class in two groups. One group makes a fact file of cases of Genocide where perpetrators have been taken to court and the other group makes a fact file of cases where justice is denied.

SUDAN

In one of the worst campaigns of mass slaughter since World War II, more than 2.5 million civilians have been killed in Sudan over decades of brutal conflict between north and south, in Darfur in the west, and in other regions.

Following independence from Britain in 1956, Sudan became embroiled in two prolonged civil wars for most of the remainder of the 20th century. Competition for scarce resources played a large role in these conflicts. Oil was discovered in western Sudan and the Sudanese government and international contributors became increasingly interested in the land in Darfur. The genocide in Darfur began in 2003 and continues today, driven by conflict between largely Arab grazers and non-Arab farmers.

Government-supported Arab tribesman (Janjaweed) systematically raid non-Arab villages in Darfur, killing and terrorizing the people and burning the villages. The goal is to remove the non-Arab farmers from the land to create a Pan-Arab state.

Attacks on Darfuri villages commonly begin with Sudanese Air Force bombings followed by Janjaweed militia raids. All remaining village men, women, and children are murdered or forced to flee. Looting, burning of food stocks, enslaving and raping women and children, and stealing livestock are common. Dead bodies are tossed in wells to contaminate water supplies and entire villages are burned to the ground.

According to the United Nations, more than 2.7 million people are internally displaced and more than 350,000 are refugees in neighboring Chad. More than 400,000 have been killed; approximately 5,000 people die each month. The Sudanese government denies any culpability for the violence, displacement, and deaths.

In partnership with Google Earth, the United States Holocaust Memorial Museum is releasing compelling new visual evidence of the destruction in Darfur.

Use Google Earth's historical imagery to engage students in comparing villages before and after they were destroyed and understanding the extent of damage to life and property.

http://www.ushmm.org/learn/mapping-initiatives/crisis-in-darfur

On 27 February 2002, bogies of the Sabarmati Express were set ablaze near the railway station at Godhra in Gujarat, claiming 58 lives. On the following day began the longest continuous bout of mass violence in recent history. This violence, which has officially claimed more than a thousand lives—unofficial figures are at least three times that number—lasted more than 75 days. Its implications will be with us for much, much longer.

The carnage got called by the routine name that all such violence is given: **communal riot**.

In India Hindu–Muslim riots can be traced back to 1893, some sparked off by religious processions, disputes over temples and mosques, cow protection movements and so on.

One of the first major communal riots took place in August 1893 in Mumbai in which about a hundred people were killed and 800 injured in riots that lasted over six months.

'Gujarat was a one-sided attack, a carnage. It was, to put it bluntly, genocide: 'the deliberate and systematic extermination of an ethnic or national group'.

Nothing Muslim was spared. In a row of ten shops, uncannily, the only Muslim-owned shop would be looted and gutted. In a row of parked vehicles, only the Muslim-owned vehicle would be burnt. The precision was stunning. Mobs came armed with lists of addresses and names. Printed lists. Lists taken from the municipal records. Lists published earlier in local newspapers. Lists of Muslim properties, businesses, houses. This was not a riot. This was a pogrom, a systematic carnage, genocide. It was our own, local, home-brewed Bosnia.

Gujarat was in the making for a long, long time. It was not a 'spontaneous reaction' to the atrocity of Godhra. No incident of communal bloodletting is ever spontaneous, of course. Killing is hard business. Nobody does it 'spontaneously'. The forces of the fascist Hindu right have been systematically spreading their poison for many years. Lists don't get extracted from municipal records just like that, in a moment of madness and fury. When policemen, far from stopping killer mobs, actually give covering fire to them, this is not a case of the proverbial 'official apathy'. When bulldozers owned by the state are used to raze to the ground shops and houses, it is not 'official apathy'. When destroyed structures are tarred over and a road constructed to remove even a trace of what existed, it is not 'official apathy'. It is active collusion.'

Sudhanva Deshpande. 2001-2002. 'Why This Issue: Editorial' in Seagull Theatre Quaterly, (32/33:34 - 41)

Hidden Fires

MANJULA PADMANABHAN

Written in response to the Gujarat riots in 2003

[*The stage is dark. A red spotlight snaps on. A man is standing under it …. He appears disheveled. He looks over his shoulder a couple of times before he starts to speak. He is calm, but taut.*]

MAN: Yes. … yes! I can talk about it. Why not? I'm not ashamed. I am not afraid. Let me tell you how it was, in that first week. I was there at the beginning.

Yes -- ten! That was my score. I refuse to be ashamed of it. I can explain it all—you see, they weren't really … people. Yes, ten or ten and a half—depending on how you count the one who was pregnant. In such a situation, do we count one … or one and a half? Or two? Anyway! The point is, ten … cases were involved.

It started without warning. I was standing in my shop. One moment I was thinking about my nephew's engagement and the next moment … there was a sound. A customer in the shop, a woman -- she heard the sound before me. She said, What's that? Then I heard it too.

We both stepped out. We saw someone running. Behind him were seven others, maybe eight. They were carrying sticks. The one in front was running towards me. His mouth was open, no sound coming out. I knew what I had to do.

I stood in his path. He swerved to avoid me, but I held him. In that instant the boys caught up. They leapt at the man, jumped straight at him! And stamped him out.

I heard the crunch of his bones as they broke him. Scorching red juice spurted from his nose. In his final moment, he looked straight at me. The heat of his life was like a blaze in my face! And then … he was out.

Others like this one had begun running in the streets. Some of them were female. If you want to -- yes, you could call them people. I don't of course. There's no point. That's what you don't understand. They looked like men, they looked like women. But in reality … well …

You have to understand. Some people are not … people. They share the street with you and me … but inside, deep inside … they're not people …

How else can I say it? There are some things you just know. And once you know it, you can't stop knowing it. It's like red hot coal—it takes only one lesson to know everything you need to, about getting burnt.

You call them people? I call them red, hot coals. From an ancient fire. Not people at all. So long as they remain cool and unmoved, they're all right. But the moment they begin to smoke, the moment they show that ancient heat—then! Ah then. That's when we—we who can get burnt from that distant fire—that's when we must take action.

Who fanned those coals back to life—was it Them? Was it Us? Who set the streets aflame with them? Was it Them or was it Us? Frankly, I don't care. When a fire is raging out of control there is only one rule for dealing with it: put it out.

Here, there, everywhere … fires were running this way and that, threatening our city, destroying our country. Some were actually aflame; others were just barely smoking. But all were burning from within, lit by their own … otherness.

When your life's in danger, you'll do anything to defend it, won't you? When your country's in danger, you'll do anything to protect it, won't you? That's what we did. Defended our selves. Saved our country. We saw fires and we—stamped them out.

I see it in your face—you think I did something wrong. I tell you, it was not wrong. It was right. It was the only thing to do. You would do it yourself, believe me, if you saw a fire coming your way. If you thought there was no other way to save yourself from getting burnt.

At the end of that first day, we heard the news. Two hundred dead. At the end of the next day, we heard the news. Three hundred dead. At the end of the month, we heard the news. Two thousand dead. At the end of six months, ten thousand dead.

The fire of otherness. A deadly scourge. But there's a simple rule to follow: when you see a fire, stamp it out. That first day, I counted ten. But after that day, I stopped counting. I don't know how many I killed. It became routine. Nothing very special. Like pest control. Like fire-fighting.

You mustn't allow yourself to be confused. Some people—you for instance—you want to know: But HOW could I, anyone, actually kill people? So many people? I keep telling you: I didn't kill anyone. Nobody killed anybody. We saw fires and we put them out.

It's a useful approach, this one. Before, when I was still just an ordinary shop-keeper, looking after the store, minding my business, I didn't realize how simple life could be. All these years I used to think there were many laws, rules, regulations. I did as I was told. I obeyed all the rules. But now I understand: there is only one rule. When you see a fire, stamp it out.

Don't wait for help or call for the police. When you see a fire, stamp it out.

And there are a lot of fires around, believe me. Not so easy to see all of them. Some of them are hidden. Even from the people in whom they burn. It takes special eyes to see them. My eyes for instance … I think I am starting to doubt them. At one time, everyone I saw, I knew exactly who they were. Where they came from. No longer. Now everyone wears the same clothes, the same marks on their foreheads, the same spectacles and ties … sometimes I have trouble guessing: is that one of Them or one of Us?

I used to think, If I don't see, immediately, from your expression, or the clothes you wear, or the style of jewelry around your neck or the colour of your bangles, or the cut of your blouse that you are one of Us, the chances are I will assume that you're one of Them. That's how I used to think.

It's like that amongst the animals. There are lions, there are deer: does anyone say, Oh the lions are the same as the deer and the deer are the same as the lions? No, of course not! Of course we say they are each of them is different from the other!

Similarly with us. Some of us are deer, and some of us are lions. That's all there is to it. Very simple. It's normal for the lions to eat the deer. It's normal for the deer to run from the lions. After all, no-one wants to be eaten. Even when it's just their … how shall I call it? Their destiny. As deer. As prey.

It's the law of the jungle. And when the law of the jungle is broken, there is Chaos. That's what. And no-one wants Chaos. Not even the deer. Ask me? I should know! I don't want Chaos. That's why I'm talking to you. Because I want to help you—to avoid Chaos, that is.

I'm sure you don't want Chaos, either. You just want to get on with your life. That's true, isn't it? It's true for me too. I'm sure you can see that. Of course you do. I am sure you'll understand then, why I've come to you now. Why I'm standing here today. I just need a little of your time and …

Please—no—don't turn away: just listen to me. Please.

Till yesterday … it was all so clear. Like I've described to you. Everything was simple. It was the law of the jungle, and I was a lion. Till yesterday. That's when they came to my house and—no, wait, please! Don't turn away!

They didn't even ask questions. They just began to beat me up. Then they threw me out of my house and set fire to my wife. She was not yet forty. They took away my sisters and their daughters. They strangled my son in front of me and pissed inside his dead mouth.

I screamed! I cried! I said, I am one of you! All they said was, Hidden fires. You have hidden fires. And we've got to put them out.

I said, No! No! You're wrong! I have no hidden fires! I have nothing you don't have! But they were deaf. They were blind. Hidden fires, they said, we've got to put them out.

Show me! I begged them. Show me one sign that I am different to you! But all they said was, We need no reasons, don't you see? That's the law of the jungle. You believe in too, don't you? Just like we do. You say you're a lion, but your great-grandmother, three generations ago, SHE was a deer—someone told us—and that makes you a deer! And that's your hidden fire. So we've got to put you

out. Then they told me they would be kind to me. They would spare my life. Then they told me to go far away and never come back. They told me to forget about my shop, my house, my property. And that was all they said.

Don't you think it's unfair? Don't you—no! Please! Why are you turning away? Why don't you understand! There's been a mistake—isn't it obvious? Why don't you listen! They had NO REASON for beating me up! I have NO HIDDEN FIRES! If they could beat me up, they could beat you up —no, no, no! You must listen, you must! Please! It's for your own sake—believe me! If it could happen to me, it could happen to you—

[*Light starts to fade*]

Please! Listen to me! Please! For your own sake, never mind about me—don't turn away—don't laugh and shake your head—please—listen to me—please …

[*Lights and audio dim while he talks, till all that remains is a small red flickering pin-point of light on the front of the man's chest*]

—I take back what I said earlier—I see that I was wrong, I was blind—I was intolerant—but it was all because I didn't understand! That's why I'm pleading with you—listen to me—it's for your own good—no! Don't turn away—don't … please …

[*The small flickering light goes out too.*]

Originally published in *Hidden Fires*, Seagull Books 2003.

ASSIGNMENT:

Select a student to perform Hidden Fires, the monologue.

Anatomy Lesson

K. G. SUBRAMANYAN

You do not have to go
To anatomy rooms
To see dismembered bodies.
You can see them on the street.
Eyes blown out of sockets
Faces ripped apart
Torsos crushed and mangled
Torn limbs strewn around
Like playthings in the pathways
For stray dogs to tug and tear.
Streets are now open playfields
For wild men on the prowl
Masked out of identity
With black dress, hood and gloves
Seeking to blast the bodies
Of unwarned fellow beings.
To assert a waning manhood?
To express an inner hurt?
To avenge an ancient grievance,
Or serve a faceless God
Made out of stone or timber
Or a non-material myth
Born out of countless stories
That spew from many mouths
Where each new wash of spittle
Reshapes a previous tale
Painting in shadow patches
That lead one's mind astray
Cloud it with dark suspicions
Seed it with bars of hate
Streets no more ring with laughter
Doors stare like vacant eyes
Hold whispers in shaded corners
Wails in the corridors.
The wails are warped with anger,
Tears hiss like molten lead.
The heart's once smiling garden
Is a patch of deadened earth
Spewing new bugs of hatred
In each human, beast or thing
Cramping their growth and action
Shrinking their inner selves.
Trees chop the sky like hatchets
Grass flares like blown-up fire
Birds slash the air with curses
Beasts glare with gory eyes
And each man sees his neighbour
A monster in human dress.

- Discuss the concept of **Mob Fury. Focus on concepts of perpetrators, victims, bystanders and helpers.**

- **Ben Rivers Game:**
[Video clip enclosed for teacher reference]
Discuss the concept of Cause and Effect

- **Conduct a playreading session:**
An extract from *The Tiger* by Sisir Kumar Das [Pdf enclosed]

- **Write a short story from the point of one of the following—victim, perpetrator, bystander, helper.**
'That night I really understood the meaning of *Fear*'.

Originally published in *Two Poems*, Seagull Books 2009.





- Show Slideshow: Gujarat 2002 by Sahir Raza (GujaratSahirRaza.avi)
- Debate: **Gujarat 2003 — Communal Riot or Genocide?**

UNDERSTANDING IDENTITY

Questioning and understanding identity—of self and of the other—has in the modern world become as fundamental a need as questioning and understanding one's purpose in life.

There are a hundred or more reasons for this need of understanding identity, but the foremost amongst them is the need to understand 'difference' through the exploration of identity.

Worldwide, historically, we have seen identity issues and the human race's intolerance of difference being the root cause of wars, destruction, violations, persecution, exploitation. Hindus killng Muslims, Muslims killing Christians, Buddhists killing Muslims, Dalits being exploited, in Rwanda the Hutus eleminating the Tutsis. . . the list is endless.

Not just religious identities, gender difference, sexual orientation, socio economic differences, and a host of other differences form the basis of clashes—minor and major.

Being labeled 'different' has been synonymous with being seen as inferior.

This section will look at the relationship of our stories to our identities, where mindsets come from and the role of mindsets in preventing us from respecting and accepting 'difference'.

Designed on the premise that 'there is no better learning than doing', this section outlines projects that, if carried out through the academic year, would provide the students with an in-depth understanding of the issues dealt with in this supplementary curriculum in a manner that will make life long impact and sow the seed of critical thinking.

Screen video clip: HetainPatel.mp4 [enlosed on DVD] in which Hetain asks "What determines our identities anyway?"
Hold an open discussion in class on 'The Point Hetain Patel Made'

ASSIGNMENT

The identity Bag—Who Am I?

Each student is asked to bring a brown paper packet, fairly large.

Each one writes on the paper bag words that others use to describe them.

Next, they make chits with words that they use to describe themselves and drop these chits into the bag.

Ask them to then add photographs of people important to them, brief descriptions of events that have shaped their minds/thoughts, memories that have left a mark (positive and negative). They can even add momentos of experiences that have been meaningful.

This should be an on-going process. Ask them to continue adding to the bag and sharing as you take the through this module.

Periodically have them share contents of their Identity Bags, either in pairs or with the entire class. While sharing encourage them to notice things they have in common with each other and that which is different and makes them unique. Discuss the source of the differences. Focus on the many factors that contribute to our identities.

'Who are you?' is a question that we have all been asked at one time or another. And in answering, we reveal our identity. Most of us view our identity as a combination of many factors, including ties to a particular community, school, or nation. Our values and beliefs matter, as do the decisions and experiences that have shaped our lives.

'Every human being is different. Each one of us is recognisable as an individual, initially and most superficially, by our physical appearance. However, our uniqueness as individual human beings involves, not only being distinguishable from others, but also being different in our behaviour, character, likes and dislikes, ability, gender and nationality. Our linguistic, religious, cultural and ethnic background also helps to define who we are. Some of the factors that make us different from others are a result of exercising our democratic rights and preferences, but there are other aspects over which, in normal circumstances, we can exercise no choice. These include our sex, the colour of our skin or the family or cultural traditions into which we are born. Yet we are all members of one indivisible human race.'

—Module: The Right to be Different—Anne Frank House, Amsterdam

A Question of Identity

JERRY PINTO

I am what I wake up in the morning. I turn over in bed and wish I could sleep again. Then I cough a lot and drink some apple juice. I figure out what I am as the clouds of sleep disperse and some sense of me-ness returns to the Pinto frame.

Both my religion and my national identity are shaped by these morning moments. Some days I get up and I find, without surprise, that I am Muslim. Other days, I get up and I am a Seventh Day Adventist. On weekends, I find that I am generally a Hindu but only on rainy weekends.

Now as to my national identity. That question is easier to resolve because I have a passport. Therefore I am Indian.

However, I must say that in my last birth I was a hamadryad1 in Burkina Faso. This was a very difficult life because no one believes in hamadryads and without belief, the old gods fade and, my goodness, the fading is much, much faster for lesser beings like dryads2, naiads3 and hamadryads. The speed of gods fading to hamadryads fading might be likened to the speed of terylene fading versus batik but we don't want to get too technical here.

And however, if I may add, I am not sure what the issue is.

Suppose I were from La Cote d'Ivoire4. Would that upset you? Would you stop reading the column? Okay, then I'm not from the Ivory Coast.

Suppose I were an Australian aboriginal? Would my desire to indulge in a little Dreamtime offend you?

In other words, why do you want to know?

Are you sure about yourself?

You are.

You're lucky.

My own identity is fluid and like most fluids, it is messy, given to taking on the shape of the container in which it happens to be placed. This may make me sound like a slippery sort of fellow and I must admit I am. You would not want me to marry your daughter because you might marry her to a Sufi and find that she woke up the next morning with a Taoist nun.

And you know what? You're going to have to be careful with that daughter of yours. Because I'm not alone. There's lots of us, with indistinct identities. There's my Hindu accountant who goes to visit his mother when he's feeling down: the Mother of Perpetual Succour. There's my Muslim cabbie who salutes when he passes the shrine of the god who gave him his cab: Ganesha the Lord of Obstacles. And when I picked up Imaane, beautiful baby born to a couple of shapeshifters, I breathed an Om into her ear and watched as she fell asleep on my shoulder and then threw up some lunch.

We are all of us slippery. We resist your agendas and your questions. We wonder at your need for this protective coat of definition, for yourself, for others. Oh we will own up, yes, Roman Catholic, yes, Indian, no, not Kannadiga, yes, Kayastha, no, yes, no. But inside we know that identity is a lot more than yes-es and no-es. Inside we know that this messy business called humanity will allow us a lot more leeway than that.

What am I?

I'm a Maybe.

Notes:

1. Hamadryad: In Greek and Roman mythology, a nymph who lives in the tree and dies when the tree dies.
2. Dryad: A nymph inhabiting a forest or a tree, especially an oak tree.
3. Naiad: A water nymph said to inhabit a river or waterfall.
4. La Cote d'Ivoire: A country in West Africa, a former French colony, famous for ivory and slaves.

The Lonely Spider

ANDREANNA ATKINS

The lonely spider reaches out
For what, you might ask?
If not to spin his web then for what?
For his identity
The identity of him
His identity . . .

The lonely spider calls out
For what, you might ask?
If not for his mate then for what?
For his identity
The identity of him
His identity . . .

The lonely spider waits
For what, you might ask?
If not for his food then for what?
For his identity
The identity of him
His identity . . .

'A spider doesn't have feelings!'
How should you know?

'A spider isn't that smart!'
That could be true.

'A spider can never have a real identity!'
And neither could you, or any of us
But we try to find one even if we're not looking
And thats our life . . . after which we die

What have we done with our life up until then?
Either we've thrown it away, gave it up, wrecked it, lived it up to the fullest, took it for granted, or got far in it.
We still had one.
It's up to us what we shall do with it
Just like the lonely spider
Who will probably just end up on the bottom of your shoe anyways

Somebody Else

JACKIE KAY

If I was not myself, I would be somebody else.
But actually I am somebody else.
I have been somebody else all my life.

It's no laughing matter going about the place
all the time being somebody else:
people mistake you; you mistake yourself

From: Off Colour
Publisher: Bloodaxe Books, Newcastle upon Tyne

At the Cross Roads

ANJUM PARVEEN

I am never quite sure of my identity; of my sense of belonging, of right and wrong beyond convention; of whether to rejoice at the mesmerizing beating of dhaks or be nonchalant about the whole thing. I am never sure how I should spend my holidays amidst the grandeur of Durga puja.

I've always been taught that there is only one God. I call my God Allah and my best friend calls hers Bhagobaan. I've never enjoyed the pujas with the same fervour as I enjoy Id. A sense of uncertainty envelopes me, I'm not sure why.

As I stand here at the crossroads of unnamed things, I think of the millions like me who're held up either by Christian or Muslim conventions. Half of my friends are Hindu and the other half are Muslims; as a practicing Muslim, is it normal to feel alienated when it is puja time?

Ammi always complains of the traffic problems, a consequence of the pujas, but she loves the taant and silk sarees that are sold during the pujas. Dad dislikes the sound of the dhaks and is reluctant to pay chandaa to the local puja committee near his office but loves the payesh that his colleague's mom cooks especially for him during the pujas.

I've never joined in ceaseless discussion of puja shopping. I quietly slip away from them, my sole refuge being FM radio, which begins to irritate me too with its puja promotions: best jewellery and sarees, discounts and offers, and of course, straight from the heart puja greetings—all in Bengali, which I can hardly comprehend. I have an aversion to Bengali. The radio makes me want to scream. I want space to be myself. I don't want to make way for my Bengali counterparts anymore.

But I have so many doubts. Is this cynicism justified? Am I being too harsh and selfish? Am I being ungrateful to my city? The city of my birth, the city of so many colours fused into love? I've never felt this love when it's come to celebrating or rather participating in the pujas. Year after year it's reminded me of my association with Calcutta, the strength of which grows every day. Just as Durga puja is an inseparable part of Bengal, so is my religious identity from my identity as a Calcuttan.

Ids and pujas have the same sense of festivity. They herald the same message—to different people in different forms. I am conscious of the impact of Id; I can't really say what kind of impression the pujas leave me with.

I was walking on the pavement outside an 'important' pandal on the Nabomi, hurrying back home when without realising it, I was ushered into the pandal along with the crowd. An urchin outside the pandal stretched out his hand begging for alms. The crowd ignored him. The mute Goddess sounded louder than the boy. It was my first encounter with the Goddess. Once again uncertainty claimed me. I felt lost in the crowd. Did I belong in this crowd? Did I belong to them? Do I belong to anyone? The city? Bengal? Islam? I can't be sure anymore.

Not Like Strawberries

BIKRAM GHOSH

I have a friend who told me that when he was with me he was white, but when he was with his friends in the west he was brown.

Now I know the colour brown. I am brown. Not like the bark of some trees or the colour of earth. Not like coffee or leather or cardboard boxes. Not like someone's hair or the dirt under fingernails which looks like black but is really brown.

Come to think of it, I am not brown like anyone or anything. I am my colour of brown.

My friend was mostly white. Not white like paper or clouds or the paint on walls. Not like smoke or cloth. Not like when you scratch yourself in the winter leaving thin white trails on your brown skin. If you are brown, of course. But then you could be like my friend and be brown only in certain places with certain people.

Actually, my friend was white-ish. He had some spots on his face that were red, no, pink in the beginning and red later. Not pink like ice-cream or the towel they wrapped around my sister when she was born. Perhaps the spots were pink like my sister was pink when she was born!

My sister is not pink anymore. She's brown like me. Not exactly like me but brown like herself. And much browner when she doesn't have a bath.

My friend would turn red when he was embarrassed. Not like apples or cherries or like how sunlight looks with your eyes closed. Not red like strawberries or tomatoes, though sometimes tomatoes can be as red as blood. My blood is red like blood is red like my friend's blood was red like mine.

Tomato sauce and strawberry juice are not like blood. I've tasted them all and they are not the same.

When my friend cried, his tears had no colour and you could see right through them, but then the world looks different from behind tears. And maybe, that's another colour altogether.

Tomatoes and strawberries are not like blood.

Does blood change colour like my friend?

Use these pieces to conduct reading sessions in class and encourage discussions on the question of identity.

WHO AM I?

Screen video clips:

TAN LE: What Does Identity Mean for an Immigrant? [TanLe-Identity.mp4 enclosed on DVD]

ANDREW SOLOMON: Can your Child's Identity Shape Yours? [AndrewSolomon.mp4 enclosed on DVD]

ELIF SHAFAK: Can Stories Overcome Identity Politics? [ElifShafak.mp4 enclosed on DVD]

PICO IYER: What Do You Call Home? [PicoIyer.mp4 enlosed on DVD]

Discuss: National Identity; Religious Identity; Individual Identity

Once we lose our own sense of identity, we lose our own authentic self—our own sense of integrity and who we are.
—TAN LE

About Tan Le's TED Talk:
Entrepreneur Tan Le recounts her family's harrowing journey from Vietnam to Australia. She talks about how her upbringing as a Vietnamese refugee living in Australia has defined her identity.

About Tan Le:
Tan Le was only four years old when she and her family took on a dangerous journey to emigrate from Vietnam to Australia. At age 16, she entered college. Soon after, she was named 'Young Australian of the Year.' Since then, she has become a leader in entrepreneurship and innovation in Australia.

Le is the founder and president of the bioinformatics company, Emotiv Lifescience. She is also the co-founder of Emotiv, a company that work on bypassing the mechanical (mouse, keyboard, clicker) to have our digital devices respond directly to what we think.

Emotiv's EPOC headset uses 16 sensors to listen to brain activity. The software 'learns' what each user's brain activity looks like when one, for instance, imagines a left turn or a jump.

As long as you experience your condition as an illness, it's your prison. Once you experience it as an identity it's the source of your freedom.
—ANDREW SOLOMON

About Andrew Solomon's TED Talk:
What is it like to raise a child whose very identity is fundamentally different than yours? Writer Andrew Solomon shares what he learned from talking to dozens of parents and how the experience shaped the identities of both parent and child.

About Andrew Solomon:
Andrew Solomon's latest book, *Far From the Tree: Parents, Children, and the Search for Identity*, tells the stories of parents who not only learn to deal with their exceptional children, but also find profound meaning in doing so.

Solomon's startling proposition is that diversity is what unites us. He writes about families coping with deafness, dwarfism, Down syndrome, autism, schizophrenia, multiple severe disabilities, and many other types of identities.

While each of these characteristics is potentially isolating, the experience of difference within families is universal. Woven into these stories is Solomon's journey to accepting his own identity, which culminated in his midlife decision to become a parent.

Solomon's last book, *The Noonday Demon: An Atlas of Depression*, won the 2001 National Book Award for Nonfiction, was a finalist for the 2002 Pulitzer Prize, and won fourteen other national awards.

We always talk about identity, we fight for identity, sometimes we kill for identity. But why is that? Why can't we talk about belongings? Multiple belongings.
—ELIF SHAFAK

About Elif Shafak's TED Talk:
Novelist Elif Shafak describes how fiction has allowed her to explore many different lives, to jump over cultural walls, and how it may have the power to overcome identity politics.

About Elif Shafak:
Elif Shafak is the most-read female author in Turkey, where she is known both for her descriptions of Istanbul's backstreets and her global upbringing. Her writing is at once rooted in her feminist perspective and her deep knowledge of Sufism and Ottoman culture. Shafak creates a third way to understand Turkey's intricate history.

Her international sensibilities have been shaped by a life spent in a diverse range of cities, including Ankara, Cologne, Madrid, Amman and Boston. She has written novels in Turkish—such as her first work, *Pinhan* (The Sufi)—as well as in English, including her most recent novel, *The Forty Rules of Love*, in which two parallel narratives take the reader from contemporary Boston to thirteenth-century Konya, where the Sufi poet Rumi encountered his spiritual mentor, the whirling dervish known as Shams.

Her unconventional political views have not gone without controversy. When she published her novel, The Bastard of Istanbul—about two family histories one Turkish the other Armenian—she faced charges for 'insulting Turkishness.' The case was later dismissed. Shafak also writes lyrics for Turkish rock bands.

It's only by stepping out of your life and the world, that you can see what you most deeply care about and find a home.
—PICO IYER

About Pico Iyer's TEDTalk:
Country and culture used to serve as the cornerstones of identity, but what does 'home' mean to someone who comes from many places? Writer Pico Iyer talks about the meaning of home in a world where the old boundaries of nation-states no longer apply.

About Pico Iyer:
Acclaimed writer Pico Iyer began his career documenting a neglected aspect of travel—the disconnect between local tradition and imported global pop culture.

Since then, he has written a dozen books including topics such as the cultural consequences of isolation, whether writing about the exiled spiritual leaders of Tibet or the embargoed society of Cuba.

Iyer's latest focus is on how travel can help us regain our sense of stillness and focus in a world where our devices and digital networks increasing distract us?

He says 'Almost everybody I know has this sense of overdosing on information . . . Nearly everybody I know does something to try to remove herself to clear her head and to have enough time and space to think . . . All of us instinctively feel that something inside us is crying out for more spaciousness and stillness."

http://www.npr.org/2013/10/06/229879937/identities Accessed on [11.2.20141]

'The human race has a long history of intolerance of difference. Being labelled 'different' has been synonymous with being seen as inferior, undesirable, deviant and therefore fit only for servitude, enslavement or elimination.'

—Module: The Right to be Different—Anne Frank House, Amsterdam

The persecution of Jews from ancient times to the nineteenth century lies not in their difference per se, but in the refusal of different societies and nations to tolerate, let alone accept that difference. Jews were not only seen as different, but separate, in their race, religion and culture. In the Middle Ages Christians regarded Muslims and Jews as heretics and Muslims saw the adherents of all other faiths as 'Kafirs', unbelievers. Between the 14th and 19th centuries Europeans justified slavery and the slave trade by arguing that Africans were congenitally inferior and that they were providing opportunities for them to be civilised and converted to Christianity for the salvation of their souls. During the Reformation the Huguenots were persecuted and other Protestants were not tolerated in the other countries of Europe. Hitler and the Nazis targeted Slavs, Gypsies and gay people for elimination, but his obsession with annihilating the Jews led to the Holocaust.

Earlier in this module we have seen an entire race of Aborigines being wiped out because they were percieved to be different from the whites and hence inferior. Sudan, Rwanda, Bosnia, Kosovo, the list is endless—all a demonstration of the lengths to which human beings are still prepared to go in order to deny the right of others to be different.

Women are seldom accorded equality with men, the disabled are still trying to assert their rights and gay people still encounter discrimination in all societies.

Of the many lessons learned during the 20th century, respecting other people's right to be different has not been one.

This is why it is important to teach our young tolerance and the importance accepting and respecting difference and its relation to equality.

Screen video clip: BryanStevens.mp4

* Module: The Right to be Different—Anne Frank House, Amsterdam

THE COLOURLESS CHALLENGE

ASSIGNMENT:

Art competition: The Colourless Challenge
Students to submit individual artworks. They can be water colours, oils, pastels, mixed media or even collages. The only restriction is to use any ONE colour of their choice.

Exhibit the works in the classroom.
Debate: 'The world alas would be so much duller, if we were all just one colour'.

TAKING 'DIFFERENCE' TO ITS EXTREME

Antisemitism (*noun*): Strong dislike or cruel and unfair treatment of the Jewish people

Racism (*noun*): Belief in superiority of a particular race; antagonism between different races

Antisemitism had long been part of life in Europe. Wilhelm Marr, a German journalist, coined the word antisemitism in 1879 to describe the hatred of Jews as members of a separate and dangerous 'race.' The term combined older stereotypes about Jews and Judaism with the racist thinking of the 19th century. In earlier times, Jews were hated because they refused to accept the religion of the majority. Often times Jews who converted, or so the reasoning went, were no longer outsiders. They belonged. By the late 1800s, racists saw every Jew, regardless of his or her religious beliefs, as an outsider, because conversion does not alter one's race. Today most scholars regard race as a meaningless scientific concept; human beings, regardless of their so-called race, are more genetically alike than different. Genetic differences within 'races' are greater than those between the races.

In the 1800s, the few scientists who tried to show the flaws in racist thinking were ignored. For example, after studying seven million Jewish and Aryan children, the German Anthropological Society concluded in 1886 that the two groups were more alike than different. Historian George Mosse writes:

> This survey should have ended controversies about the existence of pure Aryans and Jews. However, it seems to have had surprisingly little impact. The idea of race had been infused with myths, stereotypes, and subjectivities long ago, and a scientific survey could change little. The idea of pure, superior races and the concept of a racial enemy solved too many pressing problems to be easily discarded.

HITLER'S RISE TO POWER

In the early 1930s, a worldwide depression intensified feelings against Jews and other minorities. It was a time of stress and uncertainty. In such times, many people are attracted to simple answers to complex problems and blame the 'other' in the society for the crisis. In Germany, the allegation that Jews were responsible for all of the nation's problems was fostered by groups like Adolf Hitler's National Socialist, or Nazi Party. In speech after speech, they maintained that the Jews were everywhere, controlled everything, and acted so secretly that few could detect their influence. The charge was without historical validity, but after hearing it again and again, most came to believe it.

—Study Guide to the MTV film
I'm Still Here: Real Diaries of Young People Who Lived During the Holocaust.

Facing History And Ourselves.
http://www.facinghistory.org/resources/publications/im-still-here-real-diaries
[accessed on 20.2.2014]

The Dictators

PABLO NERUDA

An odor has remained among the sugarcane:
a mixture of blood and body, a penetrating
petal that brings nausea.
Between the coconut palms the graves are full
of ruined bones, of speechless death-rattles.
The delicate dictator is talking
with top hats, gold braid, and collars.
The tiny palace gleams like a watch
and the rapid laughs with gloves on
cross the corridors at times
and join the dead voices
and the blue mouths freshly buried.
The weeping cannot be seen, like a plant
whose seeds fall endlessly on the earth,
whose large blind leaves grow even without light.
Hatred has grown scale on scale,
blow on blow, in the ghastly water of the swamp,
with a snout full of ooze and silence

From a German War Primer

BERTOLT BRECHT

AMONGST THE HIGHLY PLACED
It is considered low to talk about food.
The fact is: they have
Already eaten.

The lowly must leave this earth
Without having tasted
Any good meat.

For wondering where they come from and
Where they are going
The fine evenings find them
Too exhausted.

They have not yet seen
The mountains and the great sea
When their time is already up.

If the lowly do not
Think about what's low
They will never rise.

THE BREAD OF THE HUNGRY HAS ALL BEEN EATEN
Meat has become unknown. Useless
The pouring out of the people's sweat.
The laurel groves have been
Lopped down.
From the chimneys of the arms factories
Rises smoke.

THE HOUSE-PAINTER SPEAKS OF GREAT TIMES TO COME
The forests still grow.
The fields still bear
The cities still stand.
The people still breathe.

ON THE CALENDAR THE DAY IS NOT YET SHOWN
Every month, every day
Lies open still. One of those days
Is going to be marked with a cross.

THE WORKERS CRY OUT FOR BREAD
The merchants cry out for markets.
The unemployed were hungry. The employed
Are hungry now.
The hands that lay folded are busy again.
They are making shells.

THOSE WHO TAKE THE MEAT FROM THE TABLE
Teach contentment.
Those for whom the contribution is destined
Demand sacrifice.
Those who eat their fill speak to the hungry
Of wonderful times to come.
Those who lead the country into the abyss
Call ruling too difficult
For ordinary men.

WHEN THE LEADERS SPEAK OF PEACE
The common folk know
That war is coming.
When the leaders curse war
The mobilization order is already written out.

THOSE AT THE TOP SAY: PEACE AND WAR
Are of different substance.
But their peace and their war
Are like wind and storm.

War grows from their peace
Like son from his mother
He bears
Her frightful features.

Their war kills
Whatever their peace
Has left over.

ON THE WALL WAS CHALKED:
They want war.
The man who wrote it
Has already fallen.

THOSE AT THE TOP SAY:
This way to glory.
Those down below say:
This way to the grave.

THE WAR WHICH IS COMING
Is not the first one. There were
Other wars before it.
When the last one came to an end
There were conquerors and conquered.
Among the conquered the common people
Starved. Among the conquerors
The common people starved too.

THOSE AT THE TOP SAY COMRADESHIP
Reigns in the army.
The truth of this is seen
In the cookhouse.
In their hearts should be
The selfsame courage. But
On their plates
Are two kinds of rations.

WHEN IT COMES TO MARCHING MANY DO NOT KNOW
That their enemy is marching at their head.
The voice which gives them their orders
Is their enemy's voice and
The man who speaks of the enemy
Is the enemy himself.

IT IS NIGHT
The married couples
Lie in their beds. The young women
Will bear orphans.

GENERAL, YOUR TANK IS A POWERFUL VEHICLE
It smashes down forests and crushes a hundred men.
But it has one defect:
It needs a driver.

General, your bomber is powerful.
It flies faster than a storm and carries more than an elephant.
But it has one defect:
It needs a mechanic.

General, man is very useful.
He can fly and he can kill.
But he has one defect:
He can think.

MAPPING COMMUNITIES

PROJECT: MAPPING COMMUNITIES

Ask the students to initially collect a profile of their neighbours. Name, age, school/college/work, where they are from, with whom do they live, how long they have lived here, . . .

Of all the collected stories, the students will pick three that are distinct and interesting. Highlight stories involving migration, forced or otherwise, with this generation or their ancestors.

Having selected their stories, the students will conduct short interviews with them based on the guidelines provided and capture it on video. The interview will look at their point of view on being included, different and discriminated.

These short clips of video will be shown in class and discussions can be facilitated focussing on the importance of difference, without undermining the right to be treated equally, as proposed by the Human Rights Charter.

Guidelines for Interview

STEP 1: PLAN

One of the most important steps in having a successful interview is to plan in advance.

- Understand your objectives topic [*in this case—Does Difference lead to Discrimination?*]
- Write up a mission statement—what you want to get out of the interview?
- Research the topic. This will help you develop questions to ask. If you understand the topic before the interview, you'll be able to lead a more meaningful conversation with the person you are interviewing.
- Start by looking online and in books for reputable sources of information about the topic.
- Take notes on the events that are most relevant to the mission you identified for the interview.

Equipment Checklist

Voice recorder—preferably digital, with fresh batteries and spares
Notebook—durable cover, continuous spiral binding, interior dividers with pockets
Pens—pack several
Your contact information

STEP 2: QUESTION

List potential questions that you may ask the person you are interviewing and prepare to ask them.

Write up your questions. Include the basics.

- Remember who, what, when, where, why, how (such as 'Where were you born?' and 'What was your surname?').
- Question feelings and details
- Use your research to create questions that invite the person you are interviewing to share stories in detail (such as 'Describe the landscape of your hometown before World War II').
- Make sure that some questions encourage the interviewee to share their feeling about some of the events ('How did traveling for six months make you feel as a 14 year-old?').

Gather support materials

If possible, gather photographs, newspaper clippings, and other artifacts to prompt your subject's memory. You can also ask the subject to bring his or her own memorabilia to help you better understand and tell the story.

Practice your questions

- Be familiar with your topic, your questions, and the mission of your interview.
- Practicing with a friend before the real thing can help you fix confusing questions and organize question order.

STEP 3: LISTEN

Perfect your interviewing style before you start. It is very important that you participate in the interview by listening. If you ask a series of questions without listening to the answer, several things could happen. First, you might ask a question which has already been answered during another part of the interview. Second, you might miss an opportunity to ask a more in-depth question you hadn't thought to ask. Finally, you might interrupt the 'flow' of the interview and change it from a conversational tone to a question and answer tone.

Be a good interviewer

- Be natural—make your subject comfortable.
- Throw away questions that you had planned to ask if they don't seem important during the interview.
- Ask questions that occur to you during the interview.
- Maintain eye contact—try not to look at your notes, never look at your recorder.
- Be a good listener—don't interrupt.
- Don't rush, but don't overstay your welcome.
- Some folks will talk too much, some too little—you can get a good interview in an hour or less.
- Remember, the best interviews are really just engaging conversations.

STEP 4: RECORD

Listening to the interviewee will give you a lot of information, but unless you properly record that information—either with a voice recorder or with hand-written notes—it is difficult to capture the details and to quote the interviewee accurately and responsibly. Never change what the interviewee said or how they said it. Sometimes, the best stories are told in the way they are shared.

Before the Interview

- Check your equipment one last time.
- Run through your questions one last time.

The Interview

- Turn on the recorder, then forget about it.
- Get the basics—your subject's name, address, contact information.
- Take notes—jot down what your subject is saying, follow-up questions, details about your subject and his/her environment.
- Use any memorabilia present to help prompt and illustrate the story.
- Last question: Is there anything you think I should have asked that I didn't?
- Keep the recorder running as you say goodbye and walk out the door.

STEP 5: TELL A STORY

Now that you've gathered all of this great information and have accurately recorded it, it is important that you find a way to effectively document and share the story in a way that celebrates and accurately describes the story you were told. You can choose to share the story in journalistic (or new article) form, or you can try to share the story creatively in poetry or prose. The important part to remember is to remain true to the original story and to capture the story as a whole and the mood or any feelings that are shared in it.

Transcribe the interview

- Write out both sides of the conversation, both question and answer. Again, never change what the interviewee said or how they said it.
- Outline the important points.
- Edit the transcript for clarity, flow, and length.

Tell the story

- Revisit your original mission statement for the interview.
- Write a 'lede' (or lead—the first sentence or the first paragraph of an article. It can summarize the article, set the scene, or establish the mood of the story).
- Introduce your subject.
- Add details from your notes—appearance and personality of your subject, ambient sounds, smells, visuals.
- The end—wrap up the package with an insightful sentence or two, or a good quote.
- Check the facts.

HUMAN RIGHTS EVERYDAY

- Ask the students to analyse stories in different newspapers based on the violation of Right to Equality.
- Conduct a discussion with students based the following questions:
  Is violation of human rights a point of discussion in the newspaper articles?
  Is violation of the Human Rights Charter not taken seriously? If so why?
  What would you do to increase awareness of human rights within your community?

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

Article 1.
All human beings are born free and equal in dignity and rights.They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.
Everyone has the right to life, liberty and security of person.

Article 4.
No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.
No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.
Everyone has the right to recognition everywhere as a person before the law.

Article 7.
All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.
Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.
No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.
Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.
(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.
No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.
(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.
(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.
(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.
(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.
(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18.
Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.
Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.
(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21.
(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.
Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23.
(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.
Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25.
(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.
(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.
(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.
Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.
(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.
Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.