



Session 10: Remembrance

Date/Time	Day 3, 01.08.2019
Place	Krakow, University building
Thematic focus	Remembrance, commemoration, personal reflection
Main learning objectives	<ul style="list-style-type: none"> • Reflect the meaning of remembrance for society and for individuals • Share and discuss different practices of remembrance, also in different communities • Use artistic expression methods, art/painting as a tool for reflection on remembrance • Prepare the group for the 2 August commemoration day
Programme flow, timing	<p>Step 1 (30 minutes): Reflect the meaning of remembrance</p> <p>Quotes about remembrance <u>Setting:</u> The facilitator distributes 7 to 10 different quotes about remembrance among the participants. Participants have a few minutes to reflect (<i>alone or in couples</i>). Opening the session: The group sits in a circle. Introduce that this session aims to address the meaning of remembrance. Question round 1: Invite the participants to share their quote and how they feel about it. What is the meaning of remembrance expressed in the quote? Question round 2: What means remembrance? Why do we / should we remember? Why is it important for society – why for specifically for Roma? (optional: Who is responsible for remembrance / commemorations?) <i>Further reading: CoE Handbook “Right to Remember” pages 43-48</i></p> <p>Step 2 (45 minutes): Art for Remembrance (based on Phiren Amenca Museum) A simple but spectacular and thought-provoking method can be to invite participants to express their feelings by painting or drawing. The aim is to have an outcome that on the one hand gives space for individual reflection, but at the same time is a collaborative process.</p> <p>Steps of the method: The canvases are arranged in the middle of the room on the floor. The group can stand/sit around. <u>Explain:</u> it is a reflection method to recall feelings and express them by creating a painting. It is important to point out that by using simple symbols, images and words anyone can create powerful paintings. The facilitator might show a few inspiring examples. Leave the participants enough time (30-40 minutes) to design and prepare their work on their own. When the pieces are finished, they can be arranged again on the floor, or exhibited in other ways. It is recommended to keep silence and/or play some background music while working and while the participants can have a look at the paintings. The method does not aim to provoke discussions, rather provides an opportunity for silent reflection, however, if there is a need it is possible to have plenary discussion about the results.</p>



#Idea: share the square-shaped pictures on Instagram to have a powerful effect

Materials: small white primed canvas on square frame (1 piece/each participant, add size?), paint, painting equipment (brushes, water, etc.) proper space to paint, pencils and eraser for drafts.

ALTERNATIVELY

Workshop with **songs and music** based on the songs written in the concentration camps, about the genocide.

Steps of the method: Facilitator picks songs and people listen to them, then the lyric is given and the participants start a discussion on the lyrics – what is sung there, what symbols, metaphors, information they here, the facilitator helps them decode some of the songs, tells their story and discusses with the participants how they see the song, what it means in their own understanding. The group can decide to learn and sing one or several of the songs. This could also be a song performed at the closing ceremony if your group decides.

Songs and the lyrics can be found [HERE](#)

ALTERNATIVELY

Open the possibility for whoever wants it to join and participation in the Conference

Attention: *even if participants finish early, ask them to stay in the room until the closing at 5pm (minute of silence for Warsaw Uprising)*

Step 3 (5 minutes): Minute of Silence for Warsaw Uprising (17:00)

Every year on 1 August Warsaw commemorates the outbreak of the Warsaw Uprising. The fights against Nazi occupation in Warsaw, organised by the Home Army (Armia Krajowa) started on 1 August 1944 at 5 pm and lasted for 63 days.

[Find out more in short >>](#)

[A video about the Warsaw Uprising \(90 seconds\) >>](#)

[A complex website about the history of Warsaw >>](#)

Step 4 (5 minutes): Preparing the next day – 2 August commemoration ceremony

Remind the participants:

- About the early departure by bus on the next day: 08.00 AM
- To ideally wear the DIKH HE NA BISTER T-Shirt
- To take along: sun cream, a hat, sometimes people want to take an umbrella
- About the program: a preparation session followed by the commemoration ceremony in Birkenau, a meeting with the Holocaust eye-witnesses
- About the code of conduct for Auschwitz-Birkenau.



Needed materials	Material for the memorial exercise Material for the painting/artistic reflection
Notes for facilitators	<p> Briefing on facilitators regarding “Remembrance” <i>>>see “Right to Remember” CoE Handbook pages 43-48, exercise page 82</i> </p> <p> What is “Remembrance”? <i>Remembering</i> is not the same as <i>remembrance</i>. Although remembering will always be a part of remembrance, it is primarily a personal matter and often something we cannot avoid, even if we want to. Remembrance, on the other hand, is a structured event with a purpose in mind: it is designed to address not only individuals, but also communities or groups – even society as a whole. In acts of remembrance, we stop short for a while and focus our minds on an event which happened in the past. </p> <p> Why do we need to remember? There are more than enough examples of abuse today which need to be understood and addressed by the next generation. It is important to be clear about why the Roma Genocide, which took place some 70 years ago, is something that needs to be brought to the attention of society as a whole, and of young people in particular. </p> <p> Past victims need acknowledgement The reasons for raising awareness of the Genocide are not difficult to see when we consider the nature and scale of the crimes, and put ourselves in the position of the victims. It reminds us that the trauma of our parents is often something that succeeding generations have to carry, and will not forget. It emphasises the entirely human need for past crimes to receive acknowledgement, not only because injustice is painful in itself, but also because a past injustice often affects our current possibilities. </p> <p> Society needs Remembrance Society needs to ‘remember’ its own history in order to learn from the past and not repeat mistakes or crimes for which it may have been responsible. Remembrance, when done properly, can serve as a warning signal: it can show us how human action or inaction, bigotry, racism, intolerance, and other relatively common attitudes are unacceptable in themselves; and how they can lead, under certain circumstances, to events which are truly terrible. This task is all the more important when a tragedy on the scale of the Holocaust has come about as a result of the actions of one sector of society against another. That part of society which bore some responsibility needs to look inside itself: it needs to inspect and understand the causes of the tragedy, to remedy, as far as possible, the harm, and then to review the current ways in which it interacts with those who were previously victimised. Nothing in the present should resemble the errors which led to the past. However, society, of course, includes the Roma community as well: the failure to recognise this fact was part of what lay behind the Genocide. This raises another important purpose of remembrance for society, understood this time as including the whole of society. In other societies where communities have been oppressed, for whatever reason, some form of reconciliation has been helpful for both oppressors and oppressed in moving on. Perhaps some recognition of the centuries-long oppression of the Roma, culminating in the Genocide, might help heal past wounds and help the European countries to build a better common future. </p>