

US VS. THEM

Creating the Other



**"THIS IS THE
FIRST TIME
I REALISED
THAT I'M
DIFFERENT."**

-PAUL HERCZEG



Musée Holocauste Montréal
Montreal Holocaust Museum



CANADIAN MUSEUM FOR
HUMAN RIGHTS

TEACHING GUIDE



Musée Holocauste Montréal
Montreal Holocaust Museum



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HUMAN RIGHTS

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Canada

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Us vs. Them: Creating the Other

Introduction

The Montreal Holocaust Museum and Canadian Museum for Human Rights have partnered to develop a pedagogical guide on human rights for teachers across Canada. This resource is designed to help students better understand historical and contemporary human rights issues through the lens of two case studies.

The lessons in this guide explore the relationship between othering, human rights violations, and the process of genocide. Students will analyse artefacts, timelines, and survivor testimonies from two case studies of genocide, one historical and one contemporary: the Holocaust and the Rohingya genocide in Myanmar. By reflecting on how the process of othering has been used by dominant groups to facilitate the exclusion of, discrimination against, and persecution of minority groups, students will come to understand that genocide cannot take place without the initial step of othering.

Lesson Overview

This guide is intended to be used as a unit with your classroom, divided according to the following four lessons:

Lesson 1: What is Othering?*

Lesson 2: Impact on Individuals

Lesson 3: Historical Consequences

Lesson 4: Combatting Othering

*Lesson 1 is an introductory lesson on the concept of othering. We recommend going over this lesson first with your students before continuing with the other lessons in the guide.

Target Audience

High school grades 9-12 (Secondary 3 to CEGEP year 1): History and Citizenship, Contemporary World, Ethics and Religious Culture

Pedagogical Approach

This guide encourages students to critically examine the role that othering plays in the development of human rights violations, and how these violations can contribute to the development of genocide. Within the unit, educators should be able to address each of the 6 historical thinking concepts with their students.

Historical Significance: Historical Overview
Evidence: Lesson 1, Lesson 2
Continuity and Change: Lesson 3
Cause and Consequence: Lesson 3
Historical Perspective: Lesson 4
Ethical Dimension: Lesson 4

Learning Objectives

- Understand contemporary world issues (racism and genocide)
- Explore past and present links by identifying the similarities and differences between the Holocaust and the Rohingya genocide
- Develop an understanding of prejudice, stereotypes, and the impacts of othering on individuals and society
- Identify possible courses of action to defend groups and individuals against human rights violations

Students are encouraged to...

- Explore the possible consequences of othering and how it can contribute to human rights violations
- Reflect on personal instances of othering as well as identifying the process in current events
- Develop an interest in defending human rights

Background Context

The history of human rights is embedded in a long-unfolding and largely progressive and modern conversation on the meaning of being alive and of being human in the world. In modern European history, political revolutionaries declared “human rights” was a universal concept – that is to say, that every human being should be guaranteed the rights to liberty, property, safety, and protection against oppression. However, not all people in all places have been guaranteed these basic rights.

At the end of the 19th century, German Jewish men were finally formally emancipated by being granted equal rights to those of other German citizens. However, as of 1933, Nazi Germany decided the Jewish population would be excluded from these rights. Adolf Hitler and the Nazi Party drew on longstanding and widespread antisemitism to argue that the German people had fallen victim to Jewish internationalism. Nazi ideology advocated the creation of a new state and society where this threat would no longer exist and in which the German people could build and thrive. Sanctioned early on by a climate of international appeasement, German National Socialism pursued two principal and overlapping projects at the expense of the Jews: Germany’s desires for territorial expansion, and the program of ethnic and racial cleansing that would eventually become known as the Holocaust.

Othering was a vital component of both. The Nuremberg laws, a comprehensive set of laws and policies passed in Nazi Germany in 1935, identified Jews as a separate and subhuman “race” menacing the survival of Germany’s so-called

Aryan “race”. Within months, Jews were stripped of their citizenship, deprived of their property and livelihoods, and forbidden legally from mixing in public and in private with Germans. Yet Nazi fantasies of racial war did not materialize out of thin air: the Nuremberg laws and subsequent policies addressed public concerns. These new laws built on increasingly acceptable understandings of racial science (eugenics), national community (Volksgemeinschaft), and popular antisemitism. First isolated, then stripped of their citizenship, Jews found themselves rapidly marginalized and persecuted. Othering, then, was part of both popular attitudes and government policies.

The state-organised murder of over 10 million people – 6 million of them Jews – during the Second World War led the United Nations, the recently-created international body dedicated to peace-keeping, to conclude that a system of human rights required codification and enforcement at an international level. The scale of the war’s atrocity was unprecedented. A new legal concept had to be invented to bring perpetrators to justice and to set the historical record straight. The term ‘genocide’ was first created by Raphael Lemkin, a Polish-Jewish lawyer. Having grown up in a climate of state-sanctioned antisemitism in Imperial Russia, Lemkin was struck by the Ottoman Empire’s slaughter of the Armenians in Anatolia during the First World War. After losing many family members in the Holocaust, Lemkin’s humanitarian voice finally found its audience. His definition of genocide – a deliberate destruction of a people by a group in power – was instrumental in prosecuting Nazi war criminals and vital to the drafting of the Convention on the Prevention and Punishment of Genocide, the UN’s first human rights treaty. The UN’s Universal Declaration of Human Rights (1948) asserts that all human beings, no matter their creed or “race”, possess the right to exist, in dignity, and with liberty and security in a “spirit of brotherhood.”

The concept of human rights remains vulnerable for many of the same reasons it did before the Holocaust. Othering is a process whereby a group of people is made to seem fundamentally different, even to the point of making that group seem less than human. This process can trigger instinctive emotional reactions towards members of that group. In many instances, othering has been used to degrade, isolate, and render possible the discrimination, abuse, or persecution of a group. While it doesn’t necessarily lead to genocide, human rights violations generally cannot occur without othering.



A group of Jewish residents of the Lublin ghetto await their deportation to the Belzec killing centre. (MHM Collection)

In September 2018, a UN Human Rights Council fact-finding mission reported that othering was a key component in the persecution of the Rohingya in Myanmar. The mission found that state policies, in place under a succession of military regimes, had used legal tools of othering like those employed in the Nuremberg laws. Rohingya have been denied legal status and citizenship, as well as deprived of political rights, in the service of a concept of “national races” that has, over time, marginalized this impoverished community. Myanmar security forces worked with local officials to begin violent operations referred to as “clearance operations” in the summer of 2017, resulting in the murder of thousands of men, women, and children, as well as the displacement of over 725,000 Rohingya to Bangladesh. The UN mission has called this “a human rights catastrophe.”

While these two cases do differ, we now have the frameworks to identify the troubling trends that link them. In both cases, state-sponsored and supported violence - planned in advance, perpetrated by the military, and condoned and also performed by the public – make use of similar mechanisms to isolate marginalized communities within their societies. Persecution – in violation of human rights – begins in both cases with longstanding and deep-rooted processes of othering, which creates easy omissions of the minority group from the majority - national, religious, or ethnic. Othering is the common thread between these examples. Without a commitment to the universalism of human rights – how they apply to every human being, no matter their gender, “race”, or religion - it becomes easy to violate them.

It may be tempting to imagine that the history of human rights in the postwar era has been successfully concluded. It has not. Rather, human rights are an ongoing project that require a commitment to universalist principles that inspire their most authentic and humane expression. If urges to other are, as they often seem to be, universal, then we must be vigilant and make every effort to understand and identify these warning signs.

Note to Teachers

Teaching about genocide demands a high level of sensitivity and a keen awareness of the complexity of the subject matter. Every genocide is unique and occurs in a particular historical context and geographical location. Therefore, it is important to avoid making general comparisons between genocides or getting caught up in discussions of comparative suffering.

It can be quite revealing, however, to analyse and consider patterns across situations of genocide. The concept of othering is one way of doing this, by focusing specifically on the laws and restrictions that target particular groups of people, the steps that lead towards violence, and the ways in which the stages of genocide¹ emerge in various contexts.

¹ <http://genocide.mhmc.ca/en/genocide-stages>

Backgrounder for Students

While legal codes, religious traditions, and political treatises from ancient civilizations through modern history have grappled with the idea of human rights, the concept of a universal and internationally protected category of rights afforded to all human beings in the world is a fairly new one. In bringing the Nazi perpetrators of genocide to justice after the Holocaust, jurists, scholars, international statesmen and other thinkers recognised the need to codify a set of basic human rights that belonged to all people – to exist, in dignity, with liberty and security – and to protect these rights against any future abuse or violation.

Othering is a process whereby a group of people is made to seem fundamentally different, even to the point of making that group seem less than human. This process can trigger instinctive emotional reactions towards members of that group. **It is a constant threat to human rights and freedoms.**

This educational tool is designed to help you think about the process of othering in the context of understanding human rights violations. We will be using two case studies of genocide in which othering was a key component:

1. The Holocaust, perpetrated by Nazi Germany and its collaborators, that saw the state-sponsored murder of 6 million Jews between 1933 and 1945;
2. The contemporary genocide of Muslim Rohingya by Myanmar military, which the UN has recently called a “human rights disaster”.

Historical Overview

HOLOCAUST

Summary

The Holocaust was the systematic persecution and murder of 6 million Jews, organized by the Nazi State and its collaborators from 1933 to 1945. In addition to committing genocide against the Jews, the Nazis committed genocide against the Roma and the Sinti. People with disabilities, homosexuals, Slavic people, political opponents, and Jehovah’s Witnesses were also persecuted during this period.

Pre-conditions

Following its humiliating defeat in the First World War (1914-1918), Germany suffered an economic and political crisis. This instability facilitated the Nazis’ rise to power in 1933.

The Treaty of Versailles (1919), a peace agreement, forced Germany to accept moral and financial responsibility for the unprecedented destruction that had devastated Europe. Germany was ordered to pay reparations and to give up a significant part of its territory and all of its colonies. The Treaty was perceived by the Germans as unduly harsh, a belief that was later exploited by the Nazis. Military and right-wing leaders propagated the idea that the German army had been betrayed by the Communists, liberals and Jews.

Rise of Nazis to power

During the Weimar Republic (1919 to 1932), a series of coalition governments ruled Germany. No single political party was able to establish a parliamentary majority. After June 1930, a succession of chancellors abandoned the search for a working parliamentary majority and governed using presidential decrees instead. This instability facilitated the Nazis' rise to power in 1933, which brought an end to the Weimar Republic.

Othering

The Nazi party divided human beings into two categories: Aryans (the Germanic people), whom they considered "genetically superior"; and the "inferior races" composed of Jews, Slavs, Roma and Sinti, and Blacks. Following this classification, a number of measures against Jews were introduced in Germany between 1933 and 1939.

Additional Resources

- Reference Guide - The History of the Holocaust: A summary of the Brief History of the Holocaust : <http://museeholocauste.ca/en/history-holocaust/>
- Reference guide - Brief History of Antisemitism in Canada: Summary of the history of antisemitic thought in Canada. <https://museeholocauste.ca/en/activites/brief-history-antisemitism-canada/>

MYANMAR²

Summary

The Rohingya are a Muslim minority that make up one-third of the population in the largely Buddhist Rakhine (Arakan) State of Myanmar (also known as Burma). Since the early 1980s, government policies have stripped Rohingya of citizenship and enforced an apartheid-like system where they were first isolated and marginalised, then targeted for ethnic cleansing and finally genocide.

Historical Background

Although they have been in the region since the 15th century, Rohingya continue to be viewed by Buddhist Rakhines as "Bengali immigrants" and "Muslim invaders". Since 1962, the government has refused to recognise them among the country's 135 ethnic groups.

From the Bamar conquest of the Arakan region in 1784 (when 35,000 Rohingya fled to Bengal) to the Bangladesh war of independence in 1971, Rohingya have a long history of forced migration.

During World War II, Japanese forces invaded Myanmar which was a British colony until 1948. Communal tensions between the Rohingya and ethnic Rakhine Buddhists erupted during this time as the Rakhine aligned themselves with the Japanese, while the Rohingya sided with the British. For the next 14 years, Myanmar's democratic government faced armed and social unrest, before being overthrown by the army in 1962. This resulted in an oppressive military regime. Under the 1982 Citizenship Law, Rohingya Muslims were denied citizenship.

² Upon its independence in 1948, the country was known as the Republic of Burma. When the military regime took over in 1989, they chose the name Myanmar.

In 2007, Buddhist monks headed the Saffron Revolution to protest the regime. In 2008, the sociopolitical situation led to a call for elections in 2010 and the formation of a civilian government. After the 2010 elections, the Buddhist organization Ma Ba Tha, which is closely tied to the extremist 969 movement and views Islam as a threat to Myanmar, gained political influence.

Current Situation

In 2012, the Rakhine State riots and massacres broke out, killing hundreds and displacing thousands more Rohingya. After an attack on a border post in 2016, in which police officers were killed by Rohingya fighters, Myanmar's military launched a crackdown. The military action, consisting of a wave of village burnings and gang rapes, forced 87,000 Rohingya into Bangladesh. Violence against Rohingya has escalated since then, leading to the acknowledgement of genocide-like crimes by the UN and the Canadian government in 2018.

Additional Resources

Note to Teachers: *The following resources may be limited in scope or outdated due to the fact that the crisis in Myanmar was ongoing at the time of this publication.*

- Tip of the Spear, A Reuters Investigation, History of Abuses: <https://www.reuters.com/investigates/special-report/myanmar-rohingya-battalions/#article-a-history-of-alleged-abuses>
- The United Nations Human Rights Council Report of the Independent International Fact-Finding Mission on Myanmar: <https://www.ohchr.org/EN/HRBodies/HRC/MyanmarFFM/Pages/Index.aspx>
- <https://www.hrw.org/asia/burma>
- <https://www.irinnews.org/in-depth/myanmar-rohingya-refugee-crisis-humanitarian-aid-bangladesh>
- Montreal Holocaust Museum's *United Against Genocide* virtual exhibition: <http://genocide.mhmc.ca/en/myanmar>



Kutapalong Refugee Camp in Bangladesh, 2016.
(WikiCommons/Maaz Hussain)

Lesson 1: WHAT IS OTHERING?

Objective

The purpose of this lesson is to understand the concept of othering and to identify the process through which othering leads to discrimination and human rights violations.

Competencies Developed

- Analysing and interpreting historical and political documents
- Critically thinking about complex world issues
- Developing an understanding of human rights

Lesson Summary

Students will engage in a group discussion about their own understanding of and experiences with othering. The second activity involves an analysis of two historical artefacts.

Materials

1. *Definitions*
 - a. Othering
 - b. Discrimination
 - c. Human Rights
2. *Other Documents*
 - a. Summary of the Declaration of Human Rights
3. *Artefacts*
 - a. Yellow star badge
 - b. White Card
4. *Student Worksheet: Artefact Analysis Chart*
5. *Answer Keys: Artefact Analysis Chart*

Instructions for Teachers

Activity 1: Introductory Discussion

For the first two questions, we suggest splitting students into smaller groups. Each group can select a representative to record their answers for the first question.

- What different kinds of groups can a person belong to? (*Consider your personal, local, provincial, and national context*) How does it feel to belong to a group? How would it feel to be excluded?

After compiling the list of different groups on the board, bring students back together to discuss the following questions as a class.

- Based on the groups that you identified, which ones can we join by choice? Which groups do we belong to without having a choice?

Introduce the **definition and process of othering** (Materials section) to your students.

- Why do you think othering occurs in the first place?
- When you hear the expression “us vs. them”, what does it mean to you?
- What are some examples of a group in a position of power mistreating a minority group? (*Think of examples from history and the present day*)
- What can happen when othering is left unchecked?

Activity 2: Artefact Analysis

Before beginning the activity, use the Historical Overview section as well as the additional resources provided to ensure that students have a good understanding of the history of the Holocaust and the genocide of Rohingya in Myanmar.

Give students a copy of each artefact as well as the Artefact Analysis Chart, provided in the Materials section. Have students analyse the artefacts. They can also refer to the Definitions and Declaration of Human Rights in the Materials section. Discuss students' answers as a group.

Definitions:

OTHERING:

Othering is a process whereby a group of people is made to seem fundamentally different, even to the point of making that group seem less than human. This process can trigger instinctive emotional reactions towards members of that group. In many instances, othering has been used to degrade, alienate, and render possible the discrimination, abuse, or persecution of a group.

The **process of othering** can be divided into two steps.

1. Categorizing a group of people according to perceived differences, such as ethnicity, skin colour, religion, gender, or sexual orientation.
2. Identifying that group as inferior, and using an “us vs. them” mentality to alienate the group.

DISCRIMINATION:

A dominant group uses laws, customs, and political power to deny the rights of other groups. The marginalized group(s) may not be granted full civil rights or even citizenship.

HUMAN RIGHTS:

According to the United Nations High Commissioner for Human Rights, human rights may be generally defined as “those rights, which are inherent in our nature and without which we cannot live as human beings. Human rights and fundamental freedoms allow us to develop fully and use our human qualities, our intelligence, our talents and our conscience to satisfy our spiritual and other needs. They are based on humankind’s increasing demand for a life in which the inherent dignity and worth of each human being are accorded respect and protection. The denial of human rights and fundamental freedoms is not only an individual and personal tragedy, but also creates conditions of social and political unrest, sowing the seeds of violence and conflict within and between societies and nations.”³

³ <https://www.unhcr.org/getinvolved/teachingtools/46937d1f2/lesson-plans-ages-12-14-human-rights-refugees-rights-responsibilities-refugees.html>

Summary of the Declaration of Human Rights (1948)⁴

- Article 1 All human beings are born free and equal in dignity and rights.
- Article 2 Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind.
- Article 3 Everyone has the right to life, liberty and security of person.
- Article 4 No one shall be held in slavery or servitude.
- 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.
- Article 8 Everyone has the right to an effective remedy by the competent tribunals.
- 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.
- Article 11 Everyone has the right to be presumed innocent until proved guilty according to law in a public.
- Article 12 No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence.
- Article 13 Everyone has the right to freedom of movement and residence, to leave any country, including his own, and to return to his country.
- Article 14 Everyone has the right to seek and to enjoy asylum from persecution.
- Article 15 Everyone has the right to a nationality and the right to change his nationality.
- Article 16 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.
- Article 17 Everyone has the right to own property.
- Article 18 Everyone has the right to freedom of thought, conscience, and religion.
- Article 19 Everyone has the right to freedom of opinion and expression.
- Article 20 Everyone has the right to freedom of peaceful assembly and association.
- Article 21 Everyone has the right to take part in government, directly or through freely chosen representatives and has the right of equal access to public service.
- Article 22 Everyone has the right to social security.
- Article 23 Everyone has the right to work and to just remuneration.
- Article 24 Everyone has the right to rest and leisure.
- Article 25 Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family.
- Article 26 Everyone has the right to education.
- Article 27 Everyone has the right freely to participate in the cultural life of the community.
- 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 Everyone has duties to the community in which alone the free and full development of his personality is possible.
- 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.

⁴ <http://www.un.org/en/universal-declaration-human-rights/>

Artefacts

Yellow Star Badge



Montreal Holocaust Museum collection, photo: Peter Berra

This identification badge is a star with six points, traced on yellow fabric. This star is referred to as the Star of David, and symbolizes the Jewish religion. It was appropriated by the Nazis and the badge was commonly known as a **yellow star**. The word Jude, “Jew” in German, is written in its centre.

Jews aged six years and over who lived under the Nazi regime were ordered to wear this badge on their clothing as a form of identification. This mandatory measure was first applied in Poland in 1939 and later introduced to every occupied country in Europe in 1942 (except in Denmark and Southern France). The badges facilitated the persecution of Jews by identifying them during mass arrests and, later, deportations. As a result, the yellow star has become a symbol of Jewish discrimination and the Holocaust.

This badge was worn by George Ehrman while he was living in Prague. In June 1942, when he was 22, he was deported to the Theresienstadt ghetto with his brother Karel. Two months later, they were deported to Auschwitz-Birkenau and then to the Schwarzhilde labour camp in Germany. George and Karel were forced on a death march in 1945. Both brothers survived and immigrated to Canada after the war.

Myanmar “White Card”



(Photograph by Aaron Cohen/CMHR)

Translation

Left side:

Applicant's photo
Signature of the officer

Right side:

Name: Shamshuddin
Father's name: Mohammad Kasim
DOB (date of birth): 1338 Burmese era⁵
Eye colour: black
Hair colour: black
Father: Mohammad Kasim
Race: Rohingya

In 1982, Myanmar's new Citizenship Law came into effect, stripping the Rohingya of their Burmese citizenship and rendering them stateless. Authorities began seizing Rohingya National Registration Cards (NRC), the only form of identity that served as conclusive proof of citizenship, during raids and at military checkpoints across the Rakhine State. In the early 1990s, the government issued **white cards** to the Rohingya and other stateless ethnic groups. Known in Burmese as “citizenship scrutiny cards”, white cards granted cardholders the right to vote but were not recognised as proof of citizenship, reinforcing the stateless status of the Rohingya. About 750, 000 Rohingya with white cards were eligible to vote in Myanmar's 2010 general election. In 2015, the government invalidated the white cards, revoking cardholders' rights and replacing white cards with an even more restrictive type of ID, the National Verification Card.

This white card belonged to Shamshuddin, a Rohingya refugee now living in Thailand. Shamshuddin obtained the white card in 1996.

“Being a Rohingya
will bring you harm,
so you can never
admit it, that you
are Rohingya.”

- Yasmin Ullah

⁵ When the military regime took over in 1989, the country Burma became Myanmar. However, the word “Burmese” still serves as an adjective to describe the people of Myanmar, the language, and anything relating to the country. The Burmese calendar year 1338 translates to 1977.

Student Worksheet: Artefact Analysis Chart

Refer to the Definitions and Summary of the Declaration of Human Rights in the Materials section and complete the following chart.

ARTEFACT ANALYSIS CHART			
Artefact	DESCRIBE What is this object? Is there writing on it? If so, in what language? Who did this object belong to?	INTERPRET How and where was this object used? Who would have been affected by it?	ANALYSE What do these two artefacts have in common? How do they contribute to the process of othering? Which human right(s) do these artefacts violate?
Holocaust Artefact: Yellow Star Badge			
Rohingya Artefact: Myanmar “White Card”			

Answer Keys: Artefact Analysis Chart

Refer to the Definitions and Summary of the Declaration of Human Rights in the Materials section and complete the following chart.

ARTEFACT ANALYSIS CHART			
Artefact	DESCRIBE What is this object? Is there writing on it? If so, in what language? Who did this object belong to?	INTERPRET How, where, and when was this object used? Who would have been affected by it?	ANALYSE What do these two artefacts have in common? How do they contribute to the process of othering? Which human right(s) do these artefacts violate?
Holocaust Artefact: Yellow Star Badge	A yellow star badge with the word Jude ("Jew" in German) inscribed on it. This yellow star belonged to George Ehrman while he was living in Prague.	Jews aged 6 years and over who lived under the Nazi regime were ordered to wear this badge on their clothing as a form of identification. This mandatory measure was first applied in Poland in 1939 and introduced to every occupied country in 1942 (except in Denmark and Southern France).	<p>These two documents are both identity markers. The yellow star was a way to identify and single out Jews. The white card was used to officially reinforce the stateless status of the Rohingya, as a result of the discriminatory 1982 Citizenship Law.</p> <p>The two identity markers facilitated the persecution of both targeted groups (Jews during the Holocaust, and Rohingya in Myanmar). Both the yellow star and the white card are symbols of discrimination.</p> <p>Articles 1,2,5,9 of the Human Rights Declaration.</p>
Rohingya Artefact: Myanmar "White Card"	A white identity card with a young man's portrait photograph on it. The Burmese writing on the card describes the man's hair and eye colour, date of birth, and "race" as Rohingya. This card belonged to Shamshuddin. He obtained the card in 1996.	In 1982, the Burmese government stripped the Rohingya of their citizenship and seized their National Registration Cards in the years that followed. In the early 1990s, NRC cards were replaced with "white cards" for the Rohingya and other stateless ethnic groups. The white card was not recognised as proof of citizenship, but cardholders were able to vote in the 2010 election. White cards were invalidated in 2015.	

Lesson 2: IMPACT ON INDIVIDUALS

Objective

The purpose of this lesson is to examine how the process of othering affects individuals in the development of genocide. The activity uses survivors' testimonies to develop students' critical and historical thinking.

Competencies Developed

- Adding a human dimension to historical events
- Analysing oral history sources

Lesson Summary

Students will listen to two testimonies: one from a Holocaust survivor and the other from a Rohingya refugee. After viewing each testimony, students will reflect on what they heard by answering the questions in the Testimony Analysis worksheet.

Materials

1. *Testimonies*
 - a. Paul Herczeg
 - b. Yasmin Ullah
2. *Definitions (refer to Lesson 1 Materials)*
3. *Summary of the Declaration of Human Rights (refer to Lesson 1 Materials)*
4. *Student Worksheet: Testimony Analysis*
5. *Answer Keys: Testimony Analysis*

Additional Resources/Useful Links

- Teaching about the Holocaust Using Recorded Survivor Testimony pedagogical guide: <https://museeholocauste.ca/en/activites/teaching-holocaust-survivor-testimony/>
- Video Testimony Analysis Sheet: <http://museeholocauste.ca/app/uploads/2017/01/testimony-analysis-sheet.pdf>

Instructions for Teachers

Preparation and Introduction:

*Before beginning this lesson, we encourage you to refer to the **Teaching about the Holocaust Using Recorded Survivor Testimony** resource to help prepare students to listen to testimonies. If it hasn't already been done, review the historical context of the Holocaust and the genocide of the Rohingya in Myanmar.*

Before you present the testimonies to your students, it is important to contextualize the different settings in which the testimonies were recorded. While Paul Herczeg's testimony was recorded 62 years after the Holocaust, Yasmin Ullah's testimony was recorded as the crisis in Myanmar was still occurring. It is also

important to note that this was Yasmin's first testimony, recorded during a Skype interview in 2018.

Activity: Testimony Analysis

Hand out the biographies of both Paul Herczeg and Yasmin Ullah, as well as the Testimony Analysis worksheet to your students (Materials section). Have students read the biographies before watching the testimonies. They can refer back to the Definitions and Declaration of Human Rights provided in the Materials section of Lesson 1.

You can watch the testimonies as a class, or provide students with the Youtube links to view them individually. Remind students to think about the process of othering while they watch the testimonies.

Ask students to analyse each testimony individually by answering questions in the Testimony Analysis worksheet. You may choose to discuss questions 5, 6, and 7 together as a class.



Warsaw ghetto, 1941. (United States Holocaust Memorial Museum, Courtesy of Irving Milchberg)

Testimonies



PAUL HERCZEG

Paul Herczeg was born in 1930 in Újpest (Hungary). His parents were proud Hungarians and traditional Jews, and Paul and his sister were raised in this environment. As a young boy, Paul joined the Jewish Boy Scouts Association and participated in many sports and cultural activities at school. When the Germans invaded Hungary in March 1944, Paul and his family were forced to wear a yellow star, and later that year, to move into the Újpest ghetto. In July 1944, Paul and his parents were deported to the Auschwitz concentration camp. Paul's mother was murdered, and he and his father were transported to a small camp near Mühldorf (Germany) to work as slave labourers. His father died from overwork and starvation. Paul was sent to work in the camp kitchen; the heating in the building and the potato peels he hid under his clothes saved his life.

In May 1945, Paul was liberated by the Americans near Tutzing (Germany). He spent a few months in the Feldafing DP camp, and later went to Weilheim (Germany) to play on a competitive soccer team for two years. Paul arrived in Canada through the War Orphans Project and moved to Montreal in January 1948. He began his career working as a tailor, and in 1970 he set up his own retail business. He married in 1958 and his daughter was born in 1962. Paul is an active volunteer at the Montreal Holocaust Museum since the founding of the organization in 1979, and meets with students regularly to talk about his experience during the Holocaust.

CLICK HERE TO VIEW PAUL'S TESTIMONY:

<https://youtu.be/HbphHinlbvQ>

"I recognise that I'm in trouble. I'm different. I'm not the same."

- Paul Herczeg



YASMIN ULLAH

Yasmin Ullah was born in 1992 to Rohingya parents in Buthidaung (Myanmar). At the age of 3, Yasmin and her parents were forced to flee Myanmar due to the increasing hate, persecutions, and human rights violations that the Rohingya of Myanmar were subjected to. In Thailand, Yasmin and her family were stateless (no citizenship) and faced constant threats of deportation. When Yasmin was four years old, her brother was diagnosed with severe autism. This made things more difficult for the family as there were very limited resources available for stateless children with autism. Yasmin recalls fleeing with her mother and younger brother from one town to another to avoid being caught by police and immigration officers. When Yasmin was 19 years old, her father met two Canadian missionaries who had heard him speaking about the persecution of Rohingya and offered to help him come to Canada with his family. There were many obstacles to this process because the family was stateless. After spending several days in a detention centre, they finally acquired exit permits and came to Canada as refugees in 2011.

Yasmin has been actively involved in raising awareness about the human rights crisis facing the Rohingya in Myanmar, as well as the rights of people with disabilities. She serves as President of Rohingya Human Rights Network, and as Co-Director of HAMDA, an organisation that aims to make places of worship more accessible for people with different abilities.

CLICK HERE TO VIEW YASMIN'S TESTIMONY:

<https://youtu.be/QmMLp3FFD2o>

“If you are deemed different... you are pushed aside.”

- Yasmin Ullah

Student Worksheet: Testimony Analysis

You are going to watch video clips taken from the testimonies of Holocaust survivor Paul Herczeg and Rohingya refugee Yasmin Ullah.

Begin by reading Paul and Yasmin's biographies. After viewing the two testimonies, answer the following questions.

TESTIMONY ANALYSIS	
QUESTIONS	ANSWERS
Paul's testimony 1. When and why was Paul forced to wear a yellow star? 2. What impact did this have on his daily life?	1. _____ _____ _____ 2. _____ _____ _____
Yasmin's testimony 3. When was Yasmin's grandmother's ID taken away? What is her latest form of ID that was enforced? 4. What impact did this have on her life and her family members' lives?	3. _____ _____ _____ 4. _____ _____ _____
5. What do these two testimonies have in common? 6. How are they examples of othering? <i>Refer to the Definition of Othering</i> 7. How were Yasmin's family and Paul's rights violated? <i>Refer to the Declaration of Human Rights</i>	5. _____ _____ _____ 6. _____ _____ _____ 7. _____ _____ _____

Answer Keys : Testimony Analysis

You are going to watch video clips taken from the testimonies of Holocaust survivor Paul Herczeg and Rohingya refugee Yasmin Ullah.

Begin by reading Paul and Yasmin's biographies. After viewing the two testimonies, answer the following questions.

TESTIMONY ANALYSIS	
QUESTIONS	ANSWERS
Paul's testimony 1. When and why was Paul forced to wear a yellow star? 2. What impact did this have on his daily life?	1. <i>Paul was forced to wear a yellow star shortly after German troops invaded Hungary in March 1944. Jews were ordered to wear a yellow star to identify themselves as Jewish in public.</i> 2. <i>He was traumatized and made to feel, for the first time in his life, different from everybody else. He didn't want to be out in public wearing the yellow star.</i>
Yasmin's testimony 3. When was Yasmin's grandmother's ID taken away? What is her latest form of ID that was enforced? 4. What impact did this have on her life and her family members' lives?	3. <i>Yasmin's grandmother had the National Registration Card forced out of her hands when her home was raided by authorities in 2012 or 2013. She was forced to obtain the National Verification Card.</i> 4. <i>She and her family members are stripped of their Burmese citizenship. They are not able to go to school, access government services, or vote in elections.</i>
5. What do these two testimonies have in common? 6. How are they examples of othering? <i>Refer to the Definition of Othering</i> 7. How were Yasmin's family and Paul's rights violated? <i>Refer to the Declaration of Human Rights</i>	5. <i>Paul and Yasmin talk about their experiences having identity markers (yellow star, ID card) forced on them because of their religion or ethnicity.</i> 6. <i>They both felt alienated and were made to feel different from others and perceived negatively.</i> 7. <i>Their right to be treated equally among fellow citizens and before the law, to receive an education, to access public services, to a nationality, etc.</i>

Lesson 3: HISTORICAL CONSEQUENCES

Objective

The purpose of this lesson is to help students establish links between past and present instances of human rights violations. Students will identify how the process of othering contributed to the escalation of discrimination, which led to genocide during the Holocaust and in Myanmar.

Competencies Developed

- Exploring past and present links
- Developing historical analysis and critical thinking skills
- Understanding contemporary world issues

Lesson Summary

Students analyse two historical timelines in order to understand the escalation of othering in two distinct contexts of genocide: the Holocaust in Europe and the Rohingya crisis in Myanmar. Specifically, students will learn about the laws and measures that persecuted groups and gradually stripped them of human rights.

Materials

1. *Timelines*
 - a. Anti-Jewish Laws Timeline
 - b. Anti-Rohingya Laws Timeline
2. *Student Worksheet: Timeline Analysis Chart*
3. *Answer Keys: Timeline Analysis Chart*

Additional Resources/Useful Links

- Refer to *Additional Resources* provided in the Historical Overview section
- Refer to Gregory Stanton's 10 stages of genocide as a frame of analysis: <http://genocide.mhmc.ca/en/genocide-stages>

Instructions for Teachers

Preparation and Introduction:

Before beginning this lesson, briefly review the Historical Overview sections on the Holocaust and the genocide of Rohingya in Myanmar. While the history of the Holocaust is well documented, the crisis in Myanmar was occurring at the time of this publication. This is an opportunity to raise questions around the importance of preserving memory and history with your students.

Activity 1: Analysis

Present the two timelines to students and hand out the Timeline Analysis Chart. Have students fill out the chart, identifying the following:

- Laws and measures used to discriminate Jewish and Rohingya populations (middle column)
- Precondition(s) that led to the creation of these discriminatory laws and measures (left-hand column)
- Consequences of these laws or measures on the targeted group (right-hand column)

Use the questions below to guide students' analysis:

- What was the social, economic and political context of the time?
- How did this context enable the othering of Jews during the Holocaust and of Rohingya in Myanmar?

Activity 2: Reflection

Review the findings as a class and use the following questions to discuss the commonalities and differences of the two timelines.

- Are there any common themes or patterns between the two timelines?
- How did these laws and measures contribute to the process of othering? Which human rights were violated?
- Compare the timelines and provide two examples of othering that are similar. Can you find any examples that are unique?

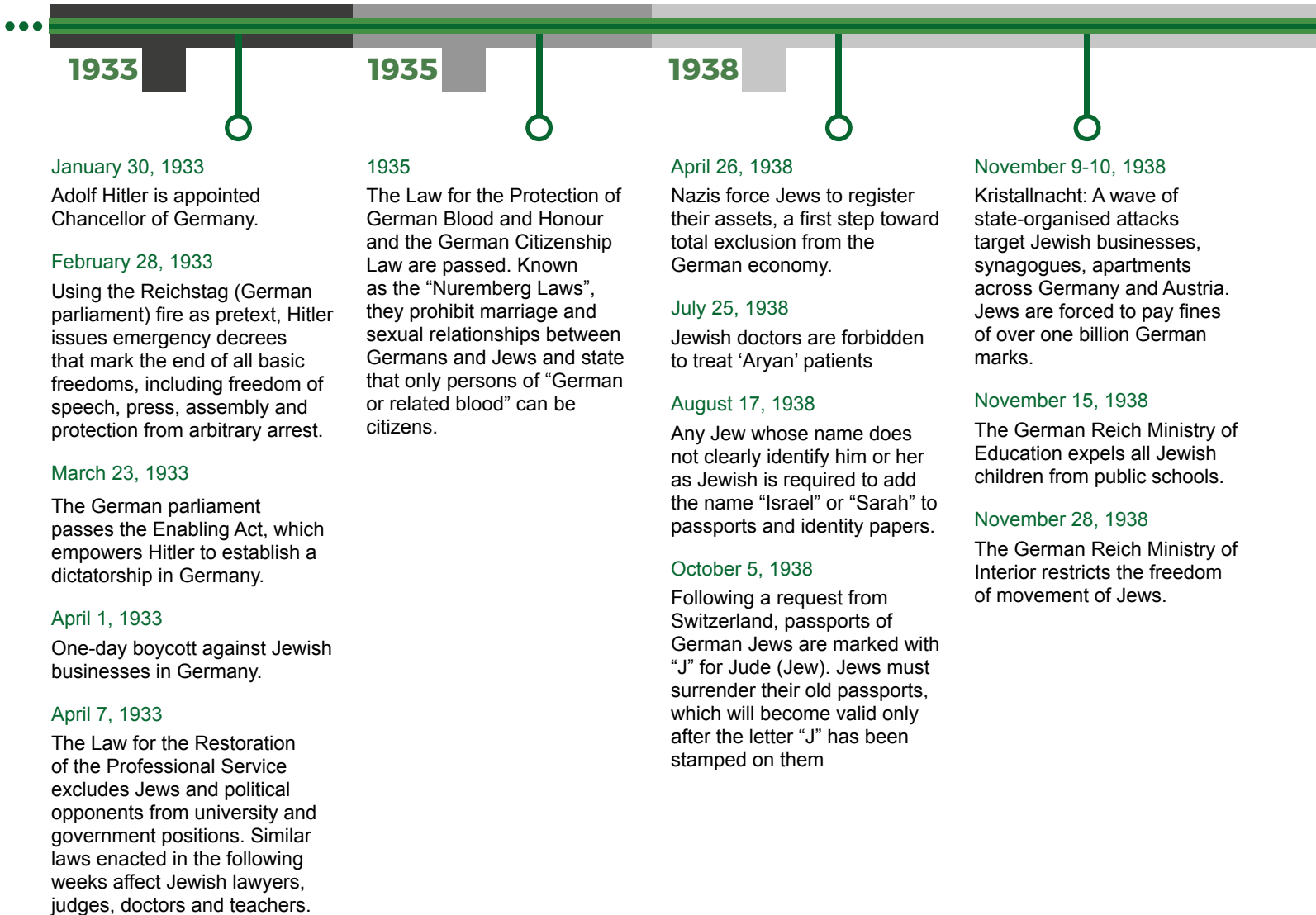
Suggested Activity Extension:

The Anti-Rohingya timeline includes up to October 2018 (the time at which this pedagogical tool was developed). We suggest expanding this lesson into a more extensive research assignment: What is the current situation in Myanmar? Have students update the Myanmar timeline with more recent events that have impacted the Rohingya. Students should justify their choices using the topics and materials covered in this guide.



George Ehrman with his brother Karel in Prague, 1941. He is wearing the yellow star featured in Lesson 1. (MHM Collection)

ANTI-JEWISH LAWS TIMELINE



Between 1933 and 1945 Nazi Germany establishes over 20,000 camps and sub-camps in order to imprison "enemies of the State". Death, disease, starvation, overpopulation, torture, and unsanitary conditions are part of everyday life in the camps.



This Jewish storefront was vandalised during Kristallnacht in Magdeburg, Germany, November 9-10, 1938. (Montreal Holocaust Museum Collection)

1939

September 1, 1939

Invasion of Poland: Germany attacks Poland and World War II begins. By the end of the month, Poland is divided between Germany and the USSR. Jews on the German side are almost immediately subjected to anti-Jewish measures.

October 28, 1939

The first Jewish ghetto in Poland is established in the town of Piotrkow.

November 23, 1939

In occupied Poland, Jews aged ten and older are forced to wear a yellow star or armband, identifying them as Jewish.

1940

May 20, 1940

The Auschwitz concentration camp opens in occupied Poland. It will eventually become a mixed camp (concentration and death camp) where nearly 1 million Jews are murdered.

1941-1942

June 1941 to January 1942

Following the German invasion of the Soviet Union, four Einsatzgruppen (mobile killing units) massacre 1 million Jews.



This identification card belonged to Else Eggers. Because she was Jewish, Nazi officials stamped her card with a "J" and added "Sara" to her name. (MHM Collection, donated by Edith Borenstein)



ANTI-ROHINGYA LAWS TIMELINE

1942

1942

British Burma is occupied by the Imperial Japanese Army. Muslim Rohingya in the Rakhine (formerly Arakan) State are armed in support of the British, while the Buddhists of Rakhine support the Japanese.

1948

January 4, 1948

Burma's Independence from Great Britain.

1962

March 2, 1962

Myanmar becomes a dictatorship ruled by the military (Tatmadaw).

1978

1978

"Operation Dragon King": Tatmadaw launches a "clearance operation" against the Rohingya causing more than 200,000 to flee Myanmar and go to refugee camps in Bangladesh.

2013

2013

A law prohibiting inter-ethnicity and inter-faith marriages is passed. The same year, another law prohibits Rohingya families from having more than 2 children.

2014

2014

Census: A nationwide census is held for the first time since 1983; the government omits "Rohingya" from the census and excludes the Rohingya population from the count.

2015

May 23

Population Control Healthcare Law: women in some regions are subjected to three-year birth spacing by the government.

August 26

Buddhist Women Special Marriage Law: marriage between Buddhist women and non-Buddhist men must be applied for and approved by government authorities. A Buddhist wife also has the right to divorce her husband should he attempt to convert her to his religion, or insult Buddhism.

August 28

Law Concerning Religious Conversion: religious conversion must be overseen by government authorities.

November 8

The National League for Democracy, headed by Aung San Suu Kyi, wins the general election and brings the country under a civilian government for the first time since 1962.



Map of Myanmar. The coloured areas represent the country's different regions. (WikiCommons/ NordNordWest)



A police checkpoint with closed-off Rohingya area, Rakhine State, 2014. (WikiCommons/Adam)

1982

October 15

Citizenship Law: the Rohingya are no longer recognised as one of the 135 "national races" and become stateless.

1988

August 8

"8888 Uprising": failed pro-democracy protests bring Aung San Suu Kyi, daughter of Burmese independence leader Aung San and leader of the newly formed National League for Democracy, into the public spotlight.

1992 - 1997

Attempts by Burmese and Bangladesh governments to repatriate Rohingya from Bangladesh refugee camps to Myanmar. More Rohingya flee Myanmar at the same time as conditions there have not improved.

2012

June 2-14 and October

Rakhine State Riots: a series of riots in the state of Rakhine after a local ethnic Rakhine woman was allegedly raped and murdered by three Rohingya and a Rakhine mob murdered ten Muslims in response.

2016

October 9

2016 "Clearance Operation": Tatmadaw launches a "clearance operation" against Rohingya villages in response to attacks committed by a Rohingya militant group. Villages were burned and civilian inhabitants were brutalized, raped, and murdered. Around 90,000 Rohingyas are displaced, many of whom flee to Bangladesh.

2017

August 25

"Clearance Operation": after another series of clashes with a Rohingya militant group, Tatmadaw conducts another "clearance operation". The number of Rohingya refugees in Bangladesh reaches over 723,000.

2018

March 2018

Villages are burnt: Human Rights Watch Satellite imageries confirm the Burmese government is bulldozing the burned remains of the villages.

August 24

UN's Independent Fact Finding Mission concludes that top military leaders of men must be applied for and approved by government authorities. A Buddhist wife also has the right to divorce her husband should he attempt to convert her to his religion, or insult Buddhism.

September 20

The Canadian Parliament recognises the murders of the Rohingya as genocide.

October 2

The Canadian Parliament revokes Aung San Suu Kyi's honorary Canadian citizenship.

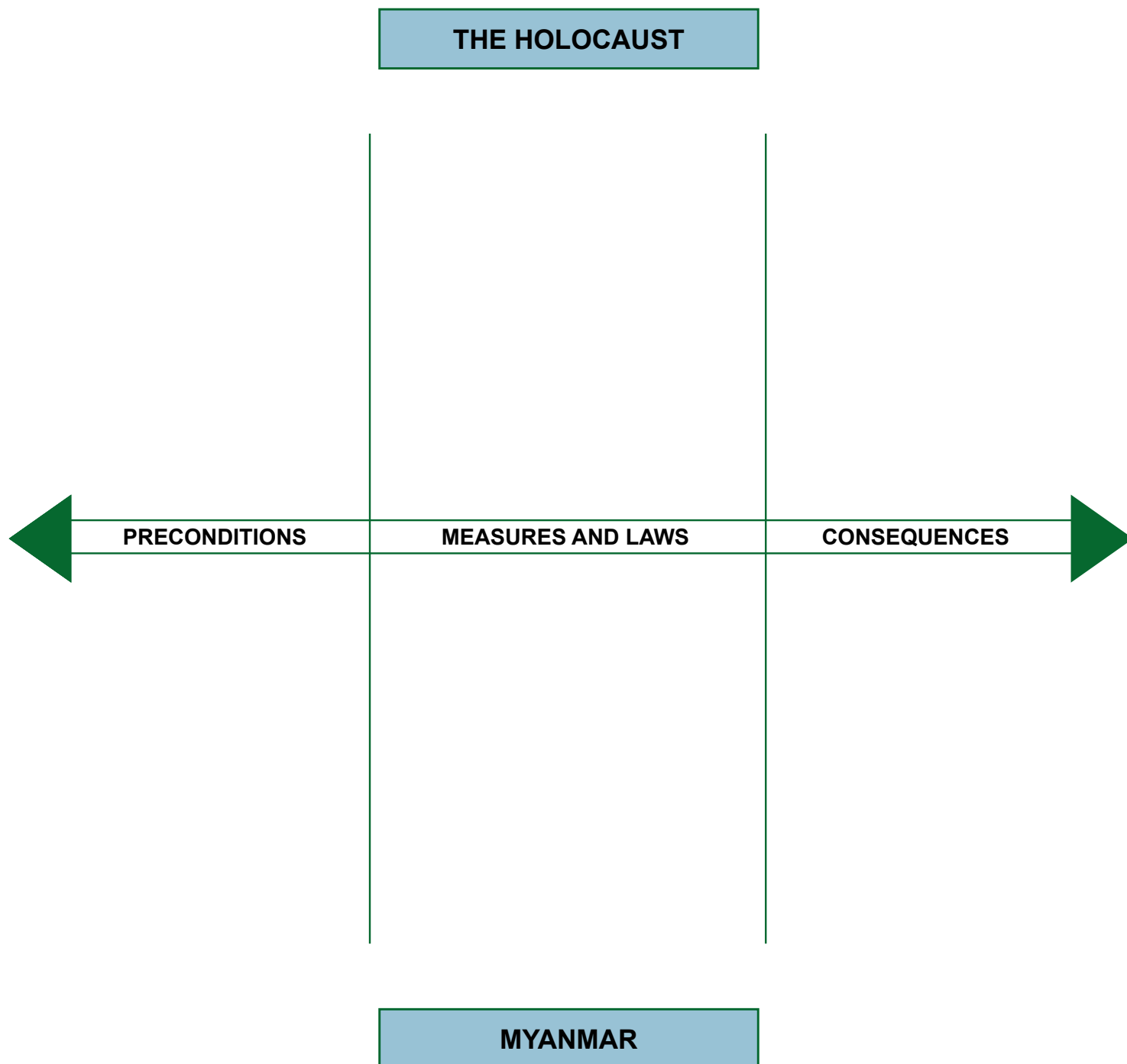


Student Worksheet: Timeline Analysis Chart

Fill out the following Timeline Analysis Chart using the two historical timelines provided. Identify the laws and measures that were put in place to persecute Jews during the Holocaust and the Rohingya in Myanmar.

Use the following questions to guide your analysis:

- What was the social, economic and political context of the time?
- How did this context enable the othering of Jews during the Holocaust and of the Rohingya in Myanmar?



Answer Keys: Timeline Analysis Chart

Fill out the following Timeline Analysis Chart using the two historical timelines provided. Identify the laws and measures that were put in place to persecute Jews during the Holocaust and the Rohingya in Myanmar.

*POSSIBLE ANSWERS – Three sample answers are included in each square, but there are many possibilities and variations.

THE HOLOCAUST		
<ul style="list-style-type: none"> Nazis in power, Jews already removed from much of professional life (lawyers, teachers, and military) <p>The Nazi party promoted an antisemitic* and racist rhetoric. They divided human beings into two categories: Aryans* (the Germanic people), whom they considered “genetically superior”; and the “inferior races” composed of Jews, Slavs, Roma and Sinti*, and Blacks.</p>	<ul style="list-style-type: none"> 1935 Nuremberg Laws April 9 1937 The Mayor of Berlin ordering public schools not to admit Jewish children until further notice. August 7 1938, Jews who do not have an obviously Jewish name must add “Israel” or “Sarah” to their passport. 	<ul style="list-style-type: none"> Allows criminal prosecution of Jews and non-Jews (but only in relation to Jews). Jews are further excluded from everyday life and society in Germany. Makes Jews “stand out” in contrast to non-Jewish Germans. Makes being Jewish “inherent” to their legal name.
PRECONDITIONS	MEASURES AND LAWS	CONSEQUENCES
<p>Rohingya are not seen as part of Burmese society in some way (Muslims, non-Buddhist, idea of them as Bangladeshi Muslims).</p> <ul style="list-style-type: none"> Anti-Rohingya sentiment shown in the events of 2012 riots. 	<ul style="list-style-type: none"> 1982, Rohingya are not included in the “national races,” so they are not granted citizenship. October 2016, Burmese government/military performs “clearance operations” on Muslim Rohingya. August 2017, second clearance operations 	<ul style="list-style-type: none"> Rohingya are not offered same rights and protections as citizens. Rohingya continue to be treated as foreigners. In 2016, 90, 000 Rohingyas are displaced. 2017 over 723 000 Rohingya refugees in Bangladesh. 2018 UN releases independent fact finding mission. Canada recognises the killings as genocide.
MYANMAR		

Lesson 4: COMBATTING OTHERING

Lesson Objective

The purpose of this lesson is to identify contemporary examples in which othering is used by groups in power to marginalise minority groups.

Competencies Developed

- Reflecting on one's individual role and responsibilities as a citizen
- Applying the concept of othering to a local and Canadian context
- Developing an interest in defending human rights

Lesson Summary

Students will draw on the knowledge gained and materials used in the previous lessons in order to identify instances of othering in their own local, provincial, or national context. Students will be asked to develop and implement a plan to address the situation, raise awareness, and suggest preventive measures. Refer to the example provided in the Instructions for Teachers section.

Materials

1. *Student Worksheet: Combatting Othering*

Additional Resources/Useful Links

- Human Rights Watch: <https://www.hrw.org/>
- Amnesty International: <https://www.amnesty.ca/>
- Sample Letter (Amnesty International): https://www.amnesty.ca/sites/amnesty/files/Taking_Action_booklet_2.pdf
- Canadian Council for Refugees: <https://ccrweb.ca/>
- Quebec Native Women: <https://www.faq-qnw.org/en/>
- Indigenous Ally Toolkit: <https://www.cbc.ca/news/indigenous/montreal-indigenous-ally-toolkit-1.4988074>

Instructions for Teachers

Preparation:

There are several directions in which you can take this lesson. One option is to have students conduct an individual research assignment or group project. Another option is to identify one situation as a class and carry out a bigger class project. Refer to the Useful Links section in this lesson. We have provided a Student Worksheet with questions to guide students' reflection.

Activity: Research Assignment

1. Looking at the Canadian as well as international context, ask students to identify a situation where groups or individuals have experienced or are currently experiencing othering and discrimination. Students should provide a list of sources for their research results.
2. Ask students the following questions:
 - a. *What is the source of the “us vs. them” rhetoric?*
 - b. *What were/are the methods used to other?*
 - c. *Who (which groups or individuals) is behind this rhetoric and implements these methods?*
 - d. *What were/are the effects of these methods?*
3. Have students research and identify organisations, groups or individuals who are working to address these issues. You can direct students to the list of Additional Resources as a reference point.
4. Have students explore actions that they can take to raise awareness and prevent or attempt to end the discrimination caused by othering in the situations identified.
5. Ask students to implement the actions identified. After completing their assignments, students can present their projects to the class and discuss their findings.

Example

Looking at the human rights situation of Indigenous communities in Canada, students could explore the following...

1. There are many instances and examples of othering affecting Indigenous populations in Canada. According to a study released in December 2018, Indigenous women and girls experienced forced sterilization as recently as 2017.
 - https://www.washingtonpost.com/opinions/2018/12/04/end-forced-sterilizations-indigenous-women-canada/?noredirect=on&utm_term=.e02a588ebceb
 - <https://www.theguardian.com/world/2018/nov/18/canada-indigenous-women-coerced-sterilization-class-action-lawsuit>

2.
 - a. The source of the “**Us Vs. Them**” rhetoric can be traced back to Canada’s history of colonialism.
 - b. Treaties and laws, such as the Indian Act.
 - c. It could be argued that the “us vs. them” mentality is a mainstream societal issue, in addition to the historic laws and measures implemented by the Canadian government.
 - d. Legislation such as the Indian Act had several effects on the human rights situation of Indigenous people as we know it today. Some of these consequences were:
 - The denial of the right to vote
 - The creation of residential schools
 - The creation of reserves
 - Gender discrimination in relation to Indigenous status
3. Students could take the following actions:
 - Writing letters to their Members of Parliament to support the request for Canada to take measures to prevent and criminalize the involuntary sterilization of women
<https://www.cbc.ca/news/indigenous/un-committee-involuntary-sterilization-1.4936879>
 - Creating posters or other communications tools to raise awareness about this human rights issue within their school and/or community
 - Beginning a social media campaign to raise awareness about this human rights issue
 - Volunteering for an organisation that is working to improve the human rights situation of Indigenous communities
 - Organising an event to raise awareness about the forced sterilization of Indigenous women and girls

Student Worksheet: Combatting Othering

1. Looking at the Canadian as well as international context, identify a situation where groups or individuals have experienced or are currently experiencing othering and discrimination.

Consider the following: What is the source of the “us vs. them” rhetoric? What were/are the methods used to other? Who (which groups or individuals) is behind this rhetoric and implements these methods? What were/are the effects of these methods?

2. Are there actions currently in place to address these situations?

Refer to the list of organisations provided in the Additional Resources of this lesson to guide your answers. If the organisations listed do not respond to the issue you identified, research other organisations that are more relevant.

3. If so, by whom are they initiated? What is their impact? If not, are there demands for actions to be taken? If so, by whom?

4. What can I do to raise awareness about this situation and end the discrimination caused by othering?

5. Propose a plan on how you will address this situation and take action against human rights violations.

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