



**A Game to Remember: Gamifying Holocaust Remembrance [GREM]**

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# **COLLECTION OF SCRIPTS AND GAMIFIED STORIES OF HOLOCAUST AND TOTALITARIAN REGIMES SURVIVORS**



Amaro Drom e.V.



**INFINITE  
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# **ROMA GENOCIDE IN GERMANY: REMEMBERING RESISTANCE**

**Using gamification as a tool for remembrance**

**Amaro Drom**

To use gamification as a tool in education about human rights topics represents a challenge from few aspects. One of them concerns the importance of preparation and research which should ensure not to oversimplify social issues we want to address. In developing the game, this research becomes the context we always come back to during the process. For example, when talking about Roma Genocide in Germany, to take care not to simplify the atrocities and oppression in an attempt to make the history education more interesting to young people. In other words, not to forget that gamification is a tool and not the lesson. In that sense, the reflection and discussion after the game is of same importance as the game itself. Further challenging aspect concerns stories that we want to tell, or, which personal testimonies are we allowed to use for educational purposes. This is the topic that should be discussed in a working team. On the more methodological aspect, it is to keep in mind that the scenario of the game can always be readapted, especially in the testing phase. The role of the facilitator is to estimate participants capacities with planned timing of the game and lead it, because, some groups can be more quick or slow in solving the clues, or, have more or less questions before, during or after the game. Experience of playing the game is the best teacher to make this adaptations.

In this case study we are presenting a gamification of historical moment related to human rights oppression within a totalitarian regime – Genocide of Roma and Sinti in Nazi Germany. Case study emphasizes the topics of resistance and remembrance (leitmotiv for reflection and discussion). Next part gives further information on the goals, social issue, scenario/story, methodology and tools of the game.

## I. GENERAL INTRODUCTION

The game is intended for young people (school groups, students, non-formal education groups, etc.)<sup>1</sup> in transferable/mobile indoor locations, which makes it adaptable to different spaces. Game is played in two teams and two rooms (one room per team).<sup>2</sup> Minimum number of the participants is 6-10, maximum 15-20 (this estimation can be adapted). The game takes around 45 minutes. This includes introduction, playing the game, debriefing and reflecting on the social issue addressed in the process.

### 1. Scenario, methodology, tools

Dramaturgy of the game uses imagination based on real elements, and leans on historical, educational and sensitizing approach in game development. More concrete, the story is based on:

- *Historical game*: includes research about Roma Genocide in Germany. Getting to know the timeline of historical facts (racist and genocidal policies, laws and events) was important for developing historically accurate story/lesson of the game.
- *Educational game*: The story is inspired by the book “The story of Zamfira” from prof. Dr. Hristo Kyuchukov (2021). The book served as methodological inspiration (storytelling), as well as thematic, as it advocates remembrance. As this book addresses nacism in Bulgaria, to keep the story historically accurate, further articles and literature about Genocide in

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<sup>1</sup> The game can also be played with different age groups and professions who are willing to learn about the Genocide of Roma and Sinti in Germany.

<sup>2</sup> It can be adapted and played in only one room with one group. In that case, some parts of the game need to be readapted.

Germany were used, as well as the testimonies of the survivors who described everyday aspects of their life.<sup>3</sup>

- *Sensitizing game*: it aims to raise awareness on the history of Roma and Sinti human rights oppression in Nazi Germany, encourages to talk about the topic and supports thereby the perspective of resistance and the meaning of remembrance nowadays.
- *Drama pedagogy*: is used mostly in the beginning, to start the game and get the participants in the gamifying atmosphere.

Depending on the number of participants, the game can be played in one or two groups. If played in two groups, both groups use the same methodology, scenario and tools, only with little different focuses which are given in the beginning. One group is focused on getting together different parts of one story in right order, thereby discovering the code and it's meaning. The other group is focused on decoding the meaning of the code, thereby discovering different part of one story. At the end they meet together. The tools used for the game include investigating methods like reading and collecting information, problem solving, crosswords, associations, voice recording, assembling and dissembling.

## II. BACKGROUND

### 1. Characters

The game is based on storytelling through a character. Protagonist of the game is the grandmother whose life story carries the social issue we want to address. Her grandson, second character in the game, leads us through his grandmothers life, by reading parts of her book.

Both characters were inspired by the characters of grandmother and grandson in the book "The story of Zamfira" from prof. Dr. Hristo Kyuchukov. In this book, the grandmother tells the story of her life to her grandchildren, with an aim to encourage them to remember and tell the story further. Following that intention, the story of the game does the same. The general story of the game, though, is invented and based on historical facts and testimonies of survivors in German context. Some details, as type of profession that characters do, were taken literary from the book.

Further characters mentioned in the story of the game are family of the main characters or members of the Roma and Sinti community.

#### *Grandmother*

- was 29 years when the war outburst (1939)
- had a husband and six children
- worked as sieve maker and selling textile together with her husband
- spoke Romanes and German language

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<sup>3</sup> Many survivors have gave interviews, held speeches and are quoted in articles or books on the topic of the Genocide. They often describe everyday aspects of life before the war, in the forced labor camps and in concentration camps. For each example used for the purpose of developing this case study is alongside given the source.

- She and her husband had a small house in a village in the south of Germany, where she was also born
- Her political views were not clearly expressed before 1920s, but during the 20s and 30s years of 20th century, she felt more and more what segregation, discrimination and dehumanization feels like. Not only on her skin, but also on the skin of other Roma and Sinti. She has survived Auschwitz, as she was transferred to Ravensbrück, before the night of 2nd of August when all Roma and Sinti from so-called “Gypsy camp” were murdered in the gas chambers. She has lost her husband and four of six children in Auschwitz. After the liberation of the concentration camp, she was active in fight for recognition and remembrance of Roma and Sinti Genocide in Germany. This became her goal and ambition after the war.
- Her life goals were to have peaceful and happy life with her family. She was very social and had friends who she loved. She had friends among Roma and Sinti and Germans.
- She was annoyed by discrimination practices and laws towards Roma and Sinti.
- Her worst fear was losing her loved ones, which came true as worst nightmare during nazism in Germany
- She was always healthy and fit. After the war and surviving concentration camps, her physical and mental health deteriorized. She had to visit doctors her whole life

### *Peter*

- Born 1970 in southern Germany
- His mother is one of two children of his grandmother who have survived Auschwitz
- lives with his family
- speaks Romanes, German and English language
- he studied political science
- engages in civil right movement for the rights of Roma and Sinti
- his life goals are happy life with his family, engaging against racism, fighting for recognition and remembrance of Roma and Sinti Genocide, raising awareness about what has happened in Germany
- he is social person, has very international circle of people around him, friendly, engaged, peaceful

## **III. THE GAME**

### **1. Start**

When the setting is prepared for the start, participants are informed to enter the room. Upon entering, the first facilitator stands on the entrance and gives them papers with green or red color (dividing in two groups).<sup>4</sup> They also each get one paper and a pen to write down hints and clues during the game.

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<sup>4</sup> If only one group, this part is not necessary.

## 2. Introduction, entering game modus, dividing groups

*Facilitator 1 (F1) welcomes the participants and explains the goal, topic and methodology of the game. Further on, s/he tells them: “The game takes around 25-30 minutes, afterwards reflection and discussion lasts 15-20 minutes. You will get specific tasks, not always obvious, so activate your detective mind, problem solving skills and teamwork. Use your papers and pens to write down everything you find important”. At this point, while F1 talks, facilitator 2 (F2) enters the room, a bit confused (drama pedagogy – here the game starts), and says that s/he needs help. She/he adds: “One unknown person outside just told me that I need to go inside and meet a group of young people who will help me in solving this code meaning. It sounded very important. She also gave me this mobile phone and just disappeared. Do you know something about it? Can you please help me! Look, here is the code (gives it to someone).<sup>5</sup> And here the phone (gives it to someone). Maybe there is some message. Do you know how to get in and check?”*

Facilitator 1 can encourage the participants to take the initiative and check if there is any message. Someone takes the phone and checks if there is any message. They find one voice message and play it:

*Hi, thank you for participating in this important task. Listen carefully. You will divide in two groups:*

**Group “red” (R)** (they have received red papers upon entering the room): *your name is storytellers, as your task is to find different parts of one story and put them in the right order. First, find the drawer in a room with the yellow lamp. Open the envelope and read the story. It will lead you further.*

**Group “green” (G)** (they have received green papers upon entering the room): *your name is decoders, as your task is to find out what does the code mean. Follow the clues and the solution will reveal. Start looking in this room around the round object (helping associations: this object can be in different colors, often is used for decoration).*

This is how division of groups in two rooms occurs.<sup>8</sup>

### • Materials

- Green and red papers
- Empty paper + a pen (for each participant)
- Paper with a code (afea9dd)
- Mobile phone + recording on the phone

F1 goes with the group “red” and, if needed, gives them hints and clues how to find a room and/or envelope.<sup>9</sup> For ex., if there are more rooms in the space, so they do not wonder around. When they find a yellow lamp, they have found the room of their game. Now they need to look for drawer to look for the envelope. When they find it, they open it and read the story. In this story, letter d (in the word *resisted***d**) is bolded.

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<sup>5</sup> Code on the paper is afea9dd

F2 stays in the room with the group “green”. If they ask her/him about the unknown person outside, s/he should improvise, does not know any details, the encounter took only few seconds. This outside person is not important for the game development.

<sup>8</sup> Another possible introduction without dividing the groups can start the same way, but following needs to be changed:

- the facilitator does not share red and green papers upon participants arrival
- the voice recording needs to be adapted. For ex: “*your task is to find different parts of one story and put them in the right order. First, find the drawer in a room with the yellow lamp. Open the envelope and read the story. It will lead you further. On the way, the meaning of the code will reveal.*”

<sup>9</sup> The lamp is important object/hint in finding the room they are looking for. The team can also decide to change the object and choose something else instead of the lamp. This object should not be in the room where they all are in the beginning, to avoid confusion or it should be in another color – if so, then specify the color and the object in the recording note above.

### 3. Playing

<b>Group “red”:</b> Storytellers	<b>Group “green”:</b> Decoders
<p><b>Scene with an envelope</b></p> <p>They find the room with a yellow lamp and envelope. Someone opens it and reads the story:</p> <p><i>We as well ended there. I will never forget. Nazi Regime would punish us if resisting, but there was always resistance. Do not forget that. Some tried to escape, few were successful.<sup>6</sup> Some obeyed when children did not get dinner<sup>7</sup>, some stole the food from SS soldiers to give their relatives<sup>8</sup>, sometimes people who were brought from other German occupied countries would tell us about</i></p>	<p><b>Scene with a balloon</b></p> <p>They look around the room to find the object described. It is a balloon (not in the air). Next to it are few more other balloons, but not inflated. A piece of paper is sticking out of one of them. Someone opens it and reads it:</p> <p><i>We as well ended there. I will never forget. Nazi Regime would punish us if resisting, but there was always resistance. Do not forget that. Some tried to escape, few were successful. Some obeyed when children did not get dinner, some stole the food from SS</i></p>

<sup>6</sup> More about the topic: *The German Sinti and Roma at the Time of National Socialism by Bildungsforum gegen Antiziganismus in: Rethinking Roma Resistance throughout history: Recounting stories of strengths and bravery (2000:191-193)*

<sup>7</sup> This sentence was encouraged by the experience described by *Maria Peter*, who was taking care of the children in the barracks in Birkenau and served them food, and because of complaining when one of the children/her sisters child did not get food, she described her experience of being flogged and dehumanized by Nazi officer (Source: Quoted in *Voices of Memory 7: Roma in Auschwitz. Slawomir Kapralski, Maria Martyniak, Joanna Talewicz-Kwiatkowska. Original source given in "Voices of Memory" is Memorial Book: The Gypsies at Auschwitz-Birkenau vol 2, Munich, London, New York, Paris, 1993)*

<sup>8</sup> “An example of this type of resistance can be found in *Mano Höllenreiner's* reports. *Being a German Sinto, he was abducted together with his family and sent to Auschwitz at the age of nine. From there he would be taken to Ravensbrück concentration camp, and from there to Sachsenhausen concentration camp. To help*

*partisan resistance in Europe, where also Roma fought the*

*soldiers to give their relatives, sometimes people who were brought from other German*

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*his father and uncle, one day he stole some custard meant for SS-members. He was captured and endured harsh punishment. However, the stolen custard was by this time already consumed. This is indicative of more than just the mental resilience of young Mano Höllenreiner. Considering the systematic hunger in the camps, in this case, additional nutrition could be the difference between life or death.” (Source: as in Footnote Nr.10: 194).*

<p><i>nacism. And sometimes, I would just think about my life before Auschwitz. One day we organized and resisted<sup>d</sup> to SS soldiers who came to pick us up and take to the gas chambers.<sup>9</sup> Many ended there anyway 3 months later, I still do not know how I have survived.</i></p> <ul style="list-style-type: none"> <li>• <b>Material</b></li> <li>- Drawer</li> <li>- Yellow lamp</li> <li>- envelope</li> <li>- Story 1 (bolded letter d in word resisted)</li> <li>- Magnifier</li> </ul> <p>Last words of the story “<i>I have survived</i>” are in very small font, not visible to read without magnifier. Magnifier stands on the side nearby. It is to be used as helping tool to read the ending of the story. Evtl hints from the facilitator: <i>What does it say in the small letters? How can we read this, what tool can help us?</i> Eventually they use the magnifier and read the last part of the story. Further clues from the F: <i>Why is this written smaller, should we give more attention to this sentence in</i></p>	<p><i>occupied countries would tell us about partisan resistance in Europe, where also Roma fought the nacism. And sometimes, I would just think about my life before Auschwitz. One day we organized and resisted<sup>d</sup> to SS soldiers who came to pick us up and take to the gas chambers. Many ended there anyway 3 months later, I still do not know how I have survived.</i></p> <ul style="list-style-type: none"> <li>• <b>Material</b></li> <li>- Drawer</li> <li>- 1 inflated balloon</li> <li>- Few not inflated balloons</li> <li>- Story 1 (bolded letter d in word resisted)</li> <li>- Magnifier</li> </ul> <p>Last words of the sentence “<i>I have survived</i>” are in small font, not visible to read without magnifier. Magnifier stands on the side nearby. It is to be used as helping tool to read the ending of the story. Evtl hints from the facilitator: <i>What does it say in the small letters? How can we read this, what tool can help us?</i> Eventually they use the magnifier and read the last part of the story.</p>
<p><i>our search? Take a look around the room.</i></p>	<p>Further clues from the F: <i>Why is this written smaller, should we give more attention to this sentence in our search? Take a look around the room.</i></p>

<sup>9</sup> Reference to 16th of Mai 1944, described by Willi Ernst, a German Sinto and Holocaust-survivor: “*Our block elder, a Dutchman, told us in May 1944 that we would be gassed. As a result, all those who could, armed themselves. I myself had a knife, another man a stick etc. There was block curfew, and we were not allowed to leave. However, the Sinti in all blocks were armed in this way. We did not want to go to the gas chambers without a fight. The SS obviously noticed and gave up on the planned extermination.*” (Source: as in Footnote Nr.10: 193-194).

### Scene with a book

Looking around the room, they find a big book with a title “*I have survived*”, same as ending words of the previous story. Book is marked on one page and it seems there is another part of the story inside:

*“This is a story of Roma Genocide and Roma resilience. I will start from 1939, although it all started much earlier. This was the year when Second World War outbursted and dramatically events took place in the whole Europe. We were forbidden to leave our place of residence. This was bad for our profession, as we moved a lot to sell the goods. We also had horses and traded them.<sup>10</sup> Our life was pretty good, comparing to what has followed. One of our daughters drew very nicely, she made a drawing of us with the*

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<sup>10</sup> In the year of 1939, so-called directive freezing of movement was brought, which did not allow Roma to leave the towns where they lived. If not respecting the directive, they were taken to labor and concentration camps. (Source: Council of Europe: <https://rm.coe.int/concentration-camps-factsheetson-romani-history/16808b1ab9>; Chronologie des Völkermords an den Sinti und Roma, Dokumentations-und Kulturzentrum Deutsches Sinti und Roma, 2011:2)

<p><i>horses and me sieve making.<sup>11</sup> We cherished this <b>drawing</b> and soon took it with us.”</i></p> <ul style="list-style-type: none"> <li>• <b>Material</b></li> <li>- Big book with attached title “<i>I have survived</i>”</li> <li>- Bookmark</li> <li>- Story 2 (bolded letters f on forbidden and e on life)</li> </ul> <p>The title of the book can be attached/ glued to any book. When they read the story, word <i>drawing</i> is further clue. Facilitator can encourage them to look for a drawing in the room as it is described in the story.</p>	<p><i>cherished this <b>drawing</b> and soon took it with us.”</i></p> <ul style="list-style-type: none"> <li>• <b>Material</b> - Big book with attached title “I have survived”</li> <li>- Bookmark</li> <li>- Story 2 (bolded letters f on forbidden and e on life)</li> </ul> <p>The title of the book can be attached/ glued to any book. When they read the story, word drawing is further clue. Facilitator can encourage them to look for a drawing in the room as it described in the story.</p>
<p><b>Scene with a drawing</b></p> <p>There is a drawing on the wall. Behind the drawing is stucked one paper. Another part of the story. Someone takes it and reads it to everyone:</p> <p><i>“My grandmother was telling different kind of stories. This one I remembered<b>d</b> well, as I would be the only of the grandchildren staying awake until the end. She would kiss me and tell me: Go to sleep, good night! Do not forget this</i></p>	<p><b>Scene with a drawing</b></p> <p>There is a drawing on the wall. Behind the drawing is stucked one paper. Another part of the story. Someone takes it and reads it loud:</p> <p><i>“My grandmother was telling different kind of stories. This one I remembered<b>d</b> well, as I would be the only of the grandchildren staying awake until the end. She would kiss me and tell me: Go to sleep, good night! Do not forget this</i></p>

<sup>11</sup> This part of the story was encouraged by the “Story of Zamfira” (*Kyuchukov, 2021:6*), who describes his grandmother who was a sieve maker and grandfather horse trader and have had to stop practicing their professions during the war due to racial laws. The book contains the photo of them working their professions and has served as inspiration for the story in the game and as a tool in developing clues in the game.

<p><i>story! When you are a grownup tell it to the others.”<sup>12</sup></i>  <i>(now solve the word puzzle on the paper background)</i></p> <p>On the back of this paper is word puzzle <i>wrlofe</i> - flower. This makes a clue to check if there is something around the flower which is located in the room.</p> <ul style="list-style-type: none"> <li>• <b>Materials</b></li> <li>- Drawing</li> <li>- Story 3 with flower (wrlofe) letters on the back side + bolded letter d in the word remembered)</li> </ul> <p><b>Scenes with a flower</b></p> <p>When they find a flower, they also find fourth story part stuck inside:</p> <p><i>“Many Roma, included our family, were transported to concentration <b>ca</b>mps in Germany and later to Poland where we had to do forced labor for Nazi regime. Unbearable living conditions, hunger and hard physical work. In <b>1942</b> all Roma still living in German Reich were to be deported to Auschwitz, this was set up by so-called “Auschwitz decree”.<sup>13</sup></i></p>	<p><i>story! When you are a grownup tell it to the others:”</i>  <i>(now solve the word puzzle on the paper background)</i></p> <p>On the back of this paper is word puzzle <i>wrlofe</i> - flower. This makes a clue to check if there is something around the flower which is located in the room.</p> <ul style="list-style-type: none"> <li>• <b>Material</b></li> <li>• Drawing</li> <li>• Story 3 with flower (wrlofe) letters on the back side + bolded letter d in the word remembered)</li> </ul> <p><b>Scene with a flower</b></p> <p>When they find a flower, they also find fourth story part stuck inside:</p> <p><i>“Many Roma, included our family, were transported to concentration <b>ca</b>mps in Germany and later to Poland where we had to do forced labor for Nazi regime. Unbearable living conditions, hunger and hard physical work. In <b>1942</b> all Roma still living in German Reich were to be deported to Auschwitz, this was set up by so-called “Auschwitz decree”.</i></p>
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<sup>12</sup> This part is partly paraphrased, while part is taken literary (Kyuchukov, 2021:14).

<sup>13</sup> “On December 16, 1942, Heinrich Himmler gave out the directive that all “Gypsies” still living in the “German Reich” were to be deported to Auschwitz. the “Auschwitz Decree” was the final revelation of a plan which had existed de facto since 1938 and had been partially carried out already, namely the complete extinction of “Gypsies” (Source: <https://www.coe.int/en/web/roma-and-travellers/romahistory-factsheets>, part 5.0: page 6 ; Chronologie des Völkermords an den Sinti und Roma, Dokumentations-und Kulturzentrum Deutsches Sinti und Roma, 2011:1-4)

*(“you are getting very close, so close as the neon orange outside of the door”)*

This note does not make much sense, except that it leads towards the door of the room and hints to look for the neon orange colored object. They need to open the doors. Someone (F1 does it while they are busy with the previous task) has to put an orange neon color on the envelope/or find envelope in this color, here the key with another note is hidden. On the note it says: *Now look what does the key open. It is near the place where you have found first part of your story.*

**• Materials**

- Flower
- Story 4 (with text note on the background + bolded letter a in the word **camp**s and number 9 in the year **1942**)
- orange neon envelope/paper
- Key

**Scene with boxes**

The group follows the lead and finds a box that opens with a key. Inside are few documents<sup>14</sup> and another safe box, which needs a code. The code consists of 4

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<sup>14</sup> It can be some educative materials that can be used later in discussion as evidences (on the topic of 16th of Mai and 2nd of August, for ex. QR code with a link to the Monument for Sinti and Roma in Berlin etc.). There is also one *alphabet*, that they will need for decoding the code meaning.

<p>Numbers (<i>F can direct them that it is a year mentioned in the text</i>).</p> <p>When they crack the code (1939) and open the box, they find a paper with a final part of the story. Someone reads it:</p> <p><i>My grandmother loved to tell stories. Especially in the winter evenings. We are Roma living in Germany. My name is Peter and I am 21 years old. My grandparents had 6 children. One of them is my mother, who survived Auschwitz as a child. We made grandmas life story into a book, to continue her legacy as Genocide survivor.<sup>15</sup> She wanted it. In her own words, I read it for you:</i></p> <p><b>• Material</b></p> <ul style="list-style-type: none"> <li>- Small (code) opening box</li> <li>- Big (key) opening box</li> <li>- Story 5 (letter a in auschwitz)</li> <li>- Documents / Materials, incl. Alphabet</li> </ul>	<p>Numbers (<i>F can direct them that it is a year mentioned in the text</i>).</p> <p>When they crack the code (1939) and open the box, they find a paper with a final part of the story. Someone reads it:</p> <p><i>My grandmother loved to tell stories. Especially in the winter evenings. We are Roma living in Germany. My name is Peter and I am 21 years old. My grandparents had 6 children. One of them is my mother, who survived Auschwitz as a child. We made grandmas life story into a book, to continue her legacy as Genocide survivor. She wanted it. In her own words, I read it for you:</i></p> <p><b>• Material</b></p> <ul style="list-style-type: none"> <li>- Small (code) opening box</li> <li>- Big (key) opening box</li> <li>- Story 5 (letter a in auschwitz)</li> <li>- Documents / Materials, incl. Alphabet</li> </ul>
<p>Facilitator can give them clues regarding the code (1939).</p> <p>Inside the big box is one more mobile with a voice recording<sup>16</sup> of the women from the beginning saying:</p> <p style="padding-left: 40px;"><i>1. ask the facilitator your last task</i></p>	<p>Facilitator can give them clues regarding the code (1939).</p> <p>Inside the big box is one more mobile with a voice recording of the women from the beginning saying:</p> <p style="padding-left: 40px;"><i>1. ask the facilitator your last task</i></p>

<sup>15</sup> This part is combination of imagination and reality, meaning that it puts together the elements of the “Story of Zamfira” (Kyuchukov, 2021), like taking the name Peter (who was in the original book another character), story of grandmother who loves to tell stories and the fact that her story is told in a book. The rest is made-up for the purposes of the story in the game.

<sup>16</sup> It can also be another paper with a note with following tasks written down

<p>2. <u>Only when finished with that task</u>, use the alphabet from the box. Remember make letters into numbers. What do you get?</p> <p>Facilitator tells them their final task:</p> <p>1. Now, make the whole story from the beginning until the end. Only when the story is put in right order, bolded numbers and letters reveal in order as in the code from the beginning. Already during, they will most likely the game notice the connection. <i>F can give them a clue: What stands out?</i></p> <p>2. Now, they come back to the second task from the recording: by using alphabet from the big box, they should turn letters in numbers – meaning, every letter in the alphabet has its ordinal number (for ex. a is 1, d is 4, etc.).</p> <p>• <b>Material</b></p> <ul style="list-style-type: none"> <li>- Mobile with voice recording</li> </ul> <p>The result is 1651944 – the date remembered as Resistance day. Some of the participants may know the meaning of the date already. If not, facilitator tells them. This is the end of the game. Debriefing and discussion follows.</p>	<p>2. <u>Only when finished with that task</u>, use the alphabet from the box. Remember make letters into numbers. What do you get?</p> <p>Facilitator tells them their final task:</p> <p>1. Now, make the whole story from the beginning until the end. Only when the story is put in right order, bolded numbers and letters reveal in order as in the code from the beginning. Already during, they will most likely the game notice the connection. <i>F can give them a clue: What stands out?</i></p> <p>2. Now, they come back to the second task from the recording: by using alphabet from the big box, they should turn letters in numbers – meaning, every letter in the alphabet has its ordinal number (for ex. a is 1, d is 4, etc.).</p> <p>• <b>Material</b></p> <ul style="list-style-type: none"> <li>- Mobile with voice recording</li> </ul> <p>The result is 1651944 – the date remembered as Resistance day. Some of the participants may know the meaning of the date already. If not, facilitator tells them. This is the end of the game. Debriefing and discussion follows.</p>
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#### 4. Debriefing and discussion

The groups meet together in the starting room.

*Potential questions by debriefing the game:*

- How was it playing the game?
- Was it difficult, too complicated, clear tasks or too easy and obvious?
- What did you focus on by playing it?
- Did you learn something new during the game?
- ...

*Potential questions for the discussion of the topic addressed by the game:*

- What is the meaning of the numbers 1651944? Why is it important to talk about resistance in the time of Genocide? Can a victim be in a resistance (to engage in the change of circumstances, which put them in the position of being a victim)? – This to make visible the possibility to be both instead only a victim.
- What has happened after 16th of Mai in Auschwitz? Do you know what has happened on 2nd of August 1944?
- Did you learn in history lessons about the persecution and murder of Roma and Sinti under National Socialism? (If not: what do you think, why that is so? / If yes: what did you learn? Did you talk about resistance, remembrance, what was the focus of topic? Did you have discussion on the topic?)
- Did you ever read a poem by Ceija Stojka “auschwitz ist mein mantel” – read it in the group and discuss what does it mean? Who was Ceija Stojka?
- What has happened after the war in Germany? When were Roma and Sinti recognized as victims of the Genocide? Why do you think this is like that (late recognition)? Who has made it possible that the recognition becomes official? (referring to civil movement of Roma and Sinti). Is fighting for recognition and remembrance also a way of resistance?
- Did you ever visit Memorial to Europe's Sinti and Roma Murdered Under Nazism?
- Think about ways of remembrance of Genocide on Roma and Sinti. What can be done not to forget and raise awareness that it has happened? Find some examples of good practice and share them in the group.

## **5. Items for the setting in the rooms**

*Introduction, entering game modus*

- Green and red papers
- Empty paper + a pen for each participant
- Paper with a code (afea9dd)
- Mobile phone + recording on the phone

*Envelope scene/clue*

- Drawer
- Yellow lamp
- envelope

- Story 1 (bolded letter d in word resisted)
- Magnifier

*Book I have survived scene/clue*

- Big book with attached title "*I have survived*" - Bookmark
- Story 2 (bolded letters f on forbidden and e on life)

*Drawing scene/clue*

- Drawing
- Story 3 with flower (wrote) letters on the back side + bolded letter d in the word remembered)

*Flower scene/clue*

- Flower
- Story 4 (with text note on the background + bolded letter a in the word camps and number 9 in the year 1942)
- Key

*Boxes scene/clue*

- Small (code) opening box
- Big (key) opening box
- Story 5 (letter a in auschwitz)
- Documents / Materials, incl. Alphabet
- Mobile with voice recording

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# **Educator's Handbook**



**AHEAD - The Association of Human Rights Educators**

## I. GREM Handbook for Educators

### 1. Introduction





The activity begins with the following context:

*“A group of historians has come to present a new educational methodology to encourage younger people's interest in history. In addition, they want to show what the historian's job is and what the tools they work with are.”*

The historians (educators) introduce a suitcase they found in a lost archive. We start from the hypothesis that this suitcase was the property of a 20th century European businessman who suffered sabotage in his factory. It is for this reason that they ask for help from the participants to help clarify the mystery that hides the suitcase.

The participants are divided into 4 groups (one for each Research Axis) and the first object is distributed to each of the groups.

Each Research axis has an identifying symbol:

	AXIS 1	AXIS 2	AXIS 3	AXIS 4
Symbol				
Start object	Plastic bag with the Cryptex and the Prisoner's Card	Maze puzzle box	Red Puzzle Box	Plastic cover with the Hotel Menu and a family photo

#### **AXIS 1 - A story that tells us about resilience**

This axis narrates the story of one of the protagonists of this story. The main objective is to discover the exile story of Ms. Carme Ribes (fictitious character) and map her journey through fascist Europe during the Second World War.

#### **AXIS 2 - A peculiar businessman**

The “false” story of the sabotage of a company is presented. We start from the image of a good working man with a normal family through a family photograph.

Initially, the location of the factory is unknown, nor what is produced, nor who works there... little by little the truth of the man in the factory, the production and the reality of sabotage will be discovered.

### **AXIS 3 - Little-known diversity**

The axis shows the diversity within the concentration camps and the different groups persecuted by the Nazi regime.

### **AXIS 4 - Evasion networks**

This axis explores the evasion networks of Nazi criminals, and the support they received to hide their identity, using the loot to escape through networks to "neutral" countries. The participants do not know that it is the escape of a Nazi criminal.

## **Conclusions**

The participants of this Axis are asked to prepare the presentation of the clues they have solved in order and to present the initial and final hypotheses of their discovery.

## **2. Interpretation of the 4 axes of work**

- Explanation of triangles - What is behind each of them (chapter dedicated to showing diversity in persecuted communities/groups?)
- Key definitions on historical concepts
- Maps - Routes of exile, deportations, escapes, phases of the war...
- Concentration camps: list of the best known? Difference between extermination camps and forced labor camps
- Hints on how to open puzzle boxes (?)
- Alliances and sides (Argentina + Red Cross and Perón, Italy...)
- dictionary
- Historian's tools

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## **II. Proposals for concepts to be defined:**

- Ghetto
- Kapo
- Forced labor camp
- extermination camp
- Gestapo
- fascism
- Nazism
- Francoism
- stateless
- exile
- deportation

### III. Guidelines for Reflection

#### 1. Introduction

After the game is over, we take the real stand, and welcome the participants on behalf of the association and introduce the GREM Project and its central goals.

Focus on the importance of personal and shared reflection as a means to better understand the Holocaust and totalitarian regimes and emphasize the use of this not so well known teaching methodology (emphasis on the positive aspects it brings us)

#### 2. Joint Reflection

##### Questions about the Game Experience

- What emotions and reactions did you experience while playing the game?
- What aspects of the game have impacted you the most and why?

##### Reflection on Themes and Messages of the Game

- What important themes do you think the game was trying to communicate?
- What messages or lessons do you think the game conveys about the history of the Holocaust and totalitarian regimes?
- Do you think the game has managed to adequately capture the complexity and gravity of these historical events? Why yes or why not? (Question for Pilot test participants)

##### Connections with History and the Present

- How do you think the experiences portrayed in the game relate to the real historical events of the Holocaust and totalitarian regimes?
- What are the connections between the themes and situations presented in the game and contemporary social or political problems?
- How can we apply the lessons learned from the game in our daily lives and in today's society to prevent intolerance and oppression?

##### Collaboration and Action

- How do you think the discussions and reflections we have had here can inspire concrete actions to promote democratic memory and awareness towards the victims of totalitarian regimes?
- What are some ideas or proposals that we can explore together to create narratives and spaces of democratic memory in collaboration with other entities and communities?
- What steps can we take individually or as a group to contribute to the construction of a more tolerant and just society?

##### Conclusion

- Recapitulation of the main topics and reflection questions discussed during the space. - Encouraging participants to continue exploring these issues and to take concrete actions to promote democratic memory and social justice.
- Thanks to the participants for their participation and contribution to the dialogue and collective reflection.

## **IV. Follow-Up Proposal**

Once the Edutainment activity has been completed, and as a result of the debriefing of the activity, educators are invited to develop a specific follow-up with their groups of young people to continue working on the aspects raised by the activity.

According to the level of maturity and interest of the young people involved, we propose a list of possible lines of research directly related to the exercise of educational entertainment. Find below some potential aspects to develop as a direct follow-up to the activity.

## **.V. Research lines**

### **1. Republican Exile**

- Routes of exile
- The Great Retreat
- Concentration camps in France (living conditions of republicans interned in concentration camps in France under the Vichy regime)

### **2. Fascist Dictators and Repression**

- Franco/fascist repression of Catalonia
- Persecution of cultural movements
- Persecution of political movements
- Persecution of social movements
- Repression on women

### **3. Collaborationists and Repression (France)**

- Internment camps in France
- Repression under the Vichy regime
- Persecution by the Gestapo

### **4. The role of Catalan women in the resistance movement**

- Involvement of the Republicans with the resistance in France (idea to liberate Paris-Berlin-Barcelona)

### **5. Nazi extermination camps**

- Constellation of extermination camps
- Persecuted groups
- Holocaust
- Resistance to the Work Camps

### **6. World War**

- Various forms of resistance
- The Catalan republicans within the French resistance
- Participation of women in the resistance
- Forms of resistance: sabotage

## **7. Defeat of Fascism in Europe**

- Escape routes from the Nazis through Italy, Spain, the Vatican...
- Support for the escape of Nazi criminals to Latin America
- Operation "Paperclip" recruitment of Nazi scientists in the United States
- Countries harboring Nazi criminals

## **8. No Defeat of Fascism in Spain**

- The Dictatorship continues for 40 years
- Repression on Catalonia

## **9. Fascism Today**

- Identify hate speech today
- Banalization of Fascism
- Growth of the extreme right in Europe

**(Non) Rescue of the Bulgarian  
Jewish People during World War II**

**IOA - Infinite Opportunities Association**

## I. GENERAL INTRODUCTION

The aim is to develop a gamified historical lesson that explores the complexity of the events and facts surrounding the idealized narrative of the rescue of Bulgarian Jews. This topic serves as a case study for examining the intricate nature of repressive processes directed at vulnerable groups under totalitarian regimes. Additionally, it highlights the distortion of historical facts over time, emphasizing the risks of such distortions leading to the repetition of historical errors by future generations.

### 1. Structure

The game should be developed as a historical lesson that can be delivered to participants in the project, enabling them to replicate it for various school groups, student groups, non-formal educational groups, etc. The game is played in total duration of 90 minutes, including introduction, gameplay, and reflection (two academic hours). A mobile game format that allows for easy adaptation and transportation across different venues and settings. The participant's number should be not less than six.

### 2. Key Points to Foster Sensitivity and Encourage Discussion

- Not all Jews were saved – Dehumanization; Assault on identity (personal, ethnic, religious, political, professional, social); Restrictions and degrading regulations under the Protection of the Nation Law
- Not all Bulgarians were saviors - Deportation from major cities - resettlement, labor brigades, camps; Deportation of Jews from Bulgaria; Mobilization of society;
- Even those who acted as rescuers were subjected to the regime's repression - Mobilization of society; Political maneuvering as a hindrance; Joining the resistance – *“The Workers' Youth Union” (Работническият младежки съюз - РМС)*

## II. BACKGROUND

### 1. Characters

Players will be able to feel the weight of the moments by putting themselves in the shoes of the characters and sensing the importance of their actions. They will be able to see how each effort, whether medical or social, is part of the larger picture of resistance against Nazi persecution and deportations. They will understand how even the smallest actions can lead to significant consequences for the salvation of lives. Furthermore, they will be inspired by their morals and determination in the face of indescribable hardships.

#### **Alexander Belev**

Alexander Belev was a Bulgarian politician and lawyer, known for his anti-Semitic views. Belev was born in Lom to the revolutionary Georgi Belev, a member of the Internal Macedonian Revolutionary Organization (IMRO), and his mother Milanese, an Italian from Dalmatia. Young Alexander initially studied in his hometown, and later, his family moved to Sofia, where he graduated in law from Sofia University. Belev lived in Germany for a while before returning to Bulgaria to work as a lawyer.

In the late 1930s, Belev held significant positions in the Ministry of Internal Affairs of the Kingdom of Bulgaria, becoming a protege of the interior minister Petar Gabrovski and a strong supporter of fascism. In December 1941, at Gabrovski's initiative, Belev went to Germany for an internship, where he thoroughly studied the anti-Semitic legislation of the Third Reich with the aim of introducing a similar system in Bulgaria. By this time, Belev had already become infamous as one of the most outspoken anti-Semitic politicians in Bulgaria.

One month after the adoption of the Law for the Protection of the Nation, Belev was appointed Chief Commissioner in the Commissariat for Jewish Affairs, a state agency that regulated public relations. During the deportation of Jews from both the old and new territories of the Kingdom of Bulgaria, Belev had unlimited powers. After the coup of September 9, 1944, it became known that Belev was to be tried by the People's Court for his anti-Semitic policies. He went into hiding by disguising himself and attempted to flee the country. However, he was recognized at the Kyustendil train station, arrested, and later executed. The circumstances of his death were only revealed several years later.

### ***Dr. Pavel Gerdzhikov***

Born on June 5, 1906, in Shumen. His father, Dimitar Gerdzhikov, served as the head of the Bulgarian Agricultural Bank in Shumen and Gorna Oryahovitsa. His mother, Stefana, was a teacher and director of a secondary school.

"Bulgaria's Schindler" – this is how Dr. Pavel Gerjиков will be remembered for his involvement in the rescue of Bulgarian Jewish people. He graduated in medicine from Sofia University and later specialized in Germany until 1939. A few years later, when the forced deportation of Jews from Sofia began, Gerjиков was a personal acquaintance of Alexander Belev. It was this connection with Belev that helped him save both familiar and unfamiliar Jewish people. Gerjиков managed to hide a four-member Jewish family –the Levi family behind a false wall in his apartment. Another reason for his success in saving Jewish people was his excellent knowledge of the German language. He often pretended to be a German officer when he was hiding Jewish people or providing them with false documents.

In March 1943, he managed to rescue five Jewish children from the trains preparing to depart for the concentration camps. After the September 9th coup, Gerjиков was tried during the People's Court and sent to a labor camp by the communists. Dr. Gerjиков passed away in 1985. He is one of the 20 Bulgarians listed on the Wall of Honor at the Yad Vashem Memorial in Israel.

### ***Adela Levi***

Adela is not a real historical figure, but her character embodies all the fears and hopes of Bulgarian Jewish people during World War II.

Born on May 19, 1922, in the town of Dupnitsa, Bulgaria, she was of Jewish origin. She embodied the spirit of many women in the movement—brave, determined, and deeply

committed to the cause of resistance. Her passion, however, could sometimes lead her to become easily agitated, particularly when it came to her deeply held beliefs.

These women were dedicated to learning various trades, such as hat-making, trading, and tobacco picking, and were highly active in the ranks of the RMC. Many, like Adela, rose to leadership positions at local and regional levels within the organization. Driven by a shared commitment to resist fascism, a number of these women joined the partisan struggle. Unfortunately, their efforts often led to torture, execution, or being sent to labor camps.

Adela's education included completing a vocational sewing school. However, it was her involvement in the RMC that truly shaped her life. Her motivations were clear: she sought to defeat fascism and help the oppressed. Her character was defined by a strong belief in her mission, driven by faith, passion, and conviction. Young, energetic, and intelligent, Adela was unwavering in her dedication to her ideals.

### III. THE GAME

#### 1. Start

The game follows the escape room format, where each clue unlocks the next, guiding players through a series of challenges. Before the start of the game all clues are hidden, so that the participants will not be able to see them straight away after entering the room. There are three types of clues: Documents, Objects and artifacts from the past, Digitized records. All the clues are color-coded, allowing each team to easily recognize them. Additional materials, including paper and pens, will be provided to help solve the clues throughout the game.

#### 2. Introduction, entering game modus, dividing groups

There are four facilitators – three group leaders and one storyteller. The storyteller facilitator welcomes the participants and provides an overview of the objectives and methodology of the activity. He asks the participants to divide randomly in three even teams by drawing ribbons with a specific color – black, red and yellow. They will wear the bands on the wrists, so that the teams will easily identify each other. The three teams symbolize *Jewish people, Saviors, and Official Authorities*, though they won't realize this until the end of the game.

*“The date is September 1, 1939, and the location is Poland. German infantry, tank divisions, and bomber planes attack and cross the country's borders. In less than a month, the country is occupied, Warsaw surrenders, and the army either surrenders or joins partisan resistance. This is the beginning of World War II.”*

Further, on she/he plays an old-fashioned radio voice message sent by the local news media. The voice of a journalist breaks through, distorted by static:

*“Hello,*

*I am reporting directly from the Council of Ministers building in Sofia, where a national alert has just been lifted. Sirens were heard across the country earlier today as the government activated its emergency response system. The BG-ALERT early warning system sent out a text message notifying citizens of the declaration of a state of emergency and imposing restrictions on free movement until further notice from law enforcement.*

*In an official statement, the Ministry of the Interior has urged everyone to immediately seek shelter in the nearest metro station or school basement. Those currently at home are advised to remain indoors and not leave their residences. Authorities have yet to determine the causes of the numerous tremors and explosions reported across the country. Until the situation is fully assessed, the priority for officials remains...”.*

At this point, the storyteller facilitator encourages the participants to take the initiative and check with their team leaders to see if there are any additional messages that could provide more insight into the nature of the emergency. This is when the group leaders step forward, beginning to unravel the story with the discovery of the first clue.

The clues are as follows:

Jewish people (Yellow)	Saviors (Red)	Official Authorities (Black)
<ul style="list-style-type: none"> <li>- Starts with song about Coffee</li> <li>- The lyrics should take them outside the room, where there is a coffee mug in the corridor. Underneath a letter with numeric code. Decoding it they find the Shield of Solomon representing the star of David</li> <li>- next clue is near "green leaves" written in Greek (use google lens to translate it). In a flowers pot outside the room is hidden the next clue which is a wooden box without visible open ( chinies puzzle box)</li> </ul>	<ul style="list-style-type: none"> <li>- Starts with song about Rain</li> <li>- The first clue is inside an umbrella</li> <li>- Inside it a QR code leading to a recording by the police announcing state of emergency and immediate evacuation *2)</li> <li>- The second clue is referring to a box with a padlock. To unlock it the group needs to solve the math equation at the bottom of the box. The solution is 1943. Inside the box there is a doctor's gown and a sthetoscope. Inside a pocket of the gown there is a note with the name of Dr Gerdzhikov.</li> </ul>	<ul style="list-style-type: none"> <li>- Starts with song about High, High</li> <li>- The first clue is hidden in a lamp or somewhere high on the ceiling. It is a cut out sentence representing the slogan of the fascists. *3)</li> <li>- The second clue is a riddle, leading to a chair and is stuck under the seat. It is a picture puzzle where the missing letters represent the name of the fascist organization. *4)</li> </ul>

<ul style="list-style-type: none"> <li>- Inside the box there is an order for evacuation of Jewish people scheduled for the trains.</li> <li>- The next clue is the best friend of the coffee = a cigarette box. Inside it there is a QR code with recorder voice message of the interrogation on the street of the Jewish girl, Adela *1)</li> <li>- The final clue is @ioahumanrights. They need to ask where is Daniel Levi and once they find out, share with the rest.</li> </ul>	<ul style="list-style-type: none"> <li>- The next clue is know by @ioahumanrights = the participants need to send a message to IOA in Instagram to receive the next clue.</li> <li>- They receive a message asking them to find the common denominator between Kaylaka and Somovit - Jewish work camps in Bulgaria. Once they find the solution they should share it with the rest.</li> </ul>	<ul style="list-style-type: none"> <li>- The next clue is <i>among the stars</i>, leading to a box with golden stars as decoration on it. Inside there is a text from the “<i>Law on protection of the Nation</i>”, which was purely anti-Semitic.</li> <li>- The final clue is a question to find out who Alexander Belev was and share it with the rest.</li> </ul>
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\*1)

Police officer: *Miss, wait a moment! Stop! Documents for inspection!*

Adela: *Yes, sir, here you go. What's going on? Why are the sirens? What are those explosions?*

Police officer: *A state of emergency has been declared. We received a report of suspicious activity in this area. You need to evacuate immediately. Where are you going?*

Adela: *I was heading to the Women's Market. I have a job interview there. I'm just trying to get there on time and I got really scared by the sirens and...*

Police officer: *A job interview, huh?*

Adela: *Why are you looking at me like that?*

Police officer: *What do you have in your bag?*

Adela: *Well... personal items. What's going on? Is there a problem?*

Police officer: *It depends. Your address registration is at 87 Pirotska Street. Do you know Daniel Levi?*

Adela: *Daniel Levi? I... don't understand you... What does he have to do with all of this?*

Police officer: *Don't act stupid, girl! I can see you're one of them! We know you're planning something! Where is he now?*

Adela: *I, I... I don't know! I haven't seen him for days! What does this have to do with it?*

Police officer: *You better start talking, otherwise things are going to get very unpleasant for you and your family. The trains at the Central Station are waiting...*

Adela: *Don't touch me! Leave my family alone... I'm really telling you, I don't know anything and I don't understand! Don't touch me! Leave me alone!*

Police officer: *Don't resist! Start talking immediately! Where is Levi? What is he planning?*

Adela: *Leave me alone! Get away!* (she starts running)

Police officer: *Stop! Stop immediately!* (follows her and starts swearing...)

The End

\*2)

*Ministry of the Interior Announcement:*

*"...(connection interrupted)... Due to the state of emergency declared in the country and in accordance with Article 29 of the National Defense Act, urgent evacuation of citizens from the most affected areas will take place. These areas include the neighborhoods around the boulevards 'Knyaginya Maria Luiza', 'Slivnitsa', 'Todor Alexandrov', and 'Alexander Stamboliyski', as well as the streets 'Opalchenska' and 'Pirotska'. To ensure safe departure, citizens residing in these areas of Sofia should head to the Central Railway Station. The evacuation will be carried out by trains provided by the Bulgarian State Railways, which will transport citizens to a safe, specially prepared area designated for disaster and emergency situations. Law enforcement must be notified in the event of missing citizens...(connection starts to break up)..."*

\*3)

*"Don't trust others. Don't buy foreign products, buy Bulgarian."*

\*4)

*"RATNIK" - in Bulgarian refers to a "warrior" or "soldier," typically one who is part of a historical or medieval army. It can also refer to a fighter or someone who engages in battle. "Ratnici za napredŭka na bŭlgarshtinata" (Warriors for the Progress of Bulgarian hood) - a nationalist movement from 1936.*

## 2. End of game and discussion

Once each group has located and discussed all the clues, all teams will gather in the center of the room. At this point, the storyteller will unveil the connections, guiding a summary of the clues discovered throughout the game in collaboration with the participants.

*Potential questions by debriefing the game:*

- What was the emergency?
- Based on the tasks and clues, that you found, what was the role of your group in the event?
- Did you learn in history lessons about the persecution of Jewish people in Eastern Thrace, Macedonia, and Pirot?
- Have you heard about the to labor camps in Bulgaria before?
- Did you learn something new during the game?
- ...

*Potential questions for the discussion of the topic addressed by the game:*

**The truth is not black and white** - Bulgaria enters the war as an ally of Germany but is considered one of the few European countries that manages to save the Jews living on its territory from

deportation to the Nazi death camps. The story of the rescue of the Bulgarian Jewish people is well known, but the same cannot be said for the fate of nearly 12,000 Jews from Eastern Thrace, Macedonia, and Pirot—lands administered by Bulgaria under the agreement to join the Tripartite Pact. The Jews from these areas were deported to the German concentration camps of Treblinka, part of the Holocaust system, under the pretext that they were not Bulgarian citizens. This topic remained a taboo in Bulgaria for half a century, and the conversation about it only began in the late 1990s. Today, we can and must address these two parallel narratives. The ability for critical reflection on the past should guide us and protect us from repeating the same mistakes in the present.

**The image of Jewish people in Bulgarian media**—before and after the Bulgarian Liberation of the Ottoman Empire —It has not been strongly represented, and research on the topic is lacking, as Jews were considered a "marginal group." However, after the adoption of the anti-Jewish laws, three main groups of publishers emerge: those who spread anti-Jewish propaganda, those who can hardly be called anti-Semitic but allow anti-Semitic articles and newspapers that defend the Jews to be published on their pages.

However, the only person in the country who has the authority to make and enforce a decision to stop the deportation is the king. The cessation of the deportations, however, applies only to the Jews from the "old borders." Under pressure from the Bulgarian Orthodox Church, intellectuals, lawyers, and opposition deputies, the Minister of the Interior, Petar Gabrovski, orders the termination of the deportation. This decision was coordinated with Bogdan Filov, members of the office of King Boris III, and the king himself, who issues the decree. A telegram between Germany's Foreign Minister Joachim von Ribbentrop and King Boris III reveals that the king orders that the Jews be included in labor groups, as they are needed for road construction projects. In this way, the king manages to avoid their deportation to Poland. This decision saves the lives of nearly 50,000 Jews living in the territory of pre-war Bulgaria.

**Why is it important to talk about resistance in the time of Genocide?** - For more than 20 years, Bulgaria has officially marked the Day of the Rescue of the Bulgarian Jews. This became possible after the adoption of the 2002 declaration by the Education Ministers in the Council of Europe, according to which each member state commemorates a day in memory of the victims of the Holocaust. The story of the events from 80 years ago tells of two parallel narratives—of those saved and those lost, of the rescuers and the opponents, of the reaction of the authorities and the actions of the citizens. One thing, however, is certain: the message remains to remember history and not repeat the mistakes of the past.

## Sources

- <https://www.svobodnaevropa.bg/a/29813293.html> - The Story of Dr. Pavel Gerdzhikov
- <https://jews.archives.bg/> - The State Agency Archives maintains a dedicated website on Jewish migration to and from Bulgaria during the years of World War II, offering a multifaceted view of the past. The entire archive, including documentation, factual records, photographs, and more related to Bulgarian Jews, is compiled and accessible here.
- <https://www.svobodnaevropa.bg/a/32178701.html> - An insightful article by *Svobodna Evropa* challenges the idealized narrative of the event and examines the various ways information has been distorted by different regimes. This analysis draws upon Nadezhda Ragaru's book *"And the Bulgarian Jews Were Saved..." History of Holocaust Knowledge in Bulgaria*.
- <https://www.eugeniesophie.com/the-last-survivors/> - Life stories from Bulgarian Jewish survivors during World War II

- <https://www.dw.com/bg/kakvi-sa-faktite-za-sdbata-na-evreite-ot-trakia-i-makedonia/a-67551564> - The facts about the fate of the Jews from Thrace and Macedonia?
- <https://www.dw.com/bg/sdbata-na-evreite-medici-v-blgaria-sled-1941-godina/a-64754655> - The Museum of Medicine at the Medical University of Plovdiv sheds light on a little-known topic – the fate of Jewish doctors in Bulgaria during World War II – by presenting it in a digital exhibition.

**Soul Puzzles –  
Edutainment lesson**

JGMF - Jacob Glaser Memorial Foundation

**Written by Ágnes Simor, based on her own family stories**

**Historical parts of the tour guide text's are written by Kata Fris researcher based on work of the Teleki 44 research group/ Jacob Glaser Memorial Foundation/**

Structure:

The locations of the sessions are indicated by the letters A,B,C...etc. The character/a ghost's/ route is indicated by numbers.

The session mixes plenary and group "break-down" parts.

*Group 1 Group 2*

- |   |   |
|---|---|
| <b>A</b> Start, lobby, common/ plenary  |   |
| <b>B</b> Living room, common/ the ghosts character's appearance/ plenary                  |   |
| <b>C</b> Net common, then 2 group breakdown /the ghosts character's going away<br>Kitchen |   |
| <b>D</b> Ghost 1 Bedroom  | <b>D</b> Living room further back and children's room                             |
| <b>E</b> Printer Ghost 2 / Ghost leads through  | <b>E</b> Kitchen/ Ghost 3   |
| <b>F</b> 2 Rabbi/ Ghost 5 long<br>lead in to photographer                                 | <b>F</b> 1 Rabbi/ Ghost 4 / short lead through / small<br>lead in to photographer |
| <b>G</b> 2 Photographer / Ghost 7   | <b>G</b> 1 Printer/ Ghost 6   |
| <b>H</b> 1 Seamstress / Ghost 9   | <b>H</b> 2 Photographer / Ghost 8   |
| <b>I</b> 1 Suitcase closing walk / Ghost10  | <b>I</b> 2 Seamstress / Without Ghost<br>Suitcase closing walk / Ghost 12         |

*At the end we meet at the exhibition hall downstairs.*

### **Guide:**

***"Welcome, everyone! My name is Kata Schön.***

***I work as guide at the Hungarian Jewish Historical Museum.***

***I was very pleased I got this chance because my own family actually lived in this very building once. This was my grandfather's home before he left for Izrael, where his son met my mother.***

***The part of the exhibition we are about to see spans half a century, starting off at the end of the 19<sup>th</sup> century and leading us to the tragedy of 1944-1945. I would ask you to please not touch any of the exhibited objects.***

***I would also like to add that some people say this building has a ghost. I'm not afraid of ghosts, so it doesn't bother me.***

***Bit if you spot any spirits, please help me like researchers.***

***So let's begin our tour about historical background events, and Jewish domestic and family life.***

***Now, this tenement was mainly home to merchants, tradesmen, and some rather well-to-do families.'***

The first apartment we enter will be a middle-class home.

We are now in the 1920s...

### **This is the living room**

You can see the home of a middle-class Jewish family. They follow Neolog tradition. They still respected and observed tradition but had introduced some reforms. We can imagine how they lived their day-to-day lives if we look around, look at the surroundings.

The head of the household is a merchant. Take a look at furniture and other household items! If you check the table, you can observe something.

***What do you think? What kind of event, what kind of holiday were they preparing for?"***

### **Gizi, the spirit appears:**

I. Lights candles. It is the Sabbath. She wears her hair loose. She will be marrying soon. All other family members are presumed to be present around her. The scene is set sometime around the late 1920-s, early 1930s.

1. Lines:

***"I'll be marrying soon, mama. You know Ernő, he's no schmo [shmo]. He knows his way around. Józsi does not even come close! He'll be a real professor one day. Oh, uncle Dezső, could you make me a nice little photo portrait of him so I can carry him around in my purse? Uncle Géza! Do not laugh at me! That's rude!"***

### **Guide:**

***"So, it is Sabbath. We have seen the Ghost. This is a surprise for me. What did we hear, who is around her?"***

***When could have happened that situation? We can have ideas about her dress, hairstyle? Yes, at the late 920-s, early 1930-s.***

***So, let us turn around and have a look to the master bedroom. You see the bed have been much smaller. What do you think, why?"***

II. Gizi arrives with scarf around her head. The date is 1942, after the passing of the Second Jewish Law.

1. Lines:

***"Géza, just because all the men have been drafted, it doesn't mean you get to tell me what to do. You're still my little brother. Help me clear up the room! It's going to be so packed soon, you know! Come on, don't just lie there on the settee! What'll become of us? The men all off to the frontlines, and we're not even allowed to work anymore... But still... the sun is so bright, its getting hotter every day. You know what? Let's go for a walk!"***

2. Gizi leaves

## Guide:

***“The date is 1942, after the passing of the Second Jewish Law.***

***Now that we’ve seen and heard the spirit again, what do you think, when are we, which decade did we witness?***

***The spirit seemed very sad. She talked about the men being drafted. This means that the we are definitely past the start of the Second World War, which we know was in 1939.***

***Also, some local history for you: in Hungary, the so-called Second Jewish Law was enacted on May 5<sup>th</sup> 1939, which defined Jews as a race, stating that Jews are persons who either belong themselves to the Israelite religious community, or have at least one parent or at least two grandparents belonging to it.”***

The Second Jewish Law:

The law, enacted May 5<sup>th</sup> 1939

Jews could not hold positions within theatres or newspapers which would impact the intellectual bearing of the given institution.

The law further limited the number of Jews a company could employ.

The first two Jewish Laws caused significant material loss to Jews, especially within the middle-class. More than 90.000 Jews lost their jobs. In terms of all affected family members, around 220.000 people suffered significant decline in their quality of life.

This law then paved the way in 1941 to the introduction of the institution known as labour service targeting Jews. This was a military organization within the army for male Jewish draftees to provide non-combat military labour service. So, the male family members the spirit was referring to – who had earlier sat around the Sabbath table – who were now “off to the frontlines” were more than likely also drafted into the labour service. This means that what we saw happened sometime after the labour service began its operations in 1941.

Here we divide the groups for Tour 1 and Tour 2 **children’s room**

## Tour Guide 2 / parallel with Tour 1 Kitchen:

***“So, here we enter in the children room. It was not very often to have a separate room for children. Also families mostly had 4-5 kids, but here we see 2 beds. How old can be this children?***

***What do you think about their education? Yes you can see they learn mathematics, writing, bit Jewish families paid attention on learning languages, may families has been speaking yiddish, and has been speaking german and french, they learn latin and hebrew as well. Have been doing sport, learning music, dancing as well. After the school they spent time in Synagoges or small praying houses- Shuls, where they also learnt, and became part of jewish communities, learnt from each other as well. The children's room appeared in the apartments of the citizens of Budapest at the turn of the century as a separate room. Although Jewish families usually had 3-4 children, in strictly religious families (Orthodox) there were even more, it seems that the people living here only raise 2 children.”***

- Based on the furnishings of the room, how old do you think the children might be? What gender are they?

- Yes, there is a boy and a girl living in this room, one of them is of school age, the other is still a baby.

- **How did you figure that out?**

- From the size of the beds, from the clothes on the cot.

- **What struck you here, in this part of the apartment?**

- It is full of toys from the time: dolls, toy soldiers, memory games, board games, building blocks, storybooks and textbooks, and there is even sports equipment: a bicycle, a scooter and a piano. - They loved their children very much, they bought them many things, they taught them many things.

- **Yes, this is an important idea here. According to the Torah in the Jewish religion, everyone must study every day. This traditional commandment was most effective in the education of children in the assimilating Jewish families around this time, at the turn of the century.**

Here in the 7th district, the first Jewish elementary school opened in 1814, not far from the great synagogue on Dohány Street. Only boys were allowed to attend. Later, Jewish kindergartens and private schools were also established for the Jewish children of Pest. From 1850, Jewish elementary schools for girls were also opened.

From the 1910s, assimilating families often sent their children not to these institutions, but to state-run civil schools close to their homes. Every family invested a lot of energy in ensuring that they received a good and modern education. Children from wealthier families also attended music and sports classes in addition to their school education.

### **Tour Guide 1 / Kitchen:**

***“Let me ask you this: why do you think there is a bed in this kitchen?”***

***This family employed a maid, who helped in the domestic work and with the children. The bed in the corner suggests that their maid lived with the family, and this was where she slept, in the kitchen. In other cases there have been own rooms for maids, the so called servant room.”***

### **Gizi:**

III. Gizi comes in, wearing a coat (sometime in the spring of 1944).

1. Lines:

***“What if my little brother never comes back? Oh, Géza, will I ever see you again? So many died by the Don River...”***

***But I am sure if you ever come back you will find that box.”***

### **Guide:**

***“Now, when we started our tour, I asked you not to touch anything. However, to help to the ghost, I think it is fine to touch those objects that the spirit itself has touched earlier! Yes, we can try to open the wooden box. Please, do not ruin it; a carpenter should do it in the past. So, be careful, but you can turn it, is anything moving on it. Can you shake it maybe, that helps, or turn to different directions and try to pull the upper part? Or is anything on it’ side, that can be moved?”***

So, inside the box, there is a letter. Would someone read what we’ve found?

Reading the letter together with a man from the audience/secretly involved actor/

***“My dear little brother!***

***If only we could laugh off this whole messed up mess that’s going on here, and pretend it’s all just one really nasty prank, like the ones you pull, you naughty boychik! I do hope this will be so, but in truth, the only reason I force myself to laugh sometimes is so my little son, Ármin doesn’t only see his mother crying all the time.***

***Géza, do you recall when we were kids, standing around in our little black coats, those nice blue ones that were painted for grieving when daddy fell under the train?***

***Well, I can no longer keep grieving. No matter what, we just have to be reunited. Take care!”***

### **Tour 1 is following Gizi:**

IV. Gizi at the printers home:

***“Ágnes, could you lend me some flour? Yes, you heard me, they sent me to fetch some flour, and bacon as well. And where can I buy some? Near the grocers at the market? Great idea! I knew I came to the right place. But there are a lot of paprika sellers, more than five, I think. You’re sure I’m going to find it? Thank you, thank you!”***

### **Guide:**

***“The objects and furniture suggest that it is home to a working-class family of four in which the two children are receiving school education. The adults have a lot of books. There are all kinds of flyers and other types of published materials lying around. This would suggest that those who live here are educated but not religious. They do seem to subscribe to some kind of ideology, most likely Zionism or socialism.***

***What do you think, what could be the father’s occupation? Why was it him that Gizi asked for help? And what kind of help could she have been hoping for from him?***

***Printers dealt with books and other publications. They were well-read, well-informed, and likely to join interest groups. Quite a few held Zionist and/or socialist views.”***

After the above explanation/discussion, the group should witness Gizi, who touching the mezuzah enters the RABBI’s apartment, and sits down facing him. She wears a yellow star of David.

### **Gizi:**

1. Lines:

***“It tears me up, that I am perhaps only causing trouble. But what could I do?! No one can live only for themselves.***

***Yes: be a Jew in your own house and a mensch when you go out!***

***Is it wise of me in this terrible strife, if I make such a decision in someone else’s stead?***

***Anyway. What else could I do?”***

Why do you think the wise spiritual leader sent the vexed woman on her way with that particular advice?

An important tenet of Judaism is the commandment from the Torah prescribing “the protection of life, above all.” This is valid in all eras and situations, and so amidst the horrors of the Shoah.

What do you, what kind of decision questioning Gizi? What does she want to do?

In Jewish religious life, the person in charge of making decisions in matters concerning Jewish laws is the rabbi.

We should also mention that by this time, by June of 1944, all Jews outside the capital had been deported and most of them had been exterminated in death camps.

The so-called yellow-star houses were the apartment buildings that were assigned as living quarters for Jews, that is for all those who were previously obligated to wear the status-marking yellow star.

170.000 Jews were relocated. No Jews were permitted to live in any unmarked building under any circumstance. Their everyday lives were further complicated by a host of new restrictions concerning transportation and access to amenities, as well as by regular identity checks.

The deportation of Budapest Jews was planned to start in July of 1944. However, international protests due to the appearance of the so-called Auschwitz Report (also known as the Auschwitz notebook and the Vrba-Wetzler report) lead to an unexpected turn of events. Regent Miklós Horthy called off the operation. The residents of yellow-star houses were spared from deportation by the 8<sup>th</sup> of July.

Gizi enters the PHOTOGRAPHER's apartment. She stands in the middle of the studio when the group enters. (The scene is also a monologue, but with pauses to suggest dialogue.)

**Gizi:**

***“I’m so sorry you had to sell everything. Will the pictures stay here? That Mihály sure is a decent straw man! I can’t put on my star, until I’ve taken care of a couple of things.***

***And what isn’t dangerous?”***

She touches the pictures, fidgets around with them, then exits. The participants should find a small note and a letter behind the photo of two children wearing coats.

Letter:

***“Dear Brother, Géza!***

***Who is to say when we will see each other again? The coat is already paid for. I told them to hurry with it, and set it aside because you would definitely fetch it, if not sooner, then later. I’m sure you will be able to find it. You always wanted a long loden cape!***

***Wear it and take care of yourself, and don’t forget to look it over carefully before you clean it!***

***Hugs forever,***

***(Gizi) “***

**Guide:**

**“The straw man business model has an 80-year-old history in Hungary. Originally devised as a last-ditch effort to maintain control of assets after the so-called Second Jewish Law of 1939, when a slew of Jewish entrepreneurs lost their business licenses. The model basically meant the Jewish entrepreneurs delegated the direction of their businesses to Christians on a friendly favour basis or for monetary compensation.”**

**“The Numerus Clausus Act – ended the practice of guaranteeing all students who graduated from middle school the right to receive higher education. The executive order treated Jews not as belonging to a denomination, but as a national minority, thereby abolishing the emancipation they had gained in 1867. The number of Jews who could enrol in a higher education institution was limited to 6% of all students.”**

At the SEAMSTRESS’S SALON: Gizi steps out from behind the folding-screen. She puts her hand over the coat that hangs on the door, and leaves.

**Guide:**

**“On the 15<sup>th</sup> of October 1944, the second German military intervention and the coup carried out by the far-right Szálasi brought another tragic turn of events.**

**The first so-called death marches appeared on the highway outside Vienna on the 6<sup>th</sup> of November. Within a week, the authorities had sent 27.000 prisoners of both sexes.**

**From November to December of 1944, the Szálasi-regime delivered more than 50.000 labour service men to the SS, Jews dragged from the capital and forced on similar death marches. There is no exact data about the hundreds who died along the way.”**

Gizi appears again at the end of the outside corridor, standing before their apartment with a suitcase in her hand.

**Gizi:**

**“Don’t forget, I’ll always be your mommy, your little Mimé. But not a word from now on! Your aunt Mary Corter will take care of you, okay? From now on, your name is Tom Corter. Now say it: Tom Cortell! But don’t talk to anybody until you get there! Do you understand, don’t talk!”**

The woman disappears from view.

**Guide:**

**“Let us allow the spirit to depart.**

**Let’s look around at this part of the exhibition. Here you can touch the objects. Do you find anything?”**

The guide, Kata Schön surprises as they find a photo of her grandfather with a message from America for Mary Corter. Here continues her story...

**Guide:**

***“If we are lucky enough to still have our grandparents, senior family members, perhaps our own parents to tell their family histories, where they came from, how they lived, let us not treat these as merely amusing stories! Their histories affect us! Don’t be shy to ask them about details you are curious about!”***

## **Following the Diary's Trail**

Historical research in the classroom

LZB - Jewish community of Lithuania

## I. About the project

This short historical study is created on the principle of a game and reveals the peculiarities of a certain historical period, focusing on the challenges faced by Lithuanian Jews during the Nazi occupation/Holocaust in the Vilnius Ghetto.

Before starting to create the main elements of the historical study, such as the script, characters, scenes, etc., you, the coordinators and moderators of the educational detective activity, need to collect, analyze and systematize a lot of information related to the period of Nazi occupation in Lithuania, which will be transferred during the research participants - the young generation of Lithuania, pupils. It is very important that the team you are coordinating clearly understands what lesson this activity is intended to convey - a broader understanding of the importance of empathy, humanity, understanding and historical awareness.

We suggest conducting this study after you have conducted a lesson about the Past Issues Holocaust period in Lithuania and introduced the pupils to the complex history of the era.

The scenario and methodology of the historical study was created by the Lithuanian Jewish (Lithvak) community, together with partners, during the implementation of the international project GREM - A Game to Remember: Gamifying Holocaust Remembrance, Contract No. 101091269, CERV-2022-CITIZENS-REM.

### 1. Purpose

This historical study aims to familiarize pupils with the history of the Holocaust in Lithuania by performing interactive detective tasks. The study is based on the "Diary of the Vilnius Ghetto" by Yitskhok Rudashevski. This is one of the most important historical testimonies written in the ghetto, an authentic document of the history of the Holocaust and the Vilnius ghetto. The prisoner of the Vilnius ghetto, Yitskhok Rudashevski, immortalized the memory of the Holocaust - the reality of everyday life in the Vilnius ghetto, the pain of helplessness, the struggle of life and hope - in his native Yiddish language in a simple school notebook. Having celebrated his fifteenth birthday in the ghetto, Icchok and his family were killed in Paneriai.

### 2. Research overview :

During the historical study, pupils are divided into five teams that will solve tasks based on the contents of 13 letters - parts of "Rudaševski's diary". Each team in turn must overcome logical tasks of several stages, the last of which will lead the research participants to the discovery of the hidden diary of Yitskhok Rudashevski, which is the secret and essence of this research.

\*After getting acquainted with individual parts or excerpts of the diary, it makes sense to talk about the whole book as well.

### 3. Target audience:

high school pupils/14 years old and older.

### 4. Required tools:

- A study task package (see "Research Package: Posters, Envelopes and Accessories" and "Research Structure" below for more information on what makes up the package);
- Smartphones with internet access, QR code scanners (smartphone camera or special app). Participants must understand English, be able to use Google or other online search platforms
- Computer and screen in the classroom.

### 5. Time management:

- The research takes about 45 minutes: it is recommended to allocate 30 minutes for solving the tasks and 15 minutes for research reflection.

### 6. Roles and Responsibilities:

- Teacher/Educator: moderates the game, monitors the work of the groups and, if necessary, helps the pupils solve the tasks.
- 2 (volunteer) policemen: divide the pupils into investigation teams, follow the tasks in V.1. envelope, solution in spaces. The police officers inform the participants that they, after deciphering the password at the stage of the first task (V.1. envelope task), must tell them the password silently. Then the policemen, after hearing the correct answer, give each team a 'policeman's transcript' worksheet, marked with the color of the respective team. Police officers also monitor compliance during the investigation.
- Cousin (volunteer) - introduces the beginning of the game by reading the last letter of Y. Rudashevsky, asking the participants to find it. Delivers to participants V.1. envelopes for each team.

\* Recommended for persons performing volunteer roles to count this activity as "social hours".

## II. Research structure – Overview of stages

### 1. PHASE I: PREPARATION OF THE RESEARCH MATERIAL PACKAGE:

- 5 posters are hung in the school premises, next to the classroom where the investigation will begin. All five of the posters have indicator marks on which one white envelope V.2 will need to be attached. (see point 4)
- 5 stars of David of different colors are cut out (one star for each team participant). They will be distributed by the policemen to the students, dividing them into 5 investigation teams.
- 5 envelopes of five different colors (blue, green, red, yellow, purple) are prepared and marked V.1. and 5 white envelopes, which must be marked V.2.  
V.1. envelopes can also be plain white, but marked/colored in the appropriate color or self-made from colored paper.

- Two envelopes for each team (one colored, one white) are numbered as V.1. and V.2. To envelopes V.1. letters/worksheets with the appropriate envelope number are placed inside. For example, to envelope V.1. sheets are added, which are numbered V.1.1. and V.1.2, to envelope V.2. - sheets V.2.1 AND V.2.2, etc. In this way, a stack of envelopes of different colors is prepared (in total - 10 envelopes: 5 envelopes of different colors V.1. and 5 white envelopes V.2.). IMPORTANT! To each V.2. a Star of David of each color is placed in the envelope so that the participants understand that V.2 has been found. the envelope really belongs to their team.

IMPORTANT!! the sheet of each color marked ' police transcript ' is NOT placed in any envelope. The 'policeman's transcript' sheet will be handed over to the police officers during the preparation for the investigation and these will be given directly to the participants after the participants have solved the first task in the envelope V.1. That is, it is necessary to inform that each group, having solved the first V.1. the task, that is, after deciphering the password, they must quietly tell the policeman the latter. After saying the correct password, the policeman informs that PASSWORD ACCEPTED, the children are released from the 'ghetto' and perform the following task, following the 'policeman's transcript'.

- To each white V.2. sheets/tasks (V.2.1., V.2.2.) and V.2 are placed in the envelope. the envelope is glued/hooked on a poster of the appropriate color (the indication of where the envelope should be hung can be seen on the posters).
- In the library/reading room or other. in a similar space, the "Diary of the Vilnius Ghetto" by I. Rudashevskii is "hidden" on a numbered shelf.
- A " TICKET " is being prepared (5 pcs. for each individual team), leading to the library, reading room or other place where the diary of the Vilnius ghetto will be placed. You can find the ticket model in the research material package, but the reverse side of the ticket must have the serial number of the bookshelf and the place on the shelf written on it. Therefore, it is recommended that the diary be placed in the library, where there are already numbered rows to help you discover the books.
- 5 mystery boxes are being prepared. They can be self-made, for example, plain cardboard, plastic, made from food products, etc. Each of the boxes must be marked with 5 different colors, for example, by sticking a Star of David of the corresponding color. A ticket of the same color and a crossword are placed in the box . The boxes are scattered in inconspicuous places in the second research space.
- On the classroom board or projector screen, it is written that "IN CASE OF DIFFICULTIES IN SOLVING THE TASKS, THE TEAM CAN CONTACT THE TEACHER / EDUCATOR FOR HINTS".

## 2. PHASE II: START OF THE STUDY

- When the school bell rings, the Cousin enters the classroom, where all the participants of the study are already gathered (recommended: dress up with period accents - a scarf or a lace collar and hang a printed photo of Rudashevskii's half-sister , thus informing the

participants that this is a once-living person ) and begins the investigation by reading the last letter and asking the students for help in finding her missing one cousin Then 5 envelopes of different colors, numbered V1, with the first task for each team are placed on one of the tables.

- At this moment, there is a sudden noise, a knock and two strict policemen enter the classroom (recommended: dressed in dark clothes, with hats to create a threatening image). The atmosphere becomes tense, there are not many words, speeches (a ghetto atmosphere is created). Immediately, apparently in a random order, but in fact the police, taking into account the relevant physiological characteristics of the participants as much as possible (eye color, hair color, farm, etc.), divide the students into 5 teams of approximately the same size (recommended: up to 6 people), each of them by assigning a Star of David sticker/pin clip in the appropriate color (blue, red, pink, yellow, green). Categorizing participants based on certain characteristics is intended to convey the pain and injustice experienced by the Jewish community during the Holocaust, when people were singled out and judged based on external features.
- The policemen, having divided the teams, order each team to choose envelopes of their own color.

### 3. PHASE III:

- Teams open the first V.1. envelope and following the numbering written on the sheets in the envelope (V.1.1., V.2.1.), perform the tasks (the tasks of each team are described in detail in the section "Instruction of research tasks for teams"). The last task will bring the students to the library or other place where the book is hidden - I. Rudashevsky's diary.

### 4. PHASE IV:

- The first team to reach the library and find the diary completes the investigation. That is, the game ends when the first team finds the hidden book. The following teams are no longer looking for a diary. After the first team finds the book, the pupils return to the classroom for reflection.

### 5. REFLECTION

- The teacher initiates a discussion about what the students have learned, encourages them to share their experiences, to share the emotions caused by the study-game itself, the stories they heard. You can use prepared questions for reflection (you can find them in the appendices). Also, the creators of the study leave the freedom for educators/teachers to expand the game, fill it in, for example, by adding additional task stations.

## III. Research Pack: Posters, Envelopes and Tips - Briefing of research tasks for teams

### 1. Group I: BLUE ENVELOPS

Gameplay:

The blue team will receive two envelopes (the first blue V.1. is obtained at the beginning of the investigation, the second white V.2. envelope is found on the poster in the second investigation space) with different tasks and hints. Each envelope represents a new phase of research. The reference pack consists of 1 poster, which must be posted outside the classroom (ghetto) in advance.

Envelope V1:

- V.1.1: Decrypt the blog entry. A password written in Yiddish will help you escape the ghetto (classroom).
- V.1.2: Use the provided Yiddish alphabet or My First Dictionary to decipher the password: KARMEN.
- Share the password with the "ghetto cops" (game volunteers) to leave the ghetto and get the "cop's transcript" task sheet.

Follow the diary passage in the "policeman's transcript" to find the corresponding poster and the envelope V2 on it.

Envelope V2:

- V.2.1: You will learn about the holiday of Rosh Hashanah from the diary passage.
- V.2.2: Scan the QR code and listen to the information about the holiday.
- V.2.3.: Answer the question about the month in which Rosh Hashanah is celebrated.
- If you answer correctly, you will get a hint about a hidden box - blue or marked with a blue Star of David.

Hidden Box:

- Find the box and take the ticket with the queue number and spot. The ticket tells you where to find the diary.
- Solve the crossword found in the box and go to the specified location in the library. Here you will find a hidden diary.

## **2. Group II: GREEN ENVELOPS**

Gameplay:

The Green Star Team will receive two envelopes (the first green V.1. is obtained at the beginning of the investigation, the second white V.2. envelope is found on the poster in the second investigation space) with different tasks and hints. Each envelope represents a new phase of research.

The reference pack consists of 1 poster to be displayed outside the classroom (ghetto).

Envelope V1:

- V.1.1: Decrypt the blog entry. A password written in Yiddish will help you escape the ghetto (classroom).
- V.1.2: Use the provided Yiddish alphabet or My First Dictionary to decipher the password: KARMEN.
- Share the password with the "ghetto cops" (game volunteers) to leave the ghetto and get the "cop's transcript" task sheet.

Follow the diary passage in the "policeman's transcript" to find the corresponding poster and the envelope V2 on it.

Envelope V2:

- V.2.1: From the passage in the diary, you learn about the holiday of Yom Kippur.
- V.2.2: Scan the QR code and listen to the information about the holiday.
- V.2.3.: Answer the question about the Yom Kippur instrument.

If you answer correctly, you will get a hint about a hidden box - green or marked with a green Star of David.

Hidden Box:

- Find the box and take the ticket with the queue number and spot. The ticket tells you where to find the diary.
- Solve the crossword found in the box and go to the specified location in the library. Here you will find a hidden diary.

## 2. Group III: RED ENVELOPS

Gameplay:

The red team task pack consists of two envelopes (the first red V.1. is obtained at the beginning of the investigation, the second white V.2. envelope is found on the poster in the second investigation space) with different tasks and hints. Each of them marks a new phase of research.

The reference pack consists of 1 poster, which must be posted outside the classroom (ghetto) in advance.

Envelope V1:

- V.1.1: Decrypt the blog entry. A password written in Yiddish will help you escape the ghetto (classroom).
- V.1.2: Use the provided Yiddish alphabet or My First Dictionary to decipher the password: KARMEN.
- Share the password with the "ghetto cops" (game volunteers) to leave the ghetto and get the "cop's transcript" task sheet.

Follow the diary passage in the "policeman's transcript" to find the corresponding poster and the envelope V2 on it.

Envelope V2:

- V.2.1: Scan the QR code and listen to the rules of kosher food.
- V.2.2: Answer the question about kosher labeling.
- If you answer correctly, you will get a hint about a hidden box - red or marked with a red Star of David.

Hidden Box:

- Find the box and take the ticket with the queue number and spot. The ticket tells you where to find the diary.
- Solve the crossword found in the box and go to the specified location in the library.

Here you will find a hidden diary.

### 3. Group IV: PURPLE ENVELOPS

Gameplay:

The Purple Star Team quest pack consists of two envelopes (the first purple V.1. is obtained at the beginning of the investigation, the second white V.2. envelope is found on the poster in the second investigation space) with different tasks and hints. Each of them marks a new phase of research.

The reference pack consists of 1 poster, which must be posted outside the classroom (ghetto) in advance.

Envelope V1:

- V.1.1: Decrypt the blog entry. A password written in Yiddish will help you escape the ghetto (classroom).
- V.1.2: Use the provided Yiddish alphabet or My First Dictionary to decipher the password: KARMEN.
- Share the password with the "ghetto cops" (game volunteers) to leave the ghetto and get the "cop's transcript" task sheet.

Follow the diary passage in the "policeman's transcript" to find the corresponding poster and the envelope V2 on it.

Envelope V2:

- V.2.1: You will learn about I. Rudashevsky's grades from the diary extract.
- V.2.2: According to the extract from sheet V.2.1. calculate the writer's average.
- If you answer correctly, you will get a hint about a hidden box - purple or marked with a purple Star of David.

Hidden Box:

- Find the box and take the ticket with the queue number and spot. The ticket tells you where to find the diary.
- Solve the crossword found in the box and go to the specified location in the library. Here you will find a hidden diary.

### 4. Group V: YELLOW ENVELOPS

Gameplay:

The yellow team task pack consists of two envelopes (the first yellow V.1. is obtained at the beginning of the investigation, the second white V.2. envelope is found on the poster in the second investigation space) with different tasks and hints. Each of them marks a new phase of research.

The reference pack consists of 1 poster, which must be posted outside the classroom (ghetto) in advance.

Envelope V1:

- V.1.1: Decrypt the blog entry. A password written in Yiddish will help you escape the ghetto (classroom).
- V.1.2: Use the provided Yiddish alphabet or My First Dictionary to decipher the password: KARMEN.

- Share the password with the "ghetto cops" (game volunteers) to leave the ghetto and get the "cop' transcript" task sheet.

Follow the diary passage in the "policeman's transcript" to find the corresponding poster and the envelope V2 on it.

Envelope V2:

- V.2.1: From the passage in the diary you will learn about Purim.
- V.2.2: Scan the QR code and listen to the information about the holiday.
- V.2.3.: Answer the question about Purim treats.
- If you answer correctly, you will get a hint about a hidden box - yellow or marked with a yellow Star of David.

Hidden Box:

- Find the box and take the ticket with the queue number and spot. The ticket tells you where to find the diary.
- Solve the crossword found in the box and go to the specified location in the library. Here you will find a hidden diary.

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