



Pestalozzi

Training Resources

Education for the Prevention of Crimes Against Humanity (PREV)
How to teach for the prevention
of crimes against humanity in the historical context
with using documents and personal stories

by

Author: Ingrida Vilkiene - Lithuania

Editor: Piotr Trojański



The Pestalozzi Programme
Council of Europe Training Programme for education professionals

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Last edition: April 2012

The opinions expressed in this work are the responsibility of the authors and do not necessarily reflect the official policy of the Council of Europe.

Theme: How to teach for the prevention of crimes against humanity in the historical context with using documents and personal stories

Expected outcome

- ➔ To show the possibility of using case studies and personal stories in teaching for the prevention of crimes against humanity.
- ➔ To raise the awareness of Nazi and Soviet crimes in order to explain the universal nature of the crimes against humanity.
- ➔ To reflect on how to use historical knowledge in education for the prevention of crimes against humanity.
- ➔ To discuss the possible actions that can be undertaken for the prevention of crimes against humanity today.

Target group

Type of training	School level	Subject area
in-service training	Lower and upper secondary school	History, Ethic, Civic education, Literature

Brief description of the unit

- Introduction of the aims of the training;
- Explanation of the terminology: crimes against humanity, genocide, education for the prevention of crimes against humanity (“The Rome Statute”).
- Discussion on the role of historical knowledge in teaching for the prevention of crimes against humanity.
- Presentation of the Nazis and Soviet crimes committed in Lithuania during and after the WWII - differences and similarities (Power Point presentation).
- Discussion on the role of totalitarian systems (regimes) in creation conditions for crimes to be committed.
- Work with testimony of a Lithuanian partisan - discussion on the behaviors of individuals in extreme conditions (decision tree chart).

- Recognition of human rights violation as a step to genocide (comparison of “The Universal Human Rights Declaration” with a testimony of a Holocaust survivor).
- Discussion on the possible actions that can be today undertaken for the prevention of crimes against humanity (“The Prague declaration”).
- Reflection on how teaching about crimes against humanity can contribute to education for the prevention?

Methods/techniques used

Presentation, discussion, individual/group work with documents, decision tree chart

Time 5 hours

Preparatory activity	▶ 30 minutes
Activity 1: The issue of terminology	▶ 60 minutes
Activity 2: Case studies: crimes against humanity and genocide committed in Lithuania during the Soviet and Nazi occupation	▶ 90 minutes
Activity 3: Violation of human rights as a step to crimes against humanity and genocide	▶ 60 minutes
Activity 4 – How can we prevent our society of crimes against humanity today?	▶ 60 minutes

Resources

“The Rome Statute of 1998”	Appendix 1
Power Point presentation: “Crimes against humanity committed in Lithuania during the time of the Soviet and Nazi occupations	Appendix 2
Testimony of Jonas Kadzionis, a Lithuanian partisan	Appendix 3
Decision tree chart	Appendix 4
Testimony of Ranana Malchanova-Kleinstejn, a Holocaust survivor	Appendix 5
“Universal Declaration of Human rights of 1948”	Appendix 6
“The Prague Declaration on European Conscience and Communism” (2008)	Appendix 7



60 minutes

Activity 1 The issue of terminology

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To understand the concept of education for the prevention of crimes against humanity ➢ To understand meaning of the terms “crimes against humanity” and “genocide” <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➢ To understand the differences between teaching <u>about</u> and <u>for</u> the prevention of crimes against humanity ➢ To recognize the similarities and differences between the terms: “crimes against humanity” and “genocide” ➢ To learn how to identify crimes against humanity nowadays 	
<p>▶ Methods/techniques used:</p> <ul style="list-style-type: none"> ➢ Work with document, discussion 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➢ Document “Rome Statute 1998” (Appendix 1) 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➢ Lecture style setup but allow space for small group discussion 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➢ Welcome participants. ➢ Introduce the topic and explain the rationale behind the training module. ➢ Discussion on education for the prevention of crimes against humanity: 	

<ul style="list-style-type: none"> - How do the educators teach about the prevention of/ crimes against humanity? - What do the teachers focus on: knowledge or/and attitudes? - Do they recognize differences between teaching about and for the prevention of crimes against humanity? ➤ Work in small groups on finding examples of teaching about and for the prevention crimes against humanity ➤ Presentation of the results and discussion on: <ul style="list-style-type: none"> - What relation/proportion should be given between teaching “about” and “for”? - What is the role of knowledge in forming the attitudes? - How to use history in teaching for the prevention of crimes against humanity? ➤ Ask participants to read and analyze in two groups “The Roma Statute” (Group 1 paragraphs referring to “crimes against humanity” and group 2 paragraphs referring to. “genocide”) ➤ Presentation by the representatives of the groups the working definitions. ➤ Discussion on similarities and differences between the terms. 	
<p>▶ Tips to trainers:</p> <ul style="list-style-type: none"> ➤ Trainer will assist and encourage participants to discuss the issue ➤ During the presentation of the definitions pay special attention to the following examples of the crimes: murder, destruction, enslavement, deportation or forcible transfer because the next activities will refer to them. 	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none"> ➤ Ask participants for giving an explanation why is it important to understand properly the terms of education for the prevention of/crimes against humanity and genocide. 	

Activity 2 Case studies: crimes against humanity and genocide committed in Lithuania during the Soviet and Nazi occupation



90 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➤ To understand the universal nature of crimes against humanity and genocide <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➤ To present the examples of crimes committed in Lithuania by the Nazis and the Soviets ➤ To recognize similarities and differences between the crimes ➤ To discuss the issue of the role of totalitarian system in committing crimes ➤ To show different possibilities of human behaviors in extreme situations 	
<p>▶ Methods/techniques used:</p> <ul style="list-style-type: none"> ➤ Presentation, work with testimony, decision tree chart, discussion 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➤ Power Point presentation: “Crimes against humanity committed in Lithuania during the time of the Soviet and Nazi occupations” (Appendix 2) ➤ The testimony of Jonas Kadzionis, a Lithuanian partisan, who was sent by the Soviets to Siberia for 25 years (Appendix 3) 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➤ Prepared the conditions for work in small groups and with Power Point presentation 	

<p>► Instructions/procedure:</p> <ul style="list-style-type: none"> ➤ Make the Power Point presentation on the crimes committed in Lithuania during the Soviet and German occupations. Focus on the comparisons between the two totalitarian regimes. ➤ Ask the teachers about their reflections on the nature of crimes against humanity and the genocide: <ul style="list-style-type: none"> - What is special and what is similar in the crimes committed by the Nazis and Soviets? ➤ Discuss the issue of relations between the totalitarian system and genocide: <ul style="list-style-type: none"> - How does the system create conditions for crimes to be committed? - How do the people behave in the extreme situation when their own and/or their neighbors' lives are threatened? - What to do in order to prevent the crimes from escalation? ➤ Distribute among the participants the testimony of Jonas Kadzionis and ask them to discuss in small groups the following questions: <ul style="list-style-type: none"> - Why do the people decide (or not decide) to resist to the totalitarian system? - What does help them or prevent from taking action? - What kind of attitudes should be formed in order to help people to be active and responsible citizens? ➤ Ask the participants working in small groups to make a decision tree chart (Appendix 4) presenting possible choices of people in the extreme situation created by the totalitarian system. ➤ Presentation of group work and discussion on the influence of system of values on the process of decision making. 	
<p>► Tips to trainers/Anticipated difficulties:</p> <ul style="list-style-type: none"> ➤ For the purpose of comparison you can use different examples of crimes against humanity committed by totalitarian regimes in the past as well as in the present. ➤ Try to limit the amount of factual information to the necessary minimum in order to avoid concentrating only on passing knowledge. 	
<p>► Debriefing/reflecting:</p> <ul style="list-style-type: none"> ➤ Make the conclusion on importance of historical awareness for teaching for the prevention crimes against humanity. Explain in which way it can be used in this type of education. As a provocation for the discussion you can use the words by Georg Santayana: "Who fails to learn from the past is doomed to repeat it". 	

Activity 3 Violation of human rights as a first step to crimes against humanity and genocide



60 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➢ To show the links between the violation of Human rights and the crimes against Humanity and genocide ➢ To raise the awareness of Human rights protection as a way of the prevention of crimes against Humanity <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➢ To get acquainted with “The Universal Declaration of Human Rights” ➢ To show the way how to use personal story in education for prevention of crimes against humanity ➢ To discuss the issue of Human rights violation and their protection today 	
<p>▶ Methods/techniques used:</p> <ul style="list-style-type: none"> ➢ Work with texts (testimony, documents), discussion 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➢ The testimony of Ranana Malchanova-Kleinstein (Appendix 5) ➢ “The Universal Declaration of Human Rights”, 1948 (Appendix 6) 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➢ Lecture style setup but allow space for small group discussion 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➢ Provide the participants with the texts of testimony of Ranana Malchanova-Kleinstein (Appendix 5) and “The Universal Declaration of Human Rights” (Appendix 6). Shortly introduces the author of the testimony (basic biographical facts) and the document (idea and its implementation). 	

<ul style="list-style-type: none"> ➤ Split the participants into 3 groups and ask them to read the testimony, and the selected parts of the Universal Declaration of Human Rights (for example: 1st group reads articles from 1 to 10; 2 group - from 11 until 20 and 3rd group - from 21 to 30). The task of the participants is to identify in the testimony the human rights that were violated according the selected part of the Universal Declaration of Human Rights. ➤ Presentations of the group work and discussion <ul style="list-style-type: none"> - Which of these human rights are violated nowadays? - What can we do in order to prevent it? 	
<p>▶ Tips to trainers/Anticipated difficulties:</p> <ul style="list-style-type: none"> ➤ To illustrate the problem of Human rights violation you can use a different example of testimonies (not only form the Holocaust period). 	
<p>▶ Debriefing/reflecting:</p> <ul style="list-style-type: none"> ➤ Underline the importance of using personal stories in teaching for the prevention of crimes against humanity ➤ Pay attention to the necessity of raising the public/students awareness of human rights protection. 	

Activity 4 How can we prevent our society of crimes against humanity today?



60 minutes

	Notes
<p>▶ General aim:</p> <ul style="list-style-type: none"> ➤ To reflect on the ways to prevent our society of crimes against humanity. <p>▶ Specific aims:</p> <ul style="list-style-type: none"> ➤ To raise the awareness of necessity to recognize both Nazi and Communist crimes. 	

<ul style="list-style-type: none"> ➤ To reflect on what kind of knowledge, attitudes and values should be promoted for the prevention of crimes against humanity. ➤ To discuss the possible actions that can be undertaken for the prevention of crimes against humanity on the individual and the collective level. 	
<p>▶ Methods/techniques used:</p> <ul style="list-style-type: none"> ➤ Works with document, discussion 	
<p>▶ Resources:</p> <ul style="list-style-type: none"> ➤ The “Prague Declaration on European Conscience and Communism”, 2008 (Appendix 7) 	
<p>▶ Practical arrangements:</p> <ul style="list-style-type: none"> ➤ Lecture style setup 	
<p>▶ Instructions/procedure:</p> <ul style="list-style-type: none"> ➤ Provide the participants with the text of “The Prague Declaration” (Appendix 7) and explain its idea ➤ Discuss the problem of a need for an equal recognition/assessments of the Communism and Nazi crimes ➤ Ask the participants to read the text and identify the articles that refer to crimes against humanity and their prevention. ➤ Discuss the ideas and appeals stipulated in “The Prague Declaration” with regards to the prevention of crimes against humanity. ➤ Reflect on how teaching about the crimes against humanity can contribute to education for the prevention? 	
<p>▶ Tips to trainers/Anticipated difficulties:</p> <ul style="list-style-type: none"> ➤ Since “The Prague Declaration” is little-known document working with it may requires a special assistance of a trainer. 	

► **Debriefing/reflecting:**

- Underline that that Communism and Nazism should be assessed as crimes against humanity serving as a warning for future generations. They should be recognize as a common European legacy and bring about an honest and thorough debate on all the totalitarian crimes of the past century.
- Make a conclusion that education for the prevention of crimes against Humanity should include the knowledge about different crimes committed by different regimes in different times.

Evaluation and assessment

	Notes
➤ What are the 3 most important things you learned?	
➤ How will this change your way of thinking, living?	
➤ Is there anything you would like to include into your teaching practice?	

Appendix 1:**Rome Statute of the International Criminal Court**

Adopted by the United Nations Diplomatic Conference of Plenipotentiaries on the Establishment of an International Criminal Court on 17 July 1998

Entry into force: 1 July 2002, in accordance with article 126

Article 6

Genocide

For the purpose of this Statute, "genocide" means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

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

Article 7

Crimes against humanity

1. For the purpose of this Statute, "crime against humanity" means any of the following acts when committed as part of a widespread or systematic attack directed against any civilian population, with knowledge of the attack:

- (a) Murder;
-

-
- (b) Extermination;
 - (c) Enslavement;
 - (d) Deportation or forcible transfer of population;
 - (e) Imprisonment or other severe deprivation of physical liberty in violation of fundamental rules of international law;
 - (f) Torture;
 - (g) Rape, sexual slavery, enforced prostitution, forced pregnancy, enforced sterilization, or any other form of sexual violence of comparable gravity;
 - (h) Persecution against any identifiable group or collectivity on political, racial, national, ethnic, cultural, religious, gender as defined in paragraph 3, or other grounds that are universally recognized as impermissible under international law, in connection with any act referred to in this paragraph or any crime within the jurisdiction of the Court;
 - (i) Enforced disappearance of persons;
 - (j) The crime of apartheid;
 - (k) Other inhumane acts of a similar character intentionally causing great suffering, or serious injury to body or to mental or physical health.

2. For the purpose of paragraph 1:

- (a) "Attack directed against any civilian population" means a course of conduct involving the multiple commission of acts referred to in paragraph 1 against any civilian population, pursuant to or in furtherance of a State or organizational policy to commit such attack;
 - (b) "Extermination" includes the intentional infliction of conditions of life, inter alia the deprivation of access to food and medicine, calculated to bring about the destruction of part of a population;
-

(c) "Enslavement" means the exercise of any or all of the powers attaching to the right of ownership over a person and includes the exercise of such power in the course of trafficking in persons, in particular women and children;

(d) "Deportation or forcible transfer of population" means forced displacement of the persons concerned by expulsion or other coercive acts from the area in which they are lawfully present, without grounds permitted under international law;

(e) "Torture" means the intentional infliction of severe pain or suffering, whether physical or mental, upon a person in the custody or under the control of the accused; except that torture shall not include pain or suffering arising only from, inherent in or incidental to, lawful sanctions;

(f) "Forced pregnancy" means the unlawful confinement of a woman forcibly made pregnant, with the intent of affecting the ethnic composition of any population or carrying out other grave violations of international law. This definition shall not in any way be interpreted as affecting national laws relating to pregnancy;

(g) "Persecution" means the intentional and severe deprivation of fundamental rights contrary to international law by reason of the identity of the group or collectivity;

(h) "The crime of apartheid" means inhumane acts of a character similar to those referred to in paragraph 1, committed in the context of an institutionalized regime of systematic oppression and domination by one racial group over any other racial group or groups and committed with the intention of maintaining that regime;

(i) "Enforced disappearance of persons" means the arrest, detention or abduction of persons by, or with the authorization, support or acquiescence of, a State or a political organization, followed by a refusal to acknowledge that deprivation of freedom or to give information on the fate or whereabouts of those persons, with the intention of removing them from the protection of the law for a prolonged period of time.

3. For the purpose of this Statute, it is understood that the term "gender" refers to the two sexes, male and female, within the context of society. The term "gender" does not indicate any meaning different from the above.

Appendix 2:

**Crimes against humanity
committed in Lithuania during the time
of the Soviet and Nazi occupations**



The material was prepared by
Ingrida Vilkiene
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Lithuania before the Nazi occupation

The ethnic structure of Lithuania in 1940

Out of 3.14 million inhabitants:

- 2.3 million Lithuanians (74.6 %)
- 330.000 Poles (10.5 %)
- 210.000 Jews (6.7 %)
- 130.000 Germans (4.1 %)
- 24.000 Russians (2.5 %)
- Over 50.000 other nationalities (1.6 %)

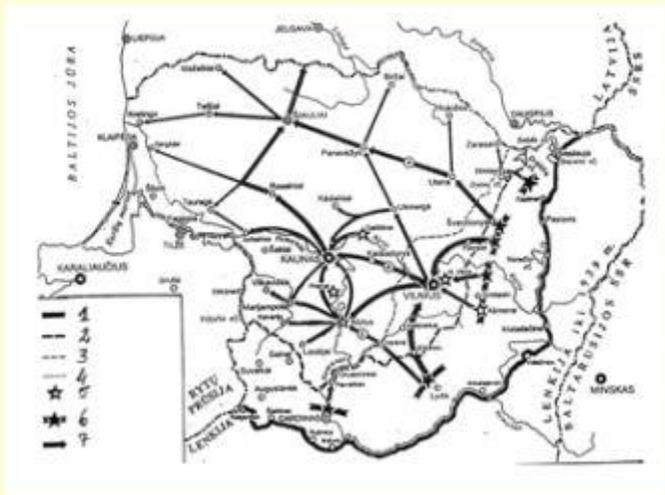
Vilnius, the capital of Lithuania, was once known as the “Jerusalem of the North”.



The tragedy of Lithuania began in August 1939, when Hitler and Stalin signed a cynical agreement dividing up European territories between two totalitarian states (the USSR and Germany). In June 1940 the Soviet Union annexed Lithuania in accordance with the Molotov–Ribbentrop Pact



Lithuania was occupied by the Soviet Union in 1940



The mass deportations to Siberia started on June 14, 1941 and lasted one week



The deportation applied about 17.500 people. 72.7% Lithuanians, 13.5% - Jews, 10.4%- Poles

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Over 40.000 Jews lived in Ghettos and work - camps till 1943-1944

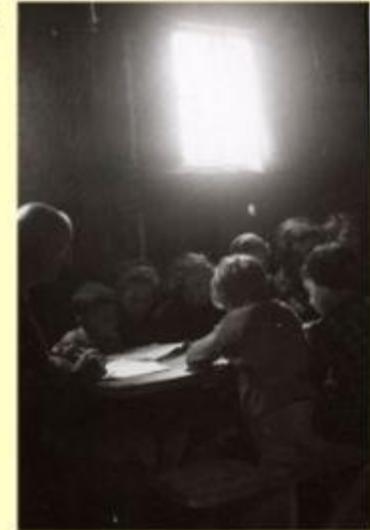


**This is a picture of Samuel Bak.
How many such brilliant people didn't survive during the
Holocaust?
What would the world be like if these people survived?**



**The Nazi occupation
lasted for 4 years,
till 1945. Only
9.000 Lithuanian
Jews survived the
war**

**After WW II,
Lithuania was
occupied by the
Soviet Union
again**



After a period of German occupation Red Army for the second time occupied Lithuania. Lithuanian partisans started armed Anti-Soviet resistance. It took place in Lithuania during 1944-1953

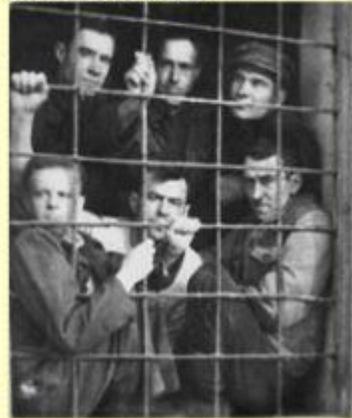


About 20.000 people were killed during the armed resistance. The vast majority of them were 16 - 21 years old. The part of partisans was sent to Siberia, to work camps for 25 years...



Soviets renewed the deportations to Siberia at the same time as the partisan war started in Lithuania. The greatest extent of deportations took place in 1948-1952. The most popular accusation – the violation of 58 article of the Criminal Code. It means that a person was involved in Anti -Soviet activities.

These people were deported for 15-25 years



The majority of people were sent to Krasnoyarsk Krai, Kazakhstan and the North part of Soviet Union (Siberia)

Lithuania lost 280 000 people during the 1944-1953 period. More than half of them died in Siberia



**When Stalin died the mass deportations were over
But Lithuania was forcibly incorporated into the
Soviet Union. It became a Soviet republic, which
had to obey Moscow orders.**



Appendix 3:

The testimony of Jonas Kadzionis

(The testimony was written by Laima Sruoginis and Ingrida Vilkiene in March of 2010)

Jonas Kadzionis was born in 1928. He was a partisan, who fought against the Soviet regime.

Jonas Kadzionis and his wife Malvina tried living in Lithuania after he returned from prison in 1978, but they were continually hounded and pressured by the KGB to infiltrate the underground network of the Chronicle of the Catholic Church of Lithuania, which they refused to do. Within a few years the couple had no choice but to relocate to the Kaliningrad region. Here Jonas Kadzionis finally came home in 1989, thirty-five years after his arrest and sentence to hard labor. In 1989 when the law was changed and exiled Lithuanians were allowed to register to work and live in Lithuania. Of all the Soviet Republics, Lithuania was the only one that would not let former prisoners of conscience or deportees register after their return from Siberia. Under the Soviet system, if you could not register, you could not work and you could not be allocated a place to live. After independence Kadzionis recovered the family land. He now lived in a small wooden cottage in his native place.



“I was on the deportation list, but I was not home when they came to take our family away. It was May 22, 1948. I was away building a house for a farmer. I was 20 and I wanted very badly to join the partisans. I was worried it would be all over before I had a chance to join. The night they arrested my family, I had a terrible dream. I woke up to a beautiful May morning. People came and told me my family was gone. I cried so hard. The people I was working for brought me inside, served me breakfast, paid me the money they owed me. That day I made arrangements to meet with the partisans. A few days later, May 25, 1948, I joined the partisans.”

“I remember that day I joined the partisans. I went out into the forest and two partisans emerged out of nowhere. One had long curly hair and the other a big brown beard. They brought me back to their camp. They explained about code names and suggested I chose a code name for myself. I told them “Beda” (trouble).”

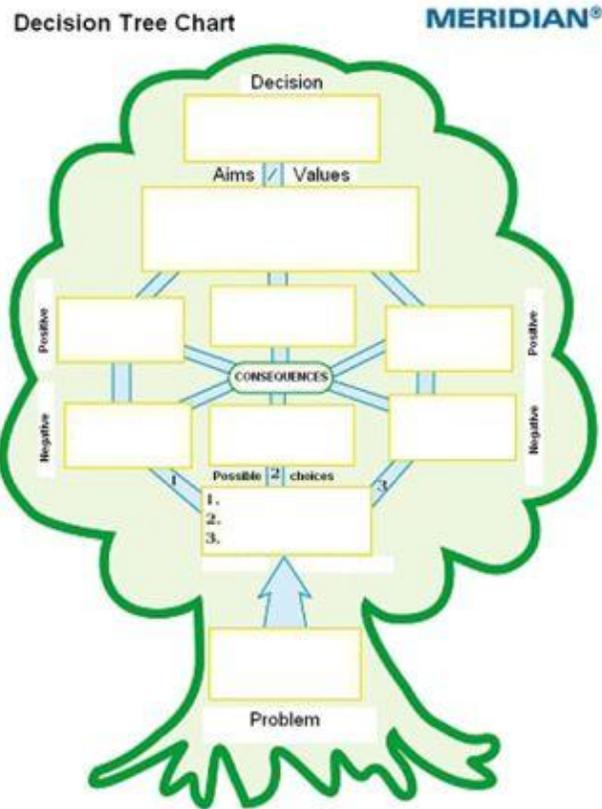
In 1948 our group of partisans did not fight at all. We were betrayed and surrounded. The Red Army soldiers would arrange themselves in tight lines and work their way through the forests searching for partisans by poking the ground with long poles, searching for underground bunkers. Sixteen of our group tried to escape out of the forest at night. We had to get through water-logged fields. There was a full moon.

We managed to get out. That time we passed a farm where there was a barn full of Russians. They saw us, but did nothing. I guess they didn't want to risk getting killed themselves. The next day the soldiers combed the forests, but we were not caught.”

Jonas Kadzionis and his wife Malvina were caught 22 of May in 1953.

“I was sentenced to 25 years hard labor in Omsk. Malvina was sentenced to 25 years in Kangir in Kazakhstan. She participated in the prisoners' uprising at the hard labor camp in Kangir. On October 4, 1958 they released Malvina to go home to take care of our son. We met again for the first time five years after our arrest on November 15, 1958. She came to see me in prison.”

Appendix 4:



Appendix 5:

The testimony of Ranana Malchanova- Kleinstein

“I was born on 6 November 1932 in the small Lithuanian town of Vilkaviskis, 14 kilometres away from the then border with Germany. On 22 June 1941 at 3.30, German planes were already bombing our town. I remember the panic that seized everyone. Whoever could, tried to flee to the East. German soldiers on motorcycles barred our way about midday and ordered us to go back to Vilkaviskis. There my father and brother, like most Jewish men, were shut inside the basement of the printing house. Other women with children and myself were put in a small wooden house which was not destroyed during the bombing. I remember my mother and myself trying to pass on some food to my father and brother. I never saw them again. Soon afterwards, women, children and old people were herded into the barracks, which was turned into a ghetto. We were kept there for several months. Soon all the inhabitants of the ghetto were forcibly assembled where a selection took place: dressmakers, shoemakers, watchmakers were selected. My mother and I managed to draw near to one family of craftsmen. We were all driven to the nearby town of Pilviskiai, 11 kilometers away, and settled in wooden houses around which a guard walked. All the others, including a large group of my father’s relatives, were shot dead in Vilkaviskis.



I was a blonde and did not look like a Jew. I spoke Lithuanian fluently and therefore could freely walk in the town. Once in the evening at the end of November, when I was on my way home, I saw guards knocking on the windows of the house which sheltered the Jews and telling them to go out into the street with all their belongings. I understood that this was a round-up. I rushed to my mother and talked her into running somewhere as soon as possible. Mother snatched a small basket, dropped a towel, a change of linen, some other small things into it, and we set off that dark night following our noses. At daybreak we reached a homestead. We did not dare to wake up the owners of the house, so we slipped into a cattle – shed and waited until the morning dawned. Then we knocked on the door and went into the house. The owner of the house understood at once who we were. He said he could keep us till the following morning only, because his neighbours were bad people, and he feared for his family. He promised to show us the way to a homestead where kind people lived. Early the following morning we started on a long journey. The owners of that homestead were kind people indeed and allowed us to hide in the attic of their house. We stayed there for about two weeks. Some farmers took us; others refused because they were afraid. They hid us mostly in the attics of their houses and in granaries. It was very cold in granaries in winter. The blankets would freeze to the face. Neither of us could go anywhere. We had to lie in hiding all day long. Food used to be brought by stealth, and, of course, there was no light.”

Appendix 6:

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights the full text of which appears in the following pages. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

PREAMBLE:

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

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

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

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

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

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

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

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

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

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

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

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

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

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

Article 13. (1) Everyone has the right to freedom of movement and residence within the borders of each state. (2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14. (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution. (2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15. (1) Everyone has the right to a nationality. (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16. (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. (2) Marriage shall be entered into only with the free and full consent of the intending spouses. (3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17. (1) Everyone has the right to own property alone as well as in association with others. (2) No one shall be arbitrarily deprived of his property.

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

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

Article 20. (1) Everyone has the right to freedom of peaceful assembly and association. (2) No one may be compelled to belong to an association.

Article 21. (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. (2) Everyone has the right of equal access to public service in his country. (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

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

Article 23. (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. (2) Everyone, without any discrimination, has the right to equal pay for equal work. (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. (4) Everyone has the right to form and to join trade unions for the protection of his interests.

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

Article 25. (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26. (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all

nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. (3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27. (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. (2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

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

Article 29. (1) Everyone has duties to the community in which alone the free and full development of his personality is possible. (2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society. (3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

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

This document is from website: <http://www.un.org/en/documents/udhr/>

Appendix 7:

Prague Declaration on European Conscience and Communism

June 3rd, 2008, Prague, Senate of the Parliament of the Czech Republic

PRAGUE DECLARATION

Bearing in mind the dignified and democratic future of our European home,

- whereas societies that neglect the past have no future,
- whereas Europe will not be united unless it is able to reunite its history, recognize Communism and Nazism as a common legacy and bring about an honest and thorough debate on all the totalitarian crimes of the past century,
- whereas the Communist ideology is directly responsible for crimes against humanity,
- whereas a bad conscience stemming from the Communist past is a heavy burden for the future of Europe and for our children,
- whereas different valuations of the Communist past may still split Europe into "West" and "East",
- whereas European integration was a direct response to wars and violence provoked by totalitarian systems on the continent,
- whereas consciousness of the crimes against humanity committed by the Communist regimes throughout the continent must inform all European minds to the same extent as the Nazi regimes crimes did,
- whereas there are substantial similarities between Nazism and Communism in terms of their horrific and appalling character and their crimes against humanity,
- whereas the crimes of Communism still need to be assessed and judged from the legal, moral and political as well as the historical point of view,
- whereas the crimes were justified in the name of the class struggle theory and the principle of dictatorship of the "proletariat" using terror as a method to preserve the dictatorship,
- whereas Communist ideology has been used as a tool in the hands of empire builders in Europe and in Asia to reach their expansionist goals,
- whereas many of the perpetrators committing crimes in the name of Communism have not yet been brought to justice and their victims have not yet been compensated,
- whereas providing objective comprehensive information about the Communist totalitarian past leading to a deeper understanding and discussion is a necessary condition for sound future integration of all European nations,

- whereas the ultimate reconciliation of all European peoples is not possible without a concentrated and in depth effort to establish the truth and to restore the memory,
- whereas the Communist past of Europe must be dealt with thoroughly both in the academy and among the general public, and future generations should have ready access to information on Communism,
- whereas in different parts of the globe only a few totalitarian Communist regimes survive but, nevertheless, they control about one fifth of the world's population, and by still clinging to power they commit crimes and impose a high cost to the well-being of their people,
- whereas in many countries, even though Communist parties are not in power, they have not distanced themselves publicly from the crimes of Communist regimes nor condemned them,
- whereas Prague is one of the places that lived through the rule of both Nazism and Communism,

believing that millions of victims of Communism and their families are entitled to enjoy justice, sympathy, understanding and recognition for their sufferings in the same way as the victims of Nazism have been morally and politically recognized,

we, participants of the Prague Conference "European Conscience and Communism",

- having regard to the European Parliament resolution on the sixtieth anniversary of the end of the Second World War in Europe on 8 May 1945 of May 12th, 2005,
- having regard to Resolution 1481 of the Parliamentary Assembly of the Council of Europe of January 26th, 2006,
- having regard to the resolutions on Communist crimes adopted by a number of national parliaments,
- having regard to the experience of the Truth and Reconciliation Commission in South Africa,
- having regard to the experience of Institutes of Memory and memorials in Poland, Germany, Slovakia, the Czech Republic, the United States, the Institute for the Investigation of Communist Crimes in Romania, the museums of occupation in Lithuania, Latvia and Estonia as well as the House of Terror in Hungary,
- having regard to present and upcoming presidencies in the EU and the Council of Europe
- having regard to the fact that 2009 is the 20th anniversary of the collapse of Communism in Eastern and Central Europe as well as the mass killings in Romania and the massacre in Tiananmen Square in Beijing,

call for:

1. reaching an all-European understanding that both the Nazi and Communist totalitarian regimes each to be judged by their own terrible merits to be destructive in their policies of systematically applying extreme forms of terror, suppressing all civic and human liberties, starting aggressive wars and, as an inseparable part of their ideologies, exterminating and deporting whole nations and groups of population; and that as such they should be considered to be the main disasters, which blighted the 20th century,
 2. recognition that many crimes committed in the name of Communism should be assessed as crimes against humanity serving as a warning for future generations, in the same way Nazi crimes were assessed by the Nuremberg Tribunal,
 3. formulation of a common approach regarding crimes of totalitarian regimes, inter alia Communist regimes, and raising a Europe-wide awareness of the Communist crimes in order to clearly define a common attitude towards the crimes of the Communist regimes,
 4. introduction of legislation that would enable courts of law to judge and sentence perpetrators of Communist crimes and to compensate victims of Communism,
 5. ensuring the principle of equal treatment and non-discrimination of victims of all the totalitarian regimes,
 6. European and international pressure for effective condemnation of the past Communist crimes and for efficient fight against ongoing Communist crimes,
 7. recognition of Communism as an integral and horrific part of Europe's common history
 8. acceptance of pan-European responsibility for crimes committed by Communism,
 9. establishment of 23rd August, the day of signing of the Hitler-Stalin Pact, known as the Molotov-Ribbentrop Pact, as a day of remembrance of the victims of both Nazi and Communist totalitarian regimes, in the same way Europe remembers the victims of the Holocaust on January 27th,
 10. responsible attitudes of National Parliaments as regards acknowledgement of Communist crimes as crimes against humanity, leading to the appropriate legislation, and to the parliamentary monitoring of such legislation,
 11. effective public debate about the commercial and political misuse of Communist symbols,
 12. continuation of the European Commission hearings regarding victims of totalitarian regimes, with a view to the compilation of a Commission communication,
 13. establishment in European states, which had been ruled by totalitarian Communist regimes, of committees composed of independent experts with the task of collecting and assessing information on violations of human rights under totalitarian Communist regime at national level with a view to collaborating closely with a Council of Europe committee of experts;
 14. ensuring a clear international legal framework regarding a free and unrestricted access to the Archives containing the information on the crimes of Communism,
 15. establishment of an Institute of European Memory and Conscience which would be both - A) a European research institute for totalitarianism studies, developing scientific and educational projects and providing support to networking of national research
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- institutes specialising in the subject of totalitarian experience, B) and a pan-European museum/memorial of victims of all totalitarian regimes, with an aim to memorialise victims of these regimes and raise awareness of the crimes committed by them,
16. organising of an international conference on the crimes committed by totalitarian Communist regimes with the participation of representatives of governments, parliamentarians, academics, experts and NGOs, with the results to be largely publicised world-wide,
 17. adjustment and overhaul of European history textbooks so that children could learn and be warned about Communism and its crimes in the same way as they have been taught to assess the Nazi crimes
 18. the all-European extensive and thorough debate of Communist history and legacy,
 19. joint commemoration of next year's 20th anniversary of the fall of the Berlin Wall, the massacre in Tiananmen Square and the killings in Romania.

We, participants of the Prague Conference "European Conscience and Communism", address **all peoples of Europe, all European political institutions including national governments, parliaments, European Parliament, European Commission, Council of Europe and other relevant international bodies**, and call on them to embrace the ideas and appeals stipulated in this Prague Declaration and to implement them in practical steps and policies.

Founding Signatories:

Václav Havel, former dissident and President of Czechoslovakia / the Czech Republic, Czech Republic

Joachim Gauck, former Federal Commissioner for the Stasi archives, Germany

Göran Lindblad, Vice-president of the Parliamentary Assembly of the Council of Europe, Member of Parliament, Sweden

Vytautas Landsbergis, Member of the European Parliament, former dissident and President of Lithuania, Lithuania

Jana Hybášková, Member of the European Parliament, Czech Republic

Christopher Beazley, Member of the European Parliament, United Kingdom

Tunne Kelam, Member of the European Parliament, former dissident, Estonia

Jiří Liška, Senator, Vice-chairman of the Senate, Parliament of the Czech Republic, Czech Republic

Martin Mejstřík, Senator, Parliament of the Czech Republic, Czech Republic

Jaromír Štětina, Senator, Parliament of the Czech Republic, Czech Republic

Emanuelis Zingeris, Member of Parliament, Lithuania, Chairman, International commission for the assessment of crimes of the Nazi and Soviet occupation regimes in Lithuania, Lithuania

Tseten Samdup Chhoekyapa, Representative of His Holiness the Dalai Lama, Geneva, Tibet, Switzerland

Ivanka Survilla, Exile President of Belorussia, Canada

Zianon Pazniak, Chairman of the People's National Front of Belorussia, Chairman of the Belorussian Conservative Christian Party, United States

Růžena Krásná, former political prisoner, politician, Czech Republic

Jiří Stránský, former political prisoner, writer, former PEN club chairman, Czech Republic

Václav Vaško, former political prisoner, diplomat, catholic activist, Czech Republic

Alexandr Podrabinek, former dissident and political prisoner, journalist, Russian Federation

Pavel Žáček, Director, Institute for the Study of Totalitarian Regimes, Czech Republic

Miroslav Lehký, Vice-director, Institute for the Study of Totalitarian Regimes, Czech Republic

Łukasz Kamiński, Vice-director, Institute of National Remembrance, Poland

Michael Kißener, professor of history, Johann Gutenberg University, Mainz, Germany

Eduard Stehlík, historian, Vice-director, Institute for Military History, Czech Republic

Karel Straka, historian, Institute for Military History, Czech Republic

Jan Urban, journalist, Czech Republic

Jaroslav Hutka, former dissident, songwriter, Czech Republic

Lukáš Pachta, political scientist and writer, Czech Republic