Teaching resources
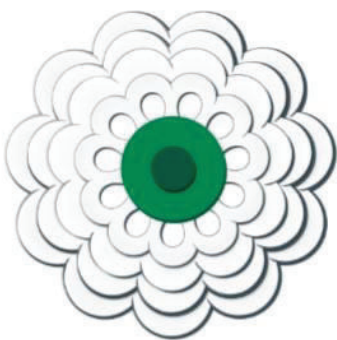# for the Scottish Curriculum for Excellence

REMEMBERING
SREBRENICA
SCOTLAND

REMEMBERING SREBRENICA: TEACHING RESOURCES FOR THE SCOTTISH CURRICULUM FOR EXCELLENCE

'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,'

United Nations – 'The Universal Declaration of Human Rights'

This resource is designed to help pupils understand the behaviours and influences around them that can either build or damage a cohesive community. Appropriate for the Scottish Curriculum for Excellence, the lesson plans contained are based on a prior resource developed in collaboration between *Remembering Srebrenica* and the *PSHE Association*, for the National Curriculum for England. This primary programme of study was produced with kind funding and assistance from the UK government, *Department for Communities and Local Government*. The original thought content underpinning the structure of study was developed by the *PSHE Association* and *Remembering Srebrenica* unless otherwise stated. Adaptations applied to bring the resource in line with the Scottish Curriculum for Excellence have been made with support from *Education Scotland*. While the resource has been developed to act as a comprehensive and cohesive programme of study, it is expected that lesson plans and activities may be used flexibly by teachers, for example within Social Studies, Religious and Moral Education, Health and Wellbeing, and Personal and social education.

CONTENTS

REMEMBERING **SREBRENICA**

INTRODUCTION

Every time genocide happens, the world says 'never again', yet history shows that it happens again and again. Understanding why it happens, and how it can be prevented, is crucial in the education of children and young people. With this in mind, this teaching resource has been produced by the charity Remembering Srebrenica, which raises awareness of the Srebrenica genocide in Bosnia-Herzegovina in 1995, and the PSHE Association of England. It has been produced as part of a wider commitment of Remembering Srebrenica to promote social cohesion and work with young people to build strong community relations here in the UK.

Genocide may seem so far removed from the day-to-day experiences of pupils that whilst of academic interest it could easily be seen as irrelevant to their immediate lives. At worst, poorly-taught lessons about genocide can become a 'macabre entertainment'. Yet we know that the conditions for genocide are built on a climate and culture where 'lower levels' of prejudice, discrimination, exclusion and intolerance go unchallenged. Such attitudes and behaviours can be part of many pupils' experience.

This is not primarily a resource about genocide itself. In line with best practice, this is best taught directly through historical explorations of genocide, as all examples of genocide are historically specific and require complex examination. Whilst the first lesson looks at genocide, its purpose is to help pupils understand the behaviours and influences around them that can either build or damage a cohesive community.

If we can help pupils to recognise these behaviours and if we can equip them with the language, strategies, skills and confidence they require to challenge such behaviours, we help them take part in removing the essential foundations for intolerance to thrive. After all, before the genocide in Srebrenica, Bosnia had been a diverse, integrated society with different communities living alongside one another for hundreds of years.

Prejudice, discrimination, exclusion and intolerance do **not** inevitably lead to genocide nor is it likely that this will occur; however these behaviours diminish and degrade members of our community and may prevent them from taking and enjoying a full role in society. It is also sobering to reflect that every systematic genocide has been built on a failure to challenge these behaviours; failures which can become problematic in specific social conditions.

The story of Srebrenica is not ancient history, it is a recent event in a European country and a reminder that genocide isn't 'something that happens somewhere else': left unchallenged intolerance and prejudice can be manipulated and grow into a crime against humanity.

REMEMBERING SREBRENICA

THE STORY OF SREBRENICA

Although this resource does not directly reference the genocide in Srebrenica, this event is the catalyst for this material. It is the hope of the charity Remembering Srebrenica that this resource and planned history resource can contribute to cohesive communities which challenge discrimination, celebrate difference and recognise how diversity enriches society. What follows is a short summary of the terrible events at Srebrenica in July 1995.

'Srebrenica is a small town in eastern Bosnia and sits between Serbia, Croatia and Montenegro in South-East Europe. Bosnia used to be part of the country known as Yugoslavia. It has a mixed population of Catholic Christians, Eastern Orthodox Christians and Muslims. These religions also link to other identities. Catholic Christians tend to be Bosnian Croat. Orthodox Christians tend to be Bosnian Serb, while Bosnian Muslims are known as Bosniaks (and are referred to as such hereafter)[1]. Many Bosnians may also consider themselves to remain outside these major identities and simply identify themselves as citizens of the country of Bosnia; they may be members of the Jewish or Romany communities or simply those who don't wish to affiliate with a religious or ethnic identity. It is a complex and diverse social setting.

These communities have lived alongside each other for hundreds of years. For a long time from the Second World War until the 1990s they lived together in relative peace, and communities often seemed integrated.

Following the death of the Communist leader of Yugoslavia, Josip Broz Tito, in 1980, tensions between the different groups began to grow, leading to the formation of Croatia, Serbia and Bosnia as we know them today. The conflicts continued, despite the birth of these nations. As a result nationalist agitation among the mixed Croat, Serb and Bosniak population within Bosnia, violence turned to a war that lasted from 1992-1995.

There was violence across the country, and the capital, Sarajevo, endured the longest-ever military siege, 1,425 days or nearly four years.

During the conflict war crimes were committed on all sides, and processes of ethnic cleansing – the removal of one ethnic group from a particular area – were carried out. The Bosniak community, however, suffered worst from atrocities perpetrated against them. Ethnic cleansing was at its most severe in the east and north of Bosnia where Bosnian Serb nationalist forces committed crimes against the Bosniak population.[2]

In the east, Bosnian Serb nationalist forces besieged the town of Srebrenica. The people inside the town were mostly Bosniaks. In 1993, the United Nations declared Srebrenica a safe zone, but in July 1995 Bosnian Serb forces attacked the town. The Dutch UN troops, there to protect the town but small in number, failed to stop the assault.

Inside the town there was chaos. Some people retreated to a battery factory at a place called Potočari where the Dutch soldiers were based.

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[1] 'Bosniak' designates the Bosnian Muslim population of Bosnia-Herzegovina. This should not be confused with 'Bosnian' which designates a citizen of the country of Bosnia-Herzegovina and may refer to an individual of any ethnicity or faith.
[2] It is important to note that we use the term Bosnian Serb nationalists here to distinguish from a wider Bosnian Serb population which had no links to war crimes.

Up to 15,000 men and boys who did not believe that the Dutch would protect them chose instead to try to walk through the hills to reach another safe zone with what remained of the Bosniak forces. The vast majority were unarmed.

At the Dutch base and without resistance from the UN troops, Bosnian Serb forces separated men and older boys from women and children, pretending that the men would be taken to a safe area to be exchanged. In fact they were driven to fields and large buildings nearby and killed.

The men and boys who had left to walk through the hills also suffered terribly. Bosnian Serb forces entered the hills and attacked the unarmed men and boys who were trying to escape. Many were captured and then taken to nearby locations and executed. In total, 8,372 men and boys are believed to have been killed in and around Srebrenica. The journey of those who tried to escape through the hills became known as the 'Death March'.

After they had committed their crimes, the genocidaires worried that their acts of genocide would be discovered. They dug up the mass graves and reburied the people they had executed in hundreds of smaller sites to try to prevent the international community charging them with war crimes.

Through the work of organisations such as the Bosnia Missing Persons Institute and the International Commission on Missing Persons these efforts have been in vain. Many mass graves have been found and people given back their identities and buried. For many more relatives and survivors the wait goes on, even twenty years later, to find evidence of their loved ones and to be able to bury their bodies.

The International Court of Justice (ICJ) and the International Criminal Tribunal for the Former Yugoslavia (ICTY) ruled that the mass execution of Bosniak men and boys in Srebrenica constituted genocide. Key individuals such as Ratko Mladic, and the former Bosnian Serb President, Radzan Karadzic, are now on trial in the international criminal court at The Hague for war crimes.

The impact of the genocide continues to haunt Srebrenica, despite the capture of some individuals. The mothers and relatives of those who died continue to fight for justice. Every year many more bodies are identified and buried. The healing of society on all sides continues to be long and very difficult.

These events are marked on the European Union mandated Srebrenica Memorial Day on 11 July.'

Text taken from Remembering Srebrenica Assembly material available here:
http://srebrenica.org.uk/education-packs/

REMEMBERING SREBRENICA

KEY TERMS

Throughout this resource we will use a number of key terms that need to be defined.

- Difference – a point or way in which people or things are dissimilar
- Discrimination – the unjust or prejudicial treatment of different categories of people, especially on the grounds of race, age, or sex
- Extremism – the holding of extreme political or religious views; fanaticism
- Genocide – defined in international law as an act 'committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group'. Genocide is generally carried out through the attempted killing of all members of a group, but can also be classified as deliberately 'placing a group in conditions calculated to prevent their survival'
- Hate crime – a crime motivated by racial, sexual, or other prejudice, typically one involving violence or intimidation
- Identity – the characteristics determining who a person is
- Prejudice – dislike, hostility, or unjust behaviour deriving from preconceived and unfounded opinions
- Tolerance – the ability or willingness to tolerate the existence of opinions or behaviour that one dislikes or disagrees with

These definitions are taken from the Oxford English Dictionary. Key concepts which underpin the whole resource are set out in more detail below.
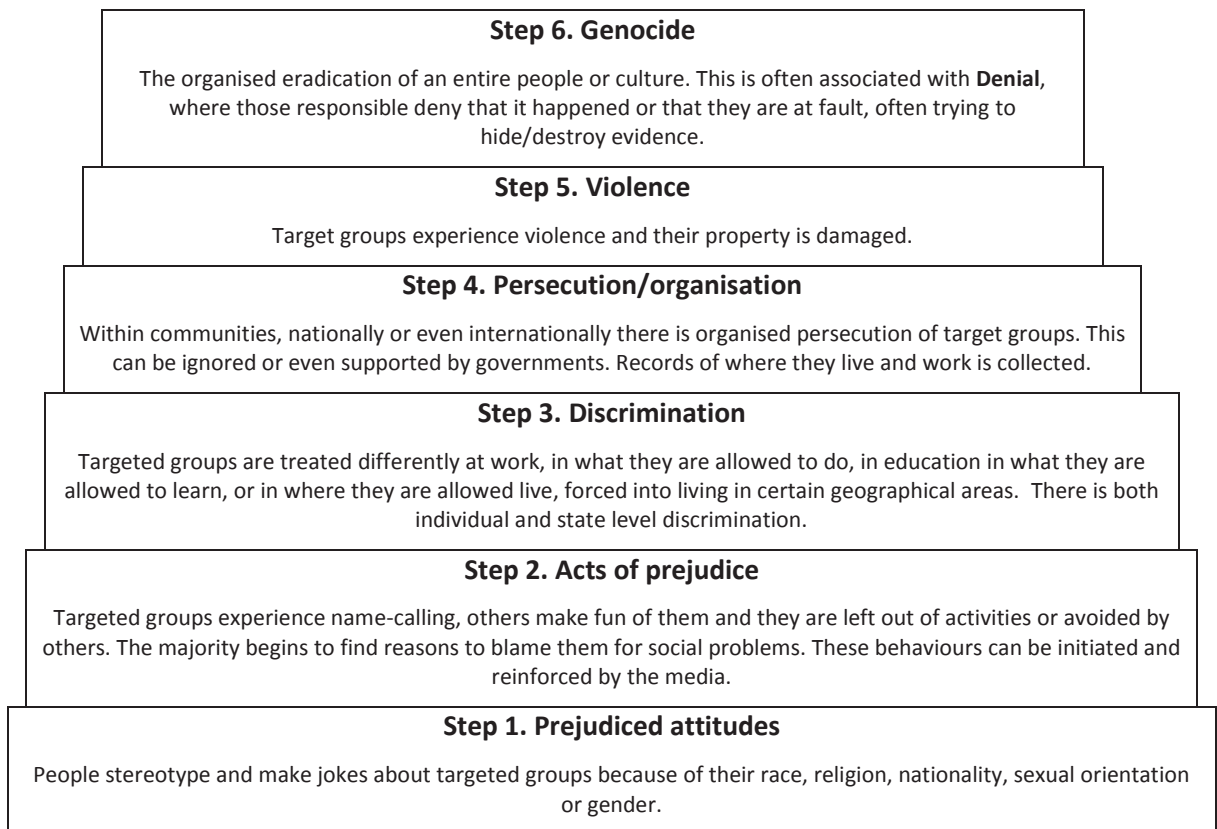
A cohesive community

This resource promotes the notion of 'cohesive community' rather than 'a tolerant community': 'tolerance' may imply 'tolerating' difference and suggests that tolerance is holding back negative feelings and behaviour. In a cohesive community difference is respected, valued, and celebrated being recognised as enriching local communities and wider society. We explore this concept further in the last lesson of the series.

The steps to genocide and cohesion

It is important to understand genocide and whilst this resource explores behaviours that damage cohesion teachers may find this background helpful. The eight stages of genocide developed by Genocide Watch, and the 'pyramid of hate', a model constructed by the Anti-Defamation League can help to contextualize this work.

Our model, 'The Steps to Genocide and Cohesion', identifies stages in an escalation from the 'low-level' incidents of accepting prejudiced attitudes and carrying out acts of prejudice through to the civil offences of discrimination, the criminal offences of threats and violence culminating in genocide. It also identifies the steps which need to be taken to build a cohesive community ('the steps to cohesion'). The progression of the stages of our model are not inevitable or even likely, however, it identifies patterns which can and have developed in specific situations and which can be addressed and understood to help strengthen a society's resilience against escalation.

REMEMBERING SREBRENICA

Fig 1. The Steps to Genocide and Cohesion (based on the Anti-Defamation League's 'Pyramid of Hate' and Genocide Watch's ' 10 Stages of Genocide')

Step 6. Genocide

The organised eradication of an entire people or culture. This is often associated with **Denial**, where those responsible deny that it happened or that they are at fault, often trying to hide/destroy evidence.

Step 5. Violence

Target groups experience violence and their property is damaged.

Step 4. Persecution/organisation

Within communities, nationally or even internationally there is organised persecution of target groups. This can be ignored or even supported by governments. Records of where they live and work is collected.

Step 3. Discrimination

Targeted groups are treated differently at work, in what they are allowed to do, in education in what they are allowed to learn, or in where they are allowed live, forced into living in certain geographical areas. There is both individual and state level discrimination.

Step 2. Acts of prejudice

Targeted groups experience name-calling, others make fun of them and they are left out of activities or avoided by others. The majority begins to find reasons to blame them for social problems. These behaviours can be initiated and reinforced by the media.

Step 1. Prejudiced attitudes

People stereotype and make jokes about targeted groups because of their race, religion, nationality, sexual orientation or gender.

This model helps to 'ground' learning about genocide in the day to day lives of young people by arguing that an acceptance of the lower attitudes and behaviours that pupils might witness or experience underpin a social climate or culture where these attitudes and behaviours can escalate into civil offences, criminal offences and in some rare and specific situations, ultimately to crimes against humanity. **This resource focuses on steps 1 and 2.** Our alternative model, 'The Steps to Cohesion' is set out below, with the content intentionally left blank for pupils to complete during session 6.

Figure 2: The Steps to Cohesion (for pupils to fill in)

Our cohesive community is one where……

What rights and responsibilities will everyone have?

How will people behave towards or treat one another? How will difference be treated?

How will we want people to feel about one another?

How can we move beyond simply tolerating one another and actually live as a cohesive community? How can we build a community such as this?

REMEMBERING SREBRENICA

Bringing genocide into pupils' realities

We might think about different 'levels' of complicity in actions such as genocide, for example:

- those who initiate and lead atrocities
- those who encourage and support these initiators to further their own agenda (for example elements within the media, the business world or politics)
- those who comply with this leadership and undertake these atrocities on their behalf (perhaps enthusiastically, reluctantly or out of fear)
- those who witness these atrocities either immediately or from a distance – some of whom may eventually be forced to support or participate – and those with the power to intervene and do nothing.

On a very different scale, these behaviours can also be seen in many incidents of school bullying. If pupils are to challenge these behaviours they will need to understand the key terms identified above and to recognise when family, peers, community and the media may accept prejudicial attitudes for example:

- **stereotyping or generalising**: *for example accepting statements such as 'All….behave in that way. ''All….believe that….'*
- **belittling language:** *for example accepting name calling or jokes made at the expense of groups or cultures.*
- **'scapegoating':** *for example accepting without challenge messages such as 'If it wasn't for…. unemployment/crime/hospital waiting lists in this community would be far lower.'*

Pupils will also need to recognise when family, peers, community and the media may exhibit prejudicial behaviour, for example:

- **avoiding dialogue or contact with individuals or groups**: *for example on the grounds of their culture, faith or sexual orientation*
- **the use of language or behaviour that excludes others**: *for example the use of language such as 'us' and 'them'*
- **'ridiculing', 'reducing' or 'diminishing' individuals, groups or communities through stereotyping:** *for example reducing communities of individuals to a single often derogatory 'label' and generalising their values, beliefs or behaviour frequently manifesting in name calling or belittling jokes.*

While it may be asking a lot of pupils to expect them to directly confront such attitudes and behaviours, especially if it occurs within their own family, peer group or community, a first stage could be to enable pupils to recognise, reflect on and if necessary confront their own attitudes and behaviours. The next will be to explore language and strategies to challenge such attitudes and behaviours in ways that are constructive. This will require a level of confidence that can only be built through a whole school approach to inclusion and over time. These lessons should contribute to that approach, but are just one element.

Helping pupils to become critical consumers of information

Our pupils are growing up in an 'information rich' environment. They are able to access a wealth of different opinions and information. It could be argued that there has never been a generation for whom being a critical consumer of information has been so important. Pupils need a 'toolkit' of key questions to ask in order to ensure the validity of the opinions and information they can access and are exposed to. These could include:

- Is this opinion justified by the facts?
- Is there evidence to support these facts?
- Is this the whole picture or someone being selective with the evidence?
- Could this be interpreted in a different way?
- Who gains or profits if this opinion or belief becomes more widespread?
- Does anyone become 'diminished', vulnerable or hurt if this happens?
- Does this information come from a 'credible source' and how do we know what is a 'credible source'?
- What might be the consequences now and in the future of these views or opinions go unchallenged and becoming more wide spread?

Pupils also need to question whether the charisma, passion or conviction of a speaker automatically makes their argument valid, and whether the number of people who share a view or belief necessarily make that view valid.

The power of authority and groups

It is important that pupils understand the 'power of groups' including recognising and managing:

- the challenge of being the first member of a group to question any apparent consensus in decisions or expressed beliefs.
- 'group-think', a phenomena where the pressure to be loyal to a group and the importance of keeping the group together begins to control decision-making within the group and becomes more important than the actions and consequences of the group's behaviour and the values of the individuals within the group.
- 'the diffusion of responsibility', our vulnerability to a false belief that our personal responsibility and accountability for our behaviour is diminished if we act within a group or crowd.
- 'the power of authority', a vulnerability to obey instructions from people we believe have genuine authority, whose wider goals we may value and who we believe or are told will take responsibility for our actions even if they conflict with our personal ethics.

While this resource is based on behaviours associated with genocide, at a much lower degree pupils may recognise that they are occurring in their day to day lives.

REMEMBERING
SREBRENICA

Why Srebrenica?

Tragically history contains many incidents of genocide through which pupils can explore many of the issues covered in this resource. There are a number of reasons why Srebrenica is a relevant context.

2015 is only the 20th anniversary year of the genocide, meaning the events in Srebrenica are in Europe's recent history and many teachers will recall hearing regular news bulletins concerning the war in former Yugoslavia and hearing about these events as they unfolded, perhaps when they themselves were at school or in the early stages of their careers. Srebrenica offers an example of a recent atrocity in Europe to show to pupils that these issues remain current and can happen in places and times we do not expect.

People couldn't believe that the Holocaust could happen in Europe and similarly they couldn't believe that genocide could be carried out in the mid-1990s in the heart of Europe. And yet both of these events occurred, showing why it is so important to learn to recognise the stages and signs which, if unchecked and allowed to grow into extreme circumstances, can lead to terrible crimes being committed.

Perhaps the most important message is that a belief that *'genocide could never happen here'* is only true if each generation can recognise when the early foundations for hate are being laid and have the language, strategies, skills, value others rights and worth, recognise their responsibilities and perhaps above all have the confidence to challenge what they see and hear.

There is no evidence to show that genocide is now 'a thing of the past', which makes this learning all the more important.

School climate and the role of the wider curriculum

There is no single teaching resource that alone can address intolerance and prejudice and provide the language, strategies and skills pupils need to recognise and challenge it.

The values of tolerance and inclusion are fundamental to the concept of the 'healthy school' and the subsequent behaviours that follow from these values model this practice to pupils throughout the school day.

Many subjects within the curriculum will offer opportunities to challenge prejudice and intolerance, explore values and provide young people with the language, skills and strategies they need to challenge them including English, Religious and Moral education, history and citizenship.

Although this resource focuses on young people aged 14 and above, in order to be effective it would need to be underpinned by work undertaken and set within a 'healthy school' culture. It is strongly advised that the earliest pupils explore any issue related to genocide is at age 13-14.

This work will include understanding rights and responsibilities both to one self and to protecting the rights of others. It will include an understanding of the school rules and national legislation that protects rights and the primacy of national legislation over the expectations of peers, family and community.

REMEMBERING
SREBRENICA

To build a generation of young people who recognise and are able to challenge intolerance and prejudice we need to go beyond academic understanding: we need to support young people develop the self-esteem or confidence that enables them to apply their language, strategies and skills, recognising that confronting and challenging the prejudicial values, language and behaviour perhaps of their family, their peers and their community will be difficult. This means that building learning about behaviours that *could* lead to another Srebrenica into a wider programme of work, underpinned and backed up by a whole school approach, is essential for successful learning.

The importance of creating a safe classroom environment

It is not impossible that pupils will have had first-hand experience of genocide; or that members of their families or community may have. It is far more likely that pupils will have experienced the discriminatory language and behaviour this resource explores as a witness, a recipient or a perpetrator. It is possible that pupils may become distressed, especially if lessons reactivate memories of prior experiences.

For this reason it is important to establish an emotionally-safe learning environment. It will be important either to establish or to reinforce 'classroom rules' or 'ground rules' to place boundaries around dialogue within the lesson. These lessons may encourage pupils to talk about their personal experiences and whilst these should be discouraged within the public arena of the lesson, it is important to reassure pupils that pastoral support will be available following the lesson. It is also important to recognise that lessons that explore any form of abuse may lead to a pupil indicating that they are at risk, at which point safeguarding protocols must be followed.

It is important that if pupils make personal disclosures to school staff they do so in a suitable, one-to-one setting. It is not appropriate, therefore, to encourage pupils to talk about personal experience in the lesson.

When covering confidentiality, pupils should be clear that teachers cannot promise confidentiality and will share information with staff members with safeguarding responsibilities where pupils are considered to be at risk or in danger.

Ground rules need to be regularly revisited and, if necessary, renegotiated and reinforced. Ground rules are most effective when they have been negotiated and agreed with the pupils, rather than imposed by the teacher. Following are some examples to discuss if they do not arise naturally.

Ground rule	What this might mean to pupils
Openness	*"We will be open and honest but not discuss directly our own or others' personal/private lives. We will discuss general situations as examples but will not use names or descriptions which could identify anyone. We will not put anyone 'on the spot'."*
Keep the conversation in the room	*"We feel safe discussing general issues relating to discrimination within this space and we know that our teacher will not repeat what is said in the classroom unless they are concerned we are at risk, in which case they will follow the school's safeguarding policy."*
Non-judgmental approach	*"It is okay for us to disagree with another person's point of view but we will not judge, make fun of, or put anybody down. We will 'challenge the opinion not the person'."*
Right to pass	*"Taking part is important, however we have the right to pass on answering a question or participating in an activity."*
Make no assumptions	*"We will not make assumptions about people's values, attitudes, behaviours, life experiences or feelings."*
Listening to others	*"We will listen to the other person's point of view and expect to be listened to."*
Using language	*"We will use the correct terms for the things we will be discussing rather than the slang terms as some people can find them offensive. If we are not sure what the correct term is we will ask our teacher."*
Asking questions	*"We know that there are no stupid questions. We do not ask questions to deliberately try to embarrass anyone else. There is a question box available for anonymous questions[3]."*
Seeking help and advice	*"If we need further help or advice we know how and where to seek it confidentially both in school and in the community. We will encourage friends to seek such help if we think they need it."*

If, in spite of ground rules and signposting of opportunities for confidential matters to be discussed outside the classroom, a disclosure is made in a lesson, teachers should follow their school's safeguarding policy.

During lessons, teachers should be clear about opportunities for young people to talk about personal situations in a suitable, one-to-one setting.

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[3] Teachers should make sure this box is available from the start of the lessons (a large envelope will suffice if necessary) and ensure that it is accessible after the lesson so that students can use it anonymously as well.

REMEMBERING **SREBRENICA**

SECTION 2: SESSION PLANS

- Session 1: Understanding genocide
- Session 2: How are we different, how are we the same?
- Session 3: Us and them: when 'differences' become more important than 'similarities'
- Session 4: Being a critical consumer of information
- Session 5: Being independent or going with the crowd
- Session 6: How to build a cohesive community

The structure of the sessions

We know that individual schools organise their education programmes in different ways and allocate time to the Social studies, Religious and Moral education, and Health and wellbeing curriculum areas in various models. For this reason we have used the term 'sessions' rather than 'lessons'. Each session has a set of related learning objectives and outcomes. We strongly advise teachers to use this resource flexibly adapting material to meet their pupils' abilities and needs. Where possible we have offered alternative activities or texts to support differentiation.

This is a demanding resource that explores some complex concepts. Pupils' ability to engage fully with some of the material will depend on their prior learning across all areas of the curriculum. It should not be taught in isolation from the schools wider Health and wellbeing programme. It does, however, offer opportunities for cross-curricular work with other subject areas especially history, English and drama.

Remembering Srebrenica has commissioned a complimentary history resource providing a more detailed exploration of the story of Srebrenica and addressing the actual genocide in a specific historical setting, and we strongly recommend that the two resources are used together, wherever possible.

Only the first session focuses directly on genocide and it does this principally to help pupils understand that whilst discriminatory behaviour does not inevitably or even is likely to lead to genocide this behaviour has underpinned every systematic genocide in history. Put simply, refusing to tolerate and successfully challenging these early behaviours helps to create a more cohesive community and protects against these behaviours escalating regardless of changing social and political situations.

It would be easy in these lessons to focus solely on the negative: the beliefs, language and behaviours that combine to deny others their rights, or obedience to charismatic leaders who might encourage us to behave in ways that hurt others.

This should be avoided, so whilst each lesson is structured in way that acknowledges these behaviours, the lessons also encourage pupils to consider first how to manage those behaviours and then how to 'reverse' them, exploring the values, language and behaviours that challenge intolerance and exclusion and encourage, in lesson six, the building of a more inclusive and cohesive community.

REMEMBERING
SREBREN**I**CA

Session 1 – Understanding genocide	
Context and overview – notes for teachers	The first lesson explores a possible timeline of genocide helping pupils to understand a sequence of events that begin with behaviours we may see around us in our day-to-day lives and the possible process of escalation that may eventually leads to genocide in specific circumstances. It is **vitally important** that pupils understand that evidence of the early steps evident in the timeline of genocide **do not automatically mean that genocide is inevitable or even likely.** They are behaviours that exclude some people from being able to fully engage with their community and wider society. They create fear, isolation and anger and are counter to an inclusive, healthy community and for these reasons alone it is important to challenge them and to find ways to address them. Whilst these behaviours may never lead to genocide it is still important to recognise that in every systematic genocide these behaviours combined with a specific and difficult historic social context resulting in terrible outcomes. They are the warning signs that something is happening within a community that **could**, in certain circumstances, and if left unchallenged, lead to an extremely dangerous situation.
Learning objectives	Pupils learn: • about the processes that have in the past led to genocide, including the early warning signs such as the language and behaviours that de-value human life
Intended learning outcomes	Pupils can: • explain what is meant by 'genocide' • understand the processes that have in the past lead to genocide. • recognize when these may be starting to occur in their own community or elsewhere • identify language and behaviours that are beginning the process of de-valuing human life
Climate for learning	Ensure you have read section 1 of this document and understand how to establish a safe learning environment. Whilst it is unlikely that pupils will have first-hand experience of genocide they or their community may have experienced discrimination or even violence from others within their community. It is therefore possible pupils may wish to share personal stories or anxieties during this lesson. This should be discouraged however opportunities should be made available after the lesson and pupils should be made aware of this.
Starter Activity	Explain that this lesson is about understanding the term 'genocide' and that the first step will be to agree what the word means and some of the words that are associated with it.
Activity 1 – defining the underpinning concepts	In their groups ask pupils to define the following words (*Alternative – Ask groups to imagine they had to explain these words to an alien – what would they say? If time is short invite different groups to define one of the words.*) • prejudice • stereotyping

REMEMBERING **SREBRENICA**

	• generalising • 'scapegoating'. Discuss their definitions and offer the definitions below (with more 'pupil-friendly' definitions in italics): • **Prejudice:** Dislike, hostility, or unjust behaviour caused by preconceived and unfounded opinions *(or 'Disliking groups because of beliefs that are untrue or misunderstood')*. • **Stereotyping:** To promote a widely held but fixed and oversimplified image or idea of a particular type of person or thing *(or 'Believing that everyone from a group or community holds identical beliefs or will always say or do the same thing')*. • **Generalising:** To make a general or broad statement by inferring from specific cases *(or 'Because one person from a group or community does, says or believes something everyone from that group or community must do, say and believe the same thing')*. • **Scapegoating:** To blame a person for the wrongdoings, mistakes or fault of others, especially for reasons of expediency *(or 'Blaming someone for someone else's actions because it is easier than actually investigating what really happened')*.
Activity 2 – Defining genocide	Ask the pupils to get into groups of 4. Explain that this lesson is about understanding the term 'genocide' and that the first step will be to agree what the word means. Imagine they have met an alien from another world – they have heard of the term 'genocide' but they don't know what it means. Ask the pupils to discuss what they would say – how would they define genocide? *(Possible extension – 'The alien is puzzled and asks, 'Why does this happen?' What would the groups say? Ask the groups to record their thoughts onto flip chart paper and store. These sheets can be returned to later and pupils can consider if they would say anything different in the light of their learning.)* Collect up some suggestions then compare it to this definition at the start of this document. Explain that Raphael Lemkin created the term 'genocide' in 1944 – combining the Greek 'genos' (meaning race or people) with the Latin 'cidere' (meaning to kill). *Genocide – Defined in international law as an act 'committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group'.* *Genocide is generally carried out through the attempted killing of all members of a group, but can also be classified as deliberately 'placing a group in conditions calculated to prevent their survival.'* Ask pupils why they think it is important to learn about 'genocide'? Ask the pupils if genocide still occurs today. Can they think of some examples?

REMEMBERING SREBRENICA

Activity 3 – The timeline of genocide.	Explain to the pupils that the timeline of every genocide in history has been different but there is a sequence that is common to most. While noticing this timeline is beginning or that individuals are promoting these behaviours is really important if we are to challenge it and stop it progressing, it is really important to reinforce that the early stages of this timeline do not mean that the next stages will *inevitably* happen.

Cut the sheet (see below) into sections. Give a set to each group. Ask the groups to put them into the sequence or timeline they believe leads eventually to genocide (different groups' timelines are likely to be slightly different and reassure pupils there is no 'right answer').

NB If pupils are likely to find this language difficult a simpler set is also below.

Original sequence

1. **People are seen as belonging to 'different groups'**: People talk about an 'us and them' dividing people their ethnicity, race, religion, or nationality *(this happens in many communities and need not necessarily lead to genocide)*
2. **Names or symbols for different groups are created**: These may be names associated with their skin colour, faith, community or style of dress *(doing this need not necessarily result in genocide unless they lead to dehumanization)*
3. **Groups are discriminated against**: A dominant group uses local customs, laws, and political power to deny the rights of other groups.
4. **One group 'dehumanises' or denies the humanity of the other group**: The dominant group is taught to see the target group as less than human, not belonging to their community or society. The majority group are constantly told '*We are better off without them.*' The target group may be labelled 'animals', 'vermin', 'insects' or 'diseases'. 'Dehumanisation' begins to overcome the normal human revulsion against murder.
5. **People in the dominant group start to organise themselves:** Genocide is always organized, usually by the state, often using local groups so that governmental leaders can deny they were responsible.
6. **The distance between groups is expanded**: Extremists drive the groups further apart. Hate groups use the media to broadcast propaganda that strengthens divisions between groups of people.
7. **Leaders of the dominant group starts to prepare for genocide**: They often use different words to hide their intentions, for example the goals as 'ethnic cleansing', 'purification' or even 'counter terrorism'
8. **Members of the target group are persecuted**: Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up.
9. **Extermination begins:** This quickly becomes the mass killing legally termed "genocide." It is "extermination" to the killers because they no longer believe their victims to be fully human.

10. **Denial**: The people who took part in the genocide deny that they committed any crimes, and often blame what happened on the victims. This happens throughout and always follows genocide. It is among the surest indicators of further genocidal massacres.

	Reference: The Ten Stages of Genocide, by Professor Gregory H. Stanton, Genocide Watch, http://genocidewatch.net/genocide-2/8-stages-of-genocide/
Plenary (assessment)	Ask the pupils if they recognise any of the early behaviours, on a smaller scale in their own lives or experience? For example bullying, or the behaviour of groups or gangs? Can they recognise any of these behaviours in the way groups of people are portrayed in the media? How might they go about challenging these behaviours if they witnessed or experienced them? What could they say? What could they do? Who could they tell?
Pre-teach	Explain that in the next section pupils will be exploring the notion of 'identity' and questions such as: - Who are we? - What we believe or feel strongly about, what is important to us, our interests, our skills, our network of family and friends? Ask pupils to think about this in preparation for the next session.
Possible extension tasks	Ask pupils to research this question, *'Genocide only happened a long time ago, there are no examples of genocide in recent years'.* Is this true? Bring their research to a subsequent session, arrange the pupils in groups of four and take turns offering brief 'mini presentations' of their findings to other three pupils.

REMEMBERING SREBRENICA

STATEMENTS FOR SESSION 1

People are seen as belonging to 'different groups': People talk about an 'us and them' dividing people their ethnicity, race, religion, or nationality. *(This happens in many communities and need not necessarily lead to genocide)*

Names or symbols for different groups are created: These may be names associated with their skin colour, faith, community or style of dress. *(Doing this need not necessarily result in genocide unless they lead to dehumanization.)*

Groups are discriminated against: A dominant group uses local customs, laws, and political power to deny the rights of other groups.

One group 'dehumanises' or denies the humanity of the other group: The dominant group is taught to see the target group as less than human, not belonging to their community or society. The majority group are constantly told '*We are better off without them.*' The target group may be labelled 'animals', 'vermin', 'insects' or 'diseases'. 'Dehumanisation' begins to overcome the normal human revulsion against murder.

People in the dominant group start to organise themselves: Genocide is always organized, usually by the state, often using local groups so that governmental leaders can deny they were responsible.

The distance between groups is expanded: Extremists drive the groups further apart. Hate groups use the media to broadcast propaganda that strengthens divisions between groups of people.

Leaders of the dominant group starts to prepare for genocide: They often use different words to hide their intentions, for example the goals as 'ethnic cleansing', 'purification' or even 'counter terrorism'

Members of the target group are persecuted: Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up.

Extermination begins: This quickly becomes the mass killing legally termed "genocide." It is "extermination" to the killers because they no longer believe their victims to be fully human.

Denial: The people who took part in the genocide deny that they committed any crimes, and often blame what happened on the victims. This happens throughout and always follows genocide. It is among the surest indicators of further genocidal massacres.

Reference: The Ten Stages of Genocide, by Professor Gregory H. Stanton, Genocide Watch, http://genocidewatch.net/genocide-2/8-stages-of-genocide/.

REMEMBERING SREBRENICA

ALTERNATIVE STATEMENTS FOR SESSION ONE

People say, '*I heard a great joke about 'one of them'*' – lots of people laugh.

People say, *'They are not like us are they?'* – lots of people agree.

People create *'names'* or *'labels'* for groups of people who are different - usually these names are insulting.

People say, *'We know he is great player but we don't want 'one of them' in our team'*

People say, *'We don't allow 'their sort' to work in our organisation.'*

People say, *'I am not selling my house to 'one of them'. They wouldn't fit in round here and it wouldn't be fair on my neighbours!'*

People say, '*They are like animals – they are not like normal people!*'

People say, *'Of course they are to blame! It says so in my newspaper!'*

People say, *'They need to be taught a lesson – they are not welcome round here!'* - Local gangs target people from minority groups or damage their property. Local authorities do little or nothing to help.

Leaders say, *'We have all have a right and responsibility to protect our communities and county from the damage they are causing! – We need to organise ourselves!'* - Local and national organisations encourage hatred between groups. Governments do nothing to stop them.

People in authority say, *'We know where they live, we know where they work, we know where their children go to school. We can find them when we want to or we can help others find them.'*

People use words like *'ethnic cleansing'* or *'purification'* to justify what they are doing.

Leaders say *'We have set up 'special places' where minority groups must live. They will be physically separated from the rest of us.'*
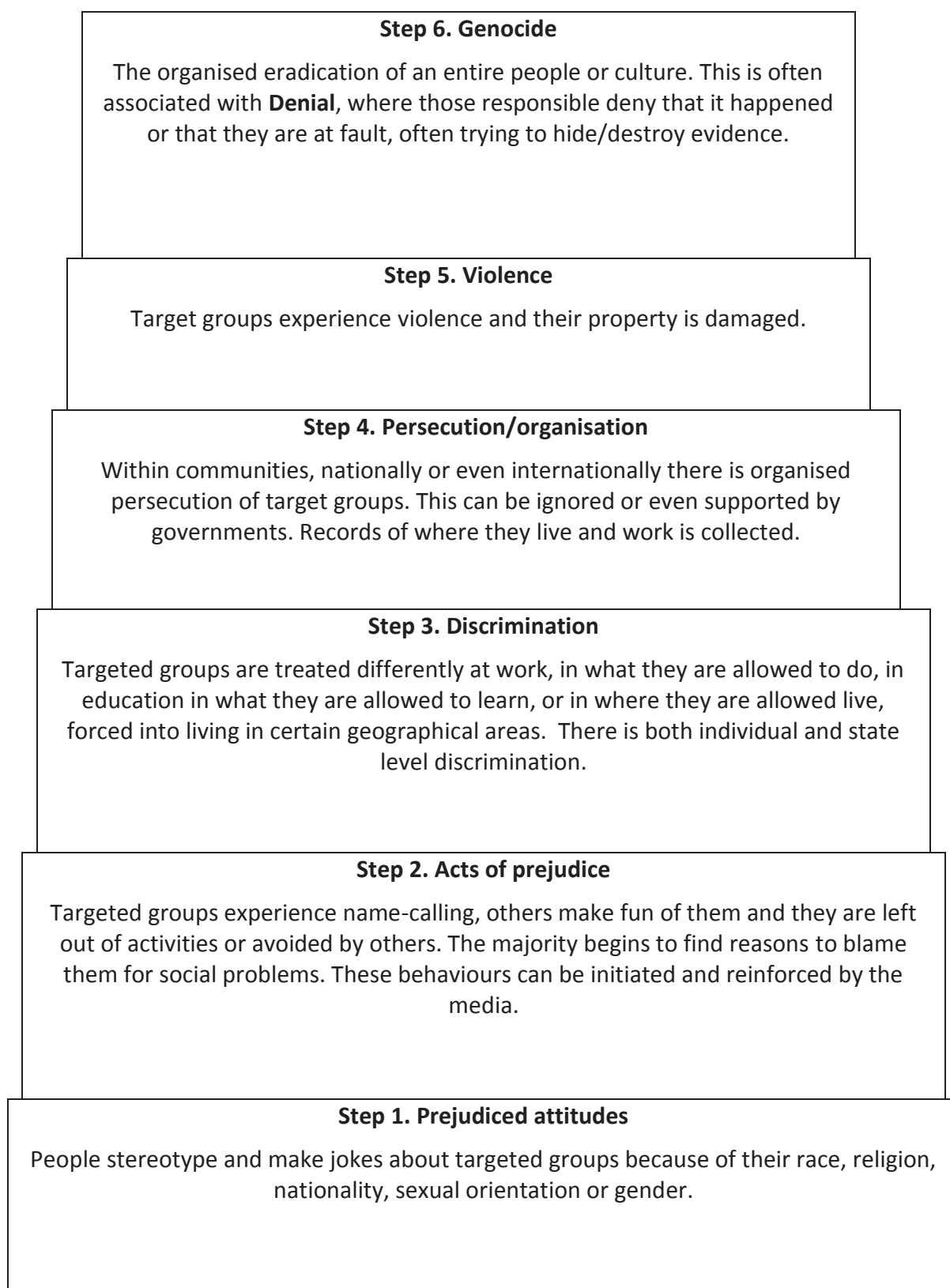

The majority begin to systematically wipe out the entire minority group.

People say *'They brought it on themselves – they were asking for it!'*

Leaders say – *'We must hide or destroy any evidence!'*

People say, *'There were some problems at the time and a few people could have got hurt but it was nothing like as bad as 'they' say it was.'*

REMEMBERING SREBRENICA

Fig 1. The Steps to Genocide and Cohesion (based on the Anti-Defamation League's 'Pyramid of Hate' and Genocide Watch's ' 10 Stages of Genocide')

Step 6. Genocide

The organised eradication of an entire people or culture. This is often associated with **Denial**, where those responsible deny that it happened or that they are at fault, often trying to hide/destroy evidence.

Step 5. Violence

Target groups experience violence and their property is damaged.

Step 4. Persecution/organisation

Within communities, nationally or even internationally there is organised persecution of target groups. This can be ignored or even supported by governments. Records of where they live and work is collected.

Step 3. Discrimination

Targeted groups are treated differently at work, in what they are allowed to do, in education in what they are allowed to learn, or in where they are allowed live, forced into living in certain geographical areas. There is both individual and state level discrimination.

Step 2. Acts of prejudice

Targeted groups experience name-calling, others make fun of them and they are left out of activities or avoided by others. The majority begins to find reasons to blame them for social problems. These behaviours can be initiated and reinforced by the media.

Step 1. Prejudiced attitudes

People stereotype and make jokes about targeted groups because of their race, religion, nationality, sexual orientation or gender.

REMEMBERING SREBRENICA

Session 2 - **How are we different, how are we the same? Understanding the steps to genocide**	
Context and overview – notes for teachers	This lesson also explores the complexity and richness of our personal identity. It provides pupils with the opportunity to explore what makes up and what influences or shape their identity. It then offers the opportunity to explore what is unique to them and what they have in common with their friends, and everyone in the class. This provides time for pupils to consider how their identity has changed and developed. The lesson also offers pupils an opportunity to consider how diversity in their school, community and society enriches our collective lives. This lesson underpins Lesson 3 which focuses on prejudice, generalisation and stereotyping.
Learning objectives	Pupils learn: • To identify influences on identity and that people are different and unique whilst sharing much in common • About the benefits of diversity and social cohesion
Intended learning outcomes	Pupils can: • Identify what has shaped their own identity • Explain that people are all different and unique • Identify things they share in common with friends, their community and society • Recognise the benefits of living in a diverse and cohesive society
Climate for learning	Ensure you have read section 1 of this document and understand how to establish a safe learning environment. Consider any sensitivities and prior knowledge about specific pupils' circumstances. Establish or reinforce existing ground rules – add or emphasise any ground rules that are especially relevant to this lesson including respecting and valuing one another's opinions and differences. Explain that during this lesson the class will be exploring 'who they are' with the class. Reinforce that they can choose what they share about themselves and that they should respect other right to do the same.
Starter activity –	Pick one of these activities: Invite pupils to quickly find • 4 other people who are roughly their height • 4 people with the same eye colour • Someone who went to their primary school • Someone who likes their favorite food • 4 other people who like their favorite television programme or Ask the pupils to get into pairs. Ask pairs to find one thing they have in common and

REMEMBERING
SREBRENICA

	one way in which they are different. Now move into groups of 4 and repeat then join with another 4 and repeat. Share their answers with the class. Did they find it easy to find things they shared in common and differences? Were there any surprises?
Activity 1 – *'Being unique,* *being the same'*	Ask pupils in groups of 4 what they think the word 'identity' means? Look for '*all the characteristics that make us who we are.'* Ask pupils to imagine that they have to create an 'advertisement' for themselves. How would they describe their *'identity'* to others? Explain that they will be asked to share these with a few other pupils (an alternative is to ask pupils to work in groups of 4 and to do this collectively). For example ask them to think about: • Their likes and dislikes • Their 'special people' – perhaps family and friends • Things they are good at – this could be 'academic', artistic, or sporting, or personal qualities such as being a good listener or a supportive friend. • Things that interest them, perhaps their hobbies or leisure activities such as sports • Things they believe in, perhaps strongly believe in or things they feel strongly, perhaps very strongly about? • Important or favourite things for example types of music, food, films, musicians, actors. • Their hopes and aspirations for their futures An alternative is to invite pupils to create a 'coat of arms' – divide the shield into four with drawings or symbols that reflect aspects of their identity and a 'motto' that captures something they believe in. Ask pupils to consider if anyone has influenced different aspects of their identity. For example is there someone special who has helped them to be who they are? Has their identity been shaped by family, friends, their community, faith, people in the media? Once they have completed this, ask them to share their 'advertisement' (or shield) with three other pupils (or if in groups with the class). Ask them to consider: • What do they have in common? • Are there some things that everyone has in common? • Are there some things that some pupils have in common? • Are there some things that are unique to individual pupils? • Are there any surprises? • Has anyone discovered they didn't know they had something in common with someone else? Discuss if pupils were able to choose everything that has influenced who they are. For example, we can choose our hobbies or interests but can we choose our culture or the expectations of our families? Draw this together explaining how whilst each one of us is a unique human being, and each of us is made up of our likes, dislikes, beliefs, skills, interests and hobbies –

REMEMBERING
SREBRENICA

	'our own unique identity'– we probably have many things in common with our friends, our families, our community and in some cases everyone in the world.
Activity 2 – 'Celebrating our differences'	Place the pupils in groups of four and ask them to discuss the advantages of being part of a really diverse group, including: • What do they think are the advantages of being part of a really diverse community? • How might everyone in the community benefit from this? What would a community be like if everyone was the same, with exactly the same beliefs, likes, dislikes, skills and so on? • What might threaten or challenge a community that recognised and celebrated difference? Ask groups to present their thinking to the class.
Plenary (assessment)	Ask the pupils to share with one other person, or write down in their work book: • Something they have learnt this lesson • Something that has surprised them • Something that this lesson has made them think about
Pre-teach – 'Thinking for next lesson'	Explain to the pupils that in the next lesson they will be learning about prejudice. Ask them to think about what this word means to them. How might young people who live in their community experience prejudice?
Extension activities	Ask pupils to create a set of photographic images that they feel demonstrate how being part of a diverse community (it could be within school or their wider community) is making people's lives better. Ask groups to talk about why they chose these images.

REMEMBERING SREBRENICA

Session 3 – Us and them: when 'differences' become more important than 'similarities'	
Context and overview – notes for teachers.	The 'steps to genocide' model identifies a number of prejudiced attitudes that underpin prejudiced behaviour that in turn underpins more extreme prejudicial behaviours. These behaviours damage cohesive communities. The lesson explores questions such as: • What do these feelings encourage people to say and do? • Who is 'in charge', their 'thinking self' or their 'feeling self'? • Does a sense of uncertainty push people back towards those who are familiar to them or does curiosity encourage people to make new relationships and possibly see the world from a new perspective? Some behaviours like stereotyping and generalising are probably echoes of early survival behaviour. These neurological behaviours may have been vital thousands of years ago but can be counter-productive in the present day. We do not need to make pupils feel 'guilty' about stereotyping, our focus should be on recognising and overcoming it. **NB** No single lesson can unpack and challenge every issue relating to prejudice and stereotyping. It is important to consider this lesson as part of a wider curriculum and whole school approach to helping young people recognise and challenge prejudicial language.
Learning objectives	Pupils learn: • About prejudice, stereotyping, generalising and scapegoating • How to recognize and challenge language used to belittle or stereotype others
Intended learning outcomes	Pupils can: • Define prejudice • Explain what is meant by 'stereotyping', 'generalising' and 'scapegoating' • Recognise and challenge language that is used to belittle or stereotype others
Climate for learning	Ensure you have read section 1 of this document and understand how to establish a safe learning environment. Consider any sensitivities and prior knowledge about specific pupils' circumstances. Establish or reinforce existing ground rules – add or emphasise any ground rules that are especially relevant to this lesson. Because this lesson explores prejudice, some pupils may have had challenging experiences, hold strong feelings and want to share personal stories. Explain to pupils that the lesson is not the best time to share such stories (this should already be established within the ground rules) but that there will be opportunities to speak to a teacher after the lesson.

REMEMBERING SREBRENICA

Starter activity – *'Reconnecting with prior learning'*	Ask pupils to move into groups of four. Ask each person in the group to recall last lesson and share something they found they had in common with others in the class. Then invite them to share three aspects of their personal identity with the group. Briefly remind pupils of the 'steps to genocide' and explain that this lesson is going to explore some of the prejudiced attitudes and behaviours identified in the first steps of that model. Ask pupils to recall what these words meant: • prejudice • stereotyping • generalising • 'scapegoating'.
Activity 1 – 'Meeting new people'	Ask the class what it feels like to be joining any group for the first time – perhaps a new class, a club they haven't been to before or a party where they don't know anyone. Collect up some thoughts. Is it more difficult when we perceive everyone as being different in some way from us? Ask groups of 4 pupils to think about how someone might feel when they meet people who are different from them for the first time, perhaps a different culture, speak a different language or just people they do not know and about whom they are uncertain? Is it always easy? Might they feel shy? Hesitant? Might this change once they get to know them? Reassure the class that this is perfectly natural. Many people find it difficult when they first meet people who they perceive as different. It can take a little time to move past the differences to find all the things we have in common. Prejudice can happen when people are unwilling to move past and celebrate the differences and are unwilling to accept that they have anything in common.
Activity 2 – 'Us and them'	Ask pupils to consider this dialogue *(Alternative - Provide this as a 'script' and ask a group of pupils to read it out.)* *Imagine two pupils of about your age were at a bus stop heading home after school. They were listening to a group of older pupils talking.* *Conversation between the older pupils:* *'I don't want anything to do with them; they make me feel uncomfortable just looking at them.'* *'Yeah. What are they doing round here anyway?* *'My dad says we don't need them round here, they should just go.'* *'My mum says they should keep themselves to themselves, stay with their own kind.'* *'Did you hear what happened last night? I bet that was one of them!'* *'Bound to be, nothing like that happened before they came here.'* *'Here comes one now. If they get on the bus, we don't talk to them, ok?'* Ask how they imagine the younger pupils are feeling at hearing the conversation of the older pupils? Ask pupils to consider who the older pupils at the bus stop could

	be talking about and who might be targeted for this type of behaviour? Collect up a few ideas before continuing with the story: *'Oi, you two!' The older pupils turned to the younger pupils, 'If they get on this bus we don't talk to them, ok?'* *'That's horrible,' one of the younger pupils thought, 'and most of it doesn't make sense!'* *'I don't know what to do,' the other pupil thought, 'I don't want to join in but what if they turn on me?'* Ask the class: - How do you think the younger pupils are feeling now? - Imagine they asked for your advice, what would you say? *(Alternatives: invite two pupils to take on the roles of the younger pupils in a 'hot seat' and invite the groups to both question them and offer their advice. Invite the pupils in role to respond the group's advice or invite groups to create a 'story board' or 'cartoon' showing how the story will develop.)*
Activity 3 – *'Recognising when prejudice feeds prejudice'*	In pairs or small groups, ask pupils if they believe others target some groups or communities for negative language and behaviour. Ask them: • Why might this happen? • How these groups might feel when this is happening to them? Will they simply accept it? Will they get angry, perhaps in turn hate the people who are treating them like this? Then ask pupils how they personally feel about this: • What might happen in communities where people treat others in this way? • Might there become a 'vicious circle' where people who are different increasing move apart and distrust one another? Ask them to look again at the dialogue and consider the following questions: • What are members of the group saying to persuade each other they are right? • Why does one of the younger pupils say that some of the things the older pupils are saying don't make sense?
Activity 4 – *'Recognising the language of prejudice'*	Ask pupils if they can identify examples of these kinds of behaviours they explored in session 1 in the dialogue that is being explored? • prejudice • stereotyping • generalising • 'scapegoating'. Does anything feel wrong with these sentences? • They are all thieves! • They all believe the same thing! • You can't trust any of them!

REMEMBERING SREBRENICA

	Ask pupils if they have ever noticed people perhaps in school, their community or the media using terms like the following? • *'They', 'them', 'them and us'* • *'Their own kind'* • *'Everyone knows...'* • *'You know what they are like.'* • *'They all do it'* • *'I bet it was them!'* Ask pupils to consider the following questions: • Why do they think people use words like these? • What are they intended to make other people feel? • What is wrong with these words?
Activity 5 - *'Challenging the language of prejudice'*	Put pupils into groups and ask them to imagine that they heard the following words in the context of the dialogue explored in this lesson, and to consider why these words should be treated carefully. Ask pupils to think of a question that would help to challenge them. These are all are examples of 'generalising' and are used to 'reinforce' stereotyping and hence prejudice. • *Everyone...* • *Always* • *Must* • *Them* • *They* • *All* *(Alternative – Take sheets of flip chart paper and write the following on the top of each.* • *Everyone knows that…* • *It always happens when….* • *It must be them…* • *They always…* • *All of them do….* *Pass one sheet to each group. Invite groups to write how they would challenge these statements on the bottom of the sheet, fold it behind the sheet so it can't be seen and pass it to the next group who write their challenge, fold it backwards and pass on. At the end open the sheets up and see how different groups have challenged these statements)* In their answers, look for the following points. If these are not raised, you might raise them yourself. • *Everyone?* No exceptions at all? Every single person in the whole world? Some? A few? Only the person in front of me? For 'everyone to know or think' the person saying this would have to have asked everyone. • *Always?* Has there ever been an exception? Who knows it is always? Who has checked this is the case?

	• *Must?* Is it always the case that we 'must do something'? What would happen if we didn't? • *Them?* Is someone trying to group people together? We are all individuals, why does someone want to separate people into different groups? • *They?* See response on 'them' above. • *All?* Every single person does, thinks or believes the same thing? Is that likely?
Plenary (assessment)	In pairs ask pupils to reflect on how confident they are that they could recognise and reject prejudicial language. Ask pupils to write in their books, or to discuss in pairs why it is so important to challenge this language at every opportunity?
Pre-teach - *'Thinking for next lesson'.*	Explain to the pupils that in the next lesson they are going to explore what it means to be a *'critical consumer of information'*. Ask them to think about where they get most of their information about the world around them. Do they always accept it as truth or do they question it? Ask pupils what they think the term *'charismatic speaker'* might mean. Can they think of some examples and bring them to the next lesson.
Extension activities/ homework	Ask pupils to look for examples of prejudicial language in the media. Consider replicating Jane Elliot's 'Blue eye, brown eye' simulation. Please note this simulation is extremely powerful and needs very sensitive planning. For an illustration see https://www.youtube.com/watch?v=VeK759FF84s. Although set in a primary school, this simulation has been replicated in all ages including adults.

REMEMBERING
SREBRENICA

Session 4 - *Being a critical consumer of information*	
Context and overview – notes for teachers	This is a complex lesson covering three key issues and teachers may wish to break it up into smaller sections depending on pupils' ability and prior learning. It would also be useful to discuss this work with the school's English department since pupils' responses to this session is likely to be dependent on their prior learning in English. It offers opportunities for cross-curricular working with English, ICT and drama departments. There are also numerous opportunities for extension work. Young people are growing up in an 'information rich' environment in which they are able to instantly access a wealth of different opinions and information. Pupils therefore need a 'toolkit' of key questions to ask in order to ensure the validity of the opinions and information they can access and are exposed to. They need to be able to separate the *power of the delivery* of a message, for example the charisma of a speaker, from the *validity* of that message. They also need to be able to identify 'persuasive language', the increasingly sophisticated techniques being employed by unscrupulous people to convince others of the validity of their argument. This lesson contains some 'big ideas' in seeking to address these issues and help pupils to develop the skills they need to be *'critical consumers'* of information.
Learning objectives	Pupils learn: • To be a critical consumer of information • How 'charismatic leadership' and 'persuasive language' can be used to persuade people that social problems are linked to particular groups • To recognise persuasive and manipulative language
Intended learning outcomes	Pupils can • identify key questions to ask when presented with new information, or the opinions or beliefs of others. • understand why charismatic speeches and reasoned argument need not go together • recognise when people are making inaccurate links between social problems and groups • give examples of when and why people try to manipulate us into accepting these as true (e.g. gang leaders, elements within the media, politicians) • recognise and challenge the 'language of persuasion'
Climate for learning	Ensure you have read section 1 of this document and understand how to establish a safe learning environment. Consider any sensitivities and prior knowledge about specific pupils' circumstances and establish or reinforce existing ground rules. It is possible that some pupils may wish to share personal stories or anxieties during this lesson. This should be discouraged however opportunities should be made available after the lesson and pupils should be made aware of this.

Starter activity – *'Being a critical consumer of ideas and beliefs'*	Ask the class for any ideas on what we mean by a 'consumer'. Look for things like 'someone who buys goods or services'. Ask what we mean by 'being a *critical* consumer'.

If they are not sure, ask what people should do before buying something important or expensive. Some ideas might include:
- asking questions
- comparing products
- listening to others' opinions
- reading reviews from trusted sources

Explain that this could be called being a 'critical consumer': someone who thinks and researches before they buy.

Talk to the class about the huge amount of information, other people's opinions and beliefs that are available to them – ask for some examples of sources of all this information. These ideas and beliefs could also be thought of as products that someone is trying to 'sell to us'.

With all this available to them, how can they sort out what they should 'buy into' or what they should believe? This is important because 'buying into' or deciding to agree with someone else's opinion or belief needs the same care as buying anything else.

We would be careful before we took a product into our homes, do we need to be even more careful about ideas or beliefs we take into our brains?

We might think of this as being a 'critical consumer of information'.

Ask the class to discuss in pairs: if you are a 'critical consumer of information' – what would you say, what would you do when someone offers you a new piece of information or tries to convince you of an opinion you haven't heard before?

Ask pairs to feedback. In pupils' responses, look for the following points. If they do not come up, you may want to raise them:
- 'ask questions', not take things at 'face value'
- ask if this is a fact or someone's opinion
- ask whether there is evidence to support the 'facts' being presented
- ask if information is accurate (this could be the opportunity to explore the concept of a *'credible source'* of information)
- ask if the 'facts' could be interpreted in a different way
- ask if you are being given the 'whole picture' and that nothing critical is missing or being deliberately left out.

You may also want to suggest pupils ask themselves the following questions.

- Am I being shown different sides of a debate or issue or just one side? Is this opinion really justified by the facts?
- Who gains or profits if these facts are interpreted in this way, or this opinion or belief becomes more widely accepted? |

	• Does anyone become 'devalued', vulnerable or hurt if these beliefs become widely held? • What might be the consequences now and in the future of these views or opinions becoming more wide spread?
Activity 1 - *'Are charismatic' speakers always 'Informed' speakers?*	Ask the class what they understand by the term 'charismatic speaker'? Collect up some ideas. Can the class think of some examples of charismatic speakers? In groups of four give the pupils a sheet of paper divided in half. On the top of one column ask them to consider the characteristics of a *'charismatic'* speaker and in the other column those of an '*informed*' speaker. How do people *feel* when they hear a charismatic speaker? Remind pupils that speakers can be both 'charismatic' and 'informed' so it is ok to have characteristics in both columns. (For an illustration offer Martin Luther King's 'I have a dream Speech' – see https://www.youtube.com/watch?v=3vDWWy4CMhE) Some further questions the class might explore: • Do you think *how* things are said can sometimes feel more convincing than *what* is being said? • If we enjoy listening to someone, does this mean what they are saying is accurate or factual? (Celebrity endorsements of products in adverts are a good example and pupils could be asked to identify examples)
Activity 2 – *Correlation vs causation.*	Explain that something to be very careful about is being told or assuming that if two things happen at the same time the first must cause the second (or make the second thing happen). For example when umbrellas go up, roads get wet. This is a '*correlation'* but umbrellas don't '*cause*' or make the roads get wet, whilst there is a 'connection' between the two there is something else (rain) that is causing them both. Sometimes when two things happen it is just a *coincidence*, they are not connected in any way. Unscrupulous people often try to claim '*causation*' – suggesting that something makes something else happen where there is only '*correlation*'. In groups of 4 give out copies of *'Does one thing cause another?'* – see below. Invite pupils to consider each pair of events. Do they think one causes another? Do they just happen at the same time? Invite groups to share their answers and discuss, remembering that 'needing more information before taking a view' is an acceptable position for the groups to take). Ask the class to consider: • What might be the consequences of incorrectly assuming one thing causes another? (Look specifically at the last two examples) In their responses, look for the following (if these points are not raised, you may want to raise them yourself):

	- It might incorrectly 'blame' people or groups for events or situations they have not caused. - It might allow individuals who claim this 'correlation' is 'causation' to become popular with groups or individuals who are poor, frightened or disadvantaged and look for someone to blame.
Activity 3 – Recognising and challenging a 'language of persuasion'	Ask pupils what the words 'influence' and 'persuasion' mean. What is the difference? Explain to pupils that sometimes people use language that is trying to influence how we think or what we believe. This can be because people genuinely wish to protect our best interests but sometimes it is because they want us to think, believe or do something they want us to do to support their best interests. Sometimes this language can be 'hidden' in sentences. Explain that if pupils hear any of these statements remind them they need to be very careful. Someone may be trying to influence or persuade them of something. Cut out the statements from the sheet for lesson 4 (see below). Depending on the amount of time available give a selection of the quotes to different groups of four pupils. Ask them: - What do you think *might be really* being said? - Who might you hear saying something like this? - What is it intended to make you think? - How is it intended to make you feel? - How would you challenge each statement? Ask groups to feedback. In their responses, look for the following (if these points are not raised, you may want to raise them yourself): 'Everyone does...' – *Might mean, 'We do and we want you to do as well.'* *Challenge with 'Everyone? In the whole world? Are there any exceptions?* 'Everyone knows...' - *Might mean, 'We believe something is true and we want you to believe it too!'* *Challenge with 'Everyone? In the whole world? Are there any exceptions?* 'We all think…' - Might mean, '….*and therefore so should you*!' *Challenge with 'Can we agree to be friends but differ on this issue?' If the answer is yes, great, if the answer is no then ask 'Why not?'* 'By now I think it is generally agreed that…' *(Variations include; 'There is wide acceptance of…', 'All 'right thinking' people believe…' or 'Intelligent people such as yourself know…')* *Might mean, 'I think it and I am trying to convince you that if you don't agree with me you are 'odd' and wrong!'*

REMEMBERING SREBRENICA

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-         ○ *Challenge with 'Agreed by whom? Accepted by whom? How do you know? Who have you asked?'*
- 'They say….'
  - ○ *This is a simpler version of the above –*
  - ○ *Challenge with 'Who precisely are 'they'? How do you know what 'they' think? All of them?'*
- 'Research has shown...'
  - ○ *Might mean, 'My argument or position is not just mine, it is supported by research.'*
  - ○ *Challenge with 'What research?' and consider carefully if the research really support their argument or position.*
- 'You should...' (You ought... You must...)
  - ○ *Might mean, 'I think you should….' –*
  - ○ *Challenge with 'What if I didn't? What would the consequences be to me and to others? How do I feel about those consequences?'*
- 'We all want to have fun!'
  'We all want to enjoy ourselves!'
  'We all want truth, justice and freedom!
  'We all want to be healthy!'
  'We all want to be rich!'
  'We all want the best for our families!'
  'So what we need to do is…..' –
  - ○ *This is called 'fat language' or language so open to interpretation everyone would agree with what is being said. It is often used to imply that the speaker has the solution and deserves your support.*
  - ○ *Challenge with, 'What <u>precisely</u> do you mean by…?' 'How <u>exactly</u> do you propose we get…?' What <u>exactly</u> are the consequences to me and others of …?'*
- 'So you *don't* find it easy to agree with what I am saying?' –
  - ○ *This is intended to make you feel you are 'in the wrong' –*
  - ○ *Challenge with ''I find it easy to disagree with what you are saying!'*
- I am right, aren't I? *(Variations include: 'This is true, isn't it?' 'You agree, don't you?' 'You know this makes sense, don't you?')* –
  - ○ *This is a statement disguised as a question.*
  - ○ *Challenge with 'Are you really asking me for my opinion or are you telling me that you are right?'*

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<td>**Plenary (assessment)**</td>
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Ask the pupils to discuss in pairs, or write in their books, how confident they feel they are at recognising when someone is trying to persuade them of something?

How confident do they think they would be now at challenging this?

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<td>**Pre-teach**</td>
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Explain that next week they are going to look at how people may behave when they are in a group. Ask them the differences between making a decision as part of group and making them on your own. Ask them to think about how they might feel if a group they belonged to wanted to do something they are not sure about?

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REMEMBERING
SREBRENICA

Extension activities	Explain to pupils the concept of 'sound bites'. Explain that in a really busy world, many news reports covering complex issues last for a matter of seconds and information provided on social media channels like Twitter use a very small number of words. This means there is often no time to explore issues in depth so people such as advertisers and politicians need to get their message across in a matter of seconds. This means they may have to reduce complex ideas to a just a few words called 'sound-bites'. 'Sound-bites' can be inserted into longer speeches and may be repeated (sometimes up to 40 times in a single speech) to drive home the message the speaker wants the audience to remember. Ask pupils to research famous 'sound bites'. Ask them to explain what makes 'sound bites' so powerful? Ask pupils if there are any dangers of accepting sound bites without asking more questions? What could these dangers be?

REMEMBERING **SREBRENICA**

Session 4 activity - Does one cause the other?

	One makes or *causes* the other to happen.	They happen at the same time but one doesn't make the other happen – there is only a *correlation*.	Not sure – we need to find out more information. What would we need to know?
• More people get sun burn • More people buy ice cream			
• A new person joins the sales team in a clothes shop • The sales of t-shirts and jeans increases			
• Young people's reading ability increases • Young people buy bigger sized shoes			
• Rainfall increases • More people carry umbrellas			
• There is a large amount of snow on the roads • There are more road accidents.			
• A shop employs more students as temporary staff at weekends • There is more shoplifting (theft) at the weekend than during the week			
• A group of new people move into a community • There is an increase in local unemployment			
• A large group of new people move into a district • Crime in the area increases			

REMEMBERING
SREBRENICA

Quotes for Session 4

'Everyone does...'

'Everyone knows...'

'We all think...'

'By now I think it is generally agreed that...'

'They say....'

'You should...' (*Or 'You ought...' 'You must...'*)

'We all want to have fun!'
'We all want to enjoy ourselves!'
'We all want truth, justice and freedom!
'We all want to be healthy!'
'We all want to be rich!'
'We all want the best for our families!'

'So you *don't* find it easy to agree with what I am saying?'

'I am right, aren't I'?
(Or 'This is true, isn't it?'
'You agree, don't you?'
'You know this makes sense, don't you?')

REMEMBERING **SREBRENICA**

Session 5 - *'Being independent or going with the crowd'*	

Context and overview – notes for teachers.	Human beings have a number of vulnerabilities that may come from being social creatures. Bringing these out into the open and discussing them can help pupils identify when they are vulnerable and be better able to manage what is happening.
	
	• **A vulnerability to 'authority'**: In 1963, the Yale psychologist Stanley Milgram undertook an experiment that appeared to show that in the right circumstances approximately 50% of people would kill another person by administering an electric shock as part of what they had been told was a scientific experiment. Although controversial this experiment has been replicated with similar results. Three factors seem critically important:
	
	    • The person administering the fatal electric shocks has to believe that their failure to comply will damage a cause they believe in.
	    • The person instructing them states they alone will be accountable for the consequences.
	    • The person administering the shocks believes that the person instructing them is solely accountable and is able to take full responsibility.
	
	Whilst this alone does not explain a complex behaviour such as genocide, for pupils to understand the tension between 'obedience to authority' and 'personal responsibility' is vital.
	
	• **A vulnerability to a 'reduction of responsibility'**: People acting in large groups seem willing to engage in antisocial or criminal behaviour that they would not contemplate if alone. As the size of the group increases this tendency increases (examples include looting and rioting). This can be amplified if there is an underlying feeling of injustice that can 'validate' their own behaviour in the minds of the perpetrators.
	
	• **A vulnerability to 'group think'**: People can become vulnerable to a phenomenon called 'group think' where the cohesion and harmony of the group becomes more important than critically considering alternative viewpoints, the actions of the group and consequences of those actions. The more the group feel under threat the stronger the risk of 'group think' occurring.
	
	Group members place loyalty to the group over challenging the group's decisions or offering alternative solutions. Anyone attempting to do so risks humiliation and being ejected from the group. The 'in-group' significantly overrates its ability to make decisions, has a sense of invulnerability, under-rating the decision-making and value of those in the 'out-group'. Ultimately this can lead to de-humanising those in the 'out-group'.

Learning objectives	Pupils learn • About the effects of being in a group on people's thinking, behaviour, sense of responsibility and choices

Intended learning outcomes	Pupils can: • Explain why people might behave differently in a group than they would as an individual • Understand what is meant by 'dilution of responsibility' and 'bystander effect' • Explain what is meant by 'group think' and recognize when it is happening • Identify ways in which groups can make 'healthy' decisions
Climate for learning	Ensure you have read section 1 of this document and understand how to establish a safe learning environment. Consider any sensitivities and prior knowledge about specific pupils' circumstances and establish or reinforce existing ground rules. It is possible that some pupils may wish to share personal stories or anxieties during this lesson. This should be discouraged however opportunities should be made available after the lesson and pupils should be made aware of this.
Starter activity	Ask the pupils to work in pairs and share any groups of organisations that they belong to groups, clubs or organisations their friends belong to. Ask the pupils how they think people benefit from being part of a group, club or organisation? Did they include friendship groups as well as more formal 'organisations'? Ask the pupils if they think people behave differently in groups than they do on their own? Explain to the pupils that sometimes people in groups, especially in large groups or crowds, can do things they would never consider doing on their own. Ask the pupils if they can think of some examples (riots, looting could be negative examples; peaceful protest marches might be a more positive example) Ask the pupils if we are part of a large group or crowd are we still *individually* responsible for our actions? Explain that if large groups of people are doing something – perhaps something risky, hurtful or criminal it may feel like it is okay to join in (People may use the excuse *'I got carried away with the crowd'*.) Explain that this is called 'dilution of responsibility'. Reinforce that no matter how large the group we are still individually responsible for our actions and can be held to account. *'Everyone else was doing it.'* is not a justification or an excuse.
Activity 1	Ask the pupils in groups of four to discuss Think about an ideal organisation, club or just a group of people who enjoy hanging out together. One that they may want to join. • How would they want it to treat its members? • How would they want it to behave towards people who are not members? • If there are 'leaders' how they want them to behave – towards their members? Towards others? • How would they want these groups to make decisions? • How would they want the group to treat someone who disagreed with these decisions or choices?

	Ask pupils if a group can be 'healthy on the inside' – looking after its members and 'healthy on the outside' – either protecting or not interfering with everyone else? If these points do not arise encourage pupils to consider: • Being open to ideas and opinions from outside the group and discussing ideas and opinions with people who are outside the group. • Being open to alternatives, disagreements and debate inside the group • Being able to separate valuing the person as a group member whilst accepting they may hold different points of view. • Being willing to change opinions, decisions and beliefs in the light of new information. • Understanding that individuals remain personally responsible for their decisions and actions undertaken as part of a group.
Activity 2: Asking pupils to imagine what it might be like to be a member of a group facing pressure to do something	Read this to the class. (Alternative – ask a group of pupils to act out this scenario with one acting as a narrator.) *One rainy afternoon a group of friends are sitting around talking.* *One of them, Sue suggests they take a trip into a nearby town to see a new shop that has opened that morning. It means taking two bus journeys and the fares won't be cheap.* *Olivia, another of the group says 'That sounds like a good idea'.* *Parama thinks that she would rather stay indoors because the journey will take quite a while and the weather looks bad but feels she must be out of step with her friends and so says, 'That sounds good to me, I just hope Robert wants to go.'* *'Of course I want to go, I haven't been into that town for ages.' Robert replied.* *The journey takes longer than they thought, the new shop turns out to be pretty boring and they arrive back together cold, wet and exhausted.* *One of them sarcastically says, 'That was great wasn't it?'* *Robert says that actually he would rather stayed at home but went along because everyone else seemed so enthusiastic about going.* *Parama says 'I wasn't keen about what we were doing, I only went because the rest of you wanted to go'.* *Olivia says 'I just went along to keep you all happy. I would be mad to want to travel miles in the rain.'* *Sue then says she only suggested it because she thought the others might be bored.* *The group sat back confused that they together decided to take a trip that none of them actually wanted. They would each have preferred to stay comfortably indoors but none of them wanted to admit it when they still had time to enjoy the afternoon.* *Adapted from – Harvey, J. B. (1974). "The Abilene paradox: the management of agreement". Organizational Dynamics, 3: 63–80.*

	Ask the group to discuss if they have ever been in a situation like this? Is it always easy to disagree? Could there be a conflict between loyalties to the group and disagreeing with what they want to do?

Explain the pupils that in the situation above agreement only meant that the group themselves got cold, wet and tired.

Ask the pupils if they think the same thing could happen if one of the group had suggested doing something that other members of the group felt was morally wrong – perhaps even something criminal?

Ask the pupils if they think people's loyalty to a group and keeping a group together could ever become more important than individual members reservations about what the group believes or intends to do? Can they think of any examples? |
| **Mini lecture – 'Group-think'** | Explain the concept of 'group think' *(A term first used by Whyte W H in 1952 and developed by Irving Janis).*

In 'group-think', the more friendly or 'closer' a group becomes and the more they feel they have things in common the more difficult it can become to think critically about the group's beliefs or decisions.

This *can* create an 'in group' of those who are members and an 'out group' of those who are not.

It is important to stress that 'group-think' is not inevitable; it is just something to be aware of.

As 'group-think' becomes stronger, the 'in group' members may see themselves as more valuable or important than the 'out group'. The belief in a 'valuable or better us' and a 'less valuable or worse them' starts to emerge. The 'in-group' can start to believe that they are 'right' or 'good' and the 'out-group' are 'wrong' or 'bad'.

There are a number of warning signs that group-think is happening:
A group believes it can get away with anything - no one can hold its members to account. *(Of course we can do it – no one can stop us!)* Members believe that the group is always right – they can ignore the consequences of their actions on others. *(What we are doing is right, it doesn't matter what happens to others!)* The group creates its own explanations 'proving' why anyone who disagrees with them is wrong. Anyone 'outside' the group who disagrees with them is stereotyped –for example labelled 'stupid', 'evil' or 'biased'. *(You are either with us or you are stupid!)* Members of the group ignore or refuse to consider any information or ideas that challenge their group's beliefs or decisions. *(We know we are right – we are not interested in what others say or believe.)* Silence within the group is seen as agreement. *(No one disagrees so we must all agree!)* |

	• Any member of the group who does openly question is put under pressure by the rest of the group – often accused of being disloyal or unfaithful to the group. • There are self-appointed members of the group that shield the others from any information that might challenge the group's beliefs or decisions (these are called 'mind guards'). Explain to pupils that when 'group-think' happens it is possible that leaders can gradually become more extreme as their followers encourage them. Ultimately this combined with the failure to think critically or question decisions or actions can mean the group and its leadership becomes detached from reality. They may cease to recognise the rule of law. If the group becomes large enough it can begin to force its 'group-think' – its beliefs and decisions on other individuals often by intimidation or direct threat. Looking at the list above – can pupils think of any examples of situations where group-think might be happening or may have happened?
Plenary (assessment)	Ask pupils either to write in their books, or to think in pairs about: • how confident they feel that they could recognise if they are conforming to the pressures and expectations of a group rather than making up their own minds. • If they were concerned how easy do they think it would be to 'leave'? • in what ways has this lesson helped them to better understand how events that they have been learning about could lead to some people behaving in hurtful or anti-social ways towards others?
Pre teach	In pairs ask pupils to think about what they understand by the term a 'cohesive society'. Collect some up onto the board. Explain to pupils that in the next lessons they are going to consider what makes a really 'cohesive society', one that does not tolerate the early stages of prejudice or hate. Explain that the class will not be looking at these because it I likely that they *will* lead to genocide – it most likely that they won't - but because it is important to recognise and understand behaviours that can either threaten or support the development of strong 'cohesive societies'.
Extension activity	Pupils could create small drama scenarios illustrating aspects of group-think. A task would be to explore how to manage group-think if they recognise it.

Session 6 - How to build a cohesive community	
Context and overview – notes for teachers	This lesson explores the difference between a 'tolerant society', a society that merely 'tolerates difference', and a 'cohesive society', where difference is recognised as something to be celebrated and where protecting individuals' right to be different is a responsibility willingly embraced by all. This lesson will focus on what pupils can do as individuals to contribute to creating and maintaining a cohesive society.
Learning objectives	Pupils learn: • About the differences between a tolerant society and a cohesive society • About how survivors of the Srebrenica genocide responded in its aftermath • How to help make their own communities more cohesive
Intended learning outcomes	Pupils can: • evaluate the difference between co-existence, a tolerant community and a cohesive community • identify actions that we can take to make our school and community more cohesive
Climate for learning	Ensure you have read section 1 of this document and understand how to establish a safe learning environment. Reinforce the ground-rule that *"It is okay for us to disagree with another person's point of view but we will not judge, make fun of, or put anybody down. We will 'challenge the opinion not the person'."*
Starter activity – Agreeing meanings	Remind the pupils about the issues they have explored over the last lessons. The importance of a community that challenges ideas of 'us and them', that recognises and challenges scapegoating, stereotyping and discrimination, and where people are critical consumers of information. Remind pupils that in the first lesson they looked at a possible sequence of events that led to genocide. Explain that in this lesson they are going to create the 'reverse' – the 'steps to cohesion' where top level is a truly 'cohesive community'. This will be based on learning from previous lessons. Ask the pupils in pairs or groups of four to imagine they had to describe a community where everyone: • *tolerates* differences; and one where • everyone *celebrates* differences As them whether there would there be any differences between the community which tolerates differences and the one which celebrates differences. Ask pupils how they would describe a 'cohesive community'. At this point in the lesson simply collect up some of the groups' answers but do not comment on them. If it does not occur naturally, ask the pupils if everyone in a 'cohesive community' has a right to feel safe?
Activity 1 – Building a cohesive community	In groups of four, ask pupils to imagine that they have been involved in a shipwreck. The ship has hit a rock and has slowly sunk but there was time to get all the passengers off the ship.

	The ship was carrying hundreds of people from many different cultures, ages, faiths and nationalities and with many different languages. They have all found themselves together on a deserted island. The chances of them being found and rescued in the foreseeable future are remote. There is a limited amount of food and drinking water and the climate is generally warm. The best chance for their long-term survival is to live and work together and they have asked you as a group to help them to form a 'cohesive community'. How will you advise the survivors of the shipwreck to go about forming a 'cohesive community'? Depending on time either give the groups the questions below or a selection of these questions. Ensure that each question is being addressed by at least two groups. - How would you advise people to behave towards one another? - What would they need to find out about one another? - How will difference be treated? - If the new community is to be 'cohesive', what rights would people have? - Should there be leaders? If so, how should leaders be selected? - What responsibilities would they have towards one another? (Should there be rules or laws or should people be able to do as they like? If they feel there should be rules or laws, how should these be made? Who should make them?) - How would the community manage people who failed to respect one another's rights? How will they deal with people who do not respect any rules or laws? - Would different groups need to give up something of their past in order to be part of this new group? (If so, ask what and why?) Some groups of survivors demand other groups should change their customs and practices and conform to one single set of ideas, values, language or beliefs. Others believe all the survivors should recognise and accept their differences? Is there a balance or compromise between these two positions? What do pupils think? Could they convince the survivors? If these points do not naturally arise, ask pupils if the following ways of living together would help members of this new community feel part of cohesive community: - Everyone having an equal voice in decision making – *democracy* - A set of laws that everyone must follow and which apply to everyone equally – *the rule of law* - Everyone in the community to be free to make their own choices within these laws – *individual liberty* - Everyone to be able to openly hold different beliefs and faiths – *a mutual respect and tolerance of those with different faiths and beliefs*
Activity 2 – the steps a cohesive community	Give groups the 'blank set of steps' (see below) or have pre-prepared flip chart sheets. Ask them to write their group's definition of a 'cohesive community' in the top box. Based on their discussions, how would they would complete the model to build a cohesive community? (While prompts have been included, they should feel free to

REMEMBERING SREBRENICA

	make the diagram their own – what is important is the steps they create that lead to a 'cohesive community').
	Ask groups to share their diagram with the class explaining why they think the underlying steps they have identified will lead to a 'cohesive community'.
	Consider the bottom step on the 'steps to cohesion' that asks pupils how a cohesive community can be built.
	Ask pupils to consider their own school or community against their model of cohesion: if they were to 'score' their school or community against their own description of a cohesive community, would it be very similar, almost the same, not very similar or very different?
	Ask pupils to discuss how their school or community could be more 'cohesive'? If the class could come up with one recommendation for either their school council or their school's senior leadership team what would it be?
Activity 3 – Final thoughts	Explain to pupils that sometimes it may feel that individuals can do little to influence society but that society is made up of individuals.
	Ask pupils to work in pairs and to consider how they as individuals can help either to make their school or community more cohesive or protect the cohesion of the school or community if they believe it is already strongly cohesive.
Plenary (assessment)	Remind the pupils that over the last six weeks they have been learning about what makes and what could damage a cohesive community. Ask pupils to write in their books or in pairs to think about and share: • What is the most important thing I will take away from these lessons? • What is one thing I will say or do that I might not have said or done before? • What is one thing I have learnt to be aware of? • What personal responsibilities do I have to make or keep my community 'cohesive'? **Summative assessment** - In session 1 the group were asked to explain to an alien some of the reasons why genocide may happen. If the alien came back now would they change or add anything? If the alien asked them if they feel better able to recognise behaviours that might damage a cohesive society what would they say? If the alien asked them if they feel better able to help create or protect the cohesion of their own community what would they say?

REMEMBERING
SREBRENICA

Session 6 - THE STEPS TO A COHESIVE COMMUNITY

Our cohesive community is one where……

What rights and responsibilities will everyone have?

How will people behave towards or treat one another? How will difference be treated?

How will we want people to feel about one another?

How can we move beyond simply tolerating one another and actually live as a cohesive community? How can we build a community such as this?

REMEMBERING
SREBRENICA

ORIGINAL RESOURCE:

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KEY WEBSITES:

http://www.srebrenica.org.uk/

https://www.gov.uk/government/organisations/department-for-communities-and-local-government

https://www.pshe-association.org.uk/

http://www.educationscotland.gov.uk/

http://www.gov.scot/

FOR FURTHER RESEARCH:

http://www.genocidewatch.org/

https://www.het.org.uk/

http://www.ic-mp.org/

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Department for
Communities and
Local Government

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