

# DISCRIMINATION

## Activity 2a



### Experiencing discrimination

**T**he recordings that you are about to hear feature different people talking about different forms of discrimination that they have experienced. The following questions explore the idea of discrimination and what sort of impact it has on people's lives. Remember to explain the reasons behind your answers.



- 1.** **What are the different types** of discrimination that these people have experienced in their lives?
- 2.** **What, in your opinion,** would have been the worst form of discrimination to experience?
- 3.** **What seems to have been** the main motivation or basis for this sort of unfair treatment?
- 4.** **What effects has discrimination** had on these people's lives?
- 5.** **Why do you think** that some people treat others like this?

# DISCRIMINATION

## Activity 2b



### Experiencing discrimination

**T**he recordings that you are about to hear feature different people talking about different forms of discrimination that they have experienced. These questions are going to help you think more carefully about discrimination and the sort of impact it has on other people's lives.



**1. Can you list** five different types of discrimination that these people have experienced?

- a \_\_\_\_\_
- b \_\_\_\_\_
- c \_\_\_\_\_
- d \_\_\_\_\_
- e \_\_\_\_\_

**2. Which of these** forms of discrimination do you think would be the nastiest to experience?

\_\_\_\_\_

**3. Why do you think** this would be the nastiest form of discrimination?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**4. What do you think** is the main reason behind the discrimination these people have experienced?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**5. Can you list** three effects that discrimination has had on these people's lives?

- a \_\_\_\_\_
- b \_\_\_\_\_
- c \_\_\_\_\_

**6. Why do you think** that some people think it is okay to treat other people badly?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

# DISCRIMINATION

## Activity 2c



### Experiencing discrimination

**T**he recordings that you are about to hear feature different people talking about different forms of discrimination that they have experienced. These questions are going to help you think more carefully about discrimination and the sort of impact it has on other people's lives.



**1. Can you list** five different types of discrimination that these people have experienced?

- a \_\_\_\_\_
- b \_\_\_\_\_
- c \_\_\_\_\_
- d \_\_\_\_\_
- e \_\_\_\_\_

**2. Which of these** forms of discrimination do you think would be the nastiest to experience?

■ I think that \_\_\_\_\_  
\_\_\_\_\_ would have been the nastiest type of discrimination.

**3. Why do you think** this would be the nastiest form of discrimination?

■ I think that this would have been the nastiest type of discrimination because \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**4. What do you think** is the main reason behind the discrimination these people have experienced?

■ I think that these people have experienced discrimination because \_\_\_\_\_  
\_\_\_\_\_

**5. Can you list** three effects that discrimination has had on these people's lives?

- a \_\_\_\_\_
- b \_\_\_\_\_
- c \_\_\_\_\_

**6. Why do you think** that some people think it is okay to treat other people badly?

■ I think that some people think treating other people badly is okay because \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



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## Activity 3



### Taken from *A Wedding in Auschwitz* by Rajko Djuric.

**Y**ou say that I'm a dreamer. Maybe you're right because when I reached Auschwitz I wasn't old enough to face life and death. But very soon I bore the language of death under my tongue and the experience of life on my tongue. Now I will tell you something that's neither dream nor reality, but really both at once. The evening before a wedding was to take place in Auschwitz, I dreamed that my mother Kali was sewing the gown for the bride. The barracks was full of flowers – from those that God created down to the small blue ones that grew under the barbed wire at Auschwitz. My mother would take blossom upon blossom, twirl them between her fingers, and they would come together all on their own. Once she had finished the gown, the kind worn by flamenco dancers, she held it against herself as if to try it on and asked me:

"Do you like it?"

My heart was filled with joy, I started to laugh and could not speak a word, I was laughing so hard.

"So you like it."

To let her know that she was right I gave her a kiss.

"That's the gown for the bride, that pretty Spanish woman, Dolores. She's getting married tomorrow. There'll be a wedding in Auschwitz! Bring her the dress and tell her that I will also have the bridal garland ready soon."

I took the dress and ran to the barracks where Dolores stayed. When she had put on the gown the barracks was transformed into the most beautiful church. The angels were singing. The bridegroom arrived, kissed her and said:

"Hurry up. The Lord has come to wed us."

They went to the altar. I heard only the echo of God's words. Then I, too, opened my mouth and sang along with the angels. And so for the first time I awoke singing in Auschwitz. But that day there really was a wedding in Auschwitz!

A wedding in Auschwitz? Is that possible? You ask, surprised.

Yes, there was a wedding in Auschwitz. But the bridegroom and bride were in striped uniforms. A Catholic priest wed them in the presence of officers wearing swastikas. Afterwards people ate and drank and danced to the music a little.

Who was the couple? You ask.

I can't tell you for sure. But my mother told me that they were Spaniards. The groom was tall and strong, the bride as small and delicate as a bird. I remember that the groom

even sang a song, and my uncle Toka played the violin. A sad song – "Mama" was the only word I understood. Later several rumours about them went round: they were Communists, they were Nazi spies, they weren't really people but dolls that the Nazis had dressed up as bride and groom for their amusement. Some even said that they were really God's envoys who were supposed to explore how people lived in Auschwitz and what was happening on earth.

To be quite honest, I also believed that God had sent them. Later other thoughts went through my mind: Where had they gone? What had they done? Who had they worked for? Those were thoughts like the devil who kicks with the left hoof one moment and with the right one the next! Perhaps I had these thoughts because of Rina whom I met at the wedding. I fell in love with her. She was a little older than I. And when she looked at me so sweetly that something was set in motion inside me. I felt the warm blood rise in my veins.

After the wedding I met Rina two or three more times. Once snow was falling, so white, it couldn't have been whiter. She shivered with cold. To warm her up, I hugged and kissed her. That was my first kiss. Rina was as red as a rose! She ran away. Out of fear, embarrassment – I'm not sure. As she ran from me I looked after her, and it seemed to me as though from each of her footsteps in the snow roses were growing. When Rina had disappeared the entire field of snow was covered with red roses. If I had closed my eyes for good at that moment I could have said: God gave me a good death!

We have to rid ourselves of illusions and face the truth. Just as I'm facing you. Now I will tell you something that I once couldn't believe because it seemed like a hallucination to me. Over there where that stone has been erected, there used to be the "Black Horologist Shop". That was the out-patient room of Dr Kiss. He examined children and often adults as well. I, too, went to him. On the walls of his room were different clocks, from the very smallest to the largest. That's why the shack was also called "Black Horologist Shop." Some worked like hourglasses but instead of sand or water they contained the blood of children. I was told that Dr Kiss used to be a passionate collector of clocks. When he came to Auschwitz he started to build clocks using the blood and the organs of people. I don't know how much of this is true, but I did see with my own eyes a clock made of a child's skeleton. Once Dr Kiss said to me: "If you don't obey you will soon keep this clock company and join it in a ticking duet." That's why I hate clocks! I have never worn a watch on my wrist or had a clock at home. When I see a clock, I'm looking death in the face. Death and Dr Kiss.

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## Activity 4, Teacher's notes



### Solve the mystery

Over the course of one lesson, learners must solve the mystery of why David was attacked. The inference is that David was attacked because he is a Traveller and lives on site in a caravan, and hopefully this is the conclusion that the groups will draw. There are alternative explanations; provided that the groups can support and justify their opinions, the activity will have practised and developed their skills of communication and induction.

The activity is designed to last 50-60 minutes. It is recommended that roughly equal portions of time are allotted for groups to assess the evidence surrounding David's attack and to reach a conclusion, to discuss and explain their different findings as a class, and to conclude with a discussion focusing on racially motivated crime. Perhaps explore why it happens, who perpetrates and suffers from racially motivated crime, what its consequences are, and how it can be tackled.

For the activity itself, arrange pupils into groups of four. Each group is presented with a map as a piece of shared evidence. Each member of the group is presented with a set of three evidence cards. They are allowed to tell other members of the group the information on their cards, but not show them the cards. This is specifically intended to improve listening and memory skills amongst the learners.

The cards will help to build a picture of the kind of boy that David was, what happened on the night that he was attacked, and also provide some incidental information. No set of cards assigned to an individual learner contains sufficient information to be able to determine the motivation behind the attack on David.

As the groups assess the evidence, they should be able to induce that David was a Traveller, that the attack perpetrated against him was one of a series, and that the link between these attacks is all the victims were residents of the same site. Consequently, the most likely motivation behind the attack was David's race. However, it is possible to assert that David's attack was motivated by revenge: he had broken up a fight the previous week; or perhaps that it was in some way connected to his brother.

### Aims and objectives:

to solve the mystery of why David was attacked.

**Key skills:** communication, co-operation, inductive reasoning

**Required resources:** town map, one set of twelve clues divided amongst each group of four participants.





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## Activity 4, Evidence cards



Student	About David	About the fight	Incidental
1	David's teachers say he is a quiet student	Witnesses heard David and his younger sister being called names when they were queuing for the cinema	David's older brother often gets into trouble
2	David lives in a caravan	David broke up a fight last week	David went to see a film at the cinema with his younger sister on the night that he was attacked
3	David belongs to the local boxing club	When David's sister called out for help, no one tried to stop him being attacked	In the past month, three other boys who are neighbours of David have been attacked
4	David is 15 years old	David was attacked by three boys, slightly older than him, at 21:25 on a Friday night	David and his family moved to the area six months ago



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## Activity 4



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## Additional resources

### **Nowhere to be seen** – Charlie Smith

Where are the monuments  
Where are the stones  
They're nowhere to be seen  
For all the Gypsy people murdered  
By that Nazi regime.

They tell is about the Slavs,  
The polish and the Jew  
But never mention the Gypsies.  
Maybe that name offends you.

Why are they not talked of,  
These people we cannot see.  
Think and think again,  
It could have been you or me.

Or are there still some people,  
Who if they had their way,  
Would still be gassing Gypsies?  
Oh yes, even today.



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## Additional resources



### Gallowed Gypcians – O. Tom Odley

At Suffolk 'sizes stood a Gypcian, dark of hair and eye was she.  
With ruby lips, that were a 'trembling, a' crying was this Romani.  
I says to her: 'Now Gypcian lady; why so sad when you're so free,  
For you Gypcians have such freedoms, all unknown to such as me?'

She slowly turned in my direction, her brow all furrowed in a frown.  
Her parted lips then gave me answer, from her tearful face so brown;  
'Look you, good Sir, toward the gallows; lifeless bodies you will see.  
One's my dearest, darling father, an' several more, my kinsfolk be.

One is the Rom [*man*] I'd sworn to marry. Among them, Sir, my brothers, three,  
By English law, tried and found 'guilty'. Yes; all of them Gypcians, Sir, are 'free'.  
They paid the price for being 'strangers', a hanging on that gallows tree.  
The dreadful crime for which they perished? A rokerin  
[*speaking, talking*] of old Romani [*of the Rom*]!

'Tis said that English law's the fairest, the best that any money buys.  
Now that's the truth, Sir; there's your witness; hanging there, before your eyes.  
'Tis said, we Gypcians, see the future. That's a fact I'll not deny.  
Of times to come, I see the slaughter, a million Gypcians made to die.

It's been the same for many lifetimes; the Gohja [*non-Rom*] always causing pain,  
To the 'stranger' and the Gypcian, whatever king or queen may reign.  
We have no land. We're at their mercy. No country can we call our home.  
That is why, good Sir, we wander; evermore condemned to roam!'

Then spoke the Gypcian at the gallows; before her face she turned away,  
To look once more upon her loved ones, by English murdered on that day:  
'Now my Lord Cromwell is a 'Christian', hating Gypcians every one,  
Not caring that there was a 'Gypcian', known to man as God's own Son.'

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Additional resources

