

**CENTROPA BALKAN NETWORK
IZOBRAŽEVALNI SEMINAR ZA UČITELJE
Z OBMOČJA ZAHODNEGA BALKANA**

**»POUČEVANJE JUDOVSKE
ZGODOVINE, HOLOKAVSTA IN
MEDVERSKE STRPNOSTI NA
ZAHODNEM BALKANU«**

**Maribor – Lendava
31. maj – 2. junij 2019**

Povzetki predstavitev

Organizator



Partnerji in pokrovitelji



avstrijski kulturni forum[®]



Nacionalni koordinatorji Centrope za Balkan (CBN)

Damjan Snoj, Slovenija

Daniela Šterjova, Severna Makedonija

Jelena Kručičanin, Srbija

Tomislav Šimić, Hrvaška

Avtorji povzetkov

Damjan Snoj, Vojko Kunaver, Boris Hajdinjak, Marjetka Bedrač, Dejan Súč, Biljana Stojanović, Mojca Horvat, Marjetka Berlič

Urednica

Marjetka Bedrač

Povzetke, ki so objavljeni na straneh 17, 20, 21 in 22, so v angleščino prevedli njihovi avtorji.

Angleški prevod povzetkov na straneh 18, 19 in 23

Marjetka Bedrač (18), Domen Kodrič (19), Jaka Šoster (23)

Izdala in založila

Center judovske kulturne dediščine Sinagoga Maribor,

zanj Boris Hajdinjak

Centropa, zanjo Fabian Rühle

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Za vsebino prispevkov odgovarjajo avtorji.

Pripravljalna naloga za vse udeležence: Obiščite Centropino spletno stran www.centropa.org in si oglejte kratek film o Hani Gašič (v bosanskem jeziku z angleškimi podnapisi), preživelo žrtvijo holokavsta, s katero je Centropa opravila intervju v Beogradu. Hana Gašič je med drugo svetovno vojno odraščala v Sarajevu, vojno pa je preživela zahvaljujoč pogumu njenih muslimanskih in katoliških sosedov.

Delovna jezika seminarja: slovenščina in angleščina

PROGRAM SEMINARJA

1. dan Petek, 31. 5. – Sinagoga Maribor

13.15–14.15	Prijava v hotel. Kratek sprehod do Sinagoge Maribor.
14.30–15.00	Registracija: vsak udeleženec prejme mapo z akreditacijo, programom, beležko in seznamom udeležencev. Na voljo bosta kava in sadje.
15.00–15.15	<u>Uvodni pozdravi</u> Fabian Rühle, direktor izobraževalnih programov v Evropi, Centropa Vojko Kunaver, vodja predmetne skupine za zgodovino, Zavod Republike Slovenije za šolstvo Boris Hajdinjak, direktor Centra judovske kulturne dediščine Sinagoga Maribor Türkan Karakurt, vodja ustanove Friedrich Ebert Foundation, Predstavnštvo za Slovenijo in Hrvaško
15.15–15.45	Uvodna aktivnost z nacionalnimi koordinatorji Centrope za Balkan Damjanom Snojem, Danielo Šterjova in Jeleno Kruščanin
15.45–16.15	Odmor za kavo
16.15–17.40	Predavanje Borisa Hajdinjaka o judovskih zgodovini Maribora. Kratek sprehod do najpomembnejših judovskih spomenikov. Sledila bo razprava (Q&A).
17.40–18.00	»Sinagoga Maribor – kaj počnemo, zakaj to počnemo?«, Marjetka Bedrač
18.00–18.30	Zgodba o La Benevolenciji – pouk o medverski strpnosti Fabian Rühle bo predstavil Centropin 12-minutni film »Preživetje v Sarajevu« ("Survival in Sarajevo") in spremljajočo spletno stran http://centropa.wixsite.com/sarajevo . Sledila bo razprava o možnostih uporabe tega filma pri pouku.
18.30–19.30	Predstavitve študijskih programov FES za mlade z območja jugovzhodne Evrope v letu 2018/2019, Türkan Karakurt, FES, in Miran Lavrič, Univerza v Mariboru
19.45–21.00	Večerja v bližnji restavraciji

2. dan Sobota, 1. 6. – Slovenski muzej holokavsta, Lendava

8.30	Odhod avtobusa za Lendavo
9.15–9.45	Obisk spominskega območja na mestu nekdanje sinagoge v Murski Soboti
10.15–11.00	Prihod v Lendavo. Voden ogled po stalni razstavi v Sinagogi Lendava z Dejanom Súčem.
11.00–11.30	Uvodno predavanje Dejana Súčča o Judih v Lendavi
11.30–12.00	Razprava (Q&A) in odmor za kavo
12.00–12.45	Obisk judovskega pokopališča v Dolgi vasi. Skupinsko fotografiranje.
13.00–14.00	Kosilu v Hotelu Lipa pod pokroviteljstvom Občine Lendava

14.15–15.00	Sinagoga Lendava – Slovenski muzej holokavsta Tržnica idej: učitelji iz Slovenije, Srbije, Hrvaške in Severne Makedonije (iz vsake države en učitelj) bodo predstavili, kako uporabljajo Centropina gradiva pri pouku
15.00–15.30	Fabian Rühle bo predstavil Centropino večjezično spletno stran www.lostsephardicworld.org s filmi, razstavo in učnimi gradivi. Predvajali bomo Centropin kratek film »El otro camino«, ki pripoveduje zgodbo o naselitvi sefardskih Judov na Balkanu.
15.30–15.50	Predstavitelj Biljane Stojanović (Ministrstvo za izobraževanje, znanost in tehnološki razvoj Republike Srbije) o doprinosu tega filma k poučevanju o holokavstu v Srbiji. Sledila bo kratka razprava (Q&A).
15.50–16.15	Odmor za kavo
16.15–17.30	Delo v majhnih skupinah: priprava učnih načrtov na osnovi filmov »El otro camino« in »Hana Gašič« pod mentorstvom CBN koordinatorjev. Udeleženci prejmejo predlogo učnega načrta v maternem jeziku.
17.30–18.00	Predstavitelj rezultatov skupinskega dela
18.00–19.15	Vrnitev avtobusa v Maribor, prost večer

3. dan Nedelja, 2. 6. – Sinagoga Maribor

pred 9.00	Odjava iz hotela
9.00–9.30	Predstavitelj raziskovalne naloge učenca osnovne šole. Sledila bo kratka razprava (Q&A).
9.30–10.00	Primer učenja o holokavstu v Sloveniji: film o Klari Kukovec, ki se je rodila v Hersonu v današnji Ukrajini. Klara je študirala tudi v Zürichu, zdravniško prakso pa je opravljala v Trstu in Mariboru. Drugo svetovno vojno je preživela v Ljubljani, po vojni se je vrnila v Maribor. Predstavitelj bodo izvedle Marjetka Bedrač, Marjetka Bertič iz OŠ Draga Kobala Maribor in Mojca Horvat iz Pokrajinskega arhiva Maribor, soavtorica in obenem pravnukinja Klare Kukovec.
10.30–11.00	Fabian Rühle bo predstavil Centropin film »Tri obljube« ("Three promises") o sestrah Kalef, dveh srbskih judovskih deklicah, ki ju je med drugo svetovno vojno rešil katoliški duhovnik iz Slovenije.
11.00–11.30	Odmor za kavo
11.30–12.00	Slovenska učiteljica Damjan Perš in Matej Matkovič bosta predstavila, kako uporabljata film o sestrah Kalef pri pouku.
12.00–13.00	Uporaba zgodbe sester Kalef v mednarodnih projektih – skupinska razprava in zasnova potencialnega projekta med člani skupine
13.00–14.00	Podelitev potrdil udeležencem
14.00	Zaključno kosilo

Spoštovani udeleženci prvega Centropinega seminarja za učitelje z območja Zahodnega Balkana v Sloveniji,

Centropa je nevladna organizacija s sedežem na Dunaju, Avstrija, ki se že od leta 2000, ko jo je ustanovil Edward Serotta, ukvarja z zbiranjem pričevanj o zgodovini Judov, ki so prebivali na območju Srednje in Jugovzhodne Evrope. Svoje pisarne ima Centropa še v Nemčiji, na Madžarskem in v ZDA, v številnih evropskih državah pa koordinatorje, ki skrbijo za organizacijo seminarjev in širijo Centropino mrežo učiteljev.

S pomočjo intervjujev, zbranih fotografij in drugih dokumentov je Centropa ustvarila izjemno, prosto dostopno zbirko virov, ki jih številni učitelji uporabljamo pri poučevanju zgodovine, pa tudi drugih predmetov. Ob pomoči zbranega gradiva so nastali tudi številni filmi, od katerih so v Sloveniji najbolj znani *Preživetje v Sarajevu*, *Tri obljube*, *Zemljevidi*, *El otro camino ...* Prvi trije so tudi že opremljeni s slovenskimi podnapisi, kar njihovo uporabnost pri pouku še poveča. V zadnjem času se Centropa posveča tudi raziskovanju sprememb v Evropi, ki so posledica razpada Sovjetske zveze in Jugoslavije ter spodbuja aktivno državljanstvo.

Ravno zaradi tega so seminarji, ki jih Centropa organizira, še pomembnejši. Na njih učiteljem učitelji – moto Edwarda Serotte je: »Nihče ne more učitelja naučiti bolje kot učitelj.« – predstavljajo možnosti uporabe gradiv iz res bogate Centropine zakladnice. Ta je dostopna na spletni strani www.centropa.org, učitelji pa si lahko gradiva brez omejitev prenesejo na svoj računalnik, jih natisnejo in uporabljajo, seveda ob navedbi vira. Eden od ciljev Centrope je tudi spodbujanje učiteljev k pisanju prispevkov, deljenju učnih priprav ter povezovanju učiteljev in šol med seboj.

Prepričan sem, da bomo tudi v Mariboru in Lendavi dobili nove ideje, kako izboljšati tako naše vedenje kot tudi poučevanje omenjenih tem in jih s pridom uporabljali v razredu.

Zato, dobrodošli in hvala, ker ste aktivni udeleženci prvega v Sloveniji organiziranega Centropinega seminarja.

Damjan Snoj,
koordinatorski Centrope za Slovenijo

Spoštovane kolegice in kolegi,

v veselje mi je, da vas lahko pozdravim v Mariboru, v prostoru judovske sinagoge, ki kaže na večstoletno prisotnost judovske populacije v tem predelu Evrope. Čeprav mnogi med vami to veste, pa je potrebno naglasiti, da je na področju današnje Slovenije število Judov od začetka 16. stoletja zaradi njihovega izganjanja s strani habsburških oblasti padlo na minimum. Tudi v kolektivnem spominu Slovencev so Judje relativno slabo prisotni, so se pa od 19. stoletja dalje spet naseljevali zlasti na vzhodu in pomembno zaznamovali gospodarski in kulturni razvoj Prekmurja vse do 1944, ko jih je večina žalostno končala v Auschwitzu.

Naš namen je, da v teh dneh poglobimo znanje in zavedanje o judovski zgodovini in kulturi, ki se na tem delu Slovenije prepleta s protestantizmom, saj je bil svet med Muro in Rabo dolgo pod nadvlado Ogrske.

S pomočjo didaktičnih gradiv, kot nam jih omogoča Centropa, smo tu, da še nadgradimo poučevanje o tej tematiki, ki zadnja leta postaja vse bolj aktualna. Zato vas vse prav priščno pozdravljam v Mariboru in vam želim veliko dobrih izkušenj in strokovnega dela ter vsekakor prijetno počutje v tem lepem koncu naše Slovenije.

Vojko Kunaver,
vodja predmetne skupine za zgodovino,
Zavod Republike Slovenije za šolstvo

Judje v Mariboru pred letom 1941

Boris Hajdinjak¹

Drago Jančar je v svojem odličnem romanu *Severni sij* zapisal: »Židovska četrt je torej brez Židov in tudi v mestu bi leta 1938 težko našli kakega Žida.« Čeprav je Jančar roman napisal z izrednim poznavanjem takratnega Maribora, se je glede Judov zmotil. Če bi takratni Mariborčani hoteli to dokazati, bi gotovo izbrali Marka Rosnerja (1888, Iacobi – 1969, Haifa), saj ta ni bil samo osrednja osebnost predvojne mariborske judovske skupnosti, ampak tudi ena osrednjih mariborskih osebnosti tistega časa. V podkrepitev navedenega je podatek, da je bilo v Mariboru leta 1937 113 Judov. Število mariborskih Judov od poriovne naselitve po letu 1867 nikoli ni zadostovalo za nastanek judovske občine in izgradnjo sinagoge v Mariboru. Izjema je bila obdobje I. svetovne vojne, ko je zaradi večjega števila judovskih avstro-ogrskih vojakov (in morda tudi ruskih ujetnikov?) vsaj leta 1917 delovala začasna sinagoga. Poskus nastanka judovske občine v Mariboru za ozemlje slovenske Štajerske in Kranjske v letih 1928 in 1929 se je končal neuspešno s podreditvijo judovski občini v Murski Soboti. Predsednik odbora za ustanovitev judovske občine Maribor je bil vsaj leta 1929 podjetnik Josip Rosenberg (1873, Kutjevo – po 1945, ?).

Socialni položaj Judov v predvojnem Mariboru gotovo ni ustrežal stereotipu o bogatih Judih, čeprav so bili tudi takšni. Največ mariborskih Judov je pripadalo srednjemu/meščanskemu sloju, bili so pa tudi takšni, ki so pripadali nižjemu/delavskemu sloju. Glede na rojstni kraj in socialni položaj je izjemna dr. Klara Kukovec, roj. Doctor (1883, Herson – 1979, Maribor), ki je bila ne samo najbolj daleč od Maribora rojena mariborska Judinja, rodila se je namreč v Hersonu v Ukrajini, temveč tudi ena izmed redkih mariborskih Judinj, ki je bila zaposlena. Dokaz demografske vitalnosti mariborskih Judov v času pred II. svetovno vojno je podatek, da je bilo v šolskem letu 1936/1937 najmanj 10 Judov v mariborskih osnovnih šolah in najmanj 12 Judov na mariborskih gimnazijah. Tako sta bila med maturanti predhodnice današnje Prve gimnazije Maribor leta 1938 Rudolf Kohnstein (1919, Maribor – 1944/45, Mauthausen), na katerega spominja eden od mariborskih kamnov spotikavcev, in Lisa Hirsch, por. Houlton (1919, Fürth – 2016, Porthcawl), ki je bila prva napovedovalka slovenskega programa BBC. Prisotnost Judov v družabnem življenju predvojnega Maribora se kaže tudi skozi članstvo v *1. slovenskem sportnem klubu Maribor* (danes Branik), katerega člani so bili Erika Ausch, por. Schossberger (1916, Boštanj – 1942, Žabalj), hči podjetnika in lastnika dvorca Frajštajn pri Spodnji Polskavi Mirosiava Auscha (1882, Brezovica – 1945, Jasenovac), Robert Kukovec (1910, Innsbruck – 1945, Ljubno ob Savinji), sin Klare Kukovec, in Jakob Mandil (1901, Niš – 1942, Niš). Že omenjena podjetnika Josip Rosenberg in Marko Rosner sta bila člana *Rotary kluba Maribor*, kar kaže judovsko prisotnost tudi v elitnem sloju takratne mariborske družbe.

Kljub majhnemu številu pa so bili Judje pred II. svetovno vojno močno prisotni v mariborskem gospodarstvu saj je bila vrsta podjetij bodisi njihova lastnina bodisi so jih vodili. Zelo značilno se to vidi v takrat cvetoči tekstilni industriji v Mariboru, kjer so bili mariborski Judje lastniki ali solastniki tovarn, kot sta bila Marko Rosner in njegov nečak Izidor Ohrenstein (leta 1939 je priimek spremenil v Obradović; 1902, Kuszuja – 1941, Beograd) ter vodstveni delavci ali strokovnjaki, kot sta bila Ivan Berger (1905, Bajmok – 1944, Auschwitz), zaposlen v Rosnerjevih tovarnah, in tkalski mojster Robert Schacherl (1893, Dunaj – 1978, Maribor).

¹ Boris Hajdinjak, Center judovske kulturne dediščine Sinagoga Maribor

Sinagoga Maribor – kaj počnemo, zakaj to počnemo

Marjetka Bedrač²

Center judovske kulturne dediščine Sinagoga Maribor oziroma Sinagoga Maribor je kot samostojni javni zavod začela delovati aprila 2011, pred tem pa je deset let delovala kot kulturni center pod okriljem Pokrajinskega muzeja Maribor. Samostojni javni zavod je ustanovila Mestna občina Maribor z namenom zbiranja, varovanja, ohranjanja in raziskovanja judovske dediščine v lokalnem okolju in Sloveniji ter njenega predstavljanja v najširši javnosti. Ob naštetem so med našimi prednostnimi nalogami tako tudi podpiranje in koordiniranje zgodovinskih, antropoloških, socioloških, literarnih in umetnostnozgodovinskih raziskav, organiziranje razstav, znanstvenih srečanj ter spominskih in kulturnih prireditev, prav tako pa tudi izdajanje zbornikov in strokovnih publikacij, katalogov in drugih tiskanih gradiv.

Programske vsebine Sinagoge Maribor so usmerjene zlasti v tri tematske poudarke: Judje in judovstvo; judovska zgodovina Maribora in Slovenije; holokavst in genocid nad Romi. Na področju učenja o holokavstu in genocidu nad Romi ter spominjanja na žrtve obeh grozodejstev smo razvili projekta *Šoa – spominjajmo se in Kamnite solze*. Z njima želimo krečiti javno vedenje o holokavstu in genocidu nad Romi, zagotavljati izobraževalna gradiva in oblikovati vsebinske poudarke za obeleževanje različnih spominskih dni v Sloveniji, posvečenih žrtvam holokavsta in genocida nad Romi, razvijati pedagoške programe, spodbujati raziskovalno delo ter promovirati primere dobrih praks in implementirati sorodne programe tako v Sloveniji kot tudi v sosednjih državah.

V Sinagogi Maribor si prizadevamo nagovoriti čim širši krog obiskovalcev in uporabnikov naših programov, njihovo pozornost in zanimanje pa skušamo pritegniti z organiziranjem vsebinsko raznovrstnih razstav, predavanj, znanstvenih srečanj, konferenc, seminarjev in okroglih miz, spominskih in drugih kulturnih prireditev, pedagoških programov (v Sinagogi Maribor in na šolah); z izdajanjem različnih publikacij, s pripravo avdio-vizualnih in izobraževalnih gradiv, postavljanjem spominskih obeležij (npr. *kamni spotikavci* ali *Stolpersteine*) itn.

² Marjetka Bedrač, Center judovske kulturne dediščine Sinagoga Maribor

Kratka zgodovina judovstva v Dolnji Lendavi

Dejan Súč³

Zgodovinski razvoj ter naravne in družbene danosti koncem sedemnajstega stoletja in v začetku osemnajstega stoletja so ključno vplivale na to, da so judovske skupnosti po izgonu Judov z Dunaja in Spodnje Avstrije leta 1670 pospešeno nastale na območju okoli današnjega kraja Eisenstadt na Gradiščanskem v Avstriji, kjer jih je na svojih posestih sprejel Pál Esterházy iz rodbinske hiše Esterházyjev, ki je med svojimi posesti po neuspehu Wesselényijeve zarote leta 1671 imela tudi dolnjelendavsko posest. Judje so se od začetka osemnajstega stoletja pospešeno premikali po posestih Esterházyjev, popisi leta 1725 tako že navajajo judovsko prebivalstvo na območju dolnjelendavske posesti.

Za obdobje osemnajstega stoletja je značilna počasna rast judovskega prebivalstva. Judje so prihajali na območje Dolnje Lendave predvsem s severa, iz mest na Gradiščanskem, kot so recimo Rechnitz, Deutschkreutz in Güssing. Te naselitve so bile predvsem začasne, značaja, Judje so se ukvarjali s trgovino na drobno. Številčnost in moč judovske skupnosti močno narasteta po nastanku dolnjelendavske judovske verske občine leta 1837, ki svoj vrhunec doseže v obdobju dualizma, ko dolnjelendavski Judje vodijo gospodarsko in kulturno življenje kraja in okraja. Ustanovitev prvega denarnega zavoda v Prekmurju, povezava Dolnje Lendave v železniško omrežje Kraljevine Ogrske, ustanovitev tiskarne in tisk prvih časopisov, ustanovitev prvega nogometnega kluba na tleh današnje Slovenije in ustanovitev prve dežnikarne na območju Avstro-Ogrske so le nekatere od pretomnic, pri katerih so pomembno sodelovali dolnjelendavski Judje.

Prva svetovna vojna je pomenila določen prelom, predvsem s Trianonsko mirovno pogodbo. Dolnjelendavski Judje, ki so se vendarle smatrali za madžarski živelj in so obenem imeli tudi v veliki večini korenine na območju Kraljevine Ogrske, so se morali privaditi na novonastalo gospodarsko in politično situacijo. Za medvojno obdobje je značilna predvsem stagnacija in počasen upad v zgodovinskem razvoju judovstva na tleh tako Dolnje Lendave kot tudi Prekmurja.

Druga svetovna vojna je korenito posegla v življenje dolnjelendavskih Judov, ti so bili namreč, 26. aprila 1944 deportirani v koncentracijska taborišča. V Lendavo se je vrnilo le približno 30 preživelih, ki so se v obdobju prve in druge nacionalizacije do leta 1948 večinoma preselili, ali na Madžarsko ali v ostale evropske države, nekaj jih je odšlo tudi v Izrael, ZDA in Avstralijo.

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- Irena Šumi: Slovenski antisemitizem, živ pokopan v ideologijo slovenske narodne sprave. V: Časopis za kritiko znanosti, domišljijo in novo antropologijo. Letnik 43, številka 260, str. 69–84.
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- Marjan Toš: Zgodovinski spomin na prekmurske Jude. Ljubljana, 2012, 296 strani.

³ Dejan Súč, Knjižnica – Kulturni center Lendava/Lendvai Könyvtár és Kulturális Központ

***El otro camino* – kako ta film doprinese k pouku o holokavstu v Republiki Srbiji**

Biljana Stojanović⁴

V predstavitvi *El otro camino* – kako ta film doprinese k pouku o holokavstu v Republiki Srbiji bodo predstavljeni različni načini uporabe tega filma pri pouku o holokavstu oziroma pouku zgodovine in državljanjske vzgoje. Film *El otro camino* lahko služi kot izhodišče za pouk o holokavstu, za razumevanje zgodovine in tradicije sefardskih Judov, njihovega trpljenja med drugo svetovno vojno, prav tako pa tudi za razumevanje njihovega aktivizma v vojnah na Balkanu v zadnjem desetletju 20. stoletja. Za razumevanje preteklosti sta pomembna čas in prostor. V filmu podani kronološki okvirji so izhodiščna točka, na osnovi katere lahko učitelji s svojimi učenci izdelajo časovnice, navezujoče se na sefardske Jude na balkanskem polotoku. Film je prav tako tudi izhodiščna točka za razumevanje drugih Centropinih filmov, kot so npr. *Tri obljube* (*Three promises*), *Preživetje v Sarajevu* (*Survival in Sarajevo – friendship in a time of war*), *Hana Gašić: My Spanish Bosnian life*, *Beno Ruso and Rosa Kamhi: The years make their own*, *Renée Molho: A bookstore in six chapters* itn., in razstav, kot so *Preživetje v Sarajevu* (*Survival in Sarajevo*), *The lost Sephardic world* ...

Predstavitve je zasnovana na interdisciplinarnem pristopu k pouku o holokavstu skladno z veljavnim učnim načrtom in programom poučevanja in učenja ter metodami in aktivnostimi učiteljev in učencev pri obravnavi te zelo občutljive teme, pri čemer se *El otro camino* uporabi kot izhodiščna točka.

⁴ Biljana Stojanović, Ministrstvo za izobraževanje, znanost in tehnološki razvoj Republike Srbije

Biografski film o Klari Kukovec kot pripomoček pri pouku

Marjetka Bedrač, Mojca Horvat, Marjetka Bertič⁵

Našo zgodovino so zaznamovali mnogi posamezniki, ki so v različnih obdobjih pomembno sooblikovali življenje in utrip naroda. Ena od njih je bila zdravnica Klara Kukovec, prva ženska z zasebno zdravniško ordinacijo v Trstu in nato v Mariboru. Kratek dokumentarni film predstavlja njeno življenje in delo ter izrisuje podobo izjemno odločne in predane osebe, ki je ne glede na vse življenjske preizkušnje še v visoki starosti delala kot zasebna zdravnica.

S pripravo dokumentarnega filma o Klari Kukovec smo na eni strani želeli trajno zabeležiti življenjsko pot posameznice, ki je bila kljub svojemu pomembnemu doprinosu k razvoju lokalnega okolja v lokalnem zgodovinskem spominu precej neznana, na drugi strani pa smo hoteli z razginitvijo njene izjemno razgibane zgodbe opozoriti tudi na zgodovino in aktualnost nekaterih družbenih vprašanj ter opogumiti zdajšnje in prihodnje generacije za soočanje z izzivi sodobne družbe.

Današnja tehnologija ponuja številne nove možnosti za raziskovanje zgodovine, svetovni splet je svet spremenil v vas. Ko smo se lotili interpretiranja in povezovanja ohranjenih dokumentov iz družinskega arhiva (fotografije, pisma, življenjepis ipd.) in zgodb, ki so se jih spominjali potomci Klare Kukovec, so nam bili v veliko pomoč podatki, objavljeni na spletu. V slovenskih arhivih smo nato izbrskali nadaljnje kamenčke iz mozaika: zapisnike zdravniškega društva, opombe obveščevalne službe, pisma generalu Maistru in zdravniku Emanu Pertlu. Iz vsega tega smo lahko rekonstruirali verodostojno in s številnimi dokazi podkrepljeno življenjsko zgodbo, ki je bila osnova za filmski scenarij.

S predstavitvijo uporabe dokumentarnega filma »Klara Kukovec« pri pouku na Osnovni šoli Draga Kobala Maribor bomo prikazali, kako je mogoče ta film uporabiti tako pri urah zgodovine kot tudi državljanske in domovinske kulture ter etike. Gre predvsem za vsebine, ki so povezane s kršitvami človekovih pravic in nemočjo posameznika v določenem družbenem režimu. Prav tako je film lahko izhodišče za pogovor pri razrednih urah ali dnevih dejavnosti. Ponuja razmislek o vrednotah ljudi, vztrajnosti, delavnosti in predanosti. Vrednotah, ki so tudi danes še kako aktualne. Teme, ki nam dajejo upanje za jutri.

⁵ Marjetka Bedrač, Center judovske kulturne dediščine Sinagoga Maribor; Mojca Horvat, Pokrajinski arhiv Maribor; Marjetka Bertič, Osnovna šola Draga Kobala Maribor

**CENTROPA BALKAN NETWORK TRAINING SEMINAR
FOR EDUCATORS FROM THE WESTERN BALKANS**

**“TEACHING JEWISH HISTORY,
THE HOLOCAUST, AND
INTER-RELIGIOUS TOLERANCE
IN THE WESTERN BALKANS”**

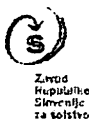
**Maribor - Lendava
31st May - 2nd June 2019**

Summaries of presentations

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Marjetka Bedrač

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Centropa, on its behalf **Fabian Rühle**

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Pre-trip assignment for all participants: Go to the Centropa homepage at www.centropa.org and watch the Centropa short film about Hana Gasic (in Bosnian with English subtitles), a Jewish Holocaust survivor that Centropa interviewed in Belgrade. Hana Gasic grew up in Sarajevo during WW2 and survived thanks to the civil courage of her Muslim and Catholic neighbours.

Working languages: Slovenian and English

PROGRAMME OF THE SEMINAR

Day 1 Friday, May 31st – “Sinagoga Maribor” Cultural Centre

13:15-14:15	Check-in at hotel. Short walk to “Sinagoga Maribor” Cultural Centre.
14:30-15:00	Registration. Each participant receives a welcome folder with nametag, programme, notepad, and list of participants. Coffee and fruits available.
15:00-15:15	Welcome remarks by Fabian Rühle, Director of the European Education Programmes, Centropa Vojko Kunaver, Head of History Subject Group, National Education Institute Slovenia Boris Hajdinjak, Director of the Center of Jewish Cultural Heritage Synagogue Maribor Türkan Karakurt, Head of the Friedrich Ebert Foundation, Croatia / Slovenia Office
15:15-15:45	Ice-breaking game led by Centropa Balkan Network (CBN) coordinators Damjan Snoj, Daniela Šterjova and Jelena Kručičanin
15:45-16:15	Coffee break
16:15-17:40	Lecture on “The Jewish history of Maribor” by Boris Hajdinjak. Short walk to most important Jewish sites. Followed by Q&A.
17:40-18:00	“Synagogue in Maribor – what we do, why we do it?” by Marjetka Bedrač
18:00-18:30	“The Story of La Benevolencija - A lesson in interreligious tolerance” Fabian Rühle will introduce Centropa’s 12-minute film “Survival in Sarajevo” and the accompanying website http://centropa.wixsite.com/sarajevo . Discussion on how to use this film in class.
18:30-19:30	Presentation of FES Youth Studies Southeast Europe 2018/2019 by Türkan Karakurt, FES, and Miran Lavrič, University of Maribor
19:45-21:00	Dinner at nearby restaurant

Day 2 Saturday, June 1st – “Slovenian Holocaust Museum”, Lendava

8:30	Bus departs to Lendava
9:15-9:45	Visit of the site of former synagogue in Murska Sobota
10:15-11:00	Arrival in Lendava. Tour of exhibition at Synagogue Museum by Dejan Söč.
11:00-11:30	Introductory lecture “Jews in Lendava” by Dejan Söč
11:30-12:00	Q&A and coffee break
12:00-12:45	Participants visit the Jewish Cemetery in Dolga Vas. Group photo.
13:00-14:00	Lunch at Hotel Lipa hosted by the Municipality of Lendava

14:15-15:00	"Sinagoga Lendava" - Slovenian Holocaust Museum Marketplace of ideas: 1 teacher from Slovenia, 1 from Serbia, 1 from Croatia, 1 from Northern Macedonia share how they use Centropa materials in class.
15:00-15:30	Fabian Rühle introduces Centropa's multi-language website www.lostsephardicworld.org with films, an exhibition and teaching materials. We will screen the Centropa short film "El otro camino", which tells the story of why Sephardic Jews settled in the Balkans.
15:30-15:50	Presentation by Biljana Stojanović (Ministry of Education, Science and Technological Development of the Republic of Serbia) how this film contributes to Holocaust Education in Serbia. Followed by short Q&A.
15:50-16:15	Coffee break
16:15-17:30	Small groups work on lesson plan (using "El otro camino" or "Hana Gasić"); mentored by CBN coordinators. Participant receive the Lesson Plan Template in their own language.
17:30-18:00	Presentations of group work results
18:00-19:15	Bus returns to Maribor, free evening

Day 3 Sunday, June 2nd – "Sinagoga Maribor" Cultural Centre

Before 9:00	Participants check out from hotel
9:00-9:30	Presentation of a student project (primary school), followed by short Q&A
9:30-10:00	An example of Holocaust Education in Slovenia: a movie about Klara Kukovec, born in Kherson, today Ukraine, who studied among others in Zurich, practiced medicine in Trieste and Maribor, survived the World War II in Ljubljana, returned to Maribor. With remarks by Marjetka Bedrač, Marjetka Berlič from Drago Kobal Primary School in Maribor, and Mojca Horvat from the Maribor Regional Archives, co-author and great granddaughter of Klara Kukovec.
10:30-11:00	Fabian Rühle introduces the Centropa film "Three promises" about the Kalef sisters, two Serbian Jewish girls who were rescued during World War II by a Catholic priest from Slovenia.
11:00-11:30	Coffee break
11:30-12:00	Two Slovenian teachers present how they used the Kalef film in class (Damjan Perš, Matej Matkovič)
12:00-13:00	Using the Kalef story for cross-border projects – group discussion and creating a potential project between the members of the group
13:00-14:00	Participants receive certificates
14:00	Final lunch

Dear participants of the first Centropa training seminar for educators from the Western Balkans in Slovenia,

Centropa is a non-governmental organisation established in 2000 by Edward Serotta with the aim to collect testimonies about Jewish history from the area of Central and South East Europe. Centropa's main office is in Vienna, Austria; in addition, it has offices also in Germany, Hungary and USA and co-ordinators in many European countries and Israel. They help organizing seminars and spread Centropa's teacher network.

Based on interviews, collected photographs and other documents, Centropa has created an exceptional, freely available collection of sources, which are used in history classes – and many other classes, as well – by numerous teachers. In addition, many short movies were made based on these sources. The most famous and used in Slovenia are certainly *Survival in Sarajevo*, *Three promises*, *Maps*, *El otro camino*... The first three are subtitled in Slovenian, which makes them even more useful. In recent years, Centropa also researches the consequences of breakup of the Soviet Union and Yugoslavia and encourages active citizenship.

That is what makes the seminars organized by Centropa even more important. Motto of Edward Serotta is "Nobody can teach a teacher better than the other teacher" thus it is the teachers who present their way of using the sources from Centropa's exceptional collection, which is available on the internet www.centropa.org, to other teachers. Teachers can download any source freely and use it or print it with a citation of credits, of course. One of Centropa's aims is encouraging teachers to write articles, reports, sharing their lesson plans and connecting teachers and schools.

I am sure that the upcoming seminar in Maribor and Lendava will bring new ideas how to improve our own knowledge and our teaching of the topic presented.

I wish you all a warmest welcome and thank you for being an active participant of the first Centropa's seminar organized in Slovenia.

Damjan Snoj,
Centropa co-ordinator for Slovenia

Dear colleagues,

It is a great pleasure to welcome you in Maribor - in Jewish synagogue, which demonstrates centuries-long presence of Jews in this part of Europe. Although many of you are already familiar with this fact, it is still necessary to point out that the number of Jews living on the territory of today Slovenia since the beginning of the 16th century decreased to a minimum due to their persecutions by the Habsburgs. In the collective memory of the Slovenes, the Jews are relatively poorly present; however, since the 19th century the Jews settled especially in Prekmurje Region. There they significantly contributed to the economic and cultural development up to 1944 when most of them met their tragic end in Auschwitz.

During the seminar, we will strive to deepen our knowledge and awareness on Jewish history and culture, which in this part of Slovenia intertwines with Protestantism since the land between Mura and Raba rivers was under the Hungarian rule for a long time.

We have gathered here today to advance our teaching on this subject, which has been in the recent years stepping more and more out as an issue, with the help of didactic materials provided by Centropa. Once again, I warmly welcome you in Maribor and wish you a lot of good experiences and work, and certainly pleasant feeling in this beautiful part of our Slovenia as well.

Vojko Kunaver,
Head of History Subject Group,
National Education Institute Slovenia

Jews in Maribor before 1941

Boris Hajdinjak⁶

In his excellent novel *Northern Lights* (orig. *Severni sij*) Drago Jančar wrote: "The Jewish quarter is therefore without Jews and one would find it difficult to find a Jew in the city in 1938." Although Jančar wrote a novel with a great knowledge of the contemporary Maribor, he was wrong about the Jews. If the people of Maribor at the time would want to prove this, they would almost certainly choose Marko Rosner (1888, Iacobeni - 1969, Haifa), since he was not only the central figure of the pre-war Maribor Jewish community, but also one of the main Maribor personalities of that time. Even more, according to statistics 113 Jews were present in Maribor in 1937. Since the resettlement after the year 1867 the number of Jews was never sufficient for the formation of a Jewish community and for building a synagogue in Maribor. The exception was the World War I period, when a temporary synagogue was working at least in 1917, due to the larger number of Jewish Austro-Hungarian soldiers (and possibly also Russian prisoners?). An attempt to create a Jewish municipality in Maribor for the territory of Slovenian Styria and Carniola in 1928 and 1929 ended unsuccessfully with the subordination of the area to the Jewish municipality in Murska Sobota. Chairman of the Committee for the Establishment of the Jewish Community of Maribor was, at least in 1929, an entrepreneur Josip Rosenberg (1873, Kutjevo - after 1945, ?).

The social status of the Jews in pre-war Maribor did certainly not correspond with the stereotype of the rich Jews, even though such also existed. Most of the Maribor Jews belonged to the middle/bourgeois class, but there were also those who belonged to the lower/working class. Concerning the place of birth and social position there is an exception, Klara Kukovec MD, born Doctor (1883, Kherson - 1979, Maribor), who was not only the furthest away born Jewish woman in Maribor (she was born in Kherson in today's Ukraine), but was also one of the few female Jews in Maribor who were employed. The proof for the demographic vitality of the Maribor Jews in time before World War II is the information that in the school year 1936-37 there were at least 10 Jews in Maribor's elementary schools and at least 12 Jews at Maribor's gymnasiums. Among the graduates of the predecessor of today's First Gymnasium Maribor in 1938 were Rudolf Kohnstein (1919, Maribor - 1944/45, Mauthausen), who is commemorated on one of the stumbling stones memorials (orig. *Stolpersteine*) in Maribor, and Lisa Hirsch, married Houlton, (1919, Fürth - 2016, Porthcawl), who was the first speaker of the Slovenian BBC programme. The presence of Jews in the social life of pre-war Maribor is also evident through their membership in the first Slovenian sport club Maribor (today Branik), members of which were Erika Ausch, married Schossberger (1916, Boštanj - 1942, Žabalj), the daughter of an entrepreneur and owner of the Freistein castle Miroslav Ausch (1882, Brezovica - 1945, Jasenovac), Robert Kukovec (1910, Innsbruck - 1945, Ljubno ob Savinji), son of Klara Kukovec, and Jakob Mandil (1901, Niš - 1942, Niš). The before mentioned entrepreneurs Josip Rosenberg and Marko Rosner were members of Rotary Club Maribor, which shows the Jewish presence also in the elite layer of the contemporary Maribor's society.

Despite their small number the Jews before World War II had a strong presence in Maribor economy, because several businesses were either their property or were led by them. Very characteristic of this is the contemporary flourishing textile industry in Maribor, where Maribor Jews were owners or co-owners of factories, such as Marko Rosner and his nephew Izidor Ohrenstein (in 1939 he changed his surname to Obradović; 1902, Kuszju - 1941, Belgrade) and executives or experts such as Ivan Berger (1905, Bajmok - 1944, Auschwitz), employed at Rosner's plants, and weaving master Robert Schacherl (1893, Vienna - 1978, Maribor).

⁶ Boris Hajdinjak, Center of Jewish Cultural Heritage Synagogue Maribor (Slovenia)

Synagogue in Maribor – what we do, why we do it

Marjetka Bedrač⁷

In April 2011, the Center of Jewish Cultural Heritage Synagogue Maribor (short Synagogue Maribor) started to operate as independent public institution. Prior to that, it already operated for ten years as a cultural centre under the management of the Maribor Regional Museum. The independent public institution was established by the Maribor Municipality with the aim to collect, protect and research the Jewish history of local environment and Slovenia, which should be at the same time presented to most wide public. Accordingly, our main tasks encompass also the support and coordination of historical, anthropological, sociological, literary and art historical researches, organization of exhibitions, scientific meetings and commemorative and cultural events, as well as publishing of different collections of papers and volumes, catalogues and other printed materials.

The programme of the Synagogue Maribor is defined predominantly by three thematic emphases: Jews and Judaism; Jewish history of Maribor and Slovenia; Holocaust and Genocide of the Roma. Within the framework of Holocaust and Genocide of the Roma education and remembrance we developed the projects *Shoah – Let Us Remember* and *Stone Tears*. With these two projects we strive to reinforce the public awareness on the Holocaust and Genocide of the Roma, as well as to provide educational materials and design thematic emphases for commemoration of different remembrance days, dedicated to Holocaust and Genocide of the Roma victims, in Slovenia. Furthermore, we strive to develop pedagogical programmes, encourage research work, promote examples of good practices and implement similar programmes in Slovenia and abroad, as well.

In Synagogue Maribor, we endeavour to address as wide audience as possible whereat we try to gain their attention and interest by organizing thematically diverse exhibitions, lectures, scientific meetings, conferences, seminars and round tables, commemorative and other cultural events, and pedagogical programmes (at the Synagogue Maribor and at schools), as well as by publishing of different publications, preparation of audio-visual and educational materials, setting up memorials (e.g. *Stolpersteine*), etc.

⁷ Marjetka Bedrač, Center of Jewish Cultural Heritage Synagogue Maribor (Slovenia)

Jewish history of Lendava

Dejan Sotč⁸

Historical development, natural and social conditions at the end of the seventeenth century and the beginning of the eighteenth century were the key factors in the fact that the Jewish communities, following the expulsion of the Jews from Vienna and Lower Austria in 1670, rapidly emerged in the area around nowadays Eisenstadt in Burgenland, Austria. Pál Esterházy from the family house of Esterházy, accepted them on his possessions (the surrounding land around Lendava was also among those possessions) and since the beginning of the eighteenth century, the Jews moved rapidly around Esterházy's estates, and the censuses in 1725 already refer to the Jewish population in the area of Lendava possession.

Slow growth of the Jewish population has characterized the period of the eighteenth century; the Jews were coming to the area of Dolnja Lendava (today Lendava) mainly from the north, from the towns of Burgenland, such as Rechnitz, Deutschkreutz and Güssing. These settlements were primarily of a temporary character; the Jews coming to Lendava were engaged in retail trade. The abundance and strength of the Jewish community grew greatly after the formation of the Lendava Jewish Community in 1837 and reached its peak in the period of dualism, when the Jews of Lendava ruled the economic and cultural life of the town and the belonging district. The establishment of the first monetary institution in Prekmurje region, the connection of Dolnja Lendava to the rail network of the Kingdom of Hungary, the establishment of a printing house and the printing of the first newspapers, the establishment of the first football club in the territory of today's Slovenia and the establishment of the first umbrella factory in the area of Austria-Hungary are only some of the turning points the Jews of Lendava have participated in.

The First World War represented a certain breakdown, especially with the Trianon Peace Treaty. The Jews of Lendava, who were still considered to be Hungarian citizens and who also had their roots in the Kingdom of Hungary, had to adapt to the newly emerging economic and political situation. In the interwar period, stagnation and slow decline in the historical development have characterized the Jewish population in Lendava.

The Second World War radically interfered with the lives of the Jews of Lendava: they were deported to labour and concentration camps on the 26th of April 1944. Only about 30 survivors returned to Lendava, and they mostly moved abroad in 1948. Most of them went to Hungary and other European countries, some also went to Israel, the USA and Australia.

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⁸ Dejan Sotč, Library - Cultural Centre Lendava-Lendva Institute (Slovenia)

***El otro camino* - how this film contributes to Holocaust Education in the Republic of Serbia**

Biljana Stojanović⁹

Presentation *El otro camino* - how this film contributes to Holocaust Education in the Republic of Serbia aims to present various ways of using this movie in the teaching of the Holocaust, teaching courses in History and Civic Education. The movie *El otro camino* can be seen as a starting point for the: teaching about history and tradition of Sephardic Jews; Holocaust and the suffering of the Jews during the Second World War; activism of the Jews during the wars in the Balkans in the last decade of the 20th century. Time and space is important for understanding the past. The chronological framework given in this movie is a starting point for teachers to make timeline with their students related to the Sephardic Jews on the Balkan Peninsula. The movie is the starting point for understanding other Centropa movies, for example, *Matilda Kalef - Three promises*, *Survival in Sarajevo - friendship in a time of war*, *Hana Gašić: My Spanish Bosnian life*, *Beno Ruso and Rosa Kamhi: The years make their own*, *Renée Molho: A bookstore in six chapters* and etc. And not only movies but also exhibitions such as: *Survival in Sarajevo*, *The lost Sephardic world*, etc.

The presentation is based on an interdisciplinary approach in accordance with the curriculum, modern teaching and learning methods and activities of teachers and students in the process of teaching and learning this sensitive topic where the film *El otro camino* is used as a starting point.

⁹ Biljana Stojanović, Ministry of Education, Science and Technological Development of the Republic of Serbia (Serbia)

A Biographical Film about Klara Kukovec as a Teaching Tool

Marjetka Bedrač, Mojca Horvat, Marjetka Berlič¹⁰

Our history is marked by many individuals who, in their time, played an important role in shaping life as we know it today. One of them was a doctor, Klara Kukovec, who was the first woman with her own private medical practice, which was first based in Trieste (today Italy) and later moved to Maribor (today Slovenia). Her life and work is depicted in a short documentary film, painting her as a strong-willed and dedicated person who, in spite of facing many hardships, managed to work as a physician well into old age.

The documentary about Klara Kukovec was created with two things in mind - our goal was to take the life story of an individual, who is relatively unknown despite playing an important role in local history, and make it more permanent, as well as using that same winding story as an example, through which we may gain a new perspective on pressing societal issues and their historical developments. This can further serve to embolden present and future generations to face the challenges of modern-day society.

Modern technology offers a host of new ways in which history can be explored, the internet has made the world into a global village. Information posted on the web was invaluable in helping us interpret and connect the various documents from Klara Kukovec's family archive (photographs, letters, biography etc.) with the stories, told by her descendants. We found further pieces of the puzzle in Slovenian archives: medical society documents, notes from the intelligence agency, letters to General Maister and the doctor Eman Pertl. We were able to reconstruct a wholesome image of Klara's life story, well backed by the concrete evidence we've collected. This became the basis for the film script.

The "Klara Kukovec" documentary is regularly used as a useful resource for teaching history as well as national and homeland culture and ethics at Drago Kobal Primary School in Maribor. This is mostly due to contents relating to the violation of human rights and the helplessness of an individual in a certain societal regime. The film can also be used to springboard discussions in homeroom, provoking thoughts about people's values, determination, hard work and devotion. Thoughts, which give us hope for tomorrow.

¹⁰ Marjetka Bedrač, Center of Jewish Cultural Heritage Synagogue Maribor; Mojca Horvat, Maribor Regional Archives; Marjetka Berlič, Drago Kobal Primary School in Maribor (all Slovenia)

