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Non-formal education

For prevention of anti-Semitic discrimination



ECHAD

URBAN GAMES

Creativi108

VENICE - 2019/2021

ERASMUS+ Youth Program

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INTRODUCTION

According to the Encyclopedia Britannica, anti-Semitism is: *“hostility toward or discrimination against Jews as a religious or racial group”*.

Continuing to read the Encyclopedia it turns out that: *“Anti-Semitism has existed to some degree wherever Jews have settled outside Palestine. In the ancient Greco-Roman world, religious differences were the primary basis for anti-Semitism. In the Hellenistic Age, for instance, Jews’ social segregation and their refusal to acknowledge the gods worshiped by other peoples aroused resentment among some pagans, particularly in the 1st century BCE–1st century CE. Unlike polytheistic religions, which acknowledge multiple gods, Judaism is monotheistic—it recognizes only one god”*.

It would be difficult to summarize the whole history of anti-Semitism briefly, as well as give all the many reasons for it. For this reason, during this brief historical introduction, only the relevant facts and particularities that the phenomenon of anti-Semitism has assumed throughout the course of history will be exposed.

Some important facts to be known will first be explained below, then some historical facts will be referred to.

Later, in the course of the work, some stereotypes and prejudices related to the Jewish world will be exposed before moving on to the good practices of the urban games developed by the project and the actions of the participants during the mobility.

In the light of the current situation, the fight against anti-Semitism appears to be an element of social relevance.

The European project Erasmus+ Echad is introduced on this perceived sensitive issue. The project, starting from an analysis of the theme and its historical origins, aims to develop and disseminate good practices that allow awareness and contrast of anti-Semitism.

This manual aims to summarize the activities carried out during the project activities and the good practices that emerged. The manual is designed to be disseminated in all environments where you want to shed light on anti-Semitism and its stereotypes, as well as in all environments where you want, through non-formal learning techniques, to find solutions to this issue.

ECHAD PROJECT

According to research conducted by the EU Agency for Fundamental Rights published in 2018 and conducted in 12 member countries, anti-Semitic sentiment is getting worse and hundreds of Jews questioned by official sources said they had suffered an anti-Semitic physical attack, while 28% said they had been harassed.

Episodes of racism and anti-Semitic violence threaten the safety of part of the European population, that of Jewish faith, but also compromise the preservation of a historical, cultural, architectural heritage that is an integral part of European history that in the past contributed to the development of important European cities like Amsterdam, Hamburg, Venice.

"Echàd: anti-semitic urban games" aims to involve a total of 24 young people and youth workers from 6 European organizations for the implementation and application of urban games related to the issue of anti-Semitism. As well as 30 young people on a youth exchange also in Venice.

The conception and design of the games will take narrative cues from *The Merchant of Venice* by Shakespeare, historical cues from the events that took place in Venice following the 1938 racial laws and cultural architecture during the visit to the urban spaces of the former Jewish ghetto from Venice.

The milestones of the project are:

- 1 - online pre-departure training, to deepen the cultural and historical context of the Youth Workers involved in the subsequent training;
- 2 - training for youth workers in Design for Urban Games, five days and realization of 4 prototypes;
- 3 - a youth exchange generator of the event Echàd Urban Games, in the urban spaces of the former Jewish ghetto;
- 4 - the creation of a manual as a final output, with the aim to facilitate Youth Workers in the spread of a deeper human rights consciousness.

The Learning Game Design methodology developed by Creativi108 will be used. It uses a cogenerative and ideative approach to non-formal education. It takes its clue from the methodology of Design Thinking, but oriented on the reflection of social issues of education to inclusion, dialogue and non-violence.

Thus, the Youth Workers will be able to learn a new methodology, applicable also in other contexts or themes identified by their organizations. Echàd, moreover, will bring with it activities that can be replicated in other European cities, especially in a current

historical moment, where the rights of equality promoted by the European Community need to be sustained above all by the new generations.

Participants will benefit from multiple competences such as: tools for the creation of Urban Games; ability to analyze and understand the historical and narrative elements related to the birth of Semitic racism; greater interreligious awareness; ethnographic ability; acquisition of tools for innovation and self-entrepreneurship; communication and social media.

The expected impact of "Echàd" is to sensitize through a social campaign a large number of users at local and European level with respect to the topics covered, possibly also thanks to the involvement of the civilian population. Provide replicable non-formal education tools, useful for educating consciences to welcome and respect the diversity of peoples.

Sources:

- Encyclopedia Britannica, entry *anti-Semitism*, <https://www.britannica.com/topic/anti-Semitism>, last consultation 9/11/2021

2. A BRIEF HISTORICAL INTRODUCTION: STEREOTYPES AND PREJUDICES

The history of anti-Semitism could be made to start from the times of the Great Diaspora, however, here we will proceed starting from some initial observations that differentiate Jews and Christians (and which will be the basis of subsequent prejudices), and then we will arrive at research of the meaning of a word created to identify the place where the Jewish community lived.

Later some symbols characteristic of the Jewish religion will be exposed, followed by the exposition of some prejudices about Jews and finally some historical examples of anti-Semitism.

a. Some important things to know...

- Diversity between Christians and Hebrews:
Despite a common early history and a common holy book (instead the Christian

Bible has one more part than the Jewish Bible), there are some important differences. Jewish doctrine considers Jews to be the "chosen people." This notion creates a link between faith and ethnicity in the Palestinian area during antiquity, contrasting with the Christian "Civitate Dei" (City of God), understood as the kingdom of God throughout the world, with no preferred area.

- Christians and Hebrew believe in the same God's characteristic, transcendence and immanence. Meanwhile Christian doctrine elaborate during the Council of Nicea of 325 AD the concept of Trinity, the Jewish refused that version. In the Hebrew view, God cannot lose his immanence in a period of history. This is the not recognition of Christ as Messiah.

(Enciclopedia Treccani (1))

- Historically Jewish and Christians could not do the same jobs. For Christian were the moral prohibition of giving loans with interest and in trading textiles. The Jewish population did those activities.

(Enciclopedia Treccani (2))

These historical events have influenced later in the construction of Jewish identity, and are to be taken into account for their proper understanding.

One world, an obscure origin, a clear meaning

GHETTO

Gasse is a southern German form related to Icelandic and Swedish gata (Norwegian gate, Danish gade) "street"; for the regular ss ~ t alternation compare German Wasser and Engl. water. Gata is an obscure word. Its unquestionable Gothic cognate is gatwo, but the origin of w in it has not been explained.

In some parts of the Romance speaking world a slangy borrowing from Germanic existed, a word traceable to gata and meaning "street," perhaps even "narrow street".

(Lieberman A.)

There are many scholars of philology and glottology who support the hypothesis that the neologism ghetto was born from the gutturalization of the Venetian term "geto - foundry" which defined the place where Jews were forced to live in Venice. In fact, the Ashkenazi Jews, among the first to accept the conduct together with the Italian Jews, spoke a language that did not include the sweet sound of the g. But it is one of the many

hypotheses.

The Venetian Republic established the first Italian ghetto in 1516. For the first time in our peninsula the Jewish population was bound to live in a specific area of a city. That area had gates that were closed during the night. The establishment of the ghetto was eliminated in 1797 (French invasion).

The ghetto still exists today, it is no longer a place of confinement, but a section of the Venetian sestiere of Cannaregio. It remained the center of the Jewish community of Venice, home to synagogues and other institutions. The Ghetto Nuovo is an island, with three bridges giving access to it.

b. Jewish Symbolism

1. Menorah

It is the seven-branched oil lamp, seven like the days of Creation, which was forged for the tabernacle in the wilderness and later used in the Temple. It is also a symbol of the light of the divine word that radiates in creation. It has become one of the symbols of Judaism since ancient times. The Romans represented her in the arch of Titus after having destroyed the Temple in Jerusalem and brought his furnishings to Rome in triumph



Image taken from https://en.wikipedia.org/wiki/Temple_menorah

2. *Star of David*

The Star of David is a hexagram made of two cross equilateral triangles. In Antiquity, the symbol appeared as a decorative motif. During the Medieval era, the symbol started to be identified with the Jewish context. The Kabbalah (the set of esoteric teachings of the mystical part of Hebraism) contains the numerical meaning that is possible to read with the hexagram. It became the symbol of Zionism in 1895, and now is present on the flag of Israel.



Image taken from https://en.wikipedia.org/wiki/Star_of_David

3. *Gematria*

The Gematria is an alphanumeric code.

Following this concept, words or phrases with the same numeric value are related and related with the number.

The numeric writing has been present in the Jewish tradition since a long time ago and is part of the Kabbalah.

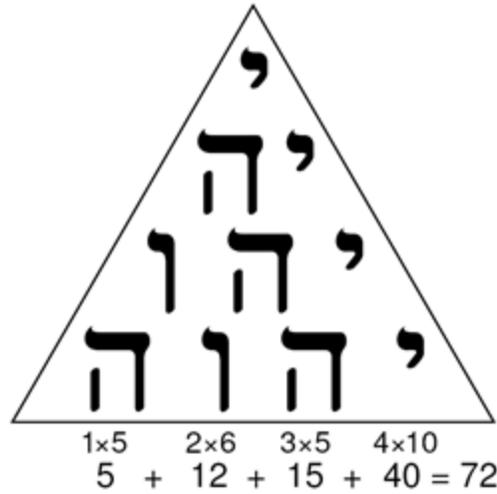


Image taken from <https://it.wikipedia.org/wiki/Gematria>

In the image shown above, the base of the triangle shows the name of G-d in Hebrew. It is the Tetragrammaton (four letters of the name of G-d: Yod He Waw He: 10-5-6-5: 26), and under the triangle are the numerical values.

After having exposed some considerations on the differences between Jews and Christians, and some Jewish symbols that recur constantly in Jewish history, we will now see, only hinted at, the stereotypes about Jews, divided into two types: physical and behavioral.

c. Stereotypes about Jewish

1. *Physical features*

Stereotyping Hebrews one of the physical characteristics that stick out is the nose. A big hooknose, accompanied with red or dark matted hair and a kippah, is the first stereotype that came to mind. All those characteristics are a sum of the negative aspects that the body can assume according to medieval and early modern prejudices.

(Lipton S.)



Image taken from https://en.wikipedia.org/wiki/Stereotypes_of_Jews

2. *Behavior*

The most common anti-Jewish stereotype concerns the avarice of the Jews which finds its origin in the obligation that Jews often had to lend money at interest. In Leviticus it is written "if your brother (...) falls into misery and has no means, help him (...) do not expect interests or profits from him". (Leviticus 25, 35-37). "He makes the stranger pay interest, but your brother doesn't charge interest." The New Testament renews the provisions unfavorable to usury, reaffirmed by the councils of Nicaea (325) and Carthage (398). In this historical context some Jews, to whom many jobs were barred and it was forbidden to own real estate, began to practice the loan of money at interest, and very often were obliged by law to exercise this profession which was instead forbidden, at least formally, to Christians.

Another stereotype, apparently positive, concerns the intelligence of Jews which, however, according to the stereotype, is used by them to obtain greater profits in trade and, in the most extreme conservative areas, to plot international conspiracies (see Protocols).

3. *The Merchant of Venice*

"We need the different, because the different is the other from us, against whom we

measure ourselves. It seems impossible, but we fail to live in consentaneous, in finding ourselves together. We live better, paradoxically, by comparing ourselves negatively with others. (...) And politics, which we also experience on a daily basis, takes advantage of this difference because it uses it. When the economic situation of a country or of Europe is in crisis, someone else is to blame, it is never our fault, it is never the fault of the history we have led or of the politics we have made, it is the fault of others. (...) We solve our problems with false answers. (...) It's simplism and it's also comfort, we think less, we think with our gut and the first answer, the one offered by someone else, we believe in that answer even if it's not the right one and we're not interested in looking at the situation as a whole. (...) We don't have the time to face complex realities, it fatigues our brain, it is much more comfortable for us to face simple realities".

This excerpt corresponds to the introduction of a lecture given at the Liceo Quadri in Vicenza, on April 19, 2017, by Professor Dario Calimani. In doing so, the violence that we impose on what is different is explained through a mental accommodation that leads to diminishing the value of diversity, relegating it to the sphere of intolerance and social exclusion.

Dario Calimani is retired professor at Ca' Foscari University in Venice, since 2021 he is again president of the Jewish Community of Venice. In 2016, he edited an important edition of *The Merchant of Venice*, by William Shakespeare.

It is a play written at the end of the 16th century. One of its characters is Shylock, a wealthy Jewish moneylender who is despised by Christians and who, in turn, despises them. This character reflects many of the stereotypes about Jews, so much so that the play has been subject to criticism of anti-Semitism over time.

Referring to it, Calimani argues that *"Judaism and Christianity are here two failed ideals, lacking a model of positive values: as in Marlowe's Jew of Malta, the truth is not the prerogative of anyone. The drama meets the expectations of its audience and offers them a villain that corroborates the historical prejudice, but it gradually subverts its own meanings, stimulating a dialogical and problematic participation of spectator and reader that opens not to ultimate truths but to further questions. The conclusion accepts reality as it is, unreconciled and suspect."*

Thus arguing that *"every meaning is systematically contradicted,"* the work concludes leaving *"a bitter feeling of incompleteness, due to the inability of all the characters to harmonize necessity with recognition and with gratitude, love with disinterestedness, duty with right, justice with humanity, mercy with justice, society with the different, man with man."*

We reported below some excerpts from the introduction to the work, explanatory of the conveyance, in it, of a plurality of stereotypes about the Jewish person.

"In the figure of the Jewish moneylender, who asks the Christian merchant for a pound of meat to guarantee a loan, The Merchant of Venice summarizes centuries of anti-Jewish prejudice: the Jew, descendant of deicides, stranger par excellence and inhuman profiteer, is the being for whom any harassment is only just punishment; an image of the Jew that, for over four hundred years, the Merchant has contributed not a little to transmit."

According to Calimani, *"The Merchant reflects and represents the cultural crisis of Elizabethan England in its relationship with the foreigner"* while not describing the historical reality of Venice at that time. In fact, Calimani continues, there are no references to the possibility for Jewish people to carry out exclusively "inferior" activities, to be owners of real estate or, again, to have no margin of autonomy in the definition of interest rates in the activity of usury, also not freely exercised, but imposed by the Serenissima.

"The drama, in fact, has at its center the stranger in his relationship with Venetian society, and reverberates the anxiety of a world disoriented by geographical discoveries, the new mercantile economy, the Copernican revolution, the Anglican Reformation, the cultural relativism of Montaigne, the inductive experimentalism of Bacon. It is an English cultural climate, more than Venetian, of an England that, while it looks to Venice as a model to imitate, is agitated by debates on usury, on the pros and cons of nascent capitalism, on the foreigner, on the city-country opposition, on the generational clash, on marriage, on the application of the law".

It basically outlines a world in which Jewish people, going back to the introductory concept, correspond to the different against which to hurl their identity crisis.

Sources:

- Calimani D., *L'ebreo nella letteratura inglese e Il Mercante di Venezia* - prof. Dario Calimani" Youtube, December 10, 2018, Video, 1:49 <https://www.youtube.com/watch?v=Quxs7FaGMvw>
- *Venezia, gli ebrei, l'Europa. Il Mercante di Venezia, storia e finzione*, 26/07/2016, article published in "moked/מוקד - the portal of Italian Judaism" <https://moked.it/blog/2016/07/26/il-mercante-di-venezia-tra-storia-e-finzione/>
- Calimani D. (ed.), (2016), *William Shakespeare Il Mercante di Venezia*, Venice: Marsilio

d. Some important historical events

1. Alexandrian riots (38 CE)

The Greek majority of Alexandria destroyed temples and statues of the Jewish minority who refused to apply an imperial law that required the presence of a statue of Caligula in every place of worship including synagogues. First mass Jewish massacre known to be.

2. Expulsion of Jews

Because of prejudices and intolerance, Jewish were expelled from various states of Medieval and Early Modern Europe. The chart shows dates and places where they went. And important evidence is that a lot of people went to Poland and eastern regions of Europe, others in the Balkan coasts and many in northern Italy.

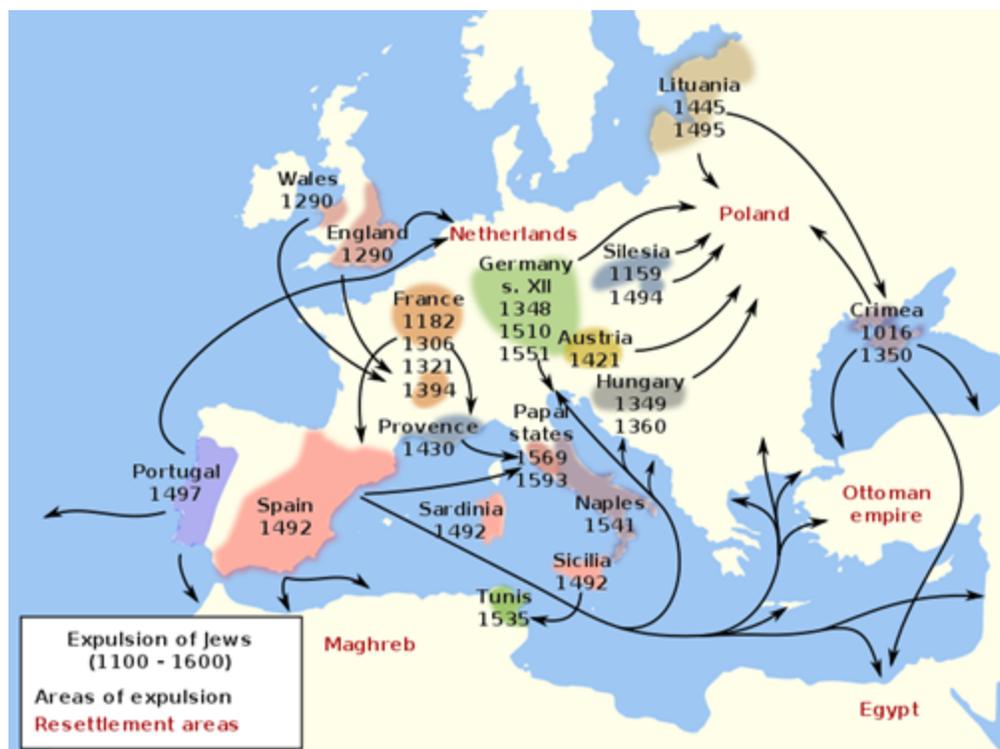


Image taken from https://en.wikipedia.org/wiki/Alhambra_Decree

3. *The Black Death (1347-50)*

During the Black Death, Jewish were accused of poisoning the wells causing the plague. No one had an idea of the real cause of the plague (the science of the time thought at stars, water, air, religious sins), and the scapegoat of that tragedy was found in the Hebrews. The same accuse of being infectors, was revived during the plague of the XVII century.

4. Alhambra Decree (1492)

Spain with the Reconquest wants to create a strong national state with a single language and a single religion. There is no room for non-Catholics, neither for Jews nor for Muslims. In 1492 Spain issued the Alhambra Decree, which obliged the Jewish population to convert to Catholicism or to leave the country. (Capra C., 2016).



Image taken from https://en.wikipedia.org/wiki/Alhambra_Decree

5. Pacta Conventa (1573)

In the Polish-Lithuanian Commonwealth the Pacta Conventa established religious tolerance formally in 1573. The tolerance was a need of the Commonwealth, due to the amount of minorities in the national borders and to the open policy regarding foreign people. In Poland foreign nobles could be elected as king, and foreign people were invited to come to cultivate the huge fertile lands under the control of the state.

The modern constitution of 1791 reduced the tolerance. (Treccani (3)).

6. General order No. 11 (1862)

Major-general Ulysses S. Grant ordered the expulsion of all Jews in his military district. The order was issued as part of a Union campaign against a black market in Southern cotton, which Grant thought was being run "mostly by Jews and other unprincipled traders" (National Park Service).

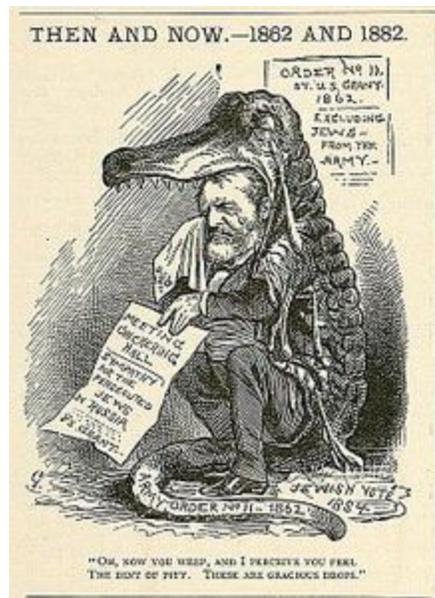


Image taken from <https://www.nps.gov/articles/000/ulysses-s-grant-and-general-orders-no-11.htm>

7. *Affaire Dreyfus (1894-1906)*

The Alsatian-Jewish captain Alfred Dreyfus was accused in 1894 of treason and espionage. The recent defeat of France against Germany and the loss of part of the national territory, exasperated the political climate in France.

The accused was to have plotted with Germans. That accusation was unfounded, but a summary process, united with the will of the parliament of not opening the case, led to the degradation and the incarceration of Dreyfus.

After years of sentences and a mobilization of the intellectual world (see E. Zola "J'accuse") the case was judged another time and Dreyfus was acquitted. The case showed the tense anti-Semitic climate that took place in France. The background accused for Dreyfus was that he was Jewish, and only a Jewish could betray the nation (Zola E., J'Accuse).

8. *Protocols of the Elders of Zion (1903)*

The Protocols of the Elders of Zion were printed in Russia in 1903. The intent was to channel the discontent of the population against the Jewish people quoting a Jewish and Mason conspiracy to take over the world.

The false documents presented in the pamphlet were not taken into consideration, and the majority of the conservative areas convinced themselves of the truth of the documents.

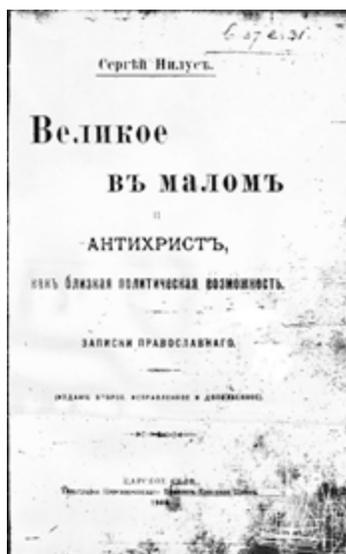


Image taken from <https://www.portalestoria.net/IMAGES%20313/protocols%20-%20en.pdf>

e. Early recent cases of anti-Semitism

1. Attack to a Swedish Synagogue (9 dec 2017)
(<https://www.express.co.uk/news/world/890360/Sweden-Gothenburg-synagogue-terror-at-tack-petrol-bombs-gang-masked-men>)

2. Man arrested trying to burn a block of flat for kill Jewish (2018)
(<https://thehill.com/blogs/blog-briefing-room/news/396940-florida-man-accused-of-trying-to-burn-down-condo-to-kill-all>)

3. Anti-Semitic graffiti on a synagogue in Oakland (2017)
(<https://www.jweekly.com/2017/09/21/anti-semitic-graffiti-defaces-oakland-temple-sinai-r-osh-hashanah/>)

4. Murder in a synagogue in Pittsburgh (27 oct 2018)
(<https://www.cbsnews.com/live-news/pittsburgh-shooting-synagogue-today-suspect-robert-bowers-squirrel-hill-live-updates-2018-10-29/>)

5. Swastikas spray-painted in the office of a professor in New York (2018)
(<https://edition.cnn.com/2018/11/29/us/swastika-vandalism-columbia-university/index.html>)

f. Data...

Study of the European commission about “Young Jewish Europeans: perception and experiences of anti-Semitism”, 2019. The pamphlet shows perception and data of how the young Jewish European fills regard their experiences of anti-Semitism.

(https://fra.europa.eu/sites/default/files/fra_uploads/fra-2019-young-jewish-europeans_en.pdf)

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3. GOOD PRACTICES URBAN GAMES

The Echad project, created to counter anti-Semitism, involved young people in experimenting with good practices. Good practice means: "A good practice is not just a practice that is good, but a practice that has been shown to work well and produce good results, and is therefore recommended as a model. It is a successful experience that has been tested and validated, in a broad sense, that has been repeated and deserves to be shared so that more people can adopt it" (FAO, 2015).

Urban Games mean: "public performances engaging passersby in metropolitan areas" (Ferri and Coppock).

During the mobility, the youth workers developed urban games on the theme, which will be explained below. Each urban game has a specific game dynamics and differs in texture and materials. All the games, however, have the same goal, to counter anti-Semitism and to make known the reasons for prejudice.

Sources:

- FAO, *Good practices template*, 2015
- Ferri G., Coppock P., *Serious Urban Games. From play in the city to play for the city*, in *Media and the City: Urbanism, Technology and Communication* (pp.120-134) Chapter: 9 Publisher: Cambridge Scholars Publisher

3.1 GAME 1: JEWISH HISTORY, TRUE OR FALSE

Premise: The game intends to briefly investigate the history of the Jewish people and the prejudices that have seen them victimized through a series of 3 quizzes in true / false mode consisting of 5 questions each.

Subject: The participant will be accompanied by a guide who introduces the game to three stations in which he will be given a true / false quiz.

The participant will have to answer the quiz and once finished he will be given feedback with the result achieved. For each correct answer there is a prize of a chocolate coin, in

case of wrong answer nothing is won. Each question in the feedback phase will be accompanied by a brief explanation of the answer. At the end the participant wins the chocolate coins he has earned and the results of the quiz with the relative explanations. The participant is also asked to be photographed and to fill in a release so that his image can be published on the social pages.

Introduction: The Jewish population is one of those that historically has been most affected by judgments and prejudices. Since the Great Diaspora, coexistence between the Jewish population and other peoples has not always been peaceful and, unfortunately, has often been enriched by prejudices and intolerances.

Are you able to orient yourself in this sea of facts?

Test your knowledge with a quiz!

Materials: 3 locations where quizzes are taken;

3 quizzes of 5 questions printed in various copies (about 20 for each quiz) in double language IT / EN;

Chocolate coins;

Release for photographs;

Gadgets to be given to the participants.

Participants: 4 participants of the project (1 introducing and accompanying and 1 for quiz);

2/4 participants who are given the quizzes.

Carrying out: Participants are greeted by the first person who explains the game, its objectives, methods and what can be won. Participants are then accompanied to the first station where they are welcomed by a Youth Worker (YW) who administers the first quiz of 5 questions to be answered true or false.

At the end of the quiz the YW gives participants an account of how many answers they have guessed, gives them the explanations of these answers and the equivalent of a chocolate coin for each correct answer. Then leave participants with a copy of the test with questions and explanations.

The same procedure is repeated by bringing the participants to the second YW which will give the second quiz in the same way as the first.

We then proceed to the third and last YW, which after administering the quiz and paying the amount of chocolate coins, gives general feedback to the participants based on the overall progress of the quiz.

Participants are then asked if they want to be photographed by signing a release form and given a gadget from the project.

Quiz series:

QUIZ 1

QUESTION 1:

The Jewish population in ancient times was deported to Egypt and enslaved by the Pharaonic government (1800 BC c.).

ANSWER 1:

FALSE

Explanation: According to the Scriptures, Jacob with his 12 sons moved to Egypt, in Goshen, following a famine in the land of Canaan. The descendants of these were then enslaved by the pharaonic government according to the Bible.

QUESTION 2:

The Jewish people, upon their return from Egypt, formed a solid and unitary kingdom that remained strong until the Persian conquest of Palestine.

ANSWER 2:

FALSE

Explanation: The United Kingdom of Israel was formed around 1030 BC. when the tribes of Israel called Saul to govern in a unified manner (the Exodus is datable according to the Scriptures to 1400 BC). Furthermore, the unitary reign lasted only until 930 BC. with the death of King Solomon. The kingdom will be divided into the Kingdom of Israel and the Kingdom of Judah, which will then be conquered by the Babylonians.

QUESTION 3:

The dispersion of the Jewish people begins in the VII-VI century with the conquest of the Kingdom of Israel by the Babylonians.

ANSWER 3:

TRUE

Explanation: The Kingdom of Israel and that of Judah were conquered by the rulers of Babylon in 597 BC. In 587 BC. the Jewish population was removed from the territory of Canaan and the First Temple was destroyed following a revolt.

QUESTION 4:

The first anti-Semitic writings can be found starting from the third century BC.

ANSWER 4:

TRUE

Explanation: The first anti-Semitic writings that echo ancient stereotypes of the previous pharaonic past find traces in Ptolemaic Egypt.

QUESTION 5:

One of the first examples of revolt against the Jewish minority with scenes of popular anger and violence is found in Alexandria in Egypt in 38 AD.

ANSWER 5:

TRUE

Explanation: At the time of Emperor Caligula, the Greek majority of Alexandria railed against the Jewish minority accusing them of not honoring the emperor and of contributing to the unrest in the city. The minority was attacked and symbolic buildings of the Jewish minority were destroyed. The event is known as the Revolt of Alexandria of 38 AD.

QUIZ 2

QUESTION 1:

During the Roman Empire, Jews were persecuted along with Christians on various occasions.

ANSWER 1:

TRUE

Explanation: The persecutions against Christians began under the principality of Nero and ended at the end of the third century AD. (Edict of Serdica of 311 and Edict of Milan of 313 AD which granted religious tolerance), but especially in the early stages Jews and Christians were confused by the Roman authorities. This resulted in Jews being persecuted along with Christians.

QUESTION 2:

Emperor Hadrian, famous for his philosophical culture and for the admiration of Greek culture, rebuilt Jerusalem but forbade Jews from living there.

ANSWER 2:

TRUE

Explanation: Jerusalem was destroyed by Emperor Titus in 70 AD. and it was rebuilt by Hadrian in 130 AD, who however, after the third Jewish war (132-135 AD) forbade it to

the Jews, who were enslaved and expelled from Judea, which changed its name to Palestine. Jews were allowed to enter the city only for the festival on the day of Tisha b'Av.

QUESTION 3:

Jews were accused by Christians of killing their god (deicide) and therefore subjected to sanctions and restrictions.

ANSWER 3:

TRUE

Explanation: Christian doctrine has long accused the Jews of condemning Christ to death and thereby killing their divinity. It will be this consideration to motivate, several times in the course of history, acts of violence against Jews or their restrictions.

QUESTION 4:

During the Middle Ages, Jews were required to wear clothes of a different color from others in order to be recognizable.

ANSWER 4:

TRUE

Explanation: During the Middle Ages, the Jewish population was required to wear clothes of a color, usually yellow, which made them recognizable. Often it was also required to wear a specific headdress. The decision was taken during the Fourth Lateran Council of 1215. These provisions were not always applied by European governments.

QUESTION 5:

Jews during the Middle Ages were the only ones in Europe who could lend money to non-Christians and who could do so in general with an interest rate.

ANSWER 5:

TRUE

Explanation: The Catholic doctrine of the time held that the lending of money with interest was a sin and therefore remained an occupation forbidden to Christians. Because of this belief, some careers, such as tax collectors, debt collection or interest-bearing loans, were reserved for Jews only, thus feeding many stereotypes about their greed.

QUIZ 3

QUESTION 1:

The first European ghetto was born in Venice in 1516 in order to accommodate the large Jewish population present in the city.

ANSWER 1:

TRUE

Explanation: The Serenissima required the Jewish inhabitants to live in a specific area, that of the ghetto, from which they could move freely only during the day (the gates were closed at night). The causes were multiple (control of the activity of lending money with interest, accused of having caused the fire of 1506 with their sins) and the ghetto survived until the Napoleonic occupation of the city in 1797.

QUESTION 2:

During the plague epidemic of 1346-53, the Jews were accused of spreading the infection by poisoning the wells of the cities.

ANSWER 2:

TRUE

Explanation: During the great plague epidemic, the causes of which were unknown at the time, the Jewish population was accused of spreading the infection by poisoning city wells. Remember that Jews and non-Jews used different wells to supply themselves with water.

QUESTION 3:

Starting from the modern age, European states began to implement tolerant policies towards Jewish populations, even freely welcoming those who fled from other countries where they were oppressed.

ANSWER 3:

FALSE

Explanation: European nations will come relatively late in issuing tolerant laws towards the Jewish population (they will do so in the wake of the Enlightenment). There are several cases in which various nations have instead expelled Jews from their territory (Germanic Empire 1066, Spain 1492, Portugal 1496). The first tolerant legislations in Europe are: Austrian Empire 1781, Poland-Lithuania 179, Piedmont 1848, England 1866, Germany 1870, Russia 1919.

QUESTION 4:

The Muslim world was exempt from the violence against the Jewish population that occurred in Europe, given its recognized tolerant nature.

ANSWER 4:

FALSE

Explanation: Anti-Semitism was also widespread in countries with a Muslim majority.

The Ottoman Empire had dedicated legislation for each confession (Capitulations) and only Muslim subjects were exempt from some taxation. Furthermore, episodes of violence dictated by prejudices and accusations occurred on the Muslim side of the Mediterranean (Baghdad 1828, Affair of Damascus 1840, events in Marrakech Fes 1864, Babol 1867, sacking of the synagogues of Tunis 1869).

QUESTION 5:

In the twentieth century, National Socialist Germany was the first nation to take repressive actions against the Jewish population, after these had ceased in the previous century.

ANSWER 5:

FALSE

Explanation: Between the end of the nineteenth century and the beginning of the twentieth, there were several European countries in which very serious actions against the Jewish population took place.

Among the best known are the Affaire Dreyfus (1894-1906) in France, the violence unleashed following the spread of the false document of the Protocols of the Elders of Zion (1903) in Russia, the pogroms during the Russian revolution and the civil war Russian (1917-1922).

During the Weimar Republic (1918-1933), however, the Jewish population was relatively tolerated, to the extent that some Jewish organizations were granted public recognition by the state.

3.2 GAME 2: THE MERCHANT OF VENICE

Premise: The game aims to make the participant relive the social context in which Shakespeare's "The Merchant of Venice" takes place. The participants will insert themselves in the life of the protagonists and will understand the reasons behind some choices.

Subject: The participant will be accompanied in a game in which he will have to make choices, following the story traced in the play.

The participant will have to answer some questions that will make him understand what was the context, the Venice of the sixteenth century, in which the plot takes place.

There are no exact answers, but every action involves an explanation. The participant with his choices will be able to relive or rewrite the play.

At the end the participant keeps with him the explanatory documents and a possible reward in chocolate tokens.

The participant is also asked to be photographed and to fill in a release so that his image can be published on the social pages.

Introduction:The story tells of two young Venetians, Bassanio and Portia, who want to get married, however the suitor does not have the money to be able to carry on the courtship.

Bassanio is therefore forced to ask for a loan and asks his friend Antonio for it, who, however, does not have it at that moment. Antonio then turns to Shylock, a rich Jewish usurer and competitor of Antonio (who also lends money, but without usury).

Shylock lends the money to Bassanio with Antonio's guarantee and can then woo and later marry Portia.

Antonio, however, is unable to pay the debt and is therefore dragged to court by the usurer (already proven by the fact that his daughter Jessica has decided to run away with a Christian), who claims, according to their agreement, a pound of meat of the debtor.

The trial eventually ends, thanks to a stratagem hatched by Portia, with Shylock being pardoned by the doge for trying to make an attempt on Antonio's life (to take a pound of flesh, the blood of a Venetian citizen would have had to be shed) but that at the same time he is expropriated of his assets, granted by Antonio and the Doge to his daughter Jessica.

In the game the participant will be able to put himself in the shoes of the protagonists and help the two young people to get married, asking for money, and then participate in the process.

Materials: 3 workstations (1 Christian and 1 Jewish money counter, 1 court);

4 explanatory cards;

graphics;

chocolate coins.

Participants: 1/2 participants;

1 person who introduces and explains the game;
5 staff members (to play Bassanio, Porzia, Antonio, Shylock and the Doge).

Carrying out: Participants are welcomed by a couple of Youth Workers (YW) who explain the game, its objectives, methods and what can be won. After receiving an explanation of the plot of the play and a storyboard with general instructions about the story and the period, they find themselves in the first station where they are asked a question: how to get the money?

For each question they will be accompanied by YW who will assist them and will reveal the next stages of the game.

Based on each choice made, the participant will be denied or allowed an action, complete with an explanation of the lawfulness of the action.

The game continues with the participant continuing his choices until he reaches the end of the process, acquiring information about the context in which the work is set.

At the end the participant gets a quantity of chocolate coins (part of Shylock's patrimony) and the gadgets of the project.

Participants are then asked if they want to be photographed by signing a release form and given a gadget from the project.

Content:

QUESTIONS and EXPLANATIONS:

QUESTION 1: I need money to be able to marry Portia. Shall we go to my friend Antonio's Christian counter or to that of the Jewish usurer Shylock?

ANSWER 1: In both cases, Explanation 1 is read.

EXPLANATION 1:

Antonio's bank does not have the necessary money for the loan, so it is necessary to contact Shylock to obtain the sum. However, the Jew lends to usury, an activity that Antonio is not allowed as a Christian and a reason for the clash between the two.

In the sixteenth century in Venice, as in the rest of the Christian world, usury was allowed only to the Jewish population, as it was considered too impious. Indeed, this activity was regulated by public authorities and was therefore not a free choice of individuals.

QUESTION 2: I need to ask for a loan from Shylock, but I need a guarantor, do I ask Antonio to do it? And under what conditions?

ANSWER 2: In both cases, Explanation 2 is read.

EXPLANATION 2:

Shylock asks Antonio to contract that he can get a pound of his meat in case he doesn't pay his dues. This testifies to the cruelty of which the Jews were thought possible, a belief that nevertheless had no reason to exist since, historically, the religion of the citizens has never been an incentive to crime.

QUESTION 3: We are at the trial where Shylock takes Antonio to claim his debt. Do you enforce the law or the fact that one is a Christian and the other a Jew?

ANSWER 3: In both cases, Explanation 3 is read.

EXPLANATION 3:

Although Shylock and Antonio both live in Venice, they are not entitled to the same legal treatment, in fact one is Jewish and the other Christian. At the time, in fact, religion was a strong distinction to be able to judge a sentence, on the basis of the principle "Cuius regio, eius religio", i.e. the subjects were required to conform to the religion of their prince (in this case the authority of the Doge).

Antonio is therefore fully a Venetian citizen, Shylock is not. Having wanted to attack Antonio's life by asking for a pound of his flesh is therefore not a simple crime, but as a more serious thing as the life of a Venetian citizen has been threatened (a condition from which Shylock, a Jew, is excluded).

According to this principle, at the end of the trial Shylock is expropriated of his properties because he is not considered a true Venetian, as well as guilty of a crime.

3.3 GAME 3: MAPPING

Premise: The game wants to guide the participants through the choices that can be made in a given context and what consequences or motivations they can have.

Subject: The participant receives a storyboard in which the reference context is exposed. The participant must put himself in the shoes of a Jewish person in the Venice of 1500/1600 and must make some choices by answering some questions. Based on the answer given, he will proceed in a direction that will lead him to answer other questions.

Introduction: A person of the Jewish religion in the Venice of 1500/1600 found himself living a different life from the one we live today, not only because of technological differences but also because of a series of things that he could or could not do according to the legislation or to the common feeling of time.

A clarification: the Republic of Venice was a state able to grant relative freedoms to women, who found themselves holders of rights that were denied them in other states (in Venice there was the first woman graduate in the world, Elena Lucrezia Corner Piscopia, Venetian women could dispose of their possessions and dictate wills, they could manage economic activities without being subjected to the protection of a man).

In the game the participant will be able to think of himself as a woman as much as a man, while bearing in mind that this is an anachronism, as many careers were closed to women as such.

Materials: 6 workstations;

5 questions;

13 answers;

7 boxes;

graphics for the route;

adhesive tape to indicate the path.

Participants: 1/2 participants;

1 person who introduces and explains the game.

Carrying out: The participants, after having received the explanations and a storyboard with general instructions about the history and the period, find themselves in the first station where they are asked a question with 3 possible choices. Each choice corresponds to a specific direction in which the participant then finds himself going (the choices can also turn out to be dead ends, in which the participant finds a box and is forced to go back and choose another option).

The game continues with the participant continuing his choices until he reaches the end. Each choice replicates the same possibility that occurred the first time (3 options, some of which may be blind).

At the end the participant finds a box in which the final explanation of the game itself is found.

Content:

QUESTIONS:

QUESTION 1:

Are you getting ready to leave the house, how do you dress?

ANSWERS:

I wear a yellow robe (go to question 3)

I put on a hat (go to question 2)
I wear what I prefer most (go to box 1)

QUESTION 2:

Go to work, what work do you do?

ANSWERS:

Public Official (go to box 2)
Used textile dealer (go to question 4)
I lend money with interest (go to question 5)

QUESTION 3:

You are of German origin (Ashkenazi), what job would you like to do when you grow up?

ANSWERS:

Work in a pawnbroker (go to question 4)
What I like most and suits my tastes (go to box 3)

QUESTION 4:

You come home from work. Where do you live?

ANSWERS:

Near Piazza San Marco (go to box 4)
In the Ghetto (go to the end)
Near the Arsenal (go to box 5)

QUESTION 5:

It is evening and the weather is pleasant. Would you like to go out?

ANSWERS:

No (go to the end)
Yes (go to box 6)

END:

Read the contents of box 7.

BOXES:

BOX 1:

No, you can't wear whatever you want. The Jewish population was required to wear clothes of a color, usually yellow, which made them recognizable. Often it was also required to wear a specific headdress. The decision was taken during the Fourth Lateran Council of 1215. These provisions were not always applied by European governments.

BOX 2:

No, the career of public servant belonged to people of the Christian faith. The Hebrews could fill specific job roles, and mainly the second-hand trade, loan with interest, trade with other non-Christian people and the medical profession.

BOX 3:

No, you can't do the job you like best. Ashkenazi Jews of German origin, the first to arrive in the city from abroad, were required to run pawn shops and interest-based lending activities, prohibited to Christian inhabitants. The Levantine Jews, on the other hand, were destined for trade.

BOX 4:

No, you cannot reside in this area. The Serenissima from 1516 imposed on the Jewish inhabitants to live in a specific area, that of the Ghetto, from which they could move freely only during the day (at night the gates were closed and guarded by Christian guards paid by the inhabitants of the ghetto).

BOX 5:

No, you cannot reside in this area. The Serenissima from 1516 imposed on the Jewish inhabitants to live in a specific area, that of the Ghetto, from which they could move freely only during the day (at night the gates were closed and guarded by Christian guards paid by the inhabitants of the ghetto).

BOX 6:

No, you cannot leave the Ghetto at night. Since 1516, the Jewish inhabitants have lived in a specific area from which they could only move freely from dawn to dusk (at night the gates were closed and guarded by Christian guards paid by the inhabitants of the ghetto).

BOX 7:

In the various periods and in the various countries not all minorities were accepted and integrated but they also found themselves making some obligatory choices.

Do you think there are minorities in your country who suffer discrimination and who find themselves having to make obligatory choices?

Do you think you can do something to change the situation.

3.4 GAME 4: SYMBOLIC PUZZLES

Premise: The game aims, through a search of the various pieces of the puzzle, to introduce the participants to two of the most famous symbols of the Jewish community and some of their meanings.

In order to solve the puzzles and know the explanations, the participants must collaborate with each other and with the other participants (it is possible to swap the pieces) in order to complete their puzzle as soon as possible.

Subject: The participants, divided into groups, are asked to put together two puzzles scattered around the city, each consisting of 6 pieces. On one facade there is an image, on the back an explanation of its meaning. The image and the explanation are then dissected into various pieces and must be reassembled in order to be able to read and see them in their entirety.

In order to compose your own puzzle it is also possible to deal with the other participants in order to be able to exchange pieces in the event that the two groups have taken a piece that does not belong to their puzzle by mistake or by will.

The images are a Star of David and a Menorah.

At the end the group wins the puzzle and some chocolate coins based on the time taken to complete everything.

The participant is also asked to be photographed and to fill in a release so that his image can be published on the social pages.

Introduction: The Star of David and the Menorah are two of the best known symbols related to the Jewish community all over the world, however their meaning and their symbols are not often known to everyone...

Let's find out some of these meanings together trying to put together a puzzle!

Materials: 2 puzzle graphics printed with an image on the front and explanations on the back;

Removable adhesive material;

Chocolate coins;

Clues to where the pieces are placed.

Participants: 2 groups of 4 people each;

2/4 staff members follow the group and give directions and explanations about the game.

Carrying out: Participants, divided into 2 groups, are welcomed by a couple of Youth Workers (YW) who explain the game, its objectives, methods and what can be won.

Participants then receive a series of clues as to where the pieces of their puzzle are to be reassembled and are followed by the YW.

At the end of the search, the groups are asked to reconstruct their puzzle as soon as possible and, if necessary, to exchange the pieces with their opponents. Whoever completes their puzzle first gets a reward in chocolate tokens. Both groups will get some tokens and they will be able to keep the puzzle.

Participants are then asked if they want to be photographed by signing a release form and given a gadget from the project.

Content:

IMAGES and EXPLANATIONS:

IMAGE 1: Star of David

EXPLANATION 1:

- The Star of David, in Corpus Hermeticus, represents “What is below is like what is above, and what is above is like what is below, to work the miracles of the One reality. And since all realities are and come from one, through the mediation of one, so all realities are born from this unique reality through adaptation”, a principle that represents the perfect union of spirit and matter.
- The Star represents one of the ways in which a hexagram can be given, that is a polygon, a starry polygon with six points. It is the union of two equilateral triangles. The intersection is a regular hexagon.
- According to a traditional interpretation, the triangle with the vertex facing down represents the "watery" and the "feminine" while the triangle with the vertex facing up represents the "fiery" and the "masculine".
- Another interpretation sees the triangle with the vertex pointing upwards indicating "air" and the one with the vertex pointing downwards the "earth".
- The origin of the symbol is still not perfectly known, however some scholars date it later to the origin of the Jewish religion, giving rise to it in the context of the Kabbalah (12th-13th century BC).
- It has been the international symbol of Zionism only since 1897 (the year it was adopted as a symbol by the First Zionist Congress).

IMAGE 2: Menorah

EXPLANATION 2:

- The Menorah is one of the oldest symbols of the Jewish religion. In the Hebrew Bible, God reveals the Menorah to Moses in the book of Exodus (Exodus 25: 31–40).
- The Menorah has represented the Jewish religion and its cult since ancient times, so much so that Menorahs were present in the Temple of Jerusalem before its destruction, as reported by ancient sources (Flavius Josephus, Jewish Antiquities). There is also a representation of him in the Arch of Titus which celebrates the Roman victory in the First Jewish War.
- The Menorah is also present in some Christian churches, especially medieval. In early Christianity, in fact, the "seven" symbolized the unity of the divine and the earthly, since it united the "three" of the trinity and the "four" of the earthly cardinal points. At the same time remember the seven gifts of the Holy Spirit.
- Sometimes, when teaching students the Hebrew language, a seven-lamp menorah chart is used to help students remember the role of the Hebrew verb binyamin.
- There is a plant, *Salvia Palaestina*, widespread in the Syrian-Palestinian area, which has a shape that recalls that of the Menorah and which is thought to have influenced the representation of the same.
- The symbol is featured on the official national coat of arms of the state of Israel.

4. GAME DESIGN WITH CANVAS

The following Canvas have been used in connection with non-formal education activities with the purpose of facilitating the group in the learning process. Designed specifically for the project, they can be used by educators, teachers, and students to create a thematic game.



1- Explore violent ideologies

Useful tool to facilitate the game design group in reflecting on the theme and deepening the topics on which the game should focus.

Often violence arises from ideologies and beliefs shared among like-minded people and upheld as just and reasonable.



2- Define the challenge

Useful tool for defining the type of change you want to activate with the game.

3- Define the learning success



Useful tool to define the educational path of the game and the Goal of impact on the player.

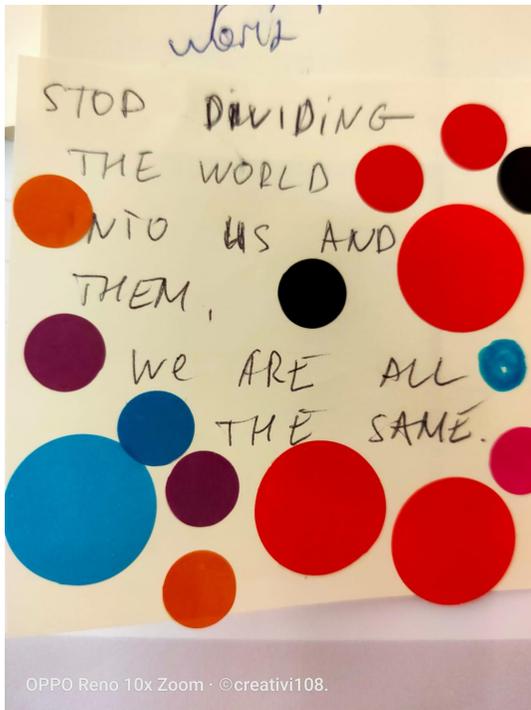
4- Story telling game

Useful tool for designing the narrative to support the game, which will have to support the educational goal of the activity.



5- Put in the game into action

A tool for working in groups, useful for breaking down actions in time and activities for participants.



CANVAS

EXPLORE VIOLENT IDEOLOGIES

<div style="border: 1px solid #ccc; padding: 5px; margin-bottom: 10px;"> BELIEFS · What beliefs cause violence actions? </div> <hr/>	<div style="border: 1px solid #ccc; padding: 5px; margin-bottom: 10px;"> ACTIONS · What are violent actions determined by these beliefs? </div> <hr/>
<div style="border: 1px solid #ccc; padding: 5px; margin-bottom: 10px;"> CHANNELS · What kind of communication do violent ideologies use? </div> <hr/>	<div style="border: 1px solid #ccc; padding: 5px; margin-bottom: 10px;"> MESSAGE · What are the contents of their messages? </div> <hr/>

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DEFINE THE CHALLENGE

we wish

LEARNING

GOAL

we can do in the game

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CREATIVI
108

DEFINE LEARNING SUCCESS

USER · Who will play with the game?

IDEA GOAL · What idea do you want to promote?

EVALUATION · How will learning be evaluated?

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CREATIVI
108

STORY TELLING GAME

LEARNING GOAL:

METAPHOR:

1	2	3	4	5

 Brain storming _____

PUT IN THE GAME INTO ACTION

 TO DO →
  TEAM name _____
  Time: ○ = _____ minutes?

	<input type="checkbox"/>												
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5. VENICE GAMES

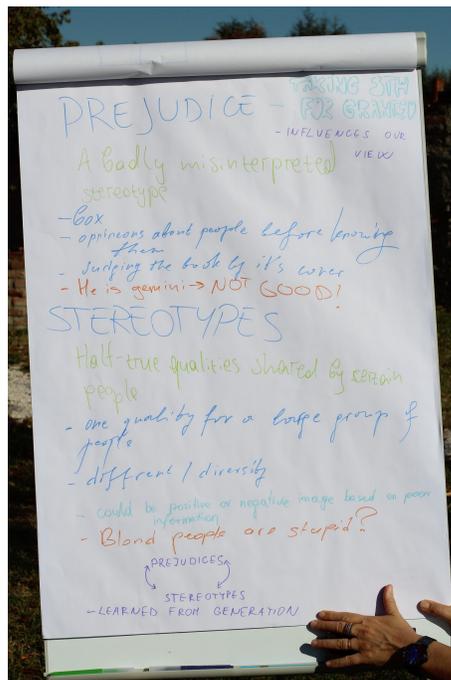
During the Erasmus+ youth exchange, we have realized paths to involve young people in generating reflections on anti-Semitism through Urban Games.

In the following pages, we will illustrate the process of non-formal education carried out with the support of the trainer Anna Albertarelli. The aim was to use the urban spaces of the Jewish ghetto of Venice as a basis for the elaboration of a reflection on anti-Semitic stereotypes throughout history.

This process is a model that could be proposed in Venice for activities with groups of young people.

Day 1

After body awakening exercises, the morning of sharing begins with some activities.



EXERCISE 1: Reflection on the definition of stereotypes and prejudice in general. Participants break into small groups and write a definition of stereotype and prejudice together. Once they have written the definitions, they should share them with everyone else through one spokesperson per group.

EXERCISE 2: Reflection on what comes first: stereotype or prejudice? The small groups, created before, share their reflections. What emerges from this exercise is the circularity of the two concepts that share a relationship of reciprocity.



EXERCISE 3: Activity to release tensions and learn to better flow with the group. Participants close their eyes and listen to the music of Jewish culture. How does this music move everyone?



EXERCISE 4: Work in pairs. One in front of the other, participants share a moment, a situation or event in which they felt affected and victimized by prejudice or stereotype.



Question to the group to get into the subject of antisemitism: “Are any of you Jewish?”
Participants said no.

EXERCISE 5: “When you say the word Jew what images come to mind?”



Participants responded with a series of alleged features:

- 1) Stingy people
- 2) Long nose
- 3) Salesmen and entrepreneurs
- 4) Rich people
- 5) Hat
- 6) Klezmer music
- 7) Curly hair
- 8) Big, strong families
- 9) Conservatives
- 10) The symbol: the Star of David
- 11) Holocaust
- 12) The colour yellow
- 13) Intelligent, polyglot
- 14) Circumcised
- 15) Judaism
- 16) Diaspora
- 17) The Wailing Wall
- 18) Hollywood
- 19) Patriarchy

20) Matriarchal descent

21) Candelabra

Divided into groups of 5



EXERCISE 6: Write a few words, related to those written above, that refer to an artistic, political, religious, or social context. The exercise should be done with a "hit and run" to create logical connections, based on impulses and not on reflection; this is useful to understand that prejudices and stereotypes are perpetuated over time, with such speed that people do not stop to reflect on the prejudice.

EXERCISE 7: From what does prejudice against Jews originate? Make research about how prejudices about Jews originated, prior to World War II.

After spending 30 minutes for research, participants have to describe each group's research to the others and to reflect on these questions: did you discover something you didn't know? Did you already know something?

RESULTS: Prejudices against Jews arise and they are:

1) Religious:

- Jews feel special because they are from the land of Jesus
- They are a closed society: circumcision and marriage are explained because they can only marry each other

- The Jews killed Jesus Christ
- Jewish Universalism
- Jews refused to be baptized and thus were excluded from many countries; they were also persecuted during the Crusades
- 2) Economic:
 - Concerning a prejudice that arose in the last 100 years
 - Because of Shabbat, they refuse to work on Saturdays and this is very uneconomic
 - Because of the fact that they got most of the prestigious jobs in Europe
 - Prejudice because they were bankers and worked with money, which was forbidden by the Christian religion because lending money was considered the devil's work
- 3) Political:
 - They don't have newspapers or publications in their own language so no one cares about
 - In ancient times, during the Roman empire, they refused to accept Jews; Martin Luther King wrote a book against them; Karl Marx considers them capitalists
 - Holocaust



EXERCISE 8: Through a process of empathizing, walking or sitting alone and identifying with a Jewish person, participants tried to identify with being Jewish for a moment. They tried to understand and feel what a Jew at this moment in history or in the past can feel, what a person experiencing these persecutions can feel; the suggestion being that all the prejudices we found are against us.

The feelings felt by the participants are written down anonymously on some sheets of paper and immediately read in a circle, one at a time, fishing at random from the set of written thoughts.



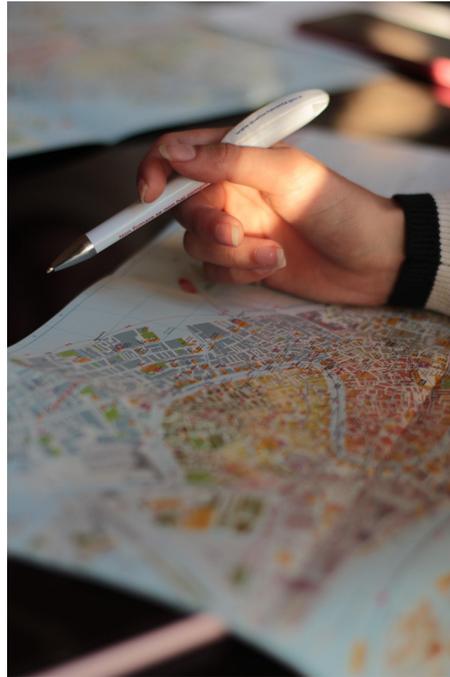
Day 2

After summarizing what was done the previous day, the participants carry out activities consistent with the continuation of the creative process, starting from learning the definition of stereotype by Adorno et al.

Stereotypes and prejudices occur together, in a circular relationship, and produce intolerance from which hatred is generated, which is concretely manifested through words, attitudes, actions and deeds. What does this produce? They discover that it is produced by collective thinking.

Then, follows the explanation of the Jewish character in *The Merchant of Venice*, adding more about his characteristics, and his correlation with the theme of the project (prejudices, stereotypes against Jews: anti-Semitism).

EXERCISE 9: finding information about the Jewish ghetto.



All the research conducted by the group must be kept, it will be useful to the different groups for the work that will be done in Venice, which will be as follows: the participants will have to create a narrative using emotional tools, thoughts, culture and history.

The groups will be travelers, discovering Venice and the Jewish ghetto, and they will also have to narrate the experiences through what they learned during the previous days and through their emotions.

This means that the group is one body: in this body, however, there are many different emotions, thoughts and ways of seeing things;

Suggestions:

- 1) one could imagine being in the present and a moment later being in the 1600s (the historical period in which *The Merchant of Venice* is set) (example of the film *Tenet*);
- 2) you could think as one person: during the video several people alternate, but they always impersonate the same figure.

They will use the thoughts they wrote the day before, which will be divided into groups: the thoughts can be read or filmed, or be the subject of a picture.

The groups will have to choose which activity to specialize on in Venice, to create the storytelling, among three possible options:

- 1) Video Making
- 2) Creating contents for social media

3) Creative writing



The final product will be a video of minimum 5 minutes and maximum 10 minutes, in which will be told a travel route, not tourist, from Piazza San Marco to the Jewish ghetto. The activity to be carried out before making this final product is a storyboard starting from the mapping of the route to be taken in Venice. The route must be composed of multiple stages, where the group will stop to produce materials containing emotional reflections, historical notions and aesthetic descriptions.

All materials should be produced through videos, photos and written texts.

The final work should not be a travel guide, but rather an emotional guide to the travel experience.

Everything produced will be collected and edited together, by each group, over the next two days during two communication workshops where videos, social media content and creative writings will be created.

The written material will accompany the creation of the videos and posts and will be used for the final manual.

Day 3



A day in Venice; the 3 groups go on their "journey" following the stages they have agreed to visit. The previous day, in fact, the routes and the storytelling tools to be used were designed, including the content. Each group worked with the smartphone to collect images, videos and short clips for video editing. Tools, the latter, used for the campaign to be implemented on social. The last stop of the journey is the center of the Ghetto square. In this very square, at the end, the participants send an intimate, private and symbolic message to the people, places and events of the past.



Day 4

Participants begin the day with some body exercises aimed at making connections between the gestures, sensations and thoughts that the body experiences and what is happening negatively within society, such as the spread of prejudice and stereotypes. Each body and sensory exercise is used as a metaphor for the aspects that have been analyzed in the previous days.



What emerges from this exercise is that the anger you want to vent must be handled with the person in front of you. If you want to vent your anger, you should not move it to people, but for example to objects or deal with it through sports.

It also emerges that managing harmony with other people is not easy. It is important to perceive things also through the body in order not to observe things only from a cognitive-intellectual point of view. It is important to be crossed by the strongest situations that make us angry, sad. We have to learn to accept and manage them in order to have moral integrity.

The exercises were done to find harmony and then to break this harmony. When you are at the center you have to find your moral integrity which is combined with the concept of ethics.

The participants processed in groups the material collected in Venice for the production of a video clip useful for the dissemination of the campaign against anti-Semitism.

Day 5

During the last day, the sharing of the work done takes place, so the participants present to each other everything they have accomplished in the previous days, their posts, videos and creative writings. They also did the Youthpass and assessment in cooperative mode.



Summary of activities carried out

Youth Pass compilation, activities carried out by participants:

1. Reflection on the concepts of stereotype and prejudice to reach a shared definition;
2. Reflection on the origins of the two concepts (prejudice and stereotype) and their relationship;

3. Sharing of one's personal experiences in relation to the concepts of prejudice and stereotype;
4. Reflection on anti-Semitism: how and when does prejudice against Jews arise?;
5. Research on the history of prejudices / stereotypes on Jews from a political, economic and religious point of view;
6. Identification activities to empathize with the condition of discrimination suffered by Jews throughout history;
7. Learning of the opera the Merchant of Venice and its stereotypes / prejudices;
8. Mapping of the city of Venice, in particular of the Jewish ghetto to spatially understand Jewish segregation;
9. Corporeal practices in order to understand how prejudice leads to hatred;
10. Visit to Venice and its ghetto: get in touch with the history and experience of the city, always concerning the theme;
11. Creation of storytelling, contents for social media, videos, creative writing on the topic addressed during the project.

6. RESULTS

The results of the activities and urban games proposed during the ECHAD project will be reported below. Among them, the most salient results have been chosen.

Young people from different nationalities, with different cultural backgrounds and different communication skills, have formed groups with the aim of developing contents that could be the output of their journey together. The elaboration of this content was a further opportunity to collectively discuss the theme of prejudice and stereotyping, so as to have a greater awareness of our own faults as people with a certain degree of internalized and sometimes unconscious prejudice, which nevertheless manifests itself in our daily interactions and relationships.

Following the directions given with the aim of arriving at the creation of a storytelling, each group was composed of those who specialized in graphic and multimedia production, those who were more inspired by creative writing and those who dedicated themselves to the elaboration of social content.

Thus, the results of the first group include a description of the creative process that initiated and accompanied each phase of their work, plus the elaboration of a final video and some content for reflection on the theme.

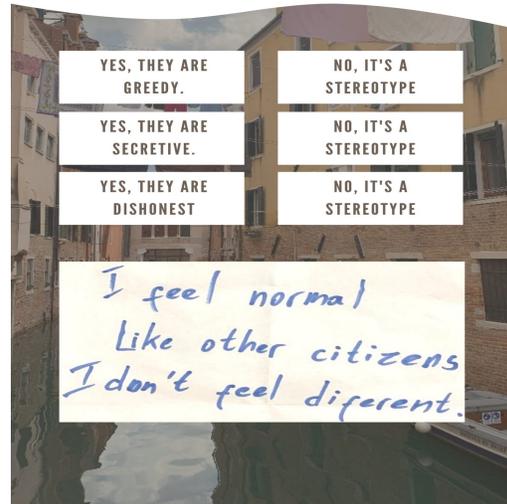
In particular, the video produced represents the collective effort to empathize with a Jewish victim of anti-Semitic prejudice and discrimination. The protagonist assumes the role of a Jewish man who knocks from door to door in an attempt to receive shelter and find a welcoming space. This is followed by the reading of some sentences, results of the group activity carried out in the previous days, written by the participants in their path of empathic development towards the theme. Among them, we report some: "I feel the impossibility of freeing myself from the perception that others have of me", "besides religion, we are all human beings". In conclusion, the first group chose to include in the video an activity carried out in the Jewish ghetto in Venice. During that moment of silence, participants laid a hand on the bark of a tree, as a historical and silent observer of the violent and discriminatory past against the Jewish people. Through such physical and direct contact with a non-human being as an integral part of our history, participants experienced a collective moment based on memory and commemoration, dedicating themselves to opening up to a greater reflective and empathic capacity.

The second group followed the same working methods, producing a video in which historical and explanatory references of the Jewish historical past are included. It consists of a series of photographs taken by the participants during the day of visit to Venice and the Jewish ghetto. In addition, it contains part of the monologue of Shylock, a Jewish character from Shakespeare's play "*The Merchant of Venice*" which, after being the subject of collective discussion, was considered strongly explanatory to the condition of violence imposed in discriminatory treatment of a Jewish person. For this reason, we report a part of it: "*Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed?*".

Also, the second group dedicated itself to the production of further material, such as the following images.



DO YOU THINK JEWS ARE DIFFERENT?



7. PARTICIPANTS' EXPERIENCES

Participation in the project was a valuable experience for me. For the first time I had the opportunity to talk in an international group about the problem of marginalization of Jews, about stereotypes and prejudices that were and still are the reasons for the exclusion of the Jewish population. I have gained knowledge and tools that will help me



be a more sensitive and aware person in the future. Participation in the project made me realize that we, as humanity, still have to take care that minorities, including the Jewish ones, do not have to fight the stigmatization often caused by fear and ignorance. I am grateful that I could learn many new things, gain new perspectives, and that I met wonderful people with big hearts!

Dominika - Poland

I think this project was a really fulfilling experience. Sharing knowledge with people from other countries was super interesting and also traveling and seeing the heart of Venice. I feel really sensitive and emphatic with the subject that we worked on the



project and I had the chance to have a closer look from a different perspective about the Jewish costumes and their historical situation. I feel from the activities that they could've been a little bit more lecturing but this Erasmus has given me a lot of curiosity to keep researching and being interested in learning more and also spreading awareness. Thank you for the experience!

Marina Guimera Sixto - Spain



The project was awesome. I had to rethink how I perceive stereotypes and prejudices, nor as a cultural joke, but as a tool of discrimination and segregation. I had the opportunity to visit Venice, to experience Italy as a whole. Getting in touch with the locals not as a tourist but as a part of the society gave me lots of energy.

Volen Chilov - Bulgaria

8. CONCLUSIONS

In the light of the discriminating historical facts involving the Jewish people, we often wonder whether, to educate the new generations, it is enough to inform them of the facts that have occurred over time or whether they should be guided necessarily towards horizons of awareness.

We believe that making an experience on the subject, increases their awareness and that it is essential to vaccinate humanity from the crimes generated by intolerance and prejudice.

Awareness, in fact, implies different parameters of self-knowledge and of the outside world, different from the simple memorization of historical events. Facing a deeper level of meanings in dialogue between inner and outer world implies a targeted path of non-formal education and its related experiences.

In this perspective, the Echad project has experimented practices aimed at developing greater awareness in young participants and educators. The methodology brings attention to the holistic dimension (cognitive, relational, affective, emotional and (inter)cultural) of the educational process. It was an opportunity to overcome the state of notional insignificance and deepen the different realities of facts.

Echad is a path of non-formal education that detects how untruthful informations promulgated with discriminatory intentions in several areas, such as oral tradition, plays and mass communication, have contributed to reinforce prejudices and stereotypes about the Jewish population, laying the foundations of the genocides that followed.

The project itself is a search for new tools, useful to raise awareness about these events. The young people involved have been protagonists in the processes of elaboration of an always open wound of European history. The results of their work give voice to this process of awareness.

The exploration of historical facts, the tradition and the passing on of stereotypes, the visit to the historical places in Venice and the creative generation of ideas represents engaging educational proposals related to Jewish culture. The results are the outcome of young people and youth workers involved, but the process is open to translating new possibilities. Other young people, educators or teachers, may find in this handbook some models of non-formal education useful to address the issue.

All of this includes all-around participant involvement. It requires the ability of young people to collaborate with others, to relate to the other starting from themselves, to search for deep meanings of historical events, to define themselves in a context of new knowledge and consciousness through a guided group experience.

Because as citizens, young people are distinguished by their attitude to human rights. They need to recognize their values in order to be able to defend them and they need to know how to discern the nature of discrimination, starting with themselves. At a macro level, we should recognize that policies are generated by men and women who place the seed of their beliefs and conscience in every collective decision for humanity.

BIBLIOGRAPHY

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