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MEMORIC

MEMORY BEYOND RHETORIC

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IMPRINT

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Europe for Citizens Programme
of the European Union



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Photo: 1924, Someo, Switzerland

INTRODUCTION

World War I changed the course of history forever, and marked the start of the 20th century in many ways. One of its main consequences was the growth of nationalism and violent contraposition between the European countries. But at the same time, some thinkers and visionaries dreamed about a unified Europe.

It is an important period well marked in every history book. We have all seen movies, read about it in the media... we know its facts and dates. But what makes history is also the way we remember it, the way it is told and taught from generation to generation. Although memory is personal, remembrance is a constructive experience. And the process can be biased, as the same events are analyzed with different approaches. The narrative we get from the WWI is a remembrance focused on war and soldiers. We have hardly heard about those who stood against the war, against any fight of any kind. They fought for us too, without any violence. In SCI we think that the remembrance is missing a past we want to bring out, more focused on human stories, founded not only on the artefact but also on the logic and connection with today; seeking the positive aspect of the story in a more horizontal approach.

What's beyond the rhetoric? What's beyond the poems and the poppies? Is there courage and honor or mass-destruction and violence? There is an important lesson not to be forgotten and big mistakes not to be repeated. And there is also the seed of the pacifist movement and the origin of SCI.

This is the reasoning behind SCI's new international project, Memory beyond Rhetoric – a project focused on WWI and the growth of the pacifist movement in Europe. With it, SCI aims to promote a mature idea of peace, anti-militarism and non-violence. SCI's remembrance project critically analyses the image of soldiers seen as heroes and wants to contribute to a real understanding of the history and diversity of the European Union, which was created as a peace guarantee.

Today Europe is mired in a deep crisis. Citizens no longer trust the European project, and quick solutions for the social and economic problems are sought without success. It is in this context that remembrance became an inspiration for our future, and that the project “Memory beyond Rhetoric, the World War I and the growth of the pacifist movement in Europe” wants to raise awareness about and remembrance of WWI, and promote a mature idea of peace, anti-militarism and non-violence. Starting from a deep reflection on WWI and its catastrophic effects, developed in crucial locations connected to the war itself, SCI remembrance project aims at promoting peace, anti-militarism and non-violence, encouraging active participation at European level, contributing to citizens’ understanding of the Union, its history and diversity. Its main purpose is to endow citizens with significant knowledge about that part of our history, exploring the links between WWI and the creation of bodies that would avoid such a tragedy from happening again.

The project reflects on the importance of memory but also on how memory is built and transmitted, trying to deconstruct the myth of the sacrifice of soldier-hero and bringing the idea of war back to where it belongs: to mass-destruction and eruption of violence.

The combination of practical and theoretical work carried out in a wide and open European environment, also in key places connected with WWI, fosters intercultural dialogue and mutual understanding, establishing a common ground for looking at the future of Europe.

THE MAIN ACTIVITIES WERE:

- preparation meeting in Lozen, Bulgaria, in autumn 2014
- training for multipliers in Folgaria, Italy, in spring 2015
- bilateral study camp (Italy and Austria) in the Open Air Museum of WWI on the Kleiner Pal (Plöcken Pass)
- two multilateral study camps in Berlin, Germany, and Ypres, Belgium, during the summer of 2015
- international seminar in Verdun, France, in autumn 2015
- and a final visibility event in Barcelona, Spain, at the beginning of 2016

SCI was itself founded as a direct consequence of WWI, as the pacifist Pierre Cérésolle and others implemented the first workcamp 1920 in a town close to Verdun, France. The direct contact and interaction between volunteers from different countries – former enemies – and the common effort to rebuild the destroyed town were seen as the way to reach peace.

Through hundreds of international workcamps and non-formal education projects around the world, the SCI network today still follows the same aim of promoting a culture of peace and non-violence.

The extensive remembrance work done during Memoric gives the opportunity to look closer at the roots and the path SCI has created and nourished over the last 95 years. With the publication of this e-book, we don't only want to present the reflection process on WWI, SCI and other pacifist movements but also encourage the remembrance work to be done in the future as well as support other projects. While reading this e-book, you will find the information about workshops on these topics and tools for facilitating them, support for reflection, links for further reading and suggestions on how to get active for peace.



2015, Verdun





THE WAR TO END ALL WARS

People of today may wonder about the actual significance of WWI – a conflict which took place around 100 years ago. Many scholars describe it as the greatest catastrophe of the 20th century, meaning that the industrialized global warfare and its outcome contributed to further more serious conflicts to come, e.g. WWII or the conflict in the Middle East. Still, WWI is a highly topical issue bearing several analogies to our world of today.



The Wall Street Journal selection of **100 legacies** from World War I that continue to shape our lives today:
<http://online.wsj.com/ww1/>



The Great War was believed to be “The War to End All Wars”. Was it a sarcastic prank of history or a catchphrase born by idealistic dreamers? Only when the world went to war again, the earlier conflict of millions lost become known as the First World War. It engaged governments, armies and nations into a total war which was fought not only on land and sea but below the sea and in the skies as well. Its trenches and lethal new warfare technologies marked the history, unleashing unseen and unthinkable paths to destruction and cruelty.

WWI began on July 28, 1914, a month after the assassination of Archduke Franz Ferdinand of the Austro-Hungarian Empire in Sarajevo by the Yugoslav nationalist Gavrilo Princip, when Austria-Hungary declared war on Serbia. Soon, due to the treaty alliance system formed during previous decades, two confronting sides were formed: the **Allies** (United Kingdom, France and Russian Empire) versus **Central Powers** (Germany and Austria-Hungary). Within weeks Western and Eastern fronts quickly opened along the borders of Germany and Austria-Hungary. Later on, the Allies were joined by Italy, Japan and United States, while the Central Powers had the Ottoman Empire and Bulgaria on their side. The world was at war.

THE GREAT WAR

THE ONSET OF WAR

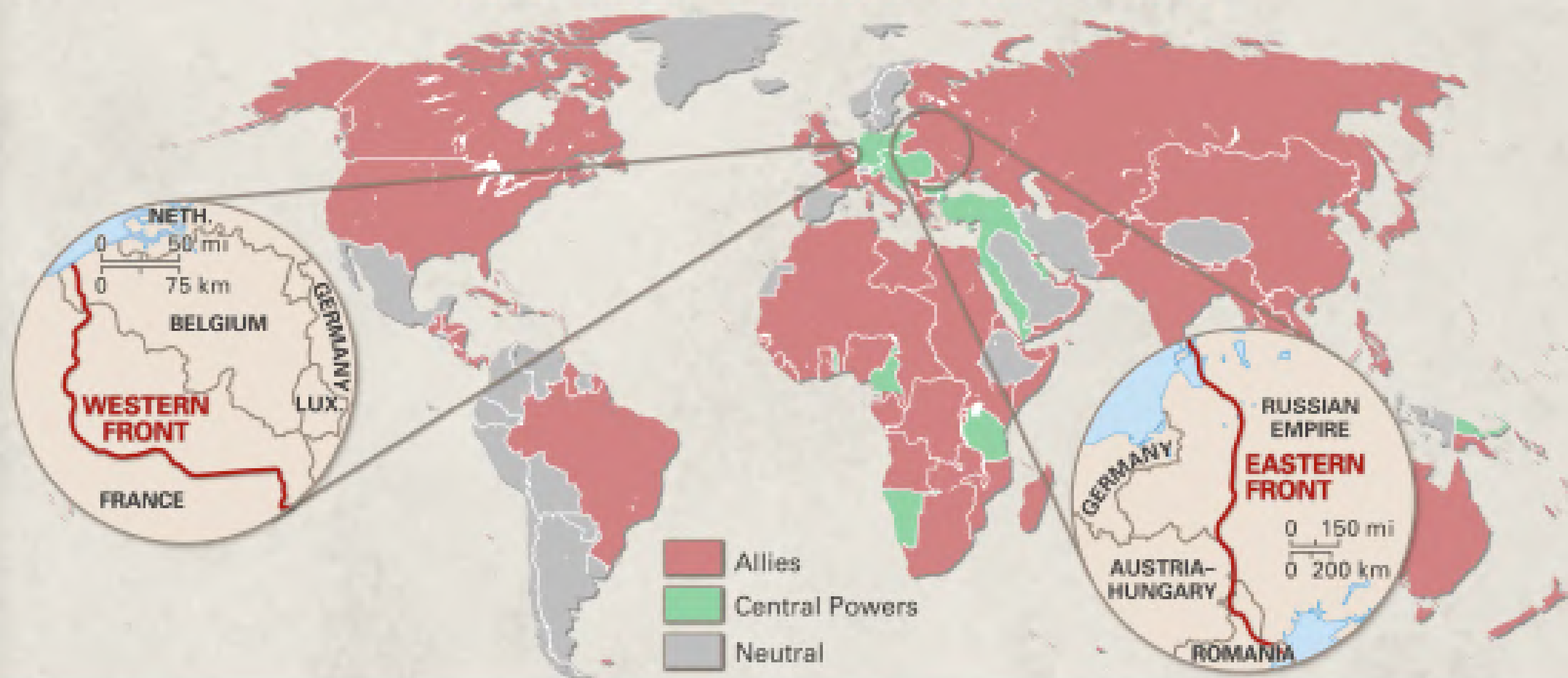
On June 28, 1914, Archduke Francis Ferdinand of Austria-Hungary was assassinated in Sarajevo by Gavrilo Princip, a Bosnian Serb nationalist.



WAR FIRSTS

- chemical warfare
- gas masks
- flamethrowers
- steel helmets
- tank battles
- aerial warfare
- aircraft carrier
- IQ tests
- guide dogs
- a blood bank
- women enlisted
- filmed propaganda
- military use of X-rays
- wireless communication

THE WAR TO END ALL WARS

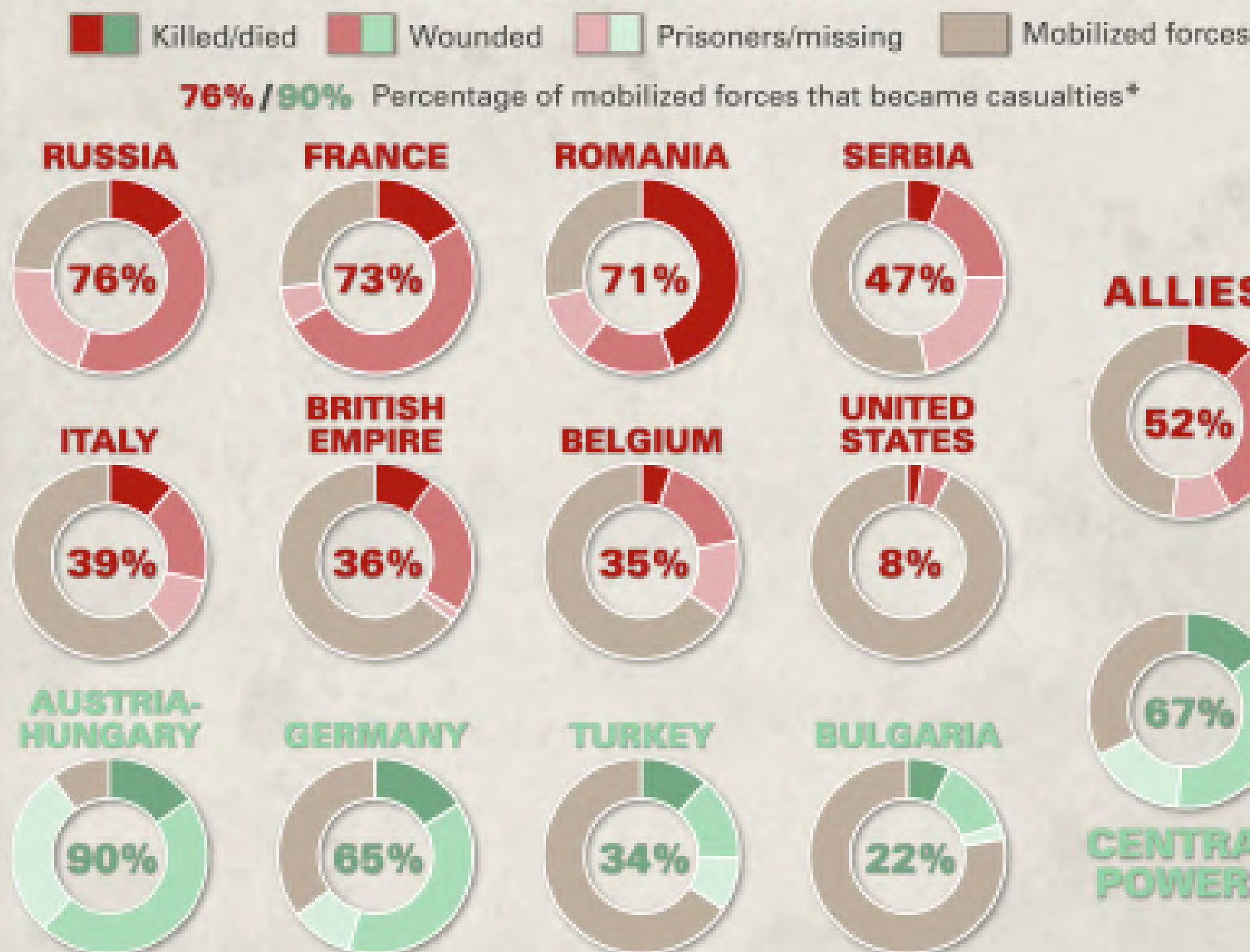


TIMELINE OF MAJOR EVENTS

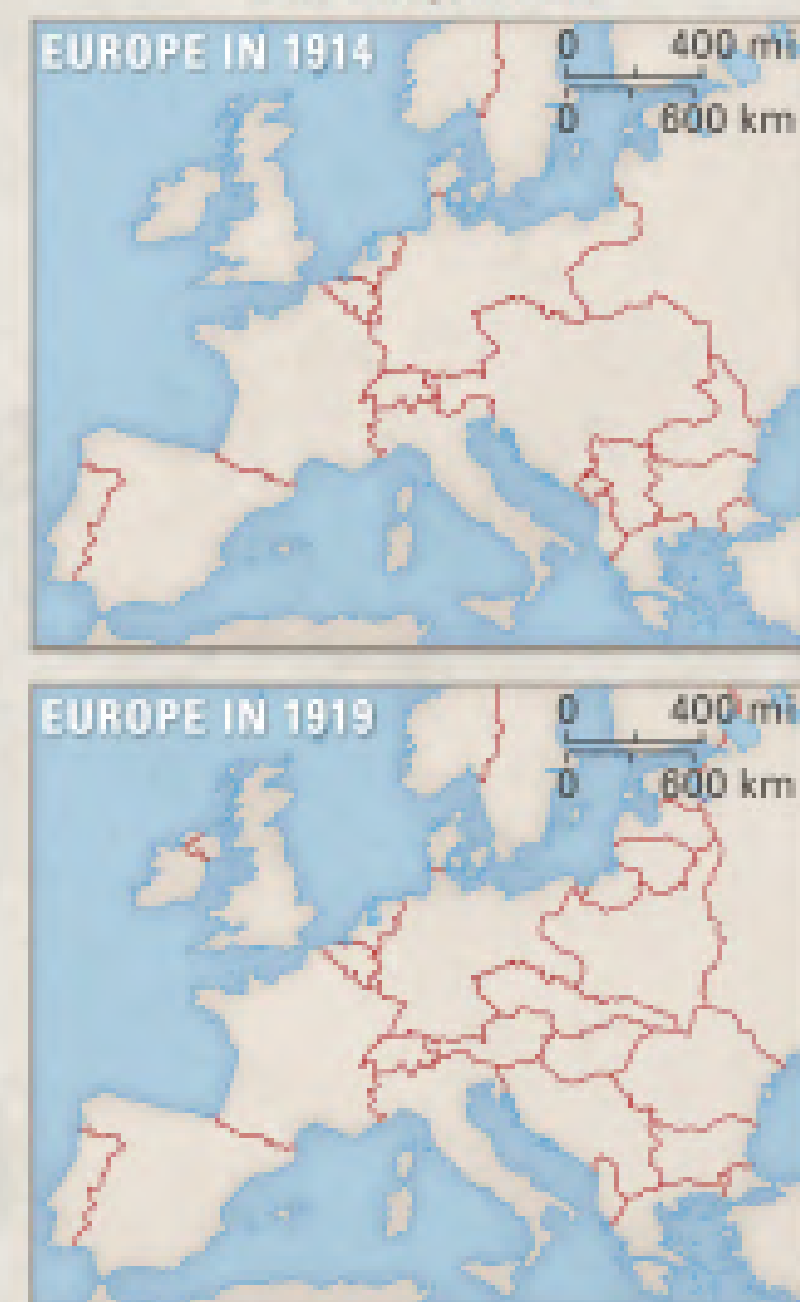


CASUALTIES

OF MAJOR COUNTRIES INVOLVED



EUROPE BEFORE/AFTER



Sources: War Firsts, History Channel; casualty data, U.S. War Department.

*Total casualties = killed/died + wounded + prisoners/missing.

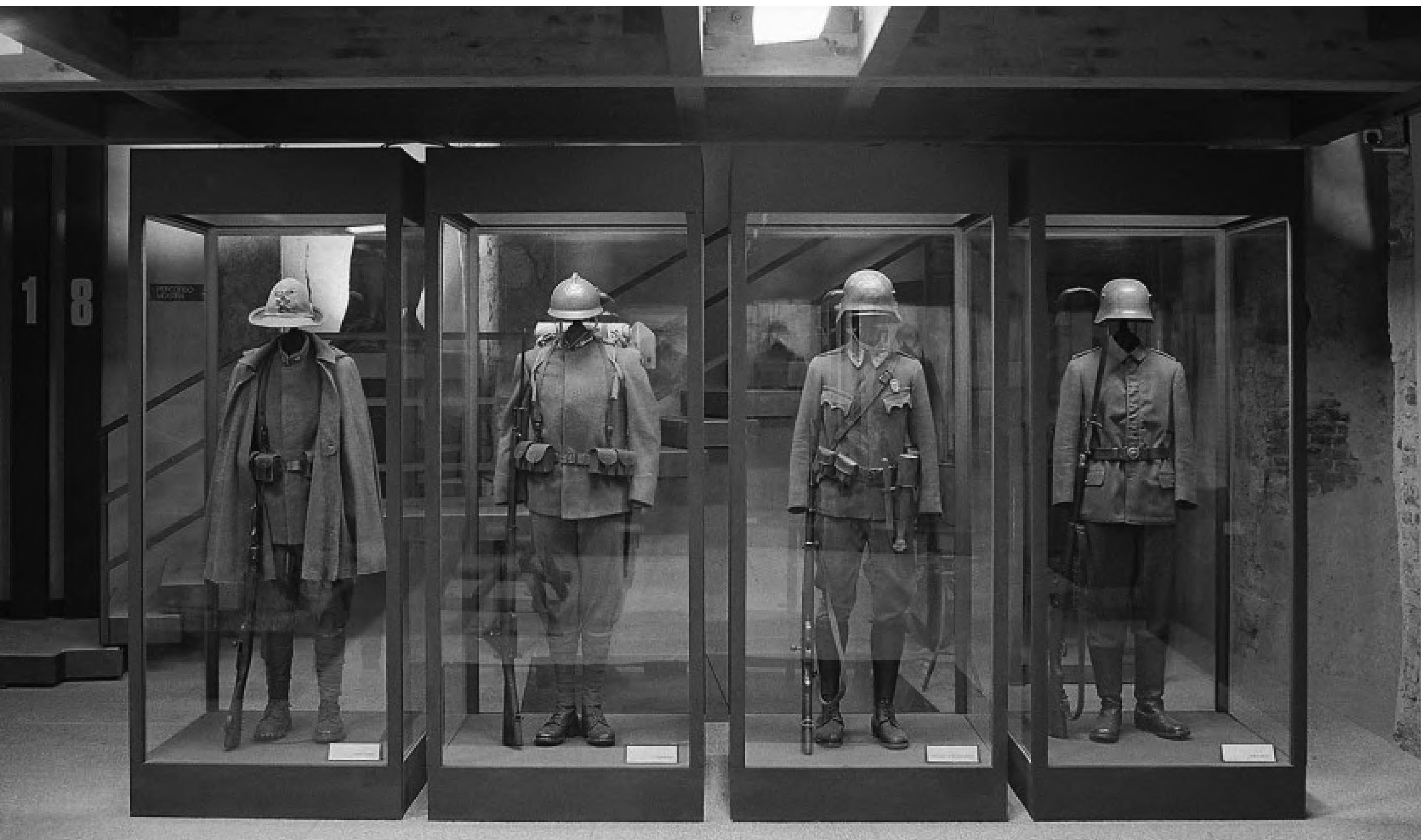
When the great powers mobilized, the troops marching through the streets were sent by jubilicious crowds waving flags and flowers and expecting their brave men to return triumphant after few weeks. Back in autumn 1914 people still believed the war would be over by Christmas, and urged by the widely used propaganda many men hurried up to subscribe to the army, afraid that they would miss the chance to become heroes who defend their homeland.

Soon, this illusion was about to be blown away and slowly nations were starting to realize that the war as they have known it before no longer existed and would not come to an end that fast. Initially military actions were conducted in a traditional manner – there were several bold attacks and rapid troop moves on both fronts. In the west, Germany attacked first Belgium and then France. In the east, the army of the Russian Empire attacked both Germany and Austria-Hungary. In the south, Austria-Hungary attacked Serbia.

But soon after the Battle of Marne (5 – 9 September 1914), the soldiers on the Western Front started to dig themselves into deep trenches, fortified with barbed wire. The daily routine in the trenches started with a “Stand-To”, which lasted between half an hour and one hour. During this time, also known as “the morning hate”, each soldier had to stand on the trench fire step with his rifle loaded and bayonets ready. Rats, lice, slugs, terrible smell of rotting dead bodies and sandbags, cresol or chloride of lime used for disinfection, poison gas, mud and cigarette smoke – all these were daily companions of soldiers in the trenches¹.

The new trench war dictated a change in soldiers’ clothing – they were no more using the colorful proud-to-wear uniforms and feather decorated helmets that now could easily be spotted by the enemy and cost one’s life. Instead they wore steel combat helmets, grey or khaki uniforms, covered in mud and were equipped with their rifle, bayonet, hand grenade and most valuable weapon – the machine gun. Single machine gun fire-power, at the time, would be worth as many as 80 rifles. This increased significantly the speed of firing at the enemy and thus the death toll.

1 **Life in the trenches** <http://www.firstworldwar.com/features/trenchlife.htm>



What changes did WWI bring to warfare? What propaganda was used during WWI and whom was it addressed to?

The Italian War History Museum, founded in 1921, located in the Castle of Rovereto.

*Via Castelbarco 7, 38068 – Rovereto (TN)
+39 0464 438100*

www.museodellaguerra.it

No Man's Land was separating the opposing positions and was patrolled at night from both sides in order to spy on each other, repair or extend broken barbed wire or drag wounded fellow soldiers or corpses for burial. Between 1916 and 1917 both fronts were entrenched and the war was at stalemate. Soldiers died by the millions in brutal conditions, neither side had any vital success or gained any advantage.

No Man's Land

The devastation of WWI and its relevance today can still be seen in Verdun, France. Once No Man's Land, there is still a zone which is sealed off completely and still considered too dangerous for civilians to return to with unexploded ordnance, poisoned beyond habitation by arsenic, chlorine and phosgene. Some scientists compare this Red Zone to the nuclear disaster site at Chernobyl.

The first year of the war was marked by small occasional truces, mutually agreed short periods when no shooting was produced at certain areas of the trench lines. During these "quiet times" soldiers of opposing sides would use the momentum to pick up wounded fellow men, bury the dead ones, sometimes even to exchange cigarettes with the enemy or just to go out of the trenches and interrupt the endless boredom. The most magical and certainly the most famous such instance was the **Christmas Day truce** on the Western Front, on 25th December 1914. On the previous night the Germans had lightened up candles to bring on the festivity of the season and feel closer to home, which was followed by Christmas carols sang from both sides. The next day, at some places, soldiers were engaged in common activities outside of the trenches, such as some kick-offs, accounted by many as a football game between German and British soldiers.

The new 1915 was dominated by Allied actions in the Mediterranean against the Ottoman Empire, which joined the war at the end of October 1914. First, Britain and France launched a failed attack on the Dardanelles. This campaign was followed by the British invasion of the Gallipoli Peninsula. Britain also launched a separate campaign against the Turks in Mesopotamia. Although the British had some successes in Mesopotamia, the Gallipoli campaign and the attacks on the Dardanelles resulted in British defeats. Australians and New Zealanders gave the biggest number of casualties in the doomed Gallipoli campaign. Thus, it is important to mention that although the WWI was primary European conflict, the soldiers who fought in it included men from the European nation's colonies, dominions and dependencies. Thousands of Senegalese, Indians and Canadians supplemented the Allies on the Western Front. The WWI spread to such distant outposts of the European colonization as Egypt, Mesopotamia, Persia, Africa and the Central Pacific.

Who filled the sandbags used in the trenches? Who loaded the guns, ammunitions and food onto lorries or trains? Who cleared up after an attack would derail a train or a building would get destroyed?

The Chinese Labour Corps – volunteers from the Chinese countryside who were sent to Europe to fulfill a vital, but almost completely overlooked role in making an Allied victory possible.

The changes in the way the war was led a ground were followed by changes in the sea warfare. During the war there was just one large naval battle between Germany and Great Britain (Jutland 1916). Warships were used to protect convoys against the attacks of submarines, which became the supreme weapons to control the sea. One significant event of this kind was sinking of Lusitania by the German U-boat on 7 May 1915, killing almost 1,200 civilians on board. Almost immediately after the outbreak of the war the Blockade of Germany was launched and during the course of the war this prolonged naval operation took the lives of thousands of Germans and Austro-Hungarians who starved to death. Some scholars even claim that the blockade played a definite role in the subsequent victory of the Allies. This motivated Germany to launch its campaign of unrestricted submarine warfare in 1917. The result was to make the blockade even more thorough, by getting the United States to join the Allies in April 1917.

But land and sea were not enough to mark the full commitment to the war. Since May 31st the war developed into a “total war” after the German Zeppelin airships attacked London. Bombs killed seven people and injured another 35, among whom were children too. The war took also to the skies and scouting planes, equipped with machine guns, were roaring in the sky, engaged in air battles. Pilots became one of the most popular war heroes.

Back on the Western Front Germany used poison gas for the first time during the Second Battle of Ypres, which was fought in April and May 1915. The chlorine-gas cylinders used by the Germans produced yellow-green clouds which were bringing terrible death to the unprotected Allies' soldiers. Some were trying to protect themselves with masks of cotton pads soaked in urine; since ammonia neutralized the chlorine. By July 1915, soldiers received efficient gas masks. But those who survived would never forget the horrific death of their fellows.



Podcast on Gas Attack in Ypres

<http://www.iwm.org.uk/history/podcasts/voices-of-the-first-world-war/podcast-13-gas-attack-at-ypres>



On entry to the museum each visitor will receive a **“Poppy Bracelet”**. The bracelet contains a microchip which activates the chosen language for the visitor. It also activates the personal story of four individuals as the visitor makes his or her way around the exhibitions.

In Flanders Fields Museum

Lakenhallen, Grote Markt 34, B 8900 Ieper, Belgium

+32 57 239 220 | www.inflandersfields.be

1916 was marked by the battle of Verdun (February–December), which was the longest battle during WWI, and the battle of Somme (July–November), when tanks were introduced in the war for the first time. A French lieutenant at Verdun, who was later killed by a shell, wrote in his diary: *“Humanity is mad. It must be mad to do what it is doing. What a massacre! What scenes of horror and carnage! I cannot find words to translate my impressions. Hell cannot be so terrible. Men are mad!”*²

Both battles would take many human lives on both sides of the front, yet in the battle of Somme itself 1.3 million men were killed. Those who survived suffered severe shell shock and many could never return to normality even after the treatment provided.



Shell shock is a psychological disturbance caused by prolonged exposure to active warfare, especially being under bombardment. See the [documentary >>](#)



² Horne, A. (2007) [1962]. *The Price of Glory: Verdun 1916* (Penguin repr. ed.). London



Does war create heroes or suffering human beings?

Anti-War Museum

Brüsseler Str. 21, 13353 Berlin, Germany

+49 30 45490110 | <http://www.anti-kriegs-museum.de>

Two important changes in the war occurred in 1917. In early April, the United States, provoked by attacks upon its ships in the Atlantic, declared war on Germany. Then, in November, the Bolshevik Revolution prompted Russia to pull out of the war.

Although both sides launched renewed offensives in 1918, the armies were exhausted, demoralized troops continued to plod along until the Germans lost a number of individual battles and very gradually began to fall back. Meanwhile, a deadly outbreak of influenza took heavy tolls on soldiers of both sides. Eventually, the governments of both Germany and Austria-Hungary began to lose control. Both sides experienced multiple mutinies from within their armies and home fronts.

The war ended in the late fall of 1918, after the member countries of the Central Powers signed armistice agreements. Germany was the last, signing its armistice on November 11th, 1918. As a result of these agreements, Austria-Hungary was broken up into several smaller countries. Germany, under the Treaty of Versailles, was severely punished with hefty economic reparations, territorial losses, and strict limits on its rights to develop militarily. The war to end all war was ceased by a peace that many said would end all peace. The WWII proved those sceptics right.





DIFFERENT SEEDS GROWTH OF THE PACIFIST MOVEMENT

In fact, by the turn of the century, the revolutionary century which had uprooted many old habits experienced growing cultural pessimism, too. Growing imperial agitation stirred conflicts and wars around the world some years before WWI. Moreover, particularly the newly established middle class of the bourgeoisie feared losing their influence and so did the traditional landowning elite and aristocracy. They feared cultural decline, because of the alleged “decadence” in the arts and growing demands of the impoverished working class for political participation. Many contemporaries just before the outbreak of WWI felt displaced and regressed into a vision of a War cleansing the feeling of hopelessness as the only way out. When WWI eventually started, a homeless casual painter in Vienna remembers the beginnings of the “Great War”: *“To me, the last hours just before the War were like a great redemption from all the anger of my youth... I fell on my knees and thanked heaven from the bottom of my heart.”* Without doubt, these words of Adolf Hitler in the summer of 1914 would match the feelings of many of his contemporaries.

However the importance of the remembrance of WWI is not only to constantly remind ourselves of the war atrocities and evil world leaders, who marked the course of history with terrors and inhumanity. As peace activists it is our responsibility to look into the different stories, the stories of those who knelt before peace and made it their lifetime innate religion. Those are the different seeds we need to reach back to, as every mention would be like water that enables them to grow bigger and stronger into the hearts and minds of the generations to follow.

The idea of peace in total war may seem irrelevant, but pacifism, or peace activism, did exist during WWI. Pacifism can be simplified by defining it as unconditional rejection of all forms of warfare. In fact it covers more broader views, including the notion that international disputes can be peacefully resolved, the belief that peace is only possible

after the demolition of all military institutions, opposition to any organization of society through governmental force, rejection of the use of physical violence to obtain political, economic or social goals. Some pacifists follow principles of nonviolence, believing in nonviolent/civil resistance as fundamental rejection of all violence in all circumstances.

Peace initiatives came from neutral governments, private citizens, and the belligerents themselves. Some aimed at a separate peace between two of the contending states; some at a general settlement to end the war altogether; and some, confusingly, involved parties seeking both a separate and a general peace at the same time:

http://encyclopedia.1914-1918-online.net/article/peace_initiatives

One of the most prominent peace activists of the time was the philosopher Bertrand Russell. He was dismissed from Trinity College, convicted under the censorship instrument of the government: DORA (Defence of the Realm Act of 1914). He initially cooperated with the Union of Democratic Control but soon found it too limited. In March 1916 he became more familiar with the claims made by the No-Conscription Fellowship, and with a few of its leaders, whom he saw as heroes. The N.C.F. had been created in November 1914 by radicals who believed -rightly, as it turned out- that conscription was an unavoidable next step in the British war drive.³ Later that year he was prosecuted for an NCF anti-draft pamphlet he wrote, and was fined but escaped imprisonment. Due to his eloquent characteristics as spokesman of the pacifist movement, the government banned him from speaking at public meetings in many parts of Britain.



No-Conscription Fellowship – Manifesto

We have been brought to this standpoint by many ways. Some of us have reached it through the Christian faith in which we have been reared, and to our interpretation of which we plead the right to stand loyal. Others have found it by association with international movements; we believe in the solidarity of the human race, and we cannot betray the ties of brotherhood which bind us to one another through the nations of the world. All of us, however we may have come to this conviction, believe in the value and sacredness of human personality, and are prepared to sacrifice as much in the cause of the world's peace as our fellows are sacrificing in the cause of the nation's war.

Most of the countries involved in the conflict already had universal military service in place before 1914, and except for a few pacifist religious groups there was no tolerance for men refusing to fight.

³ Olivier Estèves: Bertrand Russell, The Utilitarian Pacifist, page 5

Somehow unique in the matter was Britain where conscription was introduced in 1916, prior to which military service was voluntary yet fueled by intense government propaganda. Once the law was drafted, the government made a smart move by introducing an exemption – a section in the Military Service Bill known as the ‘conscience clause’. This allowed people exemption from conscription ‘on the ground of a conscientious objection to the undertaking of combatant service’. The 1916 Act meant that only Christians, Seventh-day Adventists, and Quakers were to be recognised as conscientious objectors.

Conscientious objector: “individual who has claimed the right to refuse to perform military service” on the grounds of freedom of thought, conscience, disability, and/or religion.

Conscientious objectors were usually offered non-combatant work in the army, or civilian work (for example, working on the land) that was useful to a country at war. Men who turned down these alternatives, and men who had not even been offered them but still refused call-up, were then arrested and sent to military barracks, where they faced court martial. The court martial would give a prison sentence, to be served in a civilian prison. When the CO had finished his time in prison, he would be called up again a day after his release and arrested when he failed to obey: this was known as the ‘cat and mouse’ process. It was all very tough on the men who endured it. More than eighty COs died in prison or as a result of their experience there. Some became physically or mentally ill, and of these some never fully recovered. On the ‘Front Line’ they could be court-martialed and executed for disobeying orders, including in some cases field punishment such as being ‘crucified’ for several hours on a wooden frame or barbed wire.

A prominent COs figure, whose story was featured in the movie *Field Punishment No.1*, was Archibald Baxter – a New Zealand pacifist, socialist and conscientious objector. Baxter and his brothers refused to register on the grounds of their pacifist beliefs, while according to the law the exception was meant to comply only with religious beliefs. He and his fellowmen were deported to the Trentham Camp and faced several detention orders due to their failure to abide orders. In 1917 the Ministry of Defence proclaimed that all COs must be sent to the Western Front. Baxter and 13 other men were transferred to the battlefields in Belgium. Continuing to refuse to be involved in any military activities, Baxter was sentenced to 28 days of *Field Punishment No.1* in Oudredoum, near Ypres. Because the personnel at Oudredoum would not punish him, he was moved to Mud Farm near Dickebusch in West Flanders, where he was put under two hours punishment each day. At some moment, Baxter was even placed by an ammunition dump being shelled by the Germans. Despite a heavy barrage, he remained unharmed. After

further abusive treatment including starvation, he suffered a complete physical and mental breakdown, and was sent to hospital in England. He returned home in 1918, being the ultimate example of the strength of one's spirit and inner beliefs that war must not be a human engagement under no circumstances.

Another outstanding story of courage was that of a 16-year-old boy, Harold Bing. He and his father both joined the No-Conscription Fellowship. Harold helped to distribute NCF leaflets from house to house. After conscription was introduced in 1916, Harold went before his tribunal. He was 18 at that time and was considered to be fit for military service and not compliant with the conscientious clause. After refusing to register, he was court-martialed and sentenced to six months hard labor. In fact, he spent almost 3 years in prison. Harold was also one of the men who with others created a prison magazine: written on thin brown sheets of toilet paper using the blunt end of a needle and the ink supplied for monthly letters home. Just the one copy was passed secretly from one prisoner to another. In Harold's prison this was called 'The Winchester Whisperer'. The idea was widely copied in other prisons. Harold Bing left prison with his sight damaged by years of stitching mailbags in dim light, but also having taught himself German and French. He wanted to teach, but many advertisements for teachers said 'No CO need apply'. 'And if you did apply, you got turned down as soon as they knew you were a pacifist.' Eventually he found a sympathetic headmaster who was willing to employ him. He followed his pacifist ideals and was part of peace movements until his death in 1975.



The 1915 Women's Peace Conference in Hague



Brothers at war:

The WW1 soldier and the pacifist... But who was the hero?

<http://www.dailymail.co.uk/news/article-514300/Brothers-war-The-WW1-soldier-pacifist-hero.html>



Back at the home front the importance of women in the anti-war movement was rising. A fine example is the International Congress of Women that took place in The Hague in 1915. The women, who attended this Congress, were suffragists who up until that time met every other year through their national organization at the International Women Suffrage Alliance. They could not meet in Berlin due to the outbreak of the war but instead gathered for the International Women's Congress for Peace and Freedom at The Hague. This was organised by the Dutch pacifist feminist Aletta Jacobs with the help of German feminists Anita Augspurg and Lida Gustava Heymann. The 1,136 delegates from both 12 combatant and neutral countries (Austria, Belgium, Britain, Canada, Denmark, Germany, Holland, Hungary, Italy, Norway, Sweden and the United States) attested to the women's widespread international resistance to war; many more would have attended if they hadn't been prevented from travelling by their local governments. At the end of the conference, a set of resolutions were adopted, addressing: women and war, actions towards peace, principles of a permanent peace, international cooperation, the education of children, women and the peace settlement conference and lastly a resolution stating the actions to be taken after the congress.



Peace in their time: Listen and get an insight on a peacebuilding attempt during WWI:

< The 1915 Women's Peace Conference in Hague

<http://www.cbc.ca/radio/ideas/peace-in-their-time-1.3052046>



Many historians claim that the war against the Great war failed because the minimum terms acceptable to each side were mutually unacceptable. Each side of the conflict considered agreeing to the other side's minimum terms to be a "defeat", a jeopardy for its domestic stability and state integrity. But did peace initiatives really fail? Looking at the peace movement today, one can certainly notice that indeed different seeds which were planted then are nowadays the poppies which we try to grow and make stronger and brighter for the world to see and follow. Indeed for SCI activists all started back then, at the ruins left by this horrific world madness.

SCI GROWTH

The history of Service Civil International can not be taught without looking closely at the life of its founder and inspiration Pierre Cérésole. He was born in Lausanne to a family of Protestant notables. His father was Federal Councillor of the Swiss Federation. Pierre studied engineering and mathematics in Zürich and in Germany. Between 1909 and 1914 he travelled around the world. At the outbreak of the war, Pierre Cérésole was not a pacifist but. Already in 1914 the war appeared terrifying and absurd to him. The following year Pierre was shaken by the trial and imprisonment of a religious pacifist who refused to do obligatory service in the Swiss Army. It was time to raise his voice. In Zürich, 1917 at the end of a service in the French Church, he spoke out vigorously to the crowd, encouraging them to refuse “national idols”. He invited the pastor to refuse to sacrifice himself to false gods by serving the State, and to join in prison conscientious objectors to military service. Pierre also took up the pen against what he called the Church’s ‘military lie’. But words were not enough. As later on the slogan of SCI will be “Deeds not words”, he acted. Pierre’s first gesture, which he repeated during the Second World War and for which he served several prison sentences, was to refuse payment of his military tax.



In 1919, Leonhard Ragaz invited him to a meeting of Christian Pacifists at Bilthoven in the Netherlands, and there discovered the International Movement for Reconciliation and The Quakers. He made contact with people from different countries who, like him, wanted to engage in constructive action. Cérésole’s international renown came via Service Civil International which he set up when he organized the first work-camp in Verdun (France), in 1920. In 1926

Cérésole was appointed to a post as a mathematics teacher in La Chaux-deFonds. At the same time as teaching he organized numerous SCI projects in Switzerland, France, the United Kingdom and, in particular, India where he met Gandhi on many occasions. In 1936 he entered the Religious Society of Friends (The Quakers).

Another act, which endangered Pierre personally and caused much trouble to the authorities who had to deal with him, was illegal border crossing. Pierre made unauthorized trips to Germany at three critical periods: in 1918, in 1933 after Hitler’s accession

to power, and during the Second World War, in November 1942. On his last crossing he was imprisoned. Three years later, after serving a three month term for refusing to pay military defense tax and having been ill for several months, on the 23rd October 1945 Pierre died of a heart attack.⁴

Pierre Cérésolle's pacifism was strong but he was not only a peace activist and conscientious objector; he was a visionary and a man of action. His acts protesting against war were clearly conceived and meticulously executed, although not always understood by his contemporaries. And he had the courage to suffer for his convictions. But two aspects of his life must be stressed lest the reader be left with an unbalanced picture of the man's personality, thought and action. In the first place, Pierre was not a professional agitator. Secondly, in spite of the uproar caused by his protests, he devoted more time to building a new, more just society than to assaulting the old.⁵



4 SCI International Archives: The first workcamp of Service Civil International 1920 – Archives Documentation, page 6

5 Gillette, Arthur: One Million Volunteers The Story of Volunteer Youth Service, chapter 1

But in order to build new things you need to find like-minded people. In the summer of 1919, the theologian and pacifist Leonhard Ragaz invited Cérésolle to a Peace Conference in Bilthoven (The Netherlands), where the Federation of Reconciliation was founded. This is where Pierre meets like minded people and friends to create future projects with. He was especially impressed by the Quakers and 17 years later he would become member of their movement. But back then, feeling the need for immediate action and following their example for reconstruction work in Poland and France, he suggests a fraternal workcamp. On the next meeting in 1920 the idea was adopted and found great support. A German delegate pledges his help, as to help reconstruct what his brother, fighting in the war, has destroyed. Inspired by his speech, Pierre comes up with the idea to bring German participants to the project and decided to travel to Germany in order to fulfill his idea.

The first project was in Esnes (near Verdun), a place completely destroyed during the battle of Verdun in 1916. The aim of the reconstruction team was to build emergency accommodation for the farmers. The English Quaker Hubert Parris, who had experience in organizing relief workcamps, came to help Pierre in organizing the project. After receiving the needed permissions by the authorities, the two pacifists started to build a shelter for the volunteers in November 1920. The volunteers arrived in December and during the winter managed to build several huts for the farmers in the village. The conditions of work were hard and the support of the French authorities was deteriorating gradually. Moreover, they tried to impose the condition that in order to continue the work, the German volunteers need to leave. Of course the main idea behind the project Cérésolle created, apart from reconstruction and relief work, was reconciliation. Thus he and the participants could not comply with such demand and after finishing their work, the team decided to leave together in April 1921.

After the project in Esnes, Pierre devotes his time to teaching but gradually he comes to the idea that he has to focus his efforts on promoting civil service and finding more volunteers to participate. Such a need is the reason why Service Civil International was born in 1924.

“In several countries today there is a growing demand for the creation of Civilian Service for conscientious objectors on the lines already adopted in Denmark, Sweden, Norway and Holland... Having in mind the above considerations we propose the formation of a group for international action for civilian service and mutual aid, with the following aims : 1. To support in every country and in every way the official transfer of conscientious objectors from military service to a civilian service which would loyally employ their labour in constructive

and pacific work. 2. To consider the coordination of the civilian services in different nations and their participation in cooperative international service.”⁶

The first workcamp is followed by another one, this time in Someo, destroyed by an avalanche. More than 300 volunteers answer the call to support the project and from October to December they manage to clear the village of Someo of debris and rocks and build new flood walls.

After the success of these first two workcamps and despite the rejection of Swiss government and parliament to adopt the principle of the civil service, Cérésolle and his supporters decided to open a Swiss Central Office for Peace Work in order to continue the support of the idea civilian service, disarmament and the growth of the movement. The following years after the WWI and WWII were time for international growth and strengthening of the movement, finding more and more supporters all over the world:

- **1928** 710 volunteers from 28 countries clear the Rhine valley in Liechtenstein after heavy floods.
- **1930** Second international voluntary workcamp in France (Lagarde) to clear up after flood devastation.
- **1931** During the economic crisis in England a workcamp is organized to restore self-confidence in a distressed mining town. Volunteers with unemployed men build a swimming pool and layout a public park.
- **1934** First service in India: re-building of an earthquake stricken village in the area of Bihar.
- **1936** First voluntary workcamp in Sweden.
- **1937** Assistance to civilians during the Civil War in Spain: evacuation of refugees and other transport services; setting up a maternity and feeding programmes for children and old people in Madrid; installation of homes for evacuated boys and girls; First workcamp in Norway.
- **1939** IVS-SCI service is recognized in Great Britain as alternative to military service.
- **1940** Long-term reforestation service in Britain for Conscientious objectors
First workcamp in the Netherlands at school of Kees Boeke.
- **1944** Relief work in Palestine, Egypt and Greece.

⁶ Cérésolle, Pierre: International Civilian Service and Mutual Aid (1924)

- **1945** Relief and reconstruction work by international voluntary workcamps in France, Germany, Italy and the Netherlands.
First international meeting of European SCI representatives.
- **1946** First workcamps in Belgium and Czechoslovakia. - Second meeting of representatives from Great Britain, Switzerland, France and the Netherlands, setting up an International Coordination Committee and electing an international president and full-time secretary. First joint meeting of European branch secretaries.
- **1947** First workcamp in Austria.
Community development services in Greece and Italy.⁷

During its first years of existence, the projects were in the area of relief work for regions affected by natural disasters. These projects were organized in a non formal structure. Later on, after 1931 the social element was added to the voluntary projects of the movement, e.g. community projects (Wales) and development aid (India). Humanitarian projects also took place: support was provided to refugee children during the Spanish Civil War and twenty years later also to war orphans in Tunisia during the Algerian independence war.

After the World War II, an international association of SCI member organisations with an international secretariat in Paris was founded. The exchange of volunteers and the organisation of voluntary projects were improved and the number of workcamps, volunteers and member organisations increased tremendously. In the sixties regional coordination structures for Africa, Asia and Europe were set up. Thus SCI grew as an international organization as known of today.

Someone once called Pierre a dreamer, but a dreamer with a shovel. Indeed he had a restless personality, aiming towards great ideals for humanity: non-violence, social justice and peaceful co-existence among nations – a foundation of a movement he called Service Civil International which now, almost 100 years later, has 45 branches and growing number of partner organizations in countries all over the world.

⁷ SCI International Archives: Short review of SCI's historical development 1920-1990

1920, Esnes (near Verdun), France



1926, Almens, Switzerland



1935, Bihar, India



1937, Spanish Civil War, evacuation





Multilateral study camp | Ypres, Belgium | summer 2015



Multilateral study camp | Berlin, Germany | summer 2015



International seminar | Verdun, France | autumn 2015



MEMORIC VOICES

In this chapter SCI wants to share with you some learning experiences the participants reported from the various events that the Memoric project consisted of. For more details, you can also look at the homepage and the reports of each activity: <http://www.sci.ngo/memoric/activities>.

Things that make history are not just the facts that took place but also the way we remember them. Although memory is personal, remembrance is a constructive experience. The process can be biased, as the same events are analyzed with different approaches. The narrative we mostly get from the WWI is a remembrance focused on war and soldiers. We have hardly heard about those who stood against the war, against any fight of any kind. They fought for us too, without using violence. These struggles are the seeds of the pacifist movement and the origin of SCI, and looking at them adds a different kind of remembrance to the already existing one.

The participants did research on the World War I in guided sessions as well as on their own. All participants took part in discussions, the creation of study materials and exchanged ideas with each other. Through a variety of workshops and discussions, the participants of the activities delved into topics such as the role of women, the situation of those who refused to fight, storytelling of the war, etc. From there, they started talking about SCI history, seeing the link between the organization they are currently involved with and the Battle of Verdun in 1920. Indeed, that's how it all began when Pierre Cérésole and a small group of international participants came together in order to reconstruct the village of Esnes-en-Argonne which was damaged by war, being a symbol of reconciliation between France and Germany. Among the small group of international participants were also three German volunteers who built up temporary homes for the villagers and cleared the farm land.

Deep reflection was made on this as well as the definition of peace and non-violence from the WWI to present times. We had interesting discussions about peace in modern times. Younger members gained a lot from the stories of older activists. At the same time the input of younger activists was important to reflect on how we should think and act today. One thing is sure: SCI will continue with the message of peace. We don't agree with a world where there are wars/violent conflicts, we will oppose the enormous arms-trade in the world. Peace is the only way. And we will build on and work towards a more peaceful world, as we are convinced we can bring forward a positive alternative. We are not alone in this aim, the presence of other IVS and peace-organizations made us realize that cooperation and linking should be done.

“In the light of the upcoming 100th anniversary of SCI and international voluntary service the Memoric project was a milestone and also a starting point to reflect and set a new way of the concept of peace in the perspective of how SCI was founded. As participants, we call upon the movement from now on to make serious work towards the 100-year-anniversary, not just to celebrate and to look back, but to be inspired and learn from the past and to go forward for the future.”

“Never do war – be peaceful! Remember, small things start from you!”

“The history has to be remembered critically, the present challenged and changed.”

“Just by being in an SCI project you are making a change.”

“We learned the importance of critical memory, unbiased sources of information and debate. Peace does not equal unity, it equals diversity and acceptance.”

“Memoric is important to sensitize people about the importance of peace today and in the future. The story of SCI must motivate all volunteers and activists to serious and demanding engagement for peace in our society.”

“I was surprised to see the strong link between pacifism during the WWI and the peace movement today. I think that learning about the past gives the present new nuances for those who haven't lived it. I'm even happier now to be involved with SCI!”

“It was very interesting to listen to different participants coming from different countries explaining the First World War with their own words. I remember that in school I studied this part of history, but I see now that it was strongly influenced by my country’s point of view. I think that after this week, I understand it much better than after memorizing my school books.”

Gianni from SCI Catalonia participated in the seminar and in the final event:

“I had the honor and the privilege to be introduced to SCI by Etienne Reclus who was involved in the East-West work in the late 50s. I was starting as a conscientious objector in the French branch of SCI, in ‘85, and Etienne led me through SCI vision, mission and projects. He knew very much about SCI history. As a matter of fact, he knew quite a lot about SCI action in Spain in the 30s and he used to speak of it with passion. Then I had the chance to meet Ralph Hegnauer who was directly involved in this action in Spain. It was even more emotive. He was there: he could remember it “as if it was yesterday”. I met him several times and he was always so intense about it. The fact that I was living in Barcelona made him immediately jump into history when we met. He always remembered that time with deepness and, as he said, as a memorable and unforgettable time. So, the visit to Elna in the framework of the Memoric project was for me a come-back to my early connections with SCI. My participation in the Verdun Seminar through Memoric last November and the deep and collective necessity at that very moment to get back to roots – the attacks of Paris occurred at that very time – already brought back their memory, like a fountain

gushing from the ground. Memoric was not only about the First World War and the deconstruction of the soldier-hero image, the memory was not only a place to remember in order to prevent, the memory could also be a tool for transforming the social reality through a process which would integrate piece by piece all the old stories in the construction of the new story – a kind of “slow peace” process. But when the Memoric preparatory team came to Barcelona for their evaluation meeting last week and when we went with them to Elna on a tour organized by SCI Catalonia, Etienne’s and Ralph’s memory was so present that it seemed that they were accompanying and looking at us. The action of SCI within the framework of the “Comité de Ayuda Suiza a los Niños de España” was admirable, indeed. SCI helped children and women to escape the bombed areas from 1937 to 1939 and helped thousands of refugees to cross the border and to go to France in January 1939, once the Spanish Civil War was won by the Franquist troops. Elisabeth Eidenbenz, an SCI volunteer who was with the first SCI activists in Spain in 1937, founded then the Swiss Maternity in Elna (near Perpignan, France), in 1939, in which she helped

600 children come to life while helping also Jewish women to escape from the Gestapo. I heard of this episode from SCI history by Etienne and Ralph, but for the first time I've actually seen the place. And Assumpta, a Catalan historian, and Ricard, an Elna City Hall representative, explained the whole story so marvelously. We could feel the human tragedy which the sand of "Argelès" beaches and the stones of the maternity seemed still to retain... It was just as intense and emotive as when Ralph explained it some years ago. History was joining reality: few thousands kilometers far from this place a same tragedy was

happening and maybe many Elisabeths were saving lives and we wouldn't know about them for decades, as it happened with Elisabeth Eidenbenz. But WE couldn't just ignore or assume it. Much more was at stake, as at that time: Humanity! Etienne told me once that Peace was about the sense, the concept, the experience and the future of humanity. And about "Action, no deeds!", as Cérésolle used to say, he said. And it seemed that this was exactly the lesson to be learned in Elna.

”

In this e-book we cast a glance back and remember the aftermath of WWI – a war that now seems so far away. Yet at the same time the violence and cruelty it brought to the world, keeps reappearing in every bloody conflict we witness throughout history. The frontlines – once far away from our homes – come closer and closer every day. During the seminar in Verdun we were once again reminded how close the frontlines have become to us. The morning of 14th November brought the news of the terrible attacks, which took place in Paris the previous night. The participants who have gathered to debate on the history of the pacifist movements and its contemporary developments were shocked. The first reaction was to check on friends and relatives, reading as much as possible, watching and sharing news in an attempt to realize what was going on. The group decided to give a minute of silence, honoring the victims of the attacks and their families, reaching out for every suffering human affected by conflict all around the world. Later each member of the group could share in a circle their feelings and thoughts. It was an emotional moment of sadness and tears, followed by a spontaneous decision to draft a joint letter, a message to the world, a common stance against all sorts of violence and destructive acts. The group then divided in small subgroups and worked on the letter, which was finalized in plenary and published online:

“While the tragic events in Paris took place last night, we, a group of international activists and volunteers, were gathered near Verdun (France), a symbolic place for remembrance, for a peace seminar ‘From the Pacifists of 1920 to the Pacifists of 2015’.

From here, we want to express our deepest condolences and solidarity with all the victims, their families and loved ones. We strongly reject any kind of violence: physical, emotional or structural, and all justification of it. We hope that the attack in Paris will not lead to further violence and we plead that any response is peaceful and constructive.

Our hearts are in Paris today, but also in Beirut, where two suicide bombers blew themselves up in Bourjel-Barajneh two days ago; and in all the places around our planet where people lose their lives as result of violence, with inadequate or no worldwide media coverage.

As SCI activists and volunteers we are determined to continue working towards peace, reinforcing intercultural dialogue and always taking a peaceful approach. We reaffirm the importance of SCI’s mission and we will continue to work for a world of peace, being aware that we face new challenges.

We want to unite our voices and raise a clear message to be heard in every corner of the world: peace is the only way.

Verdun, 14th of November 2015”

The voices of the volunteers can also be seen in the workshops included in this e-book, as it was the volunteers who designed them.

Multilateral study camp | Ypres, Belgium | summer 2015





NON-FORMAL EDUCATION

MEMORIC WORKSHOPS

Non-formal education is one of the main tools SCI uses in its promotion of a culture of peace and non-violence. It is being implemented in international and local trainings/seminars for volunteers, in holding workshops during workcamps, in schools and other contexts. Due to SCI's great experience with non-formal education it has published a wide range of toolkits on peace-related topics, such as intercultural dialogue, combating hate speech online, climate issues etc. Workshops on peace and non-violence as well as a very good introduction to the approach of non-formal education can be found in the [No More War toolkit](#). To this wide range of workshops, the Memoric team adds the following workshops directly linked to remembrance, WWI and the growth of the pacifist movement(s). The workshops below were designed by the participants of the Memoric Multipliers Training in Folgaria, Italy.

DON'T BE PUZZLED WITH EUROPE!

Topic: Changes of the political map of Europe between WWI and now

Time: 60 minutes

Group size: 9 to 16 people

Materials: three maps of Europe at different times (big size and cut into puzzles), handouts with smaller versions of the maps for all participants

Methodology: knowledge assessment; puzzle game; discussion

Preparations: print and cut the maps/ puzzles

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Instructions:

Split the participants in three groups. In these groups they have to answer the quiz questions below. Ask one group after another, if they don't know the answer ask the next one.

After this knowledge assessment give each group one puzzle and give them 5 minutes to make it.

The maps are three: pre-WWI, post-WWI and current Europe. The participants do not know this when they make the puzzles.

When they are done ask them to present the maps: What is on the map and what time do they think the map represents?

After the individual presentations let them compare Europe at different times in history. How did the map change and why? Can you reach any conclusions about the reasons and the outcomes of WWI and WWII looking at these maps?

Give handouts with small versions of the maps to all participants as a memory of the workshop.

Attachments:

Quiz questions:

1. Which country had the biggest population in Europe before WWI?

Russia (with 181 million, second place Germany with 64 million, Austria-Hungary were 52 million)

2. Which country lost the biggest territory after WWI?

Austria-Hungary

3. In which country was the city Krakow before the war?

Austria-Hungary

4. Name three European countries that were neutral during WWI!

Options: Spain, Switzerland, Denmark, Sweden, Norway, Netherlands

5. Name three neighboring countries of Serbia before WWI!

Options: Romania, Bulgaria, Austria-Hungary, Greece

6. Name at least five nations under Austrian-Hungarian rule before WWI!

Options: Slovaks, Czechs, Serbs, Croats, Poles, Slovenes, Romanians

7. Name at least three new countries that appeared after WWI!

Options: Poland, Czechoslovakia, Kingdom of Serbia and Croatia

8. Under control of which country was Gdansk/Danzig after WWI?

League of Nations (Explain what that is)

9. During WWI the region of Trentino belonged to which country?

Austria-Hungary (after: Italy)

Maps:

Draw the maps on three flipcharts. Base them on the following maps from Diercke International Atlas. After you have finished drawing cut the paper in many puzzle pieces. Make the map very colorful. Do not write the names of the countries.

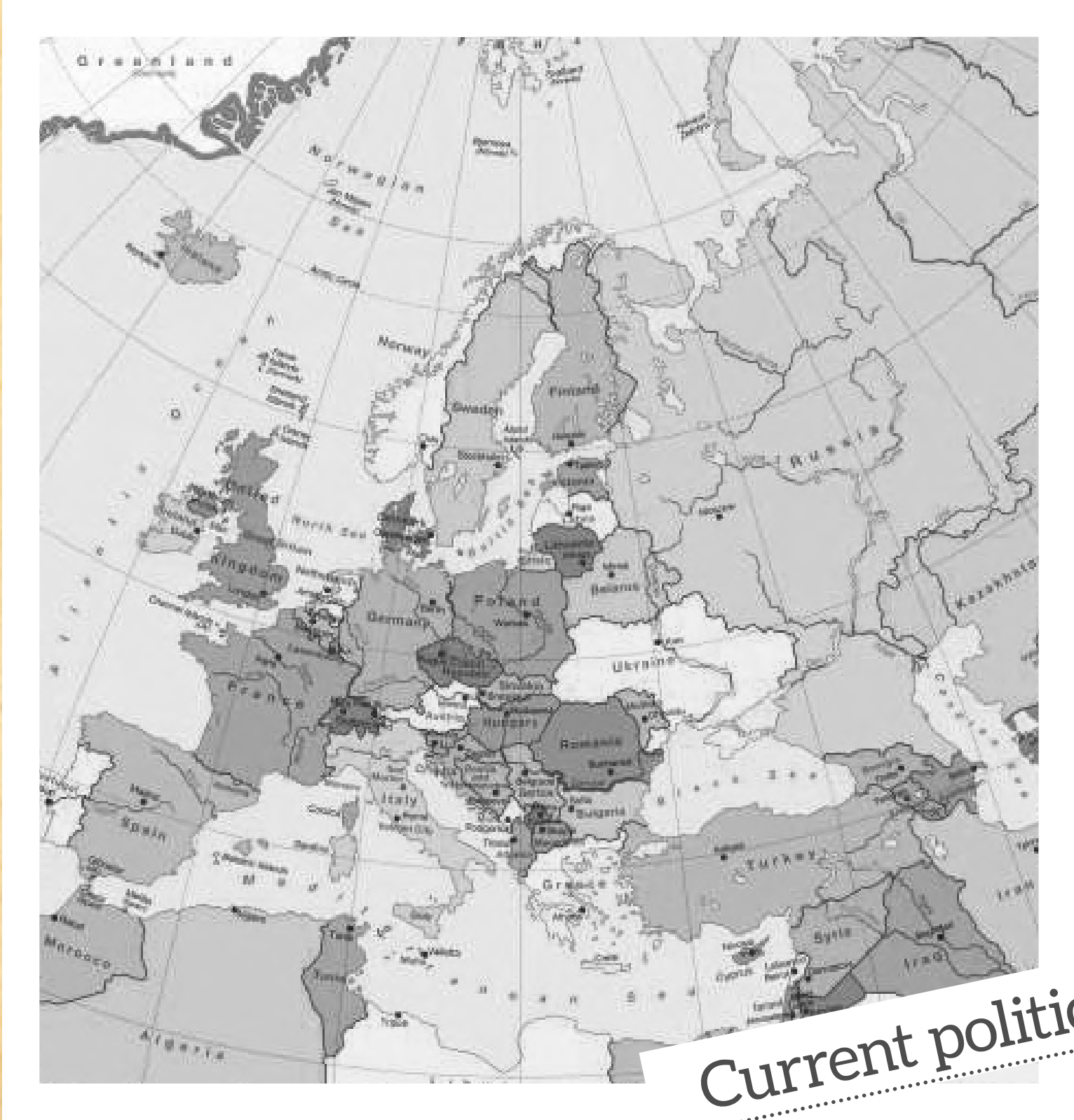




Year 1914



Year 1920/21



Current political map

THE POWER OF PROPAGANDA

Topic: Understanding how propaganda is created (methods, language, stereotypes, manipulation etc); propaganda during war and in our lives

Time: 60 minutes

Group size: 8-20 participants

Materials: markers, flipcharts, computer and projector (or printed versions of the examples), paper with definition

Methodology: creation of propaganda materials; presentation of theory and examples, discussion

Preparations: PowerPoint presentation with examples of propaganda during the First World War; materials in the center of the room

.....

Instructions:

Explain to the participants that in this workshop you will have a look at propaganda during the First World War and in general. Do not explain what propaganda is and how it works! Tell them that you will show them examples of propaganda during the First World War and explain that propaganda as a term and as a branch of government institutions was created during this time.

Show them examples. Let them comment on the propaganda. Lead the discussion to a very basic understanding of propaganda: its main aim is to convince people of something. Divide the participants in groups (not more than 4 people per group and at least 3 groups). Give each group a flipchart and markers. Give them topics and let the group choose for which topic they want to make a propaganda poster. These topics should be rather “light”, if possible something related to the group you are working with (but not something that they have had a conflict about), e.g. “a cookie is nothing without many many raisins”, “why you should NOT attend workcamps”, etc. If possible the groups should not choose the same topic.

The groups have 20 minutes to discuss and design their posters and message.

In the plenary each group has to present their poster and convince the rest of the participants of their opinion. Consult with the participants whether they are convinced or not.

Debriefing questions:

- How did you construct your propaganda posters?
- How did you try to reach and convince people?
- What are therefore the main elements of propaganda?
- Where do you see propaganda today?
- How is it different from 100 years ago? Does it affect people differently today?

During the debriefing collect points on a flipchart like with brainstorming. Circle or underline the main elements of propaganda. Add points if important aspects are missing (see below).

As a summary present the definition which was followed by the multipliers of Memoric/ authors of this workshop: "Propaganda is the spreading of information in support of a cause. It's not really important whether the information is true or false or if the cause is just or not. The word propaganda is often used in a negative sense, especially for politicians who make false claims to get elected or spread rumors to get their way. In fact, any campaign that is used to persuade can be called propaganda."

Attachments:

Links to propaganda during WWI – make your own selection:

<https://www.dhm.de/lemo/kapitel/erster-weltkrieg/propaganda.html>

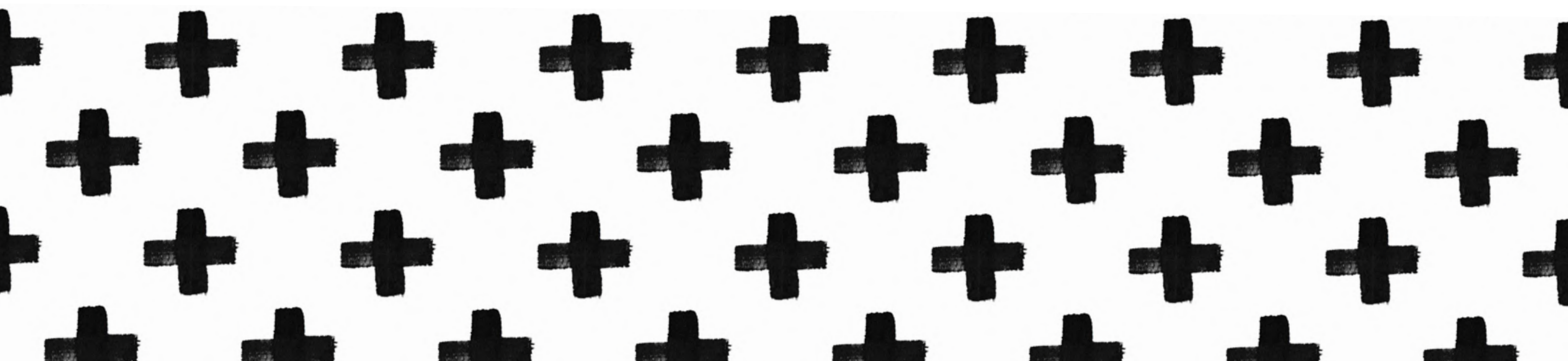
<https://www.blendspace.com/lessons/WzUYnRSHXFiWw/storia-prima-guerra-mondiale>

<http://www.ww1propaganda.com/world-war-1-posters/rationing-ww1?page=26>

<http://www.ww1propaganda.com/world-war-1-posters/german-ww1-propaganda-posters>

<https://sites.google.com/site/mrmooreswhsemesterii/historical-pictures/world-war-i/wwi-propaganda>

Main elements of propaganda: touching feelings and fears, using stereotypes, using clear short messages (simplicity), directly addressing people, repetition, working with pictures



BUILDING PEACE IN MODERN SOCIETY

Topic: Understanding the possibilities and challenges of peace building; understandings of peace

Time: 75 minutes (possible extension of 30 minutes)

Group size: 9 – 20 participants

Materials: 5-7 flipcharts, colorful pens; definitions for debriefing on flipcharts or colorful paper

Methodology: simulation game; discussion

Preparations: providing materials in the middle of the room

***Recommendation:** This workshop should be done with a group that has been discussing war before and build on their understanding of the mechanisms of war. It can be used to introduce the topic peace and understandings of peace.

.....

Instructions:

Divide the group in 3-5 subgroups (not more than 4 or not less than 3 participants per group). Explain the task:

“The world has been shaken by many wars over the last years and has finally managed to create new bridges and peaceful ways of diplomacy. In this process 3-5 new countries have been founded and you have the honor of being their representatives. Learning from the past you have a chance to avoid this destiny in your new countries.

You have 30 minutes to discuss the laws, structure etc. of your new country. Draw the country, discuss its particularities and come up with three rules that you would propose to maintain peace. Be creative!”

The groups can each take one flipchart and some pens. Check up on them every 10 minutes to see how the tasks are working out.

When you come back to the plenary, ask the groups to present their new countries. Give the other groups time to ask questions after each presentation. While they are presenting collect their ideas on a flipchart.

When all have presented it is time for the **debriefing**:

- How was it for you to come up with those rules? (challenging/easy/...)
- Do you think a world that implements these new rules (point to the flipchart where you collected their ideas) would really be peaceful?
- What would a peaceful world have to entail?

Finish the debriefing with two quotes:

“Peace is the absence of war.”

“Peace is a period of harmony between different social groups that is characterized by lack of violence or conflict behaviors, and the freedom from fear of violence.”

Which kind of peace do you think you reach through your approaches?

*Possible extension of the workshop: 30 more minutes

If you have the time we recommend to continue the workshop. Then the debriefing should happen after the following activities:

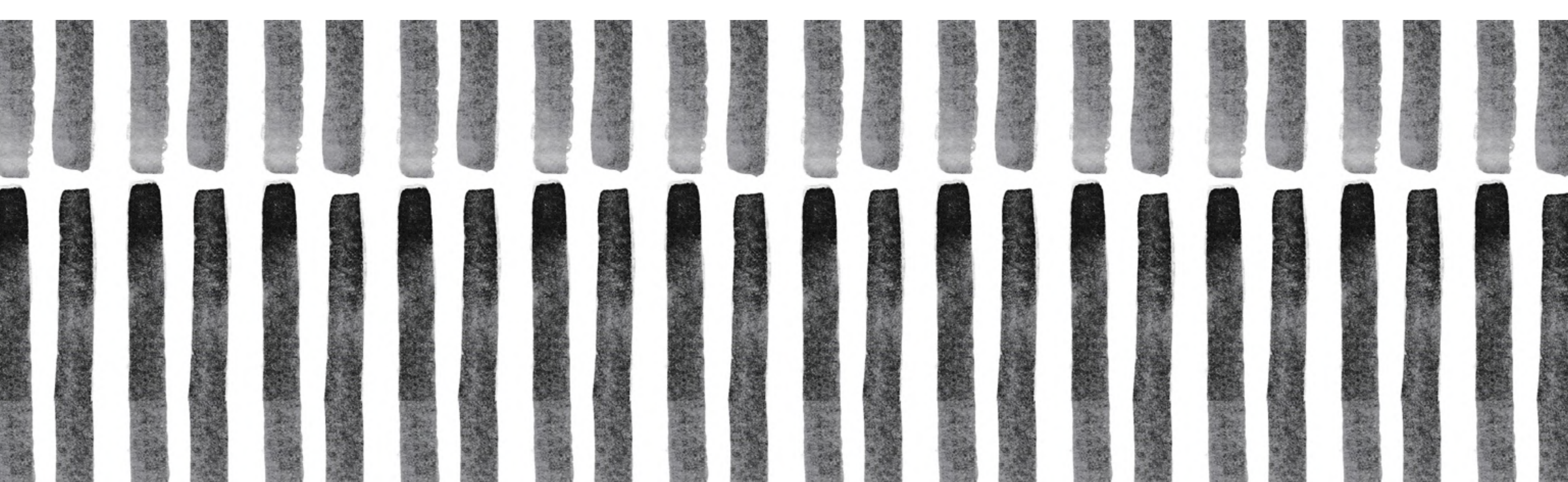
Ask the groups to draw up a diplomacy and trade plan for their countries. (10 minutes in the group)

When everyone is back in the room they have to send representatives to the other countries and implement their plans.

Extra debriefing question:

- How did the meeting of the countries happen?
- Were there any discussions or confrontations? How did you handle them?

***Important:** These discussions can be heated so it is very important that you perform a small ritual for the participants to exit their roles.



MEMORIC QUIZ

1.) How many weeks had passed between the assassination of Franz Ferdinand and the outbreak of WWI?

- 3
- 1
- 5
-

INFO: Franz Ferdinand was the heir presumptive of Austria-Hungary. For assassination of Franz Ferdinand and his wife Sophie Austria-Hungary and others blamed the Serbian government. It hoped to use the incident as justification for settling the question of Slav nationalism once and for all. As Russia supported Serbia, Austro-Hungarian declaration of war was delayed until its leaders received assurances from German leader Kaiser Wilhelm that Germany would support their cause in the event of a Russian intervention – which would likely involve Russia's ally, France, and possibly Britain as well. On July 28, Austria-Hungary declared war on Serbia. Within a week, Russia, Belgium, France, Great Britain and Serbia had lined up against Austria-Hungary and Germany.

2.) What was the name of the resistance organization that Gavrilo Princip belonged to?

- Bosnian youth
- Young Bosnia
- Free Bosnia

INFO: Princip fired into their car and killed Franz Ferdinand and Sophie at point-blank range. He was sentenced to 20 years in prison. He was a member of Young Bosnia, a revolutionary movement of mainly school students of Serbian but also Bosnian and Croat descendant. Some promoted Slavic unity within Yugoslavia, others worked for Serbian nationalist aims. It was active before WWI.

3.) Who was the Hungarian prime minister at the time?

- Tisza
- Trenez
- Trenza

INFO: Count István Tisza de Borosjenö et Szeged at the entry Austria-Hungary in WWI was the only prominent politician of the empire who opposed the war. He was a supporter of the dual monarchy and was assassinated during the chrysanthemum revolution.

4.) What was the first battle between the Serbian army and Austria-Hungary called?

- Battle of Cer
- Battle of Kolubara
- Battle of Corfu

INFO: The Battle of Cer was fought in August 1914 during the early stages of the Serbian Campaign of the First World War. It took place around Cer Mountain and several surrounding villages, as well as the town of Šabac.

5.) People in 1914 thought that...

- ...war would last for a long time.
- ...war would last only a few weeks or months.
- ...there would be no war.

INFO: This image of a short war was crucial in the mobilization and motivation for war, because people didn't believe that this conflict will last for a long time.

6.) What was not invented in WWI?

- Poison gas
- Machine guns
- Nuclear weapons

INFO: Chemical weapons in World War I were primarily used to demoralize, injure, and kill entrenched defenders, against whom the indiscriminate and generally slow-moving or static nature of gas clouds would be most effective. The types of weapons employed ranged from disabling chemicals, such as tear gas and the severe mustard gas, to lethal agents like phosgene and chlorine.

The machine gun, which so came to dominate and even to personify the battlefields of World War One, was a fairly primitive device when general war began in August 1914. Machine guns of all armies were largely of the heavy variety and decidedly ill-suited to portability for use by rapidly advancing infantry troops. Each weighed somewhere in the 30kg-60kg range – often without their mountings, carriages and supplies.

7.) What country published a propaganda picture with this message: “Goodbye, my lad, I only wish I were young enough to go with you! Enlist now!”?

- France
- Germany
- Great Britain

INFO: Each of the nations which participated in World War One from 1914-18 used propaganda posters not only as a means of justifying involvement to their own populace, but also as a means of procuring men, money and resources to sustain the military campaign.

8.) When did Italy become partner with the Allies?

- 1915
- 1916
- 1917

INFO: In the years that led up to World War One, Italy had sided with Germany and Austria-Hungary in the Triple Alliance. In theory, Italy should have joined in the sides of these two nations when war broke out in August 1914. What Italy did was wait and see how the war progressed. On April 26th 1915, it came into the war on the side of the Triple Entente – Britain, France and Russia.

9.) What battle did France win against the Germans in the beginning of the war?

- Battle of Marne
- Battle of Dardanelles
- Battle of Gallipoli

INFO: The Battle of the Marne was fought from 5–12 September 1914.

10.) When did the emperor Francis Joseph (Austria-Hungary) die?

- October 1916
- July 1916
- November 1916

INFO: Emperor Franz Josef died on 21 November 1916 after reigning for 66 years. His grand-nephew Karl I assumed the throne until 1918 as the last Habsburg monarch.

11.) Where were the Russian Tsar and his family executed?

- Tsarskoe Selo
- Siberia
- Ural

INFO: The Russian Imperial Romanov family were shot in Yekaterinburg on 17 July 1918. The Tsar and his family were executed by Bolsheviks led by Yakov Yurovsky under the orders of the Ural Soviet.

12.) How many people drowned when Lusitania was torpedoed?

- 2900
- 1800
- 1200

INFO: RMS Lusitania was a British ocean liner. On 7 May 1915, she was torpedoed and sunk by a German U-boat. This marked a turning point for the involvement of the United States in WWI.

A) What does the logo of SCI show?

- A broken sword behind a shovel with the letters PAX (peace)
- Cross with a shield in front and PAX
- Digging tools and peace sign

B) What did volunteers sing as a farewell on the first camp?

- Amities
- Marseleise
- God save the queen

C) How many branches of SCI exist today?

- 38
- 45
- 58

INFO: These branches are mainly in Europe and in Asia. They host workcamps and long-term volunteers, organize trainings, do local volunteer actions etc. SCI furthermore has partners in all continents that it exchanges volunteers with.

D) What did Pierre Cérésole study?

- Engineering
- Law
- Medicine

INFO: Pierre Cérésole (17 August 1879 – 23 October 1945) was a Swiss engineer, known primarily as the founder of the Service Civil International (SCI) or International Voluntary Service for Peace (IVSP) in 1920, an organization that helped in reconstruction after the First World War with the goal of achieving an atmosphere of brotherhood.

As a pacifist, he had refused to pay taxes that were used for the acquisition of arms and refused to accept money from his inheritance. Cérésole had been inspired by American thinker William James. Cérésole in turn inspired Kees Boeke.

E) How many children did he have?

- 3
- 7
- 9
-

F) What was the main work for women in the first SCI workcamps?

- Rebuilding
- Cooking and cleaning
- Gardening

INFO: The female volunteers were called “SCI sisters”. Over time the work distribution has become less gender biased.

G) Where was the first workcamp organized?

- Montpellier
- Esnes
- Bilthoven

INFO: This town is close to Verdun and was therefore strongly damaged during the Verdun battle. Pierre Cérésole and the other volunteers from Germany, France, Switzerland and the UK helped with the reconstruction work. They stayed for 6 months.

H) What was not one of the questions in the application form?

- Have you been abroad before?
- Can you drive or repair a motor?
- Do you need a special diet?

Training for multipliers in Folgaria, Italy | spring 2015



The following questions and information are taken from the Quiz

“Giving Peace a Chance. World War I.”

The Great War went on for a lot longer than anybody originally expected, but there were several attempts made over the four years of the war to restore peace in Europe. This quiz is about some of those initiatives.

1. *In 1915, a group of women (mainly from neutral countries) gathered in The Hague in the Netherlands for a conference to discuss ways that they could work for peace. At the conference, they adopted a policy that had been put forth by a Canadian working at the University of Wisconsin, Julia Grace Wales. What was Ms. Wales’ plan for peace called?*

- Third-party initiative
- Assigned responsibility
- **Continuous Mediation**
- Impartial ending

INFO: Continuous mediation called for setting up a permanent organization which belligerents could contact with possible ideas for peace, and ask the committee to approach the opposing coalition to see how they might feel about some of those ideas. The plan for continuous mediation showed that the women who participated in the conference in The Hague were not simply “hysterical peacettes”, as they were called by Theodore Roosevelt, but they were smart and were able to identify a logical way to work for peace. First, it was purposeful and realistic. The women did not think they could remove all hostilities from the world and render future warfare impossible; they just wanted to put an end to this war as soon as possible. Second, there was the fact that a third party would be the one to approach the opposing coalition. Any government or army command which went to the committee for assistance would be doing so in secret, thus eliminating the main concern of all belligerents: if you went directly to an enemy’s government to ask for peace, you would appear weak and vulnerable to an attack. The “court of continuous mediation” was set up in 1915, but no belligerent country ever took advantage of the service.

2. *In the fall of 1915, an American businessman chartered a boat and undertook a peace expedition to Europe. Though his intentions were good, this attempt was mocked and nothing came of it. Who was the man who sponsored this “ship of fools”?*

- William Jennings Bryan
- J.P. Morgan
- John D. Rockefeller
- **Henry Ford**

INFO: Henry Ford was inspired by the initiative of the Women’s Peace Party, and developed the idea of sending pacifist delegates overseas to see if they could negotiate an end to the war. He made the prediction that he would “have the boys home for Christmas”. Ford chartered a ship, the “Oskar II”, and recruited people to go with him to Stockholm. However, his attempt was regarded as a possible publicity stunt and Ford was unable to get any of the most famous pacifists and peace workers on board. He also did not have the support of people working for peace in the warring countries in Europe. The ship sailed from New

Jersey in December 1915, but nothing much came out of the journey. The delegates that did go, spent the entire journey quarreling, and Ford left the ship in Norway. The “Ford Peace Ship” ended up being referred to as a “ship of fools” in the media.

3. *In December 1916, the German government sent a message to the Allies that came to be known as the “German Peace Note”. The Allies were skeptical about the sincerity of the Note, and rightly so. Which of these was a motive of the German government for undertaking this peace initiative?*

- Internal Political Considerations
- Shoring up relations with Austria
- Justification of future war tactics
- **All of these**

INFO: For the internal political considerations, the German government was most concerned about keeping the Social Democratic Party (SPD) on board with continuing the war. The support of the SPD was contingent on the claim that Germany was fighting a defensive war. By issuing a peace note (that they didn't expect the Allies would accept), the government was showing the SPD, as well as the German population as a whole, that they did want peace and it was the Allies who were impeding a speedy conclusion to the war. The insincere peace note was also an attempt to influence outside parties. In particular, the German government wanted to make an impression on neutral countries, especially the United States (neutral until the spring of 1917). Germany realized that they were most likely going to resume their campaign of unrestricted submarine warfare if they hoped to win the war. The US had already strongly spoken out against USW, and Germany hoped that by getting the Allies to reject a peace proposal, they could justify resuming USW under the pretense that it was the Allies who did not want to end the war, and therefore Germany would have to do everything they could to end it. Finally, the peace proposal was a show of good faith to Austria, who had been suffering more internally than Germany had. Austria had been wanting to make peace, so Germany made an insincere proposal to show Austria that the Allies were the ones who did not want to end the war.

4. *In 1917, Prince Sixte of Bourbon-Parme was used as a messenger between the Allies and the Central Powers. His role was to suggest terms for peace and determine the willingness of the belligerents to enter into negotiations. Sixte was chosen for this because he was related to an important character involved; who?*

- **Karl, Emperor of Austria**
- Ferdinand Foch, Commander of the French and Allied Armies
- Theobald von Bethmann-Hollweg, Chancellor of Germany
- David Lloyd George, Prime Minister of Great Britain

INFO: Sixte was the brother of Karl's wife, Zita. Karl wanted to undertake a separate peace initiative with France and then the other Allies, without Germany knowing about it. Zita and her mother contacted Sixte, who was serving in the Belgian army (his family connections made him illegible to serve with the French army). Sixte agreed to act on the emperor's behalf, and in his duties as an emissary he held meetings with Cambon of the French foreign ministry and President Poincaré. In these meetings, he delivered messages from Karl, including an interesting letter given to Poincaré on the 31st of March, 1917.

The letter, handwritten by Karl, in which he praised the spirit and perseverance of the French army, and said that he supported “in every way the legitimate French claims relative to Alsace-Lorraine”. The French government ultimately turned down all proposals for a separate peace with Austria, primarily because Italy was an Entente power, and Italy and Austria were sworn enemies.

5. *Also in 1917, a proposition for peace came from Pope Benedict XV. Which coalition of the war was he thought to be favoring with this peace initiative, the Allies or the Central Powers?*

- Allies
- **Central Powers**

INFO: Specifically, it was the Austro-Hungarian Empire that the Pope was believed to be favoring. While it is certainly true that the Pope simply did want an end to the war, to stop the bloodshed and save human lives, he also had a vested interest in being the one who helped bring about the end to the war. Austria-Hungary was the remaining major Catholic power in Europe. While some other countries, such as France, still were predominantly Catholic, they were also democratic countries, with secular governments. Austria-Hungary was an empire ruled by a monarch, and the emperor and his wife were both devout Catholics. The Pope wanted a peace that would not carve up the empire, and wanted Karl and Zita to remain in power. The Pope also wanted to be the one to help bring peace to Europe, because he wanted to have a seat at the future peace conference, again to preserve the Austrian Empire, and also to have a say in what Italy would gain in the peace settlement (from the 1860s till the 1920s relations between the Vatican and Italy were appallingly bad).

6. *Which of these statements or agreements called for a peace based upon “no annexations and no indemnities”?*

- **Petrograd Formula**
- Lenin’s April Thesis
- Wilson’s 14 Points
- Stuttgart Resolution

INFO: After the revolution in Russia in February 1917 (March in the Gregorian calendar), the Tsarist regime was overthrown and a Provisional government took office. In addition to the Provisional government, there was the Petrograd Soviet – a council of workers and soldiers who attempted to share the power. At a time when the major question on every one’s mind was whether Russia would continue to fight the war or seek peace negotiations with Germany, the Provisional government and the Petrograd Soviet both supported staying in the war; in order to protect the land they fought to gain control from the Tsar and to get the invading enemy out of their country. The Petrograd Soviet, however, made it clear that they would not support a war of conquest, and in May of 1917, they published the “Petrograd Formula”, in which the last paragraph called for future “peace discussions on the basis of no annexations and no indemnities”. The lesser known third element of the “Petrograd Formula” was self-determination of the peoples; i.e. a province or territory could not be transferred from country to country without the majority of the population consenting.

7. *In the summer of 1917, the Petrograd Soviet tried to convene a conference of Socialists from all belligerent countries, to be held in Stockholm. The Allied governments banded together and decided not to provide travel documents for their Socialists to attend. For which of these reasons did the Allies not want to participate in the Stockholm Conference?*

- **All of these**
- Fear of mutiny on the front line
- They could not agree with the “no annexation” clause
- They did not want their citizens sitting at a negotiating table with Germans

INFO: The only Allied power that allowed Socialists to travel to Stockholm was the Provisional Government of Russia, because they felt that they could not refuse. It was the second power in the country, the Petrograd Soviet that was hosting the conference, and Russia did not want to encourage further internal conflict. France and the United States immediately reacted to the invitations to the Stockholm Conference by refusing to allow their delegates to go. Britain was originally hesitant, and thought that it could maybe be allowed under certain conditions. They did not want to refuse outright because, since Germany had accepted the invitations gracefully, Britain did not want to give the impression they were the ones who were impeding peace. They were persuaded by their Allies, however, not to provide travel documents. The reason for this was primarily because the Allied governments could not agree with the clause of the Petrograd Formula that called for “no annexations” – one of France’s war aims was to regain the province of Alsace- Lorraine, which had been taken by Germany after the Franco-Prussian War (1870-71), and Britain and the US were backing up that desire. Britain also needed to see Germany evacuate captured Belgian territory, especially those with Channel ports. The Allies also wanted indemnities paid for the damage done in France, Belgium and in the waters surrounding Great Britain. There was also fear of dissent in the military. The French army had already experienced problems with the growing dissatisfaction of the soldiers at the front, and the soldiers had already begun to refuse to continue fighting. The army command felt that, if it were to become known that the government was participating in peace negotiations, it would be impossible to get the army to keep fighting, because it would not be worth it if the war were coming to an end. In addition, the French especially were adamant about not wanting their citizens talking to representatives of the German government that was currently waging war in their country.

8. *The Treaty of Brest-Litovsk signified the end of the war for one of the original belligerent powers; which country laid down its arms in early 1918 and signed this treaty with the Central Powers?*

- France
- Italy
- **Russia**
- Serbia

INFO: Though the official position of the Provisional Government and the Petrograd Soviet was in favor of remaining in the war, Vladimir Lenin disagreed. By the fall of 1917, he had stirred up enough trouble as the leader of the Bolshevik faction, and they led a second revolution, in October (November in the Gregorian calendar). The coup d’état executed by the Bolsheviks led to a Russian civil war, which took up a great portion of the country’s resources and they took the opportunity to immediately withdraw from the war. Germany granted Russia an armistice in the fall, and negotiations for a separate peace began in December.

The treaty was signed at Brest-Litovsk (in what is now Belarus) in March 1918. The Russian civil war would last until 1921-22, with the Red Army emerging victorious.

9. *In the fall of 1918, the German High Command realized that they would not be able to defeat the Allies on the battlefield. The new chancellor of Germany was instructed to seek negotiations for an armistice immediately. Whom did he first approach in doing so?*

- Vittorio Orlando (Italy)
- **Woodrow Wilson (USA)**
- David Lloyd George (Britain)
- Georges Clemenceau (France)

INFO: The OHL (German High Command) had come to the conclusion that they would not win in August 1918, but kept delaying asking the Allies for peace, because they thought that they could at least hold the line, if not breakthrough the other side. However, by the end of September, the commanders of the army, Paul von Hindenberg and Erich Ludendorff, both decided that they could not delay getting out of the war any longer. The OHL, together with Emperor Wilhelm II, knew that the first step to getting the Allies to negotiate would be to make internal changes in the German government, because the Allies had no interest in talking to the same men who had waged war against them. Wilhelm appointed Prince Max of Baden, a man of a more liberal ideology, as the new chancellor and told him that his first task was to approach the Allies immediately and ask for an armistice. The plan was to approach solely Woodrow Wilson, because they thought he would be their best bet to receive softer terms of peace. Prince Max sent a note to Wilson, saying that Germany would accept his [Wilson's] "14 Point" as a basis for making peace, and wanted him to convince to accept the "14 Points" as well. Wilson carried on correspondence with Germany for a while before approaching the other Allies, and once both sides had agreed that the "14 Points" could be adhered to in the future peace settlement, Wilson turned negotiations for the armistice over to Marshal Ferdinand Foch, commander of the armies. Germany agreed to Foch's terms and a ceasefire was signed just after five in the morning (French time) on 11 November 1918.

10. *Which of the following was NOT a treaty to end hostilities that came out of the Paris Peace Conference?*

- Treaty of Versailles
- Treaty of Sevres
- **Treaty of Batum**
- Treaty of Saint-Germain

INFO: The outcome of the Paris Conference was five treaties known as the "suburban treaties", because they were signed in five different suburbs just outside of Paris. The first and most well-known one was the Treaty of Versailles, signed with Germany on 28 June 1919 – a significant date. It was the fifth anniversary of the assassination of Archduke Franz Ferdinand, seen by many as the spark that lit the powder keg in Europe, leading to the war. The Treaty of Saint-Germain was signed with Austria in September 1919, the Treaty of Neuilly was signed with Bulgaria in November 1919, and the Treaty of Trianon was signed with Hungary in June 1920. Finally, the Treaty of Sèvres was signed with Turkey in August 1920 but it did not bring a lasting peace. Fighting resumed with the Turkish War of Independence, and ended in 1923 when the Treaty of Lausanne was signed, replacing the Treaty of Sèvres.

1924, Les Ormonts , Switzerland



1924, Someo, Switzerland



1924, Someo, Switzerland





1928, Liechtenstein



1928, Liechtenstein



1931-32, Brynmawr, Wales, United Kingdom

HUMAN RIGHTS DURING THE FIRST WORLD WAR

Topic: Human rights and their development

Time: 75 minutes

Group size: 10-15 participants

Materials: paper, flip charts, markers

Methodology: presentation, simulation game, discussion

Preparations: download the video, write the mentioned human rights on separate papers and roles for the game, make a flipchart with three columns (WWI, today, future)

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Instructions:

Tell the participants that you will do a workshop with them in which the human rights will be discussed.

First will play a game with them. For this you will give each one of them a paper on which they find a description of who they are in the game. They cannot show this paper to anyone. If they have questions they have to ask you in private not the other participants. When they are familiar with their role they have to close the papers and stand in a line next to each other, all looking in the same direction. Tell them to close their eyes.

Explain to them that you will read rights out loud and if they think that they (as the person on the paper) have this right they have to make one step forward. If they don't think they have it, they stay where they are.

Read out slowly the rights, giving them some time in between to think about whether or not they have the rights.

When you have read all the rights let them open the eyes and take a look around. Let them see where they are compared to the others. Ask them to reveal their roles (ask first the ones who are now in the front line, and later the ones that moved the least). During this short discussion, the participants should stay in their positions.

Then ask the participants to group themselves according to the time in history that the personalities lived in (one group will be composed by “personalities” that lived during WWI and the other by “personalities” living today). In these groups they have 10 minutes to discuss which rights their personalities have. Each group receives a paper and a pen to write the rights down.

After they have finished ask them to sit making one big circle. Put down the flipchart with three columns (WWI, today, future) in the middle of the circle and ask them to tell you the rights they found they had or didn't have. Write them down, making a comparison between WWI and today visible.

When WWI and today are done ask them to think about the future. Which human rights are still missing and should be created?

When done with the discussion spread the human rights you wrote on separate papers on the floor, reading them out loud and explaining if necessary.

Finish the workshop with the following [video](#) (downloaded):

Attachments:

Roles: student in Indonesia 2015; Austrian soldier 2015; Asylum seeker in Italy 2015; German citizen 2015; Immigrant in France coming from Ukraine 2015; War prisoner during WWI; German soldier during WWI; French young woman during WWI; Belgian young woman during WWI; 10-year-old child in Serbia 1915; British pacifist during WWI --- if needed you can add roles to these 10, but always make sure that half of the group has personalities of today, half of the time of WWI

List of human rights read during the game:

- Everyone has the right to life, liberty and security of person.
- Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services as well as the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- Everyone has the right to be presumed innocent until proved guilty. Right to a fair and public trial.
- No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

- Everyone has the right to a nationality.
- Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages.
- Everyone has the right to freedom of movement and residence within the borders of each state.
- Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment. Everyone, without any discrimination, has the right to equal pay for equal work.
- Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status (right to not be discriminated).
- Everyone has the right to seek and to enjoy asylum from persecution in other countries.
- Everyone has the right to freedom of peaceful assembly and association.

You can read more or choose different ones. You will find all the articles within the Universal Declaration of Human Rights here:

<http://www.un.org/en/universal-declaration-human-rights/index.html>

Human rights written on separate papers:

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

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

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

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

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

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

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

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

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

Article 13.

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including their own, and to return to their country.

Article 14.

(1) Everyone has the right to seek and to enjoy asylum from persecution in other countries.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 16. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

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

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

Article 20. Everyone has the right to freedom of peaceful assembly and association.

Article 23.

(1) Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

Article 25. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services as well as the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

Article 26. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages.

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

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

Links:

<http://www.un.org/en/universal-declaration-human-rights/index.html>

History/ theoretical input on the flipcharts (with explanation):

<http://www.globalization101.org/three-generations-of-rights/>

<http://www.universalrights.net/main/histof.htm>



1926, Almens, Switzerland

Additional information and explanations:

- Human rights are rights possessed by people simply as, and because they are, human beings. The term has only come into common currency during the 20th century.
- One of the first, and most important, battles was about politics. Could “natural rights” be handed over to rulers? This issue became a tremendous cause in 17th century England: English Revolution of 1640, the “Glorious Revolution” of 1688 and the English Bill of Rights, in 1689.
- 18th century, John Locke: “It was part of God’s natural law that no-one should harm anybody else in their life, health, liberty or possessions. The existence of this natural law also established the right to do whatever was necessary to protect such rights.”
- American colonies’ Declaration of Independence in 1776: “All men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness.”
- 1788 (due to the French Revolution) the Declaration of the Rights of Man and of Citizens asserted the primacy of natural rights in similarly inspirational terms to the US Declaration of Independence.
- 1948: The Universal Declaration of Human Rights.
- The most common “universal” rights are the right to life; to freedom; to own property (limiting where government may intrude); citizenship rights (voting, nationality and participation in public life); rights to standards of good behavior by governments (or protection of the rule of law) and social, economic and cultural rights.
- 1979, Czech jurist Karel Vašák: Generations of Human Rights:
- (The three categories align with the three tenets of the French Revolution: liberty, equality, and fraternity)
 - First-generation, “civil-political” rights deal with liberty and participation in political life.
 - Second-generation, “socio-economic” human rights guarantee equal conditions and treatment.
 - Third-generation, “collective-developmental” rights of peoples and groups held against their respective states aligns with the final tenet of “fraternity”.

COMMEMORATION THROUGH MEMORIALS

Topic: Memorials of WWI as a medium of remembrance

Time: 1h

Group size: 9-15 participants

Materials: Paper for posters and notes, markers (colored and black)

Methodology: Group work, presentation, discussion

Preparations: Reserve one big sheet of paper per each small group, write down the questions for the group work, draw a model poster (optional)

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Instructions:

Give a brief introduction about war monuments, cemeteries and other concrete memorials as material expressions and mediums of commemoration. Tell that the idea is to discuss material aspects of history and memory. Stress that memory is here seen as something collective that is shared, or supposed to be shared, among a group of people. If some key concepts such as “commemoration” and “memorial” are still unfamiliar for the group, talk them through quickly.

Divide participants into groups of 3 and give the instructions for the group work: Every group is supposed to think about or look for a memorial (monument, statue, cemetery...) related to WWI and prepare a poster about it, thinking about and answering the following questions:

- What is the object of remembrance? (a battle, fallen soldiers, a certain person...)
- When was the memorial established, and by whom?
- Where is it located?
- Why do you think this special location has been chosen?
- What is the community of remembrance? (a local community, whole nation, a family...)
- What do you think is the message of this memorial? How does it connect to the topic it reminds of?

In the top part of the poster the groups are also asked to draw the memorial site in question. The participants have 20 minutes for the group work, an additional 10 can be given if necessary. When all the groups are ready they will present their poster for the whole group.

After the presentation there should still be approx. 15 min. time for summary discussion. Start with asking the participants about their thoughts on the exercise, and differences and similarities between the memorials different groups have presented. For example, some of the following points can be included in the discussion:

- Moral messages of memorials | From which point of view do memorials show the things they remind of, and how do they encourage us to remember these things?
- Conflicting interpretations | The messages different memorials carry don't appear same to everybody. The same war memorial can symbolize honor and sacrifice to someone and extreme nationalism to someone else.
- Memorial as a symbol of agreement or a "closure" upon the past events
- The role of material, place and landscape in remembrance | A concrete monument attaches remembering to a certain place.

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The Memoric team furthermore recommends the workshop "Heroines and Heroes" designed by the Council of Europe. It can be used to discuss and deconstruct heroes and heroines from WWI. Follow this link:

<http://www.coe.int/de/web/compass/heroines-and-heroes>

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Training for multipliers in Folgaria, Italy | spring 2015



HOW TO BECOME ACTIVE FOR PEACE

The war is over. Europe is no longer involved in a military confrontation between its countries. However, all around Europe peace is being challenged in many ways. Peace implies much more than absence of war: it implies the existence of social justice and sustainable development and that all people live together with mutual respect and without recourse to any form of violence to solve conflict.

And what can you do? You can do a lot! Now is the time to take some action: In the following pages you will find some ideas and links that you can follow in order to become active in peace and become part of the peace movement.

Let's get started!

PEACE ON A PERSONAL LEVEL

In order to promote peace on a personal level, you (as a volunteer, an activist, etc.) don't need to have super powers. Or, maybe you have them already? It's just about finding the skills and aptitudes you have within yourself, and use them. You just need to be honest, humble, willing to learn and motivated to work/live in complementarity with others who have different backgrounds and skills.

While being active in peace, your preparation and your state of mind will play a key role. Here we list some skills that can be useful. (Don't worry if you don't have all of them, they can be learned and trained.)

- Preparation
- Confidence
- Flexibility
- Sensitivity
- Self-awareness
- Good Communication Skills

Don't forget to always take your values into account. Think about let's say 5 that are very important for you. Which are they?

“

Values are the first and most basic step for the consciousness development of peace activists. (David Adams)

Learn more: http://peace-learning.scich.org/documents/Practical_Guide_EN.pdf

3,2,1... ACT FOR PEACE!

Making this world a better place is not an easy task. Although all you need is already in you, sometimes it's useful to have some direction to route all your great potential. Here we go: some easy steps for you to change the world!

1. Be informed, have a critical point of view, question the mass messages

Keep up with the news, with those that appear on the media and with those that don't. Here you have some links to portals of alternative media/information:

<http://www.democracynow.org/>

<http://www.hrw.org/news>

http://www.peacejournalism.org/Peace_Journalism/Articles_online.html

<http://peacenews.info/>

You can also make your own contribution to peace online. "MasterPeace" is a community of social entrepreneurs, volunteers, bloggers, musicians, businessmen and -women and other active citizens who connect and work together to fuel peace-building and intercultural understanding; a collective blog open to articles about peace:

<http://www.masterpeace.org>

2. Keep learning

Peace Education: education in SCI is not just about joining a training where you will take notes to remember. It's also about contributing to the training, sharing with the other participants, learn from one another... This is why SCI uses non-formal education methods to promote the culture of peace. You can always join SCI activities to keep learning about peace. Here you will find a link with all NFE activities within SCI. Also, peace education is present in all SCI workcamps, that you can find on

www.workcamps.info

3. Spread peace

As everything, peace can only be complete when shared. Think about yourself as a peace multiplier. Spread the peace message with your acts. Be the change you want to see in the world, as Gandhi said. And also by using your own words: start a small debate and talk about it with your friends and family, share content-related posts online, write about it, take pictures of it... And always feel free to find new forms to spread peace further and further.

4. Find your place – Don't be alone: Join forces with another organization, where you will find people that share same values with you and want to promote peace.

In SCI, you will find the best company for your peaceful adventure. You can join different SCI teams like Peace Messengers or No More War team.

5. Teams to join within SCI:

- Peace Messengers
- No More War team
- Join SCI as a volunteer (long-term or short-term)
- Volunteer locally

Information on SCI teams and working groups could be found following

<http://www.sci.ngo/who-we-are/our-structure/working-groups>

6. Think globally, act locally

You have probably read, heard and seen this slogan many times. However, it works very well in this context. If you want to change the world, if you want to get big results, you may get frustrated. However, do not underestimate the power of small (or not that small) peaceful acts happening all around. They do change the world.

Explore your **local** social networks and see where you would fit/enjoy making a change. Find your local SCI branch, contact them and find out how can you give them a hand! You can find the map of all SCI organizations and partners here:

<http://www.sciint.org/index.php/contact-us/local-sci-branch-or-partner>

You can organize different kinds of actions on different levels. For example: Organize a movie screening (together with your friends and family, in your university, with your local organization).

We all have seen movies that take place during the WWI. Watch them with a critical and peaceful view and reflect on that after the movie – discuss or have a chat.

What image of the soldiers do we see? How is the war presented in the movie? Are the people presented as two groups of enemies? Aren't we all the same and all dying in the same war? Is the cause of the war mentioned in the movie? What's the storytelling in it? Ideals that the movie stands for, etc. Reflect on the WWI.

There are many ways to do it, and many levels where peace is present in our lives and our society. In which direction you will take your steps... is up to you. Find the place, the level, the approach that suits your best, and focus on what you think you can be more productive at... The first step is to do something more. Easy, right? And after that: just keep going!

LINKS & VIDEOS

About Memoric

- <http://www.sci.ngo/memoric>

Memoric Volunteers' Voices

- <http://www.sci.ngo/memoric/activities>

Memoric Workshops

Don't Be Puzzled with Europe

- <http://www.diercke.com/kartenansicht.xtp?artId=978-3-14-100790-9&seite=36&id=17469&kartennr=1>
- <http://www.diercke.com/kartenansicht.xtp?artId=978-3-14-100790-9&seite=36&id=17470&kartennr=2>
- <http://www.diercke.com/kartenansicht.xtp?artId=978-3-14-100790-9&seite=38&id=17474&kartennr=1>

The Power of Propaganda

- <https://www.dhm.de/lemo/kapitel/erster-weltkrieg/propaganda.html> (in German)
- <https://www.blendspace.com/lessons/WzUYnRHSXFiWw/storia-prima-guerra-mondiale> (in Italian)
- <http://www.ww1propaganda.com/world-war-1-posters/rationing-ww1?page=26>
- <http://www.ww1propaganda.com/world-war-1-posters/german-ww1-propaganda-posters>
- <https://sites.google.com/site/mrmooreswhsemesterii/historical-pictures/world-war-i/wwi-propaganda>

Memoric Quiz

- <http://www.funtrivia.com/trivia-quiz/History/Giving-Peace-a-Chance-275563.html>



Human Rights during the First World War

- <http://www.un.org/en/universal-declaration-human-rights/index.html>
- <https://www.youtube.com/watch?gl=BE&v=oh3BbLk5UIQ>
- <http://www.globalization101.org/three-generations-of-rights/>
- <http://www.universalrights.net/main/histof.htm>

Heroines and Heroes (Workshop by Council of Europe)

- <http://www.coe.int/de/web/compass/heroines-and-heroes>

Links for further reading (including links to toolkits)

- <http://www.sci.ngo>
- <http://www.no-more-war.net/>
- http://www.no-more-war.net/wp-content/uploads/2011/01/NMW-tool-kit_2012_final-version.pdf
- http://www.coe.int/t/dg4/eycb/Source/Compass_2012_FINAL.pdf
- <http://www.pooloftrainers.sci.ngo>

How to Become Active for Peace

- http://peace-learning.scich.org/documents/Practical_Guide_EN.pdf
- http://peace-learning.scich.org/documents/PrinciplesInAction_en.pdf
- http://peace-learning.scich.org/documents/PeacemakerArticle_en.pdf
- http://eycb.coe.int/compass/en/chapter_3/3_1.html
- <http://www.democracynow.org/>
- <http://www.hrw.org/news>
- http://www.peacejournalism.org/Peace_Journalism/Articles_online.html
- <http://peacenews.info/>
- <http://www.masterpeace.org>
- <http://www.sci.ngo/index.php/contact-us/local-sci-branch-or-partner>
- <http://www.sci.ngo/who-we-are/our-mission-and-vision>
- <http://www.sci.ngo/who-we-are/our-structure/working-groups>
- <http://www.eycb.coe.int/domino/06.html#3>

Want to know more? Here are some links for further reading:

SCI History

- <http://archives.sci.ngo/catalogue/download/sci-history-download.html>

A War to End All War

- <http://www.iwm.org.uk/history/first-world-war>
- <http://www.swissinfo.ch/eng/in-depth/world-war-one>
- <http://www.bbc.co.uk/programmes/p01nb93y>
- <http://www.bbc.co.uk/guides/z38rq6f>
- <http://www.bbc.co.uk/timelines/zqbhn39>
- http://news.bbc.co.uk/2/hi/special_report/1998/10/98/world_war_i/198172.stm
- <http://encyclopedia.1914-1918-online.net/>

WWI letters, memories and diaries

- <http://www.firstworldwar.com/diaries/index.htm>
- http://wwi.lib.byu.edu/index.php/Diaries,_Memorials,_Personal_Reminiscences
- <http://ww1.sl.nsw.gov.au/>
- <http://www.theguardian.com/world/2014/jan/22/first-world-war-memories-last-survivors#comment-31087782>
- 'Private Peaceful', by Michael Morpurgo:
<http://www.bbc.co.uk/programmes/p01n4ny7>

WWI Legacy

- <http://www.theguardian.com/world/2014/jan/15/firstworldwar>

WWI unique moments

Christmas truce:

- https://en.wikipedia.org/wiki/Christmas_truce
- <http://www.findingdulcinea.com/news/on-this-day/On-this-Day-British-and-German-Troops-Play-Soccer-in-No-Man-s-Land.html>
- What really happened in the Christmas truce of 1914?:
<http://www.bbc.co.uk/guides/zxsfyrd>

Armistice of 11 November 1918:

- https://en.wikipedia.org/wiki/Armistice_of_11_November_1918

WWI and Art

Anti-war artists:

- http://escolapau.uab.cat/img/programas/musica/peace_through_arts.pdf

Dada artists:

- http://www.moma.org/learn/moma_learning/themes/dada
- <http://www.swissinfo.ch/eng/multimedia/dada--artists--response-to-wwi/38733102>
- <https://www.khanacademy.org/humanities/art-1010/wwI-dada>
- https://en.wikipedia.org/wiki/Siegfried_Sassoon
- https://en.wikipedia.org/wiki/Wilfred_Owen

Opposition to WWI

Peace movement:

- https://en.wikipedia.org/wiki/Peace_movement
- https://en.wikipedia.org/wiki/Opposition_to_World_War_I
- <http://www.ppu.org.uk/OpposingWorldWarOne.pdf>

Pacifism:

- <http://encyclopedia.1914-1918-online.net/article/pacifism>
- <http://plato.stanford.edu/entries/pacifism/>

Shirkers and conchies – how governments tried to silence WWI resisters:

- <http://www.redpepper.org.uk/shirkers-and-conchies-how-governments-tried-to-silence-wwi-resisters/>

Antiwar and Radical History project:

- https://depts.washington.edu/antiwar/WW1_rede.shtml

Peace in their time:

- <http://www.cbc.ca/radio/ideas/peace-in-their-time-1.3052046>

American Anti War Activism and Peace Movements:

- <http://www.hccfl.edu/media/173612/am2anti-war.pdf>

A different legacy – lessons in peace from the First World War:

- <http://newint.org/blog/2014/07/28/world-war-one-peace-activists/>

Peace initiatives:

- http://encyclopedia.1914-1918-online.net/article/peace_initiatives

Conscientious objectors

WWI: The conscientious objectors who refused to fight:

- <http://www.bbc.com/news/uk-27404266>

Poignant stories of first world war's conscientious objectors go online:

- <http://www.theguardian.com/world/2015/may/15/poignant-stories-of-first-world-wars-conscientious-objectors-go-online>
- <http://www.iwm.org.uk/history/conscientious-objectors-in-their-own-words>
- <http://www.hertsatwar.co.uk/conscientious-objectors>

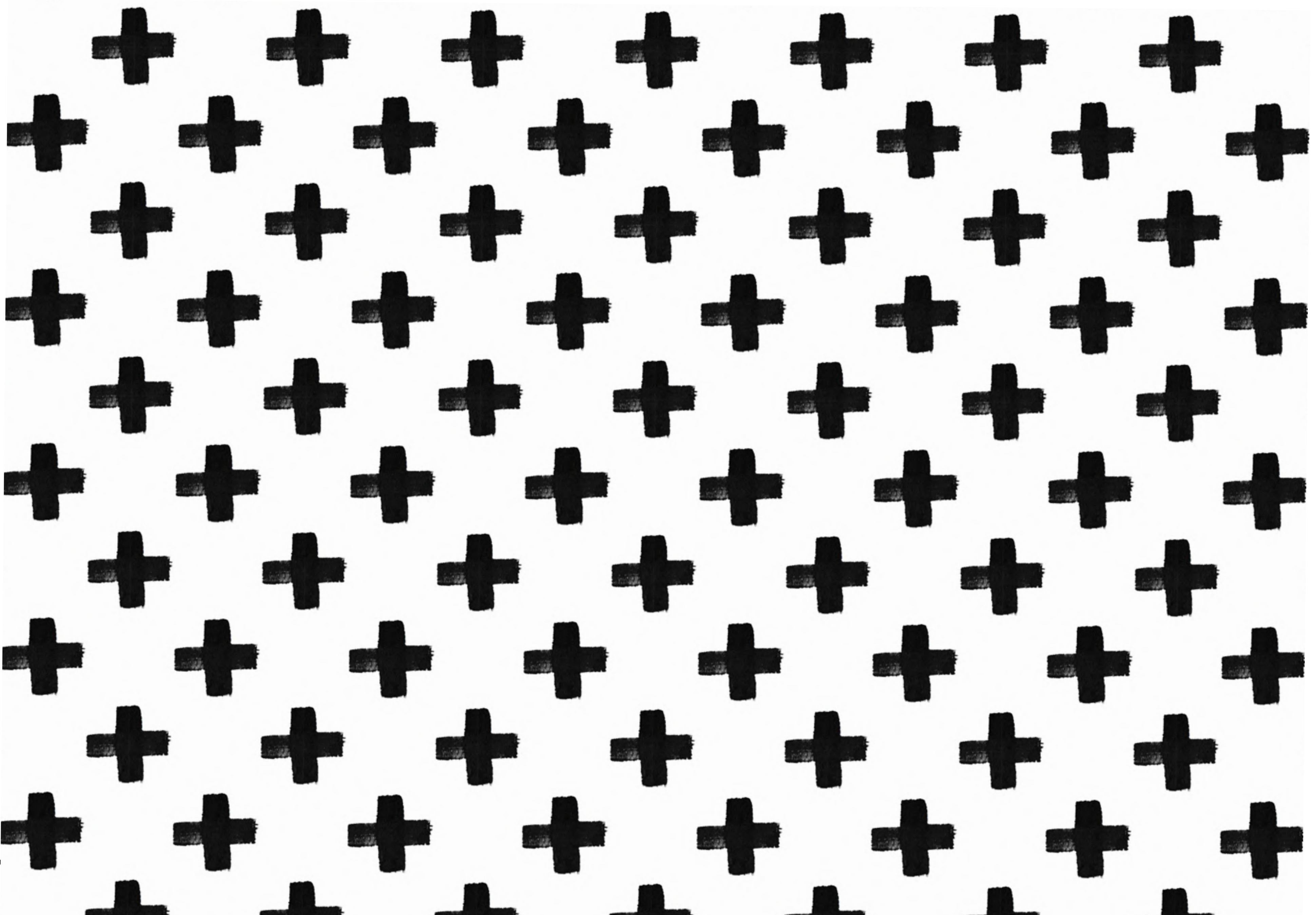
World War I, a lost generation and conscientious objection:

- <https://www.indymedia.org.uk/en/2014/05/516682.html>

Refusing to kill: <http://www.ppu.org.uk/rtk/>

Men and Women against WWI

- <https://wwionline.org/articles/women-peace-activists-during-world-war-i/>
- Women's peace protest:
<http://peaceandjustice.org.uk/newsletter/editors-introduction-3/world-war-1-womens-peace-protest/>
- Vida Goldstein: <https://www.awm.gov.au/exhibitions/forging/australians/goldstein.asp>
- Aletta Jacobs: http://myhero.com/hero.asp?hero=Aletta_Jacobs_2006
- <http://www.thenational.scot/news/the-first-peace-women-100-years-on-theyre-still-trying-to-stop-war.2410>
- Ernst Friedrich: https://de.wikipedia.org/wiki/Ernst_Friedrich
- Archibald Baxter: https://en.wikipedia.org/wiki/Archibald_Baxter
- Hans Paasche: <https://hanspaascheen.wordpress.com/chronology-by-werner-lange/>
- <http://alphahistory.com/worldwar1/world-war-i-anti-war-figures/>
- Soldier/pacifist:
<http://www.dailymail.co.uk/news/article-514300/Brothers-war-The-WW1-soldier-pacifist--hero.html>





La Grande Illusion/ Grand Illusion (1937) 114'

A movie without any depiction of battle. Instead, most of the action takes place in a German prisoner-of-war camp commanded by aristocrat Eric von Stroheim. This setting is used as a space in which soldiers of many nations have a common experience. The plot refutes the notion that one common man's bravery, honor, or duty can make an impact on a great event thus deconstructing the image of the war hero and portraying war as a futile exercise. Considered by many critics to be one of the greatest movies ever made!

Quotes:

Lieutenant Rosenthal: "Frontiers are an invention of men. Nature doesn't give a hoot."

L'ingénieur: "I hate the way German bulletins exaggerate."

Lieutenant Maréchal: "And our papers don't? Remember 'the Russian steam-roller'?"



All Quiet on the Western Front (1930) 136'

Based on the anti-war novel by Erich Maria Remarque, the movie is considered to be the best WWI film ever made. The movie is a US production but it presents the German point-of-view. It is striking the audience with its authenticity: Equipment and guns are as close to the originals as they can possibly be. Likewise are the performances, period details and battle scenes.

Its sequel The Road back (1937) is combining a strong anti-war message with warnings about the dangers of the rising Nazi regime.

Quotes:

Title card: "This story is neither an accusation nor a confession, and least of all an adventure, for death is not an adventure to those who stand face to face with it. It will try simply to tell of a generation of men who, even though they may have escaped its shells, were destroyed by the war..."

Paul Bäumer: "We live in the trenches out there. We fight. We try not to be killed, but sometimes we are. That's all."



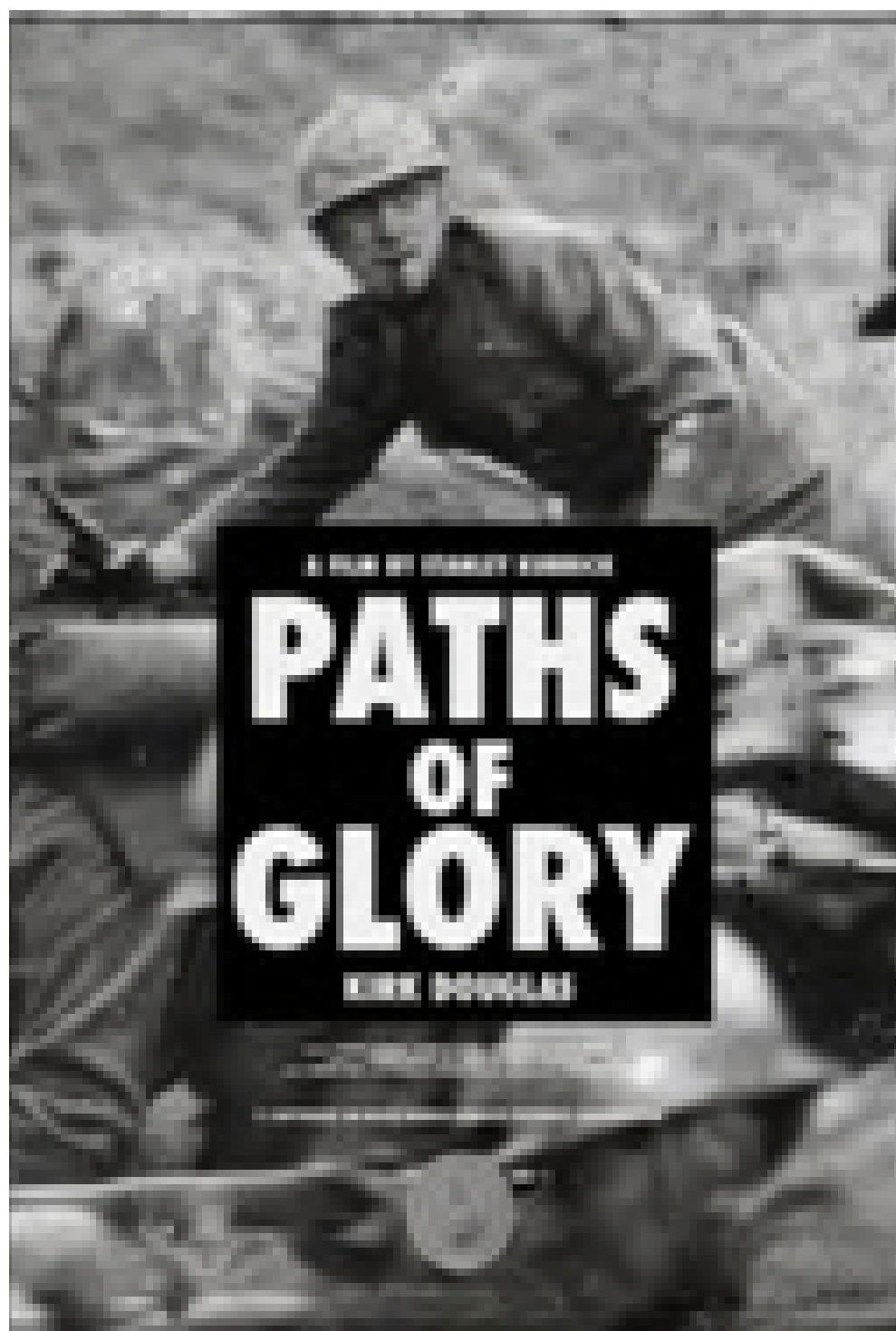
Regeneration/Behind the Lines (1997) 114'

The movie follows the stories of a number of Officers of the British Army during WWI who are brought together in Craiglockhart War Hospital where they are treated for various trauma. It features the story of Siegfried Sassoon, his open letter reprinted in The Times criticising the conduct of the war and his return to the front.

Quotes:

"I believe that this war, upon which I entered as a war of defence and liberation, has now become a war of aggression and conquest."

"And as soon as you accepted that the man's breakdown was a consequence of his war experience rather than his own innate weakness, then inevitably the war became the issue. And the therapy was a test, not only of the genuineness of the individual's symptoms, but also of the validity of the demands the war was making on him. Rivers had survived partly by suppressing his awareness of this. But then along came Sassoon and made the justifiability of the war a matter for constant, open debate, and that suppression was no longer possible.", Pat Barker, Regeneration novel



Paths of Glory (1957) 88'

American anti-war movie which tells a story about a commanding officer of French soldiers who refuse to continue a suicidal attack. He attempts to defend them against a charge of cowardice in a court-martial. It is a genuine masterpiece of Stanley Kubrick and nominated as one of the best movies about WWI.

Quotes:

Sergeant: "There will be a lot of dignitaries, newspapermen out there. You've got a wife and family. How do you want to be remembered?...Many of us will be joining you before this war is over."

Paris: "I don't want to die."

General Paul Mireau: "If those little sweethearts won't face German bullets, they'll face French ones!"



Joyeux Noël/ Merry Christmas (2005) 116'

A French movie about the WWI Christmas truce of December 1914, depicted through the eyes of French, Scottish and German soldiers. Even though it received some criticism, the movie was nominated for Best Foreign Language Film at the Oscars in 2006.

Quotes:

Gordon: "We were talking about a cease fire, for Christmas Eve. What do you think? The outcome of this war won't be decided tonight. I don't think anyone would criticize us for laying down our rifles on Christmas Eve."

General Audebert: "Today, I'm asked to fight a way where the shovel outweighs the rifle. In which people swap addresses with the enemy to meet when it's all over. Plus the cat we found with a note from the Germans, "Good luck, comrades!" I was ordered to arrest the cat for high treason... until further notice."



Forbidden Ground/Battle Ground (2013) 99'

The movie tells the story of three British soldiers during WWI on the Western Front in 1916. During an aborted assault on the German trenches they become trapped in no man's land as night falls. It provides a touching glimpse in the hopeless blood soaked, mud clogged trenches of the WWI. Definitely a must see.

Quotes:

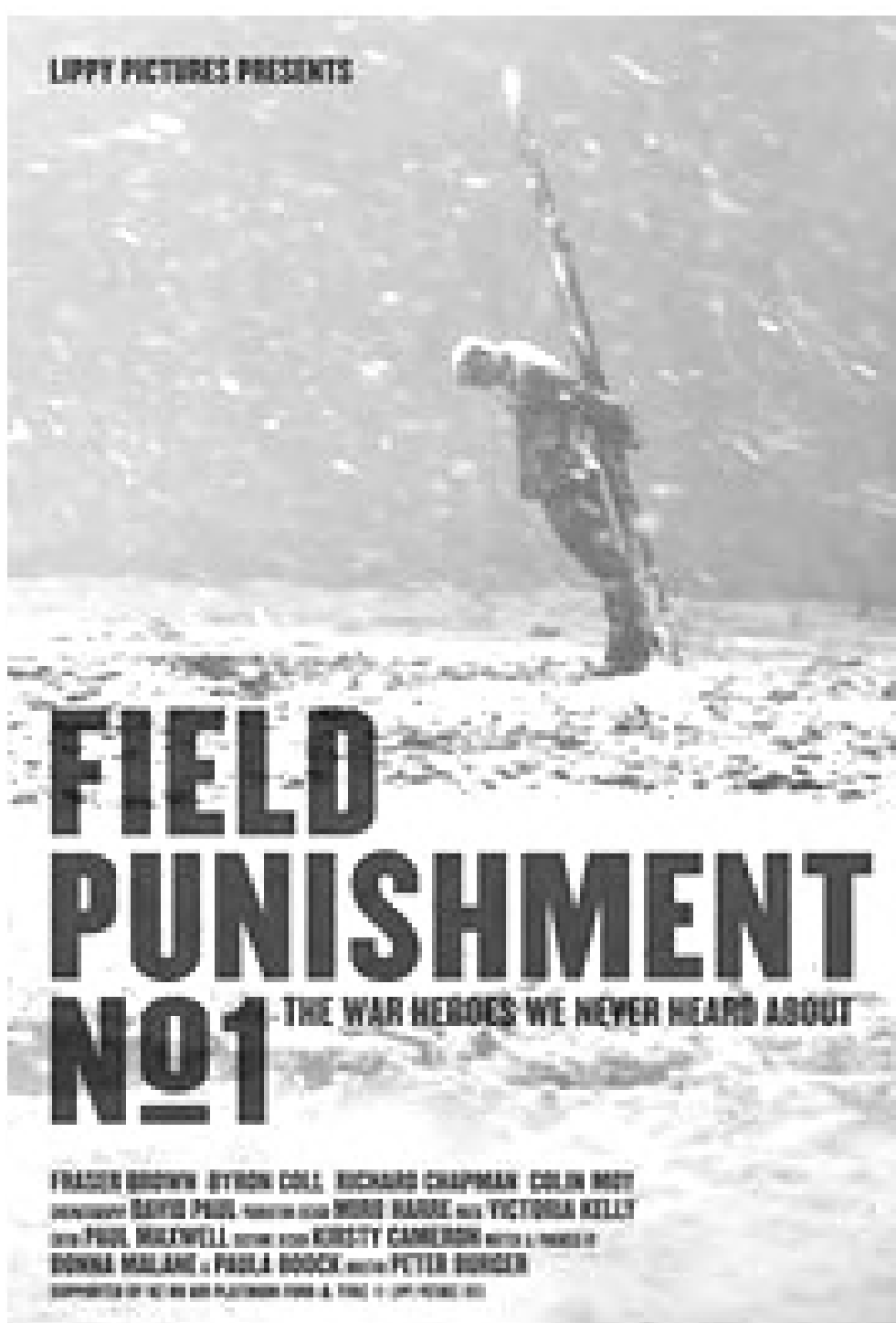
Soldier: "A close friend reminded me recently that... a faintest memory is enough to give you hope. It's enough... enough to get you home."

Field Punishment No.1 (2014) 90'

The movie is inspired by true events and depicts the story of 14 conscientious objectors from New Zealand who were secretly shipped to the Western Front in an attempt to convert, silence, or quite possibly kill them. It features the story of Archibald Baxter, who gave a particularly graphic account of his experience with Field Punishment No. 1 in his autobiography "We Will Not Cease". A touching movie which leaves the audience speechless and sad but yet brings forth a lot of questions for further discussion.

Quotes:

"I'll say: 'Son, I did everything I could do to stop it'", Archibald Baxter, when asked what he'll say to his son when he asks what his Dad did in the war.



War Horse (2011) 146'

A British movie directed by Steven Spielberg, which received a lot of positive reviews and few award nominations. The movie sends us back to the outbreak of the WWI and tells us a story of a young man and his beloved horse Joey, sold to the British cavalry. The movie is about the heartwarming and unique friendship between a boy and his horse – but it's also about the horrors of war and the desire to go home.

Quotes:

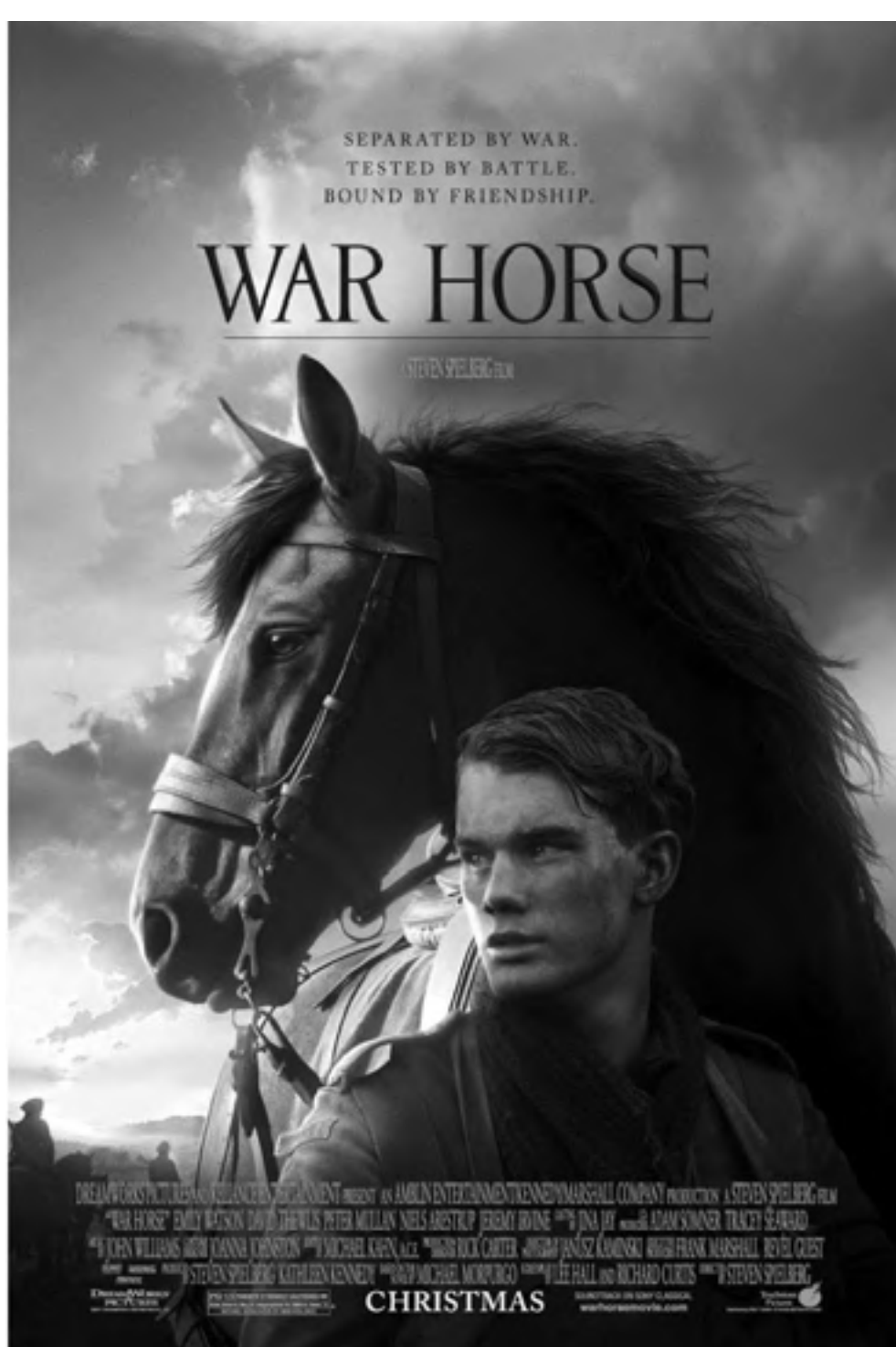
Albert Narracott: "We'll be alright, Joey. We're the lucky ones, you and me. Lucky since the day I met you."

Emilie: "And you've never done a brave thing in your life?"

Grandfather: "Maybe there are different ways to be brave. Did you know the French have the best carrier pigeons? And this could be the difference in the war – our messages getting through."

Emilie: "I don't want to hear about the birds."

Grandfather: "They are released at the front and told to go home – this is all they know. But to get there they must fly over war. Can you imagine such a thing? Here you are flying over so much pain and terror – and you know you can never look down. You have to look forward or you'll never get home. I ask you – what could be braver than that?"



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