

„Never again!?“

A Method for Concluding a Visit to the Memorial



Aims
The method serves to reflect on the information covered during the visit to the memorial and to jointly develop ideas for actions that bring the familiar saying „Never again!“ to life.
The method aims to support both the group and each individual in countering feelings of helplessness that arise when one is faced with instances of exclusion or hostility towards certain groups of people **in the present**; the method develops concrete actions that can be taken in such situations.

Time ca. 90 minutes	Material/Spatial Requirements <ul style="list-style-type: none">➤ a (seminar) room large enough to hold a minimum of three small groups➤ ways to visualize questions and answers (bulletin board, flip chart)➤ fat markers, flash cards
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Implementation/Procedure
Depending on its size, the group is divided into at least three **smaller groups**.
Three questions are given to the small groups to discuss in order. Participants are asked to note their answers in key words on the flash cards. Each phase of working in small groups is followed by gathering and visualizing the results on a bulletin board and a discussion with the entire group – then students go back to their small groups and addresses the next question.

Question 1:
During commemorative events, we often hear the important saying „Never again!“.
What do you think this means? **What** in your opinion should **never happen again**?

The aim is to gather insights from the preceding programme. This is not only about the Shoah or the crimes committed in the concentration camps but about the physical and psychic violence used against those who are ostracized: hat conditions – societal, political, social, economic, etc. – fostered the crimes committed during the period of National Socialism? Why did so many people passively observe, take part in, accept, and ignore what was happening?

Question 2:
How does **a society/a group** need to be constituted, so that „it“ (previously gathered responses) **never happens again**?

Here is it important to be specific. In addition to (expected) answers, such as „a democratically based society, no racism, no anti-Semitism,“ etc., the question encourages participants to explore how social structures need to be constituted, what kind of social consensus is necessary, what measures we need to undertake as a society to prevent attitudes of hatred towards specific social groups.
The question aims to encourage an examination of the **present** and formulations addressing a potential need for change on a **social level**.

Question 3:
What can **each individual** do to ensure that we as a society/group can achieve what is formulated in question 2?

The last step is conceived to enable participants to think about and formulate their own **individual possibilities for action**. In addition, to civil possibilities for action (for example, voting, being politically active) one's individual behaviour is important: How do we interact with each other on a daily basis? How do we talk to and about each other? Are there possibilities for helping others in situations that are viewed as problematic (bullying, exclusion, etc.)?