

STILL COMING BACK TO CRIMEA:

**EXPLORING HISTORY AND UNDERSTANDING HUMAN
RIGHTS THROUGH HISTORY AND MEDIA**

A MANUAL FOR TEACHING HUMAN RIGHTS

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Basic methodology used during project, session outlines and project working materials present in the Manual. It should be useful for teachers, youth workers, and youth leaders interesting in introducing media-tools in human rights education

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Liebe Leserinnen und Leser,

die Deportation der Krimtataren am 18. Mai 1944 und die jahrzehntelange Verweigerung ihres Rechts auf Rückkehr sind schwere Menschenrechtsverletzungen, die die Verletzung vieler weiterer Grundrechte mit sich brachten: Zehntausende Menschen verloren ihr Leben, andere ihre Gesundheit, alle ihr Hab und Gut.

Wer sich mit dieser Geschichte auseinandersetzt, stößt bald auf etwas ganz Erstaunliches: auf eine Menschenrechtsbewegung, die in den Jahrzehnten danach das gesamte krimtatarische Volk in der Verbannung erfasste. So organisierten sich die Krimtataren in Initiativgruppen und verwirklichtendamt dasRechtaufVersammlungs-undVereinigungsfreiheit. Mit der Wahl von Delegierten schufen sie sich basisdemokratisch ihre eigenen Repräsentanten, die ihre Forderungen bei der Partei- und Staatsführung in Moskau vorbrachten. Sie haben in Massenmeetings Einmütigkeit gezeigt, in massenhaften Unterschriftenkampagnen Mut bewiesen und durch eigene Volkszählungen und Volksbefragungen die staatlichen Lügen über das krimtatarische Volk widerlegt.

Das alles ist umso bewundernswerter, als sie das in einer Atmosphäre des staatlichen Rechtsnihilismus' taten: Trotz der politische Rehabilitierung der Krimtataren 1967 durften sie nicht auf die Krim zurückkehren. Wer es dennoch tat, musste mit dem Schlimmsten rechnen: Zerstörung des Hauses, Verweigerung von Arbeit und Schulbildung, erneute Deportation.

Die Bewegung der Krimtataren wurde von berühmten Dissidenten wie Andrej Sacharow und Pjotr Grigorenko unterstützt. Und bei der Gründung der „Initiativgruppe zur Verteidigung der Menschenrechte in der UdSSR“ im Mai 1969 in Moskau, an der sich der krimtatarische Dissident Mustafa Džemilev beteiligte, standen die krimtatarischen Initiativgruppen – wie wir dem Namen entnehmen können – Pate. Besonders wichtig aber war die Solidarität der Krimtataren untereinander: Sie unterstützten Familien, die auf die Krim zurückzukehren versuchten, materiell, und auch für die nach Moskau delegierten Repräsentanten wurde Geld gesammelt.

Dies alles, die Berufung auf fundamentale Menschenrechte und deren eigenmächtige Verwirklichung, die Solidarität untereinander und der Austausch mit anderen Menschenrechtlern können positive Bezugspunkte für Krimtataren, aber auch für andere Einwohner der Krim

bzw. der Ukraine heute sein. Historisches Wissen über die Verfolgung der Krimtataren und anderer Minderheiten sowie darüber, wie sich Menschen in Zwangssituationen verhalten haben, um diese zu überwinden, ist wichtig um zu verstehen, wie die heutige Konstellation auf der Krim entstanden ist. Der Blick auf die aktuelle Situation durch das Prisma der Menschenrechte hilft zu vermeiden, nur die eigenen Interessen zu verfolgen, denn die Menschenrechte gelten für alle gleich. Das macht die komplizierte Situation auf der Krim nicht gerade einfacher, aber es ist die einzige Garantie dafür, zu Lösungen zu kommen, welche die Interessen aller berücksichtigen.

Ich gratuliere zu dem erfolgreichen Abschluss des Projekts „Still coming back to Crimea: exploring history and understanding human rights through media“, in dessen Rahmen eine Ausstellung und die vorliegende Broschüre entstanden. Das Projekt zeigt, wie wichtig der Respekt vor der Würde jedes einzelnen Menschen ist und wie inakzeptabel jede Art von Diskriminierung ist. Ich wünsche der Broschüre viele interessierte Leser, damit ein konstruktives Gespräch darüber entsteht, wie das Zusammenleben auf der Krim heute friedlich und unter Wahrung der Rechte aller gestaltet werden kann.

Dr. Martin Salm
***Vorstandsvorsitzender der Stiftung „Erinnerung,
Verantwortung und Zukunft“***

INTRODUCTION

Dear Readers,

The deportation of the Crimean Tatars on 18 May 1944 and the decades of denial of their right to return are significant human rights abuses that brought the violation of many other fundamental rights. Tens of thousands of people lost their lives, others their health, all her belongings.

Who deals with this history comes soon on something amazing by exploring human rights movement, which in the decades that followed captured the entire Crimean Tatar people in exile. Therefore, the Crimean Tatars managed to be organized in initiative groups and fulfilled their right of assembly and association. They developed the system of election of delegates and created their own grass-roots representatives putting forward their demands to the party and state leadership in Moscow. They have shown their unity in demonstrations and mass signature campaigns and provided censuses and surveys which had shown, that the state lies about the Crimean Tatar people.

This is all the more admirable, as all this happened in atmosphere of legal nihilism. Despite the political rehabilitation of the Crimean Tatars 1967 they were not allowed to return to the Crimea. Who did it nevertheless had to expect the worst: the destruction of the house, refusing to work and education, re-deportation.

The motion was supported by the Crimean Tatars famous dissidents like Andrei Sakharov and Pyotr Grigorenko. Crimean Tatar dissident Mustafa Dzhemilev participated at the foundation of the «Action Group for the Defence of Human Rights in the USSR» in May 1969 in Moscow. We can infer from the name that the Crimean Tatar Action Groups were like Godfather of Soviet human rights movement. Particularly important is the solidarity of the Crimean Tatars as they assisted and collected money for families who were trying to return to the Crimea and the delegated representatives to Moscow.

All of this, the appeal to fundamental human rights and their own powerful realization, solidarity among themselves and exchange with other human rights activists, create positive reference points for the Crimean Tatars and other inhabitants of the Crimea and the Ukraine. Historical

knowledge about the persecution of the Crimean Tatars and other minorities, understanding of how have people behave in critical situations in order to overcome is important to understand today's situation in the Crimea. The overview of the current situation through the prism of human rights can avoid the situation of pursuing own interests and to understand that human rights are the same for everyone. It will make the complicated situation in the Crimea does not exactly easy, but it is the only guarantee to arrive at solutions that take into account the interests of all.

Congratulations on the successful completion of the project «Still coming back to Crimea: exploring history and understanding human rights through media», developed in the framework of an exhibition, and this manual. The project shows how important is respect for the dignity of every human being and as any kind of discrimination is unacceptable. I wish the team many interested readers, it creates a constructive dialogue about how to live together in the Crimea peacefully, with respecting the rights of all.

Dr. Martin Salm
Chairman of the Foundation
«Remembrance, Responsibility and Future»

HUMAN RIGHTS, HISTORY, MEDIA EDUCATION AND PROJECT OBJECTIVES

Human rights are always recognized as a tool in relations between individuals and those who have a power. We can recognize power as a government (both State and local) where officials of different level are involved and this meaning is mostly taken into account in discussions related to human rights issues. However, there are also the other types of power which should be taken into consideration: power of employers over employees and power of teachers and parents over children. In both cases power is unlimited de facto but rarely is regulated by any rules.

Another type of power is power of **majority**. Democracy is also defined as a power of the majority of the people. There is a big threat for democracy in this context: lack of respect to rights of people who do not belong to the majority. However, each of us in different situations finds himself as the minority: we may profess different religions, speak different language or share other cultural values. Finally, we can wear shoes of different colour or not wear it at all. And therefore human rights are designed to protect the minority from the power of the majority.

Teaching human rights through history is a relatively new approach aimed at fostering sustainable positive perception of the principles and values of human rights. This approach makes it possible to understand the causes and consequences of historical events that led to instances of injustice towards individuals and entire nations. In addition, detailed analysis of historical events makes it possible to think about what we all should do to prevent tragedies in the future and what contribution can each of us make.

Approach to education through media is used as such, that attracts young people and enables visualization of discussed issues. This approach creates space for the development of participants' competencies, developing their own approaches and applying acquired knowledge and skills in the future.

The core idea of this project was to elaborate and introduce the set of tools, which allows young people to look at local history from the point of global human rights concept and to understand the meaning of human rights by exploring historical events in different contexts. The history of Crimean Tatars in 20th century has been connected to different human rights issues of Soviet and post-Soviet historical periods. Indeed, the young

people have not many possibilities to learn this in schools, and too less sources to study the topic individually. Such kind of project should help the young people to explore the human rights and history through advantage activities, interpersonal communication and non-formal education. It should supplement and fulfil the issues, which are missed in school programmes.

This project was conceived in order to introduce and develop competencies that allow Ukrainian youth to examine local histories from a global human rights perspective, enabling youth to understand what human rights are and how they have affected the people of Ukraine.

In both Soviet and post-Soviet periods of the 20th century, Crimean Tatars faced various human rights issues. Ukrainian youth do not have many opportunities to learn about these issues in schools, and fewer opportunities to study the topic individually. A project such as this one hopes to supplement the school curriculum and allow youth to explore human rights and Crimean history through activities and techniques used in non-formal education settings.

The aim of this project is **to raise awareness of minority rights among Ukrainian youth** through the exploration, reflection and presentation of personal histories of Crimean Tatars.

Example from project application:

Project objectives:

- **To establish a relationship between decisions made by the state and its affect on individuals.** Through various texts and oral histories, we will explore the history of national minorities (i.e., Crimean Tatars) as part of Soviet and contemporary Ukrainian history.
- **To involve youth in reflecting upon the human rights situation in Ukraine, with particular focus on minority rights.** The project creates a space for youth to critically reflect on how issues related to Crimean Tatars are presented both officially and unofficially across Ukraine.
- **To use media education as a tool for exploring history, politics and social development.** Media education is an interesting approach for youth as it helps frame the issues being discussed in the context of real life situations.
- **The results of our work and experience we want to share are presented in this manual.**

WHERE TO BEGIN: STARTING A PROJECT WITH A GROUP OF YOUTH

CHOOSING A TOPIC

This manual focuses on the study of history as a tool for understanding human rights. Participants should focus on a specific human rights issue within a particular historical period.

To begin, we recommend initiating a short brain storming session with participants using the following questions as a guide:

1. *What ideas do you have for a project topic? (e.g., What are some human rights issues in Ukraine? Why and when do you think these issues emerged?)*
2. *What else do we need to learn about this particular historical period and/or human rights issue? (Is the historical and human rights context of the topic clear for everyone in the project team?)*
3. *What specific themes do we want to explore within this topic?*

The specific topic of the project was **minorities' rights and Crimean Tatars in Ukraine**. We connect specific sphere of human rights concept (minorities) and situation of minority group in Ukraine (Crimean Tatars) and set clear connections between history and human rights.

Example from project application:

Background Information

Crimea is the most unstable region in Ukraine. It is home to a number of minority groups, including the Tatars, Kharaims, Bulgarians, Greeks and Armenians, each with their unique traditions and linguistic heritage. These minority groups are rarely understood and seldom recognized by the Russian majority. Historically, this region has been marred by controversy and it continues to be stricken by religious and linguistic conflict. The human rights abuses affecting these groups are perpetuated by the lack of policy that supports the rights of minorities in Ukraine, as well as the inability of local and federal government authorities to provide opportunities for education or public dialogue on the issue.

Unfortunately, the problems faced by Crimean Tatars are unknown to the majority of Ukrainians. There is no media-coverage, nor are the issues present in broader historical discussions. Crimea is known, especially by today's youth, as a summer resort; local conflicts involving Crimean Tatars concerning property rights, religious institutions, and cultural celebrations are obscured from the public as they may tarnish the idyllic view of the region. Tatars as Muslims were often considered as "source of Islamic terrorism".

The proposed project will provide youth with more information about Crimean Tatars. Studying their history aims to clarify sources of current human rights grievances regarding property, education and religious freedom. It is hoped that youth develop a critical awareness of the rights of Tatars and develop the skills to take action towards remedying these injustices.

Crimean Tatars are not recognized in Ukraine as indigenous people. Instead, they are considered a 'national minority'. It was important for participants to explore this distinction in more depth and discuss it within the current Ukrainian context.

The following topics were discussed:

- A. ***Minority rights: roots, history and development***
- B. ***Non-discrimination*** as a general principle relating to the protection of human rights enshrined by Article 2 of the Universal Declaration on Human Rights as well as Article 2, paragraph 1, of the International Covenant on Civil and Political Rights whereby each State party is required to respect and ensure to all persons within its territory and subject to its jurisdiction the rights recognized in the Covenant without distinction of any kind.
- C. ***Minority rights as a part of the human rights system: clarification of differences between human rights and minority rights and why they are important.***
- D. ***Freedom of religion*** (Article 18 of the UDHR, Article 9 of the European Convention on Human Rights) includes the right to manifest that religion, which allows a minority group the necessary degree of control over community religious matters.

- E. **Right to education in ones own language (Article 26 of the UDHR)** as a means for protecting the minority's identity. There is no right to mother tongue education under the ECHR, but refusing to approve schoolbooks written in the minority's kin-State might be a breach of the right to freedom of expression.
- F. **Historical injustices** as a result of dispossession of lands, territories and resources, thus preventing minorities from exercising, in particular, their right to development in accordance with their own needs and interests.

Another topic of discussion was European, Soviet and Ukrainian history from a human rights perspective:

- A. **Human rights in XX-XXI centuries:** The role of Eastern European countries in the creation of the UN, Council of Europe, OSCE. Human rights violations were a primary reason for the establishment of these structures (i.e., World War II, GULAG, colonialism etc.)
- B. **National minorities in Europe in XX-XXI centuries:** Appearance the term of «national minorities»; national minorities in Europe during World War II.
- C. **Deportation of national minorities in Soviet Union:** Review of historical claims to property and territory; Soviet concepts of “replacement” and “internationalization”; justification in Soviet policy of “returning home”; lost property and territories; integration after deportation.
- D. **Human rights movements in Soviet Union and Ukraine and the issue of Crimea:** Soviet “dissidents” and role of Moscow Helsinki Human Rights Group in defending Crimean Tatars and representatives of other minorities.
- E. **“Returning home” and the first year of Ukrainian independence:** Avoiding restitution issues, registration and identifying a place to live; developing community structures and renewing cultural life.
- F. **Modern Ukrainian policy towards human rights:** Ratification of international human rights documents; human rights movement in contemporary Ukraine; human rights and minority rights NGOs and their activities.

An overview of specific human rights issues and history was necessary. It would help to develop methodology and to apply educational tools to the project idea.

A. *Deportation and repatriation.* *In May of 1944, Crimean Tatars were accused of collaborating with the Nazis and deserting the Soviet Union. Over the course of 3 days, approximately 190,000 Tatars were deported and sent to Uzbekistan, Kazakhstan, and other Central Asian republics. Thousands of people died and for those who survived, years of tremendous hardship and life under inhuman conditions followed. In 1967, the Soviet government exonerated Crimean Tatars, however it wasn't until the late 1980s that many Crimean Tatars finally returned home. In 1998, 270,000 Crimean Tatars lived in Ukraine.*

B. *Life after repatriation.*

- o ***Registration (residence permit).*** *During the Soviet period, registration of one's residence was obligatory for individuals to gain access to employment and social services such as education and medical care, as well as to participate in elections or making claims in court. Without a place of residence, newly arrived Crimean Tatars would be refused work, education, and other basic provisions for civil, political rights.*
- o ***Property rights.*** *The mass repatriation of Crimean Tatars in late 80th coincided with a new regulation for property ownership in Ukraine. The Land Code secured the right to property for previous kolkhoz (collective farm) members. However, at that time, Crimean Tatars had no Ukrainian citizenship nor was there regulation which made provisions for their rights. Currently, Tatars wait up to 5-7 years until their right to property is provided by court and/or local governments. In addition, when Tatars were deported, their property was expropriated by the Soviet state and given to other people. The Crimean Tatars community had no claims for restitution, but still required a place to live in order to obtain a residency permit.*
- o ***Employment.*** *The unemployment rate for Crimean Tatars community is up to 40%, two thirds of employed people do not work in profession that they were trained in.*

- o **Cultural identity.** *Preservation of cultural identity is the biggest challenge for Crimean Tatars. During the 45 years of exile, generations of Tatars were stripped of their language. Currently, only a handful of schools in Crimea are run in the native language. There is a lack of well-trained educators and resources to ensure that the language survives.*
- o **Inter-religious conflict.** *Crimean Tatars are trying to claim their rights to build mosques and memorials; however they face great difficulty obtaining the necessary permits from local authorities. Their efforts are further aggravated by protests from the Orthodox church. These challenges are the source of various inter-religious conflicts within the region.*

C. Relations between people in Crimea.

- o **Resentment and resist from locals towards Crimean Tatars.** *Prejudice and resentment towards the Tatars remains an issue in the region. For many, the repatriation of Crimean Tatars after 45 years of exile does not justify their rights to lost property, language or culture.*
- o **Influence of radical groups.** *“Tatars leave Crimea” is a slogan often seen in settlements, where Tatars make up to 30% of the population. Local people feel threatened by large groups of Tatars and radical groups have gained more influence by comparing Crimean Tatars to Islamic terrorists. However, there is no evidence indicating that Tatars are involved in radicalism, nor is their crime rate higher than the Ukrainian average).*

During the mid-term evaluation, participants and project team members of our project were asked to present their ideas for specific project topics. The following were some suggestions:

1. *Operation Vistula: Mass deportations and human rights;*
2. *The Second World War and origins of human rights;*
3. *Human rights, human rights movements and cultural expression of youth during the Soviet period;*
4. *Post-Soviet countries 20 years on and the right to self-determination;*
5. *The Afghan war and rights of veterans.*

OVERVIEW OF THE METHODOLOGY

The project's educational objectives are to build team working skills, to develop practical skills in photography and text composition, to learn about the history of a minority group (i.e., Crimean Tatars), and to understand the parallels between history and the current human rights context.

The project methodology is based on a non-formal approach to learning. The main principles of non-formal education are as follows:

- **Learning by doing:** Participants are active in the learning process developing knowledge, skills and attitudes through practical experiences.
- **Voluntary participation:** There is no obligation to participate in the project; each participant should decide individually to apply and to take part;
- **Responsibility:** The project team and coordinators are responsible for learning process and outcomes as well as for setting rules and programme schedule;
- **A safe environment for participants:** The project team guarantees the physical and emotional safety of the participants in order to support youth in developing their skills and competences;
- **Reflection.** Participants are not tested, but are encouraged to reflect on own their learning outcomes and to give/receive feedback.

The project activities are all process and people oriented. The exhibit and final product should never be considered more important than building a positive and safe group atmosphere that prioritizes the learning outputs and encourages the active involvement of participants. The learning process should be interesting, encouraging and exciting for the participating youth.

Examples of activities that were used in the project:

- *Peer learning: Participants had a space to communicate, share their experiences and learn from each other;*
- *Team building: Activities created a space for using preexisting and new skills and knowledge;*
- *Thematic group work on human rights documents;*
- *Oral histories were used as tool for gaining new knowledge and information on a topic;*
- *Expert workshops in photography, design and text development;*
- *Small group work on several parts of the exhibit (e.g., photo-stories from groups, promotion, design, presentations);*
- *Reflection and evaluation: Individual and group reflections of competences gained throughout the project.*

There were also a number of specific activities which focused on photography and civic journalism skills:

- *Conducting interviews with local people and discovering their personal histories;*
- *Conducting interviews with representatives of non-Tatar community in Bakhchysaray region, reflecting on challenges and opportunities of multicultural communities;*
- *Comparing personal stories with common historical knowledge;*
- *Learning and reflecting upon human rights issues through a historical lens;*
- *Demonstrating learning through photography, text and media presentations;*
- *Presenting conclusions through an exhibit in the community.*

THE TEAM

Specific competences required from the project team and invited experts:

- *Each member of the project team should have at least basic knowledge of human rights concepts and a positive attitude toward the historical topic to be explored;*
- *Team members should be experienced in working with youth using non-formal educational tools;*
- *Team members should be motivated to learn from each other and to participate in learning process together with youth.*

The project team includes:

- *Activity Coordinator;*
- *Local Coordinators / groups' facilitators;*
- *Facilitators experienced in human rights issues;*
- *Facilitators experienced in photography and journalism;*
- *Text and photo editor.*

Responsibilities of the Activity Coordinator:

- *Share the project with the media and ensure coverage of the event. For example, invite media representatives to appropriate events (e.g., opening ceremony of exhibits) and respond to requests from the media;*
- *Manage the application process. Analyse applications received and communicate selection results to applicants;*
- *Ensure a good working relationship between local coordinators, trainers and participants before, during and after the project;*
- *Be responsible for logistics regarding participants, trainers, local coordinators at the workshops;*
- *Provide technical support for the exhibit;*
- *Carry out financial management before, during, and after the project, according to the approved budget (e.g., develop the budget, purchase necessary materials, etc.);*

- *Prepare a financial report that will include copies of all original documents.*

Responsibilities of Local Coordinators:

- *Recruit project participants;*
- *Support participants prepare the exhibit and accompanying documents;*
- *Organize educational activities during workshops;*
- *Participate in the workshops;*
- *Organize regional exhibit, including technical issues, logistics and promotion;*
- *Promote and disseminate project manual;*
- *Produce short information texts on project activities in regions.*

WHAT TO DO: STRUCTURE OF THE PROJECT AND ITS CORE ELEMENTS

PROFILE OF PARTICIPANTS

Anyone interested in exploring human rights issues, though history and media, will be motivated to participate in this programme. The project “Still coming back to Crimea...” was developed for young people aged 14-17 years old. However, in local contexts it can be used more broadly by kids, adults or multi-age groups.

Profiles of the participants should be taken upfront and the programme should be adopted to their respective knowledge base and competencies. Skill and knowledge assessments should be done prior to the participants meeting in the workshop.

The project has diverse geographical representation. Twenty-five young people from six cities in different regions have participated in project activities.

Project participants should be recruited through a competitive process based on the evaluation of a short application form. The application form which includes information on the project and selection criteria should be disseminated through educational institutions and on-line resources.

Questions from application form regarding human rights and history:

- *Describe your interest in a specific human rights topic.*
- *What are human rights movements/ organizations you know?*
- *Do you have experience working with human rights and oral history issues?*
- *List three human rights that are most important to you.*

Application forms (abstracts):

“Every democratic country in the world should provide the fulfillment of Universal Declaration of Human Rights. Therefore I’m very curious, how different countries deal with this issue.”

“Recently I watched a TV-story about Crimean Tatar family. There are three children in this family and their basic rights are not provided at all. They don’t have any toothbrush, or shampoo, no possibility to take shower; they have no proper conditions for living. The clothes are stored paper boxes, because they don’t have any furniture. The whole hose is like shad. It was so expressive for me, I want to know more about the life of people there.”

“I’m interested in human rights and this project, because it refers to our country and to my personal experience. There are a lot of interpretations and speculations on national minorities’ issues and on Crimean Tatars. I want to understand, how the young people can contribute to the human rights protection and how we can protect our own rights. Nowadays I see that the rights for expression, freedom of speech are damaged in Ukraine and the journalists are under pressure. I want to be a journalist in the future and want to be more informed on how I can protect my rights. I’m also interested how to make interviews, photo and articles and I’m looking forward to improve my skills during communication with other people.”

“The issue of human rights is very important. The people need to know their rights and how to protect and how to realize it. It is not the case of compromising, when your rights are damaged. I hope to get deeper knowledge on human rights, our history and history of Crimean Tatars and to compare the activities of human rights movements in different time.”

“I want to be a journalist, that’s why I’m interested in human rights topic, it’s not only about my personal knowledge, but also about informing and explaining our life from this point of view.”

“I’d like to participate in the project, because I can get more information about Crimean Tatars. I’m curious in their history. Crimean Tatars were deported from Crimea and their rights were denied. It means that it can happen with other people too. I think, if the people stay listless, when other people have problems, they will never feel protected. “

Questions from application regarding learning needs assessment:

- *What existing skills do you have that can be effectively translated to this project?*
- *What do you hope to learn from this project?*
- *How will you use the new skills developed during this program going forward?*

Application forms (abstracts):

“Every person can face the situation, when his or her rights are violated. I hope to gain some skills, how to deal with such situation in the future. I’m also motivated to inform other people about their rights and how to protect them.”

“I like the task of journalist to explore what is going on in society. The journalists also have to bring something useful for the people, to make them more informed. I want to learn more about the Crimean Tatars and to write interesting article about their realities.

“I think I will gain very useful and practical skills, which I could apply in my everyday life and during activities of our European School Club, because we are strongly focused on the issue of interpersonal relations and tolerance.”

“I want to initiate special issue on our news paper on human rights. There are a lot of people from Czech minority in my village and I’d like to apply this project idea to my community.”

Participant selection is based on the below criteria based on the application form (example):

- *Personal motivation;*
- *Motivation to use the learning outcomes after the project;*
- *Interest in human rights issues;*
- *Regional and gender balance.*

Preparation state: first (pre-training) task:

Before the first workshop, participants are encouraged to conduct independent research and present on the two topics highlighted below:

- 1) *history of Crimean Tatars, and*
- 2) *writing and photography assessment/skills.*

1. History and writing.

Each participant is asked to write text (up 3500 characters) exploring Crimean history. The text should answer one of the proposed questions:

- *Which place can be found on the mountain of Mangup-Kale that illustrates Crimean Tatar history?*
- *Who is Mustafa Dzhemilev? What topics would you like to speak with him about?*
- *What is important to know about Khodza-Sala village?*
- *What are the functions and tasks of Mendzlis?*

The participants should conduct research independently. Each member of the group will focus on one topic.

2. Photo and writing.

Each regional group is asked to prepare a:

- *Set of questions to ask another group;*
- *Photo presenting the spirit of the group;*
- *Short text presenting the group.*

The pre-training task should be fulfilled at least 10 days before the workshop, so the project team has time to evaluate the needs and skills of participants and to design the final workshop programme.

These questions should be considered when evaluating the pre-training tasks:

- *Which competencies do the participants possess?*
- *Which competences should be developed during the workshop?*
- *Assess engagement of participants at the preparation stage?*
- *What are the prognoses for the group atmosphere?*
- *Did you recognize challenges (risks) while implementing the programme? How can we prevent these obstacles during the preparation stage?*

Conclusions for our project after evaluating the pre-training work:

- *Individuals demonstrate different various writing preferences. 2/3 of participants prefer to copy abstracts from the Internet rather than write themselves;*
- *The sources for information are limited and predominantly based on encyclopedias and tourist guides;*
- *The participants have basic knowledge about human rights and Universal Declaration, but their ability to make connections to historical events are is weak;*
- *The participants provide static photos traditionally formatted.*
- *The participants have ideas how to use and disseminate the project results.*

The final workshop programme was designed based on the group's needs, competencies and preferences.

WORKSHOPS AND FOLLOW-UP ACTIVITIES

First workshop

Participants meet for a 5-day session on human rights, history and a media workshop.

Key workshop components:

- *Introduction to human rights: HR principles, values, catalogue of HR, rights, minority rights, non-discrimination.*
- *Human rights from a historical perspective: human rights in the Soviet Union, human rights and minority rights during World War II, human rights and minority rights in contemporary Ukraine, deportation policy in Soviet Union, reunification, history of human rights movements.*
- *Media and photography workshops*
- *Out-door activities for development of practical skills: investigation of the Crimea Tatar history by conducting interviews with representatives of Crimea Tatars and leaders of local community, taking pictures etc.*
- *Preparation of photo-exhibition (theory and practice)*

THE PROGRAMME						1st day, 5th of May	2nd day, 6th of May	3rd day, 7th of May	4th day, 8th of May	5th day, 9th of May	6th day, 10th of May	
8.30 - 9.30	Arrival of participants	Breakfast										
9.30 - 11.00		Human rights movements in Ukraine in 20-21 centuries.	Preparing for outdoor practice. Planning.	Visiting Khodza-Sala village. Field work – interviews, photos, preparing texts.	Trip to Mangup-Kale. Field work.	Summarizing and evaluation						
11.00 - 11.30	Coffee break	Leaving for Bakhchisaray										
11.30 - 13.00	What are human rights? History of human rights concept.	Hidirles traditional celebration p working in the field.										
13.00 - 14.30	Lunch											
14.30 - 16.00	Introduction. Getting to know each other. Team building	Input for interview. Practicing interview.	Guided tour in Bakhchisaray.	Evaluating field work results. Input to the text composition.	Working on texts. Planning Day of Europe celebration.							
16.00 - 16.30	Coffee break											
16.30 - 18.00	Working with information. News and information.	Preparing articles by using interview abstracts.										
18.00 - 19.00	Dinner											
19.00 - 20.30	Integration evening party	Photo reportage. Planning next day activities.	Discussing the day. Planning next day activities.	Meeting with local youth folk band	Day of Europe party							

Follow-up activities

We recommend including the participants in follow-up activities to disseminate the mid-term project outputs in local communities. For example, in our case study we organized workshops and information sessions during school summer camps. The sessions should be held by participants and supported by local coordinators. The idea of these activities is to promote peer education and to deliver content for after-school summer activities. The project participants were asked to prepare presentations for the workshops and to elaborate on the programmes for the local community. Local coordinators were responsible for logistics and support.

All regional groups organized sessions at which they presented the project idea, personal results and encouraged follow up discussion on human rights, national minorities and Crimean Tatars history. In addition, some participants wrote articles for school and local newspapers, internet editions and disseminated the materials through social networks. They also took additional time to enhance their written materials and provide research on minorities' rights in Ukraine.

Feedback from participants of local workshops and info-sessions

Info-session in Chervonohrad, hold by Angelina Biruk.

Khrystyna Bakhurska, 9th grade student

I liked the presentation about the Crimea. I saw a lot of interesting pictures, informing about the life of Crimean Tatars, not only as warriors, nut as people with hard historical experience. We also saw picture illustrating traditional clothes. It was so inspiring, like the trip to Crimea.

Lesya Vdonos, history teacher

It was interesting historical prespensation, Angelina Biruk informed us about her activites withing the “Still coming back to Crimea ...” projects. It was understandable, not trivial. A lot information about the deportation of Crimean Tatars, everyday life and traditions. The youngsters were also inspired by photos on Mangup and Khodza-Sala. She also introduced the Hidirles day and explained the meaning of national integrity for the people, who survived after long lasted extermination.

Halyna Melnyk, Ukrainian language teacher

Toponymy is interesting issue for history and language studies. The presentation made by Angelina has proved that place name study is still relevant for Ukraine; there are so much unknown stories, especially in Crimea. We have to appreciate the people, who are repressed deported, exterminated for many years and now they are united in their claims on historical justice. It is important to understand that the restored names of places are a sign of justice too and it’s relevant to whole Ukraine. We are the country of many nationalities and we want to have peaceful life and preserved historical memory.

**Larysa Ovcharenko reports on presentation
in Poltava region.**

“So many things we didn’t know”

The meeting in secondary school (gymnasia) of Pishchane village was organized on 29th of June and aimed to explore the issue of history, culture and everyday life of Crimean Tatars. The students were invited to watch a short movie about Crimean Tatars culture, to get to know about history of deportation, to prove their knowledge in a quiz. Oleh Ovcharenko, the local coordinator from European Club of Kremenchuk facilitated the follow up discussion on current human rights issues in Crimea.

The students of 9-10th grades involved in school summer camp participated in this meeting. They were impressed by historical facts and recognized, that their knowledge on history and deportation of Crimean Tatars was rather fragmentary and contradictory. Yehor Kulynych said: “I never thought, that the issue of coming back is so relevant and contradictory. I cant imagine, that the people have no place to live and their language can disappear.”

Olha Lepska, the teacher, said: “It really good, to have such kind of projects and to inform us about the activities done. We will also talk about it to our relatives at home”

All the participants realized the consequences of deportation and meaning of revival of traditions and culture for Crimean Tatars. And the movie also gave a lot of knowledge and information, it was proved in our final quiz.

And later we tasted Crimean tee and discussed the presentation in informal atmosphere.

Anastasiya Koltunova, Vinnytsya

«Still coming back to Crime» continuing

I conducted an info session for my 9th grade classmates together with Kateryna Tsyvalyuk at 25th of Mai. We tried to deliver a lot of information about deportation, tradition, cuisine, mentality, culture and nature of Crimean Tatars. We also targeted issue of human rights, problems with language, about Manzlis and Oleksa Hayvoronskyy. Saying frankly, I was nervous and didn’t believe that such specific topics

would be interesting for everyone. But in reality the students were very curious. And they were very astonished, when we explained about their activity.

Our photo presentation was also impressive, as we showed what we did and how we spent time and what was the reason to miss classes ☺))).

And now I understand the importance of the project. I'm glad to realize, that I can use my experience now, to say a lot of interesting things to my relatives and be like "living library" and the people can get from me a lot of inspiration.

Online communication

Info-sessions and workshops serve to disseminate the output of the projects and share the experiences of the participants, however, the Internet can spread the information substantially further. We used a free home-page <http://hre.at.ua> and featured project materials, pictures and text.

Social networks are also useful for dissemination channels. Project trainers belonging to the Dialogue Training Team provided information on project activities and download related photo albums on a Facebook page <http://www.facebook.com/dialog.training>. Social networks were also used to collect ideas for exhibition subtitles.

Second workshop: Preparing exhibition

The second workshop serves provides a forum to plan and finalize the regional presentation for the exhibition. Two representatives from each regional group (local coordinator and student) are invited to participate in this activity. The following criteria were used to select participants:

- *Active participation in the 1st workshop;*
- *Produced final exhibition materials;*
- *Conducted local info-sessions and workshops in communities (short report required incl. description, pictures and feedback from participants);*

- *Active participation in dissemination of project mid-term results (articles in school papers, Internet etc.);*
- *Research on the rights of national minorities (second follow up task);*
- *Participation in online brainstorming for subtitling of pictures in social networks: <http://www.facebook.com/dialog.training>;*
- *Motivation to actively participate in the 2nd workshop;*
- *Enthusiasm to prepare and deliver exhibition in own community.*

Participants meet for 3-day sessions. The main elements of the workshop:

1. *Presentation of follow up activities.*
2. *Decide on exhibition structure.*
3. *Decide on exhibition design.*
4. *Finalize texts and pictures, and prepare all exhibition elements.*
5. *Identify content and design of promotional materials (posters, flyers, and post-cards)*
6. *Planning exhibition schedules and logistic.*

The PROGRAMME

	Day 1	Day 2	Day 3
9.00 – 10.00	<i>Arrival</i>		<i>Breakfast</i>
10.00 – 11.30	Introduction. Reconnecting the group.	Working with texts. Connecting texts and selected articles of Universal Declaration of Human Rights.	Planning exhibition. Logistic and technicalities.
11.30 – 12.00	<i>Coffee break</i>		
12.00 – 13.30	Presentation of info-sessions and workshops conducted.	Deciding on exhibition design	Final session. Evaluation.
13.30 – 15.00	<i>Lunch</i>		
15.00 – 16.30	Analyzing texts and pictures. Designing pictures. Finalizing texts.	Deciding on promotional materials.	Guided tour in Lviv (focusing on human rights and history)
16.30 – 17.00	<i>Coffee break</i>		
17.00 – 18.30	Analyzing texts and pictures. Designing pictures. Finalizing texts.	Places for exhibition and presentation workshop.	Departure
18.30 – 19.30	<i>Breakfast</i>		

WHAT TO EXPECT: PROJECT RESULTS

EVALUATION OF THE PROJECT

Projects such as this one, aims to raise awareness of human rights issues in society. Specifically, we were focused on giving youth and secondary school teachers a new perspective on the history and rights of national minorities in Crimea and Ukraine and to encourage a reflective discussion on human rights issue in the country.

We expected the project to be successful if the following criteria were met:

- *There was active participation of at least 25 participants and local coordinators in 5 different regions;*
- *At least 5 local info-sessions were conducted in 5 schools;*
- *Feedback from participants and self-evaluation indicated learning the history and current situation of Crimean Tatars, human rights and rights of national minorities;*
- *A photo exhibit was presented in at least 4 of the 5 regions;*
- *The project contributed to the international discourse on relations between human rights education and teaching history*

It was also expected that:

- *Project participants would be satisfied with the project process and would actively participate in the development of the exhibit concept;*
- *Project participants increase their knowledge on human rights issues, unknown periods in Soviet and Ukrainian history;*
- *Project participants would be satisfied with skills gained in photography and exhibit design;*
- *Exhibit visitors would give positive feedbacks and express them through the “exhibit diaries”;*
- *Secondary school teachers would express motivation to use human rights issues and media-tools during their work.*

Evaluation results and participants' feedback are good indicators of success. Here are some examples from evaluation forms:

Now I know:

- *More about my rights and rights of other people; about the history of Crimean Tatars and the challenges they are facing. I also know how to conduct an interview, how to write reports and how to compose titles for pictures.*
- *The challenges that met Crimean Tatars in the past; how to take good pictures; how Crimean Tatars lived after deportation; how many interesting and positive people live in Crimea.*
- *About human rights and how to apply it to everyday life; about the history of Crimean Tatars; about their feelings after deportation.*
- *Some of my rights; about deportation; about rights of national minorities and challenges for Crimean Tatars. I know and can analyze the history of the 20th Century; the backgrounds and consequences for deportation of Crimean Tatars; about the human rights movement and protection of national minorities; the history of Mangup-Kale and about the Hidirles tradition.*
- *More about Crimean Tatars history, new facts that Oleksa Hayvoronskyy told us about (there is nothing similar in other sources); how to go up to Mangup-Kale; about the Khan palace and how the Khans lived.*
- *About everyday life of Crimean Tatars, problems and difficulties and how they assert their rights for land and property.*
- *How to not be afraid of communicating with strangers; I met nice students and know where to find them.*

Now I can:

- *Compose articles, take photographs and write reports; use different types of texts; conduct interviews. I can talk to my friends about the deportation of Crimean Tatars.*
- *Interviewing, writing texts and reports, participate in discussions; speak about the cultural heritage of Crimean Tatars and their problems (deportation, language, relations). Now I can talk about the history of Mangup-Kale, Khodza-Sala and Head of Mendzlis Mustafa Jemilev. I can make captions for texts and pictures.*
- *Be confident by explaining my point of view; to show that I'm right; ask questions and not be shy; say that I went up Mangup-Kale.*
- *Discuss human rights and history of Crimean Tatars with others.*

- *Take pictures and design reports in a short time; have more courage to protect my rights; work in a team more effectively.*
- *Talk to other people about the deportation of Crimean Tatars, about Ilmi Umerov and Khodza-Sala. I can cook “tchanakhi” and am proud to participate in this project; I can conduct interviews, write better and make photo reports.*
- *I have more texts and they relate to Crimea. I can write articles better, interview and take photos. I feel more comfortable in big groups and communicating with new people. I can talk and share my knowledge with other people. I can edit the special issue of our European Club school paper dedicated to Crimean Tatars. I'm inspired to develop my skills in the future.*

I'm impressed by:

- *Communicating with Crimean Tatars, they are very open and honest people; Hidirles day – the event was very big and colorful; traditional dances with historical content; that we were such a good team climbing up to Mangup-Kale; speaking to Oleksa Hayvoronskyy – he is so open and nice; the professional level of our trainers – I'm very glad to have had the opportunity to work with them.*
- *Speaking to local people, especially with those of same age as me; the history of Crimean Tatars; the nice nature and Khan palace.*
- *Everyday life of people from Khodza-Sala; history of Mangup-Kale; how the people were suffering because of deportation; how the Crimean Tatars survived and how confident they were coming back to Crimea.*
- *The current situation, the challenges people faced after coming back. Some sentiments of local people, that they are still optimistic.*
- *That Crimean Tatars managed to keep their identity and came back to overcome social and practical problems. Mangup-Kale was very energetic and majestic.*
- *Friendly atmosphere. The speed of activities – it is good for a future journalist. Good workshops and advices from trainers. I was impressed by the history of Crimean Tatars. These 5 days are full of memories. I was also impressed by the mutual support within the group.*
- *That the Ukrainians are also interested to learn about our challenges, our life and culture. They were so emotional, maybe that's the way it should be, but for me it was really impressive.*
- *Attitude of Crimean Tatars to their homeland. Everyone is open and frank, they smile and want to be positive; our harmonic and funny group. Sometimes it was difficult, but I was satisfied with the results at the end of the day.*

- *That people of another nationality and religion than me can feel and understand our problems.*
- *Difficult history of Crimean Tatars, Khan palace, Hidirleas, climbing up to the hill of Mangup-Kale. It is so impressive to see history that happens around us.*

I remember the time we spent at the foot of the mountain of Mangup-Kale. And I have some feelings. We become friends, and we got knowledge we can use in our life. I can have look on our work there from today's perspective and I realize that it was not in vain.

Anastasiya Koltunova

I was impressed by the fact that so the people know a lot about human rights movements, old people remember and can name those, who protected and supported them.

Svitlana Ovcharenko

Openness of the people and their sense of identity were impressive. It looks like small nations have really strong motivation to protect their rights.

Oksana Bondar

A could feel history and how the people perceive it today in Khodza-Sala

Larysa Ovcharenko

Everyone decides individually, who and what is worth to trust and what the truth is. However I saw the life of Crimean Tatars and I can state that they really deserve better life and protection.

Kateryna Tsyvalyuk

EXHIBITION

In March, 2011 the Regional Charity Foundation «Resonance» (Lviv) under financial support by the Foundation «Remembrance, Responsibility and Future» (German) started the project «Still coming back to Crimea: exploring history and human right through media». The aim of the project is to raise awareness of minority rights among Ukrainian youth through the exploration, reflection and presentation of personal histories of Crimean Tatars

On results of the open call participants from six regions of Ukraine (Lviv, Sumy, Vinnytsa, Zakarpattya, Poltava regions and the Republic of Crimea) were selected. 30 project participants on May, 5 – 10, 2011 studied history of the Crimean Tartars in the second half of the 20th – in the first half of the 21st centuries 20 km away from Bahchisaray, in Khodza-Sala settlement, at the foot of the mountain Mangup. It was lucky for me, to be one among four winners from Poltava region.

Larysa Ovcharenko

It's strange that a long time after the Crimean Tartars' coming back to their historical habitat is gone but a morbid language problem still exists. Coming back they have a chance to give their language the second breath. Taking part in the project «Still coming back to Crimea» I ascertained that the language problem is very acute for this people.

Anastasiya Koltunova

DEPORTATION AND COMING BACK

Text: **Jemil Osmanov, Larysa Ovcharenko**

Photo: **Jemil Osmanov, Feride Erhashyeva**

May 18, 1944 the operation of the Crimean Tatars deportation started. The deportees had 10 minutes for packing up their things. On trucks they were taken to railway stations where filled with people cars went to the exile places – in Uzbekistan and on the Ural. People could not live without food and water and they died.



From the first days in the deportation the Crimean Tatars began their way home. Their way home seemed to be endless. Mustapha Jemilev, the leader of the Crimean Tartats said – ‘Of course, we knew the time would come when this regime would be destroyed, the empire would break up and we would come back to our homeland. But, honestly, we didn’t believe we saw that with our own eyes and came back.’

Lyudmila Yagayeva and Belyal Yagayev

They came back to Crimea in 1991. Nobody hired them to work, they weren’t registered, they didn’t have a plot of land. We had to take a plot of land in Khodza-Sala without permission. Crimean pro-Russian powers named that occupying, the Crimean Tatars – returning. Thanks to returning the village of Khodza-Sala which stopped to exist in result of the Crimean Tatars deportation was returned to life.





Sara Yagyayeva

In April 9, 1992 she came back to Crimea. The first time she lived without water and electricity. She took water in a brook and electricity appeared only in four years. Sara lives now in Khodza-Sala. Her family is one of ten in the village situated at the foot of Mangup.

If you want to climb Mangup you have to go the only street of Khodza-Sala, which named with the researcher of the Crimean Tatar Evliy Chelebi, you see it. Sincere, friendly, she lives there, from where her mother was taken to Uzbekistan. She is at home.

COMING BACK AND PERCEPTION

Text: **Alisa Yezerska, Maryana Bubalo**

Photo: **Alisa Yezerska, Aliye Abibulayeva**

In the second half of the 80th the Crimean Tatars began to come from their places of deportation to Crimea. Other people lived in their houses, and the purchase of any property was connected with lots of problems. The Crimean Tatars had to be in search of shelter in any way.



Enver Ablyazyiyev

At 4 years he was deported with his family to Uzbekistan: *«Our family was deported, when I and my brothers were quite children. I twice tried to return, but unfortunately, the first attempt in 1967 failed. We didn't have an opportunity to work, unemployed, was again deported. After 22 years I came*

back and that time I had no problems. Immediately, friendly relations appeared with neighbors – Ukrainians, Belarussians and Russians. They always helped me with everything. I was lucky to have good relations with them today».



Jiya Ablyasov

He returned to Ukraine in 1991:

«Relations between people suit me, but there are many political obstacles. For example, the status of the Crimean Tatar as a native inhabitant of Crimea means: you were deported from our homeland and took nothing by coming back.



The government treats to the Crimean Tatars unsatisfactory now days too, no matter that the situation is improved significantly. In my case, the relationship depends primarily on the temper and a character of man, not on his nationality. Of course I had a quarrel with Ukrainian or Russian neighbors, but there were only domestic conflicts».

Alim Seytveliyev

A 17-years-old boy from the village of Hoja-Sala:

«My family came back from Tajikistan in the 80th and that's why I, in consideration of my age, didn't feel the problems of deportation, and my relations with other people and my peers satisfied me for today. Of course, people everywhere have to be more tolerant to each other, but when we are talking about Crimea, that question arises there as the most actual. In fact, there are almost no native inhabitants in Crimea, almost all are visitors, so respect to the neighbors culture should be here on the first place».

Simmar Menetov

A 17-years-old visitor of the Crimean Tartar holiday Hidirles:

«Coming back. There were times when we had to live for 17-19 people in one room. But the most difficult was to integrate into society, which for quite a long time disaccustomed of the Crimean Tartar language, traditions and customs. The reaction to new neighbors was very different: from conflict and aggression to the help and understanding.»

Dilyara Adamanova

Born in deportation:

«There were many conflicts at first, but then relations between people became better. Our neighbour, grandmother Zina, whom one had said that the Crimean Tatars were «with horns and cannibals», we were the same people like everyone else, and we laughed together over fictional nonsenses. However, there was more seriously problems because of fables which government called up to people. They abused as they could: they turned people out of the house when there were snow and winter, children were sent to infectious hospitals and it was not allowed them to meet their parents. I returned to the Crimea at 25 at the 9th month of pregnancy, and in a week after my coming back I was already in labor. But as soon as one saw the Crimean Tartar he said there were «no places» in the hospital, doctors refused to help. The police appeared after childbirth and ordered to get rid of «tuzemka» as soon as possible.»

COMING BACK AND POLICY



**Text: Kateryna Tsyvalyuk, Tatyana Gusar
Photo: Larysa Ovcharenko, Jemil
Osmanov, Kateryna Tsyvalyuk,
Alexander Levanda**

Ilmi Umyerov proves the whole life his right to live on his native land. On the land where one speaks his language, where his roots will always grow. And if he could live one another life, he lived it as well, opposing political and ideological barriers.

Mamet Bairov

A resident of the village Khodza-Sala said about Ilmi Umyerov: *«Main tasks are solving even in his free time. He is the only one to whom you can come almost without queue. However, more than his opportunities he can't do. Currently, he is the best who can be the head of the district. Now it is necessary for him to be in Bahchisaray».*

Bairovs is one of the Crimean Tatar families what welcomes travelers in its house and in



a small cafe before climbing Mangup-Kale. Tourists love to play with little Ramazan.

Rustem Umyerov

Ilmi Umyerov's father lived in the deportation more than forty years. *«They didn't give me a minute to gather, and in what I was dressed they took me away. There were 18 days in veal cars. Until we left the Crimea they didn't give us anything to eat or drink. There were closed hatches and a lock on the door... In that way we traveled one day... In Uzbekistan we lived under the eaves of old houses where cattle were kept ... It depended on lucky. We were looking for each other for a very long time to connect the family: parents, four brothers and a sister. We always lived expecting to see Bahchisaray, every day we were looking for the opportunity to go home. Only Headquarters prevented us. We might not leave the district we lived in, and if we were out, could easily get twenty years of camps without trial. I remember the whole family has returned to Crimea. It was in April, 1987 ...»*



POLICY AND HISTORY

Text: Angelina Biruk, Marta Ozga

Photo: Kateryna Tsyvalyuk, Angelina Biruk

Soviet governance tried to destroy in human memory everything connecting with living in Crimea peoples such as the Crimean Tartars, Greeks, Bulgarians, Armenians and Germans. In the middle of fiftieth there were almost none village, town, collective farm, river, hill, railway station and either a natural or an administrative object called by Crimean Tartar, German, Greek, Armenian or a Bulgarian name. Who can remember today Ak-Yar, a small village becoming a great town, Sevastopol'? Why have we in Crimea so many Lenin, Kirov, Marx streets?



«Giving back historical names is a key feature of the genocide elimination.» A historian and researcher Olexa Hayvoronskiy says. – *«There are some historical names cannot be translated to any known for me language. If one centers not on political questions but on variety of cultures, any nation can deny the historical names renewal. What about renames of Stalin's period, they would be canceled as unhistorical.»*

«The process of detartarisation of the Crimea affected geographical names,»

Aider Adamanov, the veteran of the Crimean Tartar national movement says.

«In such way Soviet regime erased memories about deported nations and hoped its crimes to be forgotten. Instead Karasubazar arose Belogorsk, instead Partenit – Frunsenske, instead Islam-Terek – Kirovske, instead Ichka – Sovietske, instead Sarabuz – Gvardiyske, instead Ak-Sheyh – Rozdol'ne, instead Koktebel' – Planers'ke... Even Yalta for some months was renamed to Krasnoarmiysk, but an apparently stuff has not remained».



Old and new names in the Crimea exist here equivalent and sometimes they are combined, sometimes they are in conflict. Crimean Tartar newspapers use historical names, for example Akmesjit instead Simpheropol', Ak-Yar instead Sevastopol', Kephe instead Feodosiya, Kezle instead Yevpatoria and so on. Of course, old residents understand everything, but other Crimeans and Crimea guests sometimes have to solve difficult tasks to understand about inhabited locality is meant.

There are some streets which names connected to the bloody red terror when hundreds of not guilty people have been shooting down. Presently homonyms connecting with the names of organizers of different crimes against people exist in the Crimea.

COMING BACK AND LANGUAGE

Text and Photo: **Anastasiya Koltunova, Vladyslav Barannik.**



It's strange that a long time after the Crimean Tartars' coming back to their historical habitat is gone but a morbid language problem still exists.

Our acquaintance with Crimean Tartars made in spring festival Hidirles this year. They were happy to get together, to meet old friends who didn't see from deportation times. Such activity was a great opportunity to talk them in the Crimean Tartar language, because even in the Crimea not everybody can always find sole mates. Crimean Tartars speak Russian and their mother tongue. As someone from us speaks Russian at home and Ukrainian at school so Crimean Tartars do at such way. They had to speak Russian in the deportation times.

Saffet speaks always in Crimean Tartar language in the family circle but he has to speak Russian beside the house. He says he saved his mother tongue thanks to his parents. He teach his children Crimean Tartar language by himself too because it's a few of opportunities to study it at school.

But not all Crimean Tartars had an opportunity to study their language from childhood. Aliye, for example, felt only at thirteen she is Crimean Tartar. She moved to Ukraine and started to study her mother tongue. But she can't tell she knows the language very well. She account that language degrades but a hope for bettering still exists.

Zarema knows Crimean Tartar language just a little because she learned it by herself. She studied only Russian at school. This year her daughter will go to the first class and learn mother tongue. Ayshe tells about her language optimistically too.



The language reappears and there are TV and radio programs in Crimean Tartar. Oleg Ivanovich, Simpheropoler, doesn't see a language problem because Crimean Tartars – his colleagues and neighbors - speak in mother tongue among themselves.



Crimean Tartar pupils say they study their mother tongue as Russian. They are glad their friends regard their language very well. But they feel language degradation and think they need more time for language study at school and Crimean Tartar to do obligated for all Crime inhabitants.

Ayder said two years ago he wanted to open a Ukrainian class in one Bahchisaray Russian speaking gymnasia. “In the Crimea we have 600 Russian speaking schools, 14 – Crimean Tartar speaking and only 4 Ukrainian speaking. And it’s in the country where Ukrainian is a state language. It’s wrong and one should correct it. There are some Ukrainian speaking classes in Bahchisaray but the majority of pupils are Crimean Tartars, not Ukrainians. We need to have Ukrainian and Crimean Tartar schools in Crimea. The Crimean Tartar language has to exist because it’s a part of history. The Ukrainian language has to exist there too because Crimea is a part of Ukraine.”

COMING BACK AND CULTURE

Text: **Kristina Ivanova, Stanislav Mulesa, Vladyslav Serov.**

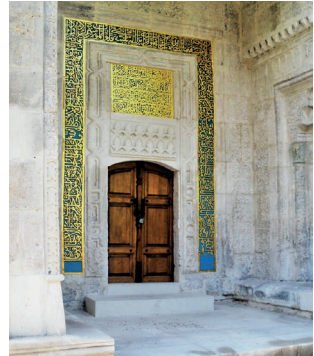
Photo: **Kateryna Tsyvalyuk, Aliye Abubilayeva, Olya Rozhenko.**

Taking part in the project “Coming back to Crimea...” we had an opportunity to see Crimea from a little other side, to know big problems of the Crimean people after their coming back to their historical native places. One of big problems is to save and restore the cultural legacy of the Crimean Tartar people.



33 masjids existed once in Bahchisaray. But in 1938 they were closed, from 1944, after deportation, they became empty. It was to the end of eightieth... "It is, maybe, very unoriginal but they were demounted for builder material", says Eldar Bashan, the master in leather processing.

Newly Zinjirli-medrese, the oldest school of Ukraine built by Mengli Girey, the Crimean Khan was reconstructed in Bahchisaray. Before returning to the Islamic commune a psychiatric boarding school was there. The building was very bad but now it's reconstructed and it is a great touring object.



To regret, many monuments can't be recovered... Our parents say many buildings were been destroyed and changed by the Soviet governance. Superventions of such activities are appreciable especially in the Crimea, because not only the governance but the people which have come back after the Crimean Tartar deportation did their best to erase all memories about that nationality.

ANNEXES

Selection of workshop exercises

Getting to know each other

- Objectives**
1. To create a positive learning environment
 2. To introduce and successfully integrate participants from different regional groups
 3. To initiate interviewing

- Materials**
1. Pictures and group descriptions (pre-training task materials)

Time **1 hour.**

Exercise description Interview and group presentation for getting to know each other.

10 min.

Stage 1. Preparation.

Regional groups post their pictures and information (pre-training task materials). The participants take time to review each others' materials.

Advice for the facilitator:

Please ensure that the pre-training task submitted by each group includes a set of questions for the other groups. Select answers may be found on posters, so the participants should review each others' posters during this phase to digest the information. Before stage 2. Please instruct the participants to build teams with two regional groups each.

20 min.

Stage 2. Interview.

Regional groups work in 2-group teams conducting interviews with the questions from the pre-training task.

Advice for the facilitator:

During this activity the teams should brainstorm on additional questions. The main objective is to present the other group with as much information as possible.

30 min.

Stage 3. Presentation.

Group presentation: each group presents its counterparts group. Other groups can comment and ask new questions.

Working with information. News and information.

Objectives

1. To analyze how to use sources of information for short texts.
2. To learn, how to select information and decide and which information can be used in text.
3. To develop skills of composing news and information.
4. To reflect the workshop as information to be explored in short news.

Materials

1. Hand out “How to find interesting topic for journalistic text”
2. Hand out: “Journalistic genres”
3. Hand out: “Information”

Time 1,5 hour.

Exercise description **Stage 1. Introduction to the information.**

15 min. Short reflection on the previous exercise:

- What information you got during getting to know exercise?
- What interesting happened to you today?

The participants receive hand outs “How to find interesting topic for journalistic text”. The role of facilitator is to explore the process of searching for topic and to encourage participants to give feedbacks and suggestions.

Advice for facilitator:

To revise the previous session and to emphasize, that it was not just the “getting to know each other”, but also the process of exploring some information about the people around. It is important to realize, that any information could be valuable and worth to be noted. For example, we know who had the longest way from home and who slept the least, what people we met on the way etc. In the next stage we switch to the feelings and expectations of participants and come back to journalistic issues: if we want to find interesting topic for our text, we have to go out, to talk to the people and to have a look around. After that we define our topic. It should be interesting not only for us, but also for other (external) people.

15 min. **Stage 2. Journalistic genres.**

Questions for discussion:

- Which journalistic genres are you familiar with?
- Which genres are worth to be used for our project exhibition?

The participants receive hand out “Journalistic genres” and have time for comments and reflections.

Advice for facilitator:

If the participants are experiences in writing journalistic texts, the facilitator can ask them, which genres they like to use. If the participants have less experience, the question can be revised: "What we can see in news-paper?" As a rule, the participants will remember basic genres as article, interviews, reportage, news or information. Than the facilitator should complete the list of genres and to give clear difference between journalism and literature. Journalism is presented by various genres, anyway for photo exhibition project we will concentrate on short texts, which should describe the context of our pictures. The main genres to be recommended: news, interview/short interview and article.

15 min.

State 3. "Inverted pyramid".

The facilitator presents the rule of "Inverted pyramid" and to lead the discussion on main criteria for completed and understandable information. The participants receive hand out "Information".

Advises for facilitator:

To note, that the text should be clear and understandable and presents some facts. There should be answers for questions: Who? Where? When? How? What for? What are consequences/ impacts? The information is not completed, if we miss answers for some of these questions in our texts. The logic of information depends on our perception of what is most important, but it is worth to remember, that incorrect logic of the text cam cause informational chaos. The inverted pyramid can help us to avoid mistakes.

45 min.

Stage 4. Preparing news.

The participants are asked to write short news about the first day of the workshop. They can present their text for the group.

Advises for facilitator:

If the printing device is available, the facilitators can type and print out the texts before the break and disseminate them among the participants. The text can be discussed again. The whole group is asked for contributions and suggestions for how we can make the texts better. The texts are presented to the session only if the authors confirm this voluntary.

Leading questions for discussion:

- Is the information clear in relevance to the inverted pyramid?*
- Is the information clear and not emotional? – It is very important for human rights issues to relate the texts not to emotions, but to the facts.*
- We have to remember, that the information is also about feelings of other people, but not about our personal emotions.*
- We have to avoid generalized statements – of one participant is sleepy, it doesn't mean, that the whole group is in the same mode.*
- We have to work on terminology and identifications in order to confirm, that everything is correct and relevant, e.g. to decide how to identify the group (as children, youngsters, members of European school clubs...)*

Examples of short texts from the exercise:

The project “Still coming back to the Crimea” has started at 5th of Mai at the foot of the mountain of Mangup-Kale. The secondary school students, members of European School Clubs, from 6 regions meet together for improving their journalistic skills during the trainings provided by the team of organizers. The participants will also prove their new knowledge and experience in Bakhchysaray. They will perform there as real journalists. (*Anastasiya Koltunova*).

Today, 5th of May the participants of the project met and got to know each other. The secondary school students from 6 regions of Ukraine are participating in the project “Still coming back to Crimea”. The project is aimed to explore the history of Crimean Tatars and human rights issues, as well as improve the skills in photo-reportage and journalism. (*Alina Gvozdetska*).

Today, at 5th of Mai 2011 the youth project “Still coming back to Crimea” has been successfully launched near the Knodzha-Sala village. The participants from 6 regions have a great chance to improve their skills in journalism. After the first day they were tired but full of enthusiasm to complete the programme. During the next days they will explore Crimean Tatar community and elaborate the photo-exhibition.

Systemic abuse and human rights movements

- Objectives**
1. To acknowledge participants with systemic abuse in Ukraine after Second World War and human rights / dissidents movements in Ukraine 60-80th
 2. To analyse types of abuse – physical, psychological and systemic.
 3. To explore the meaning of Soviet totalitarian system, methods, modes and tools of interaction with the people within the system.
 4. To inform participants about leaders and active members of resistant movements, human rights defenders and dissidents as well as first illegal human rights organizations in Ukraine.
 5. To realize ways and tools for abuse prevention and social conflicts resolution.

- Materials**
1. Hand out “Biography of human rights defenders” (To be disseminated before the session for reading)
 2. The article by Ivan Dzyuba “Internationalism of Russification?”

Time 1,5 hour.

Exercise description **Stage 1. Discrimination.**

20 min. The participants are working in 3 groups.

- Round 1. The group 1 is allowed to give orders to the group 2. The group 2 is obliged to follow the orders. Group 3 is asked to stay facing the wall.
- Round 2. The group 2 is allowed to give orders to the group 3. The group 1 is asked to stay facing the wall.
- Round 3. The group 3 is allowed to give orders to the group 1. The group 1 is obliged to follow the orders. The group 2 is asked to stay facing the wall.
- Round 4. Feedback.
 1. How do you felt by issuing orders? What about following the orders? What were your feelings by staying facing the wall?
 2. In case you didn't want to follow the orders, why you still did is? If you didn't want to stay facing the wall, why you were staying? You haven't protested. Why?

Advises for facilitator:

To note by the end, that the protest is one of the ways to fight for respect for your dignity.

30 min.

Stage 2. Resistance against the system. Historical personalities and organizations.

1. Exploring biographies of human rights leaders. What was the sense of their protest? The examples of abuse and violence are listed on the flip-chart.
2. Participants are working in 5 groups. The task for each group is to prepare the scheme of developing of resistance movement (believe – knowledge – doubt – desire to fix the system – failure)
3. Presentation of groups' results and discussion.

40 min.

1. The participants work in 5 groups by discussing the fragments of the article "Internationalism or RUssification" (each group has separate fragment).
2. In the next stage the groups are revised in order to have full article set from the fragments and present each fragment to the others.
3. The whole text is discussed in final circle:
 - What were the reasons for the situation described in the article?
 - Who suffered?
 - What were the risks for such policy?
 - What we can do to avoid similar situations? How we can stand up against the system?

Human rights

- Objectives**
1. To realize what is necessarily for respect to human dignity; to develop attitudes for neglecting indignity.
 2. To develop skills for understanding human rights as basic general standards.
 3. To explore the The Universal Declaration of Human Rights and to explore the sense of human rights.
 4. To inform participants about the history of human rights in the second half of twentieth century.

- Materials**
1. The Universal Declaration of Human Rights (adopted version)
 2. Set of pictures

Time 1,5 hour.

Exercise description **Stage 1. How we understand human rights**

30 min. **Questions for discussion:**

1. What do you mean by “human rights”?
2. Which human rights do you know? Examples.
3. Which international documents provide human rights?

Advises for facilitator:

The task of this session is to develop common vision for human rights. It is recommended to emphasize that human rights are connected to the relations between individual and power and are concentrated on protection of an individual from the excessive government intervention (“negative rights” or freedoms like freedom of expression, religion) as well as obligation of the government to create conditions for protection of human dignity (“positive rights” as right for justice or right for education). In discussing the second and third question is important to note that the modern concept of Human Rights has been developed after World War II in response to the manifestations of injustice against people who did not belong to the ruling majority and the contemporary understanding of democracy is directly related to the rights of minorities.

60 min.

Stage 2. Catalog of human rights.

The participants are working in 5 groups. Each group receives a set of pictures and Universal Declaration of Human Rights. The participants are asked to analyze the text and pictures and define which human rights are presented in the pictures. The exercise is followed by general discussion.

Questions for discussion:

1. Which rights, defined by the groups, are reflected in Universal Declaration? What is missed?
2. What do you think, why some rights are not reflected in Universal Declaration of Human Rights?
3. Which obligations in the sphere of human rights protection are relevant to the states?
4. Why we are using the term “universal” in connection to human rights?
5. Which pictures show us the issue of human dignity? Violence against human dignity? Why the human dignity is a basic issue for human rights concept?

Advises for facilitator:

One picture can present several human rights, reflected in the Declaration. The participants should be encouraged to motivate and explain their decision and to remember about relations between the individual and the state.

Obviously the participants can state, that the human rights are given by the state. It is worth to emphasize, that human rights are protected on international level, when the state is obliged to create relevant conditions for respecting and protection of human rights

Exercising interviews and developing thematic of the text and pictures

- Objectives**
1. To formulate the problematic issues on human rights and to decide on thematic areas of the project exhibition.
 2. To explore the history and nowadays life of Crimean Tatars in Ukraine.
 3. To practice skills for interview and systematization of information.

- Materials**
1. Hand out “Interviews”
 2. Short info about invited speakers

Time **3 hour.**

Exercise description **Stage 1. Preparing interview**

30 min. The participants receive had out “Interview” and short information about invited speakers. They are asked to plan the interview and to decide about responsibilities.

There were two speakers, invited to talk with participants of the project and to explore their activities in Crimea.

*1. **Oleksa Haiworonski** (<http://www.haiworonski.info/>) talks about himself. “On myself in just two words: historian & writer. It’s worth to add that I live in an outstanding place: Bakhchysaray, the former capital of the Crimean Khanate. The distinctive civilization of that vanished country is the main subject of my scientific researches and popular writings. The Crimea is amazingly varicoloured and beautiful. Just few do really understand the richness of its versatile heritage. I yearn to learn this country to the best and share my knowledge with others.*

*2. **Ilmi Umerov** – one of the famous members of Crimean Tatars movement and Mendzhlis member (self-governmental organization of Crimean Tatars). He was one of the founders of Organization of Crimean Tatars National Movement (first political association of Crimean Tatars), founder of first independent news paper “Acdet”. Nowadays he is only one person of Crimean Tatarian nationality working as Head of District Administration. He also was a Deputy of Crimean Supreme Council and President of World Assembly of Turkish Nations.*

30 min.

Stage 2. Sharing impressions and feedbacks

Questions for discussion:

Context of the meeting with invited speakers:

1. What was most interesting?
2. What impressed?
3. What was the most valuable?

Process of interviewing:

4. What were the feelings during interview? What was supportive? Something disturbing?
5. What was challenging?
6. What did you manage well?
7. What could you do differently and how?

30 min.

Stage 3. Topics selection

1. Discussing thematic area of the articles.

Questions for discussion:

1. What is the aim of our articles?
2. What is relevance to the human rights issue?
3. Which human rights should be explored in the article?

2. Themes for the articles – formulation.

The participants make the list of all possible topics. After that each participant decide own thematic area.

Stage 4. Thematic groups

The participants work in the thematic groups and discuss following questions:

1. What should be noted/emphasized in the texts?
(Protection, violation, respects or defends for human rights).
2. Who can I talk on this topic?

Field exercises

1. Interviews with local people of Crimea.

There were two field workshops. The participants worked in thematic groups during Hidirlez celebration and by visiting Khodzha-Sala village. Their task was to explore specific themes about deportation and nowadays life of Crimean Tatars. The questions for field interviews have been elaborated before and should be relevant to the thematic are selected by participants. After practicing interviews the participants have a meeting in plenary, discuss the process, feelings, learning points, emotions, interesting moments and decide what is worth to say to the readers of the articles.

2. Preparing the texts.

The thematic groups are working on systematizing texts and pictures. Each group has to analyze own materials and relate them to the human rights issues. The texts are checked up in the plenary and the authors receive feedbacks. The text can be improved till the end of the workshop and prepared for illustrating photo exhibition.