



 centropa SUMMER ACADEMY, 2017



What was so meaningful was that we actually walked through the Belgrade neighborhood of the Kalef sisters, the sisters featured in my favorite Centropa film. We even stood in front of the hospital where the girls saw their father being taken away to be gassed, and we met them in the church where they were hidden. I absolutely know that being able to share with my students the pictures I took right there, and showing your film, will create a sense of empathy with my kids they just otherwise wouldn't feel.



SARAH MARTIN, BALTIMORE, MD



# THE 11TH CENTROPA SUMMER ACADEMY

## BUDAPEST, BELGRADE AND THE MAGIC OF PLACE-BASED EDUCATION



Now that I have spent eight days with 80 other teachers, I feel so much more confident to teach the story of Sephardic Jews. You have shown us such a rich history and it is one that needs to be told in Bosnia. We are supposed to teach about the Holocaust and we do. But now I have a much broader story to tell.

MAJA PANDŽA, ZENICA, BOSNIA



Every year in the countries in which we work, thousands of college students prepare for careers in education. American teachers who choose literature will tuck up with one great novel after another and engage with their professors, although few of them will feel the need to visit the houses where Herman Melville or James Fenimore Cooper lived. Likewise, math teachers. Lectures, discussions, and classes will prepare them for their chosen field, and not many will wish to search through Alexandria to find where Euclid lived and wrote.

But those drawn to teaching social studies and modern European history — although they will delve into dozens of great books, engage with scholars, and study original documents — will rarely have the chance to stand on the spot where that history took place.

It's a different story for a teacher who has walked into the Austrian Military Museum and stood in front of the car in which Archduke Franz Ferdinand was shot in in 1914, then shows his or her students pictures they took of that car. Their lecture will come alive as they say, "See — right there — that bullet hole in the side of the car, that's the bullet that started the First World War!"

Eyes widen. Minds broaden. Hands shoot up, signaling questions. "Got 'em," says the teacher, silently.

There is nothing like place-based education and, since 2007, Centropa has brought 640 educators from 19 countries to the great cities of Central Europe. Our teachers not only walk in the very places they teach about, but by stepping through history with teachers from other countries they learn first-hand how historical sites mean different things to different people, and broaden their perspectives on the very history they teach. And to deepen their knowledge, we invite top notch historians, journalists, and community activists to engage with us, too. Whether it is 20th century Jewish history, Holocaust, or the turmoil of a turbulent century — these are the specters that haunt every site we see.

That is why we brought teachers to visit the Dohany synagogue in Budapest, and to stand on the banks of the Danube where, in the winter of 1944-1945, Hungarian Arrow Cross soldiers shot Jewish men, women, and children. We toured the synagogue in Subotica, one of the finest surviving pieces of Art Nouveau architecture. And we saw Belgrade through the eyes of Matilda Kalef, reading aloud excerpts from her interview in front of the places she remembers. We visited the former Staro Sajmište concentration camp, and toured the Museum of Yugoslavia, where teachers got an overview of Yugoslav history they are not likely to get anywhere else.

These are the kinds of site visits that inspire teachers and we know that come next school year, when the syllabus brings them to those events, Centropa teachers will teach with an enthusiasm they didn't have before.

This report describes our 11th Summer Academy and what we accomplished in Budapest and Belgrade, two cities ripped asunder by the 20th century. And during our eight days together, as with all of our other summer programs, we had three goals in mind:

- To add to every teacher's knowledge base by having them visit historical sites with experts, and engage with first-rate historians, civil society activists, and politicians;
- To offer workshops so teachers can develop their skill set for marrying together technology, history, and storytelling;
- For our participants to create partnerships so when they return to their classrooms, their students will connect with students in the rest of our network.

It is our core belief that when teachers in public schools in small towns in South and North Carolina work with teachers from big cities in Hungary and Poland, when Israeli educators lead workshops for East European educators, when German teachers and Balkan teachers form partnerships, we broaden students' minds, we shrink their worlds, and we carry out our mandate: to remember a Jewish world now gone, but which lives on through the stories we share. This report will tell you how we met those goals in July 2017.



# BUDAPEST



Your summer program just cannot be compared with anything else. The way we explore cities, I feel like I've become part of history itself and you really do convert city streets into museums.

KATERINA EFRAIMIDOU,  
THESSALONIKI, GREECE



In 1896, the Hungarians were celebrating a thousand years of Magyar rule in Central Europe. Budapest had just completed modernizing itself, with soaring bridges spanning the Danube, and electric lights illuminating grand boulevards, while the continent's first metro rumbled on below ground. Grand, overly ornate buildings loomed over manicured parks, and Budapest's universities boasted graduates that would go on to win Nobel prizes and conquer Hollywood.

From the mid-1800s until the First World War, Hungary's Jews rose to positions of prominence in the arts, medicine, finance, and industry. Jews were even being ennobled: Jewish counts and barons in top hats and tails would enter in a procession before High Holiday services in some of the grandest synagogues in Europe.

But being on the wrong side of the First World War, the victors sheared off more than two-thirds of Hungary's territories, and the country was plunged into chaos with a short-lived Communist regime being chased away by a rightist authoritarian government.

During the interwar decades, Hungary's Jews, although they suffered from restrictions in universities and felt the sting of antisemitism, remained attached to their country. And while one neighboring country after another fell to Nazi Germany starting in 1938, Hungary was Germany's ally, not victim. Jewish men were sent off to forced labor starting in 1941 but Jews were not deported to the death camps in German-occupied Poland.

Then came March 1944, when the Germans did occupy Hungary. In a matter of weeks, Adolf Eichmann had Jews in the provinces herded into ghettos, then sent directly to the death camps. The Hungarian police could not have been more helpful — to the Nazis. But when the Budapest ghetto was liberated in January 1945 around 70,000 Jews were still alive; another 50,000 to 70,000 returned soon after.

Hungary's postwar history was especially awful. A brutal Stalinist regime delivered little else but shortages. By 1956, with their economy in tatters, the Hungarians rebelled and chased Soviet troops out of the country and set upon the hated secret police. To no avail. Two weeks later the Soviets stormed through Hungary, and Communist rule was re-established.

But the 1956 revolution had another effect. The Soviets realized they could only suppress people so much; the Hungarians understood they could push for freedom only so far. For the next three decades, Hungary became known as the merriest camp in the Communist barracks, with a bit more economic freedom, an ability to travel, and a government that turned a blind eye to people working two or three jobs (while showing up for one).

Hungary became a democracy in 1989 and, since then, the country joined NATO and the European Union and — although like all countries in the region Hungary suffers from a declining birthrate and an exodus of too many talented younger citizens — its own economy has done well of late.

Jewish life in Hungary cannot be compared to any other community in the region. That is because there are more Jews in the city of Budapest than in all of Serbia, Croatia, Romania, Czech Republic, Slovakia, and Poland combined. With anywhere from 50,000 to 80,000 Jews, Budapest boasts three Jewish schools, bar mitzvahs almost every week, and eight active synagogues, not to mention a half dozen Jewish youth groups, social care for the elderly, soup kitchens for the poor, and a Jewish hospital.

All of which our teachers came from three continents and 15 countries to learn about and discuss — and to experience one of Europe's most fascinating cities.





At the turn of the century, more than 220,000 Jews lived in Budapest, and we toured both the sites of their greatest achievement, the mammoth Dohany synagogue, as well as the nadir of their tragedy, when we visited the memorial by the Danube of bronzed shoes, just at the site where Hungarian Arrow Cross soldiers shot Jewish men, women, and children, and threw them into the river in the closing weeks of the war. We also toured the city's great sites, such as the Parliament (preceding page) and St Stephen's Cathedral.

Afternoon reception in the official residence of Austrian Ambassador to Hungary, Elisabeth Ellison-Kramer.

# THE COLD WAR QUIZ AND THE 1989 BOARD GAME

Since the majority of our participants teach social studies, history, civics, or a combination of all three, and since we were digging into 20th century Hungarian history, we wanted to experiment with ways to make learning engaging — both during the Summer Academy and in their classrooms.

We began with a visit to Memento Park in the Buda hills. After the fall of Communism in 1989, successive Hungarian governments pulled down Soviet-style statues from all over the country and delivered them here. We spent an afternoon with expert guides telling us about the rise and, literally, the fall of the statues of Lenin and quickly-forgotten Hungarian Communists.

The next morning in the auditorium of the Central European University, we kicked it up a notch by testing our participants' knowledge of the Cold War and the events of 1989, while demonstrating two game-based learning tools. Working in international groups, teachers used their phones to answer questions about the Cold War — with their answers immediately showing up on a projected screen (below you can see sample questions, along with their eager, curious, and chagrined faces). After that, we asked them to put the events of 1989 in chronological order.



The thrill of victory, the agony of defeat



1989 was the single most eventful year since the end of the Second World War. From that day in May, when the Austrian and Hungarian Foreign Ministers cut the barbed wire separating their two countries, no one had any idea that razor wire would tear through the entire fabric of Communism, culminating in the collapse of the one-party state in Central Europe and then, two years later, rip apart the Soviet Union itself. We created a board game, month by month, for 1989, the annus mirabilis, and this game gave our teachers a working tool to use in social studies and history classes that their students will love.

## TEST YOURSELF - TAKE THE CENTROPA COLD WAR QUIZ!

That's right: if you're reading our annual report before January 31, 2018, why not take our Cold War Quiz and see how our teachers and students delve into recent history? We're offering valuable prizes, too!

### FIRST PRIZE

winner receives a bottle of genuine Central European slivovitz — or plum brandy, if you will.

### SECOND PRIZE

winner receives a small bag of fiery Hungarian paprika.

### THIRD PRIZE

winner receives a bottle of slivovitz and a bag of paprika!

All you have to do is answer these questions (and no cheating!) and enter your answers on this website: [www.centropacoldwarscholar.org](http://www.centropacoldwarscholar.org)



"If Stalin was alive there wouldn't be anything left of us but a wet spot." Who reportedly said that and at what occasion?



"It still stinks!" Graffito written on the side of Georgi Dimitrov's mausoleum in Sofia. What was it referring to?



"Political reform will come to our country when pears grow on apple trees." Who said that, and what happened to him?



"Ab sofort" (immediately) were the two most fateful words in postwar German history. Please explain.



Who was Che Guevara's East German Jewish girlfriend and what happened to her?



George H W Bush wrote a letter to Polish strongman Marshall Wojciech Jaruzelski just before the Polish elections of 1989. What did President Bush encourage Jaruzelski to do?



Dean Reed, an American, was a household name in East Germany. Who was he?



Which came first in 1989: Poland voting in the first non-Communist prime minister, or the fall of the Berlin wall?



"But they keep dying on me!" What was Ronald Reagan referring to when he said that?



Gennadi Gerasimov, Mikhail Gorbachev's spokesman, spoke of "the Sinatra doctrine" at a news conference in October 1989. What was he referring to?

# BELGRADE

**W**e bring our teachers to the great cities of Europe because we know that the experience of standing in the very place where history happened and meeting those most affected by it will have the greatest impact on their teaching for years to come.

Why did we choose Belgrade? To explore its complex past, its Sephardic history, and meet both the people we have made films about, as well as some of the most dedicated teachers and school administrators we've ever worked with.

If one were to drop a pin on a map of the most strategic spot on the route between Europe and the Near East, it would always land in the Balkans, exactly at the confluence of the Sava and Danube rivers. That is where Belgrade stands, and because geography and history constantly met here (never to shake hands), it was Belgrade's fate to be fought over, ravaged, destroyed, and rebuilt — century after tumultuous century.

For hundreds of years, the Romans, Byzantines, Bulgarians, and Serbs fought each other here and always just under the looming fortress of Kalemegdan, which still overlooks the two rivers. Then in 1521, Suleiman the Magnificent conquered the city and the Ottomans would hold her, almost continually, until the 1830s.

It was shortly after Suleiman's armies settled in Belgrade that the

first Spanish refugee Jews arrived, and these Sephardim brought with them the trades they knew so well in Spain: leather-working, tin-smithing, textiles and medicine, running pharmacies and trading. They settled into the city, became a vibrant part of its society and there were more than 9,000 by the turn of the 20th century.

After the First World War, a Serb-dominated Yugoslavia was born and when the Germans invaded in 1941 Yugoslavia was divided between Germany, Hungary, Bulgaria, and Italy. By war's end, ten percent of Yugoslavia's population had perished, but 80% of its 82,000 Jews had been murdered.

Some 6,500 Jews remained in postwar Yugoslavia, which became a one-party state ruled by Tito until his death in 1980. It took barely a decade after Tito's death for Yugoslavia to begin splintering, and the 1990s saw a series of wars that put the region woefully behind the rest of its neighbors. Like the rest of ex-Yugoslavia, Serbia lost many of its younger Jews (and non-Jews) during that decade of wars, and its battered economy means the young are still leaving.

Summer Academy participants were eager to explore and learn about Belgrade and its complex history, and they returned home to their students with stories about their visit to Stare Sajmište, the concentration camp, Tito and life under Communism, and the Sephardic Jewish life that once thrived here.





Walking Belgrade. Most of Belgrade's Jews were murdered during the Second World War. And many of those who returned at war's end left for Israel. Still others left during the Balkan wars of the 1990s. And while there is a small but lively Jewish community today, almost no Jews live in the old Jewish quarter of Dorcol, where we spent a morning reading personal stories from Centropa's Belgrade interviews, and then driving out to Staro Sajmište on the banks of the Sava River. It was here that thousands of Jewish women and children were imprisoned, then loaded into gas vans. Nearly all the Jewish men of Belgrade were executed in firing squads.

We spent half a day in the Museum of Yugoslavia, where we toured its exhibitions with curators, viewed Tito's various gifts, saw his uniforms, heard lectures by scholars and presentations by teachers, and held discussions.

## A TALE TOLD BY THOSE WHO LIVED



I spent the entire eight days learning how much I didn't know, and then spent my time filling in that knowledge. I so enjoyed listening to the other teachers talk about their countries, their classrooms and their lives — it really opened my eyes, my mind, my heart. To be able to watch the film in the very church with the Kalef sisters was incredible, and one of the most moving experiences I have ever had.

AMANDA STOCKETT,  
CHARLOTTE, NC



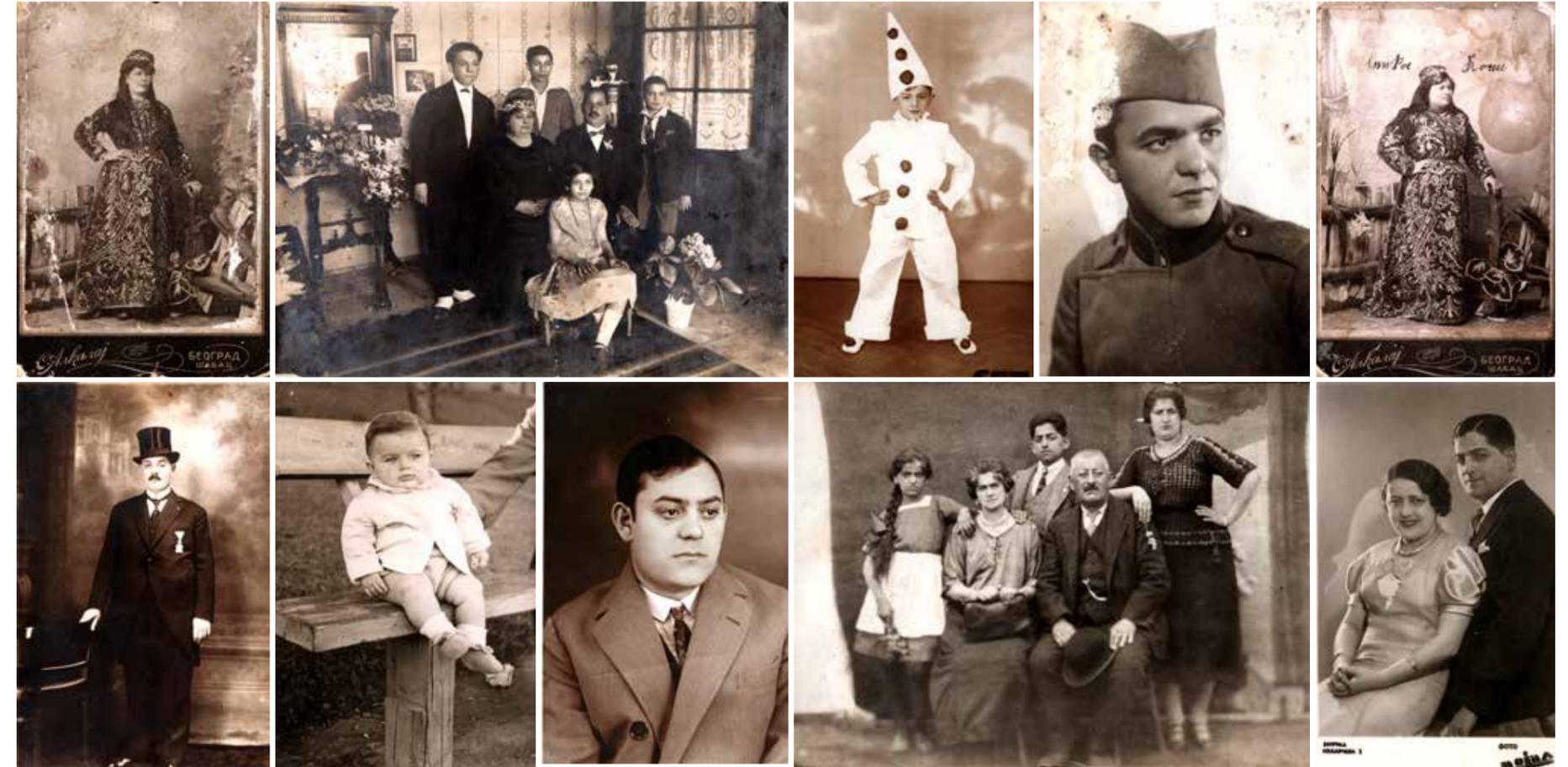
Meeting a Holocaust survivor often leaves an indelible impression. Spending an evening with Holocaust survivors in the very church where they were hidden while watching an award-winning film about them is something even more powerful.

By the time Father Andrej Tumpej arrived in his new church in a suburb of Belgrade in 1929, he had already left his small town in Slovenia for Graz, in Austria. He then spent over a decade in what was then the multi-ethnic city of Istanbul and later lived in Bitola, Macedonia, with its large population of Sephardic Jews. But in late 1941, when Dona Bat Kalef and her two daughters knocked on the door of his Belgrade church and begged to be hidden, Father Tumpej took them in. He changed their names, gave them false papers, and protected them while the Germans were relentlessly hunting down every Jew they could find. All of the Kalefs' cousins, aunts, and uncles — pictured on the right - were murdered in the first months of the German occupation. Dona could not protect her crippled husband, Avram, whose mother, Matilda, stayed with him in the Jewish Hospital until they were loaded into a gas van. His last words to Dona when she secretly went to see him, were, "protect my daughters, Dona, promise me." And she did.

This story of horror and heroism is the tale we tell in one of our most compelling films, *Three Promises*, which takes us inside the lost world of the Balkan Sephardim and its destruction.



## IN MEMORY OF THOSE WHO DIDN'T





Remarks by Christian Reissmueller  
Embassy of Germany in Serbia

“Breda and Matilda are with us today because the priest in this church decided to risk his own life to save theirs. Let us not forget that the nuns here, the other priests, the cooks, the gardener, and others knew about Breda and Matilda and their mother. They all kept the secret. And when Father Andrej took the two girls to school without the proper papers from their former school, of course the director and the teachers knew. Nobody said a word.

Shortly after the war, Matilda married one of her classmates who had kept that secret, and she insisted only one person in the world could officiate at their wedding: Father Andrej. When Matilda took back her real name, her sister Rahel kept her name, Breda, which Father Tumpej had given her. “He didn’t give me a name, you see. He gave me a life.”

When the night was darkest, Father Andrej lit a candle and showed Dona Bat Kalef and her two girls a way to survive. And in this building and beyond, others held the door open for them, risking their own lives, setting a dignified, silent example for all those who would later learn what happened here. Please keep this in mind: in Nazi-occupied Serbia, 151 other people risked their lives, too, and were made Righteous Gentiles for the lives they saved.

The terms ‘civil society’ and ‘the role of citizenship’ come to mind when I think about what happened here. And it is deeply moving to know that you, Breda and Matilda, saw to it that, posthumously, Father Tumpej would receive his Righteous Gentile award for what he did for you. It means so much that Centropa has told your story, and that all of you teachers from so many countries will share it with your students for years to come.”



# ENGAGING WITH THOSE WHO MAKE A DIFFERENCE

**IN HUNGARY:** activist historians, committed community leaders, and an engaged diplomat color in for us a complex land and its people.



In Budapest, we met with Dr Michael Miller, who directs the Jewish Studies program at the Central European University. Michael has been advising Centropa on our historical projects for more than a decade and spoke with our participants about Hungarian Jewry's unique path in the late 19th and early 20th centuries — from Yiddish-speaking outsiders often living in small towns and villages to well-integrated city folk who weren't just studying in universities but teaching in them. Michael then laid out the tragedy of Hungarian Jewry during the Holocaust, spoke of how families managed to remain in Hungary during the Cold War, and how this largest of all Jewish communities in Central Europe has been reinventing itself since Communism's fall in 1989.

There was no better person to follow Michael's remarks than András Heisler, President of the Federation of Hungarian Jewish Communities. Born in 1955, András studied economics in Budapest, speaks French and English, and has been involved in leadership positions since Hungary became a democracy after 1989. A father of two, András is faced every day with how to offer programs that will attract young Jews to community activities while caring for the thousands of Holocaust survivors who are still with us. That means negotiations with government organs on property restitution, as well as financial support for those survivors. András spoke with us about what the Hungarian Jewish community faces today, its problems and its possibilities.

In a diplomatic career spanning more than 25 years, the Austrian Foreign Ministry has posted Elisabeth Ellison-Kramer to Rome, Los Angeles, Geneva, and Strasbourg before she arrived in 2017 as Austria's ambassador to Hungary. Speaking in one of the grandest mansions in Budapest, as befits the position Austria held in Hungarian history, Ambassador Ellison-Kramer spoke of the close relations the two countries still share and about their cultural ties, especially in 2017, the year in which both countries commemorate the *Ausgleich*, or the great compromise when, 150 years ago, the Danube Monarchy became the Austro-Hungarian Empire.

Žarko Korać is the only Jewish member of the Serbian federal parliament and one of the founders of the Social Democratic Union. The son of a Sephardic Jewish woman who survived the Holocaust in Italy, Zarko trained as a psychologist and, after 40 years, recently stepped down from his post at the University of Belgrade.

All during the 1990s, Žarko used his communications skills every time he stood up in Parliament — which was then filled with Serbian nationalists — and never relented as he continued to call out the Bosnian Serbs for what they were doing in Bosnia: conducting genocide. This led to his being ostracized by most MPs. But Žarko Korać never relented, never even blinked. Today Žarko serves on parliamentary committees for health and education, and he spoke with our participants about the bloody 1990s and of Yugoslavia's descent into madness.

As stated elsewhere in this report, one of our main goals each summer is to add to our participants' knowledge base. That is why we take our teachers through the great cities of Central Europe accompanied by expert guides. But then we take

the time to add sessions with historians, community leaders, and diplomats, as each of them colors in for us 20th century history in ways they know well, which give our participants a rounded understanding of history they can't find elsewhere.

**IN SERBIA:** in Serbia and Bosnia and Herzegovina, we meet those making a difference in civil society today after the ruinous effects of the 1990s.



After years of research in archives in Germany and in Belgrade, in 1991 Milan Ristović received his Ph.D. from the University of Belgrade with his dissertation, *The German 'New Order' and South Eastern Europe, 1940/41- 1944/45*. Here was one of the first major studies on the Holocaust in Yugoslavia, and in 2002 Milan became a full professor at Belgrade University. From 2004 he was the Chair for General Modern History, then became managing editor of *Godišnjak za društvenu istoriju-Annual for Social History*, and later head of the Society for Social History. Milan's knowledge of the Holocaust in Serbia is wide-ranging and comprehensive, and he helped explain to us the gruesome story of the first Jewish community that its German commander described as 'free of Jews.'

Biljana Stojanovic began her career as a history teacher and has been working in the Serbian Ministry of Education and Science for more than a decade. Aside from coordinating projects with the European Union for Serbia's pre-accession and reviewing Serbian history textbooks, Biljana is responsible for Holocaust education throughout the country. It is through Biljana's efforts that not only the Holocaust is now being taught in Serbian schools, but also the history of Serbia's Sephardim. A member of many international boards and a speaker at European conferences, Biljana has opened all doors for Centropa in Serbia and is our most valued ally. Biljana also cooperates closely with Yad Vashem, and received a special commendation from the State of Israel for the work she has done to draw Serbia and Israel closer together.

Igor Kozemjakin was born in Sarajevo in 1979, grew up inside the Jewish community, and at the age of 14 found himself on a transport of Jewish Sarajevans to Israel, where his parents sent him to wait out the war. Igor remained in Israel for seven years, served in the Navy, and then returned home to help rebuild the city's battered Jewish community. Igor has spent the past dozen years on the board of the Interreligious Council of Bosnia and Herzegovina, which works closely with youth from all the ethnic groups — Bosniak Muslims, Serbian Orthodox, and Croatian Catholics, as they try and stitch back a semblance of civil society. Igor spoke with us about the Interreligious Council's efforts. Igor and his wife Anna remain active in the Jewish community of Sarajevo while Igor serves as the synagogue's cantor.

Sonja Viličić was born in Serbia, spent a decade in Budapest where she finished her academic studies, worked for various Jewish organizations, and graduated from a post-graduate education program at Hebrew University in Jerusalem. Sonja has returned home to Belgrade, where she is one of the founders and Executive Director of the nonprofit organization Haver Srbija, whose aim is to introduce non-Jews to the culture, history, and tradition of the Jewish people as a step in confronting prejudices, misconceptions, and discrimination.

# LEARNING WITH EACH OTHER/LEARNING FROM EACH OTHER

One of the first things we at Centropa learned when we started working in education was how much teachers love learning — and sharing with other teachers their favorite lesson plans. That is why, in between visiting the sites where history happened and engaging with politicians, historians, and community activists, our Summer Academy offers teachers

multiple opportunities to do just that – through theme-based panels, book discussions, topic-based electives they study throughout the CSA, and a Marketplace of Ideas, a round-robin of teacher presentations. These are some of the key ways teachers increase their knowledge and upgrade their skills – and they love it because they are center stage.

## PANEL ON THE COLD WAR.

We asked five history teachers to tell us how they teach Cold War in their classrooms: Simonas Jurkštaitis from Lithuania spoke of Russia’s domination and how Lithuanians led the Baltics in overthrowing Soviet rule; Amos Raban shared with us how Israelis look at the Cold War; Rose Marie Craft, who was Nikki Haley’s history teacher in Bamberg, South Carolina, spoke about how she was taught the Cold War and how she teaches it now; and Zsolt Vódlí and Viktória Láng, from Hungary, spoke of how teachers and students coped with Communist era textbooks and their loathing for everything Soviet.



## BOOK DISCUSSION.

Another way we increase teachers’ knowledge is to assign a book for participants to read, one that’s relevant for our program, and then we discuss it. For many teachers, this exposure to great books is a highlight. While it’s often a challenge to find a book translated into at least five languages, this year we assigned *Götz and Meyer*, by David Albahari, a prize-winning novel in which — in a single paragraph stretching on for 170 pages — he imagines just what the two men who drove the gas van during the Nazi occupation of Belgrade talked about all day. Albahari, a Sephardic Jew who is one of Serbia’s best-known writers, lost members of his family during the Holocaust, and published this book in Serbian in 2003; it went on to find translations in Hungarian, German, English, Serbian, Romanian, and Dutch. Alan Götz from Germany and Márta Goldmann of Hungary led the spirited discussion.



“ I have been to scores of teacher conferences. But Centropa is just so different. Pedagogically, I came looking for ideas other teachers had turned into lesson plans so I could ‘steal’ them and bring them home. And did it ever work! I not only ‘stole’ some lesson plans, I found myself collaborating with teachers from four other countries that I will implement this year — and with them! IRINA SHIKOVA, CHISINAU, MOLDOVA ”

## MARKETPLACE OF IDEAS.

Eight teachers agreed to share the Centropa lessons that worked best for them in their classrooms, with the participants moving from one to the other. These small group presentations allow them to learn the lesson details and challenges, and, best of all, ask the author questions. Top left: Márta Ispánovity, from Budapest, presents her student museum project, and (on the right) Ettie Abraham, from Israel, presents her lesson on genocides. Bottom left: Nance Adler from Seattle shows her Courageous People project, which she designed with four other Centropa teachers on three continents, and (right) Alex Treyger shows teachers how her students made family history videos entirely on iPads.



“ Centropa gives me the opportunity to work with teachers from more than a dozen countries, people with different mindsets, values, educational programs. That means I can learn from them and from the places we visit. Sharing experiences develops us as teachers, and that means the students will benefit the most. ”  
BRANKA DIMEVSKA, SKOPJE, MACEDONIA

## ELECTIVES.

Our annual elective program gives teachers an opportunity to focus on a topic relevant to the cities we visit and develop a lesson they can teach the day they walk back into their classrooms. Elective sessions are held almost every day, teachers work in international groups, and on the last day one lesson from each topic is presented to the entire group.

This year our elective topics were: The Golden Age of Hungary (1897-1914); The Interwar Years and the Holocaust (1918-1945); The Fall of Communism and Significance of Civil Society; Sephardic Jewry in the Balkans; and a video-making elective. The photos above show teachers working in these groups: (top left) Zsolt Vódlí, from Hungary, leading the Golden Age of Hungary elective; (right) Yim Tam from Los Angeles, Eva Kardos from Budapest, and Mihaela Constantinescu from Bucharest working together in their Fall of Communism and Civil Society elective; (bottom right) teachers from Baltimore, Greece, and Lithuania working on their video; (bottom right) Wolfi Els, Centropa’s own filmmaker, working with Adriana Hernandez from Houston and Efrat Ambar from Tel Aviv on their video.

Add to these other breakout sessions where our teachers from all over the Balkans met and discussed how to use Centropa’s Sephardic films and exhibitions while Alex Treyger, who was born in Odessa but teaches in a Jewish school in Chicago, discussed new technology projects with teachers working in our European Jewish network.



## WHAT WE’LL TAKE HOME TO OUR CLASSROOMS

“ The most significant thing I learned was that teachers everywhere have the same struggles and that it’s an unwritten condition of our job description: go out there and break barriers. It moved me so much to listen to teachers who earn just a few hundred dollars a month talking of their passion for teaching. And when they showed me the videos and projects their students made, who are often in worse financial shape than they are, I said to myself, *then my kids, all of whom depend on financial aid, can do this, too.* ” SHALINI SARKAR, HOUSTON, TX

Bring nearly 90 highly motivated educators from 15 countries together for eight days in two great European capitals to study 20th century history, Holocaust, Jewish history, and civil society, and we guarantee they will form partnerships with each other. As we have said many times before, no one teaches a teacher better than another teacher, and with today’s technologies and social media the term “global classroom” isn’t just a concept, it’s a reality. Our teachers make that happen and that means that over the next year their students will teach and learn from one another as they share projects and work with their peers across every sort of border imaginable — national, ethnic, rural/city, socio-economic. We want to help them, after all, to build bridges, not walls.



# WHAT IT COST: CENTROPA SUMMER ACADEMY 2017

|   |                                       |                   |                  |
|---|---------------------------------------|-------------------|------------------|
| HOTELS, TRANSPORTATION, MEALS               | Hotel                                 | € 28 927          | \$33 993         |
|   | Meals                                 | € 23 520          | \$27 640         |
|   | Plane tickets                         | € 33 139          | \$38 944         |
|   | Public transport                      | € 1 885           | \$2 215          |
|   | Bus rentals                           | € 4 018           | \$4 722          |
|   | <b>Subtotal</b>                       | <b>€ 91 489</b>   | <b>\$107 514</b> |
| SPEAKERS, TECHNOLOGY, EDUCATIONAL MATERIALS | Speakers                              | € 200             | \$235            |
|   | Tour guides & museum entrance         | € 2 727           | \$3 205          |
|   | Photographer                          | € 1 342           | \$1 577          |
|   | Printed material                      | € 18 656          | \$21 924         |
|   | Website adaptation                    | € 1 200           | \$1 410          |
|   | Fees for tech and seminar room rental | € 2 849           | \$3 348          |
|   | <b>Subtotal</b>                       | <b>€ 26 974</b>   | <b>\$31 699</b>  |
| CENTROPA STAFF/ADMINISTRATION COSTS         | <b>Subtotal</b>                       | <b>€ \$91 182</b> | <b>\$107 152</b> |
| <b>TOTAL COSTS</b>                          | <b>Total</b>                          | <b>€ 209 645</b>  | <b>\$246 365</b> |

# WHO MADE IT POSSIBLE: CENTROPA SUMMER ACADEMY 2017



The Weiner Charitable Fund of the Jewish Foundation of Greensboro  
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Newark, NJ

**PAUL PEREIRA**  
Social Studies  
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AP World History  
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**SHALINI SARKAR**  
World History, Holocaust;  
Genocide Studies  
Houston, TX

**MEGHAN MCNAMARA**  
Social Studies  
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Gottesman Fellow for Jewish Cul-  
tural and Educational Programming  
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Social Studies  
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Social Studies, English  
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Holocaust Studies  
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Thessaloniki



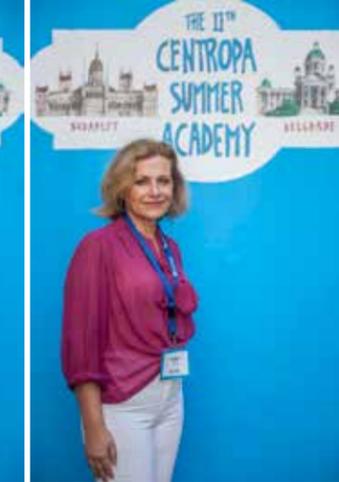
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Technology and Digital Learning  
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