

II.C.7.9

Landeskunde – Divisions and Groupings in Society

Monuments as symbols of hate, bigotry and division? Über englische und deutsche Denkmalkontroversen sprechen (S II)

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Foto: Julia Rendleman/Picture Alliance/Reuters

Die Schülerinnen und Schüler untersuchen von amerikanischen, englischen und deutschen Denkmälern, welche Wertvorstellungen diese zum Ausdruck bringen und welche Emotionen und gesellschaftlichen Konflikte sie auslösen können. Sie diskutieren Strategien zum Umgang mit polarisierenden Denkmälern und üben das Sprechen über interkulturell sensible Geschichtsthemen.

KOMPETENZEN

Klassenstufe: 8–12 (G8), 11–13 (G9)

Dauer: 6 Unterrichtsstunden + LEK

Kompetenzen: 1. Interkulturelle Kompetenz: Denkmäler in ihrem historischen und soziokulturellen Kontext verstehen; Wertewandel und -konflikte diskutieren; 2. Ambiguitätstoleranz: mit Komplexität und Widersprüchlichkeit umgehen; 3. Sprechen: ein Rollenspiel zu einem kulturell sensiblen Geschichtsthema durchführen; 4. Sprachmittlung: relevante Inhalte deutschsprachiger Textauszüge in die englische Zielsprache übertragen

Thematische Bereiche: Erinnerungskultur im Wandel, Symbole, *Black Lives Matter*, Kolonialismus, Antisemitismus

Material: Texte, Fotos

Auf einen Blick

1./2. Stunde

Thema: Controversial monuments: understanding cultural divisions in the USA and Britain

ZM 1 **Useful links and literature** / Sammlung von Links und Literaturverweisen zur thematischen Vertiefung und Erweiterung

M 1.1 **Contested heritage: the Robert E. Lee statue, Charlottesville, VA** / Auswerten einer Bildcollage

M 1.2 **The Robert E. Lee controversy** / Auswerten einer Textcollage

M 2.1 **Contested heritage: the Cecil Rhodes Statue, Oriel College, Oxford** / Auswerten einer Bildcollage

M 2.2 **Rhodes must fall in Oxford: the pros and cons** / Auswerten einer Textcollage

M 3 **Shadows of the past: the anti-Jewish carving, Wittenberg Town Church** / Vorbereitende Hausaufgabe zur Geschichte des Denkmals

M 4 **Shadows of the past: the "Anti-Kolonial-DenkMal", Bremen** / Vorbereitende Hausaufgabe zur Geschichte des Denkmals

M 5 **Controversial monuments: vocabulary practice** / Hausaufgabe zum Festigen und Erweitern des Wortschatzes

Homework: 1. Do vocabulary exercise M 5, tasks 1 and 2.
2. Do either M 3, task 1 or M 4, task 1.

Benötigt: OH-Projektor bzw. Beamer/Whiteboard
 Folienprojektor bzw. digitale Fassung von M 1, M 3, M 4, M 5

3./4. Stunde

Thema: Confronting the past: showing English-speaking tourists controversial monuments

M 3 **Shadows of the past: the anti-Jewish carving, Wittenberg Town Church** / Vorbereiten und Durchführen eines Rollenspiels

M 4 **Shadows of the past: the "Anti-Kolonial-DenkMal", Bremen** / Vorbereiten und Durchführen eines Rollenspiels

M 5 **Symbols of hate, bigotry and division: vocabulary practice** / Festigen und Erweitern des Wortschatzes

ZM 2 **Worthy of memorials?** / Einbeziehen zusätzlicher Denkanstöße

Homework: 1. Do vocabulary exercise M 5, tasks 3–6.
2. Prepare for the unit review. Make notes on one of the tasks in M 6. You may also use examples from ZM 2.

5./6. Stunde

Thema:	Divided memories, clashing values – reviewing the unit
M 5	Symbols of hate, bigotry and division: vocabulary practice / Festigen und Erweitern des Wortschatzes
M 6	Unit review: divided memories, clashing values / Reflektieren und Vertiefen des Lernertrags
ZM 2	Worthy of memorials? / Einbeziehen zusätzlicher Denkanstöße
ZM 3.1	Unit review, task 1: suggested answers / Lernen themenspezifischer Wendungen
ZM 3.2	Unit review, task 3a): study aid card / Zuordnen von Strategien interkultureller Kommunikation
ZM 3.3	Unit review: task 3a): suggested answers / Zuordnen von Strategien interkultureller Kommunikation
Homework:	Read the suggested answers to M 6, task 1 (ZM 3.1). Copy at least 10 phrases that you might use when discussing the role of monuments in changing societies.

LEK

Thema:	Giants of our past (schriftliche Prüfung: Textverständnis und Stellungnahme zu Ex-Präsident Trumps Rede am 4. Juli 2020)
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Alternative LEK

ZM 4	Principled, chivalrous and... unto death? (schriftliche Prüfung: Sprachmittlung zu dem Rommel-Denkmal in Heidenheim a. d. Brenz)
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Minimalplan

Je nach thematischem Kontext können ein angelsächsisches (**M 1** oder **M 2**) und ein deutsches Beispiel (**M 3**) entfallen, wodurch die Unterrichtseinheit um zwei Stunden gekürzt wird. Die vertiefende Abschlussreflexion (**M 6**) kann auf **Aufgabe 1** beschränkt werden. Dadurch verkürzt sich die Unterrichtseinheit um eine weitere Stunde.

M 1.1

Contested heritage: the Robert E. Lee Statue, Charlottesville, VA

Some monuments bring people together, others divide them. The Statue of Liberty is an example of the first kind, the Lee statue in Charlottesville, VA of the second kind. Robert E. Lee (1807–1870) was the Confederate commander of the Army of Northern Virginia and later “of all Southern armies” during the American Civil War (1861–1865). After the defeat of the South, Lee accepted the end of slavery but opposed equality for African Americans.

Task

Match the photos to the captions below, and write down any questions you may have. Share your results with a partner first and then with the whole class.

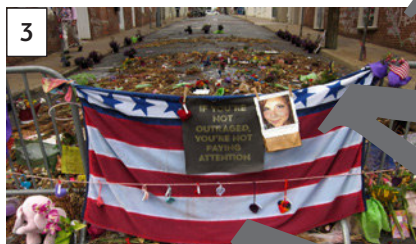
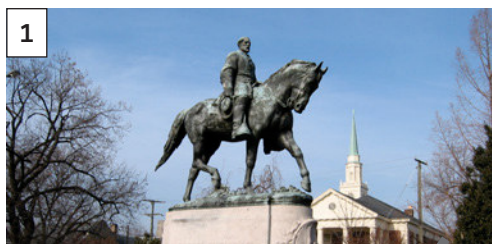
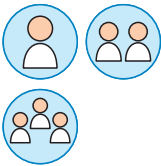


Photo 1: [Charlottesville dog/public domain](#); Photo 2: Evan Nesterak/Wikimedia/cc by sa 2.0; Photo 3: Agnostic Preachers Kid/Wikimedia/cc by sa 4.0; Photo 4: AgnosticPreachersKid/Wikimedia/cc by sa 4.0; Photo 5: Brian Snyder; Photo 6: Jack Mayer/Office of Governor Northam/public domain

Captions

- 2018: Police in riot gear protect the Lee monument ahead of the first anniversary of the Charlottesville “Unite the Right” rally.
- 2017: makeshift memorial to Heather Heyer (32), who was killed when a 20-year-old man smashed his car into counter-protesters in Charlottesville (the text in the centre, *If you're not outraged, you're not paying attention*, was Heyer's last post published on Facebook)
- Robert E. Lee monument in downtown Charlottesville, VA
- 2017: White supremacists clash with police at “Unite the Right” rally in Charlottesville.
- 2020: Lee statue removed from the U.S. Capitol. It will be replaced by a statue of Civil Rights leader Barbara Rose John.
- 2017: Lee sculpture covered in black tarp following Heather Heyer's death

Contested heritage: the Cecil Rhodes Statue, Oriel College, Oxford

M 2.1

Statues commemorate men and women regarded as heroes by those who put them up. But nobody is a hero all the time, and opinions on who should be honoured change over time. Cecil Rhodes (1853–1902), imperialist, benefactor of Oxford University and namesake of one of the most prestigious scholarships in the English-speaking world, is a good example.

Task

Match the photos to the captions below, and write down any questions you may have.

Share your results with a partner first and then with the whole class.



Cartoon: Edward L. Sambourne, public domain; Photo 2: Astacopsis Gouldi/Wikimedia cc by sa 4.0; Photo 3: Stephanie Jenkins; Photo 4: Joe Giddens; Photo 5: Thembile Msezane; Photo 6: IOL

Captions

- 2015: Performance artist Thembile Msezane lifts her wings as Rhodes statue comes down in Cape Town
- 1902: The Rhodes Colossus Striding from Cape Town to Cairo (*Punch* 10/12/1892)
- Rhodes scholars in Southern Africa
- 2015: Following a “Rhodes Must Fall in Oxford” petition, Oriel College put up a notice below the statue, clarifying its historical context and the College’s position on Rhodes.
- 2020: Black Lives Matter protest against Cecil Rhodes statue in Oxford, UK
- 1911: The High Street façade of Oriel College, Oxford, UK. The inscription below the statue reads E LARGA MVNIFICENTIA CAECILII RHODES [Out of the great generosity of Cecil Rhodes].

M 3

Shadows of the past: the anti-Jewish carving, Wittenberg Town Church

The Town Church in Wittenberg is the place where Martin Luther used to preach. High up on its façade is a 13th century “Jews’ sow” carving. It shows a rabbi looking under a sow’s tail and other Jews drinking from its teats (photo 2).



Wittenberg Town Church

Photo: https://commons.wikimedia.org/wiki/File:Wittenberg_Town_Church.jpg de/Wikimedia/cc by-sa 4.0



“Jews’ sow” carving and cedar tree

Photo: *Evangelische Stadtkirchengemeinde Wittenberg*, found at: <https://www.stadtkirchengemeinde-wittenberg.de/index.php/de/staette-der-mahnung>

The anti-Jewish relief predates Luther, but the inscription, from 1570, “Rabini Schem HaMphoras”, is taken from one of his anti-Semitic sermons. It refers to the name of God, which in the Jewish tradition is considered too holy to say.

Tasks

In small groups, prepare and practise this role play: a German tourist guide shows a group of American tourists the anti-Semitic carving on the façade of Wittenberg Town Church. The group includes Jews and Lutherans.

1. Study the photos and passages below and make notes on the anti-Jewish relief, its history and the controversy surrounding it.
You may also want to watch <https://raabe.click/en/LaenderspiegelWittenberg> [2 minutes; last accessed: 07/07/2021]
2. Indicate which one of these strategies (identified by Bob Beattie, founder of a community consultation firm) has been applied to deal with the controversial monument in Wittenberg:

- a) Do nothing.
- b) Remove it.
- c) Move it to a less prominent public space.
- d) Add markers to explain the complex history surrounding it.
- e) Redesign the monument in a way that changes its meaning.
- f) Add monuments that honour other stories and people. (M 5, task 4)

Now decide who plays the role of the tourist guide and the American tourists. Prepare and practise your conversation.

- The **tourist guide** should comment on the “Jews’ sow” controversy and the symbolism of the cedar tree and the memorial plaque in the pavement.
- The **tourists** should ask at least one question or make one comment each.



Unit review: divided memories, clashing values

M 6

Choose at least one of these tasks. Present your findings to the class (**tasks 1 or 2**), or perform your conversation (**task 3**) or debate (**task 4**) before the class.

Tasks

- Think – Pair – Share: Say what you have learnt about:
 - Monuments in changing societies,
 - Symbols,
 - Heroes past and present.
- Think – Pair – Share: In 1992, American author Paul Auster wrote about the Statue of Liberty:

“For the past hundred years, it has transcended¹ politics and ideology, standing at the threshold² of our country as an emblem of all that is good within us.”

Source: Auster, Paul Auster: *Leviathan*. Faber & Faber, London / Boston 1992, pp. 215/216.

1 (to) **transcend**: (to) go beyond – 2 **threshold**: here: entry point

Explain why, unlike the Robert E. Lee statues, the Statue of Liberty does not divide Americans.



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- An American/British friend tells you about a controversial monument in his/her hometown.
 - On your own or with a partner: How do you respond? Choose a culturally safe strategy.
 - Do you criticise the statue as a symbol of hate, bigotry, and division?
 - Do you suggest a solution to the conflict?
 - Do you ask questions to learn more about the controversy surrounding the monument?
 - Do you tell your friend how the German media cover the controversies about racist monuments in the USA/UK and ask for a comment?
 - Do you tell your friend about a controversial monument in Germany?
 - Do you discuss with your friend what kind of statues should be taken down and what kind of statues should remain? (**ZM 2**)
 - Do you suggest that it is more important to “right present wrongs” than to fight about symbols of the past?
 - With a partner: Write a conversation and act it out.
- Debate the following motion: This House believes that monuments to historical figures should remain.

Note: There is a guide to this topic at:

<https://www.click/en/DebatingMonuments>



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