



EDUCATION ON THE HOLOCAUST AND ON ANTI-SEMITISM:

An Overview and Analysis of Educational Approaches

Office for Democratic Institutions and Human Rights

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PREFACE

In the wake of a resurgence of anti-Semitism in parts of the OSCE region in recent years, OSCE participating States have strengthened their resolve to confront anti-Semitism as well as other forms of discrimination, intolerance, racism and xenophobia. Recognizing the role anti-Semitism played throughout history as a major threat to freedom, the OSCE Ministerial Councils at Porto (December 2002) and Maastricht (December 2003) and the OSCE Permanent Council in April 2004 (Decision 607) therefore reaffirmed the responsibility of the participating States for promoting tolerance and non-discrimination in the region and their commitments to combat anti-Semitism.

The OSCE held several special conferences on these issues: the participating States further committed themselves in Vienna in June 2003, and in Berlin in April 2004, to promote educational programmes on combating anti-Semitism, as well as to promote remembrance of, and education on, the tragedy of the Holocaust.

Decision No. 4 on Tolerance and Non-Discrimination taken by the Maastricht Ministerial Council in 2003 significantly expanded the mandate of the Office for Democratic Institutions and Human Rights (ODIHR) in this area. The OSCE Ministerial Council tasked the ODIHR to collect and disseminate information on best practices for preventing and responding to anti-Semitism and to assist participating States in their efforts to prevent and respond to anti-Semitism and strengthen their activities in the area of Holocaust education.

In 2004, responding to these Decisions, the ODIHR moved quickly to launch a new programme of activities on tolerance and non-discrimination. The programme aims at combating racism, xenophobia and other forms of intolerance. It includes specifically the issues of education about the Holocaust and the fight against present-day anti-Semitism. In order to fulfill these tasks, it was essential to determine which initiatives already exist across the OSCE region and to evaluate which activities have been successful and could be developed successfully elsewhere. With the recent decision of the Permanent Council on the 2005 Unified Budget of the Organization, this programme is now operational: it is carried out by a small team of advisers and experts at the ODIHR, together with a growing network of experts and consultants from around the OSCE region who provide their knowledge and expertise on relevant issues. This study is one of the first results of that work.

Overview and Analysis of Approaches to Education on the Holocaust and on Anti-Semitism is meant to provide the following information: both the background on what is already being done and the identification of good practices to support future efforts by OSCE states and civil society. The first part of the study is based on information provided to the ODIHR by national ministries of education, national delegations of the Task Force for International Cooperation on Holocaust Education, Remembrance and Research (ITF), experts, educators, Jewish communities, and NGOs in response to a questionnaire sent out by the ODIHR. With a response from 54 out of the 55 OSCE states, it is clear that the importance of Holocaust remembrance and education is a shared value across the OSCE region. Comprehensive recommendations regarding Holocaust education conclude the first part of this Overview.

Holocaust education cannot be deployed, either preventively or as a corrective, against all contemporary manifestations of anti-Semitism. It is therefore important that the history of the Holocaust and present-day anti-Semitism are treated as distinct subjects. The second part of this paper constitutes a first step in this regard: using country overviews on four OSCE states, it highlights the need to

supplement Holocaust education in response to new forms of anti-Semitism and provides a number of recommendations in this regard.

I believe you will find that this *Overview and Analysis* – which makes no claim to be a comprehensive or definitive analysis of the issue in all 55 participating States – can serve as a useful starting point for further discussion and work. While some states have clearly taken the issues very seriously and have responded to the concerns of their citizens, much work remains to be done by participating States overall.

The ODIHR, for its part, has pledged to continue cooperating with each and every participating State – with government agencies, with civil society, with religious communities, and other groups – to help meet OSCE commitments. In order to provide a first follow up on the findings and recommendations of this study, the ODIHR plans to organize a series of expert seminars in co-operation with the Task Force for International Cooperation on Holocaust Education, Remembrance and Research (ITF), with Yad Vashem, Israel, and with the Anne Frank House, Amsterdam.

In conclusion, I wish to thank all collaborators at ODIHR who have contributed to this publication, in particular at our new Tolerance and Non-Discrimination Programme; they have been working for a considerable period under temporary arrangements awaiting the Budget decision authorizing this programme. I also extend our gratitude to the numerous institutions and external experts who have contributed so generously to this work. Finally, I encourage comments and further contributions from users and readers. Unfortunately, we continue to need stronger efforts, at the local, national and international levels, to fight the scourge of anti-Semitism effectively. May this study be a concrete contribution.

Ambassador Christian Strohal
ODIHR Director

INTRODUCTION

The commemoration of the liberation of Auschwitz on 27 January 2005 brought together the heads of State of 44 countries. This and the many other commemorations throughout Europe dedicated to the victims of the National Socialist regime on the 60th anniversary of its downfall show the importance of Holocaust remembrance in many countries' collective memory. The OSCE Conference on Anti-Semitism and on Other Forms of Intolerance (June 2005, Cordoba) is taking place against the background of this commemorative year. It is an important moment to reflect on the aims of Holocaust education and to review how teachers present the history of the Holocaust to their students. The Holocaust forms an unprecedented chapter in history that should be taught to all students, so that they are able to understand the world as it is today and are aware of the prime importance of democratic values.

Educational Strategies

Holocaust education should focus on the Holocaust, the genocide of European Jews, but it should also acknowledge and study the history of the millions of other victims murdered or used as slaves by the National Socialists. Roma and Sinti (gypsies), the physically and mentally disabled, non-Jewish Poles, Soviet prisoners of war, political opponents, homosexuals, and many others were also murdered in great numbers. Teachers should not focus solely on the victims of the National Socialist regime and those who resisted it but should also discuss the perpetrators, collaborators, and bystanders. Jewish life in Europe before the Holocaust, the National Socialists' rise to power, and the history of anti-Semitism are important pre-war topics to include in Holocaust education. The aftermath of the war should also be dealt with: the post-war trials and the recognition of the Universal Declaration of Human Rights and the Convention on the Prevention and Punishment of the Crime of Genocide.

The rise of anti-Semitism in the region at the beginning of the 21st century shows that it is imperative to look at educational strategies that can have a positive influence on combating anti-Semitism in society today. Holocaust education should also be reviewed in this light. It cannot be assumed that learning about a historical event will automatically contribute to reducing current manifestations of anti-Semitism. Instead, educators should reflect on the aims of Holocaust education and how lessons on anti-Semitism can be incorporated into citizenship education.

Anti-Semitism is not an isolated phenomenon. Many teachers point out that it is part of a wider pattern of intolerance among students. The increase in xenophobic, anti-Muslim, homophobic, and anti-Semitic incidents needs to be addressed. Tolerance and human-rights education must promote respect for groups that are still targeted in societies today, including Roma and Sinti, Jews, Muslims, immigrants, and people discriminated against on the basis of sexual orientation. Although all forms of discrimination, racism, and intolerance should be forcefully opposed in any educational setting, it is also necessary to speak out against anti-Semitism directly.

OSCE Commitments Regarding Education on the Holocaust and on Anti-Semitism

It was at the Ministerial Councils at Porto (December 2002) and Maastricht (December 2003) that the OSCE decided to take action to stop the increase in anti-Semitic incidents. The OSCE event in Vienna (June 2003) was the first high-level conference by an international organization to be devoted

specifically to anti-Semitism. The conference proposed that governments undertake educational programmes on human rights and non-discrimination and launch awareness-raising campaigns. Anti-Semitism should be understood as a human-rights abuse, and it should be seen as a threat not only to Jews but also to society as a whole. Combating anti-Semitism is a task for all democratic forces in society and cannot be seen as being primarily the responsibility of Jewish communities and organizations. The second conference on anti-Semitism was held in Berlin in April 2004. With the “Berlin Declaration” (see Annex 3), recalling the Decisions of the OSCE Ministerial Councils at Porto and Maastricht, the OSCE participating States committed themselves “to promote educational programmes for combating Anti-Semitism, as well as to promote remembrance and education about the tragedy of the Holocaust”. In its Maastricht Decision (4/03), the OSCE Ministerial Council tasked the ODIHR to promote best practices and disseminate lessons learned in the fight against intolerance and discrimination.

The ODIHR responded to these taskings: it started by supporting a publication on Holocaust education in 2004, when the first English edition of the publication *Why Should We Teach About the Holocaust?* was launched. In 2005, the ODIHR made a further contribution by supporting a revised edition and a Polish version of this compilation of essays by Polish experts. It was published by the Judaica Foundation - Center for Jewish Culture and the Institute of European Studies at the Jagiellonian University in Krakow. The collection of articles, along with a description of institutions that have educational tools at their disposal, was compiled for teachers, educational policy makers, students, and a broader audience. The first part of the book consists of essays by authorities in public life and specialists in various academic fields. The second part of the book is a practical guide to Internet sites devoted to teaching about the Holocaust for readers who wish to learn how others (mainly academic institutions and NGOs) approach the task in different parts of the world, such as Western Europe, the United States, and Poland. With the support of the ODIHR, the Jagiellonian University developed a website on tolerance education (<http://tolerance.research.uj.edu.pl>), which contains links devoted exclusively to Holocaust education.

The present *Overview and Analysis* represents the ODIHR’s ongoing efforts in the field of Holocaust education. The ODIHR follows its twofold tasks formulated in the Permanent Council Decision No. 607 on Combating Anti-Semitism by providing an overview of ongoing activities in the field of Holocaust education in the OSCE area and addressing current challenges facing educational confrontations with anti-Semitism.

Task Force for International Cooperation on Holocaust Education, Remembrance and Research

The ODIHR is tasked to assist the participating States to fulfil their commitments in the field of Holocaust education. For this purpose, the ODIHR works closely with experts and organizations specializing in this field, such as the Task Force for International Cooperation on Holocaust Education, Remembrance and Research (ITF).

In 1998, 10 heads of state agreed to work together in the ITF. The ITF now has 20 member states,¹ and it convenes twice a year to discuss ongoing work. ITF members are committed to supporting the new democratic states of Eastern Europe in developing their work in this field. In the ITF’s four working groups – Academic, Education, Information, and Memorial – experts from NGOs, academic and educational authorities, as well as representatives from the Ministries of Education offer their support to

¹ Argentina, Austria, the Czech Republic, Denmark, France, Germany, Hungary, Israel, Italy, Latvia, Lithuania, Luxembourg, the Netherlands, Norway, Poland, Romania, Sweden, Switzerland, the United Kingdom, and the United States.

countries that have recently started to take the Holocaust into account in their national consciousness. Eastern European countries are invited to apply for financial support for projects by sending proposals to one of the working groups. The ITF has supported up to 65 projects of a varied nature. To support the further professional development of Holocaust education, the Education Working Group has developed guidelines for educators that describe why the Holocaust should be taught, what should be taught, and how this subject should be taught.²

Some countries have achieved a great deal in a short period in the field of Holocaust education. Teacher training is of central importance to any initiatives to improve the level of Holocaust education. For this reason, the ITF has supported numerous seminars for teachers and will continue to do so.

One result of the international exchange that the ITF has made possible is the increased awareness that *all* countries are facing new challenges in Holocaust education. The programmes for students should be adapted for each generation, taking into account the students' frames of reference.

The analysis of Holocaust education in the four country overviews in this study indicates the need for international exchange in the development of educational concepts that deal with anti-Semitism. In helping to develop and implement successful programmes, the ODIHR will contribute to the way in which the commitments made in the Berlin Declaration are carried out.

This *Overview and Analysis* is the first result of the co-operation between the ODIHR and the ITF. Further co-operation is planned for the future.

Intergovernmental Organizations

Several intergovernmental organizations are active in the field of Holocaust education and combating anti-Semitism. As stated in the OSCE Berlin Declaration, the ODIHR co-operates with the United Nations Committee on the Elimination of Racial Discrimination (UNCERD), the European Commission against Racism and Intolerance (ECRI), and the European Monitoring Centre on Racism and Xenophobia (EUMC) in these areas. In 2004 The ODIHR produced the *Comparative Study: International Action Against Racism, Xenophobia, Anti-Semitism and Intolerance in the OSCE Region*, which presented an overview of actions by various international organisations in the OSCE region, the ECRI, EUMC and UNCERD. The study outlined the mandate and activities of the three organisations and identified ways in which the ODIHR would complement the work of these organisations.

Efforts by the **United Nations** to combat racism and intolerance have been multifaceted and long-standing. One of the crucial international instruments in this field is the International Convention on the Elimination of All Forms of Racial Discrimination adopted by the UN General Assembly in December 1965. The UNCERD is responsible for the international supervision of the implementation of this Convention. It reviews the reports submitted by the states parties to the Convention and provides observations and comments to the states concerning the implementation of the Convention at the national level.³

In opening remarks at a Department of Public Information seminar on anti-Semitism held on 21 June 2004, UN Secretary-General Kofi Annan reminded his listeners that, 60 years after the Holocaust, anti-Semitism was once again on the rise in new forms and manifestations. He called for uncompromising

² For guidelines, see: <http://taskforce.ushmm.org/working-groups/>.

³ United Nations Committee on the Elimination of Racial Discrimination: <http://www.ohchr.org/english/bodies/cerd/>.

and active refutation of those who attempt to deny the fact of the Holocaust and its uniqueness or those who spread the lies and vile stereotypes of Jews and Judaism. He concluded that the human-rights machinery of the United Nations must continue its battle against anti-Semitism.⁴

The **European Commission against Racism and Intolerance (ECRI)**⁵ is a body of the Council of Europe (CoE) set up October 1993 to monitor and report on racism, racial discrimination, xenophobia, anti-Semitism, and intolerance in CoE member states.⁶ The ECRI's recent *General Policy Recommendation No. 9 on the fight against anti-Semitism*, adopted on 25 June 2004, calls for the introduction of anti-racism education in schools that builds awareness about anti-Semitism and promotes learning about Jewish history, the Holocaust, and the developments leading up to it.⁷ The work of the Council of Europe in the field of Holocaust education has focused on the preparation of teaching materials and various publications explaining why and how to teach about the Holocaust. One of the results of the CoE's project "Learning and Teaching about the history of Europe in the 20th century"⁸ was a publication entitled *Teaching the Holocaust in the 21st century* that aims to help pupils to understand European history and to recognize the uniqueness of the Holocaust. The Council of Europe has already held several in-service teacher-training seminars on teaching about the Holocaust throughout Europe.⁹

In May 2005, the ministers of education of the State parties to the European Cultural Convention attended a seminar entitled "Teaching remembrance through cultural heritage". The event took place in Krakow and was held against the background of the Recommendation Rec(2001)15 on history teaching in 21st-century Europe and the decision of ministers of education from October 2002 to institute a "Day of Remembrance of the Holocaust and for the prevention of crimes against humanity" in the schools of the states parties to the European Cultural Convention.

The **European Monitoring Center on Racism and Xenophobia (EUMC)** was set up in 1997 by decision of the European Council to provide the EU and its member states with objective, reliable and comparable data on racism, xenophobia, and anti-Semitism in order to help them take measures or formulate courses of action.¹⁰

The EUMC published two major reports on anti-Semitism in the EU. The report *Manifestations of Antisemitism in the EU 2002 – 2003*¹¹ details manifestations of anti-Semitism in the EU over a two-year period. The report also includes information from public-opinion polls and attitude surveys, as well as examples of good practice on how to combat anti-Semitism. In the same period, the EUMC released a

⁴ Ibid.

⁵ European Commission against Racism and Intolerance: <http://www.coe.int/ecri>.

⁶ For more information on the ECRI's activities, legislation, and examples of good practices, see: http://www.coe.int/T/E/human_rights/Ecri/4-Publications/#P587_6587.

⁷ ECRI General Policy Recommendation No. 9: http://www.coe.int/T/E/human_rights/Ecri/1-ECRI/3-General_themes/1-Policy_Recommendations/Recommendation_N%B09/1-Recommendation_9.asp#TopOfPage.

⁸ To learn more about the project, see: http://www.coe.int/T/E/Cultural_Cooperation/education/History_Teaching/History_in_the_20th_century/.

⁹ See:

http://www.coe.int/T/E/Cultural_Cooperation/education/History_Teaching/History_in_the_20th_century/Topics_covered/Teaching%20the%20Holocaust/default.asp#TopOfPage.

¹⁰ European Monitoring Centre on Racism and Xenophobia, see: <http://www.eumc.eu.int/eumc/index.php>.

¹¹ For the report, see: http://www.eumc.eu.int/eumc/index.php?fuseaction=content.dsp_cat_content&catid=3fb38ad3e22bb&contentid=4146a7b291fff.

report called *Perceptions of Antisemitism in the European Union*¹² that provides a snapshot of people from the Jewish communities in eight European countries. Both reports aim to raise awareness of anti-Semitism in Europe.

Rising anti-Semitism and Islamophobia in Europe following the 11 September 2001 attacks led the European Commission and the EUMC to organize a series of roundtables on “The Fight against Anti-Semitism and Islamophobia: Bringing Communities together”. During the meetings, leading experts from around Europe looked at practical ways of combating discrimination and encouraging dialogue and co-operation between ethnic and religious groups.¹³

Under the Berlin Declaration, the ODIHR was tasked with promoting good practices for preventing and responding to anti-Semitism and with providing advice to participating States with respect to their effort to fight anti-Semitism. In order to fulfill these tasks, it is important to know what efforts are already under way and to learn about the different approaches of educational programmes, about their advantages and also about their limits. This *Overview and Analysis of Approaches to Education on the Holocaust and on Anti-Semitism* will not only show where in the OSCE area efforts should be undertaken in order to start educational programmes but also whether existing programmes should be further developed or what kind of concepts might be needed in order to react appropriately to the challenges we are facing in combating today’s various forms of anti-Semitism.

Holocaust Education

Across Europe, many governments have included Holocaust education in their school curricula. However, not all education systems are based on a fixed curriculum. Moreover, the opinion of individual teachers, educational authorities, and teachers associations can be more important than the official governmental view on Holocaust education.

Aims and methods of teaching about the Holocaust differ widely; a variety of approaches may be found even within a single country. There is often still considerable confusion on what Holocaust education is. The Holocaust should not be taught only as a chapter in the history of World War II; it needs to be studied separately. The central importance of anti-Semitism to the ideology of National Socialism should be apparent.

Alongside the historical approach to teaching about the Holocaust, many people also take the Holocaust as a starting point for human-rights or tolerance education. To reflect on the Holocaust can be a valuable contribution to education about prejudices, discrimination, xenophobia, racism, and anti-Semitism, though this general approach does not necessarily lead to a better understanding of the Holocaust. The Holocaust should be studied within a historical framework, and teachers should be aware of the danger of oversimplification of history. It is necessary to distinguish between Holocaust education and human-rights education.

For the 55 OSCE participating States, the relation of each country’s national history to the Holocaust differs enormously. The differences of wartime experiences can often influence the way in which the history of this period is taught. National and local contexts are important in all history teaching. At the

¹² For the report, see:

http://www.eumc.eu.int/eumc/index.php?fuseaction=content.dsp_cat_content&catid=3fb38ad3e22bb&contentid=4146a7b291fff.

¹³ For the report, see: <http://eumc.eu.int/eumc/material/pub/RT3/Report-RT3-en.pdf>.

same time, it is essential for students to understand the Holocaust in its European context and to study the mechanisms that led to the Holocaust, independently of the national role at the time.

Post-war history also differs greatly as well as the composition of the different societies within the region. Teachers should be sensitive to the feelings and opinions of their students. The universal lessons of the Holocaust make this a subject that is relevant to all students, regardless of their cultural or ethnic background. The Holocaust should not be made into a symbol of all racism and intolerance. Many young people will feel alienated if they believe that their own history has been ignored. Students from cultural and ethnic backgrounds that have long histories of prejudice and discrimination need their own pain to be acknowledged before they examine the experience of victims of persecution by the National Socialist regime.¹⁴

Dialogue

In many places, students come from a wide range of ethnic backgrounds. Sometimes the children of recent immigrants form the majority of a school population. It is important to state that learning about the Holocaust is a matter of course as part of European history, and a field of study that particularly involves these students. But there is sometimes a lack of understanding or interest on the part of some students. Many teachers have found ways of dealing with the initial rejection of the subject by building bridges to connect with their students' backgrounds and making it obvious that this is a history that concerns all of humanity.

Teachers are sometimes confronted with strong opposition from some students and insufficient support from education authorities. This can result in a situation where teachers avoid the subject altogether or limit the amount of time spent on it. The frame of reference of teachers and of their pupils can vary greatly, creating a gap that makes it impossible to teach such a sensitive subject as the Holocaust. Teachers need to be aware of this lack of a shared language and should find ways to bridge the gap.

One way in which educators have for example successfully engaged students with a Turkish or Moroccan background in the history of the Holocaust has been to also focus on the history of Turkey and Morocco in World War II. There are many interesting chapters of history to be studied, concerning, for example, the Jewish refugees from Europe in Morocco and Turkey, the participation of about 70,000 Moroccan soldiers in the Allied forces in liberating Europe from the National Socialists, or Jewish-Muslim relations in these countries, prior to, during, and after the war.

An important strategy to confront anti-Semitism is to initiate and support dialogue. The image of "the other" (Jew, Muslim, Christian, secular, etc.) is best discussed with participants from different backgrounds. Dialogue should be the starting point. In many communities, interfaith dialogue groups have led to important initiatives. Similarly, involving young people from different backgrounds in discussions on the meaning of commemoration has led to the bridging of generational and cultural gaps.

¹⁴ Paul Salmons, "Teaching or Preaching? The Holocaust and intercultural education in the UK", in *Intercultural Education*, Vol. 14, No. 2, June 2003.

Opposition

Although Holocaust education is firmly rooted in many schools, there is also opposition to teaching about the Holocaust in many places. The ITF has devoted a great deal of critical attention to this resistance to Holocaust education, which was the subject of several of its meetings in 2004-2005. Education cannot be separated from general developments in society. There are several phenomena that influence Holocaust education negatively. "Holocaust fatigue", the diminishing or trivializing of Holocaust, and secondary anti-Semitism influence teachers and students alike.¹⁵

The expression "Holocaust fatigue" was coined to describe what, in the first instance, may be an understandable response by teachers, students, and the general public to the extensive media coverage of events and issues related to the Holocaust in some countries in recent years. The media cannot replace the need for education about this subject. In some cases though, films, documentaries, or talk shows can support lessons in schools, but it is clear that students need sufficient and well-structured background information. However, it seems likely that the real knowledge gained from the media by those who feel overexposed is often very limited. This is a subject that needs to be investigated, so that educators understand more fully in what way the media play a role in informing students about the Holocaust.

It is important to respond to signals of "Holocaust fatigue" from students. In their case, it is often likely to be the result of a superficial approach in teaching and not enough co-ordination between teachers within schools. This can mean that students are confronted with the same facts several years running or in different school subjects, without there being any added value in the succession of lessons. "Holocaust fatigue" calls for serious lesson plans that take into account students' knowledge, understanding, and interests. The Holocaust calls for a positive learning environment, with active learning strategies and a student-centred approach.

People that trivialize the meaning of the Holocaust do this for different reasons. This trivialization, or diminishing of the significance of the Holocaust, takes on different forms in different places. Trivialization leads to the undermining of Holocaust education and can be interpreted as a form of anti-Semitism.

Because of national history, some teachers, consciously or unconsciously, may diminish the importance of the Holocaust by erroneously equating it with other mass killings or with contemporary events. In post-communist countries, teaching practice is influenced by the way in which societies deal with the communist past. It is important that teachers avoid comparisons of suffering; instead, they should analyse the specificities of different political or historical phases with their students.

Contemporary debates on the Middle East conflict may impact on students' perceptions in the context of Holocaust education. Age-old anti-Semitic images such as the Jewish global conspiracy to dominate the world have been reintroduced. The use of such images can have an influence on all parts of society, including teachers and students, as well as journalists, government officials, and policy makers. To counteract this influence, it is important to create a greater awareness of what anti-Semitism is, where it comes from, and in what ways it plays a role in education.

Inadequate responses to comparisons between the Holocaust and present-day issues are central to many of the problems in teaching about the Holocaust. Teachers can feel insecure in dealing with the comments and questions of their students and colleagues. It is important to develop teaching materials

¹⁵ See the ITF's Memorandum Concerning the Resistance to Teaching and Learning about the Holocaust in European Countries, drafted at the December 2004 meeting in Trieste, Italy.

and strategies that can support teachers in their tasks. At the same time, there is a need for opportunities for teacher training to focus both on new approaches in Holocaust education and on ways of teaching to combat anti-Semitism.

The Holocaust is a turning point in the history of mankind and for this reason should be taught in schools. However, teaching about the Holocaust is not the way in which modern-day anti-Semitism should be brought to the attention of students.

Modern-day anti-Semitism is not based so much on racism but on other concepts such as conspiracy theories, the denial of the guilt of the Holocaust, and the conflict in the Middle East. Forms of anti-Semitism not based on traditional racist themes are often not accepted as being anti-Semitic. Only violent forms of anti-Semitism are widely recognized as being unacceptable. For an understanding of what makes anti-Semitism a special phenomenon, it is important that all forms of anti-Semitism be recognized. In Germany, the term *secondary anti-Semitism* is used to define forms of anti-Semitism that stem from the denial or trivialization of the Holocaust.

Students need to learn about anti-Semitism for several reasons. To gain an understanding of European, and indeed world, history, it is essential to have an insight into the history of anti-Semitism. The same is true for the understanding of society today. Students need to be able to connect anti-Semitism, racism, discrimination against Muslims, and other forms of discrimination in a meaningful way, seeing the relevant comparisons and understanding the differences in how these forces are present in society. It is only when students have a basic understanding of what anti-Semitism is that they will be able to oppose forms of anti-Semitism in their own environment.

Structure of the Study

The *Overview and Analysis* is divided into two parts. **Part A** consists of an analysis of information submitted by 54 OSCE participating States¹⁶ to the ODIHR with respect to the way in which the Holocaust is taught, and it includes recommendations for OSCE states and a compilation of country reports on Holocaust education. The information in Part A was provided by education ministries, experts, educators, Jewish communities, and NGOs in response to a questionnaire circulated by the ODIHR.

The country reports in Part A enable us to review what is being done and, more importantly, to promote the exchange of examples of good practice and share the challenges that educators, policy makers, and civil society face. We are grateful to those participating States that reported that they have no policy regarding Holocaust education or minimal experience in teaching about the Holocaust. Information on where deficits in Holocaust education lie has proven invaluable to the formulation of this study. Although most states were able to compile more-substantial responses on their current activities, many of them also pointed out that there is often little information available in their respective countries about Holocaust education.

Part B of the study emphasizes analysis of education on the Holocaust and on contemporary forms of anti-Semitism. The country overviews on four participating States (Germany, Poland, Denmark, and Spain) in Part B provide more-detailed information on the forms of Holocaust education in these

¹⁶ For 35 participating States, state authorities provided the ODIHR with information; for 17 countries, information was provided through the official national ITF delegations; and for some countries, independent experts contacted state authorities, Jewish communities, research centres, museums, universities, schools, or non-governmental organizations. For two countries, information was provided only by independent experts from the country; for another country, information was provided by the European Council of Jewish Communities.

countries and illustrate the potential advantage of carrying out advanced studies for all OSCE countries in the future. In the four country overviews, the education activities undertaken to date are analysed, and examples of good practices are highlighted. The study also draws lessons that can be learned from these examples. In addition, the study proposes recommendations on how to teach about the Holocaust appropriately and successfully and highlights the need for distinct educational programmes to combat contemporary forms of anti-Semitism.

Part A of this study provides an overview of the different approaches that states take to define the term *Holocaust* (Shoah). Given the limited number of states with actual definitions, and the varying nature of such definitions this study does not attempt to offer its own definition of the Holocaust.

Regarding the extensive discussion, in Part B, of the need for education to address anti-Semitism, including contemporary forms of anti-Semitism, it is important to use the term *anti-Semitism* consistently throughout this study. For the purpose of this study, the ODIHR has thus applied a working definition of *antisemitism* on which the ODIHR collaborated with the European Monitoring Centre on Racism and Xenophobia and with Jewish organisations like the American Jewish Committee, the European Jewish Congress, other major Jewish NGO's, and prominent academics. This working definition encompasses both traditional and contemporary manifestations of antisemitism.

Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.

In addition, such manifestations could also target the state of Israel, conceived as a Jewish collectivity.

Antisemitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for “why things go wrong”. It is expressed in speech, writing, visual forms and action, and employs sinister stereotypes and negative character traits.

Contemporary examples of antisemitism in public life, the media, schools, the workplace, and in the religious sphere could, taking into account the overall context, include, but are not limited to:

- Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion.
- Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as a collective — such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions.
- Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.
- Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust).
- Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.
- Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.

Examples of the ways in which antisemitism manifests itself with regard to the State of Israel taking into account the overall context could include:

- Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor.
- Applying double standards by requiring of it a behavior not expected or demanded of any other democratic nation.
- Using the symbols and images associated with classic antisemitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis.
- Drawing comparisons of contemporary Israeli policy to that of the Nazis.
- Holding Jews collectively responsible for actions of the State of Israel.

However, criticism of Israel similar to that leveled against any other country cannot be regarded as antisemitic.

Antisemitic acts are criminal when they are so defined by law (for example, denial of the Holocaust or distribution of anti-Semitic materials in some countries).

Criminal acts are antisemitic when the targets of attacks, whether they are people or property—such as buildings, schools, places of worship and cemeteries—are selected because they are, or are perceived to be, Jewish or linked to Jews.

Antisemitic discrimination is the denial to Jews of opportunities or services available to others and is illegal in many countries.

Part A

HOLOCAUST EDUCATION IN THE OSCE REGION

I. Overview and Analysis of OSCE State Responses

The Jewish word for Holocaust is Shoah, which means catastrophe. The Holocaust was a catastrophe and a real tragedy not only for the Jewish people, but also for all mankind. Therefore, it is a great responsibility to keep alive the memory of the victims of the Holocaust as our homage to them and as a moral lesson for the future generations and politicians. If we let this memory fade away, we would become guilty of another crime. Because the murder of memory is the surest way to repeat the same mistakes.

Speech by the OSCE Chairman-in-Office, Solomon Passy, at the Second OSCE Conference on Anti-Semitism, Berlin, 28-29 April 2004

Interest in the history of the Holocaust is growing in many OSCE countries: Holocaust memorial days are commemorated, personal involvement in the atrocities is often openly discussed, and a number of governments have established an international task force to promote Holocaust education (the ITF). At the same time, polls conducted by the Anti-Defamation League (in 2002 and 2004) in nine EU countries found that 42 per cent of respondents agreed with the statement, "The Jews still talk too much about the Holocaust." In Spain, Germany, Austria, and Switzerland, more than 50 per cent answered "probably true" to the statement, "Jews still talk too much about what happened to them in the Holocaust." According to a poll published in November 2004, 45 per cent of UK adults (16 and older) did not know what Auschwitz was (ITF report the UK). It could therefore be argued that, while many teachers do not see a pressing need to teach more and more effectively about the Holocaust, there is certainly much still to be done in raising levels of knowledge and understanding.

In its suggestions on reasons to teach about the Holocaust, the ITF Education Working Group emphasizes, among other things, the following considerations: "A thorough study of the Holocaust helps students think about the use and abuse of power, and the roles and responsibilities of individuals, organizations, and nations when confronted with human rights violations. It can heighten awareness of the potential for genocide in the contemporary world. The Holocaust demonstrated how a modern nation could utilize its technological expertise and bureaucratic infrastructure to implement destructive policies ranging from social engineering to genocide. The Holocaust provides a context for exploring the dangers of remaining silent and indifferent in the face of the oppression of others. As students gain insight into the many historical, social, religious, political, and economic factors that cumulatively resulted in the Holocaust, they gain awareness of the complexity of the historical process and a perspective on how a convergence of factors can contribute to the disintegration of democratic values. Students come to understand that it is the responsibility of citizens in a democracy to learn to identify the danger signals and to know when to react. The Holocaust has become a central theme in the culture of many countries. This is reflected in media representation and popular culture. Holocaust Education can offer students historical knowledge and skills needed to understand and evaluate these cultural manifestations."

The need to teach about the Holocaust is clearly articulated in documents such as those of the ITF. Furthermore, 46 states (including 41 OSCE participating States) have committed themselves within instruments such as the Declaration of the Stockholm International Forum on the Holocaust,¹⁷ *inter alia*,

¹⁷ The following states took part in the Stockholm International Forum on the Holocaust: Albania, Argentina, Australia, Austria, Belarus, Belgium, Bosnia and Herzegovina, Brazil, Bulgaria, Canada, Chile, Croatia, Cyprus, the Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Iceland, Ireland, Israel, Italy, Latvia, Lithuania, Luxembourg, the former Yugoslav Republic of Macedonia, Moldova, the Netherlands, Norway, Poland, Portugal, Romania,

to strengthen their efforts to promote education, remembrance, and research about the Holocaust; to encourage the study of the Holocaust in all its dimensions; and to promote education about the Holocaust in our schools and universities, in our communities and encourage it in other institutions.¹⁸ While the rationale and commitments to teach about the Holocaust are clear, the ability and willingness of the educational authorities in many states to teach about the Holocaust are still hampered by pedagogical, financial, political, ideological, or cultural factors, or by a lack of resources.

The following section provides an overview of how the Holocaust is currently being taught within OSCE participating States. The analysis in this section is drawn primarily from the country reports summarized in Section II, which are based either on the responses to a questionnaire sent out by the ODIHR (see Annex 1) or on the respective OSCE participating State's submissions to the ITF. Examples are included for each of the areas related to the questions presented below in order to illustrate the different approaches that states take and to highlight many of the good practices that exist throughout the OSCE area. Analysis of the obstacles and challenges facing educators in their efforts to teach about the Holocaust is also included, as are conclusions and a summary of good practices currently undertaken throughout the OSCE region. A list with examples of online teaching resources available for educators can be found in the Annex of this study (Annex 6). The section concludes with recommendations for participating States, including education ministries, experts, educators, Jewish communities, and NGOs, that are aimed at supporting and strengthening existing efforts.

Question 1: Official directives related to Holocaust education

The information submitted to the ODIHR shows that there is a general lack of official directives specifically related to Holocaust education; however, most countries responded that the Holocaust is incorporated into the official school curricula. School curricula do not refer particularly to the Holocaust but rather include it as one of the issues to be taught about.

Question 2: The status of Holocaust education within the official curriculum

The majority of OSCE states (49) responded that the teaching of the Holocaust is incorporated into the official curriculum. Of these countries, however, many noted that, due to time limitations and the absence of developed teaching materials, the subject of the Holocaust is often insufficiently addressed.

Of the responses, a number of countries currently supplement what is officially taught within the curriculum about the Holocaust with optional or extra-curricular activities in order to deal with the Holocaust in greater depth (e.g., **Italy, Sweden, the US, the UK, Lithuania, Romania**).

In some countries, there are no state initiatives to further develop teaching about the Holocaust; wherever this is the case, Jewish organizations and communities or NGOs frequently try to ensure that the topic is implemented in lessons and teacher training.

Although the topic of the Holocaust was included in the standard state syllabus of the Russian Federation for secondary schools, under the subject General History, in 2004, a small minority of

Russia, Slovakia, Slovenia, Spain, Sweden, Switzerland, Turkey, Ukraine, the United Kingdom, the United States of America, Uruguay, and the Holy See (as an observer).

¹⁸ For the Stockholm Declaration, see the ITF's website: <http://taskforce.ushmm.org/stockholm/>.

students were actually taught about the subject.¹⁹ At the same time, reports indicate that 31 per cent of Russians think that it is important to “know about the Nazi extermination of the Jews”.²⁰

A small number of countries noted that the subject of the Holocaust is included in official graduation examinations (**Ukraine**), public examinations (the **UK**), or history examinations (**Lithuania**). In **Latvia**, pupils’ knowledge of Holocaust history is tested by means of state examinations, whereby in 2003 a question about the Holocaust was included in the centralized examination for Grade 12 pupils (graduates of upper secondary schools) and in 2004 in the state test in history and social sciences taken by graduates of all lower secondary schools (Grade 9). Pointing this out is not a recommendation that the Holocaust be set as an obligatory examination subject; nonetheless, the Latvian example clearly underlines the status claimed by the topic in history lessons. If the possibility exists that pupils can be tested on the Holocaust within the framework of centralized examinations, their teachers should suitably prepare them.

Question 3: Defining the Holocaust

Before determining how to educate citizens about the Holocaust, it is important to first agree on a definition of the subject to be taught. Some countries adhere to a very narrow definition of the Holocaust as the mass murder/extermination of Jews, while others also include other groups who were targeted for destruction or decimation on the basis of racial, ethnic, or national ideology, e.g., Roma and Sinti, people with disabilities (“euthanasia”), homosexuals, non-Jewish Poles, and Jehovah’s Witnesses, among other groups. Other countries avoid an explicit definition of the Holocaust, explaining it instead as a tragedy befalling a people of different ethnic background.

The following are examples of definitions of the “Holocaust” currently used by OSCE states:

- **Austria** defines the Holocaust as “the annihilation of European Jewry but also the persecution of other groups/minorities as a result of the racist ideology (Roma and Sinti, ‘euthanasia’) as well as politically motivated persecution and other crimes against humanity committed by Nazi Germany and its allies.” (ITF report Austria)
- In **Latvia**, the Holocaust is considered to be a unique manifestation of genocide, because it had a total and universal character – it was a methodical and systematic extermination of the Jews wherever the German armed forces annexed territory, thus representing “an unprecedented event in human history. In Latvia the Holocaust is defined as extermination of six million Jews during the years of Nazi power (1933-1945) in Europe, and which the Nazis implemented according to their race theory.” (ITF report Latvia)
- The **Romanian Historical Commission** proposes the following definition: “The Holocaust was the systematic persecution and annihilation of the European Jews by Nazi Germany and its allies and collaborators between 1933 and 1945. Jews were not the sole victims during this period. Persecution and mass arrests targeted other ethnic groups as well, such as Sinti and Roma, or other variously defined groups, such as disabled persons, political opponents, homosexuals and others.”²¹

¹⁹ Information provided by Dr. Ilya Altman, Russian Research and Educational Holocaust Center.

²⁰ Information provided by Tatiana L. Smolina, Department of Psychology and Pedagogy, Herzen State Pedagogical University, St. Petersburg.

²¹ Report to the ODIHR, Dr. Brigitte Mihok, Centre for Anti-Semitism Research, Technical University Berlin.

- The **Imperial War Museum in London, UK**, defines the Holocaust as follows: “Under the cover of the Second World War, for the sake of their ‘new order’, the Nazis sought to destroy all the Jews of Europe. For the first time in history, industrial methods were used for the mass extermination of a whole people. Six million were murdered, including 1,500,000 children. This event is called the Holocaust. The Nazis enslaved and murdered millions of others as well. Gypsies, people with physical and mental disabilities, Poles, Soviet prisoners of war, trade unionists, political opponents, prisoners of conscience, homosexuals, and others were killed in vast numbers.”
- The **United States Holocaust Memorial Museum in Washington, DC**, stresses the specific nature of the Holocaust as a genocidal event: “The Holocaust refers to a specific genocidal event in twentieth-century history: the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims — 6 million were murdered; Gypsies, the handicapped, and Poles were also targeted for destruction or decimation for racial, ethnic, or national reasons. Millions more, including homosexuals, Jehovah’s Witnesses, Soviet prisoners of war, and political dissidents, also suffered grievous oppression and death under Nazi tyranny.”
- While **Yad Vashem in Jerusalem** also refers to how groups other than the Jews were persecuted by the National Socialist regime, it nonetheless focuses on the uniqueness of the total destruction of the Jews: “The Holocaust was the murder of approximately six million Jews by the Nazis and their collaborators. Between the German invasion of the Soviet Union in the summer of 1941 and the end of the war in Europe in May 1945, Nazi Germany and its accomplices strove to murder every Jew under their domination. Because Nazi discrimination against the Jews began with Hitler’s accession to power in January 1933, many historians consider this the start of the Holocaust era. The Jews were not the only victims of Hitler’s regime, but they were the only group that the Nazis sought to destroy entirely.”

Question 4: Holocaust education as its own subject or part of a broader topic

In their responses, the vast majority of states emphasized that the Holocaust is not taught as a distinctive and separate topic within official school curricula; rather, it is integrated into the subject of history, either as part of the history of World War II or, more generally, the history of the 20th century. The Holocaust is, nonetheless, one of the subject areas that authorities recommend to be taught. In a number of countries, strictly formulated curricula are no longer prescribed; therefore, teachers have the flexibility to decide on how much time to devote to Holocaust teaching. In Sweden, for example, every school or even every branch of a school can draw up its own curriculum. Although these curricula adhere to nationally and locally formulated goals, they are characterized more by diversity than uniformity.

Question 5: Age categories for learning about the Holocaust

Of the state responses, **39** provided information indicating at what age pupils learn about the Holocaust. The responses indicated that most students are exposed to the Holocaust at the ages of 14 or 15 and 17 or 18. In a few countries, pupils learn about the subject for the first time at the ages of 9-11. In **32** states, pupils encounter the subject of the Holocaust more than once.

Question 6: Number of hours allocated to Holocaust education

The number of hours allocated to teaching about the Holocaust was provided by **22** states. It is important to note that an overwhelming majority of states reported that the given number of hours allocated to Holocaust teaching is based on estimates only and, therefore, should not be understood as the actual fixed hours prescribed by the official curriculum. The data collected from participating States indicates that teaching about the Holocaust usually does not exceed 1-3 hours throughout the entire period of compulsory education. In **Germany**, however, the Holocaust is included as a topic during the 16-20 hours devoted to teaching about the period of National Socialism both in elementary and secondary school. In **Austria** and **Italy**, approximately 5-10 hours are allocated to teaching about the Holocaust.

Question 7: Areas of study in which the Holocaust is taught

A total of **49** states responded that the subject of the Holocaust is incorporated into the national- or world-history curriculum. Moreover, **37** states noted that the subject is also mentioned in the framework of other courses such as literature, languages, civic education, ethics, or theology.

In **Germany**, while the Holocaust forms a major component of the module German and European History in the 20th Century, the Holocaust is also discussed during civics, German literature, and religion or ethics classes.

There is also evidence that a growing number of science teachers in the **UK** are interested in how science was distorted and used to legitimize the ideology of National Socialism, as well as the role of scientists in the so-called euthanasia programme and in the Holocaust and what this study might tell young people about the scientific method.

Twenty-seven states confirmed that extra-curricular activities are undertaken by individual schools or offered by non-governmental organizations, foundations, or museums. These activities mainly include optional seminars, field trips, meetings with Holocaust survivors and eyewitnesses, and participation in competitions. More-detailed analysis of extra-curricular activities can be found under the section on good practices.

Question 8: Availability and Support for Teacher Training

According to the information submitted, teacher training is provided in **31** OSCE states either by government authorities, non-governmental organizations, universities, foundations, or Jewish communities.

A survey conducted by the Auschwitz Foundation in the French-speaking part of **Belgium** in 1998 revealed a need for training measures to address deficiencies in basic historical knowledge. According to the survey, a mere 5-10 per cent of the surveyed teachers were familiar with the standard historical works on the Holocaust.

Based on the information provided by states, several positive initiatives in the field of teacher training can be highlighted. In **Finland**, universities offer special courses focusing on the Holocaust, targeting in particular students studying history, philosophy, ethics, and theology. Universities also provide pedagogical training for students of the aforementioned subjects who intend to become teachers. These

courses go a long way in ensuring that new teachers are adequately trained for dealing with the demands of Holocaust education.

Teacher Training in Latvia

The Latvian model for improving the training of trainers at relevant international institutions has been successful, whereby regular in-service training courses about the Holocaust are organized for history teachers in all regions of the country. The aim of these seminars is to extend and deepen knowledge about the Holocaust, to introduce different methodological approaches, and to provide information about recent developments in Holocaust research in Latvia. Training sessions also concentrate on providing teachers with more information about local Holocaust memorial sites in Latvia and a methodology on how to use these sites when teaching about the Holocaust. The main organizer of these courses is the Association of Latvian History Teachers, assisted by the Latvian Ministry of Education and Science and Ministry of Foreign Affairs, the US Embassy in Latvia, and the Swedish **Living History** Institute. The ITF has also lent its support.

Latvian teacher trainers have also taken the opportunity to gain experience at Yad Vashem in Israel and at the different institutions for Holocaust education in the United States and Europe. Although not every history teacher can complete his or her training in Israel or the United States, when the teacher trainers themselves receive the best possible training and are well prepared, then this will be passed on almost automatically to other teachers undergoing training, thereby improving their factual knowledge and raising their methodological and pedagogical standards.

Aside from this model, the Holocaust Curriculum Development Project has a Latvian team (made up of six participants from different regions) that is currently working at the University of Iowa's College of Education. This team is collecting new information, compiling pedagogical and methodological materials, and preparing a curriculum. The project will conclude in summer 2005. The Latvian Ministry of Education and Science and the US Embassy in Riga are supporting the project. The field-testing team will then write a report that is to be used for preparing the final version of the curriculum for Latvian schools.

Austria also conducts seminars for teachers. The Education Ministry and its Department for Civic Education organize an annual conference that includes an in-service seminar for teachers focusing on the intensive study of certain aspects of National Socialism. In addition, the 2004 conference entitled "Teaching Remembrance" was dedicated to the topic of the "Holocaust/Genocide and Human Rights in the Twentieth Century". Austria's universities are also active in this field, offering an extensive array of relevant seminars, e.g., on teaching about National Socialism and the Holocaust.

In **Hungary**, in-service training specifically on the topic of the Holocaust is also provided. Teacher-training programmes, which are attended by approximately 150 teachers a year, are organized by institutions such as the Ministry of Education, the Hannah Arendt Foundation, and Sulinova. Some of these programmes are held at Yad Vashem in Israel. The Holocaust Memorial Center, which opened in April 2004, is also active in promoting Holocaust education both in schools and in extra-curricular settings, and it also organizes teacher seminars, produces and distributes alternative educational tools, and establishes domestic and international partner programmes.²²

²² Information provided by the Holocaust Memorial Centre, Budapest

Teacher Training in Croatia

In January 2005, a seminar on the Holocaust was held in Zagreb for Croatian teachers. It covered all those aspects crucial for countries where the Holocaust took place. In addition to providing a historical overview, the seminar also focused on eyewitness accounts, authentic sites, and the connection between the Holocaust and Croatia's national history. The seminar was rounded off with a series of workshops, where the participants prepared lesson plans for teaching about the Holocaust.

Components of the seminar included:

Lectures:

- "An Overview of the History of the Holocaust: Nazi Racial Ideology" (A chronological view of the Holocaust with emphasis on the political and social aspects of its history);
- "Croatia on the Eve of and during World War II" (The importance of understanding the complex historical experience of the Holocaust in Croatia; the need to confront historical truths and historical myths);
- "Guidelines of the Education Working Group of the Task Force for International Cooperation on Holocaust Education, Remembrance and Research" (The importance of teaching the history of the Holocaust rather than focusing on the lessons of that history; the need to be precise and not to distort history to convey moral lessons in the mind of the teacher. Why are methodological rationales so important? What content should we cover? How should pedagogical issues be addressed?);
- "Practical Application of the ITF Guidelines: The Experience of the Lodz Ghetto (Using a specific aspect of the history of the Holocaust, the importance of the guidelines will be explored);
- "The Challenges of Holocaust Education" (Challenging preconceived ideas, myths and misconceptions. Using case studies to engage students' interest and encourage them to ask meaningful historical questions; examining the importance of the cross-curricular approach to teaching the Holocaust);
- "Journey to Jasenovac: Introduction to the Jasenovac Memorial Site" (Tour of the Jasenovac Memorial Site);
- "EWG Guidelines to Visits to Authentic Sites";
- "Using artefacts to teach about the Holocaust";
- "From History to Witness: The Story of a Jasenovac Survivor; Bringing Students to Jasenovac: Issues and Concerns". (A workshop for the staff at Jasenovac, the participating teachers, and foreign experts to participate in open-ended discussions about issues and concerns regarding student visits to authentic sites).

Workshops:

Holocaust Education in School and Public Libraries: Partnerships and Strategies.

Workshop I: Croatian Officials and ITF representatives facilitated small group sessions, where participants shared previous experiences in teaching about the Holocaust and related this to information learned during the previous two days.

Workshop II: Croatian officials and ITF representatives facilitated small group sessions where participants developed historical and/or interdisciplinary lesson plans dealing with the period prior to the outbreak of World War II.

Workshop III: Organizing a Holocaust Memorial Day ceremony.

Workshop IV: In small groups, facilitated by Croatian Officials and ITF representatives, participants worked on creating lessons, historical and/or interdisciplinary, that deal with the Holocaust in Croatia.

Seminar on the Holocaust for Croatian Teachers. Zagreb, Jasenovac, 27-29 January 2005, draft information sheet

Supported by the ITF, the Terezín Memorial in the **Czech Republic** has been offering similar seminars since 2000. The programme has four stages. The first stage, called *How to Teach about the Holocaust*, is a three-day seminar that provides an overview of Holocaust issues and available literature and teaching materials. The second stage, the Holocaust in Education, is an international seminar taught by foreign lecturers that shows the methods used in various European countries. Participants who complete the first two stages can advance to the third stage, a seminar during which they visit an authentic Holocaust site: the Auschwitz extermination camp. The fourth-stage seminar includes a visit to the Dachau concentration camp in Germany. A fifth and final stage planned for autumn 2005 will be held at Yad Vashem in Jerusalem and will concentrate on teaching methods.

In the **Netherlands**, instead of in-service training, the Association of Dutch History Teachers and the publishers of history textbooks organize annual conferences that include workshops on issues relevant to the Holocaust. The Amsterdam Centre for Holocaust and Genocide Studies, together with the Anne Frank House, are currently planning to jointly organize four one-day seminars for teachers at four historical sites in different regions of the Netherlands.

Teacher-training activities conducted by Jewish communities and NGOs

Jewish communities and NGOs also contribute decisively to teacher training in many states. Support for these bodies, particularly financial support, could enable them to provide additional educational modules for teaching materials in their respective countries. Both communities and organizations often possess detailed knowledge about the history and political circumstances of the country where they are active, which could serve to significantly increase the quality of teaching material available.

The Hannah Arendt Association in Hungary

The Hannah Arendt Association, a non-profit organization founded in 1997 by teachers, psychologists, and educational experts, holds teacher-training courses, conferences, and youth meetings. In the course of implementing its various projects, the Association has been supported by an impressive group of cultural organizations and government agencies.

A programme called *Facing History and Ourselves: Holocaust and Human Behaviour* is a good example of the Association's teacher-training activities. In the last four years, no fewer than 10 teacher-training sessions have been organized, with about 500 teachers participating. The programme was submitted to the Hungarian Education Ministry's Committee for Teacher-Training Accreditation, and teachers now receive a certificate and credit points for participating in the training.

Another programme, carried out between 1997 and 2005, involved (there is no information whether this is still going on) a study trip for Hungarian teachers to Berlin and Ravensbrück. The aim of the project was to bring 25 teachers to Berlin and Ravensbrück to motivate them to introduce topics in the area of Holocaust education into their classes. During the trip, teachers participated in a seminar at the House of the Wannsee Conference, visited the Jewish Museum and the Anne Frank Centre in Berlin, and spent two days at the Ravensbrück Memorial Site. It was expected that participating in the trip would also encourage teachers to develop similar study trips for their own students.²³

In all of its publications, the Hannah Arendt Association tries to introduce new teaching materials into schools that are aimed at combating racism, prejudice, and group violence. The Association's website (www.hae.hu) lists the following works:

- *Facing History and Ourselves*, a guide for teachers that was published in order to help teachers with ice-breaking and community-building exercises, preparing curriculum plans, and working on new resources;
- Eve Bunting's *The Terrible Thing*, the first book on the Holocaust published in Hungarian and aimed at children;
- *Holocaust education and promoting autonomy*, a collection of papers published in 2001 and presented at the Holocaust and Citizenship Education Forum, as well as other important articles on Holocaust education; and
- The Association also has a film collection that complements the aforementioned *Facing History and Ourselves*.

Another active organization is the Haver Foundation in **Hungary**, which organizes classes mainly in high schools but has also developed a programme for primary-school pupils. The materials they use were developed by the board and volunteers of the Foundation and are based on their extensive experience in running summer camps and other informal educational projects. During the Haver Foundation's workshops, it uses its own materials, as well as survivor testimonies from the Shoah Foundation.

²³ See www.hae.hu.

The role of universities/centres for Holocaust and genocide studies in teacher training

It is evident that in some countries a detailed study and analysis of the history of the Holocaust on a professional research level is required before the knowledge acquired can be transmitted onwards through teacher-training seminars. This is being undertaken, for example, in **Slovenia** in the form of two research projects (Jews in the Imagination of Ethnic Differentiations in Contemporary Slovenia and Jews and Anti-Semitism in Slovenia: the Holocaust and the Eradication of Memory) that are being carried out from July 2004 through June 2006. The results of the latter project are intended to support the preparatory work for a comprehensive Holocaust-education plan for high schools and universities. The material will be submitted to the Slovenian Ministry of Education and Sport.²⁴

In **Norway**, the Center for Studies of the Holocaust and Religious Minorities at the University of Oslo, which was founded in 2001, is dedicated to Holocaust research, documentation, information, and education. The Center will organize its first teacher-training seminar in 2005.

In the **Netherlands**, the Center for Holocaust and Genocide Studies at the University of Amsterdam was founded in September 2003. Since then, the Center has taught 150 students at the BA level and six students at the MA level.

In **Ukraine**, in March 2002, the Institute for Political and Ethnic Studies of the National Academy of Sciences established the Ukrainian Center for Holocaust Studies, which is financially supported by charities and organizations from Ukraine and abroad. The Center focuses on research and teaching and creates educational programmes and textbooks for Ukrainian schools.

At Uppsala University in **Sweden**, the Programme for Holocaust and Other Genocide Studies offers undergraduate and postgraduate courses. Moreover, the programme has carried out an extensive training scheme in recent years with short courses and seminars as further training for teachers.

The Center for Research on Antisemitism, Technical University Berlin

The Center for Research on Antisemitism of the Technical University Berlin is the only central institution of its kind in the OSCE region. The interdisciplinary research on anti-Semitism is supplemented by research on related areas such as German-Jewish history and the Holocaust. Besides research on the historical development of anti-Semitic stereotypes and current trends of anti-Semitism, Holocaust research will continue to play a central role in the work of the Center. In a new series called *The History of the Concentration Camps*, the findings of a large-scale project on concentration-camp historiography are being compiled and published. The results of the research project on *Solidarity and Help for Jews, 1933-1945*, which deals with the rescue efforts made by non-Jews in Europe under National Socialist rule, are published in seven volumes of collected essays. The Center is now also involved in teacher-training seminars on current trends of anti-Semitism and possible obstacles to teaching Holocaust issues in schools.

Besides its educational programme with teacher-training seminars, including an online teacher workshop, the **United States** Holocaust Museum in Washington includes the Center for Advanced Holocaust Studies, which supports scholarships and publications in the field of Holocaust studies, promotes the growth of Holocaust studies at American universities, seeks to foster strong relationships between American and international scholars, and initiates programmes to ensure the ongoing training of future generations of scholars specializing in the Holocaust. It also undertakes research projects and issues publications that shed new light on significant topics, fills gaps in the literature, and facilitates access to the study of the Holocaust for scholars and the general public. The collection and

²⁴ Information provided by Dr. Hannah Starman, Institute for Ethnic Studies, Ljubljana.

preservation of Holocaust-related archival materials worldwide makes previously inaccessible sources available for study and new research. In addition, the Center provides sponsorship of fellowship opportunities for pre- and postdoctoral researchers. See: www.ushmm.org/education/foreducators/guidelines/; print companion to the online workshop: *Teaching about the Holocaust: A Resource Book for Educators*.

Question 9: National Holocaust memorial days

A host of activities for Holocaust memorial days are organized in many OSCE states. Seventeen states confirmed the commemoration of 27 January, the day marking the liberation of Auschwitz, as a Holocaust memorial day: **Albania, Belgium, Croatia, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Italy, Ireland, Liechtenstein, Norway, Spain, Sweden, Switzerland, United Kingdom.**

When the **Albanian** parliament passed a law on 23 September 2004 that declared 27 January to be Holocaust Memorial Day, it was the first time that a country with a predominantly Muslim population had officially recognized such a commemorative day.²⁵

Although the approach of the different OSCE states in marking a Holocaust memorial day varies greatly, one common denominator in many countries is the effort to stimulate study activities in schools. **Finland** serves as a good example in this case. In response to the Council of Europe's launch of the *Year of Citizenship through Education* in 2005, the Finnish National Board of Education developed a website containing related teaching ideas and materials. The theme for the month of January was "victims of persecution", and material about the Holocaust, links, and practical suggestions were presented. The acceptance and resonance a Holocaust memorial day finds in politics and society undoubtedly influences both teachers as well as pupils.

Some countries use dates marking specific events from their national history as an occasion to commemorate victims.

In the **Netherlands**, the Holocaust is commemorated as part of ceremonies for all victims and is connected with the national remembrance of all the Dutch victims of the war. Nevertheless, the Dutch Auschwitz Committee holds a special commemorative service on 27 January. An annual commemorative service is also held on Yom HaShoah, the Jewish Remembrance Day of the Holocaust victims of the 27th of Nissan of the Hebrew calendar, at the Hollandse Schouburg, where Jews were rounded up before being transported to the Westerbork transit camp. In the **United States**, Holocaust Memorial Day is also commemorated on Yom HaShoah.

In **Bulgaria**, commemorations are held on the 10th of March as the date marking the saving of 49,000 Bulgarian Jews, but also the deportation of the around 11,000 non-Bulgarian Jews from the territories had annexed from Yugoslavia and Greece to Germany, by the end of March 1943. On this day meetings with the Holocaust survivors and essay competitions are held at Bulgarian schools.

In the **Former Yugoslav Republic of Macedonia**, 12 March, the date commemorating deportation of the Macedonian Jewry collected by the Bulgarian fascist forces in 1943, has been designated as the National Day of Holocaust.

²⁵ Agi online, Tirana, 23 September 2004.

In **Hungary**, 16 April, marking the setting up of the first ghetto, is national Holocaust Memorial Day. **Poland** marked 19 April, the date of the beginning of the Warsaw Ghetto Uprising, as the National Day of Remembrance for the Victims of Holocaust and Prevention of Crimes Against Humanity. It was first commemorated in 2005 with some schools holding a variety of extracurricular activities. As a result of legislation passed in 1992, in **Serbia and Montenegro** (Republic of Serbia), 22 April, the day of the uprising in the Jasenovac concentration camp, is observed as a Day of Remembrance of Genocide Victims (Serbs, Jews, Roma). The Republic of Serbia also commemorates 24 April as the day the mass murder of Armenians began in 1915.

In 1997, the **Austrian** Parliament declared 5 May, the day of liberation of the Mauthausen concentration camp, as the Day of Remembrance Against Violence and Racism in Remembrance of the Victims of National Socialism. **Slovenia** has designated 9 May as the date of remembrance of all the victims of fascism and National Socialism. The remembrance of the Holocaust victims is integrated into the 9 May commemorations.

In **Latvia**, 4 July is considered a national Holocaust memorial day. The commemorative ceremony is held in Riga at the memorial site where on 4 July 1941 Nazis burned down the Riga Choral Synagogue, with many Jews remaining trapped inside the building. "Latvian society and media pay due respect to the date of Holocaust Memorial Day and to the tragic events of that time. No controversial opinions about the date have ever been voiced. Traditionally, every year on 4 July, government representatives, NGOs, cultural personalities and representatives of the Latvian Jewish Community and the other religious denominations in Latvia officially visit both the memorial site of the destroyed synagogue as well the other Holocaust memorial commemorating the victims." (ITF report Latvia)

Slovakia has instituted 9 September, the date of the introduction of the Jewish Code of 1941, as the Day of Victims of the Holocaust and racial Violence. According to the state authorities, literary events, debates and lectures are held in schools on that day. In **Lithuania**, 23 September was officially declared Holocaust Memorial Day in 1994, in commemoration of the destruction of the Vilnius ghetto and the murder of the inhabitants of Paneriai in 1943. In **Ukraine**, the Holocaust Memorial Day is marked on 29-30 September, commemorating the 1941 massacre of Jewish people in Babi Yar Gorge on the outskirts of Kyiv.

The Holocaust Memorial Day was instituted in **Romania** in 2004 establishing 9 October as a commemoration date. The first commemoration events were marked in schools by a diversity of actions such as writing essays, organizing exhibitions and debates, meetings with the Holocaust survivors. In **Luxembourg**, Holocaust memorial day is commemorated on 10 October. Commemorations were first held in 2003 with schools organizing exhibitions, meetings with Holocaust survivors, visits to memorials, historical sites and concentrations camps such as Auschwitz-Birkenau, Bergen-Belsen, and Natzweiler-Struthof.

In some OSCE states, introducing a Holocaust memorial day has created challenges. Some obstacles are pointed out by the **United Kingdom** in its ITF report: "[The memorial day] was introduced 55 years after the end of the Holocaust – many therefore do not see its relevance; the UK perspective on the Second World War is one of opposing Nazism and beating the Axis powers, it does not associate itself directly with either the perpetrators, or as victims; other genocides have happened since that have obscured the uniqueness of the Holocaust in the minds of many; there is a general confusion as to the aims and purpose of the day, which have not always been clear, and the messages have not always reached the right people; there has been some opposition from groups who would want the day to be more inclusive of other genocides; the general level of apathy present in any western society." In schools, "it is often just left to the history teacher rather than being a whole-school event".

In **Russia**, representatives of public authorities have participated in the Holocaust commemorations organized by the Russian Research and Educational Holocaust Center on 27 January (but it is not an officially recognized Holocaust memorial day)

In **Georgia**, **Kazakhstan** and **Uzbekistan**, the remembrance of the Holocaust victims is integrated into the commemoration of those who perished in the world wars or became the victims of political repressions.

Holocaust commemoration by Jewish communities and NGOs

Continuous annual commemoration has taken place in every European Jewish community for 60 years, primarily in conjunction with a national Holocaust day or at least in conjunction with the Holocaust Remembrance Day, Yom HaShoah. In addition, several times a year, religious services in the Jewish communities are accompanied by a memorial service called *Yizkor*, during which a special prayer is read in commemoration of Holocaust victims.

In **Turkey**, the Jewish community set up a Holocaust Commission in 2001 that not only supports Holocaust education but is also trying to cultivate forms of remembrance.²⁶

Jewish communities are a source of genuine expertise, particularly with regard to practical aspects of Holocaust education. Their vast experience provides them with an insight into what works in educational settings for varying age groups. Masses of pedagogical materials (books and audiovisual materials) have already been translated, and there are numerous constructive action programmes based on experiential learning that are graded according to degrees of involvement and exposure.

In **Moldova**, the Holocaust commemorations have been conducted by non-governmental organizations.

Question 10: National Holocaust memorials/museums

The Holocaust is often presented as a feature in exhibitions within Jewish museums, foundations, and regional and national history museums. The subject of the Holocaust is also covered by museums located on the territory of former concentrations camps. In **Germany** are nearly 100 memorial museums of this kind, for example: Dachau Concentration Camp Memorial Site, Bergen-Belsen Memorial, Buchenwald, Concentration Camp Memorial Neuengamme, Ravensbrueck Memorial, Memorial and Museum Sachsenhausen, Topography of Terror. Beside those memorial sites, there is the Jewish Museum and the new Holocaust Memorial for the Murdered Jews of Europe in Berlin.

In **Poland** are several memorial sites where educational divisions have been established, for example, the Treblinka, Majdanek and Belzec extermination camps. The first museum in Poland was established at Auschwitz. The Auschwitz-Birkenau State Museum was created by an act of the Polish parliament on July 2, 1947, and includes the grounds of two extant parts of the Auschwitz I and Auschwitz II-Birkenau concentration camps. In all these memorial sites co-operation with teachers and students is a distinctive feature.

²⁶ Information provided by the Jewish community of Turkey.

The Auschwitz-Birkenau Memorial and Museum in Oswiecim, Poland

The Auschwitz-Birkenau Memorial and Museum in Oswiecim, Poland, established an Education Center for teachers and students in 1999 on the basis of the Education Department that had existed since 1956. The primary goal of the centre is to teach about Auschwitz and the Holocaust in the two fields of mass education and specialist education. Since 1999, it has organized, in co-operation with the Pedagogical Academy in Krakow, a postgraduate course for teachers on the subject: "Totalitarianism-Nazism-the Holocaust". Every year, approximately 30-35 people attend the course, which ends with a seminar organized by Yad Vashem in Jerusalem. This course is intended for teachers in the humanities and consists of 180 hours of lectures and seminars, spread over two semesters. Course participants write diploma papers and, after passing the final examination, receive certificates for completion of the course.

The course programme includes the following subjects:

- Totalitarianism-Fascism-Racism: sociological aspects of the origins of prejudice and stereotypes
- The Nazi movement and Nazi rule in Germany and Occupied Europe
- Nazi concentration camps with particular emphasis on Auschwitz
- The history and culture of the Jewish people
- The persecution and extermination of the Jewish people under Nazi rule
- The Holocaust and the concentration camps in literature and art
- The Holocaust and the concentration camps in feature films and documentaries
- After Auschwitz and the Holocaust: overcoming the past and its prejudices
- Poles and Jews during the Second World War and in the post-war period
- The Jewish people after the war: the founding of the state of Israel, its domestic issues, and its place in international politics
- Totalitarianism, Nazism, and the Holocaust in school curricula.

Four- and six-day seminars for teachers are also held. Recent sessions have been devoted to:

1. Two-day specialist tours of the museum
2. The fate of the largest groups of Auschwitz victims
3. Opportunities for self-study and guided activities by young people in the museum collections, archive, and library
4. How to prepare for, and follow up on, a visit to the Auschwitz Museum: making lesson plans before and after a visit to the museum (participants receive educational packets containing lesson plans and sets of teaching aids)
5. Using documentary and feature films dealing with the tragedy of Auschwitz
6. The functions of, and opportunities for, co-operation with other educational centres in Oswiecim, including the Dialogue Center, the Youth Meeting House, and the St. Maksymilian Center.

Special subjects are prepared for individual groups, such as:

Medical experiments, the fate of children in Auschwitz, the life of the prisoners, etc.
Lessons are conducted in the form of lectures, seminars, and workshops.

Educational opportunities for secondary-school and university students:

- Four- and six-day seminars for university students with the same contents as for teachers
- One- and two-day seminars for secondary-school students, in which specialized visits to the grounds of the former concentration camp are supplemented by meetings with eyewitnesses, screenings of documentary films, lectures, and workshops. Subjects are arranged in advance with teachers.

Museum lessons for secondary-school students, including:

1. Prisoners' fates
2. Camp art
3. How could you live here? Residents of Auschwitz, during the war and today
4. Love in hell
5. A crematorium stoker

Among the best-known national museums, not connected to the historical sites of former concentration camps, extermination camps, former ghettos, places of deportation, or mass killings, are the **United States Holocaust Memorial Museum** in Washington, the **Imperial War Museum** in London, and **Yad Vashem** in Jerusalem.

The United States Holocaust Museum

Through its Center for Advanced Holocaust Studies, the US Holocaust Museum supports teacher-training seminars and offers resources, including an online teacher workshop, as well as a print companion to the online workshop: *Teaching about the Holocaust: A Resource Book for Educators*. The Center also supports scholarship and publications in the field of Holocaust studies, promotes the growth of Holocaust studies at American universities, seeks to foster strong relationships between American and international scholars, and initiates programmes to ensure the ongoing training of future generations of scholars specializing in the Holocaust. The Center supports research projects and publications that shed new light on significant topics, fill gaps in the literature, and facilitate access to study of the Holocaust for scholars and the general public, including publications. The collection and preservation of Holocaust-related archival materials worldwide make previously inaccessible sources available for study and new research. Further, the Center provides sponsorship of fellowship opportunities for pre- and postdoctoral researchers.

Question 11: Frequency of, and funding for, student visits to authentic sites

In most countries, student visits to authentic Holocaust sites are regarded as extra-curricular activities. A few states and non-governmental organizations provide financial support for such undertakings.

Worthy of mention in this context are education centres set up at authentic sites. In **Croatia**, for example, the memorial site at Jasenovac is to be complemented with its own education centre.

In an article called “Teaching the Holocaust in School”, published in **Hungary** in the *New Pedagogical Review* in June 2004, Szilvia Dittel and Tibor Pecsí describe the preparatory and follow-up work for such an excursion to authentic locations (the banks of the Danube and the Budapest ghetto), as well as the course to be followed. They emphasize that teachers must know exactly what they want to show the pupils beforehand since it is not possible to explain the history of the Holocaust during an excursion. In practice, this means that, before visiting the chosen sites, students should be given lessons on the pre-Holocaust history of the place. For instance, when dealing with the Jewish memorials of the banks of the Danube, it was recommended that students read *Jewish Budapest*, the most exhaustive book in Hungarian about Jewish heritage and the history of the city.

In **Belgium**, visitors to the Jewish Museum of Deportation and the Resistance at Mechelen/Malines (from where the vast majority of Belgian Jews were deported) are able to use a teaching guide that was written and compiled by the museum’s educational unit. The guide leads visitors (mainly school classes) through the museum and provides extensive information on the Jewish community of Belgium before World War II, the history of Judaism, and the history of National Socialism. It also includes educational exercises for both teachers and students.

School trips constitute the majority of visitors to the almost 100 memorial museums (many of them with educational centers) in **Germany**. These memorial sites are visited by several thousand visitors annually.

In **Poland**, visits are organized with the sole purpose of visiting Holocaust memorial sites such as Auschwitz-Birkenau, Majdanek, Treblinka, and Belzec. There is a lack of statistical evidence on how

many schools visit the authentic Holocaust-related sites in the country. Approximately 40 per cent of students have visited an authentic site at least once (ITF report Poland).

Of course, some OSCE participating States (e.g., Canada, Tajikistan,) are geographically so far away that visits to such authentic sites as part of Holocaust education are impractical. An alternative is the establishment of a memorial site of some sort at a closer location.

Teacher seminars are absolutely necessary if excursions to authentic historical or memorial sites are to be meaningful and fruitful. Such seminars should provide teachers with materials containing both methodological approaches and specific information. When excursions to authentic or memorial sites are complemented with preparatory work and follow-up discussions, and the selection of sites takes into account the age of the pupils, then such excursions are capable of enriching Holocaust education in those countries where the Holocaust took place.

Question 12: Textbooks for teaching about the Holocaust

From the responses submitted by participating States, it can be noted that the overwhelming majority of states do not use distinctive and comprehensive material while teaching about the Holocaust. Instead, the material is most often incorporated into regular textbooks. State responses suggest that, in a number of OSCE countries (such as Germany, the UK, and Scandinavian countries), teachers are less inclined to use textbooks when dealing with the Holocaust, preferring instead to compile their own material or to utilize material made available by civic-education programmes or sources accessible through the Internet. This approach has one disadvantage: working without textbooks means that the adults responsible for the children – whether parents outside of schooling or educators in extra-curricular activities – do not have an opportunity to know what is being taught. There are other countries, however, where a different approach is being taken.

The **Russian Federation** serves as an interesting example, where, prior to the political transition of the 1990s, there was hardly any material available on the Holocaust and where today a flood of Holocaust-denial literature exists. Dr. Ilya Altman from the Russian Research and Educational Holocaust Center in Moscow (founded in 1992 as the first Jewish organization of this type in Russia) is the leading figure in developing and disseminating Holocaust educational material and providing – with the endorsement of the Russian Government – both Jewish and non-Jewish schools with an adequate teaching basis.

The information provided by states indicates a need for a more comprehensive review and analysis of existing textbooks used in the OSCE area to teach about the Holocaust. A good example of such analysis is Dr. Mónika Kovács' article "Treatment of Jewish Themes in Hungarian Schools", published in 2000 by the American Jewish Committee, in which she provides a detailed analysis of various Hungarian textbooks that deal with the issue of the Holocaust. In her article, Dr. Kovács concludes: "the textbooks exhibit a great number of deficiencies, gaps and distortions in their treatment of the Hungarian Holocaust." An expert evaluation of the textbooks employed in the OSCE participating States is only possible on the basis of such detailed studies. Explicit recommendations as to which textbooks to recommend can only be made on the basis of such background work.

Question 13: Strategies for different age groups and learning needs

In their responses, states were not able to provide a comprehensive answer on strategies applicable to different age groups and learning needs. Instead, many states emphasized that the lack of strategies

constitutes an obstacle to teaching about the Holocaust; thus, a differentiated approach to Holocaust education is important. Such an approach needs to be oriented towards the age of the pupils and, above all, should take into consideration their various ethnic backgrounds and the specific historical and political conditions of the respective country and society. In either case, a moralizing teaching of the topic is counterproductive, for it automatically triggers defence mechanisms among pupils.

Age of students

Learning about genocide at an early age can trigger defence mechanisms in young children. This is a point made in the **Austrian** report to the ITF. In Austria, this problem is to be tackled by a project called National Socialism and the Holocaust: Memory and Present, which will provide special teacher-training seminars and in-service teacher-training courses on the aspect of age appropriateness in order to raise awareness of these issues.

Teaching Content According to Age Level: The Lauder Javne Jewish Community School in Budapest

Holocaust Education in Elementary Schools

Students learn about the subject of the Holocaust in the framework of lessons, usually at a time close to Holocaust Memorial Day. Content includes:

3rd grade (8-9 years of age) and 4th grade (9-10 years of age)

Discussion of the Holocaust on the basis of *Tommy's Book* (by Bedrich Fritta), which is about the life and fate of children who were victims of the Holocaust. Discussions about persecution and solidarity on the basis of the book *Terrible Things* (by Eve Bunting).

5th grade (10-11 years of age)

Satan's Waltz in Vienna – watching a fictional film. The movie is about the friendship between two girls – one Jewish, the other Christian – during the era of the National Socialist regime. After the film, the historical background is discussed on a level suitable to this age group. There is an opportunity to help the children realize that they are talking about the childhood of their grandparents' generation, and history can thus come nearer to them. Special emphasis is placed on the analysis of the moral values, statements, and forms of behaviour shown through the story and the characters of the movie.

6th grade (11-12 years of age)

Through *The Diary of Anne Frank* – using the film, the book, and the CD-ROM material of the Anne Frank House in Amsterdam – it is possible, for the first time within the teaching process started in third grade, to get to know the historical characters and facts in a more scholarly way. Students participate actively in the learning process and conduct research under the guidance of their teacher – similar to the project work of the secondary-school section. This methodological transition is also visible from the fact that, at the closing of the project, the students participate in the Holocaust Memorial Day events of the secondary-school section.

Holocaust Education in Secondary Schools

In the secondary-school section, some segments of Holocaust education – such as mediating knowledge and moral messages – are incorporated into the framework of various projects. One of the most important characteristics of the projects is that in all the phases of the work – from planning to the presentation of the product – each member of the creative community made up of students and teachers takes an active part in the field most suitable for her/him. Four-eight students work in a project group with the head teacher or another expert, with the exception of summer project camps where there are much more students and teachers.

The **Netherlands'** report to the ITF points out that the Holocaust should be taught in a way that is appropriate to the age of the students. It suggests that one way that teaching can be adapted to suit the pupils' age is to tell personal stories where those involved are the same age as the students. In the Netherlands, the story of Anne Frank, which has become part of the standard repertoire of Holocaust education, represents unique access to the topic. Anne Frank wrote her diary in the secret annex of a

house in Amsterdam, which can still be visited today. Aside from such a very personal experience, visitors can also take advantage of the pedagogical aids on offer. The responsible authorities there have developed and tested innovative methods and concepts, opening up new ways for teachers and pupils to approach and work on the Holocaust, as well as on current forms of anti-Semitism.²⁷ The story of Anne Frank is also presented in a number of other countries.

In the **UK**, since Holocaust Memorial Day was initiated on 27 January 2001, primary schools have been encouraged to address aspects of the Holocaust at the ages of 10 or 11. In order to introduce children to the Holocaust, topics related to children are used, such as the Diary of Anne Frank or the *Kindertransporte* (Children's Transports), the rescue effort that brought thousands of refugee Jewish children to Great Britain from National Socialist Germany between 1938 and 1940. The official directive of the national history curriculum for England states that pupils have to learn about the Holocaust at the ages of 13 or 14.

Latvia

In Latvia, pupils are introduced to issues of Holocaust history in Grade 9 (approx. age 14) and are presented with basic facts about the nature of the Holocaust. Different historical sources are employed, primarily eyewitness accounts and stories, to stimulate empathy, encourage reflection, and convey social values. The overarching task is to shape an awareness of human life as the highest value and develop a sense of active tolerance, which is important in a democratic society. This introduction takes place in lessons on the social sciences.

Lessons at the lower secondary level address the following issues:

- What was the Holocaust? Where and when did it take place?
- Who implemented the Holocaust and why?
- Why were the National Socialists able to implement it?
- Why did people do little to prevent it?
- Why did individuals risk their life to help the victims of National Socialism?
- How did the victims of the National Socialism perceive their situation?

In upper secondary classes, pupils study the Holocaust on a more academic level, moving on to more-complex and theoretical aspects, e.g., the history of anti-Semitism and its various manifestations; the causes and ideas of race theory; the psychological, social, and economic factors relevant to the Holocaust; the history of its realization in European countries, with special emphasis on events in Latvia; and the role of National Socialists and their local collaborators.

This complex is structured in four blocks:

- The nature, causes, and manifestations of anti-Semitism;
- The nature, causes, and manifestations of the National Socialist race theory;
- Motivation and psychology of those who implemented the Holocaust, those who saved people, and those who stood aside; and
- Attitudes to the Holocaust in the modern world.

Introducing children of primary-school age to the complex topic of the Holocaust is immensely challenging, as such children lack a background in history, particularly since history lessons are chronologically structured in most countries. One sensible option for this age group could be tolerance education oriented towards the discrimination of minorities or socially deviant behaviour.

²⁷ See their recently published book: *50 Questions on Antisemitism*, Anne Frank House, Amsterdam 2005.

Ethnic background

In many OSCE states, teachers have classes made up of pupils from various backgrounds. This multicultural dimension represents a considerable challenge for Holocaust education and demands new, well-considered approaches capable of coming to grips with the multiethnic composition of the classes. The topic of the Holocaust can, however, have an integrative effect when adolescents and children of migrant societies accept and absorb this chapter of the respective host country's history as part of their own history. In the course of 2004 and 2005, in the Netherlands, several institutions produced exhibitions, books, and CD-ROMs that focus on the history of the Moroccan participation in the Allied forces. These materials have been developed to make the history of World War II and the Holocaust a shared history, one that is relevant to all students.

In a multiethnic class, for instance in **France**, the **Netherlands**, **Belgium**, or **Germany**, it may prove easier to sensitize pupils to the Holocaust when the genocide in Rwanda is dealt with as a general introduction. Armenian pupils tend to reject the Holocaust as a topic when they feel that the experience of their own people is not given the appropriate attention. As for **Poland**, it is undoubtedly the case that pupils are more likely to recognize the specific persecution of the Jews during National Socialism if the suffering of non-Jewish Poles is also recognized. Whatever the case may be, two things must be avoided: downplaying the Holocaust with relativist perspectives; or setting off a kind of rivalry between victim groups. This demands teachers who possess in-depth historical knowledge and who are capable of critically questioning their own attitudes and views.

Although concepts for Holocaust education in multicultural classes are still lacking, the programme currently being implemented in **Belgium**, **A Classroom of Difference**, is an example of a programme that seeks to confront prejudice and stereotypes in the school environment. Elaborated by the Anti-Defamation League, the programme addresses an array of issues: cultural identity, stereotypes and prejudice, stereotypes and discrimination, inter-group relations, institutional discrimination, and intervention strategies. The Centre Européen Juif d'Information in Brussels endorses A Classroom of Difference as an "example of a project-led initiative linking intercultural learning mechanisms to Shoah education."

Question 14: Integration of national history in Holocaust education

The information provided by OSCE participating States shows that, in many countries, there is a lack of public understanding about the relevance of the Holocaust in the teaching of national history. Some states point out that there is either no, or only a small, Jewish community in their country, thus claiming that there is simply no need for a Holocaust museum or for a connection between teaching the national history and the Holocaust. These attitudes reveal a grave misunderstanding.

With regard to Holocaust education, a number of OSCE states have to consider not only the history of the Nazi persecution of the Jews that took place under the German occupying authorities but also their own involvement during the period concerned. In some countries, this would include social exclusion and deportation of Jews; in others, restrictive entry conditions for Jewish refugees.

In those OSCE states where the Holocaust took place, embedding the Holocaust in the broader history of the respective country is indispensable. In **Latvia**, the history of the Holocaust is taught not only on the basis of the example of National Socialist Germany but also on the basis of Latvian history materials. "The genocide policy implemented by the Nazi occupation authorities in Latvia during 1941-1945 is studied at schools, i.e.: the destruction of Jewish synagogues in Latvian cities and towns; the creation of Jewish ghettos in several cities in Latvia; the extermination of 70,000 Latvian Jews and 20,000

European Jews brought to Latvia, in Riga, Liepaja, and other cities and towns of Latvia and at the Salaspils and Riga-Kaiserwald concentration camps. During lessons on Latvian history, pupils learn about the atrocities on the territory of occupied Latvia committed by German National Socialists and their local collaborators and about their responsibility for genocide. Having gained an understanding about the uniqueness of this particular kind of genocide, pupils then learn about examples where people showed courage and solidarity and rescued Jews and where indifference was displayed.” (ITF report Latvia)

In addition, the role the respective local population played in the persecution and murdering of Jews has to be addressed. Collaboration, traditional animosity towards Jews, and enrichment on the basis of expropriated Jewish possessions and property are all aspects that have to be clearly highlighted in this context, for they are just as much a part of the overall historical context as the history of the suffering inflicted on the local population. This focus on local collaboration is evident in **Belgium**, where the government finances a research project to determine the responsibility Belgian authorities bore in deporting the Jewish population.

Just how crucial it is to incorporate national and local history, including the recent past, is revealed by the example of **Bosnia and Herzegovina**. The major obstacles to teaching and learning about the Holocaust are the different interpretations of national history. There are currently three different interpretations in force that are contesting for superiority in the country.

Another important facet is to clearly determine the roles played by bystanders, perpetrators, and victims. As the persecuted may not be simply depicted as an anonymous victim group, so, too, must the perpetrators be hauled out of their anonymity. The aim of this is not to impose feelings of guilt on pupils, which would in any case most likely prove counterproductive. It is problematic, though, when countries concentrate almost exclusively on rescue actions in Holocaust education, blending out the negative grey areas of collaboration and indifference. The case of **Bulgaria** is particularly complicated: on the one hand, Bulgarians should undoubtedly be proud of how Jews were rescued; on the other hand, the current methods of teaching about the Holocaust should also include information on how the Jews rounded up in the course of Bulgarian territorial acquisitions (4,100 from Greece, 7,280 from Yugoslavia) were handed over to the Germans in March 1943 for deportation to Treblinka.

Countries that were not involved in the persecution of Jews are more suitable for treating the Holocaust as a paradigm for genocide or as a topic in tolerance education than those countries that have to address and deal with the exclusion and deportation of Jews from the respective majority society. Teachers, too, can approach the topic more easily and are able to structure their lessons free of inhibitive fears because they do not have to call into question their own family history. The ITF report on the United States, for instance, refers to six basic rationales that go beyond the actual teaching of facts, including: “The Holocaust was a watershed event in the entire history of humanity; studying the Holocaust helps students learn about the use and abuse of power and the roles and responsibility of citizens, organizations, and nations; students gain an understanding of the complexity of the historical process through a study of the Holocaust.”

These elements are the result of a long-term process in the United States to integrate the Holocaust into school lessons. A special didactic approach had to be developed in order to make the extermination of the European Jews accessible for the many pupils who have no direct social or familial connection with the Holocaust.

In most OSCE countries, it is necessary to first teach the history of the Holocaust in all its facets, before it is understood in a broader sense as an element of civic and tolerance education. For instance, the positive role played by Turkish diplomats during World War II would be suitable for taking a positive

approach to the topic of the Holocaust. Turkish diplomats contributed to rescuing persecuted Jews, and the government helped Turkish Jews living in France to escape persecution by repatriating them or facilitating their escape to Spain and Italy. This important role played by Turkey is generally unknown and should be afforded a key place in Turkish curricula. However, World War II is not a central topic in history lessons in Turkey, because – according to the Jewish community of Turkey – the country was not involved in the war and maintained its neutrality until the end of 1943.

Holocaust education and World War II

Treating the topic of the Holocaust as part of World War II, a practice pursued by most countries, is not without problems. Placing the Holocaust in the specific context of the respective national history and the broader historical lineaments of an epoch is indispensable; reducing the perspective solely to World War II can, however, generate the impression that the Holocaust was exclusively the result of the war. While the war and the occupation of large parts of Europe by the German Army enabled the Nazi apparatus to radicalize its persecution and murder of Jews, the murderous racial policy was not first formulated in the course of the war but was an integral and long-standing component of NS-ideology. Subsuming the genocide of the Jews within the history of World War II only serves to reinforce the impression that the Holocaust was a consequence of the war and makes the comparison with other victims of the war appear to be legitimate (expellees, civilian victims of carpet bombing, members of resistance organizations or individuals, the victims of the German occupation).

Herein lies the source for the grave danger of relativism: playing down the singularity of the Holocaust by drawing comparisons. This seemingly inherent danger of a truncating contextualization in history lessons is referred to by the Ministry of Health, Welfare and Sports in the **Netherlands**. In its report, the Ministry outlines how the Holocaust is taught both within the history of the Third Reich and the racist ideology of the National Socialists, as well as in the history of the German occupation of the Netherlands. The Ministry acknowledges that, to a certain extent, “this focus on what happened in the Netherlands is limiting”. It points out that the additional teaching materials made available by NGOs and, above all, school textbooks rarely discuss the history of the ghettos in Eastern Europe or the mobile death squads (*Einsatzgruppen*). “The focus is very much on Western Europe and specifically the national context.” If the extermination of European Jews is solely viewed in terms of the crimes and events of World War II, then there is hardly any reason for discussing the special didactic challenges facing Holocaust education, which often only first emerge when the topic of the Holocaust is granted its own place in lessons.²⁸

Question 15: Obstacles to teaching and learning about the Holocaust

Various obstacles to teaching about the Holocaust were identified by the state authorities, non-governmental organizations, Jewish communities, schools, museums, and research institutes for **33** states. Of the states responding, **22** were unable to identify any specific difficulties they encountered in presenting the subject of the Holocaust within the school curricula.

It can be concluded from the information received by the ODIHR that among the most common obstacles are: the lack of adequate teaching material; constraints making it more difficult to elaborate on the Holocaust more extensively; the lack of adequate teacher preparation; the lack of adequate funding both for teacher training and extra-curricular activities; the existence of prejudices and stereotypes

²⁸ Falk Pingel, “Unterricht über den Holocaust. Eine kritische Bewertung der aktuellen pädagogischen Diskussion”, in Eduard Fuchs, Falk Pingel, Verena Radkau (eds.), *Holocaust und Nationalsozialismus*, Innsbruck, Vienna, Munich 2002, p.13.

among some teachers; and disagreements on the rationales for teaching about the Holocaust and not other genocides. Some countries pointed out the lack of educational strategies on how to teach about the Holocaust in multicultural classes. Another issue of particular concern for some states was that the current political situation in the Middle East reinforces stereotypes, prejudices, and anti-Semitic attitudes. More-extensive analysis of the aforementioned obstacles is provided below, with examples identified in some of the participating States.

Federal political systems also generate problems in many countries, with the absence of national curricula allowing significant regional differences in educational practice to emerge. **Bosnia and Herzegovina** is an example of the principal dilemma posed by federalist political structures, which delegate responsibility for education to the regional level. Although Bosnia and Herzegovina committed itself to including the Holocaust in the school curriculum at the Stockholm conference in 2000, Jakob Finci, head of the Jewish community of Bosnia and Herzegovina, has pointed out: “Unfortunately, our educational system is strictly divided along ethnic lines and there is no institution on the state level that deals in education. Thus the obligation we undertook in Stockholm has not been implemented yet.”²⁹

Some countries describe in great detail the obstacles that can hinder Holocaust education and are self-critical, whereas others are either simply not aware of such hindering factors or avoid addressing them. A parallel can be drawn between those countries that refuse to acknowledge obstacles to Holocaust education and those that identify a lack of any planned Holocaust education. According to Dr. Hannah Starman of the Institute for Ethnic Studies in Ljubljana, “Jews and the Holocaust are still not gaining any significant public awareness and attention [in Slovenia].”

One of the main problems in some countries (Germany, for example) is the widespread assumption that media attention, especially in pivotal anniversary years like 2005, transports the necessary information and ignites interest. The latest polls in Germany show that despite the broad media coverage of the issue 45.4 per cent of people up to 24 years old do not know what the term *Holocaust* means (for 25- to 29-year-olds, it is 30.2 per cent).³⁰ But since, as a rule, documentary dramas, television discussions, films, and feature articles touch only on certain aspects of a complex issue and portray historical facts inadequately or without the required balance, the flood of information is no substitute for systematic history teaching in schools and universities. This assumption is becoming a real problem today, and it has a direct influence on Holocaust education insofar as the media focus on liberation anniversaries or other important events frequently generates a feeling of “overload”, arousing a disinterest in the public and a refusal among young people and children to learn about the Holocaust in school. Moreover, this “overdose of information may cause boredom and even latent hostility” (ITF report **Italy**). And this can even apply to teachers, who often do not see it as their responsibility to focus on historical facts, “especially as there is a perception that plenty of information exists about it elsewhere”. (ITF report **UK**).

In contrast to other national reports, the **Austrian** ITF report is very self-critical. Many of the obstacles it mentions are not restricted to Austria alone and may be regarded as generally valid: “These obstacles are the result of Austrian history itself and its related narratives. The different involvement or concernment of Austrians – as descendants of perpetrators, bystanders or simple members of the armed forces on the one side, or respectively victims of racist ideology or of political or religious persecution on the other – is reflected in the way the Austrian society remembered or declined to remember the Nazi past after 1945. Learning and teaching about the Holocaust has to take this into consideration: it has to deal with the individual narratives that are transmitted within families, different

²⁹ Interview with Jakob Finci, “The Holocaust and the genocide in Srebrenica began with words”, published in the Croatian newspaper “Vjesnik”, 24 February 2005.

³⁰ Poll conducted by the German TV programme *ZDF History Politik-Zeitgeschehen* together with the German newspaper “Die Welt”: A test on history, ZDF online; see also “Die Welt”, 23 April 2005.

parts of the civil society as well as the official narrative.” The report also draws attention to the trend, prevalent into the 1980s, of reducing Austria’s role during National Socialism to being the first victim of National Socialist Germany. The report also notes that, “even though surveys show a decline in the disposition to express anti-Semitic belief the educational system still has to encourage teachers to confront anti-Semitic behaviour and thought – especially in the context of discussing the crisis in Israel/Palestine.”

Luxembourg points out that teacher interest in taking advanced training courses in human rights is currently very low, and because these courses feature the Holocaust, the topic is suffering from this general disinterest.

Norway remarks critically that the information presented in textbooks is frequently superficial and that Jews are portrayed exclusively as victims. In addition, due to the Middle East conflict, there appears to be no clear distinctions between current events and history; actual events (terrorism, natural catastrophes) are making claims on the time otherwise devoted to the Holocaust.

A report by RIA Novosti’s political commentator, Marianna Belenkaya, in February 2005 indicates possible obstacles in the **Russian Federation**: “Lessons on the Holocaust, racism and xenophobia are for the time initiatives of inspired teachers. There are still advocates and opponents of the idea of introducing a compulsory course on the Holocaust. There is the opinion that if the theme is imposed upon students, it might cause a rejection or even bring about a new wave of anti-Semitism, as not every teacher will be able to explain why Jews suffered. Not everyone will be able to draw a parallel with what is happening today, to show what xenophobia leads to and that it is a short way from daubing swastikas on walls to the Auschwitz gas chamber.”³¹

Some countries, such as **Slovenia**, mention that teaching about the Holocaust, which constitutes a part of history classes, is addressed at the end of schooling, meaning that the Holocaust is either left out or mentioned only in passing.³²

Another obstacle to Holocaust education in some states is the fact that they are still engaged in organizing and implementing an effective overall education and school system, for instance in **Bosnia and Herzegovina**. These states are forced to invest their modest financial resources into general improvements of the school system, leaving them unable to support teacher-training measures in the area of Holocaust education.

In many countries, the lack of financial support from government sources and the lack of national policy awareness in teaching about the Holocaust cause problems.

Textbooks are inadequate or in some cases do not even exist. In the **United States**, major textbooks devote only 3-5 pages of chronological information on the rise of the National Socialists, World War II, and the persecution and murder of the Jews. **Hungary** points to a central concern: “The Holocaust is not a subject of the public discourse. There exist only an insufficient number of teachers that have been specifically trained to teach of the Holocaust.” (ITF report Hungary)

³¹ Marianna Belenkaya, “The Holocaust as discussed in Russian schools” in *Russian News and Information Agency Novosti*. <http://en.rian.ru/onlinenews/20050203/39701232.html>

³² Information provided by Dr. Hannah Starman, Institute for Ethnic Studies, Slovenia.

Question 16: Inclusion of other victim groups in Holocaust teaching

Most states concluded that other victims, such as Roma and Sinti, Jehovah's witnesses, people with disabilities, non-Jewish Poles, Soviet prisoners of war, trade unionists, political opponents, prisoners of conscience, and homosexuals, are also mentioned within lessons about the Holocaust. A more-detailed analysis of this phenomenon is provided below.

Victim hierarchies

The perpetrator-victim relationship remains the prevailing model for approaching and studying the Holocaust in most countries. The perception and recognition of Jews as an autonomous victim group was lacking in many countries for a number of years. Jewish victims were subsumed under the category of resistance victims. The entire history of the persecution of the Jews, which ensued neither for political reasons nor due to the war, was ignored. Although memorial sites, monuments, or commemorative events were dedicated to the memory of the anti-fascist victims, the Jews as victims of mass murder hardly received a mention.

Clear similarities exist with the situation in countries where the "fighters against fascism" were given priority over the "victims of fascism". In Italy, commemorative services at Marzabotto – the village where the SS and regular German Army units massacred the civilian population in reprisal for partisan attacks at the end of September 1944 – stood at the centre of public attention. Jewish victims were first commemorated in special services much later.

Similar factors are also evident in France: memorial sites like Drancy or Natzweiler-Struthof are still under the authority of the Defence Ministry, and events commemorating deportation were dedicated to resistance fighters for many years.³³ In France, as in Germany, the broadcasting of the American "Holocaust" television drama in 1979 was the catalyst for a rethinking. The Holocaust became an issue with a public dimension, and remembrance began to become part of collective memory.

Roma and Sinti

Until recently, the focus was primarily on the principal victims of the Holocaust – the Jews – and the fate of Roma and Sinti had not been an integral part of Holocaust education. Over the past decade, however, more and more attention has been given to other victims of National Socialism, particularly Roma and Sinti and people with disabilities, but also victims such as homosexuals, Jehovah's Witnesses, and Slavs have been accorded their rightful place on the list of victims.

There are several compelling reasons to include the experience of Roma and Sinti in Europe under National Socialism in Holocaust education. Roma and Sinti have frequently been called "the forgotten people" of Europe. They were viewed by the National Socialists as racial enemies of the Aryan people. The small numbers of Roma and Sinti in Germany and the fact that they were viewed as less threatening than the Jews limited the initial policies of the National Socialists towards them to isolation in concentration camps. Nevertheless, it is important to include them in Holocaust education.

But it is in any case important to teach and study about the various victims of the National Socialist genocide in order to better understand the breadth of racial hatred. National Socialist Germany came to be the drain of all the collective prejudices of Western civilization, whether it was against the Jews, Roma and Sinti, homosexuals, or other groups. It is also important to teach about and study Roma and Sinti victimization during National Socialist persecution because such efforts had been totally neglected

³³ Mechthild Giltzmer, "Die Shoah in der französischen Erinnerungskultur", in *Jahrbuch für Antisemitismusforschung* 13 (2004), pp. 213-228, p. 215.

until recently, though historical evidence strongly documents the racial victimization of Roma and Sinti during the era of National Socialism.

Roma and Sinti were only mentioned in the various war-crimes trials after World War II, but they were never acknowledged as equal racial victims, which is something that Robert H. Jackson, the chief American prosecutor for the Nuremberg trials, later admitted in a report to President Harry S. Truman. This omission was further compounded by West German courts, which until 1963 refused to acknowledge that Roma and Sinti were, legally speaking, racial victims of the National Socialists.³⁴ Another reason for this neglect is the fact that “historiography and the teaching of history cannot proceed without the educated elites that perform those tasks. Roma and Sinti had no such elites, neither before nor directly after the war.”³⁵ And while the Holocaust was principally about Jewish victimization, the fact cannot be ignored that the National Socialists also considered Roma and Sinti, along with people with disabilities, “life unworthy of life”. To completely understand the evolution of National Socialist racial policies, particularly towards the Jews, their principal racial enemies, we must also look at the parallel evolution of the distinct policies adopted for Jews, Roma and Sinti, and people with disabilities. This is crucial for understanding how the National Socialists moved first from policies of isolation and sterilization in the 1930s to a programme of mass murder in the 1940s. Given that the search for justice is eternal, a case can therefore be made for studying the fate of Roma and Sinti under the genocidal policy of the National Socialists merely because, as Europe’s forgotten people, they at least deserve respect and equal coverage in Holocaust education.

³⁴ Drexel A. Sprecher, *Inside the Nuremberg Trial: A Prosecutor’s Comprehensive Account*, Vol. I (Lanham: University Press of America, 1999), pp. 7-8.

³⁵ Andrzej Mirga, “For a worthy Place Among the Victims. The Holocaust and the Extermination of Roma During World War II”, in *Why should we teach about the Holocaust?*, Jolanta Ambrosewicz-Jacobs, Leszek Hondo (eds.), 2nd edition, expanded, Jagiellonian University, Institute of European Studies, Krakow 2005.

Conclusions

The following observations can be made in response to the information provided by the OSCE participating States.

The majority of states indicated that the Holocaust is a mandatory subject within official school curricula; nevertheless, only a few countries noted the inclusion of the topic of the Holocaust within school or national examinations. Most of the similarities between the states relate to pedagogical issues, such as the age at which pupils are taught about the Holocaust and the time devoted to the subject.

The necessity of entrusting well-trained teachers with the task of Holocaust education may be regarded as universally applicable to all OSCE states, as is the requirement for embedding the Holocaust in a broader historical context.

Challenges identified by OSCE states in relation to the implementation of Holocaust education include:

1. The lack of training for teachers and/or lack of adequate teaching materials;
2. Time limitations within the curriculum;
3. Inadequate training or educational strategies targeted at teaching about the Holocaust within multicultural learning environments;
4. Difficulties in dealing with issues connected to the current political situation in the Middle East;
5. The existence of prejudices and stereotypes among some educators; and
6. Disagreements over the rationale for teaching about the Holocaust and its relationship to other genocides.

Based on these identified challenges, it is clear that further research on the status of Holocaust education, as well as critical analysis of the achievements of educational projects in OSCE states, is needed.

In light of the flexibility and discretion often afforded to teachers in determining the time commitments and approaches taken in presenting the topic of the Holocaust, it is clear that teachers play a vital role in the field of Holocaust education. In order to achieve a genuine improvement in Holocaust education, priority and necessary funds must be allocated towards the intensive training of teachers. In many OSCE states, national authorities still do not take an active role in organizing teacher-training events or in developing tools and resources for use by teachers. Many countries noted that teachers are often hesitant to teach about the Holocaust since they do not feel qualified in the subject or in some cases lack motivation. It is clear from the state responses that there are too few opportunities for teachers to further their competence in the area of Holocaust education in most countries. Profound historical knowledge of the Holocaust and adequate pedagogical methods are, however, the indispensable prerequisites for achieving effective and sustainable Holocaust education.

Based on the experiences of OSCE states in teaching about the Holocaust, it can also be concluded that, in order to be effective and relevant for students, there is a need to ensure that the subject is presented in a way that enables pupils to grasp the relevance of the Holocaust and to understand the history of World War II and the Holocaust as a *shared* history.

It is also clear from the state responses that national Holocaust memorial days provide an important opportunity to address the topic of the Holocaust in schools, to supplement what is taught in schools,

and to underline the national importance of Holocaust remembrance to the wider public. Holocaust museums also provide an opportunity to learn about the Holocaust outside the classroom and are especially important for those countries that do not have authentic sites that can be visited. They also strengthen the importance given to remembrance events. In addition, Jewish museums provide an opportunity to address not only the Holocaust but also for students to become familiar with other aspects of Jewish history and culture rather than only focusing on Jews as victims of the Holocaust.

It is clear that those countries that are members of the ITF have, on average, more extensive and better-developed methodologies for teaching, researching, and commemorating the Holocaust. Examples from ITF countries demonstrate that exchange programmes that bring together educators from different countries and provide opportunities to exchange experiences and practices can significantly improve the way in which the Holocaust is taught. It is therefore important that opportunities for international co-operation and collaboration continue to be pursued.

Examples of Good Practices

On the basis of state responses, the following is a thematic list of good practices currently under way throughout the OSCE region. It is important to note that the list, which is based on practices submitted by the OSCE states and NGOs, is not exhaustive, and it includes those practices that may serve as a positive model for other countries.

1. Teacher training

Austria: The Federal Ministry of Education, Science and Culture organizes an annual in-service teacher-training course called National Socialism and the Holocaust: Memory and Present, where more than 100 participants are presented with the latest research findings, publications, and methodological approaches to teaching about the Holocaust. Pedagogical institutions in all nine federal provinces conduct similar events. Austrian teachers also participate in in-service seminars at Yad Vashem in Jerusalem.

Russian Federation: In 2001-2002, the Swedish Embassy in the Russian Federation initiated a Holocaust-education programme called Living History. A number of seminars were organized in Russian towns, and teaching materials were translated into Russian and made available to the public.

Serbia and Montenegro: The Jasenovac Committee of the Holy Synod of Bishops of the Serbian Orthodox Church was established in 2003 to promote the memory of the Jasenovac concentration camp. In summer 2005, the first training seminar for teachers employed in theological high schools will be held. Members of the Jasenovac Committee have taken part in Holocaust seminars at Yad Vashem and will participate in a similar training course at the United States Holocaust Museum in summer. (Hieromonk Jovan Ćulibrk, Co-ordinator of the Jasenovac Committee of the Holy Synod of Bishops of the Serbian Orthodox Church)

Sweden: The Swedish Living History Forum, founded in 1998 in Stockholm (to promote efforts for democracy, tolerance, and human rights, with the Holocaust as its starting point) and now Sweden's leading institution for Holocaust commemoration, organized seminars in 1998 and 2001 on Fundamental Values and the Holocaust, which were attended by some 3,500 teachers. With the Living History project, initiated by the Swedish Prime Minister, awareness of, and interest in, the Holocaust in schools increased due to a nationwide information campaign focusing on a specific teaching element. The Living History Forum has provided seminars on Holocaust education, which included both theory and didactics. A study on behalf of the American Jewish Committee looking at Swedish pupils' knowledge about the Holocaust in 1999 showed "that Swedish young people had a very high level of knowledge about, and attitude to the importance of, the Holocaust as a subject, compared to young people in other countries" (ITF report Sweden). A survey by the same organization in March-April 2005 produced similar results.³⁶

Euro-Asian Jewish Congress: Armenia, Georgia, Kazakhstan, Kyrgyzstan, and Moldova are an example of just how successful international support can be. In 2003-2004, within the project Tolerance Lessons of the Holocaust, the Euro-Asian Jewish Congress trained teachers from the above-mentioned

³⁶ Thinking about the Holocaust 60 Years Later. A Multinational Public-Opinion Survey. Conducted for the American Jewish Committee by TNS Sofres, March-April 2005, see: <http://www.ajc.org/InTheMedia/PubSurveys.asp?did=1589>.

countries on how to teach about the Holocaust. Experts from Moscow, Kyiv, and Bishkek delivered lectures and headed workshops focusing on methods for teaching about tolerance and the Holocaust. The teachers also received didactic materials.

The Anti-Defamation League's Bearing Witness Program for religious educators helps teachers examine anti-Semitism and the Holocaust as a starting point for addressing issues of diversity in contemporary society. Its goal is to successfully implement Holocaust education in religious schools. In order to do this effectively, teachers work to confront and acknowledge the history of the Holocaust, including the role of churches and other religious institutions. This programme is a collaborative effort between the Anti-Defamation League, the Archdiocese of Washington, DC, and the US Holocaust Memorial Museum. Initially offered only in Washington, the programme has now expanded and will be offered in five US cities in the summer of 2005.

2. Extra-curricular activities

Belarus: A group of secondary-school students undertook an initiative to create a website on the Holocaust in the Novogrudok region with the assistance of the Museum of History and Regional Studies in Novogrudok. Groups of students are also involved in establishing their own school museums devoted to the subject of the Holocaust. Some students carry out extra-curricular activities aimed at keeping authentic Holocaust sites in order, and they hold commemoration ceremonies and deliver lectures to other students at the same school.

Czech Republic: In the Czech Republic, the project "Neighbours Who Disappeared" was launched in 1999 by the Education and Culture Centre under the auspices of the Office of the President of the Czech Republic and within the framework of the Holocaust Phenomenon project. It was co-sponsored by the Education Ministry. "Its purpose is to search for people who disappeared during World War II and to encourage students between 12 and 18 years of age to ask questions about the fates of people who disappeared in their immediate neighbourhood during the war. The project is possible because of the changed political climate after 1989, the opening of archives, and the present condition of Jewish monuments." (ITF report the Czech Republic)

Finland: During a visit to the Auschwitz-Birkenau concentration camp, a group of Finnish pupils were given a photo of a man who perished in the Holocaust. The photo was taken in Finland in 1911. The pupils undertook extensive research in their area to identify who was portrayed in the photo.

Lithuania: In 2004, different organizations and secondary schools organized an educational project called "The Living History of Lithuanian Jews". There are now plans to turn this project into an annual event. The initiative promotes the collection of material about the cultural, religious, political, and public life of Jews in the respective cities before World War II. A series of events, attended by some 2,000 students, were organized in parallel to this project throughout Lithuania.

Luxembourg: A multidisciplinary project called "Contre l'Oubli – Against Forgetting", which is being carried out by a secondary school, focuses on an information and consciousness-raising campaign. An awareness-raising campaign within the project involved a traveling exhibit at the site of the Natzweiler-Struthof concentration camp in Alsace, roundtable talks, and a pedagogical brochure. In addition, a 12-minute documentary was produced and can be used as a pedagogical material.

United Kingdom: In contrast to the majority of its European partners, there are no authentic sites relating to the Holocaust in the UK. Any students wishing to visit a site must travel to another country. A number of schools and colleges organize visits to sites abroad (at their discretion). The Holocaust

Educational Trust takes groups of teachers and students on two-day visits to Auschwitz-Birkenau. Over the last six years, some 3,200 people have participated in such trips. Many schools visit the Anne Frank House in Amsterdam. The majority of schools, however, visit historical exhibitions in the UK, such as those at Beth Shalom, the Jewish Museum, and the Imperial War Museum.

3. School excursions: visits to sites/memorials

Canada: In Manitoba, a number of NGOs promote trips for students and educators to European Holocaust sites. Since 1985, for instance, B'nai Brith Canada has sponsored a biannual Holocaust and Hope Educators' Study Tour for Canadian teachers, which provides an intensive three-week programme of visits to authentic sites in Germany and Poland.

The Asper Foundation Holocaust & Human Rights Studies Program in Winnipeg sponsors an annual student travel programme for Grade 9 students in Manitoba. The programme includes a visit to the U.S. Holocaust Memorial Museum in Washington.

Belarus: Pupils from Pinsk took part in the restoration of communal places of burial and also co-operated with the Jewish community and local authorities to organize an art competition featuring authentic Holocaust sites.

Belgium: The Democracy and Barbarism Unit of the French Community organizes visits to authentic sites of remembrance and study trips to Auschwitz-Birkenau. Of particular note is a trip called *Retour aux sources de vies volées* (Back to the roots of stolen lives), which was organized by the Unit in 2002. This innovative project sent 30 students on a study trip to Auschwitz, along with three Holocaust survivors. The survivors included a Belgian of Polish-Jewish origin deported from the ghetto of Bendzin in Poland to Auschwitz; a Belgian resistance member deported to Ravensbrueck; and a Belgian lawyer, Simon Gronowski, who, as an 11-year-old during the war, managed to escape from the 20th deportation train to Auschwitz. The group was accompanied by a team of journalists, which resulted in considerable media attention and positive awareness-raising initiatives within school environments. Info-kits containing a brochure, CD, and video of the event were produced. The project confirmed the emotional importance and the power of testimonies from survivors in the process of Holocaust education and awareness-raising. Overall, the project also underlines two fundamental components of Holocaust education: first, the importance of precise historical information in terms of the uniqueness of the Holocaust; and second, the importance of relating the Holocaust to the modern world in terms of lessons learned, human-rights values, and contemporary forms of barbarism, such as in Rwanda and former Yugoslavia.

France: Co-operation between the Ministry of National Education, local governments, the *Académie de Nice*, and the *Conseil général des Alpes Maritimes* led to organized visits to authentic sites such as the Natzweiler-Struthof and Auschwitz-Birkenau concentration camps.

Russian Federation: The Russian Research and Educational Holocaust Center organizes summer youth expeditions to authentic Holocaust sites in order to commemorate the victims. Here, students inscribe memorial words on monuments.

4. Meetings with Holocaust survivors

Austria: Through its in-service training for teachers, the state assists schools in inviting witnesses, survivors, and victims of National Socialism to lead lectures and discussions. The governmental authorities provide school-specific publications and survivors' testimonies.

(See more examples for this approach below in part B)

5. School competitions

Belgium: Students are eligible to submit entries to essay competitions. Prizes include a diploma awarded by the jury, a cash prize in the amount of 125 euros, and an invitation to take part, free of charge, in an annual study visit to Auschwitz-Birkenau. In addition, the Primo Levi Prize rewards young people who design a project that contributes to communicating the memory of the National Socialist crimes and genocide and contextualizes it within the framework of current forms of exclusion, persecution, etc. The Primo Levi Prize is intended for technical, professional, and artistic secondary schools; for non-university higher education; and for youth movements

Norway: The Minister of Education awards a special annual Benjamin Prize to the school that has distinguished itself in working against racism and discrimination. The award is named after a 15-year-old boy who was the victim of a racially motivated murder by a group of neo-Nazis. The Norwegian Red Cross also produces an educational programme on the Holocaust.

6. Student exchanges

France/Germany: During the period 2001-2003, groups of pupils from Lyon, France, and Mannheim, Germany, worked together for the first time on a research project on children hidden in Izieu who originally came from Mannheim. As a result of their research, a historical exhibition called "Mannheim-Izieu-Auschwitz" was opened on 27 January 2004 in Berlin by the President of the German Bundestag and Ms. Simone Veil.

During 2003-2004, a **French-Italian** exchange programme was initiated that involved pupils from Belley, France, and Nonantola, Italy. The House of Izieu and the Villa Emma de Nonantola (near Modena), where children were saved from deportation, proposed that teachers have their pupils work on a comparative study of places of resistance and deportation. The first session took place in April 2005 in France and the second in May in Italy.

Poland: The Forum for Dialogue Among Nations is a non-governmental organization whose mission is to eradicate anti-Semitism, prejudice, and stereotypes through conducting various seminars, workshops, and exchange programmes. The Forum addresses difficult questions arising from the Holocaust experience in Poland and promotes understanding and respect among individuals, nations, religions, and cultures. Among its activities are various interethnic meetings, multicultural education projects for schools, and the publication of educational materials. The Forum believes that inter-group contact is a fruitful pedagogical activity that can lead to a decrease in anti-Semitism. The Forum has organized a number of youth meetings that bring together Jewish and non-Jewish Poles. During these events, the participants form small, mixed groups, consisting of 10 students, and take the opportunity to get to know one another and fulfill certain tasks. Such co-operative learning techniques are effective in reducing existing prejudices. In 2004, the Forum's evaluation research showed that these meetings make non-

Jewish Polish youth significantly less anti-Semitic, while Jewish students become much more open for dialogue with their non-Jewish partners.

7. Strategies for dealing with diversity in a classroom

Italy: During their presidency of the ITF, the Italian chair held a seminar at the end of February 2005 in Montecatini that dealt with the topic *Teaching the Shoah in Multicultural Societies: Resistances, Problems, Pedagogy*. Representatives and school inspectors from every province in Italy (except Aosta and Alto Adige) were present. Through its inclusion of provincial delegates, the seminar could generate considerable multiplier effects.

(See more examples below, Part B)

8. NGO-organized school seminars/events

Canada: The Freeman Family Foundation Holocaust Education Centre, founded in 1999 and located in the Asper Jewish Community Campus in Winnipeg, provides presentations, speakers, and programmes for students and teachers in Manitoba involving permanent exhibits, including photographs, original documents, and artefacts donated by Manitoba survivors and their families. Further details are available at: <http://www.jewishwinnipeg.org/holocaust.html#education>.

9. Holocaust remembrance/commemorative ceremonies

Belgium: The Auschwitz Foundation has made available to the public a traveling teaching exhibition called "The World of the Concentration Camps and the Nazi Extermination Policies in Their Historical Context, 1914-1945". Through some 250 photographs, the exhibition explains the multiple causes and complex processes that led to one of the greatest disasters in history: the world of National Socialist genocide and concentration camps.

Bulgaria: Holocaust Memorial Day is marked in schools with a special lesson called 10 March: Lesson of Dignity. The commemoration involves meetings with survivors, visits to monuments and other sites, art and essay competitions on the topic, and research into different information sources (photos, documents, literary texts, and newspaper articles).

Latvia: National Holocaust Memorial Day falls on 4 July, as designated by the Latvian parliament. The Museum of Jews in Latvia (opened in July 2004), the Museum of the Occupation of Latvia: 1940-1991, the Museum of Latvian History, and the War Museum all present exhibits on the Holocaust. Moreover, there are many local museums outside of the capital, as well as traveling exhibitions, that are open to viewing throughout the country.

Serbia and Montenegro: The Jewish Historical Museum in Belgrade co-operates with certain local authorities in organizing Holocaust commemoration events. The annual October commemoration events are held in the village of Zasavica. They are dedicated to the local Jewish victims and Jewish refugees from Austria and other European countries who were murdered by the National Socialist occupants in 1941. In 2002, the Jewish Historical Museum in Belgrade organized commemoration events, including an exhibition, discussions, and two commemorations in Zasavica.

Switzerland: In 2002, the Swiss Government funded a traveling exhibition that documents the life and rescue activities of Carl Lutz, the Swiss Consul who saved more than 60,000 Jews in Budapest, and has been shown abroad with the financial support of Pro Helvetia, for example in Austria, Canada, Great Britain, Hungary, Israel, and the United States. Other traveling exhibitions include *L'histoire c'est moi* (a collection of testimonies). An Anne Frank exhibition is currently being held at the Jewish Museum of Switzerland.

United Kingdom: Holocaust Memorial Day in the UK is marked by a national event that is attended by government figures, Holocaust survivors, and others. This event has been held in London, Manchester, Edinburgh, and Belfast. Regional and community events are also encouraged, with hundreds of small groups such as churches, amnesty groups, schools, universities, and town councils holding local events for the public and their own communities. The Home Office provides funding as well as a *Local Activities Pack* to assist groups in organizing such events. The Department of Education and Skills produces materials for Holocaust Memorial Day. These materials are designed specifically for Holocaust Memorial Day, not for Holocaust education in general.

10. Development of educational tools/resources

France: In 2004, the Ministry of National Education distributed to middle and secondary schools a DVD with a summary of Claude Lanzmann's film "Shoah".

Hungary: An outstanding example for Holocaust education is a programme run by the Lauder Javne Jewish Community School in Budapest. While this comprehensive, thoughtful programme is not transferable to other schools, they can certainly utilize and profit from the experience gained in formulating subsections of the programme. For more information, see the Overview of OSCE State Responses, Question 13: Strategies for different age groups and learning needs.

One of the initiatives of the Hannah Arendt Association was the publication of a guide to help teachers, which includes descriptions of ice-breaking and community-building exercises, curriculum plans, and new resources. Eve Bunting's *The Terrible Things* is the first book published in Hungarian on the Holocaust for younger children (<http://www.hae.hu>).

Italy: As the ITF chair, Italy set up its own website (www.istruzione.it/shoah), where information on the ITF and further in-depth information on the theme of Holocaust education are available. Informative and helpful, especially for teachers, is the site "Giorno della Memoria" (<http://www.ucei.it/giornodellamemoria/2005/index2.htm>) of the Unione delle Comunità Ebraiche Italiane (Union of the Italian Jewish Communities).

The "Memoria" film project: the uniqueness of this project resides in how the protagonists are filmed while relating their experiences at the places where the events took place (the Jewish quarter in Rome; in the prisons of Milan, Rome, Florence, Trieste, and Genoa; the Risiera di San Sabba camp; the Fossoli transit camp; Milan central station, etc.). Another unique feature is that the interviews are not conducted by journalists or media figures but by recognized expert historians, who have undertaken extensive preparatory research into the particular aspect to be addressed and are familiar with the circumstances of every single interviewee. The stories and eyewitness accounts retold in "Memoria" are drawn from the Archivio della Memoria (Archive of Memory), established in 1993, and made possible by private financial sponsors, the President of the Advisory Council of Ministers of the Lombardy region, and the Ministry of Education and Cultural Affairs. Together with additional materials, the film was issued to schools in a Holocaust Education Kit, finding use in more than 3,000 classes.

The Children of the Holocaust Association, in co-operation with the PROEDI publishing house, created a documentary on Italian Holocaust survivors. This documentary went on to become part of the Holocaust Education Kit for schools.

A local community initiative to build a Holocaust memorial at an underground railway station in Milan, from where Italian Jews were transported to Auschwitz, has been developed by the group Binario 21. The group has also developed a website with general information on the Holocaust (www.binario21.org).

Netherlands: In 2005, The Anne Frank House in Amsterdam published a well-written and comprehensive guide entitled: "Fifty Questions on Antisemitism". By means of questions and answers, the book provides the reader with the insight into the existing phenomena of anti-Semitism. One of the subjects given closer scrutiny is the relation of anti-Semitism to the Holocaust.

Slovenia: A group of researchers financed by the American Jewish Joint Distribution Committee and Claims Conference carried out a project called Jews and Anti-Semitism in Slovenia: Holocaust and Eradication of Memory. The project aims to change the status quo of Holocaust education in Slovenia. A comprehensive plan for Holocaust education and awareness-raising material will be submitted to the Slovenian Ministry of Education and Sport.

"The project reposes on two central hypotheses: 1) that the memory on the Prekmurje Jews, and other deported persons and families on the Slovenian territory, was efficiently suppressed and eradicated after 1945 in all public spheres; and 2) that the continuing cryptic presence of Jews comprises a characteristic of the Slovenian type of anti-Semitism at least since mid-19th century, referred to in the extant literature as 'anti-Semitism without Jews' whose immediate effect is the 'crypto-Semitic' attitude of the Jews in Slovenia; a situation still affecting an estimated 300 Jews in Slovenia, 150 of which are enrolled members of the Jewish Community.

"Twelve years into Slovenian independence, the knowledge on Jews and the Holocaust are still not gaining any significant public awareness and attention. The entire story of the Holocaust in Slovenia has not been yet told. Despite the smallness of Slovenian territory and its pre- and post-WWII Jewish population, the Slovenian Holocaust story can be described as a microcosm of the Holocaust history in Central Europe. The project results will not only enable the Jews in Slovenia to reclaim their history; they also aim at a basic research for constructing an educational program for high school and university level students, and providing material for systematic education and consciousness-raising of the broader public in Slovenia on Jews and the Holocaust." (Dr. Hannah Starman, Institute for Ethnic Studies, Ljubljana)

Switzerland: The Documentation Centre Jewish Contemporary History conducts projects to secure, process, and maintain historical archives of the main Jewish organizations of Switzerland (<http://www.afz.ethz.ch/english/fsdokustellen.html>). The historical archives of the Swiss Union of Jewish Welfare Organizations contain almost 15,000 single dossiers, which are of central importance for the refugee history of Switzerland and Europe. An ongoing project is preparing them to be of use as a research database. Topics addressed include: (1) economic and financial relations between Switzerland and the Third Reich; (2) efforts made by some Swiss citizens to rescue Jewish victims of the Holocaust; and (3) social integration and social exclusion.

During Remembrance Day in Swiss schools (on the occasion of the national Holocaust memorial day), the Swiss Diplomatic Documents gathered and published online documents, intended especially for teachers. The documents covered the following topics: (1) the first information about the Holocaust to

reach Switzerland; (2) reactions to the existence of Auschwitz in 1944; and (3) measures taken in Switzerland to support children rescued in Buchenwald.

United States: Beside the permanent exhibitions there are many special exhibitions related to different aspects of the Holocaust such as the use of medicine by National Socialists or children's Holocaust. The United States Holocaust Memorial Museum in Washington has designed an exhibition, called "Remember the Children: Daniel's Story", for children aged 8 and above. "Daniel's Story", based on the actual experiences of children during the Holocaust, vividly tells the story of a German Jewish boy's life between 1933 and 1945. Overhead narration, diary pages, and walk-through environments help visitors to see through Daniel's eyes the increasingly restrictive laws and random violence against Jews, as well as his family's forced move from their comfortable home to the Lodz ghetto in Poland, their transport to a concentration camp, and Daniel's life following liberation. Daniel is never pictured, and he is not given a last name. The exhibition was created with the assistance of a number of experts, as well as by the critical press. The exhibition has been shown in the United States and abroad. On 30 March 2005, the newly refurbished special exhibition "Remember the Children: Daniel's Story" was reopened in the United States Holocaust Memorial Museum.

The exhibition *Life in Shadows: Hidden Children and the Holocaust* (United States Holocaust Memorial Museum) provides young people with the opportunity to empathize with the fate of these children. To facilitate access for interested children living outside the United States, the United States Holocaust Memorial Museum has also set up a website that relates five stories of hidden children and includes a study guide and an annotated bibliography.

Recommendations

Defining the Holocaust

1. It is important to formulate an accurate and appropriate definition of the term Holocaust. Subsuming the millions of non-Jewish victims under the term Holocaust should be avoided in order to preserve the singularity of the Holocaust event. An agreed, uniform definition that is acceptable to all OSCE states would be desirable as a basis for further developing Holocaust education.

School curricula

2. It is important that the subject of the Holocaust be taught within the official school curricula of all OSCE states. The Latvian ITF report succinctly furnishes the reasoning: "It helps pupils to better understand the historical roots of the Holocaust: anti-Semitism, which had spread through Europe since the Middle Ages; and the origin of race theory, rooted in the supremacist ideas of nineteenth-century Europeans. The subject of history provides pupils with an opportunity to become acquainted with the situation in Germany before and after the National Socialists came to power. It also provides an opportunity for them to become acquainted with the situation in other European countries where the genocide against Jews was carried out."

Textbooks and teaching materials

3. While textbooks and aids for teachers should address the respective relationship of each country to the Holocaust, it must not be forgotten that the event represents a global and historical caesura in human history and should be portrayed accordingly.
4. Besides a thorough analysis and subsequent improvement of the textbooks, it is recommended that experts compile teaching materials (both specific content-related and educational-didactic) for each country. In this way, ideas could also be gathered for developing meaningful project work. Here, individualization of the victims is a very important way to reach a gateway to the history of the Holocaust.

Teacher training

5. There is a need for increased and improved teacher training to improve the ability and confidence of teachers in introducing a topic as sensitive as the Holocaust into the classroom.
6. Teacher-training seminars need to be supported by the state and, besides imparting factual knowledge, must also include methodological approaches and psychological aspects of Holocaust education. If teachers are not supported, for instance in learning how to deal with their own difficulties or even prejudices, then the work in lessons suffers greatly.
7. Diminishing interest in the Holocaust has led to a decrease in the number of courses on offer in some countries. It is important to maintain the continuity and availability of training for teachers, bearing in mind that new approaches can often stimulate increased interest in the subject.

8. The international exchange of experts working in the field of Holocaust education and international teacher conferences should be encouraged. This would allow for an exchange of best practices across states.

Memorial Sites

9. Student excursions to authentic memorial sites should be encouraged as a valuable learning experience. Such excursions promote a meaningful engagement with, and empathy for, the realities encountered by Holocaust victims.
10. Teacher seminars are necessary if excursions to authentic historical or memorial sites are to be meaningful and fruitful. Such seminars should provide teachers with methodological approaches and specific material on the respective sites.

The experience of Roma and Sinti

11. The experience of Roma and Sinti in Europe under National Socialism should be an integral part of any Holocaust-education curricula. This will provide opportunities to understand history better, to overcome stereotypes, and to promote dialogue within societies.
12. Holocaust education is the appropriate context through which research results can be more effectively distributed in European societies. Furthermore, several Roma and Sinti survivors have published their personal histories in recent years; teachers should use these as resource material.
13. Exploring parallels and unique aspects can only deepen our understanding of the National Socialist era. Because the National Socialists' murderous policy towards Roma and Sinti manifested itself differently in each European country, this should be used as a means of analysing the history of each country more closely.
14. Stereotypes of Roma and Sinti are passed on from one generation to the next and are often far-removed from actual experience. Similar to the persistence of anti-Semitism, images of Roma and Sinti as enemies to society have proven highly resilient. Holocaust education should therefore provide a framework in which these persistent stereotypes are confronted.
15. To avoid presenting Roma and Sinti as passive victims, teachers should not reduce their past and present history to that of persecution. Themes for the classroom should include the history of Roma and Sinti ethnic groups, their everyday lives, their social and economic situation, and their cultural self-understanding.
16. Teachers should therefore have the ability to address reservations and fears on both sides and stimulate students to reflect upon their self-perception and how they perceive others.
17. The memory of genocide is part of the legacy of individual Roma and Sinti families. However, the memory of genocide is also increasingly shaping the collective identity of Roma and Sinti. Those who aim to facilitate dialogue between a minority and majority population should introduce historical knowledge to majority societies. The integration of Europe's largest minority requires that majority societies recognize their experience of persecution.
18. Holocaust education can help facilitate an atmosphere of trust between the majority and minority. This atmosphere of trust could be fortified by inviting members of the minority group into the classroom for discussion. Whenever possible, the opportunity to start dialogue should be acted upon.

Contextualizing the Holocaust

19. The topic of the Holocaust must be embedded in both a regional and country-specific context in order to address the regional specificities of persecution and deportation, including the role played by the local population. Education should also address acts of resistance, including the sheltering and aiding of Jews.
20. Jewish life in Europe before the Holocaust, the history of anti-Semitism, and the rise of the National Socialists to power are important pre-war topics to include in Holocaust education. The positive consequences of the war should also be dealt with, such as post-war trials, the preparation of the Universal Declaration of Human Rights, and the adoption of Convention on the Prevention and Punishment of the Crime of Genocide.

Media as an educational tool

21. Multimedia resources should be included in efforts to teach about the Holocaust, in large part because such educational tools are more likely to appeal to today's pupils as a means for approaching and studying the topic.

Governmental and non-governmental initiatives

22. Knowledge of the Holocaust is limited in several OSCE states. In order to improve this situation, it is necessary to raise awareness of such information deficiencies at the governmental level, to support initiatives within the respective ministries, and to strengthen the efforts of NGOs already involved in currently running educational activities.
23. As teacher training is still provided only by NGOs (primarily Jewish) in a number of countries, governments should initiate support programmes for these organizations or even implement such seminars themselves.
24. Signatory states to the Stockholm Declaration should honour their commitment to strengthen their efforts to promote Holocaust education, remembrance, and research.

International co-operation

25. While some states are already achieving positive results in the field of Holocaust education, all OSCE participating States can and should benefit from increased international co-operation and learn from the good practices of others.

II. Country Summaries

The ODIHR worked with experts to facilitate an overview and analysis of existing models, approaches, and resources in the field of Holocaust education and combating anti-Semitism in the OSCE area. In particular, co-operation with the ITF enabled the ODIHR to collect the data essential for this study. In total, the ODIHR received information from 54 of the 55 OSCE participating States. For one state, the European Council of Jewish Communities was the only organization that provided brief information on Holocaust education. The summaries on Holocaust education in the OSCE participating States are based on the information obtained from 35 state authorities (federal and local), as well as Jewish communities, research centres, museums, universities, schools, and non-governmental organizations. The ITF provided information for 16 of its member countries and one ITF liaison project country.

The following summaries of the information provided give insight into state Holocaust education, primarily at the elementary- and secondary-school levels. The information should not be considered as the outcome of in-depth independent research, as the objective of the project was to present mainly state opinions on their Holocaust education. Nevertheless, additional information was provided by Jewish communities and other relevant institutions and experts from different countries. All data was collected on the basis of the questionnaire (see Annex 1) developed by the ITF.

ALBANIA

Legal basis for Holocaust education

The Ministry of Education is responsible for the national curriculum, including the integration of teaching on the Holocaust. Regional educational authorities also play a role in implementing Holocaust education.

The Holocaust in school curricula

Teaching on the Holocaust occurs chronologically throughout the history curriculum, beginning with the history of the Jews since antiquity and leading on to World War II and the foundation of Israel. Holocaust education occurs approximately at the age of 13. History schoolbooks feature a chapter on Dictatorial Regimes: Germany During the Nazi Dictatorship.

Defining the Holocaust

The Holocaust is referred to as the “systematic and regular genocide pursued by the German Nazis against various ethnic, religious and national groups prior to and during World War II, up until 1945”. The following groups are also included in references to the genocide: Jews, Roma and Sinti, communists, immigrants, gays and lesbians, alcoholics, religious fundamentalists, and German dissidents.

Teacher training

No specific teacher training or funding is allocated for Holocaust education in and of itself. History and geography teachers receive Holocaust education as part of a broader training course run by the Institute of Pedagogical Studies. Some teachers have voluntarily undertaken courses at the *Institute Facing History and Ourselves*. Teachers receive training on how to deal with discrimination, during which the Holocaust is also discussed.

Holocaust memorial day and museum

27 January, known as the Day of Remembrance, commemorates the anti-fascist Allied armies and the liberation of the Auschwitz concentration camp. The legal basis for this day is Presidential Decree No. 4345 (adopted 11 October 2004). Albania has no Holocaust museum, though the Ministry of Education expressed interest in such an initiative.

Information was provided by the Ministry of Education and Science of the Republic of Albania, the City Chancellor of Shkodra, and the Library of the University of Shkodra.

ANDORRA

According to Andorra's national educational curriculum, Holocaust education is integrated into studies on World War II, at the secondary-school level. The Ministry of Education, Culture, Youth and Sports reported that Andorra has not proclaimed a Holocaust memorial day, as, due to its neutral status, it was never directly involved in the events of World War II.

Information was provided by the Ministry of Education, Culture, Youth and Sports of the Principality of Andorra.

ARMENIA

The Holocaust in school curricula

The Holocaust forms part of the school curriculum on European history and World War II. Specifically, Holocaust education occurs during the 8th grade of elementary school (equivalent to the age of 14 or 15). Approximately one hour is allocated to the introduction of the topic to students. Genocide and Holocaust teaching materials are occasionally used in literature and language classes; however, material must be adapted to particular teaching needs since specific textbooks on the Holocaust are not used. To this end, state authorities have expressed the need for re-editing social-sciences textbooks at all levels, in the framework of teaching about the Holocaust.

Defining the Holocaust

The Holocaust is defined by the Ministry of Foreign Affairs as “the attempted murder of the Jewish people by the Nazi Germany regime”.

Teacher training

Teachers are not provided with fixed in-service training on the subject of Holocaust education. According to the Armenian Jewish community, however, in 2003 some 40 Armenian teachers participated in training organized by the Euro-Asian Jewish Congress called *Tolerance-Lessons of the Holocaust*.

Holocaust memorial day and museum

The state has instituted a National Genocide Memorial Day, which reportedly incorporates a universal remembrance day. There is no particular Holocaust memorial day; reference to the Holocaust is made in the Genocide Memorial Museum in Yerevan.

Information was provided by the Ministry of Foreign Affairs of the Republic of Armenia and the Jewish community of Armenia.

AUSTRIA

Legal basis for Holocaust education

Under the Federal Ministry of Education, Science and Culture, Holocaust studies are obligatory in history, social studies, and civic-education courses for grades 8 to 12 or 13.

The Holocaust in school curricula

The Austrian school curriculum provides for a comprehensive treatment of National Socialism, the Holocaust, and other acts of persecution. Holocaust studies are primarily addressed in history and civic-education courses, although they are also often incorporated into literature or religious/ethics studies. Students first encounter the history of the Holocaust at the age of 14. Teachers have the opportunity to use a wide variety of textbooks, some of which are designed specifically to teach about the Holocaust. Approximately 5-10 hours in total are allocated to Holocaust education in the upper grades.

Defining the Holocaust

According to the Austrian delegation to the ITF, the Holocaust is defined as the annihilation of the European Jewry. The term also encompasses the politically motivated persecution of other minority groups and crimes against humanity committed by National Socialist Germany and its allies as a result of racist ideology.

Teacher training

The Federal Ministry of Education, Science and Culture organizes an annual in-service teacher-training course called National Socialism and the Holocaust: Memory and Present, where more than 100 participants are presented with the latest research findings, publications, and methodological approaches to teaching about the Holocaust. Pedagogical institutions in all nine federal provinces conduct similar events. Austrian teachers also participate in in-service seminars at Yad Vashem in Jerusalem.

Practical initiatives

Through its in-service training for teachers, the state assists schools in inviting witnesses, survivors, and victims of National Socialism to lead lectures and discussions. Government authorities provide school-specific publications and survivors' testimonies. The Documentation Centre of Austrian Resistance provides tour guides for schools that focus on both historical acts of persecution and efforts to combat present-day right-wing extremism.

Holocaust memorial day and museum

The Austrian parliament designated 5 May, which signifies the date of the liberation of the Mauthausen concentration camp, as the Day of Remembrance against Violence and Racism in Memory of the Victims of National Socialism. While the state has not established a national Holocaust museum, it stressed that the Mauthausen Concentration Camp Memorial is treated as a symbolic place of remembrance. According to official statistics, thousands of students visit the Memorial and other authentic sites every year. These visits are funded primarily from public sources.

Information was provided by the Austrian Delegation to the Task Force for International Cooperation on Holocaust Education, Remembrance and Research. Austria is an ITF member country.

AZERBAIJAN

In its response to the ODIHR's request for information, the Ministry of Education reported that Holocaust education is not currently reflected in the national school curriculum.

Information was provided by the Ministry of Education of the Republic of Azerbaijan.

BELARUS

The Holocaust in school curricula

Students encounter the topic of the Holocaust within the history curriculum at the secondary-school level in grades 9-11. There are no fixed hours allocated to teaching about the Holocaust. Students have additional opportunities to learn about the Holocaust in the extra-curricular activities undertaken by individual teachers.

Defining the Holocaust

The Holocaust is referred to as “the destruction of the Jewish population of Europe by the Nazis during World War II”. The extermination of other national minorities is also mentioned briefly in certain textbooks.

Teacher training

State authorities reported that central and regional teacher training includes the subject of the Holocaust. Teacher training is also conducted by the Museum of History and Culture of the Belarusian Jews. Despite financial constraints, the Belarusian National Holocaust Foundation has also held a series of seminars for secondary-school teachers.

Practical initiatives

A group of secondary-school students undertook an initiative to create a website on the Holocaust in the Novogrudok region with the assistance of the Museum of History and Regional Studies in Novogrudok. Groups of students are also involved in establishing their own school museums devoted to the subject of the Holocaust. Some students carry out extra-curricular activities aimed at maintaining authentic Holocaust sites, and they hold commemoration ceremonies and deliver lectures to other students at the same school. In addition to the above-mentioned activities, students from Pinsk took part in the restoration of communal places of burial and also worked with the Jewish community and local authorities in organizing an art competition featuring authentic Holocaust sites. The Belarusian National Holocaust Foundation organizes national competitions for teachers and students called Holocaust: the Past and Current Affairs.

Holocaust memorial day and museum

The state has not designated a Holocaust memorial day or Holocaust museum. The Yama Memorial in Minsk commemorates the city's ghetto victims. State authorities reported that some local communities organize regular events commemorating the extermination of the Jews. The subject of the Holocaust is one of the topics researched and presented by the Museum of History and Culture of the Belarusian Jews. The Museum of History and Regional Studies in Novogrudok also carries out research.

Information was provided by the Committee on the Affairs of Religions and Nationalities of the Council of Ministers of the Republic of Belarus, the Belarusian National Holocaust Foundation, the Museum of History and Regional Studies in Novogrudok, Voluntas, and the Pinsk Jewish Religious Community.

BELGIUM

Legal basis for Holocaust education

The European Jewish Information Centre reported that responsibility for education policy is vested in each of the state communities – the Flemish, the French and German-speaking – and at the federal level. There are no official directives regarding obligatory teaching about the Holocaust. In 2003, the Minister of Education of the French Community issued a ministerial circular proposing, *inter alia*, visits to Holocaust-related sites. From 2005-2006, the Flemish Community will allocate two hours of compulsory teaching within the history curriculum to the Holocaust. According to the European Jewish Information Centre, additional Holocaust education is provided by non-governmental organizations in co-operation with the three communities' ministries of education.

The Holocaust in school curricula

Within the French, Flemish, and German-speaking Communities, the Holocaust is incorporated into history lessons on World War II. In the formal history curriculum, the subject is taught during the final two years of secondary school, at the equivalent student ages of 16-18. According to the European Jewish Information Centre, a total of two hours is allocated to the subject. Teachers of literature, ethics, and religion often approach the subject on a proactive voluntary basis.

Defining the Holocaust

As each Community uses its own educational materials, no set definition of the Holocaust exists.

Teacher training

The Auschwitz Foundation provides the only systematic long-term teacher-training initiative. The approach focuses on genocide in general rather than the Holocaust in particular. In September 2004, the federal authorities launched a teacher-training programme on the Holocaust and anti-Semitism, with the objective of developing new educational materials.

Practical initiatives

The Auschwitz Foundation has undertaken a number of initiatives over the last ten years, including organizing presentations and discussions in schools, essay competitions, and traveling exhibitions. The Democracy and Barbarism Unit of the Ministry of the French Community established a network of 1,600 teachers who promote the teaching of citizenship. The Unit also organizes study trips to Auschwitz-Birkenau and other authentic sites of remembrance. Federal authorities have also supported study trips and educational initiatives. One such initiative includes For a School of Democracy, which aims to inform students of the consequences of racism.

Holocaust memorial day and museum

In January 2005, the Council of Ministers of Belgium designated 27 January as a national day of commemoration of the Holocaust. A Holocaust museum will be opened in the Flemish Community in 2005. At present, the Mechelen Museum of Deportation and Resistance conducts memorial activities.

Information was provided by the Belgian Ministry of Foreign Affairs, the Ministry of the French Community of Belgium, the Ministry of the Flemish Community of Belgium, the Ministry of the German-Speaking Community of Belgium, the European Jewish Information Centre, and foundations and museums.

BOSNIA AND HERZEGOVINA

Legal basis for Holocaust education

At present, there are no official directives concerning Holocaust education in Bosnia and Herzegovina.

The Holocaust in school curricula

While no set curriculum incorporates teaching on the Holocaust, the federal state authorities informed that the topic is mentioned in history, literature, and sociology classes in elementary and secondary schools. Each of the 12 constituencies also incorporates teaching on other atrocities as relevant to their respective national group. Students encounter the subject in elementary and secondary schools, at ages 14, 16, and 18. The Jewish Women's Association reported that individual teachers may acquaint students with the Holocaust, at their discretion.

Defining the Holocaust

According to the Ministry of Civil Affairs and the Ministry for Human Rights and Refugees of Bosnia and Herzegovina, the Holocaust is defined as the destruction of Jews during World War II. The Ministry of Education and Culture of Republika Srpska referred to the Holocaust as the worst form of crime and genocide against a nation, and it also mentioned other victims of Nazi ideology, such as Serbs, Roma, political prisoners, and homosexuals.

Teacher training

According to official sources, teachers are not provided with national in-service training on the subject of Holocaust education.

Holocaust memorial day and museum

The state has not designated a national Holocaust memorial day or national Holocaust museum.

Information was provided by the Ministry of Civil Affairs of Bosnia and Herzegovina, the Ministry for Human Rights and Refugees of Bosnia and Herzegovina, the Ministry of Education and Culture of Republika Srpska, and the Jewish Women's Association of Bosnia and Herzegovina (Jewish Community of Bosnia and Herzegovina).

BULGARIA

Legal basis for Holocaust education

There are no official government directives regarding the teaching of the Holocaust in Bulgaria.

The Holocaust in school curricula

The Holocaust is integrated into individual mandatory subjects, including in history and in ethics and law. Within the history curriculum, the issue is addressed in European history of the 20th century (10th grade), Bulgarian history of the 20th century (11th grade), and in Balkan Peninsula history of the 20th century (12th grade). The Holocaust is also addressed in a chapter on politics and law, and on democracy and totalitarian regimes as part of the subject ethics and law (10th grade).

With regard to Bulgarian history, students are taught that Bulgaria did not allow the Holocaust on its territory and that the Bulgarians stood decisively against the implementation of the Law for Protection of the Nation, which was passed under the pressure of National Socialist Germany. This is why, in Bulgaria, one does not talk about the Holocaust but rather about the saving of the Bulgarian Jews.

Defining the Holocaust

The Ministry of Education informed the ODIHR that there is no definition of the Holocaust in school textbooks but “only the explanation of historical facts”.

Teacher training

No special training is provided for teachers. However, in 2002, training on how to celebrate 10 March – the Day of the Holocaust and of the Saving of the Bulgarian Jews – was organized for teachers in all 28 regions of Bulgaria.

Practical initiatives

A Holocaust memorial day is marked in schools with a special lesson called 10 March: Lesson of Dignity. The day involves meetings with survivors, visits to monuments and sites, art and essay competitions on the topic, and research into different information sources (photos, documents, literary texts, and newspaper articles).

Holocaust memorial day and museum

In Bulgaria, 10 March is designated as the Day of the Holocaust and Saving of the Bulgarian Jews. Relevant institutions include the Museum of the Synagogue and the Jewish Museum, both in Sofia, as well as the Dimitar Peshev Museum in Kyustendil and the Monument to the Saving of the Bulgarian Jews in Plovdiv. The Holocaust is also featured in the National Historical Museum.

Information was provided by the General Education Department of the Bulgarian Ministry of Education and Science. Additional responses were provided by New Bulgarian University, the Lauder School in Sofia, and the International Centre for Minority Studies and Intercultural Relations.

CANADA

Legal basis for Holocaust education

Canada is a confederation of 10 provinces and three territories. As responsibility for education falls to the individual provinces and territories, there is no *federal* legal basis for Holocaust education. According to responses received from six provinces, it appears that no policies or directives concerning Holocaust education exist at the provincial level.

The Holocaust in school curricula

While Holocaust education is not a mandatory subject in and of itself, the topic is incorporated into history and/or social-studies subjects, which are mandatory. In British Columbia, for example, the Holocaust is taught within social-studies classes, and in Saskatchewan, it is included in prescribed history and social-studies curricula at elementary and secondary levels. In Manitoba, students first encounter the subject at the age of 11. Holocaust education is a part of the social-studies curriculum. The current curriculum for Grade 12 world issues includes the Holocaust as an optional topic of study. In New Brunswick, the Holocaust is taught a separate unit and is a part of the compulsory grade 11 modern history course..

Defining the Holocaust

Manitoba provides no set definition of the Holocaust. British Columbia and Saskatchewan define it as “the destruction of approximately 6 million Jews by the Nazis in Europe between the years 1933-1945”.

Teacher training

Saskatchewan promotes Holocaust-related professional-development opportunities for schools. In Manitoba, the educational authorities provide professional development for teachers based on general pedagogy and didactic guidelines rather than on particular topics. Individual teachers and teacher groups periodically offer specific Holocaust-education training. As a part of the initiative to provide resources to support anti-racism education, Manitoba is also developing a Holocaust Awareness web page.

Practical initiatives

Manitoba’s Department of Education, Citizenship and Youth has developed a list of recommended resources related to the Holocaust, which can be found on its Diversity and Equity in Education website (<http://www.edu.gov.mb.ca/ks4/cur/diversity/index.html>).

Holocaust memorial day and museum

At the federal level, Bill C-459 established *Yom HaShoah* as Canada’s Holocaust memorial day as determined by the Hebrew calendar. Most provinces passed the Holocaust Memorial Day Act, which links Holocaust awareness to initiatives aimed at combating racism and hatred. Manitoba has erected a Holocaust Memorial plaque, created by a Holocaust survivor, which includes the names of 3,700 Holocaust victims. While Manitoba has no Holocaust museum, plans are under way to open a Canadian Museum for Human Rights in its capital city of Winnipeg in 2008.

Information was provided by the ministries of education of the provinces of Newfoundland and Labrador, Manitoba, Saskatchewan, British Columbia, New Brunswick and Alberta.

CROATIA

The Holocaust in school curricula

Holocaust education is named in the Decision on the Implementation of the Day of Remembrance of the Holocaust and for the Prevention of Crimes against Humanity (adopted by the Minister of Science, Education and Sports on 30 October 2003). The Holocaust forms part of the school curricula through history, literature, sociology, and religious studies. Some schools present the subject through a cross-curriculum approach. Students are introduced to the Holocaust topic in both primary and secondary school, at the ages of 14, 16-17, and/or 17-18. The Ministry of Science, Education and Sports reported that, while there are no specific textbooks that teach about the Holocaust, it does offer several textbooks that mention the subject. The ITF provides teachers with guidelines regarding the use of authentic material.

Defining the Holocaust

The state refers to the experiences of various groups that were targeted by Nazi extermination policies, such as Jews, Roma and Sinti, Jehovah's Witnesses, political prisoners, homosexuals, and the disabled.

Teacher training

The state organizes annual teacher-training sessions that are funded primarily by state authorities and the ITF. In January 2005, the Ministry of Science, Education and Sports organized an international teacher-training conference for 60 Croatian educators.

Holocaust memorial day and museum

27 January is designated as a Day of Remembrance, and the Ministry reported that commemoration events have been widely implemented. The Jasenovac Memorial Area has served as a Holocaust memorial since 1968. In 2005-2006, it foresees the finalization of work on its permanent exhibition and opening of an educational centre. The Memorial Area also emphasizes its active involvement in the preparation of teacher-training courses.

Information was provided by the Ministry of Science, Education and Sports of the Republic of Croatia and the Public Institution of the Jasenovac Memorial Area. Croatia is an ITF liaison project country.

CYPRUS

The Ministry of Education and Culture reported that students learn about the Holocaust at the ages of 15 and 18, through the subjects of history, literature, and civics. A maximum of four hours is allocated to teaching about the Holocaust.

The Holocaust is referred to as the devastating persecution of the Jews and is defined specifically as a true genocide against the Jews in which Hitler's end goal was their total annihilation. The experiences of other victim groups are also mentioned. Teachers participate in conferences and seminars on history that incorporate the subject of the Holocaust. The state has not instituted a distinctive Holocaust memorial day or a Holocaust museum.

Information provided by the Ministry of Education and Culture of the Republic of Cyprus.

THE CZECH REPUBLIC

Legal basis for Holocaust education

According to official state legislation, the Culture and Education Ministers are responsible for Holocaust education and for the implementation of teacher training.

The Holocaust in school curricula

The Holocaust forms an obligatory component of the education standards at both primary- and secondary-school levels. Most students learn about the Holocaust for the first time at the age of 15. A total of 1-2 hours are allocated to Holocaust education through the history curriculum. At the primary-school level, the subject is dealt with in a history course on World War II, and at the secondary-school level, in history classes and specialized seminars. Students may also encounter the Holocaust topic in literature courses. Teachers can choose various textbooks that differ in the extent and content of coverage on the Holocaust.

Defining the Holocaust

The Holocaust is defined as the genocide of the European Jewry during World War II with an emphasis on the National Socialist racial ideology, mass executions, mobile gas chambers, and the death camps in Poland. The genocide of Roma and Sinti, Jehovah's Witnesses, disabled people, and homosexuals is also mentioned.

Teacher training

The Terezin Memorial has organized educational programmes for teachers since 2000, with approximately four seminars attended annually by 200 teachers. Both the Czech Ministry of Education and the ITF fund the training programmes. The Education and Culture Centre of the Jewish Museum in Prague provides additional teacher training, workshops, and study seminars.

Practical initiatives

The Terezin Memorial conducts seminars for students aged 15 to 19, concentrating on the presentation of facts, documents, and personal stories of the people imprisoned in the ghetto. The Memorial also organizes programmes for children aged 10-12 that present allegorical stories featuring animals with human characteristics persecuted in the Holocaust era. Young visitors are also acquainted with the art performed by the Terezin children. Among the initiatives launched in 1999 was the project *Neighbours Who Disappeared*, which encouraged young people aged 12-18 to research the fate of people who disappeared from their immediate environment during World War II.

Holocaust memorial day and museum

At the end of 2003, the Czech Republic designated 27 January as Holocaust Remembrance Day. The Terezin Memorial serves as the national Holocaust museum. The Jewish Museum in Prague also carries out Holocaust research and education.

Information was provided by the Czech delegation to the ITF. The Czech Republic is an ITF member country.

DENMARK

Legal basis for Holocaust education

At present, no official directives provide a legal basis for Holocaust education within Denmark.

The Holocaust in school curricula

The Holocaust is taught within the framework of history and civics classes, and to a smaller extent in German and theology. Students encounter the issue of the Holocaust both in primary and secondary schools, and for the first time at the age of 12. A wide variety of basic history textbooks and thematic books regarding the Holocaust are available. No particular number of hours is allocated to teaching about the Holocaust.

Defining the Holocaust

The term is used to describe the genocide committed against the Jews during World War II.

Teacher training

The Department for Holocaust and Genocide Studies and the Regional Centres for Educational Services organize teacher-training courses. Teachers also participate in training courses held by the Danish History Teachers Association and by Yad Vashem in Jerusalem.

Holocaust memorial day museum

The state marks 27 January as National Holocaust Memorial Day. The Danish-Jewish Museum was inaugurated in June 2004.

Information was provided by the Danish delegation to the ITF. Denmark is an ITF member country. For more information, please see the country overview on Denmark in Part B.

ESTONIA

Legal basis for Holocaust education

In 2002, the National Curriculum for Basic Schools and Gymnasiums decreed the Holocaust as a compulsory topic to be taught within the framework of the national curriculum.

The Holocaust in school curricula

The Holocaust is incorporated into history courses that deal with World War II and crimes against humanity. Students first learn about the Holocaust at the age of 12 and subsequently in the 10th and 12th grades (at ages 16 and 18-19, respectively). While the national curriculum does not allot a specific number of hours to teaching about the Holocaust, teachers are obliged to provide approximately three hours on the topic at the secondary level.

Defining the Holocaust

According to the Estonian Ministry of Education and Research, the Holocaust is defined as a crime against Jewish people during World War II. Other victim groups are also mentioned in the framework of teaching about National Socialist policies and practices.

Teacher training

Teachers are given the opportunity to participate in training courses organized by Yad Vashem in Jerusalem, as well as training sessions held in the United States. In 2004, a video conference was held for local teachers with the United States Holocaust Memorial Museum in Washington. In the same year, 40 history teachers took part in a seminar that included lectures and working-group sessions organized by the Ministry of Education and Research together with the Living History Forum from Sweden.

Holocaust memorial day and museum

The Museum of Occupation in Estonia covers the issue of the Holocaust. In 2002, the Government of Estonia proclaimed 27 January as a Day of Remembrance for the victims of the Holocaust.

Information was provided by the Estonian Ministry of Education and Research. Estonia is an ITF liaison project country.

FINLAND

Legal basis for Holocaust education

The national curriculum for basic and upper secondary schools implicitly includes teaching about the Holocaust.

The Holocaust in school curricula

The National Board of Education reported that all history textbooks contain a reference to the Holocaust. Some schools offer additional courses and projects on the Holocaust. The subject is taught within the framework of a history course focusing on European history during the 1930s and 1940s, and it is also mentioned during lessons on the establishment of the State of Israel and the political situation in the Middle East. The Holocaust also features in literature, ethics, and religion courses. Among the literature material covered is *The Diary of Anne Frank*. Approximately 2-3 hours are allocated to teaching about the Holocaust. Students learn about the topic first at the age of 14 and then in upper secondary school at the age 16-17.

Defining the Holocaust

The Holocaust is defined as the persecution of the Jewish people during World War II.

Teacher training

The Finnish National Board of Education and the Finnish National Centre for Professional Development in Education organize teacher-training seminars, which incorporate the subject of the Holocaust, in conjunction with teachers associations, universities, and non-governmental organizations.

Practical initiatives

During a visit to the Auschwitz-Birkenau concentration camp, a group of Finnish students attempted to identify a man portrayed in a photo that was taken in Finland in 1911. This photo was presented at a photography exhibition at the Auschwitz-Birkenau concentration camp.

Holocaust memorial day and museum

In 2002, Finland proclaimed 27 January as Victims of Persecution Memorial Day. The Finnish National Board of Education informed the ODIHR that there is no Holocaust museum in Finland.

Information was provided by the Finnish National Board of Education and the Finnish Society for Yad Vashem.

FRANCE

Legal basis for Holocaust education

The topic of the Holocaust is integrated into the history curriculum for elementary, middle, and secondary schools.

The Holocaust in school curricula

The Holocaust is addressed through the history curriculum in elementary schools in the 4th and 5th grades (equivalent to the ages of 9-10), and later in secondary schools at the ages of 14-15 and 16-17. The Holocaust may also be taught in literature and philosophy courses. Holocaust remembrance occurs nationwide and is addressed as a component of civic education within schools. The theme is also often incorporated into graduating exams in middle and secondary schools.

Defining the Holocaust

The Holocaust is defined as the Nazi extermination policy of the Jews and the Roma people.

Teacher training

The Ministry of National Education organizes training programmes. Non-governmental organizations, foundations, and other partners also contribute resources and expertise to these programmes.

Practical initiatives

In 2004, the Ministry of National Education distributed a DVD with a summary of Claude Lanzmann's film "Shoah" to middle and secondary schools. Thousands of students participate annually in a school contest called Resistance and Deportation, and the winners are brought together at a prestigious award ceremony in Paris. The Shoah Memorial in Paris organizes educational workshops, meetings with witnesses to the Holocaust, and guided tours of exhibitions. Co-operation between the Ministry of National Education, local governments, the *Académie de Nice*, and the *Conseil général des Alpes Maritimes* led to organized visits to authentic sites such as the Struthof and Auschwitz-Birkenau concentration camps. The Ministry has also developed partnerships with the *Mémorial de la Shoah*, *Musée*, *Centre de documentation juive contemporaine*, the *Conseil représentatif des Institutions juives*, and the *Fondation pour la mémoire de la Shoah*.

Holocaust memorial day and museum

Remembrance Day falls on 27 January, which signifies Europe's Holocaust Memory and Crimes against Humanity Prevention Day. The Shoah Memorial was opened in Paris in January 2005 with the aim of promoting remembrance and awareness and to bear witness.

Information was provided by the French delegation to the ITF. France is an ITF member country.

GEORGIA

Legal basis for Holocaust education

Standards of instruction on history and civics refer to the Holocaust.

The Holocaust in school curricula

The subject of the Holocaust is included in history, literature, and German-language courses. Students encounter the subject for the first time at the ages of 9-10 in a course on the history of religion and then at the ages of 13-14 in a course on world history. History textbooks for secondary schools allocate approximately two pages for the subject of the Holocaust.

Defining the Holocaust

The Holocaust is defined as “the massive destruction of Jews during the German Nazi regime in 1939-1945”. The Ministry of Education and Science added that other victim groups are briefly mentioned.

Teacher training

In 2002, teachers participated in an educational and methodological seminar called *Tolerance-Lessons of the Holocaust* as part of an international programme organized by the Euro-Asian Jewish Congress.

Holocaust memorial day and museum

At present, there is no distinctive Holocaust museum or Holocaust memorial day in Georgia.

Information was provided by the Ministry of Education and Science of Georgia and the Religious Congregation of Jews of Georgia.

GERMANY

Legal basis for Holocaust education

Holocaust education is mandatory in all 16 federal states, although the curricula and teaching methodologies differ within each state. The Standing Conference of the Ministers of Education and Cultural Affairs has repeatedly stressed the importance of teaching about the Holocaust.

The Holocaust in school curricula

The Holocaust forms a major component of the module German and European History in the 20th Century. Cumulatively, 16-20 lessons are scheduled for the period of National Socialism at both lower and upper school levels. The Holocaust is also discussed during civics and German literature and religion or ethics classes. Overall, a multidisciplinary and long-term educational approach is taken in educational projects.

Defining the Holocaust

No official definition exists, as there is no consensus about the use of the term Holocaust. The term, in use since 1980, frequently refers to the National Socialists' murder of the European Jews. Still others assert that the term Holocaust should be used to indicate all mass crimes committed by the National Socialists on the basis of their racist ideology.

Teacher training

Courses on the Holocaust are offered to young teachers as part of post-university training and often include study trips to historical sites.

Practical initiatives

A diverse range of activities take place in Germany, varying from interactive educational projects and visits to authentic sites to long-term educational projects (presented at www.holocaust-education.de) and projects using interactive materials (CD-ROMS).

Holocaust memorial day and museum

27 January represents the national memorial day for the victims of National Socialist crimes. It is marked by special parliamentary sessions and commemorative projects developed by young people. Victims are also often commemorated on 9 November (anniversary of the *Reichskristallnacht* of 1938). Almost 100 memorial museums for victims of the National Socialist regime exist in Germany, and these are often connected to authentic sites. Museums of contemporary history also show temporary exhibits about the Holocaust. Furthermore, in May 2005, the Memorial for the Murdered Jews of Europe opened in Berlin.

Information was provided by the German delegation to the ITF. Germany is an ITF member country. For more information, please see the country overview on Germany in Part B.

GREECE

Legal basis for Holocaust education

There are no specific directives pertaining to Holocaust education in Greece.

The Holocaust in school curricula

The Holocaust is a mandatory subject taught in the history curriculum under the topic of World War II. It is also presented in the areas of literature, sociology, and political science. Students encounter the topic for the first time at the ages of 11-12 and subsequently at the ages of 14-15 and 17-18. School textbooks provide photographs, maps, and references to the concentration camps of Buchenwald, Dachau, Mauthausen, and Auschwitz-Birkenau. Some textbooks include excerpts from *The Diary of Anne Frank* and *The Third Reich and the Jews*, by L. Poliakof and Z. Woulf, as well as excerpts from the testimonies of Jewish Greek Holocaust survivors.

Defining the Holocaust

According to the Ministry of Education and Religious Affairs, the Holocaust is defined as “the systematic and planned genocide of Jews, mainly in Europe, by the National Socialist regime of Germany during World War II”.

Teacher training

The first teacher-training seminar was conducted by the Jewish Museum of Greece in October 2004 and resulted in the distribution of Holocaust-related teaching materials.

Practical initiatives

One particular school textbook involves a project on the history of Thessaloniki, where students are encouraged to discover, through maps, photographs, and field trips, a life of the once-prosperous Jewish community. The aim of the project is to help students realize the loss caused by the extermination of a minority group.

Holocaust memorial day and museum

27 January is designated as Holocaust Remembrance Day. Among the main organizers of the commemorative Holocaust events is the Central Jewish Board of Greece. The topic of the Holocaust is covered by the Jewish Museum of Greece in Athens and the Jewish Museum of Thessaloniki, which holds educational visits for students.

Information was provided by the Greek delegation to the ITF, the Service of Diplomatic and Historical Archives of the Hellenic Ministry of Foreign Affairs, the Ministry of National Education and Religious Affairs, the Greek Pedagogical Institute, and the Jewish Museum of Greece in Athens. Greece is an ITF liaison project country.

THE HOLY SEE

As the central government of the Catholic Church, the Holy See provides a general framework for dealing with Holocaust issues. Local churches deal independently with education and its formulation in accordance with provided guidelines. Given the high moral authority of the Holy See conferred by the Pope, statements made by the Holy See have widespread repercussions.

In 1974, the Holy See established the Commission for Religious Relations with the Jews. The Commission's work focuses on fostering dialogue with the Jewish people, repudiation of anti-Semitism, and the promotion of the objective presentation of the Jews in preaching and catechesis in the Roman Catholic Church. A component of Holocaust education is remembrance of the Holocaust.

The Commission has issued a document entitled "We remember: A reflection on the Shoah". In a letter presenting the document, Pope John Paul II referred to the Holocaust as "an indelible stain on history" and as "a horrible genocide".

The Vatican organized a concert in commemoration of the victims of the Holocaust on 7 April 1994. There, Pope John Paul II asserted that it was not enough to merely remember such an event, due to "new manifestations of anti-Semitism, xenophobia, and racial hatred, which were the seeds of those unspeakable crimes then." He also stressed that humanity could not permit "all that to happen again".

The Commission stated that the above-described ideas should penetrate the life of the Roman Catholic Church and become its constant objective.

Information was provided by the Commission for Religious Relations with the Jews via the Permanent Mission of the Holy See to the OSCE.

HUNGARY

Legal basis for Holocaust education

According to the Ministry of Education, the topic of the Holocaust is included as a compulsory topic in the national curriculum.

The Holocaust in school curricula

The Ministry of Education reported that the topic of the Holocaust is included in the history curriculum and partially in courses on literature, social sciences, art, and ethics. Some schools offer optional faculties where the topic is elaborated in greater detail. Students initially learn about the Holocaust at the age of 14 and then in subsequent years through secondary-school curricula. Hungarian non-governmental institutions also undertake informal education projects.

Defining the Holocaust

The variety of accessible textbooks indicates a lack of a commonly agreed definition of the Holocaust. The Ministry of Education, however, emphasizes that the concept indicates one of the most horrible crimes ever committed.

Teacher training

The Ministry of Education and the Hannah Arendt Association offer in-service teaching seminars and educational workshops. According to state authorities, approximately 150 teachers take advantage of the training opportunities annually.

Practical initiatives

Non-governmental organizations and individual teachers undertake a number of practical initiatives. For example, the Lauder Javne Jewish Community School runs a project that enables its students to take an active role in making documentaries and doing video interviews with Holocaust eyewitnesses. Students' work is often published in a literary yearbook and is often further disseminated for educational purposes. Another example of a student project is the bilingual publication *Éva Weinmann's Diary of 1941-1945*, written by a teenage girl during the Holocaust. This publication is available on the Internet and in print. Students are also actively involved in the preparation of events for Hungary's Holocaust Memorial Day.

Holocaust memorial day and museum

The Holocaust Memorial Centre was inaugurated on 16 April 2004. The state also designated 16 April, which signifies the date of the establishment of the first Hungarian ghetto, as the official Holocaust Memorial Day.

Information was provided by the Ministry of Education of the Republic of Hungary, the Holocaust Memorial Centre in Budapest, the Hannah Arendt Association, the Haver Foundation, the Holocaust Studies Programme at the Eötvös Loránd University in Budapest, and the Lauder Javne Jewish Community School in Budapest. Hungary is an ITF member country.

ICELAND

There is no Jewish community in Iceland that could be described as survivors of the Holocaust. The only connection to the Holocaust is the experience of a single Icelandic person, a survivor of the Sachsenhausen concentration camp, and knowledge of another Icelander killed in the same camp. In light of these circumstances, the state has not organized events connected to Holocaust commemoration such as a Holocaust memorial day or a Holocaust museum.

Since Icelandic uses old Icelandic words to translate foreign words, the term Holocaust is rendered as *helför*. The origin of the word can be dated as far back as 1589. The term was first associated with the persecution of Jews after the translator of an American mini-series, "The Holocaust", used it in the early 1980s.

The Holocaust is integrated into teaching about World War II at the secondary-school level, at the approximate ages of 16-20. Notably, the first book that mentioned the persecution and killing of Jews was published in 1942, during World War II. Currently, four history textbooks are in use, each of them containing 1-3 pages of description on the Holocaust. The textbooks describe the Holocaust as the National Socialist policy of extermination of the European Jewry. Reference is made to concentration camps as the "final solution", with details on the methods of mass murder. Two textbooks also refer to other victim groups of the Holocaust such as Roma and Sinti, political prisoners, homosexuals, and disabled people.

Some of the books about the Holocaust translated into Icelandic include, but are not limited to, *The Diary of Anne Frank*, *Eichmann – the Man and his Crime*, *Max und Helen*, *The Pianist*, *Edith Stein*, and *Hana's Suitcase: A True Story*.

Information was provided by the Faculty of Law and Social Sciences at the University of Akureyri, Iceland.

IRELAND

Legal basis for Holocaust education

The subject of the Holocaust is an implicit component of the history syllabus for junior students (ages 12-15). The effects of National Socialism and World War II are the subject of public examination at the age of 15. Senior students may elect two out of six options within the history syllabus; courses of particular relevance are Anti-Semitism in France and Russia, covering the period 1871-1920, and Anti-Semitism and the Holocaust, covering the period 1920 to 1945.

The Holocaust in school curricula

The Holocaust is taught primarily under the history syllabus, but it also features commonly in civics, social studies, political education, or in English. Within the English syllabus, works such as *The Diary of Anne Frank* are popular options among teachers and students. Students encounter the topic of the Holocaust at both elementary- and secondary-school levels, and for the first time at the age of 12. According to the Department of Justice, Equality and Law Reform, no specific numbers of hours are allocated to teaching about the Holocaust in any of the syllabi. School textbooks focus primarily on anti-Semitism and concentration camps. Approximately one page in each is dedicated to the Holocaust.

Defining the Holocaust

According to the Department of Justice, Equality and Law Reform, the Holocaust is defined “in terms of anti-Semitism”. No linkage is made to other victim groups.

Teacher training

The Department of Justice, Equality and Law Reform reported that pedagogical and didactic training for teachers vary in different universities. The Department of Education and Science does not provide direct teacher training on the subject of the Holocaust.

Holocaust memorial day and museum

Holocaust Memorial Day has been commemorated since 2003. The Holocaust Memorial Day Committee, in association with the Department of Justice, Equality and Law Reform, Dublin City Council, the Dublin Maccabi Charitable Trust, and the Jewish Representative Council of Ireland, organizes a commemoration event. State authorities did not identify a specific Holocaust museum, although the Holocaust is featured in part at the Jewish Museum in Dublin.

Information was provided by the Department of Justice, Equality and Law Reform of Ireland.

ITALY

Legal basis for Holocaust education

Holocaust education is addressed under Law No. 211 on establishing Holocaust Remembrance Day (adopted 20 July 2000). The Law particularly emphasizes the role of the formal school system in Holocaust education. The document also mentions Italian responsibility in passing the racial laws that led to the persecution of the Jewish people.

The Holocaust in school curricula

The Holocaust forms part of the history curriculum on World War II, although it is not a mandatory subject. Nevertheless, a high percentage of schools have included the topic in their curricula, in large part inspired by competitions organized by the Ministry of Education and Research and the Union of Italian Jewish Communities. History textbooks usually devote a maximum of three pages to the Holocaust. Students first encounter the topic at the age of 9-10 and then at least twice more during their history education in primary and secondary school. The Holocaust is taught in both literature and religious studies. The estimated number of hours allocated to teaching about the Holocaust throughout various initiatives is 8-10 hours per year.

Defining the Holocaust

Law No. 211 refers to the term *Shoah* and defines it as the annihilation of the Jewish people.

Teacher training

Teacher-training courses are organized mostly by non-governmental organizations, private institutions (e.g., the National Institute for Resistance and Liberation), and some Italian administrative regions. In 2005, a seminar on teaching about the Holocaust in a multicultural society was held in Montecatini, with 60 teachers in attendance.

Practical initiatives

The Children of the Holocaust Association, in co-operation with the PROEDI publishing house, created a documentary on Italian Holocaust survivors. This documentary went on to become part of the Holocaust Educational Kit for schools.

Holocaust memorial day and museum

Holocaust Remembrance Day is commemorated on 27 January, at the national and regional levels and in schools. At present, the Holocaust features in Jewish museums. However, the parliament has enacted a law pertaining to the building of a separate Holocaust Museum at Ferrara, and the Rome Municipality plans to build a Holocaust Museum in Rome. A local community initiative to build a Holocaust memorial at an underground railway station in Milan, from where Italian Jews were transported to Auschwitz, has been developed by the group Binario 21. The group has also developed a website with general information on the Holocaust (www.binario21.org).

Information was provided by the Italian delegation to the ITF. Italy is an ITF member country.

KAZAKHSTAN

Legal basis for Holocaust education

Holocaust education is integrated into the national curriculum through subjects such as world history, social sciences, and jurisprudence.

The Holocaust in school curricula

The Holocaust forms part of the framework on world history and is dealt with specifically in chapters on World War II, Russian and Kazakh literature, and in other social-sciences disciplines. The Ministry of Education and Science estimated the number of hours allocated to Holocaust education through various courses at approximately 12-20 hours.

Defining the Holocaust

State authorities refer to the Holocaust as “the historical events of the unprecedented annihilation of the nation” and define it specifically as the “genocide committed by the Nazis against Jews during the period of World War II”. Other victims are also named, including Ukrainians, Russians and non-Jewish Poles. According to state authorities, 19 million civilians or prisoners of war were killed in concentration camps in Sobibor, Majdanek, Dachau, and Buchenwald.

Teacher training

National and regional institutions conduct a maximum of 18 teacher-training courses annually dedicated to the history of World War II. Since 2003, Kazakh teachers have participated in a training seminar on methodology called *Tolerance-Lessons of the Holocaust*, which is organized by the Euro-Asian Jewish Congress, the Mitsva Association of Jewish Organizations of Kazakhstan, and the Ukrainian Center for Holocaust Studies.

Holocaust memorial day and museum

The state has designated 31 May as the date for the commemoration of the victims of political repression. The Kazakh Declaration of the Principles of Tolerance was adopted on 16 November 1995. This day is designated for the promotion of the values of tolerance through a variety of school activities.

Information was provided by the Ministry of Education and Science of the Republic of Kazakhstan.

KYRGYZSTAN

Legal basis for Holocaust education

There are no official state directives that provide a legal basis for Holocaust education. However, the President of the Kyrgyz Republic, in his humanitarian national policy, called *Kyrgyzstan – Our Common Home*, encouraged governmental and non-governmental bodies to use materials for teaching about the history of the Holocaust. Subsequently, the Ministry of Education signed the Menora Agreement of 16 February 2004 with the Euro-Asian Jewish Congress and the Society of Jewish Culture in Kyrgyzstan. This agreement promotes joint activities in the field of teaching about the Holocaust in the framework of the international project *Tolerance-Lessons of the Holocaust*.

The Holocaust in school curricula

The Ministry of Education reported that the topic of the Holocaust is not a mandatory subject, although interest in the topic has increased significantly since the implementation of the international project *Tolerance-Lessons of the Holocaust*. According to state authorities, the Holocaust is taught within the framework of a modern-history course. Holocaust teaching materials are also used in courses on human rights and on the individual and society. Students encounter the subject of the Holocaust twice between the ages of 15 and 17.

Defining the Holocaust

According to state authorities, the Holocaust is defined as “the massive extermination of European Jews that took place in Nazi-occupied Europe during World War II”.

Teacher training

In 2004, teacher-training courses were organized by the Euro-Asian Jewish Congress in the framework of the project *Tolerance-Lessons of the Holocaust*. Seminar participants were given materials that would allow them to start teaching about the Holocaust in the 2004-2005 school year.

Holocaust memorial day and museum

State authorities reported that there is neither a Holocaust memorial day nor a Holocaust museum in Kyrgyzstan. Holocaust commemoration is conducted by Jewish communities on the Israeli Day of Remembrance or with events organized by major international agencies such as the Jewish Agency for Israel, the Jewish Distribution Committee, and the Euro-Jewish Congress.

Information was provided by the Ministry of Education of the Kyrgyz Republic and the European Council of Jewish Communities.

LATVIA

Legal basis for Holocaust education

Latvia's compulsory curricula make the Holocaust a part of the basic education standard in history. Order No. 98/56, of 12 August 1998, forms the legal basis for this.

The Holocaust in school curricula

The Holocaust is taught primarily within the framework of history, but is also integrated through its ethical aspects in social-sciences courses. In Grade 9 (age 14), pupils receive approximately 4-5 lessons allocated to the basic facts of the Holocaust. In Grade 12 (age 17-18), pupils receive approximately three lessons that approach the Holocaust topic in a more scientific and theoretical way. Teaching materials, including textbooks, cover Jewish history and the Holocaust in Latvia, as well as the topic of the Holocaust in the context of general European history. Finally, references to the Holocaust are sometimes made in the study of literature.

Defining the Holocaust

The Holocaust is considered a unique manifestation of genocide due to the fact that it was universal and absolute in scope and the fact that it comprises an unprecedented event in human history. The Holocaust involved the methodical and systematic extermination of the Jewish nation everywhere that Nazi armies were present. In Latvia, the Holocaust is defined as the extermination of six million Jews during the years of Nazi power (1933-1945) in Europe, due to the implementation of the Nazi race theory.

Teacher training

Regular in-service training courses on the Holocaust are organized for history teachers across Latvia. History teachers also receive initial training in this area at the University of Latvia. Teacher-training courses have also taken place in Israel and at the US Holocaust Memorial Museum in Washington. A series of workshops on this topic have also taken place in Latvia.

Practical initiatives

Practical initiatives include workshops and visits to memorial sites and traveling exhibitions.

Holocaust memorial day and museum

4 July signifies a national Holocaust memorial day as designated by the Latvian parliament. The Museum of Jews in Latvia (opened in July 2004), the Museum of the Occupation of Latvia: 1940-1991, the Museum of Latvian History, and the War Museum all present exhibits on the Holocaust. Moreover, there are many local and municipal museums outside of the capital, as well as traveling exhibitions that are open to viewing throughout the country.

Information provided by the Latvian delegation to the ITF. Latvia is an ITF member country.

LIECHTENSTEIN

Legal basis for Holocaust education

The national school curriculum provides for a mandatory focus on National Socialism and the development of anti-Semitism within Holocaust-related studies. This requirement applies particularly in upper secondary education.

The Holocaust in school curricula

According to the Department of School Affairs, the Holocaust forms a compulsory element of the national school curriculum in lower and upper secondary education. Students learn about the Holocaust from 15 to 17 years of age. At the upper secondary level, history students focus on the subject of National Socialism and World War II and on the question of how anti-Semitism developed into the Holocaust. History textbooks dedicate between 8 and 12 pages to the topic "From Anti-Semitism to the Holocaust". Emphasis is given not only to the Holocaust but also to anti-Semitism, racism, and right-wing radicalism, as broader phenomena. The Holocaust is also dealt with in literature, philosophy, ethics, and religion courses. Although no fixed number of hours is allocated to teaching about the Holocaust, the Department of School Affairs reported that teachers usually devote several hours to the subject.

Defining the Holocaust

The Department of School Affairs reported that it is generally understood as the "extermination of Jews in Europe by the National Socialist regime". The national school curriculum provides no uniform definition of the Holocaust. It is the teacher who provides a specific definition of the topic in accordance with his or her knowledge and competence acquired during professional training.

Teacher training

In general, teachers receive their professional training in Switzerland and Austria. In-service teacher-training courses offered in the Principality of Liechtenstein provide participants with a choice of possible topics, including courses on anti-Semitism and how it led to the Holocaust.

Holocaust memorial day and museum

In 2003, the Principality of Liechtenstein declared 27 January as Holocaust Remembrance Day for the Prevention of Crimes against Humanity. The state has not established a distinct Holocaust museum, though, according to the Department of School Affairs, various expositions on the subject were held in the country.

Information was provided by the Department of School Affairs of the Principality of Liechtenstein.

LITHUANIA

Legal basis for Holocaust education

In 2003, the Ministry of Education and Science approved the Programme of Holocaust Education Activities. The programme aims to promote tolerance and respect for universal human values and mutual understanding, in addition to the formation of historical memory and the development of civil society. The Holocaust has been established as a mandatory topic taught in history courses on World War II.

The Holocaust in school curricula

The Ministry of Education and Science prescribes that teaching about the Holocaust occur three times in the framework of the history course. Students encounter the subject at the ages of 12, 16, and 18. The topic is included in national graduation examinations. The number of hours allocated to teaching about the Holocaust is not specified, although estimates provide that approximately 10 lessons are dedicated to the subject. The Holocaust is also discussed in literature, ethics, and religion classes.

Defining the Holocaust

As provided by the Lithuanian delegation to the ITF, the Holocaust is defined as “the genocide of the Jews”.

Teacher training

Since 1995, the Vilnius Pedagogical University has organized three teacher-training seminars annually for groups consisting of approximately 30 teachers. The International Commission for the Evaluation of the Crimes of the Nazi and the Soviet Occupation Regimes in Lithuania (hereinafter referred to as the International Commission) established a network of Tolerance Education Centres in secondary schools, which offer teacher training for those involved with the work of the Centres. The methodological seminars are run by the House of Memory.

Practical Initiatives

The Lithuanian delegation reported that approximately 30 per cent of Lithuanian schools take part in additional projects related to Holocaust education. Students collect information on the Holocaust in their local areas and attend or maintain Jewish cemeteries or memorial sites. In addition, the Centre for Research on the Genocide and Resistance of the Inhabitants of Lithuania prepared a CD called “The Holocaust in Lithuania”.

Holocaust memorial day and museum

The state declared 23 September as the National Memorial Day for the Genocide of the Lithuanian Jews. The date commemorates the 1943 murder of the remaining prisoners of the Vilnius ghetto. The International Commission and the Tolerance Education Centres organize the Memorial Day and encourage schools, communities, and Holocaust survivors to participate in commemoration events. Local commemoration initiatives involving the participation of regional communities and schoolchildren are organized by governmental and non-governmental organizations.

Information was provided by the Lithuanian delegation to the ITF. Lithuania is an ITF member country.

LUXEMBOURG

The Holocaust in school curricula

According to the Luxembourg delegation to the ITF, all secondary schools and some elementary schools incorporate Holocaust education into history classes on World War II and sometimes into language and religion courses. The Holocaust is a compulsory topic under the official state curricula and is addressed at students aged 12 and 15-19. On average, two to six hours of teaching are devoted to teaching about the Holocaust.

Teacher training

The Ministry of Education offers various courses on human rights, some of which focus exclusively on the Holocaust.

Practical initiatives

A multidisciplinary project called *Contre l'Oubli – Against Forgetting*, which is being carried out by a secondary school, focuses on an information and consciousness-raising campaign. An awareness-raising campaign within the project involved a traveling exhibit on the Natzweiler-Struthof concentration camp in Alsace, roundtable talks, and a pedagogical brochure. In addition, a 12-minute documentary was produced and can be used as pedagogical material.

Holocaust memorial day and museum

The state has designated 10 October, the anniversary of the referendum of 1941, as the *Journée de la Commémoration nationale*. According to the Luxembourg delegation, the state has not established a distinct Holocaust museum, though a number of museums and memorials do feature the Holocaust.

Information was provided by the Luxembourg delegation to the ITF. Luxembourg is an ITF member country.

MALTA

The Holocaust is taught at the secondary-school level in the context of history classes on World War II. Students encounter the subject once, at the age of 15.

The Holocaust is defined as “the policy of enhancing the Aryan race through the systematic extermination of the Jews and other minorities, e.g. Gypsies and the handicapped”. In total, 10-14 hours are allocated to teaching about World War II. Teachers enjoy autonomy in dealing with taught subjects, and therefore there are no fixed hours allocated to teaching about the Holocaust.

Information was provided by the Ministry of Education, Youth and Employment of the Republic of Malta.

MOLDOVA

Legal basis for Holocaust education

There are no official directives concerning teaching about the Holocaust within Moldova's education policy. Teaching about the Holocaust varies according to school and individual teachers.

The Holocaust in school curricula

The Holocaust is studied mainly within the framework of history courses. Additional references to the topic may be made in classes on humanitarian law and civic education, as well as in a class called *The Law and Us*. Pupils learn about the Holocaust from grades 9 through 12, and between one and three hours are allocated to this end. The massacre of Jews in Transnistria is also covered in the context of Holocaust education.

Defining the Holocaust

The Holocaust is defined as "the genocide that took place during the Second World War against the Jews but the meaning of the definition is wider when we talk about the consequences of the Second World War".

Teacher training

In April 2004, the Euro-Asian Jewish Congress trained Moldovan teachers on the topic of the Holocaust. The Ministry of Education has signed an agreement with the Euro-Asian Jewish Congress and the Association of Jews from Moldova for further follow-up training for school inspectors from different regions of Moldova. The Ministry adds that, "only those teachers who were trained teach about the Holocaust".

Practical initiatives

In 2003, a brochure entitled "Holocaust" was published in both Russian and Romanian by a Moldovan publishing house.

Holocaust memorial day and museum

The Ministry of Education reported that, while there is a Holocaust memorial day, it is celebrated mainly by NGOs. On one such day, a memorial was opened in Balti, and extra-curricular activities were organized in Edinet. There is no Holocaust museum in Moldova, but periodic exhibitions are organized by the History Museum in Moldova.

Information was provided by the Ministry of Education and Science of the Republic of Moldova.

MONACO

Legal basis for Holocaust education

Teaching about the Holocaust is integrated into the history curriculum for middle and secondary schools.

The Holocaust in school curricula

The Holocaust is addressed in the history curriculum on World War II and French literature. It can also be taught in the framework of English courses. Students encounter the topic at least twice, at the ages of 14-15. The Holocaust is taught for 1-2 hours. Approximately 2-3 pages of a history textbook are dedicated to the Holocaust.

Defining the Holocaust

The Holocaust is defined as the Nazi extermination policy of the Jews and the Roma.

Holocaust memorial day and museum

At present, there is no distinctive Holocaust memorial day or Holocaust museum in Monaco.

Information was provided by the Ministry of State, Department of Internal Affairs, Directorate of National Education, Youth and Sports of the Principality of Monaco.

THE NETHERLANDS

Legal basis for Holocaust education

The Dutch education system does not operate vis-à-vis a fixed curriculum but rather through the formulation of *kerndoelen*, or main objectives. The Ministry for Health, Welfare and Sports is currently engaged in negotiations with professional development institutes for teachers to secure Holocaust education as part of the curriculum.

The Holocaust in school curricula

The Holocaust is addressed primarily through history curricula, in the context of World War II, and also in literature and religious studies. At the primary-school level, lessons address the rise to power of the National Socialists in Germany and the occupation of the Netherlands from 1940 to 1945. In secondary schools, the Holocaust is addressed in relation to the history of the Third Reich and the racist ideology of National Socialism or in relation to the history of the occupation. In the latter case, attention is given to the registration, isolation, deportation, and murder of Jews in the Dutch context and specifically to Dutch collaboration with, resistance to, or accommodation of, the National Socialist regime. The Holocaust is also addressed through projects that deal with prejudice, discrimination, racism, and the promotion of tolerance and acceptance within pluralistic societies. At the secondary level, schools spend approximately 6-20 history lessons on the 1933-1945 period.

Defining the Holocaust

The term is primarily referred to as “the persecution, deportation and mass murder of the Jews of Europe by the Nazis”. Other definitions refer to *all* victims of Nazi ideology, including Roma and Sinti, homosexuals, Jehovah’s Witnesses, and victims of so-called euthanasia.

Teacher training

The history faculties of various universities provide courses on the history of the Holocaust. In September 2003, however, a specialized institute for academic research and teaching – the Centre for Holocaust and Genocide Studies (CHGS) – was established. Teacher training on World War II and the Holocaust occurs primarily through the publication of new teaching materials organized by publishing NGOs. The Association of Dutch History Teachers and history-textbook publishers organize annual conferences that provide a teaching workshop on the Holocaust or World War II. In autumn 2005, the CHGS and the Anne Frank House will jointly organize four one-day seminars for teachers at four historical sites/museums in different regions of the Netherlands.

Holocaust memorial day and museum

While there is no national Holocaust memorial day, the commemoration of the Holocaust is tied into the national remembrance of all the Dutch victims of the war (4 May). Other commemorations include 9 November, *Kristallnacht* (Monument to the Jewish Resistance in Amsterdam) and ceremonies in Westerbork, a reading of names of all the victims of the Holocaust in 2005. There is no Holocaust museum in the Netherlands, but there are several sites and museums that are devoted to the commemoration and education of the persecution of the Jews in the Netherlands and other aspects of the occupation. The Anne Frank House in Amsterdam should also be mentioned here.

Information was provided by the Dutch delegation to the ITF. The Netherlands is an ITF member country.

NORWAY

Legal basis for Holocaust education

The Ministry of Education and Research is responsible for a nationwide curriculum. Teaching on the Holocaust is mandatory, and its basis can be found in the national curriculum for the 10 years of compulsory schooling in Norway, as well as in the National Plan of Action to Combat Racism and Discrimination.

The Holocaust in school curricula

The Holocaust is a mandatory component of Norway's curriculum. Norwegian schools are required to use a multidisciplinary approach to teaching about the Holocaust. The topic is addressed through history lessons, social sciences, and through lessons on Christian Knowledge and Religious and Ethical Education. About 20 per cent of teaching time should be spent on group projects, and about 20 per cent of all pupils visit authentic sites. Pupils learn about Judaism and the Jewish people in the 6th grade and about anti-Semitism in the 6th, 7th, and 9th grades. The particular issue of National Socialism and persecution under the rule of National Socialists is addressed in the 9th grade.

Defining the Holocaust

The term refers to the "extermination of the Jews by the Nazi regime during the Second World War".

Teacher training

There has been no particular teacher training on this subject so far. However, a new course focusing on the didactics of the Holocaust is being developed for teachers at Vestfold University College. The Centre for Studies of the Holocaust and Religious Minorities in Norway is also preparing a teacher-training course for 2005. The Norwegian Ministry of Education has provided co-funding.

Practical initiatives

The Minister of Education awards a special annual Benjamin Prize to the school that has distinguished itself in working against racism and discrimination. The award is named after a 15-year-old boy who was the victim of a racially motivated murder by a group of neo-Nazis. The Norwegian Red Cross also produces an educational programme on the Holocaust.

Holocaust memorial day and museum

As of 2003, 27 January has been designated as Norway's Holocaust memorial day. The University of Oslo has collaborated with the state to establish a Holocaust museum, known as the Centre for Studies of the Holocaust and Religious Minorities in Norway. A Holocaust memorial monument has also been established within Oslo. In addition, a Jewish museum is located in Trondheim, as well as a centre in Kristiansand and another memorial in Falstad.

Information was provided by the Norwegian delegation to the ITF. Norway is an ITF member country.

POLAND

Legal basis for Holocaust education

Teaching about the Holocaust is explicitly incorporated into the national school curriculum through the Regulation of the Minister of National Education and Sport of 2003.

The Holocaust in school curricula

The National In-Service Teacher-Training Centre explained that the Holocaust is not taught as a separate subject, although it is incorporated into the history, Polish-literature, and civic-education curricula of lower and upper secondary schools. It can also be elaborated in ethics and theology classes, as well as through interdisciplinary activities. Students first learn about the subject at the age of 13-14 and again at 17-18. State legislation has not prescribed a fixed number of hours dedicated to teaching about the Holocaust; however, the Polish delegation to the ITF estimated that approximately 12 hours in total are allocated to teaching about the Holocaust. Teachers have the freedom to choose how much time they would like to devote to the issue.

Defining the Holocaust

The National In-Service Teacher-Training Centre reports that there is no commonly agreed definition of the Holocaust in school textbooks. However, the most popular definition explains the Holocaust as the planned and institutionally organized extermination of approximately six million European Jews by the German Nazis during World War II.

Teacher training

Teacher-training courses are provided by the National In-Service Teacher-Training Centre, regional teacher-training centres, the Jewish Historical Institute, the Institute of National Remembrance, universities, the Memorial Museum Auschwitz-Birkenau, and other memorial sites, as well as by non-governmental organizations.

Practical initiatives

Informal Holocaust education is provided primarily by non-governmental organizations. In order to provide an example, the Forum for Dialogue Among Nations, a Polish non-governmental organization, runs youth meetings for Jewish and non-Jewish Poles that focus on co-operative learning techniques that aim to reduce prejudice between Jewish and non-Jewish students. The Polish-Israeli Forum of Dialogue is a one-week exchange project for university students that is held in Poland and Israel. The participants take part in the March of the Living and discussions on the Holocaust that aim to overcome stereotypes and misconceptions.

Holocaust memorial day and museum

The state instituted 19 April, the date of the beginning of the Warsaw Ghetto Uprising, as the Day of Remembrance for the Victims of the Holocaust and Prevention of Crimes against Humanity. The subject of the Holocaust is the primary issue for seven state or regional museums, memorial sites, and former concentration camps on the territory of Poland.

Information was provided by the Polish delegation to the ITF, the National In-Service Teacher-Training Centre, the Forum for Dialogue Among Nations, and the Polish-Israeli Forum of Dialogue. Poland is an ITF member country. For more information, please see the country overview on Poland in Part B.

PORTUGAL

State authorities reported that the Holocaust is taught in elementary and secondary schools in the context of history courses on World War II. Students first encounter the topic at the ages of 13-14. The subject is studied more intensively at the secondary-school level at the ages of 16-17. The recommended activities for secondary-school students include the work with different media and discussions on the Holocaust. Students also carry out research about the Holocaust, collect data by using maps and photographs, and register this data onto a CD.

The Ministry of Education advised that it is involved in the implementation of various initiatives in relation to the Holocaust, including publications, projects, and annual quizzes. In 1994-1995, the Ministry undertook regional initiatives, in co-operation with Lisbon's Jewish community and the European Jewish Congress, to allow students who participated in a national quiz on the Holocaust to meet with Holocaust survivors.

Information was provided by the Ministry of Education of the Republic of Portugal.

ROMANIA

Legal basis for Holocaust education

Several governmental directives regulate Holocaust education in Romania, including Order No. 3001/01.04.1999, which requires that 2-4 hours be dedicated to Holocaust education in syllabi and textbooks at the lower and higher secondary levels.

The Holocaust in school curricula

Holocaust education is a compulsory topic for pupils between 7th and 10th grades, and it is also addressed in 11th grade. The topic is addressed in the context of history classes, and, besides general history textbooks, there are also a few publications (approved by the Ministry of Education) that deal exclusively with the Holocaust. The Ministry also intends to publish new resource materials that would integrate *Romanian* history on the Holocaust into wider European Holocaust history. This provides an opportunity to define the Holocaust in reference to other victim groups such as the Roma. In addition to the compulsory courses, an optional course on the History of the Jews is also provided. The Holocaust is taught in approximately 25 per cent of high schools (figure from 2004-2005).

Defining the Holocaust

The Holocaust is defined as “the state-aided and systematic persecution and annihilation of the European Jews by Nazi Germany and its collaborators during the 1933-1945 period”. This definition is rooted in the Report of the International Commission on the Holocaust in Romania.

Teacher training

In-service training centres on the topic of Holocaust education have been established for history teachers at several universities in Romania. Training includes pedagogical and didactic elements.

Practical initiatives

On Holocaust Commemoration Day, students visit the Bucharest Synagogue and other monuments within the country. Occasional visits are also made to authentic sites in other countries.

Holocaust memorial day and museum

9 October has been designated as Holocaust Memorial Day in Romania. Though there is no Holocaust museum, the Bucharest Synagogue and several monuments in other cities are dedicated to the Holocaust.

Information was provided by the Romanian Ministry of Education. Romania is an ITF member country.

THE RUSSIAN FEDERATION

Legal basis for Holocaust education

State standards for middle schools on general history explicitly include the term Holocaust.

The Holocaust in school curricula

The subject is introduced to students at the age of 15 in the context of history and literature courses. In 2002, the Ministry of Education published a list of textbooks recommended for teaching about the Holocaust. Seven out of the 30 history textbooks in use refer to the term Holocaust. The term is perhaps only precisely explained in a small minority of textbooks. On average, one page is allocated to the subject of the Holocaust. According to the information provided, history teachers allocate 30 minutes to the topic.

Defining the Holocaust

The term is defined as the extermination of six million Jews by the Nazis and their allies. Other victims of the Holocaust such as Soviet prisoners, Slavic people, and Roma and Sinti are also mentioned.

Teacher training

Teacher training is not provided by the state, although a number of seminars are provided by the Russian Research and Educational Holocaust Center. On the basis of an agreement with the Moscow Institute of Higher Qualification, graduates obtain a certificate of higher qualification. In 2001-2002, the Swedish Embassy in the Russian Federation initiated a Holocaust-education programme called *Living History*. A number of seminars were organized in Russian towns, and teaching materials were translated into Russian and made available to the public.

Practical initiatives

The Russian Research and Educational Holocaust Center organizes summer youth expeditions to authentic Holocaust sites in order to commemorate the victims. Here, students inscribe memorial words on monuments. Other activities include international academic conferences and symposia, educational seminars from Brest to Vladivostok and from Archangelsk to Kaliningrad, international courses for teachers, competitions for research on the Holocaust, and international conferences for schoolchildren.

Holocaust memorial day and museum

The state has not officially designated a Holocaust memorial day. In 2005, representatives of the government participated in commemoration events on 27 January that were organized by the Russian Research and Educational Holocaust Center. The Poklonaya Gora Memorial Synagogue in Moscow houses an exhibition on the Holocaust.

Information was provided by the Russian Research and Educational Holocaust Center, the Anti-Defamation League (Moscow branch), and the Moscow Bureau for Human Rights.

SAN MARINO

The ODIHR was informed that the Holocaust is not presented as a separate theme in school curricula. Instead, it is presented in the framework of a variety of subjects. The State Secretary reported that the school curriculum presents the Holocaust in a satisfactory way.

Information was provided by the State Secretary for Education, University, Culture, Communications and Research.

SERBIA AND MONTENEGRO

Legal basis for Holocaust education

The national school curricula incorporate teaching about the Holocaust in both the Republic of Serbia and the Republic of Montenegro.

The Holocaust in school curricula

In both republics, the Holocaust is taught primarily through history courses. The Serbian school curriculum incorporates Holocaust-related topics into other study areas such as literature, sociology, and theology. Students first encounter the subject at age 14 and then again at age 16 and/or 18. State authorities reported that a total of 7.5 hours are allocated to teaching about the Holocaust in Serbia, and three hours in Montenegro.

Defining the Holocaust

The Ministry of Education and Sport of the Republic of Serbia explained that the Holocaust is defined as “Hitler’s anti-Jewish policy aimed at ‘solving the Jewish question’”. Serbian history textbooks do not use the term Holocaust but genocide instead. However, sociology textbooks explain the term Holocaust as “extermination, most likely by fire”. Montenegrin textbooks explain the Holocaust “as the suffering of the Jews during World War II”.

Teacher training

According to the information provided, there are no specific teacher-training courses aimed at teaching about the Holocaust in the Republic of Serbia or in the Republic of Montenegro.

Practical Initiatives

The Jewish Historical Museum in Belgrade co-operates with certain local authorities in organizing events commemorating the Holocaust.

Holocaust memorial day and museum

The Jewish Historical Museum of Belgrade presents the history and culture of the Jews of former Yugoslavia, with special attention given to the Holocaust. It also occasionally organizes seminars for schools. The Museum of Genocide Victims in Kragujevac in the Republic of Serbia deals with World War II crimes committed against Serbs, Jews, and Roma people. 22 April, the date of the uprising by the prisoners in the Jasenovac concentration camp, is commemorated in the Republic of Serbia as the Day of Remembrance of Genocide Victims. The Ministry of Education and Science of the Republic of Montenegro informed the ODIHR that no separate Holocaust memorial day exists.

Information was provided by the Ministry of Education and Sport of the Republic of Serbia, the Ministry of Education and Science of the Republic of Montenegro, the Jewish Historical Museum in Belgrade, the Fund for Genocide Research, and the Jasenovac Committee of the Holy Synod of Bishops of the Serbian Orthodox Church.

SLOVAKIA

Legal basis for Holocaust education

The Ministry of Education reported that the Holocaust forms part of the school curriculum.

The Holocaust in school curricula

The topic is taught in elementary and secondary schools in the framework of courses on national and world history, as well as in Slovak literature and a course on the science of society. In secondary schools, the Holocaust can be discussed as an optional subject. Students first encounter the subject of the Holocaust at the age of 10. The Ministry of Education reported that 3-10 hours of teaching are allotted to the Holocaust. In general, textbooks dedicate 2-10 pages to the history of Judaism and the persecution of the Jewish people during World War II. In addition, approximately 20 per cent of students visit authentic sites.

Defining the Holocaust

According to state authorities, the Holocaust is defined as “the systematic attempt at the extermination of Jews, persecution and mass murder of the Jewish population in concentration camps”.

Teacher training

The Ministry of Education reported that pedagogical centres organize 10 teacher-training courses on an annual basis. One of the topics included in the seminars is the Holocaust.

Holocaust memorial day and museum

The state designated 9 September, the date of the introduction of the Jewish Code of 1941, as the Day of Victims of the Holocaust and Racial Violence. The Museum of Jewish Culture in Bratislava includes an exhibition devoted to the Holocaust.

Information was provided by the Ministry of Education of the Slovak Republic. Slovakia is an ITF liaison project country.

SLOVENIA

Legal basis for Holocaust education

According to the National Education Institute, reference to the Holocaust is included in the school history syllabi.

The Holocaust in school curricula

The Holocaust is taught within the framework of the history syllabus and also mentioned in literature courses. Students encounter the subject of the Holocaust at the ages of 14-15, then again in some secondary schools at the ages of 18-19. As the syllabi are of an open character, teachers are free to choose the extent to which they teach about the Holocaust. According to the National Education Institute, approximately 1-2 hours are allocated to teaching about the suffering of civilians during World War II. On average, one page of a textbook is devoted to the issue of the Holocaust.

Defining the Holocaust

The Holocaust is defined as “the Nazi final solution to the Jewish question”, which led to the establishment of concentration camps with the purpose of exterminating the “enemies of the Aryan race”, mainly the Jews. Other victims of persecutions – political prisoners and Roma – are also mentioned.

Teacher training

State authorities reported that teacher-training courses do not specifically address Holocaust education.

Practical initiatives

A group of researchers financed by the American Joint Jewish Distribution Committee and Claims Conference conducted a project called Jews and Anti-Semitism in Slovenia: Holocaust and Eradication of Memory. The project aims to change the status quo of Holocaust education in Slovenia. A comprehensive Holocaust-education plan and awareness-raising material will be submitted to the Slovenian Ministry of Education and Sport.

Holocaust memorial day and museum

According to the public authorities, the state has designated 9 May as Holocaust Memorial Day. It was stressed, however, that commemorations are held to remember all the victims of fascism and National Socialism. State authorities reported that there is no Holocaust museum due to the presence of only a small Jewish population in the northern region of Slovenia during World War II.

Information provided by the National Education Institute of the Republic of Slovenia, the Regional Museum and Synagogue in Maribor, and the Institute for Ethnic Studies.

SPAIN

The Holocaust in school curricula

School curricula are determined in part by the Spanish Ministry of Education and in part by each of the autonomous communities (regional governments). Teaching about the Holocaust is not defined as an obligatory subject to be elaborated in school curricula. Some students hear about the topic at the age of 15 in the framework of a class on World War II. In total, approximately one paragraph of school textbooks is allocated to the Holocaust. There are no distinctive textbooks that present the subject in depth.

Defining the Holocaust

There is no agreed definition of the Holocaust. Holocaust commemoration events, held in Spain for the first time on 27 January 2005, started discussions on the subject.

Teacher training

The ODIHR was informed that there is a lack of teacher-training programmes in the field of Holocaust education.

Practical initiatives

Individual teachers and activists, at their own initiative, occasionally conduct extra-curricular seminars on the Holocaust. The Federation of Jewish Communities of Spain, in conjunction with the Ministry of Justice, plans to develop a curriculum on Holocaust education. Some schools are visited by concentration-camp survivors and members of the Amical de Mauthausen association.

Holocaust memorial day and museum

In 2005, the first Spanish national commemoration of 27 January was held in the Spanish Chamber of Deputies. The parliament of the Autonomous Community of Madrid held an event commemorating the Holocaust in January for the sixth consecutive year. Holocaust victims were also commemorated by the Catalan parliament in 2005. The state has not established a national Holocaust museum. Holocaust exhibitions are occasionally held by various organizations and institutions.

Information was provided by Mr. José Antonio de Miguel (Ministry of Justice), the Federation of the Jewish Communities of Spain, B'nai B'rith Barcelona, and the Jewish School in Madrid. For more information, please see the country overview on Spain in Part B.

SWEDEN

Legal basis for Holocaust education

The Swedish educational system is under the auspices of local authorities. The National Agency for Education has prescribed an explicit reference to the Holocaust within the history curriculum.

The Holocaust in school curricula

Students encounter the subject of the Holocaust at the ages of 11-12 and 16. In general, at least three hours are devoted to the subject. Students typically learn about the Holocaust in the context of history lessons on World War II, though the topic is also presented in religious- and social-studies work. School textbooks on the Holocaust are only one of the available methodologies used in teaching about the subject. The number of pages dedicated to the Holocaust varies between two and seven and depends on the history textbook in use. The Swedish delegation to the ITF pointed out that the exact number of pages allocated to the issue is irrelevant due to Sweden's decentralized educational system, which provides for Holocaust teaching within project frameworks. Other teaching aids include meetings with Holocaust eyewitnesses, films, and visits to memorials and authentic sites. The delegation estimated that at least 10 per cent of Swedish students visit memorials and authentic sites.

Defining the Holocaust

Sweden uses the term *Förintelsen*, which refers to "the Nazi genocide of Jews and certain other ethnic groups during the Second World War in 1939-1945 or the Hitler era, 1933-1945, when the Holocaust was 'prepared' through the euthanasia programmes".

Teacher training

The Living History Forum, a government agency, and the Swedish Committee Against Anti-Semitism, a non-governmental organization, offer seminars specifically on the Holocaust, including on subject theory and practical didactics and how to teach about the Holocaust. Some seminars are open to the public and enjoy high attendance. The courses have been organized in close co-operation with the Swedish Teachers Union, the University of Uppsala, and the University of Gothenburg. The Swedish delegation noted that teachers who participate in the seminars claim that they are interested in, and committed to, the subject.

Holocaust memorial day and museum

27 January has been designated as Holocaust Remembrance Day. The Living History Forum is responsible for co-ordinating commemorative ceremonies and assisting with local initiatives. The Living History Forum is a national institution established for the purpose of promoting democracy, tolerance, and human rights, with the Holocaust as a starting point. The Forum aims its educational and information programme at the broader public, with a special focus on children and youth.

Information was provided by the Swedish delegation to the ITF. Sweden is an ITF member country.

SWITZERLAND

Legal basis for Holocaust education

Responsibility for education policy does not lie at the federal level, but rather with the different cantons. While schools are required to teach about the Holocaust, there are no centrally designed curricula or teacher-education programmes.

The Holocaust in school curricula

Holocaust education is addressed through the history curricula in the context of World War II and through the subject tolerance and human rights, both of which are mandatory subjects for all pupils. At the elementary- and high-school level, the curriculum provides for a linkage of the topic to modern-day xenophobia and racism by examining pupils' attitudes and values and promoting active solidarity and tolerance. Notably, Holocaust education has been part of the curriculum for many years. Regardless of cantonal differences and teaching levels, a re-evaluation of the curriculum took place in the late 1990s as a result of the discussion on the role of Switzerland during World War II.

Teacher training

Ongoing and continuing professional training is offered to teachers, in close co-operation with the non-governmental organization Swiss Society of Teachers in History. Topics include "preparing Holocaust Remembrance Day" and how to deal with the rise of national populism and extreme-right ideas in a school environment. Teaching materials are available in German and French.

Practical initiatives

Guided tours to Auschwitz are organized for students and teachers, and various traveling exhibitions on the Holocaust have also been organized. In addition, projects funded by the governmental fund Against Racism, for Human Rights include an exhibition on Anne Frank, conferences on anti-Semitism, and exchanges of Jewish and Swiss students.

Holocaust memorial day and museum

In 2004, 27 January was designated as Holocaust Memorial Day. There is no Holocaust museum, although there is a Jewish Museum of Switzerland. Some exhibitions on the Holocaust have been set up in national museums throughout Switzerland.

Information was provided by the Swiss delegation to the ITF. Switzerland is an ITF member country.

TAJIKISTAN

The Ministry of Education reported that the state has not implemented separate directives regarding teaching about the Holocaust. The subject is mentioned within the school curriculum on the history of World War II. School textbooks use a Tajik word, *qatli om*, which corresponds to the term Holocaust and means “destruction of weights”. The Ministry informed the ODIHR that there is neither a Holocaust museum nor a national Holocaust memorial day in Tajikistan.

Information was provided by the Ministry of Education of the Republic of Tajikistan.

THE FORMER YUGOSLAV REPUBLIC OF MACEDONIA

Legal basis for Holocaust education

The Bureau for Development of Education reported that the subject of the Holocaust is a part of the curriculum for elementary and secondary schools.

The Holocaust in school curricula

Teaching about the Holocaust is integrated into the framework of the history of World War II, and the topic is also mentioned within the civil-culture and sociology curricula.

Teacher training

The state does not provide separate teacher-training courses in the field of Holocaust education. The Bureau for Development of Education stated that teachers are sufficiently trained to teach about the Holocaust.

Practical initiatives

The 11 March 1943 Foundation, whose name refers to the deportation of the Jewish population to the Treblinka concentration camp, sponsors a writing competition for the best story on the Holocaust in one of the daily newspapers and organizes a literary competition for secondary-school students every five years. Awards for the winners are presented at the commemoration of the 11 March events. Members of the Jewish Community have also undertaken an initiative to conduct a 45-minute class on the Holocaust in a school that expressed interest in the subject.

Holocaust memorial day and museum

The state has designated a separate Holocaust memorial day, 12 March. The Jewish community informed the ODIHR about state support and good media coverage of the Yom HaShoah (Holocaust Remembrance Day according to the Hebrew calendar). The Jewish community of the Former Yugoslav Republic of Macedonia is championing the construction of a Holocaust Memorial Centre on the basis of the state Law on Denationalization passed in 2000. The Jewish Community of the Former Yugoslav Republic of Macedonia reported that there have been legal obstacles in the process of denationalization of Jewish property.

Information was provided by the Bureau for Development of Education and the Jewish Community of the Former Yugoslav Republic of Macedonia

TURKEY

The Ministry of Education reported that students encounter the subject of the Holocaust at the upper level of elementary school. Civics and human-rights textbooks provide reference to the Holocaust as follows: “before and during World War II, under the reign of Mussolini in Italy and also under the reign of Hitler in Germany, especially Jewish people were tortured. During the war in Germany, more than six million Jewish people were killed in gas chambers.”

The Jewish community of Turkey provided information on its activities in the field of Holocaust education, such as publishing relevant books, organizing exhibitions of photos from concentration camps, and inviting Holocaust survivors for the commemoration of Holocaust Remembrance Day.

The Jewish Museum of Turkey was established by the Quincentennial Foundation in 2001 in order to collect, preserve, and exhibit the history of interaction between Turks and Jews. The Jewish community reported that there was no distinctive section on the Holocaust with the exception of a special display of the rescue efforts undertaken by the Turkish diplomats to save Turkish Jews in Nazi-occupied Europe.

Information was provided by the Ministry of National Education of the Republic of Turkey and the Jewish community of Turkey.

TURKMENISTAN

The ODIHR did not receive any information relating to Holocaust education in Turkmenistan from the state authorities.

The European Council of Jewish Communities reported that existing state legislation and procedures do not allow for the formation of religious NGOs unless the relevant group can provide the signatures of at least 50,000 members.

There is only an informal Holocaust commemoration in Turkmenistan, which is held by the Jewish community in Ashgabad.

Information was provided by the European Council of Jewish Communities.

UKRAINE

Legal basis for Holocaust education

The Holocaust is incorporated into the secondary-school curriculum in the context of the subject “The World and Ukrainian History”. The Tkuma Central Ukrainian Holocaust Foundation reported that the curriculum also provides for the Holocaust topic to be included in graduation exam questions.

The Holocaust in school curricula

The subject is presented in the last grade of secondary school within the framework of a history course, and it is also referred to in social-studies and ethics courses. No fixed number of hours is allocated to Holocaust education, and the extent of study on this topic varies significantly among schools. Textbooks also allocate varying degrees of coverage to the topic of the Holocaust. The Ministry of Education and Science recommends to schools those texts that feature a separate chapter or a more-in-depth presentation of the Holocaust. Some teachers also use self-developed materials.

Defining the Holocaust

Textbook definitions of the Holocaust vary according to the author. In general, the Holocaust is referred to as the Nazi plan for the physical annihilation of the Jews in the occupied European countries during World War II. The general terms genocide and violence are often used in place of the term Holocaust.

Teacher training

Dozens of teacher-training courses are organized on an annual basis by the Tkuma Foundation, the Ukrainian Center for Holocaust Studies, the Centre of Jewish Education in Ukraine, and other non-governmental research and educational institutions.

Practical initiatives

The Anne Frank House Museum in Amsterdam has supported a Holocaust and Tolerance Education project implemented by the Ukrainian Center for the last three years. The programme includes exhibitions, peer training, and teacher seminars. The Tkuma Foundation, the Ukrainian Center for Holocaust Studies, and other non-governmental organizations also undertake a variety of practical initiatives, including workshops, competitions, and lectures.

Holocaust memorial day and museum

The state has not designated a national Holocaust memorial day. Memorial ceremonies to commemorate the victims of Babi Yar are organized on 29-30 September by NGOs and local Jewish communities with the participation of governmental institutions. The Tkuma Foundation marked and commemorated 27 January (the day of the Auschwitz liberation) as Holocaust Memorial Day for the first time in 2005. A small Holocaust museum room in Kharkiv was established upon a local initiative. In addition, the Tkuma Foundation reported that it is currently working to establish a national Holocaust museum in Dnipropetrovsk in the next three years.

Information was provided by the Ministry of Education and Science of Ukraine (reply accepted by Minister Stanislav Nikolaenko), the Tkuma Central Ukrainian Holocaust Foundation, the Ukrainian Centre for Holocaust Studies, and the Association of Jewish Communities and Organizations in Ukraine.

UNITED KINGDOM

Legal basis for Holocaust education

The Holocaust is a statutory subject in the English³⁷ national curriculum, but not in Wales, Scotland, or Northern Ireland.

The Holocaust in school curricula

The Holocaust is addressed as part of the history subject in 9th grade (13-14 years old) as a component of the topic A World Study after 1900. Aspects of the Holocaust may also be addressed in religious education, English literature, science, citizenship, and art. Some students explore the *Kindertransport* in 6th grade (age 10-11) as part of Britain and the Second World War. Many schools choose to teach about the life of Anne Frank. The Holocaust is also part of public examinations. While the Holocaust is not currently statutory in Wales, Scotland, or Northern Ireland, a number of schools teach about it and have also hosted the traveling exhibit *Anne Frank: a History for Today*, provided by the Anne Frank House, Amsterdam.

Defining the Holocaust

There is no set definition for the Holocaust within the UK. For the creation of the Holocaust Memorial Day Trust, the Home Office created a definition for the Holocaust that refers to the “persecution and mass murder of Jewish people by the Nazis and their accomplices” in addition to the persecution and murder of other groups of people, including Roma, Sinti, black people, the mentally and physically disabled, homosexuals, and many of the Slavic peoples. In schools, the term Holocaust is, at times, used specifically in reference to genocide against the Jews, and at other times to describe the persecution of all the racial and ideological groups, with particular reference usually made to the Jewish victims.

Practical initiatives

The Holocaust Educational Trust takes groups of teachers and students on two-day visits to Auschwitz-Birkenau. Over the last six years, 3,200 people have participated in these trips. Many schools visit the Anne Frank House in Amsterdam, as well as local exhibitions such as the Beth Shalom, the Jewish Museum, and the Imperial War Museum.

Holocaust memorial day and museum

Holocaust Memorial Day is held on 27 January, with the first event held in 2001. The day is marked by a national event that is attended by government figures, Holocaust survivors, and others. Regional and community groups are also encouraged to hold local events for the public, and the Home Office provides funding as well as a Local Activities Pack to assist with such events. The Department of Education and Skills produces materials for Holocaust Memorial Day. A Holocaust memorial was instituted in Hyde Park in 1983. In June 2000, HM the Queen opened a permanent Holocaust exhibition at the Imperial War Museum. Some 25,000 British school students visit the exhibition every year and participate in sessions with trained Holocaust educators.

Information was provided by the UK delegation to the ITF. The United Kingdom is an ITF member country.

³⁷ The UK is divided into four national education departments: England, Scotland, Wales, and Northern Ireland. Only England has a prescribed national curriculum, and so this summary refers primarily to the English curriculum.

UNITED STATES OF AMERICA

Legal basis for Holocaust education

Responsibility for education policy lies with each of the 50 individual states. The states have developed varying legal approaches to Holocaust education, from specific mandates requiring teaching about the Holocaust to commissions and councils supporting Holocaust education.

The Holocaust in school curricula

The Holocaust is explicitly or implicitly named in social-studies standards created by the individual states. The majority of schools address the subject. The Holocaust is primarily taught as part of courses on US history, world history, and in other social-studies classes. Some schools offer a separate elective course. It is estimated that between one and two weeks of class time are allocated to teaching about the Holocaust. Students are introduced to the history of the Holocaust both in middle and high school and for the first time at the ages 11 to 12.

Defining the Holocaust

Standard textbooks contain 3-5 pages of information on the rise of the National Socialism, World War II, and the persecution and murder of the Jews. Educational materials often contain maps of concentration camps. Literature used includes independent publications such as *The Diary of Anne Frank*, *Night*, *Survival in Auschwitz*. The United States Holocaust Memorial Museum (USHMM) defines the Holocaust as follows: “the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims – six million were murdered; Gypsies, the handicapped and Poles were also targeted for destruction or decimation for racial, ethnic, or national reasons. Millions more, including homosexuals, Jehovah’s Witnesses, Soviet prisoners of war and political dissidents, also suffered grievous oppression and death under Nazi tyranny.”

Teacher training

Holocaust museums, resource centers, NGOs, state commissions, and councils provide the in-service training for teachers at the local, state, and national levels.

Practical initiatives

US schools, foundations, and museums have developed a large number of initiatives. Among them is Daniel’s Story, the USHMM exhibition designed for children. The story is based on the diary accounts of children who experienced life during the Holocaust. It is based on overhead narration, diary pages, and walk-through environments. Other initiatives include traveling exhibitions such as *Nazi Olympics* and *Life in Shadows: Hidden Children and the Holocaust*. The state curricula of New Jersey and Florida address the issue of anti-Semitism comprehensively.

Holocaust memorial day and museum

The federal government recognizes the 27th of Nissan of the Hebrew calendar as the date of the commemoration of the Holocaust victims. Congress mandated the USHMM as the national museum to provide Holocaust education and to encourage commemoration of Holocaust victims throughout the country.

Information was provided by the US delegation to the ITF. The United States are an ITF member country.

UZBEKISTAN

The Holocaust in school curricula

The topic of the Holocaust is not a mandatory subject. It is integrated into the framework of the history of World War II. In particular, this involves the study of the deportation and extermination of millions of Jews. The Ministry of Foreign Affairs reported that the experiences of other nations and victims of the fascist genocide are also included in teaching about the history of World War II. The Holocaust is also mentioned in literature, religious studies, and ethics.

Defining the Holocaust

The Ministry of Foreign Affairs reported that the Holocaust is most commonly defined as the physical extermination (genocide) of the Jewish people during World War II.

Teacher training

Teacher-training seminars cover the issues of tolerance and causes of ethnic conflicts. No specific Holocaust-related seminars were identified.

Holocaust memorial day and museum

The Ministry of Foreign Affairs assured the ODIHR that the commemoration of the Holocaust victims is conducted in the framework of the International Day of Holocaust Victims, as well as is included in the framework of the National Day of Memory and Honour for the Victims Who Perished for the Independence of the Motherland (9 May).

The European Council of Jewish Communities reported that a Holocaust commemoration is organized by local Jewish groups (primarily) in conjunction with the Israeli Day of Remembrance. Holocaust commemoration is also often held in conjunction with events organized by international Jewish agencies such as the Jewish Distribution Committee, the Euro-Asian Jewish Congress, and the Jewish Agency for Israel.

According to state authorities, there is a museum to commemorate all those who perished during World War II, although a separate memorial for the Holocaust victims has not been established.

Information was provided by the Ministry of Foreign Affairs of the Republic of Uzbekistan and the European Council of Jewish Communities.

Part B

EDUCATION ON THE HOLOCAUST AND ON CONTEMPORARY ANTI-SEMITISM: CHALLENGES AND OPPORTUNITIES FOR ACTION

I. Education on the Holocaust and Contemporary Anti-Semitism: 4 Country Overviews

Granted, what we so poorly and hesitantly call Shoah or the Holocaust had many ingredients. But no one will deny that it would not have taken place if anti-Semitism had not been its driving force.

Keynote Speech by Elie Wiesel at the Second OSCE Conference on Anti-Semitism, Berlin, 28-29 April 2005

Background

The Berlin Declaration of the OSCE conference on 29 April 2004 expressed concern that anti-Semitism, following its most devastating manifestation during the Holocaust, has assumed new forms and expressions, which, along with other forms of intolerance, pose a threat to democracy, the values of civilization, and, therefore, to overall security in the OSCE region and beyond.

To combat this problem, the OSCE participating States committed themselves to a series of endeavours, including measures to “promote, as appropriate, educational programmes for combating anti-Semitism” and to “promote remembrance of and, as appropriate, education about the tragedy of the Holocaust, and the importance of respect for all ethnic and religious groups”.

Referring to this commitment this part of the study addresses the current challenges facing educational confrontations with the Holocaust and with anti-Semitism. It documents both the impressive efforts made to teach about the Holocaust and also those made to face these current challenges in four OSCE countries. These four country overviews illustrate how approaches to Holocaust education and also to combating anti-Semitism are developed under diverse local settings and global challenges.³⁸

Germany is seen as a point of departure because a relatively large number of NGOs and educational institutions there are active in examining the issues of teaching about the Holocaust and combating anti-Semitism. Due to Germany's role in the Holocaust and World War II, a variety of programmes and approaches have been developed there. Poland was chosen because of its unique situation during the Holocaust. Almost 90 per cent of the Jewish population in Poland was murdered, and it was in Poland where the Nazis built most of their death camps. It is also one of the former Central European socialist states that recently became a member of the EU, and it is predominantly Catholic. Denmark is representative of northern European countries, with a Protestant and Scandinavian background, and most of Denmark's Jewish population was rescued during the Holocaust. As a southern European country, and one whose involvement in World War II differed from other Western European states, Spain is also predominantly Catholic and is looking back to an impressive history of interreligious and intercultural understanding and peace.

With highly divergent national histories, these four countries differ not only in their experience of World War II and the Holocaust but also in their approaches to teaching about the Holocaust and to

³⁸ The information in these country overviews was provided by the Task Force on Antisemitism and Education, American Jewish Committee Berlin Office, in co-operation with national experts from the four countries.

confronting contemporary anti-Semitism. The study shows that in each of the four countries educational programmes targeting contemporary problems in a specific manner are currently under development. This study assesses a variety of educational strategies in terms of their potential and limits.

By presenting a number of good-practice projects, this analysis aim to provide insight into an international pool of educational approaches that can contribute effective tools to the OSCE's commitment to combating anti-Semitism throughout the region. The study ends with recommendations that summarize the criteria for strengthening Holocaust education and developing education in combating anti-Semitism throughout the OSCE region.

Germany

Anti-Semitism was already centuries old at the birth of the German state in 1871. Towards the end of the 19th century, when social Darwinism was a popular explanatory model in the natural sciences, racism, rather than religion, increasingly served to form the foundation of anti-Semitism. Between World Wars I and II, anti-Semitism became a key ideology of several mass organizations and parties. When the National Socialists came into power in January 1933, anti-Semitism was made an element of state ideology. Deprived first of their right to vote, Jews were persecuted and eventually their population destroyed. Anti-Jewish decrees were implemented without notable protest. The deportation to, and murder of German Jews at, the extermination, transit, and slave-labour camps in the occupied territories of Eastern Europe were carried out without interference by much of the German population. By the end of World War II, six million European Jews had been murdered primarily by the SS, but also by the Wehrmacht and German police.

When the identification and prosecution of perpetrators began in the post-war era, several interest groups in West Germany protested vehemently against so-called victors' justice and collective guilt. Many Germans perceived mentioning the Holocaust as an act of instrumentalization and expression of foreign censure. German society was at first silent about the war of destruction waged against European Jewry — a defence mechanism against guilt for human-rights abuses. A second defence mechanism was manifest in the relativization of injustices suffered and the equation of German suffering with Jewish suffering. The experience of expulsion and bombing and the fact that there were German refugees were held up to German guilt. These defence mechanisms against memory and guilt led to the denial of the Holocaust in right-wing extremist circles; a moderate form emerged more generally as a kind of relativization of the Holocaust, characterized as "secondary anti-Semitism". This first phase in the denial of guilt continued through the mid-1950s, when the social climate began to change slowly.

In 1958, the Federal Republic of Germany established the Centre for Intelligence on National Socialist Crimes (*Zentrale Stelle der Landesjustizverwaltungen zur Aufklärung von NS-Verbrechen*) in Ludwigsburg to collect evidence for the prosecution of crimes committed. In the mid-1960s, new rules for history coursework in German schools required that the era of National Socialism be handled more thoroughly. As the Frankfurt Auschwitz trial began in 1965, the sites of crimes became sites of memory, and the involvement of West German politicians in National Socialism became a topic of public debate. Chancellor Willy Brandt and his social-liberal coalition introduced a new policy of conciliation with Eastern Europe in 1969. All of these developments prepared the way for a boom in research on local history and a closer look at National Socialism in the 1980s. The debate of historians (*Historikerstreit*) of 1986-87 brought about a controversy in the politics of memory. This debate revealed an increasing desire to draw a final line on the issue of guilt. However, the years from the end of the 1950s to reunification can be characterized as a period of "confrontation with guilt", which involved a larger portion of the population than ever before.

While judicial de-nazification was somewhat more consistent in the German Democratic Republic, the cultural politics of memory in East Germany with regard to the Holocaust, as well as the confrontation with the ideological roots of National Socialism, can be described as insufficient. In the early 1950s, the communist leadership of the Socialist Unity Party (*Sozialistische Einheitspartei Deutschlands*-SED) used anti-Semitic stereotypes in the fight against alleged dissenters and internal party conspiracies.

Following reunification, the way in which the history of National Socialism was handled changed significantly once again in both parts of the German state. Heavily shaped by a narrative of anti-fascism, the culture of memory in the former German Democratic Republic found little resonance in a united

Germany. Instead, a debate emerged over the comparability of National Socialist vs. Socialist dictatorship, which led to a “competition for victimhood”. This new phase is characterized by a discussion on whether the confrontation with guilt can ever end, as well as by the need for family reconciliation.

Status of Holocaust Education in Germany

The diversity of approaches employed to confront the Holocaust in education, as well as the unquestionably impressive scope of their dissemination, must be viewed in light of Germany’s history as a perpetrator.

Initially, German society dealt with its historical legacy hesitantly and evaded confronting the persecution and destruction that led to the Holocaust. School books were eventually revised in the 1960s. In the 1980s, new forms of school-oriented civic education began to proliferate as local and everyday history (*Lokal und Alltagsgeschichte*) focused on the day-to-day experience of National Socialism. It was at this point that project-oriented approaches to teaching history emerged. This included having students search for traces of the past, questioning eyewitnesses and exploring authentic or memorial sites. In the early 1980s, 18,000 schoolchildren participated in the Federal President’s Prize in German History for Schoolchildren (*Schülerwettbewerb deutsche Geschichte um den Preis des Bundespräsidenten*) by conducting their own research on the subject of the Everyday Life under National Socialism (*Alltag im Nationalsozialismus*). Teachers and schoolchildren became active in local history workshops and initiatives to establish memorials and memorial sites. The assumption underlying these kinds of research and project-oriented approaches to learning is that they are the most effective means of shaping individual historical awareness.

Germany is a founding member of the Task Force for International Cooperation on Holocaust Education, Remembrance and Research (ITF). The history of the Holocaust is an obligatory topic starting with the *Sekundarstufe* (9th or 10th year; youth aged 14-16) and at schools for continuing students, *Sekundarstufe II* (11th-13th year; youth aged 16-19). At both levels, 16-20 course hours are to be spent teaching about National Socialism. The amount of time devoted specifically to the Holocaust is decided by teachers themselves. For a long time, school books treated the Holocaust within the larger framework of World War II. Today, the Holocaust receives its own chapter in German school books. Currently, one of the major obstacles to Holocaust education in Germany is the rejection on the part of students of a close look at the Holocaust. This is explained in part by the fact that the Holocaust is linked to feelings of guilt, but also by a growing sense among students that they already know everything about the subject due to its frequent thematization in the media. Other problems include the fact that the Holocaust must also compete with other important issues for public attention and the sense among immigrants to Germany that the history of National Socialism is not a history they share. The Holocaust is taught most often in history and civics courses but also in courses on German literature, religion/theology, or ethics.

Most state curriculum guidelines recommend that students be taken to authentic sites. Materials for the classroom and for students themselves and materials to be used in preparation for a site visit are abundant and easily accessible on websites such as www.holocaust-education.de and www.gedenkstaettenforum.de. The largest memorial sites receive several hundred thousand visitors a year, the majority of whom are schoolchildren. Students are also taken to sites of memory such as the

Wannsee Conference Villa (*Haus der Wannseekonferenz*)³⁹ or the Topography of Terror (*Topographie des Terrors*), where the National Socialists planned their crimes.⁴⁰ Jewish museums also play an important role in Holocaust education. Students learn about Jewish history, culture, and contemporary Judaism at these museums. The large number of visitors to the Jewish Museum in Berlin points to a strong interest in German-Jewish history and Jewish culture — in large part due to the efforts of the museum employees. Since opening in 2001, the Jewish Museum in Berlin has received some 2.25 million visitors, an average of nearly 2,000 per day.

No longer focused solely on confronting Germany's historical legacy, Holocaust education in Germany is increasingly tasked with combating right-wing extremism and racism. Of heated debate among experts, however, is whether or not Holocaust education, which includes visits to memorial sites, effectively results in immunizing youth against such contemporary threats. Consequently, several educational methods have been developed since the early 1990s to fight racism and right-wing extremism. Much of this has been done through special programmes established by the federal government. However, anti-Semitism plays either no role whatsoever or no specific role as a subject in its own right in these methods. In civics education, anti-Semitism has been treated either primarily as a historical phenomenon or neglected as a sub-category of racism in which its specific characteristics are not recognized. Only within the past three years have educational concepts emerged in which anti-Semitism is treated as a subject in and of itself. In 2001, the German federal government initiated a model programme called Youth for Tolerance and Democracy – against Right-Wing Extremism, Xenophobia and Anti-Semitism. This programme uses a preventive educational approach and is being put into test within social work projects with youngsters. Methods and projects explicitly addressing anti-Semitic attitudes and behaviour are stressed in order to find ways to overcome them.

The Task Force on Antisemitism and Education, a nationwide forum of education experts informally associated with the American Jewish Committee in Berlin, has been working on developing educational concepts to combat anti-Semitism over the last three years.⁴¹ Members of this forum have developed valuable approaches to dealing with conspiracy theories and the Middle East conflict, as well as useful educational settings for multicultural groups that are now available to the public.⁴²

Of particular importance for an education to combat anti-Semitism are German-Israeli youth exchange projects organized by several youth associations, which receive solid government support. Also of importance are the efforts of the Action Reconciliation Service for Peace (*Aktion Sühnezeichen Friedensdienste*). Founded in 1958, this association sends youth abroad as peace volunteers to work on social and cultural projects in countries attacked by Germany during World War II. The association provides a forum in which German and Israeli youth, as well as relatives and descendants of other victim groups, can meet and exchange their perspectives.

In recent years, interfaith education and exchange has increasingly become a respected educational method, which is also helpful in combating anti-Semitism. However, this method finds resonance only among a minority of youth who identify themselves as religious.

³⁹ The *Haus der Wannseekonferenz* museum is located at the historical site of the conference where plans for the destruction of European Jewry were decided.

⁴⁰ The grounds of *Topographie des Terrors* are the historical site in Berlin where the central institutions responsible for the repressive and criminal policies of National Socialism were located from 1933 to 1945.

⁴¹ Results of the 2004 European Workshop: Education on Anti-Semitism can be found at <http://www.hagalil.com/or/2004/04/education.htm>.

⁴² See, for example, the foundations for non-racist education, www.dgb-bwt.de.

Several action groups have organized in recent years to focus specifically on anti-Semitism in a multicultural society. One such group, the Turkish Union Berlin-Brandenburg (*Türkische Bund Berlin-Brandenburg*), held a conference on contemporary anti-Semitism in 2004. The Berlin-based Kreuzberg Action Group Against Anti-Semitism (*Kreuzberger Initiative gegen Antisemitismus*) has developed programmes aimed primarily at immigrants.

Jewish Life

There are approximately 100,000 registered members of Jewish communities in Germany. There are an additional 40,000 to 80,000 Jews not registered as members of a community. In recent years, many Jews have come to Germany from countries of the former Soviet Union. Berlin has the largest Jewish community, with more than 11,000 members. Frankfurt/Main and Munich have the second-largest, with nearly 10,000 members each. There are several Jewish organizations shaping contemporary Jewish life in Germany.

Nonetheless, Jewish life in Germany is not seen as self-evident. Individuals of Jewish origin polled in the EUMC study “Perception of Anti-Semitism in the European Union”, while lauding German efforts, nonetheless drew a distinction between the formal tributes made in Germany with reference to the Holocaust in contrast to a lack of acknowledgment for contemporary Jewish life.⁴³ Those interviewed also perceived the following problems in Germany: the desire to draw a final line between the past and present, equating Jews living in Germany with those in Israel, and the “feeling of being deprived emotionally of citizenship”.

At the same time, Germany’s relationship to its Jewish community is of profound importance to the country’s post-war reconciliation and the continuing process of coming to terms with its National Socialist past. There have been substantial efforts to revitalize the German-Jewish relationship so that a renewed Jewish culture may once again become a vibrant part of today’s Germany. The blossoming of Jewish cultural life in Germany is a testament to the success of these efforts. Germany is home to the third-largest number of Jews and the fastest-growing Jewish population in Europe. More than half a century after the National Socialists almost succeeded in erasing all traces of Jewish life from Germany, there is, according to Paul Spiegel, President of the Central Council of Jews in Germany, a small “Jewish renaissance”.

Many forms of Jewish cultural life can be found, especially in Berlin, the nation’s capital. There are several sites throughout Germany devoted to the preservation and promotion of Jewish history and culture. Theatre festivals, readings, concerts, and art – there is no end to the list of cultural arenas where Jewish life is again leaving its mark. With its jagged, striking new wing, the Jewish Museum in Berlin has become one of Germany’s most thought-provoking destinations and Berlin’s architectural highlight. Spanning two millennia of German-Jewish relations, the museum’s exhibitions explore the periodic making and breaking of cultural ties between non-Jews and Jews. Both the building itself and the exhibitions it houses serve as a springboard for reflection on the darkest chapter of German history: the Holocaust.

In 2005, the 19th annual Jewish Culture Days festival will once again be co-ordinated with a series of events organized every year by the city of Berlin that highlight the vibrancy and scope of Jewish

⁴³ EUMC: *Perception of Antisemitism in the European Union. Voices from Members of the European Jewish Communities*, see: http://www.eumc.eu.int/eumc/index.php?fuseaction=content.dsp_cat_content&catid=3fb38ad3e22bb&contentid=4146a7b291fff

influence on culture. Several other cultural events, including the annual Jewish Film Festival, contribute to an increasingly self-evident presence of everyday Jewish life in Germany. Many of these events are organized primarily by Jewish organizations, committed organizations such as the Society for Christian-Jewish Co-operation, or church-related organizations. Establishing the self-evidence of Jewish life is viewed as key to combating anti-Semitism.

Poland

In 1939, Jews, with a population of about 3.5 million, were Poland's second-largest minority, following Ukrainians. One-third of the population in cities such as Warsaw were of Jewish descent; in some of Poland's eastern cities, up to 70 per cent of the population was Jewish. Jews were an integral part of Poland's cultural and political life for centuries. The rich interplay of Jewish and Polish history and culture cannot be overstated.

Because of the Holocaust, nearly three million Polish Jews — over 90 per cent of Poland's Jewish population — were murdered.⁴⁴ The Jews of Poland, which then included parts of what is now western Ukraine, Lithuania, and Belarus, made up the largest national group of Jews murdered in Europe.

The decision made by German occupiers to locate the extermination camps at Auschwitz-Birkenau, Chelmno, Majdanek, Treblinka II, Sobibor, and Belzec on Polish territory has meant that Poland, in the post-war era, is often remembered as the country that housed the Holocaust. To this day, Poland battles with misconceptions, illustrated by references to the extermination camps built and run by the German Nazis as "Polish concentration camps", which indirectly associate Poles as responsible for the Holocaust.

The great majority of Polish society, defined by the National Socialists as "Slavic sub-humans", suffered severely under German occupation. More than three million non-Jewish Poles also died during World War II.

From 1948 to 1989, official Polish history, the design of memorial sites, and classroom instruction gave the Holocaust a limited role. But among the first state initiatives after the end of WW II were the establishment of the Jewish Historical Institute in 1947 and the erection of the Monument of the Ghetto Heroes in Warsaw in 1948. A commemoration monument in Treblinka was built between 1959 and 1964. In 1963, on the occasion of the anniversary of the Warsaw Ghetto Uprising, the Council for the Preservation of the Monuments dedicated to the Fight and Resistance (*Rada Ochrony Pomników Walki i Męczeństwa*) produced a publication on the Warsaw Ghetto Uprising. It should be mentioned here that before 1989 there were no real public discussions in Poland because of the existence of a strict censorship that rendered the lack of free media.

A general change of perspective, with greater focus on the suffering of Polish Jews during the Holocaust, began in the 1980s. In his famous essay "The Poor Poles Look at the Ghetto" (*Biedni Polacy patrzą na Getto*), literary historian and critic Jan Błoński criticized the attitude of many Poles who acknowledge their own suffering yet not that of Jewish Poles.⁴⁵ Conceptualized and realized by a citizens' committee, the Warsaw Ghetto Memory Lane was opened in 1988, as was the memorial at *Umschlagplatz* in Warsaw. In large part due to the initiative of Jewish organizations, new plaques mentioning the Holocaust have been placed at several memorial sites in Poland since 1989. In the early summer of 2004, a memorial was opened in a former *Aktion Reinhard* extermination camp at Belzec with the support of the American Jewish Committee.

A key historical political discussion concerning the memory of the Holocaust took place in 2000 and 2001. Polish Jewish historian Jan T. Gross's investigation of a 1941 pogrom in Jedwabne, a small town

⁴⁴ Alina Cała, Helena Datner Śpiewak, *Dzieje Żydów w Polsce 1944-1968. Teksty Źródłowe*, Warsaw, 1997, pp. 8-9.

⁴⁵ Jan Błoński, "Biedni Polacy patrzą na Getto", first published in 1987 as an article, or Krakow, 1996 (2nd edition).

in eastern Poland, triggered the debate.⁴⁶ Shortly after the retreat of Soviet troops in late June 1941, the town's Jewish residents were murdered by their Polish neighbours. Sixty years after the July 1941 pogrom, President Aleksander Kwaśniewski publicly acknowledged the crime against the Jewish people. He offered an apology in his own name and in the name of those Poles whose conscience was affected by that pogrom.⁴⁷

In recent years, local action groups, NGOs, and individual teachers have worked very hard at confronting history at various sites in Poland. Much of their effort has focused on understanding Jewish and Polish history as a common history prior to the Holocaust.

Status of Holocaust Education in Poland

Developments since 1989 have been clearly very positive. Several new organizations engaged in Holocaust education have been established. Poland is a member of the ITF and holds the presidency of the ITF in 2005. In January 2000, Poland, along with 45 other countries, signed the Stockholm Declaration, which commits members to develop and support Holocaust education.

The Education Center of the Auschwitz-Birkenau Memorial and Museum in Oswiecim conducts studies and publishes books and brochures on the Holocaust and Jewish history. Polish organizations are engaged in an international exchange of practices through both the ITF and a Polish-German exchange on memorials. In 2000, Robert Szuchta, a high-school teacher, and Piotr Trojański, a lecturer at the Pedagogical University in Krakow, published the first Polish education guide for teaching about the Holocaust.⁴⁸

The Polish Ministry for Education and Sport prescribes Holocaust education in both the history and Polish-language curricula for junior high school and high school. To this end, the Ministry suggests using the aforementioned curriculum by Szuchta and Trojański, as well as their textbook, both of which the Ministry helped finance. The Ministry has commissioned a curricula update, which is currently under way.

Some students and teachers organized the first Day of Remembrance of the Holocaust and for the Prevention of Crimes against Humanity for 19 April 2005. As part of the Council of Europe's initiative on "Teaching remembrance – Education for the prevention of crimes against humanity", this day commemorated the start of the Warsaw Ghetto Uprising. Several NGOs contributed to this event.

The association of Jewish child Holocaust survivors, Children of the Holocaust (*Dzieci Holocaustu*),⁴⁹ organized together with the Section for Citizen and European Education (*Pracownia Edukacji Obywatelskiej i Europejskiej*) of the National In-Service Teacher-Training Centre (*Centralny Ośrodek Doskonalenia Nauczycieli*),⁵⁰ a competition in Warsaw called Memory for the Future (*Pamięć dla Przyszłości*), which began in 2004. To enter the competition, students and teachers have to write a script for a film that uses eyewitness accounts gleaned from discussions with survivors.

⁴⁶ Jan T. Gross, *Sąsiedzi*, Sejny, 2000.

⁴⁷ Alvin H. Rosenfeld, "Facing Jedwabne", *The American Jewish Committee*, <http://www.ajc.org/InTheMedia/Publications.asp?did=505>.

⁴⁸ Robert Szuchta and Piotr Trojański: *Holocaust. Program nauczania o historii i zagładzie Żydów na lekcjach przedmiotów humanistycznych w szkołach ponadpodstawowych*, Warsaw 2000 (2nd edition, expanded 2001) Ibid., *Holokaust. Zrozumieć dlaczego. Książka pomocnicza do nauki historii w szkołach ponadpodstawowych*, Warsaw 2003.

⁴⁹ www.dzieciholocaustu.org.pl.

⁵⁰ izawit@codn.edu.pl.

The National In-Service Teacher-Training Centre provides training for Polish and Israeli teachers, produces relevant publications, and has organized a network of trainers and teachers to support the work of educators. Since 1989, the Polish Government has been involved in the organization of March of the Living and has been responsible for the preparation of the Polish participants who attend this march.

The Jewish Historical Institute is an organization active in the field of Holocaust education. In co-operation with the London Jewish Cultural Centre, it has organized several conferences for teachers. In total, approximately 300 teachers from all over Poland have taken part in the conferences. The main themes have included: teaching about Polish-Jewish relations and about the Holocaust.

The Jewish Historical Institute's educational activities began in 1992, when week-long summer courses were launched for high-school teachers, teaching methodologists, and lecturers from teacher-training colleges. Nowadays, "the main educational aims of the Institute are to discuss all aspects of the Holocaust, to debunk myths and stereotypes, to show the common historical heritage of Jews and Poles, to analyse the genesis and manifestations of anti-Semitism as a problem in Poland today, and also to suggest methods for teaching in this field".⁵¹

The Jewish Historical Institute also houses a small Jewish museum and was very involved in the establishment of a museum of the history of Polish Jews. This is now being planned to be built within the next 3-4 years on the site of the former Warsaw Ghetto. The museum is to be funded by the Polish Government, the Warsaw Municipality, and by donations from several Jewish foundations.

The Education Center of the Majdanek Memorial worked together with the Lublin-based organization *Brama Grodzka – Teatr NN* (*Grodzka Gate – Theatre NN*) and students from Lublin to hold an exhibition in 2003 called *Primer Exhibition: Children in the Majdanek Camp*. Relics of everyday life in the camp, such as drawings, photographs, and writings left by the camp's murdered Jewish, Polish, and Belarusian children, communicate their camp lives to contemporary Polish schoolchildren.

International youth conferences have also been conducted by organizations such as the Jewish Centre in Auschwitz or the Forum for Dialogue Among Nations (*Forum Dialogu Między Narodami*) as part of the March of the Living for Israeli, American, Polish, Polish-Jewish and other teenagers. The March of the Living is an international educational programme that brings Jewish teens from all over the world to Poland on Yom HaShoah to march from Auschwitz to Birkenau.

Some schools, such as school no. 81 in Warsaw, undertake extra-curricular activities and discussions on contemporary anti-Semitism.⁵² It seems worthwhile to extend this approach to education on Sinti and Roma, the question of Polish-Ukrainian relations (as seen in the Lublin organization the Grodzka Gate – Theatre NN), and discrimination against gays and lesbians. It should also be considered whether the Institute for National Memory (*Instytut Pamięci Narodowej, IPN*), Białystok's branch in-service teacher seminar in the Jedwabne area on issues of Polish perpetrators, could be implemented elsewhere in Poland. The goal of this project is to link specifically Polish and specifically Jewish perspectives to confront non-Jewish Poles with their perpetrator history without denying their own historical experience of victimization.

⁵¹ Jewish Historical Institute: <http://www.jewishinstitute.org.pl>.

⁵² Several examples are given in Jolanta Ambrosewicz-Jacobs and Leszek Hońdo (eds): *Why Should We Teach About the Holocaust?*, Krakow 2003.

The subject of relations between non-Jewish Poles and Jewish Poles has been the focus of a few Polish Christian foundations, e.g., the Christian Culture Foundation (*Znak*) and periodicals, such as the monthly *Więź*. The foundations are involved in the promotion of Polish-Christian-Jewish relations through their publications and support and develop educational activities for schoolchildren regarding the memory of the Holocaust.

Jewish Life

Although still a far cry from what Jewish life in Poland was like before the Holocaust, Jewish life has been developing in terms of culture as much as religion. The act of 6 January 2005 on national and ethnic minorities and on regional languages provides the legal basis for the preservation and development of Jewish culture and identity in Poland.

According to the President of the Union of Jewish Communities of Poland, Piotr Kadlčik approximately 23,000-25,000 Jews are currently living in Poland, primarily in Warsaw, Lodz, Krakow, and Wroclaw. The Ministry of Interior and Administration, Department of Religions and National and Ethnic Minorities stated that, according to a census held in 2002, 1,055 people identified themselves as Jewish in terms of their nationality. Since 1989, the Jewish community in Poland has experienced some degree of revitalization thanks to support from several American Jewish organizations, most notably the Lauder Foundation. Numerous Jewish organizations are currently active, such as the Jewish Educational Center in Warsaw, the Moses Schorr Center, the Shalom American-Polish-Israeli Foundation for Promoting Polish Jewish Culture, the Union of Jewish Students, the Association of the Children of the Holocaust, the Socio-Cultural Association of Jews in Poland, the Association of Jewish War Veterans, the Society of Polish-Israeli Friendship, the Judaica Foundation Center for Jewish Culture in Krakow, and the Polish American Association in Krakow.

Courses on Judaism, as well as Hebrew and Yiddish courses, are being taught in Poland. There is also a Jewish school in Poland: the Lauder Morasha Primary and Middle School in Warsaw. The primary school was established in 1994, and the middle school in 2000. The Jewish Historical Institute in Warsaw was founded in 1947 and is active in the field of research, but it also publishes its *JHI Bulletin* and offers a range of languages courses and lectures on Jewish culture. Monthly or weekly Jewish magazines such as *Midrash Jewish Monthly* (*Midrasz-Pismo żydowskie*) and the bilingual (Polish and Yiddish) *Jewish Word* (*Słowo Żydowskie-Dos Yiddishe Vort*) are being published. The monthly *Little Star* (*Shtetndlikh*), addressed to Jewish children and youth, has been published in Warsaw for many years. The Jewish Community of Warsaw publishes its *Bulletin*, and, in the domain of Jewish studies in Poland, there is the quarterly *Studia Judaica*, published by the Jagiellonian University in Krakow.

Jewish religious life has also seen a growing pluralism. In 2004, the CHAI Foundation started functioning, a religious movement of the *Chabad – Lubavich Hassidim*. The foundation runs the Warsaw Torah Center. In addition, the Progressive Community *Beit Warszawa*, an alternative to Orthodox Judaism, has been active for several years.

Krakow holds a regular Jewish Culture Festival, arranged on the initiative of non-Jewish Poles, while Warsaw hosts a Jewish Book Fair.

Denmark declared neutrality at the start of World War II in 1939. German troops marched in and occupied Denmark on 9 April 1940. No match for the German troops, Denmark exercised no military resistance, yet remained officially neutral and sovereign. Denmark's parliament and government remained in office; the King did not abdicate. The Danish Government cultivated a policy of co-operation with its German occupiers and generally fulfilled German requests. However, a few issues were considered non-negotiable, including the implementation of anti-Jewish laws.⁵⁴ From Hitler's point of view, Denmark's status as a "democratic enclave" within the National Socialist empire was temporary.⁵⁵

Until spring 1943, Denmark had been the only German-occupied country showing no notable resistance. However, this changed in summer 1943, as strikes and civil unrest grew, straining relations with Germany. Giving the Danes an ultimatum, Germany demanded that martial law be imposed and the death penalty introduced. Both the King and the government refused. In September 1943, the German envoy, Werner Best, proposed that the campaign (*Aktion*) be conducted against the Danish Jews. Unlike similar actions in other countries, the plan did not call for a centralized process of deporting Jews. Jews were instead to be taken from their homes individually. Consequently, the majority of Jews living in Denmark were warned ahead of time and could either flee or hide. More than 7,000 people — 90 per cent of the Jews living in Denmark at the time — successfully fled via fishing boats to Sweden.⁵⁶ This was made possible because the deportation plans were sabotaged at every level. Even some of the German occupiers aided in sabotaging deportation efforts by leaking information ahead of time and keeping patrol fleets in port. Punishment for aiding Jews under Danish law — which continued to remain under Danish control — was relatively moderate.⁵⁷

Since the 1970s, assessments of the German occupation period have become the topic of intense social debate. From 1945 through the 1960s, the history of co-operation and resistance was limited almost exclusively to a history of resistance. Well into the 1960s, members of the resistance movement dominated the shape of commemorative events such as 4 May, Liberation Day. Since then, however, the state has assumed responsibility for the content and contours of such events.⁵⁸ Chosen as a topic for the first time in 1993, the rescue of Danish Jews was the focus of an official event in which the Jewish community participated.⁵⁹ Since the 1970s, historians have criticized the dominance of the theme of resistance in the politics of Danish memory.⁶⁰ Subjecting the narrative of resistance to critical analysis, historians found that, despite the mission to rescue Jews, anti-Semitism was present in

⁵³ The information in this country report on Denmark was provided by the Task Force on Antisemitism and Education, American Jewish Committee Berlin Office. Danish experts in this field (Otto Ruehl, Martin Mennecke, Silvia Goldbaum Tarabini, Cecilie Banke and Torben Jørgensen, all: Danish Institute for International Studies, Department for Holocaust and Genocide Studies, Copenhagen) were interviewed February 24th – 28th 2005 by Thorsten Wagner.

⁵⁴ Leni Yahil, *The Rescue of Danish Jewry: Test of a Democracy*, Philadelphia, 1969, p.49.

⁵⁵ Henning Poulsen, "Besættelsespolitiken", in (2002), *Gads Leksikon om dansk besættelsestid 1940-45* (Kirchhoff et. al), Copenhagen, 2002, p. 47ff.

⁵⁶ It should be noted that the price for passage was very high in the first few days of the rescue mission. Fishermen charged between 150 and 1,500 USD per person. The amount later fell to about 100 USD per person.

⁵⁷ Michael Mogensen, Rasmus Kreth, *Flugten til Sverige. Aktionen mod de danske jøder oktober 1943*, Copenhagen, 1995.

⁵⁸ Claus Bryld, Anette Warring, *Besættelsestiden som kollektiv erindring*, Roskilde, 1998.

⁵⁹ *Ibid*, p. 142 ff.

⁶⁰ Anette Warring, "Demokratische Erinnerungspolitik zwischen stabilen Werten und Reflexivität", in: Claudia Lenz, Jens Schmidt, Oliver von Wrochem, *Erinnerungskulturen im Dialog*, Münster, 2002, p. 19 ff.

Denmark.⁶¹ However, the unique nature of the German occupation policy in Denmark made it possible for Danes to rescue Jews during World War II. No other German-occupied country could have undertaken similar efforts in 1943.⁶²

An increasingly multifaceted and disharmonious narrative on occupation emerged and eventually found expression in Danish schoolbooks.

Status of Holocaust Education in Denmark

The history of Holocaust education in Denmark has its roots in years of primarily personal efforts of a group of 40-50 secondary-school teachers in the country. Thanks to the work of Otto Ruehl, a high-school teacher in Elsinore, interested teachers were taught how to teach about the Holocaust, and they have benefited from a network of support. Since 1996, Ruehl has been organizing a two-week continuing-education seminar on the Holocaust, at Yad Vashem. In 2004, however, the seminar was cancelled due to the Middle East conflict and low registration numbers, and the programme's funding was recently cut.

However, Holocaust education in Denmark has received an institutional boost since the establishment in 2000 of the Danish Centre for Holocaust and Genocide Studies (DCHF). The DCHF merged with four other groups in 2003 and became a department within the Danish Institute for International Studies (DIIS). An expert team at the DIIS has conducted several pertinent studies and pedagogical projects, particularly in human-rights education. A current DIIS-associated project is examining the extent to which anti-Semitism among some immigrant children presents a problem for Holocaust education at Danish schools. Initial results based on a poll of school directors, teachers, and students who acted as guides at the Anne Frank Exhibition (currently on tour through Denmark) should be available in spring 2005.

Beyond DIIS activities, little pedagogical work on the Holocaust has been done in Denmark. Worth noting, however, is the Anne Frank Exhibition, initiated by the Anne Frank House in Amsterdam, which has been touring Danish schools since 2003 (and will presumably continue to do so for the next few years) and is modelled on the successful concept of "students following students". The core of Holocaust education provided in Denmark often focuses on the Danish response to World War II and German occupation rather than the Holocaust specifically. Requests for training in Holocaust education are often linked to the general goal of democracy/civic education rather than to anti-Semitism itself. Specific projects exist in which anti-Semitism specifically is treated as part of a larger political pedagogy. For example, Claus M. Mikkelsen of the Danish Youth Council (*Dansk Ungdoms Fællesråd*), who oversees the development of strategies to further the integration of ethnic minorities in Danish civil society, frequently lectures on topics such as Jewish world plots and other anti-Semitic conspiracy theories among certain Arab and Muslim communities. In his lectures, Mikkelsen thematizes problematic patterns in anti-Jewish and anti-Israeli attitudes among immigrants in Denmark.⁶³

⁶¹ See: Sofie Lene Bak: *Dansk antisemitisme 1930-1945*, Copenhagen 2004; Sofie Lene Bak: *Jødeaktionen oktober 1943. Forestillinger i offentlighed og forskning*, Copenhagen 2001.

⁶² See: Michael Mogensen & Rasmus Kreth: *Flugten til Sverige. Aktionen mod de danske jøder oktober 1943*, Copenhagen 1995; Sofie Lene Bak: *Jødeaktionen oktober 1943. Forestillinger i offentlighed og forskning*, Copenhagen 2001.

⁶³ Mikkelsen receives invitations to speak approximately once a month; he also publishes articles on the subject regularly. Mikkelsen links his personal experiences with images from the Arab press. Requests for his lectures come from Danish youth organizations and state-funded adult-education centres that are attended by Danes of all ages. Requests are often in response to articles he has published in newspapers or on his website, www.clausmikkelsen.dk.

The Jewish Pedagogical Centre at the Caroline School (the school of Copenhagen's Jewish community) has a library, knowledge centre, and outreach officers for the general public. The Centre receives frequent requests for speakers. Director Charlotte Lang, a theological historian, answers schoolchildren's questions; speaks regularly on topics such as anti-Semitism, Jewish life, and the Holocaust; and organizes talks held by Danish-Jewish Holocaust survivors.

Projects such as Humanity in Action (HIA) and Thanks to Scandinavia (TTS), which provide education programmes and lecture series, present Denmark as a positive counter-example in the history of human-rights abuses and anti-Semitism, past and present. TTS supports projects that commemorate Denmark and Sweden's unique role in saving Jews during the Holocaust. It provides fellowships for students to study abroad in the United States, Israel, and Scandinavia. With similar roots as those of TTS, HIA encompasses a broader spectrum of themes in its focus on human rights. It is also engaged in projects beyond Scandinavia. Since 1999, HIA has been organizing common education programmes that include Danish students.⁶⁴ Denmark and the Netherlands serve as historical case studies: anti-Semitic incidents, resistance against National Socialist occupation, and the Holocaust are all examined, as are the rights of minorities.

Denmark became an official member of the ITF in 2004. The Holocaust is not an obligatory subject in the Danish school system. No statistics are available on the extent to which the Holocaust is taught or on how often teaching about World War II is equated with teaching about the Holocaust. While the curriculum at state secondary schools (obligatory for all children aged 7-15) is subject to national standards, teachers are given a great deal of individual freedom. The same is true for upper-level schools. The Holocaust is taught predominantly in history and civics courses, sometimes in German and theology courses.

Jewish Life

There are 7,000 Jews living in Denmark today, which has a total population of 5.2 million. The Jewish community in Denmark currently has 3,000 members, nearly one-half of Denmark's entire Jewish population. The United Jewish Community, which covers all manifestations of Jewish life, from near-atheism to conservative Judaism, is active primarily in Copenhagen. Other Jewish communities can be found in Odense and Århus. The umbrella organization of Danish Jews is the Mosaic Community of Belief (*Mosaiske Troessamfund i København*). There are several Jewish organizations in Denmark other than the formal Jewish communities. In addition to the progressive Jewish forum *Shir Hatzafon*,⁶⁵ there is also the Federation of Danish Zionists (*Dansk Zionistforbund*)⁶⁶ and the Danish B'nai B'rith, WIZO, and B'nai Akiva offices.⁶⁷ There are three homes for the aged, run in co-operation with the Copenhagen Municipality. There are also several websites providing information on Jewish culture, kosher stores, hotels, restaurants, etc., and alternatives to media coverage on the Middle East conflict.⁶⁸ Co-operative exchange between Denmark and Israel is promoted by organizations such as the Danish-Israeli Society (*Dansk Israelsk Selskab*) and the Danish-Israel Association (*Dansk Israelsk Forening*) through events, discussions, and travel.⁶⁹

⁶⁴ See <http://www.humanityinaction.org/>.

⁶⁵ See <http://pjf.5u.com/>.

⁶⁶ See <http://www.dansk-israelsk.dk/>.

⁶⁷ For a thorough overview, see <http://hjem.get2net.dk/cfr/foreninger.htm>.

⁶⁸ See portals such as: <http://www.israel-info.dk/> and <http://www.israel-online.dk/>.

⁶⁹ See <http://www.dansk-israelsk.dk/> or <http://hjem.get2net.dk/cfr/>.

Spain

Shortly after the Moors' expulsion from Granada, Spain's Jews were also expelled in 1492, destroying Europe's then-largest settlement of Jews and a long, rich tradition of Jewish culture, religion, trade, and knowledge. The Inquisition and the Queen's Edict of Expulsion resulted in the murder and violent forced emigration of most of Spain's Jews, estimated at anywhere from 300,000 to 800,000 people.⁷⁰ This had a strong impact on Jewish life.

The expulsion was aimed not at the Jews as a race but as members of a particular religion. Those Jews who converted to Christianity – the so-called *conversos* – were allowed to remain in Spain. Many of them were accused of relapsing into their old faith – the so-called *marranos*, from the Arabic *mahrān*, describing a forbidden item – and persecuted by the Inquisition. But many others simply became integrated into the fabric of Spanish society. Thus, some *conversos* were able to influence relevant aspects of the national character with their ambivalent vision of the world – neither here, nor there – particularly in literature and even in religious life. As an example, it has been demonstrated that Cervantes' *Don Quixote*, published in 1605 (more than a century after the expulsion), has many references to converted-Jews' traditions, habits, and linguistic turns, the reason being, according to modern scholarship, that Cervantes himself most likely came from a family of *conversos*.

Furthermore, the most Spanish among the Catholic religious orders – the Jesuits – had Diego Laínez, also a member of the *converso* group, among its first *generales*, or superiors. The examples can be multiplied: the philosopher Juan Luis Vives, the poet and mystic Fray Luis de León, the Indian's right defender Bartolomé de las Casas. All of them are prominent representatives of the Spanish Golden century.⁷¹

It was only in 1869, however, that changes were made to the constitution that granted Jews the right to practice their religious beliefs in private once again.

During World War II, the regime of General Franco changed its strategic alliances in the wake of Stalingrad and signed a secret accord with the United States that prevented Spain from attacking Allied operations. Because of Franco's ambivalent policies towards Jews, assessments of his anti-Semitism vary. For example, as a nationalist, Franco declared the discrimination of Spanish Jews abroad a violation of national sovereignty.⁷² He then employed existing legal provisions to negotiate for the safety of those affected. Nevertheless, Jews were to be prevented from entering Spain as much as possible.⁷³ Forced in 1943 by the Germans to make a decision and either repatriate Spanish Jews in the occupied areas or to have them deported, Spain opted for a policy of repatriation. Nearly 800 Spanish Jews escaped France and Greece as a result. Yet other opportunities for repatriation were delayed.⁷⁴ Spain's

⁷⁰ <www.hagalil.com/galluth/sp1/htm>.

⁷¹ America Castro, *Cervantes y los casticismos españoles*, published by Alianza Editorial, Madrid 1974. José Luis Abellán, in: *El erasmismo español*, published by Espasa Calpe, Madrid 1982. Ilan Stavans, *The Scroll and the Cross*, published by Routledge, New York and London 2003.

⁷² Bernd Rother, "National-Spanien und die Juden 1938/39", in Wolfgang Benz (ed), *Jahrbuch für Antisemitismusforschung*. Berlin, New York 1996, p. 119. Isidro González, *Los judíos y la Segunda República. 1931-1939*, published by Alianza Editorial, Madrid 2004. Marquina Barrio y Ospina, Gloria Inés, *España y los judíos en el siglo XX. La acción exterior*, published by Espasa Calpe, Madrid 1987. Gonzalo Álvarez Chillida, *El antisemitismo en España. La imagen del judío (1812-2002)*, published by Marcial Pons, Madrid 2002.

⁷³ Bernd Rother, "Spanien – zwischen Hilfe und Restriktion", in Wolfgang Benz, Juliane Wetzel (ed) *Solidarität und Hilfe für Juden während der NS-Zeit*, Metropol, Berlin 1999, p. 144 f.

⁷⁴ *Ibid.*, p. 147-150.

generosity in issuing transit visas, however, enabled many refugees to save themselves, with estimates ranging from 25,000⁷⁵ to 70,000.⁷⁶ In addition to these transit refugees, a minimum of 3,800 Jews were saved by Spanish policies.⁷⁷ In the 1980s, individuals such as the Italian Giorgio Perlasca and the Spanish delegate in Budapest, Angel Sanz Briz, were recognized as Righteous Among the Nations by Yad Vashem for their engagement.⁷⁸

Franco's death in 1975 ushered in a period of transition, *La Transición*, characterized by a policy of reconciliation between the various political and social groups in Spain. And three years after Franco's death, the new constitution guaranteed the right to freedom of religion.

A critical coming-to-terms with Spanish history, including the history of anti-Semitism, was not immediately possible under these circumstances. A Pact of Silence (*Pacto del Silencio*) signified this arrangement, which cast a shadow of forgetting over the recent past. In recent years, public debates have increased in Spain about Spanish history, the Civil War, Spain's role in World War II, and the Spanish response to the Holocaust.

Increasingly, the prevailing image of Franco's neutrality during World War II is undergoing modification. Spain's first national Holocaust Remembrance Day in 2005 injected two controversial historical events into the public consciousness:⁷⁹ (1) the participation of voluntary Spanish Falange troops, the Blue Division (*División Azul*), in World War II; and (2) Franco's co-operation with the Gestapo and his endorsement of the deportation of Spanish Civil War refugees captured in France by German occupation troops. Nearly 7,300 Republican refugees were then declared stateless and deported to the Mauthausen concentration camp, where most of them died.⁸⁰ Because coming to terms with the past was impossible under Franco, who prohibited literature and eyewitness accounts concerned with memory work, the initiative *Amical de Mauthausen* began conducting intensive awareness training at schools and events.

Over the last ten years, a discussion on the Holocaust and Spain's role in European policy towards Jews has grown in academic circles and begun to find a voice in the editorials of some of Spain's major newspapers. Since 1990, Professor Reyes Mate has been leading an international research project at the Institute CSIC.⁸¹ Participants in his seminar titled "Philosophy since Auschwitz" (*La filosofía después de Auschwitz*) explore the impact of the violence of Auschwitz on the contemporary development of politics, culture, and society. Philosophers such as José-Miguel Marinas have chosen as a topic the Spanish treatment of Jews in the 15th century and the resulting contemporary obligation to memory.⁸² Thanks in large part to the inception of the first Spanish national commemoration of the Holocaust on 27 January 2005, discussion of the Holocaust has intensified. Representatives of Jewish communities throughout Spain, Republican eyewitnesses, the Conference of Catholic Bishops, Sinti, and Roma took part along with others at the memorial ceremony in the Spanish Chamber of Deputies (*Congreso de los Diputados*) on the Official Day of Holocaust Remembrance and the Prevention of Crimes against Humanity.

⁷⁵ Sören Brinkmann, Victor Peralta Ruiz, "Spanien. Weder Täter noch Opfer?", in Monika Flacke, *Mythen der Nationen 1945-. Arena der Erinnerungen. Begleitband zur Ausstellung*, 2 October 2004-27 February 2005, Vol. 2, p. 759.

⁷⁶ *Op.cit.* Note 129, p. 160.

⁷⁷ *Ibid.*, p. 160.

⁷⁸ *Ibid.*, p. 154, 156 f.

⁷⁹ Miguel Angel Aguilar, "La memoria del genocidio", *El periódico de Catalunya*, 1 February 2005.

⁸⁰ "Espanoles en el infierno", *La Vanguardia*, 1 February 2005.

⁸¹ Consejo Superior de Investigaciones Científicas, Instituto de Filosofía: <http://www.ifs.csic.es/holocaus.htm>.

⁸² *Op.cit.* Note 131, p. 765.

For the sixth consecutive year, the parliament of the Autonomous Community of Madrid (the region surrounding the national capital) also held a commemorative event. This year, however, the event was held for the first time on a day close to the anniversary of the liberation of Auschwitz. The Catalan parliament also commemorated victims in its own ceremony, and the Holocaust exhibition *Memories of Barbarism (Memorias de la barbarie)*, organized by the Three Cultures Foundation (*Fundación Trés Culturas*), opened in Madrid. One of the exhibition's co-ordinators, the independent Memory Foundation (*Fundación Memoria*), has emphasized Holocaust memory for the past three years.

The serious interest at the highest political levels in Spain in combating anti-Semitism, not only in Spain but in an international context, is shown, for example, by Spain's efforts to host the OSCE Conference on Anti-Semitism and other Forms of Intolerance in Cordoba, June 2005, and in the support of the Spanish Government for this study.

Status of Holocaust Education in Spain

Although Spain has yet to join the ITF, and the implementation of a pedagogy to combat anti-Semitism is still in its infancy, preliminary successes in pedagogical practice should be noted. These gains are to a large extent the result of the initiative of individual activists and organizations that have purposefully sought out state co-operation.

The topic of the Holocaust is neither obligatory nor a regular component of state-run school curricula, which is determined in part by the Spanish Education Ministry also by individual autonomous communities. Consequently, there is no exhaustive overview of national curricula.

Jewish organizations such as B'nai B'rith and the Federation of Jewish Communities in Spain as well as experts such as Reyes Mate and others, have strongly advocated including the Holocaust in Spanish curriculum. Now under the Ministry of Justice, the Directorate-General of Religious Affairs (*Dirección General de Asuntos Religiosos*) is responsible for developing equal representation of all religions in the classroom. In March 2004, the Ministries of Justice and Education, representatives from the Federation of Jewish Communities in Spain, and textbook authors convened to exchange ideas on how to improve the inclusion of Jewish and other religious groups in textbooks. Members of B'nai B'rith Barcelona and the Sephardic Cultural Association (*Asociación Cultural Sefardi*) in Murcia are currently developing a dossier of pedagogical concepts for schools.⁸³ Memory Foundation in Madrid has already compiled pedagogical material.

Activist teachers at individual schools such as the French Lyceum in Madrid (*Lyceé Français de Madrid*) have developed their own programme of Holocaust education. The French Lyceum in Madrid, together with the French Saint Marc Lyceum in Lyon (*Lycée Saint-Marc*), led a trinational convention of Spanish, French, and Italian schoolchildren (see the project description below under "Lessons to be Learned").

The Holocaust is an obligatory subject at Spain's three Jewish schools in Melilla, Madrid, and Barcelona. At the Jewish school of Melilla, however, the issue of anti-Semitism is subsumed under the general subject of human rights and civic/democracy studies as part of the EU Socrates programme. At the Sephardic Jewish schools in Barcelona (pre-school and elementary school - *Infantil* and *Primaria*) students aged 10-12 learn about World War II and the Holocaust through biographies (Anne Frank), films, their own research on World War II, by compiling pictures and articles to commemorate the Holocaust on Holocaust Remembrance Day, and through discussions with eyewitnesses. Once a year,

⁸³ Asociación Cultural Patrimonio Sefardi de la Region de Murcia.

on the anniversary of the Warsaw Ghetto Uprising, the Jewish school in Madrid holds a project week in which students from other schools are invited to participate. During the week, the topics of World War II and the Holocaust are addressed for students in their last year of elementary school and above.

As a human-rights and anti-racism organization, the Movement Against Intolerance (*Movimiento contra la Intolerancia*) also conducts projects on anti-Semitism. Established in 1993, this NGO now has offices in 10 cities. They conduct events aimed at combating intolerance in all forms at schools, universities, in local youth groups, in continuing-education classes for adults, and at social and cultural centres. The Movement Against Intolerance identifies anti-Semitism as a subject on its own and targets specific groups with tailored projects. They also publish materials on anti-Semitism in their regular bulletin "*Cuadernos de Análisis*" and on the Internet.⁸⁴

At the university level, Dr. Xavier Torrens works on the Holocaust and the history of anti-Semitism as a professor of political science at the University of Barcelona. A Centre for Jewish Studies (*Centro des Estudios Judios*) focusing on the Holocaust, anti-Semitism, and Holocaust education is to be established at the University of Barcelona during the current calendar year.

Throughout 2005, expert lectures on the persecution of the Jews, the Holocaust, and anti-Semitism are scheduled to be held in several cities, including Girona, Toledo, and Madrid. Targeting an interested public, the youth organization of the Jewish community of Madrid, in co-operation with the *Contexto* association, has organized a six-part series of events titled "The History of Modern Judaism". This series is scheduled to be held during the first half of 2005 within the Jewish community of Madrid. The series is aimed also at promoting exchange between members of the Jewish community and other interested individuals, strengthening individuals' positions, and supporting young Jews in their role as peer leaders and multipliers.⁸⁵ The study on anti-Semitic caricatures in the Spanish press conducted by two members of the Guesher organization has been used in seminars to discuss the differences between anti-Israel views and anti-Semitism.⁸⁶ In general, the anti-Semitism embodied in the discourse on the Middle East conflict is either not discussed (the problem is not raised) or is reproduced in these pedagogical concepts.

Jewish museums, such as those in Girona and Toledo, focus on communicating Jewish culture and life to the public.⁸⁷ Educational programmes have yet to be developed as accompaniments to the exhibitions. Each year, the Sephardic Museum in Toledo held a three-day conference on various issues. Last year's conference was called "Anti-Judaism in Spain". The museum also helped conduct tolerance-education courses for the mandatory secondary education (*Enseñanza Secundaria Obligatoria*) teachers in 2000 and 2001.⁸⁸ The *Contexto* association in Madrid is currently working towards establishing a Jewish-Spanish Centre for Analysis aimed at fighting discrimination through communication and public relations. Members of small, independent Hasbara groups in Oviedo, Barcelona, Zaragoza, and Madrid lead letter-writing campaigns as a means of confronting anti-Semitism in the press. In spring 2005, members of the youth organization of the Jewish Community of Barcelona travelled together for the first time ever with Jewish and non-Jewish youth to visit Holocaust memorials in Poland.

⁸⁴ <http://www.movimientocontralaintolerancia.com/html/contacta.asp>.

⁸⁵ For example, at Hasbara conferences and seminars in Madrid (2003) and Barcelona (2004).

⁸⁶ *Op.cit.* Note 146, p. 25

⁸⁷ *Museo de Historia de los Judios Girona und Museo Sefardi in Toledo*.

⁸⁸ *Museo Sefardi*, No. 19, July 2000-June 2001, p. 10.

Jewish Life

There are currently 40,000 Jews living in Spain, nearly half of whom are active in their local Jewish communities and other organizations. Generally rather small, the largest communities are found in Madrid and Barcelona.⁸⁹ The largest waves of Jews emigrating to Spain in the 20th and 21st centuries came from Morocco and Latin America. The Jewish cultural magazine "*Raíces*" has been in print since 1986. The radio broadcaster of the Federation of Jewish Communities in Spain, Radio Sefarad, broadcasts political and cultural programming. Cultural organizations such as *Hebraica Madrid* and fellowship associations such as the Association for Catalonia-Israel Cultural Relations (*Asociación de Relaciones Culturales Cataluña-Israel*) or the Centre for Judeo-Christian Studies in Madrid (*Centro de Estudios Judeo-Christianos de Madrid*) offer Hebrew courses, libraries, and films and also organize various activities. There are also specific organizations and institutions dedicated to Jewish — particularly Sephardic — history, language, and culture. Public interest in Sephardic history has grown tremendously in recent years. Increasingly more young Spaniards, although a minority, are discovering their own Jewish roots.⁹⁰

However, the sense of "Judeo-mania" accompanying this reconstruction of a lost Jewish identity is met with ambivalence by Jewish communities. Some question whether there is as much sympathy felt for those living as there is for the dead. Many cities still have an intact Jewish quarter, several of which have been carefully restored. Eighteen cities have become permanent or associate members of the Jewish network in Spain (*Red de Juderías en España*), through which several events and tours related to Sephardic architecture and culture are organized. Jewish cultural associations and museums have participated in the European Day of Jewish Culture since 1999. This celebration focuses primarily on the recognition of Sephardic culture and the cultural heights reached during the Middle Ages. In some cases, such as the conference at the Sephardic Museum (*Museo Sefardi*) in Toledo or this year's scheduled series of events at the *Instituto Nahmadies* in Girona, Sephardic culture is also presented within both the European context and the current discussion on anti-Semitism. The aforementioned activities of NGOs and the first national Holocaust Remembrance Day have increased the public presence of Jewish interests and themes.

⁸⁹ Interview with Mr. D. Jacobo Israel Garzón, President of the *Federación de Comunidades Israelitas en España* and President of the Jewish Community of Madrid, 11 March 2005.

⁹⁰ Source: <http://www.jcpa.org/phas/phas-perednik-f03.htm>.

II. Lessons to be Learned: Educational Challenges and Opportunities for Action

1. Teaching about the Holocaust Today: Possibilities and Challenges

The development of Holocaust education — particularly in Germany — has been tied closely to the political context of the post-war era and the idea of re-education. From its inception, Holocaust education has been informed by the high expectation that raising awareness through historical knowledge is effective in overcoming prejudices in general. It has since then become clear that, in order to learn from history, cognitive understanding should be integrated within a personal, emotional learning process. One of the most important challenges faced by Holocaust education today is to ensure that this emotional learning continues, even under changing conditions in society.

Certainly, learning from history also means that teaching about Holocaust history goes beyond teaching about the Holocaust for its own sake. It is important to avoid any attempt to attribute meaning *ex post facto* to the Holocaust. Confronting the Holocaust can provide a context in which learners develop sensitivity towards human-rights abuses generally; however, while comparing the Holocaust to other human-rights abuses, learners should remain aware of the singularity of the Holocaust and the ways in which it is embedded in history.

Since the Holocaust, anti-Semitic statements have always been, whether intended or not, positioned against the backdrop of the Holocaust and frequently seen as a link between the past and present. They also provide insight into what the Holocaust means to the individual making such statements. These are important issues that also shape approaches to teaching about the Holocaust.

Moreover, there are additional challenges to be faced. Holocaust education should repeatedly confront disinterested and voyeuristic responses, precisely where it is firmly established. Educators reported recently passive defence mechanisms or active sabotage in the classroom, in part due to the suspicion that a one-sided pro-Israel stance on the Middle East conflict is driving Holocaust education.⁹¹ Some youth feel manipulated; they have the impression that they should feign shock and concern if they are to receive good marks. But teachers also report that other students distance themselves from the Jewish historical experience they learn in class because they choose to identify themselves with the strong and successful rather than with the victims.

Existing anti-Semitic attitudes among learners and also teachers are one obstacle to successful Holocaust education. The increasing historical distance between the present and the Holocaust also raises difficulties for educational practice.

⁹¹ During a teacher seminar held by the Italian ITF chair in March 2005 in Montecatini. The ITF Academic and the Education Working Group reacted to this fact with the establishment of a subcommittee “Teaching the Shoah in Multicultural Societies: Resistance, Problems, Pedagogy” already in 2004.

Educational Responses to Defence Mechanisms and False Images of the Holocaust

The image of the Holocaust and World War II among today's youth is based on a variety of sometimes conflicting images. The terrain of these images includes the politics of national memory and its consequences, media productions and memory discourses, knowledge acquired in school, and family memory.

The learning process is influenced by many factors and takes place, in part, unconsciously. For example, grandchildren of German perpetrators, accomplices, and bystanders are described as possessing a strong emotional desire to maintain a positive image of family members, despite knowledge indicating otherwise, i.e., the fact that participation in, and tolerance of, crimes were widespread throughout the German population.⁹² Precisely because they are aware of the grim events of the past, which they denounce and reject, the generation of grandchildren construes a history for their grandparents in which they appear as morally sound individuals "despite all that". They construct this history with fragments of stories passed on through the family and their own imagination. This is also true of families in which the grandparent's actual participation in certain events is openly discussed in terms of lived experience.

Discourses of National Memory as a Subject of Holocaust Education

Discourses of national memory also shape learners' image of the Holocaust and World War II. However, they run a risk: the Holocaust may be relativized, which leads to individuals exonerating their nation. Attempts to reckon the suffering or even responsibility of one's own nation during World War II with that of Holocaust victims illustrate this problem. Holocaust education should address Holocaust historiography as an issue; the specific discourse of memory in each nation should be examined. Education projects help learners understand the ways in which historical narratives are tied to specific historical contexts. Examining historical narratives can reveal the extent to which demands made of history change over time and how actual historical events diverge from their interpretation. By critically addressing the politics of memory and their manifestations through activities such as visiting or designing exhibitions and comparing memory internationally, education can develop learners' ability to engage with inherited or aesthetic representations of history on their own. The educational materials "Confrontations" developed by the Fritz Bauer Institute in Frankfurt are intended to meet these goals and others.

⁹² See Harald Welzer, Sabine Moller, Karoline Tschuggnall, *Opa war kein Nazi. Nationalsozialismus und Holocaust im Familiengedächtnis*, Frankfurt am Main 2002.

"Confrontations" – Modules for Educational Approaches to Holocaust History and Its Impact, Fritz Bauer Institute, Frankfurt

The Fritz Bauer Institute conducts interdisciplinary education on the history and impact of National Socialism's crimes. Focusing particularly on the Holocaust, the institute develops educational materials for school and non-school use.

"Confrontations" is a six-issue collection of teaching materials for school curricula and non-school history and politics education. In addition to learning about the history of the Holocaust, "Confrontations" aims to develop competencies in acknowledging other perspectives and confronting history and historical memory itself. Emphasizing personal decision-making abilities and responsibility, the individual as "shaper of history" rather than institutions forms the basis of the teaching methods developed. By highlighting the influence of individual behaviour together with historical knowledge, links to contemporary issues are established, and learners are asked to explore the extent to which individuals today can influence society and protect human rights.

Throughout all levels of each issue, learners are compelled to interact with the history of National Socialism after 1945 and to think about what form remembrance should take. For example, issue No. 5 describes an approach using three photographs from different time periods. The photographs show a Berlin synagogue that was also used as a deportation centre: one picture shows the synagogue as a post-war ruin, another shows a blank memorial plaque from 1960, and a third shows an elaborate memorial that one can walk upon. Learners use the photographs to discuss the different possible forms of remembrance and what forms contemporary memorials to victims should take.

Issue No. 1 suggests the following approach to teach "identity". Each of up to five groups receives a portrait (i.e., a photograph and biography) of one person. The portraits are of people who experienced different forms of racism, anti-Semitism, or anti-Gypsyism under National Socialism or in the present. Examples include a Turkish-born woman living in Germany; a female Turkish citizen who is Jewish and who feels now, living in Germany, as though she "has been made to become a Turk"; and a successful boxer who was persecuted by the National Socialists for being Sinto. The groups use the portraits of their person to discuss the concept of identity and work out which contradictions may exist between self-described characteristics and those ascribed by others. Finally, each group agrees upon a working definition of identity. Each group then presents their person and working definition to the others for *in plenum* discussion. This discussion is followed by another lesson centring on the first anti-Jewish boycott shortly after the NSDAP came into power in 1933. Once again, portraits serve as the starting point. However, this time they are of fictional people of the most varied backgrounds and living conditions or social environment. Learners first reflect individually on how they think their person would have responded to the boycott and then compare their thoughts with the rest of the group. Each group can then revise their working definition.

Other issues focus more specifically on history. For example, issue No. 3 focuses on the persecution of minorities under National Socialism and their exclusion from the *Volksgemeinschaft* (national community). Approaches here emphasize the crimes of euthanasia, the experience of black Germans under National Socialism, and the murder of Sinti and Roma. Issue No. 4 includes materials and approaches for teaching about the Lodz Ghetto, Theresienstadt, and the Warsaw Ghetto Uprising. Other issues focus on the deportation of Jews from Germany to extermination camps, the death marches, the liberation of the camps, and the situation of displaced persons in the aftermath of the Holocaust.

"Confrontations": <http://www.fritz-bauer-institut.de/projekte/konfrontationen-projekt.htm>

Key discussions on problematic discourses of memory have already begun in several countries. These discussions can be accompanied by education. For example, the Polish Institute for National Memory (IPN) addresses the Polish discussion on Poles as perpetrators in a continuing-education programme for teachers. An important aspect of this discussion lies in the acknowledgment of Jewish suffering and the existence of anti-Semitic attitudes and behaviour within Polish circles during German occupation; this, in turn, has rendered visible those Poles who helped Jews.

**The Holocaust, Polish-Jewish Relations and Perpetratorship:
Teacher Training and School Projects in Białystok, Jedwabne, and Warsaw**

Biuro Edukacji Publicznej (BEP), Instytut Pamięci Narodowej (IPN)/(Białystok Office for Public Education at the Institute for National Memory)

In spring 2001, the IPN held two workshops for 460 history teachers in the districts of Białystok, Łomża, and Suwałki. At these workshops, historians gave lectures on the Holocaust, relations between Jewish and non-Jewish Poles, and the 1941 pogroms carried out by the native population of eastern Poland. The lectures were followed by discussions with the teachers. Robert Szuchta, a history teacher, presented methods to teach these topics. Employees from the Jewish Historical Institute in Warsaw and the Tykocin Museum-Synagogue in the town of Tykocin introduced teachers to the educational opportunities their institutions provide. The Museum-Synagogue focuses on the 400-year history of Jews in the area.

The IPN offered teachers in Jedwabne additional training in developing courses on "The history and culture of Polish Jews with an emphasis on Jews from Podlasie". Jedwabne's schoolchildren toured the Tykocin Museum-Synagogue, then visited the Jedwabne cemetery and the memorial to the slain Jews. They also went to Warsaw, where they toured the former ghetto, the synagogue, and a small Jewish Museum housed in the building of the Jewish Historical Institute. The schoolchildren then participated in a panel discussion on "Polish-Jewish Relations" with employees of the Jewish Historical Institute and the IPN. Finally, they met with members of the Polish Union of Jewish Students for a discussion. As the area surrounding Jedwabne is characterized by extremely modest living conditions, the excursion to the capital was an exceptional event for most of the schoolchildren.

The project focused first on providing teachers with thematic and methodological training. The IPN invited history teachers from the entire district; teachers from Jedwabne, however, represented all of the relevant subjects.

The project was intended to provide teachers and schoolchildren from Jedwabne and the surrounding area with basic knowledge about the history of Jews in the region. The project thus emphasized confronting the history of Poles as perpetrators in the pogroms carried out against their Jewish neighbours in June 1941. Through excursions, schoolchildren developed new perspectives on the local history of their towns and region while embedding this history within a larger context. The contentious discussion on Poles as perpetrators began in 2000 and 2001. It was marked by a strong denial among some sectors of Polish society. This discussion was highly controversial, particularly for residents of the Jedwabne area, who felt that they were being made the anti-Semitic scapegoat of Poland by Poles and the international community alike. In a public display of repentance, Polish President Kwaśniewski apologized in the name of the Polish state at an international memorial ceremony in 2001 marking the 60th anniversary of the pogrom in Jedwabne. Throughout this time, the small town of Jedwabne received constant media attention.

This project enabled the IPN to establish a solid foundation for teaching the region's complex Polish-Jewish history effectively. The project successfully addressed the schoolchildren through their local history by bringing them to the Jewish cemetery and memorial to slain Jews. The schoolchildren were able to face Jewish history in a direct manner by going to Warsaw, visiting the synagogue, and meeting experts and members of Jewish organizations. For most of the schoolchildren, the meeting held with Jewish students was the first time they had ever come into direct contact with Jews. Face-to-face encounters such as this have aided in tearing down barriers and have resulted in developing a new understanding of Jewish history and culture.

For more information, see http://www.ipn.gov.pl/sprawozd_bep.html.

Media Influence on Images of the Holocaust

As the span of time between the present and the Holocaust grows, the media play an increasingly important role in the memory of the Holocaust. First-person statements by witnesses are increasingly rare, as Holocaust survivors age and die. As the importance of film and the Internet grows, and the means of distribution grow with them, the sources providing historical accounts have diversified. (However, these sources can be of questionable legitimacy or reliability and should be verified.) New forms of historical representation provide youth with an intuitive point of entry into the past. Narrative

techniques such as personalization, dramatization, flashbacks, and flash-forwards can be used in Holocaust education.

More and more educators report of learners who enter the classroom with a specific pre-existing knowledge of history, which is only a problem insofar as the knowledge that students have acquired in the past is sometimes shaped by false information about history; in the worst case, this leads them to deny that the Holocaust occurred.

Given this situation, Holocaust education should employ techniques used by the media in teaching about the Holocaust, while also developing media competencies. Doing so will help learners differentiate between reliable and less-reliable sources. Educators should look closely at the sources favoured by youth and reflect upon them together with learners in the classroom. The following project in Spain employs modern media tools to render the experience of the Holocaust less abstract.

Two Modules for a School Project to Combat Anti-Semitism

Movimiento contra la Intolerancia (Movement to Combat Intolerance)

The educational work of Spain's Movement to Combat Intolerance aims to combat violence, prejudice, and discrimination of every kind, while strengthening cultural diversity and tolerance. Anti-Semitism is treated and analysed here as a specific form of discrimination. The activity described below is part of a programme aimed at preventive measures combating intolerance that are conducted by the Movement to Combat Intolerance through its Education Centre at several events throughout Spain in the last ten years. The activity is aimed at schoolchildren of all four levels of the *Enseñanza Secundaria Obligatoria* (lower secondary school, ages 12-15) and the *Bachiller* (secondary school, ages 16-17).

In the two modules, which are designed to build on one other, students analyse anti-Semitic stereotypes. The use of violence and terror is also delegitimized in the modules. Students are challenged to develop empathy.

Module 1: Anti-Semitic concepts/historical roots/stereotypes and prejudice:

The workshop begins with theoretical input on anti-Semitism and its historical roots in the form of introductory presentations that use dialogue and debate. All of the theoretical elements of the module use group activities to ensure that participants are engaged and included. Videos such as "Democracy and Equality" are shown to illustrate how prejudices and discriminatory characteristics are ascribed to various groups. Prejudices and stereotypes are further explored through various approaches, such as working with photographs that prompt associations or through role-playing scenarios in which conflict situations are to be resolved.

Module 2: The Holocaust and the New Anti-Semitism

This module aims to encourage the development of empathy with the victims of the Holocaust. To achieve a personal point of entry to the topic, the approach focuses on the story of specific individuals. A documentary video on the Holocaust made by the *Informe Semanal* television team is shown to provide basic information. Specific examples are used to discuss the new anti-Semitism and look closely at the common confusion of terrorism and resistance. The goal of this module is to deactivate every attempt to legitimize terrorist violence. In a last step, possible solutions are developed *in plenum*. Participating in volunteer work to combat anti-Semitism is encouraged. Participants are offered an opportunity to join in the planning and to work together on creating actions aimed at developing sensitivity, such as demonstrations, performances, or symbolic gestures on remembrance days or other important dates.

Staffed by permanent and freelance employees, the Movement to Combat Intolerance has been conducting education on human rights, racism, and anti-Semitism since 1993. Their events target a variety of groups, such as schoolchildren, university students, and adults. The organization has offices in 10 cities in Spain.

Movimiento contra la Intolerancia: <http://www.movimientocontraintolerancia.com>

Addressing Pre-existing Anti-Semitic Images

Pre-existing anti-Semitic attitudes found in some learners groups pose an obstacle to Holocaust education. For individuals already holding anti-Semitic views, Holocaust education itself is seen as a form of Jewish partisanship. This view can be so firmly anchored in the belief structure of some learners that education will not succeed in reaching them. In this event, it is crucial that such positions be prevented from dominating the discourse within the learners group.

Teaching accurate knowledge of the Holocaust and its consequences can help erode the terrain upon which rumours and anti-Semitic interpretations of everyday experiences grow. Education should also correct the widespread image that contemporary reparation claims by Holocaust victims express recurring, never-ending demands that could never be satisfied. Learners should be made aware that images commonly evoked in this discourse, such as that of the victims' solicitor as an insatiable businessman, are themselves based upon anti-Semitic stereotypes. They should also learn that reparation claims are about legitimate issues that for various reasons have gone unfulfilled and are in no way comparable to the harm suffered. It should be clearly stated that the issue of reparations remains on the agenda 60 years later not because of the existence of victims. It remains on the agenda because the legal successors to the perpetrators remain liable and/or because no reparations have made in certain cases.

Addressing the creation of the State of Israel is important precisely because anti-Semitic interpretations of the Middle East conflict often distort this. Teaching approaches in this regard include techniques that compel learners to change perspectives and develop a multiperspective understanding. The Kreuzberg Action Group Against Anti-Semitism employs these tactics in their programme on the Middle East conflict (see the project description below under "Globalized Anti-Semitism in the Middle-East Conflict").

Educational programmes that bring people with different background and experience together on a personal level play an important role here. In Germany, *Aktion Sühnezeichen Friedensdienste* (Action Reconciliation Service for Peace) employs this educational approach by sending German youth for various social projects to countries that suffered at the hands of German aggression. Projects that support Jewish institutions and Holocaust survivors are of particular relevance in this programme. Youth engaged in this Service for Peace receive continuous education throughout their service. Youth from the target countries are also brought to Germany for short periods, often in the form of a summer camp. Intercultural and interfaith approaches can also be integrated within such encounters.

Multiculturalism: Applying the Plurality of Experiences and Memories

Learners from immigrant families and members of national minorities often do not feel addressed by Holocaust education, which poses an often-discussed problem for the educational environment. Holocaust education in some countries developed at a time when most societies were perceived as relatively homogenous and in possession of a relatively uniform shared experience. Since then, however, the countries have entered a phase in which experience is increasingly pluralized or globalized and the awareness of pre-existing differences and a diversity of experience is growing. The OSCE region has been profoundly shaped by transnational migration, and social transformation after the fall of the Berlin Wall. Contemporary classrooms are often multiethnic, multicultural, and multifaith. Unlike classrooms of the past, most of the youth in these classrooms do not share the same history. National minorities, particularly in states of the former Soviet sphere, have become increasingly visible, as has their difficult relationship to national history. In addition, it has become increasingly apparent that their relationships with contemporary majority society are often fraught with tension.

Therefore, educational processes should incorporate both a diversity of experience and memories and also address current and/or historical forms of discrimination experienced by learners at the personal, familial, and group level.

Holocaust education should therefore create clear points of reference for a variety of memory communities. History education should also find the means to incorporate those learners whose background is not addressed by the national history of the country in which they live. Educators should acknowledge this situation and integrate the plurality of experience and memory within their methods, materials, and approach. A project developed by the House of the Wannsee Conference memorial site (Berlin) exemplifies this approach. Targeting the Turkish minority in Germany, this programme incorporates frames of reference that speak to this group specifically.

**Seminar on National Socialism for Multicultural Groups
House of the Wannsee Conference, Berlin***

On 20 January 1942, 15 representatives of the National Socialist ministerial bureaucracy and the SS met at a villa on the Wannsee in Berlin to discuss and organize plans for the deportation and murder of European Jews in Eastern Europe. A memorial and education centre opened in the villa on the 50th anniversary of the conference in 1992.

The House of the Wannsee Conference offers seminars on the following topics for multicultural groups: "The Genocide of European Jews—Stages in the Extermination Process", "Anti-Semitism", "Escape and Exile", "Ideology and 'Racial Hygiene' Practices", and "Authoritative Power and Everyday Life in National Socialism".

For various reasons, most youth of non-German descent increasingly identify with their families' native country. They therefore do not feel addressed by the discourse on Germany's National Socialist past. As the history of National Socialism and the questions it has provoked continue to play a significant role in German society, this exclusion hinders these youths' integration and sense of social participation. Based on the response of participating youth of non-German descent at the House of the Wannsee Conference seminars, it is clear that only those individuals who see a link between themselves and history will be capable of exercising responsibility in light of historical events. The seminar establishes this linkage by bringing the youth to historical sites and having them engage with historical sources/documents. This idea is conceived as a contribution to the barely begun process of changing the discourse of memory among Germany's immigrant population.

The seminar begins with an introductory lecture and a tour of the permanent exhibition. This is followed by independent work in small groups, in which very different sources are used. By encouraging them to engage with the National Socialists' racist policies towards non-Germans, the youth of non-German descent find a personal point of entry into the history of National Socialism. The content of this material shows the National Socialists' regimentation of bi-national marriage or relationships between Aryan and Turkish or Arab partners. Other sources illustrate the National Socialists' plans for Jews in Turkey or North African states, or statements on how to deal with Turkey in terms of the Jewish Question. The seminar ends with each group presenting the results of its work *in plenum*; discussion follows with the participants of various ethnic backgrounds exchanging thoughts and ideas on what they learned.

The primary aim of the seminar is to provide youth of non-German descent specific access to the history of National Socialism. However, the seminar also aims to illustrate the historical links between National Socialism and the native countries of many immigrants. This is directed at getting disinterested youth who fail to see German history as theirs to develop an interest in these issues. However, it is also directed at developing an awareness of German history among youth of non-German descent in the hope of facilitating change in the discourse of memory among immigrants.

* Studientage für multikulturelle Gruppen zum Nationalsozialismus. Haus der Wannseekonferenz, Berlin (House of the Wannsee Conference, Berlin): www.ghwk.de

Holocaust Education and Generational Distance: Bringing the Past to the Present

For today's youth, the Holocaust is increasingly a thing of the past. In emotional terms, the Holocaust is, for some, as far removed as the Middle Ages or the Thirty Years War, yet they are expected to see the contemporary relevance of this historical period and therefore fulfil the prerequisite to emotional learning. This can only occur if a young person sees himself or herself in direct relation to the events of the past.

Holocaust education aims to bridge this generational distance through two well-established and widespread approaches: namely, by inviting Holocaust survivors for discussion and by visiting authentic historical sites — particularly former concentration and extermination camps — or memorials established for the purpose.

Working with survivors and testimonies bridges the gap by bringing something of the past into the present. Learners are, at the same time, prompted to establish a relationship between themselves and the survivor before them. This emotional bridge can be achieved also by implementing biographies or thematically linked literature for youth.

Meeting survivors and eyewitnesses will underline the fact that the past continues to shape the present and that it has left its mark on real living human beings. These encounters attempt to render tangible those gaps left behind by the murder of millions. Factual knowledge about history is emotionally anchored through personal experience. Contact with survivors transmits historical knowledge and enables a change in perspective among the learners. Confronting the authentic makes history "real", i.e., tangible and personal. This experience makes it possible for the learner to establish a relationship to the site or survivor. Successful encounters prompt individuals to explore further the meaning of the Holocaust.

Narrators at the Danish Jewish Museum, Copenhagen

Since the autumn of 2004, Jewish Holocaust survivors have been working as volunteers at the Danish Jewish Museum, meeting groups to tell them about their lives. There are currently five so-called narrators ranging in age from 70 to 80 who offer schoolchildren a special means of access to the exhibition through their personal narratives.

These narrators talk about their religious practices and everyday life as Jews today and emphasize their experiences either as refugees in Sweden after October 1943 and their lives in exile or as prisoners of the *Theresienstadt* concentration camp. Personal stories such as these have a great impact on many students; generally very attentive, they are very open towards the survivors.

Located in the historic royal library, the museum opened in June 2004 and received 22,000 visitors in its first six months. With 800 square metres of space, the detailed exhibition offers 15 tours a week, led by students from Copenhagen University, on architecture and/or Danish-Jewish history. The museum emphasizes the history of Danish Jews as an example of successful integration, which is exemplified by the dramatic rescue of Jews who fled to Sweden during World War II. Daniel Libeskind's powerful and symbolic architecture aims to lend expression to this phenomenon. The exhibition space is shaped by the Hebraic word *Mitzva*, which functionally commends the "good deed" of non-Jewish Danes. Consequently, despite long-term goals to highlight Jewish life in Denmark, the exhibition and the museum's work are characterized primarily by praise for Danish tolerance and heroism.

Danish Jewish Museum, Copenhagen: www.jewmus.dk

Sixty years after the Holocaust, there are increasingly fewer survivors as eyewitnesses to speak about the Holocaust. Educators fear that no method or approach can replace encounters with survivors in transmitting the history of the Holocaust. The end of an era is marked by the deaths of the last survivors. Added to this is the fact that an increasing number of today's youth have nobody in their family or

beyond who can give testimony to a period in which horrific crimes against humanity were committed. While this will have profound consequences for future societies, the impact is less so for education. Holocaust education and history/civics education have already developed other approaches to be built on. Work with video testimony and other media have proven effective in facilitating an empathetic stance towards historical events.⁹³

Incorporating Encounters with Survivors and Site Visits Into a Larger Educational Context

It cannot be presumed that encounters with survivors or historical sites will automatically immunize learners against anti-Semitic views or attitudes. Encounters with survivors and visits to authentic or memorial sites should therefore be incorporated within a larger educational context, which includes preparing students through placing the site in context and by providing substantiated historical facts. The encounter is an aspect of the education process; it cannot replace the process as a whole.

Authentic or memorial sites in particular depend increasingly on supporting educational programmes as the distance in time grows. These programmes should also be available for individuals, as camp ruins in and of themselves are not necessarily understandable to the unprepared visitor. In Poland the Auschwitz-Birkenau State Museum is devoted to education about Auschwitz and the Holocaust. On the grounds of the Auschwitz-Birkenau Memorial in Oswiecim, it is possible to learn about the history of the camp and the Holocaust. In this authentic place, it is easier to understand the tragedy and exceptionality of the Holocaust. (See a more detailed description of their activities in Part A of this study)

Up until the end of the 1990s, memorial sites focused primarily on remembrance and the mourning of victims. Since then, they have been increasingly tasked with education. Evoking appropriate remembrance of victims at the site of their demise and free of any partisan platform continues to be essential. In addition, the use of survivors' biographies remains central. Educational practices at memorial sites should not employ shock as a means of affecting learning, so it is imperative that teachers as well as pupils be very well prepared.

⁹³ Yad Vashem recently made 3.2 million survivor documents available through the Internet for educational use.

Study Trip: Visiting Historical Sites

Carpi-Fossoli-Nonantola (Italy)

28 February-5 March 2005

Wishing to impress upon students their role as aware members of a democratic society, teachers from the French Lycée in Madrid and the Lycée Saint-Marc in Lyon (Lycée is the same as secondary school) brought their students in the humanities together early this year for a joint project on the history of the Holocaust.

Teachers began by launching an interdisciplinary programme at the start of the school year. Students learned about the German and Italian dictatorships and the Vichy regime in history lessons. The materials used encouraged students to address the role of propaganda and general consensus in the deportation of Jews.

In French-language classes, students studied the narratives of concentration-camp survivors. Doing so provided students with an individual human perspective on the Holocaust that contrasts with the otherwise faceless images of masses of anonymous deportees.

In Italian-language classes, students studied the works of Primo Levi, particularly his autobiographical "Is this a Man?". An eyewitness account of Levi's experiences in the Holocaust, it is also a reflection on human behaviour, on the need to respect and honour others.

These three examples and other materials were used to prepare students for a visit to three Holocaust-related sites. The first site was the camp in Fossoli, where Primo Levi was imprisoned prior to being deported to Auschwitz. Students were visibly struck by the difficult living conditions of deportees. The second site was the Museum of the Deported in Carpi, where students were confronted with the torture of resistance fighters during World War II. Inscriptions by prisoners left on the walls of today's museum testify to the courage of those who fought dictatorship and injustice. The third site was Villa Emma, where residents of the village Nonantola hid Jewish children during the Holocaust. Students met members of those families that had risked their lives to save young Jews from death in the Nazi extermination camps. Students were engrossed by the witnesses' stories. The witnesses, themselves small children in 1943, told of the widespread propaganda back then and their feeling of surprise upon seeing that their Jewish peers were no different from them.

The trip proved effective, as it allowed students to experience courage not as an abstract notion but as a lived experience. Exposed to the testimony of resistance, they became witnesses to the possibility of saying "no" to propaganda and anti-Semitism.

The study trip was planned and organized by a group of teachers who share the view that contemporary education needs to move beyond teaching factual knowledge and imbue students with fundamental civic values.

From 10 May through 3 June 3, the French Institute in Madrid hosted an exhibition of the works produced by students during the pre-visit education programme described above and the study trip to the Holocaust-related sites.

Patricia Amardeil is a teacher in Madrid, and she is responsible for this programme.

Holocaust Education and Personal Distance

Aside from increasing historical distance, other factors contribute to the sense among certain youth that the historical events of the Holocaust are not part of their history. They might feel that they are not affected). To many, the Holocaust is an abstract issue or is part of a different group's history and is therefore of no relevance to them. Some youth lack the imagination needed to link historical knowledge to their current reality. In other cases, some youth lack a personal and long-term familial relationship to their current residence due to recent migration. These youth share a disaffection to national debates over history. Yet even youth whose family members, neighbours, and colleagues were members of the society at the time experience difficulty in establishing a personal link to Holocaust-related events. The monstrosity of the Holocaust makes it difficult to discuss in everyday terms. Indeed, the everyday aspects of the Holocaust remain elusive precisely because of its extreme nature. It is thus difficult for those born afterwards to connect their personal family history and narratives to the Holocaust.

Another teaching strategy used to bring the past into the present employs a reference point from the learners' own personal background and experience as a stimulus.

One of the most valuable methods for bridging emotional distance is to address learners' personal background and experience by encouraging them to research and investigate their own environment in detail. This includes exploring the history of local sites, childhood events, professional experiences, or other points of reference (e.g., leisure activities such as sport or playing in an orchestra).

Searching for Traces of the Past

Learners can research and localize the history of the Holocaust in their own environment by exploring local history and conducting history workshops (e.g., on the history of one's own school or neighbourhood) or by investigating particular groups (e.g., investigating the role of one's own profession in National Socialism). History workshops have successfully employed this approach, which encourages learners to confront the contradictory, and in some cases very problematic or even culpable, statements made, such as Holocaust denial. Within their own social surrounding learners thus engage in a more honest encounter with history. In so doing, learners become self-reflective in their adoption of history and able to position themselves within it.

In many German cities and small towns, projects of this nature can rely on the work already done in local history workshops. United behind the motto "Dig where you stand!", several local and regional history action groups were created in the 1980s to research their own history under National Socialism. Jewish cemeteries, former synagogues, and witnesses to peaceful and productive, as well as conflict-ridden, relationships became important foci of historical attention. This view of history was tied to a shift of the historical lens away from institutions and prominent actors towards everyday life. Historical analysis focused on the particular history of a site to reveal as much as possible about the functional mechanisms, technologies of domination, and ideology of National Socialism. The goal was to analyse the relationship between the crimes committed and the structures of everyday life under National Socialism. Personal linkages to the past were to be facilitated by investigating one's own environment. Educators who then introduced this very personal approach to learning to schools formed several of these regional history action groups. In Germany, a history competition for schoolchildren, sponsored by the federal president, was instrumental in promoting investigations of local history. Similar developments have begun recently in the other countries examined.

School No. 81 in Warsaw and the Warsaw Ghetto Project

"What meaning should or can the fact that we live on the site of your death have for our future?" -- J.M. Rymkiewicz

School No. 81 is a lyceum (upper secondary school) with 760 students from the greater Warsaw area, where students prepare for their Baccalaureate examination. The lyceum is located on part of the former Warsaw Ghetto and across from the bunker of the leader of the Warsaw Ghetto Uprising, Mordechaj Anielewicz. Before the project started, more than 90 per cent of the students knew nothing of the history of the Warsaw Ghetto. A teacher of Polish, Wiesława Młynarczyk, and a history teacher, Bogusław Jędruszcak, therefore initiated a project to get students, their parents, other teachers, and the residents of the Muranów district to reflect on the above quote by the Polish poet Rymkiewicz. The goal was to spark contemplation of what it meant for people to live in an area that was simultaneously a location of the Holocaust and a site of Jewish resistance. Volunteer workshops are held once a week in addition to regular classes in which students' understanding of the Holocaust is deepened through Robert Szuchta and Piotr Trojański's book "Holocaust. Understanding Why? Supplementary History Textbook for Secondary Level Schools", (Warsaw 2003), and other issues, such as contemporary forms of anti-Semitism, discrimination against Sinti and Roma, and xenophobia, are explored and discussed. Holocaust survivors are also invited to the workshops.

Local residents have been incorporated into the project through polls conducted by the students at the memorial for the uprising, which is used as a public park in the summer. Students and teachers prepared a questionnaire together and evaluated the results. They also prepared an exhibition on the history of the Warsaw Ghetto that opened in February 2005 and will be on long-term display at the school. An opening ceremony was organized by the students and parents were asked to prepare Jewish dishes.

The project was financed by the school's parents association, which debated and discussed the project intensively. Ms. Młynarczyk and Mr. Jędruszcak wrote to other Warsaw schools to spark interest in similar projects elsewhere. The response, at this point, has been reserved. However, international co-operation on the subject has been very fruitful. The teachers have established contact with schools and institutions involved with Holocaust education in Israel, the United States, and other European countries. Currently, plans exist to invite school groups for an international youth exchange. Students at school No. 81 are to be trained to act as guides for visiting school groups and to lead them through the area of the former ghetto while introducing them to its history.

The interest of other teachers from the school is to be facilitated by including them in a conference planned to take place at the school in the near future. The conference is conceived to inform teachers of the ways in which their areas of expertise relate to Jewish history and culture. Teachers of Polish literature, for example, will make presentations about Polish Jewish literature, and physics teachers will make presentations about Albert Einstein.

In addition to the practice of investigating one's social environment, there is another educational practice of great importance: confronting a group-specific experience to which the learner has a point of reference. In many cases, this point of reference is the topic of childhood.

Children and their situation evoke associations in young people and adults alike. For many students, engaging with the history of children in the Holocaust is the first emotional point of entry into a deep confrontation with history, for example by reading Anne Frank's diary. Children's history can provide an appropriate means of communicating an issue that is abstract or difficult for children and youth to imagine. Employing literature and film for children and youth can also build a comparable emotional bridge. Of growing interest are new museums targeting children and youth specifically.

Letters to the Orphanage (Listy do Ochronki). Ośrodek Brama Grodzka – Teatr NN, Lublin

On 30 March 2004, 80 schoolchildren and three teachers from two Lublin schools met together with the employees of the Ośrodek Brama Grodzka in the building at ul. Grodzka 11 that once housed the Lublin orphanage. More than one hundred inhabitants of this orphanage were murdered as part of the liquidation of the Lublin ghetto that took place from 16 March through 10 November 1942. Three caretakers who refused to leave the children died with them. At the time, one-third of Lublin's population was of Jewish descent. This former orphanage now houses a cultural centre for youth.

Conceived to correspond with the time frame of the ghetto's liquidation, the project, which is a part of a programme known as Letters to the Ghetto, had schoolchildren aged 13-18 bring letters they had written to the children of the former orphanage. Because the names of the orphans are not known, the letters were addressed to the three caretakers. The organizers began by providing the schoolchildren with short, introductory information on the orphanage, the liquidation of the ghetto, and the Letters to the Orphanage project. One participant then read an excerpt from an eyewitness account of the events of 1942. Each of the 84 letters written by the schoolchildren were then bound together by a string that reached from the former orphanage to the Grodzka Gate, which marked the passage to the city's Jewish quarter. The entire path was filled with letters from the schoolchildren. As one report stated, "The thread of letters illustrated the last journey in the lives of the Jewish children. Upon passing through the gate, they went on to death."

Afterwards, the participants gathered at the Grodzka Gate, where another eyewitness account was read aloud. This account told of the children and their caretakers' deaths. The letters were then collected and put in a specially prepared post box. On 3 November 2004, the anniversary marking the end of the ghetto's liquidation, the letters were sent back by regular post to the senders: addressee unknown. The arrival of the letters prompted endless discussion among the families of the participating students. This act of memory in which thousands of Lublin's citizens confronted the events that took place 62 years ago was carried out in public. It was also documented by regional television programming.

The goal of the project was to communicate knowledge about the history of Lublin's Jewish citizens to the city's schoolchildren, teachers, and citizens. Until now, the former Jewish quarter of Lublin and its citizens occupied an empty space in the memory of Lublin's contemporary citizens. By engaging the story of the orphaned children from Lublin murdered by the Nazis and by establishing contact with them through the letters, Lublin's citizens were able to connect these events to their own lives and environment through this confrontation with local history. The project had a great impact on the public: a large number of Lublin's citizens were addressed, and the participating children experienced the importance of their contribution in communicating history to their community.

The Brama Grodzka – Teatr NN has been organizing projects for history pedagogy since 2001. In connection with a local history research project, members collected the names and addresses of former inhabitants of the Jewish quarter in Lublin and traced their paths to the Majdanek concentration camp. The documents compiled in collaboration with the Majdanek Memorial laid the foundation of the work being done by the teachers working with the centre and resulted in continuing co-operation. The project is part of an international education exchange. In 2005, project members, together with the Jewish Historical Institute in Warsaw, are conducting a two-week educational programme for Israeli teachers called "Under one Sky: Polish-Jewish Relations against the Backdrop of a Common History" and a 12-day educational programme for US teachers in co-operation with the Education Department at the Holocaust Memorial Museum in Washington.

The next project in Lublin took place on 19 April 2005, the Day of Holocaust Remembrance, marking the anniversary of the Warsaw Ghetto Uprising. Already in practice since 2001, the Letters to the Ghetto project will be carried out on this day as one of the commemorative activities. This year, letters from schoolchildren will be sent to a young Jewish boy, Henio Zytomirski, who was born in Lublin in 1932 and gassed by the German Nazis in November 1943. The story of his life has been illustrated at the Fibel (Primer) exhibition on school books from the children of Majdanek, developed in co-operation with the Majdanek Memorial. The centre features pictures of Henio from his birth to 1939. Some of Lublin's streets, still in existence today, are recognizable in these pictures. An enlargement of the last photograph taken of him will be brought to the location seen in the picture on 19 April. The letters sent to Henio will be compiled for documentation of the action.

Ośrodek Brama Grodzka – Teatr NN, Lublin

<http://www.tnn.lublin.pl>

Universalizing Holocaust Education

Some approaches seek to universalize perspectives of the Holocaust. These approaches view Holocaust education in terms of a larger, general human-rights education framework; some engage in a comparison of different examples of genocide. In addition to the Holocaust, these approaches encompass other catastrophes, such as the mass murder of Armenians and the genocide in Rwanda. The work of the Danish Institute of International Studies (DIIS) in Denmark exemplifies one such universalizing approach.

Auschwitz Day – Danish Institute for International Studies, Department for Holocaust and Genocide Studies

Since 2003, in accordance with the commitment made by countries participating in the Stockholm Conference of 2000, Denmark has instituted an annual Auschwitz Day on 27 January. The Danish Centre for Holocaust and Genocide Studies (DCHF)/DIIS was entrusted by the Danish Government to organize both public and parliamentary discussions on the subject of Auschwitz and to implement its commemoration. What began as a single workshop for hundreds of pre-university (upper-secondary-school) students in the capital as part of the commemorative events at Copenhagen's City Hall has since become a series of decentralized workshops taking place during the last week of January in other Danish cities such as Ålborg, Århus, Esbjerg, Odense, and Roskilde. A co-operative effort on the part of federal ministries, communities, and the DIIS, the goal of these workshops is to support and facilitate education on the Holocaust and genocide.

The aims of Auschwitz Day are threefold: to commemorate the genocides of the 20th century, to promote discussion and reflection upon ethical and political challenges, and to contemplate their contemporary consequences. The DIIS uses the experience of Auschwitz as a "symbol of inexpressible suffering that can result from racist ideologies and the excesses of totalitarian regimes" to discuss the larger issue of genocide in general. Workshops titled "Bystander or Protector" (2004) or "Perpetrator" (2005) are designed to draw direct parallels between National Socialism and events in Bosnia or Cambodia. The DIIS employs a comprehensive approach to civic education with broad-based themes. As many students as possible are reached through interactive workshops. These workshops are designed to stimulate learning and contemplation by drawing parallels to current issues and events. With more than 2,000 students and 100 teachers participating in eight project days all over the country, the pedagogical approach is quite broad. Despite the appearance of the word Holocaust in the title of the event series, in 2005 only two of 17 workshops dealt with the Holocaust.

Teaching materials have been produced in the last few years, some directly under the direction of the DIIS, others indirectly. This includes the excellent Danish- and English-language website www.holocaust-uddannelse.dk, which deals primarily with the Holocaust and receives some 5,000 visits per month — mostly from Danes. Other websites include www.folkedrab.dk and www.folkedrab.dk/ung (both in Danish only), which choose as their topic the spectrum of genocide in the 20th century in general and are aimed at students beyond the primary or elementary levels. Since January 2005, a Danish translation of the booklet "Om detta må ni berätta" ("Tell ye your children"), written by Stephane Bruchfeld and Paule Levine., has been available, including an additional chapter on Denmark and the Holocaust.

Another project linked to the DIIS is examining the extent to which anti-Semitism articulated by some immigrant children presents a problem for Holocaust education at Danish schools. Initial results will be made available in spring 2005 at: www.diis.dk.

Universalizing as an approach is meant to address not only the challenges posed by the growing historical distance between learners and the Holocaust and the increasing heterogeneity among learners. It also points to another recent phenomenon: an increasing number of learners come from families or backgrounds shaped by the experience of contemporary genocide or human-rights abuses. Up until now, these learners' experiences have not been the subject of study in classrooms or seminars. This approach thus argues that universalizing can carry the legacy of the victims into the future. However, such logic of comparison runs the risk of relativizing the Holocaust and rendering it banal. Both the classification of the Holocaust as one of many crimes against humanity and the arbitrary use of Holocaust metaphors are changing the reception of the Holocaust. Universalizing approaches should therefore exercise caution to ensure that the unique experiences of the Holocaust are not lost within the

larger picture. They should also be vigilant in prompting actual learning about the Holocaust; using the Holocaust only as a metaphor for evil is not enough.

The systematic, bureaucratically organized nature of the legal and social disenfranchisement of Jews within Germany's sphere of influence, the industrial characteristics of the murder of Jews, and the near total destruction of their culture in Europe are unique in history. The Holocaust thus cannot be placed on equal comparative footing together with previous anti-Semitic pogroms or other genocidal acts or human-rights abuses.

This clarification is certainly not intended to deny victims of other genocides and human-rights abuses their right of expression or to minimize their experience. However, this clarification insists upon the singularity of the collective Jewish experience and its recognition as such. Grasping this difference both emotionally and intellectually underlies improved understanding between Jews and non-Jews. Given the role of the Holocaust in contemporary forms of anti-Semitism, Holocaust education should not neglect teaching the unique dimensions of the Holocaust.

Conclusions

The Holocaust is a turning point in human history and should therefore be treated as a required element of basic knowledge in education. Holocaust education should be sustainably anchored in every OSCE participating State and established where implementation has been weak. Holocaust education should be adapted to meet the contemporary challenges described in this report. Such adaptation should include understanding the following as aspects of Holocaust education: post-Holocaust history, confronting historical continuities, national discourses of memory, and the response to reparations claims.

The Holocaust should not be treated as a sub-chapter of World War II history, but it requires explicit treatment as an issue in itself. Holocaust education should therefore teach about anti-Semitism as a central aspect of National Socialist ideology.

2. Contextualizing Holocaust Education: Teaching Jewish History and Contemporary Jewish Life

In many societies, little contact exists between Jews and non-Jews. The history of the destruction of the Jews and Jewish culture is often the first or most significant thing young people learn about Jews. Consequently, Jews are often not seen as an integral part of local, European or World history. They are instead given a special status, which excludes them once again. Jewish-non-Jewish interaction is strained by the insecurities that arise when non-Jews' first impression of Jews is imprinted by the Holocaust. Jewish history becomes perceived as a history of conflict, separation, and death. The Jewish contribution to contemporary and past history disappears in the shadow of the Holocaust. Jews are also reduced to the status of victims when the history of their persecution and destruction becomes the central aspect of education on Judaism.

Holocaust education thus runs the risk of reproducing equations of *Jews equals Holocaust*. Emphasizing the continuous persecution and threat of destruction leads at best to participation based on sympathy. Jews and non-Jews will not meet eye to eye with this approach, which also risks prompting learners to question whether there is something to anti-Jewish accusations, when "so many people were united in persecuting Jews". Furthermore, the perception of Jews as victims should be considered against the backdrop of changing value structures. Growing social fears and a sense of disintegration have resulted in the increasing acceptance of bias-driven ideologies. Consequently, perceptions of a group as weak no longer tend to evoke expressions of solidarity. Instead, the "weak" are seen as a scapegoat.

In general, images of national, ethnic, and religious homogeneity are less a result of attempts to address Holocaust issues; they are much more a consequence of the underexposure given to contemporary and past Jewish history. Despite the message conveyed by national descriptions of history, the OSCE region throughout its history has in fact never been homogenous. Migration, multiculturalism, and multifaith communities are both current and historical facts; they should be taught in schools.

Education should highlight the cultural riches brought about by Jews in many countries and the periods in which Jews and non-Jews or other majority groups and national minorities lived together productively. Youth need to learn that majority and minority environments lead to a variety of dynamics. Bi- or multinational schoolbook commissions could provide valuable suggestions to improve the content of curricula.⁹⁴ Increasing the presence of Jews, as well as changing their representation, in education and literature for youth and children is fundamental. It is highly recommended that educators, when choosing literature, not make the Holocaust the first and only topic in which Jews and Judaism are presented. Holocaust education that fails to embed Jews and Judaism within a larger context can be counterproductive.

Work on anti-Semitism should not always be front and centre. Evoking the motto "Perceptions of the present are incomplete without Jewish perspectives", the individuals behind *Baustein zur nicht-rassistischen Bildungsarbeit* (Module for Non-racist Education) integrate diverse Jewish perspectives into their educational concepts.⁹⁵ Working with the media, in particular filmed or televised

⁹⁴ For example, suggestions made in 1985 for German and Israeli textbooks provided the basis for the 2003 Leo Baeck Institute's (Frankfurt) publication on methods for the history classroom. Other countries have similar exchanges with Israel.

⁹⁵ See *Baustein zur nicht-rassistischen Bildungsarbeit* (Module for Non-Racist Education) www.dgb-bwt.de. See the detailed project description under "Supplementing Holocaust Education in Response to New Forms of Anti-Semitism".

representations of Jews, is of particular importance as well. Germany's *Bundeszentrale für politische Bildung* (Federal Agency for Civic Education) has already begun distributing classroom materials to accompany the current German film "*Alles auf Zucker*", which presents contemporary Jewish life in Germany as self-evident.⁹⁶

Certainly, personal and even virtual encounters can be important to engaging with Jewish perspectives. For example, the Polish organization Forum for Dialogue Among Nations organized events bringing Polish, Jewish-American, and Israeli youth together. They developed the Difficult Question project in response to questions raised within this context.

⁹⁶For educational materials, see: http://www.bpb.de/publikationen/PAXLTF,,0,Alles_auf_Zucker%21.html. Commenting on his film, director Dani Levy stated that he wanted to "pull Judaism out from sinking into the role of the victim".

Forum for Dialogue Among Nations

The Forum for Dialogue Among Nations' aim with this project was to reveal what kinds of difficult questions may distort relations between Jewish and non-Jewish Poles among adolescents. Previous research revealed that there are numerous unanswered questions that hinder any successful meeting of Jewish and non-Jewish students. It was recognized that answering such underlying questions may lead students to learn more about the history and culture of Polish Jews, the Holocaust, Israel, the Diaspora, and Poland. The Forum decided to make this project a unique educational experience for young Jews and non-Jews. The present project had four levels:

1st Level: Meetings

In the beginning (spring 2004), meetings were organized between Polish high-school students and Jewish students from Israel and other countries visiting Poland during the March of the Living (in Warsaw, Krakow, and other cities). During the meeting, trainers from the Forum formed small non-Jewish-Polish and Jewish groups, consisting of 10 students, and gave them opportunity to talk to each other about history and today. After the meetings, young non-Jewish Poles and Jews talked about those issues that they identified as most disturbing in their contacts

2nd Level: Letters and Questionnaires

Students from numerous Polish high schools were invited to write a letter to a Jewish friend to ask him or her questions that they feel most uncomfortable with. The Forum also collected 1,000 questionnaires in which Polish students were asked: "What difficult questions about Jews have you always wanted to ask but haven't asked?" A similar task (regarding Poles) was performed by Jewish students in the United States and Israel.

3rd Level: Answers by Experts

After having collected questions, the Forum selected 50 of the most representative problems and asked leading Jewish and non-Jewish international and Polish experts (journalists, scientists, leaders, priests, rabbis, etc.) to give brief answers (on 2-4 pages) dedicated to Polish and Jewish children. Most questions concerned the Holocaust (and Polish reactions to it), the Middle East conflict, religious practices, the Jewish Diaspora, lobbying, communist times, pogroms, anti-Semitism in Poland, and education.

4th Level: Book

Difficult Questions, a special book with questions and answers that is going to be used in classroom activities, is already in print. It contains fully illustrated materials and texts by authors with different backgrounds. Three language versions (Polish, English, and Hebrew) are being prepared simultaneously. It will be distributed in Polish, American, European, and Israeli schools, as well as during educational and commemorative meetings (like the March of the Living).

5th Level (Projected): Exercises

After the publication of *Difficult Questions*, the Forum will try to create educational materials for teachers and students. The educational team is preparing classroom activities that may use materials from *Difficult Questions* in both Polish- and English-speaking schools.

Contact: Forum for Dialogue Among Nations (<http://dialog.org.pl>, in Polish and English)

00-095 Warsaw, ul. Senatorska 36/18, tel./fax.: 48 22 827-22-07

email: forum@dialog.org.pl

This project is supported by Polish Ministry of Foreign Affairs and performed in collaboration with the American Jewish Committee

Holocaust education should use a concept of nations that is not focused upon ethnic homogeneity. The diversity evident in the societies of the OSCE region should be incorporated as a fundamental concept integrated throughout classroom materials.

Conclusions

Given the expected effect of Holocaust education, embedding it within a clear representation of contemporary and past Jewish history is of central importance. Contemporary and historical representations of Jews should not reduce or tie them to the status of victims. Historical representations should reintegrate Jews and Judaism.

The persecution and murder of European Jews, as well as the gaps this has left behind, can then be integrated within national histories and history of the region. National self-understanding and its representation in the classroom should be evaluated so as to prevent exclusionary or homogenizing effects.

3. Reflections on Elements of Education to Combat Anti-Semitism

In recent years, several OSCE states have witnessed an increase in anti-Semitic activities targeting Jews collectively and as individuals. The OSCE Conference's Berlin Declaration classified this "new anti-Semitism" as a threat to the internal security of the regions of the world. Because Holocaust education and education in general are internationally recognized as important means to combat anti-Semitism, the following requirements and specifications should be regarded as necessary for effective educational practice.

Participant-Oriented Education

Every educational strategy aimed at combating social grievances requires a thorough exploration of the causes, structures, and different forms of expression of these grievances. Each strategy should also define who is to be addressed by the educational measures. This is particularly important when dealing with anti-Semitism, precisely because a broad spectrum of anti-Semitic motives are expressed and manifested in similar ways. Repudiating every form of anti-Semitism is simply not enough in an educational setting. Developing approaches tailored to each group of learners is of greater importance. Successful education requires that the context of, and motivation behind, anti-Semitic behaviour and activities be clearly defined. Thus, the following questions should be posed:

- Who are the learners? What is their social, cultural, and political background? Why are they expressing anti-Semitic sentiments?
- How can learners be reached with preventive measures aimed at short-circuiting anti-Semitic attitudes and behaviour?
- How and with whom are changes in existing anti-Semitic attitudes attainable, and what are the boundaries of education?

The following elements are key to the success of educational programmes combating anti-Semitism:

- A realistic assessment of the possibilities and limits of educational intervention on the topic. Concepts oriented towards each group targeted that are appropriate to their situation;
- Information regarding the various manifestations, motives, and media of anti-Semitic attitudes.

Current Manifestations of Anti-Semitism

Anti-Semitism did not disappear in the wake of the Holocaust. Forms of secondary anti-Semitism continue to play a key role in contemporary political discourses. Secondary anti-Semitism is characterized by a defence mechanism against feelings of guilt and a denial of any personal responsibility for the Holocaust. This secondary anti-Semitism and the influence it potentially has on the attitudes of the majority society shape the manner in which the Holocaust is remembered in OSCE participating States. Christian-based anti-Semitic images of Jews as the enemy and those forms of anti-Semitism that blame "the Jews" for social and economic grievances are also manifest in a variety of moderate forms in public opinion; anti-Semitic extremists blatantly state these views. Openly anti-Semitic statements are also played out on the political stage of some states. Opinion polls consistently

show that anti-Semitic resentment continues to be spread, as does the question of whether Jews really belong to the societies in which they live.

This tendency and further developments in recent years have given rise to international concern regarding what is termed “the new anti-Semitism”.⁹⁷ This development is characterized in part by an increase in violent acts of anti-Semitism.⁹⁸ It is also characterized by forms of anti-Semitism that, unlike openly anti-Semitic statements, might appear legitimate insofar as they do not directly incite hatred towards Jews, but formulate rather a criticism of actions of the State of Israel. To be clear, criticism of Israel *per se* is not the problem; the problem lies in the fact that such criticism is functionalized for anti-Semitic interests. Anti-Semitic forms of criticism of Israel, described below in detail, can, under certain circumstances, represent openly anti-Semitic statements. This tendency is observed currently throughout a wide variety of political and social sectors, particularly in the media. In addition, anti-Semitic conspiracy theories, which include images of alleged Jewish or Israeli control over American and European government policies, have regained currency by being linked to criticism of Israeli policies. If this discourse takes up anti-Semitic motifs, it can easily be linked to the myth of a worldwide Jewish conspiracy.

Extremist Groups

This overall context has served as the backdrop to attacks on Jews, Jewish institutions, and Jewish symbols. According to data collected by law enforcement and NGOs, two groups stand at the forefront of such activities.

Activists in right-wing extremist circles and young men influenced by right-wing extremist ideas make up one group of perpetrators. Many of these men are members of right-extremist skinhead groups. (Although adult and young men generally carry out the majority of violent acts, right-wing groups also include girls and women.) Anti-Semitic views and statements are common in this group; also, the willingness to carry out violent anti-Semitic acts has always been an integral aspect of right-wing extremist ideology. In addition to specific threats emanating from this group of perpetrators, of particular concern is their repeated success in functioning as a mouthpiece for supposed national or general interests. In this way, their ideas find resonance within society, and anti-Semitism thus comes to serve as a bridge for right-wing extremists to enter the social mainstream. Right-wing extremist nationalism and the conspiracy-theory interpretation of social issues in particular provide clear points of entry for further anti-Semitic world views.⁹⁹

⁹⁷ Paul Iganski and Barry Kosmin, *The New Antisemitism? Debating Judeophobia in the 21st Century*, London 2003. Klaus Holz, “Neuer Antisemitismus? Wandel und Kontinuität der Judenfeindschaft” in *Mittelweg* 36, 2 (2005); Ibid. Ulrich Bielefeld, “Der gegenwärtige Antisemitismus. Tendenzen und Interpretationen”. Doron Rabinovici, Ulrich Speck, Natan Sznajder, *Neuer Antisemitismus?*, Frankfurt a.M. 2004.

⁹⁸ Stephen Roth Institute for the Study of Contemporary Anti-Semitism and Racism, “Anti-Semitism Worldwide 2003/04”, see: www.tau.ac.il/Anti-Semitism/annual-report.html.

⁹⁹ Paul Iganski and Barry Kosmin, *The New Antisemitism? Debating Judeophobia in the 21st Century*, London 2003. Wieviorka, Michel, *La tentation antisémite. Haine des Juifs dans la France d’aujourd’hui*, Paris 2005. Michael Whine, “Anti-Semitism on the Streets: Is there a New Anti-Semitism in Britain?”, Institute for Jewish Policy Research 2003, see: www.jpr.org.uk/ReportsCS%20Reports/new_antisemitism/main.html). Klaus Holz, “Neuer Antisemitismus? Wandel und Kontinuität der Judenfeindschaft” in *Mittelweg* 36, 2 (2005); Ibid. Werner Konitzer, “Antisemitismus und Moral. Einige Überlegungen” and Ulrich Bielefeld, “Der gegenwärtige Antisemitismus. Tendenzen und Interpretationen”. Doron Rabinovici, Ulrich Speck, Natan Sznajder, *Neuer Antisemitismus?*, Frankfurt a.M. 2004. Stephen Roth Institute for the Study of Contemporary Anti-Semitism and Racism, “Anti-Semitism Worldwide 2003/04”, see: www.tau.ac.il/Anti-Semitism/annual-report.html. European Monitoring Center on Racism and Xenophobia, “Manifestations of Antisemitism in the EU 2002 – 2003”, pp. 221-223. For the report see:

The influence of education programmes should not focus on the core of right-wing extremist groups. Education can succeed only among those outside the ideological core and among sympathizers who are not radicalized. It is particularly important to combat the spread of ideologies that foster discrimination against minorities. Otherwise, these ideologies threaten to gradually penetrate sectors of majority societies. However, the limits of education in influencing organized right-wing extremists must be acknowledged. When attempting to influence these groups, it is important not to provide them with resources that might in fact strengthen them.

A second group of perpetrators observed in recent years includes members of minority groups within their countries, often influenced by political Islamists, who have a pro-Palestinian background, often come from Arab or Muslim communities, or are from North African origin.¹⁰⁰ The fact of their own discrimination leads to considerable strife in educational discussions and practice due to the fear that people from these groups will be further stigmatized.

Research on the sources and causes of anti-Semitic attitudes and the propensity to violence is required. It should be clarified whether, and/or to what extent, anti-Semitic attitudes are shaped by the political opinions/atmosphere in one's family, one's native country, by nationalist or extremist Islamist propaganda (for example, in the media), or by the experience of discrimination or marginalization within immigrant societies. Certainly, the Middle East conflict and how it is viewed influence this group and their social environment and lead often to strong Anti-Israeli views. Educational concepts for this group should be aimed at preventing a culture of anti-Semitism from developing or solidifying. Otherwise, educators run the risk of observing a more violence-prone form of anti-Semitism becoming a code for group inclusion. In addition, educators risk witnessing a broader sector of the immigrant population growing increasingly tolerant of violent acts against Jews.

Educational strategies for this group should target prevention and attitude change among at-risk individuals. This can be achieved if immigrant or Muslim communities are destigmatized among the cultural majority of Christian-influenced societies.

In addition to the two aforementioned groups, members of extremist leftist groups must also be named as groups that use anti-Semitic stereotypes and have anti-Semitic attitudes. They differ from the first two insofar as they have not committed violent acts against Jews or Jewish institutions. Another difference lies in the fact that, although radical and openly anti-Semitic views are expressed among those in the spectrum of leftist extremism (e.g., by equating Israeli policy with that of the National Socialists), they do not deny that the Holocaust occurred. For these reasons, and because their anti-Semitism stems from an "anti-imperialist" criticism, leftist extremism is not marginalized as much as the other two groups'.

http://www.eumc.eu.int/eumc/index.php?fuseaction=content.dsp_cat_content&catid=3fb38ad3e22bb&contentid=4146a7b291fff.

¹⁰⁰ Tossavainen, Mikael, "Det fornekade hatet - Antisemitism bland araber och muslimer i Sverige Forfattare." Svenska Kommitten Mot Antisemitism, Stockholm 2004. (Swedish with an English abstract). Michael Whine, "Anti-semitism on the Streets: Is there a New Anti-Semitism in Britain?", Institute for Jewish Policy Research 2003, see: (www.jpr.org.uk/ReportsCS%20Reports/new_antisemitism/main.html). Paul Iganski and Barry Kosmin, *The New Antisemitism? Debating Judeophobia in the 21st Century*, London 2003. Doron Rabinovici, Ulrich Speck, Natan Sznaider, *Neuer Antisemitismus?*, Frankfurt a.M. 2004. Stephen Roth Institute for the Study of Contemporary Anti-Semitism and Racism. "Anti-Semitism Worldwide 2003/04." See: www.tau.ac.il/Anti-Semitism/annual-report.html. European Monitoring Center on Racism and Xenophobia: "Manifestations of Antisemitism in the EU 2002 – 2003", pp. 221-223. For the report see: http://www.eumc.eu.int/eumc/index.php?fuseaction=content.dsp_cat_content&catid=3fb38ad3e22bb&contentid=4146a7b291fff, pp. 21, 24-25.

This group's form of anti-Semitism finds expression in anti-Israel attitudes and thus exercises potentially great power in influencing those groups with liberal traditions in several societies.¹⁰¹

Educational measures here should be directed at developing improved awareness of Middle East history and the events leading up to the current state of the conflict. Conspiracy theories and the history of the so-called Jewish conspiracy to take over the world should also be addressed within these groups.

Majority Societies

Public perception of the new anti-Semitism is shaped primarily by violent incidents involving minorities or incidents of violence and terrorism, which are seen as a threat to the internal security in certain regions. Anti-Semitism is first and foremost a problem among societies overall, not only on the periphery, but in the heart of societies.¹⁰² Educational interventions should therefore be relevant for societies in general. Thus, anti-Semitism cannot be reduced to a problem only among youth. The public climate of majority societies determines the limits to the scope of action for extremist groups, and it is also extremely relevant to the everyday life of Jews living in the region.

It is important for educational programmes to acknowledge that subtler forms of anti-Semitism, in particular those forms of an anti-Semitic "criticism of Israel", are not expressed solely by individuals whose motivations are actually and explicitly anti-Semitic. With some individuals, anti-Semitism is perhaps the result, but not the intent, of their statements. One might speak here of the spread of "anti-Semitism without anti-Semites". It is also important for educational programmes to recognize that.

The fight against anti-Semitism should not be delegated solely to Jewish organizations or communities since the primary responsibility for combating anti-Semitism lies with majority societies themselves. Furthermore, majority societies should promote solidarity and support for Jews and Jewish organizations in their diversity, as they are directly impacted by the current situation.

Regardless of the roots of anti-Semitism, societies should combat this phenomenon unequivocally. The necessity of this fight should serve as an occasion for critical self-reflection among the majority society, especially whenever a discriminated minority employs anti-Semitism against another discriminated minority. With respect to this issue, participating States should pose the following questions: How great is the capacity and willingness to integrate, and how much does its society value diversity?

¹⁰¹ Andrei Markovits, "European Anti-Americanism and Anti-Semitism: Similarities and Differences", in *Post Holocaust and Judaism*, Jerusalem Center for Public Affairs, January 1, 2004. www.icpa.org/phases/phases-16.htm. Paul Iganski and Barry Kosmin, *The New Antisemitism? Debating Judeophobia in the 21st Century*, London 2003. Stephen Roth Institute for the Study of Contemporary Anti-Semitism and Racism, "Anti-Semitism Worldwide 2003/04", see: www.tau.ac.il/Anti-Semitism/annual-report.html. European Monitoring Center on Racism and Xenophobia, "Manifestations of Antisemitism in the EU 2002 – 2003", pp. 221-223. For the report see: http://www.eumc.eu.int/eumc/index.php?fuseaction=content.dsp_cat_content&catid=3fb38ad3e22bb&contentid=4146a7b291fff, pp. 219-221.

¹⁰² See an analysis on Germany in Wilhelm Heitmeyer (ed.), *Deutsche Zustände*. Folge 3, Frankfurt a. M. 2004. Also see polls on several OSCE countries from the ADL (2002) in: http://www.adl.org/PresRele/ASInt_13/4185_13.asp. And from the AJC (2005) in: <http://www.ajc.org/InTheMedia/PubSurveys.asp?did=1589>

Conclusions

In light of the existing situation of different political, social, cultural, ethnic and religious groups within the societies, it is impossible to develop one single educational programme to be offered as a universal remedy for all groups with respect to motives for, and manifestations of, anti-Semitism. Instead, educational programmes to combat anti-Semitism should be tailored to the specific educational requirements. This includes considering country-specific factors such as the individual history and reception of anti-Semitism, as well as the different forms of contemporary anti-Semitism found in each.

It is recommended that an international exchange of educational concepts to combat anti-Semitism take place. Such a discussion could serve to inspire all sides while sharpening self-understanding through a change in perspective. Local educational contexts are highly dependent on educators' competence. There is an urgent need for research on educational plans to combat contemporary anti-Semitism.

4. Supplementing Holocaust Education in Response to New Forms of Anti-Semitism

The challenges posed by new forms of anti-Semitism illustrate the limits of traditional Holocaust education as the only educational response. Teaching history alone is no longer enough to confront different forms of anti-Semitism in a globalized world.

Conspiracy Theories

Anti-Semitism differs from other forms of discrimination and resentment because it is directed at a group reproached for its “race”, religion, and culture, yet not (or not always) defined as inferior. According to anti-Semitic ideologies, Jews supposedly exercise a special, or more specifically, evil, power. In the archaic and discredited anti-Semitic images of the Jews as being responsible for the murder of Jesus Christ, they are seen to have been granted a monstrous power: namely, the power to kill God, the highest being of all. The fact that this notion has been formally rejected by the Catholic Church is important.

Motifs of the Jews’ “evil” or “dangerous power and machinations” appear throughout the spectrum of anti-Semitism. Conspiracy theories present anti-Semitism in a secular form. They tell of hidden agendas and evil powers and are easily linked with anti-Semitic interpretations of the world, even when they explicitly avoid or do not intend to express anti-Semitism. The popularity of conspiracy theories is thus a central factor to be addressed in education combating anti-Semitism.

The notorious forgery known as the “Protocols of the Learned Elders of Zion” employs particularly disdainful motifs of the “the Jews” possessing special powers and evil hidden agendas. A malevolent series of lies, the Protocols supposedly document the Jewish conspiracy to take over the world. According to the Protocols, the Jews’ supposed goal is to destroy or enslave each nation in which they live. Consequently, the legitimate response to this supposed Jewish attack includes the use of extreme violence as a form of self-defence. This kind of conspiracy-theory argumentation is used to legitimate and propagate an anti-Semitism aimed at extermination. The lies of a supposed conspiracy to take over the world have played a central role within right-wing extremist groups since their inception, and they continue to do so today. The claim of a supposed Jewish conspiracy to dominate the world is also a prevalent element of extremist Islamist propaganda. Disseminated through media influenced by political Islamists, this claim is also spread throughout parts of Muslim communities in several countries.

Conspiracy theories, like anti-Semitic attitudes in general, are also widespread throughout society, e.g., anti-Semitic conspiracy theories that spread in the wake of the terrorist attacks of 11 September 2001. One such theory claimed, falsely, that all of the Jews who worked in the World Trade Center in New York were warned in advance of the attacks and supposedly did not go to work on 11 September. Conspiracy theories among the political left, in Europe and elsewhere, couple anti-American motifs with an ideological view of Israel as the United States’ outpost in the Middle East or see the two conspiring through financial markets and in globalization. These theories find resonance in many societies and thus influence public opinion.

The content of popular conspiracy theories points to an unbroken, easily reactivated, and adaptable stock of anti-Semitic images. A closer look at their content also reveals that anti-Semitic ideologies of different shades are influencing these theories. For educators, understanding the function of individual

learners' conspiratorial imagination is very important; at the same time, the problematic claims of conspiracy theories should always be clearly addressed in the learning environment. Some forms of conspiracy theories and reductionist explanations of the world, such as those witnessed in parts of the anti-globalization movement, also express the desire for political empowerment and a better world. Civic education should be implemented in order to raise awareness in this respect.

At the root of many conspiracy theories lie angst-ridden fears, the inability to understand larger events, and a sense that things are out of control, e.g., the relationship between economic and social structures, the global distribution of power or wealth, crises such as the 11 September attacks, and natural catastrophes such as earthquakes or the tsunami in East Asia at the end of 2004. Psychologically, susceptibility to conspiracy theories is also interpreted as an attempt to regain control over a reality that defies understanding and is thus a source of fear. Conspiracy theories are particularly attractive to youth seeking to establish their individuality and their own view or interpretation of the world.

Sensitizing learners to the popular logic of conspiracy theories is imperative to immunizing them against simplistic good-versus-evil images of the world and beliefs in external control. A group of educators in Germany has developed a method aimed at these results for use in a seminar. The seminar develops learners' awareness of the popularity of conspiracy theories by exposing their ability to satisfy emotional needs, deliver simple explanations of the world, and the way in which they latch on to a stock supply of nemesis images.

Enacting the Birth of Conspiracy Theories – Module for Non-Racist Education (Trade Union Educational Institution, Thuringia)*

This programme is organized as a competition between several groups to see which group can create the most plausible conspiracy theory. A jury is created to decide on the criteria for demonstrating imagination in developing a conspiracy. At the same time, smaller groups work on developing conspiracy theories. One observer is assigned to each group to document how the theory is created and the behaviour of those writing the theory. Once developed, each theory is argued by its authors *in plenum* and key questions are discussed. The jury then evaluates each presentation. Observers give details on the origins and development of each theory. This detour should allow participants to develop criteria for a successful conspiracy theory. Participants learn to identify those factors that make conspiracy theories believable and attractive.

The topic of racism, as well as the process of mainstreaming racism, is at the core of this module, which was developed for non-school education for trade unions. Participants will be called to review their own concepts and monitor their own seminars for the expression of racism. In addition to large amounts of material for anti-racism education, the module includes a 60-page section focusing on non-school education to combat anti-Semitism among youth and adults. The goal is to develop an anti-Semitism mainstreaming process as well.

Anti-Semitism is a contemporary — not simply a historical — phenomenon. Also, the function of anti-Semitism as an instrumental means of explaining the world should be reflected upon. The goal of certain activities is to look at the meaning historical events have for the present and to link contemporary questions to knowledge of, and feelings about, historical events. Victim legends and screen memories (“Opa war kein Nazi”/“Grandpa was not a Nazi”, “Hitler hat die Deutschen gezwungen”/“Hitler Forced the Germans”) should be challenged and the fact of perpetratorship should be recognized. Some of the activities focus intensively on the various perspectives of perpetrators, victims, and bystanders. Seminar participants should also acquire an overview of the various perspectives, arguments, and motivations found in discussions on the Middle East conflict and develop their capacity to respond to anti-Semitism.

The premise of this concept asserts that a fundamental engagement with questions of political economy and social organization should accompany information regarding historical anti-Semitic images of Jews as the enemy. Doing so can prevent anti-Semitic ideologies and explanations of the world from taking root. The materials developed for an analysis of basic social structures and the materials for anti-Semitism specifically (confronting anti-Semitic jokes and views of Jews as the enemy, the German debate on the Middle East conflict, conspiracy theories and the Jewish experience of anti-Semitism) can be downloaded from the Internet (<http://baustein.dgb-bwt.de/>) or ordered as a packet.

* Küchenstudio - Verschwörungstheorien selber bauen / Mainstreaming zum Thema Antisemitismus aus Baustein zur nicht-rassistischen Bildung. Methode der Redaktionsgruppe Baustein zur nicht-rassistischen Bildung, DGB-Bildungswerk Thüringen.

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<http://baustein.dgb-bwt.de/>

Anti-Semitic propaganda videos and the Internet in particular play an important role in the spread of conspiracy theories. There is the risk that both, adolescents and adults, lack the ability to judge the quality of information received, which is especially the case with respect to the Internet. Developing the ability to use media in a critical and proper way is therefore crucial, not only for students, but also for their parents and teachers.

Conclusions

Globalization has prompted an increased need for new means of explaining the world. Conspiracy theories respond to this need. To prevent anti-Semitic conspiracy theories from filling this role, civic education should be strengthened.

An educational response should work with the fears underlying conspiracy-theory explanations, contribute to a reality-based orientation in the world, facilitate social participation, develop the ability to use media, identify and name anti-Semitic ideologies, and help learners understand the fascination for conspiracy theories so that they may be overcome.

Globalized Anti-Semitism in the Middle East Conflict

A key dynamic that has emerged from the globalized choosing of sides in regional conflicts and in perceptions of the Middle East conflict marks contemporary anti-Semitism. Ignorance, an unintended reliance on anti-Semitic traditions, and the impact of targeted, propagandistic misinformation have all shaped perspectives on the conflict. Broad sectors of majority societies in many countries view Jews in their own nations as either non- or only partial members of their national communities and define Jews as belonging instead to Israel.¹⁰³ Jews in other parts of the world are thus consistently made responsible for the policies of the State of Israel and condemned for its actions.

Often, criticism of Israel uses anti-Semitic stereotypes, such as “Jews have too much influence on world events”¹⁰⁴ or are shored up by references to the rhetoric of taboo, the sense that criticizing Israel is forbidden. Certainly, political criticism of Israel is legitimate. Yet, this is not the point of much criticism aimed at Israel. There are recognizable criteria distinguishing legitimate political criticism from anti-Semitic-infused criticism: criticism of Israel is anti-Semitic when it results in demonizing Israel, which is illustrated by comparisons of Israeli policies towards Palestinians with the persecution of Jews in the Third Reich. A second criterion points to the application of a double standard or delegitimizes Israel’s right to exist. Educational interventions should be clear about the sources and motivations underlying these anti-Semitic criticisms of Israel.

For some Muslim immigrants in OSCE countries, a negative image of Israel can be the result of influence through Islamist ideology. The image of Israel as the “Jewish aggressor” in the context of the Middle East conflict provides the mainstream population in countries implicated in the Holocaust with a way out from the burden of guilt: exoneration for the murder of Jews in Europe. This view essentially reverses the roles and sees Israelis as perpetrators rather than victims. As a Jewish state, Israel is categorically rejected within the right-wing extremist scene. The negative image of Israel in broad sectors of societies provides right-wing extremist propaganda with numerous opportunities to enter acceptable discourse. At the leftist end of the political spectrum, on the other hand, positions are characterized by an anti-imperialist discourse and the seemingly morally superior support for the apparently weaker side. There are also more-aggressive forms, such as the demonization of Israel in anti-imperialist world views.

The motifs and background of this new anti-Semitism are diverse in their roots. Political Islamists and right-wing extremists are limited in their ability to form an ideological alliance. Within learning groups, however, situational alliances can form around anti-Semitic criticisms of Israel and cause an anti-Semitic atmosphere. Once learners begin flaunting anti-Israeli or anti-Semitic attitudes, doing so can become a shared code for individuals who otherwise find no common ground; it renders agreement over content unnecessary. Anti-Semitic defamation of Israel has a wide variety of sources. Precisely because of this, leaving defamation unchallenged and therefore tolerated within the learning environment creates a climate in which other forms of anti-Semitism can germinate.

Educators should differentiate between these various influences and address them individually. For educators, this means addressing learners’ personal motivations for anti-Semitic statements, developing abilities to use media, and teaching factual knowledge of the Middle East conflict. Education should aim overcome the dichotomous representations of Israelis and Palestinians, as seen in the seminars taught by Dr. Xavier Torrens at the University of Barcelona.

¹⁰³ See: http://www.adl.org/PresRele/ASInt_13/4185_13.asp.

¹⁰⁴ See: <http://www.ajc.org/InTheMedia/PubSurveys.asp?did=1589> , Question 12.

Education on the New Anti-Semitism Dr. Xavier Torrens, University of Barcelona, Spain

Developing education on the topic of new anti-Semitism at Spanish universities faces the following challenges: currently, there is no education in Spain on Judeophobia, the Holocaust, or Judaism; many Spaniards have a very negative view of Israel and erroneously presume that anti-Semitism does not exist in Spain. In order to be effective against this backdrop, this education programme consists of three courses aimed at developing understanding in Spain of the new anti-Semitism. While the three courses build upon each other, they can be attended independently of one another.

First Course: The Development of Anti-Semitism and the Holocaust

This course explores the development of Judeophobia in Europe to learn about existing anti-Jewish stereotypes and how they are expressed. The Holocaust is also analysed in this course.

Second Course: The New Anti-Semitism and the Arab-Israeli Conflict

The course begins with students describing how they perceive the Arab-Israeli conflict. Several stereotypes typically arise during this discussion. Participants' questions form the basis of the rest of the course, which is conceived as a series of interactive steps. Course content is developed and learned not through passive consumption but rather via critical reflection and active participation.

The image of Israel in Spain is generally negative and often accompanied by a disproportionate criticism of Israel. A widespread view holds that the conflict is one between "the Good" (Palestinians) and "the Bad" (Israelis). To break this perception, the course treats both Israeli and Palestinian perspectives in a balanced manner. For example, when exploring the issue of refugees, both the history of Palestinian refugees and the history of Jewish refugees in the Arab world are discussed. Students thus develop an understanding of the complexity of the Arab-Israeli conflict.

Critical analysis of currently accepted arguments is achieved by exploring the past. Today's stigmatization of Jews is examined by comparing it to that of other eras. Examples discussed include anti-Semitism in the Middle Ages, when Jews were accused of poisoning Christ; National Socialist anti-Semitism, which accused Jews of "poisoning German civilization"; and the new anti-Semitism, which accuses Israel of having poisoned Yasser Arafat.

During the seminar, data and facts are provided by the instructor, and a dossier containing text, graphics, maps, and a bibliography is distributed. Students compare pictures and caricatures from National Socialism to those seen in recent publications in order to explain the new anti-Semitism. The contemporary anti-Israel discourse in the media is also critically analysed. Documentary and feature films such as "The Long Way Home" or Amos Gitai films are also shown. By accessing students' emotions, films help motivate and create an improved understanding of problems resulting from anti-Semitism.

Third Course: Jewish Culture

This course focuses on Judaism and the Jewish contribution to the history of cultural development. Positive images of Jews and Jewish culture have been, until now, absent in Spain.

The feedback from anonymous student evaluations has been highly positive and tied to statements showing an improved understanding of current anti-Semitism. Students, whether they attended one or all courses, noticeably improved their sensibility and knowledge of Jews and Judaism.

The goals of this three-course programme include awakening interest in Jewish life, as well as developing knowledge of Jewish life and sensibility towards Jews. Participants learn about both the negative aspects (anti-Semitism) and the positive aspects (Jewish culture).

The courses are offered by Dr. Xavier Torrens, Professor of Political Science at the University of Barcelona, and are open to all students.

Dr. Xavier Torrens, University of Barcelona, Spain, e-mail: xaviertorrens@ub.edu

In addition to preparing educational materials for others, educators should prepare themselves to address the Middle East conflict. In order to do this, they should first develop their own informed view of the complex situation in the Middle East. Not all of the educational materials on the Middle East conflict provide a thorough context for the conflict. Without this context, dichotomous representations and the influence of propaganda are difficult to overcome. Evaluation of educational materials on this subject is required to ensure that they do not facilitate one-sided views. The German organization *Kreuzberger Initiative gegen Antisemitismus* (Kreuzberg Action Group Against Anti-Semitism) has developed a re-enactment scenario to teach participants a differentiated representation of the conflict that includes international and Arab interests.

Kreuzberg Action Group Against anti-Semitism* **Role-Playing and Reflection on the Foundation of the State of Israel**

The Kreuzberg Action Group Against Anti-Semitism grew from an event organized in response to the 2003 attacks on synagogues in Istanbul. The event was organized by an action group for immigrants and other people from the neighbourhood aimed at combating anti-Semitism in Berlin. The Berlin district of Kreuzberg is shaped to a large extent by immigrants from Turkey and Arab countries. Approximately 33 per cent of those living in Kreuzberg do not have German citizenship. Only a fraction of these 47,000 people are from an EU member state. The action group works primarily in the Kottbusser Tor neighbourhood, where over 60 per cent of the population are immigrants. The district of Kreuzberg has the highest unemployment rate in Berlin (29.7 per cent). Some 28.1 per cent live under the poverty level, and 36.6 per cent have either no or incomplete vocational training.

Members of the action group include Germans and non-Germans working with youth or in schools, as well as local residents, all of whom regularly witness open anti-Semitism and hatred towards Israel, expressed particularly by youth in Kreuzberg. The action group focuses on educating youth aged 15-23 in the form of workshops at schools and youth centres. Attempts are made to discuss the workshops beforehand with teachers or social workers so as to tailor them to the specific groups and also to facilitate parental participation. All activities are aimed at combating the spectrum of contemporary manifestations of anti-Semitism found particularly in Kreuzberg or other similar Berlin districts. Hatred towards Israel and conspiracy theories are the primary forms witnessed.

To this date, workshop themes have included conspiracy theories, the foundation of the State of Israel, conferences with eyewitnesses of National Socialism, local history, anti-Semitic caricatures in the press, victim rivalry, and suicide attacks. The action group's public events draw attention to both anti-Semitism and extremist Islamism as problems that should first be acknowledged. This kind of grassroots political activity, combined with research on the conditions of anti-Semitism, provides solid footing for effective educational practice.

The two-day workshop on the foundation of the State of Israel is designed for young people aged 15-30 and begins with an interactive quiz on Israel and its inhabitants. During the answer period, participants' questions become the focus, and discussion is facilitated. The primary issues addressed here are the cultural makeup of Israel's population (Who is a Jew? Who is an Israeli?) and the various motivations for immigration to Israel. The failure of social emancipation for Jews in Europe towards the end of the 19th century and Zionism as a Jewish national movement in response to European anti-Semitism are also discussed.

Following this discussion, participants divide up into small groups and learn about the situation in Palestine prior to 1947 with the help of a background paper. The groups then present the key events leading up to and during 1947 and various positions on the establishment of the State of Israel. Equipped with this background information, the participants then take on different roles to be played in a fictional conference aimed at resolving the conflict. Participants work together in small groups preparing strategies and arguments for their roles in the conference; role-playing cards are provided to facilitate this process. Actors present include: the Nashashibi Clan, the Al-Husseini Clan, Zionist followers of Ben Gurion, revisionist Zionists, the King of Jordan, the King of Egypt, and Great Britain. There are also reporters, who observe and later report on the conference. The fictional conference is conducted with Great Britain presiding over the proceedings. The conference is interrupted by a break in which strategic alliances can be established. If and when the discussion runs off track, event cards, e.g., "Refugee boat stranded" or "Bomb attack in Jerusalem", can be used to reinvigorate or rein in the discussion. Following this, participants reflect upon their roles by evaluating the scenario. They answer the following questions: How did I feel? Was this role difficult/easy for me to play? Why? Did I change my perspective (partially)? Following the re-enactment, participants are informed of the actual sequence of events until 1949, through a text, which is then discussed. Actual lines of conflict are then compared with those in the re-enactment and discussed. Finally, participants develop their own individual desired solution for the 1947 conflict and discuss their ideas.

Through this re-enactment, participants learn about a decisive period in history, the foundations of the conflict between Israel and Palestine, and the relationship of the conflict to anti-Semitic attitudes. They acquire an understanding of the spectrum of positions found among Zionists, Palestinians, and Arab countries and learn to recognize that a wide variety of views and interests exist within each of these groups themselves. Even decidedly pro-Palestinian participants of Palestinian descent have been able to develop an understanding for the Zionist point of view and were able to formulate their own arguments in favour of the Zionist position. By questioning the anti-Semitic myth of the foundation of the State of Israel as being "imposed by the West", this activity allows for a view of Israel's birth that is not shaped by resentment.

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Conclusions

The global discussion on the Middle East conflict can be a source of anti-Semitism. The supply of factual information on the subject and its history should be insured. This includes the history of the founding of the State of Israel within the context of the region's decolonization, the history of the conflict and the role of international, including Arab, foreign-policy interests. Current materials should be evaluated for possible one-sidedness.

Revival of Anti-Semitic Motifs Referring to Religion

Despite religious communities' repudiation of anti-Semitism, anti-Semitic motifs persist. An expressed hatred towards Jews, which is motivated by religious beliefs, also continues. The discussion focuses on the re-emergence of Christian-based anti-Jewish images, which people in many countries believed that they had overcome, and the increase of anti-Semitism among certain Muslim factions. Largely quelled within the established churches, anti-Jewish traditions have not disappeared from all expressions of Christianity. For example, Mel Gibson's film, "The Passion of the Christ," which drew large audiences all over the world, is criticized by some for having revived the Christian accusation blaming Jews for the murder of Jesus Christ, which has been repudiated by established churches. When such events arise, educators are challenged to address the issue and raise learners' awareness.

For various reasons, the importance of religious identity is growing among members of the younger generation of non-Christian immigrants and residents of many countries. The desire for religious recognition and equal rights is legitimate. Educators need adequate knowledge of Islam; more urgently, they need knowledge of Islamist activities within their sphere of influence to prevent them from unwittingly co-operating with groups influenced by extremist-Islamist ideologies. Youth should also receive information on the various religious currents within world religions. Teaching the history of religion and the sociology of religion is of fundamental importance for school education.

Conclusions

Politically functionalized religious extremism should be taken seriously as a source of anti-Semitism. Given the current politicization of spiritual issues, the history and policies of individual religions should become subjects of study. Different manifestations of individual religions should also be confronted with liberal religious trends, as well as secular and atheist concepts. Conceptual models should be developed for this subject of study.

5. Educate the Educators

Educators have an important role to play in combating anti-Semitism. It cannot be presumed that they are immune to anti-Semitic thoughts or influences. In order to qualify them for the tasks at hand, educators need support in overcoming concrete problems that they face when addressing the topic of anti-Semitism. Furthermore, they should critically analyse their own attitudes. The development and evaluation of education programmes and materials has yet to be completed. Continuing-education courses for educators should also play a key role.

When confronted with anti-Semitic statements or behaviour on the part of their learners, many educators respond helplessly or with disinterest. The reasons for these responses are complex. Many reports state that educators avoid confronting youth expressing anti-Semitic views out of fear of aggression. Some educators invoke arguments of anti-racism and play down the anti-Semitic sentiments articulated by immigrant youth because they fear their target group will be stigmatized along racist lines. Other educators fail to recognize the seriousness of the situation because, for example, they lack the necessary background knowledge of right-wing organizations. Sometimes they lack the intercultural competence needed to accurately assess statements made by youth.

Educators should thus check their own understanding of history and the present to see if their views exclude Jews as the “other”. They should also question their own emotional stance towards the situation in the Middle East and establish whether it is based on subjective interests or out of concern for the situation itself.

To be prepared for interaction with learners on the issues discussed here, educators need sound background knowledge of the Middle East conflict, as well as knowledge of traditional and secondary forms of anti-Semitism. This means they should also understand Israeli perspectives on the Middle East conflict. In addition, educators should be aware not only of the codes among right-wing extremist youth, but also of the potential influence of Islamist currents within their sphere of influence. In the battle against globalized forms of anti-Semitism, educators need to develop intercultural competence, their ability to interact with people from a variety of cultures.

Schools are important in the fight against anti-Semitism. They have the advantage of providing access to nearly all youth for an extended period. Yet due to the hierarchical and non-voluntary structure of school learning, co-operative efforts between schools and extra curricular activities, such as social work projects or local organizations are recommended. Developing and expanding teamwork among colleagues of various cultural backgrounds is highly recommended, where possible.

Education is fundamentally about establishing relationships. Education is being a role model. As this motto indicates, the best teachers are those who respond honestly and challenge from the start every form of anti-Semitism. No detailed lesson plan or teaching method can substitute for the authentic, committed demeanour of an educator. Every educational strategy aimed at combating anti-Semitism should therefore place primary importance upon supporting educators in their own process of development. Youth are not the only targets of education. Adult education is very important, particularly for adults who work as decision-makers or teachers, for example.

Conclusions

Anti-Semitism should not be understood as a problem among youth alone. Continuing-education programmes should target adults, too, particularly educators. Educators' sensitivity to anti-Semitism cannot be presumed. The development of a critical awareness of one's own prejudices and problems in perception are prerequisites to competent educational practice. Educators should therefore be supported in developing their own stance against anti-Semitism, and they should be trained to demonstrate it.

III. Recommendations

Education programmes combating anti-Semitism should be effective in prevention, and they should also be responsive. They should help prevent anti-Semitic attitudes from taking root, yet they should also acknowledge that anti-Semitic sentiments already exist among students of all ages. Education programmes that directly address anti-Semitism are therefore necessary. Education measures aimed at developing social competencies or battling prejudices in general continue to be necessary. However, such measures are insufficiently tailored to respond effectively to new, contemporary forms of anti-Semitism.

Teachers should be capable not only of recognizing the spectrum of anti-Semitic motifs among their students but also of addressing the various dimensions of anti-Semitism. Experts should provide teachers with the necessary background knowledge and teaching materials to aid in instruction. Combating anti-Semitism is the task of majority societies; Jewish communities and organizations should not carry the burden of this responsibility alone.

Key Elements in Education to Combat Anti-Semitism

1. Participating States should denounce and confront any efforts to relativize or falsify accounts of the Holocaust.
2. Civic education provides students with the tools to critically analyse global developments and to understand how these relate to their day-to-day reality. To this end, participating States should undertake efforts to ensure that civic education is implemented early.
3. Recognizing that anti-Semitism is not a problem among youth alone, educational efforts should target adults and especially professional groups such as educators, journalists, and police officers.

Basic Requirements

4. The Holocaust is a historical caesura in human history, and the topic should therefore be treated as a basic minimum requirement in educational curricula, regardless of the roles individual states played during the time of the Holocaust. In addition to understanding the ways in which their own history relates to that of the Holocaust, students increasingly need to understand the ways in which other groups have been affected by the Holocaust.
5. Holocaust Education should not be used as a starting point for human-rights or tolerance education. To reflect on the Holocaust can be a valuable contribution to education about prejudices, discrimination, xenophobia, racism, and anti-Semitism, though this general approach does not necessarily lead to a better understanding of the Holocaust. The Holocaust should be studied within a historical framework. It is necessary to distinguish between Holocaust education and human-rights education. Human-rights education that fails to place the Holocaust in its proper context runs the risk of functionalizing and relativizing the Holocaust. starting point
6. Different anti-Semitic motifs require different educational programmes. International exchanges provide an opportunity for educators from different countries to share and accumulate a variety of

teaching methods that can be adapted to specific requirements.

7. It is important to conduct research into the causes of anti-Semitism and to evaluate education programmes that are designed to combat anti-Semitism. Participating States should consider these to be priority areas.
8. Education programmes that respond explicitly to the various forms of contemporary anti-Semitism should be established.
9. Continuing-education programmes should target educators, as their sensitivity to anti-Semitism cannot be presumed. Developing a critical awareness of one's own prejudices and problems in perception are prerequisites to competent educational practice.
10. It is important that the OSCE and other international bodies, including the United Nations, the European Union, the Council of Europe and the ITF work together to gain insights into the contemporary nature of all forms of anti-Semitism and to facilitate projects that help combat them.

Expanding and Reinforcing Holocaust Education Throughout the OSCE Region

11. Where implementation of Holocaust education has been weak, it should be firmly anchored within the school curricula throughout the OSCE region. To effectively combat secondary forms of anti-Semitism, Holocaust education should confront post-Holocaust history, e.g., historical continuities, national lessons of history, reparation demands, and the politics of memory itself.
12. The Holocaust should not be treated as a sub-chapter of World War II history, as it requires explicit treatment as an issue in and of itself. Holocaust education should therefore teach that anti-Semitism was a central aspect of National Socialist ideology.

Adapting Holocaust Education to Contemporary Requirements

13. Educators should bear in mind their local social and cultural context in order to develop programmes of relevance to students. In this way, educators can address other human-rights abuses and contextualize them appropriately.
14. Education programmes should keep up with an increasingly universalized understanding of history by teaching specific histories, e.g., the history of groups, countries, and regions of relevance to the Holocaust. The history of the Holocaust should be treated as the key issue in the area of Holocaust education. While the Holocaust can be used as a means for teaching about certain human-rights abuses, broader human-rights education should be conducted in addition to, and beyond, issues related to the Holocaust.

A New Framework for Holocaust Education

15. Holocaust education should in any case avoid promoting a perception of Jews as victims only. The history of Jewish resistance should be taught.
16. Holocaust education should not reduce or limit Jews to the status of victims. Lessons on the

Holocaust should therefore be integrated into the teaching about contemporary and historical Jewish culture and life. The history of Jews and Judaism should be integrated into a general and broader history of the region.

17. The second priority of this form of historical representation is to integrate Jews and Judaism into “greater”, as well as local, history. It is important that contemporary Judaism be studied as an inextricable part not only of history and identity but also as an aspect of contemporary societies in the region.

Supplementing Holocaust Education with Education Combating New Forms of Anti-Semitism

18. New forms of anti-Semitism cannot be sufficiently addressed by Holocaust education alone. The history of the Holocaust is only one aspect of contemporary anti-Semitic discourse. Contemporary anti-Semitism must therefore be acknowledged as an issue in and of itself.
19. Globalization has prompted a pressing need for new means of explaining the world, to which conspiracy theories respond effectively, since they give simple answers and explanations. Because conspiracy theories and anti-Semitism feed off of each other, civic education should be fortified to break this vicious circle.
20. The global discussion on the Middle East conflict can lead to expressions and manifestations of anti-Semitism. Given the heated debates related to this topic, the supply of factual information on the conflict should be improved. Current materials should be evaluated for possible one-sidedness before they are to be recommended.

ANNEXES

Annex 1

Questionnaire to the OSCE participating States in the framework of the project: Education on the Holocaust and Anti-Semitism in the OSCE Area

1. What official directives from government ministries and/or local authorities regarding the teaching of the Holocaust exist in your country? Please attach these directives to your answer.
2. If the Holocaust is not a mandatory subject, what percentage of schools chooses to teach about the Holocaust?
3. How is the Holocaust defined?
4. Is the Holocaust taught as a subject in its own right, or as part of a broader topic? Explain the reasoning behind this decision.
5. At what age(s) do young people learn about the Holocaust in schools? Do students encounter the Holocaust in schools more than once? Please give details.
6. How many hours are allocated to teaching and learning about the Holocaust in schools?
7. In what areas of study (history, literature, sociology, theology) is the Holocaust taught? In each case, briefly outline the rationale for teaching the Holocaust in this particular subject area.
8.
 - a) What historical, pedagogical and didactic training is provided to teachers of the Holocaust at either the university level or the professional development level in your country?
 - b) How many teacher-training sessions are held each year, and how many teachers are involved?
 - c) What funding is available for training in the teaching of the Holocaust in your country?
9. Has your country instituted a national Holocaust Memorial Day? If so, in which ways is this day marked and commemorated? What difficulties have you encountered in establishing this day of remembrance in the national consciousness?
10. Has your country established a national Holocaust memorial and/or museum? What numbers of students visit this memorial/museum each year?
11. Please estimate the percentage of students in your country who visit authentic sites, and list three primary sources of funding available in your country for visits to authentic sites.
12. What are the three major textbooks used in teaching the Holocaust in your country? How many pages do your school textbooks allocate to the Holocaust, and on which aspects do they focus?
13. What strategies of differentiation are typically used to make the study of the Holocaust accessible to students of different ages and with different learning needs?
14. How far and in what ways is your country's own national history integrated into the teaching of the Holocaust?
15. What are the three major obstacles to teaching and learning about the Holocaust in your country?
16. Are the experiences of different victim groups of the extermination or persecution policy of the National Socialists also mentioned in Holocaust education (for example Roma and Sinti, Jehovah Witnesses, the disabled, homosexuals, political prisoners)?

Annex 2

Declaration of the Stockholm International Forum on the Holocaust, 26-28 January 2000

The members of the Task Force are committed to the Declaration of the Stockholm International Forum on the Holocaust, which reads as follows:

1. **The Holocaust (Shoah) fundamentally** challenged the foundations of civilization. The unprecedented character of the Holocaust will always hold universal meaning. After half a century, it remains an event close enough in time that survivors can still bear witness to the horrors that engulfed the Jewish people. The terrible suffering of the many millions of other victims of the Nazis has left an indelible scar across Europe as well.
2. **The magnitude of the Holocaust**, planned and carried out by the Nazis, must be forever seared in our collective memory. The selfless sacrifices of those who defied the Nazis, and sometimes gave their own lives to protect or rescue the Holocaust's victims, must also be inscribed in our hearts. The depths of that horror, and the heights of their heroism, can be touchstones in our understanding of the human capacity for evil and for good.
3. **With humanity still scarred** by genocide, ethnic cleansing, racism, anti-semitism and xenophobia, the international community shares a solemn responsibility to fight those evils. Together we must uphold the terrible truth of the Holocaust against those who deny it. We must strengthen the moral commitment of our peoples, and the political commitment of our governments, to ensure that future generations can understand the causes of the Holocaust and reflect upon its consequences.
4. **We pledge to strengthen** our efforts to promote education, remembrance and research about the Holocaust, both in those of our countries that have already done much and those that choose to join this effort.
5. **We share a commitment** to encourage the study of the Holocaust in all its dimensions. We will promote education about the Holocaust in our schools and universities, in our communities and encourage it in other institutions.
6. **We share a commitment** to commemorate the victims of the Holocaust and to honour those who stood against it. We will encourage appropriate forms of Holocaust remembrance, including an annual Day of Holocaust Remembrance, in our countries.
7. **We share a commitment** to throw light on the still obscured shadows of the Holocaust. We will take all necessary steps to facilitate the opening of archives in order to ensure that all documents bearing on the Holocaust are available to researchers.
8. **It is appropriate** that this, the first major international conference of the new millenium, declares its commitment to plant the seeds of a better future amidst the soil of a bitter past. We empathize with the victims' suffering and draw inspiration from their struggle. Our commitment must be to remember the victims who perished, respect the survivors still with us, and reaffirm humanity's common aspiration for mutual understanding and justice.

Annex 3

Declaration of the Berlin Conference on Anti-Semitism, 29 April 2004



Bulgarian Chairmanship The Chairman-in-Office

Distinguished delegates,

Let me sum up the proceedings of this Conference in what I would like to call

“Berlin Declaration”.

Based on consultations I conclude that OSCE participating States,

Reaffirming the Universal Declaration on Human Rights, which proclaims that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, such as race, religion or other status,

Recalling that Article 18 of the Universal Declaration on Human Rights and Article 18 of the International Covenant on Civil and Political Rights state that everyone has the right to freedom of thought, conscience and religion,

Recalling also the decisions of the OSCE Ministerial Councils at Porto and Maastricht, as well as previous decisions and documents, and committing ourselves to intensify efforts to combat anti-Semitism in all its manifestations and to promote and strengthen tolerance and non-discrimination,

Recognizing that anti-Semitism, following its most devastating manifestation during the Holocaust, has assumed new forms and expressions, which, along with other forms of intolerance, pose a threat to democracy, the values of civilization and, therefore, to overall security in the OSCE region and beyond,

Concerned in particular that this hostility toward Jews -- as individuals or collectively -- on racial, social, and/or religious grounds, has manifested itself in verbal and physical attacks and in the desecration of synagogues and cemeteries,

1. Condemn without reserve all manifestations of anti-Semitism, and all other acts of intolerance, incitement, harassment or violence against persons or communities based on ethnic origin or religious belief, wherever they occur;
2. Also condemn all attacks motivated by anti-Semitism or by any other forms of religious or racial hatred or intolerance, including attacks against synagogues and other religious places, sites and shrines;
3. Declare unambiguously that international developments or political issues, including those in Israel or elsewhere in the Middle East, never justify anti-Semitism;

In addition, I note that the Maastricht Ministerial Council in its Decision on Tolerance and Non-Discrimination, tasked the Permanent Council “to further discuss ways and means of increasing the efforts of the OSCE and the participating States for the promotion of tolerance and non-discrimination in all fields.” In light of this Ministerial Decision, I welcome the April 22 Permanent Council Decision on Combating Anti-Semitism and, in accordance with that Decision, incorporate it into this Declaration.

1. The OSCE participating States commit to:
 - Strive to ensure that their legal systems foster a safe environment free from anti-Semitic harassment, violence or discrimination in all fields of life;
 - Promote, as appropriate, educational programmes for combating anti-Semitism;
 - Promote remembrance of and, as appropriate, education about the tragedy of the Holocaust, and the importance of respect for all ethnic and religious groups;
 - Combat hate crimes, which can be fuelled by racist, xenophobic and anti-Semitic propaganda in the media and on the Internet;
 - Encourage and support international organization and NGO efforts in these areas;
 - Collect and maintain reliable information and statistics about anti-Semitic crimes, and other hate crimes, committed within their territory, report such information periodically to the OSCE Office for Democratic Institutions and Human Rights (ODIHR), and make this information available to the public;
 - Endeavour to provide the ODIHR with the appropriate resources to accomplish the tasks agreed upon in the Maastricht Ministerial Decision on Tolerance and Non-Discrimination;
 - Work with the OSCE Parliamentary Assembly to determine appropriate ways to review periodically the problem of anti-Semitism;
 - Encourage development of informal exchanges among experts in appropriate fora on best practices and experiences in law enforcement and education;
2. To task the ODIHR to:
 - Follow closely, in full co-operation with other OSCE institutions as well as the United Nations Committee on the Elimination of Racial Discrimination (UNCERD), the European Commission against Racism and Intolerance (ECRI), the European Monitoring Centre on Racism and Xenophobia (EUMC) and other relevant international institutions and NGOs, anti-Semitic incidents in the OSCE area making use of all reliable information available;
 - Report its findings to the Permanent Council and to the Human Dimension Implementation Meeting and make these findings public. These reports should also be taken into account in deciding on priorities for the work of the OSCE in the area of intolerance; and

- Systematically collect and disseminate information throughout the OSCE area on best practices for preventing and responding to anti-Semitism and, if requested, offer advice to participating States in their efforts to fight anti-Semitism;

This Decision will be forwarded to the Ministerial Council for endorsement at its Twelfth Meeting.

Annex 4

Brussels Declaration of the OSCE Conference on Tolerance and the Fight Against Racism, Xenophobia and Discrimination, 14 September 2004

CIO.GAL/86/04
14 September 2004

ENGLISH only



Bulgarian Chairmanship The Chairman-in-Office

Distinguished delegates,

Let me sum up the proceedings of this Conference in what I would like to call
“Brussels Declaration”.

Based on consultations I conclude that OSCE participating States,

Reaffirming the Universal Declaration of Human Rights, which proclaims that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status,

Recalling in particular that Article 18 of the Universal Declaration of Human Rights and Article 18 of the International Covenant on Civil and Political Rights state that everyone has the right to freedom of thought, conscience and religion,

Recalling the International Convention on the Elimination of All Forms of Racial Discrimination,

Recalling the Maastricht Ministerial Council Decision on Tolerance and Non-Discrimination (MC.DEC/4/03) as well as previous decisions and documents, and committing ourselves to intensify efforts to combat racism, xenophobia, discrimination and anti-Semitism and to promote and strengthen tolerance and non-discrimination,

Recalling also the OSCE Conference on anti-Semitism in Berlin on 28 and 29 April 2004 as well as the OSCE Meeting on the Relationship between Racist, Xenophobic and anti-Semitic Propaganda on the Internet and Hate Crimes in Paris on 16 and 17 June 2004 and their results; and that the Conference in Berlin expressed concern and condemned anti-Semitism as a distinct and specific form of intolerance and developed operational recommendations for combating anti-Semitism,

Recognizing that acts of intolerance pose a threat to democracy, the values of civilization and, therefore, to overall security in the OSCE region and beyond,

1. Condemn without reserve all forms of racism, xenophobia and anti-Semitism and other acts of intolerance and discrimination, including against Muslims, incitement, harassment or violence against persons or communities based on race, colour, sex, language, religion,

political or other opinion, national or social origin, property, birth or other status, wherever they occur;

2. Condemn organizations and individuals promoting hatred or acts of racism, xenophobia, discrimination, or related intolerance, including against Muslims, and anti-Semitism;

3. Urge participating States to adopt effective measures to combat acts motivated by intolerance and to speak out publicly against such acts;

4. Examine the need for a structural follow up within the OSCE to ensure implementation of the commitments on tolerance and non-discrimination;

5. Reject firmly the identification of terrorism and extremism with any religion, culture, ethnic group, nationality or race;

6. Declare unambiguously that international developments or political issues never justify racism, xenophobia or discrimination.

In addition, I note that the Maastricht Ministerial Council in its Decision on Tolerance and Non-Discrimination, tasked the Permanent Council "to further discuss ways and means of increasing the efforts of the OSCE and the participating States for the promotion of tolerance and non-discrimination in all fields." In light of this Ministerial Decision, I welcome the July 29 Permanent Council Decision on Tolerance and the Fight Against Racism, Xenophobia and Discrimination and, in accordance with that Decision, incorporate it into this Declaration.

1. The participating States commit to:

- Consider enacting or strengthening, where appropriate, legislation that prohibits discrimination based on, or incitement to hate crimes motivated by, race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status;
- Promote and enhance, as appropriate, educational programmes for fostering tolerance and combating racism, xenophobia and discrimination;
- Promote and facilitate open and transparent interfaith and intercultural dialogue and partnerships towards tolerance, respect and mutual understanding and ensure and facilitate the freedom of the individual to profess and practice a religion or belief, alone or in community with others, including through transparent and non-discriminatory laws, regulations, practices and policies;
- Take steps to combat acts of discrimination and violence against Muslims in the OSCE area;
- Take steps, in conformity with their domestic law and international obligations, against discrimination, intolerance and xenophobia against migrants and migrant workers;
- Consider undertaking activities to raise public awareness of the enriching contribution of migrants and migrant workers to society;

- Combat hate crimes, which can be fuelled by racist, xenophobic and anti-Semitic propaganda in the media and on the Internet, and appropriately denounce such crimes publicly when they occur;
 - Consider establishing training programmes for law enforcement and judicial officials on legislation and enforcement of legislation relating to hate crimes;
 - Encourage the promotion of tolerance, dialogue, respect and mutual understanding through the Media, including the Internet;
 - Encourage and support international organization and NGO efforts in these areas;
 - Collect and maintain reliable information and statistics about hate crimes motivated by racism, xenophobia and related discrimination and intolerance, committed within their territory, report such information periodically to the OSCE Office for Democratic Institutions and Human Rights (ODIHR) and make this information available to the public;
 - Examine the possibility of establishing within countries appropriate bodies to promote tolerance and to combat racism, xenophobia, discrimination or related intolerance, including against Muslims, and anti-Semitism;
 - Endeavour to provide the ODIHR with the appropriate resources to accomplish the tasks agreed upon in the Maastricht Ministerial Decision on Tolerance and Non-Discrimination;
 - Work with the OSCE Parliamentary Assembly to determine appropriate ways to review periodically the problems of racism, xenophobia and discrimination;
 - Encourage development of informal exchanges among experts in appropriate fora on best practices and experiences in law enforcement and education;
2. To task the ODIHR to:
- Follow closely, in full co-operation with other OSCE institutions as well as the United Nations Committee on the Elimination of Racial Discrimination (UNCERD), the United Nations Office of the High Commissioner for Human Rights (UNHCHR), the European Commission against Racism and Intolerance (ECRI), the European Monitoring Centre on Racism and Xenophobia (EUMC) and other relevant international institutions and NGOs, incidents motivated by racism, xenophobia, or related intolerance, including against Muslims, and anti-Semitism in the OSCE area making use of all reliable information available;
 - Report its findings to the Permanent Council and to the Human Dimension Implementation Meeting and make these findings public. These reports should also be taken into account in deciding on priorities for the work of the OSCE in the area of intolerance;
 - Systematically collect and disseminate information throughout the OSCE area on best practices for preventing and responding to racism, xenophobia and discrimination and,

if requested, offer advice to participating States in their efforts to fight racism, xenophobia and discrimination;

- Support the ability of civil society and the development of partnerships to address racism, xenophobia, discrimination or related intolerance, including against Muslims, and anti-Semitism;

This Decision will be forwarded to the Ministerial Council for endorsement at its Twelfth Meeting.

Annex 5

Document of the Ministerial Council, Maastricht 2003: Decision No. 4/03 on Tolerance and Non-discrimination, MC.DEC/4/03, 2 December 2003



Organization for Security and Co-operation in Europe
Ministerial Council
Maastricht 2003

MC.DEC/4/03
2 December 2003
Original: ENGLISH

2nd day of the Eleventh Meeting
MC(11) Journal No. 2, Agenda item 8

DECISION No. 4/03 TOLERANCE AND NON-DISCRIMINATION

The Ministerial Council,

Recognizing that respect for human rights and fundamental freedoms, democracy and the rule of law are at the core of the OSCE's comprehensive concept of security,

Recalling its commitments in the field of the human dimension, enshrined in the Helsinki Final Act, the Charter of Paris for a New Europe, the Charter for European Security (Istanbul Summit, 1999) and all other relevant OSCE documents and decisions,

Recalling Decision No. 6 on Tolerance and Non-discrimination, adopted at the Tenth Meeting of the Ministerial Council in Porto on 7 December 2002,

Reaffirming its commitment to promote tolerance and combat discrimination, and its concern about all manifestations of aggressive nationalism, racism, chauvinism, xenophobia, anti-Semitism and violent extremism in all participating States, as well as discrimination based, *inter alia*, on race, color, sex, language, religion or belief, political or other opinion, national or social origin, property, birth or other status,

Urging the relevant authorities in all participating States to continue to condemn publicly, at the appropriate level and in the appropriate manner, violent acts motivated by discrimination and intolerance,

Affirming its commitment to increase its efforts for the promotion of tolerance and non-discrimination in all fields,

Welcoming the work done by the OSCE during 2003,

1. Commits itself to promote the implementation of the Action Plan on Improving the Situation of Roma and Sinti within the OSCE Area;
2. Decides to enhance the efforts being made to increase women's participation and the role of women in furthering democratization and economic development, and to consider integrating the provisions of the OSCE Action Plan on Gender Issues where applicable into national policies. Further decides to enhance its efforts to achieve gender balance at all levels within the OSCE, taking full account also in this respect of the principle of recruiting staff

MC11EW05

from all participating States on a fair basis. Reiterates that the OSCE encourages female candidates to apply for OSCE positions;

3. Decides to follow up the work started at the OSCE Conference on Anti-Semitism, held in Vienna on 19 and 20 June 2003 and welcomes the offer by Germany to host a second OSCE conference on this subject in Berlin on 28 and 29 April 2004;

4. Decides to follow up the work started at the OSCE Conference on Racism, Xenophobia and Discrimination, held in Vienna on 4 and 5 September 2003 and welcomes the offer by Belgium to host a second OSCE conference on this subject in Brussels in autumn 2004;

5. Tasks the Permanent Council to further discuss, in addition to the two above-mentioned conferences, ways and means of increasing the efforts of the OSCE and the participating States for the promotion of tolerance and non-discrimination in all fields;

6. Encourages all participating States to collect and keep records on reliable information and statistics on hate crimes, including on forms of violent manifestations of racism, xenophobia, discrimination, and anti-Semitism, as discussed and recommended in the above-mentioned conferences. Recognizing the importance of legislation to combat hate crimes, participating States will inform the ODIHR about existing legislation regarding crimes fuelled by intolerance and discrimination, and, where appropriate, seek the ODIHR's assistance in the drafting and review of such legislation;

7. Tasks the ODIHR, in full co-operation, *inter alia*, with the United Nations Committee on the Elimination of Racial Discrimination (UNCERD), the European Commission against Racism and Intolerance (ECRI) and the European Monitoring Center on Racism and Xenophobia (EUMC), as well as relevant NGOs, with serving as a collection point for information and statistics collected by participating States, and with reporting regularly on these issues, including in the format of the Human Dimension Implementation Meeting, as a basis for deciding on priorities for future work. The ODIHR will, *inter alia*, promote best practices and disseminate lessons learned in the fight against intolerance and discrimination;

8. Recognizes the need to combat hate crimes, which can be fuelled by racist, xenophobic, and anti-Semitic propaganda on the internet. We welcome the offer by France to host in Paris in 2004 a forward-looking event, fully respecting the rights to freedom of information and expression, on the relationship between propaganda on the internet and hate crimes;

9. Affirms the importance of freedom of thought, conscience, religion or belief, and condemns all discrimination and violence, including against any religious group or individual believer. Commits to ensure and facilitate the freedom of the individual to profess and practice a religion or belief, alone or in community with others, where necessary through transparent and non-discriminatory laws, regulations, practices and policies. Encourages the participating States to seek the assistance of the ODIHR and its Panel of Experts on Freedom of Religion or Belief. Emphasizes the importance of a continued and strengthened interfaith and intercultural dialogue to promote greater tolerance, respect and mutual understanding;

10. Ensures the advancement of the implementation of the OSCE commitments on national minorities, and recognizes the importance of the recommendations of the High

Commissioner on National Minorities on education, public participation, and language, including on its use in broadcast media, and the relevant recommendations of the Representative on Freedom of the Media in this regard;

11. Undertakes to combat discrimination against migrant workers. Further undertakes to facilitate the integration of migrant workers into the societies in which they are legally residing. Calls on the ODIHR to reinforce its activities in this respect;
12. Undertakes, in this context, to combat, subject to national legislation and international commitments, discrimination, where existing, against asylum seekers and refugees, and calls on the ODIHR to reinforce its activities in this respect;
13. Takes into account the UN Guiding Principles on Internal Displacement as a useful framework for the work of the OSCE and the endeavors of participating States in dealing with internal displacement;
14. Decides that the OSCE in addressing the issues contained in this document will increase its efforts towards the younger generation in order to build up their understanding of the need for tolerance. Human rights education merits particular attention;
15. Decides to intensify the co-operation of the OSCE with relevant international organizations such as the United Nations, the Council of Europe and the European Union, as well as with civil society and relevant non-governmental organizations to promote tolerance and non-discrimination;
16. Tasks the Permanent Council, the ODIHR, the HCNM and the RFoM, in close co-operation with the Chairmanship-in-Office, with ensuring an effective follow-up to the relevant provisions of the present decision, and requests the Permanent Council to address the operational and funding modalities for the implementation of this decision.

Annex 6

Online Information on Holocaust Education

General educational tools and resources:

Yad Vashem, Jerusalem:
<http://www.yadvashem.org>

Survivors of the Shoah
Visual History Foundation
<http://www.vhf.org>

Simon Wiesenthal Center
<http://www.wiesenthal.com>

Anti-Defamation League:
<http://www.adl.org>

A Cybrary of the Holocaust
<http://www.remember.org>

Austria

Educational tools and resources:
<http://www.natzionalsozialismus.at>

Teacher training:
<http://www.erinnern.at>

Authentic sites, memorials, and museums:

The Concentration Camp Memorial Mauthausen:
<http://www.mauthausen-memorial.gv.at>

The Ebensee Concentration Camp Memorial:
<http://www.ebensee.org>

Hartheim Castle – Place of Learning and Remembrance:
<http://www.schloss-hartheim.at>

Documentation Center of Austrian Resistance:
<http://www.doew.at>

Jewish Museum in Vienna
<http://www.jmw.at>

Jewish Museum in Hohenems
<http://www.jm-hohenems.at>

Jewish Museum in Eisenstadt
<http://www.oejudmus.or.at>

Belgium

Educational tools and resources:
Auschwitz Foundation
<http://www.auschwitz.be>

Canada

Educational tools and resources:
The Jewish Federation of Winnipeg
<http://www.jewishwinnipeg.org/holocaust.html#education>

B'nai Brith Canada
<http://www.bnaibrith.ca>

Czech Republic

Example of a good practice:
Project "Neighbours Who Disappeared"
<http://www.zmizeli-souseded.cz>

Authentic sites, memorials, and museums:
Jewish Museum in Prague
<http://www.jewishmuseum.cz>

The Terezin Memorial
<http://www.pamatnik-terezin.cz>

Denmark

Educational tools and resources:
The Danish Center for Holocaust and Genocide Studies
<http://www.holocaust-education.dk>
<http://www.holocaust-undervisning.dk>

Danish Institute for International Studies, Department for Holocaust and Genocide Studies
<http://www.folkedrab.dk>

Finland

Educational tools and resources:
The Finnish National Board of Education
<http://www.edu.fi>

Tampere University
<http://www.uta.fi/laitokset/norssi/auschwitz>

France

Authentic sites, memorials, and museums:
Mémorial de la Shoah
Musée, Centre de documentation juive contemporaine
<http://www.memorialdelashoah.org>

Germany

Educational tools and resources:

Learning from History (website in English, German, Polish and Spanish)

<http://www.holocaust-education.de>

Authentic sites, memorials, and museums:

Foundation for the Memorial to the Murdered Jews of Europe

<http://www.holocaust-mahnmal.de>

Jewish Museum Berlin

<http://www.jmberlin.de>

Dachau Concentration Camp Memorial Site

<http://www.kz-gedenkstaette-dachau.de/englisch/content/index.htm>

Bergen-Belsen Memorial

<http://www.bergen-belsen.de/en/>

Buchenwald Memorial

<http://www.buchenwald.de>

Concentration Camp Memorial Neuengamme

<http://fhh1.hamburg.de/Neuengamme/welcome.en.html>

Ravensbruek Memorial

<http://www.ravensbrueck.de/mgr/index.html>

Memorial and Museum Sachsenhausen

<http://www.gedenkstaette-sachsenhausen.de/gums/index.php>

Topography of Terror

<http://www.topographie.de/en/index.htm>

Hungary

Educational tools and resources:

Hannah Arendt Association

<http://www.haeu.hu>

Haver Foundation

<http://www.haver.hu>

Judaic Archives

<http://pincus.lauder.hu>

Example of a good practice:

Lauder, Javne Jewish Community School, Budapest

Éva Weinmann Dairy

<http://www.pincus.lauder.hu/weinmannpub/impressum.htm>

Judaic Archives
<http://pincus.lauder.hu>

Authentic sites, memorials, and museums:
Holocaust Memorial Center, Budapest:
<http://www.hdke.hu>

Italy

Educational tools and resources/authentic sites, memorials, and museums:
Example of a good practice
Milano Centrale Destinazione Auschwitz
<http://www.binario21.org/>

Latvia

Authentic sites, memorials, and museums:
The Museum of the Occupation of Latvia 1940-1991
<http://www.occupationmuseum.lv>

Lithuania

Educational tools and resources:
Foundation for Educational Change
<http://www.shoah.smm.lt>

Netherlands

Educational tools and resources:
The Anne Frank House
<http://www.annefrank.org>

SPION
<http://www.spion.nl/spion/>

Poland

Authentic sites, memorials, and museums:
Auschwitz-Birkenau State Museum
<http://www.auschwitz-muzeum.oswiecim.pl>

The Jewish Historical Institute
<http://www.jewishinstitute.org.pl>

Teacher training/NGO-organized school seminars and events
Forum for Dialogue Among Nations
<http://www.dialog.org.pl>

Romania

Educational tools and resources
Example of a good practice – Holocaust Education curriculum
<http://www.edu.ro/download/holoc.pdf>

Russian Federation

Educational tools and materials:
Russian Research and Educational Holocaust Center
<http://www.holofond.ru>

Example of a good practice

Project “Living Law” of the Swedish Embassy in Russia.

<http://www.sweden.ru/rus/pages/levande.htm>

Switzerland

Educational tools and resources:

Aktion Kinder des Holocaust

<http://www.akdh.ch>

Institut für Jüdische Studien der Universität Basel

<http://www.jewishstudies.unibas.ch>

Ukraine

Educational tools and resources:

Ukrainian Center for Holocaust Studies

www.holocaust.kiev.ua

United Kingdom

Authentic sites, memorials, and museums:

Imperial War Museum London

<http://london.iwm.org.uk>

United States

Educational tools and resources/Authentic sites, memorials, and museums:

United States Holocaust Memorial Museum

<http://www.ushmm.org>