
Evaluation report
Yad Vashem ICHEIC
International Seminars
2005

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EXECUTIVE SUMMARY

In 2005, the International Commission for Holocaust Era Insurance Claims (ICHEIC) gave its support to a pilot project to enable the development of Yad Vashem's International Seminars. In this first year of the project, the seminars have contributed to the expansion of Yad Vashem's Holocaust education both in terms of the number of educators prepared and the number of countries committed to training teachers in the field. The International School conducted seminars in 2005 for ten countries with whom it had previous relations and four countries new to the program. From these countries, Yad Vashem has attracted a group of over 350 senior educators from a variety of school systems, museums and memorials. In addition, seminars for four Scandinavian countries are planned for 2006.

This study of the seminars and its participants found that educators come to the ICHEIC International Seminars because of the reputation the International School has for expertise in the field. They come to expand their personal knowledge of the subject and to learn new ways to teach it. They return to their countries feeling that they had done both.

Participants said they learned about the International School's pedagogical theory—teaching through individual stories rather than numbers. They said they understand that although open to multi-disciplinary approaches, the theory is based on a foundation of history and historical analysis. They return from the seminars with more knowledge and materials for teaching about the Holocaust. They learned more about the history and pedagogy of the Holocaust than about fighting contemporary xenophobic trends, but they are, nonetheless, able to make comparisons with contemporary genocides or racism and use education about the Holocaust to promote respect for the human rights of all people.

The seminars are designed to go beyond enabling teachers to educate their students about the Holocaust. They aim to empower participants to become 'teacher educators' in their home countries. This study finds that seminar graduates "multiply" the effects of the seminars. They design new lesson plans and programs some of which are distributed on websites or through Yad Vashem partner organizations. They discuss what they learned with other teachers and some provide teacher workshops and seminars on the subject. The total number of teachers reached by the 2005 seminar is therefore much greater than the number who attended the seminars at Yad Vashem.

INTRODUCTION

Yad Vashem is Israel's largest Holocaust museum and in the past two decades, its International School has dedicated time and resources to promoting effective and meaningful teaching about the Holocaust. In Europe, local organizations such as the Imperial War Museum in England, Erinnern in Austria and the International Commission for the Evaluation of Crimes of the Nazi and Soviet Occupation Regimes in Lithuania advocate for more teacher training and serious study of the best way to present the subject. Internationally, the Task Force for International Cooperation on Holocaust Education, Remembrance, and Research¹ (Task Force) brings together representatives of governments, as well as governmental and non-governmental organizations to create support for Holocaust education, remembrance, and research throughout Europe. The European Union's European Monitoring Centre on Racism and Xenophobia (EUMC), and the Organization for Security and Cooperation in Europe(OSCE)'s Office for Democratic Institutions and Human Rights (ODIHR) also promote the teaching of the Holocaust in order to combat anti-Semitism, racism, and xenophobia. In all of these efforts, Yad Vashem's International School has contributed its leadership and expertise.

The emergence of independent democracies in Eastern Europe—nations which hope to understand their history in a new light now that Soviet control of their educational agenda has ended—has contributed to this interest in introducing and expanding Holocaust education. At the same time, Western democracies appreciate the growing need to confront issues of racism, xenophobia, and the continuation of anti-Semitic incidents originating both from extreme right, neo-Nazi tendencies and the “new-anti-Semitism” based on criticism of Israel.

Yad Vashem and its partners are working together to develop teachers as well as museum and memorial site guides who can convey the history and the lessons of the Holocaust to a new generation of students. At a time when Holocaust witnesses are passing away and Holocaust deniers are proliferating, this work has taken on new importance. This report examines that work. We begin with an overview of the Yad Vashem ICHEIC seminars and the issues they confront. The report then discusses the participants, what they say they learned from the seminars, and how they are using that knowledge and skills in their teaching and in their work with other educators. At the end of the report, conclusions and recommendations are presented.

¹ Initiated by Swedish Prime Minister Göran Persson in 1998, the Task Force currently has twenty-four member countries: Argentina, Austria, Belgium, Croatia, the Czech Republic, Denmark, France, Germany, Greece, Hungary, Israel, Italy, Latvia, Lithuania, Luxembourg, the Netherlands, Norway, Poland, Romania, Slovakia, Sweden, Switzerland, the United Kingdom, and the United States. Professor Yehuda Bauer, former chair of the Yad Vashem Research Institute in Jerusalem, is the Task Force's academic advisor.

The ICHEIC International Seminars

“After a Jewish girl was harassed in Saint Ouen two years ago, the administration of her school decided to show ‘Night and Fog,’ a haunting 1955 documentary film that includes graphic footage of Nazi death camps. Initially teachers feared that showing the movie risked inciting confusing comparisons between the Holocaust and the Israeli-Palestinian conflict, but then relented. At the film’s end, one boy—not a Muslim—asked how Jews who had known such suffering could treat Palestinians ‘the same way.’” (New York Times, March 26, 2006)

This story, from two years ago, demonstrates the need for serious education about the Holocaust in European schools. Since this incident, the school has included the Holocaust within a “broader program on genocide.” Whether the results of a showing of “Night and Fog” would be different today is impossible to say, but this is the kind of situation that the ICHEIC International Seminars have been set up to address.

The International School for Holocaust Education at Yad Vashem, established in 1995, is dedicated to providing teacher training in Israel and throughout the world. As early as 1996, the International School conducted its first International Conference for Educators. More recently, the school has expanded its staff and developed two-week long seminars for European teachers and museum or memorial guides. In pursuit of its goal “to enrich the knowledge of educators from around the world as well as to provide them with pedagogical guidelines and age-appropriate tools on how to teach this difficult subject matter,” the school establishes partnerships with European ministries of education and local non-governmental organizations (Holocaust memorials, museums, research and awareness organizations) with whom it organizes the seminars.

In 2005, the International Commission for Holocaust Era Insurance Claims (ICHEIC) funded the first year of a 10-year project to expand the range of these seminars. The Yad Vashem seminars, those given at the International School and those arranged in various European cities, are a part of ICHEIC’s own mission of “preserving the memory of the Holocaust and imbuing new generations with its lessons, as well as combating a new rise in anti-Semitism.” The ICHEIC seminars differ in three ways from previous seminars the International School has offered to teachers from European countries. First, the International School and its partner organizations² are committed to recruiting senior educators who have the potential to become experts in the field of Holocaust education. The intent is for them to become “multipliers” who can teach other teachers as well as their own students. Second, Yad Vashem and the heads of desk have embarked on a program to maintain on-going contact with the graduates of the ICHEIC seminars—to keep them informed about new resources, teaching materials, future events and seminars. Third, participants in the ICHEIC seminars will be given the opportunity to build contacts across national boundaries to encourage sharing ideas and to further Holocaust education throughout Europe.

² See Appendix A: Countries and Partner Organizations

The International school has a growing number of countries with which it has established relationships to provide professional development for educators. Currently 18 countries are involved in ICHEIC seminars past and future: Austria, Belgium, Croatia, the Czech republic, Denmark, Finland, Germany, Great Britain, Hungary, Italy, Lithuania, Norway, Poland, Romania, Russia, Slovakia, Sweden and the Ukraine. In 2005, teachers, museum and memorial site guides and public officials from twelve of these nations attended seminars at Yad Vashem. These in-depth programs, most two weeks in length, were organized and staffed by Yad Vashem faculty with participant recruitment and administration by local ministries of education or partner organizations.

Shorter seminars, two-four days in length, were held in various European locations. Some of these were in preparation for, or follow-up to, the Yad Vashem-based seminars. Others were run for teachers who were not able to visit Yad Vashem. These were organized and staffed by Yad Vashem's partners and participant graduates with support and on-site participation by Yad Vashem staff. (See Appendix B for a complete list of ICHEIC seminars offered in 2005.)

Yad Vashem International School faculty have expertise in a variety of languages and staff both the Jerusalem and European-based seminars. These are offered in German, Polish, Russian, Hungarian or in other languages with simultaneous translation. Translators are provided either by Yad Vashem or participating partnership organization. In addition to adapting the seminars to the language requirements of the countries involved, Yad Vashem provides content specific to each country's national history and the history of the Jews who lived there. For example, Natalia Aleksium presented "Renewal of Jewish Life in Poland after the War" in a seminar for Yad Vashem seminar graduate teachers from Poland. Leon Volovitz lectured on "The Image of Judaism in Romanian Culture" for the Romanian seminar, and Ludmilla Tsigelman spoke on the "Crystallization of the Soviet Antisemitism" for Russian seminar participants.

While some sessions are country specific, the International School presents a 'core curriculum' in almost every seminar. For example, Shulamit Imber, the pedagogical director of the school, presents sessions on the pedagogical philosophy of the International School for almost every seminar. Most seminars also include a session on "Unique and Universalistic Aspects of the Holocaust" usually given by Professor Yehuda Bauer but also offered by Natasha Siegal and, in one case, for the November seminar for Hungarians, given by the Israeli author Savion Liebricht. Although there is no 'typical' seminar, most include:

- The Pedagogical Philosophy of the International School
- Workshops on the use of Age-appropriate materials
- History of the Jews specific to the country
- Nazi Ideology and the Final Solution
- Ghettoization
- Something on contemporary Anti-Semitism either specific to the country or more general

- Tours of Jerusalem and Tours of Israel including a visit to *Lohamei HaGetaot* (site of the Ghetto Fighters' Museum and *Yad HaYeled*, the Children's museum)
- Opportunity for participants to reflect on their work and present their own projects
- A Tour of the Museum
- The Valley of the Communities coupled with Survivor testimony

Yad Vashem "heads of desk" construct customized seminars for each group of participants who come to Yad Vashem.³ They are, of course, mindful of the need to design seminars for memorial site guides and museum docents differently from those for high school educators. Pedagogues from the International school and well known scholars in the field of Holocaust studies and Jewish history contribute to the seminars. As well, authors, artists, and scholars of literature teach sessions or lead workshops. Political leaders from local embassies and consulates come to welcome participants to Jerusalem and encourage their study. For example, ambassadors from Croatia, the Czech Republic, Italy, Germany, Poland, Russia, Romania and Great Britain, all have made a priority of welcoming the teachers to their countries' ICHEIC seminars in Israel.

The International School and other institutions concerned with teaching about the Holocaust face two particular challenges. The first is developing and promoting a clearly articulated and useful pedagogical theory. The second is adapting that theory and presenting content that is true to the mission of understanding the Holocaust while being sensitive to the historical narrative and educational culture of the nations in which it took place. This report provides a brief overview of these two issues to set the context for the discussion of the seminars themselves.

Pedagogical Theory

Controversy surrounds the teaching of the Holocaust. Although "whether" to teach the Holocaust is not usually an issue, "why teach it?" is a much more vexing question. It is important for teachers, regardless of subject area to have a rationale for addressing particular topics when the range of possibilities is so great. Why teach the Holocaust instead of the Armenian genocide or the current killings in Dafur? If teaching a course on World War II, why not spend more time on the causes or strategy of the war rather than the Holocaust? There is no one answer to this question. Educational researchers (Totten and Feinberg, 2001) in one text on the subject of Holocaust education list no fewer than 17 "thought-provoking and interesting reasons" for teaching about the Holocaust. These include "to study human behavior," "to examine the nature, structure, and purpose of governments," and "to make students sensitive to ethnic and religious hatred." (Lipstadt, 1995) They also give one of Totten's own rationales:

³ Each one of these individuals (Irit Abramski, Hava Baruch, Gideon Grief, Yariv Lapid, Alain Michel, and Zita Turgamun) is known for scholarship in the field as well as pedagogical expertise.

“to illustrate that the Holocaust resulted from a cumulative progression of numerous historical events and deeds, *and* that it was not an event in history that was inevitable.”

Some educators, particularly civics and religious studies teachers, feel the purpose for Holocaust education lies with developing the moral character of students, fighting racism and xenophobia in all forms, and making sure that “never again” becomes a reality. The Task Force for example, lists among seven objectives for teaching the Holocaust:

“Study of the Holocaust assists students in developing an understanding of the ramifications of prejudice, racism, antisemitism, and stereotyping in any society. It helps students develop an awareness of the value of diversity in a pluralistic society and encourages sensitivity to the position of minorities.”

And

“The Holocaust provides a context for exploring the dangers of remaining silent and indifferent in the face of the oppression of others.” (Task Force for International Cooperation on Holocaust Education, Remembrance and Research, (<http://taskforce.ushmm.org/teachers/index.php?content=guidelines/menu.php>)

Other scholars and teachers fear making the Holocaust a subject for moral development. Kinloch and Novick, for example, assert that the Holocaust is a subject of historical analysis and not moral teaching. “There may be good reason to teach children that killing other human beings is generally undesirable. Whether the history class is really the place for such lessons, however remains debatable.” The very complexity of the event prevents it from being used effectively for “easy didacticism.” And Kinloch points out, knowing about the Holocaust can be used perversely as in the case of Iraqi Baathists who claimed that studying the Holocaust provided them with a blueprint for attempting to exterminate the Kurds. Rather than using the Holocaust to preach the virtues of good behavior, he would argue, history teachers should strive to “help students become better historians.” (Kinloch, 2001)

Kinloch has his share of critics, for example, Steve Illingworth, who believes “that moral development is a fitting goal for the study of history in its own right.” (Illingworth, 2000). The British government on its website for the commemoration of Holocaust Memorial Day 2007 suggests that teachers should focus on history, reflection and action.

“This theme [action] encourages us to think about the lives of people marginalized and excluded in the Holocaust, in subsequent genocides and today, and what might be done to celebrate difference and create a culture of respect. It identifies that victims are never in the best position to defend [against] their own victimisation and that the champions of change are those who are prepared to widen their ‘universe of moral obligation’ and

consider the lives of others as a part of their own life. The theme explores how individuals and communities might contribute to this in a meaningful and practical way.” (<http://www.hmd.org.uk/2007theme/default.asp>)

This is typical of the rationales educational policy makers cite for mandating Holocaust education, but it puts a tremendous burden on teachers. Not only do they have to deal with the difficult issues of creating age-appropriate lessons on a subject fraught with nightmares and relate it to the present without unduly frightening or titillating their students, they also need to relate it to moral values and citizenship. Many history teachers such as Totten and Feinberg, and Paul Salmons at the Imperial War Museum, as well as the International School at Yad Vashem take a middle ground. They feel that teaching about the Holocaust needs to be based on history – in all its messy complexity. They stress the importance of distinguishing between “teaching and preaching.” (Salmons, 2003) Moral questions and debates about how to combat racism can be by-products of the study, but teachers should teach the history exposing students to the moral dilemmas, while avoiding sermons.

Of course, the discussion of rationales for teaching the Holocaust cannot be separated from the question of whether the Holocaust is a unique event and whether comparing it to other forms of genocide risks relativizing it. Deborah Lipstadt and Lucy Dawidowitz reject what they see as the apparent relativism of Facing History and Ourselves (FHAO). They see such focus on application to today’s world and use of analogies with, for example, contemporary racism in America, as an untruthful and unhistorical diminishment of the Holocaust. When Geoffrey Short advises teachers to “be alert to the danger of ignoring the historic suffering of any of the minority groups in their schools ” while teaching about the Holocaust (Short, 2000), he perhaps falls into the trap they describe. Deborah Lipstadt argues that the approach, to attempt to connect the Holocaust to what students know – their contemporary environment – particularly as advocated by FHAO, “elides the differences between the Holocaust and all manner of inhumanities and injustices.” (Lipstadt, 1995).

Yad Vashem asserts that the Holocaust is a unique event in human history while at the same time understanding, in the words of Yehuda Bauer, that “there are parallels between the Holocaust and other genocides.” The fate of the Jews was specific but the Holocaust has “universal implications.” (Bauer, 2006) Instead of focusing on those implications, however, the International School, in its seminars for teachers, focuses on the history of the Holocaust particularly as seen through the personal stories of victims, perpetrators, bystanders and rescuers. For the International School, teaching about the Holocaust includes teaching about the history and the culture of the Jews before the Holocaust so they can be seen as real people rather than simplified as victims. It also includes addressing the issues of age-appropriateness so as not to frighten students or make them unduly pessimistic about the future. The International School helps teachers grapple with historical practice and the subject of Holocaust denial. The seminars focus on the Righteous among the Nations and their “normality” without pretending that they represent the behavior of most people. Almost every seminar includes a session on contemporary anti-Semitism, and staff members do make comparisons to other

genocides, but “it is one of our main aims to clarify that what happened then is not the same thing as what is happening today. It is not the same phenomenon. ... [It is our] objective to find the right formula to explain the connection or disconnection [between] then and now. This is a challenge for the teachers and for us.” (Interview with Doron Avraham, 2006).

The pedagogical philosophy of the International School helps teachers convey the history in ways students can understand and process. As the director of pedagogy at the Yad Vashem’s international school says “the unique circumstances of the Holocaust raise a myriad of universal, pedagogical questions.” It is those questions that each one of the seminars must address while meeting the educational needs and historical reality of the country it serves.

National Status

Teaching about the Holocaust was mandatory 20 years ago, but from a totally different perspective. We were taught that the Holocaust was done by the imperialist Nazis. The hidden-curriculum of Holocaust education was “shaming” until 1998 and the development of cooperation with Yad Vashem” (International Forum participant)

All but one of the countries that participated in the seminars have mandated Holocaust education in their school systems. Most have national guidelines about how it is to be taught, but there is little enforcement and many teachers have no experience or expertise in the field. In England, for example, the Holocaust is compulsory in grade nine 20th century world history. It is also required for General Certificate of Secondary Education history for 15-16 year olds. National guidelines exist but are vague and no specific texts are assigned. According to one educator from England, “there is a strong tradition in England of history teachers using their own materials.” Holocaust education is not mandatory in Italian schools. However, a high percentage of schools have included the topic in their curriculum, in large part inspired by competitions organized by the Ministry of Education and Research and the Union of Italian Jewish Communities. In Poland, a Curricula Law passed in 2003 makes the Holocaust a required component of the curriculum of all schools. Germany has a decentralized educational structure, but Holocaust education is mandatory in all 16 German states. Curriculum and teaching methodologies vary, and only the State of Nord Rheinland-Westphalia has a partnership with the Yad Vashem International School.

Table 1 demonstrates the variability in the number of hours given to the subject for different age groups. This may appear to be a substantial number of hours, but the number of hours may refer to only one year during the time the student is in that particular school or age range. It is typical to teach about the Holocaust in both middle and high schools. In countries where such distinctions are made, the Holocaust is part of curricula for professional or vocational school as well as for college preparatory schools.

Table 1: Teaching the Holocaust in ICHEIC Seminar Countries*

Country	Mandatory Holocaust Education	Local/national guidelines	Age 6-10	Age 11-14	Professional or Vocational High School	College Preparatory High School
Austria	x	x	0	Approx. 8	Approx. 4	Approx. 8
Croatia	x	x	0	6-8	3-4	12-15
Czech Republic	x		0	x		
Germany	x	x	0	2-6	4-6	4-6
Hungary	x	x	0	6-8	2-4	8-10
Italy			2	4	6	Approx. 6-8
Lithuania	x		0	1	4	4
Poland	x	x				
Romania	x	x	0	2	2	3
Russia	x	x	0	0	1	1
UK	x	x	0	1-3		2-5

*Based on responses to a questionnaire distributed to coordinators from partner organizations.

Table 2 shows the subject areas in which the Holocaust is taught. All of the ICHEIC seminar countries teach the Holocaust as part of history, but it is instructive that most offer it in other disciplines as well. In England, it is part of the religious studies curriculum for middle schools. Poland and the Czech Republic both claim to have a cross-disciplinary approach to teaching the subject, and the International School is cognizant of the importance of addressing the challenges of that approach.

Table 2: Teaching the Holocaust in ICHEIC Seminar Countries

Country	History	Literature	Civics	Social sciences	Fine arts	Religion, Ethics	Other
Austria	x	x	x	x	x	x	
Croatia	x	x	x	x	x	x	Psychology
Czech Republic	x	x	x		x		
Germany	x	x	x	x		x	
Hungary	x	x	x		x		
Italy	x	x					Philosophy
Lithuania	x	x	x			x	
Poland	x	x	Human Rights		x		Polish language, cross-disc.
Romania	x						
Russia	x	x					
UK	x	x				x	

The educational system, however, is not the only condition the International School staff needs to be aware of in creating its seminars. The political climate, the current status of anti-Semitism and xenophobia, and the national ‘mythology’ of World War II affect both the materials covered in the seminar and how the seminar is taught. For example, in Austria, anti-Semitism continues to be an issue, with the rise of right-wing politicians in the late 1990’s. “Revisionist and Holocaust denial material has been on the rise on the Internet and ... the skinhead movement has gained ground.” (ECRI Austria report, 2004) For decades, Austria accepted and propagated the myth that Austria was the “first victim” of Nazi aggression. This idea has made teaching the Holocaust more challenging for Austrian educators. In Germany, according to some of the seminar participants, the constant national discourse on the topic of the Holocaust has left many Germans feeling “fatigued” by the topic. One of them said “It is important to fight a ‘Holocaust-tiredness’ in students who may say, ‘we have heard all this already a million times.’ It is important” he said, “to continue to find new ways of making the topic interesting for students.”

While the European Commission Against Racism and Intolerance (ECRI) quotes survey results that fewer Hungarians will admit to anti-Semitic feelings, the commission’s report still advises vigilance and expresses concern about the remarks of certain politicians as well as the activity of neo-Nazi groups. (ECRI Hungary Report, 2003) According to the National Council on Soviet Jewry, “after a slow start, the Lithuanian government has made progress in addressing the issues of World War II and the destruction of Lithuanian Jewry.” A National Memorial Day has been established for the victims of the genocide of Lithuanian Jews and teaching the Holocaust is mandated in schools. Yet the International School has to be careful in discussing the Holocaust with Lithuanian teachers who may cling to the view that Soviet troops could never have liberated anyone, and that the Soviets were as guilty of killing the Jews of Lithuania as were the Germans and their Lithuanian sympathizers. There are issues in Croatia also. According to the coordinator of Croatia’s partner organization with Yad Vashem, “living through a war makes you more sensitive to the Holocaust,” but some resistance to teaching about it remains.

The Yad Vashem International Forum deliberations in 2005 revealed ongoing efforts to augment and improve both the content and format of the seminars in light of these issues: the teaching system of the individual countries, the current attitudes towards Jews and other minority groups, and an awareness of national attitudes and pre-conceptions of the history of the Holocaust in each country. The remainder of this report will discuss the reactions of participants to the seminars and changes in their teaching resulting from their participation.

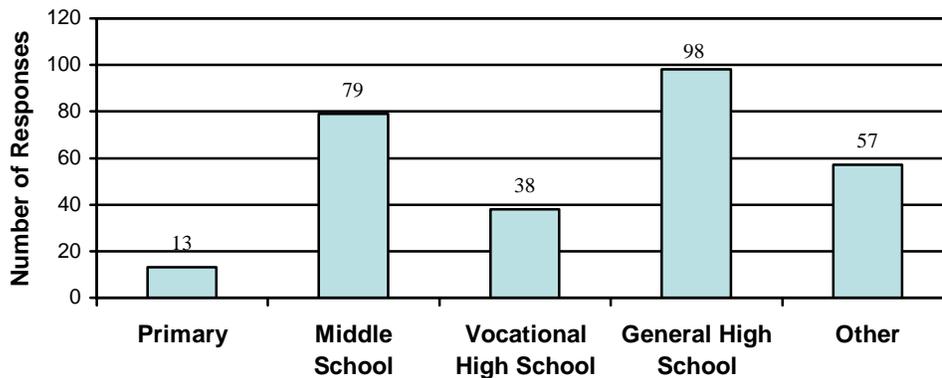
SEMINAR PARTICIPANTS

“The participants [for Romania] are selected by a commission, using as selection criteria: the CV’s, the involvement of the candidate in previous activities related to Holocaust education, the portfolio, the letter of motivation, and the level of knowledge of English. As the number of places is limited and the demand is high, our ministry has to use selection criteria. It is important to invest in highly motivated people who will continue activities after the seminar. Theoretically, it would be very good if each history teacher could be involved in such training, but this is only a dream.” (International Forum participant)

Most of the seminar participants responded to the survey—79% of all participants and 84% of those with any valid contact information. Response rates vary by country with a low of 64% of those with valid contact information for Russia to a high of 100% for Croatia and Romania. Polish and Russian participants were more likely to have no or invalid contact information. Other countries had complete lists. (See Appendix C for a description of methodology and a table of response rates.).

Of the respondents, 76% are middle school and secondary school teachers. A quarter described themselves as university assistants or teachers, museum or memorial site guides, ministry of education staff, scholars, community educators, or religious leaders. There were a policeman, a genealogist, and a journalist from Poland, a Methodist minister and a rabbi from England, two public officers from Hungary, and two people involved in adult education from Austria. Participating teachers are primarily from high schools (58%) although more than a third teach in middle schools. About 30% of high school teachers (38) teach in professional schools (vocational, technical, or agricultural schools) for students aged 15-19. This is an important group for Yad Vashem to reach according to one of the partner coordinators from Austria. It is in such vocational schools where teachers have complained to him about the resurgence of neo-Nazi sympathies.

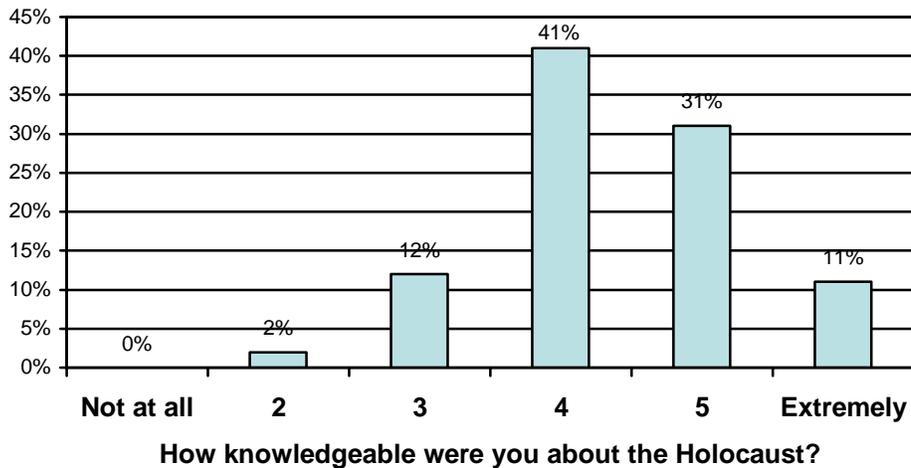
Significantly, 60 teachers (27%) teach in two or even three settings. Of the 128 high school teachers, 28 also teach in middle school. In some cases the overlap may be in the same school, (a teacher from Germany teaches in an “integrated school, [with] grades 5-10 and 11-13, 1700 students and 150 teachers) in other cases, it appears that teachers hold more than one position.

Figure 1: Types of Schools in Which Participants Teach

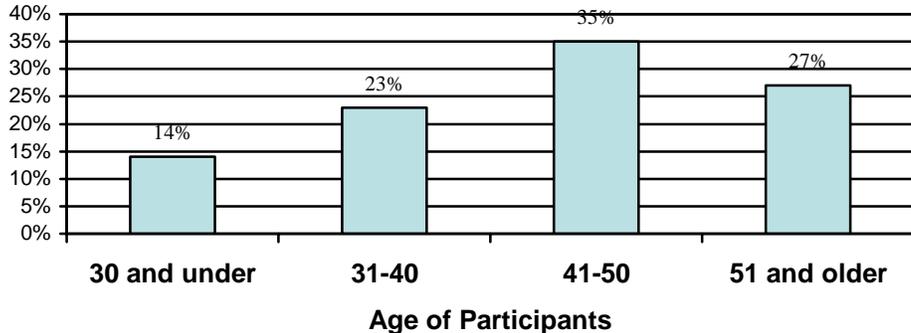
Fifty-seven teachers wrote about the “other” settings in which they teach. These are varied. Some are specialized high schools (for fine arts, medical careers, economics “mixed ability” school, trade academy); one teaches in a “higher specialized school” for 12-23 year olds; another teaches in a “school for the ill”; several teach in schools for students with special needs; others teach in universities, teacher colleges or teacher development programs, while some teach in continuing education programs, evening schools or Internet courses. A Hungarian teacher teaches in the Romany department. The important point here is that Yad Vashem is bringing in teachers from all parts of European education systems. This not only means that these various institutions are affected by the program, but also, that teachers from various backgrounds have an opportunity to learn from each other. As one of the participants from the Imperial War Museum Fellowship group said,

“We all got on extremely well with each other. All from different backgrounds with different reasons for being a part of the program. This is one of the huge benefits of the program: a shared commitment, [despite] different interests.” (UK Seminar participant)

Of the teachers, the vast majority teach in public (state-sponsored) schools (85%). In keeping with the commitment of both Yad Vashem and most partner coordinators to recruit senior teachers with more potential to serve as teacher educators, 43% of respondents said they have extensive experience teaching about the Holocaust and most said they were knowledgeable about the Holocaust before they attended the seminar. Polish and Czech teachers claimed greater knowledge of the Holocaust than did those from other countries. Italian and British participants were perhaps more modest in their assessment of their prior knowledge.

Figure 2: Knowledge about the Holocaust before attending Yad Vashem Seminar

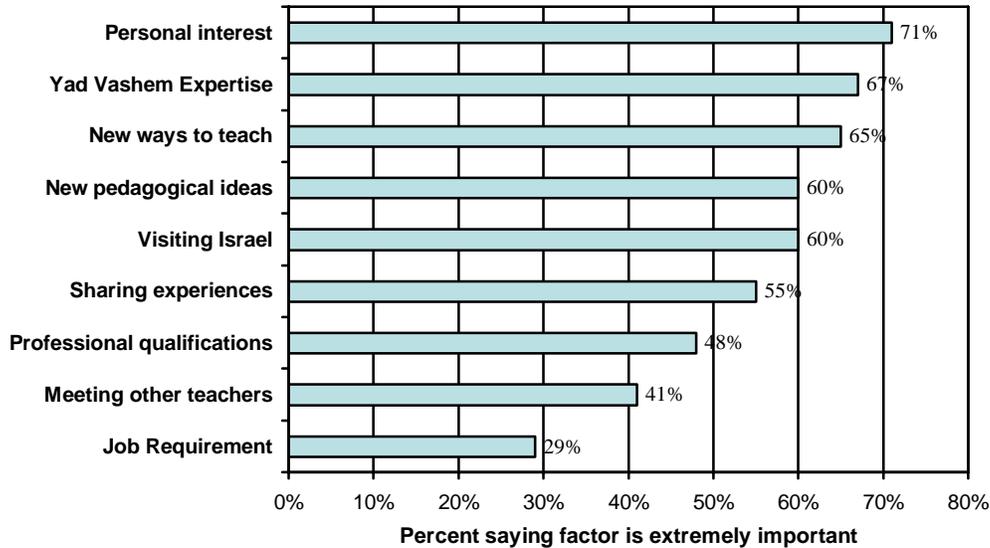
The focus on recruiting senior teachers in most countries leads to a preponderance of older teachers among the participants. Almost two-thirds of participants are over forty years of age, but this varies by country. More than two-thirds of the Romanian participants (the youngest group) were under 40 years of age, while half of the Italian participants (the oldest cohort) were over 50.

Figure 3: Age of Participants

Most of the teachers teach history; about a third teach civics; about a third teach literature; slightly less than 25% teach religious education; and about half listed other subjects. These range from languages (Latin, English, Spanish, German as a second language) to mathematics, philosophy, sociology, psychology, and political science. In interviews, some of the history teachers expressed concern that the historical content might have been at too high a level for their colleagues from other fields, but most of those colleagues said they were comfortable. Many of the participants teach in more than one field, and this contributes to the demand for an interdisciplinary approach. The issue of whether or how to make the seminars more interdisciplinary was debated at the forum in February. “The more heterogeneous a group is, the more resonance it has,” according to one of the International Forum participants.

ICHEIC Seminar participants came to Yad Vashem for a variety of reasons. Personal interest in the subject of the Holocaust was extremely important for most of them (see Figure 4). Although partner coordinators and Yad Vashem staff would like to be able to offer participants professional development credits, few countries make that possible. Most educators who attended, however, were less concerned with receiving professional qualifications than they were in learning more about the subject and how to teach it.

Figure 4: Motivation for attending the seminars



The survey data show that Yad Vashem attracted participants from many different backgrounds and fields of interest. Senior educators came to Yad Vashem to increase their personal knowledge of the Holocaust, as evidenced in Figure 4. We turn now to the knowledge they feel they acquired there and the uses they have been able to make of that learning in their own classrooms and professional lives.

LEARNING

“I learned so much that’s really helped me in the classroom, it’s helped me understand what I’m teaching and how I should be teaching it.” (UK seminar participant)

Respondents told the research team about the learning they experienced—the results of lectures by senior scholars and workshops with knowledgeable, experienced teachers. Although participants from the United Kingdom may have felt their seminar was more about historical research than pedagogy, and those from one of the German groups may have come away feeling theirs had more emphasis on pedagogy, almost all felt they learned a great deal in both areas. They maintained a grueling pace through extensive subject matter which, they said, was often emotionally as well as intellectually challenging.

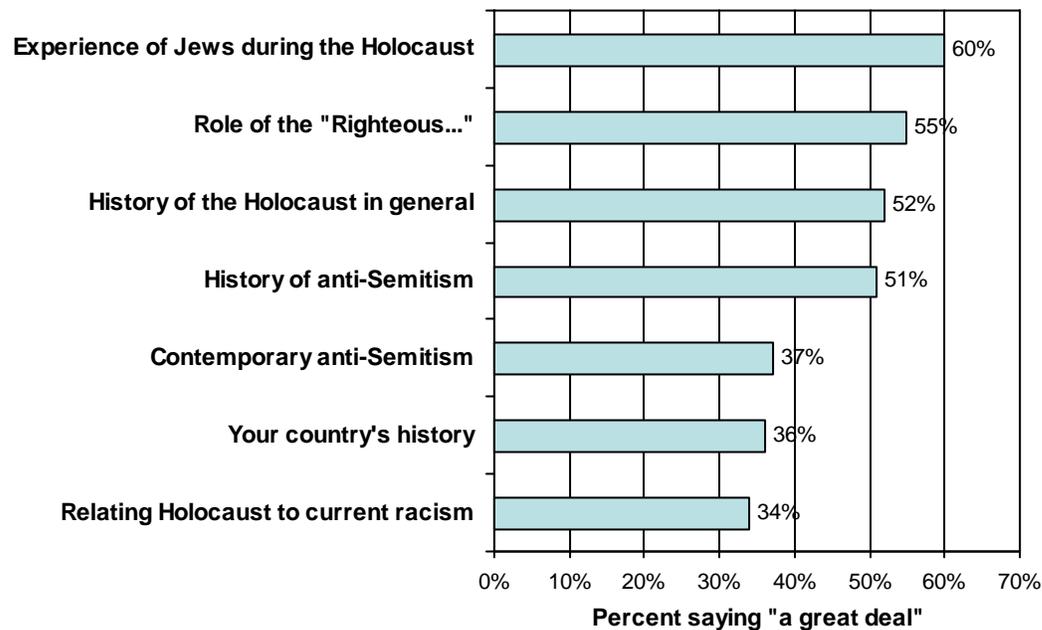
Content

“[The seminar was] controversial at points. Some speakers may have upset some of my colleagues. But they also changed some of their minds. Isn’t that what study of a subject is about: argument and intellectual debate? That’s the thing I found really gratifying. ... There’s been a degree of rigor to this.” (UK seminar participant)

The pedagogical director of the International School told participants in the International Forum, “history is our base, it’s what we stand for.” The data from the survey show that the school’s emphasis on history and maintaining intellectual standards was evidenced in the learning seminar participants experienced. Most respondents found they learned a great deal about the history of the Holocaust in general (52%) and the experience of Jews during the Holocaust (60%) in particular. Fewer said they learned as much about relating the Holocaust to contemporary issues of anti-Semitism (37%), racism, or xenophobia (34%). As mentioned above, the focus of the seminars was less about comparisons than it was about conveying knowledge about the Holocaust and how to teach about it.

More surprising, perhaps, was that a smaller percentage (36%) felt they have learned a great deal about the history of the Holocaust specific to their countries. This may be a result of so many of the participants already feeling some expertise in the history of their own country and the Holocaust specifically. Also, the choice of scholars may have had an impact given that some of the most senior and well-known scholars lectured on more general themes for example, Yehuda Bauer on “Unique and Universal Aspects of the Holocaust” and David Bankier on “Holocaust Research” and “Nazi Ideology.” The emphasis on the general however does not mean that they learned nothing new about the Holocaust on a local level, but it was not the principal area of expansion. Rather, as a German participant said, “we encountered the Holocaust from a whole new viewpoint.” It was more the perspective—the interpretation—of the Holocaust that participants spoke of in interviews as having made a deep impression.

The most notable variation in findings by country on learning is this: On every item in the list except the history of the Holocaust in their own country, proportionately fewer Poles than other participants felt they had learned a great deal. This may reflect that one of the Polish seminars was for teachers who had previously attended a Yad Vashem seminar, and all Polish seminar attendees were already graduates of the National In-Service Training Centre in Warsaw or the Auschwitz-Birkenau training program. Fifty-eight percent of Polish respondents felt they were highly knowledgeable about the Holocaust before they came to the seminar.

Figure 5: Learning about the Holocaust

Despite the fact that so many of the participants already considered themselves fairly knowledgeable about the Holocaust, they were greatly impressed by having had the opportunity to study with “real scholars in the field.” Having a sophisticated, experienced audience of teachers raises the demand on Yad Vashem to continue to present new scholarship and to draw on senior researchers with established reputations, but not all participants are historians. A German participant appreciated a lecture by a well-known scholar on the “Final Solution” because she “has occupied herself with this topic before.” But she also pointed out that it was so specific that most of the other participants tuned out because “they didn’t even know where to place it.” She said she would have greatly regretted it if the scholar had not been there, but it was different for some of the other people. A participant from England who “doesn’t think of herself as an academic” said she found the theory side difficult. She was able, nonetheless, to enjoy most parts of the seminar and she said she gained a lot of information for teaching and materials. “I didn’t expect it to be so intense,” she said. “We went from lesson to lesson and seminar to seminar and sometimes your brain was absolutely bulging. In retrospect it is was fantastic!”

Teachers coming to Yad Vashem not only learned from the staff and guest lecturers at the International school, they also learned from each other. Interviewees spoke of the discussions they had with each other and the strong views that were expressed. Though exhausted and sometimes emotionally drained by the content of those discussions, they said they returned to their countries with enhanced knowledge having learned from teachers from different disciplines who face similar issues.

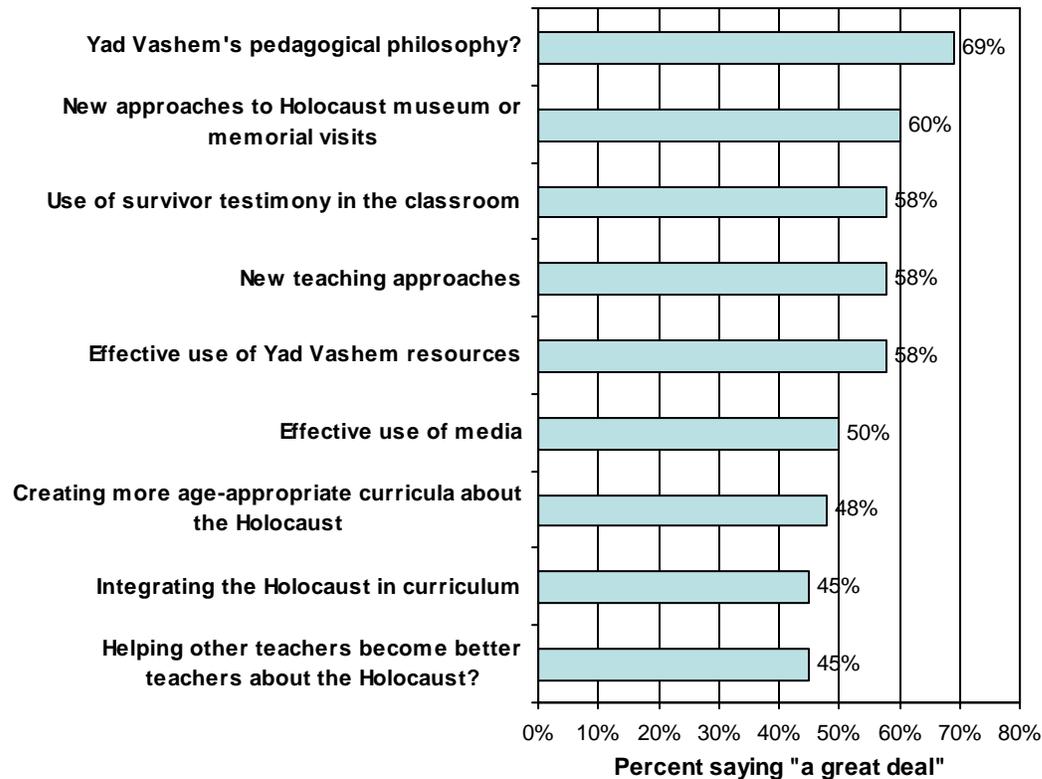
“I just think – what an opportunity it was. The concentration of it. The fact that we were there and living together. From early morning to late evening we were submerged in it and the presenters were with us. And all the participants were enthusiastic. There is huge benefit from the total immersion in the topic and doing it in Jerusalem and at Yad Vashem itself.
(UK seminar participant)

Overall, interviewees and survey respondents said they learned a great deal from the seminars and despite the grueling pace, interviewees could not think of anything they would have eliminated.

Pedagogy

*“Is human behavior changed by work done on teaching the Holocaust?
We can’t say. But teachers are teaching better.”* (International Forum participant)

In interviews, participants were asked about the “big idea” of the pedagogic philosophy of the International school. None had trouble defining that philosophy and all found it useful. As one of them said, “Students find it easier to understand the specific persons and families rather than the numbers. You can’t really get your head around six million.” A German seminar participant defined the International School’s pedagogical philosophy as a belief in the value of conveying that the victims were people, real individuals. “It sounds simple, but [it is important] to name names, show faces, stories, and move away from teaching mere historic facts the way it may often be done in Germany.” She said the philosophy was “focused on people instead of facts.”

Figure 6: Learning about teaching the Holocaust

Despite the relatively lower percent who said they learned a great deal about helping other teachers become better teachers of the Holocaust, many respondents did take the learning home and shared it with other teachers. (See below, page 25.) Interviewees spoke about new approaches they had learned to teaching about the Holocaust. One mentioned the use of pictures of people's faces to get students to think about the difficulty of recognizing the perpetrators, victims, or by-standers. Another spoke of using an object, a shoe, to elicit possible personal stories. Most spoke about learning to make effective use of survivor testimony. A German participant described three "big ideas" she learned at the seminar she attended.

Meeting the time witnesses. This was the most impressive benefit of the YV seminar, the participant found it very touching "it goes under your skin," she said. "The way these [Israeli] ladies and gentlemen treated us Germans was so indescribable, none of them made the slightest accusation, instead they said 'we are lucky, we are doing all right' which sounds paradoxical. You digest these statements for a long time."

Concept of making history subjective. The participant said this connected to the 'time witnesses.' They are an example of "making history personal. It is the idea that you can teach the Holocaust by looking

at individual examples and have a greater impact than by stating the fact that six million were murdered.

Interdisciplinary approach. The seminar taught how to use art, literature, film, theater, etc. in an integrated way. “The Holocaust does not only have to be approached through history, but also through music, role games, films, ... and it is possible to get a much better idea of what the Holocaust did to the victims, and the following generations.”

EXPANDING THE SCOPE OF HOLOCAUST EDUCATION

In class I've started using different methods for teaching the Holocaust, including photo material and written sources. I urge students to research the local history on this topic, and they bring to class the very valuable stories they're heard from their relatives and neighbors. (Croatian seminar participant)

One of the principal goals of the ICHEIC seminars is to expand the scope of Holocaust education. This means empowering teachers to take new approaches to the subject, to use Yad Vashem's resources and design programs guided by the pedagogical philosophy of the International School. Survey respondents wrote about the skills and ideas they brought home from Yad Vashem and the plans they put in place to change the way the Holocaust is taught in their communities.

Empowerment

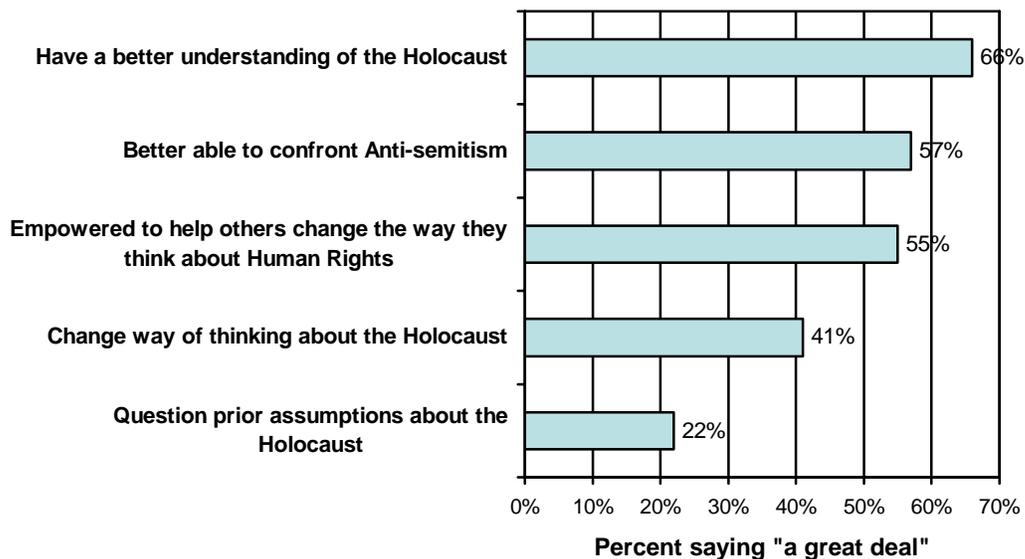
I am a leader of the special project "Against Hate", which targets youth in the primary and secondary schools. We prepare new lessons, trips, and translations of Holocaust literature from German and English into Polish. Currently, I am preparing a project on Holocaust survivors and the Righteous Among the Nations, which will be multimedia and use materials I acquired at Yad Vashem. (Polish seminar participant)

Almost two-thirds of survey respondents said they now have a much greater understanding of the Holocaust. (See Figure 7.) Despite saying they may not have learned a lot more about contemporary anti-Semitism, they said they are much more prepared to confront it. (57%) More than half said they attach more importance to teaching about the Holocaust, and a similar number said they are now greatly empowered to help others change the way they think about the Holocaust. Relatively few find themselves questioning their prior assumptions about the Holocaust (22%). Possibly this can be attributed to their feeling knowledgeable and secure about their assumptions before they arrived at Yad Vashem. “The seminar didn't challenge my understanding of the Holocaust,” one participant said, “I have a huge personal, familial understanding through

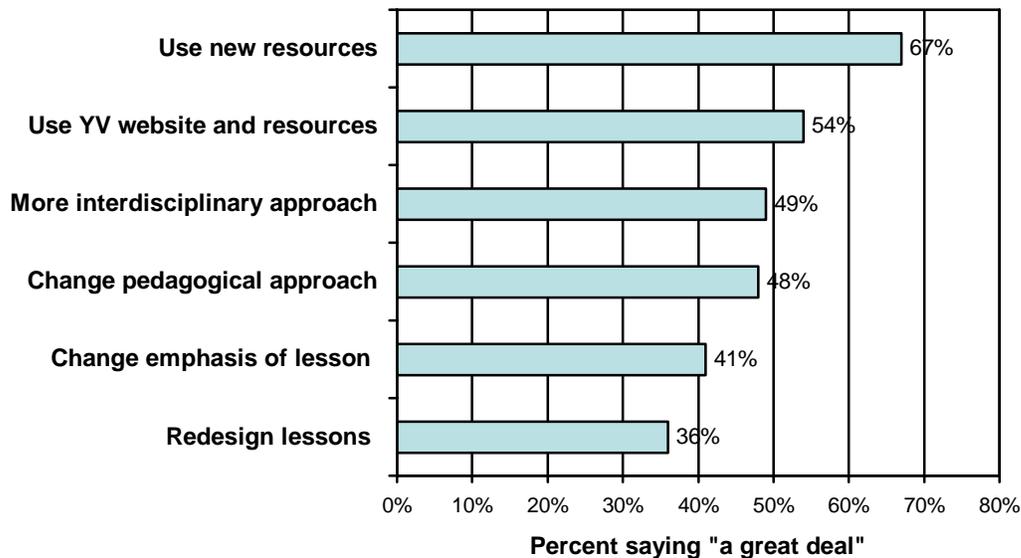
my husband [and] through my reading. I learned more about the Holocaust at Yad Vashem, but my understanding wasn't changed."

When discussing the seminars' impact on their teaching, two thirds said that the program helped them introduce new resources (see Figure 8). Only a third said they had redesigned their lesson plans. For many of the participants, the time that has elapsed since their visit to Yad Vashem may not have allowed them to think about the larger work of changing lessons let alone their whole curricula. Seventy-five percent of participants in the 2005 ICHEIC seminars attended seminars held in the second half of 2005. Introducing new resources is much easier and requires less planning time than does redesigning a lesson plan or rethinking a curriculum. Revised curricula or lesson plans may come after another summer has elapsed, but it is probably too early to see this effect now.

Figure 7: Feelings Based on Experience at Yad Vashem Seminar



In interviews, participants spoke specifically about Yad Vashem resources—teaching materials and the website. In their responses to the survey, two-thirds said the Yad Vashem website is very or extremely important to them. On-site additional training through local seminars was also considered important to over half of the respondents, and they said they appreciate opportunities for curriculum-sharing and consultation with Yad Vashem staff. Only lack of time seems to present any difficulty to participants' use of Yad Vashem resources. Neither technological problems nor even language differences prevent them from accessing resources. In sum, most participants feel there are few obstacles to taking advantage of the new materials and resources they became familiar with through the seminar.

Figure 8: Bringing It Home

A final point about empowerment to teach: the coordinator for Croatia at the International Forum said the “last war in Croatia should be taught with the same methodology learned at Yad Vashem.” A respondent from the UK said that the seminar’s impact went beyond teaching about the Holocaust. She said she thought she came back with understanding and skills she could apply to all realms of teaching. This is only one interviewee, but others were equally excited about what they had learned and the sense that they would be able to use it in their own classrooms and in professional training for other teachers.

Future plans for teaching

“In the future I will not end my class with the liberation and survival of the Shoah. Instead, the 'liberation' will be the theme, including life after survival as well as the lives of the second and third generations. Since the seminar I have introduced Dan Bar-On's perpetrator/victim projects in the context of discussions on the culture of remembrance.” (German seminar participant)

The survey asked respondents to write about a new lesson plan, a Yad Vashem model program, student project, or a curriculum unit that they developed or were in the process of introducing as a result of the Yad Vashem seminar. Of the 284 respondents who completed the survey, 233 wrote about their plans or projects for changing their class lessons, creating local professional development programs, or otherwise promoting Holocaust education. (See Table 3 for a break down of the categories.) The projects of English speakers were a requirement of their Imperial War Museum (IWM) Fellowship.

Participants worked on them during the year between the week at the IWM and the week in Israel. The projects, therefore, cannot be directly credited to the Yad Vashem seminar. Nonetheless, several of the English participants said their experiences at Yad Vashem had provided new ideas for future development of their projects.

Table 3: Types of Plans and Projects Described by Respondents

Lesson Plan/Curriculum/Materials	146
Seminar/Workshop/Presentation	48
Publication/Paper/Research	6
New Volunteer or Paid Work Experiences	3
Field Trips or Exhibits	22

Among those not from the UK seminar, several people mentioned using “time witnesses” in their classes. Perhaps a more promising development, fourteen will be teaching about Jewish history. This has been one of Yad Vashem’s objectives—to help teachers understand that Jews had a life, culture and history worth studying in their own right before being the victims of persecution. A Polish teacher said she had

“modified my classes on Holocaust history and history of the Second World War for the secondary school third grade. I have employed new pedagogical methods. I have also prepared new Holocaust lesson scenarios for other history teachers. I devote much more time in them to the history of Jews in our local communities and regions.

Another Polish teacher wrote that she hopes to learn more about the Yad Vashem research facilities. The “institute” has a “huge archive that could and should be used for creating new programs and ideas. Specific knowledge taken from this seminar empowers me to prepare new educational programs, particularly related to the individual, personal tragedies of the Holocaust victims. Currently I am working on preparing a new educational curriculum for Holocaust education in Poland.” Not all the people writing about their plans are teachers, some are involved in professional development such as the Romanian participant who is running a workshop for 20 teachers from his province.

“Some are history teachers, some not. The plan contains concrete activities which will take 20 hours to complete. We will use workshops and text analysis, as well as the CD and Teachers' Guide I received at Yad Vashem. We will highlight key issues such as prejudice, stereotyping, anti-Semitism, life before the Holocaust, ghetto life in Warsaw and the concentration camps. We will also study life after liberation using an historical-literary essay written by the participants, entitled ‘Return to Life’.”

Appendix D contains a small sample of some of the 233 plans for change. It is instructive to observe the commitment of participants to teaching about the Holocaust and to putting their new knowledge to work. Along with doing this work, these participants were

willing to take the time to share their ideas—often in some depth— with the research team.

The quote starting this section comes from a German seminar participant who wants to present survivors and survival in a different light—to make survival, rather than the numbers of the dead the focus of her lesson. This appears to be a significant departure for her. Whether she will be successful is perhaps less important than the her willingness and ability to try to change the way she has taught the subject in the past.

DISSEMINATION

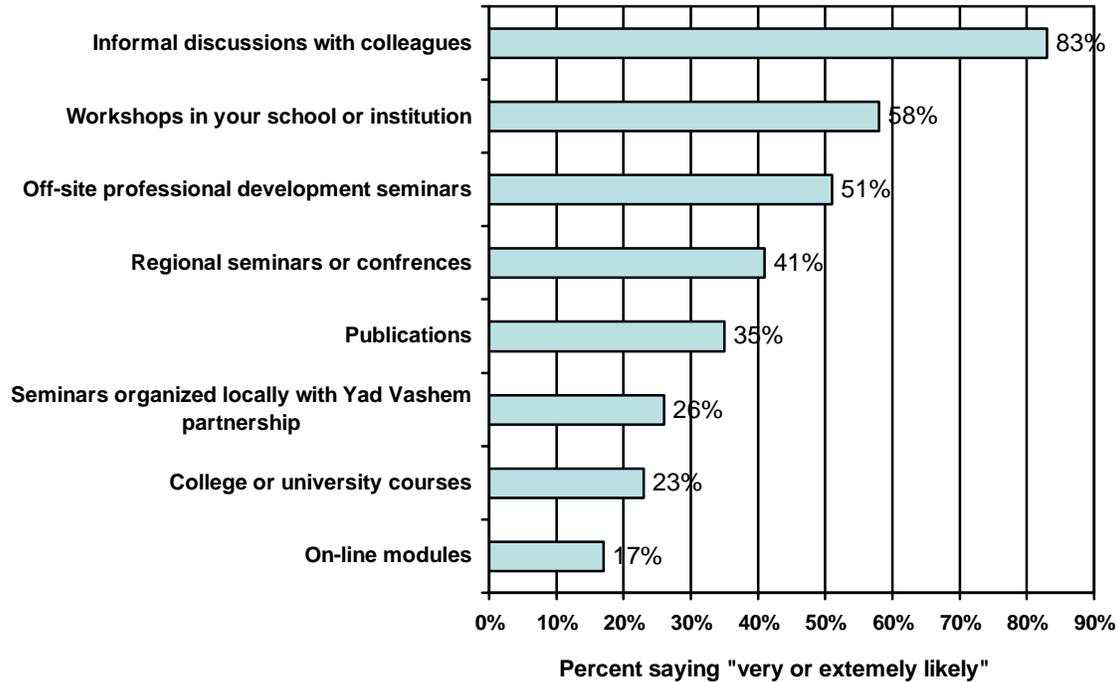
“[I am developing] courses for history teachers in the province and around the country, with students from ‘Ionita Asan’ College[for teachers] in Caracal and with local authorities. [I will share] through round tables, talks, interdisciplinary teaching, and collaborations when working on different projects. [There will also be] distribution of material about Yad Vashem, about Israel and about the Jewish community in Romania and around the world.” (Romanian seminar participant)

The multiplication effect is very important to the Yad Vashem International School staff and to the goals of the ICHEIC grant. They know that reaching 360 educators is worthwhile, but because they appreciate the difficulty and expense of bringing more teachers to Jerusalem,⁴ they view dissemination by participants as crucial to the success of their efforts.

The most popular format for sharing participants’ Yad Vashem experiences is informal discussion with colleagues. Fully 78% of all respondents say they are very or extremely likely to share what they learned at the seminar through such conversations. A little over half (51%) are likely to share through in-service workshops in their schools or local institutions. (This question was directed to all respondents. It includes museum guides and university professors as well as teachers.) In light of the commitment of time involved in setting up regional seminars or off-site professional development seminars, it is impressive that more than a third anticipate being able to disseminate the learning from Yad Vashem in those venues. As well, a third of participants feel it is very or extremely likely that they will disseminate what they learned through publications.

⁴ A question that was not asked in the research but which came up in private discussions at the International Forum is the amount of their own money that participants contribute to enable them to attend the seminars. In many cases they pay half the airfare, a considerable amount for individuals living on teachers’ salaries. Yet the demand is great. In the Czech Republic, teachers have to apply at least a year and a half in advance.

Figure 9: Venues for sharing



Respondents who said they were teachers were also asked to estimate the numbers of colleagues with whom they had shared or were likely to share what they had learned. Few (67) had shared or thought they would share with student teachers, but of those, most estimated that the number they had or were likely to share with was over 50. And because some of the participants are faculty members in teachers’ colleges or universities, the number they say they have reached or are likely to reach in total is almost 8700. In reference to experienced teachers in their schools, respondents said they had shared or were likely to share with “many”, “all my colleagues”, or “all.” The 134 who responded with actual numbers estimated, in total, that they had already shared or were likely to share what they learned with almost 3100 other colleagues.

Table 4: The Multiplication Effect

<i>With how many teachers ...</i>	Number respondents	Number Shared with	“Multiplier
<u>Have you shared</u>			
Student teachers	55	5980	109
Other teachers in your school	132	2120	16
Other teachers outside your school	99	3440	35
<u>Are you likely to share</u>			
Student teachers	36	2660	74
Other teachers in your school	59	970	16
Other teachers outside your school	48	1850	39
Total	150	17,020	113

Sharing with other teachers did not stop with student teachers or colleagues from the same school. Referring to teachers from outside their own school, 105 participants said they have already shared or are likely to share with a total of about 5300. These numbers do not include teachers who answered qualitatively: “many” or “all” or “I can’t really say.” Given these numbers, the multiplication effect appears to be substantial. *Altogether, 150 participants gave a quantitative response to at least one of these questions and those 150 participants claimed to have shared or were likely to share what they learned at Yad Vashem with over 17,000 other teachers or student teachers.* This suggests a multiplier effect of more than 100 to one, and, again, this does not include participants who declined to give actual numbers. It remains an exciting challenge for Yad Vashem and its partners to expand the multiplication effect of the seminars, but the 2005 cohort demonstrates that the potential exists for reaching large numbers of educators.

CHALLENGES

Yad Vashem’s project to create meaningful, practicable professional development opportunities for European educators is complicated. No two countries in Europe have the same history about the Holocaust, nor do any two have the same contemporary situation. The national narratives differ, as do the educational systems and the degree of enthusiasm for teaching the subject. In most of the countries involved in this study, the government, through the ministries of education, requires some teaching about the Holocaust, but this is not the case everywhere. The degrees of involvement and appreciation of the importance of the work differ from country to country. In five of the eleven countries in the analysis group, non-governmental organizations rather than the ministry of education serve as Yad Vashem’s partners.

Dealing with national narratives about World War II and the Soviet control of Eastern Europe following the war requires great sensitivity on the part of Yad Vashem staff. Claims that the number of the Nazi regime’s non-Jewish victims are equal to Jewish victims and that the former are neglected in Jewish study of the Holocaust are not unusual among people from Eastern European countries. Soviet era persecution and suffering also has great weight in their historical consciousness. As well, use of the term “liberation” in the context of Soviet entry into the camps is fraught with difficulty for Eastern Europeans, many of whom view the Soviets as equivalent to the Nazis in oppression and the destruction of human life. Yad Vashem seminars and communications with partner organizations manage these challenges by focusing on Jewish life in Europe before the Holocaust, the Jewish experience during the Holocaust and the Nazi ideology that made the Holocaust possible, but careful planning is required of Yad Vashem staff in their presentation of the historical content.

The seminars also focus on the pedagogical philosophy of the International School and the use of Yad Vashem resources. Partners from some of the countries are more concerned with the historical content while others are concerned with helping students learn moral values through more deliberate methodologies. Yad Vashem staff have used

the ICHEIC seminars to experiment with the balance between the two elements—content and pedagogy—but there remains a challenge to match the pedagogical ideals of the International School with the capacities of the school systems in which participants work.

In addition to these larger challenges, the International School must confront administrative variation from one country to the next. One partner organization may have a sophisticated system of contacting and tracking its seminar participants. Another may have almost no contact information or little that it is willing to share. In some of the countries the International School has to coordinate among two or more partners. In some countries few participants have personal emails while in others it is universal. Partners of Yad Vashem are concerned about maintaining the relationship with seminar participants, and this has an impact on how far Yad Vashem can go in pursuing contact with participants or tracking their projects and teaching activities.

CONCLUSIONS AND RECOMMENDATIONS

Although much remains to be done, data from the preliminary assessment indicate that the Yad Vashem International School and its partners have made significant progress towards achieving the goals of the program.

Expanding the scope of Holocaust teaching

“You feel more competent [as a result of the seminar]. We had survivor testimony. You’d see the breadth of the materials in the museum ... Because you feel more confident with the totality you have less need to focus on the mechanics, so you’re more ready to challenge your students with the sensitive issues when in the past you might have avoided it.” (UK seminar participant)

Through a clearly articulated pedagogical philosophy, Yad Vashem has pushed the boundaries of current educational approaches to the Holocaust. Seminar participants understand the approach and are trying out elements in their own classrooms. The International School continues to develop resources and tools and provides guidance in their use. Participants evidently feel empowered to use these resources and have absorbed them into lessons about the Holocaust. Yad Vashem set out to offer “multi-disciplinary, multi-cultural, and age-appropriate approaches” to Holocaust education, and the school attracted educators from a variety of teaching environments and subject areas. While not all of teachers considered the seminars to be interdisciplinary, they nonetheless found them richly rewarding. In the seminars they were able to share each others’ projects and apply interdisciplinary elements to their own. Now, these teachers are producing their own projects tailored to the culture in which they teach.

Establishing remote connections with graduates

This has been a difficult area for Yad Vashem—one on which the International Forum focused much of its attention. Language barriers and lack of contact information are two challenges to building the international network of teachers which Yad Vashem staff had envisioned. The forum attendees suggested that perhaps a seminar for graduates of earlier Yad Vashem seminars could be offered to help create a network of senior educators, but this is still in the planning stages.

A by-product of the research is the construction of a complete database of participants with contact information. In their survey responses, participants made it clear that they use the website. The survey response rate itself reveals that the cohort of teachers can be reached electronically and that they are willing to contribute to future conversation and learning about the Holocaust. In the beginning of April, 2006, a newsletter in their own languages was sent to participants in the 2005 seminars

Combating racism and xenophobia

In interviews, seminar participants spoke of the importance of working in this direction. They spoke of their dedication to fighting anti-Semitism and racism through teaching about the Holocaust. Working this into the seminars themselves, however, is challenging. One interviewee cautioned about trying to make comparisons to current racism and xenophobia: “You can show similarities and differences,” he said, “that genocide is built up in the same way. But you can’t equate suffering.” Yad Vashem does not offer ‘guidelines’ for this, nor are they considered desirable by partner organizations. Perhaps the importance of safeguarding human rights and preventing racism and xenophobia is conveyed as a by-product of learning how to teach about the Holocaust. Perhaps it is an area in which more can be done. One participant wrote that the significant learning for him was “...how to deal with the consequences [of the Holocaust and how to build bridges to other cultures and religions.”

Disseminating through a network of teachers

The research demonstrates that Yad Vashem is having success in this area of “multiplication.” Participants not only changed their own teaching as a result of the seminars, but they are also helping to spread the lessons of Holocaust teaching to other educators. In another form of dissemination, partner organizations and Yad Vashem are putting participants’ projects on their websites and there is evidence that potential users are going to these links and downloading the materials. Attracting more senior teacher-educators to the seminars will undoubtedly contribute to the multiplication effect both by creating more projects for internet publication and by creating potential for more sharing opportunities available at home.

The aim of the ICHEIC International Seminars is to change the way the Holocaust is taught. From the evaluation research, it appears that they are meeting this goal with substantial success. They are helping to develop teachers, and museum and memorial site

guides, more knowledgeable about the Holocaust, more fully able to convey its history in all its complexity and capable of contributing, in this way, to the creation of a citizenry sensitized to the lessons of history and committed to acting on the principle of “never again.”

APPENDIX A: PARTNER COUNTRIES AND ORGANIZATIONS*

Table A 1: Countries Participating in the ICHEIC International Seminars and their Partner Organizations

Country	Year of Partnership	Participants	Partner Organizations	Seminar participant recruiter
Austria	2000	240	Project: National Socialism and the Holocaust	Ministry of Education, Department for Bilateral Affairs
Croatia	2005	25	Ministry of Education, Institute for Education (teacher training) Jasenovac Memorial Area	Ministry and Institute of Education
Czech Republic	1991	25	Terezin Memorial	Terezin Memorial
Germany	1998	350	Ministry of Education, North Rhine-Westphalia	School Department of the Regional Government of Muenster in behalf of the Ministry of Education, North Rhine-Westphalia
Hungary	1997	140	Ministry of Education	Ministry of Education and Holocaust Memorial Center in Budapest
Italy	2000	45	Italian Ministry of Education Fondazione Centro di Documentazione Ebraica Contemporanea, National Institute for the History of the Liberation Movement in Italy, Foundation Memory of the Deportation	Ministry of Education
Lithuania	2002	54	International Commission for the Evaluation of Crimes of the Nazi and Soviet Occupation Regimes in Lithuania	International Commission for the Evaluation of Crimes of the Nazi and Soviet Occupation Regimes in Lithuania
Poland	1993	465	National In-Service Training Centre, Warsaw; Aushwitz-Birkenau Memorial and Museum	; Aushwitz-Birkenau Memorial and Museum
Romania	2000	65	Ministry of Education and Research	Ministry of Ed/Research
Russia	Seminars since 1992 Research since 1988	100	Russian Research and Educational Holocaust Center (RREHC)	RREHC and Ministry of Education
UK	2005	15	Imperial War Museum	Imperial War Museum

* This table includes only the eleven countries whose seminars were part of this study.

APPENDIX B: SEMINARS

Table B 1: Seminars at Yad Vashem with Pre- and Post-seminar Training

Country	Month	Participants	Number	Language	Coordinator	Pre-Seminar Training	Post Seminar Training	Yad Vashem Staffing
Austria	July	Memorial site staff	21	German + English	Yariv Lapid	3 semester training Pedagogical Academy in Linz	September, Salzburg	Lapid
Austria	November	Teachers	27	German+ English	Yariv Lapid	September, Salzburg	January, Salzburg	Lapid
Belgium	November	Parliamentarians	30	French	Alain Michel	None	None	
Croatia	July	Teachers	25	English	Zita Turgeman	June, Zagreb, Ministry of Education	December, Zagreb, Institute of Education	None*
Czech Republic	October	Teachers	29	Czech	Zita Turgeman	This was the culmination of a teaching training program in the Czech Republic.		
Germany	August	Teachers	21	German + English	Yariv Lapid	June, Muenster	November, Muenster	None
Germany	December	Teachers	22	German + English	Yariv Lapid	November, Haltern	None yet	None
Hungary	March	Memorials site staff	20	Hungarian	Hava Baruch	January, Budapest and Szombathely	September, Budapest	Baruch
Hungary	October	Teachers	26	Hungarian	Hava Baruch	September, Budapest	None yet	Baruch
Italy	September	Teachers	27	Italian	David Metzler		January/February series, many towns	
Lithuania	June	Teachers	20	Russian	Dr. Irit Abramsky	August, 2004, Vilnius	October, Vilnius	Roshkovsky, Rosenberg, Shner, Abramski, Slgel

Country	Month	Participants	Number	Language	Coordinator	Pre-Seminar Training	Post Seminar Training	Yad Vashem Staffing
Poland	September	YV seminar graduate teachers	25	Polish	Dr. Gideon Greiff	Polish participants are graduates of NTTC or Aushwitz-Birkenau training programs		
Poland	November	Teachers	40	Polish	Dr. Gideon Greiff	Polish participants are graduates of NTTC or Aushwitz-Birkenau training programs		
Romania	November	Teachers	15	Rumanian+ English	Hava Baruch		May, Bucharest	Baruch
Russia	March	Teachers	16	Russian	Dr. Irit Abramsky	June, Brest, Kiev, Smolensk, Moscow St. Petersburg,	July, RREHC	Abramsky
Russia	September	Education officials	13	Russian	Dr. Irit Abramsky	October,	None	
UK	May	Teachers	15	English	David Metzler	Previous summer seminar at the Imperial War Museum – Part of year long fellowship		Imber

Total 362

*The Ministry and the Institute used the experience of teachers gained at Yad Vashem in order to present lesson plans at the national seminar in Zagreb in January 2006.

Table B 2: European Based Seminars

Country	City	Dates	Participants	Language	Attending	Yad Vashem representatives
Croatia	Zagreb	25-27 January	Teachers	Croatian	60	Shulamit Imber
Italy	Crema	9-13 February	Teachers and Polish guides	Italian+ English	70	Inbal Kvity-Ben Dov
Ukraine	Kiev	13-17 February	Teachers	Russian	70	Dr. Irit Abramski
Germany	Pfrozheim, Bonn	7-10 March	Teachers	German	50	Dr. Gideon Greiff
Austria	Mauthausen	5-8 March	Teachers	German	25	Yariv Lapid
Hungary	Miskolc	7-13 April	Teachers	Hungarian	40	Hava Baruch

Country	City	Dates	Participants	Language	Attending	Yad Vashem representatives
Austria	Linz	16 April	Teachers	German	20	Yariv Lapid
Romania	Bucharest	6-8 May	Teachers	English	30	Hava Baruch
Romania	Cluj	10-13 May	Teachers	English	30	Hava Baruch
Russia	Moscow	28 June – 3 July	YV's seminars graduates + new teachers	Russian	20 graduates, 16 new teachers	Dr. Irit Abramski
Poland	Auschwitz	10-24 July	Yad Vashem and other Israeli memorial staff	English	25	Dr. Gideon Greif
UK	London	25-29 July	Teachers	English	16	David Metzler
Romania	Bucharest	30 May- 1 June	Teachers	English	30	Hava Baruch
Hungary	Budapest	28 September – 2 October	School directors	Hungarian	25	Hava Baruch, Prof. Raffi Vago
Lithuania	Vilnius	24-27 October	Teachers	Russian	26	Dr. Irit Abramski, Noa Sigal, Dr. Aron Shner
Germany	Ravensbrueck	7-11 November	Teachers	German	20	Dr. Noa Mkyton, Dr. Susanne Urban
Czech Republic	Terezin	24-27 November	Teachers	English	70	Yiftach Meiri
Romania	Craiova	5-8 December	Teachers	English	Aprox.40	Hava Baruch, Prof. Raffi Vago
Croatia	Zagreb	January 2006	Teachers	Croatian	Aprox.40	Zita Turgeman
Slovakia	Bratislava	January 2006	Slovakian and other European teachers	English	Approx. 25	Zita Turgeman
Germany	Rheinland-Pfalz	January 2006	Teachers	German	Approx. 20	Dr. Noa Mkyton, Dr. Susanne Urban
Hungary	Hungary, Debrecen	February 2006	Teachers	Hungarian	Approx. 30	Hava Baruch Prof. Raffi Vago
Ukraine	Ukraine, Lvov (Lamberg)	February 2006	Teachers	Russian	Approx. 30	Dr. Irit Abramski

APPENDIX C: METHODOLOGY AND RESPONSE RATES

This report is based on quantitative and qualitative data. National Status Reports were compiled examining the current status of Holocaust education in the countries involved in the seminars. This data was culled from reports of the Task Force for International Cooperation for Holocaust Education, Remembrance and Research (Task Force), EUROCLIO (The European Standing Conference of History Teachers' Associations), European Commission against Racism and Intolerance (ECRI) and the Organization for Security and Cooperation in Europe (OSCE) as well as reports from individual national commissions and Holocaust remembrance organizations.

Documentation was collected from the Yad Vashem seminars: syllabi, reports on locally based ICHEIC seminars and submission of project data from some of the interview participants. In addition, a researcher from CMJS served as participant observer at the deliberations of the International Forum which met at Yad Vashem in February, 2006.

A web-based survey was distributed to participants in ICHEIC seminars based in Jerusalem in February and March 2006. The seminar for Belgian Parliamentarians was not included for two reasons. The participants were political figures rather than educators, and the seminar lasted only four days. Its content, staff and goals for that seminar were very different from those for educators. Along with demographic data and some background on their school settings, the survey asked about motivations for attending the seminars, the experience of the seminar and what participants felt they had learned, changes they were making in their teaching as a result of their attendance and information about any new projects or plans they had underway related to their experience at the seminars.

Yad Vashem heads of desk initially translated the surveys into the language of the seminars, A team of eight translators at Brandeis University then back-translated the surveys into English and prepared the final versions of the surveys in Croatian, Czech, German, Hungarian, Italian, Polish, Romanian and Russian. (The survey for Lithuanian participants was in Russian.) The Brandeis translation team also translated open-ended responses back into English.

In addition, interviews were conducted with participants in the UK seminar, the German March seminar, the Polish September seminar and a 2004 Russian seminar. [Check] These interviews were approximately an hour in length and conducted in the native language of the participant. Interviewees talked about the place of Holocaust education in their school systems, their experiences at the Yad Vashem seminar and how they thought it had affected their teaching. They also spoke in detail about their projects and opportunities to disseminate what they had learned through the ICHEIC seminar to other teachers.

Table C1: Survey Response Rates (N=361)

The total number of people contacted (N=361) is somewhat less than the total number who participated in the seminars. Coordinators from partner organizations and translators were not included in the survey. Email addresses had to be located or updated. For twenty-one people neither valid email nor phone number was available. Their number is too small to affect the analysis. Table B1 indicates the response rates overall and for individual countries.

Table C 1: Response Rates by Country

Country	Number of Participants	No valid contact information	Responses	Response rate based on all participants	Response rate based on valid contact information
Austria	46	0	40	87%	87%
Croatia	25	0	25	100%	100%
Czech Republic	29	1	27	93%	96%
Germany	42	0	40	95%	95%
Hungary	44	3	32	73%	78%
Italy	22	0	19	86%	86%
Lithuania	20	3	12	60%	71%
Poland	62	1	45	73%	74%
Romania	15	0	15	100%	100%
Russia	41	13	18	44%	64%
UK	14	1	11	79%	85%
Total	360	22	284	79%	84%

APPENDIX D: PARTICIPANT PLANS AND PROJECTS

A sample of some of the projects and plans described seminar participants

Projects for students

Italian high school history teacher

Two projects for my students are in the works.

First, already underway, one class will participate in the "Journey of the Memory" trip to Berlin, visiting the Lager of Sachsenhausen. I divided the class into groups based on the following subjects:

- a) Israeli identity, from the origins to the twentieth century,
- b) anti-Semitism in the past and in the Twentieth Century, and
- c) Nazi propaganda.

I supplied them with different kinds of materials, including texts, literary sources, images, and films, all interspersed with materials that I bought at Yad Vashem. Their homework is to create a production of hypertexts on these topics. This is an interdisciplinary collaboration with the Italian, English, and information technology teachers, and the students have about two months to create the production.

Second, in the next few months, we have two classes doing projects on the following two subjects: culture and Israeli identity from the origins to the Nineteenth Century, and anti-semitism of the past from the origins to the emancipation. The idea is to provide groundwork in the previous period for their study next year of anti-semitism in the Twentieth Century.

Polish Holocaust memorial guide and PhD candidate

I have offered in my school special lessons on the Holocaust, anti-Semitism and xenophobia, which I am able to teach due to the knowledge I acquired during the Seminar and from Yad Vashem's educational materials. These lessons are enriched by additional classes about contemporary Israel. I think that the Seminar gave me a lot of valuable experiences and knowledge, and it also taught me how to use modern technology in the process of teaching.

German middle school teacher of religious studies, physics, and computer science, and professional development instructor for district teachers

My students created an exhibit called "Encounter with Auschwitz: Thoughts and Emotions – Students' Visits". As a result of this exhibit, we initiated contact with the Jewish congregation of Duesseldorf, which allowed their teenagers and our students to meet.

Lithuanian public middle school and high school literature teacher

After the Seminar we organized three projects for students and one conference for Lithuanian teachers.

- The first project was devoted to the Day of the Jewish genocide in Lithuania, when we led four integrated lessons and an excursion to places of the genocide in our area.
- The second was a research project. Children collected local material about Jews of the cities of Palangi and Kretingi.
- The third project was acquaintance with the Jewish museum in Plunge and with its founder J. Bunka.

For the conference, I conducted a session called "The Life and Culture of Jews of Palangi, Klaipeda and Kretingi: Yesterday and Today", in which I presented the work of teachers and students from all three cities. During the conference a play based on Galper's story, "A Meeting with Palangi", was performed. Everyone enjoyed it.

German public high school teacher of history and religious studies

I will be introducing and focusing on new forms of confronting youth anti-Semitism, such as "Rock against the Right". For the upcoming school year, we are starting an after-school "Anne Frank Group". Moreover, we are working with a Christian-Jewish association to focus on how we teach youth about the Holocaust today.

Hungarian public high school teacher of history and civics, and professional education instructor

I organized a Holocaust Project in my school. For 10 weeks my colleagues and I conducted courses about the Holocaust and anti-Semitism, across the curriculum.

Austrian social science vocational middle school teacher of history, literature, communication/conflict management

For me, the significance of every single human being who was a victim of the Holocaust has become much more important. My students are conducting research on the biographies of victims as part of a class project. This includes where did someone live, how did he/she grow up, etc

Italian vocational high school history teacher

I coordinated a regional project with 13 participating schools called "Story and Memory: The Participation of Civil Society in the Events of the Second World War". The Shoah and the Righteous Among the Nations will be important themes for the project. At the end of the year, there will be a final meeting to communicate among schools about the results.

Romanian vocational high school teacher of history and civics

Following this seminar, I changed my teaching methods. I use more documents and case studies when analyzing a situation. I try to create an atmosphere of empathy with the victims of the Holocaust, and I use simulation games. I also accentuate Jewish life before the Holocaust, fostering moral and democratic values among young people.

Russian public high school literature teacher

At the time when I came back from the Seminar, I worked as the head of all teachers in the city. I did a presentation on the methods for teaching the Holocaust that I learned at Yad Vashem. However, I was told by my superiors that this topic is not taught in our schools, and that they don't care about it. They told me that the Holocaust was banned from the regular school program, first because it is a Jewish topic and second because of the rising racism in the area. For these reasons, they deemed that it is better to not emphasize the subject. Along with the director of my school, I created a petition that the parents and children signed, saying that they want to learn about this topic; as a result, I was given permission to start teaching this topic. At first I started with an after-school course, but then as my superiors saw how the students enjoyed the classes, they were pretty much forced to include the topic in regular history classes. My students have written on the topic and won literary prizes for their work.

Austrian public middle school teacher of history, civics, geography, and literature

I have undertaken a project to include and adapt topics of the Holocaust and other contents discussed at Yad Vashem into all subjects taught in grades 5-12. For this we will be in closer contact with Yad Vashem and will make use of their resources. Some topics such as "fair fighting", youth council, children's rights, outsiders, prejudice, and racism, among others, were already addressed in the curriculum and accompany the students throughout all their classes. Themes of the Holocaust, Jewish culture, Israel, and more will be increasingly included in their classes. Starting with the second semester of the school year 2006, the students will have laptops and Internet access during classes, so we will initiate more contact with Yad Vashem, intensify the collaboration, and work more deeply on these newer topics.

Projects for teacher development

Lithuanian public high school literature teacher

I held a seminar for teachers in my area called "Opportunities for Teaching Jewish and Holocaust Literature in Today's Schools". I want to conduct a cycle of lessons on tolerance.

Italian high school teacher of history, civics, and literature

With the knowledge I gained from Yad Vashem, I created a regional seminar for teachers called "Teaching the Shoah" which will be held in May 2006. We are including topics like rebellion in the ghetto, collaboration of the Judenrat-Sonderkommando, persecution and bystanders' consent, and keeping alive the memory.

English middle and high school teacher in school for students of mixed ability

I am piloting a new vocational history qualification for 14-16 year olds and one of the 4 modules I shall be teaching will be on the Holocaust. Other teachers on the same programme have expressed an interest in signing up to the scheme of work that I am writing which includes material I discovered as a result of the seminar at Yad Vashem.

A public middle and high school history teacher

We proposed and obtained support to hold a 12-hour course for the history teachers in my province. The course is titled "The Problematic of the Holocaust", based on classes and interactive workshops:

- O1 Identifying the geographical-historical framework where the Jewish people formed
- O2 Acquiring knowledge about the civilization, culture and Jewish religion
- O3 Contextualizing the Jewish evolution in history.
- O4 The integration of the Jewish history in Romania, the Jewish history in Europe.
- O5 Identifying the geographical-historical framework where the Holocaust took place.
- O6 Understanding the international context and the causes that generated the Holocaust.
- O7 Defining the Holocaust.
- O8 Acknowledging the main aspects linked to the Holocaust. Pointing out the main stages.
- O9 Integrating the Holocaust, as a historic phenomenon in the century.
- O10 Stimulating students' motivation regarding this phenomenon and the implicit study subject. .
- O11 The desire to offer advanced knowledge about this human catastrophe.
- O12 Preserving the memories of those who suffered.
- O13 Encouraging the educational actors in deep reflection about the problems highlighted by teaching about the Holocaust in the contemporary world.

O14 the teachers' desire to contribute in a decisive fashion in knowing some unusual aspects of the universal history of the XX-th century and educating the young generations to respect the past, something filled with tragedy and suffering. .

O15 Acknowledging some essential aspects and the historic evolution of the relationship between the Romanian majority and the Jewish minority.

O16 Acquiring an individual opinion about the phenomenon.

Competencies offered to the course attendants

C1 The analysis of the information in a document using comparative methods

C2 Constructing statements and drawing conclusions using historical sources

C3 Understanding the messages contained in the written, oral and visual historical sources.

C4 Expressing an opinion in a language appropriate to history.

C5 Using the appropriate language in a written or oral presentation.

C6 Analyzing the political, social, economical, and cultural factors which create the image of a society.

C7 Placing an event or a series of events in a chronological context.

C8 Placing events and historical processes in space (location).

C9 Acknowledging continuity, change and causality in the evolution of a society.

C10 Acknowledging continuity, change and causality in the evolution of a society

C11 Placing an event or a series of events in a larger historical context.

C12 Acknowledging and accepting there are multiple perspectives regarding facts and historical processes.

C13 Examining the direct and indirect consequences of human action.

C14 Critical analysis of the personality action and that of the human group in different contexts.

C15 Analysis of the aspects referring to inter-culture, in different social contexts.

C16 making the plan for an investigation, a personal or group project using different and diverse resources.

C17 Acknowledging the similarities and differences between self and the other, between people, between groups. .

C18 Valuing the past by referring it to the present.

Draft/Themes

The Jews in ancient and medieval history.

The Jews in the Roman Empire.

The Jews in medieval Europe: juridical status, economic and cultural.

The history of Jews in Romania.

Jews' presence and condition in Romanian Countries (Tarile Române - XV-XVIII centuries).

The Jews' status in Romania before 1878.

The Jews in Romania between 1878-1919.

From marginalization to emancipation: the 1919 legislation.

The juridical statute of Jews in Great Romania: their participation in daily life.

Jews in Romania between 1919-1938.

Manifestations of the anti-Semitic movement (1919-1938).

The beginnings of anti-Semitic legislation: the Goga – Cuza governments.

The new Anti-Semitism (1938-1944).
Romanian Jews and Communism between 1938-1944.
The forced emigration of Jews from Romania.
Anti-Semitism: the Perception of the Holocaust post-war.
Forms of intolerance: racism, xenophobia, anti-Semitism, exclusions, marginalization.
Anti-Semitism: definition, concepts, acceptances.
The evolution of anti-Semitism: from an ancient society to a modern one.
From modern nationalism to Nazism.

Other

Russian university history professor

Being an author of textbooks, I am now working on adding the material I obtained at Yad Vashem to these textbooks.

Czech university professor of History, Aesthetics and Art Therapy

In my Aesthetics and Lifestyle courses at the University, I have revamped my curriculum to include teaching about the Holocaust. This includes thematic cycles of rituals in Jewish society and extreme life situations and how to approach them, all followed by discussion. For the diploma thesis, I teach Judaism and its influence on contemporary society

Polish public high school and vocational high school teacher of history and civics

I have prepared a new educational program which will be utilized by 30 classes in my school. The themes are: history of the Jews, Polish-Jewish relations, the Holocaust, and life in a multi-cultural society. The program includes new materials that I have prepared as well as Yad Vashem's publications. My program met with a considerable interest among students.

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