

LEARNING FROM THE PAST:



**GLOBAL PERSPECTIVES
ON HOLOCAUST EDUCATION**

SALZBURG GLOBAL SEMINAR

JUNE 27-JULY 1, 2012

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SALZBURG GLOBAL SEMINAR

Please note that the opinions expressed in this report are those of individual conference participants, and do not necessarily reflect those of the organizers or of institutions involved in this conference, including the Salzburg Global Seminar and the United States Holocaust Memorial Museum.

EXECUTIVE SUMMARY

More than a half century after the end of World War II, the world is still attempting to come to terms with the horrors of the Holocaust. Countless educational programs, scholarly publications, memorial and commemorative sites, teacher training programs, and outreach initiatives have been designed in an effort to educate the public, foster remembrance and convey the message, “Never again”.

In 1998 Swedish Prime Minister Göran Persson, appalled at the lack of knowledge on the subject among schoolchildren in his country, spearheaded an international campaign for the promotion of Holocaust education which resulted in the Declaration of the Stockholm International Forum on the Holocaust, announcing the establishment of what is now known as the Task Force for International Cooperation on Holocaust Education, Remembrance, and Research (ITF). The ITF was commended by the UN General Assembly in its November 1, 2005 Resolution, resolving that the UN will designate January 27 as an annual International Day of Commemoration in memory of the victims of the Holocaust and urging member states to develop educational programs that “will inculcate future generations with the lessons of the Holocaust in order to prevent future acts of genocide.” *

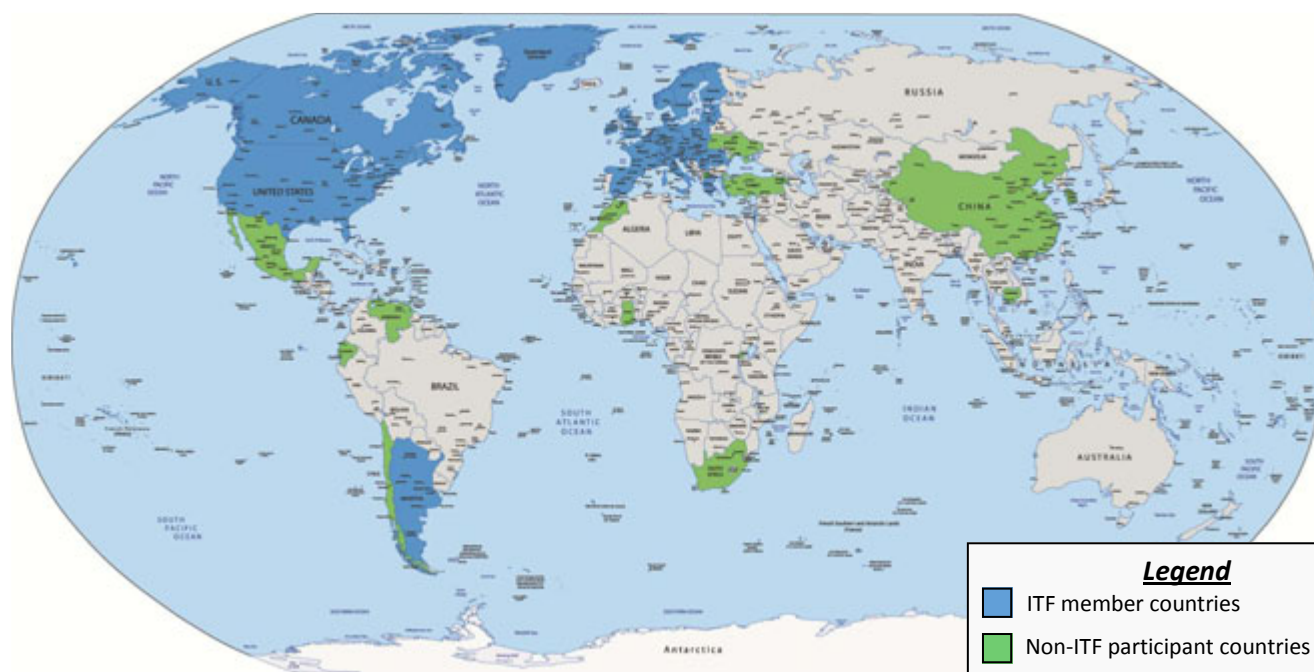
The ITF currently has 31 member countries, many of them directly affected by the Holocaust and all but two (Israel and Argentina) located in Europe or North America. These ITF member countries committed themselves to the implementation of national policies and programs in support of Holocaust education, remembrance, and research. But how do countries outside of the framework of the ITF regard Holocaust education: do they for example follow UN resolutions on commemorating the Holocaust? If so, *how* is it taught, and with what purpose? Can teaching about the Holocaust serve as a framework for understanding other genocides, especially in countries directly affected by mass atrocities?

In order to address these issues, the Salzburg Global Seminar (SGS) and the United States Holocaust Memorial Museum (USHMM), with support from the Austrian Future Fund, the ITF, and the National Fund of the Republic of Austria for Victims of National Socialism, are seeking to investigate the current status of Holocaust and genocide education in countries that are not, or not yet, ITF members. For this purpose, in June 2012 the SGS brought together experts and practitioners of Holocaust and genocide education primarily from non-ITF countries for a symposium in Salzburg on “Learning from the Past: Global Perspectives on Holocaust Education”.

*The UN Resolution 60/7 on Holocaust Remembrance was followed by Resolution 34C/61 of the General Conference of UNESCO on “Education for Holocaust Remembrance” (2007).



BEYOND THE ITF



PARTICIPANTS

The 2012 symposium, chaired by Dr. Klaus Mueller, drew on a core group of participants who had given advice from the outset, including experts from Austria, France, South Africa and the United States. In addition, a number of new participants from countries outside the ITF were invited. In total 28 people participated in the session, of whom 20 came from 15 countries outside the ITF. Participants included both women and men from different professional backgrounds as well as from countries with different relationships to the Holocaust, namely:

- countries directly affected by the Holocaust: Macedonia, Ukraine;
- countries not directly affected by the Holocaust but where Holocaust education is part of the national curriculum: Ecuador, South Africa;
- countries where Holocaust education is not part of the national curriculum (but might be included in other subject areas, and/or taught in private or religious schools, or is currently considered to be taught): Chile, Mexico;
- countries with their own history of genocide: Armenia, Cambodia, Rwanda;
- countries with no direct link to the Holocaust, but in which some educators have shown a keen interest in the Holocaust's universal significance, and related it to events in their own country's experience: China, Ghana, Korea, Morocco, Turkey, Venezuela.

In terms of professional background and expertise, participants included professors and other educators, researchers, directors of Holocaust or genocide centers, and representatives from NGOs, government ministries or international organizations. Staff from the USHMM and the SGS facilitated and coordinated the meetings.

**The Task Force for International Cooperation on Holocaust Education, Remembrance, and Research known as ITF is an intergovernmental body whose purpose is to place political and social leaders' support behind the need for Holocaust education, remembrance, and research both nationally and internationally. ITF countries currently include: Argentina, Austria, Belgium, Canada, Croatia, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Ireland, Israel, Italy, Latvia, Lithuania, Luxembourg, Netherlands, Norway, Poland, Romania, Serbia, Slovakia, Slovenia, Spain, Sweden, Switzerland, United Kingdom, and United States of America.*

SESSION OBJECTIVES

The objective of the symposium was to build on the work of the previous two years and to focus on whether and how Holocaust education can function as a point of departure for confronting histories of human rights abuses and instances of mass violence or genocide within different regional and national contexts in countries outside the ITF.

Specific questions discussed included:

- Can the Holocaust function as a reference point for understanding contemporary genocides?
- What approaches have been developed in different regions and cultures for teaching about the Holocaust within the context of a human rights curriculum?
- How applicable are the ITF Education Working Group 2010 Recommendations for educators teaching about the Holocaust and other genocides around the world?
- What are the benefits and drawbacks of embedding Holocaust education within a curriculum that includes a human rights perspective and/or the teaching of other genocides?

The symposium was designed to examine programs which connect teaching about the Holocaust, other genocides, and/or human rights in other parts of the world. Participants closely reviewed the work that is being conducted in a number of countries including Armenia, Cambodia, China/Hong Kong/Macau,

Morocco, Ecuador, Rwanda, South Africa, South Korea, Turkey, and Ukraine.

An important component to the symposium was the discussion and input by participants on a draft of a global study of Holocaust education outside the ITF commissioned by the USHMM. The study consists of two parts: an in-depth analytical study, **Learning From the Past: Global Perspectives on Holocaust Education**, and an **Environmental Scan of Holocaust Education-Related Issues in Non-ITF Countries**, presenting a brief overview of the subject by country. Reactions to the drafts would then be used by the editors to prepare a final draft.

BACKGROUND

The Salzburg Global Seminar's Initiative on Holocaust, Genocide and Human Rights Education evolved out of an initial conference convened by the SGS in 2009 on "Preventing Genocide and Mass Violence: What can be learned from history?" The results of that conference indicated that there was a need to investigate more deeply the links between Holocaust education and genocide prevention. The initiative has been developed primarily with support of the Austrian Future Fund and in cooperation with the United States Holocaust Memorial Museum. Within the initiative, there are two programmatic strands: one focused on **Holocaust Education**, the other on **Genocide Prevention**.

The program strand on Holocaust Education, chaired by Dr. Klaus Mueller of the USHMM, was launched in 2010 with a conference entitled "The Global Prevention of Genocide: Learning from the Holocaust." This founding conference was funded by the Future Fund of the Republic of Austria and the Jacob Blaustein Institute of the American Jewish Committee. Its explicit goal was to explore the connections as well as the divisions between the fields of Holocaust education, genocide prevention, and human rights. Furthermore, the 2010 conference served to set the agenda for future SGS programs on Holocaust education and genocide prevention. In June 2011 a planning meeting was held in Salzburg to prepare for the 2012 conference.



Klaus Mueller, Maria Balsa (Venezuela) and Alejandra Morales Stekel (Chile)



PRE-SESSION PREPARATION:

Prior to the meeting, participants were asked to:

- Read and analyze the ITF paper, “Holocaust, genocide and crimes against humanity: Suggestions for classroom teachers”, with a view to discussing it in working groups. A digest of their comments on the paper will be presented to the ITF at its annual conference in December 2012
- Prepare country reports responding to the following questions on the state of Holocaust and genocide education in their countries:

How widespread is Holocaust education within your country? Is it part of the national, regional, or institutional curriculum or something that individual teachers can choose to teach?

How is the Holocaust taught within your country and/or institution? What frameworks are used? Is it linked to a human rights or broader genocide curriculum? If so, please explain how.

What are the specific challenges of teaching about the Holocaust and/or Human Rights in your country?

If you teach about other genocides in your country or institution, do you link it to the Holocaust?

These country reports were used in framing the discussions during the symposium itself.

SYMPOSIUM FORMAT:

In addition to the opening panel welcoming the participants and providing context for the meeting, the symposium featured five panels over three days, treating the following key themes:

- Conceptual development of learning from the past: Global perspectives on Holocaust education
- Successes and challenges in developing and implementing Holocaust and human rights education programs in selected countries (2 panels)
- Developing Holocaust, genocide, and human rights education in post-conflict societies
- Challenges in implementing Holocaust education: Case study Turkey

The program also included four working groups, each meeting three times; an informal evening discussion covering UNESCO’s work on Holocaust Education, a case study on Morocco; and a site visit to the Obersalzberg with a tour of the Documentation Center near Berchtesgaden.

The final session, designed and led by Dan Napolitano from the United States Holocaust Memorial Museum, provided a summary of key issues discussed.

SUMMARY FINDINGS:

By bringing together experts and practitioners from around the world to present, share, and discuss their experiences, the symposium generated a largely unprecedented overview of how the Holocaust and genocide are taught outside Europe and North America and thus is a key contribution to current research on Holocaust and genocide education. This is vital to raising awareness of both the possibilities and the pitfalls that different approaches may involve. It also forms a useful tool for educational practitioners. Key recommendations and findings from the symposium include the following:

Recommendations from participants from non-ITF countries:

- The focus of many discussions was less on the question if, but rather how and for what purpose one should teach the Holocaust and other genocides. Participants recommended the following:
 - * teacher training programs need to be critically assessed; and teachers, especially in societies afflicted with major human rights violations, need to be given adequate historical training in order to teach such complex subject matter;
 - * teachers in societies afflicted with major human rights violations need to be given additional training in how to deal with their own traumatic experiences.
- The Holocaust was seen as a useful framework for helping students to understand the history of other genocides. However, the participants recommended that:
 - * comparisons be considered productive only when and if proper historical and cultural contexts are provided;
 - * efforts be taken not to confuse comparison with equation or to minimize differences;
 - * care be given that this framework does not cover, or deflect attention from, specific features of other genocides.

- Educating young people on the history of the Holocaust and other genocides was considered an important measure for countering Holocaust and genocide denial, distortion and/or minimization.

- Holocaust education should nurture a teaching style that encourages critical thinking and investigative spirit among teachers and students.

- Regional networks can make an important contribution by enabling scholars and teachers to assist one another. It was strongly recommended that an African and potentially Latin American Network of the Salzburg Initiative be established.

Key Findings:

- Holocaust education can provide a framework in societies that had no first-hand experience of the Holocaust (e.g., Rwanda, Cambodia, South Africa) for understanding the origins and evolution of genocides, and for dealing with other histories of human rights abuses. Participants emphasized the importance of focusing on the specificity of each genocide when using the Holocaust as a framework.
- The ITF can learn new approaches from organizations and programs on Holocaust and genocide education taking place in countries outside the ITF, e.g. South Africa, Ecuador, Ukraine, Macedonia. Conversely, Holocaust education programs in ITF countries can offer frameworks for Holocaust and genocide education in other regions of the world. Within this dialogue, consideration needs to be given to the particular historical, social, cultural and political dynamics in each region or country.
- Important work on Holocaust and genocide education is being developed in non-ITF countries by local NGOs, publicly-sponsored organizations and schools, and national curricula. Within the ITF, however, little is known about this innovative work, e.g. Macedonia, Ecuador, Mexico, Morocco, or South Africa.

- Models of Holocaust education developed within the ITF framework are increasingly accessed globally. However the ITF has little or no knowledge of how such models are adapted and used outside of ITF countries. The ITF could benefit from a better documentation of and communication with these initiatives.
- Emerging networks in non-western countries, where educators are often working with limited resources and little or no government support, e.g. Chile, China, Mexico, Morocco, Rwanda, South Korea, can be strengthened through cross-border and global networking, access to resources, and technical assistance. There is a strong need for cooperation among organizations addressing Holocaust and genocide education, especially in Africa, Latin America and Asia, where programs, resource materials or government support are limited.
- Among educators and other stakeholders in Holocaust and genocide education programs there is a growing interest in creating a dynamic and active global network to share best practices.

RESULTS:

- Participants' contributions to the global in-depth analytical study, **Learning From the Past: Global Perspectives on Holocaust Education** and to the accompanying survey of **Holocaust Education-Related Issues in Non-ITF Countries**, presenting a brief overview of the subject by country, to be published in 2013;
- Participants' analysis and contributions to the ITF paper: **"Holocaust, genocide and crimes against humanity: Suggestions for classroom teachers"** to be presented at the ITF December 2012 meeting in Liège, Belgium;
- The creation of a new network of Holocaust and genocide educators, scholars, museum directors, heads of memorial sites and documentation centers in Africa with plans to expand the network.

The summary that follows presents main discussion points from the panel discussions, the evening presentation, working group meetings and final session, followed by a list of the participants.

Separate appendices contain (A) reports on working group meetings, (B) detailed summary notes on the concluding session, (C) biographies of participants, and (D) the agenda; these may be accessed via the Salzburg Global Seminar's website, at <http://www.salzburgglobal.org/current/sessions-b.cfm?IDSpecial+Event=3256>.



Left to right: Edward Kissi (Ghana/USA), Richard Freedman, (South Africa), Aloys Mahwa (Rwanda), Abdellah Benhssi (Morocco)

INTRODUCTORY REMARKS

Clare Shine, Chief Program Officer of the Salzburg Global Seminar (SGS) since January 2012, and her predecessor **Edward Mortimer**, now Senior Program Advisor to the SGS, each welcomed the participants and thanked the United States Holocaust Memorial Museum, as well as the Austrian institutions and the ITF, for their support and cooperation. Ms. Shine stressed the symposium's importance to the mission and vision of the Salzburg Global Seminar, adding that in the light of the recent rise of xenophobia and intolerance in Europe, **there is an ever greater need to teach the lessons of the Holocaust in an effort to highlight the catastrophic risks involved if such phenomena are not firmly and effectively resisted.**

Edward Mortimer sketched the history of the initiative, tracing its origin to the 2001 agreement between Austria and the United States dealing with compensation and restitution for victims of Nazi persecution (which included an undertaking that Austria would contribute to an annual program on Holocaust education at the Salzburg Seminar). Mr. Mortimer noted that he joined the SGS in 2007 after having served as Kofi Annan's Director of Communication. During his tenure at the UN, the 2005 UN Resolution declaring January 27 as Holocaust Remembrance Day had been voted on, urging member states to implement Holocaust education in their countries. Mr. Mortimer also noted the debates at the UN on the prevention of genocide following the failures in Rwanda and Srebrenica, and the development of the concept of Responsibility to Protect. For these reasons, he felt strongly that the SGS needed to develop a program which would relate Holocaust education to genocide prevention.



Edward Mortimer, Klaus Mueller (Germany), Clare Shine

Klaus Mueller (Conference Chair): "Nurturing a truly global conversation on the Holocaust in the 21st century."

Dr. Klaus Mueller, Representative for Europe at the United States Holocaust Memorial Museum, **gave an opening address outlining the objectives of the 2012 symposium.** He stressed the importance of differentiating between the Holocaust and other genocides, the question of education as prevention, issues of Holocaust denial, and above all, the importance of creating a global network of educators on Holocaust and genocide education.

Background and objectives

Dr. Mueller noted that at the 2010 symposium, 50 international experts addressed such topics as the roots of genocide; the connections between justice and genocide prevention; the relation between trauma and reconciliation; the complex relationship between teaching *about* the Holocaust and learning *from* the Holocaust; the compatibility of Holocaust and human rights education; and rising Holocaust denial and distortion.

Effecting change:

The 2010 conference had developed key recommendations on both education and prevention and addressed the question of how change can really be effected. In dealing with this question, the organizers had looked closely at other initiatives, especially the work of the ITF. Dr. Mueller stressed the following points:

- The importance of differentiating between the Holocaust and other genocides and instances



of ethnic conflict; i.e., the Holocaust was aimed at exterminating an entire group of people, irrespective of borders;

- The fact that the sufferings of individuals, in whatever genocidal context, are horrific and cannot be measured against each other but that mechanisms and tools used by perpetrators can be analyzed;
- The question of whether, and if so, how, the international system can move from a culture of reaction to a culture of prevention. On this point Dr. Mueller cited the Universal Declaration of Human Rights and the Genocide Convention, both adopted in 1948, linking the Holocaust, history and human rights. He noted that despite the vow of “Never again” societies have failed to match either declaration with decisive action, with the result that many more millions of lives had been lost in mass killings;
- Mass atrocities continue to occur despite critical steps in establishing the rule of law at the international level (International Criminal Court, UN ad hoc tribunals), formal acceptance of the Responsibility to Protect (R2P) norm by a unanimous vote at the 2005 World Summit, and the creation of government agencies or structures to assess early warnings of genocide and coordinate national responses.

If Hannah Arendt was right that the Holocaust was a crime against humanity, [then] we need to nurture a truly global conversation on the Holocaust in the 21st century.”

questions for the conference:

- How can one teach the Holocaust in countries which were not directly affected by it?
- Do the lessons of this largely European-based event help to understand contemporary genocide or mass violence elsewhere?
- Vice versa, what can societies learn from such events for a better understanding of the Holocaust?

- Do we learn from history? And if so, What and How?

- Does one improve the understanding of past genocides and contemporary human rights violations by connecting them, or does that endanger the recognition of the vast differences between the two?

Klaus Mueller

Holocaust denial

Dr. Mueller stressed that Holocaust denial is growing and more easily distributed through social media. As one example, he noted that since 2005 Iran has not just run Holocaust denial conferences, but distributed hundreds of books throughout much of the Arab world and funded websites and TV soap operas. He noted that the goal of such action is to destabilize the existence of Israel and to question the centrality of the Holocaust in Western memory, and that Holocaust denial worldwide often uses stereotypes developed in traditional European antisemitism. Advancing education on the Holocaust on a global level is therefore important in order to counter rising Holocaust denial.

Education

The speaker continued by addressing the topic of “education as prevention”. He noted that within the ITF, guidelines have been developed on how to strengthen Holocaust education. However, its 31 member states by no means form a unified body but remain nation states reflecting upon the Holocaust within their national histories. What is missing, the speaker emphasized, is up-to-date knowledge of how the Holocaust is referenced and/or used in education outside ITF member countries and outside these strongly Western based perspectives. In regard to education, he stressed and posed the central

Global network

Dr. Mueller emphasized the importance of establishing a global forum in which educators, policy makers and activists can explore what they share, develop a common vocabulary, and discuss best practices. The 2012 Salzburg symposium contributes to creating that forum. He concluded by saying: “If Hannah Arendt was right that the Holocaust was a crime against humanity, we need to nurture a truly global conversation on the Holocaust in the 21st century.”

ROUNDTABLE DISCUSSION ON THE CONCEPTUAL DEVELOPMENT OF LEARNING FROM THE PAST: GLOBAL PERSPECTIVES ON HOLOCAUST EDUCATION

Chair: Edward Mortimer (UK)

Speakers: Deborah Dwork (USA), Richard Freedman (South Africa), Yariv Lapid (Austria/Israel), Klaus Mueller (Germany)

Edward Mortimer opened the meeting by introducing the panelists and stating that he would pose a number of questions to the panel in order to address the topic of conceptual development of learning from the past.

Mr. Mortimer began by asking **Deborah Dwork**, Director of the Strassler Center for Holocaust and Genocide Studies at Clark University in the United States, to reflect on the key issues that came from the initial Salzburg meetings and to discuss the current state of Holocaust education. Dr. Dwork replied that in regard to the current state of Holocaust education, the Strassler Center is the only institution in the world that offers a doctoral program specific to Holocaust Education and Genocide Studies. She identified several pressing questions that call for rigorous research, including the following:

- 1) *Best Practices*: While there is much scholarship on best pedagogical practices in such disciplines as reading and math, there is little on how best to teach the Holocaust and genocide studies.
- 2) *What is the primary purpose of Holocaust and genocide education*: citizenship education, civics, ethics education, or historical content education? In

Dr. Dwork's view, the aim of education about the Holocaust and other genocides depends upon many factors, including the age of the learners. For school-age children, the aim may well be to develop good citizenship values and practices, specifically to foster the notion of minority rights protection and to promote tolerance. At the University level, however, the goals are different. "The undergraduate and doctoral education we offer does not aim to shape students' behaviors," she elaborated. "It seeks to explore and lay bare underlying social processes and political, bureaucratic and economic structures. By drilling down on events at specific times and places, the foundational skeleton of genocide (enactment, responses, resistance), the structural mechanisms, emerge. And this knowledge will help us identify systems and processes that will spur change. We may not be able to alter how human beings wish to act, but we may well be able to alter the conditions that prompt those wishes or allow them to be actualized."

When asked to reflect on the 2010 meeting, Dr. Dwork commented that one of the main questions discussed—"Does teaching about the Holocaust lead to genocide prevention?"-- is certainly open to debate. However, she believes that "while the past is not a blueprint for the present, the history of the Holocaust can serve as a compass to help us understand the world in which we live and to help us chart the way forward to the world to which we wish to give shape."

Mr. Mortimer asked **Yariv Lapid**, who has been part of the Salzburg initiative since 2010, whether his experience at the Salzburg Global Seminar helps in any aspect of his work to improve the pedagogy at the Mauthausen Memorial in Austria. Mr. Lapid replied that by convening a mixture of people from



Left to right: Yariv Lapid (Austria/Israel), Richard Freedman (South Africa), Edward Mortimer (UK), Klaus Mueller (Germany), Deborah Dwork (USA)

different countries and disciplines, it creates a very dynamic exchange of perspectives allowing us to acknowledge our limited understanding of the subject matter, and at the same time enables an incredibly creative learning process.

The speaker posed the question: if the population of a country scores well in international evaluations on the Holocaust—questions usually directed towards assessing knowledge, e.g. how many people died, or when did the war start—does that mean they are less prone to infringements of human rights? He argued there is little known about the relationship between society's commitment to "Never Again!" and people's knowledge of facts on Nazi atrocities. He warned about the fear of banalizing the Holocaust and the dangers of comparison with other historical events. "Comparison is inevitable for the process of understanding and thus cannot be avoided. What can be avoided is equating, e.g. the claim that what the Americans did to Indians is exactly the same as what the Nazis did to the Jews. We should thus differentiate between comparison, which is good and inevitable, and equating, which is misleading and avoidable."

Answering questions from other participants, Mr. Lapid explained that the pedagogical concept he and his team developed focuses on society as a whole, i.e. as the space from which both victims and perpetrators were recruited. In Mauthausen discrimination and murder are thus understood as a societal project, consciously enabled and supported by the civilian environment.

In Mauthausen, using selected texts and pictures, the guide offers the group a glimpse into the reality of the concentration camp. The text in question was written by an inmate, describing the indifference of civilians watching him and the other inmates being marched from the town's train station through its center to the camp. This way, visitors are not being introduced to the whole story of National Socialism, but rather to a specific but common situation. This offers a human voice with its subjective and experiential perspective on historical events, and opens up the dilemma of Mauthausen: how and why did society initiate and participate in the murder of fellow human beings in its midst? How did people become blind to injustice and the suffering of others? Why have most civilians, witnesses to the horror, such as the town's

inhabitants, not told their children about what they saw in the aftermath?

In evaluating the work of sites, success is often presented through numbers, e.g. how many school children have visited, and not by the quality of the education to which they were exposed during their visit. Guides are mostly expected to accumulate historical knowledge, but the educational experts can offer them very little support on how to be good educators when it comes to portraying genocide, torture and mass murder. He stated that there are no acknowledged standards prescribing the educational demands of a memorial site, e.g. in training guides or developing curricula. Mr. Lapid said that the questions with which educators are faced demand insights that go far beyond historical knowledge, and stressed the need to conduct more research and experiment on Holocaust education, including perspectives from the social sciences, such as psychology and anthropology.

Turning to **Richard Freedman**, the director of the South African Holocaust and Genocide Foundation and the Cape Town Holocaust Centre, Mr. Mortimer asked what he had taken away from the 2011 planning meeting and how he saw the importance of this initiative.

Mr. Freedman commented that in the first day of that meeting the focus was on best practices, in the form of a scholarly approach and it "did not seem to be dealing with reality on the ground". His sense was that he could make a contribution to the dialogue by speaking about the experience in South Africa where Holocaust education is mandated—the only country in Africa to do so—as part of the national curriculum, incorporating teacher training. "We were in a clear context which made it easier to use Holocaust education in dealing with our own racial state past. There was another history 'bouncing around us', and until we could acknowledge that history we had no place to introduce Holocaust education. Once we had understood that we could use Holocaust education to engage in our own history, then we would be making headway (allowing students) to analyze where they were coming from." Mr. Freedman pointed out that South Africans (who themselves or their parents experienced living in a racial state, with the concomitant gross abuse of human rights), when given the opportunity to learn about this "other

history”, find it enormously instructive in reflecting on their own experiences. At the Salzburg meeting he felt there was a commitment to engage with societies such as South Africa to try and see if there was a way to use Holocaust education as a way of understanding their own context. “In the room there are people from all over who can speak to the difficulties they have in their own context and where Holocaust education may be able to play a role.”

Mr. Mortimer asked what Mr. Freedman expected to take back from the current meeting. Mr. Freedman answered that he looked forward to a commitment to advancing Holocaust education in different contexts with the understanding that this be done with the awareness of the

p a r t i c u l a r challenges facing those societies. The introduction of the study of the Holocaust into a school curriculum would need to be a grass-roots process and not an imposition of the approach to Holocaust education as is p e r h a p s espoused by the ITF based on the

European or North American experience.

Mr. Freedman applauded the initiative of the ITF in engaging with countries outside the ITF membership. An engagement with countries outside the ITF was necessary at all levels, but it should especially consider the reality of the classroom situation. The speaker welcomed this symposium as a “move beyond the table” to reach out to teachers and academics who worked in contexts which had very different demands and who are dealing with very specific challenges.

Klaus Mueller was asked to present the news from the recent June meeting of the ITF in Belgium. He briefly recalled the history of the ITF and reminded the group that all countries wishing to join it must be

committed to the Declaration of the Stockholm International Forum on the Holocaust, and must accept the principles adopted by the Task Force regarding membership: (1) implement national policies and programs in support of Holocaust education, (2) develop memorial days and make memorial sites available to the public, (3) develop curricula in Holocaust education, (4) encourage all archives, both public and private, to make their holdings on the Holocaust more widely accessible. Dr. Mueller explained that the Vatican, for example, has not made its records after 1939 available for research despite international requests, and thus currently cannot become a member. He stressed that the ITF should not be regarded as a unified body, as each member country continues to struggle with its own

specific problems. Each country has its own curricula, teaching styles, culture of transparency. He pointed to a recent discussion at the ITF on rising antisemitism in Hungary: “We are in a continuous learning process of failures and corrections”. In his view, the ITF is an i m p o r t a n t international body that keeps attention focused on Holocaust education and fighting

issues of Holocaust distortion. There is an ITF Education Working Group Subcommittee on The Holocaust and Other Genocides, composed of people from different national delegations who are involved in studying whether we can develop a vocabulary, with common definitions, for describing the Holocaust and other genocides and distinguishing between them. Even though the ITF focuses exclusively on the Holocaust, issues relating to other genocides have been discussed in recent years. This Subcommittee produced a paper, “Holocaust, Genocide, and Crimes against Humanity: Suggestions for Classroom Teachers” and would welcome feedback on this from participants working outside the ITF framework. Dr. Mueller added that he would report on the results of this symposium at the next ITF meeting in December.



Ho-Keun Choi (Korea) and Muhsine Önal (Turkey)

SUCCESSSES AND CHALLENGES IN DEVELOPING AND IMPLEMENTING HOLOCAUST AND HUMAN RIGHTS EDUCATION PROGRAMS, PART I

Chair: Deborah Dwork (USA)

**Speakers: Tracey Petersen (South Africa),
Juan Diego Reyes (Ecuador),
Glenn Timmermans (UK),
Ioannis Dimitrakopoulos (Greece)**



The first panel examined Successes and Challenges in Developing and Implementing Holocaust and Human Rights Education programs mainly in three countries in distinct regions of the world: South Africa, Ecuador and China (including Hong Kong and Macao). None of the three was directly affected by the Holocaust, yet in the case of South Africa and Ecuador, Holocaust education is part of the national curriculum. There is no formal policy on Holocaust education in Greater China*. The fourth member of the panel, Ioannis Dimitrakopoulos, presented on the work of the EU Fundamental Rights Agency in regard to Holocaust and human rights education.

In the case of **South Africa**, **Tracey Petersen**, the Education Director of the Cape Town Holocaust Center, noted that Holocaust history has been compulsory in the Grade 9 national curriculum since 2007. The module on the Holocaust is second only to the history of apartheid in terms of the time prescribed for teaching it. Holocaust history also forms a significant part of the Grade 11 history curriculum. She noted that there are two NGOs in South Africa actively promoting Holocaust education: the South African Holocaust and Genocide Foundation (SAHGF) and Shikaya**. Both work with teachers and tertiary students, but they differ in reach and focus. All the programs of the SAHGF have the Holocaust as their focus, whereas only a quarter of Shikaya's programs include Holocaust education; while SAHGF has facilitated workshops in seven of the nine provinces of South Africa

as well as Namibia, Shikaya's Holocaust education programs are so far conducted only in the Western Cape. SAHGF has reached 250,000 people through its public education programs, including over 80,000 high school students.

Ms. Petersen explained that Holocaust education is framed by the South African Education Department. Although the Grade 9 and 11 curricula cite both the Holocaust and apartheid as case studies of human rights violations, the national curriculum does not make any other explicit connections between the two. She noted that challenges in teaching Holocaust history in a society with a traumatic past have not been dealt with by the Department, nor does the national curriculum frame the Holocaust as an example of genocide. However, both SAHGF and Shikaya approach the history of the Holocaust by first acknowledging the teacher's identity and context before looking at the history of the Holocaust. Both curricula consider the connections and disconnections of Holocaust history to apartheid history, and the impact teaching about each might have on the teacher. Both locate the Holocaust as an example of genocide, and while stressing the specificity of the Holocaust, also consider its possible connections and disconnections to apartheid and the genocide in Rwanda.

*Glenn Timmermans refers to "Greater China" as the 3 territories of the People's Republic of China—Mainland China, Hong Kong and Macao. Taiwan was not included in the discussion.

**Shikaya is a non-profit civil society organisation that recognises the crucial role that teachers can play to deepen and strengthen South Africa's democracy. As such, Shikaya supports teachers' personal and professional development to create a South Africa where young people are inspired and supported to become responsible democratic citizens, valuing diversity, human rights and peace.

Ms. Petersen noted the following challenges:

- Learning from the Holocaust: Learning about the Holocaust does not automatically challenge prejudicial attitudes and behavior. Learners need time to reflect and find for themselves the meaning in the history they study.
- De-contextualising the teacher: The history of the Holocaust cannot be taught without appreciating the context of the teacher teaching the history. In South Africa, this means working with teachers who have not necessarily been taught how to teach history. Secondly, the vast majority of teachers in South Africa have lived through, and taught within, the apartheid system. Teacher education needs to provide a space outside the classroom, in which teachers can work through their history, so that they will be able to facilitate learning about the Holocaust (and apartheid) in a safe way.
- Universalizing and specificity – over-identification or de-legitimising one’s own history: Holocaust education in South Africa has to negotiate the journey travelled by adult learners, from a recognition of the commonalities between their own experience of apartheid and aspects of the Holocaust, to understanding the specifics of Holocaust history, without delegitimizing their own history.
- Decontextualising the student: Holocaust education in South Africa has to take into consideration the experience of children growing up with parents who experienced apartheid.

In **Ecuador**, **Juan Diego Reyes**, who works for the Ministry of Education, was part of a team that changed the national curriculum in 2008 to include Holocaust education. This achievement was possible

because the former Ecuadorian Education Minister Mr. Raul Vallejo, the former director of the Jewish school in Quito, supported the move. In order to teach the Holocaust effectively, the “Alberto Einstein School”, working with the Ministry of Education, developed a didactic unit, which takes into account the UN resolution urging member states to include the teaching of the Holocaust in all their educational systems. Other countries in Latin America, notably Costa Rica and Panama, are currently considering including the unit in their curricula. The Ministry has trained 3,000 Ecuadorian teachers in the use of the unit and has also sent some to Yad Vashem, Israel, for training, with support from the National Education Authority and “Alberto Einstein” School.

Ecuador has 14 nationalities within a territory of ca. 245, 000 km², all of them with their own languages and distinct cultural features. Therefore teaching the Holocaust becomes a powerful opportunity to warn students and teachers about the risks involved in disrespecting or misunderstanding diversity of origin, religion, culture and social position.

As to challenges,

- There is a difficulty in teachers’ training and the barriers are set by a widely dispersed student population. Although many schools now have Internet access, rural schools are difficult to reach with teaching materials, training and sources of research.
- Recent political change may threaten some of what has been achieved. There have been changes in the curriculum, and the Ministry now focuses more intensely on implementing the national curriculum throughout Ecuador. As a result, there has been reduced emphasis



Tracey Petersen (South Africa), Glenn Timmermans (China/UK), and Juan Diego Reyes (Ecuador)

on topics that are not in the core of the curriculum.

- There is an urgent need to bring the Holocaust closer to the students. Students should be able to connect the horror of the Holocaust to what has happened recently in Africa, the Balkans and other places, and see it as a permanent threat to peace in their own lives.

Mr. Reyes argued that Holocaust education should become a source of critical thinking and investigative spirit among teachers and students, and that the teaching of the Holocaust should be linked to other genocides. Over the last three years, the Ministry of Education, the Alberto Einstein School and the Jewish Community have organized essay contests on the topic “Holocaust, Recent Genocides and Human Rights” with the aim of promoting students’ research abilities as well as their capacity to propose alternative ways to eradicate violence and promote peace and mutual respect in a diverse world.

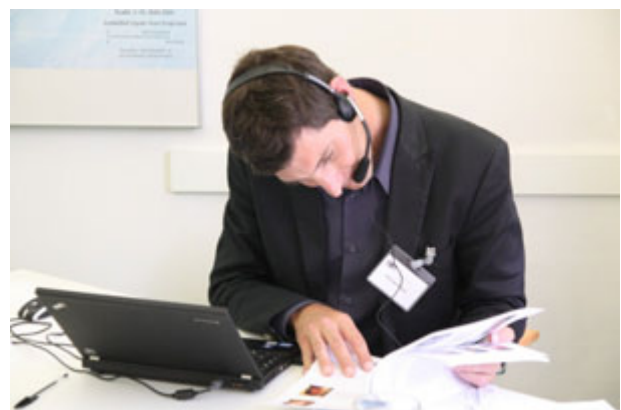


Michael Haider (Austria) and Juan Diego Reyes (Ecuador)

Glenn Timmermans, Professor of History and Literature at the English Department of the University of Macau, presented the challenges to Holocaust teaching in **China**. He noted that an estimated 1.3 billion people live in Mainland China, 6.5 million live in Hong Kong and 500,000 in Macao. Both Hong Kong and Macao are Special Administrative Regions (SAR), with China overseeing matters of defence and foreign policy, which means both Macao and Hong Kong have considerable autonomy in terms of education and economic policies. In Greater China there is no formal policy of Holocaust education. In some high schools on the Mainland it is taught in passing as part of the history of the Second World War but the war is taught with an emphasis on Japan’s invasion of China. In Hong Kong and Macao, the Holocaust is not formally included in the school curriculum – it is up to the teachers to address it as part of Second World War history. At a tertiary level there are no specific courses on the Holocaust in any of the three regions, although there is growing interest in Jewish Studies in

many mainland universities and the Holocaust is increasingly taught as a part of a larger subject area. There are no courses in Jewish Studies or Holocaust in Hong Kong, but the University of Macau offers an MA course on Holocaust literature and recently introduced a general education course entitled “The Holocaust, Genocide and Human Rights”. Prof. Timmermans stressed the fact that the issue of human rights is especially complicated in Greater China and the teaching of the Holocaust has to tread a careful path. Knowledge about the Holocaust is often conveyed by films such as *Schindler’s List* and books such as the *Diary of Anne Frank* translated into Chinese. He noted that knowledge of Jewish history or Judaism is limited. Common Western stereotypes of Jews all being wealthy and “clever” have been appropriated also in China, though interpreted differently and often admiringly to the point where many Chinese believe that Jews probably control the world economy.

Prof. Timmermans feels that in China the Holocaust is most effectively taught under the larger rubric of genocide, focusing specifically on Japanese aggression and atrocities in China, especially the Nanjing Massacre and Unit 731 in Manchuria. He warned that this can lead to the danger of making simplistic comparisons or parallels between genocides. A number of organizations are now actively developing Holocaust education in greater China including Yad



Rapporteur Florian Beierl

Vashem, London Jewish Cultural Centre, Facing History and Ourselves, SIGNAL and the Israel-Asia Centre. He noted that a Holocaust and Tolerance Centre was very recently established in Hong Kong from within the HK Jewish community. Genocides were not included in the Centre's profile and the addition of "tolerance" was a compromise. He noted that although many Jewish and Holocaust organizations want to be active in China, there is no strategy for ensuring that these groups can work together rather than compete against each other.



Ioannis Dimitrakopoulos

The panel was joined by guest speaker **Ioannis Dimitrakopoulos**, Head of the Department of Equality and Citizens' Rights of the European Union Agency for Fundamental Rights (FRA), who presented the Agency and its relevant work on anti-semitism and Holocaust education. He emphasized that teaching the memory

of the Shoah should be embedded within a broader context of human rights education in order to better understand the significance of this unique crime against humanity and its implications for us today. The Agency's research on the use of memorial sites and museums in the context of Holocaust education served as the basis for a multi-annual project on Holocaust education together with Yad Vashem. The findings of its research confirm that a great deal needs to be done to make education about the Shoah more relevant to the ethnically and religiously diverse student body of European societies, and therefore more effective.

"Some countries have a strong historic link with the Holocaust, hence it is treated carefully as a school subject, which, however, – some suggest – means that many students, particularly those with an immigrant background may not readily understand." He argued that we need to look back into the past in order to better understand how the Shoah became possible, focusing on the political and administrative structures, as well as on the behaviour of the

various actors involved: "Who was responsible for this? Only the SS guards? What about the clerks that noted the names of those who were transported to the death camps, those that issued transportation orders?" He warned that an alarming issue today is the rise of the extreme right coupled with a conception of human rights as a "luxury" which can be ill-afforded at a time of economic crisis. At the same time Mr. Dimitrakopoulos stressed that what is different today from the mid-30s is that we now have a strong human rights architecture at least within the EU, such as Human Rights Institutions, Equality Bodies, Data Protection Authorities, etc. This human rights architecture must be supported to ensure that it will continue to provide us with the safeguards that did not exist in the past.

Nevertheless, Mr. Dimitrakopoulos cautioned that this is not enough; human rights education and training also has a crucial role to play in ensuring that citizens and, in particular, public officials are sufficiently trained, informed and sensitised in regard to the protection of human rights to prevent a Holocaust from occurring ever again. Mr. Dimitrakopoulos added that the Agency also has collected since 2004, annual data on antisemitism and published a report every year. In 2012 the FRA launched a unique online survey among Jewish people on antisemitism. The survey asks self-identified Jewish respondents in nine EU countries – Belgium, France, Germany, Hungary, Italy, Latvia, Romania, Sweden and the United Kingdom – about their experiences and perceptions of discrimination, harassment, bias-motivated crime, as well as exposure to antisemitic acts against the Jewish community, such as vandalism of Jewish sites or antisemitic messages in the broadcast media or in the internet.



Left to right: Elizabeth Mortimer (UK), Goran Sadikarijo (Macedonia), Sayana Ser (Cambodia), Edward Kissi (Ghana/USA)

DEVELOPING HOLOCAUST, GENOCIDE AND HUMAN RIGHTS EDUCATION IN POST-CONFLICT SOCIETIES

Chair: Marie-Louise Ryback (Germany/Netherlands)

Speakers: Sayana Ser (Cambodia), Francois Masabo (Rwanda), Harutyun Marutyan (Armenia)

Marie-Louise Ryback opened the panel and described her involvement with the Institute of Historical Justice and Reconciliation (IHJR) which had been born as a project at the Salzburg Seminar in 2004. The NGO deals with post-conflict societies and trauma by bringing together scholars, educators and civil society leaders. She resumed the discussions by posing the question: Can Holocaust education be used effectively in teaching about genocides and human rights abuses in countries that were not touched by the Holocaust? Panelists from Cambodia, Rwanda and Armenia each presented their views on the link between Holocaust and genocide education.

The first speaker, **Sayana Ser** from **Cambodia**, leads the outreach project of DC-Cam, the Documentation Center of Cambodia that focuses on the Khmer Rouge regime, and manages a radio program entitled "Voices of Genocide Survivors". She recounted several phases of conflict in the troubled history of Cambodia and noted that it was not until 1998 that Cambodia achieved a more stable condition. The Khmer Rouge Tribunal (KRT) officially went into operation in 2006. Ms. Ser observed that, three decades after the collapse of the Khmer Rouge (KR), Cambodia is still struggling to incorporate genocide education into its curriculum. Teaching KR history in classrooms remains a controversial issue in Cambodia. School books omit crucial events. A section on Cambodian modern history, including the account of the KR era, was removed entirely from the 12th grade textbook and in 2002 the prime minister ordered the withdrawal of all 12th grade social studies textbooks. Still, Ms. Ser reported that considerable progress in genocide education is underway, with the government taking positive steps to consider the matter. In 2009 the history of the

Khmer Rouge was formally added to the curriculum for all higher education institutions, and the textbook, "A History of Democratic Kampuchea (1975 -1979)" was adopted for secondary school students in 2010. DC-CAM has lobbied for the introduction of KR history as a mandatory subject in secondary schools and universities; the Center has also prompted the introduction of a new teaching methodology in Cambodia that is focused on a student-centered approach, encouraging critical thinking and debate.

Turning to **Rwanda**, **Francois Masabo**, senior researcher and an associate professor at the Center for Conflict Management (CCM) at the National University of Rwanda, gave a brief history of his country and the Rwanda genocide. He noted that three social categories exist in Rwanda – Hutu, Tutsi, Twa – sharing the same geographic areas, beliefs and institutions and that they do not correspond to race, caste, or social class. Prof. Masabo explained that Rwanda genocide education is specifically linked to the genocide against the Tutsi.

Holocaust education is useful in the aftermath of the Rwandan Tutsi genocide as it helps people understand by which means the genocide succeeded and how it differs from other mass killings.

*Francois Masabo,
University of Rwanda*

After the Tutsi genocide there were three options: a) revenge, b) separation into "Hutuland" and "Tutsiland", or c) rebuilding the unity of the nation through transitional justice and the process of reconciliation. The last was finally chosen and education is essential to achieve this.

Prof. Masabo argued that Holocaust education is useful in the aftermath of the Rwandan Tutsi genocide as it helps people understand by which means the genocide succeeded and how it differs from other mass killings. The objective in Rwanda is to increase public awareness and for academics and politicians to collaborate on this. The Center for Conflict Management was established at the National University of Rwanda in 1999 with the aim of teaching and conducting research on genocide and other conflicts that undermined Rwandan society. Prof. Masabo outlined the Center's operations on three levels: an outreach program for the

community, short-term teaching modules for leaders in the public and private sectors, and two Master's Programs ("peace and conflict studies", and "genocide studies and prevention"). The genocide module is taught in both programs. Genocide studies includes a "comparative study of genocide" where a comparative approach is used to understand the context of genocides that happened in other parts of the world, starting with the Holocaust. This is because it offers a fruitful theoretical and conceptual framework. "The Holocaust serves as model of genocide that meets all the features of the concept."

The challenges, Prof. Masabo argues, are: the denial of genocide, the spreading of genocide ideology, and the management of emotions in a society where perpetrators and survivors and their relatives live side by side. School books have not been completed, because there are still too many emotions about the Rwandan Tutsi genocide. The Center for Conflict Management is about to publish a history of Rwanda. Prof. Masabo stressed that there is good will on the side of the government to rebuild the values of the country.

In regard to **Armenia**, **Harutyun Marutyan**, a leading researcher at the Institute of Archaeology and Ethnography, National Academy of Sciences of Armenia, and visiting professor at Yerevan State University, explained that Holocaust education is not part of the official curriculum in the Armenian school system, thus taught at the discretion of the teacher, and that reference to the Holocaust in Armenian school textbooks is predominantly indirect. If mentioned at all, it is linked to either human rights or World War II. He stressed that for different sectors of Armenian society there is a notion that the Jewish

Holocaust is a part of Jewish history only and while there is no acknowledgement of the Armenian Genocide by the State of Israel, the Holocaust cannot be taught as a special course in Armenia. In the standards and programs developed and approved by the Center for Educational Programs of Armenia's Ministry of Education and Science on high school subjects - 'Social Science', 'World History' and 'History of Armenia' – there is no mention of the Holocaust, although students study the totalitarian regimes of Italy, Germany and Spain including the essence of Fascism and Nazism. The speaker challenged the notion of the Holocaust as unique and incomparable and cited an 1895 *New York Times* article titled "Another Armenian Holocaust" about the massacre of Armenians by the Ottoman Empire in the mid-1890s, as well as other examples of authors writing about a "Holocaust" in Armenia between 1895 and 1913 including a 1928 quotation by Winston Churchill who described the "massacre of countless thousands of defenseless Armenians" during World War I as an "administrative Holocaust".

The challenges of teaching the Holocaust and human rights in Armenia are linked directly to the fact that Armenians suffered a genocide from 1915 to 1923 during the Ottoman Empire. Under Soviet rule after 1920, discussion of the genocide faded until the 1960s. The Armenian genocide is incorporated in history textbooks as part of national history. Dr Marutyan finds the incorporation of the Holocaust as a separate unit in the school curricula of Armenia to be less probable, if a more or less matching incorporation of information on the Armenian Genocide will not take place in European school curricula, especially in consideration of the 2015 centennial of the Armenian Genocide.



Sayana Ser (Cambodia), Francois Masabo (Rwanda) and Harutyun Marutyan (Armenia)

SUCCESSSES AND CHALLENGES IN DEVELOPING AND IMPLEMENTING HOLOCAUST AND HUMAN RIGHTS EDUCATION PROGRAMS PART II

Chair: Edward Kissi (Ghana/USA)

Speakers: Yael Siman (Mexico), Ho-Keun Choi (Korea), Anatoly Podolsky (Ukraine), Igor Shchupak (Ukraine)

Edward Kissi introduced the second panel focusing on Mexico, Korea and Ukraine.

Beginning with **Mexico**, **Yael Siman**, founder and director of “Nenemi Paxia”, a civic organization that is devoted to deepening the work of “Facing History and Ourselves”, emphasized the importance of civic education in Mexico, particularly as it is currently a fragile democracy. She noted that different scholars have underscored the relevant role of civic education in Mexico, especially in light of the bipolarity between democratic and authoritative structures.

While important transformations have been observed at the electoral level, grass-root prejudice still exists (e.g., against women and Jews), Dr. Siman warned. Furthermore, recent polls show that while Mexicans prefer democracy over any other political regime, the level of civic participation is low, particularly among the young. In regard to Holocaust education, Dr. Siman cited the case of Prepa Ibero, a small Jesuit high school that in 2010 incorporated the teaching of the Holocaust as part of its humanities curriculum based on the Facing History and Ourselves approach.

Dr. Siman helped design the curriculum and teacher training programs. She also assisted in developing a travelling exhibit called “Moments and Decisions” that is based on Facing History’s methodological sequence. In the museum exhibit students are presented with connections between the historical processes that took shape in Europe during the Holocaust and Mexican developments in the 1930s and 1940s. Among the central themes presented are: the fragility of democracy during the Weimar Republic and the birth of Mexico’s weak democratic post-revolutionary regime; and the problem of Holocaust refugees and Mexico’s foreign policy towards them. Furthermore, at the end of the

exhibit, students present contemporary ethical dilemmas so that visitors may connect the lessons learned from the Holocaust with their own lives. In regard to challenges facing education on human rights, she noted general difficulties where teachers continue to transmit information rather than actively engage their students in constructing knowledge; teachers lack appropriate training and work in educational settings that are highly segregated.

From **Korea**, **Ho-Keun Choi** is research professor at the Institute for the Study of History at Korea University in Seoul. Prof. Choi stated that civil society and human rights organizations have a great interest in introducing information about the Holocaust and about European and American education programs into Korea. He explained that although there is no systematic teaching of the Holocaust in Korea--social studies and world history classes in elementary, junior high, and senior high schools deal only briefly with the Holocaust in relation to World War II, and there are no institutions in Korea conducting research or education on the Holocaust--there is considerable interest in the Holocaust. Around 20 books on the Holocaust and 141 research papers on the subject have been published in Korean. Undergraduate and graduate programs in some universities in Seoul and larger cities are now offering classes on the subject. Prof. Choi believes recent interest in the Holocaust is linked to the suffering of the Korean people in the 20th century and named “three burdensome memories of the past”:

- Japanese colonial rule 1910-1945 when many Korean women were sexually enslaved and men sent to Japan as slave laborers.



Jon Shelton (USA) and Yael Siman (Mexico)

- the Korean War, (1950 -1953) when 200,000 or more unarmed South Korean civilians fell victim to violence committed by their own government on false charges of being communists.
- Military dictatorships (1980s and 1990s) when those who opposed the regime fell victim to human rights violations.

He noted that(1) Korean researchers look to the Holocaust as a framework for understanding human rights abuses, (2) Korean academics also want to learn practical strategies for disseminating the memories of the burdensome past against the backdrop of social indifference and political resistance widespread in Korea, and (3) reflecting upon the successful experiences of USHMM in Washington, Yad Vashem in Jerusalem, and the Jewish Museum in Berlin, Korean researchers wish to develop strategies for building a living memorial museum.

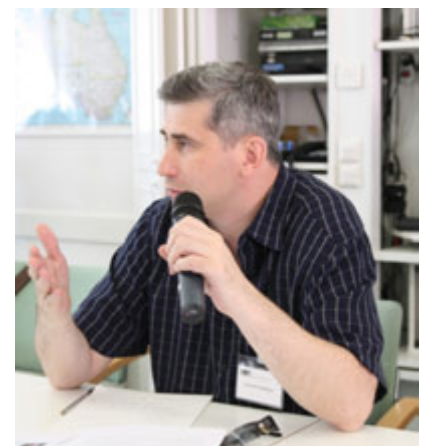
Lessons from Holocaust education in Western countries can help civil society organizations in Korea promote democracy, human rights, and peace. The speaker argued that special attention needs to be focused on those who selflessly helped to save Jews. Many Koreans made efforts to save their neighbors during the civilian massacres. The Peace Museum on Jeju Island has an exhibition hall dedicated to the “righteous neighbors” and offers annual job training for teachers to learn about them.

Prof. Choi posited that the significance of Holocaust education increases when North Korea’s human rights situation is taken into consideration. Yoduk Concentration Camp and poor human rights conditions represented by an increasing number of

refugees remind us of Nazi Germany before the Final Solution. The Holocaust shows clearly what kind of tragedy can occur when sovereignty comes before universal human rights.

Although the Holocaust did not have a direct impact on Mexico or Korea, the Ukraine is an example of a country where the Holocaust had a devastating effect. Two scholars, **Anatoly Podolsky**, Director of the Ukrainian Center for Holocaust Studies in Kiev, and **Igor Shchupak**, Director of “Tkuma” All-Ukrainian Center for Holocaust Studies at the Museum of Jewish History and Holocaust in Dnepropetrovsk, examined the role of Holocaust education in their society.

Dr. Podolsky explained that in Ukraine until 1991 the Holocaust was a forbidden topic and the word “Jewish” was not used. Before 1939 Ukrainians had a strong connection to Jewish culture: in small cities around Kiev, approximately 50% of the population was Jewish; in the western Ukraine Polish, Jewish and Ukrainian people lived in a multi-cultural society, and in some towns the population was 75% Jewish. Then from 1939-1945 1.5 million Jews in the Ukraine were killed, destroying not only the physical existence of the people but the culture as well. Until 1991 Jewish families, and those in mixed marriages with Russians, never discussed the Holocaust in the family. When declaring ethnicity on their passports at the age of 16, children from mixed marriages were advised not to declare a Jewish ethnicity. After 1991 the situation changed. During 1994-1996, during the time of the genocide in Rwanda, Steven Spielberg organized the SHOAH Foundation and collected 4000 to 5000 testimonies from Soviet Jews, which are now used for teaching. Thus, there are highly successful efforts to



Left to right: Ho-Keun Choi (Korea), Harutyun Marutyun (Armenia) and Igor Shchupak (Ukraine), Anatoly Podolsky (Ukraine)

promote Holocaust education in Ukraine by non-governmental organizations, with financial support from abroad.

Dr. Podolsky explained that Holocaust education has been taught at his center for the last ten years. On the governmental side however, problems continue. While Holocaust education is officially part of the school curriculum, there is little true understanding or concept for dealing with the memory of the Holocaust, which is very real in the Ukraine. He argued that Holocaust remembrance is generally “not forbidden but not supported” and so 99% of the efforts in bringing awareness of the Holocaust to the public are funded by NGOs from outside the country and that on the part of the government, a Soviet mentality toward the Holocaust persists. National history views Ukrainians as victims of Stalin’s great famine, and seeks to foster the memory of the Ukrainian National Movement. In this context, acknowledging the role that Ukrainians played as “Hilfspolizei” to the Nazis in exterminating the Jews is a challenge. The task of including the Holocaust in the broader national history remains to be done.

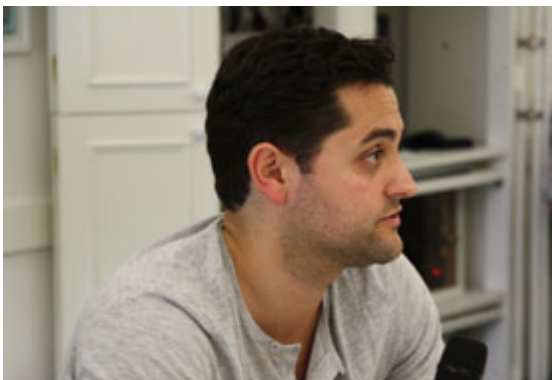
Igor Shchupak underscored the fact that Ukraine was the first former Soviet country after the collapse of the Soviet Union to include Holocaust education in the state history curriculum for schools, but the country does not yet have suitable studies in history. Non-governmental organizations in Ukraine, such as Tkuma, play a major role in promoting Holocaust education through annual conferences, publications, oral testimonies about the Holocaust, textbooks which included a special unit on the Holocaust, and programs on the Holocaust for teachers and students in many regions of Ukraine. Tkuma’s programs also

reach Moldova and Belarus. They offer inter-ethnic and inter-religious programs, also in cooperation with the Polish government and communities.

Dr. Shchupak showed slides of the new Jewish museum and community center in Dnepropetrovsk, scheduled to open in October 2012, and stated that it is designed to be the largest museum of Jewish History and the Holocaust on post-Soviet territory – one of the largest community centers in the world. The museum is intended not only to teach and commemorate the Holocaust, but to show it in the context of world and as an integral part of Ukrainian and Jewish history, and provide lessons of international tolerance. It will also include exhibitions on Ukrainian history and Christina culture. It is seen as a place for Ukrainian and foreign students to gather, and will feature lectures followed by discussions. It will address collaboration in Ukraine in a special exhibition, as well as the Ukrainian National Movement and the “Jewish issue” during World War II.

The speaker enumerated the key challenges facing the teaching of the Holocaust in Ukraine:

- Overcoming the Soviet legacy in the public consciousness, in the minds of the teachers and students, in which the Holocaust is perceived as “Jewish” rather than a universal human tragedy.
- Improving the quality levels of the textbooks : they contain methodological and content errors.
- Countering residual Soviet ideology which continues to influence thinking in Ukraine to the point where the Ukrainian National Movement is blamed for willing collaboration with the Nazis in exterminating the Jews.



Cihan Tekeli



Kenan Cayir

CHALLENGES IN IMPLEMENTING HOLOCAUST EDUCATION:

CASE STUDY TURKEY

Chair: Klaus Mueller (Germany)

Speakers: Cihan Tekeli (Netherlands), Kenan Çayır (Turkey), Muhsine Önal (Turkey)

Klaus Mueller opened the roundtable discussion by emphasizing that Turkey is currently at a specific stage, as a country with a majority Muslim population seeking EU-membership. Since 2008 Turkey also has an observer status at the ITF and is seeking to raise its status to “liaison country,” one level below full membership. As a full ITF member state, Turkey – as any other ITF member country – would need to incorporate Holocaust education into its national curriculum, open its archives and engage in Holocaust remembrance.

Since 2010, a Holocaust Remembrance Day has been observed in Turkey on January 27 with high representation of the Turkish government. In 2012, Turkish state TV broadcast Claude Lanzmann’s *Shoah*. The Turkish delegation leader to the ITF, ambassador Ertan Tezgör, has made announcements, that within the coming five years, Holocaust education will be incorporated into the Turkish school system. Dr. Mueller relayed that Turkey emphasizes a different historical position and quoted ambassador Tezgör: “During the Nazi regime, we were the only country in which not even one Jew was taken and executed; on the contrary, Turkey was a safe haven,” said Tezgör. “Thousands were saved.” As a result, he said, “Holocaust education in Turkey is not like the Holocaust education in, let’s say, Holland, Poland, Greece or Germany [because] we have no guilt.”

Kenan Çayır, associate professor of sociology and the director of the Sociology and Educational Studies Division at Istanbul Bilgi University, is currently working with teachers on developing modules for classrooms and texts on handling sensitive issues such as discrimination and massacres in Turkish history. Prof. Çayır explained that many problems still persist in regard to the Turkish-Kurdish conflict. (He estimates that ca. 10-15 million Kurds live in Turkey today.) Un-

til a few years ago, the existence of Kurds, as an ethnic category, was denied and Kurds have been persecuted for several decades. For instance the Turkish army emptied Kurdish villages in Southeast Turkey affecting two million people. Many Kurds emigrated to Mediterranean and then Western provinces.

Prof. Çayır stated that contact between Kurds and Turks is increasing but this might exacerbate tensions, as there have also been lynching attempts. According to him, Turkey has been undergoing a major transformation in the last two decades and minorities claiming equal rights have gained public attention, e.g. Armenians and Greeks. The Alevi groups, estimated at 15-20 million, argue that they are being assimilated. Prof. Çayır pointed out that there is a compulsory religion course in Turkey which, according to Alevis, attempts to assimilate people. He explained that conservative groups have gained political momentum

since the AK party came to power in 2002. In 2009 the party introduced a “Kurdish Opening” – allowing the language to be used in public. This, in the opinion of the speaker, will lead to a process with two possibilities: conflict or further democratization. Prof. Çayır warned that “demands of visibility” are consid-

ered a threat to the official national memory as minorities enjoy increasing recognition and liberal intellectuals push for the recognition of the Armenian genocide. Asked by Dr. Mueller if the Armenian genocide can be addressed in public, the speaker referred to certain joint efforts of both countries which promote dialogue, but the Armenian genocide cannot easily be addressed in public. Nevertheless, it is discussed in universities, academic works deal with the subject, and there are collaborative projects with NGOs in Turkey and Armenia. Prof. Çayır warned though that while the 2015 centennial is approaching, nationalist groups backed by the government are being reorganized and therein lies the danger of a nationalist backlash.



Muhsine Önal

Cihan Tekeli is an educator and consultant for the InterCultural Alliance and the International Department of the Anne Frank House in Amsterdam. He has also been a senior fellow of Humanity in Action since July 2008 and has worked in the field of Islamophobia in the Netherlands. Born in Amsterdam to parents from Turkey, Cihan Tekeli told the audience that he senses different dynamics as he is not white and a Muslim.

Mr. Tekeli reflected on his activity in the Netherlands at the Anne Frank House, which he joined in 2009. The Anne Frank House took its exhibition to Turkey in search of Turkish partners, as the organization usually partners with organizations locally. In Turkey, the Anne Frank House is often seen as a Jewish or Israeli organization, which is not the case, the speaker explained. After a year of active searching, the Anne Frank House managed to establish partnerships with local and national NGOs. These partnerships resulted in the production of a Turkish-English Anne Frank exhibition, a peer guide training for Turkish youngsters and the touring of the exhibition through several schools and universities in Istanbul. He informed the group that a working relationship has been established with the Turkish Ministry of Education, which he hopes will allow the Anne Frank House to present its exhibition in Turkish state schools. He feels that education in Turkey is mostly in the hands of traditionalist scholars and that teachers in Turkey are “resistant” to teaching a course on discrimination, which was mandated in 2009 by the Ministry of National Education.

In terms of challenges for Holocaust education in his home country, the Netherlands, the speaker sees a “lack of research on what is taught in relation to the Holocaust and how it is taught to students from a non-Western background” and although there is a general understanding of what teachers are doing and which materials they are using, there is no substantial data or real knowledge of the situation. He recognises that many materials dealing with World War II and the Holocaust exist, but teachers are not always aware of the choices available. Mr Tekeli argues that teachers are often hesitant in teaching the Holocaust out of fear of their own lack of knowledge or the possible reactions they might get from their students. “Many times the lessons on the Holocaust or antisemitism end up in endless and deconstructive debates on the Middle East conflict or Western

foreign policy. This matter shows also the lack of knowledge on other themes in our societies but also the challenges in separating the Holocaust and history from modern day politics.”

Muhsine Önal, a sociology student in Istanbul, participated in a Turkish video project of the Anne Frank House (Amsterdam) and presented her project of “free to choose” video clips which aim to promote the understanding of human rights. Mr. Tekeli – who leads the video project on behalf of the AFH – explained that the Anne Frank House trains international participants in the program in how to create a video and edit it. Students return to their countries, choose the topic and create the clips. A small brochure is added to the videos explaining the background, and currently a teacher manual is being created. Mr. Tekeli explained that while arguments in these clips could in fact be used by extremists, it is more important to come to schools and present them there. Some of the clips have no connection to the Anne Frank House, but do promote ethical discussions.

Ms. Önal presented three clips: One such clip illustrated a Turkish news commentator’s open prejudice against the Kurdish population; another depicted the strong nationalism evoked in an obligatory oath Turkish children are required to repeat in school each morning; and a third centered on an unfinished memorial to the Roma victims of the Holocaust in Berlin. Ms. Önal expressed her belief that before Holocaust education can be introduced in Turkey, an understanding of human rights has to be promoted in order to teach people how to respect each other and how to coexist. In her opinion videos on human rights offer an interesting tool for opening discussions. The aim of the videos is to give people a chance to express themselves (some of whom might not necessarily know much about the theme) and to collect reactions and ideas from them as a way to engage with the audience of the videos. This led to an interesting discussion in the group: one participant felt that such videos—using spontaneous interviews—might bear the danger of having been made with a specific objective of achieving an audience reaction, or that they might spread false information as well. Others stressed the lively discussion such videos, having been made by peers, might awake in classrooms. Also, the collaborative effort of editing the video was seen as an interesting education model to address such themes.

EVENING CONVERSATION IN THE GREAT HALL**Chair:** Klaus Mueller (Germany)**Speakers:** Abdellah Benhssi (Morocco),**Karel Fracapane (France)**

Klaus Mueller in his introduction pointed out that the two colleagues are working in very different conditions from each other: Abdellah Benhssi speaks on behalf of a small NGO that lacks government support and often is forced to conduct its work cautiously and non-publically, whereas Mr. Fracapane works for the largest international body with a clear programmatic mandate for Holocaust education. Departing from this observation, the conversation and discussion focused on how NGOs can be supported by larger international networks and institutions, such as UNESCO, the ITF, USHMM or the Salzburg Global Seminar Initiative, but also looked into the many difficulties Holocaust education is facing within a diplomatically sensitive environment, such as UNESCO.

Abdellah Benhssi, President and co-founder of Centre du Sud pour le Developpement, Dialogues et Citoyente in Morocco has been active in NGOs promoting tolerance, democracy and minority rights there. He has also organized events on Holocaust commemoration in Morocco. Dr. Benhssi explained that



he is a Berber, and that his ethnic group has historic links with Jews. Morocco's population consists of 48% of Berbers, Arabs and about 2000 Jews who are

"not very visible", but maintain synagogues and Jewish communities. He noted increasing "propaganda" happening in Morocco in the form of hate speech and antisemitism.

He explained that there is no mention of the Holocaust in Moroccan school books, and stated that there is no institutional support within Morocco for Holocaust education. While major changes are happening in Tunisia and Egypt, there are demonstrations in Morocco, but there is not much reform. Dr. Benhssi emphasized that it is very important to get European Holocaust education organizations to cooperate with Moroccan civil society organizations. "It will be much easier if this is coming from the outside, rather than

from within the country" – as the Government in this respect seems to be unwilling to accept such proposals from inside Morocco especially in light of its relations with Israel. Moroccan Jews who were in France at the time of the German occupation were deported but teachers do not have much information about this. The Centre du Sud pour le Developpement, Dialogues et Citoyente is trying to create materials in cooperation with Yad Vashem. The speaker expressed hope that his organization and the Government of Morocco will cooperate in introducing the Holocaust into the high school curriculum.

Karel Fracapane is UNESCO's Program Specialist on Holocaust Issues in the Division of Education for Peace and Sustainable Development. His responsibilities include advancing education on the Holocaust in UN member



states. The speaker explained that in many of these countries historical memory is primarily preserved by small organizations and Jewish communities; nevertheless it is necessary to bring Holocaust education on the agenda of countries at a political level. The UNESCO mandate is global, and is currently promoting a discourse that could be acceptable for U.N. member states, involving Holocaust studies as an instrument of genocide prevention. Furthermore, the fact that many nations have to deal with their own traumatic and difficult pasts may require that the Holocaust is taught in the context of local human rights perspectives. In order to advance Holocaust education globally, Mr. Fracapane organizes expert meetings in consultation with member countries to explore the different facets pertaining to Holocaust and genocide education. He also described a mapping study that is currently documenting teaching programs, assessing textbooks and teaching materials worldwide. He argued that it is important to develop universally acceptable standards for teaching the history of the Holocaust. A consultation meeting in Cape Town of government representatives from African countries is planned for the fall of 2012. As a next step, the organization will work locally with the governments on how to address the teachers and deal with teaching materials. The speaker explained that this is a slow process and must be tailored to the dynamics inherent in each individual country.

WORKING GROUPS:

Participants were assigned to one of four working groups, scheduled to meet a total of three times for 1.5 hours each. The purpose of the groups was to allow members to discuss issues raised in the symposium in greater depth. In order to assist the discussion each session was assigned a focus topic. It was not expected that the group come to a consensus but rather to allow individuals to explain their different perspectives and practices, and to share different national, regional and cultural circumstances.

Discussions in the working groups are briefly summarized below.

1: Why teach the Holocaust? What should be our focus and goals when teaching about the Holocaust? How can we best teach about the Holocaust?

In discussing the reasons why the Holocaust should be taught, Working Group 1 noted that teaching the Holocaust is necessary as a means “for prevention of crimes against humanity” and as a necessary process in understanding the atrocities that occurred during the Holocaust and in understanding other genocides. As to the question of how best to teach it, members recommended taking a critical approach that stimulates questions and discussion. In addition, accurate facts are very important. The group recommended moving from numbers to personal stories, with careful selection of materials by integration and combination of personal stories that contain a concrete testimony. Important teaching tools include using film for children, bringing them to exhibitions and memorials, and using imagery for telling the horrible stories to adults. Participants in Working Group 4 also provided specific recommendations, namely: the need to ob-



Dan Napolitano and Matteo Bergamini



Aloys Mahwa and Anatoly Podolsky

serve age-specific and content-appropriate teaching, adequate tools to support that type of teaching, the need to respect the cultural context (tolerance and human rights not to be misinterpreted as an instrument of “Western” domination), and to de-emphasize terminology when comparing genocides (as every genocide is unique in some aspects) thereby creating a comparative, not a competitive approach.

2: In regard to the ITF’s paper on “Holocaust, Genocide, and Crimes Against Humanity: Suggestions for Classroom Teachers”, please discuss how relevant these suggestions are to your educational circumstances; consider what is missing from this paper and what suggestions you would propose for improving it.

Participants in *Working Group 1* felt that, even though the framework of the ITF paper is very European-centered, the definitions of genocide in the booklet are of wider relevance. They urged that the national contexts of countries or regions where the Holocaust is taught should be acknowledged, and that recommendations for quality control of teaching be included.

In *Working Group 2*, participants argued that the document suffers from a lack of clarity of purpose. They criticized the lists of themes and information that the educator needs to know in order to deal with the topic in the classroom as “too long and raw” and thus not suitable for normative school systems.

In *Working Group 3*, some thought the document “works fine” and is relevant, but lacks an element of



Deborah Dwork and group seek the outdoors to work

fighting against denial. It needs to include more about the prevention of genocide (e.g., mechanisms to prevent, such as education). Some felt that the document begs the question of how to justify teaching the Holocaust; how to teach it in effective, rigorous and adequate ways, and that there needs to be a preliminary step that includes sensitizing people to the topic's importance. This is particularly necessary in countries not directly touched by the Holocaust. One comment was that it needs a linkage to human rights, ethics and civics in order to reach a wider audience. In its current version it seems to be largely based on a historical and genocide-comparative perspective. The section on definitions seems like a dictionary, i.e., a "dry approach", and examples should be included. Additional terms and subjects such as tolerance, antisemitism and human rights should be included and distinctions between official institutions and NGOs need to be drawn. The document needs to provide a context for other countries.

Participants from *Working Group 4* noted that the structure seems useful for educators (definition, summary of international law) but that the legal part needs improvement. They posited that if the topic is approached through case studies, teachers should put them in their historic context. A "mystification" of the Holocaust should be avoided (Holocaust as a unique "starting point" would present a danger to comparative studies.) They agreed that care needs to be taken with terms such as "extreme" and "unique". One participant noted that the term "genocide" was not coined during World War II, since Raphael Lemkin proposed a definition of genocide as early as 1933. Others suggested that statements about alternative

ways of studying the Holocaust would be welcome, and methodological suggestions and references to tools enabling them to make an assessment of benefits and impacts of Holocaust education would be welcome.

3: Please discuss what you see as the major current challenges and opportunities in teaching about the Holocaust and what specific recommendations you would make for improving Holocaust education in your regions.

In *Working Group 1*, major challenges included antisemitism in some societies, such as Turkey, and changing national curricula to include the topic. Teacher training on the subject was also cited as an important challenge, as was the need to understand other types of genocides and develop comparative studies of Holocaust and genocide education. They stressed the need to foster networking, communication, sharing best practices, and promoting cooperation among Ministries of Education in various regions. There should be structures to train teachers, create guidelines which are appropriate to the cultural and academic context, improve timing in the curricula, teach about Jewish life before the Holocaust, and provide study excursions.

Discussion in *Working Group 2* focused more on the question ***What is the Holocaust paradigm and which issues can we isolate and formulate as universal ideas arising out of society's experience in contending with the Holocaust?*** The group found that the Holocaust has already become a paradigm, and we need to understand what this paradigm is, and what its implications and potential applications are. The vast experience gathered through decades of dealing with the Holocaust can serve as an enormous pool of



experience, allowing for structure and a systematic approach. They provided the following recommendations:

- gathering historical data, which necessitates the opening and conserving of archives and safeguarding locations of significance.
- humanizing the events, through the analytical and representational threefold structure of civil society, perpetrators and victims.
- taking human dignity and responsibility seriously, implying both the appropriate treatment of the past as well as the present, i.e. how do we depict the historical agents with dignity and responsibility, and how do we take learners and visitors to memorial sites today and create settings which dignify them.

Participants in *Working Group 3* felt that a current major challenge is how to combat Holocaust denial, especially in the Muslim world. An important recommendation would be to link education on the Holocaust with other genocides, and to determine links between the Holocaust and the history of each country. It is important to discuss the Holocaust outside the domain of Israeli politics and within the human rights dimension. A key challenge/opportunity is to enlarge the scope of Holocaust education; to bring

more people into the public conversation (e.g., by creating a regional network). It was emphasized here too that it is important to create a comparative approach. Another challenge is the definition/meaning of the concept of genocide itself.

Working Group 4 saw a major challenge in the absence of specific definitions on what Holocaust Education comprises. This could lead to the danger of appearing to “over-privilege” the Holocaust and could be sensed as imposing a paradigm or excluding other genocides. Another challenge is the possibility that Holocaust education is used to hide other elements of national history or for other political purposes. There is an absence of trained educators (e.g. in Africa, Asia), and training programs funded by ITF, UNESCO etc. should be encouraged. Encounters with the evidence of the Holocaust are becoming more difficult with an increasing lack of survivors: this is an opportunity for the Shoah video archives to take into account special regional needs. The group recommended using integrative approaches to teach peace and tolerance, encouraging the harmonization of curricula (e.g. interest in Holocaust education in China faces a lack of coordination), encouraging the use of literature and audio-visuals in the language of the targeted country by facilitating translations of works on the Holocaust into various languages (e.g. Korean), encouraging the introduction of Holocaust-related literature in language courses (of special relevance in countries which were neither directly involved nor exile destinations), creating age-specific teaching materials.

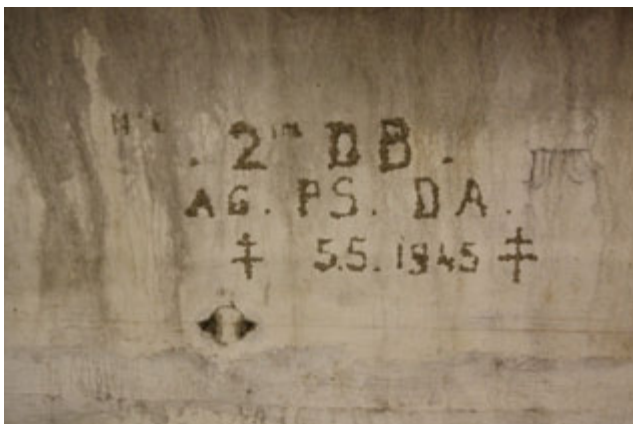
Florian Beierl explains the site of Hitler’s former residence on the Obersalzberg near Berchtesgaden





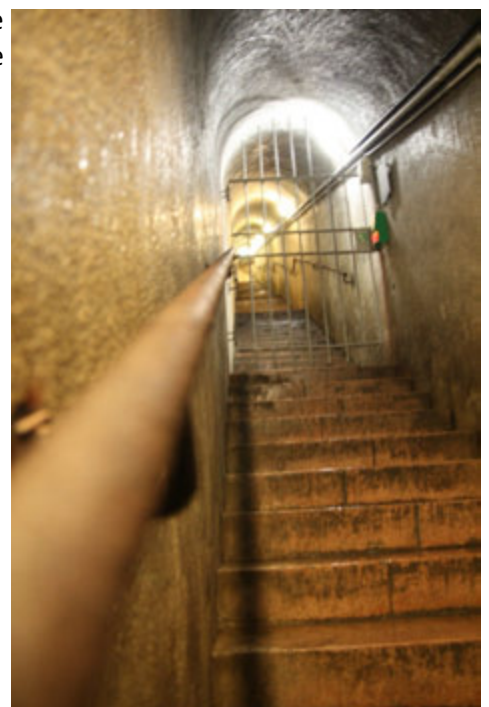
Tour of Obersalzberg and Documentation Center

Florian Beierl (Germany), researcher, PhD. candidate in history at the University of Salzburg and co-founder of the Obersalzberg Institute, a citizen advocacy organization designed to promote responsible state stewardship of the historic ruins at Obersalzberg, introduced the members of the symposium to the history of “Hitler’s mountain” and conducted a tour of the Berghof ruins, the site of Hitler’s private alpine residence, where many key decisions of the Nazi regime were taken. Mr. Beierl explored in particular the complexities and sensitivities related to the preservation of perpetrator sites (*Täterorte*) such as the Obersalzberg, compared with victim sites (*Opferorte*), such as Dachau and Auschwitz. The group also participated in a guided tour of the Obersalzberg Documentation Center. The center was established by the State of Bavaria in 1999 as a response to domestic and international pressure following the demolition of many of the historic buildings and relics. The center has since become a successful model for managing sensitive historical sites. Those participating on the tour appreciated the efforts undertaken by the government to document and interpret the history of the National Socialist Regime and the Holocaust, even though some thought the exhibition could have been more “site-specific” and have included more English translations.



Left: one of the many inscriptions on the bunker walls by soldiers, who liberated the Obersalzberg; this one by a French division

Right: subterranean access to the remains of the bunker complex



WHAT WE HAVE LEARNED: CONCLUSIONS AND RECOMMENDATIONS

Chair: Dan Napolitano (USA)

Dan Napolitano introduced this section, designed to reveal and share essential information and conclusions generated during the symposium. He referred to the approach as a "**World Cafe**"* and quoted an old African proverb: "If you want to go fast, go alone - if you want to go far - go together". Participants were asked to focus on six different questions.

If you want to go fast, go alone—

If you want to go far— go together.

African proverb

Should we study this?

Should the Holocaust be studied in your country or in other countries/regions; why or why not? How, if at all, does the Holocaust illuminate issues in your country or other countries?

Responses varied from statements indicating that the Holocaust should be studied "in the national context of those countries where it occurred" to "in all countries as a contribution to avoiding atrocities by understanding how they happen" and what existing undercurrents can rise to become direct aggression, as well as a means to "illuminate our own history and to help us deal with traumatic issues in our own past", particularly in countries which have played the roles of both the oppressor and oppressed. There was caution that the Holocaust should "NOT be studied as a way of avoiding awkward issues nearer home (local history of suffering and conflict should be studied first or in a concomitant manner).

What do we need?

Which resources and training related to learning about Holocaust history do you use or do you wish you had, and which organizations inside and outside of your country supply these resources and training?

The "wish list" included: a teachers' guidance pack, translated into local languages, a local resource center, materials adapted to local/regional needs, and larger strategic support in the form of advocacy groups, regional/global consultation forums and international assistance in leveraging national government support.

Some participants noted that they are using government published or supported materials, while indicating that these do not yet contain education on such issues as homophobia.

* The World Café : each table was equipped with flipchart paper, pens and a question. In this "debriefing of the groups by the groups", symposium participants were asked to spread out, and spend ten minutes brainstorming, writing results on the flipcharts. Subsequently, all but one member of the table shifted to other tables. The one person stayed to introduce each new group to the specific question and previous discussion. Thus, participants added to the answers they found as they moved around the room. Finally, the groups were asked to summarize essential table conclusions on one sheet of the flip-chart.



What is relevant?

Which genocides are of interest to you and your country and why, and what lessons from Holocaust education are related to them?

The list of genocides of interest included former Yugoslavia (with a particular repetition of Srebrenica), the colonial past, colonialism in Africa, the Holocaust, Rwanda, and genocides committed under Stalin's rule.

Lessons from Holocaust education of interest to the participants' countries ranged from Holocaust education as a tool for genocide prevention; to understanding the dangers of National Socialism; and to exploring commonalities between the Holocaust and other genocides in order to have greater understanding and a clearer definition of genocide in a local context.



How do you know?

Outside of formal school programs, how do people in your country or region learn about the Holocaust through popular culture, i.e. which films, books, television, etc. are influential?

Participants agreed that the *Diary of Anne Frank* stands as an example of the methodology to try to understand the Holocaust through the eyes of one victim, especially in its inclusion of helpers and surviving children, and has been made available in countries which otherwise have little exposure to the Holocaust. In addition, popular and educational films include *Schindler's List*, *Sophie's Choice*, *The Pianist*, *La Vita e bella*, *The Boy in Striped Pajamas*. The media through radio, newspapers, and social networks are also influential, as are the performing arts.

Memorial sites and museums play a large role in teaching about the Holocaust; remembrance and commemorative events such as January 27, as well as anniversaries of Kristallnacht, Babyn Jar (Ukraine), Yom HaShoá are important reminders, often organized by local organizations. Participants noted that conferences, seminars, publications, public events ("Letter to the Stars" in Austria for example) and writing contests also bring awareness of the Holocaust.

What about my country?

What topics within Holocaust history are of particular interest to you and your society, and why? How can outside organizations help your countries learn about these topics?

Topics of interest included the role of bystanders and rescuers, prejudice, human behavior, in addition to specific historical cases of relevance to specific countries such as colonization in North Africa and the role of Vichy France, and the question of how society at large participated in or enabled mass murder to happen. There is an interest in examining the weaknesses of the Weimar Republic and studying early warning signs in order to avoid the “road to genocide”.

As a way for outside organizations to help countries learn about these topics, networking on all levels was stressed, and the point was made that some things can only be achieved with help from organizations on the outside that provide resources, technical support, outreach, and can promote advocacy on the regional and global level.



For the Future...

What have you learned at the seminar, and what will you take away with you?

Responses stressed the important opportunity of networking, and the building of an African, as well as a Latin American, Network on Holocaust education.

“The Seminar brought together a number of Fellows from other African countries, who otherwise may not have met nor made the commitment which we have to forming closer ties in order to develop Holocaust education in our continent.”

Tracey Petersen, South Africa

“It is important to learn about other genocides and link them to the Holocaust. I will take with me much information about other genocides and also many new contacts with African friends to build an African network to teach the Holocaust and genocide. “

Abdellah Benhssi, Morocco

“[this conference] has contributed enormously on helping me understand the role my organization must focus on regarding Holocaust education on a local context, with a broader view and approaches. The present Latin Americans at Salzburg, are already working together to come up with a regional effort towards sharing and boosting our impact both locally and regionally.”

Alejandra Morales Stekel, Chile

Participants agreed on both the importance of the national frame and its history (including possible histories of genocide, mass violence), as well as the integration of this history into Holocaust education, and the importance of universal application of the Holocaust (no national ownership.)

“In this week we reached a new understanding that the Holocaust and the Great Ukrainian Famine are general humanitarian tragedies in the context of world history of the 20th century with the same characteristics: totalitarianism, human rights violations, conditions of war. If we expect people to understand our tragedy, we need to feel other tragedies. The Holocaust is universal and touches all countries and histories, not only in Europe.”

Igor Shchupak, Ukraine



PARTICIPANTS

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Conveners:

Klaus Mueller *Chair*

Representative for Europe, United States Holocaust Memorial Museum, Member of the US Delegation to the ITF; USA/Germany

Clare Shine

Chief Programme Officer, Salzburg Global Seminar

Edward Mortimer

Senior Program Advisor, Salzburg Global Seminar

Dan Napolitano

Director of Teacher Education and Special Programs, United States Holocaust Memorial Museum (USHMM), Member of the US Delegation to the ITF; USA

Marie-Louise Ryback

Program Director, Salzburg Global Seminar

Participants:

Maria Eugenia Balza

Civil Lawyer and Tutor for the American School in Caracas, Venezuela

Abdellah Benhssi

Co-Founder, DIALOGUS and Centre South, Morocco

Kenan Çayır

Associate Professor of Sociology and Director of the Sociology and Educational Studies Division, Istanbul Bilgi University, Turkey

Ho-Keun Choi

Research Professor, Institute for the Study of History, Korea University, Republic of Korea

Debórah Dwork

Rose Professor of Holocaust History and Director, Strassler Center for Holocaust and Genocide Studies, Clark University; Member of the US Delegation to the ITF, USA

Karel Fracapane

Program Specialist for Holocaust Education, Division of Education for Peace and Sustainable Development, UNESCO; UNESCO Representative to the ITF; France

Richard Freedman

Director, South African Holocaust and Genocide Foundation, South Africa

Michael Haider

Austrian Federal Ministry for European and International Affairs, Deputy Head Austrian ITF Delegation, Austria

Edward Kissi

Associate Professor, Department of Africana Studies, University of South Florida, USA

Yariv Lapid

Director of Pedagogy, Mauthausen Memorial, Member of Austrian Delegation to the ITF, Austria

Albert Lichtblau

Vice Chair, History Department and Chair of the Center for Jewish Cultural History, University of Salzburg, Austria

Aloys Mahwa

Executive Director and Researcher, Interdisciplinary Genocide Studies Center in Kigali, Rwanda

Harutyun Marutyan

Researcher, Institute of Archeology and Ethnography, National Academy of Sciences of Armenia; Visiting Professor of Anthropology at Yerevan State University, Armenia

François Masabo

Senior Researcher, Lecturer and Associate Professor, Center for Conflict Management, National University of Rwanda, Rwanda

Muhsine Önal

Sociology student, Istanbul Bilgi University, Turkey

Tracey Petersen

Education Director, Cape Town Holocaust Centre, South Africa

Anatoly Podolsky

Historian, Director of the Ukrainian Center for Holocaust Studies, Ukraine

Juan Diego Reyes

Director, National Baccalaureate, Ecuador

Goran Sadikarijo

Chief Executive Officer, Holocaust Funds and Holocaust Memorial Center, Macedonia

Sayana Ser

Outreach Team Leader, Documentation Center of Cambodia; Manager of “Voices of Genocide Survivors” radio program, Cambodia

Igor Shchupak

Director, “Tkuma” All-Ukrainian Center for Holocaust Studies, Museum of Jewish History and Holocaust, Ukraine

Jon Shelton

PhD Candidate at the University of Maryland, USA

Yael Siman Druker

Founder and Director, *Nenemi* Paxia, Mexico

Alejandra Morales Stekel

Co-Founder and Executive Director, Fundación Memoria Viva, Chile

Cihan Tekeli

Educator and Consultant, InterCultural Alliance and the International Department, Anne Frank House, Netherlands

Glenn Timmermans

Associate Professor, Department of English, Faculty of Social Sciences and Humanities, University of Macao, China

Ioannis Dimitrakopoulos**Guest Panelist**

Head of the Equality and Citizens' Rights Department, European Union Agency for Fundamental Rights, Austria

***LEARNING FROM THE PAST:
GLOBAL PERSPECTIVES ON HOLOCAUST EDUCATION
JUNE 27– JULY 1, 2012***



SALZBURG GLOBAL SEMINAR

PROGRAM SUPPORT:

Kaja Shonick Glahn, Program Director
Kathrin Bachleitner, Program Associate
Matteo Bergamini, Intern

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