Edits and Contributions to the Country Profiles to update the

Global Perspectives on Holocaust Education Report

June 21. – 26. 2014

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Armenia

By Asya Darbinyan

a. How widespread is general knowledge about the history of the Holocaust and/or other genocides in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatre, or other means?

General knowledge about the Holocaust in Armenia is not very widespread and definitely not as in depth as knowledge about the history of Armenian Genocide. However, compared to the knowledge that Armenian people have about other genocides, the Holocaust is obviously the most well-known tragedy and crime against humanity. When asked about genocides, Armenians first reflect on their own history, and then refer to the genocide "that happened during WWII, the Holocaust," which was "organized by Hitler against the Jews in Germany." Most people could not recall any other genocide. Very rarely, the Rwandan Genocide might be mentioned by the generation that followed the politics of 1990s and learned from news accounts about the developments in Africa. But this knowledge is very limited, and depends on how interested various individuals are in that topic. It is even more astounding that the Stalin purges and its tremendous consequences have not become part of the knowledge about human rights violations among the Armenian people. In fact, WWII as well as Stalin, the Soviet leader himself, are not associated with disaster and tyranny but rather with the glorious Red Army and the most powerful and victorious leader in history.

Knowledge about the Holocaust and/or other genocides in Armenia is obtained mostly through films, and television. During my work at the Armenian Genocide Museum-Institute, I had many opportunities to discuss this topic with representatives of various generations and institutions. As the vast majority of tourists visiting the museum had learned about the Armenian Genocide after reading the book of Franz Werfel "The Forty Days of Musa Dagh," most of the Armenian visitors associated the Holocaust with the movies "Schindler's List" and "The Pianist" and with the very few Armenian TV programs dedicated to history.

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

The education sector in Armenia is represented by two types of educational establishments: general (Preschool establishment and School) and professional (Preliminary Professional Educational Institution – Technical School; Middle Professional Educational Institute – College; Higher Education Institution (HEI) – University, Institute, Academy and Conservatory). Post-graduate studies are available within HEIs as well in scientific institutes. In 2006 Armenia converted to a three-level, 12 year general education system with the following sequence: elementary school (4 years), middle school (5 years) and high school (3 years).

¹ http://www.tempus.am/index.php?option=com_content&view=article&id=1273&Itemid=294

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Genocide and Holocaust education has not generally been part of the national curriculum in Armenian schools. Although many Armenians have sufficient knowledge about the Armenian Genocide as it is part of their own history, they gain this knowledge not so much from school and textbooks, but rather from family narratives, books they choose to read out of personal curiosity, and finally, from individual history teachers who consider it their duty to spend several class hours on this one topic and ensure that the students have basic knowledge of the genocide. This, however, leads to various misunderstandings and misinterpretations. Sometimes it can turn the lesson into "nationalist propaganda" instead of an informative course.

c. What research, reading materials and lesson plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country or institution, do you link it to the Holocaust?

In terms of higher education, the Yerevan State University, in partnership with the Armenian Genocide Museum-Institute of NAS RA, announced the start of "Genocide Studies" Master's program in 2013. The program takes place at Yerevan State University, Institute for Armenian Studies. Initially, it was included courses reflecting on different aspects of the Armenian Genocide, such as historiography, socio-psychology, international law, international relations, cultural studies, gender studies, and a course titled "History of the Holocaust". The program also included language classes on Ottoman Turkish, Turkish, French, English, and German. However, it predominantly focuses on the current events of genocide. If we check the schedule, which is posted on the website of the program (unfortunately only in Armenian), it offers the following courses:

- 1. Armenian Genocide and International Law
- 2. Armenian Genocide and the Armenian historiography
- 3. Armenian Genocide in context of and European historiography
- 4. Armenian Genocide in context of American historiography
- 5. Armenian Question and History of the Armenian Genocide
- 6. Genocide Theory
- 7. Comparative Genocide Studies
- 8. Informational Technologies and Genocide Studies and Research
- 9. Languages English, Turkish.²

This list demonstrates that many courses that were initially planned to be included in the schedule, have not yet found a place in the final draft, and we still need to develop a more overarching and diverse curriculum for a Master's program that is titled "Genocide Studies."

d. How are the Holocaust and/or other genocides taught within your country and/or institution? What frameworks are used? Is it linked to a Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

² http://masters.armeniansgenocide.am/am/Schedule Schedule

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Recently, genocide education has become a major topic of discussion in Armenia. These developments are closely tied to the coming centenary of the Armenian Genocide in 2015. As mentioned before, at school (general education) there are no separate courses dedicated to the Holocaust and/or other genocides. In high school, ninth grade, students learn about the Holocaust in their modern history textbook in context of WWII. There is also a supplementary textbook for teaching the "History of the Armenian Question." which is offered in the case that there is room for it in the course schedule.

In July 2014, The Armenian Genocide Museum-Institute, The Center for Regional and Political Studies "Prospectus" NGO, and the Youth Foundation of Armenia as a partner organization of the RA president, are organizing the first summer school for Armenian history teachers on "How to Teach the Topic of the Armenian Genocide." The program was developed in order to promote genocide education and help school teachers obtain more knowledge and relevant skills related to this important subject. High school teachers from both Armenia and the Armenian diaspora can participate in the program. "Knowledge acquired during the summer school will be implemented in the teaching process. The teachers will have the opportunity to transmit the acquired skills to the teachers, from Yerevan and other regions of Armenia, who did not participate in the course...In this framework the teachers will have the opportunity to raise and clarify contradictory and uncertain issues and participate in outlining new guidelines intended to provide innovative and modern approaches to presenting the topic of the Armenian Genocide." ⁴

The draft of the program that I requested from the Armenian Genocide Museum-Institute exclusively for this report includes the following topics:

- 1. The peculiarities of Genocide education for various age groups;
- 2. The usage of visual material (photography and films, etc.) while teaching the Armenian Genocide:
- 3. The frequent omissions in teaching the Armenian Genocide;
- 4. Teaching Armenian Genocide and History of Holocaust: a comparative and the importance of correct emphases.⁵
 - e. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?

Though a comprehensive curriculum on the Holocaust and genocide studies has yet to be developed with the Armenian education system, genocidal denial in Armenia has never been an issue. However, Armenia as a nation is faced with the issue of the modern Turkish state, along with various scholars around the world, denying the Armenian Genocide. Knowing exactly what this denial can cause in terms of the consequences it may have for the victim's side (trigger hatred, desire and even attempts of revenge, etc.), how it can affect the society of the deniers (revisionism, lack of knowledge, myths, etc.) and become an obstacle to possible reconciliation and normalization of inter-state and international relations, the Armenian Genocide Museum, as well as any other institution offering a course lecture concerning genocide studies, emphasizes the importance of combating any form of denial.

³ Rubina Peroomian, History of the Armenian Question. For Grade 9-10. Yerevan, 2002.

⁴ http://www.genocide-museum.am/eng/22.05.2014.php#sthash.JvAWVHmX.dpuf

⁵ Draft of "How to Teach the Topic of the Armenian Genocide" summer school program.

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Indeed, as Gregory Stanton classifies it "Denial is the eighth stage that always follows a genocide. It is among the surest indicators of further genocidal massacres. The perpetrators of genocide dig up the mass graves, burn the bodies, try to cover up the evidence and intimidate the witnesses. They deny that they committed any crimes, and often blame what happened on the victims. They block investigations of the crimes, and continue to govern until driven from power by force, when they flee into exile. There they remain with impunity, like Pol Pot or Idi Amin, unless they are captured and a tribunal is established to try them. The response to denial is punishment by an international tribunal or national courts. There the evidence can be heard, and the perpetrators punished. Tribunals like the Yugoslav or Rwanda Tribunals, or an international tribunal to try the Khmer Rouge in Cambodia, or an International Criminal Court may not deter the worst genocidal killers. But with the political will to arrest and prosecute them, some may be brought to justice."

Taking into account the important role of the media in conveying knowledge of genocide and preventing misinterpretations and denial, another summer school program called "How to Cover Armenian Genocide Issues" will be organized for journalist from Armenia and Diaspora by The Center for Regional and Political Studies "Prospectus" NGO, the Armenian Genocide Museum-Institute and the Youth Foundation of Armenia as a partner organization of RA president. "The program aims to transmitting fundamental knowledge on the topic of the Armenian Genocide to journalists, clarifying a number of complex and controversial issues, outlining methods to cope with the Turkish denial policy, as well as promoting dialogue between scholars and the public through journalists... Participation in this course will help to create a network of journalists, who, specializing in this subject can receive and deliver scholarly information concerning the Armenian Genocide more effectively to Armenian and international community." It is worth mentioning, that this program includes a course about the peculiarities of Holocaust representation in foreign media as well.

f. What do you - as educators who engage into teaching about the Holocaust and/or other genocides - currently lack in resources, training, or expertise?

During my time at the Armenian Genocide Museum-Institute, I gave tours and recounted the historical details of the Armenian Genocide to thousands of visitors of various backgrounds from Armenia and around the world. I consider it an important part of Armenian Genocide education, for both students and teachers, to bring large groups of students to the museum and make sure that everyone follows the tour and asks questions at the end. However, even at the museum, there was an initial lack of information about the Holocaust and other genocides. This will be improved with the impending re-opening of the museum, because the new exhibition will provide information about other genocides and crimes against humanity. Even the exhibition about the Armenian Genocide will be given a new approach thanks to modern technological solutions that are now included in th new and larger exhibition.

As a doctoral student at the Strassler Center for Holocaust and Genocide Studies at Clark University, I will be a teaching assistant for a course called "Introduction to the

⁶ http://www.genocidewatch.org/aboutgenocide/8stagesofgenocide.html

⁷ http://www.genocide-museum.am/eng/20.05.2014.php#sthash.0OQUyf35.dpuf

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History of Genocide." The class provides students with a comparative perspective that highlights both theory and concrete examples of genocide (the Armenian Genocide, the Holocaust, Yugoslavia, Cambodia, Africa, Great Lake Region with a focus on Rwanda, Darfur, and Congo), as well as a discussion of the genocide prevention. In developing my teaching skills through these kinds of courses and attending workshops like the one offered by Salzburg Global Seminar, I hope to enrich my knowledge and then share my experience with my colleagues in Armenia and if possible, assist them in overcoming obstacles and filling the gaps in Holocaust and genocide education.

Brazil

By Ilton Gitz

In general, the topic of genocide is not discussed much in Brazilian schools. The Holocaust specifically is usually only mentioned briefly as part of studies related to the Second World War. Often, the whole event is summarized in just one phrase: "The Holocaust refers to the death of 6 million Jews during the Second World War". In regards to other genocides, students have a greater chance of becoming aware of them outside of school, through movies, books or just by following the international news on TV or newspapers. Our perception is that even among Brazilian Universities, this matter is not specifically treated as profoundly as it should be.

Interestingly, the emphasis on different topics concerning the study of History in Brazilian schools is decided by the schools and teachers themselves, since there is not a uniform curriculum specified by the national government. Overall, it can be said that Brazilian schools teach the traditional periods of World History in the same way everywhere in the country, barely touching on the subject of The Holocaust. Since this topic is not considered mandatory, in some schools it may not even be mentioned at all. Yet in other places, the local government has issued laws stating that the Holocaust should be a required field of study in all schools in that particular municipality. That happened in my own city, Porto Alegre, but not all schools followed the government's advice. After all, the fact remains that every School Board in Brazil has the last word in deciding its own curriculum.

The whole subject of "genocides" is usually not a major topic for Academic Research in our country and even less in our schools. Most of the facts available for the general public come from books that are primarily focused on the Second World War, or from those that discuss the events more globally, but are difficult to readily adapt for a more specific use in our schools.

In classrooms throughout Brazil, we believe that The Holocaust could be discussed in relation to the Indian Genocide, for example. Also, the theme "Human Rights" is already touched upon in our schools in relation to current Brazilian problems such as urban violence and inequality, and it could lead to a broader inquiry about the different behaviors that human beings can display when a traumatic event happens in their society. This could in turn contribute to a greater understanding of how terrible acts and situations that are difficult to explain can take place even amongst societies that are considered to be "highly civilized".

The issue of negating The Holocaust is not as widespread in our country as, for example, the issue of negating crimes committed by the government during the years of military dictatorship. Nevertheless, there is a small group of people in Brazil that claim that The Holocaust never happened. This group consists of both pseudo-intellectuals who write books on the subject, as well as lay people that probably hold this opinion because of some form of anti-Semitism, sometimes so deeply embedded in their culture that they are not even aware of it. It is important to mention that Brazilian Law specifically forbids the negation of The Holocaust, so much so that this is considered a criminal act in Brazil. In fact, anti-Semitic authors that wrote books denying The Holocaust have been

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systematically prosecuted and their works have been, for the most part, apprehended and destroyed.

I believe that it is important to provide courses about The Holocaust for teachers interested in the matter. Knowledge about the ways that this topic is discussed in other countries could help our teachers develop a deeper insight about how to deal with the theme of genocides in our classrooms. Another aspect that should be highlighted, which is already the case in some of our schools, is the practice of having a Holocaust survivor give their testimony directly to the students. The impact of this activity is usually enough to create an atmosphere of awareness that prompts all those involved to want to learn more about the subject.

It is fair to say that the Brazilian Jewish Associations are the main drivers of studies about The Holocaust in our schools. However, it is also important to recognize that these groups have only a small and restricted role in the Brazilian Educational System as a whole.

My personal experience:

I have been a teacher of Jewish History and Culture for the last 26 years in "Colegio Israelita Brasileiro", located in the city of Porto Alegre, Capital of Rio Grande do Sul State (the southernmost State of Brazil). The entire State has a population of almost 12 million people and this is the only Jewish School in the area.

In 2010 the local government issued a law stating that The Holocaust should be taught in Porto Alegre schools. Soon thereafter I was invited by "Federação Israelita do Rio Grande do Sul", together with Nilton Mullet, a history teacher, to write a book to help public school teachers deal with the task of discussing The Holocaust in their classrooms.

In writing this book, our vision was to relate the Jewish genocide with other genocides that occurred in the 20th and 21st centuries, in order to try and develop a critical view towards the study of these events.

Our book *Teaching The Holocaust in Schools* was published in 2013 and is currently being distributed in all the public schools of Porto Alegre by "Federação Israelita do Rio Grande do Sul".

Nowadays, teaching about The Holocaust has become mandatory in Rio de Janeiro and the State of São Paulo is currently debating the approval of the same policy.

China

By Stephen Zhang

a. How widespread is general knowledge about the history of the Holocaust and/or other genocides in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatre, or other means?

Most educated Chinese people know the history of genocides that have happened in Europe, Rwanda, etc. Our country put this education, especially the Japanese invasion, in the high school curricula. Holocaust knowledge is generally conveyed by means of mass media like books, movies, TV series and documentaries. The topic has become quite heated in recent years.

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

Some holocaust education, like the Nanjing Massacre, is already an essential part of Chinese national curriculum and is taught most provinces and cities. In addition to official textbooks, some teachers also make use of various novels, articles and documentaries in their classrooms.

c. What research, reading materials and lesson plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country or institution, do you link it to the Holocaust?

We have many theses and books relevant to holocaust and genocides. Since the mid-20th century, there has been an increase in the production of publications concerned with the Jewish in China. The Jewish in Shanghai has become a particularly popular and heated topic for academic research. After the formal establishment of diplomatic relations between China and Israel there was an large spike in the number of relevant articles being written.

d. How are the Holocaust and/or other genocides taught within your country and/or institution? What frameworks are used? Is it linked to a Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

In mainland China, we usually teach the Holocaust and other genocides according to the school curricula. Holocaust education is currently restricted to the history of the anti-Japanese War in WWII. In terms of public information, China is still lacking a connection with human rights and other issues in the same field, though we do commemorate the Nanjing Massacre on December 13th every year by blaring sirens throughout the entire Nanjing city.

e. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?

Chinese people should know more about the Holocaust and genocide history rather than deny it. According to a survey of all college students in Nanjing, only 43.8% could state the exact date of Nanjing Massacre. Local governments should increase the scale of Holocaust education by making it a bigger percentage in national curriculum. We also need more cooperation with domestic and international NGOs in the genocide education field. Moreover, exhibitions, films, dramas and music are useful tools in effectively introducing the holocaust to the general public in order to avoid the dark history repeating itself.

f. What do you - as educators who engage into teaching about the Holocaust and/or other genocides - currently lack in resources, training, or expertise?

On the basis of my working experience and viewpoint, most countries place great emphasis on the history of Nazi's persecution of Jews in Europe. However, they are not aware that thousands of Jewish refugees survived in Shanghai as a haven. We need more international interactions to let these countries know of this part of history. There also needs to be more Holocaust and genocide textbooks translated for the younger Chinese generations.

Ecuador

By Sol Paz de Hecht

a. How widespread is general knowledge about the history of the Holocaust and/or other genocides in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatre, or others means?

Between 2008 and 2009, a serious study was conducted among Ecuadorian teachers and educators, the results revealed that 97 percent of the teachers were not knowledgeable about the history of the Holocaust and other genocides, making these professionals incapable of educating students in Ecuador on these critical issues. Based on these important findings, 3,000 educators were trained on-site by professionals in the field of the Holocaust, Human Rights and recent genocides.

The Alberto Einstein School and the MAMB Center recognizes the lack of physical and virtual resources available for Holocaust education and Genocide Prevention in Ecuador. Given this situation, it is part of the MAMB Center's overall mission to find the appropriate resource materials in these subjects and to make them available to any student, teacher, researcher or historian in the country. Much of this material was purchased using a grant from the CLAIMS organization. Currently, there is a wide variety of educational material available in the form of books, films and posters. Additionally, a compilation of valid and legitimate online resources are also available for research and study.

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

A formal agreement was signed in 2008 by the Ecuadorian Ministry of Education to mandate the study of the Holocaust, Human Rights and contemporary genocides through a specific didactic unit designed to teach these subjects in every classroom throughout the Ecuadorian territory. At the beginning, this unit was approved only for high school students, but now its part of the middle school curriculum as well.

Once this particular unit was reviewed and approved by the local authorities and with the help of local organizations, a countrywide contest was created to help monitor the success and progress of this specific teaching unit.

c. What research, reading materials and lessons plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country or institution do you link it to the Holocaust?

Within the special unit designed for teaching the Holocaust, Human Rights and Contemporary Genocides in Ecuadorian schools, there are specific recommendations of the material that should be used for teaching these subjects in the classrooms. The recommended materials listed can range from primary sources to virtual resource.

In the particular case of the Alberto Einstein School, it is required for language teachers to include one book of literature related to the Holocaust in their reading plan for

middle school and high school students. At the end, students from all ages attending middle and high school are exposed to Holocaust awareness and education through different types of published Holocaust literature.

d. How are the Holocaust and/or other genocides taught within your country/or institution? What frameworks are used? Is it lined to Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

The Shoah didactic unit's framework is built from the Holocaust as the starting point to begin to understand Human Rights. By studying the historical facts and the different events that occurred during the Holocaust, young students are challenged to reflect how the Holocaust was considered a genocide and consequently a violation of Human Rights.

In this unit, there are different sections dedicated to study Human Rights, from the creation of the declaration of Human Rights to what it means to violate the basic rights of any human being.

e. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?

We believe the best methods for combating Holocaust and genocide denial is education and the transmission of as much valid and legitimate information to younger generations as possible, so that events such as the Holocaust and other more contemporary genocides will not occur again.

The biggest challenge ahead is to keep the support from changing local authorities, such as the Ministry of Education.

f. What do you – as educators who engage into teaching about the Holocaust and/or other genocides – currently lack in resources, training, or expertise?

We can clearly state that we need to provide more professional training to local educators and historians, so they can be our allies in the process of Holocaust education and awareness. At times we feel that there is not enough encouragement from teachers by the local Ministry of Education due to lack of economic gain or academic growth.

Georgia

By Elene Medzmariashvili

a. How widespread is general knowledge about the history of the Holocaust and/or other genocides in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatre, or other means?

Georgia was not directly affected by the Holocaust, and the topic is not discussed much here. Georgians consider the Great Terror, gulags in the Soviet Union, and the ethnic cleansing of Georgians in Abkhazia in 1990s to be more important topics.

Knowledge about the history of the Holocaust and other genocides is learned through textbooks, school curricula, the mass media (during anniversaries), and films. Jewish Georgian NGOs, some Georgian NGOs and the Embassy of Israel in Georgia make a great effort to popularize the issue. They organize exhibitions, meetings and other events during special days.

Students at Georgian schools acquire knowledge of the Holocaust through the study of World War II in world history. But nobody thinks of the parallels between the Holocaust and other genocides, like for instance the Red Terror of the gulags in 1930s Soviet Union, which is also referred to as the Red Holocaust. It could also be compared to the 1990s ethnic cleansing of the Georgians in Abkhazia that has been confirmed by data collected by the UN and the OSCE.

Students and our society are very familiar with the gulags of the Red Terror, because of:

- 1. Many Georgian families were victims of Communist terror and the older generation remember it.
- 2. This theme is a part of the school curriculum on the Communist regime. It is included in this section of 9th and 12th grade Georgian history textbooks
- There are many publications books, papers, documents on the Red Terror in Georgia
- 4. There is a Museum of Red Terror in Tbilisi, which has special educational tours for students
- 5. The mass media, especially television, makes an active effort to spread awareness about the facts of the Great Terror
- 6. We have many films, both documentaries and feature films on the subject.

The ethnic cleansing of Georgians in Abkhazia in 1990s is still a very sensitive issue today. In Georgia, there are 350,000 refugees from Abkhazia and so-called South Ossetia. So it is a topic of everyday life here!

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

There is a separate topic on the Holocaust in the Georgian National Curriculum and as such there is a chapter (six pages) in one of the two alternative 12th grade textbooks, produced by the publishing house (PH) Diogene. There are also some sentences on the Holocaust in another textbook (PH Bakur Sulakauri), as well as in the 8th grade history textbook (PH Klio). The curriculum requires that students should understand the Holocaust as the result of Nazism. A few teachers use additional materials in classes, mainly at private schools. Most teachers who work with that textbook typically design a lesson plan on the subject that lasts one or two class hours.

c. What research, reading materials and lesson plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country or institution, do you link it to the Holocaust?

There are some citations from various types of primary and secondary sources in the chapter on the Holocaust in the textbook of PH Diogene. For example, there are statistics, photos from the Warsaw ghetto, Oswiecim, the Holocaust Memorial in Miami, citations from the Holocaust Encyclopedia, excerpts from "Mein Kampf" by Adolf Hitler, and Pastor Mueller's words. Unfortunately, we do not have reading materials translated into Georgian, except that textbook and one book, *History of Georgian Jews* (Tbilisi, 2004), which has a big chapter on the Holocaust.

Our teachers do not link the Holocaust to other genocides, and most of all, not to the ethnic cleansing of the Georgians in Abkhazia, because Georgian scientists have yet to study this issue!

d. How are the Holocaust and/or other genocides taught within your country and/or institution? What frame works are used? Is it linked to a Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

The Holocaust is taught within the framework of the World War II as a part of Nazi ideology. It is not linked to a Human Rights curriculum or broader genocide prevention perspectives.

The Red Terror of 1930s in Soviet Union is taught within the framework of Communist ideology and policy. The ethnic cleansing of the Georgians in Abkhazia in 1990s and the conflict in South Ossetia are taught within the framework of the struggle against Separatism, without any links to a Human Rights curriculum or broader genocide prevention perspectives!

e. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?

There are two main challenges to teaching the Holocaust in Georgia. The first is the lack of sources in Georgia considering that most teachers don't know English and often don't have Internet access, especially in the rural regions. The second challenge is more difficult. Teachers, as well as most portions of Georgian society, don't fully realize the importance of teaching future generations about the Holocaust in relation to human rights, other genocides, and many contemporary problems.

We can't thoroughly research the reasons and results of the ethnic cleansing of Georgians in Abkhazia until the conflict ends

f. What do you - as educators who engage into teaching about the Holocaust and/or other genocides - currently lack in resources, training, or expertise?

Our educators received a good experience from two international projects: Tolerance Building through History Education in Georgia. How to Teach History and Citizenship in a Multicultural and Multireligious Environment? (EUROCLIO/MATRA Project, 2008-2011) and Sharing History, Cultural Dialogues. Innovating History Education in the Black Sea Region (SHCD, 2011-2014). The first project resulted in the publication of a new teaching material, How We Lived Together in Georgia in 20th Century. Now we are working on publishing a second project with educators from the Ukraine, Moldova, Armenia, Azerbaijan and Russia.

But we've never had trainings on the specific topic of Holocaust and we lack resource written in Georgian.

India

By Navras Jaat Aafreedi

a. How widespread is general knowledge about the history of the Holocaust and/or other genocides in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatre, or other means?

Generally there is no knowledge of the Holocaust among Indians, as they are generally not taught about the Holocaust at the secondary level nor at the university level. In rare cases, even if the Holocaust is mentioned in school it is never more than a mere passing reference. The Indians who are aware of the Holocaust only know about it through documentaries broadcast on television (in English or dubbed in vernaculars), English language feature films, or through English language fiction. In the case of Muslims, their knowledge comes mostly through articles that appear in their press aimed at denying the Holocaust or minimizing its scale.

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

Although the University Grants Commission of India prominently mentions Nazism in its syllabus for the National Eligibility Test for Lectureships in History, the word Holocaust is never mentioned. The University Grants Commission has mandated that the examination, the National Eligibility Test, be passed as a requirement for the teaching of History at the undergraduate and post-graduate levels, except in the case that the candidate has a PhD. The highest scorers are given the Junior Research Fellowship, which greatly strengthens their candidature for the Ph.D. program.

c. What research, reading materials and lesson plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country or institution, do you link it to the Holocaust?

The following is a list of all the materials that are available in Hindi on the Holocaust:

- Pandey, Ajay Shankar, Hitler kā Yātnā Grah: Concentration Camp méin Tīn Ghanté (Three Hours in a Concentration Camp), Radhakrishna Paperbacks, Delhi, 2002, (First Paperback Edition 2004) (ISBN: 81-7119-891-0)
- Milgram, Avraham and Robert Rozett, eds, Holocaust: Bahudhā Pūchhé Jāné Vālé Prashna (Holocaust: Frequently Asked Questions), Translated from English by Sheba Jeremiah Nagaokar, Yad Vashem and the Israeli Parliamentary Association for Holocaust Remembrance and Aid to Survivors, Jerusalem, 2005
- Borowski, Tadeausz, Gas Chamber ke liye kripya is taraf: Nazi Yatana Shivir ki Kahaniyan, translator, Yogendra Krishna, Samvad Prakashan, Mumbai and

Meerut, 2006 [Translation of Tadeausz Borowski's collection of short stories *Pożegnanie z Marią* (1959), *This Way for the Gas, Ladies and Gentlemen*, (English translation, 1967)]

- Sooraj Prakash's translation of Anna Frank's Diary from English
- India's only two Jewish novelists, Meera Mahadevan, nee Miriam Jacob Aaron Mendrekar, and Sheela Rohekar, only briefly mention the Holocaust in their novels, *Apna Ghar* (A Home of One's Own), 1961, and *Miss Samuel: Ek Yahudi Gatha* (Miss Samuel: A Jewish Saga), 2013, respectively.

Holocaust Literature in other Indian languages:

- A businessman by profession and a Hindu by faith, Kumar Nawathe, after a visit to Auschwitz was inspired to write a book on the Holocaust in his mother tongue Marathi, *Nazi Narsanghar* (Nazi Genocide) (2007) whose translations he has also published in Gujarati with the same title (2011) and in English, titled, *Auschwitz: The Death Factory*, trans., Arvind Dixit (Padmagandha Prakashan, Pune, 2013) ISBN 978-93-82161-30-1.
- Ranangan (1939) is a Marathi novel by Vishram Bedekar. It was translated into English by Yashodhara Deshpande-Maitra, titled Battleground (Popular Prakashan, Mumbai, 1999)
- Among the Indo-Anglian writers, the only ones to have written about the Holocaust are Vikram Seth and Anita Desai. Vikram Seth's *Two Lives* (2005) is a memoir of his stay in England with his grand uncle and his uncle's German Jewish wife, Henny Gerda Caro. It is through an account of Henny's experiences that Seth gives a brief account of the Holocaust, which proves to be an introduction to the Holocaust for a large section of his readers. Anita Desai's novel *Baumgartner's Bombay* (1988) is the tale of a German Jewish refugee in Bombay.
- d. How are the Holocaust and/or other genocides taught within your country and/or institution? What frameworks are used? Is it linked to a Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

It is not just the Holocaust, even studies focused on the partition of the Indian subcontinent which has been as tragic an episode of history for South Asians as the Holocaust has been for the Jews, do not exist as an academic discipline in India, the way Holocaust Studies exist in the West. Although there exists a certain volume of literature on it, yet there have not been films on it or on the several other pogroms that took place in India, like the anti-Sikh pogrom in Delhi in 1984 and the anti-Muslim pogrom in Gujarat in 2002, in any significant number. There seems to be a certain degree of reluctance in

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Indian academia and cinema to deal with issues perceived to be communally sensitive. There are not more than half a dozen such universities in about 659 universities in India, as on 5th February 2014, that offer courses in Peace and Conflict Studies, but not even one that offers education in Genocide and Mass Violence Studies, in spite of the frequent occurrence of mass violence in India. There have been 5,676 cases of riots in the state of Uttar Pradesh alone during the two years of the present government in the state.

e. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?

Since I started working as an Assistant Professor, I have designed a number of courses with Jewish themes discreetly embedded in them, as I failed to get approval for my proposed courses focused on Jewish studies and the Holocaust. It is hard to get approval for such courses in Indian academia, since the administration fears that it might lose the favor of its political sponsors if any action of theirs is detrimental to the sponsors' Muslim votes.

I have developed strategies to make students aware of the Holocaust. For instance, when I was assigned to teach the History of Science & Technology to engineering students, I made them all write an article on the Misuse of Science & Technology during the Holocaust with specific reference to the use of gas chambers and human experimentation. This was the only way I could make them aware of it. After joining the Gautam Buddha University, it did not take long for me to realize that it would be impossible to get permission to organize a Holocaust films retrospective at the university. Hence I introduced a series of weekly film screenings, as a part of which I screen films on the Holocaust or on other Jewish themes.

The following are the strategies I can think of for raising awareness of the Holocaust:

- 1. Introduction of Holocaust, Genocide, Pogrom and Mass Violence Studies as an academic discipline in India
- 2. Film Screenings at educational institutions, offices and community centers (very important in a nation that loves cinema and which has a huge illiterate population)
- 3. Public Lectures
- 4. Seminars, Conferences and Symposia on the Holocaust, Genocides, Pogroms and Mass Violence
- 5. Holocaust Film Review and Essay Competitions
- 6. Poster Exhibitions
- 7. Book Readings and Story Readings
- 8. Music Sessions
- 9. Project Assignments in school
- 10. Introduction of the Holocaust as a necessary component in various courses
- 11. A question or two on it in the examinations, as the students often tend to only study those topics most likely to be asked about in the examination
- 12. Posts on social networking sites for stimulating discussions on the Holocaust or on themes related to it

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- 13. Publication of articles in the popular press on the Holocaust in English as well as in all Indian languages
- 14. Ph.D. researches
- 15. MA dissertation topics
- 16. Availability of Holocaust literature and films in Hindi and other vernaculars in institutional and public libraries
- 17. Regular telecast of Holocaust films on national television in Hindi and vernaculars
- 18. Regular broadcast of Holocaust programmes in Hindi and vernaculars on the radio
- 19. Enactment of plays on the Holocaust in English, Hindi and vernaculars
- 20. Commemoration of the UN International Holocaust Memorial Day, January 27th, across schools, colleges, offices, and private and public establishments
- 21. Establishment of Holocaust/Genocide and Pogrom museums in all major cities
- 22. Certificate, Diploma and degree courses on the Holocaust and scholarships for meritorious students for visits to concentration camps in Europe, the Salzburg Global Seminar, the US Holocaust Memorial Museum and Yad Vashem in Jerusalem
- 23. Establishment of centers devoted to the Holocaust and Genocide Studies in all major universities
- 24. Publication of articles on the Holocaust in the popular press
- 25. Free distribution of books and films on the Holocaust as prizes among students
- 26. A section devoted to Holocaust in all libraries across India
- 27. Book donations to Indian educational institutions
- 28. Establishment of Chairs of Holocaust and Genocide Studies and Jewish Studies in Indian universities

f. What do you - as educators who engage into teaching about the Holocaust and/or other genocides - currently lack in resources, training, or expertise

- 1. Scholarly books on the Holocaust and other genocides and their translations in Indian languages, particularly, Hindi, the most widely spoken Indian language, and Urdu, the lingua franca of almost all South Asian Muslims
- 2. Memoirs and first-hand accounts of the Holocaust and other genocides and their translations in Indian languages, particularly, Hindi and Urdu
- 3. Feature films and documentaries on the Holocaust and other genocides and also their versions in Indian languages, particularly, Hindi and Urdu
- 4. Posters for promoting their exhibitions

<u>Japan</u>

By Fumiko Ishioka

a. How widespread is the knowledge about the history of the Holocaust and/or other genocide in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theater, or other means?

The history of the Holocaust is written in many world history textbooks for middle and high school students. Rise of the Nazis is explained together with the defeat of Germany in WW1, Versailles Treaty, and the Great Depression. Whether or not students get full understanding of the event depends on the interest of individual teachers and the time they have to prepare for the class. Some teachers develop lesson plans by themselves.

There is also a mention of Nanjing massacre in world history textbooks for high school students, but in many cases, only in a note. But again, whether or not students have a chance to learn about the event depends on individual teachers. (There have been initiatives since 1990s by a group of historians aimed at publishing supplementary textbooks on common history of East Asia.)

There are some hundreds of books on the Holocaust, from picture books, books for young readers, survivors' testimonies, novels, photo books, encyclopedia, and others. There are also many films and TV documentaries. Theater is also one common way to convey the knowledge of the Holocaust.

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

Holocaust Education Center in Fukuyama, Hiroshima, has had 140,000 visitors since its opening in 1995. Their museum welcomes not only local students but also students on school trips from all over the country. They just launched a new exhibition on Anne Frank this year and it is traveling the country. (It also explains their unique history of friendship with Anne's father.)

Tokyo Holocaust Education Resource Center(THERC) has provided its outreach programs to 200,000 students at about 900 schools since 2004. The book Hana's Suitcase, one of the programs, was selected as one of the recommended readings for elementary schools in 2004, which means that most school libraries have copies. The story is part of the three different English textbooks for high school students. Hana's Suitcase on stage has also been touring the country since 2010. There has also been TV documentary & feature film, and interactive website, which were originally produced in Canada and is now available in Japan.

c. What research, reading materials and lesson plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country do you link it to the Holocaust?

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There are many reading materials. We have produced study guide and lesson plans. Viktor Navarsky, holocaust survivor from Poland, lived in Japan and he was able to speak to students in Japanese.

As a small-scale, non-profit organization supported by individual membership and donations, THERC focuses on the experience of Jewish children during the Holocaust as an educational tool to teach tolerance and human rights. We have, however, created a program that encourages students to see the bigger picture of WW2 history by explaining the Jewish Holocaust and the atrocities committed by Japanese in Asia and we lend it out to schools.

d. How are the Holocaust and/or other genocides taught within your country and/or institutions? What frameworks are used?

In many cases at schools and events organized by towns, the Holocaust is taught within the framework of human rights education/awareness projects. THERC's programs also go to other classes such as Ethics, English, and Peace studies at schools.

- e. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?
- -The Holocaust has sometimes been seen as an event during the war. (Anne Frank is often seen as a general symbol of war victimes.) THERC has created a program so students can understand the nature of persecution against Jewish people.
- -Israel-Palestinian conflict are sometimes compared with the tragedy of the Holocaust, and that could make it difficult for students to get the full understanding of the history of the Holocaust.

f. What do you currently lack in resources, training, or expertise?

There are many resources available in Europe and US. However, we have to accommodate the needs of Japanese students as many of them have never heard of, for example, "Jews". What many teachers have requested is a video(15-20min) which they could use in the classroom as a good introduction. (With the permission of USHMM, we added Japanese subtitles to Daniel's Story and showed it to younger students before. We would like to make one for middle & high school students.)

Korea

By Eun Jung Choi

a. How widespread is general knowledge about the history of the Holocaust an d/or other genocides in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatr e. or other means?

As I have been away from Korea since I was very young, I have only a limited first-hand experience with Korean education. However, from the numerous encounters I have had with students who come to the United States to attend college or graduate programs, it seems that the awareness and understanding about the Holocaust of Korean students is much less compared to those students who have received most of their education in the US. The impression I get is that while there is a general knowledge that such an event has occurred, the gravity and the atrocity of the event is not as firmly rooted in Korean students. Korea has had to deal with its own pains and losses during World War II, most prominently represented by the Comfort Women, or Korean women who were forced to work as sex slaves for Japanese troops during WWII. I believe Korea's personal history of pain during this period sometimes overshadow the lessons from other parts of the world.

b. How widespread is Holocaust and/or genocide education within your country? Is it part of the national, regional, or institutional curriculum or somethin g that individual teachers can choose to teach?

As far as I am aware, and what I have gathered by listening to students who have received most of their education in Korea, is that while there is a brief mention of the fact that such an event did occur during World History classes in Middle School, there isn't a tremendous focus on the Holocaust. Instead, the focal point of WWII education remains the Japanese occupation of the Korean peninsula. I have also been informed that typically students learn World History during their Middle School years, but depending on the kind of academic path they pursue during their High School years, they are not required to take any further courses in World History. In comparison, I remember learning about the Holocaust every time WWII was brought up in history classes, and by reading Anne Frank's diary in English class. While we did not have entire units on the Holocaust, it was frequent enough to the point that I was constantly reminded. Also, many memoirs about the Holocaust were on recommended reading lists throughout my school years, allowing me to have frequent contact with narratives of the Holocaust.

c. What research, reading materials and lesson plans including primary source s are available to teach about the Holocaust and/or other genocides? If you t each about other genocides in your country or institution, do you link it to the Holocaust?

I do not believe that there are many lesson plans or instructional materials on how to teach about the Holocaust in Korea, and the case is the same in United States. From what I gather, it seems like instructors have a bit more freedom in the US to select the instructional material they choose to use, and because of this they can look for relevant

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materials, while Korean instructors are much more limited in terms of the mandatory curriculum and the lesson plans that they use to instruct students with. Though, I do not have a first-hand account of the experience of teaching genocide or the Holocaust in Korea.

d. How are the Holocaust and/or other genocides taught within your country a nd/or institution? What frameworks are used? Is it linked to a Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

I believe if and when the Holocaust is referred to, it is in the framework of WWII and not necessarily linked to the concepts of genocide or human rights. My feeling is that this is true for both Korea and the US. When learning about the Holocaust, there is more emphasis on it as an event within the greater scheme of WWII, rather than a unit that stands on its own. While there is certainly a reference to the grave injustices and brutality, it is not necessarily linked to educating students about the concept of "genocide" or "human rights."

e. What are the specific challenges of teaching about the Holocaust and/or oth er genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?

In both the US and Korea, there doesn't seem to be much Holocaust and genocide denial. However, I believe the bigger issue is, as mentioned above, Korea's own tragic history when it comes to WWII. While we cannot say one tragedy is greater than the other, it is inevitable that Korean education will place greater emphasis on the narratives of its own national history during WWII. Additionally, Korea is currently faced with the humanitarian crisis and human rights abuses occurring in North Korean prison camps. Because Korea is plagued by both historical and contemporary issues that are much "closer to the heart," it is hard to garner interest and enthusiasm for learning about other atrocities in the world. However, I also believe that this places Korea at an ideal position for being able to sympathize and relate to other countries and people who have gone through similar experiences. I think relating the Holocaust and other genocides to the domestic human rights issues that Koreans are already passionate about would be the most effective strategy to raise awareness on the subject.

f. What do you - as educators who engage into teaching about the Holocaust a nd/or other genocides - currently lack in resources, training, or expertise?

As someone who is always interested in promoting awareness about the mass atrocities currently occurring in North Korean prison camps, I believe what is most lacking is accurate information. Because North Korea is now one of the world's most closed regimes, it is difficult to obtain accurate information or data about what is happening there. Of course there are those who give first-hand accounts, as well as analysis done by experts around the world, but the greatest problem is always the lack of access to accurate information. I believe this leads to scarcity in resources and expertise. I also believe that not only for North Korea but for many other incidents of genocide, what is most lacking is interest in the subject. The focus in history classes remains the interaction between States/Governments, with incidents such as the Holocaust and other genocides

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referred to as an aside rather than the main topic. I believe material that successfully intertwines both international relations and humanitarian crises would be ideal in allowing educators to have more opportunities to expose these issues to their students.

Morocco

By Abderrahim Chhaibi

a. How widespread is general knowledge about the history of the Holocaust and/or other genocides in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatre, or other means?

Concerning the knowledge about the history of the Holocaust, I can confirm that it's not profound, especially among new generations. We don't teach the Holocaust in our school curricula, and there is no presence of anything related to Jews and Judaism in our school textbooks except for events and facts related to the conflict in the Middle East.

Morocco, as like all other countries in the MENA region, is a country that still marks a very high rate of anti-Semitism (80% according to the survey conducted by Anti-Defamation League). The Israeli-Palestinian conflict and religious heritage has had a great impact on the Moroccan perception of the Jews; it is a non-objective reason, but it prevents the transmission of the history of the Holocaust by formal channels such as school and the TV.

Even still, I am optimistic about the future of my country. I hope it will be the first country in the region of North Africa that integrates the history of the Holocaust and other genocides in educational systems, cultural programs and academic activities. There are positive signs: In 2003, after terrorist attacks in Casablanca (MAI 2003), the ministry of education reviewed various textbooks and deleted all texts that inspire hate speech against Jews (especially texts from Islamic and religious instructional subjects). Also, the ministry of Islamic affairs prohibited the aggressive religious discourse against Jews in the Mosques of Morocco. Additionally Moroccan TV has been open in portraying a good vision of Moroccan Jews Culture. It's also important to mention that the Moroccan Constitution has since 2011 established the Jewish culture as a part of our multiculturalism.

This inspired some young defenders of Moroccan Multiculturalism. In 2009, about 24 teachers visited YAD VACHEM in Israel for a Holocaust teaching session, which to my knowledge was the first participant group from North Africa and "Arab" countries. After their return back to Morocco, in spite of the agitation launched by Islamists and Arab Nationalists, the Authority expressed its neutrality, and The Moroccan press opened a long discussion about the Visit to Israel which helped to open an important debate about the History of The Holocaust. There are other initiatives, like the Salzburg Global Seminar, where one of my friends, Abedellah Benhessi, has previous participated in a session. I participated last year in a session of international educators organized by USHMM, and I wrote 2 articles in Arabic advocating the teaching of the Holocaust in Morocco.

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

As I already said, the Holocaust and other genocides suffered by the humanity have not yet attracted the attention of policy makers who would have the power to include it in

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school textbooks or other programs. The history textbook, which is designed for students of terminal secondary school, discussed the Second World War within the context of contemporary world history, but nothing mentioned about the Holocaust.

In the chapter from the History textbook dedicated to the Second World War, the text only states: the causes of war, its various stages, its economic and social consequences, Hitler's concept of "living space" justifying the expansionist policy of Germany, and/or the economic situation of particular belligerent countries. Hitler is quoted within it in exaltation of the German's ability to recover from the defeat of 1918, which was part of his justification for the invasion of Poland.

One of these textbooks presents an express biography of the Führer as absolutely harmless, in which no measures are taken to present him as a bad dictator. Moreover, these books do not give any information about the anti-democratic and racial Reich policy. However, it is mentioned in the manual *ijtimâ'iyyât* (history, geography and civics) for students in their final year of college, about dictatorial regimes.

Here is an important point, regardless of the level of education: all these textbooks have a common point: they are totally impasse on anti-Semitism and Nazi extermination of the European Jews. There is complete silence about the "final solution" and the extermination camps. An allusion should at least be made during some section dedicated to human losses caused by the war.

The authors of these textbooks did not mention anything about this silence. One of them was interrogated by ZAMANE newspaper (October 2011) and he proposed two reasons: the first one is that the dealing with this issue might be seen as a legitimization of the Israeli state. The second one is that he personally questions the historical reality of the Holocaust. It's so clear that this omission is deliberate.

c. What research, reading materials and lesson plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country or institution, do you link it to the Holocaust?

Personally I haven't given any lessons about the Holocaust and other genocides. I am a trainer of new teachers, and my specialty is Educational Psychology, so I can't present any course about the History of the Holocaust and other genocides at all, according to the strict curriculum. But If I want to do, there is only one way: to do it as a parallel activity outside the official class, and under the authorization from my director. Though I don't think he would allow it considering the senility surrounding this issue. To overcome these bureaucratic obstacles, I prefer to work as an activist of civil society.

d. How are the Holocaust and/or other genocides taught within your country and/or institution? What frameworks are used? Is it linked to a Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

Unfortunately the Holocaust and other genocides are not yet taught in Moroccan schools. I think the only essay in Morocco was during a symposium organized by Aladdin Project and national bibliography in 2009, if I remember correctly, and nothing else.

The "ZAMANE" historical newspaper, in collaboration with Aladdin project, were devoted providing a historical record for the Holocaust History in international, Arabic and

Moroccan contexts. It was a favorable essay to advocate the teaching of the Holocaust in Morocco.

e. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?

I believe that we need to change the policy of the Moroccan state by adapting an open and reconciliatory policy with all countries including Israel. As is evident from the national culture, one can see that the major cultural component of the Moroccan nation (The Amazighity) is lacking in all appropriate policies towards the Jewish demographic.

The best strategy to teach Holocaust in Morocco requires few-steps:

- An aperture on the Jewish component
- The fight against anti-Semitism
- Open mindedness of behalf of civil society, to make good defenders of the Holocaust and other genocides
- Open mindedness on behalf of the decision makers to be able to convince them about the utility of teaching the Holocaust and other genocides.
- Supporting the youth initiatives the advocate the teaching of the Holocaust in Morocco.
- Utilizing historical dialogue and Human Rights materials to treat and understand both past and present conflicts, including the Holocaust and Israel- Palestinian conflict.
 - f. What do you as educators who engage into teaching about the Holocaust and/or other genocides currently lack in resources, training, or expertise?

Now I want to begin advocating the teaching of the Holocaust within civil society, and so I need to develop an expertise in this field.

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Pakistan

by Fawad Javaid

Research Proposal

Title of Research Paper: Anti-Semitism in Pakistan: Some Remedial

Measures

Area of Research: Cultural Studies, Sociology, Pakistan Studies

Abstract

An undercurrent of Anti Semitism exists in Pakistani society. It manifests itself in notions which claim that the Jewish people are condemned to suffer eternally because of their sins; they are a greedy and usury fed nation living a parasitic life on the labor of other people; Hitler and Nazis were justified in persecuting the Jewish people; holocaust is a myth fabricated to legitimize the state of Israel and the state of Israel is an illegitimate construct of Western colonialism. It harbors more outlandish notions which deny the incidence or magnitude of holocaust and say that Palestinians have suffered more at the hands of Israel than the Jewish victims of Nazism. It further claims that Jewish organizations cast an anarchic impact on Global affairs through lobbies like the AIPAC; Israel is an enemy of Pakistan's Nuclear Program and, the latest, Pakistani Taliban are a tool of Israeli covert operations in the region.

The Anti Semitic narratives suggested here originate from a diverse array of sources like an illiterate and selective reading of the Scriptures of Islam, elements of theological Anti-Semitism in Islam, Islamic fundamentalist narrative on Global and national affairs, regional and global actors like Iran that are hostile to Jewish people and Israel and an opinion among the liberal elite in the academia and media that it is fashionable and good for career promotion to take up a hostile opinion towards the Jewish people.

Pakistani Anti Semitism feeds on two basic conditions in the Pakistani society; Illiteracy about Judaism, Jewish people and Israel and total absence of channels and forums through which Pakistanis can get a wholesome access and exposure to the Jewish people and get a chance to listen to their arguments.

This project shall map the contours of Anti-Semitism in Pakistan. It shall identify and analyze Anti-Semitic narratives in Pakistan. It shall also explore tools to counter them with alternative opinions about Judaism and Jewish people.

Introduction

Seasoned academia in Pakistani institutions questions the veracity of Holocaust. They refer to historians like David Irving, Roger Garaudy and Dr. Frederick Toben to question the incidence of Holocaust. When quizzed further on the subject they insinuate that a very friendly disposition towards Jewish people is unIslamic. Relatively more intelligent debate on the subject throws up the question of alleged sufferings of Palestinians at the hands of the state of Israel. They refuse to hear the argument that the incidence of the

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holocaust should not be assessed through the lens of Israel-Palestinian relations as it was a grave and epic moral crime in its own right. The rejoinder to this argument says that Holocaust is a mythical construct to legitimize the state of Israel.

An undercurrent of opinion in Pakistani intelligentsia claims that the Pakistani Taliban are a tool of Israeli covert operations in the region.⁸ It fantasizes on the notion that Israel wants to create instability in Pakistan because it fears Pakistan's nuclear program and its security. Other opinions chip in to suggest that an Indian allied Israel is contributing towards the Pakistani Taliban to bring about a collapse of the Pakistani state.⁹

Earlier a significant cross section of the Pakistani media claimed that the 9/11 incidents were perpetrated by Mossad and AIPAC. As a proof they claimed that the Jewish people and employees did not turn up for their errands at the targeted places on that day. The conspiracy theory fantasizes further that the 9/11 events and the consequent Global War on Terror (GWOT) is a Jewish scheme to punish and ultimately exterminate Muslims around the world.¹⁰

This is just a tip of the iceberg. Pakistani Anti-Semitism draws on a disturbing array of opinions from the Left to Right of the political spectrum and social attitudes. Among the leftist circles the Anti Semitic opinion claims that modern capitalist system premised on interest driven banking system and speculative financial markets is a Jewish creation. It creates crises and wars and as such exposes the evil nature of Jewish people.¹¹

Liberal academia and media people cite John Mearsheimer and Stephen Walt's Israel Lobby and US Foreign Policy to argue that there is a Jewish conspiracy to use American power against the Muslims around the world. A more subtle strand suggests that Israel is forging ties with India to dismantle Pakistani nuclear program. Others cite an outlandish mélange of anti-Semitic content from texts like the infamous Protocols of the Elders of Zion to assert that Worldwide Zionism is all set to attack and occupy or destabilize the Muslim world. The fact that these views occur among educated circles of the academia, media and political life is all the more disturbing.

On the right of the social and political spectrum the opinion that Jews are an eternally damned people is rife and widespread. It forgets the basic tenet of any religious opinion that it is very un-Godly to eternally damn its creation. It legitimizes and sanctifies violence against Jewish people. Many circles openly endorsed and celebrated the murder of Daniel Pearl in February 2002, on religious grounds. For them he was a Jewish Israeli agent in Pakistan and as such deserved a horrible fate. This opinion claims that friendly association with the Jewish people is unIslamic and sinful. It cites references from the Islamic Scripture to forbid any friendly contact with the Jewish people.

⁸ Sajjad Shaukat, "American Indirect Support to Pakistani Taliban," Pak Tribune, June 9, 2011. http://paktribune.com/articles/American-Indirect-Support-to-Pakistani-Taliban-240229.html

⁹ "India Israel Supporting Taliban: Lord Nazir," *Dunya News*, Lahore, September 9, 2013.

¹⁰ "Mossad did 9/11 and African Embassy Bombings— General Hameed Gul" *United Press International*, September 26, 2001.

http://nodisinfo.com/mossad-did-9-11-and-african-embassy-bombings-hameed-gul/

¹¹ William Kilpatrick, "Double Trouble: The Leftist Threat and the Islamist Threat," *Crisis Magazine*, March 20, 2014.

http://www.crisismagazine.com/2014/double-trouble-the-leftist-threat-and-the-islamist-threat

¹² Bernard Lewis, "Muslim Anti-Semitism,", *The Middle East Quarterly*, Vol.5, No.2, June 1998.

¹³ "Beheading in the Name of Islam," Timothy R. Furnish, The Middle East Quarterly Vol., No., Spring 2005

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Pakistani Anti Semitism originates from a diverse array of cultural and political roots. The Islamist clergy sees Jewish people as religious adversaries; Iran, the chief international patron of Pakistan's Shia Muslims has been a source of spreading anti-Semitism in multiple ways. A broad cross section of Pakistani Liberals sees Anti-Semitism as an academic fashion and a means of enhancing careers. Pakistani left critiques the state of Israel as a creation of Western Imperialism and takes an Anti-Semitic view of the entire Jewish people through the lens of Israeli-Arab relations. The total sum of all these hostile views feed a torrent of Anti-Semitism which blows across the entire cultural fabric of the Pakistani society.

This project shall study the incidence of Anti-Semitism in Pakistan and explore ways to beat it at its own game i.e. through rational and educated counter views on the subject.

Research Problem

Incidence of Anti-Semitism is a fact of life in Pakistani Society. It blows across the academia, media, and intelligentsia and among the religious clerics. This Study shall map the contours of Anti-Semitism in Pakistan. It shall also explore ways to beat it.

Justification

One of Lollywood hit films of 1969 was Zarqa. It was named after the Jordanian city of the same name. It is based on the Arab-Israeli war of 1967. It depicts a very negative view of the Jewish people where the alleged questionable conduct of Israel is attributed to the inherent evil nature of the Jewish people. Earlier during the war Pakistan's minuscule Jewish community faced attacks and arson which forced them to leave the cities of Peshawar and Karachi for an ultimate migration to Israel.

Pakistanis tend to see Jewish people as enemies even though they seldom have any contact with them thorough out their lives. Most of them claim to be followers of Islam whose religious lore heavily draws on the Torah. Many of the Biblical stories figure in the Holy Quran and through it in the vernacular cultures in Pakistan.

Pakistan and Israel have never had any bilateral dispute; despite that the Pakistani Passport openly claims that it cannot be used for a visit to Israel. ¹⁵ Further, the Pakistani media projects Israel as an enemy of Pakistan and Muslims. ¹⁶ Very few Pakistanis know that a significant number of Muslims live in Israel.

A neurotic dislike of any people is an unhealthy cultural trait. That followers of Islam and Pakistanis should have it is a collective infamy. In a globalized world where rabid chauvinisms shall increasingly become unpopular Pakistanis must learn to respect the alleged others (antagonists). This research shall explore ways to attain that goal.

A Jewish friendly Pakistan with good ties with both Israel and the Arabs shall be better positioned to build bridges across religious, cultural and national divides. Any such eventuality can have a salutary impact on the regional and global peace.

¹⁴ "Iran's Leadership in their Own Words," Anti-Defamation, League, 2013.

http://www.crisismagazine.com/2014/double-trouble-the-leftist-threat-and-the-islamist-threat

¹⁵ Farooq Yousaf, "Is Israel Really Pakistan's Enemey" *Express Tribune*, April 27, 2013.

http://blogs.tribune.com.pk/story/17006/is-israel-really-pakistans-enemy/

¹⁶ Pakistani films Zarqa (1969), International Guerillay (1990) carry Anti-Semitic story lines.

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Transnational terrorism that has blighted regional peace uses a narrative of religious hatred to promote its goals. ¹⁷ Robbing it of its religious argument shall decrease its legitimacy. This research shall explore ways to deconstruct the religious basis of Anti-Semitism in Pakistan.

The incidence of Anti-Semitism in the region spawns a varied amount and mix of crime ranging from murder of Daniel Pearl in February 2002 to the Mumbai attacks in India in 2008.¹⁸ Addressing the issue of Anti-Semitism can help with checking crime of this nature.

This research shall also attempt to open avenues of greater cultural understanding and mutual respect between Pakistani Muslims and Jewish people. It shall attempt to see if it is possible to build a "Consensus of mutual respect and peaceful co-existence" between the Muslim people of the South Asian region and the jewish people of thw world. In this attempt it aims to promote intercultural harmony between South Asian Muslims and the Jewish people.

Objectives of the Study

This Research aims to identify and address the causes of incidence of Anti-Semitism in Pakistan. It also aims to explore ways for encouraging more cross-cultural exchanges between Pakistani Muslims and Jewish people. This Research shall study the incidence of Anti-Semitism in Pakistan. It shall identify, assess and analyze the Pakistani Anti-Semitic narratives. It shall attempt to find counters of Pakistani Anti-Semitic narratives within the Muslim South Asian cultural context. It shall also identify the regional actors who incite Anti-Semitic views in the society. It shall explore ways to create tools and forums for better cross-cultural exchange between Pakistani Muslims and Jewish people.

Literature and Research Review

Little or no Pakistani research literature exists on the causes of Anti-Semitism in Pakistan. This research shall be a ground breaking attempt in that it shall see the incidnece of Anti-Semitism in Pakistani society from a Pakistani perspective. It shall mostly draw on the print and electronic media and other publications in Pakistan to fathom and assess the nature and depth of Anti Semitism in the country. The coverage of the Middle East Affairs in Pakistani media merits a special attention in this regard.

Religious, mostly Islamic, material printed and studied in Pakistan is another source for studying the theological basis of Anti-Semitim in the country. This work shall draw on that to make its arguments.

For the start it shall draw on Bernard Lewis erudite *Semites and AntiSemites* 1986. Bernard Lewis believes that Anti-Semitism is a Christian phenomenon. He claims that it originated in Europe and spread to the Middle East from there. He refers to Hajji

¹⁷ "Pakistani Islamists Shooting Polio Vaccine Medics as CIA and Jewish Stooges," *The Commentator*, February 10, 2014.

http://www.thecommentator.com/article/4715/pakistani islamists shooting polio vaccine medics as cia a nd jewish stooges

¹⁸ "Mumbai Jewish Community on Edge after Attacks in India," *Haaretz*, December 4, 2008.

http://www.haaretz.com/jewish-world/2.209/mumbai-jewish-community-on-edge-after-attacks-in-india-1.258822

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Amin Al Hussaini's meeting with Hitler to draw a link between the European and Arab Anti Semitism.

Andrew G. Bostom's *The Legacy of Islamic Anti-Semitism* 2008 is another interesting reading on the subject of Anti-Semitism in the Muslim World. It is a recent work and makes an in-depth study of Anti-Semitism in Islam. He claims that the Islamic Anti-Semitism is rooted in Islamic Theology. He argues that History of Muslim-Jewish relations makes a tragic tale of hatred and violence. He makes interesting observations about Anti-Semitic positions and statements of of Sheikh Ahmed Sirhindi (1564-1624) and Mufti Muhammad Shafi (1897-1976) two very eminent Muslim religious persons of South Asia. Dr. Bostom also believes that the claim of a golden era in Al-Andulasia where Muslims and Jews lived a life of peaceful co-existence is a myth. *The Politics of Muslim Anti-Semitism* by Daniel Pipes 1981 is another commentary on the political roots of Anti-Semitism spawned by actors in the Middle East. He claims that a significant Arab influence spawns Anti-Semitism through its agents and proxies.

The three leading experts on Anti-Semitism in the Muslim world offer some quality tools for studying Anti-Semitism in Pakistan and exploring tools and means to beat it.

Research Methods

This research is a study of a socio-cultural phenomenon. It is a sociological Study. It shall use primary sources like interviews with academia, media people and intelligentsia at large to assess the broad contours of Anti-Semitism in the society. As a Pakistani citizen this researcher has a rare access to communities and ethnic groups who hold varied opinions on the subject. Interviews with selected people in communities shall be another tool of research for this study.

The study shall also draw on Secondary sources in the print, electronic and social media and the World Wide Web to assess the incidence of Anti-Semitism in Pakistani society and find remedial measures for it. This study shall also draw on the entertainment media in Pakistan to find its findings. It shall mostly draw on qualitative data and use qualitative methods to make its arguments .

Expected Results and Outputs of the Study

The chief deliverable of this Study shall be a report on the Incidence of Anti-Semitism in Pakistan which shall also offer recommendations for addressing it efficaciously. Along with that, two research journal papers on the incidence of Anti-Semitism in Pakistan and the ways to beat it shall be another output of this study.

Time Table

18 months

Bibliography

Given the fact that this subject has rarely, if ever at all, figured in the Pakistani Research discourse there is a dearth of printed material and secondary sources on the subject. The researcher shall have to draw on primary sources across the country for this work. The bibliography presented here is very basic, tentative and a preliminary one.

Interviews

Leading people from the Pakistani intelligentsia, media, academia, clergy, some community leaders in select places and some political persons shall be interviwed for this research. Apart from that international analysts of Anti-Semitism too shall be interviwed for this study.

Books

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Russia

by Alexander Engels

a. How widespread is general knowledge about the history of the Holocaust and/or other genocides in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatre, or other means?

In my opinion, there is a clear discrepancy between how Russia was involved in the history of the Holocaust and the representation of the genocide in education and the public consciousness.

In 1941 50% of all the victims of the Holocaust were the citizens of the USSR. In modern Russia, from the beginning of the 90s, this topic was no longer taboo. Non-governmental organizations, such as the Holocaust Foundation in Moscow, engaged in the study and promotion of this theme within the public sphere. True freedom of the press began in the 1990s, which allowed us to choose the content of our school textbooks and some authors began to include the Holocaust in our history texts. This positive progression lasted until 2012 and was a result of Russia's recognition of the value of tolerance during those two decades. The topic of the Holocaust was studied as an example of what can happen to a society in the absence of tolerance.

Presently in Russia, there has been a negative trend in regards to the principle of tolerance, which is now rejected in the official ideology. All the forces of state propaganda are aimed at the formation of patriotism and the recognition of the cult of force in domestic and foreign policy. As a reflection of this, the government has decided to make all the history books monotonous. The concept they venerate is that the history of Russia (a country which is home to about 100 different nationalities) - is primarily a history of the ethnically Russian people. The essence of the theory is "one nation, one state, one leader."

As a result of this political situation it has become more difficult to introduce the Holocaust theme in school education. But within other spheres of culture (theater, cinema, books), this issue has not yet proven problematic.

b. How widespread is Holocaust and/or genocide education within your country? Is it part of the national, regional, or institutional curriculum or something that individual teachers can choose to teach? There is no mandatory study of the Holocaust in the curriculum of schools and universities In Russia.

The inclusion of Holocaust studies depends on the teacher's personality, his outlook and political views. Nevertheless, for several years now there have been special educational courses for school teachers, where they are introduced to the topic of the Holocaust. Many of them have provide the opportunity to visit the Holocaust seminars for teachers in Israel and Germany. The shift towards the exclusion of the topic began in 2012. Though the Ministry of Education decided that the Holocaust should be included in school curriculum to the extent that students have at least a basic understanding of the event, this policy was never implemented. Instead, the state commissioned some authors to write a sample history textbook according to the state's modern political interests. The head of the commission V.Nikonov argued that it is necessary to show the Russians as

one of the branches of the Aryan tribe, and that the Aryans as a people have played the most positive role in history. This attitude still persists today, so I think that in the coming years the question of whether it is necessary to teach students about the Holocaust, will come down to the personal choice of each teacher.

c. What research, reading materials and lesson plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country or institution, do you link it to the Holocaust?

Currently, the main source of training materials for the history of the Holocaust is the internet. Those teachers who are concerned with Holocaust education use the materials from Yad Vashem's website. In terms of Russian based organizations, the main source of training materials, lesson plans and activities is the Russian Holocaust Foundation's website, http://www.holocf.ru/. The institution publishes manuals for teachers and various collections of materials for students. In various regions of Russia, the foundation organizes seminars for teachers that involve competitions and methodical development of lesson plans.

The unification of Holocaust history with the story of other genocides is a more difficult issue to reconcile. Holocaust deniers do not consider it among other genocides and those who acknowledge the tragedy are mainly concerned with the uniqueness of the phenomenon.

I believe there will be a shift in this situation next year being that it will mark the 100th anniversary of the Armenian genocide.

d. How are the Holocaust and/or other genocides taught within your country and/or institution? What frameworks are used? Is it linked to a Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

There is the subject "Social Studies" in Russian schools and within it there is the theme of "National Relations". In this lesson, students are familiarized with the concepts of national conflict, racism, apartheid, genocide. However, the matter of studying this material in detail, or even mentioning it all, depends on the individual teacher. Some teachers choose to include the Holocaust as a part of their history lesson on World War II. Though the Armenian genocide of 1915 is rarely covered and the Rwandan genocide is never mentioned in school education.

e. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?

I see three specific challenges. First, domestic anti-Semitism is fairly widespread in Russia since it was encouraged by the Soviet state. The present Russian leader condemns anti-Semitism and has made efforts to ensure opportunities for a successful life amongst Jews in Russia, but this has not change the negative attitude towards Jews held by most of the Russian population. Therefore, the study of the Holocaust always encounters difficulties because of the pervasiveness of a negative public attitude toward Jews.

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The second challenge is a change in the policy of modern Russia. Earlier in our history, Russia recognized European values. The Constitution states the priority of human values. The Holocaust was seen through the prism of these values and understood as an example of the importance of public tolerance. But during the last two years the state has chosen to take the opposite course. European values of tolerance are now seen as a way to weaken the state. Individuals and non-governmental organizations trying to protect European values are officially announced to be "foreign agents." Amidst these circumstances, it will be more difficult to defend the necessity of studying the Holocaust as a significant event in world history.

The third challenge is that the Russian official propaganda tries to question the notion of genocide. For example it has been developing a theory that the ethnic Russians (the majority of population) in Russia were subjected to genocide, and in 2014 the Russian parliament plans to adopt a document condemning the conflict in Ukraine as a genocide targeting ethnic Russians. All of this undermines the very concept of genocide and causes misunderstanding, as is always the case when accurate history is sacrificed in order to further short-term political interests.

f. What do you - as educators who engage into teaching about the Holocaust and/or other genocides - currently lack in resources, training, or expertise?

Holocaust education in Russia is the subject of a sharp ideological struggle. Therefore books are needed that clearly state the views of Holocaust deniers and are critical of these views. The confrontation with Holocaust deniers is a matter of moral norms and the proper training of teachers. But the teacher must have manuals, which clearly formulate materials exposing the lies of Holocaust deniers. This manual should ideally have three elements: 1) a systematic approach to problems, 2) specific statistics as evidence to support the argument in debate, 3) examples from history, literature, cinema and art, which can be used as further support.

Rwanda

By Charles Kenge Iruta

a. How widespread is general knowledge about the history of the Holocaust and/or other genocides in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatre, or other means?

In Rwanda, a country which has experienced a Genocide against the Tutsi in 1994, the general knowledge of the Genocide is very high in all the population because everyone has experienced it directly or indirectly somehow, either as survivors or perpetrators.

The knowledge is mostly conveyed through testimonies from families and relatives who have experienced the killings. The Rwandan Education Board, under the Ministry of Education, has put in place a Genocide curriculum which will help more now to teach about the Genocide against the Tutsi in particular and other Genocides/Holocaust in general with a focus on how to prevent such crimes against humanity.

IGSC (Interdisciplinary Genocide Studies Center) in partnership with the NCLG (National Commission for the Fight Against Genocide) have established a library where we collect Books, testimonies and videos on the Rwandan Genocide against the Tutsi, the Holocaust and other genocides and/or crimes against humanity for the general access of the Rwandan population. Plays, theater and some other artistic workshops are also organized to sensitize and raise awareness about Genocides in general.

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

The Rwandan Education Board, under the Ministry of Education, has put in place a Genocide curriculum which will be mandatory for all students from S6 in primary schools (average age from 12 years above) where they will learn basics information about the genocide against the Tutsi and/or the Holocaust and again a special focus will be put on students who will be studying history or politics.

c. What research, reading materials and lesson plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country or institution, do you link it to the Holocaust?

The curriculum will mainly highlight lessons on history, politics, democracy, justice, humanities and social studies. Reading materials on the subject range from books to comic books to music and videos on the subject. In Rwanda, we always link Genocide studies to the Holocaust.

d. How are the Holocaust and/or other genocides taught within your country and/or institution? What frameworks are used? Is it linked to a Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

In addition to learning about the Rwandan Genocide, students also learn the similarities and differences between the Rwandan Genocide and other genocides and/or the Holocaust with an approach and focus on Genocide prevention and its ideology, peace building and reconciliation.

e. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?

Teaching about the Holocaust and/or genocide requires highly qualified people and the appropriate materials. This is still a great challenge as many teachers teach about the genocide without having any pedagogical background on the subject.

Rwanda's approach to combat genocide denial is resumed in following strategies:

- Provide the victims of the genocide with the right to Justice, first by acknowledging that it happened and then by putting using judicial processes.
- Setting a moral obligation to honor the memory of the victims of the genocide against the Tutsi, through the opening of genocide memorials and conducting Genocide commemorations across the country and abroad. This helps people to remember!
- Promoting the culture of writing in order to disseminate and raise awareness on the Genocide against Tutsi.
- f. What do you as educators who engage into teaching about the Holocaust and/or other genocides currently lack in resources, training, or expertise?

As I said earlier, we lack well-trained personnel with a certain understanding of the Holocaust and genocides in general who could help in the teaching of and adherence to the curriculum in schools. The most important thing we need are training programs and teaching materials, mainly books, on genocide and Holocaust ideology and prevention.

by Solange Umulisa

A. How widespread is general knowledge about the history of the Holocaust and/or other genocides in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatre, or other means?

In Rwanda, the history of the Holocaust is not well known. Only few people who went to school and learned about Nazism have an idea of what went on in Germany. It is not inaccurate to say that most Rwandans are not even aware of the genocides in other

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countries. Though, those individuals who have toured the Kigali Genocide Memorial are aware of them; since every genocide is documented there.

Aegis Trust, in collaboration with other partners such as the ministry of Education, the US Shoah Foundation, Radio la benevorentia and ILDP, is using different tools to raise public awareness of the Holocaust and other genocides. These strategies include theatrical performances, onsite programs, sharing eye-witness accounts, community outreach, training teachers, developing written materials, onsite memorial exhibitions and documentaries.

Currently, their partners are considering integrating peace building education into the national curriculum and encouraging the media to actively promote genocide awareness.

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

Through Aegis Trust's Peace Building Education, genocide education is present all throughout Rwanda. The onsite and mobile exhibitions tour country-wide, and communities, even in rural areas, are given the opportunity to understand what really happened during the Rwandan genocide, its effects, and how to learn from the past. They are also able to explore the different types of propaganda, so that they are able to identify and reject similar materials in the future. The peace building education program has started training teachers all over the country, and awareness is quickly spreading in all localities as a result of their deployment.

There are other formal and informal organizations who are also working towards the same end, such as the National Unity and Reconciliation Commission, and CNLG among others.

C. What research, reading materials and lesson plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country or institution, do you link it to the Holocaust?

There have been various research projects that have yielded results that aid in genocide studies. Genocide documentation in Rwanda has been incredibly valuable in understanding the steps that lead up to a genocide, and how to prevent conflict escalation. So, the comparative approach to genocide studies used in Rwanda serves as great preventive tools in addition to studying our own genocide.

D. How are the Holocaust and/or other genocides taught within your country and/or institution? What frameworks are used? Is it linked to a Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

The genocide in Rwanda is still fresh, and its effects are still have a strong presence in society. The government has not yet officiated teaching about it in schools. Currently, different partners, mainly within civil society, are looking into the appropriate

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methodology, tools, and approaches to use. Additionally, they are looking into how they can integrate genocide studies into the national curriculum.

E. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?

The main challenges to teaching about genocide are ideological diversity, genocide ideology, and genocide denial. The strategies to working against these factors should involve community engagement through customized teaching, and building unity and community reconciliation.

F. What do you - as educators who engage into teaching about the Holocaust and/or other genocides - currently lack in resources, training, or expertise?

There is a serious lack in educational equipment, competent trainers, and operational facilities. Also, teaching materials are still limited and there is no funding for related initiatives.

Senegal

by Alioune Deme and Ababacar Basse

Holocaust Initiatives in Senegal

By

Dr. Alioune Deme and Ababacar Laye Bass

There is a link between Senegal and the Holocaust. At the end of World War I, following the Versailles treaties, France decided to use its colonial army (*les tirailleurs sénégalais*) to occupy the Rhineland. That decision was executed from Dakar which was at that time the capital of French colonial West Africa.

Hitler later used the occupation of the Rhineland by African soldiers as a tool to justify and promote his hatred for Blacks and Jews. He called children from mixed Black-German parents the "Bastards of Rhineland". He also accused Jews of being responsible for bringing African soldiers into the Rhineland.

The *tirailleurs sénégalais* were also enrolled by France during World War II. Some of them were among the victims at Buchenwald, Dresden..etc. Others were captured and sent to prison camps. One of these prisoners became the first President of Senegal: Leopold Sedar Senghor.

Leopold Sedar Senghor was caught by the Nazis and taken to La Charité Sur Loire. He was detained for 18 months in various camps and finally sent to Front Stalag 230 in Poitiers. Senghor helped organize the underground resistance of war prisoners in various prison camps. Released in 1942, he continued to organize the resistance. He decried his experience as a prisoner of war in Nazi prison camps in a collection of poetry entitled *Chants d'Ombre* published in 1948. Senghor's heroic resistance against Nazi ideology and practice justified Israel's decision to be among the first countries to recognize the independence of Senegal in 1960.

Talking about Senghor, Moshe Liba, former Ambassador of Israel in Senegal, stated during a personal communication: "I had quite a special relationship with President Senghor, outside our respective functions. We spoke of poetry, literature, the three major movements: Negritude, Judaism, Islam, the Bible. We had common friends, including Father M'veng. I had the honor to accompany him twice in Jerusalem; I gave him materials on the Queen of Sheba for whom he wanted to write an elegy".

Moreover, recent research by Dr. Alioune Deme has shown with great certainty that the Vichy regime in Senegal, under Governor Boisson, created a prison camp outside Dakar where Jews were put in forced labor; and some of them were sent to work at the Office du Niger (Mali). Despite all these historical fact some of which are known since several decades, Holocaust education is at its infancy. The January 27th International Holocaust commemoration was started just 3 years ago by Dr. Alioune Deme in collaboration with the Embassy of Israel in Dakar, UNESCI, and the UN Information Bureau in Dakar. The commemoration is held at the Cheikh Anta Diop University –the biggest Senegalese university with 100, 000 students. The event, which is well attended, invited college and high schools students to commemorate together the Holocaust. It is now part of the university calendar.

There are some other initiatives such as those done by Ababacar Laye Bass that focusses on interfaith dialogue and on the commemoration of the Holocaust.

Finally, attempts are being made to have the Holocaust be part of the high school curriculum. At the University there is already course on the Holocaust.

South Africa

by Tali Nates

a. How widespread is general knowledge about the history of the Holocaust and/or other genocides in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatre, or other means?

Knowledge about the Holocaust is relatively good on a superficial basis. The genocide in Rwanda is also covered relatively often. Information is acquired through textbooks (not all good), books, media (i.e. newspapers, magazines, radio), films, television, theatre, and conferences to name a few. For example, books about the Second World War and the Holocaust as well as the genocide in Rwanda are popular in the major bookstores and are featured in many major book fairs. In 2013, Jacques Pauw's book about Rwanda, *Rat Roads: One Man's Incredible Journey*, was shortlisted for the prestigious Sunday Times Alan Paton Award. Award winning French writer Laurent Binet visited South Africa and spoke about his book *HHhH* in 2013. Last month, Thomas Keneally, of *Schindler's Ark* fame, spoke at one of the most prestigious book fairs. Plays about the Holocaust are also prevalent; the play *The Voice of Anne Frank*, performed by a Czech theatre group, is returning to South Africa for their second year at the popular National Arts Festival in Grahamstown.

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

In 2007 the South African national curriculum for grades 9 and 11 introduced a new curriculum, which included the study of "Nazi Germany and the Holocaust". Many schools also choose to study the genocide in Rwanda. The South African Holocaust and Genocide Foundation (SAHGF), with its three centres in Cape Town (CTHC), Durban (DHC) and Johannesburg (JHGC), assist Provincial education departments, schools and educators with this human rights curriculum through making educator training, learner workshops and resource materials widely available. The SAHGF also offers many other temporary exhibitions, events, lecture series and in-depth workshops and seminars throughout the country. To learn more about the work of the SAHGF see: http://www.holocaust.org.za To read more about the Grade 9 Social Sciences national curriculum see 41: page http://www.education.gov.za/LinkClick.aspx?fileticket=RGnHZvQyYtl%3D&tabid=6 72&mid=1885

c. What research, reading materials and lesson plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country or institution, do you link it to the Holocaust?

The SAHGF mainly uses our own resources developed specifically for the South African context and curriculum. These include a book for the student (learner), the teacher (educator) and a DVD of a historical film about the Holocaust and survivors testimonies. A set of posters about the Holocaust is also available for school use. To see more about these resources go to: http://www.holocaust.org.za/pages/education-resource_materials.htm

When teaching about the genocide in Rwanda, the JHGC uses our own developed lesson plans as well as materials from various sources. The USHMM film *A Good Man in Hell* as well as *Defying Genocide* are both excellent resources. We also use the film *Coexist*, directed by Adam Mazo, with its accompaning teacher's guide. The testimonies recorded by *Voices of Rwanda* are of immense value. The material about the rescuers in Rwanda developed by *PROOF: Media for Social Justice* is also invaluable. The JHGC is working with survivors from Rwanda living in Johannesburg and has recoded many testimonies, which are used with both teachers and students.

d. How are the Holocaust and/or other genocides taught within your country and/or institution? What frameworks are used? Is it linked to a Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

The South African national curriculum emphasizes the theme of human rights and is based on the South African Constitution and Bill of Rights. The study of the Holocaust is framed within this human rights curriculum. The SAHGF adds another dimension to the study of the Holocaust and the genocide in Rwanda through its curriculum on 'Lessons for Humanity'. Our goal is to raise awareness about crimes perpetuated against humanity during the Holocaust and the Rwandan Genocide.

The SAHGF educational programmes address the issues of prejudice, racism, homophobia and xenophobia in all their manifestations, and the consequential dangers to a society of indifference and apathy to these threats to freedom and democracy. The programmes aim to help create a more caring and just South African society in which, human rights and diversity are respected and valued throughout. Our hope is that educators and learners will make links to other violations of human rights in South Africa and Africa.

e. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?

There are particular challenges for teaching the Holocaust in the South African context. Most educators have little or no knowledge of this history as it was seldom taught before 2007. All new textbooks published in South Africa cover the Holocaust, however in some of them the Holocaust is mentioned only as a footnote to World War II, while others have elaborated more but are not always historically accurate. In South Africa because of our difficult past during Apartheid,

learning about the Holocaust and genocide leads to the "comparing of suffering". In some instances the study of genocide leads to the conclusion that 'Apartheid must be regarded also as genocide'. For those, there is a sense of "longing" for the title of the 'ultimate' suffering.

Teaching the history of the Holocaust serves as an excellent entry point for South Africans as this history is removed from the local experience as it happened 70 years ago in another continent so is less emotionally charged yet has some parallels to our country's narrative.

The best strategies for combating denial are spreading Holocaust and genocide knowledge through education, innovative events and exhibitions, social media, creative art and writing and more. The use of oral testimony is very effective especially in a country that honours and respects oral tradition and the art of story telling is used to acquire knowledge, values, ethics and morals.

f. What do you - as educators who engage in teaching about the Holocaust and/or other genocides - currently lack in resources, training, or expertise?

Funding is always the biggest challenge in a country that has such immense needs on all levels. Partnerships with international institutions that can offer vast experience, resources and knowledge need to be developed further and can assist tremendously. These partnerships can contribute to training and developing this field further. There is also an urgent need to develop more Holocaust and genocide scholars and leading educators in South Africa, as this is a very small and underdeveloped field.

by Tracey Petersen

a. How widespread is general knowledge about the history of the Holocaust and/or other genocide in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatre, or other means?

It is tricky to know what the "general public" knows about the history of the Holocaust and other genocides, as there has been no study in South Africa of the "general knowledge" of the "general public" of the history of the Holocaust and/or other genocides. Bearing this caveat in mind, I would venture to say that certainly few urban South Africans would have no knowledge of the history of the Holocaust since information about the Holocaust is conveyed through television documentaries and docudramas, theatre performances, social media and public exhibitions and talks. Commemorative days such as the UN International Day of Commemoration in Memory of the Victims of the Holocaust on 27 January, are marked in the South African media.

School curricula, school books and teachers are the main vehicles by which knowledge about the history of the Holocaust and other genocides is passed to South Africans. Holocaust education is a mandatory part of the national high school curriculum in South Africa, and has been so for almost a decade. It would be relatively safe to assume that, at the very least, a general knowledge about Holocaust history is relatively widespread across South Africa. Reference to the genocide of the Herero in then German West South Africa, is made in the Gr 11 History curriculum.

The history of the genocide in Rwanda would be less familiar simply because it is no longer part of the school curriculum (although some teachers still elect to teach about it). The media however, reference the annual commemoration of the genocide, and certainly communities where there are Rwandan refugees are aware of the genocide. Again, television documentaries, docu-dramas, theatre performances too add to the general knowledge and awareness of the genocide. A significant development in the landscape of education about genocide, and the genocide in Rwanda in particular, is the opening of a third centre of the South African Holocaust and Genocide Foundation in Johannesburg. The permanent exhibition of the Johannesburg Holocaust and Genocide Centre (JGHC) will be the first exhibition, outside of Rwanda, on the African continent, to focus on the genocide in Rwanda as a case study of genocide. Due to open in 2015, the JHGC will contribute to the growth in awareness and knowledge of the genocide in Rwanda, in South Africa.

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



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TERTIARY LEVEL:

Teaching about genocides other than the Holocaust, is limited to a handful of tertiary institutions in South Africa. Where genocide is studied, the focus is on the history of genocides that have taken place on the African continent. Holocaust and/or genocide education is located in the History department of Universities or the Education Faculty, or Political Studies. Only one of the twenty-three tertiary institutions in South Africa offers a course (undergraduate) that has the Holocaust as its sole focus, while seven offer underand post-graduate courses that include the Holocaust as part, but not the focus of the course.

FORMAL SCHOOLING

♣ In secondary schools (between 13 -18 years of age):

In 2007, the National Department of Education of South Africa made Holocaust history a compulsory part of the Grade 9 national curriculum. This means that since 2007, every Grade 9 student in a state school should have learnt about the Holocaust. If one were to judge the importance attached to the teaching of Holocaust history by the amount of time allocated it in the national planner, then it is clear that the National Department of Education considers it a significant part of the Grade 9 learner's education. The module on the Holocaust is second only to the history of apartheid in terms of the amount of time prescribed for the teacher to teach the section¹⁹. The Holocaust also forms a significant part of the Grade 11 History curriculum²⁰.

The Gr 11 History curriculum includes the history of the Holocaust as a case study of the impact of 19th century theories of race, Social Darwinism and the Eugenics movement. The curriculum requires the educator to give a "brief overview" of the impact on Namibia (referring to the genocide of 1904 – 1908).

In primary schools (between 6 and 13yrs of age):

Holocaust education is not a part of the national curriculum for public/state primary schools in South Africa. This makes it unlikely that Holocaust education is taking place widely in state primary schools, unless the individual teacher is so inclined, and has the interest, time or resources. The same would be true of independent²¹ primary schools that are not required to follow the National Curriculum. Holocaust education is part of the curriculum of Jewish primary schools, but as there is no common curriculum, individual schools determine the form Holocaust education takes.

²¹ Independent or private schools are not required to follow the National Curriculum other than to meet national outcomes. 93% of children attend state schools.

¹⁹ The teacher is instructed to spend at least 15 lessons on the Holocaust – this works out to one out of the four terms in the school year.

²⁰ History is an elective area of study in Grade 11.

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ORGANISATIONS INVOLVED IN EDUCATION ABOUT THE HOLOCAUST AND/OR OTHER GENOCIDES:

There are only two non-profit organisations involved in Holocaust education in South Africa, viz. the South African Holocaust and Genocide Foundation22 and Shikaya. Both organisations work with teachers and high school and tertiary students, but differ vastly in terms of reach and focus. Whereas all the programmes of the South African Holocaust and Genocide Foundation have the Holocaust as their focus, only a quarter of Shikaya;s programmes include Holocaust education. The reach of the South African Holocaust and Genocide Foundation is substantially greater than that of Shikaya's. The South African Holocaust and Genocide Foundation has facilitated workshops in seven of the nine provinces of South Africa, has positive working relationships with the provincial departments of education and has reached over two thousand teachers, whereas Shikaya's Holocaust education programmes are conducted in the Western Cape province and have reached approximately 350 teachers.

The South African Holocaust and Genocide Foundation is the only non-governmental organisation offering Holocaust education programmes to high school students. To date, over 200 000 high school students have participated in these programmes. The Foundation has reached over 250 000 people through its public education programmes. The Foundation has also conducted Holocaust education programmes in Namibia. The Foundation has a close association with the United Nations Information Centre (UNIC) UNESCO and the United Nations Commission for Human Rights (UNCHR).

The South African Holocaust and Genocide Foundation supports the Rwandan communities in marking the annual commemoration of the genocide.

²² The South African Holocaust and Genocide Foundation incorporates the Cape Town, Durban and Johannesburg Holocaust Centres.

c. What research, reading materials and lesson plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country or institution, do you link it to the Holocaust?

Resources available:

Material relating to the Holocaust is widely available through textbooks, academic publications, on-line resources. The South African Holocaust and Genocide Foundation has developed a number of educational resources, with a special focus on teaching about the Holocaust in a post-apartheid South African classroom. The material is used by teachers and students. Funding from the Claims Conference has enabled the South African Holocaust and Genocide Foundation to provide every teacher who attends its training workshops with a teacher manual, a student activity book, a DVD and a poster set. The workshops are designed around the material and in line with the national curriculum, thus ensuring that the teachers have become very familiar with the teaching material by the time they leave the workshop, and understand how the material supports their teaching of the curriculum. In working with university students training to be teachers, we have found the material developed to be of particular interest and use to them as the material bridges the divide between academia and the practical realities of a classroom. South African Holocaust and Genocide Foundation workshops have taken place in the some of the more remote reaches of South Africa, providing teachers and the broader communities with resources they otherwise would not have accessed.

Other genocides and the Holocaust

In the education programmes of the South African Holocaust and Genocide Foundation, the genocide in Rwanda is examined in relation to the Holocaust as a further example or case study of genocide. The factors that appear to have contributed to the genocide in Rwanda are compared to those that enabled the Holocaust. However, the ways in which each genocide is specific to its time and place is examined – the Holocaust is <u>not</u> presented at a "blueprint" of genocide, but rather as another case study.

d. How are the Holocaust and/or other genocides taught within your country and/or institution? What frameworks are used? Is it linked to a Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

At schools:

Holocaust education is framed by the South African Education Department, the South African Holocaust and Genocide Foundation and Shikaya as transformatory – a way of bringing about a more humane society, where the human rights enshrined in the

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country's constitution are protected. Holocaust history is cast as a teacher of 'lessons for humanity'²³, and a 'vehicle for human rights'²⁴.

The framing of Holocaust education as part of a Human Rights project has implications for what gets taught, as well as how it gets taught. The Grade 9 curriculum follows a chronological approach to the history of the Holocaust but also requires that students consider the 'choices made by people' during the Holocaust. The module begins in 1919, with a study of the rise of the Nazi party, and the fall of Weimar. The module ends in 1945, with a brief section that examines the Nuremberg Trials. In Grade 11, the Holocaust is framed as a case study of the impact of Social Darwinism, pseudo-scientific theories of race and Eugenics. While both the Grade 9 and 11 curriculum cites Holocaust history and apartheid as case studies of human rights violations, the national curriculum does not make any other explicit connections between the two histories.

How one teaches about a traumatic past when one has direct experience of a different traumatic past, is an issue that both the South African Holocaust and Genocide Foundation and Shikaya have addressed, but that the National Department has not had the resources to look at in any sustained and extensive way at all. The curricula of both the South African Holocaust and Genocide Foundation and Shikaya recognise the context of the South African teacher tasked with teaching Holocaust history. Both organisations approach the history of the Holocaust by first acknowledging the teacher's identity 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.

The National Curriculum does not frame the Holocaust as an example of genocide. The curricula of the South African Holocaust and Genocide Foundation and Shikaya, on the other hand, locate the Holocaust as an example of genocide, and while examining the specificity of the Holocaust, also considers the connections and disconnections to apartheid and the genocide in Rwanda.

Independent schools follow the Human Rights framing of the National Curriculum to a greater extent. Jewish day schools include in their rationale for teaching the Holocaust, a need to build and strengthen the Jewish community in South Africa and its connection to the state of Israel, as well as the promotion of Human Rights in South Africa.

²³ The educational materials developed by the Cape Town Holocaust Centre are called 'Lessons for humanity"

²⁴ The National Department of Education sees History as a "vehicle for human rights" that "enables people to examine with greater insight and understanding the prejudices ... still existing in society and which must be challenged and addressed". (2005, 8)

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Tertiary:

The curricula of modules that include the Holocaust and/or genocide reflect the departments in which they are housed. Thus the curricula of modules within History Departments reflect concerns relating to content and historiography. Holocaust education is not framed as part of a human rights project, but as part of the training of students in the discipline of History.

Modules within the Education Department for teachers in training, reflect the requirements of the National schools' curriculum, as well as a concern with using an appropriate methodology for teaching history to high schools students.

- e. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?
- ♣ Inadequate teacher preparation in terms of content and methodology remains a challenge. The South African Holocaust and Genocide Foundation is currently the only organisation offering training for teachers.
- Assuming what will be "learnt" from studying the Holocaust: Learning about the Holocaust does not automatically challenge prejudicial attitudes and behaviour. Learners need time to reflect and find <u>for themselves</u> 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. They find themselves now teaching about the construction of the Nazi racial state, and for some, for the first time, begin to understand the systemic nature of racism and discrimination of the apartheid racial state. Teachers are thus being asked to make sense of their own experience as subjects of apartheid, and at the same time, to teach the traumatic events of the Holocaust, in such a way the history becomes 'a vehicle for Human Rights'. These curricula demands have not been accompanied by any form of 'debriefing' by the National Department. 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 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 certain aspects of the Holocaust, to an understanding of the specifics of Holocaust history, without then delegitimizing their history.

- ♣ <u>Decontextualising the student:</u> Holocaust education in South Africa has to take into consideration the experience children have of growing up with parents who experienced apartheid. The emotional legacy, as well as the socio-economic legacy of apartheid is still very evident, and affects the way young people learn and respond to histories of trauma.
- ➡ <u>Financial</u>: While Holocaust education in schools is supported by the South African government, the training of teachers has been left to the non-governmental organisations to implement. Financial support continues to be a matter of concern for these organisations.
- Simplification: Organisations involved in Holocaust education are not connected in any meaningful formal way to tertiary institutions. This, combined with the small number of courses related to the Holocaust at tertiary institutions, means that there is a danger that the content of the education programmes can become outdated or simplistic. Holocaust and genocide education would benefit from a closer relationship being developed between tertiary institutions and the public benefit organisations offering Holocaust education.

f. What do you - as educators who engage into teaching about the Holocaust and/or other genocides - currently lack in resources, training, or expertise?

Human and financial resources to develop the following:

- i. An online platform for teachers and researchers.
 - The South African Holocaust and Genocide Foundation is hoping to develop on-line lesson plans. The Foundation has recently signed a Memorandum of Understanding with the University of Cape Town to enable eventual access to researchers to a digitalized archive.
- ii. Teaching and learning resources in languages other than English.

The language landscape in South Africa is complex. There are 11 official languages in South Africa, however, the medium of instruction at schools is either English or Afrikaans, and the national exit examinations are in either English or Afrikaans. Teaching and learning resources are available mostly in English, with a few in Afrikaans. More South Africans speak Afrikaans as a mother tongue than English. There are very few resources available in isiZulu and isiXhosa - the two largest language groups. Many South African teachers do not teach in their mother-tongue. Bearing this in mind, the development of teacher support material in other languages is critical, as well as the development of student material in Afrikaans

Turkey

by Pinar Dost-Niyego

a. How widespread is general knowledge about the history of the Holocaust and/or other genocides in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatre, or other means?

The Holocaust is not well known to most Turkish people. As Turkey remained neutral during the Second World War, there is no knowledge nor interest on the Holocaust. Most Turkish are not even familiar with the meaning of the word "Holocaust". For some, even the "Jewish Genocide" does not have much significance. The university students in big cities are more aware of the subject as they have seen movies about the subject.

In regard to the Armenian genocide which happened on the Turkish soil, most people do not know about the event's historical facts but deny it whatsoever. For the last decade, knowledge on the Armenian genocide have increased through conferences, books, documentaries or exhibitions under Turkish academics and intellectuals. However, the Armenian genocide is still denied in the textbooks: denial of the Armenian genocide is a state policy.

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

There is no Holocaust education in Turkey except for few teachers who may choose to inform students about the subject. University students in social sciences departments may be aware of the subject, but only few professors cover materials on the Holocaust.

c. What research, reading materials and lesson plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country or institution, do you link it to the Holocaust?

In addition to the lack of knowledge on the Holocaust, people also lack interest on the subject. Most Turkish intellectuals do not see the Holocaust as one of the darkest pages of human history. In the national thesis center, there is no single Master or PhD degree thesis done on this subject throughout Turkey. I personally know one Turkish scholar who has done a PhD thesis on the Holocaust, but from a foreign institution. Only few important books on the Holocaust are translated into Turkish. Primary sources, namely, Turkish Foreign Ministry Archives of the period are not accessible, and there are only archives of the Cabinet of Turkey which have a limited variety of documents. There are no lesson plans available, so a teacher must find the materials from foreign sources in order give lectures on the Holocaust. There is no education on genocide either. Should a university professor cover genocide in his/her lectures, the Holocaust should definitely be linked to the subject as it will make reference to Lemkin's definition of genocide and to the Convention on the Prevention and Punishment of the Crime of Genocide.

d. How are the Holocaust and/or other genocides taught within your country and/or institution? What frameworks are used? Is it linked to a Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

In Turkey, few historians in universities include the Armenian genocide in their history courses. In sociology departments, genocides are more considered in the context of Human Rights. There does not seem to be any academic perspective in Turkey in regards to the prevention of genocides.

e. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?

There are various factors that create a negative environment for Holocaust education in Turkey: the persistence of anti-Semitism, the denial or minimization of the Holocaust in the Turkish media, streets or even in the words of politicians with reference to the conflicts in the Middle East. Moreover, works on Holocaust denial continue to be published. For criticizing the policies of the State of Israel, the Holocaust is given less emphasis as the Turkish focus more on accusing the Jewish people for becoming like their Nazi oppressors committing the same crimes to the Palestinians today which they had been subject to during the Second World War. Such inappropriate comparisons is very common throughout Turkey. So the main problem in Turkey on Holocaust education is the perception of the State of Israel and Zionism. Special attention is necessary in order to separate the history of the Zionism if we want the Holocaust education be given to students.

Another problem is the fact that the Turkish do not teach their own troubled history on the discrimination of its religious and/or ethnics minorities (Kurds, Armenians, Jews, Alevis, Greeks etc.) either. Therefore, some intellectuals argue that they should start teaching their own history of discrimination, especially about the Armenian genocide, and then about the Holocaust. Thus, the best way to teach the Holocaust in Turkey would be to introduce the subject by a general understanding of discrimination with examples from their own history.

Another concern is the misuse of the Holocaust by successive Turkish governments in order to deny the Armenian genocide. That is, in response to the accusations related to the events of 1915, Turkish politicians and historians say that the Holocaust was the real genocide and that Turkish diplomats saved Jews from the Holocaust. Therefore, they are trying to project an image that such a friendly and benevolent country could not have committed such a crime against Armenians. That is the biggest reason against Holocaust education among Turkish intellectuals.

The best strategy would be to mention this problem each time one tries to give education on the Holocaust.

Moreover, the Turkish history related to the Holocaust should be taught objectively by emphasizing the responsibility of the Turkish government to not use the Holocaust as a rescue history.

f. What do you - as educators who engage into teaching about the Holocaust and/or other genocides - currently lack in resources, training, or expertise?

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My own needs as a researcher and teacher of Holocaust education:

As a researcher I need:

- a very selective bibliography of the 50 books on the Holocaust and Holocaust Education that I should start reading
- ♣ Access to the Turkish archives. I am really interested in the Turkish policy towards its own Jews living in Europe and towards European Jews asking for transit through Turkey in their way to Palestine. But we have only foreign sources available.

As a teacher of Holocaust education I need:

to be part of teacher training programs.

I greatly benefited from the seminars I attended in Istanbul and Washington and that's how I could introduce my students to the Holocaust history. I think the best way to help teachers prepare the material they can use or handle controversial subjects in the classroom is to enroll them in teacher training programs. The programs would also be very stimulating intellectually as you go through these activities with other teachers. Teacher training programs are also important for developing student-oriented teaching strategies. For me, as a university teacher, it was also interesting to encounter these kind of strategies in teaching. This is not the way I teach at university and neither do most of my colleagues; we have a more academic way of teaching history. The program will open new ways of teaching for all of us. I came to see how my students appreciated this way of learning during the Holocaust activity.

to see exhibitions

I have never been at Holocaust-related sites, therefore it is important for me to see the exhibitions. As there is no sites that are related to the Holocaust in Turkey, teachers and students should at least see Holocaust exhibitions as part of their education.

I was really lucky to go to USHMM in Washington "The Holocaust" and "Some Were Neighbours: Collaboration & Complicity in the Holocaust" exhibitions. We cannot ignore the power of images, therefore it is very important for teachers to utilize visual resources and learn how to use them for teaching the history of the Holocaust.

meeting survivors

For the first time in Washington, I had a chance to meet a survivor of the Holocaust and listen his family's history with their pictures. I won't forget this experience for my entire life. Thus, I think it would be very helpful for students if they get the opportunity to meet survivors, and should it be hard in person, they should at least be able to watch the videos of some testimonials.

We are living in a country where they are denying the Holocaust and have conspiracy theories about Jews. There are many people who think that the Holocaust was exaggerated such as the number of victims in order to legitimize the creation of Israel. That's why I think a survivor testimonial should be a crucial part of this education.

Visit the original sites

I have never visited Holocaust-related sites. Mauthausen will be the first. Should I be giving a full course on the Holocaust in the future, I should see where the Holocaust took place.

By Hasan Tahsin Ozkaya

A. How widespread is general knowledge about the history of the Holocaust and/or other genocides in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatre, or other means?

I will share my personal observation: Knowledge about the history of the Holocaust is not widespread in Turkey. I believe most of the uneducated and educated people have no idea about the Holocaust. Few people has some knowledge about it. Only one school book talk about the Holocaust. It is used in high school and it is the textbook of an elective course. The films are more influential than books because more people learn about the Holocaust by watching movies. Life is Beautiful, Schindlers' List, Pianist are movies watched either in movie saloons or on TV.

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

The Holocaust is part of the curriculum in an elective course taught in high schools. Name of the course is Contemporary Turkish and World History. In some private schools, native tongue English teachers teach about Holocaust and they might spend a lot of time by reading some books about the Holocaust: The Boy in Striped Pijamas, Maus are the sources I encountered.

C. What research, reading materials and lesson plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country or institution, do you link it to the Holocaust?

USHMM's website is a useful source for this purpose. And also we share lesson plans and materials after our teacher trainings. I shared lesson plans and materials of USHMM after the first teacher training I participated in Istanbul as a trainee first and then a trainer. We do not teach about other genocides so we cannot link it to the Holocaust. We do not have enough resources in Turkish to teach about the Holocaust. USHMM's work is very valuable in this respect.

D. How are the Holocaust and/or other genocides taught within your country and/or institution? What frameworks are used? Is it linked to a Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

It is taught in the elective course I mentioned very briefly as part of Second World War's results. It is taught under "Human Rights Violations" title together with other war crimes. The book describes the Holocaust with one sentence and then talk about Nürnberg and then Convention on the Prevention and Punishment of the Crime of Genocide. There is a simple reading activity about the definition of Holocaust and what happened during WWII.

- E. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?
- Perception of Israel
- Insensitivity about human rights violations and discrimantion
- Lack of methods and tools about facing history
- very Turkish-centered history teaching

We can talk about strategies during conference

F. What do you - as educators who engage into teaching about the Holocaust and/or other genocides - currently lack in resources, training, or expertise?

Training must continue in Turkey and we need more online and paper publications in Turkish.

Ukraine

by Elena Ivanova

a. How widespread is general knowledge about the history of the Holocaust and/or other genocides in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatre, or other means?

People in Ukraine know about the fact of the Holocaust. They know that the Jews were exterminated in Ukraine. But many people do not imagine the scale of the Catastrophe, namely how many people were killed and burned, in what countries, they do not know the history of the Holocaust, the main facts and causes of the Holocaust. The knowledge is most generally conveyed by school textbooks. The Holocaust is a part of the topic about World War II and it is included in this section of school books on history of Ukraine and world history. World War II is a mandatory topic in the curriculum. There are also books about the Holocaust (e.g. A.Kuznetsov "Baby Yar", "Diary of Anna Frank" and others) but they are not often read by public at large. Films about the Holocaust were also on TV and at the cinemas. The films are more popular than books. There are other sources of information (family, friends) but not very frequent.

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

World War II is a part of national curriculum and the topic of the Holocaust is included in it. But it depends upon teachers how much attention and time they give to this topic. Sometimes teachers only mention the fact of the Holocaust, without any comments and details, sometimes they describe it in more details. Some teachers choose to study this topic in details optionally. Usually these are those teachers who collaborate with some centers studying the Holocaust.

c. What research, reading materials and lesson plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country or institution, do you link it to the Holocaust?

There are historical books on the Holocaust in Ukraine (Arad I., Podol'sky A., etc.) and in different regions of Ukraine (Gon M., Kruglov A., etc.); tutorials (Podolsky A. Lessons of the Past: History of the Holocaust in Ukraine, Schupak I. World History, etc.); books translated in Ukrainian (Omar Bartov "Erased", Timothy Snyder "Bloodlands: Europe between Hitler and Stalin", Wendy Lower "Nazi Empire-Building and the Holocaust in Ukraine", Karel Berkhoff. "Harvest of Despair: Life and Death in Ukraine Under Nazi Rule", etc.)

Ukrainian Center for Holocaust Studies (Kyiv) edits a journal "Holocaust and Modernity" and a newsletter "Lessons of the Holocaust" for teachers. It also edits books prepared by its staff, such as "Persecution and mass murder of the Roma in Ukraine

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during the World War II: Collection of documents, testimonies and related materials", "Towards Memory: a tutorial to the film about the Holocaust in Ukraine "Tell Your Name". Tkuma Ukrainian Institute for Holocaust Studies edits a scholarly journal "Holocaust Studies" and educational publications.

d. How are the Holocaust and/or other genocides taught within your country and/or institution? What frameworks are used? Is it linked to a Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

The Holocaust is taught within the framework of the World War II and usually it is explained as a part of Nazi policy. Sometimes the framework can be different but it is up to the initiative of the teacher.

e. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?

I think that the challenge of teaching about the Holocaust and other genocides is to show that they are not only history but they can influence our contemporary life. There are always "Others" and people should learn to accept them, to live together with them. A danger of violation of human rights exists everywhere and people should be sensitive to it. Knowledge of the causes of the Holocaust and other genocides can help to see the same reasons and act to avoid the repetition of such events.

USA

by Lorraine Abraham

a. How widespread is general knowledge about the history of the Holocaust and/or other genocides in your country? How is this knowledge most generally conveyed? School books? School curricula? Books, films, television, theatre, or other means?

In the United States, there is a wealth of resources available on the Holocaust as it is a pervasive aspect of our culture. Movies such as *Shoah*, *Schindler's List*, *Sophie's Choice*, and the *Pianist*; Broadway plays such as *Bent*, and television miniseries such as *The Holocaust* bring awareness to the American conscious. The United States Holocaust Memorial Museum in Washington, D.C. is visited by thousands of school groups and citizens every year, and there are scores of other Holocaust museums and memorials in cities and states throughout the country which offer additional educational opportunities. The work of the US State Department to deport exposed Nazis and Nazi collaborators focused national attention on the Holocaust through the American fascination with television news. A number of excellent survivor accounts and memoirs are readily available through libraries and bookstores throughout the country and include young adult as well as adult literature.

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

While there is no national regulation to teach about the Holocaust, five states mandate its inclusion into the curriculum in schools, and many regional and local school boards insist upon Holocaust education. The curriculum for Holocaust and genocide education varies in the United States but appears to be widespread in various forms from entire course offerings in colleges and universities to topical lessons in elementary schools. And yet, many of today's American high school students know little about the Holocaust, or worse, are influenced by those who seek to minimize or deny the Holocaust ever happened. Thus, the need for educating future generations of Americans about the Holocaust and genocide is more important than ever before.

c. What research, reading materials and lesson plans including primary sources are available to teach about the Holocaust and/or other genocides? If you teach about other genocides in your country or institution, do you link it to the Holocaust?

The United States Holocaust Memorial Museum as well as numerous state and city museums, archives, and libraries house vast collections of primary and secondary Holocaust and genocide materials in the US. Reading materials in public and academic libraries, on the Internet, and in multimedia formats are easily obtained. A number of teaching aids are readily available on the Internet at sites such as that of the United States Holocaust Memorial Museum, EducationWorld, HolocaustEDU.com, and Yad

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Vashem. Additionally, several school districts such as Palm Beach Florida public schools, make their lesson plans available on-line.

d. How are the Holocaust and/or other genocides taught within your country and/or institution? What frameworks are used? Is it linked to a Human Rights curriculum or broader genocide prevention perspectives? If so, please explain how.

At Emory & Henry College, Emory, Virginia, the Holocaust is taught in several different classes. For example, there are classes available on Holocaust literature through the English department. The history department offers classes in Central European History, which include the Holocaust, Balkan history, Baltic history, and recent European history. The Holocaust is also the subject of discussion and debate in philosophy and political science courses. We also offer a variety of freshman seminar courses which can have aspects of the Holocaust as their primary focus. In 2005 and 2012, I taught courses in Central European history. The 2005 course included a two week trip to Austria, Hungary, Poland, and the Czech Republic. During that trip, we went to Auschwitz/Birkenau concentration camps and toured the Cracow ghetto, including the Schindler enamelware factory.

e. What are the specific challenges of teaching about the Holocaust and/or other genocides in your country? What do you see as best strategies for combating Holocaust and genocide denial in your country?

I think the biggest challenge in the United States is to get students of all ages to discern what is high-quality, verifiable, truthful information from what is biased, semifictional, and racist propaganda that fills all sources of multimedia in this country. People seem to have turned off their common sense and become simply reactionary—hence the rise of Holocaust deniers. Teaching Holocaust history in middle and high school would help greatly. Setting aside a national Day of Holocaust Remembrance would really reinforce the belief that the Holocaust is a subject filled with relevance and poignancy.

f. What do you - as educators who engage into teaching about the Holocaust and/or other genocides - currently lack in resources, training, or expertise?

My primary concern today is the need to preserve these last final voices of the victims of the Holocaust since they are mostly gone now. A resource of oral histories divided into grade level appropriate categories would, I believe, be a tremendous asset in the teaching of Holocaust studies and in teaching about the remembrance of those who lost so much in the Holocaust. That is what I hope to produce after the Salzburg Seminar.

Session 535 **Symposium on Holocaust Education and Genocide Prevention: Sharing Experience Across Borders**

June 21. – 26. 2014

By David Howell

- In the United States, the two main resources for education about the Holocaust and other genocides are materials provided by the United States Holocaust Memorial Museum and the "Facing History and Ourselves" project. Both sites were influential in the development of Ferrum College's holocaust course. Another resource that I've found helpful is a "Teacher's Guide to the Holocaust" developed by the School of Education at the University of South Florida - http://fcit.usf.edu/holocaust/DEFAULT.HTM - which has links to resources throughout the web (I might add that USF library also has a Holocaust and Genocide Studies Center with opportunities for online research of their special collections - http://www.lib.usf.edu/hgsc/). And here is a link to a Learning Pathway that I developed about 10-12 years ago and have used in a number of my classes (not just the "Anti-Judaism Holocaust class) on and New Testament" http://www2.ferrum.edu/dhowell/txt_cntxt/antijudaism/antijudaism.htm lt specialized but does consider some of the ways in which biblical texts have been construed and Christian theology constructed which "others" Jews.
- 2. Overall, I think that the paper is helpful. If I were to add something to it, I would want to explore ways in which individuals (and groups) construct identity personal and social (and perhaps it would be better to speak of identities since each person has multifaceted identities). Genocides have occurred and still occur when identity is constructed in such ways that it makes "others" different from oneself and one's group and thus open for domination and destruction. Students can see this historically when they study the Holocaust and other genocides, but they also need to be given the opportunity to think about how they construct their own identities (and thus perhaps learn an ethic of community and solidarity that would see them as part of a wider community global citizenship, to use a term from other initiatives of SGS). I also think that incorporating the study of religion in genocide education is very important (I recognize my own professional interests here!) because of the role that religion plays in constructing identity (and demonizing others).
- 3. Some of the answers to these questions will be institutional specific as I'm not sure I have the perspective to generalize nationwide.
 - a. I think there is a widespread general, if at times superficial, knowledge of the Holocaust in the US. This has especially increased in the last 20 years with the opening of the USHMM in Washington, DC and the production of the movie "Schlindler's List." New movies and books come out about the Holocaust on a regular basis. Less attention is paid to other genocides which I attribute to a lack of interest in history, geography, and current events in the US if it doesn't pertain to our country. A movie like "Hotel Rwanda" will do as much about bringing other genocides to the national attention as anything else.
 - b. We do not have a national curriculum (as of yet) so if the Holocaust is covered it is done so in English Literature classes (reading *Diary of Anne Frank* or *Night*) or in history classes when students study WWII. My impression is that many college and universities have developed courses, however, which focus on the Holocaust as a stand alone course.

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- c. At my institution, the Holocaust course provides the framework for teaching about other genocides. In Political Science there is a Human Rights course that looks at some genocides besides the Holocaust as well as a Sociology professor who spends some time with other genocides (particularly Sudan because of a personal connection to that country).
- d. Ferrum's Holocaust course is multi-disciplinary and reflects the interests of a number of faculty who initially got involved (Art, English, History, Political Science, Music, Psychology, Religion, Spanish, and Sociology). As faculty have left or retired, these disciplinary perspectives have generally remained. Some of the content covered reflects interests and expertise of these different professors. For example, our Political Scientist is an expert on Russia so he looks at mass killings under Stalin. A common link with the Holocaust that is stressed is the role of identification in these genocides - with the Nazi's the identification of who is Jewish, with Stalin the act of defining groups as "enemies of the people." The title of the class "The Holocaust: Past, Present, and Future" speaks to the attempt to look at the Holocaust as a case study in dialogue with other genocides. To be honest, however, there is not much time to "do it all" in such a class so the other genocides primarily looked at besides the Soviet Union are Sudan and Rwanda. One of the challenges of teaching about the Holocaust, and by extension other genocides is helping students place themselves imaginatively in the history of the Holocaust. Questions about the uniqueness and universality of the Holocaust reveal how deeply contextualized genocides are, and yet we study them so that the cry "Never again" might be realized. We avoid ways of teaching that set up a competition of comparative suffering, but the study of genocide should allow students to see patterns from the past that can illumine the future. For American students with their comfortable existences, questions arise with whom, and how, do they identify - victims, perpetrators, bystanders? Can we teach so as to enable them to identify with all three? If so, students may be able to see themselves as having efficacy to act when faced with atrocities.
- e. Education have students read and learn about the stories of those involved in genocides as well as whenever possible visit sites of genocide. Ferrum is close enough to Washington, DC for the class to visit the USHMM and that experience is always one of the most powerful learning experiences for the course.
- f. What is need is time and resources to learn the history and stories of different genocides that have happened and our continuing to happen globally. Having resources provided and aggregated at institutions like the USHMM is been a great help to faculty who want to teach about the Holocaust. As other genocides happen, however, it would help us to have resources that can be accessed to help us learn ourselves and develop curricula (even as institutions and organizations like USHMM and SGS are trying to do).