Maurice and Marilyn Cohen Center for Modern Jewish Studies

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Evaluation report
Yad Vashem ICHEIC
International Seminars, 2005

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Executive Summary

In 2005, the International Commission for Holocaust Era Insurance Claims (ICHEIC) gave its support to development of Yad Vashem’s International Seminars, a ten-year program designed to transform the way in which the Holocaust is taught in Europe. The Cohen Center for Modern Jewish Studies at Brandeis University evaluated Year 1, the pilot phase of the project. The research included surveys of all participants and interviews with 36 educators from four of the countries represented in the program.

In this first year, the seminars contributed to the expansion of Yad Vashem’s Holocaust education program both in terms of the number of educators participating and the number of countries committed to training teachers in the field. The International School conducted seminars for ten countries with which it had existing relationships and four countries new to the program. All total, Yad Vashem attracted a group of over 350 senior educators from a variety of school systems, museums and memorials.

Research results suggest that the pilot program was highly successful. Aware of the International School’s reputation for expertise in the field, the educators came hoping to expand their personal knowledge of the Holocaust and to learn new and more effective techniques to teach the subject. They returned to their countries feeling that they had accomplished both.

According to participants, they studied the International School’s pedagogical theory. Participants explained that the theory, which advocates teaching through individual stories rather than numbers, is founded on history and historical analysis; yet is open to multi-disciplinary approaches. Participants left the seminars with a deeper understanding of the Holocaust and a greater appreciation for Jewish life in Europe prior to WWII. Although participants learned more about history and pedagogy than about fighting contemporary xenophobic trends, they report having learned ways to discuss contemporary genocides or racism in relation to the Holocaust and methods to use education about the Holocaust to promote respect for the human rights of all people.

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

Yad Vashem’s International School continues to develop, improve, and tailor the ICHEIC seminars for the needs of the countries it serves while, at the same time, it reaches out to various national groups within those countries. This practice assures a greater understanding of the Holocaust and its meaning throughout Europe.
Introduction

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

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

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

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

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

(New York Times, March 26, 2006)

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

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

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

The International School has a growing number of countries with which it has established relationships to provide professional development for educators. Eighteen have or will participate in ICHEIC seminars: Austria, Belgium, Croatia, the Czech Republic, Denmark, Finland, Germany, Great Britain, Hungary, Italy, Lithuania, Norway, Poland, Romania, Russia, Slovakia, Sweden, and the Ukraine. In 2005, teachers, museum and memorial site guides, and public officials from 12 of these nations attended seminars at Yad Vashem. These in-depth programs, most two weeks in length, were organized and staffed by Yad Vashem faculty with participant recruitment and administration by local ministries of education or partner organizations.
Shorter seminars, two-four days in length, were held in various European locations. Some of these were in preparation for, or to follow-up, the Yad Vashem-based seminars. Others were run for teachers who were not able to visit Yad Vashem. The shorter seminars were organized and staffed by Yad Vashem’s partners and participant graduates with support and on-site participation by Yad Vashem staff (see appendix B).

Yad Vashem International School faculty has expertise in a variety of languages and staff both the Jerusalem and European-based seminars. Faculty members lead sessions in German, Polish, Russian, Hungarian or in other languages with simultaneous translation. Yad Vashem, or participating partnership organizations, provides translators. In addition to adapting the seminars to the language requirements of the countries involved, Yad Vashem incorporates into its curriculum aspects of the participating country’s national history and the history of its Jews. For example, in a seminar for Polish teachers, Natalia Aleksiun presented “Renewal of Jewish Life in Poland after the War.” In a seminar for Russian teachers, Leon Volovitz lectured on “The Image of Judaism in Romanian Culture,” and in a seminar for Russian teachers, Ludmilla Tsigelman spoke about the “Crystallization of the Soviet antisemitism.”

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

- The Pedagogical Philosophy of the International School
- Workshops on the use of Age-appropriate materials
- History of the Jews specific to the country
- Nazi Ideology and the Final Solution
- Ghettoization
- Contemporary antisemitism either specific to the country or more general
- Tours of Jerusalem and Tours of Israel including a visit to Lohamei HaGetaot (site of the Ghetto Fighters’ Museum and Yad HaYeled, the Children’s museum)
- Opportunity for participants to reflect on their work and present their own projects
- A tour of the Museum
- A tour of the Valley of the Communities coupled with Survivor testimony

Yad Vashem “heads of desk” construct customized seminars for each group of participants who come to Yad Vashem. For example, they design seminars for memorial site guides and museum docents differently from those for high school educators. Staff from the International school and well-known scholars in the field of Holocaust studies and Jewish history contribute to the seminars. In addition, seminars incorporate workshops and sessions led by authors, artists, and scholars of literature. Political support for the program is also manifested through the presence of political leaders from local embassies and consulates who come to welcome participants to Jerusalem and encourage their study. Ambassadors from Croatia, the Czech Republic, Italy, Germany, Poland, Russia, Romania and Great Britain all have made a priority to welcome teachers to ICHEIC seminars in Israel.

The International School and other institutions concerned with teaching about the Holocaust face two particular challenges. The first is to develop and

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2. Each one of these individuals (Irit Abramski, Hava Baruch, Gideon Grief, Yariv Lapid, Alain Michel, and Zita Turgamun) is known for scholarship in the field as well as pedagogical expertise.
promote a clearly articulated and useful pedagogical theory. The second is to be sensitive to the indigenous historical narrative and educational culture of the nations from which participating teachers come while remaining true to the mission of understanding the Holocaust. In order to set the context for the discussion of the seminars themselves, this report first provides a brief overview of these two challenges.

**Pedagogical Theory**

Controversy surrounds the teaching of the Holocaust. Although the decision “whether” to teach the Holocaust may not be difficult, answering the question “why teach it?” frequently proves more challenging. Given the number of horrific events in history, teachers must be able to provide a rationale for addressing this particular topic rather than another compelling subject. Why teach the Holocaust rather than a history of the Armenian genocide or the current genocide in Darfur? If teaching a course on World War II, why focus exclusively on the Holocaust rather than discuss the causes or military strategies of the war? There is no one answer to this question. Educational researchers in one text on the subject of Holocaust education list no fewer than 17 “thought-provoking and interesting reasons” for teaching about the Holocaust including: “to study human behavior,” “to examine the nature, structure, and purpose of governments,” and “to make students sensitive to ethnic and religious hatred” (Lipstadt, 1995). Researchers also provide a rationale based on an understanding of the historical process: “to illustrate that the Holocaust resulted from a cumulative progression of numerous historical events and deeds, and that it was not an event in history that was inevitable” (Totten & Feinberg, 2001).

Some educators, particularly civics and religious studies teachers, feel the purpose of Holocaust education lies in developing the moral character of students, fighting racism and xenophobia in all forms, and ensuring that the slogan “never again” is meaningful. The Task Force for example, lists among its seven objectives for teaching the Holocaust the following:

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

And


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

Kinloch has his share of critics. Steve Illingworth, for example, believes “that moral development is a fitting goal for the study of history in its own right.” (Illingworth, 2000). The British government’s website for the commemoration of Holocaust Memorial Day 2007 suggests that teachers should focus on history, reflection and action:
“This theme [action] encourages us to think about the lives of people marginalized and excluded in the Holocaust, in subsequent genocides and today, and what might be done to celebrate difference and create a culture of respect. It identifies that victims are never in the best position to defend [against] their own victimisation and that the champions of change are those who are prepared to widen their ‘universe of moral obligation’ and consider the lives of others as a part of their own life. The theme explores how individuals and communities might contribute to this in a meaningful and practical way.”
(http://www.hmd.org.uk/2007theme/default.asp)

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

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

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

“If it is one of our main aims to clarify that what happened then is not the same thing as what is happening today. It is not the same phenomenon. … It is our objective to find the right formula to explain the connection or disconnection [between] then and now. This is a challenge for the teachers and for us.” (Interview with Doron Avraham, 2006)
The pedagogical philosophy of the International School helps teachers convey history in ways students can understand and process. As the director of pedagogy at the Yad Vashem’s International School says “the unique circumstances of the Holocaust raise a myriad of universal, pedagogical questions.” It is those questions that each one of the seminars must address while meeting the educational needs and historical reality of the country it serves.

**National Status**

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

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

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

**Table 1: Teaching the Holocaust in ICHEIC Seminar Countries***

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

*Based on responses to a questionnaire distributed to coordinators from partner organizations.
by the topic. One of them said “It is important to fight a ‘Holocaust-tiredness’ in students who may say, ‘we have heard all this already a million times.’ It is important to continue to find new ways of making the topic interesting for students.”

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

Table 2: Teaching the Holocaust in ICHEIC Seminar Countries

<table>
<thead>
<tr>
<th>Country</th>
<th>History</th>
<th>Literature</th>
<th>Civics</th>
<th>Social sciences</th>
<th>Fine arts</th>
<th>Religion, Ethics</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austria</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>Psychology</td>
</tr>
<tr>
<td>Croatia</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Czech Republic</td>
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<td>x</td>
<td>x</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Germany</td>
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<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>Hungary</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Italy</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>Philosophy</td>
</tr>
<tr>
<td>Lithuania</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Poland</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>Human Rights</td>
</tr>
<tr>
<td>Romania</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Polish language, cross-disc.</td>
</tr>
<tr>
<td>Russia</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>UK</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>
through a war makes you more sensitive to the Holocaust,” but some resistance to teaching about it remains.

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

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

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

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

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

Figure 1: Types of Schools in Which Participants Teach
Fifty-seven teachers wrote about the “other” settings in which they taught. These were varied. Some were in specialized high schools (for fine arts, medical careers, economics “mixed ability” school, trade academy); one taught in a “higher specialized school” for 12-23 year olds; another taught in a “school for the ill”; several taught in schools for students with special needs; others taught in universities, teacher colleges or teacher development programs, while some taught in continuing education programs, evening schools or Internet courses. One Hungarian teacher taught in the Romany department. Of note, is that Yad Vashem has brought in teachers from all parts of European education systems. This not only means that these various institutions are affected by the program, but also, that teachers from various backgrounds have an opportunity to learn from each other. As one of the participants from the Imperial War Museum Fellowship group said,

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

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

The focus on recruiting senior teachers in most countries led to a preponderance of older teachers among the participants. Almost two-thirds of participants were over forty years of age, but this fact varied by country. More than two-thirds of the Romanian participants (the youngest group) were under 40 years of age, while half of the Italian participants (the oldest cohort) were over 50.
Most of the teachers taught history; about a third taught civics; about a third taught literature; slightly less than 25% taught religious education; and about half listed other subjects. Those ranged from languages (Latin, English, Spanish, German as a second language) to mathematics, philosophy, sociology, psychology, and political science. In interviews, some of the history teachers expressed the concern that the historical content might have been at too high a level for their colleagues from other fields, but most of those colleagues said they were comfortable. Many of the participants taught in more than one field, and this fact contributed to the demand for an interdisciplinary approach. The forum in February debated the issue of whether or how to make the seminars more interdisciplinary. “The more heterogeneous a group is, the more resonance it has,” stated one of the International Forum participants.

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

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

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

Respondents described the knowledge they gained from lectures by senior scholars and workshops with experienced teachers with the research team. Although some participants from the United Kingdom felt their seminar was more about historical research than pedagogy, and some of those from one of the German groups said their seminar over-emphasized pedagogy, almost all said they learned a great deal in both areas. Participants maintained a grueling pace through extensive subject matter which, they said, was often emotionally as well as intellectually challenging.

**Content**

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

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

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

The most notable variation in findings by country on learning is this: On every item in the list, except the history of the Holocaust in their own country, proportionately fewer Poles than other participants felt they had learned a great deal. This finding may reflect that one of the Polish seminars was for teachers who had previously attended a Yad Vashem seminar. In addition, all Polish seminar attendees were graduates of the National In-Service Training Centre in Warsaw or the Auschwitz-Birkenau training program. Fifty-eight percent of Polish respondents felt they were highly knowledgeable about the Holocaust before they came to the seminar.
Despite the fact that so many of the participants already considered themselves fairly knowledgeable about the Holocaust, they were greatly impressed by having had the opportunity to study with “real scholars in the field.” Having a sophisticated, experienced audience of teachers raises the demand on Yad Vashem to continue to present new scholarship and to draw on senior researchers with established reputations. However, not all participants are historians. A German participant appreciated a lecture by a well-known scholar on the “Final Solution” because she “has occupied herself with this topic before.” But she also pointed out that it was so specific that most of the other participants tuned out because “they didn’t even know where to place it.” She said she would have greatly regretted it if the scholar had not been there, but that others would disagree. A participant from England who “doesn’t think of herself as an academic” said she found the theory side difficult. She was able, nonetheless, to enjoy most parts of the seminar, and she said she gained a lot of information for teaching and materials. “I didn’t expect it to be so intense,” she said. “We went from lesson to lesson and seminar to seminar and sometimes your brain was absolutely bulging. In retrospect it was fantastic!”

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

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

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

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

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

Despite the relatively lower percent who said they learned a great deal about helping other teachers become better teachers of the Holocaust, many respondents shared information gained through the seminars with other teachers (see Table 4). Interviewees discussed acquiring new approaches to their teaching. One mentioned the use of pictures of people’s faces to help students think about the difficulty of recognizing a perpetrator versus a victim, or bystander. Another spoke of using an object, a shoe, to elicit possible personal stories. Most spoke about learning to make effective use of survivor testimony. A German participant described three “big ideas” she learned at the seminar she attended:

**Figure 6: Learning about teaching the Holocaust**

<table>
<thead>
<tr>
<th>Topic</th>
<th>Percent saying “a great deal”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yad Vashem's pedagogical philosophy</td>
<td>69%</td>
</tr>
<tr>
<td>New approaches to Holocaust museum or memorial visits</td>
<td>60%</td>
</tr>
<tr>
<td>Use of survivor testimony in the classroom</td>
<td>58%</td>
</tr>
<tr>
<td>New teaching approaches</td>
<td>58%</td>
</tr>
<tr>
<td>Effective use of Yad Vashem resources</td>
<td>58%</td>
</tr>
<tr>
<td>Effective use of media</td>
<td>50%</td>
</tr>
<tr>
<td>Creating more age-appropriate curricula about the Holocaust</td>
<td>48%</td>
</tr>
<tr>
<td>Integrating the Holocaust in curriculum</td>
<td>45%</td>
</tr>
<tr>
<td>Helping other teachers become better teachers about the Holocaust</td>
<td>45%</td>
</tr>
</tbody>
</table>
Meeting the time witnesses. The participant found meeting witnesses the most impressive benefit of the YV seminar and very touching: “it goes under your skin,” she said, “The way these [Israeli] ladies and gentlemen treated us Germans was so indescribable, none of them made the slightest accusation, instead they said ‘we are lucky, we are doing all right’ which sounds paradoxical. You digest these statements for a long time.”

Making history subjective. The participant said this connected to the ‘time witnesses.’ They serve as an example of “making history personal. It is the idea that you can teach the Holocaust by looking at individual examples and have a greater impact than by stating the fact that six million were murdered.”

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

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

Empowerment

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

Almost two-thirds of survey respondents said they now have a much greater understanding of the Holocaust (see figure 7). Despite feeling they did not learn a lot more about contemporary antisemitism, they said they are now much more prepared to confront it (57%). More than half said they now attach more importance to teaching about the Holocaust. A similar number said they feel empowered to help change the way others think about the Holocaust. Relatively few find themselves questioning their prior assumptions about the Holocaust (22%). This may be attributed to participants’ confidence in their earlier knowledge and assumptions:

The seminar didn’t challenge my understanding of the Holocaust. I have a huge personal, familial understanding through my husband [and] through my reading. I learned more about the Holocaust at Yad Vashem, but my understanding wasn’t changed. (UK seminar participant)

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

**Figure 7: Feelings Based on Experience at Yad Vashem Seminar**

<table>
<thead>
<tr>
<th>Feeling</th>
<th>Percent saying “a great deal”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have a better understanding of the Holocaust</td>
<td>66%</td>
</tr>
<tr>
<td>Better able to confront Anti-semitism</td>
<td>57%</td>
</tr>
<tr>
<td>Empowered to help others change the way they think about Human Rights</td>
<td>55%</td>
</tr>
<tr>
<td>Change way of thinking about the Holocaust</td>
<td>41%</td>
</tr>
<tr>
<td>Question prior assumptions about the Holocaust</td>
<td>22%</td>
</tr>
</tbody>
</table>
In interviews, participants spoke specifically about Yad Vashem resources—teaching materials and the website. In their responses to the survey, two-thirds said the Yad Vashem website is “very” or “extremely important” to them. On-site additional training through local seminars was also considered important to over half of the respondents, and they said they appreciate opportunities for curriculum-sharing and consultation with Yad Vashem staff. Only lack of time seems to present any difficulty to participants’ use of Yad Vashem resources. Neither technological problems nor language differences prevent them from accessing resources. In sum, most participants felt there were few obstacles to taking advantage of the new materials and resources they became familiar with through the seminar.

A final point about empowerment to teach: The coordinator for Croatia at the International Forum said the “last war in Croatia should be taught with the same methodology learned at Yad Vashem.” A respondent from the UK said that the seminar’s impact went beyond teaching about the Holocaust. She stated she returned with a greater understanding of the subject and skills that she could apply to all realms of teaching. Others were equally excited about what they had learned and the sense that they would be able to use that learning in their own classrooms and in professional training for other teachers.

**Future plans for teaching**

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

The survey asked respondents to write about a new lesson plan, a Yad Vashem model program, student project, or a curriculum unit that they developed or were in the process of introducing as a result of the Yad Vashem seminar. Of the 284 respondents who completed the survey, 233 wrote about their plans or projects to revise class lessons, create local professional development programs, or otherwise promote Holocaust education (see table 3). English speakers
were required by their Imperial War Museum (IWM) Fellowship to develop a project. Participants worked on the projects during the year between the week at the IWM and the week in Israel. Those projects, therefore, cannot be directly credited to the Yad Vashem seminar. Nonetheless, several of the English participants said their experiences at Yad Vashem had provided new ideas for future development of their projects.

Among those not from the UK seminar, several people mentioned using “time witnesses” in their classes. Perhaps a more promising development, 14 now will be teaching Jewish history. This has been one of Yad Vashem’s objectives—to help teachers understand that Jews had a life, culture and history worth studying in their own right before being the victims of persecution. One Polish teacher described some of the curricular changes she made:

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

Another Polish teacher wrote that she hopes to learn more about the Yad Vashem research facilities:

“The International School has a huge archive that could and should be used for creating new programs and ideas. Specific knowledge taken from this seminar empowers me to prepare new educational programs, particularly related to the individual, personal tragedies of the Holocaust victims. Currently I am working on preparing a new educational curriculum for Holocaust education in Poland.

Not all the people writing about their plans were teachers, some were involved in professional development, such as the Romanian participant who facilitated a workshop for 20 teachers from his province:

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

Appendix D contains a small sample of some of the 233 educational plans. It is instructive to observe the commitment of participants to teaching about the Holocaust and to putting their new knowledge to work. Despite their increased workload, participants were willing to take the time to share their ideas—often in some depth—with the research team.

The quote introducing this section comes from a German seminar participant who wants to present survivors and survival in a different light—to make survival, rather than the numbers of the dead, the focus of her lesson. This appears to be a significant departure for her. Whether she will be successful is perhaps less important than her willingness and ability to try to change the way she has taught the subject in the past.
The multiplication effect is very important to the Yad Vashem International School staff and to the goals of the ICHEIC grant. They know that reaching 360 educators is worthwhile, but would like to reach greater numbers. As bringing more educators to Jerusalem is prohibitive in terms of expense\(^3\), dissemination of Yad Vashem ideas through the participants is crucial to the success of the International School’s efforts.

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

Teachers were also asked to estimate the numbers of colleagues with whom they had shared or were likely to share what they had learned. Few (67) had shared or thought they would share with student teachers, but of those, most estimated that the number they had or were likely to share with was over 50. As some of the participants were faculty members in teachers’

Figure 9: Venues for sharing

3. A question that was not asked in the research but which came up in private discussions at the International Forum is the amount of their own money that participants contribute to enable them to attend the seminars. In many cases they pay half the airfare, a considerable amount for individuals living on teachers’ salaries. Yet the demand is great. In the Czech Republic, teachers have to apply at least a year and a half in advance.
colleges or universities, the number likely to be reached may total close to 8700. The experienced teachers in their respective schools stated they had shared or were likely to share with “many,” “all my colleagues,” or “all.” In total the 134 who responded with actual numbers estimated that they had already shared or were likely to share what they learned with almost 3100 other colleagues.

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

Table 4: The Multiplication Effect

<table>
<thead>
<tr>
<th>With how many teachers ...</th>
<th>Number respondents</th>
<th>Number Shared with</th>
<th>&quot;Multiplier&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have you shared</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Student teachers</td>
<td>55</td>
<td>5980</td>
<td>109</td>
</tr>
<tr>
<td>Other teachers in your school</td>
<td>132</td>
<td>2120</td>
<td>16</td>
</tr>
<tr>
<td>Other teachers outside your school</td>
<td>99</td>
<td>3440</td>
<td>35</td>
</tr>
<tr>
<td>Are you likely to share</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Student teachers</td>
<td>36</td>
<td>2660</td>
<td>74</td>
</tr>
<tr>
<td>Other teachers in your school</td>
<td>59</td>
<td>970</td>
<td>16</td>
</tr>
<tr>
<td>Other teachers outside your school</td>
<td>48</td>
<td>1850</td>
<td>39</td>
</tr>
<tr>
<td>Total</td>
<td>150</td>
<td>17,020</td>
<td>113</td>
</tr>
</tbody>
</table>
Challenges

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

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

The pedagogical philosophy of the International School and the use of Yad Vashem resources are other important aspects of the seminars. Partners from some of the countries prioritize historical content while others focus on helping students learn moral values through more deliberate methodologies. Yad Vashem staff have experimented with the balance between the two elements—content and pedagogy—but there remains a challenge to match the pedagogical ideals of the International School with the capacities of the school systems in which participants work.

In addition to these larger challenges, the International School confronts administrative variation from one country to the next. One partner organization may have a sophisticated system of contacting and tracking its seminar participants. Another may have almost no contact information or little that it is willing to share. In some of the countries the International School has to coordinate among two or more partners. In some countries few participants have personal emails, while in others email is universal. Partners of Yad Vashem are concerned about maintaining the relationship with seminar participants, and this concern affects the degree to which Yad Vashem can pursue contact with participants or track their respective projects and teaching activities.
Conclusions And Recommendations

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

**Expanding the scope of Holocaust teaching**

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

(UK seminar participant)

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

**Establishing remote connections with graduates**

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

One by-product of this research is the construction of a complete database of participants with contact information. In their survey responses, participants made it clear that they use the website. The survey response rate itself reveals that the cohort of teachers can be reached electronically and can contribute to future conversations and learning about the Holocaust. Yad Vashem sent out its first newsletter to the group in April, 2006. The International School will continue to provide newsletters in the languages of the ICHEIC seminars’ countries.

**Combating racism and xenophobia**

In interviews, seminar participants discussed the importance of fighting antisemitism and racism through teaching about the Holocaust. Incorporating these issues into the seminars themselves, however, is challenging. One interviewee cautioned against making comparisons to current racism and xenophobia; “You can show similarities and differences,” he said, “that genocide is built up in the same way. But you can’t equate suffering.” Yad Vashem does not offer “guidelines” on this matter, nor are guidelines considered desirable by partner organizations. Perhaps the importance of safeguarding human rights and preventing racism and xenophobia is meant to be a by-product of learning how to teach about the Holocaust, or perhaps it is an area in which future attention is required. One participant wrote that the significant learning for him was “…how to deal with the consequences [of the Holocaust] and how to build bridges to other cultures and religions.”
Disseminating through a network of teachers

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

The aim of the ICHEIC International Seminars is to change the way the Holocaust is taught. From the evaluation research, it appears that the seminars are meeting this goal with substantial success. Teachers, and museum and memorial site guides, are now more knowledgeable about the Holocaust and more fully able to convey its history in all its complexity. By way of the seminars, educators help ensure a citizenry sensitized to the lessons of history and dedicated to the principle of “never again.”
### Table A 1: Countries Participating in the ICHEIC International Seminars and their Partner Organizations

<table>
<thead>
<tr>
<th>Country</th>
<th>Year of Partnership</th>
<th>Participants</th>
<th>Partner Organizations</th>
<th>Seminar participant recruiter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austria</td>
<td>2000</td>
<td>240</td>
<td>Project: National Socialism and the Holocaust</td>
<td>Ministry of Education, Department for Bilateral Affairs</td>
</tr>
<tr>
<td>Croatia</td>
<td>2005</td>
<td>25</td>
<td>Ministry of Education, Institute for Education (teacher training) Jasenovac Memorial Area</td>
<td>Ministry and Institute of Education</td>
</tr>
<tr>
<td>Czech Republic</td>
<td>1991</td>
<td>25</td>
<td>Terezin Memorial</td>
<td>Terezin Memorial</td>
</tr>
<tr>
<td>Hungary</td>
<td>1997</td>
<td>140</td>
<td>Ministry of Education</td>
<td>Ministry of Education and Holocaust Memorial Center in Budapest</td>
</tr>
<tr>
<td>Italy</td>
<td>2000</td>
<td>45</td>
<td>Italian Ministry of Education Fondazione Centro di Documentazione Ebraica Contemporanea, National Institute for the History of the Liberation Movement in Italy, Foundation Memory of the Deportation</td>
<td>Ministry of Education</td>
</tr>
<tr>
<td>Poland</td>
<td>1993</td>
<td>465</td>
<td>National In-Service Training Centre, Warsaw; Aushwitz-Birkenau Memorial and Museum</td>
<td>Aushwitz-Birkenau Memorial and Museum</td>
</tr>
<tr>
<td>Romania</td>
<td>2000</td>
<td>65</td>
<td>Ministry of Education and Research</td>
<td>Ministry of Ed/Research</td>
</tr>
<tr>
<td>Russia</td>
<td>Seminars since 1992 Research since 1988</td>
<td>100</td>
<td>Russian Research and Educational Holocaust Center (RREHC)</td>
<td>RREHC and Ministry of Education</td>
</tr>
<tr>
<td>UK</td>
<td>2005</td>
<td>15</td>
<td>Imperial War Museum</td>
<td>Imperial War Museum</td>
</tr>
</tbody>
</table>

* This table includes only the eleven countries whose seminars were part of this study.
### Appendix B: Seminars

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

<table>
<thead>
<tr>
<th>Country</th>
<th>Month</th>
<th>Participants</th>
<th>Number</th>
<th>Language</th>
<th>Coordinator</th>
<th>Pre-Seminar Training</th>
<th>Post Seminar Training</th>
<th>Yad Vashem Staffing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austria</td>
<td>July</td>
<td>Memorial site staff</td>
<td>21</td>
<td>German + English</td>
<td>Yariv Lapid</td>
<td>3 semester training Pedagogical Academy in Linz</td>
<td>September, Salzburg</td>
<td>Lapid</td>
</tr>
<tr>
<td>Austria</td>
<td>November</td>
<td>Teachers</td>
<td>27</td>
<td>German + English</td>
<td>Yariv Lapid</td>
<td>September, Salzburg</td>
<td>January, Salzburg</td>
<td>Lapid</td>
</tr>
<tr>
<td>Belgium</td>
<td>November</td>
<td>Parliamentarians</td>
<td>30</td>
<td>French</td>
<td>Alain Michel</td>
<td>None</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>Croatia</td>
<td>July</td>
<td>Teachers</td>
<td>25</td>
<td>English</td>
<td>Zita Turgeman</td>
<td>June, Zagreb, Ministry of Education</td>
<td>December, Zagreb, Institute of Education</td>
<td>None*</td>
</tr>
<tr>
<td>Czech Republic</td>
<td>October</td>
<td>Teachers</td>
<td>29</td>
<td>Czech</td>
<td>Zita Turgeman</td>
<td>This was the culmination of a teaching training program in the Czech Republic.</td>
<td></td>
<td>None</td>
</tr>
<tr>
<td>Germany</td>
<td>August</td>
<td>Teachers</td>
<td>21</td>
<td>German + English</td>
<td>Yariv Lapid</td>
<td>June, Muenster</td>
<td>November, Muenster</td>
<td>None</td>
</tr>
<tr>
<td>Germany</td>
<td>December</td>
<td>Teachers</td>
<td>22</td>
<td>German + English</td>
<td>Yariv Lapid</td>
<td>November, Haltern</td>
<td>None yet</td>
<td>None</td>
</tr>
<tr>
<td>Hungary</td>
<td>March</td>
<td>Memorials site staff</td>
<td>20</td>
<td>Hungarian</td>
<td>Hava Baruch</td>
<td>January, Budapest and Szombathely</td>
<td>September, Budapest</td>
<td>Baruch</td>
</tr>
<tr>
<td>Hungary</td>
<td>October</td>
<td>Teachers</td>
<td>26</td>
<td>Hungarian</td>
<td>Hava Baruch</td>
<td>September, Budapest</td>
<td>None yet</td>
<td>Baruch</td>
</tr>
<tr>
<td>Italy</td>
<td>September</td>
<td>Teachers</td>
<td>27</td>
<td>Italian</td>
<td>David Metzler</td>
<td>January/February series, many towns</td>
<td></td>
<td>None</td>
</tr>
<tr>
<td>Lithuania</td>
<td>June</td>
<td>Teachers</td>
<td>20</td>
<td>Russian</td>
<td>Dr. Irit Abramsky</td>
<td>August, 2004, Vilnius</td>
<td>October, Vilnius</td>
<td>Roshkovsky, Rosenberg, Shner, Abramski, Sigel</td>
</tr>
<tr>
<td>Poland</td>
<td>September</td>
<td>YV seminar graduate teachers</td>
<td>25</td>
<td>Polish</td>
<td>Dr. Gideon Greiff</td>
<td>Polish participants are graduates of NTTC or Aushwitz-Birkenau training programs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Poland</td>
<td>November</td>
<td>Teachers</td>
<td>40</td>
<td>Polish</td>
<td>Dr. Gideon Greiff</td>
<td>Polish participants are graduates of NTTC or Aushwitz-Birkenau training programs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Romania</td>
<td>November</td>
<td>Teachers</td>
<td>15</td>
<td>Rumanian+ English</td>
<td>Hava Baruch</td>
<td>May, Bucharest</td>
<td></td>
<td>Baruch</td>
</tr>
<tr>
<td>Russia</td>
<td>March</td>
<td>Teachers</td>
<td>16</td>
<td>Russian</td>
<td>Dr. Irit Abramsky</td>
<td>June, Brest, Kiev, Smolensk, Moscow St. Petersburg,</td>
<td></td>
<td>Abramsky</td>
</tr>
<tr>
<td>Russia</td>
<td>September</td>
<td>Education officials</td>
<td>13</td>
<td>Russian</td>
<td>Dr. Irit Abramsky</td>
<td>October,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>UK</td>
<td>May</td>
<td>Teachers</td>
<td>15</td>
<td>English</td>
<td>David Metzler</td>
<td>Previous summer seminar at the Imperial War Museum – Part of year long fellowship</td>
<td></td>
<td>Imber</td>
</tr>
</tbody>
</table>

*The Ministry and the Institute used the experience of teachers gained at Yad Vashem in order to present lesson plans at the national seminar in Zagreb in January 2006.*
### Table B 2: European Based Seminars

<table>
<thead>
<tr>
<th>Country</th>
<th>City</th>
<th>Dates</th>
<th>Participants</th>
<th>Language</th>
<th>Attending</th>
<th>Yad Vashem representatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Croatia</td>
<td>Zagreb</td>
<td>25-27 January</td>
<td>Teachers</td>
<td>Croatian</td>
<td>60</td>
<td>Shulamit Imber</td>
</tr>
<tr>
<td>Italy</td>
<td>Crema</td>
<td>9-13 February</td>
<td>Teachers and Polish guides</td>
<td>Italian+ English</td>
<td>70</td>
<td>Inbal Kvity-Ben Dov</td>
</tr>
<tr>
<td>Ukraine</td>
<td>Kiev</td>
<td>13-17 February</td>
<td>Teachers</td>
<td>Russian</td>
<td>70</td>
<td>Dr. Irit Abramski</td>
</tr>
<tr>
<td>Germany</td>
<td>Pfrozheim, Bonn</td>
<td>7-10 March</td>
<td>Teachers</td>
<td>German</td>
<td>50</td>
<td>Dr. Gideon Greiff</td>
</tr>
<tr>
<td>Austria</td>
<td>Mauthausen</td>
<td>5-8 March</td>
<td>Teachers</td>
<td>German</td>
<td>25</td>
<td>Yariv Lapid</td>
</tr>
<tr>
<td>Hungary</td>
<td>Miskolc</td>
<td>7-13 April</td>
<td>Teachers</td>
<td>Hungarian</td>
<td>40</td>
<td>Hava Baruch</td>
</tr>
<tr>
<td>Austria</td>
<td>Linz</td>
<td>16 April</td>
<td>Teachers</td>
<td>German</td>
<td>20</td>
<td>Yariv Lapid</td>
</tr>
<tr>
<td>Romania</td>
<td>Bucharest</td>
<td>6-8 May</td>
<td>Teachers</td>
<td>English</td>
<td>30</td>
<td>Hava Baruch</td>
</tr>
<tr>
<td>Romania</td>
<td>Cluj</td>
<td>10-13 May</td>
<td>Teachers</td>
<td>English</td>
<td>30</td>
<td>Hava Baruch</td>
</tr>
<tr>
<td>Russia</td>
<td>Moscow</td>
<td>28 June – 3 July</td>
<td>YV’s seminars graduates + new teachers</td>
<td>Russian</td>
<td>20 graduates, 16 new teachers</td>
<td>Dr. Irit Abramski</td>
</tr>
<tr>
<td>Poland</td>
<td>Auschwitz</td>
<td>10-24 July</td>
<td>Yad Vashem and other Israeli memorial staff</td>
<td>English</td>
<td>25</td>
<td>Dr. Gideon Greif</td>
</tr>
<tr>
<td>UK</td>
<td>London</td>
<td>25-29 July</td>
<td>Teachers</td>
<td>English</td>
<td>16</td>
<td>David Metzler</td>
</tr>
<tr>
<td>Romania</td>
<td>Bucharest</td>
<td>30 May- 1 June</td>
<td>Teachers</td>
<td>English</td>
<td>30</td>
<td>Hava Baruch</td>
</tr>
<tr>
<td>Hungary</td>
<td>Budapest</td>
<td>28 September – 2 October</td>
<td>School directors</td>
<td>Hungarian</td>
<td>25</td>
<td>Hava Baruch, Prof. Rafi Vago</td>
</tr>
<tr>
<td>Lithuania</td>
<td>Vilnius</td>
<td>24-27 October</td>
<td>Teachers</td>
<td>Russian</td>
<td>26</td>
<td>Dr. Irit Abramski, Noa Sigal, Dr. Aron Shner</td>
</tr>
<tr>
<td>Germany</td>
<td>Ravensbrueck</td>
<td>7-11 November</td>
<td>Teachers</td>
<td>German</td>
<td>20</td>
<td>Dr. Noa Mkayton, Dr. Susanne Urban</td>
</tr>
<tr>
<td>Czech Republic</td>
<td>Terezin</td>
<td>24-27 November</td>
<td>Teachers</td>
<td>English</td>
<td>70</td>
<td>Yiftach Meiri</td>
</tr>
<tr>
<td>Romania</td>
<td>Craiova</td>
<td>5-8 December</td>
<td>Teachers</td>
<td>English</td>
<td>Aprox.40</td>
<td>Hava Baruch, Prof. Rafi Vago</td>
</tr>
<tr>
<td>Croatia</td>
<td>Zagreb</td>
<td>January 2006</td>
<td>Teachers</td>
<td>Croatian</td>
<td>Aprox.40</td>
<td>Zita Turgeman</td>
</tr>
<tr>
<td>Slovakia</td>
<td>Bratislava</td>
<td>January 2006</td>
<td>Slovakian and other European teachers</td>
<td>English</td>
<td>Approx. 25</td>
<td>Zita Turgeman</td>
</tr>
<tr>
<td>Germany</td>
<td>Rheinland-Pfalz</td>
<td>January 2006</td>
<td>Teachers</td>
<td>German</td>
<td>Approx. 20</td>
<td>Dr. Noa Mkayton, Dr. Susanne Urban</td>
</tr>
<tr>
<td>Hungary</td>
<td>Hungary, Debrecen</td>
<td>February 2006</td>
<td>Teachers</td>
<td>Hungarian</td>
<td>Approx. 30</td>
<td>Hava Baruch, Prof. Rafi Vago</td>
</tr>
<tr>
<td>Ukraine</td>
<td>Ukraine, Lvov (Lamberg)</td>
<td>February 2006</td>
<td>Teachers</td>
<td>Russian</td>
<td>Approx. 30</td>
<td>Dr. Irit Abramski</td>
</tr>
</tbody>
</table>
Appendix C: Methodology And Response Rates

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

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

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

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

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

**Table C1: Survey Response Rates (N=361)**

The total number of people contacted (N=361) is somewhat less than the total number who participated in the seminars. Coordinators from partner organizations and translators were not included in the survey. Email addresses had to be located or updated. For 21 people neither a valid email address nor phone number was available, a number too small to affect the analysis. Table B1 indicates the overall response rates and that for individual countries.
<table>
<thead>
<tr>
<th>Country</th>
<th>Number of Participants</th>
<th>No valid contact information</th>
<th>Responses</th>
<th>Response rate based on all participants</th>
<th>Response rate based on valid contact information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austria</td>
<td>46</td>
<td>0</td>
<td>40</td>
<td>87%</td>
<td>87%</td>
</tr>
<tr>
<td>Croatia</td>
<td>25</td>
<td>0</td>
<td>25</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>Czech Republic</td>
<td>29</td>
<td>1</td>
<td>27</td>
<td>93%</td>
<td>96%</td>
</tr>
<tr>
<td>Germany</td>
<td>42</td>
<td>0</td>
<td>40</td>
<td>95%</td>
<td>95%</td>
</tr>
<tr>
<td>Hungary</td>
<td>44</td>
<td>3</td>
<td>32</td>
<td>73%</td>
<td>78%</td>
</tr>
<tr>
<td>Italy</td>
<td>22</td>
<td>0</td>
<td>19</td>
<td>86%</td>
<td>86%</td>
</tr>
<tr>
<td>Lithuania</td>
<td>20</td>
<td>3</td>
<td>12</td>
<td>60%</td>
<td>71%</td>
</tr>
<tr>
<td>Poland</td>
<td>62</td>
<td>1</td>
<td>45</td>
<td>73%</td>
<td>74%</td>
</tr>
<tr>
<td>Romania</td>
<td>15</td>
<td>0</td>
<td>15</td>
<td>100%</td>
<td>100%</td>
</tr>
<tr>
<td>Russia</td>
<td>41</td>
<td>13</td>
<td>18</td>
<td>44%</td>
<td>64%</td>
</tr>
<tr>
<td>UK</td>
<td>14</td>
<td>1</td>
<td>11</td>
<td>79%</td>
<td>85%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>360</strong></td>
<td><strong>22</strong></td>
<td><strong>284</strong></td>
<td><strong>79%</strong></td>
<td><strong>84%</strong></td>
</tr>
</tbody>
</table>
Appendix D: Participant Plans and Projects
A sample of some of the projects and plans described seminar participants

Projects for students

**Italian high school history teacher**

Two projects for my students are in the works.

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

a) Israeli identity, from the origins to the twentieth century,

b) antisemitism in the past and in the Twentieth Century, and

c) Nazi propaganda.

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

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

**Polish Holocaust memorial guide and PhD candidate**

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

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

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

**Lithuanian public middle school and high school literature teacher**

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

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

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

**German public high school teacher of history and religious studies**

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

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

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

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

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

**Italian vocational high school history teacher**

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

**Romanian vocational high school teacher of history and civics**

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

**Russian public high school literature teacher**

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

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

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

Lithuanian public high school literature teacher

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

Italian high school teacher of history, civics, and literature

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

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

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

A public middle and high school history teacher

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

O1 Identifying the geographical-historical framework where the Jewish people formed
O2 Acquiring knowledge about the civilization, culture and Jewish religion
O3 Contextualizing the Jewish evolution in history.
O4 The integration of the Jewish history in Romania, the Jewish history in Europe.
O5 Identifying the geographical-historical framework where the Holocaust took place.
O6 Understanding the international context and the causes that generated the Holocaust.
O7 Defining the Holocaust.
O8 Acknowledging the main aspects linked to the Holocaust. Pointing out the main stages.
O9 Integrating the Holocaust, as a historic phenomenon in the century.
O10 Stimulating students’ motivation regarding this phenomenon and the implicit study subject.
O11 The desire to offer advanced knowledge about this human a catastrophe.
O12 Preserving the memories of those who suffered.
O13 Encouraging the educational actors in deep reflection about the problems highlighted by teaching about the Holocaust in the contemporary world.
O14 The teachers’ desire to contribute in a decisive fashion in knowing some unusual aspects of the universal history of the XX-th century and educating the young generations to respect the past, something filled with tragedy and suffering.
O15 Acknowledging some essential aspects and the historic evolution of the relationship between the Romanian majority and the Jewish minority.
O16 Acquiring an individual opinion about the phenomenon.

Competencies offered to the course attendants

C1 The analysis of the information in a document using comparative methods
C2 Constructing statements and drawing conclusions using historical sources.

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

C4 Expressing an opinion in a language appropriate to history.

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

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

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

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

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

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

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

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

C13 Examining the direct and indirect consequences of human action.

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

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

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

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

C18 Valuing the past by referring it to the present.

**Draft/Themes**

The Jews in ancient and medieval history.

The Jews in the Roman Empire.

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

The history of Jews in Romania.

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

The Jews’ status in Romania before 1878.

The Jews in Romania between 1878-1919.

From marginalization to emancipation: the 1919 legislation.

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

Jews in Romania between 1919-1938.

Manifestations of the antisemitic movement (1919-1938).

The beginnings of antisemitic legislation: the Goga – Cuza governments.

The new antisemitism (1938-1944).

Romanian Jews and Communism between 1938-1944.

The forced emigration of Jews from Romania.

antisemitism: the Perception of the Holocaust post-war.
Forms of intolerance: racism, xenophobia, antisemitism, exclusions, marginalization.

antisemitism: definition, concepts, acceptances.

The evolution of antisemitism: from an ancient society to a modern one.

From modern nationalism to Nazism.

Other

Russian university history professor

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

Czech university professor of History, Aesthetics and Art Therapy

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

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

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

Bauer, Y. *International Holocaust Remembrance Day at the United Nations* 


http://www.coe.int/t/E/human_rights/ecri/1-ECRI/2-Country-by_country_approach/Austria/Austria_CBC_3.asp#P371_60536


About the Cohen Center for Modern Jewish Studies

The Maurice and Marilyn Cohen Center for Modern Jewish Studies at Brandeis University is a multi-disciplinary research institute dedicated to the study of modern American Jewry. Our mission is to enhance understanding of the Jewish community and the development of religious and cultural identity. The Center’s faculty and staff include psychologists, sociologists, and Jewish studies scholars, whose interests include Jewish identity, Jewish culture, family life, religious expression, and Israel-Diaspora relations. A broad range of research is conducted by Center faculty, spanning studies of individuals and institutions. Our research applies cutting-edge methods and theories to the study of modern Jewry and our work is disseminated to both public and academic groups.

To view our research and find more information about who we are and what we do, please visit our website at www.brandeis.edu/cmjs.

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