

PESTALOZZI Programme Modules Series



“From the Remembrance of the Holocaust to
the Prevention of Radicalisation and
Crimes against Humanity”

Final Report



Pestalozzi Programme Trainer Training Course

“From the Remembrance of the Holocaust to the
Prevention of Radicalisation and
Crimes against Humanity”
(PREV2)

in cooperation with the “Remembrance of the Holocaust
and Prevention of crimes against humanity” project

Final report

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Module A: Strasbourg, France 22-25 November 2016
Module B: Graz, Austria 13-15 September 2017

Introduction

“From the Remembrance of the Holocaust to the Prevention of Radicalisation and Crimes against Humanity” is a Pestalozzi Programme, Council of Europe, Trainer Training Course.

The trainer training courses of the Pestalozzi Programme, Council of Europe - European Module Series - are directed at trainers working in the field of education and wishing to improve their knowledge and to develop their skills in the priority fields of the Council of Europe, namely, democracy, human rights and the rule of law. The modules offer a unique experience in a stimulating international environment which gathers trainers coming from across Europe and beyond. Work is based on content, methodology and a four-fold concept of competences development: developing sensitivity and awareness, knowledge and understanding, individual practice and societal practice.

The Module Series spreads over nearly 18 months and includes two face-to-face meetings for participants. The first face-to-face meeting, Module A, was held in Strasbourg, France, between 22 and 25 November 2016. In total, 27 participants from all over Europe took part in Module A. Following this meeting, participants were invited and supported to develop and pilot training activities in their respective countries. Module B was held in Graz, Austria, between 13 and 15 September 2017. The focus of Module B was to deepen participants' understanding of theme and processes with a view to improve the training activities in the light of detailed peer and facilitator feedback. Participants were then asked to finalise and submit their training units for editing and eventual publishing by the Council of Europe as a resource for teacher trainers working in the field of education for prevention.

Focus

The numerous atrocities that have been committed in the past should stand as a stark warning lest they happen again. For Europe the Holocaust is probably the worst memory of this kind. Yet, we are living in a world which seems to be alienated and disinterested, blind to the atrocities that still occur on a daily basis. Recent political events have led to an unprecedented rise in hate crimes and what seems to have been hidden under a plethora of politically correct discourse has been unleashed.

This Module Series looked at what can be done in education in a medium to long-term perspective to prevent such crimes from happening and to work for more sustainable and inclusive democratic societies. The module series explored the mechanisms at work and focused on how every teacher can contribute to this prevention. In particular it looked at how to strengthen values education (notably the coherence between one's values and one's behaviour), how critical observation and critical thinking can help to resist group pressure and blind obedience to authority and how these and similar educational efforts can contribute to the prevention of violent radicalisation and crimes against humanity.

Aims

The Module Series aimed to support participants to use diverse methods and approaches to contribute to education for the prevention of violent radicalisation and crimes against humanity; in particular the module aimed to support participants to become better equipped to:

- Raise awareness in teachers and learners, in their families and communities of the importance of education's role in the prevention of radicalisation and crimes against humanity;
- Keep alive the memory of the Holocaust as one way to prevent radicalisation and future crimes against humanity;
- Integrate the development of the necessary attitudes, skills and knowledge in their teaching and training practice;
- Take action in their school and community to promote inclusiveness and democratic participation as well as to counter developments that may lead to radicalisation.

The Methodology

One of the hallmarks of the Pestalozzi Programme is the commitment to model the pedagogy that the programme promotes. This essentially entails looking at the core of what being a teacher means: our pedagogy, what we feel and think about the relation we have with education, with knowledge, with school, with colleagues and learners and bringing this to bear on the theme of the module series. Such pedagogy puts the person at the center of our educational undertaking, with a marked focus on processes.

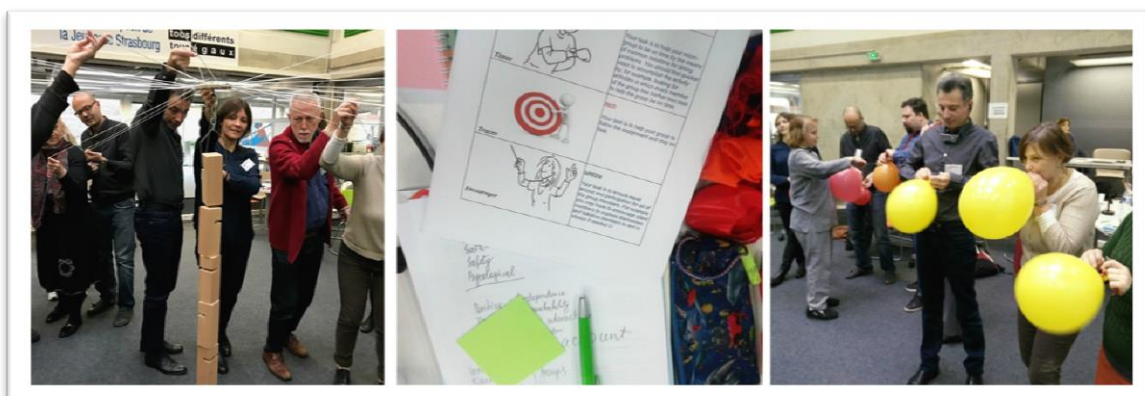
With this in mind, cooperative learning principles and democratic practices were modelled throughout the module and participants could experience first-hand cooperative learning in action with ample time to debrief about the activities in terms of feelings, ethics, meta-cognition and application in the classroom. Peer learning was also a focus with continuous micro-groups and coaching groups encouraging critical and constructive feedback between participants.

Module A

Preparations for Module A started early in 2016, with a first preparatory meeting in April of the team of trainers. Since the theme was a complex and emotionally engaging one, on many levels, it was deemed important from the outset to focus on creating a safe environment in which participants could feel comfortable to actively engage with the topic and the way in which it relates to each and every one of us as individuals and as educators. The activities that were ultimately identified and presented to participants, aimed for a coherent balance between the theme of the module series, team building, methodology, personal and professional development and a commitment to carry the work through.

Day 1 - Untangling

The focus of Day 1 was to get to know one another and to set the scene of our work. Participants were almost immediately engaged in a team building activity with a focus on cooperation. Participants were invited to participate in what under different circumstances, might be termed as a fun, party activity. Working in teams, they had to protect balloons attached to their ankles. The ensuing reactions and the way in which participants behaved in the name of light-hearted fun, nonetheless brought to light issues that included aggression, deceit, victimisation, violence, inequality, blame, the notion of bystanders, obedience to authority, anger, retaliation... Participants were then invited to explore the personal nature of experiences while stepping out of their immediate frame of reference to understand how different people may experience the same situation differently. Participants were also supported to explore key concepts, identifying issues and devise working definitions for the module series. Cooperative learning structures were introduced and participants had the time to experience and reflect on the methodology. Base-groups were also introduced with tasks set to support participants process the work done during the day.



Day 2 - Ordinary People - Extraordinary Evil

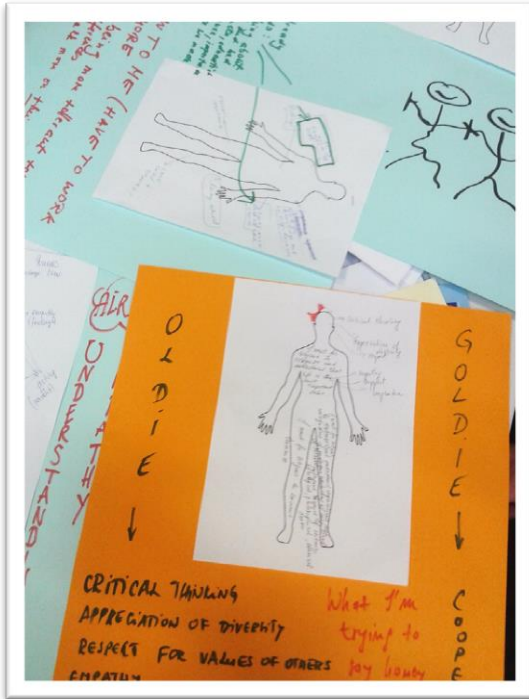
The focus of Day 2 was the ordinariness of people who committed extraordinary evil, challenging the notion that extraordinary evil is committed by evil monsters in the guise of human beings. To start with, participants were invited to explore the purposes of education and to explicitly identify what really matters, as well as to determine whether these aims are appropriate and enacted in appropriate ways. The pictorial representations of schools and the ensuing discussions provided plenty food for thought – school as factories that annihilate critical thinking; institutions in which teachers are dehumanised and shackled by the system and a stark divide between what education is and what it should be about.



Next, participants were engaged in a session that aimed to highlight the difference between teaching about something, intervening when something happens, and educating for prevention while exploring concepts like cyber-bullying, online discrimination, online racism, violent online radicalisation and denialism.

Participants then looked at what makes ordinary people commit extraordinary evil by looking at historical examples and social experiments in order to identify what instigates people to commit extraordinary evil. These motivational factors were found to be very similar across the various examples. A trust building experiment, the Blind Walk, during the coffee break set the scene to explore that how “I” perceive the world, very much depends on the narrative “I” tell myself or that others tell me (including the media). The blind walk also prepared the participants to take a journey into their dark heart/shadow. By asking, *why do so many Roma kids fail in our school system?* we tried to elicit answers that prove how influenced we are by our cultural narrative and how that can also be the source of creating the image of “the other”. Participants were supported in recognising the fact that sometimes all it takes for a group to be victimised is another group that declares them to be so. The day ended with more work in base-groups, with participants taking time to process the day’s activities and feelings through the use of DIXIT cards.





Day 3 - Ordinary People, Extraordinary Choices

Having explored how ordinary people can and do commit extraordinary evil, the focus of the third day was shifted to how ordinary people are also faced with the possibility of extraordinary choices. Starting from C. Rogers' quote, "*The curious paradox is that when I accept myself just as I am, then I can change*", participants were asked to compare what they believe to be their purpose, identity and values as teachers, with how they behave and act in class. What came out of this activity was the realization that often we are living contradictions (cf. Jack Whitehead), and that our human potential is capable of both: meaning good deeds and doing bad/evil. Our contradictory personalities may leave us in an emotionally uncomfortable place with feelings of guilt, shame, anger, and sadness. The Western way of life

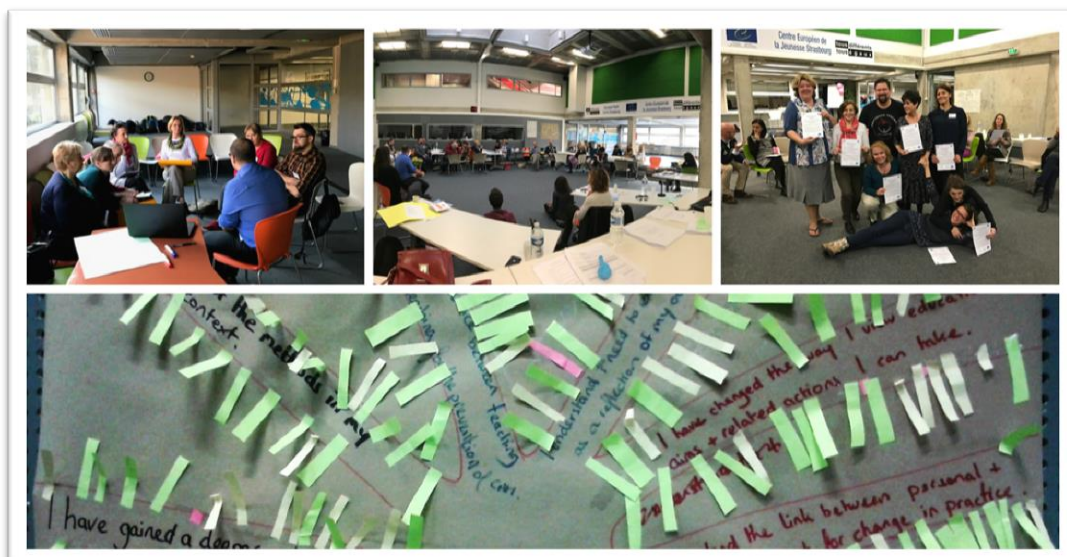
doesn't offer a place to deal with these "difficult" emotions that are part of our human experience. We have lost the rituals thus lack the tools to deal with them in a healthy way. Hence, often our default reaction to them is denial. And this is reflected in our classrooms where teachers tend to keep out difficult emotions by focusing too much on the rational approach thereby missing the chance to allow pupils the experience to grasp fully the teaching that is pivotal in nurturing a longing for peace and convivencia. This was also reflected in the strong reaction of some of the participants when invited to contact some of their difficult emotions by means of a Buddhist technique, i.e. the R.A.I.N. meditation. R.A.I.N. being the acronym for: Recognize the emotion / Allow it to be there / Investigate the underlying thoughts / the space of Neutral awareness in which you hold your emotion, which constitute the single steps of the process. Only by accepting our whole human potential, can we enter and hold that space Viktor Frankl refers to in his famous quote from where we can make an informed and conscious decision about how to respond to a threat without getting in disaccord with our values. Also, and this is crucial, only by accepting our whole human potential can we see ourselves in the role of the perpetrator; which in turn enables us to evoke some kind of compassion for the perpetrator which again is the prerequisite to being able to forgive; With forgiveness being the ultimate key to stop the destructive cycle of "An eye for an eye".

Participants were supported in exploring ways in which to acknowledge, accept and even celebrate (dancing to Gloria Gaynor's "I am what I am") this whole human potential and to reflect on our role as educators. Finally, the participants were encouraged to revisit the purposes of education as identified on the previous day and reflect on changes that may have occurred in the process.

Day 4 - Weaving It Back Together

The last day of Module A had participants reflect on the various activities throughout the training course and how these fitted together and within the broader theme of education for the prevention of Crimes against Humanity and radicalisation. Allowing time for participants to think and reflect on the rationale behind the activities, methodology and content, supported their understanding and proved to be extremely useful, particularly in terms of making the connection between personal and professional development. Coaching groups were established - participants worked in coaching groups to develop material, supporting each other in so doing. The participants were also given a guided tour of the online platform that is at the core of the online community of the Pestalozzi Programme of the Council of Europe and where work between Module A and Module B was to take place. Before being presented with certificates, the participants were invited to evaluate the training and provide feedback on their experience.

Various issues were brought up during the final evaluation, many touching upon issues that were discussed during the module. Participants acknowledged the difficult concepts and issues that the module deals with while celebrating the methodology of the training as a treasure trove of ideas for action in schools and classrooms. Participants reported feeling safe and empowered to share experiences, feelings and even mistakes, asserting that if experiences are reflected and debriefed upon properly and deeply, significant learning takes place. Participants also valued the camaraderie, the friendships that developed, and the personal and professional growth that came about as a result of cooperation, mutual respect and a shared vision for education in which teachers become facilitators of learning.



Module B

Module B aimed to support participants to further reflect on their training units and piloting experience, to deepen their understanding of the theme and to support the improvement of their training units. The Module spanned 3 days, with the first day dedicated to further aspects of the theme, the second day to piloting of activities and the last day to bringing all the different aspect together and identify a way forward.

Day 1 - Oh No!

The theme for the first day was “Oh No!”, a reference to the fact that the theme of the module is anything but exhausted. Participants were encouraged to reflect on issues related to the theme, including the notion of us/them or in-group/out-group how some people may be seen as outsiders and therefore become victims/scapegoats by being seen as 'others'. Depending on what we identify with, not being allowed to join a group can be a painful experience, which in turn might lead to the “radicalisation” of individuals. Teachers need to be aware of this and make a conscious effort to include all learners in the learning group by structuring classroom activities cooperatively.

A session on current affairs brought to light the difficult decisions teachers face when deciding which material or approach to choose to best teach this complex topic. It also revealed a widespread aversion of dealing with powerful emotions (anger, shame, hate and grief). The activity on the role of black humour in dealing with crimes against humanity allowed the participant to explore the function of black humour and clarify their own position on the theme. Cards for democracy had participants reflect on teacher behaviour that supports education for prevention and how this can be nurtured in practice, in the classroom.

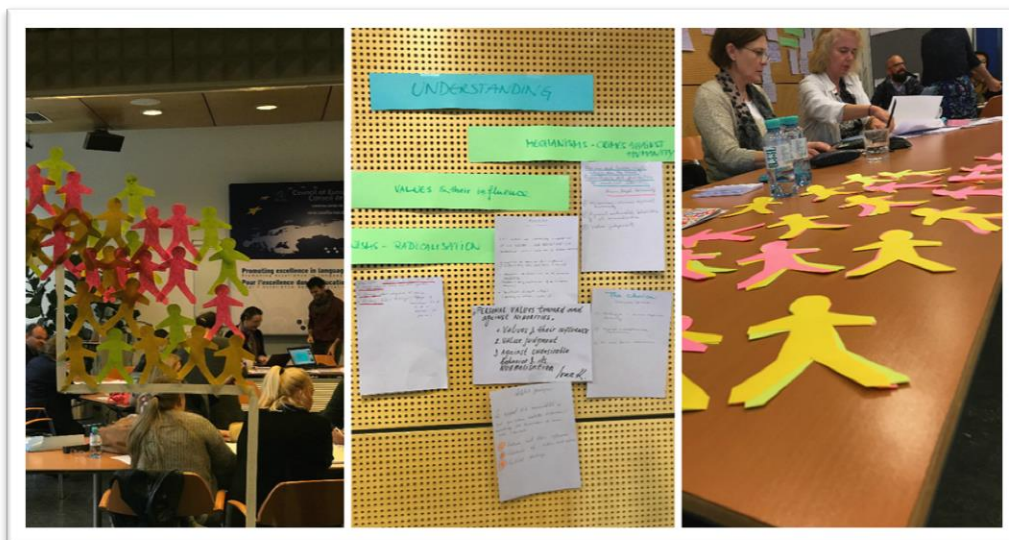


Day 2 - Oh Yes!

On the second day of the module, participants each had the opportunity to pilot a short activity from their training units. Participants worked in 3 parallel groups throughout the day with each participant piloting his or her activity and then receiving structured feedback on the same activity from his or her peers in the piloting group. Participants appreciated the chance to see each other's work and to deepen their understanding of the challenges one faces when presenting, including time constraints.

Day 3 - Oh I see!

The last day of the Module aimed to bring all the different aspects touched upon throughout the previous months together. In a bid to truly model what was “preached”, participants were asked to evaluate the piloting sessions per se using the same structured feedback technique that they were asked to use to provide feedback to each other. The principles of cooperative learning were reinforced through a cooperative learning activity, again modelling what was being “preached”. Participants were then invited to spend time reflecting on their training unit and to place this on a conceptual map of the theme. The resulting visual provided an immediate indication of the breadth and scope of the various training units while also highlighting areas that still warrant attention in general. This conceptual map is reproduced in Appendix B.

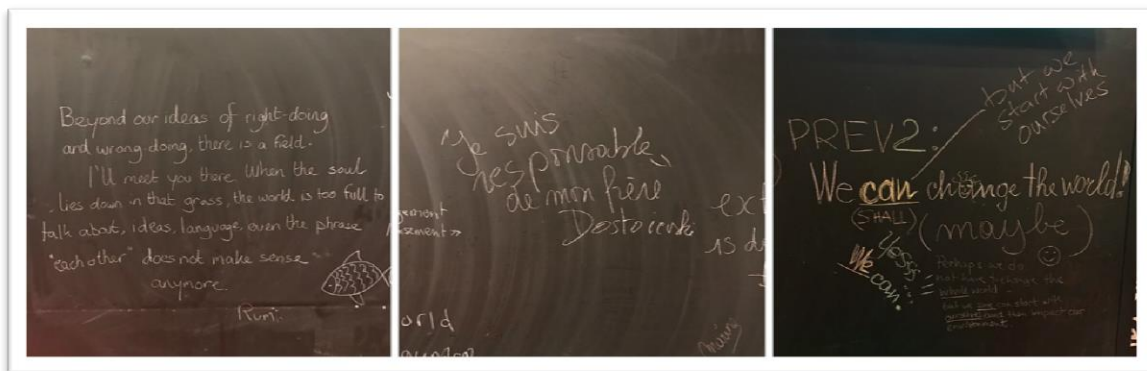


After evaluating their experience of the module series, the participants were invited to devise a 50 second commercial to win over their colleagues to become active promoters of convivencia. The results are a further indication of the multi-faceted theme. The “commercials” were filmed and are being shared on social media in a bid to further promote and create awareness. The cooperative approach once again proved its power by turning a former group of strangers into a group of friends.

Conclusion

It is clearly not enough to remember the atrocities of the past! Remembering alone does not necessarily imply preventing, as is clearly evident by the atrocities committed since the end of WWII and still continue to go on in the world today. As educators, we need to instil and nurture the values that make us human. We need to model and promote the attitudes that are needed to make democracy work. We need to support pupils to develop cooperative skills for convivencia. We need to help pupils realise that the construction of knowledge is an on-going investigation and that peace and convivencia is something we must consciously and continuously strive for.

The training activities delved deep into the theme in contrast with more traditional approaches that scratch the surface by merely “teaching about the issue”. It clarified the role teachers play and have to play in the development of every single child. This also encompasses teachers’ personal development as it became apparent that (not only we as teachers but) we as a society often lack the skills to deal with difficult emotions that come to the surface when dealing with a burdensome topic like Crimes against Humanity. More often than not teachers avoid digging deeper, avoid the controversy and opt for a safer stance.



The work done during this intensive trainer training course is but a drop in an ocean. As we continue to witness atrocities of all sorts happening in the world around us, our work becomes more urgent, more poignant, and more relevant. There is an inherent link between the extraordinary evil that is committed and the ordinary evil that is inherent in every single one of us, always ready to strike out if circumstances make us react. As educators, we are responsible to develop our capacity to make the right choice towards personal power, freedom and peace (Frankl, date). But as educators, we have an added responsibility and onus. Events around us are clearly indicating that it is not enough to educate for Remembrance of the Holocaust and other crimes as heinous as they can be. We need to educate for prevention. We need to promote democratic values and the development of harmonious societies through education with a view towards educating to prevent future

atrocities. We need to empower learners to make extraordinary choices in the face of extraordinary evil.



Appendix A

▪ Council of Europe

Josef Huber - Head of the Pestalozzi Programme, Council of Europe

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Jelena Došlov - Bih/ Republika Srpska

Valerija Turk-Presecki - Croatia

Aurelien Belda - France

Lili Koridze - Georgia

Maria Pachevska - Germany

Eleni Karasavidou - Greece

Ioannis Kaskamanidis - Greece

Gábor Juhász - Hungary

Emanuele Marcora - Italy

Patrizia Falesiedi - Italy

Aija Burkevica - Latvia

Ewa Rysinska - Poland

Ivan Karadarevic - Serbia

M. Angels Hernandez Sierra - Spain

Appendix B

Mapping resources and learning outcomes

	<i>Learning outcomes</i>	<i>Training units</i>
Understanding	values and their influence (113132) ¹	Les lieux de mémoire européen de la Shoah, une problématique mémorielle exploitée par le webdocumentaire, Aurelien Belda
		Personal values and minorities, Ivan Karadarevic
		Le respect et la responsabilité en tant que valeurs essentielles, Astghik Yeremyan
	mechanisms (radicalisation)	Prevention is not just a word, Jelena Doslov
	mechanisms (crimes against humanity) (1123)	Medecine and human rights, where are the limits, Maria Angels Hernandez Siera
		The choice, Emanuele Marcora
	mechanisms (European remembrance) (2)	
Learning	to resist group pressure (1)	Empowerment of teachers against exclusion, Ewa Rysinska
	to resist blind obedience to authority (3223)	The voices of the victims - the self-inside others, Eleni Karasavidou
	to use introspection (3)	
Developing	coherence of values and action (21311)	Counselling a a communication channel for the acceptance of refugees, Anastasia Vakaloudi
		Helping teachers to align their values and behaviour, Lili Koridze
		Together, Patrizia Falesiedi
	value judgement (32)	
	critical thinking (33311312)	From Bystanders to Upstanders, Aija Burkevica
		From reflection to action, critical thinking approaches to education for prevention, Iryna Lapitskaya
		Causes and consequences of cyber-bullying and hate speech on social media, Huso Razic
	critical observation (12)	From bystanders to upstanders, Yannis Kaskamanidis
	Empathy (31)	
	self-knowledge (2)	
Acting	against undesirable behaviour and its normalisation (<i>Bullying, violence, covert racism, discrimination, radicalised thought and speech, etc.</i>) (223312213)	Sensibilisation aux cultures différentes de la sienne, Gabor Juhazs
Specifically for teachers	Understanding how education can contribute to prevention (<i>Choice of approaches and pedagogy, whole school policy, education about, for and through, etc.</i>) (312)	Prevention of Hate speech through classroom activities, Maria Pachevska
		Our world would be a better place to live if we were listening to each other, Olga Melnikova
	Overcoming obstacles (<i>Prevailing beliefs (not school's role, not teachers'</i>	Teaching about choices and moral dilemmas, Valerija Turk-Presecki

¹ The numbers correspond to how often and in which place each learning outcome has been mentioned in the training units. For example: 1123 means that this learning outcome has been mentioned four times, twice as the most important, once in second and once in third place.

	<i>role, etc.), Feeling of not being competent or important enough, Narrow interpretation of the curriculum (not on the curriculum), Tendency to ignore the issue, preaching vs modeling, etc.)</i> 2123 (plus "feeling not important" 232)	
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Appendix C

Basic Assumptions Document

A Basic Assumptions Document (BAD) has been created to provide a framework to support the training units that have been developed by the participants in this module.

Introduction

The Basic Assumptions Document on “From the Remembrance of the Holocaust to the Prevention of Radicalisation and Crimes against Humanity” (PREV2) is meant to serve as a concise guiding document that supports and informs the training resources created by participants in the module series organised by the Pestalozzi Programme of the Council of Europe. It highlights the relevance of the theme and explores what needs be done in order to educate for the prevention of Crimes against Humanity and Radicalisation. It identifies some of the challenges that this presents and ways in which educators can address these challenges and promote change. It also provides a glossary of relevant terms, and recommendations for further reading.

Relevance of the theme

The numerous atrocities that have happened in the past should stand as a stark warning lest they happen again. For Europe, the Holocaust remains a point of reference as a systematic, state-sponsored genocide and “the” crime against humanity that still dominates collective memory. Yet, we are living in a world which seems to be alienated and disinterested, blind to the atrocities and possible crimes against humanity that still occur on a daily basis. Recent political events have led to an unprecedented rise in hate crimes and what seems to have been hidden under a plethora of politically correct discourse has been unleashed.

The theme is not new and has been repeatedly addressed by the Council of Europe. Among the Council of Europe's activities are a number of projects relating to Holocaust education and remembrance. The Pestalozzi Programme has specifically addressed this theme in 2009/2010. Training units from the first PREV module are available [here](#).

What is it that we can or need to do in education?

What can be done in education in a medium to long-term perspective to prevent such crimes from happening and to work for more sustainable and inclusive democratic societies? Education needs to explore the mechanisms of crimes against humanity and radicalisation and focus on how every teacher can contribute to this prevention. In particular, this means:

- Strengthening values education and one’s capacity for value judgement, including the coherence between one’s values and one’s behaviour,

- Understand how critical observation and critical thinking can support resistance to group pressure and blind obedience to authority
- Understand, how these and similar educational efforts can contribute to preventing radicalisation and crimes against humanity.

In this context, it is important to highlight the difference between **education about** Crimes against Humanity and radicalisation, **education for the prevention of** Crimes against Humanity and radicalisation and **education through** a pedagogy that models the values of a society that upholds democracy, human rights and the rule of law.

Education “about” crimes against humanity, radicalisation, peer pressure, blind obedience to authority and other aspects of the theme, usually focuses on remembrance and the transmission of factual knowledge **about** that particular historical fact, issue or phenomenon. It focuses on what has happened but stops there. **Education “for prevention”** goes a step further and aims to develop competences which equip people with the means to do something proactive in promoting democratic practices and ways of thinking. Education **'through'** utilises a pedagogy that models the competences and values that as educators we try to nurture in our students and which are necessary to promote education for prevention.

Education **'through'** provides for concrete plans of action that target undesirable behaviour with the intention of preventing such behaviour from occurring and therefore it is proactive rather than reactive. It identifies and highlights issues such as bullying, violence, covert racism, discrimination and the normalisation of such behaviour before the undesirable actions occur. It provides opportunities for stakeholders to openly discuss such issues in safe learning spaces while developing the competences for democratic culture and peaceful living together. Whole-school approaches that include all stakeholders in decision making processes, modelling democratic values and the rule of law support education **'through'**. Not surprisingly, the competences that need to be developed to support education for the prevention of Crimes against Humanity and violent radicalisation are the same competences that need to be developed for democratic cultures and active citizenship.

What are the challenges?

The challenges in educating for the prevention of Crimes against Humanity and radicalisation are manifold. At a most basic level, educators may argue that Crimes against Humanity are far removed from the realities of the classroom and that other than educating **about**, it is not within the role of educators to address such issues. Educators may feel ill-equipped to deal with such controversial issues. They may circumnavigate the issues or ignore them altogether for lack of competences. At a societal level, teachers may feel under pressure to teach a prescribed curriculum that

does not allow for the development of democratic values. In such scenarios, teachers may distance themselves from the most pertinent issues and maladies in our schools and societies, perpetuating a status quo by objectifying the issues in someone or something else because it has nothing to do with teaching.

Yet, it has everything to do with what we do as educators. Recently and as a result of increased hate crimes, terrorism and extreme radicalisation, attention is once again focusing on the role of schools in the moral and civic development of learners with a pronounced shift from a content based pedagogy to a participatory pedagogy that engages learners with real life issues (Kerr & Huddleston, 2015). We need to recognise the formidable power inherent in the profession and act to bring about change. We need to educate for the prevention of Crimes against Humanity and radicalisation by **being** the kind of citizens that we want our children to be in the future, living and modelling democratic values while nurturing attitudes that are friendly to peace, respect, democracy and rule of law (COE, 2015).

The teaching of controversial issues is fundamental for an education **‘through’**. There is a body of literature that promotes the teaching of controversial issues and how to handle such issues in the classroom. Educators dealing with controversial issues need to carefully take into account the content, the methodology, the classroom climate and the wider school and societal context while bearing in mind that pedagogy is not neutral. Ultimately, what we do and how we do it is what matters and what will leave a lasting impact on learners.

Teaching and training resources

The training activities of the Pestalozzi Programme, and in particular the modules for trainer training, focus on learning-by-doing. The tangible results of this work are training and teaching resources for the major topical areas of concern of the Council of Europe in the field of education. A first module on “Education for the prevention of crimes against humanity” was held in 2009/2010 (PREV) and a number of training resources are available online [here](#). More teaching and training resources will be available at the end of the current module series.

References

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Kerr, D., & Huddleston, T. (Eds.). (2015). *Teaching controversial issues*. Strasbourg: Council of Europe.

Appendix D

Glossary of Terms

(click on each title for further details)

Crimes against Humanity

- A crime or series of crimes, such as genocide, directed against a large group because of religion, ethnicity, country of origin, or other reason unconnected with any individual's responsibility for having committed a criminal act.

- **Holocaust**
- Destruction or slaughter on a mass scale, especially caused by fire or nuclear war.
- The mass murder of Jews under the German Nazi regime during the period 1941–5. More than 6 million European Jews, as well as members of other persecuted groups, were murdered at concentration camps such as Auschwitz.
- Jewish sacrificial offering which was burnt completely on an altar.

- **Remembrance**
- The act of remembering and showing respect for someone who has died or a past event.
- A memory of something that happened in the past.

- **Radicalisation**
- A process by which an individual or group comes to adopt increasingly extreme political, social, or religious ideals and aspirations that reject or undermine the status quo or undermine contemporary ideas and expressions of freedom of choice.

- **Hate Speech**
- Hate speech covers all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin. (Committee of Ministers, Council of Europe)

- **War Crimes**
- Acts that violate the international laws, treaties, customs, and practices governing military conflict between belligerent states or parties.

- **Genocide**
- The crime of destroying or conspiring to destroy a national, ethnic, racial, or religious group.

- **Hate Crime**
- A crime motivated by racial, religious, gender, sexual orientation, or other prejudice.

- **Xenophobia**
- Fear, hatred, or mistrust of that which is foreign, especially strangers or people from different countries or cultures.

- **Racism**
- The belief that race accounts for differences in human character or ability and that a particular race is superior to others.
- Discrimination or prejudice based on race.

- **Stereotype**
- A conventional, formulaic, and oversimplified conception, opinion, or image.

- **Discrimination**
- The unjust or prejudicial treatment of different categories of people, especially on the grounds of race, age, or sex
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- **Covert Racism**
- A form of racial discrimination that is disguised and subtle, rather than public or obvious.

Further Reading

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