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"Teaching about the Holocaust"

European Seminar for Educational Staff
Vilnius, Lithuania, 1-6 April 2000

Report

Council for Cultural Co-operation

**Learning and teaching about the history of Europe
in the 20th century**

in association with the

In-Service Training Programme for Educational Staff

Strasbourg, September 2000

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COUNCIL FOR CULTURAL CO-OPERATION

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“Teaching about the Holocaust”

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Report by

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1. Introduction

I believe that a seminar about the Holocaust is nothing less than a profound exercise in self-reflection - we seriously examine ourselves as human beings. Whatever our religious beliefs, our race or nationality, we realise today the seriousness of this phenomenon that humanity had to experience.

We realise that in spite of all the progress that has been achieved in so many spheres of life, human nature is still capable of bringing about 'Auschwitz'. We therefore realise the fragility of humanity.

Perhaps we wonder whether the Holocaust was a one off, unfortunate and deplorable event which will never probably be repeated. Or else, on reflection, we realise that it was and still is part and parcel of human nature, whether we like it or not.

The Holocaust left deep wounds which, I believe, have not yet healed. In any case, deep scars definitely remain.

I think it was very courageous on the part of the organisers to hold a seminar on this topic. It is more than a hot issue, some of the people concerned are still alive and many are too emotionally involved to tackle the subject with a satisfactory amount of objectivity.

Everyone has his or her own agenda, and escaping from oneself is a very delicate and difficult matter. Issues of morality, responsibility and a deep sense of guilt still weigh heavily on our hearts. But I think that during this seminar we succeeded in tackling the issues involved with a very positive attitude. Through speeches, discussions in groups and personal encounters, we exchanged ideas about the Holocaust and learned that there are many different ways and perspectives on how to tackle the subject. After all we know that almost everything in life is subject to various interpretations.

During this seminar

- we discussed the Holocaust in the context of history teaching in European schools
- we analysed historical consciousness vis-à-vis the Holocaust
- we studied in depth the different methods that can be adopted in the teaching and learning of the Holocaust
- we faced the constraints that hinder our teaching of this topic particularly those difficulties that work against the aims and objectives of history education
- we offered some solutions in the form of recommendations which, if implemented, will help our students to become more familiar with the Holocaust and its serious implications for all humanity.

2. The term 'Holocaust'

On certain occasions during the seminar we mentioned the question regarding the usage of the term 'Holocaust', which is derived from 'holos' meaning 'whole' and 'kautos' meaning 'burnt'. Holocaust means large scale destruction especially by fire.

Usually the term is used to refer to the extermination of Jewish communities by the Nazi regime. Sometimes the Hebrew word 'Shoah' is used instead.

There are those, however, who prefer to give a wider meaning to the term 'Holocaust', referring not only to the extermination of six million Jews, but also to many other groups including Gypsies, homosexuals, handicapped persons, Jehovah's Witnesses as well as others killed by the Nazis.

3. The teaching of the Holocaust in its historical context

After the Nuremberg Trials people wanted to forget the Holocaust. In schools it was hardly mentioned, if at all.

The idea was fostered in Germany that the mass crimes were the responsibility of special troops, and not of the German army or of the population at large.

The Holocaust was not a popular subject. History textbooks in France and England in the 1950s and 1960s did not mention the word at all. The Second World War was commemorated without focusing on concentration camps and the massacre of millions of Jews and other groups. The focus was on the actual fighting and the heroic deeds of the forces.

After the war, the Germans wanted to start afresh, to look towards a future of recovery, stabilisation and trust. It was not thought to be a good idea to accept responsibility, and therefore people started to deny that the Holocaust happened in their hometown or by people they knew. It was considered a thing of the past, and those responsible had either been already punished, had committed suicide or else were living in far off countries.

So the Holocaust was not taught at all, not even in Israel for the first ten years. The Holocaust was only remembered. It was perhaps thought that students could not cope with the atrocities that had been committed.

A fairly similar situation existed in the USA. History textbooks left out the Holocaust, or mentioned it in a few lines. The crimes that had been committed in the far off countries were too great to comprehend. Moreover, it was thought to be better for the survivors to forget the past and to integrate themselves in the American society.

But as the years passed by things started to change. Students in the 1960s were more interested in the Holocaust than their parents or teachers. More research was carried out, and the Germans started to look at themselves as victims of their own government.

Another change came about in Israel after the Eichman trial in 1961. Teachers and students wanted to find answers. Why did the Holocaust occur? Why were the Jews exterminated to such an extent? In the 1970s it started to become important to remember the victims, and to give them back their lost dignity. The testimonies of individuals assumed much greater importance.

Of great educational interest is the 'historians' debate' which started in Germany in 1986. There were those who wanted to present the Holocaust as yet another event in German and European history, no more special than the crimes of Stalinism. It was a question of whether the Holocaust was unique or not.

This is still very relevant today. Significant questions have to be reflected upon, especially because these have a great impact on the teaching and learning of the Holocaust.

- Is it true that 'Auschwitz' was just another event in the history of Europe?
- Is it misuse of history to present the Holocaust as just another unfortunate and dreadful act of genocide?
- Was there or was there not something unique and singular about 'Auschwitz'?
- What is the idea behind the attempt to de-demonize the Holocaust? Is it an attempt to purify and redeem the German national conscience?
- Is it enough to be absolved by others? Is self-absolution more important? But doesn't absolution then admit the presence of guilt?
- How correct is it to maintain that guilt is bearable insofar as the Holocaust was not unique? If it is unique, doesn't the Holocaust then leave an indelible mark on the German nation? Will not this present a situation which is difficult if not impossible to accept?

The above were some of the questions mentioned during the seminar especially in the working groups. Similar ideas and thoughts are bound to come to the mind of students especially the older ones, so it is necessary to thrash out these questions with them. Reflection will help them put the Holocaust in its historical context. They will learn not to generalise particularly regarding collective responsibility of nations.

Today there is a genuine interest in the teaching and learning of the Holocaust, even in countries which had up to recent times been under Communist domination. This brings us to an important item, that is, the Holocaust within the curriculum.

4. The Holocaust within the curriculum

Curriculum development and design is not only important but also very complicated. Educators have to decide what subjects to include and what to leave out. Sometimes they are constrained by the demands of national curricula. As a general rule history is one of the subjects that form the curriculum. It can be either an optional or a compulsory subject. Whether to include the Holocaust or not is an even bigger problem, and the situation varies greatly in the different European countries.

Generally the Holocaust is not taught in primary schools, but there are exceptions, the most notable being the case of Israel where the Holocaust is not dealt with merely in the history lesson. An interdisciplinary and spiral approach is adopted starting from the kindergarten. At the 11th grade (when the students are 16 years old) the Holocaust is studied in depth for about thirty hours, giving lots of importance to testimonies and memories of the people.

In most European countries the Holocaust is studied in secondary schools and beyond. In Hungary, for example, it is a compulsory subject and studied within the context of national and international history. In September 1999 the Polish government decided to include the study of the Holocaust in the school curriculum. In Germany, a whole week project is dedicated to the Holocaust, giving importance to history on site and visits to museums. The Holocaust in Germany is taught within the context of totalitarianism. Although not compulsory, the Holocaust is given importance in Sweden and it is taught as part of the Second World War; the publication *Tell ye your children* is being extensively used. It is a compulsory subject in Lithuania, and taught at the secondary and upper secondary levels of education.

Whether to include the Holocaust or not is often a problem. Some countries may not be enthusiastic to include it because they were not directly involved and it has no importance whatsoever for their national history. Educators feel that there are topics which are more relevant to their particular geographical position and historical development. Such may be the case in Malta. In other countries, the situation may be totally different. There may be those who wish to leave out the Holocaust because they were too much involved, they want to forget and are not ready to deal with the guilt that is still embedded deep down in their hearts. Such may be the case in Lithuania where the Holocaust is still an unresolved issue. Perhaps there are still many who are not yet ready to admit that there were collaborators who helped actively in the destruction of the Jewish community. Moreover, the Holocaust in Lithuania was overshadowed by the repression carried out by the Soviets. Many Lithuanians consider that the attention of the world to the tragedy of the Jewish nation is over-emphasized, and too little compassion is shown for the sorrow of the Lithuanian people. So the Holocaust in this country is not a popular subject. Still, the ministry of education has modified the history syllabus of secondary schools, and the new textbooks of history allot more space to the Holocaust.

Different countries have different attitudes and therefore different approaches. In England and Wales, for example, the teachers of Social Education are taking ownership of the Holocaust more than the teachers of history. The Holocaust forms part of religious education as well, and all teachers of religion cover the Holocaust in some depth at some stage or other in secondary schools.

During the seminar in Vilnius we agreed that this subject should be given importance in our curriculum. We also agreed that to do justice to the Holocaust, the teacher would have to dedicate a number of lessons because this topic has to be put in its proper context. Students have to explore the five whats, namely:

- What brought it about?
- What did really happen?
- What were the consequences of the Holocaust?
- What was the significance of the Final Solution to the Nazis and to their collaborators?
- What is its significance today?

It has been pointed out that it is important to choose the proper information for your students. There are certain things that have to be left out considering the age and the lack of maturity of the student. This also holds true when choosing strategies for the teaching of the Holocaust.

Whether in brief or in more detail, the Holocaust should be covered because it is too significant to be left out. Here are some practical problems that have to be considered:

- How much time should be allotted to the teaching of the Holocaust?
- When are students psychologically prepared to deal with this topic?
- What is to be included and what is to be left out?
- Which are the best pedagogical methods to adopt while teaching the Holocaust?
- Should we share these ideas with our own students? (They may have a great deal to say about these issues).
- Should parents be consulted and actively involved before we take any decisions?

These and other questions would have to be tackled by individual schools for the benefit of their students. Any decision would have to be based on the principle of child centred education. It is the student and not the subject or the topic that has to be given priority.

The Holocaust is a delicate topic and it is not just a thing of the past. It is affecting the present and will affect our future. This leads us to the next item, which is the Holocaust and historical consciousness.

5. The Holocaust and historical consciousness

Historical consciousness is the relationship between the past and the present and its implications on our aspirations for the future.

It was realised during the seminar that we encounter three types of history teachers. There are those who regard history as the study of the past, no more and no less. These are the teachers who deal with the causes, the course and the consequences of the Holocaust. Generally these teachers belong to the old school, they tend to emphasise knowledge and give much less importance if at all to the other objectives of history education.

Then there are those who connect the past with the present. So they deal with the Holocaust as a past event and with how it affects us today. They may very well start with the present and then go back to the Holocaust. For example they might take as their starting point places where synagogues once stood, the concentration camps or the meagre number of Jews in areas which used to be inhabited by thousands. One may very well start with Neo-Nazism or with the issues of fundamentalism, nationalism or discrimination (racial, ethnic, religious, social or sexual). This will lead back to the Holocaust. These teachers would be the ones who ask their students questions similar to the following:

- What do you think about the Holocaust?
- Why do you think it has come about?
- Are its consequences still felt today?

Teachers who stress the connection of the past with the present realise the importance of the student here and now. So they are not merely interested in the event as a past experience. They realise that its impact on the present day situation and on the student as an individual is also very important. So it is not merely a question of teaching method that is involved here. The teacher is connecting the past with the present not only for the simple reason of making things interesting but because of the philosophical significance of the teaching and learning of the subject.

The third group of teachers would go so far as to connect the past and the present with our aspirations for the future. The teachers realise that the Holocaust, as a past event with consequences that are still felt today, must affect our future. This presents us with a very big challenge.

What we are discussing here involves the rationale of history education. There was an underlying feeling during the seminar that we have to find a suitable answer to the fundamental question:

Why do we teach history?

This question has to be answered, because it will directly involve

- the target or targets we want to achieve during the history lesson
- the pedagogy that is to be adopted to achieve our objectives.

It has been pointed out that we do not merely teach, but we educate. Hence we have to deal with the issues of attitudes, values, ethics, morality, individuality and socialisation that are necessarily involved in history education.

What are the implications of all this to the teaching and learning of the Holocaust? We cannot answer this question unless we are conscious of our aspirations. During the seminar we have dealt with this issue, and agreed that we are in favour of tolerance, freedom, multi-cultural communities, democracy and peace. These are the values that we cherish. Hence these should form our guidelines.

So, when teaching the Holocaust, we have also to deal with the future, and we have to challenge our students with stimulating questions, such as:

- What can we do so that there will not be another Holocaust?
- Do you in the first place agree with what happened? Why do you agree or disagree?

It has been pointed out that questions like these may be risky, but who said that education is not one of the most risky areas that has to be dealt with? It is risky and delicate, because we have to educate without imposing, we have to teach without conditioning, we have to develop without manipulating.

We have to help the student to become a self-created individual. We can help to do this in the process of teaching the Holocaust. Hence the educator's approach to the topic is of paramount importance.

6. The educator's attitude and approach to the teaching of the Holocaust

History is the story of mankind, with its ups and downs, its progress and regression. If humanity is at the very centre of all historical activity, how much is it so with regard to the Holocaust!

As an educator I have to be effective in my teaching. But as has so often been stressed during the seminar, I have to know what I want to achieve. This is a problem with which the participants of the seminar struggled all along during the meetings. The answer depends on many factors, one of which is the individual as an educator.

- The teacher's *personal* context (a Jewish teacher, the son or daughter of a survivor / victim, a teacher with no attachment at all to the Holocaust, a teacher who entertains feelings of anti-semitism). Where do I stand personally?
- The *national* context (teaching the Holocaust in a country where Jews had been murdered, or in a country with no historical ties neither to the Jewish culture nor to the Holocaust). Where do I stand in relation to the national context?
- The *historical* context (the different schools of thought regarding history, its interpretation and teaching). What are my aims, objectives and targets of history education?
- The *present* context (what do I want to achieve *now*?) Will my objectives be the same in twenty years' time?

I have to analyse myself and my situation.

- What is the significance of the Holocaust to me personally?
- Do I assume ownership to what I say during the lessons?
- What methods do I choose and why?
- How do I introduce the topic? Why do I choose that method and not another?
- Do I view the Jews as heroes or as victims of the Holocaust?
- Who is at the centre of the lesson? Myself as the teacher? The students as learners? The Holocaust itself?
- Do I approach the Holocaust in the same way that I approach other items in the syllabus? Do I make a difference between teaching, for example, the 1848 revolutions, and teaching the Holocaust?

It has been pointed out during the seminar that the Holocaust cannot be dealt with as just another academic topic. The Holocaust is an educational tool. But first of all the teacher has to be motivated. Moreover, he or she has to approach the subject with great humility, because, as it has been said, we do not teach about the Holocaust, but we try to relate to something tragic that happened in the past and which can or can not have direct relevance to the present.

Anti-semitism existed in the past and it still exists today. Where do I stand as an educator? If I were to go back to Nazi times, would I be a collaborator, a bystander or perhaps a defender of the oppressed?

So whose problem is the Holocaust? It has been said that it is not a Jewish problem. It is a personal problem, or a situation with which I have to struggle. Perhaps I am a Christian, a Muslim or an unbeliever. Does this affect my attitude towards the Holocaust and its teaching?

We are all different and therefore our objectives can vary from one another's when dealing with the Holocaust. Perhaps we are not even aware of our own hidden agendas; thus the necessity of self-reflection. We need to listen to ourselves, and to be honest when we approach this topic.

We have to realise our limitations. Our objectivity is always relative. Even if we stick to facts we have to make a choice about what to include and what to leave out.

We also have to realise that we are conditioned by the use of language. We try to express certain feelings, emotions and experiences that cannot be described using words because they can hardly be understood.

So the importance of the analysis of oneself and of the whole environment. This will help us to be wiser when choosing the topics to be included in the teaching and learning of the Holocaust.

7. Topics to be included in the teaching and learning of the Holocaust

One of the practical aims of the seminar held in Vilnius was to discuss the production of a teaching pack which is to be ready by November 2000. So it was appropriate to spend some time discussing the topics that are to be included in the pack.

The participants were presented with a number of items that had been prepared by the authors themselves. One immediately realises the great number of items that can be included, starting with a definition of the word 'Holocaust', and then dealing with genocide, Judaism, anti-semitism, the birth of Nazism and the formation of the Nazi party, anti-Jewish discrimination from 1933 to 1939, emigration of Jews, reaction of the German population, establishment of Ghettos, Jewish resistance, persecution of Jehovah's Witnesses, Gypsies and homosexuals, collaborators, concentration camps, gas chambers and crematoria, Sonderkommandes, international reactions, the political situation, the Jews in different European countries, the Righteous, rescuers (prominent individuals and ordinary people), military strategies, the end of the camps, the death toll, survivors' return, silence on both sides, war crimes' trials, the pain of giving evidence, denial and revisionism.

The participants proposed the specific inclusion of 'bystanders'.

The pack will include a list of films and websites as well as maps, documents and eyewitness accounts.

It is quite obvious that this work will not be purely knowledge based, but will also give importance to the other objectives of history education.

Participants were informed (a) that the word 'Holocaust' applies to the attempted destruction of European Jewry and (b) that it *must* be taught in the broader context of the Nazi discrimination, incarceration and murder of other groups.

There were participants who had their reservations with regard to the proposed schemes. The main objections were the following:

- ▶ The pack may be based too much on chronology.

[**Solution:** consider adopting a more thematic approach, for example “Children during the Holocaust” or “Everyday life in a Ghetto”. Such examples will offer our students great challenging situations].

- ▶ The proposed units are too many in number while the time available to teach the Holocaust is relatively short (three/four hours).

[**Solution:** concentrate on ten units only].

- ▶ The pack will not be suitable for all age groups.

[**Solution:** choose one age group, perhaps fourteen/fifteen year olds, and write the pack with that group in mind].

- ▶ The pack will not be suitable to students of all abilities.

[**Solution:** each topic can be graded. There can be easy information, documents, sources, questions and activities. Within the same topic, there can be more complicated information, questions, maps and documents].

- ▶ Teaching strategies for the more able may be unsuitable for the less able student.

[**Solution:** variety is the spice of life; adopt different teaching methods].

This last point will bring us to the next section, which is, how to teach the Holocaust, what are the most effective methods to adopt, and what are the targets we want to attain.

8. How to teach the Holocaust, and targets to be attained

There are some rather subtle issues that have to be considered. We often speak of traditional and modern methods of teaching.

When we say traditional we generally mean lecture type lessons where the teacher is the giver of information and the student is considered to be an empty bottle ready to be filled up to the brim.

The traditional method (or methods) would perhaps involve the use of pictures probably found in the textbook that is being used.

On the other hand there are innovative methods that often involve the new technology: CD ROMS, the Internet, films and documentaries, and interviews with survivors. This results in the use of different and various sources that may sometimes present contradictory information.

During this seminar we tended to agree that

- 1 We need not and should not stick to one method.
- 2 Children learn in different ways, hence the necessity to employ various methods of teaching.
- 3 Teaching has to be transformed into learning. Hence students have to be motivated. Therefore the necessity to employ challenging and stimulating methods of teaching.
- 4 If we stick to one method, lessons will become boring.
- 5 Traditional methods (such as the narrative method) still have an important place in history education. Students can be captivated and motivated by such methods.
- 6 Teaching aids, whatever they are, can never replace the teacher. But the teacher has to be a professional. Apart from knowing the content, he or she has to be well trained in certain teaching skills.
 - = ability to be clear with regard to objectives
 - = ability to choose the most appropriate and effective method of teaching, considering the situation
 - = good use of voice
 - = importance of dramatisation
 - = ability to put feeling into what is being said and presented
 - = the importance of eye contact
 - = body language
 - = questioning technique.

Let us be very careful and refrain from saying that new methods of teaching are automatically superior to or more effective than traditional methods. Let us propagate good practice whether it is the result of traditional or innovative methods.

In view of all this we can go back to the Holocaust and ask the question:

How do we teach the Holocaust?

The answer to that question leads us to the methodology that is to be employed. But the answer to that question is also intimately connected to the more general question (already asked) **Why do we teach history?**

I think the answer is quite simple, although, as has appeared to be the case, we do not entirely agree with regard to the aims and objectives of history education. But we do agree that we want our students to learn what has happened, the truth and nothing but the truth, to acquire skills, form the right opinions and become self-created individuals and active members of the community.

We believe that the teaching and learning of the Holocaust can help us achieve all these objectives of history education.

The teaching of the topics discussed in the previous section will help the students acquire the basic knowledge about the Holocaust. The methods of teaching that are to be adopted depend very much on the targets we want to achieve.

If we want to develop the students' skill of observation we have to make use of some visual material (photographs, pictures, posters, etc.). A visit to a museum or to a historical site should not be missed.

If our objective is to train our students in carrying out research work (finding information, extracting information from sources, comparing testimonies and choosing what is substantial from what is trivial), we have to make use of several sources of information - written and visual material, documentaries, computer software and the like.

Such methods are also to be used if we want to develop in our students the skill of detecting bias and propaganda. Different sites on the Internet will surely help in this regard.

How do we teach the skill of empathising? One of the methods is to teach history on site. It will also help if the student identifies with a historical character that experienced the Holocaust. In this way it is easier to put oneself in someone else's shoes. This skill will not be acquired simply by reading from a textbook or by listening to a lecture-like lesson.

So we have to find the most appropriate method according to the target we want to reach. We have to find methods that will help the student to develop a critical mind, to come to conclusions, and to appreciate the rights of other people, the dignity of the human person, the necessity of tolerance and diversity, the advantages of harmony in society, and our freedom to choose and to say YES or NO in a given situation.

The Holocaust can be taught not only as a special and very significant topic, that is, just for its own sake, but also as a means of teaching various accepted aims and objectives of history education.

The following is an exhaustive compilation of targets and suggested methods of teaching that will prove to be very effective. It was presented by one of the working groups during the seminar.

- **Target** Understanding personal feelings/situations.
Method Role plays, interviews, testimonies of survivors.
- **Target** Encouraging identity and sharing experiences.

- Method** Stories of individuals and use of diaries.
- **Target** Proactive involvement.
- Method** Singing / rap.
- **Target** Decision-making (e.g. deciding what to include and what to leave out in a film about the Holocaust. Who will be the hero).
- Method** Be Stephen Spielberg.
- **Target** Team building.
- Method** Group poster work.
- **Target** Empathising.
- Method** Present dilemma situation/s (you want to run away from the ghetto but you do not want to leave your father and mother behind you).
- **Target** Imagination and involvement.
- Method** Follow me down the street (close eyes, tell story or present a situation).
- **Target** Connecting the past with the present.
- Method** Media approach – look for TV / news stories about genocide etc.
- **Target** Opening up feelings, motivate.
- Method** Start with a film (e.g. “Schindler’s List”).
- **Target** Empathising with children.
- Method** Start with a film (e.g. “Au revoir les enfants”).
- **Target** Self-reflection.
- Method** Present very challenging questions (Will you risk your life for another person?).
- **Target** Skill of observation and imagination.
- Methods** Discuss with students pictures about the Holocaust.
- **Target** Skill of comparing and contrasting, finding similarities and differences.
- Methods** Present different sources.
- **Target** Skill of carrying out research work.

- Method** Ask students to choose relevant information from books, articles, etc. Make wise use of the index.
- **Target** Skill of detecting bias and propaganda.
- Method** Use Internet, different sites, compare and contrast sources.
- **Target** Attitudes, values, taking a stand against evil.
- Method** Present heroes of Holocaust, those who resisted, the righteous, the rescuers.

9. Presentations

9.1 'Sunset in Lithuania'

Very often, documentaries and films are not suitable for children because they may find them too difficult or too frightening. But this is not the case with 'Sunset in Lithuania', a video specifically produced for teaching purposes by the Centre for School Improvement. The film was the fruit of co-operation and team work by all concerned.

It deals with the life of the Jewish community in Lithuania, including its religion and culture. The Holocaust is therefore presented within a context. The student will get the feeling that something beautiful was being destroyed by people who should have known better.

The film was locally produced; the faces and the buildings are therefore familiar. The mother tongue was adopted and this makes it easier for the Lithuanian student to identify with this production. Beautiful and well chosen background music adds to its interesting features.

The film helps the student to remember those who met an untimely death, and to analyse his or her feelings towards them.

Some of the scenes are really moving – Jewish people visiting graves and sites where their ancestors perished in 1941. Lighting a candle and putting a stone will help the student understand "the great wound" and "the greatest loss".

The film is sentimental yet objective. It gives importance to primary sources focusing on eyewitnesses' accounts that describe the humiliation, the fear and the pain of those days.

The film is after what is historically true. There were priests who told the Lithuanians to treat the Jews well, other priests did not and they let things happen.

"It was so terrible" said a woman eyewitness. "It was so painful to watch your neighbours being taken away." Thousands were killed; the feeling of responsibility is still present in Lithuania. So it is important for the student to know what happened, but without being burdened with guilt.

Teachers of different subjects can make use of the film which is intended to be accompanied by a booklet which serves as a guide.

The film will surely have an impact on students. It is good food for thought.

- Students will be helped to think of the rights of others, even the rights of those who may be in a minority.
- Students will be helped to realise that every group has its own culture which is beautiful and should be preserved.
- They will understand that no one should ever be turned into a scapegoat.
- They will also realise the importance of harmony in society and that this will never be achieved unless we accept diversity.

9.1 'Everyday life in the Warsaw Ghetto'

This was a presentation by members of the Yad Vashem who explained to the participants their educational approach and pedagogy when dealing with the Holocaust.

'Everyday life in the Warsaw Ghetto' is one in a series of units prepared by the organisation. The series is tailored to various age groups, developed by a team of educators, psychologists and historians. These units have been successfully tested in schools, and are available in different languages. For example, 'Everyday life in the Warsaw Ghetto' is available in Hebrew, English, Spanish and German. This unit is based on photographs taken by a German soldier in the Warsaw Ghetto in September 1941. It includes 27 slides, a Teacher's Manual and a Student Workbook. This unit is recommended for junior high and senior high school students.

The units combine the traditional methods of teaching with modern technology. Each unit has objectives to be reached. This is very important because objectives can only be attained if they are first of all identified. 'Everyday life in the Warsaw Ghetto' does not attempt to provide knowledge through systematic study, but its purpose is to enable students to gain a sense of life in the ghetto as it was experienced by the ghetto residents themselves.

The Teacher's Guide makes it clear that the importance of the unit does not lie in providing clear-cut answers, but in getting students to ask relevant and challenging questions.

To achieve this objective, a four-step process is used. Students are asked to inspect the photographs, read carefully and closely the passages from diaries in the Student Workbook, voice their views and questions during discussions, and finally focus on questions chosen from the key topics that appear in the Student Workbook.

It is necessary for the teacher to be well prepared. The Teacher's Guide is intended to provide not only historical material but also pedagogical tips and suggestions.

Educational productions are only a tool to be used wisely by the teacher. Most of the photographs are accompanied by questions and other educational material. The teacher is expected to use his or her own judgment in selecting the photographs and activities most suited to his or her group of students.

The student has to be given importance if we truly believe in child centred education. So we have to put aside that educational material which may harm the child in one way or another.

'Everyday life in the Warsaw Ghetto' is not just a history lesson. The emphasis is on the interdisciplinary approach.

The photos will surely motivate the students, increase their curiosity and their imagination. The students will learn to observe, try to solve problems and reach conclusions.

Slide 18, for example, represents an old woman.

There is no need to tell the obvious to the students. Let them observe her face and her looks. Is she happy or sad? Why?

What is she doing? What is she selling? Is this her way of making a living? What is the significance of the arm-bands? Is it a mark of humiliation? Why? Is it to dehumanise the Jews?

Eliciting knowledge from students is of great educational value. It is therefore necessary to ask challenging and stimulating questions.

Ask students how they feel. Help them to empathise with the old lady. What is she thinking, if she is thinking at all? Use moments of silence. Give the students time to think.

Teach them about people. This is a human experience more than anything else.

If the students are up to it, go a step further. Ask them to observe the posters on the wall. Why are there posters in the ghetto? What do these posters say?

They are, in fact, notices to announce a cultural event in the ghetto. So what went on in the ghetto? Was society divided into social classes within the boundaries of the ghetto? Were these activities a form of resistance, a sign of hope and a determination never to give up?

Students will be fascinated with this type of teaching. Listen to what they have to say. It will make them feel good about themselves. Let them play the part of detectives investigating a case. Real learning will be taking place.

9.3 Breendonk

Breendonk is a memorial site, the focus of an interesting experience of a number of Belgian students and their teachers coming from different communities in Belgium. This experience can serve as a model for other students and teachers of other European countries.

Breendonk is a fort which was taken over by the Germans in 1940. Jews and other groups were detained in this unique concentration camp in Belgium.

The students and their teachers decided to plan a project in connection with Breendonk. They carried out research work about the place which they visited on several occasions. They took photographs and prepared an exhibition. Many students were involved; they were taken round the camp by fellow students who acted as guides. For both students and teachers, this was a 'beautiful' experience.

- First of all the students learned a great deal about the daily life of the prisoners. They realised how much they had suffered: lack of hygiene, hunger and thirst, cold, physical and mental pain, humiliation and isolation. "They were treated worse than all the animals like pigs or horses living in Breendonk", said one of the students during the presentation. The students could see the actual place with their own eyes and this helped them to empathise with the prisoners in the camp.
- The students learned about how Breendonk is today, how some rooms have been converted into a museum, which is quite special because it is where people actually lived, suffered and died.
- The students had the opportunity of meeting eye witnesses and survivors. They were therefore in a better position to understand what human beings can do to each other.
- This experience gave the students the chance to work as a group, it was an exercise in team building. Students from different schools and speaking different languages worked together and learned to appreciate the different approaches of individuals and groups.
- The students came to realise not to take liberty and democracy for granted. They learned what Breendonk stands for today, a warning that what happened there can happen again.
- This whole project sparked off the students' curiosity and imagination; they wanted to find out what had happened; they wanted to investigate and to solve the problems that arose. Moreover, they wanted to understand a situation that was so different from their everyday experience. So it was a really big challenge for the students and their teachers.
- The opinion of the teachers is that this experience made their students more responsible citizens and better human beings. Breendonk became for the students not only the symbol of terror, but also a constant memento of what happens when democracy fails and is replaced by totalitarianism.
- The students felt great pity for the 272 prisoners that had been executed in Breendonk, and for the 98 who died of illness and exhaustion, but in their hearts they carry no vengeance or vendetta. One of the survivors of Breendonk reminded the students: "never forget, those who were our tormentors and even killers are human beings like us...."
- This experience helped the students to start to appreciate historical sites, take care of them and work towards their preservation. The students realised that these sites are still of relevance today.
- The students acted as guides to their peers. In spite of the language difficulty, they made an effort to explain without relying too much on their written notes. This helped them in the art of public speaking and it increased their self-confidence and their self-expression.

- At the end of the trip, the students were invited to express their feelings; they had the chance to analyse themselves, to listen to one another and develop friendships based on a common experience. All this helped the students in their social development.
- It also helped them to work closely with their teachers and to improve, as well as to strengthen their relationships.

Not everything was plain sailing. There were difficulties and constraints which, however, were faced, tackled and finally solved. For the teachers, for example, it was a trial in perseverance. They had to overcome the strong temptation to abandon the project, and to choose classroom teaching which is far less demanding. So it was important for the teachers to motivate themselves and one another.

There was yet another serious problem that had to be dealt with. This was how to link the past of Breendonk with the present. One of the teachers asked: "What kind of values were we to emphasise? Is it the function of the history teacher to deal with political and moral issues? Should these remain outside the school?" Some teachers said YES, others said NO.

All in all the experience was valuable to both students and teachers. The latter realised that success necessitates great preparation. Students were given the responsibility of working on their own but they were guided all along. Moreover, teachers realised that involvement helps students learn more. They also realised how important it is to have objectives and targets that you want to achieve. This was an interdisciplinary exercise involving others apart from the history teachers. And this is exactly how it should be, because the Holocaust is a human experience and not a mere past historical reality.

The Breendonk experiment can serve as a stimulus to other teachers. A forgotten site can be chosen and the area cleaned up. Research work can be carried out, and the students can prepare a small publication or work-sheets. They themselves can become guides to the site. It will be an experience as memorable as it has been for the students of Breendonk.

As has been suggested during the seminar, a topic like Breendonk can develop into a Comenius project.

9.4 The Denial of the Holocaust online

This was another interesting presentation that had been prepared by a teacher-trainer from Groningen University together with two of her student-teachers. The student-teachers wanted to combat Neo-Nazi propaganda on line, and hence they produced this home page which can be found on: <http://www.ucllo.rug.nl/project/holocaust/boven.htm>

The home page is very well presented. The pupils are introduced to the topic using simple and very clear language. They are told that there is a group of people who deny the organised mass murder of millions of Jews by the Nazis during the Second World War. The pupils are also told that these people claim that the Holocaust never took place and that the proof there is, exaggerates what had happened. In spite of eyewitnesses, photos and first person accounts they refuse to recognise the Holocaust as a fact. These people call themselves revisionists for they want to rewrite history. Others prefer to call them negationists. The pupils are then told that the site will help them to research the denial of the Holocaust and then they will be in a position to tackle the following question:

How far and in which way are we able to meet and refute the assertions of the revisionists that the Holocaust never took place?

The pupils are helped with very relevant suggestions and guidelines to answer the question.

The site is divided in four stages or steps. In the first stage the pupils find information about those who deny the Holocaust, who they are and what they say. This is more or less factual knowledge.

In the second stage the pupil is challenged to find out the proofs that these people bring forward to substantiate their point of view. This will train the pupils to read carefully, analyse arguments and present them in a simple way.

In the third stage the pupil is asked to find arguments against the revisionists. The pupil is led to other sites which have to be carefully studied. The students have to evaluate the arguments of both sides and come to their own conclusions.

In the fourth stage the pupil is asked to write an assignment about the revisionists and how they can be refuted.

The idea of a home page is very stimulating and provides various advantages:

- Pupils can work at school (provided there are computer labs connected to the Internet) and also at home.
- Pupils enjoy working on the web.
- The whole project helps the student in carrying out research work particularly on the Internet.
- Pupils can work in groups, and this enhances team building.
- Pupils can work at their own pace and independently of the teacher. It is a start in educating the student in self-directed learning.
- Working on the web, suits the less as well as the more capable students. They will all find suitable material according to their capabilities.
- The whole project will help the pupils not only in the acquisition of knowledge and skills but it will also contribute to the development of moral reasoning and moral responsibilities.

10. The importance of motivation

Unfortunately, sometimes we find ourselves in a situation when we ourselves or maybe those around us lack the enthusiasm or the energy to get things done. We lack motivation.

- A colleague or maybe a superior may not be interested in including the Holocaust within the history syllabus.
- Parents or students may feel apathetic about the topic. They feel it is not relevant today. Who cares what happened to the Jews so many years ago!

In situations like these it is important to dwell on the relevance of the topic for present day society. Moreover it is necessary to instil in the people concerned a certain dynamism about the topic. Developing the skills to work well is not enough. We have also to develop the will.

We have to motivate students. You can take a horse to the water but you cannot force it to drink, unless it is thirsty. And so it is with people. So the first rule is to make the lessons about the Holocaust as interesting as possible using traditional and modern methods of teaching.

You cannot motivate others unless you are motivated yourself. So plan and set goals to keep yourself in the right direction and to persevere in what you want to achieve.

The staff has to be motivated too. The best method would be to involve them in the decision-making process. Do not impose on them the teaching of the Holocaust. Ask their opinion about the best methods of teaching, what to teach about the Holocaust and what to leave out. Give them responsibility. Satisfy their needs.

We have also to motivate parents. Let us recognise their rights and their duties. They are very important stakeholders. Discuss the teaching of the Holocaust with the parents. Let them air their fears and their doubts. Recognise their lack of interest in history as a subject and in the Holocaust as a particular topic. Involving parents, letting them know what is being done at school and the reasons behind it, asking them to participate, and keeping them informed of their children's progress may work wonders. Parents' aspirations and visions for their children's future should not only be listened to, but also included in the School Development Programme. So study the situation and find the best method how to integrate the teaching and learning of the Holocaust.

11. Teaching the Holocaust within a specific context or environment

In the previous section there was an emphasis on motivation. But motivation necessitates the study of the situation, the context and the environment. This will help us, for example, to be more realistic when we take decisions involving the teaching of the Holocaust.

Performing the S.W.O.T. analysis will help us to understand better the situation.

- **Strengths** (the presence of a drama teacher in the school - he or she may be involved in the teaching of the Holocaust; the school is connected to the Internet - use the web in the teaching and learning process).
- **Weaknesses** (poor finances; lack of motivation; ill-equipped library).
- **Opportunities** (a Holocaust survivor is in town; you get hold of a film about the Holocaust).
- **Threats** (parents are very much against the teaching of the Holocaust; there is an anti-semitic feeling in your community).

We have to recognise our strengths and weaknesses and turn the threats into opportunities. This is one of the ways how to get things done. We have to increase our performance as educators through the teaching of the Holocaust.

Performance depends on motivation, abilities and opportunities. It is obviously hindered by constraining factors.

12. Constraints in teaching the Holocaust

It became quite clear from the contributions of the participants and particularly from what was said during the workshops that a number of constraints exist in the teaching and learning of the Holocaust. The following are the ones mainly stressed.

- 12.1 Luckily there are countries, regions and provinces in Europe where the Holocaust did not take place. Due to lack of such remains or due to long distances, there are cases when it is impossible to teach about the Holocaust on site.
- 12.2 Holocaust museums, centres or foundations do not exist in every European country. Moreover, where they exist, certain museums are not always student friendly.
- 12.3 Many general European history textbooks either leave out the Holocaust completely or else they just mention it in passing.
- 12.4 Documentaries about the Holocaust are often too frightening and have to be very carefully edited if used in teaching.
- 12.5 Some teachers fear that they will damage the students psychologically if they teach about the Holocaust.
- 12.6 Computer labs and the Internet are not available in all European schools. Hence it is not easy to adopt innovative methods in the teaching and learning process.
- 12.7 Bias and propaganda in the sources are a great hindrance. These are sometimes so subtle that they cannot be easily deducted. Hence it could be quite dangerous for students to carry out research work by themselves.
- 12.8 The Holocaust is relatively recent history. Some of the persons involved are still alive. Feelings and emotions can get beyond control and there is therefore the great problem of objectivity not only on the part of the students and of their parents but also on the part of the teachers.
- 12.9 There are those who believe that the teaching and learning of the Holocaust can cause friction between groups. This may result in hatred and a strong feeling of vendetta.
- 12.10 A great sense of guilt still exists, some parents and grandparents want to forget. They definitely do not like their children or grandchildren to come home asking questions and digging into the past.
- 12.11 In areas directly involved in the Holocaust children come to school with pre-conceived ideas, because long time hatreds and sympathies change very slowly. Difficulties may arise in the classroom especially when students or their parents belong to extreme groups.
- 12.12 Teachers themselves may belong to such groups and they may not act professionally. If they try to manipulate students it will be a case of serious misuse of history.

- 12.13 Helping students to acquire the skill of empathising while teaching the Holocaust may present serious difficulties. Empathising with the victim is not that difficult. But how will the teacher help the student to empathise with an aggressor who, in one's opinion, was responsible for acts as brutal as those committed during the Holocaust?
- 12.14 While teaching the Holocaust, the teacher is all the time on slippery ground. She or he has to guide without imposing, has to direct but without judging. The students have to come to their own conclusions. It is a very challenging situation for the teacher. There may be those who cannot or who do not want to handle such a situation.
- 12.15 The proposed teaching pack on the Holocaust can be a great help, but it is difficult if not impossible to reach all age groups and students of different abilities, using the same pack. Moreover there may be difficulties of language. So it is necessary to have good translations of the pack.
- 12.16 Copyright laws will surely be encountered if individuals decide to produce their own teaching and learning pack, suitable for students in their particular countries.
- 12.17 In some countries everything taught has to be assessed. Sometimes, it is very difficult to assess the teaching and learning of the Holocaust. How will you assess the skill of empathising, for example?
- 12.18 There is always the time constraint. So many topics have to be included in the curriculum. If the Holocaust is not done properly, this might have negative results.
- 12.19 In some countries, parents and students may refuse to have anything to do with the Holocaust. This can happen because of lack of interest. It can also happen because the Holocaust is still a political problem dividing societies.
- 12.20 In some countries it is interpreted that giving importance to the Holocaust would steal from the attention that should be given to the grief, pain and repression suffered by the local population (for example the sufferings of the Lithuanians under the Soviet regime).
- 12.21 It is not known how far Holocaust education affects students' awareness of the danger of racism. Some teachers may therefore feel discouraged.
- 12.22 The use of the word "Holocaust" offers some difficulties because not everyone understands the same thing. It is necessary to know what we are talking about and to be consistent in its usage.

13. Recommendations

13.1

As a general rule we recommend that the Holocaust should feature in the history syllabuses.

13.2

The whole of humanity, but most especially educators, should resist the temptation to forget the Holocaust. We should seriously reflect on the statement that those who neglect to learn from past mistakes are condemned to repeat them.

13.3

Students should learn about the Jews, the Gypsies, the handicapped, the homosexuals and all the other groups who became victims of the Nazi regime.

13.4

One of the best methods to teach about the Holocaust is to teach about individuals. We should not limit ourselves to statistics. If we do so it would mean treating people as mere numbers, stripping them of their identities just as the Nazis did.

13.5

Whenever possible, we should arrange for survivors to talk to our students about their wartime experiences. These talks should be followed by a discussion with the students. Everything should be videotaped for future use, for the times when the last remaining survivors are no longer with us.

13.6

Great care should be taken to ensure that students are not damaged psychologically as a result of the teaching and learning of the Holocaust.

13.7

Teachers and parents should have a say in what to teach and how to teach it. They are the ones closest to the children, and they are the ones who know them best.

13.8

Students themselves should be consulted regarding what to include and what to leave out when teaching the Holocaust.

13.9

We should not stop at emphasising the negative aspects of the Holocaust. We have also to highlight the courage, the strength of character and the heroic acts of those, who in spite of everything, said NO to the Holocaust.

13.10

Educators should make sure that the Internet generation does not fall victim to those who deny the Holocaust.

13.11

Educators themselves should be prohibited from teaching that the Holocaust did not exist.

13.12

In-service courses focusing on Holocaust education should be organised.

13.13

Research about the Holocaust should be encouraged.

13.14

All archives about the Holocaust should be open and made accessible.

13.15

We recommend that schools from different parts of Europe co-operate and work together on initiatives regarding the Holocaust.

13.16

We recommend co-operation between schools and NGOs in the promotion of Holocaust education.

13.17

The Holocaust cannot be forgotten or ignored. An open wound will not heal unless it is treated. Honesty, trust, understanding and forgiveness are the necessary medicine or medicament. We recommend that these will feature prominently among our targets when we teach about the Holocaust.

13.18

It has been shown that bringing together ('confronting') the descendants of the victims with those of the aggressors might work in a positive way. But such a situation would have to be carefully planned because it can create adverse consequences.

13.19

We need more books about the Holocaust - books that help us achieve the aims and objectives of history education. We have to give importance not only to knowledge but also to skills, attitudes, values and experiences.

13.20

The production of CD ROMS and other computer material is always welcome. But to be of effective use, this presupposes the existence of computer labs in our schools. Unfortunately, there are countries in Europe where these labs are non-existent. We therefore recommend assistance where this is needed.

13.21

We are in favour of the publication of a list of books, CD ROMS, other computer software as well as Internet sites that deal specifically with the Holocaust or with its teaching and learning.

13.22

We recommend assistance to those countries that would like to set up a Holocaust Centre, Institute or Museum. Copies of photographs, documents, replicas and other teaching material can be produced and made available.

13.23

In view of the ever expanding media, it is of paramount importance to educate students how to choose reliable sources. Students have to be trained in the skill of detecting bias and propaganda. This is relevant in relation to the Holocaust as well as to the teaching and learning of other topics.

13.24

Countries who feel like commemorating the victims of the Holocaust should be encouraged to do so. Other countries might want to commemorate all victims of genocide. Countries should feel free to take their own decisions.

13.25

Countries should also feel free to choose how to teach the Holocaust; whether as part of their national or regional history or in a wider European context.

13.26

The learning of the Holocaust should help our students realise that being different is beautiful and enriching. This will positively affect their attitude and approach towards minorities.

13.27

We recommend that some Holocaust sites (amongst them Auschwitz) be declared part of the heritage of all humanity.

13.28

Finally we recommend full co-operation with the "International Group on the Holocaust Education, Remembrance and Research" which has been created on the initiative of Sweden.

14. Conclusion

At the end of the seminar I had the opportunity to listen to the comments of some of the participants regarding the plenary sessions and workshops as well as their stay in Vilnius. The following are some comments of the participants.

- It was a very fruitful experience; meeting people from different countries is always worthwhile and presents challenging situations.
- The hotel and the conference room were comfortable and pleasant. There are great advantages when the seminar is held in the same hotel accommodating the participants.

- The interpreters produced fluent translations. The volume, however, was occasionally too low and the production was sometimes not clear enough. One had to strain to follow.
- It would have been greatly beneficial had the participants received the 'papers' prior to the seminar. The participants would have had the chance to study the contributions before the seminar. This would have increased the time allocated for discussion and exchange of ideas.
- Some contributions were very interesting but not quite relevant to the topic under study which was 'Teaching about the Holocaust'.
- Classroom teachers wanted a more pragmatic and less philosophical approach. They were expecting that more time would be devoted to aspects of pedagogy.
- Some contributions were presented in a very dry manner. Varied presentation techniques could have been used.
- There was not enough time for the workshops, and participants were not always sure of what was expected of them.
- Some participants feel that the teaching pack was not discussed enough. It would have been very fruitful to discuss in far greater detail (a) the content of the pack and (b) the most effective methods of teaching.
- The issue of assessing student progress by studying the Holocaust was marginalised.
- Some issues of the greatest relevance to teachers were not tackled in depth: (a) how to ensure that teaching about the Holocaust will not inadvertently lead to an increase in anti-semitism, (b) how to teach the Holocaust to children whose main view of the Jews is that they were the killers of Christ, (c) how to tackle misconceptions as, for example, that the Jews themselves were responsible for bringing about the Holocaust, (d) how to keep your mind at rest that lessons about the Holocaust will not turn to be of sadistic satisfaction to certain individuals, (e) how to be sensitive enough to realise in good time that children are being traumatised as a result of the teaching of the Holocaust.
- Some participants felt that the objectives of the seminar were not clear enough.
- There was a feeling that a **few** of the participants were not deeply committed during the seminar.

All in all, the general feeling was that the seminar was a great success. I believe that the aims of the seminar were reached. Now it is important to go on working and find the best possible solutions to the constraints facing the teaching of the Holocaust. It is necessary to implement the recommendations that have been proposed and to find others that are, perhaps, more appropriate to individual circumstances.

'Auschwitz'- the unthinkable has occurred. Perhaps our best answer is silence when faced with a catastrophe of this magnitude. However, as has been expressed during this seminar, we have to make sure that no Holocaust in any form whatsoever will ever happen again. Indeed we know that this seminar is not just about the past, but also about the present and the future.

If the Holocaust was unprecedented, now it is not, because it has happened. And genocide can happen again as it has actually happened in Rwanda, Bosnia Herzegovina, Kosovo and East Timor. (Incidentally, for these reasons, we are in favour of the formation of International Genocide Prevention Institutes whose duties would be to detect as early as possible indicators that genocide is being planned).

Our students have to learn about the past so as never to repeat it. They have to know also the present situation, which for some people presents a very bleak picture. Yet, during the seminar we did not feel pessimistic. After all the Holocaust itself had its own great heroes: those who resisted the evil doings of the Nazis. They represented the beautiful face of humanity shining in the midst of all evil.

So we have hope in our hearts because we strongly believe that education can make a difference. As has been pointed out during this seminar, let us consider the Holocaust as an opportunity to help our students reflect on human nature, on the fact that choices have to be made and that we are free to make them. We have to empower our students to face reality and act decisively even in circumstances as difficult as those brought about by the Holocaust. Our students have to develop into responsible, critical, integrated, liberated and self-created individuals. But this is not enough. They have to learn to face evil with courage and defiance. They have to learn not to be bystanders just as they have to learn not to be fanatics. They have to realise that the individual can make a difference and that no circumstances can ever exist when it is legitimate to give up one's moral obligations. Our students have to be alert. They have to be well informed of what is happening around them.

We have our options regarding the future of Europe. We want to eliminate extreme nationalism that suppresses difference just as the Nazis did.

We want to create a democratic, multi-ethnic, multi-cultural European Community. We cannot accept Nazism as a necessary evil within a democracy. It is too risky and too frightening. We want to celebrate diversity while stressing our common humanity.

This is our ideal.

This is our mission.

This is our dream.

We want to keep our dreams alive and hold fast to our ideals.

These will be realised if we are able to envision and to create our own future. But we have to remember that envisioning necessarily involves the willingness, the enthusiasm and the determination to test the paradigm and to risk moving away from our usual assumptions. It is necessary to learn how to look at things from new, unexpected and unconventional angles.

We want to be real agents of change and a guarantee that the Holocaust will not repeat itself in one form or another.

We do not have to be scared of change. We believe in ourselves and in the future of Europe.

We believe in our dreams and we know that the future belongs to those who still believe in the beauty of their dreams.

Appendix 1 - Organisers of the seminar

The Centre for Civic Initiatives (Vilnius, Lithuania) in cooperation with:

- the Lithuanian Ministry of Education and Science
- the Lithuanian Teacher Professional Development Centre
- the Council of Europe's In-Service Training Programme for Educational Staff
- the Council of Europe's project "Learning and teaching about history of Europe in the 20th Century"
- the Yad Vashem Centre (Jerusalem, Israel)
- the Russian Holocaust Foundation (Moscow, Russian Federation).

Appendix 2 - Programme

Saturday 1st April 2000

Arrival of the participants during the day

- 17.00 Registration of the participants
- 18.30 Departure from the Hotel Centrum to the City Hall
- 19.00-21.30 **Official opening session**

Welcome speeches:

- **Mr Emanuelis Singeris**, Lithuanian Parliamentarian, Vice-Chair of the Commission for Culture and Education of the Parliamentary Assembly of the Council of Europe
- **Ms Vaiva Vebraite**, Vice-Minister, Ministry of Education and Science of the Republic of Lithuania
- **Mr Alfonsas Eidintas**, Ambassador at Large, responsible for relations with World Jewish Community
- **Mr Girvydas Duoblys**, Director of the Centre for Civic Initiatives, Lithuania
- **Mr Arie Gabay**, Ambassador of Israel to UNESCO and to the Council of Europe
- **Mr Norbert Engel**, French representative to the International Task Force, in charge of Holocaust education and memory
- **Dr Carole Reich**, Administrator, Directorate of Education, Culture and Sport, Council of Europe

Sunday 2nd April 2000

Guided tour of Vilnius Ghetto and Paneriai Memorial Site

Monday 3rd April 2000

- 9.00-10.30 Plenary session

Context of the seminar:

- **Mr Claude-Alain Clerc**, Chair of the Council of Europe's Project Group "Learning and teaching about the history of Europe in the 20th century"
- **Dr Carole Reich**, Administrator, Directorate of Education, Culture, Youth and Sport, Environment, Council of Europe

- **Leonard Grech**, rapporteur general: Guidelines for the seminar
- "Understanding (interpretation) of the Holocaust in Lithuania and the Holocaust as a political issue" by **Dr. L. Truska**, Vilnius Pedagogical University
- "Teaching the Holocaust against different politico-historical backgrounds – on commemorating, neglecting and discovering a painful past", by Dr Falk Pingel, Georg Eckert Institute, member of the Project Group "Learning and teaching about the history of Europe in the 20th Century"

Discussion

- 10.30-11.00 Coffee break
- 11.00-12.30 Working groups: "How Holocaust is tackled politically in your country"
- 13.00-14.30 Lunch
- 14.30-16.30 Plenary session: "Teaching the Holocaust in the Year 2000" - Panel composed of:
- **Ms Shulamit Imber**, a representative of Yad Vashem
 - **Dr Ilya Altman** (Russian Holocaust Foundation)
 - **Mr Tilman Röhrig** (German writer)
 - **Ms Barbel Bauer** (Pedagogical Advisor, Staatliche Akademie für Lehrerfortbildung, Donaueschingen, Germany)
 - some participants with presentation of case studies
- 16.30-17.00 Coffee break
- 17.00-18.30 Working groups: "Teaching the Holocaust in the 21 century"
- 18.30-19.30 Dinner
- 20.30 Concert, performed by Ms Marija Krupoves, meeting with the Lithuanian Jewish community in the Church of St. Francis and St. Bernardine

Tuesday 4 April 2000

- 9.00-10.00 Plenary session:
- "Addressing Problematics at an international level" by **Mr Stephen Smith**, Holocaust Memorial Centre, Beth Shalom, United Kingdom
- 10.00-10.30 Coffee break
- 10.30-12.00 Working groups: "The Problematics at an international level"

12.00-13.30 Lunch

13.30-14.30 Plenary session:

"The treatment of Jewish Themes in Lithuanian schools" by the Research Group of the Centre for Civic Initiatives, **Ms Inga Nausediene** and **Mr Giedrius Kiaulakis**, Project Managers

14.30-15.00 Coffee break

15.00-19.00 free afternoon

20.00 Dinner

Wednesday 5 April 2000

9.00-10.15 Plenary session:

- "Teaching the Holocaust": video-teaching material "Sunset in Lithuania" presented by the **Centre for School Improvement**, Lithuania
- "Works of art as memory", by **Mr Norbert Engel**, French representative to the International Task Force, in charge of the education and memory of the Holocaust

10.15-10.45 Coffee break

10.45-12.45 The Yad Vashem educational approach, by **Ms Shulamit Imber** Pedagogical Director of the International School for Holocaust Studies, "How to teach about the 'demolition of man'", with presentation of teaching materials with traditional methods and modern technology on:

- "Everyday life in the Warsaw Ghetto"

13.00-14.00 Lunch

14.15-15.45 Plenary session:

"Breendoock et la memoire citoyenne d'aujourd'hui": presentation by **Belgian students and their teachers**

"The Denial of the Holocaust online", by **Ms Ineke Veldhuis-Meesters**, University Centre for Teacher Education, Groningen University, member of the Project Group "Learning and teaching the history of Europe in the 20th century"

15.45-16.15 Coffee break

16.15-17.30 Working session: Preparation of reports by working groups

17.30-18.30 Presentation of the reports of the four working groups

20.00 Dinner

Thursday 6 April 2000

9.00-9.30 Plenary Session: "Where do we go from here?" Introduction by **Dr Geoffrey Short**, University of Hertfordshire, United Kingdom, co-author of the teaching pack "Teaching the Holocaust" currently under preparation

9.30-10.00 Coffee break

10.00-12.00 Official closing session

- Presentation of some first conclusions by the rapporteur general, **Leonard Grech**, President of the Malta History Teachers' Association
- Closing address by the Lithuanian Minister of Education

13.00 Lunch

Departure of participants