



INTERNATIONAL
**HOLOCAUST
REMEMBRANCE**
ALLIANCE

RESEARCH IN TEACHING AND LEARNING ABOUT THE HOLOCAUST: BIBLIOGRAPHIES WITH ABSTRACTS IN FIFTEEN LANGUAGES

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About the IHRA

The International Holocaust Remembrance Alliance unites governments and experts to strengthen, advance and promote Holocaust education, remembrance and research worldwide and to uphold the commitments of the 2000 Stockholm Declaration.

The IHRA (formerly the Task Force for International Cooperation on Holocaust Education, Remembrance and Research, or ITF) was initiated in 1998 by former Swedish Prime Minister Göran Persson. Persson decided to establish an international organisation that would expand Holocaust education worldwide, and asked former president Bill Clinton and former British prime minister Tony Blair to join him in this effort. Persson also developed the idea of an international forum of governments interested in discussing Holocaust education, which took place in Stockholm between 27–29 January 2000. The Forum was attended by the representatives of 46 governments including; 23 Heads of State or Prime Ministers and 14 Deputy Prime Ministers or Ministers. The Declaration of the Stockholm International Forum on the Holocaust was the outcome of the Forum's deliberations and is the foundation of the International Holocaust Remembrance Alliance.

The IHRA currently has 31 Member Countries, one Liaison Country and 10 Observer Countries and seven Permanent International Partners. Members must be committed to the Stockholm Declaration and to the implementation of national policies and programs in support of Holocaust education, remembrance, and research. Member countries are encouraged to develop multilateral partnerships and to share best practices.

The national government of each Member Country appoints and sends a delegation to the IHRA meetings that is composed of both government representatives and national experts. In addition to the Academic, Education, Memorials and Museums, and Communication Working Groups, specialized committees have been established to address antisemitism and Holocaust denial, the situation of the Roma and the Roma genocide, comparative genocide, and special challenges in Holocaust education. The IHRA is also in the process of implementing a Multi-Year Work Plan that focuses on killing sites, access to archives, educational research, and Holocaust Memorial Days.

The IHRA has an annually rotating Chairmanship, and the appointed Chair is responsible for the overall activities of the organisation. The Chairmanship is supported by the Executive Secretary, who is the head of the Permanent Office located in Berlin. The IHRA also has an Honorary Chairman, Professor Yehuda Bauer, and an Advisor to the IHRA, Professor Steven Katz.

One of the IHRA's key roles is to contribute to the funding of relevant projects through its grant strategy. The purpose of the Grant Programme is to foster international dialogue and the exchange of expertise, increase government involvement in program creation, and target projects with strong multilateral elements in order to create sustainable structures for Holocaust education, remembrance, and research.

Foreword by the Steering Committee

The International Holocaust Remembrance Alliance (IHRA) Education Research Project aims to provide an overview of empirical research on teaching and learning about the Holocaust (TLH) with a cross-cultural and multilingual perspective. The outcomes include transferring knowledge between various regions and countries, intensifying dialogue between scholars and educational decision makers and enhancing networking among researchers.

To fulfill these aims, in 2012 the IHRA established a Steering Committee and tasked a team of researchers with skills in a large range of languages. Early in the process, the decision was made to focus upon research which deals with deliberate efforts to educate about the Holocaust and to limit the search accordingly. This decision meant there was a focus on both teaching and learning. The teaching focused on school settings – although there is also some explicit instruction at museums and sites of memory. Certainly, learning takes place in both school settings and museums/sites of memory. This focus meant that some areas of scholarship are generally not included in this collection. Firstly, non-empirical work, which is extensive and important, was beyond the scope of this research. Secondly, analyses of materials such as curricula, films, and textbooks were also beyond the scope.

The Education Research Project culminated in the publication of volume 3 of the IHRA book series *Research in Teaching and Learning about the Holocaust: A Dialogue Beyond Borders*, edited by Monique Eckmann, Doyle Stevick and Jolanta Ambrosewicz-Jacobs. The book is available in hard copy for purchase and as a [free PDF download](#).

The second outcome is this set of eight bibliographies. These eight bibliographies comprise references to empirical research on teaching and learning about the Holocaust. They also include abstracts or summaries of most of publications. Each bibliography includes research from a single language or related group of languages (both geographically related or linguistically related).

The research team identified almost 400 studies resulting in roughly 640 publications in fifteen languages that are grouped in the following eight language sets:

German, Polish, French, the languages of the Nordic countries, Romance languages other than French (specifically Spanish, Portuguese and Italian), East-Slavic languages (Belarussian, Russian and Ukrainian), English and Hebrew.

The bibliographies presented here contain titles in the original language and translations in English, as well as abstracts in English that were either written by the original authors, written by the research team or its contributors (or translated into English by the team). This set of bibliographies provides a unique tool for researchers and educators, allowing them to gain insight into educational research dealing with teaching and learning about the Holocaust, not only in their own language, but also in languages they are not familiar with. We hope that this publication and these abstracts will provide a tool that facilitates research across language borders and contributes to further exchange, discussion and cooperation between researchers and educators as well as the creation of international and cross-language networks.

The IHRA Steering Committee on Education Research:

Monique Eckmann (Chair) – Switzerland
Cecilie Stockholm-Banke – Denmark
Deborah Dwork – United States of America
Wolf Kaiser – Germany
Eyal Kaminka – Israel
Paul Salmons – United Kingdom

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By Oscar Österberg and Monique Eckmann

Note: Abstracts were written or translated by Oscar Österberg and Monique Eckmann, as noted.

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Bibliography with Abstracts

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[Österberg] A study based on a questionnaire to 2,167 students at the university of Essen about their attitudes to National Socialism, the Holocaust and German memory culture. The authors identified considerable gaps in factual knowledge. There seemed however be only a weak correlation between lack of knowledge and a desire to close the book on this chapter of history or tendencies to trivialization of the Holocaust. Most respondents claimed above all to have their knowledge from school, television and literature. Every third student had visited a memorial site, but the learning effect of these visits seemed to depend upon the degree of preparations before the visit. Even if most respondents believed the topic to be important, many also admitted to having feelings of uneasiness in relation to this part of the national past.

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[Österberg] This is more a general discussion of challenges for Holocaust Education in a multi-cultural society than empirical research. The argument is however based on recent empirical research.
3. Angvik, M., & Borries, B. (Eds.). (1997). *Youth and history: A comparative European survey on historical consciousness and political attitudes among adolescents* (Volume A: Description, Volume B: Documentation [containing the Database on CD-ROM]). Hamburg: Körber-Stiftung Edition.
[Österberg] This is a comparative study of historical consciousness among European adolescents which, based on some 30,000 responses in 27 countries, documents sometimes considerable differences between members of different national background. But it also presents tendencies to heterogeneity within the different countries.
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[Authors' abstract] What role do emotions play in the way in which young people confront the history of the Holocaust? This article examines memorial sites and video interviews of survivors as interfaces of the representation and appropriation of the past. These contact zones satisfy the need for emotional participation and for information. Videos uploaded by youngsters on the internet following their visit to memorial sites, and short films extracted by pupils from survivor's video interviews, were used as examples in order to examine emotional strategies. These products of involvement point to stored images and ideas mediated by mass media. This repertoire of cultural knowledge and feelings can serve as a template for understanding how young people process the Holocaust emotionally.
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[Österberg] Using questionnaires, the author analyses the knowledge about concentration camps among upper secondary school students in Nordrhein-Westfalen and Baden-Württemberg. In conclusion, she states that students possess some knowledge about the topic. She finds no strong correlations between knowledge and political engagement and, furthermore, only a weak correlation between knowledge and visits to a memorial site.
6. Bar-On, D., Brendler, K., & Hare, P. A. (Eds.). (1997). "Da ist etwas kaputtgegangen an den Wurzeln...": *Identitätsformen deutscher und israelischer Jugendlicher im Schatten des Holocaust* ["Then something was broken down in the foundation...": Identity forms among German and Israeli youth in the shadow of the Holocaust]. Frankfurt am Main: Campus.
[Translation Eckmann] This edited volume is the result of a quantitative study amongst 1,100 students in Israel and in Germany who were questioned about the relation between the past and the present and a follow up process. Additional qualitative studies examine the inner-family transmission and psychosocial effects in both contexts. The final step of the process consisted of encounters of students of both groups, which took place first in Israel after the Gulf war in 1991, and some months later in Germany.
7. Becher, A. (2006). Eingesammelt: Ein Unterrichtsprojekt zum, "Lernen an Biographien" im Sachunterricht der Grundschule [Collected: An educational project about "Learning from biographies" in general sciences in primary school]. In D. Pech, M. Rauterberg, & K. Stocklas, (Eds.). *Möglichkeiten und Relevanz der Auseinandersetzung mit dem Holocaust im Sachunterricht der Grundschule* [The possibilities for and relevance of dealing with the Holocaust in primary school's general subjects] (Supplement 3, pp. 17–34). Retrieved from <http://www.widerstreit-sachunterricht.de/beihefte/beiheft3/beiheft3.pdf>
[Österberg] The article presents a project aimed at developing suitable methods for Holocaust Education already in the German primary school. Based on Ido Abram's three-step-program as well as Wolfgang Klafki's critical didactics, the project has developed a biographical approach to create possibilities for identification among the students. This is tested in a 3rd grade class and is thereafter evaluated.

8. Becher, A. (2009). *Die Zeit des Holocaust in Vorstellungen von Grundschulkindern: Eine empirische Untersuchung im Kontext von Holocaust Education* [The time period of the Holocaust in the beliefs of primary school children: An empirical study in the context of Holocaust education]. Oldenburg: Didaktisches Zentrum
[Österberg's translation] This is a study of German primary school children's beliefs about the Holocaust, based on interviews conducted in two classes in 2005. The author finds that the children almost exclusively focus on Hitler; that one can find "latent anti-Semitic fragments" in their statements; that, even without formal education, the pupils still possess knowledge about the Holocaust; and their main source of information about Nazi Germany seems to be family members. However, the family narratives mainly touch upon everyday-life and avoid the topic of the Holocaust. From these findings, the author argues that one could and should teach the Holocaust already in the German primary school.
9. Becher, A. (2012). Die Zeit des Holocaust in Vorstellungen von Grundschulkindern – Perspektiven von Kindern und die Thematisierung von Holocaust und Nationalsozialismus im (Sach-)Unterricht der Grundschule [The time period of the Holocaust in the beliefs of primary school children – children's perspectives and the thematization of the Holocaust and National Socialism in primary-school instruction (in general subjects)]. In I. Enzenbach, C. Klätte, & D. Pech, (Eds.). *Kinder und Zeitgeschichte: Jüdische Geschichte und Gegenwart, Nationalsozialismus und Antisemitismus* [Children and contemporary history: Jewish history and the present, National Socialism and antisemitism] (Supplement, 8, pp. 101–120). Retrieved from <http://www.widerstreit-sachunterricht.de/beihefte/beiheft8/beiheft8.pdf>
[Österberg] This is a shorter version of Becher 2009, summarising the results of that study.
10. Becher, A. (2013). Das "Dritte Reich" in Vorstellungen von Grundschulkindern: Perspektiven von Kindern und die Thematisierung von Holocaust und Nationalsozialismus im (Sach-)Unterricht der Grundschule [The "Third Reich" in the beliefs of primary school children: Children's perspectives and the thematization of the Holocaust and National Socialism in primary-school instruction (in general subjects)]. In P. Gautschi, M. Zülsdorf-Kersting, & B. Ziegler, (Eds.). *Shoa und Schule: Lehren und Lernen im 21. Jahrhundert* [The Shoah and school: Teaching and learning in the twenty-first century] (pp. 19–35). Zurich: Chronos.
[Österberg] This article presents the main results of Becher 2009 and takes the discussion a bit further concerning pedagogical work using biographies. The importance of not only focusing on persecution and suffering is emphasised.
11. Behrend, G. M. (2000). Einwanderung und intergenerationelle Traditionsbildung [Immigration and intergenerational formation of tradition]. In B. Fechner, G. Koessler, & T. Liebertz Gross (Eds.). *Erziehung nach Auschwitz" in der multikulturellen Gesellschaft: Pädagogische und soziologische Annäherungen* ["Education after Auschwitz" in a multicultural society: Pedagogical and sociological approaches] (pp. 59–67). Weinheim & Munich: Juventa.
[Österberg] This piece presents a research project from the University of Hannover about the formation of ethnic communities in Hanover and the relations of Hanoverians of Turkish origin to these communities.
12. Bilewicz, W. (2012). *Die Bedeutung des Holocaust und der Gedenkstättenpädagogik im Geschichtsunterricht der Sekundarstufe 1: Ein historisch-pädagogischer Vergleich zwischen Bayern und Österreich* [The significance of the Holocaust and memorial-sites pedagogy in history education in the first level of secondary education: A historical-pedagogical comparison between Bavaria and Austria]. Munich: GRIN.
[Publisher's abstract] In the centre of this research project is a content-oriented comparison based on categories regarding the thematisation of the Holocaust in 46 history textbooks for the first stage of secondary education since the beginning of the Second Republic and the new foundation of the Free State of Bavaria in the year of 1945. Based on this thematic constraint, three research questions emerge: 1. How has the representation of the Holocaust in the textbooks changed since the beginning of the Second Republic? What has changed? What has remained the same? 2. What can be deduced from the textbooks concerning the political discourse about the Holocaust? 3. To what extent is the content and the pedagogical-didactical concepts prescribed by the curricula implemented in the textbooks?
13. Borries, B. von (1995). *Mitarbeit Weidemann von, Sigrid, Baeck, Oliver, Grzeskowiak, Sylwia und Körber, Andreas): Das Geschichtsbewusstsein Jugendlicher. Erste repräsentative Untersuchung über Vergangenheitsdeutungen, Gegenwartswahrnehmungen und Zukunftserwartungen in Ost- und Westdeutschland* [The historical consciousness of youth: The first representative study of interpretations of the past, perceptions of the present and expectation on the future in East and West Germany]. Weinheim & Munich: Juventa.

[Eckmann] Bodo von Borries is one of the founders of empirical research into historical thinking and learning in Germany. Since the 1970s, he led empirical research into historical consciousness and contributed to the establishment of history didactics as an empirical science. His studies embrace classroom observations, interviews, qualitative studies and large scale quantitative studies: A major work is the European study “Youth and History” (Angvik & Borries 1997). The selected publications in the present list have thus an exemplary character but are by no way exhaustive. This study was conducted in 1992 in Eastern and Western Germany, in the frame of “Youth and History.” The goal was to understand the historical consciousness of Youth just a few years after reunification, regarding several historical events, including National Socialism and the mass crimes committed by it, as well as other periods (industrialization, colonial history, the collapse of socialism, democracy, etc.). The study shows evidence for differences of historical perceptions and the importance of real history in each part of Europe, the historiographical tradition and how historical socialization is dependent on the cultural context.

14. Borries, B. von (2000a). Interkulturelle Dimensionen des Geschichtsbewusstseins [Intercultural dimensions of historical consciousness]. In B. Fechner, G. Koessler, & T. Liebertz Gross (Eds.). *“Erziehung nach Auschwitz” in der multikulturellen Gesellschaft: Pädagogische und soziologische Annäherungen* [Education after Auschwitz in a multicultural society: Pedagogical and sociological approaches] (pp. 119–140). Weinheim & Munich: Juventa.

[Eckmann] On the ground of the data collected in “Youth and History” (1997), the author analyses in detail the historiographical tradition and the dependency on the cultural context of historical socialization, and especially the differences of historical consciousness of majority and minority groups. He also shows how the same historical fact can be “read” through different cultural lenses, for example, how the victory in a battle for one side is seen as a defeat for the other. The author concludes by showing that rather than delete myths in history, we have to historicize these myths in order to make them understandable.

15. Borries, B. von (2000b). Vernichtungskrieg und Judenmord in den Schulbüchern beider deutscher Staaten seit 1949 [War of annihilation and murder of Jews in the textbooks of both German states after 1949]. In M. Greven, O. von Wrochem (Eds.). *Der Krieg in der Nachkriegszeit: Der Zweite Weltkrieg in Politik und Gesellschaft in der Bundesrepublik* [The war in the post-war era: The Second World War in politics and society in the Federal Republic of Germany] (pp. 215–236). Opladen: Leske + Budrich.

There is no abstract for this piece.

16. Borries, B. von (2011). Coping with Burdening History. In H. Bjerg, C. Lenz, & E. Thorstensen, (Eds.). *Scandinavian perspectives on history, culture, historical consciousness and didactics of history related to World War II* (pp. 165–185). Bielefeld: Transcript.

[Eckmann] The author draws upon data collected in previous empirical studies. He shows the dimensions of shame and guilt with respect to history, forms of working through painful pasts, and strategies for historical reconciliation. He concludes that, “reconciliation via history and coping with burdening history is a long term project and program (for individuals as well as for societies). It needs reflection and (self-) reflection, not only more historical knowledge, but more self-distance, empathy, and – as far as possible – mourning as well. It may be encouraged at school, but mainly challenges individuals and public emotions and activities” (p. 183).

17. Brockhaus, G. (2008). “Bloß nicht moralisieren!” Emotionale Prozesse in der pädagogischen Auseinandersetzung mit dem Nationalsozialismus, Einsichten und Perspektiven [“Just don’t moralize!” Emotional processes in the pedagogical engagement with National Socialism, insights and perspectives]. *Bayerische Zeitschrift für Politik und Geschichte*, 1(8), 28–33. Retrieved from http://www.blz.bayern.de/blz/cup/01_08_themenheft/EP1.08-Themenheft.pdf

[Eckmann] The article is a critical reflection on the outcomes of an empirical study (Kühner 2008; Kühner et al. 2008), based on a psychological/psychoanalytical perspective: how should we deal with emotions when dealing with the Holocaust? The author highlights the teachers’ very high expectations regarding the emotional *Betroffenheit*, the pressure on consensus, and the tabooisation of “political incorrectness” in the classroom, tendencies that can lead to a problematic teacher-student relationship. Thus, teachers encounter specific didactical difficulties and show a certain lack of self-assertion. Brockhaus assumes that this is based on how the teacher relates, as a person and as a pedagogue, to the heritage of National Socialism. Brockhaus concludes by insisting on the necessity to reflect openly, as students and as teachers, on the emotional processes and the reluctance caused by the topic of the Holocaust in this society.

18. Brusten, M., & Winkelmann, B. (1994). Wie denken deutsche Studenten in "West" und "Ost" nach der Wiedervereinigung über den Holocaust? Erste empirische Ergebnisse zu den Auswirkungen unterschiedlicher "politischer Sozialisation" und "parteipolitischer Orientierung" [How do German students in "West" and "East" think about the Holocaust after unification? First empirical results about the effects of different "political socialization" and "party political orientation"]. *Telaviver Jahrbuch für deutsche Geschichte*, 23, 461–486.
- [Österberg] A study, using questionnaires with fixed questions, of 699 West German and 643 East German students in Wuppertal, Halle, Magdeburg, and East Berlin. The results were that at least 81 percent possessed medium or high levels of factual knowledge about the Holocaust. Most respondents claimed to feel distressed about the event and 25 percent also claimed to have feelings of guilt and shame. Only 25 percent of the "Western" and 12 percent of the "Eastern" students wanted to turn the page on the past. There were overall on average no great differences between former West and East Germans. There was, however, a strong correlation between, on the one hand, knowledge, emotions and attitudes and, on the other, political orientation.
19. Deckert-Peaceman, H. (2002). *Holocaust als Thema für Grundschul Kinder? Ethnographische Feldforschung zu Holocaust Education am Beispiel für die Grundschulpädagogik in Deutschland* [The Holocaust as a theme for primary-school children? Ethnographic field research about the Holocaust as an example for primary-school pedagogy in Germany]. Frankfurt am Main: Peter Lang.
- [Eckmann] This ethnographic field study analyses the transmission of the Holocaust in US elementary schools. The author aims to contribute to the discussion on "Americanization of the Holocaust," i.e. the universal meaning of the Holocaust, as opposite to the US American value system and the possible instrumentalization of the national-socialist mass murder and genocidal politics for the purpose of general moral education. Concretely, Heike Deckert-Peaceman analyses an example in a school in New Jersey, one of the few US states that mandate Holocaust Education for elementary schools. The author follows the teacher during a three-week long curriculum on the Holocaust through observations, interviews, and analysis of videos that had been recorded previously by the teacher. The author shows that the narrative pedagogical concept and the evolution of "Holocaust education" over the years and discussed the emotional and cognitive prerequisites of ground school children. See also the review: <http://www.h-net.org/reviews/showrev.php?id=1734>
20. Deckert-Peaceman, H. (2006): Holocaust – ein Sachunterrichtsthema? [The Holocaust – a theme for instruction in general subjects?]. In D. Pech, M. Rauterberg, & K. Stocklas (Eds.). *Möglichkeiten und Relevanz der Auseinandersetzung mit dem Holocaust im Sachunterricht der Grundschule*. [Possibilities for and relevance of dealing with the Holocaust in elementary school] (Supplement, 3, pp. 35–50). Retrieved from <http://www.widerstreit-sachunterricht.de/beihefte/beiheft3/beiheft3.pdf>
- [Österberg] An interesting discussion about the Holocaust as a topic for younger children, and especially about the use of youth literature in Holocaust education, but not an empirical analysis.
21. Dolezel, H. (2013). Die Darstellung des Holocaust in neueren tschechischen Geschichtsbüchern [The presentation of the Holocaust in recent Czech history textbooks]. In H.-F. Rathenow, B. Wenzel, & N. H. Weber (Eds.). *Handbuch Nationalsozialismus und Holocaust: Historisch-politisches Lernen in Schule, außerschulischer Bildung und Lehrerbildung* [National Socialism and Holocaust manual: Historical-political learning in school, nonformal education and teacher training] (pp. 437–448). Schwalbach am Taunus: Wochenschau.
- [Österberg] The article contains an overview of how six new history textbooks that present the Holocaust with particular focus on events in Bohemia and Moravia.
22. Eberle, A. (2008). *Pädagogik und Gedenkkultur: Bildungsarbeit an NS-Gedenkorten zwischen Wissenschaftsvermittlung, Opfergedanken und Menschenrechtserziehung. Praxisfelder, Konzepte und Methoden in Bayern, Würzburg* [Pedagogy and memory culture: Educational work at Nazi memorial sites between transmission of scientific knowledge, commemoration of victims and human rights education. Fields of praxis, concepts and methods in Bavaria]. Würzburg: Ergon.
- [Österberg] In this study, Annette Eberle pursues three objectives: first, she wants to contribute to the concept "Gedenkstättenpädagogik" and systematically describe its tasks. Secondly, based on this definition, the study tries to give a detailed presentation of the pedagogical work at Bavarian memorial sites, its development, achievements and obstacles. Finally, the study suggests possible ways to develop the pedagogical work at these sites. The focus is on memorial sites connected to the Nazi period and the study above all analyses former concentration camps, including the often neglected satellite camps. Memorial sites connected to the resistance against the regime ("Weiße Rose") as well as the documentation centers of "Reichsparteitagsgelände" and Obersalzberg are included.

23. Eckmann, M., & Heimberg, C. (2009). Die Vermittlung der Shoah im Unterricht aus den Erfahrungen und der Sicht der Lehrpersonen [Conveying the Shoa in instruction: Teachers' experiences and perspectives]. In J. Hodel, & B. Ziegler (Eds.). *Forschungswerkstatt Geschichtsdidaktik 07* [Research Workshop Didactics of History 07] (pp. 54–64). Bern: hep.

[Author/editor] This contribution presents the initial findings of a study that examines the manner in which the Shoah is conveyed in history instruction and the perception of the problems related therewith. It is based on semi-structured interviews with a sample of secondary school teachers in levels I and II. The topic of the research is based on the didactics of history, conceived in the field of tension constituted by, on the one hand, epistemology and reconstruction in unison with instruction programs and school organization and, on the other hand, the theory of social representation that examines social interaction and discursive identity constituting practices. The initial results show that the teachers give a special status to the Shoah in their instruction. Their engagement and high expectations for themselves are clearly expressed. The justification for this seems to be deduced from an internalized social discourse rather than from epistemological references. The didactic approach is often shaped by the victim perspective, increasingly also by comparative approach to genocides.

24. Eckmann, M. (2013a). "Emotion ist nicht genug": Zum Modul "Holocaust, Genocide and Modern Humanity" an der Kean-Universität und im Holocaust Memorial Museum in den USA" ["Emotion is not enough": On the "Holocaust, genocide and modern humanity" module at Kean University and the United States Holocaust Memorial Museum]. In P. Gautschi, M. Zülsdorf-Kersting, & B. Ziegler (Eds.). *Shoa und Schule: Lehren und Lernen im 21. Jahrhundert* [Shoah and school: Teaching and learning in the 21st century] (153–170). Zurich: Chronos.

[Österberg] In this study, the author follows a group of university students at Kean University in New Jersey who attended a fifteen-week inter-disciplinary module named "Holocaust, Genocide and Modern Humanity." The course included a visit to the USHMM. The author tries to understand the nature of students' memory-environment [Erinnerungsmilieus] and the theme of the Holocaust. Based on different material the author finds that students' expectations and knowledge to be heterogenous, and that they tend to make connections to their own identity. In this respect, American identity seems less important than identifications made with the family's country of origin. Furthermore, even if the museum visit had a great emotional impact on the students, it did not necessarily lead to increased learning and reflection.

25. Eckmann, M. (2013b). Geschichte und Narrative der "Anderen": Ein Begegnungsprojekt mit jüdischen und palästinensischen Multiplikator_innen aus Israel, das neue Wege geht [History and the narrative of the "others": An encounter project with Jewish and Palestinian multipliers from Israel that treads a new path]. In G. Jikeli, K. R. Stoller, & J. Allouche-Benayoun (Eds.). *Umstrittene Geschichte: Ansichten zum Holocaust unter Muslimen im internationalen Vergleich* [Disputed history: Perceptions of the Holocaust amongst Muslims in international comparison] (pp. 227–258). Frankfurt am Main: Campus.

[Author's abstract] The article relates a qualitative study carried out alongside an educational project for multipliers. It is an experimental encounter-program between Israeli Jews and Palestinians from Israel, dealing together with the history and the memory of the Holocaust, and also with the Israeli-Palestinian conflict and the Nakba. The program can be considered as an experience located on the intersection of Peace Education and Holocaust Education; it lasted over a year and included a study trip to Berlin. The research is based on three series of interviews with the participants, including during the study-trip to Berlin. The findings point to questions of identity-building during the process, recognizing victims' experiences rather than victims' identities, processes of inclusion and distancing, and dilemmas faced by the participants when dealing together with the history and the memory of the Holocaust. The contribution shows possible objectives and limits of such a project, as well as the necessary conditions for the emergence of a culture of mutual recognition, without negating the asymmetrical character of the prevailing situation, nor comparing sufferings, nor equating historical facts. It shows that focusing on perpetrators and bystanders, rather than only on victims, can bring common insights for both sides.

26. Ehmman, A. (2005). Zwischen Holocaust Education und Menschenrechtserziehung: Anmerkungen zu Lehrerfortbildung und Rahmenplänen in den neuen Bundesländern [Between Holocaust education and human rights education: Notes on teacher training and frameworks in the new federal states]. In H.-F. Rathenow, & N. H. Weber (Eds.). *Nationalsozialismus und Holocaust. Historisch-politisches Lernen in der Lehrerbildung* [National Socialism and the Holocaust: Historical-political learning in teacher training]. Hamburg: Reinhold Krämer.

[Österberg] Ehmman gives a critical overview of the developments in teacher training about the Nazi period and the Holocaust in the former "East German" states after 1990, including a brief analysis of the contents in the new curricula for history in these states.

27. Enzenbach, I. (2011). *Klischees im frühen historischen Lernen: Jüdische Geschichte und Gegenwart, Nationalsozialismus und Judenfeindschaft im Grundschulunterricht* [Stereotypes in early historical learning: Jewish history and present, National Socialism and animosity against Jews in primary-school education]. Berlin: Metropol.
- [Österberg] The topic of this study concerns the preconditions for and practice of education about Jewish history and present, Nazism and anti-Semitism in the third to sixth class in the German school system. The author discusses the cognitive conditions, especially in terms of development of language, the development of time consciousness, and moral development in children of the concerned age. She also analyses the German curriculum as well as textbooks before going into the main empirical part of the study. This consists of a combination of a quantitative analysis of if and how Berlin teachers bring up the topic in 4th–6th grade and qualitative analysis about the same, based on interviews with selected teachers.
28. Enzenbach, I. (2013). Frühes historisches Lernen. Jüdische Geschichte, Nationalsozialismus und nationalsozialistische Judenverfolgung [Early historical learning, Jewish history, National Socialism and the Nazi persecution of Jews]. In H-F. Rathenow, B. Wenzel, & N. H. Weber (Eds.). *Handbuch Nationalsozialismus und Holocaust: Historisch-politisches Lernen in Schule, außerschulischer Bildung und Lehrerbildung* [National Socialism and Holocaust manual: Historical-political learning in school, non-formal education and teacher training] (pp. 133–148). Schwalbach am Taunus: Wochenschau.
- [Österberg] The article presents a summary of the main findings of recent German research about teaching the Nazi period and the Holocaust in German primary schools.
29. Eser Davolio, M. (2000). *Fremdenfeindlichkeit, Rassismus und Gewalt: Festgefahrenes durch Projektunterricht bewegen* [Xenophobia, racism and violence: How to break a deadlock through teaching projects]. Bern: Haupt.
- [Eckmann] What role can school pedagogics play in preventing prejudices towards foreigners and persons of different faiths? The study was carried out on the basis of a teaching project implemented in the form of teaching modules addressing various themes and including the Holocaust and an encounter with a Holocaust survivor. The quantitative study explored whether attitudes among young people towards foreigners, asylum seekers and people of different faiths can be altered by suitable learning sequences and experiences. Through these modules, teaching forms aimed at altering attitudes were tested on male 17- to 18-year-old pupils who are poor school achievers; the findings were contradictory.
30. Eser Davolio, M. (2012). Einstellungen Jugendlicher zum Holocaust verändern – ein schwieriges Unterfangen [To change young people's attitudes to the Holocaust – a difficult undertaking]. In B. Ziegler, P. Gautschi, B. C. Schäer, & C. Schneider (Eds.). *Die Schweiz und die Shoah: Von Kontroversen zu neuen Fragen* [Switzerland and the Shoah: From controversies to new questions] (pp. 47–62). Zurich: Chronos.
- [Eckmann] Knowing that cognitive elements do not easily change attitudes, and that pupils aged 17–18 years who are not of a scholarly orientation have difficulty concentrating, the author created experimental teaching modules against racism and about the Holocaust, and has evaluated these modules by testing attitudes (quantitative analysis) before and after having conducted the modules. The modules conceived as project-teaching combine elements of new experiences and encounters, e.g. with refugees. The results show that these modules, and especially their emotional elements, can have positive as well as negative effects, and the predominance of peer influence. The study also shows that even well-intentioned projects can have counterproductive effects. (The article is based on a study published in 2000, see Eser Davolio (2000).)
31. Fechler, B. (2000). Zwischen Tradierung und Konfliktvermittlung: Über den Umgang mit “problematischen” Aneignungsformen der NS-Geschichte in multikulturellen Schulklassen [Between transmission and conflict mediation: On the handling of “problematic” forms of appropriation of Nazi history in multicultural school classes]. In B. Fechler, G. Koessler, & T. Liebertz Gross (Eds.). *“Erziehung nach Auschwitz” in der multikulturellen Gesellschaft: Pädagogische und soziologische Annäherungen* [“Education after Auschwitz” in a multicultural society: Pedagogical and sociological approaches] (pp. 207–227). Weinheim & Munich: Juventa.
- [Österberg] Discussion of the challenges of Holocaust education a multicultural setting, based on a case when a German 10th grade class visited an exhibition about the Nazi period, something which led to an intense conflict between “German” and “immigrant” students.
32. Fechler, B., Koessler, G., Liebertz, & Gross, T. (Eds.). (2000). *“Erziehung nach Auschwitz” in der multikulturellen Gesellschaft: Pädagogische und soziologische Annäherungen* [“Education after Auschwitz” in a multicultural society: Pedagogical and sociological approaches]. Weinheim & Munich: Juventa.

- [Eckmann] This edited volume questions “Education after Auschwitz” in the context of an immigration society. Indeed, it considers the constitution of a historical consciousness and historical identities in an immigration society. They do indeed differ from the conditions in a homogenous society, in which each generation is in search of a redefinition of national history. This volume contains contributions on discourse practices and educational approaches, research results and deal with the sociopolitical and didactic consequences of a growing diversification of the classroom.
33. Fenner, B. (2012). Emotionen, Geschichtsbewusstsein und die Themenzentrierte Interaktion (TZI) am Beispiel des Unterrichtsprojekts zum Außenlagerkomplex Kaufering/Landsberg: “Wir machen ein KZ sichtbar” [Emotions, historical consciousness and theme-centered interaction (TCI) in the example of the educational project at the Kaufering/Landsberg Satellite Camp Complex: “We make a concentration camp visible”]. [Doctoral Dissertation]. Augsburg: University of Augsburg.
- [Österberg] Based on theme-centred interaction theory, the authors analyse a project in which a group of German 9th and 10th grade students participate in a project, “We make a Concentration Camp visible,” aimed at recreating the history of the so called Lager XI, one of the eleven satellite camp complexes of Dachau concentration camp, and make an exhibition about the camp.
34. Fink, N. (2009). Erinnerung und historisches Denken in der Schule: Schüler und Schülerinnen im Angesicht von Zeitzeugen des Zweiten Weltkriegs in der Schweiz [Memory and historical thinking in school: Students in the face of witnesses of the Second World War in Switzerland]. In J. Hodel, & B. Ziegler (Eds.), *Forschungswerkstatt Geschichtsdidaktik*, 07, 141–151. Bern: HEP Verlag.
- [Author/editor]. The article reports some results of a study which questions the contribution of oral testimonies to the development of pupils’ historical thinking. The aim is to determine if a work, which articulates the stakes of a controversial question about history and memory, contributes to the construction of a critical and identical relationship that pupils set with past and present. The context of the research is an exhibition called “L’histoire c’est moi,” which publicizes more than five hundred oral testimonies over the period of Second World War in Switzerland. The work made in Geneva by nine classes from the last grade of lower secondary school, within the framework of this exhibition, has been observed and analyzed.
35. Flügel, A. (2009). “Kinder können das auch schon mal wissen...”: Nationalsozialismus und Holocaust im Spiegel kindlicher Reflexions- und Kommunikationsprozesse [“Children can already know that...”: National Socialism and the Holocaust in the mirror of children’s processes of reflection and communication]. Opladen & Farmington Hills: Budrich.
- [Österberg’s translation] For more than a decade there has been a discussion in Germany if Nazism and the Holocaust are topics suited for the primary school. The present qualitative study reconstructs primary school pupils’ relations to the theme of Nazism. The results are related to the general context of the memory of the Holocaust and Nazism.
36. Flügel, A. (2012). Konstruktionen des generationalen Verhältnisses: Kindheit und das Thema Nationalsozialismus im Grundschulunterricht [Constructions of generational relations: Childhood and the theme of National Socialism in primary-school education]. In I. Enzenbach, D. Pech, & C. Klätte, *Kinder und Zeitgeschichte: Jüdische Geschichte und Gegenwart, Nationalsozialismus und Antisemitismus [Children and contemporary history: Jewish history and present times, National Socialism and antisemitism]* (Supplement 8, pp. 75–84). Retrieved from <http://www.widerstreit-sachunterricht.de/beihefte/beiheft8/beiheft8.pdf>
- [Österberg] This is a qualitative study, based on the results in Flügel 2009, of German primary school children’s communication about Nazism and the Holocaust. It demonstrates how interwoven these exchanges are with general German memory discourses about these topics, but also how the children already at the age of 9–10 reflect upon their need to learn about this dark side of German history.
37. Fuchs, J. (2003). *Auschwitz in den Augen seiner Besucher: Eine Untersuchung von Teilnehmerinnen und Teilnehmern an Exkursionen nach Auschwitz in den Jahren zwischen 1994 und 2002 und zum Beitrag von Gedenkstättenbesuchen zur politischen (Bewusstseins-)Bildung nebst Vorschlägen zur Optimierung [Auschwitz in the eyes of its visitors: A study of participants to excursions to Auschwitz in the years 1994–2002 and the contribution of visits to memorial sites to civic education, together with suggestions on how to optimize them]*. Magdeburg: Verlag der Erich-Weinert-Buchhandlung.
- [Österberg] Using a quantitative survey, Fuchs has tried to measure the effects on German university students of visiting Auschwitz between 1994 and 2002. His results suggest that such visits probably will not completely change a persons’ convictions but will strengthen already existing democratic beliefs.

38. Ganske, K. (2014). *Menschenrechtsbildung in NS-Gedenkstätten: Neue pädagogische Überlegungen zum Lernen aus der Geschichte des Nationalsozialismus* [Human rights education at memorial sites connected to Nazism: New pedagogical considerations on learning from the history of National Socialism]. [Doctoral Dissertation]. Berlin: Technische Universität Berlin.
- [Author's abstract, excerpt] The pedagogical approach to Holocaust memorial sites is currently facing an educational challenge in the light of the increasing chronological distance to the historical events and their multi-ethnic audience. Although a discussion of National Socialist history continues to constitute an important focus in both schools and the public domain, the results of empirical studies attest to significant gaps in knowledge. And, what's more, in an international comparison, German teenagers demonstrate considerably less interest in the National Socialist era than those from other countries. Instead of displaying an interest in this aspect of history, they react defensively and state that they are "sick and tired" of the topic. In the face of such developments, the question of the direction which the pedagogical approach to Holocaust memorial sites will take in future arises.
- In order to integrate connections between past and present more deliberately, those involved in running Holocaust memorial sites are considering placing a stronger focus on human rights education. The fusion of both disciplines is designed to provoke more intense contemporary historical discussion and thus prompt a subjectively significant learning process. The present research project concentrates on the question of the extent to which this approach can be implemented and on the areas of tension which may arise in the practice of memorial site education as a result. Human rights education at Holocaust memorial sites – the concept sounds promising. The terms reflect precisely what one would expect of the historico-political education at Holocaust memorial sites offered by a free and democratic constitution: the opportunity to learn lessons for the present from past crimes. The research project is located firmly within practical research. In order to answer the question posed in an adequate manner, diverse qualitative methods were required. It follows that results obtained via participatory observation, expert interviews and group discussion processes form the basis of my deliberations.
39. Georgi, V. B. (2000). Wem gehört deutsche Geschichte? Bikulturelle Jugendliche und die Geschichte des Nationalsozialismus [To whom does German history belong? Bicultural youth and the history of National Socialism]. In B. Fechner, G. Koessler, & T. Liebertz Gross (Eds.). *"Erziehung nach Auschwitz" in der multikulturellen Gesellschaft: Pädagogische und soziologische Annäherungen* ["Education after Auschwitz" in a multicultural society: Pedagogical and sociological approaches] (pp. 141–161). Weinheim & Munich: Juventa.
- [Österberg] Based on the results from two empirical case studies, Georgi analyses how young Germans with immigrant family background relate to the history of Nazism and the Holocaust.
40. Georgi, V. B. (2003a). *Entlehene Erinnerung: Geschichtsbilder junger Migranten in Deutschland* [Borrowed memory: Images of history among young immigrants in Germany]. Hamburg: Hamburger Edition.
- [Extract from publisher's abstract] In her study, Viola Georgi examines what National Socialism and the Holocaust mean to young migrants in Germany. Using detailed narrative interviews with young people from immigrant families, the author examines their links with history. She shows how the young people process the history of National Socialism biographically, which different orientation patterns concerning history emerge, how the young migrants position themselves and construe affiliation(s). From this and on the basis of relevant scholarly works she develops a typology of appropriation of the history of National Socialism and the Holocaust.
41. Georgi, V. B. (2003b). Jugendliche aus Einwandererfamilien und die Geschichte des Nationalsozialismus [Young people from immigrant families and the history of National Socialism]. *Aus Politik und Zeitgeschichte*, 40–41, 40–46.
- [Österberg] Based on 55 interviews with young Germans with immigrant family background from the age of 15–20, Georgi constructs a typology of how they position themselves to the German Nazi past.
42. Grenz, D. (2013). Kinder und Jugendliteratur zum Thema Nationalsozialismus und Holocaust in der (Deutsch-)Lehrerbildung [Children's and youth literature on the theme of National Socialism and the Holocaust in teacher education (to become a teacher of German)]. In H.-F. Rathenow, B. Wenzel, & N. H. Weber (Eds.). *Handbuch Nationalsozialismus und Holocaust: Historisch-politisches Lernen in Schule, außerschulischer Bildung und Lehrerbildung* [National Socialism and Holocaust manual: Historical-political learning in school, non-formal education and teacher training] (pp. 331–348). Schwalbach am Taunus: Wochenschau.
- [Österberg] This article is about how the Holocaust has been made a theme in didactic seminars for future teachers of German language.

43. Gryglewski, E. (2013). *Anerkennung und Erinnerung: Zugänge arabisch-palästinensischer und türkischer Jugendlicher zum Holocaust* [Recognition and remembrance: Arab-Palestinian and Turkish young people's access to the Holocaust]. Berlin: Metropol.
- [Translation Eckmann; book based on PhD study] It is a broadly spread out opinion, that youngsters with Palestinian and Turkish backgrounds often refuse to deal with the Holocaust, and that they express antisemitic remarks when the topic is touched upon. The author however starts from the assumption that these youngsters are actually interested in the Holocaust and feel empathy with the victims, when they feel recognized (acknowledged) with their own families' histories. The results of several long-lasting projects show, that these youngsters indeed find a way of approaching the history of National Socialism and the Shoah.
44. Gstettner, P. (2003). *Bevor die Glut verlöscht: Die Erinnerungsarbeit an NS-Tatorten als ein politisches Lernprojekt* [Before the fire is extinguished: The commemoration work at Nazi memorial sites as a project of political learning]. In *Jahrbuch für Pädagogik 2003* [Yearbook for Pedagogy 2003] (pp. 305–325). Frankfurt am M.: Peter Lang.
- [Publisher's abstract] The author reflects upon his experience of reconstructing Nazi history in Germany. All efforts to spread light upon the dark sides of this history end up in the attempt to break the collective silence and to retune the song from "the good old times." Memorial sites pedagogy and educational policies must decide the relevance of the past for the present, expose local Nazi history, and set the gaze, across the wall of silence, on the future. Tangible memory work and personal experiences of pain are steps towards making submerged memories, obliterated traces and forgotten places useful again for an education for democracy and tolerance.
45. Gudehus, C. (2006). *Dem Gedächtnis zuhören: Erzählungen über NS-Verbrechen und ihre Repräsentation in deutschen Gedenkstätten* [Listening to memory: Stories about Nazi crimes and their representation in German memorial sites]. Essen: Klartext.
- [Translated by Österberg] Christian Gudehus has studied guided tours in four German memorial sites connected to the Nazi period and demonstrates how the public-official talk about the crimes of Nazism forms the knowledge about historical processes and produces images of history. At these tours, the guide choses from a canonical inventory of stories and interpretations, and arranges these, above all, guided by present interests. This could be ideas about a moral education into better humans as well as attempts on the side of the teller to place herself on the "right side" in the past and present. These stories tend to be a-historical, educative, and normative. Next to this, there is a second mode of telling which leaning on argumentation from social science constructs the past as possible to understand and explain.
46. Hanfland, V. (2008). *Holocaust – ein Thema für die Grundschule? Eine empirische Untersuchung zum Geschichtsbewusstsein von Viertklässlern* [The Holocaust – a theme for primary school? An empirical study of historical consciousness among fourth graders]. Berlin & Munster: LIT.
- [Österberg's translation] The "Holocaust" as a theme in primary school? This question has been a topic for conflict and debate in primary education since the late 1980s. Can primary school children at all comprehend a historical theme so complex? Does it not overburden children, not only cognitively but also emotionally? What could Holocaust Education for the primary school look like? Is it not necessary for the school to address the theme, given that the pupils will meet it in the media and in their daily environments? These are the questions which concern this empirical study. It investigates the historical consciousness of children in the fourth grade and points to possibilities as well as limitations for the treatment of history.
47. Haug, V. (2015). *Am "authentischen" Ort: Paradoxien der Gedenkstättenpädagogik* [At the "authentic" place: Paradoxes of memorial-sites pedagogy]. Berlin: Metropol.
- [Publisher's abstract] Memorial site pedagogy has since its emergence in the 1980s been established and institutionalised as a field of pedagogical practice with a claim to autonomy. Memorial sites are held to be appropriate places of learning about past crimes, given their "authenticity." This suggests an immediate encounter and ignores the elaborated negotiations about local history, which contributes to the understanding in the first place. What happens during the guided tours, seminars, and one-day-visits, what is talked about and what resistance is displayed in pedagogical interactions, was for long something which was not subject for reflection and analysis in educational sciences. The present study now allows us to look into the black box of practices in memorial sites connected to Nazi crimes.

48. Heyl, M. (1997). *Erziehung nach Auschwitz: eine Bestandsaufnahme; Deutschland, Niederlande, Israel, USA* [Education after Auschwitz: Taking stock; Germany, the Netherlands, Israel, the United States]. Hamburg: Krämer.
- [Eckmann] This is a comparative, interdisciplinary study on the development of Holocaust Education in West Germany, the Netherlands, Israel and the US. The methodology of the study combines several approaches for each country: a) the historical context and contextual discourse analysis, b) Auschwitz as a topic for education and the evolution of Education after Auschwitz or Holocaust Education in each country; c) an examination of teaching units, d) comparative elements as well as psychoanalytical insights. The four countries – or rather collectives – represent four positions regarding “Auschwitz”: the Netherlands as a former occupied country, including the question of the attitudes of the population towards the occupying power and the persecution of the Jews; Israel as representing (partly) the Jewish collective; the US as having been opposed to and combated the National-Socialists, but also as country where many persecuted Jews found refuge; and Western Germany as the country carrying the responsibility for the persecution. Also, the author marks important distinctions between “Education after Auschwitz” and “Holocaust Education” and discusses the difficulty of choosing amongst the various terms. Although published in 1997, the study still offers important insights concerning the differences of contexts in which the discourse in Holocaust Education emerged.
49. Hoffmann, J. (2011). *Literarische Gespräche im interkulturellen Kontext – eine qualitativ-empirische Studie zur Rezeption eines zeitgeschichtlichen Jugendromans von SchülerInnen in Deutschland und in Polen* [Literary discussions in intercultural context – a qualitative-empirical study of the reception of a historical youth novel by students in Germany and Poland]. Munster: Waxmann.
- [Österberg’s translation] The themes of Nazism and the Holocaust have an important place in the literature for children and youth. Given the heterogeneity of memory perspectives, literary texts are also important for the emergence of a multi-perspective historical consciousness in the transformation from communicative to cultural memory. The claims of literature about contributing to inter-cultural understanding, however, need to be given an empirical footing. In this qualitative-empirical study German and Polish pupils’ reception of Mirjam Pressler’s historical youth novel Malka Mai is analysed. The novel tells the story of a Jewish family’s escape from Poland to Hungary in 1943. Participant observation of classes in the 9th and 10th grade was conducted, as well as focused interviews. Historical and anthropological potential for learning was reconstructed based on key incidents and their triangulation. The study makes visible the fundamental orientation function of historical youth literature and discussions about literature in an inter-cultural school context. It demonstrates that literature offers interpretative patterns that lie beyond bonds of family loyalty and institutional claims to national identity formation. Integrated into the literary discussion, it opens alternative options for the youths to appropriate historical reality from an intercultural multitude of perspectives.
50. Hoffmann, J. (2013). Literarische und historische Unterrichtsgespräche über den zeitgeschichtlichen Jugendroman Malka Mai von Mirjam Pressler im deutsch-polnischen Kontext [Literary and historical class discussions about the historical young-adult novel Malka Mai by Mirjam Pressler in the German-Polish context]. In H-F Rathenow, B. Wenzel, & N. Weber (Eds.). *Handbuch Nationalsozialismus und Holocaust: Historisch-politisches Lernen in Schule, außerschulischer Bildung und Lehrerbildung* [National Socialism and Holocaust manual: Historical-political learning in school, non-formal education and teacher training] (pp. 231–246). Schwalbach am Taunus: Wochenverlag.
- [Österberg] This is an analysis of the reception of the youth novel Malka Mai by Mirjam Pressler in German and Polish school classes of 9th and 10th grade. It basically summarises some of the results of Hoffmann 2011.
51. Hollstein, O. (2002). Zwischen distanzierter Textanalyse und moralischer Verurteilung – ein Auszug aus *Mein Kampf* im Geschichtsunterricht [Between distanced textual analysis and moral judgment – an excerpt from *Mein Kampf* in history class]. *Pädagogische Korrespondenz*, 29, 70–87.
- [Österberg] Excerpt from Hollstein et al. (2002). This case study analyses how students in a German Upper Secondary class works with an excerpt from *Mein Kampf* in a thematic block about the Nazi state’s racist ideology and propaganda.
52. Hollstein, O., Meseth, W., Müller-Mahnkopp C., Proske, M., & Radtke, F.-O. (2002). *Nationalsozialismus im Geschichtsunterricht: Beobachtungen unterrichtlicher Kommunikation* [National Socialism in history class: Observations of educational communication]. Frankfurt am Main: Fachbereich Erziehungswissenschaften der Johann Wolfgang Goethe-Universität.
- [Österberg] This is a pilot study about the potential of history education about Nazism and the Holocaust. The aim is, 1) to establish whether it is possible to conduct empirical analysis about “Education after Auschwitz,” and 2) based on empirical observation improve the theoretical assumptions about the relationship between

education and the specific theme of Nazism and the Holocaust. The empirical part consists of five case studies about different aspects of “Holocaust education” in two Upper Secondary schools in Frankfurt.

53. Jensen, O. (2004). *Geschichte machen Strukturmerkmale des intergenerationellen Sprechens über die NS-Vergangenheit in deutschen Familien* [Making history: Structural features of German families' intergenerational talk about the Nazi past]. Frankfurt am Main: Brandes & Apsel.
- [Extract from publisher's abstract] This socio-psychological study examines the structural features of the intergenerational dialogue about the National-Socialist past by analysing interviews with members of 40 East and West German families. Five types of intergenerational dialogue emerged: victimship, justification, dissociation, fascination and heroism. These are presented systematically and in detail. It transpires that in addition to the tendency towards heroization in German families, people mainly speak about the suffering of their own family members. The Nazis are always the others. The findings presented here are a continuation of, and complement to the study Opa war kein Nazi in which the author also participated.
54. Jikeli, G. (2013) Wahrnehmungen des Holocaust unter jungen Muslimen in Berlin, Paris und London [Perceptions of the Holocaust among young Muslims in Berlin, Paris and London]. In G. Jikeli, K. R. Stoller, & J. Allouche-Benayoun (Eds.). *Umstrittene Geschichte: Ansichten zum Holocaust unter Muslimen im internationalen Vergleich* [Disputed history: Perceptions of the Holocaust among Muslims in international comparison] (pp. 185–226). Frankfurt am Main: Campus.
- [From authors'/editors' abstract] Research based on in-depth interviews with 117 young male Muslims from Berlin, Paris and London. Their views reveal a number of patterns of thinking regarding the Holocaust and related issues. Knowledge about the Holocaust is limited; however, core knowledge about its victims and perpetrators is shared by most interviewees. The perceptions of the Holocaust are influenced by views of Jews, and antisemitic views distort views of the Holocaust. The author states that equating Jews with Nazis or today's Palestinians with Jews in the past is motivated by antisemitism and a Manichean view of the Israeli-Palestinian conflict. By contrast, a lack of hatred against Jews facilitates not only a condemnation of the atrocities of the Holocaust, which most interviewees exhibit, but also enables empathy with its Jewish victims – regardless of the level of their previous historical knowledge.
55. Keupp, H., Brockhaus, G., Cisneros, D., Langer, P., Knothe, H., Kühner, A., & Sigel, R. (2008). Holocaust Education: Wie Schüler und Lehrer den Unterricht zum Thema Nationalsozialismus und Holocaust erleben [Holocaust education: How students and teachers experience teaching and learning about National Socialism and the Holocaust]. *Bayerische Zeitschrift für Politik und Geschichte*, 1(8) [Themenheft Einsichten und Perspektiven]. Retrieved from http://www.blz.bayern.de/blz/eup/01_08_themenheft/EP1.08-Themenheft.pdf
- [Eckmann] Special issue of a Journal presenting several articles of a pilot study carried out in Bayern, focusing on the subjective experiences and representations of teachers and students when dealing with the Holocaust and with National Socialism.
56. Klein, M. (2012). *Schülerinnen und Schüler am Denkmal für die ermordeten Juden Europas: Eine empirisch-rekonstruktive Studie* [Students at the Memorial to the murdered Jews of Europe: An empirical-reconstructive study]. Wiesbaden: Springer.
- [Österberg] Klein has studied German students' strategies of appropriation of Berlin's Holocaust Memorial and the theme of the Holocaust. Using qualitative sociological methods, she analyses 24 group discussions held with students 15–24 years old in connection with their visit to the memorial. Based on these data, she constructs a typology of different ways to “authentize” the experience of visits.
57. Klein, M. (2013). Trauerimperativ: Jugendliche und ihr Umgang mit dem Holocaust (-Denkmal) [The imperative to mourn: Young people and their dealing with the Holocaust (Memorial)]. *Aus Politik und Zeitgeschichte*, 42–43, 41–46.
- [Österberg] The author analyzes German student's visit at the memorial for the murdered Jews in Berlin. Empirical qualitative study.
58. Klenk, S. (2006). *Gedenkstättenpädagogik an den Orten nationalsozialistischen Unrechts in der Region Freiburg-Offenburg* [Memorial-site pedagogy at the sites of Nazi injustice in the Freiburg-Offenburg region]. Berlin & Munster: LIT.

- [Publisher's abstract] The present volume is the result of research about the general conditions and the pedagogical work in the seven regional memorial sites in Breisach a. Rh., Emmendingen, Freiburg i. Br., Haslach i.K., Kippenheim, Offenburg and Sulzburg.
59. Klätte, C. (2012a). "Opa hat gegen das Böse gekämpft": Kenntnisse von Grundschulkindern über Nationalsozialismus und Judenverfolgung ["Grandpa fought against evil": Primary-school children's knowledge about National Socialism and the persecution of Jews]. In F. Hellmich, S. Förster, & F. Hoya, (Eds.). *Bedingungen des Lehrens und Lernens in der Grundschule – Bilanz und Perspektiven. Jahrbuch Grundschulforschung*, 16, 253–256.
- [Publisher's abstract] The aim of the research is to ascertain the knowledge of fourth-grade schoolchildren about National Socialism and the conditions under which that knowledge was acquired. This examination forms part of a series of empirical works published since 2008 (for example, Becher 2009; Enzenbach 2011; Flügel 2009; Hanfland 2008). It turns out that nine- and ten-year-olds already have knowledge of National Socialism and the Holocaust, but not of their genesis.
60. Klätte, C. (2012b). Frühes historisches Lernen über Nationalsozialismus und Judenverfolgung: Familiäre Bedingungen, Interessen und Wissenserwerb bei Viertklässlern [Early historical learning about National Socialism and the persecution of Jews: Family conditions, interests and acquisition of knowledge among fourth graders]. In I. Enzenbach, D. Pech, & C. Klätte (Eds.). *Kinder und Zeitgeschichte: Jüdische Geschichte und Gegenwart, Nationalsozialismus und Antisemitismus* [*Children and contemporary history: Jewish history and present times, National Socialism and antisemitism*] (Supplement 8, pp. 85–99). Retrieved from <http://www.widerstreit-sachunterricht.de/beihefte/beiheft8/beiheft8.pdf>
- [Österberg] This is a quantitative study of German primary school children's knowledge about the Holocaust. It demonstrates the importance of family background, family discussion and a general interest in history. It also displays how teachers' willingness to bring up the Nazi period at a comparatively early age, among other things, depends upon the socio-economic status of the school children's parents.
61. Kohlstruck, M. (1997). *Zwischen Erinnerung und Geschichte: Der Nationalsozialismus und die jungen Deutschen* [*Between memory and history: National Socialism and young Germans*]. Berlin: Metropol.
- [Österberg] The author distinguishes between three generations: while the perpetrators belong to the first generation and are the most seriously affected by the collective ascriptions of guilt after the war, for the second generation the NS guilt is the guilt of their parents, while the third, "grandchild generation" is affected by the guilt issue not in their "individual biography," but collectively, as Germans. On the basis of open interviews in East and West Germany with persons born between 1951 and 1967, Kohlstruck distinguishes three basic types of preoccupation with the past. For the first type, National Socialism represents a personal problem; for the second it is a thematic medium, and for the third it is history from which lessons should be learned. In general, significant differences can be ascertained between the old and the new federal states: the interviewees from the former GDR all belong to the second type, for whom National Socialism is a medium through which to reflect on one's own biography, or political positions.
62. Kranz, T. (2005). Die Rolle der NS-Verbrechen in der Gedenkkultur Polens. Erfahrungen mit Schulklassen in der KZ-Gedenkstätte Majdanek [The role of Nazi crimes in the commemorative culture of Poland: Experiences with school classes at the Majdanek concentration-camp memorial]. In H.-F. Rathenow, & N. H. Weber (Eds.). *Nationalsozialismus und Holocaust: Historisch-politisches Lernen in der Lehrerbildung* [*National Socialism and the Holocaust: Historical-political learning in teacher training*] (pp. 231–241). Hamburg: Reinhold Krämer.
- [Österberg] Kranz analyses the developments of Polish post-war memory culture, which he sees as presently [2005] determined by the maintainance of passive, ritualized and sacralized practices and an oversaturation of history, which eventually threatens to end up in indifference. He criticizes the educational methods in the schools and at memorial sites for contributing to this. He also describes the development in the last decades of the educational work at the Majdanek memorial site.
63. Kühberger, C. (2012). Die Darstellung des Faschismus und Nationalsozialismus in deutschen, österreichischen und italienischen Schulbüchern [The representation of fascism and National Socialism in German, Austrian and Italian textbooks]. In M. M. Gehler, & M. Guiotto (Eds.). *Italien, Österreich und die Bundesrepublik Deutschland in Europa: Ein Dreiecksverhältnis in seinen wechselseitigen Beziehungen und Wahrnehmungen von 1945/49 bis zur Gegenwart* [*Italy, Austria and the Federal Republic of Germany in Europe: A triangular relationship in their interrelations and perceptions from 1945–49 to the present*] (pp. 339–351). Vienna: Bohlau.

- [Publisher's abstract] Textbooks are often held to be official representations of history. Contrary to many other products of historical culture, they are subject to state control and approval. Yet, especially in the light of this background, the question is which historical theories and which history didactical concepts are being offered for student's handling of this period in secondary school level I. How are the dictatorships evaluated and which possibilities are the students offered to deal with the didactically prepared material? Recent Italian, Austrian, and German history textbooks are analysed to see how Italian Fascism and German National Socialism are narratively conceptualised and to what extent students are offered the chance to make an independent evaluation of this still "not quenched history." In so doing, the study above all tries to strike a bridge to the contemporary debate about competences in the didactics of history and civics, which is concerned with domain-specific competences which students should acquire during their time in school. This is particularly interesting with respect to the two dictatorships, as it comes to determine to what extent the handling of the two dictatorships, in the sense of the acquisition of a reflective and (self-)reflexive historical consciousness, something which today is considered by the majority to be the goal of history education, is at the centre for these three democracies. If other approaches are chosen, given the still "hot theme," which for example has a strong normative character. That one opts for strategies of emotional overpowering or something similar.
64. Kühner, A. (2008). NS-Erinnerung und Migrationsgesellschaft: Befürchtungen, Erfahrungen und Zuschreibungen [The memory of Nazism and the migration society: Fears, experiences and attributions. Intergenerational historical consciousness]. *Bayrische Zeitschrift für Politik und Geschichte*, 1(8), 52–65 [Themenheft Einsichten und Perspektiven]. Retrieved from http://www.blz.bayern.de/blz/eup/01_08_themenheft/EP1.08-Themenheft.pdf
- [Eckmann] The article deals with a specific part of the pilot-study (see Kühner et al. 2008) on teachers' and students' experiences and representations, i.e. with the dimension of a migration-society. The author suggests to use the idea of "a society of migration as a context," instead of the "migrants as target group." This approach allows the author to work out several ways in which the students and teachers position themselves towards the national-socialist past of German society, and how the attribution of guilt, shame or responsibility to several groups of "Others" serves as an interactive pattern in a migration society. Migration can therefore offer on one hand a tool to project their own fears or feelings, but on the other hand, it can also offer an opportunity for dialog and a higher degree of reflexivity on the past and the present.
65. Kühner, A., Langer P. C., & Sigel R. (2008). Ausgewählte Studienergebnisse im Überblick [Overview of selected research results]. *Bayrische Zeitschrift für Politik und Geschichte*, 1(8), 76–82 [Themenheft Einsichten und Perspektiven]. Retrieved from http://www.blz.bayern.de/blz/eup/01_08_themenheft/EP1.08-Themenheft.pdf
- [Eckmann] The article deals with the results of a pilot study carried out in Bayern, which focuses on the subjective experiences and representations of teachers and students from a social-psychology perspective. The research questions: How does the educational situation reflect remembrance today? How do teachers and students interpret situations of "Holocaust Education," and what feelings do they report? The study carried out qualitative interviews with students and their teachers, and analyzes the pedagogical setting of history classes in secondary schools. Intercultural and intergenerational dimensions are also analyzed. The authors conclude that both sides, students and teachers, show a high degree of interest to the topic, but also a tendency to Selbst-Überforderung (something like "self-overloading"); thus, concrete possibilities and spaces for self-reflection about their own feelings and conflicting pedagogical aims must be recognized and supported.
66. Kölbl, C. (2008). "Auschwitz ist eine Stadt in Polen": Zur Bedeutung der NS-Vergangenheit im Geschichtsbewusstsein junger Migrantinnen und Migranten ["Auschwitz is a town in Poland": On the importance of the Nazi past in the historical consciousness of young immigrants]. In M. Barricelli, & J. Hornig (Eds.). *Aufklärung, Bildung, "Histotainment"? Zeitgeschichte in Unterricht und Gesellschaft heute [Enlightenment, education, "histotainment"? Contemporary history and society today]* (pp. 161–174). Frankfurt am Main: Peter Lang.
- [Österberg] In this study, Kölbl presents the results of a study of the expectations a group of German students with immigrant family background had before a class journey to Auschwitz. He finds established the presence of several different ways of representing the Nazi past in the students' historical consciousness and discusses their origins and functions.
67. Kölbl, C., & Schrack, A. (2013). Geschichtsbewusstsein intergenerational [Intergenerational historical consciousness]. *Journal für Psychologie*, 21(2), 1–28.

- [Authors' abstract] The article discusses possible meanings of "historical consciousness from generation to generation." This is done in respect to theory, terminology, and empirical data. In this context the construct of a personal historical consciousness and – drawing on genetic structuralism and socio-cultural theory – constituents of a developmental theory of historical consciousness are explicated. The terminological and theoretical explications are then discussed as to how intergenerational matters play a role in them. In a further step, empirical explorations are presented concerning a field in which intergenerational matters have a prominent status at least in Germany: the history of national socialism [sic] in historical consciousness. The respective empirical reconstructions mainly touch upon media of historical representation, aspects of identity development, and fundamental epistemic operations.
68. Köster, M. (2012). Vom Holocaust lernen: Textverstehen im Spannungsfeld von Darstellungstext und Identitätsbedürfnissen [Reading the Holocaust: Textual understanding in the field of tension between schoolbook text and identity needs]. *Zeitschrift für Geschichtsdidaktik*, 11(1)1, 116–130.
- [Österberg] A quantitative and qualitative study analyzing the understanding of texts by pupils, the need for identity construction, and the link between both dimensions.
69. Köster, M. (2013). *Historisches Textverstehen: Rezeption und Identifikation in der multiethnischen Gesellschaft* [Historical understanding of texts: Reception and identification in a multiethnic society]. Berlin & Munster: LIT.
- [Publisher's abstract] Learning and reading history go hand in hand. Although history is definitely a subject that requires a lot of reading, the means of processing that take place while reading historical sources and depictions have so far been insufficiently examined. What influences do identification processes exert in the course of reading? What influences school pupils' understanding of the texts, historical judgements, their foreknowledge and attitudes? This present study addresses these questions through an interdisciplinary empirical approach that takes National Socialism as an example.
70. Leonhard, N. (2002). *Politik- und Geschichtsbewusstsein im Wandel: Die politische Bedeutung der nationalsozialistischen Vergangenheit im Verlauf von drei Generationen in Ost- und Westdeutschland* [Political and historical consciousness in transformation: The political significance of the National Socialist past over the course of three generations in East and West Germany]. Berlin & Munster: LIT.
- [Publisher's abstract] The present study deals with individual notions about the political world and in particular with the structure of political attitudes especially towards the National Socialist era. The bases of the analysis are qualitative interviews with families from East and West Germany. The main focus is the development of an awareness of history and politics, and in particular the question of how three generations differ regarding their links with politics and history, also, whether and for which reasons personal concern about National Socialism is present, above all in the younger generations. Eight family studies describe different trajectories of political and historical awareness.
71. Lutz, T. (2009). *Zwischen Vermittlungsanspruch und emotionaler Wahrnehmung: Die Gestaltung neuer Dauerausstellungen in Gedenkstätten für NS-Opfer in Deutschland und deren Bildungsanspruch* [Between claims of education and emotional perception: The design of new permanent exhibitions in memorial sites for Nazi victims in Germany and their claim of education]. [Doctoral Dissertation]. Berlin: Technische Universität Berlin.
- [Author's abstract, excerpt] Over the last decade, as part of the federal concept for memorial sites, twenty new permanent exhibitions were developed. This dissertation undertakes to examine exhibitions created at memorial sites for victims of the Nazi regime from an educational and museological viewpoint. Expert interviews with exhibition curators serve as the basis for the empirical study. The author has worked for many years in the field of memorial museums education. He applied "action research," developed in German-speaking countries under the term "Handlungsforschung." The study analyzes the specific characteristics of the work conducted in museums, memorial sites and educational centres and also addresses the strained connection between commemoration and learning in the educational work of the memorial museums for the Nazi victims. The study also evaluates the practical impact of these aims. The very intense form of commemorative work that is conducted in Germany is justified by the nature of its subject matter: the stigmatization of specific victim groups during the Nazi era according to a system of political, racist-biological and social characteristics and the vast dimensions of the genocide. The socially and politically explosive nature of this task is manifested by the commemoration of the "other" victims as well as by the responsibility that Germany bears for addressing its "own" perpetrators in society.
- The central findings of the study show that the new exhibitions embrace a much more comprehensive foundation of historical material (historical knowledge, building history and archeological significance of

- the crime sites, written and audio-visual survival testimony and artifacts) as was previously the case. The professionalization of the “field of memorial museums” has led to a more intensively reflected and sensitive approach to handling documents, illustrations and objects on display in a museum. In particular, the significance of the relationship between the artifacts and their location, their sources, an appreciation for their origins and a critical reflection of what it is they convey is achieved. This also applies to photography.
72. Markova, I. (2013). *Wie Vergangenheit neu erzählt wird. Der Umgang mit der NS-Zeit in österreichischen Schulbüchern* [How the past is told anew: The handling of the Nazi period in Austrian textbooks]. Marburg: Tectum.
- [Publisher’s abstract] Which past should be remembered, and which is better forgotten? Ina Markova studies how the Nazi period is thematised or ignored in Austrian history textbooks. Especially the question about Austrian complicity in genocide and the war of annihilation was long ignored. Instead, positive – and thereby identity shaping – aspects of history were thematised. Ina Markova carefully analyses continuities and breaks, departures and “areas of silence,” and pursues a number of larger questions: Which are the key images of Austrian memory? Do they fix authoritative perspectives on Austrian national identity?
73. Mathis, C., & Urech, N. (2013). “... da hat man sie in Häuser eingesperrt und Gas reingetan”: Vorstellung von Schweizer Primarschülern zum Holocaust [“... then they locked them in houses and let gas in”: Swiss primary school children’s beliefs about the Holocaust]. In P. Gautschi, M. Zülsdorf-Kersting, & B. Ziegler, (Eds.). *Shoa und Schule: Lehren und Lernen im 21. Jahrhundert* [The Shoah and school: Teaching and learning in the 21st century] (pp. 37–52). Zurich: Chronos.
- [Österberg] Empirical study of Swiss 5th graders’ knowledge about the Holocaust. (N = 7). Draws, among others, on the German research of Hanfland (2008), Becher (2009), and Flügel (2009).
74. Meseth, W. (2008). Schulisches und außerschulisches Lernen im Vergleich: Eine empirische Untersuchung über die Vermittlung der Geschichte des Nationalsozialismus im Unterricht, in außerschulischen Bildungseinrichtungen und in Gedenkstätten [Formal and nonformal education in comparison: An empirical study of the teaching of the history of National Socialism in class, in educational institutions outside school and at memorial sites]. *kursiv. Journal für politische Bildung*, 12 (1), 74–83.
- [Österberg] In the study, the author compares educational practices in four German schools, three memorial sites and two other institutions for non-formal education regarding the history of National Socialism. Based on a systematic analysis of transcribed recordings, Meseth identifies and problematizes phenomena connected with each venue.
75. Meseth, W., & Haug, V. (2013). Routinen des Unterrichts als Herausforderung der Gedenkstättenpädagogik – Empirische Erkundungen [Practices of teaching as a challenge to memorial site pedagogy – empirical challenges]. In K. Kienesberger, & F. Hausjell (Eds.). *Gedächtnisverlust* (pp. 41–60). Vienna: Herbert von Halem.
- [Österberg] Analyses the group dynamics when school classes take part in educational activities at memorial sites. The fact that both their ordinary teachers and educational staff from the site are present creates a special social setting, which has been so far neglected by educational research.
76. Meseth, W., Proske, M., & Radtke, F.-O. (2004). Nationalsozialismus und Holocaust im Geschichtsunterricht: Erste empirische Befunde und theoretische Schlussfolgerungen [National Socialism and the Holocaust in history teaching: First empirical findings and their theoretical consequences]. In W. Meseth, M. Proske, & F.-O. Radtke (Eds.). *Schule und Nationalsozialismus: Anspruch und Grenzen des Geschichtsunterrichts* [Schools and National Socialism: Claims and limits of history lessons] (pp. 95–146). Frankfurt am Main.
- [Eckmann] This contribution is about the findings of the pilot study Nationalsozialismus im Geschichtsunterricht in senior school classes. By observing and recording teaching units, this qualitative study ascertains how school-pupils appropriate knowledge. Teaching is understood as a joint staging of pedagogical communication characterised by specific structural features, such as dynamic interaction among those present, compulsory attendance, and grading. How do these structural features influence the teaching of the theme of National Socialism and the Holocaust? Five case interpretations point up fields of tension: that between implicit meta-knowledge of National Socialism and the Holocaust on the one hand, and on the other, the teaching material, or the dilemma of moral learning. Moreover, the authors deduce a high degree of reflexivity on the part of those involved.

77. Mckayton, N. (2014). Der Holocaust in jüdischer Erinnerungskultur und Pädagogik- am Beispiel Yad Vashem [The Holocaust in Jewish memory culture and pedagogy – the example of Yad Vashem]. In P. Gautschi, & B. Sommer Häller, *Der Beitrag von Schulen und Hochschulen zu Erinnerungskulturen [The contribution of schools and universities to cultures of remembrance]* (pp.113–124). Schwalbach am Taunus: Wochenschau.
- [Eckmann] The author shows how individual memory of the victims of the Holocaust evolves in the frame of the collective memory and the culture of memory in Israel, and how it shapes the pedagogy of the Holocaust in Israel. The victims were often very aware of the mnemonic character of the genocide and tried, often under extreme circumstances, to maintain an autonomous Jewish memory of what happened. At the same time, from the historical situations merge human dilemmas, that make it possible to broaden the topic to a universal dimension of memory, and to a pedagogy (such as the one developed in Yad Vashem), which appeals to cognitive empathy, instead of emotional empathy, and to their own responsibility. However, in Yad Vashem, the perpetrators' side is less emphasized than the victims' experience, and the former has only recently been given more a bit more space in the exhibition as well as in the educational approach.
78. Moller, S. (2002). Geschichtsbewußtsein im Umbruch: Auswirkungen des veränderten Umgangs mit der NS-Vergangenheit in Ostdeutschland [A changing historical consciousness: Effects of the changed encounters with the Nazi past in East Germany]. In P. Haustein, R Schmolling, & J. Skriebeleit (Eds.). *Konzentrationslager-Geschichte und Erinnerung: neue Studien zum KZ-System und zur Gedenkkultur [Concentration camp history and remembrance: New studies on concentration-camp history and memorial culture]*. Workshop zur Geschichte der Konzentrationslager 12. bis 15. Oktober 2000 in der KZ-Gedenkstätte Flossenbürg [Workshop on the history of concentration camps, 12–15 October 2000 at the Flossenbürg Concentration Camp Memorial] (pp. 59–70). Ulm: Klemm u. Oelschläger.
- [Publisher's abstract] On the basis of qualitative interviews conducted in 1998/99, the author engages with the issue of how, after German reunification, the public revision of the anti-fascist image of history impacted people's awareness of history. She shows that already in GDR times, an image of history that was diametrically opposed to the official state anti-fascism was often "privately" nurtured. Today the perception of National Socialism is determined not so much by an anti-fascist reading of history as by its denial: the focus is now on "the Russians" as the perpetrators.
79. Moller, S. (2003). *Vielfache Vergangenheit Öffentliche Erinnerungskulturen und Familienerinnerungen an die NS-Zeit in Ostdeutschland [Multiple pasts: Public memory cultures and family memories of the Nazi period in East Germany]*. Tübingen: Edition Diskord.
- [Publisher's abstract] The empirical interview-study Tradierung von Geschichtsbewußtsein is analysed against the backdrop of the dual German post-war history. The differences in the awareness of history among East and West German citizens can only be explained by taking into account the fact that the tense relationship between public and private historical narrative has undergone a radical reassessment in East Germany since 1989. What could not be expressed publicly before 1989 and could only be remembered privately, can now be publicly remembered again. The stories about the National Socialist past told in German families often contradict the public remembrance, for example, in schools and at memorial sites.
80. Noback, B. (2014). *Die "Erziehung nach Auschwitz" und das kulturelle Gedächtnis in der Schule: Eine qualitative Studie zur Rekonstruktion von Geschichtsbildern und didaktisch-methodischen Konzepten exemplarischer Gymnasiallehrer der zweiten und dritten Generation in Baden-Württemberg [“Education after Auschwitz” and cultural memory at school: A qualitative study of the reconstruction of images of history and didactical-methodological concepts among exemplary upper-secondary-school history teachers of the second and third generation in Baden-Württemberg]*. [Doctoral Dissertation]. Heidelberg: Ruprecht-Karls-Universität Heidelberg.
- [Österberg] This is a qualitative study based on interviews with 56 German history teachers working in different upper secondary schools in Baden-Württemberg. The author asks whether the theme of National Socialism is considered to be a normal topic in history teaching for contemporary German teachers or if they view it as key problem for education in schools. He therefore tries to reconstruct teachers' images of history and their subjective theories concerning the treatment of National Socialism in history education. Among history teachers of the third generation the author distinguishes between three ideal types which he believes reflect different attitudes to society's and the schools' treatment of the Nazi period. He also identifies six different ideal types in terms of educational concepts concerning teaching about the Holocaust.
81. Pampel, B. (2007). *“Mit eigenen Augen sehen wozu der Mensch fähig ist”: Zur Wirkung von Gedenkstätten auf ihre Besucher [“Seeing with your own eyes what man is capable of”: The effects of memorial sites on their visitors]*. Frankfurt & New York: Campus.

- [Österberg] Every day thousands of people visit memorial sites which commemorate victims of the Nazi rule or the terror or the Communist dictatorship. Which motives and expectations do the visitors have? How do they handle their impressions and what is the role of individual beforehand knowledge and personal attitudes in this process? Based on a number of interviews, Bert Pampel analyses how visitors experience memorial sites.
82. Peter, N., & Burgermeister, N. (2012). Der Holocaust und die Schweiz: Konkurrierende Erinnerungen im intergenerationellen Dialog [The Holocaust and Switzerland: Competing memories in intergenerational dialogue]. In B. Ziegler, P. Gautschi, B. C. Schäer, & C. Schneider (Eds.). *Die Schweiz und die Shoah: Von Kontroversen zu neuen Fragen [Switzerland and the Shoah: From controversies to new questions]* (pp. 19–28). Zurich: Chronos.
- [Eckmann] The Holocaust is still a difficult issue in Switzerland – as a bystander country – in every day conversations, as this qualitative study shows. It is based on the concepts of the intergenerational transmission of memory. The authors carried out group conversations on the issue of WWII and the role of the Independent Commission of Experts Switzerland – Second World War (ICE) in various Swiss locations with persons from different generations. The group discussions show three main patterns of argumentation: a) Switzerland as a country which has been surrounded by Nazi-forces and threatened, but nevertheless engaged in humanitarian action; b) the Holocaust is recognized as a crucial event, but as a “German,” and not as a Swiss issue; c) and an ambivalent attitude towards the memory of the Holocaust in Switzerland, as well as towards the question of refugees during WWII. So there arises a contradiction between the general need of remembering the victims of the Holocaust and the confrontation with the role of Switzerland during WWII.
83. Plessow, O. (2012). “Länderübergreifende Holocaust Education” als Demokratie- und Menschenrechtsbildung? Transnationale Initiativen im Vergleich [“Transnational Holocaust education” as education in democracy and human rights? Transnational initiatives in comparison]. *Zeitschrift für Geschichtsdidaktik*, 11(1), 11–30.
- [Eckmann] The author compares three educational programs: (1) Echoes & Reflections, (2) Facing History and Ourselves (FHAO); (3) “Indifference hurts” (a program dealing with the Righteous among the Nations) as well as the study “Excursion to the past.” Not all of them are educational programs, and the programs are actually so different, that they are difficult to compare.
84. Pohl, K. (1996). Bildungsreform und Geschichtsbewußtsein: Empirische Befunde zu Wirkungen der Bildungsreform im Bereich des Geschichtsunterrichts [Educational reform and historical consciousness: Empirical findings about the effects of the educational reform in the field of history education]. Pfaffenweiler: Centaurus.
- [Österberg] The author questioned 2,156 students from 9th and 10th grade about their history education and view of history. He also attended a history class in each of the participating school classes and furthermore questioned 121 teachers. Students’ engagement with the Nazi past had a prominent place in the study. Pohl noted that most students had great gaps in their knowledge, that they tended to focus on leading historical actors, and that they tended to apply conformist interpretations.
85. Popp, S. (2004). Anmerkungen zur Darstellung von Opfergruppen des Nationalsozialismus in aktuellen Schulbüchern für den Geschichtsunterricht [Remarks on the representation of victim groups of National Socialism in contemporary textbooks for history education]. In G Fritz (Ed.). *Landesgeschichte und Geschichtsdidaktik [National history and history didactics]* (pp. 105–119). Schwäbisch Gmünd: Pädagogische Hochschule.
- No abstract is available for this item.
86. Popp, S. (2010). Nationalsozialismus und Holocaust im Schulbuch: Tendenzen der Darstellung in aktuellen Geschichtsschulbüchern [National Socialism and the Holocaust in the textbook: Tendencies in representation in contemporary history textbooks]. In P. Gerhard, & B. Schoßig, (Eds.). *Öffentliche Erinnerung und Medialisierung des Nationalsozialismus: Eine Bilanz der letzten dreißig Jahre [Public memory and the medicalization of National Socialism: A review of the last thirty years]*. Göttingen: Wallstein.
- No abstract is available for this item.
87. Popp, S. (2012). Erinnern und Vergessen: Beobachtungen zur Darstellung von Opfern der nationalsozialistischen Gewalt in aktuellen deutschen Geschichtsschulbüchern [Remembrance and forgetting: Observations

on the representation of victims of National Socialist violence in contemporary German history textbooks]. In N. Diasio, & K. Wieland, (Eds.), *Die sozio-kulturelle (De-)Konstruktion des Vergessens: Bruch und Kontinuität in den Gedächtnisrahmen um 1945 und 1989* [The socio-cultural (de)construction of forgetting: Break and continuity in the framing of memory, 1945–1989] (pp. 127–140). Bielefeld: Aisthesis.

No abstract is available for this item.

88. Priebe, W. (2006). *Unterrichtsthema Holocaust in der Förderschule? Empirische Untersuchung zur Entwicklung eines Unterrichtskonzepts für den Förderschwerpunkt Lernen* [The Holocaust as a topic in schools for children with learning difficulties? An empirical study on the development of an educational concept focusing on learning]. Bad Heilbrunn: Klinkhardt.

[Österberg's translation] As a complex topic in history education, the Holocaust raises quite specific challenges for students in special schools. The author studies the meaning of the Holocaust as an educational topic in schools for children with learning difficulties. The Förderschule is a type of school in which presently the successors to victim groups in the past are educated. In connection to this historical perspective, other tasks in the ordinary school day will be problematized, for example the limited possibilities to work with texts or the wide aggression spectre [Aggressionsspektrum] of the student body. Essentially it is about chances and difficulties which are implied by the Holocaust as an educational topic in schools for children with learning difficulties. The empirical question is above all focused on the teachers and their present professional practise: Do they bring up the Holocaust in class? What does a successful planning and implementation of a lesson look like? The study initially discusses statements from teachers about their professional practice concerning difficulties with teaching about the Holocaust or approved educational decisions. The results of the evaluation are integrated into a practice oriented manual [...]. Based on a precise theoretical foundation, an educational concept for Holocaust Education in special schools is offered.

89. Proske, M. (2003). Kann man in der Schule aus der Geschichte lernen? Eine qualitative Analyse der Leistungsfähigkeit der Form Unterricht für die Vermittlung des Nationalsozialismus und Holocaust [Can you learn from history in school? A qualitative analysis of the capacity of class instruction to teach about National Socialism and the Holocaust]. *Sozialer Sinn Zeitschrift für hermeneutische Sozialforschung*, 3(2), 205–235.

[Österberg's translation] The vantage point of this contribution is a research desideratum: while on the programmatic level there are many elaborated history didactical concepts of memory pedagogics [Erinnerungspädagogik] available, there is still a lack of empirical studies of schools' engagement with the topic of National Socialism and the Holocaust. Against the background of a heuristic which understands class instruction [Unterricht] as a specific form of pedagogical communication, this contribution will develop a certain interpretation of a case of a lesson sequence. This puts focus on the complex conditions of transmission and appropriation in the case of [students'] dealing with the eyewitness testimony of a Holocaust survivor. On the one hand, the hardly controllable eventfulness of class room interaction is visible, above all depending on the individual appropriation processes of the students. It is, however, also clear that the cognitive and communicative limitation of this appropriation is a central characteristic of education, and that this also shapes the pedagogical engagement with the topic of National Socialism in school education.

90. Proske, M. (2004). Verstehensprobleme im Unterricht: Eine kommunikationstheoretische Relektüre einer Geschichtsstunde zum Thema Nationalsozialismus [Problems of understanding in instruction: A communication theoretical rereading of a history class on the topic of National Socialism]. *Seminar Lehrerbildung und Schule. Schwerpunktheft Unterrichtsreflexion*, 10(3), 102–110.

No abstract is available for this item.

91. Proske, M. (2005). Kommunikation im Unterricht, ethnische Herkunft und die moralische Bewertung von Alltagsverhalten im NS-Staat [Communication in instruction, ethnic origins and the moral evaluation of daily behavior in the Nazi state]. In T. Schlag, & M. Scherrmann (Eds.), *Nationalsozialismus und Rechtsextremismus als Herausforderung für zeitgemäßen Politik- und Geschichtsunterricht* [National Socialism and right-wing extremism as a challenge for politics and history lessons] (pp. 114–131). Schwalbach am Taunus: Wochenschau.

No abstract is available for this item.

92. Proske, M. (2006). "Wieso müssen wir uns jedes mal wieder dafür entschuldigen, wir können doch gar nichts mehr dafür": Geschichtsunterricht zwischen erinnerungspädagogischen Herausforderungen und Wirksamkeitsphantasien ["Why do we have to we apologize for it all the time, we can't help it": History

education between memory-pedagogy challenges and fantasies about effectiveness]. *Widerstand sachunterricht*, 7, 1–10. Retrieved from <http://www.widerstreit-sachunterricht.de/ebeneI/didaktiker/proske/entschuldigung.pdf>

[Österberg] Against the background of public expectations on the schools' history education, the article connects a theoretical analysis of the changes in the German historical culture and their consequences for history education about the Holocaust and Nazism with a discussion about how students and teachers take on these themes in educational practice. This is exemplified with a case study from a 9th grade history class.

93. Proske, M. (2009). Moralerziehung im Geschichtsunterricht: Zwischen expliziter Vermeidung und Impliziter Unvermeidlichkeit [Moral education in history lessons: Between explicit avoidance and implicit unavoidability]. *Forschungswerkstatt Geschichtsdidaktik*, 07, 44–53.

[Publisher's abstract] Discussing the challenges of moral education, this contribution is focusing on the empirical evidence of moral communication in secondary school history lessons. The analysis is referring to a research study based on the interpretation of teaching units of several weeks, which deal with the issue of National Socialism and Holocaust. At first sight, the classroom discourses show reservations in explicitly educating the moral impact of these issues were manifested. National Socialism and the Holocaust are rather represented in a cognitive shape, especially on the part of the teachers. This result can be interpreted as coincident with didactical advice. At a second glance, two frameworks can be reconstructed, under which moral education reenters the classroom discourse in an implicit way: (1) in connection with discussions of the significance of National Socialism and Holocaust for younger people today, pupils' reactions can be observed which point out the obvious and undeniable moral substance and educational expectation of the specific issues; (2) Pupils interpret corrections of their learning not only as a mere cognitive evaluation, but also as a moral one questioning their personal convictions. Taking these empirical findings into consideration, moral education in history lessons on National Socialism and the Holocaust can be conceptualized as an implicit element of the structure, in which classroom instruction is embedded, but not as an expression of explicit and intentional acting by the teachers.

94. Rathenow, H-F., Wenzel, B., & Weber, N. H. (Eds.). (2013). *Handbuch Nationalsozialismus und Holocaust: Historisch-politisches Lernen in Schule, außerschulischer Bildung und Lehrerbildung* [National Socialism and Holocaust manual: Historical-political learning in school, non-formal education and teacher training]. Schwalbach am Taunus: Woschenschau.

[Publisher's abstract] The educational field of National Socialism and the Holocaust is an indispensable part of historical-political learning in schools, non-formal education and teacher training. This manual gives new impulses to the theoretical discussion as well as to the practical educational work. Basic theoretical texts are complemented by methodological suggestions as well as by accounts based on personal experience and presentations of projects with national and international perspectives. The fact that today, more than sixty years after the events, adolescents hardly have any direct access to this phase of German and European history, and the question of how to deal with this challenge is here of central importance. The contributions in the manual focus on the following themes: The fundamentals of National Socialism and the Holocaust as an educational field. School practices: Learning from class room instruction. School practices: Learning from projects. Practices in teacher education. Practices in memorial sites and nonformal educational institutions. International approaches.

95. Sandkühler, T. (2012). Nach Stockholm: Holocaust-Geschichte und historische Erinnerung im neueren Schulgeschichtsbuch für die Sekundarstufen I und II [After Stockholm: Holocaust history and historical remembrance in the new history textbook for the secondary levels I and II]. *Zeitschrift für Geschichtsdidaktik*, 11(1), 50–76.

[Österberg] The author analyzes German history books for secondary levels I and II. He concludes that there is a narrow vision of the Holocaust and many historical mistakes. Through his analysis, he criticizes the concepts of the IHRA/Holocaust Education.

96. Schmidt-Denter, U., & Stubig, S. (2011). Holocaust Education: Lehrplanrecherche, TV-Recherche und Untersuchungen [Holocaust Education: Curricula research, television research and studies] (Forschungsbericht Nr. 35 zum Projekt "Personale und soziale Identität im Kontext von Globalisierung und nationaler Abgrenzung" Universität zu Köln). Köln: Universität zu Köln.

[Österberg] This research report contains a) a review of the conclusions of earlier research on Holocaust education as well as a review of German school curricula, b) an empirical quantitative study of the presence of the Nazi period in German television programmes 1 January 2010 – 31 March 2010, c) a group interview with a history teacher and 28 students from the 10th grade of an Upper Secondary school in Nordrhein-Westfalen.

97. Schneider, C. (2004). *Abschied von der Vergangenheit Umgangsweisen mit der nationalsozialistischen Vergangenheit in der dritten Generation in Ost- und Westdeutschland* [Farewell to the past: Approaches to the National Socialist past in the third generation in East and West Germany]. Munich: Martin Meidenberger.
- [Publisher's abstract] It seems self-evident that from generation to generation we receive and pass on values, norms, pipe dreams, anxieties and ideals. To what extent can this phenomenon be observed in the concrete case of the third generation after National Socialism? Have attitudes and taboos on the part of grandparents and parents been passed on and adopted imperceptibly? To put it more prudently: Can trace elements from the years 1933 to 1945 still be found in the third generation, whom historian Julius H. Schoeps claims would write "the truly important books" about processing the National Socialist era?
98. Schneider, W. L. (2004). *Die Unwahrscheinlichkeit der Moral: Strukturen moralischer Kommunikation im Schulunterricht über Nationalsozialismus und Holocaust* [The unlikelihood of the moral: Structures of moral communication in school instruction about National Socialism and the Holocaust]. In W. Meseth, M. Proske, & F.-O. Radtke (Eds.). *Schule und Nationalsozialismus. Anspruch und Grenzen des Geschichtsunterrichts* [School and National Socialism: Possibilities and limits of teaching history] (pp. 205–234). Frankfurt am Main: Campus.
- [Eckmann] This study asks, from a sociological viewpoint, about the structural problems involved in moral communication when teaching about the Holocaust and National Socialism. It also deals with patterns such as redundancy, conflict load, and over- or under-moralising. In three qualitative case analyses, the author shows very different reaction patterns, including openly expressed controversies about competing moral valuations.
99. Silbermann, A., & Stoffers, M. (2000). *Auschwitz: Nie davon gehört? Erinnern und Vergessen in Deutschland* [Auschwitz: Never heard of it? Commemoration and forgetting in Germany]. Berlin: Rohwolt.
- [Österberg] A study based on semi-structured interviews with 2,197 persons about their knowledge of the Holocaust. The study claims that above all, young people with a low level of education possess little factual knowledge of the Holocaust.
100. Stachwitz, R. (2006). Der nationalsozialistische Völkermord an den Sinti und Roma in aktuellen deutschen Geschichtsschulbüchern [The National Socialist genocide of the Sinti and Roma in contemporary German history textbooks]. *Internationale Schulbuchforschung*, 2, 163–176.
- [Publisher's abstract] This article looks at the ways in which history textbooks currently in use in German schools discuss the National Socialist genocide of the Sinti and Roma. Points of discussion include, for instance, the different terms used by the chosen textbook authors to refer to the Sinti and Roma; references to their history in Europe, which stretches back over centuries; comments on their alienation and persecution during the initial years of NS rule and finally the genocide and its dimensions. What is obvious is the fact that many of the examined textbooks not only do not (want to) discuss the issue, but also do not mention academic controversies related to it. Moreover, it is noticeable that the majority of history textbooks investigated are very imprecise and sometimes even offer wrong information.
101. Sternfeld, N. (2013). *Kontaktzonen der Geschichtsvermittlung: transnationales Lernen über den Holocaust in der postnazistischen Migrationsgesellschaft* [Contact zones for the transmission of history: Transnational learning about the Holocaust in the post-Nazi migration society]. Vienna: Zaglossus.
- [Author's abstract] How can the mass crimes by the Nazis and the Second World War be mediated in today's migration society? What is the role of young people and pupils in this process? In what kind of ways can the national traditions of historiography be extended and questioned by transnational perspectives? What is their meaning for the present? In her PhD thesis, Nora Sternfeld develops a theoretical framework for a new approach to the current practice of mediating the history of the Holocaust. Her analysis focuses on perspectives that derive from the recognition of the migration society and its implications for the cultures of remembrance in a shared present. The thesis is located between theory and practice and based on the research and education project "And what does this have to do with me? Transnational images of NS-history," which was conducted between September 2009 and August 2011 by trafo.K – a Viennese office for education and critical knowledge production – and financially supported by the funding programme Sparkling Science of the Federal Ministry for Science and Research. Against the background of experiences in the practice of mediating history, developments and approaches of teaching history, Holocaust Education, pedagogy of memorials, historical-political education, migration pedagogy and cultural mediation are meticulously examined and critically reflected. To do this, Nora Sternfeld uses the concept of "contact zones," developed by Mary Louise Pratt and James Clifford, which serves as a tool that is used in recent years to think of museums and the learning process as sites of negotiating shared histories. These postcolonial claims are considered and rethought for

memorials and educational situations. This process creates spaces in which it is possible to debate what has happened and to negotiate about the meaning of the past for the present.

102. Terrahe, B. (2008). Holocaust als Thema fächerübergreifenden Unterrichts in der Grundschule? Ansätze und Erfahrungen [The Holocaust as an interdisciplinary educational theme in primary school? Approaches and experiences]. In J. Birkmeyer (Ed.). *Holocaust-Literatur und Deutschunterricht. Perspektiven schulischer Erinnerungsarbeit* (pp. 191–206). Baltmannsweiler: Schneider Verlag Hohengehren.
- [Österberg] The article presents some findings from an ongoing research project about Holocaust Education in the instruction of German language and literature with German schools. Using a Grounded Theory approach and based on classroom observations and interviews with teachers and pupils in two primary schools, the author analyses the effects of an approach focusing on the use of children’s literature about the Holocaust.
103. Thimm, B., Kößler, G., & Ulrich, S. (Eds.). (2010). *Verunsichernde Orte: Selbstverständnis und Weiterbildung in der Gedenkstättenpädagogik [Unsettling places: Self-images and further education in memorial-site pedagogy]*. Frankfurt am Main: Brandes und Apsel.
- [Eckmann] Two generations after the end of National Socialism, education on memorial sites has established itself as a professional field. The professionalization and the discussion on the disappearance of the last witnesses, however, do not take into account the multilayered needs and challenges of education at memorial sites. The authors undertook a process of action-research in order to re-define the needs and challenges of educators in memorial sites. The process consists of the development, experimentation and testing of training-modules for further education for educators at memorial sites. The publication describes the outcomes of the research and the background insights such as the link to present-day questions or dealing with multiple identities, and offers training modules. Education at memorial sites has to transmit knowledge which is deeply “un-certaining” and needs highly qualified and thoughtful mediation skills and knowledge, in order to keep the balance between historical knowledge and commemoration, as well as orientation and self-reflexivity.
104. Thyroff, J., & Gautschi, P. (2014) Studienreisen nach Yad Vashem als Teil der Lehrerbildung: Ein Beitrag Pädagogischer Hochschulen zur Gestaltung der Erinnerungskultur in der Schweiz [Study trips to Yad Vashem as part of teacher training: A contribution of teacher-training colleges to the creation of Swiss memory culture]. In P. Gautschi, & B. Sommer Häller, *Der Beitrag von Schulen und Hochschulen zu Erinnerungskulturen [The Contribution of schools and universities to cultures of remembrance]* (pp. 126–145). Schwalbach am Taunus: Wochenschau.
- [Eckmann] The authors analyze a training program, a study trip, for future Swiss teachers, carried out in conjunction with the International School of Yad Vashem. The program focuses not only on pedagogical concepts for the transmission of the history and the memory of the Holocaust in Swiss secondary schools, but also on the Cultures of memory, in Switzerland and in Israel. This specific focus on the cultures of memory in both contexts makes it possible to draw a fruitful theoretical framework of these three dimensions: the Shoah, the specific cultures of memory and the pedagogical approaches within a national and regional context and its normative and emotional meaning. Accordingly, the role of schools in building a culture of memory is highlighted.
105. Welzer, H., Moller, S., & Tschuggnall, K (2002). *“Opa war kein Nazi”: Nationalsozialismus und Holocaust im Familiengedächtnis [“Grandpa was no Nazi”: National Socialism and the Holocaust in family memory]*. Frankfurt am Main: Fischer Taschenbuch.
- [Publisher’s abstract] The research project “Intergenerational communication [Tradierung] of historical consciousness” [...] has tried to answer the question the Nazi period and the Holocaust is talked about in German families, and which images of and beliefs about the “Third Reich” are passed on in talks between the generations. The results of the family discussions and individual interviews with family members from three generations demonstrate that other images of the Nazi past are transmitted in the families than in, for example, the schools. In family memory, there are above all stories about the suffering of one’s own relatives under surveillance, terror, war, bombing, and incarceration. These themes are transmitted in the families, not as knowledge but as certainty [Gewissheit]. “Nazis” do not occur in one’s own family: “Grandpa was no Nazi.”
106. Wenzel, B. (2013). Die Darstellung von Nationalsozialismus und Holocaust in der deutschen Geschichtsbüchern [The presentation of National Socialism and the Holocaust in German history textbooks]. In H.-F.Rathenow, B. Wenzel, & N. H. Weber (Eds.). *Handbuch Nationalsozialismus und Holocaust:*

Historisch-politisches Lernen in Schule, außerschulischer Bildung und Lehrerbildung. [National Socialism and the Holocaust: Historical-political learning in school, non-formal education and teacher training] (pp. 167–186). Schwalbach am Taunus: Wochenschau.

[Österberg] Analysis of how the Holocaust is treated in six German history school books published between 2007 and 2011. Author uses an analytical grid consisting of five different aspects.

107. Zumpe, H. E. (2012). *Menschenrechtsbildung in der Gedenkstätte: Eine empirische Studie zur Bildungsarbeit in NSGedenkstätten* [Human rights education at the memorial site: An empirical study of educational work at memorial sites connected to Nazism]. Schwalbach am Taunus: Wochenschau.

[Österberg] The overarching question for the author is whether there exists a natural nexus between the pedagogical activities in memorial sites and human rights education. Based on interviews with educators and visitors to three German memorial sites (Gedenkstätte KZ Osthofen, Gedenkstätte Sachsenhausen, and Dokumentationszentrum ehemaliges “Reichsparteitagsgelände” Nürnberg) Zumpe questions the idea about a natural connection between memorial site pedagogy and human rights education.

108. Zülsdorf-Kersting, M. (2006a). Identitätsstiftung durch das Grauen? Jugendliche und das Thema “Holocaust” [Formation of identity through horror? Young people and the theme of the “Holocaust”]. *Zeitschrift für Genozidforschung: Strukturen, Folgen, Gegenwart kollektiver Gewalt*, 7(2), 67–92.

No abstract is available for this item.

109. Zülsdorf-Kersting, M. (2006b). Jugendliche und das Thema “Holocaust”: Empirische Befunde und Konsequenzen für die Schulbuchkonstruktion [Young people and the theme of the “Holocaust”: Empirical findings and consequences for the construction of textbooks]. *Geschichtsdidaktische Schulbuchforschung*, 105–119.

No abstract is available for this item.

110. Zülsdorf-Kersting, M. (2007). *Sechzig Jahre danach Jugendliche und Holocaust. Eine Studie zur geschichtskulturellen Sozialisation* [Sixty years later: Young people and the Holocaust. A study of historical-cultural socialization]. Berlin & Munster: LIT.

[Publisher’s abstract] Sixty years after the end of the war and the liberation of the concentration camps, the memory machine performed at top capacity [ließ die Gedenkmaschine auf Hochtouren]. Yet, what did young people know about the Holocaust? How did they explain its occurrence? How did they rate the role of the perpetrators and the majority of the population under Nazism? But above all: How do these opinions change during one year? Which is the role of history education, memorial ceremonies, media, talks in the family, and visits to memorial sites in all this? The present study follows up these questions empirically by presenting the results of a one year medium-term study and, based on this, formulates a theory of history-cultural socialisation [geschichtskulturellen Sozialisation].

Polish-Language Bibliography and Anglophone Literature about Poland

By Magdalena H. Gross

1. Ambrosewicz-Jacobs, J. (2004). Opinie młodzieży na temat Żydów: Badania z Krakowa i Nowego Jorku [Young people's opinions about the Jews: Studies from Krakow and New York]. In J. Chrobaczyński, & P. Trojański (Eds.). *Zagłada Żydów w edukacji szkolnej* [*The Holocaust in school education*] (pp. 145–158). Krakow: Wydawnictwo Naukowe AP.
2. Ambrosewicz-Jacobs, J. (2011). Świadomość Holokaustu wśród młodzieży polskiej po zmianach systemowych 1989 roku [Holocaust consciousness among Polish youth after the 1989 collapse of Communism]. In F. Tych, & M. Adamczyk-Garbowska (Eds.). *Następstwa zagłady Żydów. Polska 1944–2010* (pp. 625–660). Lublin: Wydawnictwo UMCS w Lublinie, Żydowski Instytut Historyczny.
3. Ambrosewicz-Jacobs, J. (2014). Młodzież wobec Żydów i Holokaustu [Youth attitudes towards Jews and the Holocaust]. Z komentarzami prof. dra hab. Antoniego Sułka, dr hab. Michała Bilewicz i Roberta Szuchty, *Nigdy Więcej*, 21, 36–39.
4. Ambrosewicz-Jacobs, J. (2014). Holokaust w świadomości młodzieży polskiej [The Holocaust in the consciousness of young Poles]. P. Żabicki (Ed.), *Projektor Jagielloński*. (pp. 15–16). Krakow: Uniwersytet Jagielloński, CITTRU.
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Polish-Language Bibliography with Abstracts

The abstracts are written by, or are translated by, M. Gross, unless otherwise noted. Authors' abstracts may have been slightly edited for clarity.

1. Ambrosewicz-Jacobs, J. (2004). Opinie młodzieży na temat Żydów: Badania z Krakowa i Nowego Jorku [Young people's opinions about the Jews: Studies from Krakow and New York]. In J. Chrobaczyński, & P. Trojański (Eds.). *Zagłada Żydów w edukacji szkolnej [The Holocaust in school education]* (pp. 145–158). Krakow: Wydawnictwo Naukowe AP.

[Author's abstract] The article presents results of comparative empirical studies among middle school students in Cracow and New York regarding the image of Jews and attitudes towards them. The preliminary findings generated hypothesis tested in further studies on determinants in education about the Holocaust.
2. Ambrosewicz-Jacobs, J. (2011). Świadomość Holokaustu wśród młodzieży polskiej po zmianach systemowych 1989 roku [Holocaust consciousness among Polish youth after the 1989 collapse of Communism]. In F. Tych, & M. Adamczyk-Garbowska (Eds.). *Następstwa zagłady Żydów. Polska 1944–2010* (pp. 625–660). Lublin: Wydawnictwo UMCS w Lublinie, Żydowski Instytut Historyczny.

[Author's abstract with edits] This chapter looks from various perspectives at Holocaust consciousness and the factors affecting it, as expressed in young people's opinions and activities. It includes empirical research on attitudes toward the Holocaust, a comparison of formal education practises and description of the official Polish commitments to Holocaust education, based on Poland's membership in international organizations. The chapter looks at the activities of NGOs, mainly (though not exclusively) in informal education, although in many Holocaust remembrance projects the scope of formal and informal education overlaps. It also analyzes the influence of teachers as social actors on young people's attitudes toward the Holocaust. The chapter

- presents young people's attitudes and associated conflicts stimulated by questions asked of Holocaust survivors in recent years, including the results of surveys of attitudes toward the Holocaust carried out in 1998 and other selected groups in 2000 and 2008, as well as results of longitudinal research in three experimental and control groups. Selected distributions responses from the national survey conducted for the AJC in early 1995, Krzemiński's research on a group of 173 respondents under 25 in 2002, and the author's research in 2008 are presented.
3. Ambrosewicz-Jacobs, J. (2014). *Młodzież wobec Żydów i Holocaustu* [Youth attitudes towards Jews and the Holocaust]. Z komentarzami prof. dra hab. Antoniego Sułka, dr hab. Michała Bilewicza i Roberta Szuchty, *Nigdy Więcej*, 21, 36–39.
[Translation from online summary of volume]. The focus of this issue of *Never Again* is the understanding of the Holocaust among Polish youth, influencers, and strategies for shaping memory of the Holocaust at a national level and at a local level. The goal of this collection is fourfold: to look at empirical work, analyze international documents regarding Holocaust education, study effective education programs, and get teachers and artists together to influence young people. The author presents an overview of the research on young people's attitudes toward the Holocaust and Jews in Poland.
 4. Ambrosewicz-Jacobs, J. (2014). *Holokaust w świadomości młodzieży polskiej* [The Holocaust in the consciousness of young Poles]. P. Żabickiego (Ed.), *Projektor Jagielloński*. (pp. 15–16). Krakow: Uniwersytet Jagielloński, CITTRU.
[Author's abstract] The author's research project was initiated in 2008 at the Centre for Holocaust Studies at the Jagiellonian University and focused on the determination of the attitudes of Polish youth towards Jews, the Holocaust, and remembrance. Another objective was to study good educational practices. These were selected from analyzed examples of the reconstruction of the memory of Polish Jews and their culture, history, and murder in the local communities of Lublin, Warsaw, and the Świętokrzyskie voivodeship.
 5. Ambrosewicz-Jacobs, J. (2015). *Postpamięć Zagłady w Polsce: Dobre praktyki w edukacji nieformalnej* [Post-memory of the Holocaust in Poland: Good practices in non-formal education]. In *Miejsce po – miejsce bez* (pp. 325–338). Krakow: Muzeum Historyczne Miasta Krakowa.
[Author's abstract] Young people express open attitudes towards the memory of the Holocaust, although they often lack knowledge about basic facts. Second grade secondary school students are not ready to create a common narration and memory encompassing both Poles and Jews with regard to the Holocaust. They still manifest a defensive attitudes regarding the attitude of Poles towards Jews during World War II. The analyses included participant observations of selected educational curricula in Tykocin, Treblinka, Kielce, Lublin, Bodzentyn, Starachowice, and Warsaw, as well as individual interviews with teachers and local leaders.
 6. Ambrosewicz-Jacobs, J., & Hońdo, L. (Eds.). (2005). *Dlaczego należy uczyć o Holokauście?* [Why should we teach about the Holocaust?]. Krakow: Instytut Europeistyki UJ, OSCE/ODIHR.
[Translation from web and summary by M.Gross] This book is aimed at teachers and practitioners. Many of the chapters are reflections and essays, as well as empirical information. Ambrosewicz-Jacobs's chapter, "Attitudes of Polish Youth Toward the Holocaust, Research from 1997–2000" examines responses of 1002 high-school students to a survey about Jews and the Holocaust. Some of the findings include but are not limited to the fact that 57% of those surveyed were not ashamed of antisemitic graffiti, 12.8% did not believe the crimes at Auschwitz took place, and 46.2% believed Poles helped the Jews during the war as much as they could.
 7. Ambrosewicz-Jacobs, J., Oleksy, K., & Trojański, P. (Eds.). (2007). *Jak uczyć o Auschwitz i Holokauście: Materiały dydaktyczne dla nauczycieli* [How to teach about Auschwitz and the Holocaust: Didactic materials for teachers]. Oświęcim: Międzynarodowe Centrum Edukacji o Auschwitz i Holokauście, Państwowe Muzeum Auschwitz-Birkenau.
[Translation from web with minor edits from M. Gross] A far-reaching collection of materials for teaching about the Holocaust. The book shows how teachers can get students interested in a self-directed discovery of the past; it also gives strategies for listening and critical thinking in relation to witnesses and survivors of history. There are lessons for history, Polish, knowledge of society (Polish version of civics courses), ethics and religion including primary sources and literary texts. Interwoven throughout are empirical chapters.

8. Bilewicz, M. (2004). Wyjaśnianie Jedwabnego: Antysemityzm i postrzeganie trudnej przeszłości [Explaining Jedwabne: Antisemitism and the perception of the difficult past]. In I. Krzemiński (Ed.), *Antysemityzm w Polsce i na Ukrainie. Raport z badań [Antisemitism in Poland and in Ukraine: Report of studies]* (pp. 248–269). Warsaw: Scholar.

No abstract is available for this item.
9. Bilewicz, M., Ostolski, A., Wójcik, A., Wysocka, A. (2004). Pamięć w kontekście międzyetnicznym: “Trudne pytania” w kontaktach młodych Polaków i Żydów [Memory in interethnic context: “Difficult questions” in the relations between Polish and Jewish youth]. *Kultura i Społeczeństwo*, 3(48), 164–175.

[Authors’ abstract with minor edits] The article examines Polish and Jewish youth encounters as a sociological phenomenon, revealing the processes of approaching collective memories of both groups. The authors present data collected during Polish-Jewish meetings as well as a qualitative analysis of letters and “difficult questions” written by young Poles and Jews. The main issues of Polish and Jewish collective memories are shaped by adult discourse that strongly influences youthful inter-group discourse. However, the main differences that underlie such questions around Polish-Jewish dialogue are based on ways of approaching the past: individualized and emotional versus collectivist, depersonalized, and more neutral for young Poles. These differences show that not only the content but also the (pragmatic) form of collective memory must be studied by a sociologist in order to understand the role of history in inter-ethnic relations.
10. Bilewicz, M., & Wójcik, A. (2009). Antysemityzm na gruzach sztetl: Stosunek polskiej młodzieży do Żydów w miastach i miasteczkach południowej i wschodniej Polski [Antisemitism on the ruins of the shtetl: Polish youth attitudes toward Jews in small southern and eastern towns in Poland]. In L. M. Nijakowski (Ed.), *Etniczność, pamięć, asymilacja: Wokół problemów zachowania tożsamości mniejszości narodowych i etnicznych [Ethnicity, memory, asimilation: Problems of maintaining identity among national and ethnic minorities]* (pp. 153–167). Warsaw: Wydawnictwo Sejmowe.

[Translation with minor edits] Research done in small towns with young students and high schoolers resulted in another study of attitudes toward Jews in small towns and found largely positive results. In particular, surveys completed in 2007 in 15 small towns with a total of 687 students, 60% female and 40% male, measured attitudes toward Jews. For example, 53% of the students mentioned they would not want a Jewish boyfriend or girlfriend and 23% said they wouldn’t go to summer camp with Jews. The studies measured cognitive distance between Jews and other groups, as well as correlations between contact with Jews and lack of it. They also looked at sources of knowledge: 95% of students said they learned about Jews from TV, and 79% marked school.
11. Milerski, B. (2009). Edukacja o Holokauście w szkołach publicznych w Polsce: Między pamięcią historyczną a edukacją obywatelską [Education about the Holocaust in Polish public schools: Between historical remembrance and civic education]. *Ruch Pedagogiczny* 80(506), 21–38.

[Author’s abstract with minor edits] This article analyzes the historical and political context of Holocaust education and its implementation in Polish schools. Perceptions of the Holocaust continue to change, influenced by Poland’s social and political situation. The Polish historical context is quite specific and includes a long history of Poles and Jews as neighbors and the Polish sense of being special victims of World War II and witnesses of the Nazis’ “final solution to the Jewish question.” These types of social awareness have neutralized the remembrance of the Holocaust and its presence in school education. Initially seen as just one element in the Nazi crimes against Poland, it is understood as a singular phenomenon, the unparalleled mass extermination of the Jewish nation. This article analyzes Holocaust education, its status in the curriculum and pedagogical practice. The author reports on his own research on Holocaust education in Polish public schools. Holocaust education should not be limited to the pedagogical transfer of remembrance but be associated with transforming social awareness and modern civic education.
12. Friszke, A., Szuchta, R., & Tych, F. (2000). Historycy o Holokauście w polskich podręcznikach i nauczaniu [Historians on the Holocaust in Polish textbooks and teaching]. In A. Zinserling (Ed.), *Polska-Niemcy-Izrael: Materiały dla animatorów trójstronnej wymiany młodzieży [Poland-Germany-Israel: Materials for leaders of intergroup youth programs]* (pp. 93–100). Warsaw-Potsdam: Polsko-Niemiecka Wymiana Młodzieży.

No abstract is available for this item.
13. Kucia, M. (2007). KL Auschwitz w percepcji polskich uczniów [Polish students’ perceptions of Auschwitz]. *Pro Memoria*, 27, 99–108.

- [Part summary, part translation] The goal of this study was to compare and determine the level of knowledge about Auschwitz among school-aged Polish students (late middle school and early high school). The author wanted to determine what students thought of the former camp, what they knew about it, and their levels of antisemitism. Randomly selected groups were given survey instruments of 12 questions (8 knowledge, 4 antisemitism) at the site of the camp. There was a total of 997 students. The author also interviewed their teachers (35). Almost half the young Poles knew about the Holocaust, twice as many students as in a study five years earlier. When asked “What was the Holocaust?” correct answers were responses like “extermination of the Jews,” “the murder of the Jews,” etc. Kucia found that Polish students associated the camp with Jews and Jewish extermination or used terms like “extermination site” and “site of the Holocaust” than with Poles and Polish martyrdom five years earlier. In summary, more Poles know about the Holocaust, and that Jews were killed at Auschwitz. They think of the camp as a memorial site, and some still have antisemitic attitudes.
14. Stec, K. (2014). *Współczesny młody Polak w muzeach-miejscach pamięci utworzonych na terenach byłych obozów koncentracyjnych i zagłady* [The contemporary young Pole in museums and at memorial sites at former concentration and death camps]. [Doctoral Dissertation]. Krakow: Jagiellonian University.
- A dissertation that seeks to interview teenagers as they toured former concentration camp museums. Not directly school related (not linked to formal education), but to informal education. The author found varied results, including how students are attached to their phones and take pictures at the sites instead of engaging with them directly. She builds on opinion surveys that she took at museums (Majdanek museum) in 2009 where she found school and memorial sites were the most important source of historical knowledge (self report) for students (26 percent) and that only about a third of Polish youth were prepared by their teachers for visits to museums.
15. Szuchta, R. (1997). Nauczanie o Holokauście [Teaching about the Holocaust]. *Biuletyn Żydowskiego Instytutu Historycznego*, 3–4, 110–115.
- The entire issue of the journal is dedicated to the topic of representations of Jews, the Holocaust, and Jewish history in Polish textbooks. In terms of the Holocaust, they find that most Jewish victims were incorporated into the story of Polish victimhood which led to a general stereotype of Jews in books (one quote states that “Jews are spread across Poland, and typically only involved in trade”). Coordinated by F. Tych, the director of Jewish Historical Institute, researchers found that individual Jews and the general Jewish population were stereotyped and/or Polonized while the Holocaust was cited as part of an overall Nazi policy to destroy non-Jewish Poles.
16. Szuchta, R. (2008). Zagłada Żydów w edukacji szkolnej 1945–2000 na przykładzie analizy podręczników do nauczania historii [The Holocaust in school education 1945–2000: The example of analyzing textbooks for teaching history]. In P. Trojański (Ed.). *Auschwitz i Holokaust: Dylematy i wyzwania polskiej edukacji* [Auschwitz and the Holocaust: Dilemmas in Polish education] (pp. 109–128). Oświęcim: Państwowe Muzeum Auschwitz-Birkenau.
- The political transition of 1989 allowed for great changes in national history and civics education. Until the late 1990s, education about the Holocaust was included only marginally in high school textbooks and characterized by stereotypes and omissions. Nowadays there is more information about the Holocaust in Polish textbooks; some biases still exist, but in general the content is vastly improved.
17. Szuchta, R. (2010). Tematyka Holokaustu w najnowszych gimnazjalnych podręcznikach do nauczania WOS (stan na kwiecień 2010 r.) [The topic of the Holocaust in the newest high-school textbooks for civics]. *Wiadomości Historyczne*, 4, 34–38.
- No abstract is available for this item.
18. Szuchta, R. (2010). Tematyka Holokaustu w najnowszych gimnazjalnych podręcznikach do nauczania WOS (stan na kwiecień 2010 r.). Cz. 2. [The topic of the Holocaust in the newest high-school textbooks for civics. Part 2]. *Wiadomości Historyczne*, 5, 32–41.
- This study finds that textbooks increasingly incorporate the Holocaust, with more accurate discussions, descriptions are longer. The author cites some biases and notes that, in some cases, Jedwabne, or neighborly violence, is mentioned.

19. Cała, A., Tomaszewski, J., & Tych, F. (1997). Tematyka żydowska w podręcznikach szkolnych [Jewish topics in school textbooks]. *Biuletyn Żydowskiego Instytutu Historycznego*, lipiec-grudzień, 3–4(97). Warszawa: Instytut Naukowo-Badawczy.

The researchers dedicate an entire journal to the topic of representations of Jews, the Holocaust, and Jewish history in Polish history textbooks. In terms of the Holocaust, they find that most Jewish victims were incorporated into the story of Polish victimhood which led to a general stereotype of Jews in books (one quote states that “Jews are spread across Poland, and typically only involved in trade”). Coordinated by F. Tych, the director of Jewish Historical Institute, researchers found that individual Jews and the general Jewish population were stereotyped and/or Polonized while the Holocaust was cited as part of an overall Nazi policy to destroy non-Jewish Poles.

20. Traba, R. (2000). Symbole pamięci: II wojna światowa w świadomości zbiorowej Polaków. Szkic do tematu [Symbols of memory: The Second World War in Polish collective memory. A sketch of the topic]. *Przegląd Zachodni*, 1, 52–67.

This work is a reflection and analysis of collective memory in Poland, with its impact on Holocaust education.

21. Trojański, P. (Ed.). (2008). *Auschwitz i Holokaust: Dylematy i wyzwania polskiej edukacji*. [Auschwitz and the Holocaust: Dilemmas and challenges in Polish education]. Oświęcim: Państwowe Muzeum Auschwitz-Birkenau.

This publication is a reflection piece on the empirical literature. It is an important contribution to the understanding of the landscape of education about the Holocaust and former concentration camps in Poland.

22. Węgrzynek, H. (1997). Ekspertyza dotycząca prezentacji historii Żydów w podręcznikach do historii dla szkół podstawowych i średnich [Analysis of the presentation of the history of the Jews in history textbooks for elementary and middle schools]. *Biuletyn Żydowskiego Instytutu Historycznego*, lipiec-grudzień, 3–4 (97), 42–53.

No abstract is available for this item.

23. Witkowska, M. (2014). *Spoleczne reprezentacje historii stosunków polsko-żydowskich oraz Holokaustu: Rola edukacji szkolnej na tle emocji, postaw i kontaktu międzygrupowego* [Social representations of the history of Polish-Jewish relations and the Holocaust: The role played by school in forming the emotions and attitudes of students in intergroup meetings] [Master's Thesis]. Warsaw: Warsaw University.

[Translation of author's abstract with minor edits] This is a recent award-winning Master's thesis. Witkowska analyzes intergroup relationships based on Bilewicz's models and examines intergroup interactions between students in multiple situations. Her work focuses on emotional reactions after certain themes or issues are discussed, including the Holocaust. She states that previous surveys indicate that antisemitism is still an issue in Poland. Her work seeks to check the ways history education in Polish schools affects this aversion towards the Jews (*niechęć wobec Żydów*). Her findings show a presentation of Polish Jewish history across schools that can translate into negative feelings toward Jews, but also that school knowledge can have the opposite effect. The exception occurred when the topic of Poles helping Jews was taught, when positive emotions ensued.

24. Witkowska, M., & Bilewicz, M. (2014). Czy prawda nas wyzwoli? Przełamywanie oporu psychologicznego w przyjmowaniu wiedzy o Zagładzie [Will the truth set us free? Breaking the psychological resistance to new knowledge about the Shoah]. *Zagłada Żydów. Studia i materiały*, 10, 803–822.

[Authors' abstract with minor edits] The introduction in Poland of educational programs on Holocaust and a broader debate on the transgressions of Poles against the Jews have not led to any desired improvement in public knowledge about these historical events. A comparison of survey results from the last two decades illustrates how ignorance by Poles who acknowledge that the highest number of victims of the Nazi occupation period were Jews systematically decreases, while the number of those who think more victims of the wartime period were ethnically Polish increases. Insights from social psychological research explain the foundations of this resistance to facts about the Holocaust and indicate a need for positive group identity as a crucial factor preventing people from recognizing such historical information. This paper suggests ways to overcome this resistance-through-denial. Implementation of these measures could allow people to accept responsibility for the misdeeds committed by their forebears.

25. Witkowska, M., Stefaniak, A., & Bilewicz, M. (2015). Stracone szanse? Wpływ polskiej edukacji o Zagładzie na postawy wobec Żydów [Lost chances? The Influence of Polish education about the Holocaust on attitudes towards Jews]. *Psychologia Wychowawcza*, 5, 147–159.
- [Authors' abstract with minor edits] Learning about the Holocaust is often treated as a means to shape young people's attitudes through knowledge. In many countries, after the political transition, the Holocaust was folded into history education. Research in Poland has shown that education about the Holocaust does not necessarily have an impact on attitudes or knowledge about the event. This article presents research that looks at psychological explanations for the ineffectiveness of Holocaust education among Warsaw youth. It analyzes as well the models of education that purportedly work, in particular, education based on exploring local history and intercultural dialogue. The analysis shows that teaching about the Jews in Poland may help to lower bias and increase civic understanding.
26. Wójcik, A. (2008). Historia stosunków polsko-żydowskich w oczach polskiej młodzieży [The history of Polish-Jewish relations as seen by Polish youth]. In J. Żyndul (Ed.). *Różni razem: Młodzi polscy naukowcy o Żydach* [Diverse together: Young Polish researchers about Jews] (pp. 256–265). Warsaw: Wydawnictwo Uniwersytetu Warszawskiego.
- No abstract available for this item.
27. Wysok, W., & Stępnik, A. (2013). *Edukacja muzealna w Polsce Aspekty konteksty ujęcia* [Museum education in Poland: Aspects, Contexts, Approaches]. Lublin: Państwowe Muzeum na Majdanku.
- No abstract available for this item.

Anglophone Literature about Poland with Abstracts

1. Ambrosewicz-Jacobs, J. (2000). Attitudes of young Poles toward Jews in post-1989 Poland. *East European Politics and Societies*, 14(3), 565–596. Retrieved from <http://eep.sagepub.com/content/14/3/565.full.pdf>
- Based on a survey of 568 Polish youth, the article describes attitudes toward Jews in Poland at that time. The author shows that attitudes and knowledge about the Jews in Poland vary across educational status and region among other factors, and hypothesizes that types of instruction, including differences from a pilot research study in Krakow, may influence how students learn about Jews. She also hypothesizes that students tend to repeat clichés, and that education may combat this. This paper covers the responses of students aged 13–16 in 22 schools across the country.
2. Ambrosewicz-Jacobs, J. (2010). Holocaust education in Polish schools – and beyond. In *Poland: A Jewish matter*. Proceedings of a symposium exploring contemporary Jewish life in Poland, marking the close of Jewish programming for POLSKA! YEAR (pp. 77–101). Warsaw: Adam Mickiewicz Institute.
- This article builds on the research previously described. Over the course of ten years, Jolanta Ambrosewicz-Jacobs surveyed thousands of Polish youth on their attitudes toward Jews and knowledge of the Holocaust.
3. Ambrosewicz-Jacobs, J. (2013a). Antisemitism and attitudes toward the Holocaust: Empirical studies from Poland. Proceedings of the International Conference on “Anti-Semitism in Europe Today: The Phenomena, the Conflicts,” November 8–9, 2013. Organized by the Jewish Museum Berlin, the Foundation on Remembrance, Responsibility and Future, and the Center for Research on Antisemitism Berlin: Jewish Museum Berlin. Retrieved from <http://www.jmberlin.de/antisemitism-today/Ambrosewicz-Jacobs.pdf>
- [Author's abstract] The research includes a national survey on a representative sample of 1,000 17- to 18-year-old high school students carried out 10 years after a previous survey of 1998. In addition, students of extracurricular programs were studied (experimental group: 1,110 students). One of the aspects addressed in the experimental group of students, those taking part in extracurricular activities as opposed to the control group of students attending regular classes, was the intention to overcome negative stereotypes and prejudices and to fight antisemitism by replacing half-truths and products of the imagination with facts and knowledge. Furthermore, the hope was expressed that teaching about the Holocaust (and taking part in such projects) would raise awareness of the Jewish history of many Polish towns and villages enough to ensure that the

Holocaust would not be forgotten. Select findings from the paper include: In the 2008 study 26% of the sample of young Poles (16% of the experimental sample) strongly or rather agree with the opinion that Jews are to be blamed for what happens to them, whereas 46% disagree (62% of the experimental group students). More than one quarter of those surveyed have no opinion on the subject. The study conducted in 2008 revealed that only 14% of 16–17-year old high school students gave the correct answer regarding the number of the Jews murdered during the Holocaust (34% of the respondents from the experimental group). Perhaps the low level of knowledge about the Holocaust among Polish youths can be attributed to a reluctance to learn about the suffering of Jews. Conclusions: As the most recent research demonstrates, there are some positive changes in attitudes towards Jews and the Holocaust among Polish youths. However, there is a danger that students' consciousness with regard to the Holocaust may become limited to bare historical facts or mere repetition of certain general statements without a deeper understanding of the essence of the phenomenon and the losses to Poland and Polish culture. Despite numerous initiatives in local communities, a considerable proportion of young people did not seem to realize that Holocaust victims, apart from the Jews deported to death camps in Poland from other European countries, were also Polish citizens living in Polish cities, towns and villages.

4. Ambrosewicz-Jacobs, J. (2013b). Overcoming silence: Examples of good practice related to Holocaust Education in Poland. In Hrvatsko-Srpski odnosi u 20. veku: Prava nacionalnih manjina – borba protiv diskriminacije [Croatian-Serbian relations in the twentieth century: Minority rights fight against discrimination]: Šesti Međunarodni Naučni Skup [Sixth Annual Scientific Conference], Golubić (Obrovački). Novi Sad: Centar za Istoriju, Demokratiju i Pomirenje (pp. 167–183). Retrieved from http://bib.irb.hr/datoteka/685001.Bara_Kulturna_bastina_Hrvata_u_Vojvodini_moguci_modeli_njezine_zastite_37_52.pdf

[Author's abstracts with M. Gross edits] The history of World War II and the Holocaust gives many examples of moral dilemmas, hostile attitudes and violence, norms and values that challenged the basic conditions of human existence and the development of civilization. Nonetheless, vernacular memory does not represent many historical facts and in many European countries disparities grow between family and public memory. The central theme of this text is a growing gap between historiography and education related to the Holocaust, predominantly in Central Eastern Europe. The topic of collaboration, challenging collective national identities, is not present in most new textbooks where the context of rescuing Jews in a climate of fear is omitted. The lack of a sustained institutional effort to incorporate facts concerning the murder of Jewish citizens into curricula and textbooks distorts national identities. The text describes good practice in Sweden at the political, research, and educational level; it is also dealing with feedback from experienced Polish teachers who implement meaningful educational programs on the Holocaust.

5. Ambrosewicz-Jacobs, J. (2014a). Memory, non-memory and/or post-memory of the Holocaust: Coming out of amnesia in post-Communist Poland. In L. W. Zimmerman with Contributing Scholars (Eds.), *Jewish studies and Holocaust education in Poland* (pp. 121–139). Jefferson, North Carolina: McFarland & Company.

[M.Gross and summary] The author presents the workings of the Center for Holocaust Studies at Jagiellonian University in Kraków. She highlights the important role played by memory (or lack of memory) in the contemporary Polish imagination about Jews. She argues that the work of the Center and the educational programs for students and public school teachers is necessary because of antisemitic attitudes that persist in Poland.

6. Ambrosewicz-Jacobs, J. (2014b). Holocaust consciousness among Polish youth after the 1989 collapse of Communism. In F. Tych, & M. Adamczyk-Garbowska (Eds.), *Jewish presence in absence: The aftermath of the Holocaust in Poland, 1945–2010* (pp. 717–757). Jerusalem: Yad Vashem.

[Author's abstract with edits] This chapter looks from various perspectives at Holocaust consciousness and the factors affecting it, as expressed in young people's opinions and activities. It includes empirical research on attitudes toward the Holocaust, a comparison of formal education practises and description of the official Polish commitments to Holocaust education, based on Poland's membership in international organizations. The chapter looks at the activities of NGOs, mainly (though not exclusively) in informal education, although in many Holocaust remembrance projects the scope of formal and informal education overlaps. It also analyzes the influence of teachers as social actors on young people's attitudes toward the Holocaust. The chapter presents young people's attitudes and associated conflicts stimulated by questions asked of Holocaust survivors in recent years, including the results of surveys of attitudes toward the Holocaust carried out in 1998 and other selected groups in 2000 and 2008, as well as results of longitudinal research in three experimental and control groups. Selected distributions responses from the national survey conducted for the AJC in early 1995, Krzemiński's research on a group of 173 respondents under 25 in 2002, and the author's research in 2008 are presented.

7. Ambrosewicz-Jacobs, J., & Büttner, E. (2014a). Isolated islands? Memory of the Holocaust in formal and informal education: The case study of post-Communist Poland. *Politeja*, 1(27), 81–106.
[Author's abstracts with M.Gross edits] The article investigates the dynamics of educational practice in formal and informal education about the Holocaust. It asks whether it is possible to identify good practices on a political and/or educational level, if there are links between education about the Holocaust and human rights, and how education about the Holocaust relates to attitudes toward Jews. Examples of international studies (the Fundamental Rights Agency of the EU and the American Jewish Committee) and national surveys on education about the Holocaust are discussed, followed by analysis of empirical studies from Poland based on focus group and individual interviews with educators.
8. Ambrosewicz-Jacobs, J., & Büttner, E. (2014b). What can we learn from the dark chapters in our history? Education about the Holocaust in Poland in a comparative perspective. *FLEKS – Scandinavian Journal of Intercultural Theory and Practice*, 1(1). Retrieved from <https://journals.hioa.no/index.php/fleks/article/view/844/754>
[Author's abstracts with M. Gross edits] Choice of case study was based on the fact that occupied Poland was the site of the murder of almost 5 million Jews, including 3 million Polish Jews. In many cases, a strong association with the Polish sense of victimhood during World War II creates conflicting approaches and obstacles to education about Jewish victims. Nevertheless, following the fall of communism, the number of educational initiatives designed to teach about the Shoah has increased. The article presents tips for successful education programs about the Holocaust which can be generalized to education about tolerance and education aimed at reducing prejudice, counteracting negative stereotypes, and preventing discrimination.
9. Ambrosewicz-Jacobs, J., & Kopff-Muszyńska, K. (2015). Is it possible to be a moral witness in post-memory of the Holocaust? The case of the international summer institute: Teaching about the Holocaust at the Centre for Holocaust Studies/UNESCO chair for education about the Holocaust at the Jagiellonian University. In K. A. Gajda, & M. Eriksen (Eds.). *Positive places of European memory* (pp. 169–186). Krakow: Instytut Europeistyki UJ.
[Authors' abstract with edits] The chapter claims that educational initiatives aimed at memorializing the Holocaust engage, not always consciously, its audience in a way that empowers educators to overcome feelings of helplessness when faced by mass atrocities. It includes a case documenting the program of the International Summer Institute Teaching about the Holocaust (ISITH), which serves as an example of a positive encounter with past trauma and memory of the Holocaust. At the Institute, lecturers and experts explain that teaching about the Holocaust is not just talking about dates, numbers, and simple facts, but sensitizing students to the dangers of intolerance, prejudices and xenophobia. It provides participants with practical skills on how to reference the Holocaust in the context of human rights and fundamental values. Teachers apply for the program for different reasons: some need to gain a deeper insight into what they teach, others express a need for support and guidelines. They know why they should teach about the Holocaust, but are not sure how to do it in an effective and interesting way.
10. Ambrosewicz-Jacobs, J., & Szuchta, R. (2014). The intricacies of education about the Holocaust in Poland: Ten years after the Jedwabne debate, what can Polish school students learn about the Holocaust in history classes? *Intercultural Education*, 25(4), 283–299.
[Author's abstracts with M.Gross edits] In many European countries disparities exist between history and the memory of the Holocaust. Debates on Polish-Jewish relations during the Holocaust and empirical studies in the field of education reveal a gap between research and education. The emphasis in this article is on the content of new history textbooks published after the 2008 educational reforms in Poland.
11. Bilewicz, M. (2007). History as an obstacle: Impact of temporal-based social categorizations on Polish-Jewish intergroup contact. *Group Processes & Intergroup Relations*, 10(4), 551–563.
[Author's abstracts with M.Gross edits] Two studies examined the role of temporal-based social categorizations for attitude change during intergroup contact between Polish and Jewish students. In Study 1 (N = 190 Polish students), a cross-sectional analysis shows how content focused on contemporary issues had positive effects for both out-group attitudes and perceived similarity to the out-group. No effects were observed when groups talked about past issues. Study 2 (N = 97 Jewish students) demonstrated this effect experimentally when historical and contemporary issues were discussed. Content about the present generated more positive attitudes toward partners (unlike content about the past) toward the generalized out-group. The findings are discussed in the context of common in-group identity model and collective guilt research.

12. Bilewicz, M., Ostolski, A., Wójcik, A., & Wysocka A. (2004). Memory in the interethnic environment: Difficult questions in the relations between Polish and Jewish youth. *Kultura i Społeczeństwo* 3 (48), 143–158.
No abstract is available for this item.
13. Bilewicz, M., & Jaworska, M. (2013). Reconciliation through the Righteous: The narratives of heroic helpers as a fulfillment of emotional needs in Polish-Jewish intergroup contact. *Journal of Social Issues*, 69(1), 162–179.
[Author's abstracts with edits] Postwar Polish-Jewish relations are heavily affected by divergent narratives about the Holocaust. Research has shown that historical issues raised during Polish-Jewish encounters inhibit positive consequences of intergroup contact, mostly due to frustrated emotional needs related to past genocide. The aim of the intervention was to reconcile young Poles and Israelis by presenting narratives that could change stereotypical thinking about the past. Results indicated that narratives of historical rescuers of Jews during World War II overcame the negative impact of the past on intergroup contact by fulfilling needs for acceptance among the Polish participants. The article discusses the potential role of the heroic helper narratives for reconciliation after mass violence, which may prevent categorizations of groups as victims, perpetrators, and bystanders.
14. Bilewicz, M., Stefaniak, A., & Witkowska, M. (2014). Polish youth confronting the Jewish past: Antagonistic history and pathways to reconciliation. In: J. Kurczewski (Ed.). *Reconciliation in Bloodlands: Assessing actions and outcomes in contemporary Central-Eastern Europe* (pp. 97–112). London: Peter Lang.
This chapter argues that pathways to reconciliation mean facing the future, because discussing the past in intergroup contexts may not lead to positive attitudes. A survey of 700 high school students from 15 towns found that, for the most part, Poles would not want a Jewish boyfriend/girlfriend but might not mind going to summer camp with a Jew. In order of significance, students reported that they learned about Jews foremost from television, then from school, and third from grandparents. The authors believe Polish education focused on bringing Poles and Jews together through nonprofit groups that specialize in intergroup education are the most important “pathway toward reconciliation.”
15. Gross, M. (2010). Rewriting the nation: World War II narratives in Polish history textbooks. *International Perspectives on Education and Society*, 14, 213–245.
[Author's abstract] This chapter examines the process of rewriting nationhood in educational narratives regarding the Second World War (World War II) in Poland. Using mixed methods, this case study analyzes narrative change in state-approved history textbooks published between 1977 and 2008, the period of political transition from a communist to a democratic Poland. Although trends in learning theory and international norms suggest that attention to diversity should increase in textbooks, in Poland these trends are subsumed by Polish specific cultural tropes. World War II narratives in particular emphasize an ethnically homogeneous nation. Throughout the 31-year sample, educating youth about World War II in Poland continues to be focused on reclaiming “Polishness” rather than espousing global understandings and citizenship.
16. Gross, M. (2013). To teach the Holocaust in Poland: Understanding teachers' motivations to engage the painful past. *Intercultural Education*, 24(1–2), 103–120.
[Author's abstract] This article highlights the role of teachers in confronting hidden wartime histories in communities traumatized by them. The study illuminates patterns based on field observations, emails, and surveys of 60 teachers who participated in a teacher preparation program in Poland during the summer of 2010. Teachers were motivated to teach the Holocaust out of a personal or familial need, sense of personal duty, and desire to understand themselves and their histories. They were concerned their students lacked knowledge of the Holocaust in Poland. Findings will help inform theory and practice related to the implementation of successful reconciliation curriculum across communities that have been traumatized by ethnic cleansing, racism, war, and intolerance.
17. Gross, M. (2014). Struggling to deal with the difficult past: Polish students confront the Holocaust. *Journal of Curriculum Studies*, 46(4), 441–463.
[Author's abstract] This article examines the relationship between school and cultural knowledge of Second World War in contemporary Poland. Drawing on analysis of 126 student responses to well-known photographs, the author addresses what it means for schoolchildren to learn about the Holocaust within the frame of Second World War in Poland. This research illuminates shared cultural narratives about war. Importantly, this work unearthed dissonant responses from a subset of students who recognized a feature

of the photograph other students had overlooked, and experienced a schematic shift in understanding. The author builds on the tenets of schema theory and collective memory in attempting to explain how children learn about controversial events that do not fit social frameworks.

18. Gross, M. (2015). Domesticating the difficult past: Polish students narrate the Second World War. In Gross, Z., & Stevick, E. D. (Eds.). *As the witnesses fall silent: 21st century Holocaust education in curriculum, policy and practice* (pp. 137–158). Cham: Springer International Publishing.

[Author's abstract] A narrative analysis of 53 high school student essays demonstrate that Polish youth hold deeply ethno-national narratives of World War II. One group wrote about ruin, resistance, and victimization, impervious to the influence of a decade of media and international attention to Polish-Jewish relations and the Holocaust. Students tame and domesticate a World War II past. A subset of responses demonstrate that knowledge of the Holocaust and the Jewish-Polish experience during World War II is present in a budding counter-narrative or interpretation that goes against what is commonly believed in Polish society. The implications are that school may be one of the most important sources for children to receive new and critical information about a nation's past.

19. Kranz, T. (2014). The pedagogy of remembrance as a form of museum education. *The person and the challenges*, 4(2), 257–269.

This article reviews experiential education and museum education and what it affords education about the Holocaust. It outlines a five point plan for effective museum education building on previous studies.

20. Kucia, M. (2001). KL Auschwitz in the social consciousness of Poles, A.D. 2000. In E. Maxwell, & J. K. Roth (Eds.). *Remembering for the future: The Holocaust in an age of genocide* (pp. 632–651). New York: Palgrave.

Many Poles consider Auschwitz a place of martyrdom for Poles, and some could not define the Holocaust.

21. Milerski, B. (2010). Holocaust education in Polish public schools: Between remembrance and civic education. *Prospects*, 40(1), 115–132.

[Author's abstracts] This article analyzes the historical and political context of Holocaust education and its implementation in Polish schools. Perceptions of the Holocaust continue to change, influenced by Poland's social and political situation. The Polish historical context is quite specific and includes a long history of Poles and Jews as neighbors and the Polish sense of being special victims of World War II and witnesses of the Nazis' "final solution to the Jewish question." These types of social awareness have neutralized the remembrance of the Holocaust and its presence in school education. Initially seen as just one element in the Nazi crimes against Poland, it is understood as a singular phenomenon, the unparalleled mass extermination of the Jewish nation. This article analyzes Holocaust education, its status in the curriculum and pedagogical practice. The author reports on his own research on Holocaust education in Polish public schools. Holocaust education should not be limited to the pedagogical transfer of remembrance but be associated with transforming social awareness and modern civic education.

22. Romi, S., & Lev, M. (2007). Experiential learning of history through youth journeys to Poland: Israeli Jewish youth and the Holocaust. *Research in Education*, 78(1), 88–102.

[Authors' abstracts with edits] National history and collective memory and their impact on adolescent knowledge and attitudes are the topic of this article. A follow-up study, it examines the long-term impact of a journey to historical monuments. Israeli Jewish high-school students have the option of experiential study, visiting cities and former death camps in Poland. The first study, conducted immediately afterward, revealed greater in-depth knowledge as well as strong emotional reactions, but no impact on Jewish identity. The present study, conducted 1-5 years later, confirmed a long-term stability of the results. It revealed significant differences between recent participants and a contrast group of students who had never undertaken the journey to Poland, although no significant differences were found between veteran participants and the contrast group in most categories. The educational implications of these findings are discussed.

23. Stefaniak, A., & Bilewicz, M. (2016). Contact with a multicultural past: A prejudice-reducing intervention. *International Journal of Intercultural Relations*, 50, 60–65.

[Author's abstracts with edits] This paper introduces the notion of contact with a multicultural past as a new type of indirect intergroup contact. It presents results of a study which evaluated the effects of an educational program utilizing the proposed framework. The program aimed to facilitate the engagement of Polish students (N = 427) with historical Jewish heritage in their places of residence. The intervention proved highly

successful at increasing students' knowledge of and interest in local history which both contributed independently to an increased inclusion of the outgroup (Jews) in the self and in turn to more positive attitudes toward them. The implications of using contact with a multicultural past in societies with low levels of direct intergroup contact are discussed.

24. Sulek, A. (2013). Method and meaning in surveys on attitudes to Jews in Poland. *Polish Sociological Review*, 4(184), 432–450.

[Author abstract with minor edits by M. Gross] This article is a methodological commentary regarding surveys of Polish attitudes to Jews and publications on that research. It is intended to help interpreting survey results and prevent conclusions from being drawn on insufficient grounds. The article shows some of the problems with interpreting and determining the meaning of survey results. It analyzes the meaning of the word Jew in surveys, questions about attitudes – like and dislike, closeness and distance – answers expressing belief in Jewish power, and questions and answers in international comparative studies.

25. Tych, F., & Adamczyk-Garbowska, M. (Eds.) (2016). *Jewish presence in absence: The aftermath of the Holocaust in Poland, 1945–2010*. Jerusalem: Yad Vashem.

No abstract is available for this item.

26. Węgrzynek, H. (2014). The presentation of the Holocaust in Polish history textbooks from 1945 to 2010. In F. Tych, & M. Adamczyk-Garbowska (Eds.). *Jewish presence in absence: The aftermath of the Holocaust in Poland, 1945–2010* (pp. 685–717). Jerusalem: Yad Vashem.

[Author's abstracts with M. Gross edits] Chapter by Hanna Węgrzynek: Review by Jonathan Zimmerman in *Slavic Review*: "Węgrzynek shows that only two textbooks on the Holocaust written by Polish scholars in Polish have appeared, both published in the 21st century. This very fact reflects how little attention was paid to the subject in the school classroom before this century" (177). The aim of the present study is to determine the importance of the Holocaust in history teaching over 45 years of communist rule in the People's Republic of Poland (Polska Rzeczpospolita Ludowa – PRL) and after political changes in 1989 under the Third Polish Republic (III Rzeczpospolita – III RP). The article examines approved textbooks published between 1945 and 2008. Their content reveals a body of knowledge offered to students and the state's changing policy in teaching history. Analyzed in terms of the content and scope of information about the Holocaust, Polish history textbooks may be divided into six periods. The first textbook to use the term "Holocaust" appeared in 1993, followed by more textbooks which discuss the Holocaust in an increasingly comprehensive and multifaceted manner.

27. Zimmerman, L. W., et al. (2014). *Jewish studies and Holocaust education in Poland*. North Carolina: McFarland & Company, Inc.

[Summary] Zimmerman's edited volume is a welcome addition to a small but growing literature on education about the Holocaust in Eastern Europe. Zimmerman pulls together contributions, some written explicitly for the book, others reprinted, from a range of Polish researchers and practitioners examining the state of Jewish Studies and Holocaust education in Poland. The strength of the book lies in its engagement with education as a multifaceted enterprise. Zimmerman aspires to cover formal education about the Holocaust in public schools, Jewish education in the university, NGO involvement in multicultural education, as well as more informal museum and arts education programs about Jews and Jewish culture.

French-Language Bibliography

By Monique Eckmann

Note: Abstracts were written by Monique Eckmann and translated, unless specifically noted.

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French-Language Bibliography with Abstracts

1. Cohen, E. (2013). L'impact du voyage en Pologne sur les lycéens israéliens: Entre aspirations démesurées et dangers exagérés [The impact of the trip to Poland on Israeli high-school students: Between excessive expectations and exaggerated dangers]. In J. Fijalkow, & Y. Fijalkow (Eds.). *Les élèves face à la Shoab: Lieux, histoire, voyages* [Students face the Shoab: Places, history, trips] (pp. 207–224). Albi: Presses du Centre universitaire de Champollion.

This article summarizes the results of several studies, both qualitative and quantitative, carried out in Israel on the (optional) trips to Poland that have been led for some twenty years, of which several aspects have been criticized, including their high cost. This research seeks to establish an empirical basis for the debate. Based on the numerous studies using mixed methods that are mentioned in the article, the results can be summed up as follows: First, it appears that students who took part in the trips have better knowledge of the Holocaust, and they feel that the trips are very useful; however, it is impossible to establish whether their knowledge was acquired during the trip or beforehand. Second, regarding the impact on attitudes and convictions: students who went on the trips to Poland seem more inclined to recognize universal values and the universality of the Shoah. On the other hand, the trip does not significantly affect the identity of the participants. Rather, it reinforces tendencies they already have and one must therefore be circumspect about the real impact of these trips on the values and convictions of the students.

While the results show a high rate of satisfaction, changes measured before and after the trip are in fact very slight. Moreover, students who go to Poland belong to a sub-category of students with specific characteristics, are self-selected and have stronger family ties and higher receptivity than those who do not go (Sephardic students are less likely to participate). It appears that over the years the effects of the trip fade, and the long-term impact seems stronger for those with no family ties. All in all, the trips do not have a radically transformational effect. At the most, they reinforce existing opinions, and the difference between those who go and those who do not is insignificant.

2. Corbel, L., & Falaize, B. (2003). Entre mémoire et savoir: L'enseignement de la Shoah et des guerres de décolonisation [Between memory and knowledge: Teaching the Shoah and the wars of decolonization]. Versailles/Lyon: IUFM [teacher training institute] /INRP [National Institute for Education Research]. Retrieved from www.inrp.fr/philo/mem_hist/rapport/accueil.htm

This survey was carried out in France in the framework of the INRP (Institut national de la recherche pédagogique/National Institute for Education Research). It addresses teachers' and students' perception of sensitive subjects related to the memory and history of the 20th century, mainly the destruction of the Jews, the genocide of the Roma and the wars of decolonization. The survey was carried out by semi-directive/semi-structured interviews, analyzed quantitatively and qualitatively. The survey shows that the topic of the Shoah is always experienced by the teachers as a very special topic, different of any other subject they deal with. The specific difficulty resides within the tension between emotion and reason, memory and historical knowledge, and creates sometimes disenchantments. These can be characterized by three types of reactions: sacralization and moralization; the effect of saturation; and the challenge of dealing with aggressive reactions from students. However, the authors observe the importance of civic education to the teachers. They also highlight an "impensé colonial et postcolonial qui sous-tend les représentations mutuelles, sources de malentendus," which is difficult to translate, but means something like "a colonial and post-colonial unthought-of which underlines the mutual representations between students and teachers," a source of misconceptions concerning not only Vichy, but also the war of Algeria (p. 70).

3. Corbel, L., & Falaize, B. (2004). L'enseignement de l'histoire et les mémoires douloureuses du XX^e siècle: Enquête sur les représentations enseignante [The teaching of history and the painful memories of the twentieth century: A survey of educators' representations/perceptions]. *Revue française de pédagogie*. 147(1), 43–55. Retrieved from http://www.persee.fr/web/revues/home/prescript/article/rfp_0556-7807_2004_num_147_1_3119

[Author's abstract translated] Based on work carried out in the framework of the INRP (Institut national de la recherche pédagogique) [National Institute for Education Research], the article addresses the teaching of sensitive subjects related to the memory and history of the 20th century, mainly the destruction of the Jews and the wars of decolonization. The survey, conducted between 2000 and 2003 at the Academy of Versailles, brought to light the difficulties specific to such teaching, at the primary to the secondary school levels, in different disciplines: literature, history and philosophy. It led also to an analysis of the prevailing perception,

both among students and among teachers, of these subjects which are particularly significant in the light of current affairs and debates.

4. Davidovich, N., Chaskalovic, A., & Soen, D. (2013). Se souvenir de la Shoah: Un regard comparatif sur les programmes de la Shoah en Israël et en France [Remembering the Shoah: A comparison of Shoah programs in Israel and France]. In J. Fijalkow, & Y. Fijalkow (Eds.). *Les élèves face à la Shoah. Lieux, histoire, voyages* [Students face the Shoah: Places, history, trips] (pp. 224–236). Albi: Presses du Centre universitaire de Champollion.

This work is part of a wider study on 20 years of trips to Poland, which combines a qualitative approach (interviews with decision-makers) and a quantitative approach (questionnaires for students). It presents partial results of a comparison between Israel and France. The aim of the work is to determine whether the teaching of the Shoah represents a unifying factor, universalist or not. On comparing Shoah programs in Israel and in France, the authors have observed that the programs of each are designed in continuity with their respective school systems. Thus, for Israel, the trip is the culmination of a continuous educational experience on the subject with emphasis on the specific nature of the Jewish genocide and the sense of identity. For France, the approach is first and foremost a historical and cognitive one of a universalist dimension. There was much controversy in both countries from the start of the trips to Poland. The authors feel that the two models would warrant a better balance between universalism and particularism.

5. Eckmann, M., & Heimberg, C. (2008). Quelques constats à propos de la transmission scolaire de la Shoah en Suisse [Some observations concerning the transmission of the Shoah in Swiss schools]. *Revue interdisciplinaire de la Fondation Auschwitz, 101 Témoigner: Entre histoire et mémoire* [Bearing witness: Between history and memory], 39–52.

[Authors' abstract, translated] This study is based on interviews conducted among teachers from the French-speaking cantons of Switzerland to determine how the history and memory of the Shoah are transmitted in the schools: it is at the intersection of approaches in didactics of history and of social representation theory. The interviews reveal the high standards the teachers set for themselves. Consequently, they are caught between their own perception of the uniqueness of the Shoah and their concern that its exceptional nature might not be shared by their students. Thus, the combination of the exceptional nature of the subject and the teachers' concern becomes a veritable pedagogical leitmotif that translates both the strength of their conviction and their difficulty in expressing it through effective teaching strategies. It is one of the factors that lead certain teachers to compare the Shoah with other genocides. And yet, when these teachers broach the subject of genocide in a comparative way, the uniqueness of the Shoah stands out, in their eyes, and is reinforced by the strong identification that a majority of them feel with the victims.

6. Eckmann, M., & Heimberg, C. (2011a). *Mémoire et pédagogie: Autour de la transmission de la destruction des Juifs d'Europe* [Memory and teaching: The transmission of the destruction of the Jews of Europe]. Genève: Editions ies.

[Author's abstract, translated] Positioned somewhere between the transmission of history and the evocation of memories, the teaching of the destruction of the Jews of Europe occupies a particular place in educational approaches. But how do the teachers who are responsible for this transmission feel about it when they broach the subject in the classroom? Memory and Teaching is an account of the representations, experiences, or even the fears of history teachers, and of the way in which their own personal history is reflected in their narratives. It would be worthwhile to consider the positions they adopt – which focus on empathy for the victims, genocide as a general theme, or on the “lessons” to be learned from the past – during the training of teachers and other disseminators of history, in order to examine the advantages and pitfalls of these approaches. This study, based on 30 in depth interviews with teachers, is one of the first of this type undertaken in Switzerland and is a contribution to the collective thinking on current and future transmission of history and of the destruction of the Jews of Europe. The outcomes show that this topic is quite meaningful for teachers, that they prepare thoughtfully, and that they have mostly positive responses from students. Some critical incidents are also mentioned. The teachers' main difficulty seems to be produced by their very high expectations towards this chapter in history. Also, as the interviews show, the teachers establish links with their diverse personal and family backgrounds. Their challenges seem to be related to their very high empathy for the victims, and their high expectations, which, create both interest amongst the students but also some opposition.

7. Eckmann, M., & Heimberg, C. (2011b). Une recherche autour de la transmission de la destruction des Juifs d'Europe. [Research regarding the transmission of the destruction of Jews in Europe] *Le cartable de Cléo, 11*, 263–268.

- [Authors' abstract, translated] This study, conducted through interviews with ca. 30 French- and Italian-speaking Swiss history teachers, seeks to understand the way they approach the transmission of the Holocaust in their teaching. It appears that the topic of the Holocaust is considered by most of these teachers as one of the most, if not the most important event in history to be taught in classes. Three main approaches to the topic were observed: first, teachers were concerned with transmitting the experiences of the victims, and thus in developing empathy for them. Second, when teaching about genocides in general, teachers always give a special place to the Holocaust. Third is an approach less interested in historical facts but in transmission of moral lessons to be learnt. In addition to their teaching experiences and strategies (see Eckmann and Heimberg 2011a), the researchers also inquired about the teacher's family and memorial backgrounds, as the teachers' origins cover a diversity of European historical experiences, Eastern or Western European heritage, or some also extra-European. The teachers always interpret their heritage, be it by identifying or by distancing from it, which shows the need to address also the dimension of their own identity and memory in the teacher training.
8. Eckmann M. (2009). Le dialogue interculturel passe aussi par le dialogue inter-mémoire: Exemple d'un programme de rencontre entre Juifs Israéliens et Palestiniens d'Israël [Intercultural dialogue also addresses a dialogue of memories: Experimental encounter program between Israeli Jews and Palestinians from Israel.] in K. Haddad, A. Manço, & M. Eckmann (Eds.). *Antagonismes communautaires et dialogues interculturels: Du constat des polarisations à la construction des cohésions* [Community antagonisms and intercultural dialogues: From the detection of polarizations to the construction of cohesions] (pp. 171–195). Paris: L'Harmattan.
- [Author's abstract, translated] The article relates basic assumptions and concepts guiding an experimental encounter-program between Israeli Jews and Palestinians from Israel, dealing together with the history and the memory of the Holocaust, and also with the Israeli-Palestinian conflict and the Nakba, as well as research that was carried out in conjunction with the program. The program can be considered as an experience located on the intersection of two educational traditions, and is based on the educational concepts of Peace Education and Holocaust Education. It lasted over a year and included a study trip to Berlin. The research is based on three series of interviews with the participants, including during the study-trip to Berlin. The findings point to questions of identity-building during the process, recognizing victim's experiences rather than victim's identities, processes of inclusion and distancing, and dilemmas faced by the participants when dealing together with the history and the memory of the Holocaust. The contribution shows possible objectives and limits of such a project, as well as the necessary conditions for the emergence of a culture of mutual recognition, without negating the asymmetrical character of the prevailing situation, nor comparing sufferings, nor equating historical facts. It shows that focusing on perpetrators and bystanders, rather than only on victims, can bring common insights for both sides.
9. Ernst, S. (Ed.) (2008). *Quand les mémoires déstabilisent l'école: Mémoire de la Shoah et enseignement* [When memories destabilize school: The memory of the Shoah and teaching]. Lyon: INRP.
- [Simó's abstract] Today, there is a public debate about how to treat memories injured by a history of trauma. It seems, more than ever, that it is both necessary and difficult to transmit a proper comprehension of certain events like the Jewish genocide, or colonization or wars of decolonization. It is challenging to make the appropriate links between emotions, morality and rationality. This work is on the Shoah, but tries to define transversal problems, trying to build a common paradigm. Historians, philosophers and pedagogues consider this task and invite us to return to the basic questions of transmission. Each contribution encourages us to consider what we want to transmit, and proposes a systematic exploration of the internal difficulties of these transmissions: the magnitude and complexity of historical problems, violent moral and political demands, and the complex interlacing between memory phenomena, history and civic engagement. What should be done with negative commemorations? Neither repentance nor forgetfulness nor denial nor slogan is appropriate. Only a dizzying questioning of modern societies and their ambivalence.
- The chapters in the book are: When memories destabilize the school; A difficult teaching: historical complexity, moral tensions; to teach after Auschwitz? Testimonies, empathy, commitments; Memory and History: scientific disciplines, educational trips and social demands; Algeria and World War II: memories of war, war of memory.
10. Ethier M.-A., Lantheaume F., Lefrançois D., & Zanzanian, P. (2008). L'enseignement au Québec et en France des questions controversées en histoire: Tensions entre politique du passé et politique de la reconnaissance dans les curricula [The teaching of controversial issues in history in Quebec and France: Tensions between past policy and the policy of recognition in curricula]. *Education et Francophonie*, 36(1), 65–85.
- [Authors' abstract, translated] This article examines the expression of tensions between the policy of the past and the policy of recognition in teaching controversial historical questions in Québec and France. History teaching has evolved considerably. These developments concern the very concept of history and its

role in society. They cause tension about what is legitimate for the “telling/making” of history, hence for the common history and criticism or cohesion shared by national pluricultural groups that transmit memories and specific historical experiences. [Addendum by M. Eckmann]: Despite differences between France and Québec (which is a minority within the Canadian majority culture), striking similarities exist in both regions, such as the Shoah as a controversial issue and the link with the question of (unstable) national identity. In both contexts, history teaching, after having served the goal of constructing of national identity, tends today to emphasize the development of critical thinking as a feature of citizenship. And in both regions we can observe a process of reconsidering the founding narratives, by integrating new memorial claims. But at the same time, in both contexts, there is mistrust towards groups which affirm a strong communitarianism which could ruin the cohesion of the society.

11. Falaize, B. (2008). L'enseignement de la Shoah au regard des autres sujets controversés dans l'école française: Enjeux pédagogiques et mémoriels [Teaching about the Shoah in French schools in regard to other controversial subjects: Implications in terms of education and remembrance]. *Le Cartable de Cléo*, 8, 121–132.

This article recounts research based both on interviews that were carried out among some 70 teachers of philosophy, history and literature and on observations made in the classroom. The interviews, in which the teachers explained their educational approach to the teaching of the Shoah, were held at a time when the subject was particularly topical (post 2001, for instance). The author identifies five major difficulties that teachers face: the risk, in the absence of critical feedback, of sacralizing the subject; victimizing the Jews without proposing other representations; overloading their students with the subject due in part to the curriculum and the overlapping of the subject in history, philosophy and literature; the relativizing effect of competing memories; and, finally, the difficulty teachers have in responding to the demands for recognition and the controversial discourse of certain students. The teacher's legitimacy, as well as the legitimacy of the subject matter taught are sometimes challenged and require both a precise knowledge of history and sound pedagogy that takes into account not only history, but also current debate and the particular backgrounds of the students.

12. Falaize, B. (2010). L'enseignement de l'histoire à l'épreuve du postcolonial: Entre histoire et mémoires [The teaching of history put to the test of the postcolonial era: Between history and memory] In A. Mbembe, F. Vergès, F. Bernault, A. Boubeker, N. Bancel, & P. Blanchard (Eds.). *Ruptures postcoloniales: Les nouveaux visages de la société française* [Postcolonial ruptures: The new faces of French society] (pp. 279–292). Paris: La Découverte.

At the same time that France was losing its colonies in Indochina and Algeria and schools had to revisit the history of its empire, it also received a large number of students as a result of postcolonial immigration. Today, slavery, colonization and the history of immigration have become focal points for study in the schools. The difficulties that teachers face are in the representation of traumatic memories rather than simply the representation of historical events, and because concrete questions concerning colonial and postcolonial migration are rarely broached, whereas colonial emigration has transformed the “dispossessed and uprooted emigrants of the empire into proletarian immigrants in the Métropole” (p. 286). However, after the Shoah, the duty of remembrance and the history of the crimes of National Socialism, teachers are now also concerned about the history of colonization, slavery and immigration, and the recognition of the wrongs inflicted upon victims.

13. Falaize, B. (2011). Quel enseignement de la Shoah dans le cadre du curriculum français? [How is the Shoah taught in the French curriculum?]. *Le cartable de Cléo*, 11, 258–262.

The author shows the evolution of the French programs and the place the Shoah takes in that evolution. The Second World War appears as a topic around the 60s in the French curricula, but until the end of the 1980s, the Shoah is not mentioned as such. This does not mean that the manuals were silent about the camps, but the victims were not precisely named, and the condition of the Jews was not mentioned. And by the way, the terminology of Shoah did not exist yet. Dealing with the war meant first to deal with the resistance. A change of paradigm appeared with the French translation of Raoul Hilberg's work “The destruction of the European Jews” (1988), and was consolidated in the late 1990s. One of the major challenges is to train some 40,000 history teachers for a historicization of the Shoah. Three major challenges are identified by the author: emotions, sacralization, relativisation. These questions converge with the challenge of dealing with testimonies in the classroom, irreplaceable on the one hand, but also full of pitfalls on the other hand.

14. Falaize, B., & Lantheaume, F. (2008). Entre pacification et reconnaissance: Les manuels scolaires et la concurrence des mémoires [Between pacification and recognition: Textbooks and competing memories]. In I. Veyrat-Masson, & P. Blanchard (Eds.). *Les guerres de mémoires: Territoires, enjeux et médias dans la France du*

XX^e siècle [The war of memories: Territories, issues and the media in twentieth-century France] (pp. 177–186). Paris: La Découverte.

In this work, the authors set forth their thoughts on the status of history textbooks and on the evolution of their memory processes. The authors consider that history textbooks are both an institutional and a commercial matter, since in France they are freely chosen by the teachers. Political authorities are not directly involved in the content of textbooks, but may facilitate their purchase by students. However, the textbooks themselves do not play an active role, it is the teachers, as “intermediaries,” who can redirect the focus of the textbooks or modify the goals initially sought by the authors. Research on history textbooks shows that the memory linked to controversial subjects is more and more often taken into account in textbooks, as in the examples of slavery and the Armenian genocide. Not only has the space devoted in textbooks to the Armenian genocide gradually increased, but the vocabulary and the concepts of genocide analysis used are the same as those previously reserved for the Shoah. History textbooks fluctuate between recognition of the victims’ history, the stories of individuals, and a narrative that is forward-looking, for the common good.

15. Feldman, J. (2013). Pour découvrir le beau pays d’Israël: Les voyages de jeunes en Pologne [Discovering the beautiful country of Israel: Young people visit Poland]. In J. Fijalkow, & Y. Fijalkow, (Eds.). *Les élèves face à la Shoah. Lieux, histoire, voyages [Students face the Shoah: Places, history, trips]* (pp. 194–206). Albi: Presses du Centre universitaire de Champollion.

The author analyzes the trips made by young Israelis to Poland, based on research over a period of eight years, combining participant observation, questionnaires for students with open answers and interviews. He defines these trips as “pilgrimages” during which the opposition between “inside-outside” / Us and Them crystallizes, and cautions that these trips run the risk of fostering a siege mentality. (See also Feldman, Jackie (2008) “Above the Death Pits, Beneath the Flag. Youth Voyages to Poland and the Performance of Israeli National Identity.” Berghahn Books)

16. Fijalkow Y., & Jalaudin C. (2012) Connaissance de la Shoah: Une enquête auprès des lycéens du Tarn [Knowledge of the Shoah: A survey among students of the Tarn]. *La revue du Tarn, archives départementales du Tarn*, 225, 83–90.

This article is an account of a quantitative survey carried out among 1301 secondary school students in the Tarn [France] about their knowledge relating to the Holocaust and to elements of local history, and also about their attitudes and representations concerning this teaching. The results obtained show that the young students are interested individuals and are rather well informed about the annihilation of the Jews of Europe and have better general knowledge than the French of previous generations, who were not necessarily given the same teaching. The students feel that they are fairly well-informed and are interested to fill in the gaps – gaps that still exist, particularly regarding their knowledge of local history during World War II, especially about the camps in the region, Brens and Saint Sulpice.

17. Fijalkow Y., & Jalaudin C. (2009). Savoirs et représentations liés à la Shoah chez les lycéens du Tarn: Influences du scolaire et de l’extrascolaire [Knowledge and representations regarding the Shoah among students in the Tarn: Influences of school and extracurricular activities]. In J Fijalkow (Ed.). *Transmettre la Shoah dans la famille, à l’école, dans la cité [Transmitting the Shoah in family, school and extracurricular activities]* (pp. 13–27). Paris: Les Editions de Paris – Max Chaleil.

The authors measure and discuss the knowledge and the social representations of the Holocaust carried by students of the region of the Tarn. They discuss the respective influence of transmission by the school and by the families, as well as the influence of curricular and extracurricular activities.

18. Fijalkow, Y., & Jalaudin, C. (2014) Les effets de l’enseignement de la Shoah au Lycée: Des bénéfices inégalement partagés [The impact of programs about the Shoah in secondary schools: Unequally shared benefits]. In C. Bordes Benayoun (Ed.) *Les judaïsmes: Une socio-anthropologie de la diversité religieuse et culturelle [Judaïsmes: A socio-anthropological study of religious and cultural diversity]* (pp. 201–219). Paris: Honoré Champion.

This quantitative research carried out in 2007 among 1301 secondary school students seeks to measure the impact of programs about the Shoah on students, in order to find out whether the latter are better informed about the Shoah and better equipped to reject all forms of racism and xenophobia. Results show that the programs about the Shoah are effective on the whole, particularly in promoting general knowledge of the subject. But their effectiveness is uneven: students in regular secondary education gain more from the Shoah programs than do students in vocational training courses, which are, moreover, less well equipped with special teaching methods and tools than general education courses. The research also shows that socio-cultural background is itself a determining factor which has an impact on students’ knowledge, representation and opinion on the Shoah. “This survey reveals the existence of two distinct populations that are identifiable by

the antagonistic attitudes that they harbour towards knowledge as an issue and a criterion of a symbolic hierarchical organization opposing academic culture to popular culture, literary culture to technical culture, dominant culture to dominated culture, legitimate culture to subordinate culture.” (p. 215–216). What’s more, the impact of innovative methodology also appears uneven depending on the goal that is sought: acquired knowledge or declared opinion. Indeed, teaching methodology seems to have more impact on the transmission of knowledge than on judgment and behaviours.

19. Fijalkow, J. (Ed.) (2009). *Transmettre la Shoah dans la famille, à l'école, dans la cité* [*Transmitting the Shoah within the family, the school and in public life*]. Paris: Les Editions de Paris – Max Chaleil.

[Editor’s abstract, translated] This volume deals with transmission of the history and the memory of the Shoah as well in the family as in school, in museums and as well as in cultural productions (cinema, literature and art) and also within law. Two countries are in the center of the analysis: France and Israel. France with the history of the “Vel d’Hiv” and of the camp Rivesaltes and Chambon-sur-Lignon. And Israel on the background of the Eichmann trial and the aftermath of “Shoah” by Lanzmann. Several contributions deal with transmission, knowledge and social representations about the Shoah.

20. Fink, N. (2009). Témoignage oral et pensée historique scolaire: “Des petits tas qui font des grands tas qui font la Deuxième guerre mondiale” (Marion 15 ans) [An oral account and historical thinking as transmitted in schools: “Little piles that make big piles that make the Second World War” (Marion, 15 years old)]. *Le Cartable de Clio*, 9, 190–199.

The author studies school visits to a multimedia exposition devoted to the remembrance of the Second World War in Switzerland, enabling an analysis of the contribution of a work on remembrance and the intellectual and civic training of the students. The exposition exhibits a wide range of filmed testimonies that recount quite diverse points of view and experiences. Regarding how students receive these testimonies, the author distinguishes three different standpoints: that of the “believers,” for whom history and memory are one and the same; that of the “rationalists,” who distance themselves most from the views of the past; and that of the “scientists,” for whom history – an objective science – “knows” the past, and who give no credence to testimonies. But all types of students show a strong historical awareness and a consciousness of their own role as actors of history.

21. Fink, N. (2014). *Paroles de témoins, paroles d'élèves: La mémoire et l'histoire de la Seconde Guerre mondiale, de l'espace public au monde scolaire* [*The words of witnesses, the words of students: The memory and history of the Second World War in public life and schools*]. Bern: Peter Lang.

[Simo’s abstract]. At the end of the 1990s, the role played by Switzerland in World War II was part of an intense and polemic debate confronting memory by the actors of the past and the interpretation of this past. Tensions and controversies, widely spread in society, were also present at the school. Thus, till 2008, more than twenty thousand students from Switzerland visited the exhibition *History is me*, that mediates audiovisual testimonies from people recounting their wartime memories. By following how this exhibition was experienced by the young audience, this book examines the expression and reception of the words of the testimonies in the scientific field, in the public space and the school world. It questions both the construction of the collective memory of the World War II in Switzerland and the contribution of the oral testimonies to the intellectual formation of the students. It shows how to weave the intergenerational link between witnesses and students around a shared representation of the past, often smooth and consensual, rarely critical and nuanced.

22. Grandjean, G. (2011). Quand des jeunes se souviennent: Diversité et concurrence des mémoires autour des faits génocidaires [When young people remember: Diverse and competing memories of genocidal events]. In G. Grandjean, & J. Jamin (Eds.). *La concurrence mémorielle* [*Competing remembrance*] (pp. 89–113). Paris: Armand Colin.

This article examines the way in which young French-speaking Belgians, young foreigners living in Belgium and those with an immigrant background speak of genocidal events. Focus group discussions were held and the discourse of both groups was analyzed and compared. The hypothesis that foreign youths or those with an immigrant background tend to relativize the Shoah in comparison with other crimes more than young people of Belgian origin was not supported: it appears that both groups relativize it. On the other hand, a second hypothesis – having to do with the awakening of painful memories – was confirmed. Young foreigners or those with an immigrant background tend more to mobilize memories of recent or current events, including in particular those linked to the Israeli-Palestinian conflict. However, caution must be taken in interpreting these results because the two types of young people do not come from the same type of school and the impact of this factor has not been evaluated.

23. Grandjean, G. (2014). *Les jeunes et le génocide des Juifs: Analyse socio-politique* [Young people and the genocide of the Jews: A socio-political perspective]. Brussels: De Boeck.
- [Author's abstract, translated] The genocide against the Jews is very much alive in the memory of Western societies through vectors of socialization such as schools, the media, family, and, more recently, social networks and the Internet. How does the transmission of this memory affect the development of attitudes and of the political behavior of the young? This is the central question posed by this work, which presents the knowledge, feelings and values demonstrated by young people during discussion groups and, most importantly, puts them into perspective together with their representations and their perception of political authorities. This brings to light a number of difficult questions for the future. Indeed, in many respects, the impact of the transmission of the memory of the genocide against the Jews on the political socialization of young people poses the question of the possibility of a repetition of the genocide, of its exceptional nature, of its comprehension, and also of the obliteration of its memory through generational dynamics and the passage of time.
24. Heimberg, C., & Eckmann, M. (2008). La transmission scolaire de la Shoah et la question de son statut épistémologique: Références, écueils et dialogue des mémoires [The transmission of the Shoah in schools and the issue of its epistemological status: References, pitfalls, and the dialogue of memories]. In *Enjeux du monde, enjeux d'apprentissage en histoire, géographie, éducation à la citoyenneté: Quels apports des didactiques?* [World issues, learning issues in the fields of history, geography and citizenship education: How do didactics contribute?] [On CD-Rom International Conference on Didactics of History, Geography and Citizenship Education IUFM, Nantes]. Nantes: University of Nantes.
- [Authors' abstract, translated] This contribution is an account of one aspect of a study on the transmission in schools of the history and memory of the destruction of the Jews of Europe which consists in defining the dynamic that occurs between the transmission of historical events, the ways in which they are remembered, and "lessons of the past." It looks at the point of view of the teachers, their experience and representations, their subjective perception of events as they themselves describe them, and the way in which they construct their teaching on a daily basis. Based on some twenty interviews of teachers, it addresses the question of whether they are more concerned by historical facts or by the lessons to be learned for the present and the future, and the importance of the moral dimension in their teaching program.
25. Heimberg, C. (2008). Les allers et retours de la mémoire en Suisse [Swiss Memory going back and forth]. *Revue française de pédagogie*, 165, 55–64, [dossier "L'éducation et les politiques de la mémoire" ("Education and memory policies" dossier)].
- [Author's abstract, translated] History and memory are quite distinct and do not interact. In Switzerland, the attitude of the authorities towards National Socialism does not match up to the ethical principles that could be expected in a democracy. The work of memory on this subject meets with resistance. As for the public domain, after a short period of calling it into question, the media came back to a Swiss history that highlights the questionable founding myths, which is likely to promote once again concealment of the past. At school, the situation seems less problematic.
26. Hirsch, S. (2011). *Le traitement de l'Holocauste dans les manuels scolaires de langue française d'histoire et éducation à la citoyenneté au Québec* [The treatment of the Holocaust in French-language history and citizen education textbooks in Québec]. Université de Montréal: CEETUM.
- The analysis of the treatment of the Holocaust in Quebec's school programs and textbooks is part of a wider project to examine the role of education in the preservation or development of interethnic relations, and more particularly between the Jewish community and other Quebecois. The study looked at the presence of the subject in training programs as well as in history textbooks. In the program, the Holocaust is lodged in a separate file "elsewhere" and is designated as "a movement that negates the freedoms and civil liberties of Jews" in Europe. It proposes seven criteria to broach the subject, without mentioning the history of the Jewish communities of Europe before World War II. The textbooks propose precise information about the rise of National Socialism, the rise of Nazism and about pre-war Jewish communities and remembrance. On the other hand, neither the program nor the textbooks give a historical definition of the Holocaust and the term is hardly ever used to name the event. The aggressors are given the lion's share of the attention, with little space left over for their victims or to the witnesses, bystanders or collaborators.
27. Hirsch, S. (2012). Comment parler aux jeunes de ce qu'on ne sait pas toujours dire? L'exemple de l'enseignement de l'Holocauste à l'école secondaire [How to talk to the young about things we cannot always express? The example of Holocaust teaching in high school]. In D. Jeffrey, & J. Lachance (Eds.). *Codes, corps et rites*

dans la culture jeune [Codes, bodies and rites in youth culture] (pp. 171–182). Québec: Presses universitaires de Laval.

How should we talk about the Holocaust to the young in secondary schools? In Québec, teachers are often reluctant or afraid to address this challenging subject. However, the new mission of teaching of history and citizenship, as well as ethics and religious culture, which are based on common values and togetherness and are part of a scheme to socialize young people, offer interesting opportunities. The author proposes three tools: graphic novels, cinema and the firsthand accounts of survivors; teachers readily have recourse to these three tools given their formative potential.

28. Hirsch, S., & McAndrew, M. (2014). The Holocaust in the textbooks and in the history and citizenship education program of Quebec. *Journal of Educational Media, Memory, and Society*, 6(1), 24–41

This article analyzes the treatment of the Holocaust in Quebec's history textbooks, in view of the subject's potential and actual contribution to human rights education. Given that Quebec's curriculum includes citizenship education in its history program, it could be argued that the inclusion of the Holocaust has particular relevance in this context, as it contributes to the study of both history and civics, and familiarizes Quebec's youth with representations of Quebec's Jewish community, which is primarily concentrated in Montreal. This article demonstrates that the textbooks' treatment of the Holocaust is often superficial and partial, and prevents Quebec's students from fully grasping the impact of this historical event on contemporary society.

29. Hirsch, S., & McAndrew, M. (2016). L'enseignement de l'histoire des communautés juives au Québec: Le traitement curriculaire et les besoins des enseignants [The teaching of the history of Jewish communities in Quebec: Curricular treatment and the needs of teachers]. In S. Hirsch, M. Mc Andrew, G. Audet & J. Ipgrave (Eds.). *Judaïsme et éducation: Enjeux et défis pédagogiques [Judaism and education: Educational challenges]* (pp. 9–24). Québec: Presses de l'Université Laval.

No abstract is available for this item.

30. Hommet, S. (2014). Rencontrer les passés douloureux – une étude française [Encountering painful pasts – a French study]. In J. Löfström (Ed.), *Rencontrer les passés douloureux [Encountering painful pasts]* (pp. 17–42). Helsinki: Research Centre for Social Studies Education, University of Helsinki.

[Author's abstract, translated] Since the Wall came down in 1989, all of Europe has become a memorial, and history-related issues are constantly cropping up, sometimes uniting people, but more often dividing them. This painful, often controversial, history brings to light questions concerning the ultimate goal of teaching it. The research project that is presented in this article covers six partner countries whose aim is to study the question of historical consciousness, the historical thinking of European teenagers. Can we, and how should we, tackle certain aspects of the past that are hard to address in the schools?

31. Hommet, S. (2014). Rencontrer les passés douloureux – une étude française [Encountering painful pasts – a French study]. In J. Löfström (Ed.), *Rencontrer les passés douloureux [Encountering painful pasts]* (pp. 17–42). Helsinki: Research Centre for Social Studies Education, University of Helsinki.

[Simo's abstract] This research was done in four different focus groups at four high schools in France in order to analyze how the past affects the young. The theory is developed from the data and analysis around central themes. It can be summarized in three different concepts. The concept of responsibility: do the young feel responsible for the past historical facts? Could and should historical injustices be repaired in named of the historical ethics or political morality? The concept of continuity: do young Europeans feel they are bound by a painful history of their nation? Who can ask for forgiveness and pardon conduct policies? And the concept of relativity: do they take the necessary perspective of the painful issues related to their history? Why are historical repairs necessary? What is the meaning of such a development?

These three notions constituted the research question of this project. From the first focus group, it leads to the second meeting followed for a return to analysis. The data, the interviews are the cement of the research. By comparing the data collected, episode by episode, they stimulate the debate about characteristics and dimensions, as well as about the variety of reactions and interpretations.

32. Hommet, S., & Lofström, J. (2013) *Penser les plaies douloureuses en Europe – mise en perspective d'une conscience européenne chez les lycéens européens [Understanding Europe's painful past – a perspective on European awareness among European secondary-school students]*. In M. Fabréguet, & D. Henky (Eds.). *Mémoires et représentations de la déportation dans l'Europe contemporaine [Memories and representations of the deportation in contemporary Europe]*. (pp. 191–202). Paris: L'Harmattan.

[Authors' abstract, translated] In a European context of conflicting memories, few studies are undertaken to find out how young people deal with the painful events of the past. Six partner universities, the universities

of Porto in Portugal, Zielona Gora in Poland, Kolomna in Russia, Gyor in Hungary, Helsinki in Finland and Caen in France therefore decided in 2011 to get together in order to carry out an extensive survey among secondary school students aged between 16 and 18. Using a common research protocol in a qualitative approach, the research teams led focus groups, semi-directive group discussions, among over 340 students in order to comprehend their understanding of the painful events of the past. This article presents the theoretical framework of this research but also the choice of research method, before focusing on the French case and the thoughts of 24 students from Lower Normandy about the Vel d'Hiv Roundup. Finally, an initial summary of the results is proposed at the end of the article regarding young people's perception of painful past events.

33. Jodelet, D. (2012). Conflits entre histoire mémorielle et histoire historique [Conflicts between memorial history and historical history]. *Psicologia e Saber Social*, 1(2), 151–162.

[Author's abstract] Focused on a form of Memory which receives new attention in the field of research, historical memory, that is, representations of the historical past, be it national, international, global or local, the article examines the confrontation between scientific and popular versions of events related to slavery, in the French context. After having recalled the evolution of the relation between Memory and History and its consequences on the historian's approach, it gives account of the legal and social context within which are formulated the conflicts between the claims of memorial groups and those of historical scientists. The study of such a conflict of past interpretations gives evidence of the multiple buttressing of the past.

34. Lantheaume, F. (2009). Des héros aux victims: Les risques d'une dé-politisation de l'enseignement de l'histoire [From heroes to victims: The risks posed in depoliticizing the teaching of history]. *Le Cartable de Cléo*, 9, 152–159.

The author warns of a risk of a de-politicization of history, as the mere compassion with victims in segmented categories is not sufficient to allow the construction of common civic categories and of a common political frame for political action and the cohesion of a society.

35. Lécureur, B. (2010). L'image du nazisme et de la Shoah dans les manuels d'histoire allemands, britanniques, belges francophones et français publiés depuis 1950 (étude comparative) [Presentation of Nazism and the Holocaust in German, English, French-language Belgian and French history textbooks published since 1950 (a comparative study)]. [Doctoral Thesis]. Montpellier: Université de Montpellier.

[Author's abstract] We can wonder how the Nazi period and the Shoah have been presented in the history textbooks for secondary schools which have been published since 1950 in Germany, in the United Kingdom, in French-speaking Belgium and in France. We will compare their contents, by underlining the evolution of this content and the influence of the historic researches as well as the various events which have been topical over the last fifty years. Whilst the European public opinion often mentions the deep silence about this Nazi period and the Shoah up to the late nineties, German textbooks provided pupils, aged 14 to 16, with important information, from the fifties. Although incomplete and imperfect at the beginning, this knowledge was quickly offered and broke the silence before being dramatically increased and more precise at the turn of the century. As far as quantity and quality are concerned, there is a sharp contrast between the German and French textbooks and the British ones which deal much less with this topic. As for Walloon textbooks, they were scarce from the seventies to 2000.

36. Lécureur, B. (2012). *Enseigner le nazisme et la Shoah: Une étude comparée des manuels scolaires en Europe* [Teaching Nazism and the Shoah: A comparative study of European textbooks]. Göttingen: V&R Unipress.

[Author's abstract] How have the Nazi period and the Shoah been presented in history textbooks for secondary schools published since 1950 in Germany, the United Kingdom, French-speaking Belgium and France? This volume compares their contents by underlining the evolution of this content and the influence of the historic researches as well as the various events which have been topical over the last fifty years. Whilst the European public opinion often mentions the deep silence about this Nazi period and the Shoah up to the late nineties, German textbooks from the fifties provided pupils, aged 14 to 16, with important information. Although incomplete and imperfect at the beginning, this knowledge was quickly offered and broke the silence before being dramatically increased and more precise at the turn of the century. As far as quantity and quality are concerned, there is a sharp contrast between the German and French textbooks and the British ones which deal much less with this topic. As for Walloon textbooks, they were scarce from the seventies to 2000.

37. Legardez, A. & Simonneaux, L. (Eds.). (2006). *L'école à l'épreuve de l'actualité: Enseigner les questions vives* [Schools put to the test of current events: Teaching controversial issues]. Issy les-Moulineaux: ESF.
- Deals with an important concept in French discussion: controversial (“questions.controversées”) in didactics of history.
38. Le Vasseur, L., Moisan, S., & Cardin, J-F. (2013). Les enseignants d'histoire et le programme d'Histoire et éducation à la citoyenneté: De la transmission de la mémoire à une citoyenneté “subjective et ouverte” [History teachers and the program of history and citizenship education: From the transmission of memory to a “subjective and open” citizenship]. *Phronesis*, 2(2-3), 77-86.
- [Authors' abstract] The current program “History and Citizenship Education” for the second cycle of secondary education, on the history of Quebec, raised many comments in intellectual circles because of its content since 2006. Some argue that the transmission of major historical events that shape the collective or national memory is non-existent; others argue that it should promote the development of critical thinking and citizenship skills, thus the autonomy of the student facing the memory collective or national. What position do secondary teachers have in this debate? It is possible to discover only through the teachers' perceptions about the program and its three skills.
39. Moisan, S., Andor, E. & Strickler, C. (2012). Stories of Holocaust survivors as an educational tool – uses and challenges. *Oral History Forum/Forum d'histoire orale*, 32 [Special Issue *Making educational oral histories in the 21st century*]. Retrieved from <http://www.oralhistoryforum.ca/index.php/ohf/article/view/432>
- [Authors' abstract] This article discusses the value of using Holocaust survivors' testimonies to educate students on the history of the Holocaust and more globally to help them develop critical thinking and citizenship related skills. We will present the Montreal Holocaust Memorial Centre (MHMC) project, Witness to History, and its use for educational purposes. In the first part of the paper we describe our oral history project, discuss the process of conducting video interviews and cataloguing the testimonies through a database and offer possibilities for sharing the testimonies with the public. In the second part, we introduce some of the challenges faced by historians collecting oral history, such as the subjectivity and selectivity of a testimony, as well as how interaction in the interview situation impacts on the emerging story and to what extent they can be treated as authentic accounts of past events. Finally, we discuss some theoretical concerns related to the use of oral history in the classroom. We propose a methodology for the introduction of testimonies in history class, which promotes understanding of the different contributions of the historian and the witness to history and Holocaust education. We illustrate this methodology through presentation of one of the activities developed by the MHMC for teachers.
40. Moisan, S., & Licop, A. (2013). La guerre peut-elle faire l'histoire au musée? La Seconde Guerre mondiale, entre morale et histoire, au Musée canadien de la guerre et au Musée commémoratif de l'Holocauste à Montréal [Can the war make history in the museum? The Second World War between morality and history in the Canadian War Museum and the Montreal Holocaust Memorial Museum]. In J. Mary & F. Rousseau (Eds.), *Entre Histoires et Mémoires: La guerre au musée. Essais de Muséohistoire (2)* [Between histories and memories: The war in the museum (2)] (pp. 235-246). Paris: Michel Houdiard Editeur.
- [Authors' abstract] This article compares the potential of historical education of two very different museum approaches: the War Museum in Ottawa and the Montreal Holocaust Memorial Museum. These institutions are quite different in nature. The first is entirely dedicated to the various conflicts in which Canadians took part, including the Second World War. The second focuses on the Second World War, but from the point of view of the Jewish genocide perpetrated by the Nazis and their rallies. For both institutions, we analyzed the staging (the proposed itinerary to the visitor, the choice and the presentation of objects, the atmosphere, etc.) the quality of historical explanation given, and how does the exhibition withstand possible tensions between historical education and moralizing. It appears that despite centering on a specific aspect of this war, the genocide, the Holocaust museum offers a historical education far superior to that offered by the War Museum, while the latter favors an approach based in a sacred vision of war effort and heroes' sacrifice.
41. Moisan, S., Hirsch, S., Audet, G. (2015). Teaching the Holocaust in Quebec: Teachers' positioning and practices. *McGill Journal of Education*, 50(2/3), 247-268.
- [Author's abstract/completed by Eckmann] The Holocaust is one of those historical events that carry so much symbolic weight that they are sometimes perceived as inherently being conducive to moral and civic edification (Schweber, 2004). One of the most decisive criteria for teaching the Holocaust in a way that promotes significant and durable learning to occur is, without question, the operational clarity of the educational objectives and aim pursued by the teacher (Totten, Feinberg, & Fernekes, 2001). This case study focuses on three high school history teachers and explores their educational aims and related practices in teaching the

Holocaust, including a field trip to the Montreal Holocaust Memorial Centre. The methodology chosen for the broader research project combines a quantitative and a qualitative approach, with special focus on the viewpoints of students and teachers. Only the qualitative data regarding the teachers are presented here. Individual interviews were held with the teachers before participating in the museum tour, one week after the tour, and once more a few months later. These interviews were paired with two class observation sessions, one during preparatory activities and one during the follow-up activity after the tour. The teachers agreed to share with us the pedagogical materials they used to teach the Holocaust. Also, a Typology of Educational Approaches is proposed: In order to analyze the educational aims of the teachers, the authors draw upon four educational approaches to teaching the Holocaust as set out in the selected literature: the historical perspective, the ethical perspective, the human-rights education perspective and the intercultural/antiracist perspective.

42. Moisan, S. (2016). L'Holocauste et l'histoire nationale du Québec et du Canada: Pourquoi et comment enseigner l'Holocauste au Québec sans instrumentaliser l'événement? [The Holocaust and the national history of Quebec and Canada: Why and how to teach the Holocaust in Quebec without instrumentalizing the event?]. In S. Hirsch, M. McAndrew, G. Audet, & J. Igrave (Eds.). *Judaïsme et éducation: Enjeux et défis pédagogiques* [*Judaism and education: Pedagogical challenges*] (pp. 77–95). Quebec: Presses de l'Université Laval.

No Abstract is available for this item

43. Oeser, A. (2007). Genre et enseignement de l'histoire: Etude de cas dans un Gymnasium de la ville de Hambourg [Gender and history teaching: A case study at a high school in the city of Hamburg]. *Sociétés & Représentations*, 2(24), 111–128.

[Author's abstract, translated] This article analyses the use of a didactic theory called "pedagogy of empathy" within history lessons on Nazism in a high-school in the city of Hamburg. Ethnographic observation and semi-directive interviews have been employed. The appropriation of the pedagogic framework differs between girls and boys, the former tending towards a fascination for the victims of Nazism, the latter towards a fascination for the actors. Professors will grade the boys less favourably, thus contributing to a reorientation of their interests towards the victims. This article shows the consistency of gendered stereotypes concerning the "learning capacities" of adolescents: "emotionality" is attributed to girls and despised, "rationality" to boys and valorised. A temporary valorisation of affects within the teaching of Nazism does not change the general attributions. It does leave some space of opportunity for masculine agents of upper classes though. Devalorised through bad grades, they acquire the capacities considered as "female" which will allow them to catch up with the girls.

44. Oeser, A. (2010). *Enseigner Hitler: Les adolescents face au passé nazi en Allemagne. Interprétations, appropriations et usages de l'histoire* [*Teaching about Hitler: Teenagers face the Nazi past in Germany. Interpretations, appropriations and the use of history*]. Paris: Maison des Sciences de l'Homme.

[Author's abstract, translated] Inspired by sociology and the history of everyday life, this book offers a grass roots analysis of how the Nazi past is viewed by teenagers between the ages of 14 and 18 in four schools in affluent or working class neighborhoods in West (Hamburg) and East (Leipzig) Germany. Through a combination of observation, interviews and archival research, this study is an account of the representations and practices of the students according to their gender, their development in school and their social and family situation, in particular in relation to migration, and in several contexts: in the classroom, within the family, and among groups of teenagers. Studying the meaning that teenagers give to the Nazi past in their daily life enables keen observation of the progressive construction of political awareness in laypersons at a key moment in their existence. The complexity of these appropriations of history shows the interdependence of the different social scenes that form ordinary representations of the past. But in a reunified Germany, it poses the more general question of the place of Nazism in society.

45. Thanassekos, Y. & Van Landschoot, A. (1998). La formation des enseignants quant à la pédagogie des crimes et génocides Nazis. Les résultats d'une enquête: Problèmes et enjeux d'avenir [*The training of teachers regarding the pedagogy of crimes and Nazi genocides. Results of a survey: Problems and future challenges*]. Bulletin de la Fondation Auschwitz, 58, 7–73.

The Auschwitz Foundation initialed in 1997 a quantitative study inquiring about the level of training of the teachers about the Holocaust, and enquiring on the pedagogical tools used by them (exhibitions, visits, movies, readings etc.). The results (N = 129) show that the teachers tend to use testimonies and fiction, rather than historical publications. Also they visit exhibitions or memorial places if possible. However, they lack appropriate training and access to documentation.

46. Tutiaux-Guillon, N. (2008). Mémoires et histoire scolaire en France: Quelques interrogations didactiques [Memory and school history in France: Several didactic questions]. *Revue française de pédagogie*, 165, 31–42.
[Author's abstract] The connection that exists at school between history and memory is complicated and ambiguous; it is source of debate and demands which recently intensified with public and political uses. School history accepts history but not memories as a good, legitimate reference. And yet commemoration ceremonies and the “duty to remember” are more and more common in the schools. Such changes question the elements of that school subject: its purpose of building identity and citizenship, its contents and their changes, its teaching practices, not really evenly known in this field, and finally the learning that is more often wished for than actually delivered.
47. Tutiaux-Guillon, N. (2011). Quelle place pour les questions socialement vives et/ou controversées en histoire? [What is the place of “questions socialement vives” and/or debatable topics in history?]. *Le Cartable de Clio*, 11, 225–234
In this review of empirical and theoretical literature, the author discusses the concept of “Questions socialement vives” (QSV), i.e. “Controversial/Debatable Topics.” Since the end of the 1990s, the concept of QSV has appeared in the teaching of history and has given rise to empirical research. A controversial QSV “can be defined as a topic in which values and interests clash, a topic that can be emotionally charged, is often politically sensitive, and has important implications for the present and our “common future” (225), and also as a topic which challenges the authority and the truth of what is taught in the schools (226). QSVs point up possible discrepancies between the dictates (often official) and the reality of learning. Thus, the dictates can eclipse debate and favor consensual responses that are acceptable to everyone. The Shoah can be considered as a QSV, insofar as the teacher solicits the empathy and the emotions of the students; knowledge about the topic is sensitive in the present and oriented towards the experiences of individuals, without necessarily having an explicit reference to history, the final aim being to restore a social consensus in society and in the schools, which confers on the teacher the role of educator rather than guarantor of knowledge about the past.

Selected Non-Empirical Background Publications

48. Bensoussan, G. (2014). The Civic and political challenges of Holocaust education. In K. Fracapane, & M. Hass (Eds.). *Holocaust education in a global context* (pp. 172–176). Paris: United Nations Educational, Scientific and Cultural Organization.
No abstract is available for this item.
49. Bossy, J.-F. (2007). *Enseigner la Shoah à l'âge démocratique: Quels enjeux?* [Teaching about the Holocaust in the democratic age: What challenges?]. Paris: Armand Colin.
No abstract is available for this item.
50. Chaumont, J.-M. (1997). *La concurrence des victimes: Génocide, identité, reconnaissance* [Competition among victims: Genocide, identity, recognition]. Paris: La Découverte & Syros.
This book made an important contribution to the study of the representation of post-war figures in European – mainly French speaking- contexts. The author shows the “competition amongst victims,” competing for recognition in the public space. In the last twenty to thirty years, the status of the victim has been transformed and the values of moral merit have been reversed: the hero figure has undergone a deep transformation: whereas in the past heroes were heroized, nowadays it is the victims that are heroized. Thus the valuation of what people have actually achieved is replaced by the valuation of what they have suffered, a reversal that has a great impact on the status of victims and the claim to material and symbolic recognition.
51. Ernst, S. (2011). Commémorations négatives, enseignements scolaires et éducation civique [Negative commemorations, school teaching and civic education]. In G. Grandjean, J. Jamin (Eds.). *La concurrence mémorielle* [Competing remembrance] (pp. 63–86). Paris: Armand Colin.
The author discusses the concept of “negative commemorations,” because they deal with suffering, loss, destruction, transgression of moral standards. Ernst shows the difficulty for the school of dealing with

negative commemorations, when it means confronting students with negative feelings only. Because the students need positive experiences and hope for the future, projects open to the city can offer a perspective of active involvement. Projects of this kind require interdisciplinary and a pedagogy of creativity, and offer an opportunity for active participation to the students. However, education for citizenship or moral education has to be distinguished from teaching about painful history, although the goals might be shared. But moral education is not learning about history, and education for democratic citizenship is always linked to the experimentation of concrete actions.

52. Forges, J.-F. (1997). *Eduquer contre Auschwitz: Histoire et mémoire* [*Educating against Auschwitz: History and memory*]. Paris: EFS.

[Author's abstract, translated] The author designs, based on his long pedagogical experience, an educational project for Teaching about the Shoah. He calls this project "Teaching against Auschwitz." He shows the pedagogical use of testimony-documents such as the film "Shoah" by Lanzmann or the texts of Primo Levi, and visits to memorial sites such as the "Maison d'Izieu" (France). He also insists on the importance of generating emotions of moral value.

53. Wieviorka, A. (1998). *L'Ère du témoin* [*The era of the witness*]. Paris: Hachette.

[Author's/editor's abstract, translated] What is the role of survivor testimony in Holocaust remembrance? Today such recollections are considered among the most compelling and important historical sources we have, but this has not always been true. In *The Era of the Witness*, a concise, rigorously argued, and provocative work of cultural and intellectual history, Annette Wieviorka seeks to answer this surpassingly complex question. She analyzes the conditions under which survivor testimonies have been produced, how they have been received over time, and how the testimonies shaped the construction of history and collective memory.

Wieviorka discerns three successive phases in the evolution of the roles and images of the Holocaust witness. The first phase is marked by the testimony left by those who did not survive the Holocaust but managed nevertheless to record their experiences. The second, most important, phase is centered on the Eichmann trial, which for Wieviorka is the moment (1961–1962) when a broad cultural deafness to survivors' stories was replaced by the image of the witness as "bearer of history." The author follows the changing nature of the witness into a third phase, which she calls "the era of the witness."

Especially concerned with the pedagogical and political uses to which survivor testimony has been put, Wieviorka examines factors that determine when and how survivor testimonies are incorporated into the larger narrative of the Holocaust, according it a privileged place in our understanding. By exploring the ways in which the Holocaust is remembered, *The Era of the Witness* also deepens our understanding of how testimony can help to define not only twentieth-century history but also more recent episodes of mass killing that are only now "becoming history."

54. Wieviorka, A. (2008). Shoah: Les étapes de la mémoire en France [Shoah: The stages of memory in France]. In P. Blanchard, & I. Veyrat-Masso (Eds.). *Les guerres de mémoires: La France et son histoire. Enjeux politiques, controverses historiques, stratégies médiatiques* [*The war of memories: France and its history. Political implications, historical controversies, media strategies*] (pp. 107–116). Paris: La Découverte.

In this article, Wieviorka postulates that, after the three stages of memory (see Wieviorka (1998) the Era of the Witness) a fourth stage of memory of the Shoah emerged which was "characterized by its being simultaneously institutionalized and called into question" (p. 108). Recognition resulted in the creation of memorials, the institution of the Holocaust Remembrance Day, restitution of property and compensation. These actions took place against the backdrop of the end of the cold war and of 9/11, in a context of internationalization of the remembrance in which the Shoah became the paradigm of all painful memory.

Nordic-Languages Bibliography and Anglophone Literature about (or from) Nordic Countries

By Oscar Österberg

1. Ammert, N. (2011). *Om vad och hur må ni berätta? Undervisning om Förintelsen och andra folk mord* [About what and how you should tell? Education about the Holocaust and other genocides]. Stockholm: Forum för Levande Historia.
2. Ammert, N. (2012). "Ja utan ondska skulle det knappt finnas någon historia": Värderna som bärare av historisk kunskap ["Well, without evil there would hardly be any history": Values as carriers of historical knowledge]. In P. Eliasson, K. G. Hammarlund & C. T. Nielsen (Eds.). *Historiedidaktik i Norden 9. Del 1: Historiemedvetande – historiebruk* [History didactics in Nordic countries 9. Part 1: Historical consciousness – uses of history] (pp. 54–73). Malmö: Malmö högskola & Högskolan i Halmstad.
3. Bjerg, H. (2011). The culture of memory in the "grandchildren generation" in Denmark. In H. Bjerg, C. Lenz, & E. Thorstensen (Eds.). *Historicizing the uses of the past: Scandinavian perspectives on history culture, historical consciousness and didactics of history related to World War II* (pp. 241–255). Bielefeld: Transcript Verlag.
4. Bruchfeld, S. (1996). "Öga för öga, tand för tand-": *En granskning av svenska läromedel i historia, religion och samhällskunskap för högstadiet och gymnasiet om judendom, judisk historia och förintelsen* ["Eye for eye, tooth for tooth": A study of Swedish textbooks for the last years of compulsory school and for upper-secondary school about Judaism, Jewish history and the Holocaust]. Stockholm: Svenska kommittén mot antisemitism.
5. Dietsch, J. (2006). *Making sense of suffering: Holocaust and Holodomor in Ukrainian historical culture*. Lund: University of Lund.
6. Dietsch, J. (2012). Textbooks and the Holocaust in independent Ukraine: An uneasy past. *European Education*, 44(3), 67–94.
7. Duteac Segesten, A. (2008). The Holocaust and international norm socialization: The case of Holocaust education in Romania. Lund: Språk och Litteraturcentrum, Lunds universitet.
8. Eikeland, H. (2011). Norge under den andre verdenskrig i "Kunnskapsløftets" lærebøker i historie for ungdomstrinnet og videregående skole: En komparativ analyse [Norway during the Second World War in "Kunnskapsløftet's" history textbooks for lower- and upper-secondary school: A comparative analysis]. In C. Lenz, & T. R. Nilssen, *Fortiden i nåtiden: Nye veier i formidlingen av andre verdenskrigs historie* [The past in the present: New ways in the transmission of the history of the Second World War] (pp. 296–310). Oslo: Universitetsforl.
9. Fondevik, C. (2002). *Jødene under nazismen 1933–1945: En analyse av norske lærebøker i historie og krigsfaget* [The Jews under Nazism 1933–1945: An analysis of textbooks in history and religion]. Bergen: Høgskolen i Bergen.
10. Frohnert, P. (2006). "We want to learn from the past": The Holocaust in German history schoolbooks before and after Rau. In K.-G. Karlsson, & U. Zander (Eds.). *The Holocaust on post-war battlefields: Genocide as historical culture*. Lund: Sekel Förlag.

11. Hellstrand, S. (2009). *En undersøkelse av hvilke historier om Holocaust som framstilles i utvalgte norske lærebøker fra perioden 1998–2007* [A study of the narratives about the Holocaust in selected Norwegian textbooks from the period 1998–2007]. Stavanger: Masteroppgave i historiedidaktikk, Universitetet i Stavanger.
12. Jensen, U. (2014). Dilemma perspective: Different narratives concerning the remembrance of the white buses. In H. Bjerg, A. Körber, C. Lenz, & O. von Wrochem (Eds.). *Teaching historical memories in an intercultural perspective: Concepts and methods* (pp. 205–226). Berlin: Metropol Verlag.
13. de Jong, S. (2012). *Musealising the witness: Video testimonies in Holocaust and Second World War museums* [Doctoral Thesis]. Trondheim: NTNU.
14. Kristensen, E. (2009). *Det norske Holocaust – et tema i allmennerutdanningen? Om lærerstudenters kunnskap og historiebevissthet* [The Norwegian Holocaust – theme in the education of primary and lower secondary school teachers? On students' knowledge and historical consciousness]. [Master's Thesis]. Oslo: Høgskolen i Oslo.
15. Kverndokk, K. (2007). *Pilegrim, turist og elev: Norske skoleturer til døds- og konsentrasjonsleirer* [Pilgrim, tourist and student: Norwegian school trips to death and concentration camps]. [Doctoral Thesis]. Linköping: Linköpings universitet. Linköping.
16. Kverndokk, K. (2009). Resan till ondskan: Skolelever på bussresa till Auschwitz [The journey to evil: Students on a bus trip to Auschwitz]. In P. Aronsson (Ed.). *Platser för en bättre värld: Auschwitz, Ruhr och röda stugor* [Places for a better World: Auschwitz, Ruhr and red cottages] (pp. 45–90). Lund: Nordic Academic Press.
17. Kverndokk, K. (2011). “Eg veit eg burde grine, alle dei andre grin jo”: På skoletur till Auschwitz [“I know that I should cry, all the others cried”: On a school trip to Auschwitz]. In C. Lenz, & T. R. Nilssen (Eds.). *Fortiden i nåtiden: Nye veier i formidlingen av andre verdenskrigs historie* [The past in the present: New ways in the transmission of the history of the Second World War] (pp. 145–162). Oslo: Universitetsforl.
18. Lange, A. (2008). *En undersøkning om læreres erfaringer av og oppfatninger kring undervisning om Förintelsen* [An investigation of teachers' experiences of and opinions about teaching about the Holocaust]. Stockholm: Forum för Levande Historia.
19. Lenz, C. (2011a). “And it's really kind of strange to be here with Germans”: Didaktiske redskaper for interkulturelle læringsprosesser [Didactic tools for intercultural learning processes]. In C. Lenz, & T. R. Nilssen (Eds.). *Fortiden i nåtiden: Nye veier i formidlingen av andre verdenskrigs historie* [The Past in the present: New ways in the transmission of the history of the Second World War] (pp. 246–268). Oslo: Universitetsforl.
20. Lenz, C. (2011b). Strengthening narrative competences by diversification of (hi)stories. In H. Bjerg, C. Lenz, & E. Thorstensen (Eds.). *Historicizing the uses of the past: Scandinavian perspectives on history culture, historical consciousness and didactics of history related to World War II* (pp. 257–280). Bielefeld: Transcript Verlag.
21. Lenz, C. & Syse, H. (2014). Mini-exhibitions: Reading and (re-)constructing narratives in museums and memorials. In H. Bjerg, A. Körber, C. Lenz, & O. von Wrochem, (Eds.). *Teaching historical memories in an intercultural perspective: Concepts and methods* (pp. 165–174). Berlin: Metropol Verlag.
22. Ljung, B. (2009). *Museipedagogik och erfärande* [Museum pedagogy and experience]. [Doctoral Thesis]. Stockholm: Pedagogiska Institutionen, Stockholms Universitet.
23. Löwengart, M. (2004). *Bilden av antisemitismen och Förintelsen i svenska läromedel i historia. En undersökning av den kunskapsyn och de värderingar som förmedlas genom lärobokstexten* [The image of antisemitism and the Holocaust in Swedish history textbooks: An investigation of the epistemological view and the values that are transmitted by the textbooks' narrative]. Uppsala: Programmet för Studier Kring Förintelsen och Folkmord, Uppsala Universitet.
24. Mikkelsen, R., Fjeldstad, D., & Lauglo, J. (2010). *Hva vet og hva mener norske ungdomsskoleelever om Holocaust, nazisme og rasisme?* [What do Norwegian high-school students know and think about the Holocaust, Nazism and racism?]. Oslo: Institutt for lærerutdanning og skoleutvikling, Universitetet i Oslo.
25. Nilssen, T. R. (2011). *Skrekkens monumenter: Historiebruk og formidling i et utvalg tidligere konsentrasjonsleirer etter 1945* [The monuments of horror: Uses of history and communication in a sample of former concentration camps after 1945]. Trondheim: Norges Teknisk-Naturvitenskaplige Universitet, Det humanistiske Fakultet, Institutt for Historie og Klassiske Fag.
26. Nilssen, T. R. (2012). Historiebruk og formidling ved tidligere konsentrasjonsleirer – den tøylige historien [Uses of history and dissemination at former concentration camps]. In P. Eliasson, K. G. Hammarlund, & C. T. Nielsen (Eds.). *Historiedidaktik i Norden 9. Del 1: Historiemedvetande – Historiebruk* [History didactics in Nordic countries 9. Part 1: Historical consciousness – uses of history] (pp. 153–165). Malmö: Malmö Högskola & Högskolan i Halmstad.
27. Persson, B. (2011). *Mörkrets hjärta i klassrummet: Historieundervisning och elevers uppfattningar om förintelsen* [The heart of darkness in the classroom: History education and students' opinions about the Holocaust] [Licentiatuppsats]. Malmö: Malmö Högskola.

28. Stokholm Banke, C. F. (2006). *Eleverne skal lære at skelne, erfaringer med antisemitisme, antimuslimske holdninger, undervisning i Holocaust og mellemøstenkonflikten i danske skoler og ungdomsuddannelser, en eksplorativ undersøgelse* [*The students should learn to distinguish between experiences of antisemitism, anti-Muslim attitudes, Holocaust education and the Middle East conflict in Danish schools and educational programs, an explorative study*]. Copenhagen: Dansk Institut for Internationale Studier.
29. Syse, H. (2012). Fra “motstandsmann” til “nasjonal skam”: 19-årige elever på jakt etter narrative lag i norsk minneskultur [From “resister” to “national disgrace”: 19-year-old students on a quest for narrative layers in Norwegian memory culture]. In P. Eliasson, K. G. Hammarlund, & C. T. Nielsen (Eds.). *Historiedidaktik i Norden 9. Del 1: Historiemedvetande – Historiebruk* [*History didactics in Nordic countries 9. Part 1: Historical consciousness – uses of history*] (pp. 216–237). Malmö: Malmö högskola & Högskolan i Halmstad.
30. Syse, H. (2014). Responsibility cards: Perpetrators and responsibility in Holocaust education. In H. Bjerg, A. Körber, C. Lenz, & O. von Wrochem (Eds.). *Teaching historical memories in an intercultural perspective: Concepts and methods* (pp. 175–187). Berlin: Metropol Verlag.
31. Thorstensen, E. (2011). Historical propaganda and new popular cultural medial expressions. In H. Bjerg, C. Lenz, & E. Thorstensen (Eds.). *Historicizing the uses of the past: Scandinavian perspectives on history culture, historical consciousness and didactics of history related to World War II* (pp. 227–239). Bielefeld: Transcript Verlag.
32. Thuge, S., Korsgaard, L., Christoffersen, I. (2005). *Et museum i sin tid; Dansk Jødisk Museum som erindringssted* [*A museum in its period: Danish Jewish Museum as a site of memory*]. [Master’s Thesis]. Copenhagen: University of Copenhagen.
33. Vesterdal, K. (2011). “Fange nr. 424: Josef Grabowski.” Historieformidling – fra teori til praksis [“Prisoner No. 424: Josef Grabowski.” Transmission of history – from theory to practice]. In C Lenz, & T. R. Nilssen (Eds.). *Fortiden i nåtiden: Nye veier i formidlingen av andre verdenskrigs historie* [*The past in the present: New ways in the transmission of the history of the Second World War*] (pp. 163–187). Oslo: Universitetsforl.
34. Wæhrens, A. (2007). *Auschwitz-Birkenau; Erindringssted og turistattraktion. En analyse af erindringer og deres brug* [*Auschwitz-Birkenau: Site of memory and tourist attraction. An analysis of memories and their uses*]. [Master’s Thesis]. Copenhagen: University of Copenhagen.
35. Wibaeus, Y. (2010). *Att undervisa om det ofattbara: En ämnesdidaktisk studie om kunskapsområdet Förintelsen i skolans historieundervisning* [*To teach the inconceivable: The Holocaust as a field of knowledge when taught and learned in upper and upper-secondary school*]. [Doctoral Thesis]. Stockholm: Stockholms Universitet.
36. Wibaeus, Y. (2012). Varför snackas det så mycket om Förintelsen? Hur några lärare uppfattar, förstår och reflekterar kring skolans historieundervisning om Förintelsen [Why is there so much talk about the Holocaust? How some teachers experience, understand and reflect upon the Holocaust in schools’ history education]. In E. Kingsepp, & T. Schult, (Eds.). *Hitler för alle: Populärkulturella perspektiv på Nazityskland, andra världskriget och Förintelsen* [*Hitler für alle: Popular-cultural perspectives on Nazi Germany, the Second World War and the Holocaust*]. Stockholm: Carlssons förlag.
37. Ølberg, T. (2009). *Analyse av HL-senteret Fortellinger om og formidling av Holocaust* [*Analysis of the HL Centre: Narratives about and transmission of the Holocaust*]. [Master’s Thesis]. Stavanger: Universitetet i Stavanger.

Nordic Languages and Anglophone Literature about (or from) Nordic Countries with Abstracts

1. Ammert, N. (2011). *Om vad och hur må ni berätta? Undervisning om Förintelsen och andra folk mord* [About what and how you should tell? Education about the Holocaust and other genocides]. Stockholm: Forum för Levande Historia.
[by Österberg] The study describes and, based on theory from history didactics, analyses how Swedish history teachers go about teaching about genocides, in particular the Holocaust. There are two major research questions. The first concerns choice and definitions of genocide(s). Which genocides are covered in class, how is genocide defined and what is the teachers’ aim with this part of the course? The second question focuses on the content and form of the education. A final question concerns how pupils experience and reflect upon education about genocides. The results indicate that most teachers not only teach about the Holocaust but also other genocides, that they use very different definitions and that different aims with Holocaust education

can be identified, as well as different content and forms. Also the students make up a heterogeneous group. One striking finding is, however, that most rank Stalin's crimes as equally severe as those of Nazism.

2. Ammert, N. (2012). "Ja utan ondska skulle det knappt finnas någon historia": Värden som bärare av historisk kunskap ["Well, without evil there would hardly be any history": Values as carriers of historical knowledge]. In P. Eliasson, K. G. Hammarlund & C. T. Nielsen (Eds.). *Historiedidaktik i Norden 9. Del 1: Historiemedvetande – historiebruk [History didactics in Nordic countries 9. Part 1: Historical consciousness – uses of history]* (pp. 54–73). Malmö: Malmö högskola & Högskolan i Halmstad.

[by Österberg] The study analyses how social and political values are transmitted by Swedish history textbooks. Using two surveys, it also analyses how students view the relationship between values and history. In one of them, a group of Swedish students in the Secondary School were asked a battery of questions after reading an excerpt from Christopher Browning's *Ordinary Men* in order to find out if they believe that history should bring up ethical questions, and if it is possible to learn about values and ethics by studying history. It turns out that most students give an affirmative answer to both questions.

3. Bjerg, H. (2011). The culture of memory in the "grandchildren generation" in Denmark. In H. Bjerg, C. Lenz, & E. Thorstensen (Eds.). *Historicizing the uses of the past: Scandinavian perspectives on history culture, historical consciousness and didactics of history related to World War II* (pp. 241–255). Bielefeld: Transcript Verlag.

[by Österberg] The article presents an empirical study of the culture of memory of the Second World War and the German occupation of Denmark within the "grandchildren generation" in Denmark. It also outlines some didactical possibilities and challenges posed by the uses of history of the Second World war within this generation's culture of memory. One specific component, compared to former generations, is that for this generation the Holocaust holds a strong position in the memory culture of this generation. There is also a strong tendency to use the Holocaust as a stepping stone for references to present conflicts and wars.

4. Bruchfeld, S. (1996). "Öga för öga, tand för tand.": *En granskning av svenska läromedel i historia, religion och samhällskunskap för högstadiet och gymnasiet om judendom, judisk historia och förintelse* ["Eye for eye, tooth for tooth": *A study of Swedish textbooks for the last years of compulsory school and for upper-secondary school about Judaism, Jewish history and the Holocaust*]. Stockholm: Svenska kommittén mot antisemitism.

[by Österberg] The author analyses what Swedish textbooks in history, religion, and social studies write about Jews, Jewish history, and the Holocaust. He criticises their treatment of the Holocaust for being insufficient and sometimes incorrect.

5. Dietsch, J. (2006). *Making sense of suffering: Holocaust and Holodomor in Ukrainian historical culture*. Lund: University of Lund.

[by author] This study deals with the problem of how Ukraine has incorporated and made use of the Holocaust and the 1932–1933 famine (Holodomor) in its new national history and historical culture. The investigation departs from the increased interest in and attention devoted to the Holocaust in recent years. Various institutions and actors have brought the mass murder of Europe's Jews forward as an important lesson in the need for democracy and tolerance. History, or rather historical interpretations, is not approached in a traditional historiographical way, but rather as products or as commodities created by humans to satisfy certain needs and to fulfil certain functions. Understood in this way history becomes an enterprise whereby the disparate past is made to make sense. This underlying assumption directs the investigation to history textbooks issued by the Ukrainian state after 1991, as they are both powerful conveyers of history and widespread within the Ukrainian borders. These books contain the new national history thought to promote the fostering of Ukrainian citizens who take pride in their history. However, rewriting national history has not been an altogether national enterprise. The Ukrainian diaspora in North America has, in various ways, influenced interpretations of history in present-day Ukraine. Similarly, international organisations and institutions such as the Council of Europe have conducted seminars on the teaching of history in schools, on the quality of textbooks and on the need to teach Holocaust studies in secondary school history courses. Introducing the Holocaust into the history courses and Ukrainian historical culture in general has competed with the introduction of the Holodomor. Understood as a genocide perpetrated by the Soviet Union under Stalin, directed against Ukrainians, the 1932–1933 famine neatly fits into the general outline of Ukrainian national history as the tragic history of Ukrainians. In contrast, the Holocaust challenges the same tragic history as Ukrainians where not among the majority of victims and could be found on the perpetrating side. To cope with these difficulties Ukrainian history textbooks relegate the Jewish tragedy during the war to areas outside present-day Ukraine. German antisemitism and Polish extermination camps become symbolic in the

representation of the Holocaust. Of the murder of Jews in Ukraine the books are silent, choosing to highlight the genocide directed against Ukrainians instead.

6. Dietsch, J. (2012). Textbooks and the Holocaust in independent Ukraine: An uneasy past. *European Education*, 44(3), 67–94.
[by author] The article examines how Ukrainian history textbooks dealt with the Holocaust between independence and 2006. The analysis reveals two major, conflicting narratives about the Holocaust, though both externalize and relativize the Holocaust. As a template for understanding genocide, the Holocaust was applied to the Soviet-imposed 1932–33 famine in Ukraine, the Holodomor. The emphasis placed on the famine in both narratives partially obscures the Holocaust and in propagating the Judeo-Bolshevik myth, turns Jews into leading perpetrators of the Holodomor. In the Ukrainian case, the complex relationship among history, historical culture, and contemporary politics is compounded by the familiar tension between national history and the international reality of the Holocaust. The historical Sovietization of Holocaust victims was attacked by historians in the Ukrainian diaspora who resented the accusations that Ukrainians were collaborators and fascists. They sought to replace the Soviet historical narrative with one that made Ukrainians the central victims, not perpetrators. Ukraine’s own nationalization of the Holocaust functioned in much the same way as the Sovietization of the Holocaust. Nationalization, obfuscation, and an implicit competition among victim narratives all contribute to the relatively complicated place of the Holocaust in Ukrainian historical narratives.
7. Duteac Segesten, A. (2008). The Holocaust and international norm socialization: The case of Holocaust education in Romania. Lund: Språk och Litteraturcentrum, Lunds universitet.
[by author] The present paper first uses norm lifecycle theory to examine the appearance of the Holocaust as a symbolic event affecting the behavior of international actors in matters of human rights and even humanitarian intervention. Then the paper employs the literature on the political uses of history to highlight the mechanism of norm socialization and institutionalization in the case of Holocaust education in Romania. The paper concludes that norms are important ingredients in defining the identity of states in the international arena and that because they play a role in determining membership in various organizations, norms can directly affect states’ domestic politics. As Romania’s situation demonstrates, however, it takes time for a norm to become institutionalized and uncontested and therefore it is argued that Romania has not entered this last phase in the norm’s lifecycle yet.
8. Eikeland, H. (2011). Norge under den andre verdenskrig i “Kunnskapsløftets” lærebøker i historie for ungdomstrinnet og videregående skole: En komparativ analyse [Norway during the Second World War in “Kunnskapsløftet’s” history textbooks for lower- and upper-secondary school: A comparative analysis]. In C. Lenz, & T. R. Nilssen, *Fortiden i nåtiden: Nye veier i formidlingen av andre verdenskrigs historie* [*The past in the present: New ways in the transmission of the history of the Second World War*] (pp. 296–310). Oslo: Universitetsforl.
[by Österberg] The article analyses how Norway in the Second World War is dealt with in nine Norwegian history textbooks for the lower and upper secondary levels. All textbooks are based on the most recent curriculum. Eikeland wants to find out to what extent they go against the traditional Norwegian post-war narrative about the war. Furthermore, using the concept of historical consciousness, Eikeland asks if the textbooks’ narrative creates opportunities to connect the past, present, and future. He concludes that all the reviewed textbooks present nuanced narratives of events in Norway during the war and do not continue with the former master narrative. Furthermore, most textbooks display attempts to develop the students’ historical consciousness.
9. Fondevik, C. (2002). *Jødene under nazismen 1933–1945: En analyse av norske lærebøker i historie og krigsfaget* [*The Jews under Nazism 1933–1945: An analysis of textbooks in history and religion*]. Bergen: Høgskolen i Bergen.
[by Österberg] This master’s thesis examines how 17 Norwegian textbooks from 1946 to 1998 have treated the Jews’ situation in Europe under Nazism, especially in connection to the Holocaust. Fondevik notes that the Holocaust has been given more space over the years. She can also discern a shift in the content from the transmission of historical facts to elaborated attempts to develop students’ understanding.
10. Frohnert, P. (2006). “We want to learn from the past”: The Holocaust in German history schoolbooks before and after Rau. In K.-G. Karlsson, & U. Zander (Eds.). *The Holocaust on post-war battlefields: Genocide as historical culture*. Lund: Sekel Förlag.

- [by Österberg] An analysis of how the Holocaust is represented in six German history textbooks, three published before 1989/1990 and three in 2002. Drawing upon a typology developed by Klas-Göran Karlsson, the author identifies “[m]ajor shifts” in how history is used before and after the German identification.
11. Hellstrand, S. (2009). *En undersøkelse av hvilke historier om Holocaust som framstilles i utvalgte norske lærebøker fra perioden 1998–2007* [A study of the narratives about the Holocaust in selected Norwegian textbooks from the period 1998–2007]. Stavanger: Masteroppgave i historiedidaktikk. Universitetet i Stavanger.
[by Österberg] This master’s thesis analyses how six Norwegian history textbooks, published between 1998–2007, deal with the Holocaust. Hellstrand notes that the space given to the Holocaust has on average doubled in size from about five pages in 1998 to eleven in 2007. She also notes that the more recent textbooks tend to integrate Norwegian events in a broader, European narrative about the Holocaust.
 12. Jensen, U. (2014). Dilemma perspective: Different narratives concerning the remembrance of the white buses. In H. Bjerg, A. Körber, C. Lenz, & O. von Wrochem (Eds.). *Teaching historical memories in an intercultural perspective: Concepts and methods* (pp. 205–226). Berlin: Metropol Verlag.
[by Österberg] Jensen analyses the empirical outcome of using the Danish-German-Norwegian educational project, Dilemma Perspective: Different Narratives Concerning the Remembrance of the White Buses” in a tri-national seminar in Oslo with educators and students. The project focuses on the rescue of prisoners from German concentration camps by the “White Buses” of the Red Cross in the spring of 1945. Jensen claims that the material used touches upon important dimensions of historical thinking, and can help to develop different historical competences.
 13. de Jong, S. (2012). *Musealising the witness: Video testimonies in Holocaust and Second World War museums* [Doctoral Thesis]. Trondheim: NTNU.
[by Österberg] This is a study of the exhibition of video testimonies in five Holocaust and Second World War museums: the Museo Diffuso in Turin, the Imperial War Museum in London, the Yad Vashem Holocaust History Museum, and the Bergen-Belsen memorial close to Celle. In conclusion, the author claims that the introduction of video testimonies into museums tends to subvert the transition from communicative memory to cultural memory (Assmann). This, she argues, signifies a transformation of the conception of what constitutes a museum object, something, she argues, which also tends to transform the institution museum. The introduction of video testimonies also changes the conception of what it means to be witness to history as well as the character of the testimony itself.
 14. Kristensen, E. (2009). *Det norske Holocaust – et tema i allmennerutdanningen? Om lærerstudenters kunnskap og historiebevissthet* [The Norwegian Holocaust – theme in the education of primary and lower secondary school teachers? On students’ knowledge and historical consciousness]. [Master’s Thesis]. Oslo: Høgskolen i Oslo.
[by author] The central theme of this master’s thesis is the history of the Norwegian Holocaust and the role of this historical phenomenon in teacher training. I will explore the following research questions: What knowledge do students possess regarding “the Norwegian Holocaust”; how do they personally relate to this history; and to what extent is this topic integrated into the education platform in teacher education. These questions are analyzed by drawing on a theory of Norwegian remembrance culture and historical consciousness. This study was carried out in 2008 on students in the final half of a four-year-teacher-training programme at Oslo University College. The empirical section is based on quantitative surveys among teacher students and qualitative interviews with students and teachers in related subjects. The Norwegian Holocaust refers to the prosecutions, deportations and extermination of the Jews in Norway during the Second World War. 772 Norwegian Jews were deported and exterminated. During the mass deportation on the 26th of November 1942, 532 Norwegian Jews were forcefully shipped with the transportation vessel, Donau. All women and children were gassed immediately upon arrival in the concentration camp Auschwitz. The Norwegian police corps and several other key professions played a crucial role in the successful organization of this deportation. Exactly one month prior to the mass deportation, all male Jews over 15 years of age were arrested. In addition, one week prior to this deportation women and children were required to report to the Norwegian police regularly. Jews did now no longer enjoy freedom of movement. What does the history of the Norwegian Holocaust tell us about ethnic relations in society at that time? Anti-Semitism was evident in Norway. Through eugenics Jews were ranked as inferiors. Their social status was low, and in popular culture they were often portrayed in terms of negatively loaded stereotypes. Society, and the majority by which it was defined, enjoyed the power to categorize Jews, and this in turn led to exclusion at many different levels. The history of the Norwegian Holocaust is one of the darkest chapters in Norwegian history that has received only marginal attention in official memory culture. In the parliamentary white paper regarding national minorities

(2000–2001) it's made clear that the history of national minorities in Norway ought to have a place in education. This requires that teachers have the knowledge and competence to sufficiently educate students about this topic. My research shows that the level of knowledge among students about the Norwegian Holocaust is relatively low prior to teacher education. Prioritizing this topic in teacher education will be decisive for the prospects for future teachers to include and treat the Norwegian Holocaust in their teaching.

Recently, research has shed light on the Norwegian collaboration in the deportation and extermination of Norwegian Jews, and on those who took part in this. My research, however, indicates that the history of the Norwegian Holocaust is not included as a topic in teacher education. Henceforth, not all students acquire knowledge about this phenomenon. A large share of the teacher students is of the opinion that the Norwegian Holocaust has never been an issue over the course of their education.

As of spring 2009, it can be concluded that only students that have chosen the elective course of social studies (samfunnsfag 2) can be considered adequately informed about the topic of the Norwegian Holocaust in order to teach this at primary school level. This illustrates that even the biggest teacher education institution in Norway only marginally prioritizes the history of the Norwegian Holocaust in the education and in the syllabus. The challenges for the future will therefore be to highlight and integrate this important chapter of Norwegian history into the collective memory that forms a part of our common history and frames of interpretation. By acknowledging previous experiences and encroachments against different minorities one informs society of previous practice and their consequences.

Concurrently, it generates knowledge and conscious history interpretation, which may have great ramifications for the present, and for the future.

15. Kverndokk, K. (2007). *Pilegrim, turist og elev: Norske skoleturer til døds- og konsentrationsleirer* [*Pilgrim, tourist and student: Norwegian school trips to death and concentration camps*]. [Doctoral Thesis]. Linköpings universitet. Linköping.

[by Österberg] This dissertation is about Norwegian school journeys to former death and concentration camps in Poland and Germany. The thesis follows a 10th grade class from the preparations of such a journey, on the journey itself, and finally during the reflective work of the pupils upon returning to school. The journey is viewed as a memory process and the thesis discusses how the collective memory of Holocaust is constituted and how the Holocaust memory is staged and performed by the pupils. This kind of travel praxis balances among the inner processes of acknowledgment connected to the pilgrimage, the hedonism of tourism and the school journey's play with the limits of the teacher's tolerance. How the pupils handle the tension among these three forms of travelling genres is ritually scripted. The journey is thus a monological organized memory praxis which makes it difficult for the pupils to express themselves in ways other than the scripted ones.

16. Kverndokk, K. (2009). Resan till ondskan: Skolelever på bussresa till Auschwitz [The journey to evil: Students on a bus trip to Auschwitz]. In P. Aronsson (Ed.). *Platser för en bättre värld: Auschwitz, Rubr och röda stugor* [*Places for a better World: Auschwitz, Rubr and red cottages*] (pp. 45–90). Lund: Nordic Academic Press.

[by Österberg] The article is basically a summary of Kverndokk (2007).

17. Kverndokk, K. (2011). "Eg veit eg burde grine, alle dei andre grin jo": På skoletur till Auschwitz ["I know that I should cry, all the others cried": On a school trip to Auschwitz]. In C. Lenz, & T. R. Nilssen (Eds.). *Fortiden i nåtiden: Nye veier i formidlingen av andre verdenskrigs historie* [*The past in the present: New ways in the transmission of the history of the Second World War*] (pp. 145–162). Oslo: Universitetsforl.

[by Österberg] The article explores the expectations on students visiting concentration camps to display "ritual" emotional distress when confronted with the "authentic site." The analysis is however rather speculative, based as it is on one single case.

18. Lange, A. (2008). *En undersökning om lärares erfarenheter av och uppfattningar kring undervisning om Förintelsen* [*An investigation of teachers' experiences of and opinions about teaching about the Holocaust*]. Stockholm: Forum för Levande Historia.

[by publisher] The survey's principal objective was of charting whether, and to what extent, the attitudes of different actors in schools – teachers, school management, students and parents – create and maintain opposition to teaching and learning about the Holocaust. The data on which this report is based were collected in 2007 by means of a postal questionnaire sent to 10,000 teachers working in years 4–9 of the compulsory school system, and at upper secondary schools (i.e. schools of further education). SCB conducted the survey on the commission of the Living History Forum. The results presented in the report include both positive and negative elements. Over half of the teachers feel that this type of teaching is as important as teaching on other topics, and 47.2 percent think it is more important. Students are motivated to learn about the

Holocaust, with almost 90 percent of teachers assessing the students' level of motivation to be moderate or high. Nor have the teachers noted any substantial level of "Holocaust fatigue" among their students. Four of five teachers feel that teaching about the Holocaust functions better than other subjects as a means of leading the students into discussions of moral and ethical issues. Forty percent of the teachers who completed the questionnaire state that they have not themselves received any teaching about the Holocaust in the course of their teacher training, and only slightly less than five percent state that they received more than ten hours of such teaching. The report shows that there is a clear correlation between the amount of additional education about the Holocaust that the teachers have participated in subsequent to their time in teacher training and their level of knowledge on this subject. The teachers' studies at teacher training college do not on the other hand appear to have had any notable effect on their knowledge in this area. This finding is a cause for concern: at the same time as a large proportion of the teachers report that they have not received any – or only a very limited amount of – education about the Holocaust in the course of their teacher training, the education that teachers have received appears to have produced at best an almost indiscernible increase in their level of knowledge. The questionnaire survey posed a series of questions focused on examining the teachers' knowledge about the Holocaust, and the results show that many history teachers lack the knowledge necessary to be able to convey insights about the Holocaust to their students.

19. Lenz, C. (2011a). "And it's really kind of strange to be here with Germans": Didaktiske redskaper for interkulturelle læringsprosesser [Didactic tools for intercultural learning processes]. In C. Lenz, & T. R. Nilssen (Eds.), *Fortiden i nåtiden: Nye veier i formidlingen av andre verdenskrigs historie* [*The Past in the present: New ways in the transmission of the history of the Second World War*] (pp. 246–268). Oslo: Universitetsforl.
[by Österberg] The article analyses a joint Norwegian-German seminar in Oslo where a group of Norwegian and German students too part in three exercises. To begin with they had to do "mini-exhibitions" at the Norwegian Resistance Museum (see abstract for Lenz 2011b). Secondly they had to deconstruct monuments at Akershus festning. Finally, they were confronted with the case of a Norwegian Jewish girl, Kathe Lasnik, who was deported and killed in 1942, and were given different tasks in connection to this historical case. In conclusion, Lenz states that the results demonstrate that these methods had promoted historical competences among the participants.
20. Lenz, C. (2011b). Strengthening narrative competences by diversification of (hi)stories. In H. Bjerg, C. Lenz, & E. Thorstensen (Eds.), *Historicizing the uses of the past: Scandinavian perspectives on history culture, historical consciousness and didactics of history related to World War II* (pp. 257–280). Bielefeld: Transcript Verlag.
[by Österberg] In this article Lenz analyses the results from a teacher training seminar which used a teaching tool based on a technique of re- and deconstruction of historical narratives at museums and/or memorials. The aim is to improve narrative competences in the context of historical learning. In the seminar the 25 participants were asked to make mini-exhibitions out of the permanent exhibition in the Norwegian Resistance Museum. In this way the participants' abilities to view the exhibition as one of many possible narratives have been enhanced, something which creates a necessary distance to take on questions concerning, for example, historical culture and hegemony.
21. Lenz, C. & Syse, H. (2014). Mini-exhibitions: Reading and (re-)constructing narratives in museums and memorials. In H. Bjerg, A. Körber, C. Lenz, & O. von Wrochem, (Eds.), *Teaching historical memories in an intercultural perspective: Concepts and methods* (pp. 165–174). Berlin: Metropol Verlag.
[by Österberg] This article analyses the use of the "mini-exhibition method" at a TeacMem seminar held in Oslo in March 2012, where participants had to apply the method on the exhibition in the Norwegian Resistance Museum and on the exhibition on the Holocaust at the HL-Senteret. In conclusion the authors write that the method has proven to be very rich and adaptable to specific didactic settings and competence aims.
22. Ljung, B. (2009). *Museipedagogik och erfaranade* [*Museum pedagogy and experience*]. [Doctoral Thesis]. Stockholm: Pedagogiska Institutionen, Stockholms Universitet.
[by author] The thesis is intended to contribute to development of communicative frames of reference for museum education. Inspired by the philosopher John Dewey, it seeks new perspectives of the research problem – museum education and experience. The understanding of museum education is based on research literature about museum education, two empirical studies and theoretical interpretations. Some of the conclusions point towards museum education being an interdisciplinary knowledge area in progress that is not much scientifically investigated. Experience is understood as a transaction between people and context – processes of trying and undergoing and can include or correspond to education, Bildung and learning. Museum educators describe museum education in many various ways in my questionnaire. The material ground, surroundings

and their own actions are three of the dimensions. Their intentions or purposes are the fourth and with Dewey we can name this dimension “consequences of museum education.” The fifth dimension consists of metaphors for the educators own role in the museum. The visitor perspective is in focus in my study about young people’s experiences in relation to an exhibition. For them, the exhibition created many important questions and thoughts and they were much affected by the pictures in the exhibit. They appreciated being active together, to have joint engagement and taking standpoints in the workshops. To some degree they reached a conjoint communicated experience. Communication is at the core of museum education. From theoretical readings, research literature and empirical results the context of museum education gets three crucial and overlapping meanings. One is the meaning or aspect as environment – a prerequisite for the visitors’ transactions and experiences. The second is context as circumstances – the situation. A third aspect of context that will be more and more important in a globalized world can be named continuity or connectedness. All three meanings have something to do with space, place and time and can also be discovered in Dewey’s extensive text production. In my study about young people’s experiences in relation to an exhibition the visitor perspective is focused. The main intention was to check if the concept “experience” could be used as a research tool. The material from case studies [one of which is an exhibition which deals with the Holocaust, O Ö], altogether twelve, contains observations of young people (age 15–19 years), together with their school classes and a teacher, visiting the exhibition and taking part in the workshops, followed by an interview with two to four young people from each class. After about two months I made a follow-up study by sending mail to them (31 girls and boys) asking some questions about boundaries and their experience in relation to exhibition and the educational activities. Furthermore, some of the accompanying teachers also answered a questionnaire.

23. Löwengart, M. (2004). *Bilden av antisemitismen och Förintelsen i svenska läromedel i historia. En undersökning av den kunskapssyn och de värderingar som förmedlas genom lärobokstexten [The image of antisemitism and the Holocaust in Swedish history textbooks: An investigation of the epistemological view and the values that are transmitted by the textbooks’ narrative]*. Uppsala: Programmet för Studier Kring Förintelsen och Folkmord, Uppsala Universitet.

[by Österberg] This is an analysis of how antisemitism and the Holocaust is presented in Swedish history textbooks and how these narratives relate to research about the Holocaust. Even if the author notes that the most recent textbooks still contain generalizations about Jews and other victim groups, she still notes an improvement over time.

24. Mikkelsen, R., Fjeldstad, D., & Lauglo, J. (2010). *Hva vet og hva mener norske ungdomsskoleelever om Holocaust, nazisme og rasisme? [What do Norwegian high-school students know and think about the Holocaust, Nazism and racism?]* Oslo: Institutt for lærerutdanning og skoleutvikling, Universitetet i Oslo.

[by Österberg] This is a quantitative analysis of Norwegian 9th grade students’ knowledge of the Holocaust, Nazism and racism. N ≈ 3,000.

25. Nilssen, T. R. (2011). *Skrekkens monumenter: Historiebruk og formidling i et utvalg tidligere konsentrasjonsleier etter 1945 [The monuments of horror: Uses of history and communication in a sample of former concentration camps after 1945]*. Trondheim: Norges Teknisk-Naturvitenskaplige Universitet, Det humanistiske Fakultet, Institutt for Historie og Klassiske Fag.

[by Österberg] Nilssen analyses uses of history at the memorial sites of Auschwitz-Birkenau, Dachau, Mauthausen, and Sachsenhausen after 1945. He investigates how these camps’ design, function, and status in the period 1933–45 have influenced their present design and place in the post-Holocaust memory landscape, but also traces the influence of local events after 1945. Finally discusses how local developments in the memorial sites can be connected to more general currents in the memory culture centered on the Holocaust.

26. Nilssen, T. R. (2012). Historiebruk og formidling ved tidligere konsentrasjonsleier – den tøyelige historien [Uses of history and dissemination at former concentration camps]. In P. Eliasson, K. G. Hammarlund, & C. T. Nielsen (Eds.). *Historiedidaktik i Norden 9. Del 1: Historiemedvetande – Historiebruk [History didactics in Nordic countries 9. Part 1: Historical consciousness – uses of history]* (pp. 153–165). Malmö: Malmö Högskola & Högskolan i Halmstad.

[by Österberg] In this article Nilssen summarises the results in Nilssen (2011).

27. Persson, B. (2011). *Mörkrets hjärta i klassrummet: Historieundervisning och elevers uppfattningar om förintelsen [The heart of darkness in the classroom: History education and students’ opinions about the Holocaust]* [Licentiatuppsats]. Malmö: Malmö Högskola.

- [by Österberg] In the Swedish history curriculum, there are tensions between different expected learning outcomes. On the one hand students are expected to become good historicists able to explain events in terms of historical contexts and of cause and effect. On the other hand, they are supposed not only to be able to use historical knowledge to orient themselves in the present and based on this make decisions concerning their future, but also to question and deconstruct narratives about the past. Given this dilemma this study examines what happens when students are taught about the Holocaust in three different ways. The results are that the choice of educational approach will have a distinct importance not only for students' beliefs about the Holocaust but also for which abilities in the curriculum that they will develop.
28. Stokholm Banke, C. F. (2006). *Eleverne skal lære at skelne, erfaringer med antisemitisme, antimuslimske holdninger, undervisning i Holocaust og mellemøstenkonflikten i danske skoler og ungdomsuddannelser, en eksplorativ undersøgelse* [*The students should learn to distinguish between experiences of antisemitism, anti-Muslim attitudes, Holocaust education and the Middle East conflict in Danish schools and educational programs, an explorative study*]. Copenhagen: Dansk Institut for Internationale Studier.
- [by Österberg] A study, based on interviews with 30 Danish teachers in the upper secondary school, of anti-semitism and Holocaust education in Danish schools and the influence of perceptions of the ongoing conflict in the Middle East.
29. Syse, H. (2012). Fra "motstandsmann" til "nasjonal skam": 19-årige elever på jakt etter narrative lag i norsk minneskultur [From "resister" to "national disgrace": 19-year-old students on a quest for narrative layers in Norwegian memory culture]. In P. Eliasson, K. G. Hammarlund, & C. T. Nielsen (Eds.). *Historiedidaktik i Norden 9. Del 1: Historiemedvetende – Historiebruk* [*History didactics in Nordic countries 9. Part 1: Historical consciousness – uses of history*] (pp. 216–237). Malmö: Malmö högskola & Högskolan i Halmstad.
- [by Österberg] The article analyses the result of a study conducted at the HL-Senteret in Oslo in 2011. After a 40 minute lecture on racial biological thought in Norway in the 1930s and 1940s, and having seen a film about the Holocaust in Norway, 150 students aged 19 had to read two newspaper articles, one from 1950 and one from 2006, about the acquittal of the Norwegian police officer Knut Rød from accusations of treason, this despite the fact that he had led the arrest and deportation of the Jews in Oslo. The students then had to answer a set of questions concerning the content of the two articles.
30. Syse, H. (2014). Responsibility cards: Perpetrators and responsibility in Holocaust education. In H. Bjerg, A. Körber, C. Lenz, & O. von Wrochem (Eds.). *Teaching historical memories in an intercultural perspective: Concepts and methods* (pp. 175–187). Berlin: Metropolis Verlag.
- [by Österberg] In the article, Syse analyses the use of educational material called Responsibility Cards that is developed and used by the HL-Senteret in Oslo. Using the case of responsibility and perpetrators behind the Holocaust, the purpose is to move from pure knowledge-based teaching to competence-based teaching. Syse argues that this method make students use basic theoretical concepts of the present when they approach the past, and that it easily can be turned towards teaching memory culture.
31. Thorstensen, E. (2011). Historical propaganda and new popular cultural medial expressions. In H. Bjerg, C. Lenz, & E. Thorstensen (Eds.). *Historicizing the uses of the past: Scandinavian perspectives on history culture, historical consciousness and didactics of history related to World War II* (pp. 227–239). Bielefeld: Transcript Verlag.
- [by Österberg] The article discusses the experiences of a teaching structure, based on ideas of reflective historical consciousness, which was tried out in connection with an exhibition about Leni Riefenstahl in 2008. Thorstensen analyses the ways the students interpreted narratives of the past and how they were able to communicate their understandings. He finds that they demonstrated capabilities of relating the content of a narrative to its form. However, the findings also demonstrate that there might be more suitable topics than the Holocaust for opening up historical experiences and create a space for historical orientation.
32. Thuge, S., Korsgaard, L., Christoffersen, I. (2005). *Et museum i sin tid; Dansk Jødisk Museum som erindringssted* [*A museum in its period: Danish Jewish Museum as a site of memory*]. [Master's Thesis]. Copenhagen: University of Copenhagen.
- [by author] The focus of this dissertation is memory work at the Danish Jewish Museum. The Danish Jewish Museum is one of several new museums across the European continent, which place Jewish history in the heart of the nation. The dissertation takes departure in this widespread emergence of memory sites that represent Jewish history, and asks why Jewish history is so important in Europe today. In order to investigate this, the dissertation explores the Danish Jewish Museum and how visitors experience the museum. It centers on

two main questions: how does the museum function as a memory site, and what sets off memory work in the museum. Ten informants are interviewed about their visits to the museum and along with memory theory, history of museology and different exhibition methods, these interviews form the basis of the work. The study shows that memory work at the Danish Jewish Museum is often closely linked to a national myth: the rescue of Danish Jews in October 1943. This myth tells of Denmark as a nation of compassionate rescuers. The visitors, however, dissolve the myth as they think it fails to characterize Denmark or Danes as a whole today. Hence, they turn the myth into an anti-myth, which thus narrates about values, that Danish society does not consist of. In this way, the visitors use Jewish history to separate themselves from the nation and their countrymen. This illustrates a more general use of Jewish history in Europe: the Second World War and the genocide against the Jews are important components of the emerging European community. The Holocaust assists to define post-war Europe as it symbolises the antithesis of everything this community is believed to embrace: democracy, tolerance and respect for human rights. In this way, the use of Jewish history aids in the construction of a new myth: a myth of a multicultural, open and equal European community.

33. Vesterdal, K. (2011). "Fange nr. 424: Josef Grabowski." *Historieformidling – fra teori til praksis* ["Prisoner No. 424: Josef Grabowski." *Transmission of history – from theory to practice*]. In C Lenz, & T. R. Nilssen (Eds.), *Fortiden i nåtiden: Nye veier i formidlingen av andre verdenskrigs historie* [*The past in the present: New ways in the transmission of the history of the Second World War*] (pp. 163–187). Oslo: Universitetsforl.

[by Österberg] The article presents a didactic project at the Falstad Centre in Norway which uses a case study to teach students about the Holocaust. It also includes a preliminary empirical analysis of the outcome.

34. Wæhrens, A. (2007). *Auschwitz-Birkenau; Erindringssted og turistattraktion. En analyse af erindringer og deres brug* [*Auschwitz-Birkenau: Site of memory and tourist attraction. An analysis of memories and their uses*]. [Master's Thesis]. Copenhagen: University of Copenhagen.

[by author] Today Auschwitz-Birkenau, the largest of the former Nazi death camps, is a symbol for the Holocaust and a place of memory that is a part of many collective memories around the world. At the same time it is also a popular tourist attraction, within the field of dark tourism, which is the name for travelling to sites associated with death and disaster. This dissertation takes departure in the theoretical fields of tourism studies and the studies of memory and its connection to history. With this theoretical framework in mind, the main objective of the thesis is to answer the following questions: What kind of memory does the institution Auschwitz-Birkenau represent and how do they communicate this? How does the international society use Auschwitz-Birkenau as a symbol and a place of memory? And how do the visitors in Auschwitz-Birkenau experience the place and what is their memory of their visit? The main focus is after 1989. In order to answer these questions, the dissertation examines various materials from the Auschwitz-Birkenau Museum, the UN, the Danish Auschwitz Day, and the Israeli March of the Living. Apart from this the source material also consists of interviews with 15 visitors, who have been asked various questions about their visit to Auschwitz-Birkenau. The Auschwitz-Birkenau museum tries to balance the various memories connected with the former camp and seeks to communicate this through maintaining an authentic place, which serves as the foundation for emotionally affecting the visitors. Thereby the museum wants to educate their audience, making them aware of how to avoid the repetition of history. UN and Denmark use the symbol Auschwitz-Birkenau as point of departure for discussing the Holocaust, other genocides and similar situations in history as well as today. The March of the Living uses both the symbol and the place in creating a common Jewish identity.

All of the interviewed visitors have had a strong and emotional experience in Auschwitz-Birkenau characterized by ambivalence towards the place and its history. Although the national Polish memory is still dominating the memory the museum communicates, the visitors do not see it as a Polish but mainly as a Jewish place of memory. When it comes to the educational benefit of the visit, none of the visitors gets the optimal output: The younger visitors who possess the biggest potential for learning are not able to understand the history of the place. And the older visitors, who do understand it, say that they haven't learnt anything new from their visit. The amount of possession of knowledge and the ability to think abstractly is the main conditions for a successful educational output. But it is also determined by a certain amount of explanations that the museum fails to give.

35. Wibaeus, Y. (2010). *Att undervisa om det ofattbara: En ämnesdidaktisk studie om kunskapsområdet Förintelsen i skolans historieundervisning* [*To teach the inconceivable: The Holocaust as a field of knowledge when taught and learned in upper and upper-secondary school*]. [Doctoral Thesis]. Stockholm: Stockholms Universitet.

[By author] The main purpose is to study the meaning that teachers give the Holocaust as a field of knowledge; the subsequent nature of their teaching; and how it is understood by the students. In connection to this, the purpose is also to discuss the potential of developing a historical consciousness among the students as well as the possibility of bringing insights into the importance of fundamental democratic values. The intentions described by the teachers when teaching the Holocaust as a field of knowledge vary relatively much.

Five main themes are found that show these variations. These are: “Never again!”, “Not only the Holocaust!”, “Think critically!”, “Understand the psychology of man!” and “Realize the value of democracy!” Common to the first two themes is the teachers’ intention to inform students about crimes against humanity during the Nazi rule and/or under communist regimes. These teachers are mainly using tools that illustrate the horrific aspects of the crimes, focusing on the victims and the perpetrators. The three following themes differ from the first two as they focus the teaching on the steps to Auschwitz, instead of on the Holocaust itself. The intention here is to create an understanding of factors that can contribute to an explanation of what made the Holocaust possible. The concept of a historical consciousness is not expressively used or explained in the teaching, although it is obvious that some of the teachers expect their students to think in the dimensions of the past, the present and the future, as well as understand the relation between these dimensions.

36. Wibaeus, Y. (2012). Varför snackas det så mycket om Förintelsen? Hur några lärare uppfattar, förstår och reflekterar kring skolans historieundervisning om Förintelsen [Why is there so much talk about the Holocaust? How some teachers experience, understand and reflect upon the Holocaust in schools’ history education]. In E. Kingsepp, & T. Schult, (Eds.). *Hitler för alle: Populärkulturella perspektiv på Nazityskland, andra världskriget och Förintelsen* [Hitler för alle: Popular-cultural perspectives on Nazi Germany, the Second World War and the Holocaust]. Stockholm: Carlssons förlag.

[by Österberg] The article is a summary of the main results of Wibaeus (2010).

37. Ølberg, T. (2009). *Analyse av HL-senteret Fortellinger om og formidling av Holocaust* [Analysis of the HL Centre: Narratives about and transmission of the Holocaust]. [Master’s Thesis]. Stavanger: Universitetet i Stavanger.

[by Österberg] Master thesis which analyses the permanent exhibition as well as educational activities at the Norwegian HL-Senteret in Oslo. Comparing the narrative of the permanent exhibition with what is told by the institution’s educators, the author finds clear differences, both in the ways the Holocaust is defined and how it is narrated. She also finds that Norwegian events are in focus, both in the exhibition and in the educational approaches. Unlike the way events in Norway are presented, the unfolding of the Holocaust in other countries is presented on a more aggregated level containing fewer nuances and fewer narratives about individuals.

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Romance-Languages Bibliography with Abstracts

Abstracts composed or translated by Simó, unless noted otherwise.

1. Affuso, O. (2011). *A partire da Maus: Memorie controverse nelle graphic novel italiana* [Starting on Maus: Controversial memory in Italian comics]. Calabria: Università della Calabria.
This article tries to answer to the following questions: is it permissible to tell the Holocaust through comics? Could the comic be a tool to transmit the memory of the Holocaust to younger generations?
2. Alay Suárez, M. (2005). *Aplicació de l'humor gràfic i dels còmics en la didàctica de les Ciències Socials* [Application of the graphic humor of comics in social science didactics] (Llicència d'Estudis B1). Barcelona. Xarxa Telemàtica Educativa de Catalunya (XTEC).
How could graphic humor become a tool to help students to learn critical thinking about different historical episodes?
3. Amato B., Higuchi L., Fernandes L. (2005). *História em Quadrinhos Como Ferramenta Ideológica: Um Estudo Sobre Maus de Art Spiegelman* [History in comics as ideological tool: A study about Maus by Art Spiegelman]. Sao Paulo: Intercom.
The goal of this research is to show that Maus is not just another "story" about the Holocaust, but it is an anti-Nazi ideological tool that shows the horror of Nazism, its operation and its absurd logic. Through detailed analysis, Art Spiegelman's intentions behind each artistic decision are uncovered and the importance and efficiency of Maus as a pedagogical and ideological instrument is shown.
4. Argüello Parra, A. (2012). La educación en derechos humanos como pedagogía de la alteridad. Perfiles educativos [Human rights education as pedagogy of alterity]. *Educational Profiles*, XXXIV(138), 148–166.
[Author's abstract] This article defines the ethical perspective about alterity in education for human rights, starting from five theses that are based on the life trajectory of Rodolfo Stavenhagen (1932–). These theses are developed by emphasizing the author's "biographical logic," i.e., the distinctive marks that can be found during the conformation process of his socio-political contributions as a public intellectual, analyzing these from theoretical resources that can be found in the ethical thinking of E. Levinas and other related philosophers of education. In this way, the ethical perspective about alterity applied to the understanding of social actors of education in human rights can be defined by the possibility of experiential encounters with concrete victims, the critical analysis of the situations that generate discrimination, and the ability to make historical

- commitment towards them, dimensions that can be understood from the diverse mechanisms of biographical research.
5. Baer, A. (2005). *El testimonio audiovisual: Imagen y memoria del Holocausto* [Audiovisual testimony: Image and Holocaust memory] (Monograph). CIS, 219.
This is a reflexive work about the methodology used to treat memory through visual recording. The author analyses the Holocaust through oral and visual testimony of survivors. But instead of going to a direct encounter of witnesses, the author has turned his attention on those who, in one way or another, deal with memory.
 6. Baer, A. (2011). Los vacíos de Sefarad: La memoria del Holocausto en España [The voids of Sepharad: The memory of the Holocaust in Spain]. *Política y Sociedad*, 3, 501–518.
[Author's abstract] Spain is a country with no immediate historical connection to the Holocaust. However, in recent years, discussions about the Holocaust have gained a more significant presence in Spain's public life. This eruption of the Holocaust in the spheres of politics, education and culture can be explained as a consequence of political and institutional convergence with Europe as well as of the growing debate over the memory of the crimes of the Franco dictatorship. Using as its basis theories of cosmopolitan and transnationalized memories (Levy y Sznajder 2002, Jeffrey Alexander 2002, Huyssen 2002), this paper approaches the memory, or the memories, of the Holocaust in Spain. The globalized significance of the Holocaust permits different groups to define their own traumatic experiences by creating parallels with the Holocaust. It allows projections and comparisons of different types, and triggers significant resistances and rejections. This essay also argues that the unfortunate historical link to everything related to Jews in Spain, the effects of which are still present, shapes the ways the Holocaust is remembered in contemporary Spain.
 7. Barbieri, M. I.; Ben Altabef, N. & Silva, M. (2006). Las actividades nazis en la Argentina: Reflexiones en torno a un texto de estudio para EGB 3 y polimodal [Nazi activities in Argentina: Reflections around a textbook for primary and polymodal school]. *Revista Escuela de Historia*, 5, 277–299.
[Author's abstract] This article approaches the question of history teaching through students' books or school manuals. Recognizing the importance of the role of history as a builder of collective memory, the study analyses specifically the proposal of a manual (designed by the authors of this article) created for teachers and students about the Holocaust problematic and its treatment in the Argentinean classrooms. Based on the material elaborated by CEANA (Comisión para el Esclarecimiento de las Actividades Nazis en la Argentina / Commission for the clarification of the Nazi activities in Argentina) the Manual gives a new meaning to the Shoah's History and memory and brings over a new proposal of transference of this knowledge in the classroom which makes it possible to teach a living and critical history that is in a permanent relationship with the present.
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[Author's abstract] The purpose of this paper is to rethink the relationship between experience and education, when, what we face, as readers, learners and as educators, is an experience altogether inconceivable: the account of the surviving witness of the concentration camps, a literary genre that is the end of the Bildungsroman or novel of education. Some questions guide this effort: Is there any way to read and give our young people, within the discourse of the learning society, where the crisis of transmissions is more than evident, some texts suggesting a discontinuous transmission type? What kind of experience is the experience of reading this literature? What learning experience and transmission does it contain, if any?
 9. Bazán, S. (Ed.). (2012). *La shoah enseñada: Posibles itinerarios para los docentes del nivel medio* [The taught Shoah: Possible paths for teachers in secondary school]. Mar del Plata: Universidad Nacional de Mar del Plata.
From a book review: A reflection about learning the Shoah in students of secondary schools, through analyzing different ways done by different teachers in Argentina.
 10. Bellino, M., Campo, E., Ciampa, R., & Filippi, A. (2005). *Guarino Guarini*. Turin: Istituto Tecnico por geometri.
This study tries to reconstruct the history of Memorials built by former deportees and their use of memory as well as the thread of non-memory by society.

11. Berenguel Aguilera, I. (2011). Las TIC's y las viñetas: Una propuesta didáctica sobre los totalitarismos a través del cómic Maus [New technologies and comics: A didactic proposal regarding totalitarisms through Maus]. *Espiral. Cuadernos del profesorado*, 4(8), 42–57.

[Author's abstract] The present work develops a didactic proposal for the area of Social Sciences, Geography and History, aimed to the fourth Course of Secondary Obligatory Education and based on an interactive methodology among peers, as the main point of the teaching-learning process. It also included all the core curricular elements required in a Didactic Unit, as well as a wide range of activities to be developed in the classroom. Starting with the comic "Maus, portrait of a survivor" as the reading material, and making use of the New Technologies, students will be able to analyze, investigate and know the frightfulness of the Holocaust and the slanders of Auschwitz, in a different, visual and complementary way.

12. Bernardini, D., & Puccini, L. (2007). Meglio sapere: testimonianze, riflessioni, iniziative per il Giorno della memoria nel ricordo della Shoah [Better to know: testimony, reflections, initiatives for the Day of Memory of the Shoah] (Vol. 10). Edizioni del Cerro.

No abstract is available for this item.

13. Besalú, X.& Vila, I. (2005). *Consolidar la cohesió social, l'educació intercultural i la llengua catalane* [Consolidating social cohesion, intercultural education and Catalan language]. *Caixa d'Eines*, 01, 6–33.

This article wants to show through the knowledge of the Holocaust how important social cohesion is for fighting against racism and exclusion.

14. Bravi, L. (2009). *Tra inclusione ed esclusione: Una storia sociale dell'educazione dei rom e dei sinti in Italia* [Between inclusion and exclusion: A social history of the education of Roma and Sinti in Italy]. Milan: Unicopli.

[Simo's abstract based upon Picker, G. (2011)] Book review: Tra inclusione ed esclusione: una storia sociale dell'educazione dei rom e dei sinti in Italia [Between inclusion and exclusion. A social history of the education of Roma and Sinti in Italy.] *Journal of Modern Italian Studies*. Volume 16, issue 5. National-level policies in Italy addressing Roma and Sinti during twentieth century were carried out in two main periods: during fascism, through reeducation, deportation and confinement programs; and from 1965 to the early 1990s, through special classes for Romani children and the construction of nomad camps. The end of the first decade of the 21st century marked the beginning of a third phase, starting in May 2008, when the government issued series of measures, including a census, which was soon after condemned by the EU Parliament on the grounds of ethnic discrimination. This book is the first scholarly endeavor that sheds light on each of these three periods, stressing their cultural connections. It does so on two analytical levels: first, by discussing the cultural legacy of the first period on the other two; second, by constantly interrogating the reader about the ways in which historical acts and collective memory can be better combined in current and future educational projects.

15. Burgio, A. (2010). *Nonostante Auschwitz: Il "ritorno" del razzismo in Europa* [Despite Auschwitz: The "return" of racism in Europe]. Bologna: Derive Approdi.

[Simo's abstract based upon the publisher and a conference presentation, "L'eredità di Auschwitz e dei genocidi del XX secolo. Insegnare la storia per educare ai diritti umani" [The legacy of Auschwitz and the Genocides of the XXth century. Teaching history to educate for human rights]. Bologna 9–10 dicembre 2011.] The book appears from the observation of the apparent recovery of racism in Europe. The taboo of racism is now removed. Why do we find ourselves in this situation, only seventy years after the Nazi death camps? Why, in spite of Auschwitz, are we not healed of racism? The answer must involve the history of modernity, its genesis, and its constituent features. Between racism and modernity there is a structural link, to the point that racism should be considered a constitutive ingredient of European modernity. The book analyzes some crucial stages of the process of formation of racist ideologies: the link with the culture of the Enlightenment, the plot with the nationalist ideologies, the acme of racist violence in the destruction of the Jews in Europe. The invention of "other" – the enemy, infidel or deviant to exclude, persecute or exterminate – stems from the stigma of diversity and leads to the creation of the "accursed race" through the naturalization of stereotyped identity.

16. Cabaleiro, A. (2013). Análisis y mejora de la práctica docente: La Segunda Guerra Mundial en 4º curso de la ESO. Un estudio de caso [Analysis and improvement of teachers' practice: The Second World War in 4th grade of secondary school. A case study]. *Chío*, 39, Art. 2013_13.

Author's abstract: One of the habitual problems in the practice of the didactics of the social sciences is its applied character. In the present article, we raise the analysis of educational practice as well as of the contents

curricula, both prescriptive and programmed, given in an institute of obligatory secondary education and baccalaureate later to offer a series of recommendations of contents, methodology, resources and criteria of evaluation for a unit about Second World War on the basis of our study in the classroom.

17. Cardoso Bezerra, A. (2013). A perseguição aos judeus e as maneiras de contá-la: “Memórias duma nota de banco” [The persecution of Jews and the way to narrate it: “Memoirs of a bank note”]. *Calígrama: Revista de Estudos Românicos*, 18(1), 49–74.

[Author’s abstract] this paper investigates in a preliminary and speculative way, the outcome of the narrative procedures employed by Portuguese novelist Joaquim Paço de Arcos in “Memorias de una nota de banco (1962).” Special attention is given to Chapter 3, in which an episode involving Madame Koehler, the character of an old Jew victimized by the Holocaust, is presented.

18. Díaz, R. M. (2012). *Historiografía académica argentina sobre la segunda guerra mundial y el Holocausto (1983–2012): Aportes a la investigación sobre la periferia de los hechos* [Argentinian academic historiography about the Second World War and the Holocaust (1982–2012): Contributions to research on the periphery of the facts]. Facultad de Filosofía y Letras. Universidad Nacional de Cuyo.

No abstract is available for this item.

19. Floeck, W. (2012). *La Shoah en la era de la globalización. Juan Mayorga y el teatro de la memoria* [The Shoah in the era of globalization: Juan Mayorga and the theater of memory]. *Don Galan. Revista de Investigación Teatral*, 2, 1–5.

[Author’s abstract] In the age of globalization, the memory of the Shoah has become a universal theme. In the Spanish theatre, the first treatment of the theme appears in the two dramas of Juan Mayorga: *The Way to Heaven* (2003) and *The Mapmaker of Hurbineka – Warsaw*, 1:100000 (2010), which both are analyzed in the essay. The analysis places emphasis on the techniques used by the author to represent the invisibility of horror and the manipulation of the victims and to illustrate how the places of memory extend to other events in the global present.

20. Fontana, L. (2010). Memoria, trasmissione e verità storica [Memory, transmission and historical truth]. *Rivista di estetica*, 50(45), 91–112.

[Author’s abstract] How can we explain the contradiction between, on the one hand, the decline of teaching in contemporary history, which necessarily brings about the decline of the historical event “Shoah” itself, and, on the other hand, the ever growing attention towards the memory of the genocide of the Jews? In the past year alone, ten “trains of the memory” left Italy with more than fifteen thousand students to visit Poland – thereby making our country the third country in the world in terms of the number of visitors to Holocaust sites. Under the sign of the “duty of memory” and of an approach to the Shoah, more and more devoted to human rights and to moral education, most teachers prefer to focus on the visit to the places of the massacre and on the testimonies of survivals, rather than on a historical and political reconstruction of the context and of the facts. Precisely because the narrator-victims are survivors of the camps, they are the mediators between the dark of the obscene world that they were compelled to see, and the world of the listeners: they are the human visages of a universe of victims without a name, and their stories are the key for us to question our sense of responsibility. However, with no solid historical teaching, their narration elicits only an emotive participation; it provides the impression that we have fulfilled a moral duty, but it remains, as a matter of fact, incomprehensible.

21. Fossati, M. (2004). Enseñar las historias extremas [Teaching extreme stories]. In G. Luzzatto Voghera, & E. Perillo (Eds.). *Pensare e insegnare Auschwitz: Memorie storie apprendimenti* [Thinking and teaching the Holocaust: Memories, stories, learning]. Milan: FrancoAngeli.

This article analyzes the experience among students of their encounter with direct testimony of the Holocaust and how it produces a strong effect of identification that allows bridging the gap with the past and helps to consider the story (which history is then studied in school) as part of itself.

22. Franco, M., & Levín, F. (2007). La historia reciente en la escuela: Nuevas preguntas y algunas respuestas [Recent history at school: New questions and some answers]. *Revista Novedades Educativas*, 202, 52–53.

This work tries to explain how difficult it is to teach and research what they called “recent history” in Argentina and generally in other South American countries due to its polemical and political character.

23. Gallerano, N. (Ed.). (1995). *L'uso pubblico della storia* [*The public use of history*]. Milan: FrancoAngeli.
No abstract is available for this item.
24. Gaon, N. (2007). Yad Layeled (el museo del niño) como paradigma en el principio pedagógico en la enseñanza de la Shoah [Yad Layeled (children's museum) as a paradigm of the pedagogical principle in teaching about the Shoah]. *Nuestra Memoria*, XIII(28), 55–61.
This article explains how a museum is used for pedagogical reasons to teach and remember the Holocaust
25. Gómez Lopez-Quiñones, A., & Zepp, S. (Eds.). (2010). *The Holocaust in Spanish Memory: Historical Perceptions and Cultural Discourse*. Leipzig: Leipzig Universitätsverlag.
No abstract is available for this item.
26. Gordon, R. S. C. (2006). Which Holocaust? Primo Levi and the field of the Holocaust memory in post-war Italy. *Italian studies*, 61(1), 85–113.
[Author's abstract] The article examines Primo Levi's role as the prime mediator of discussion and understanding of the Holocaust in post-war Italian culture. It sets out some of the issues at stake in dealing with "national" memories of a "transnational" event such as the Holocaust, as well as issues specific to the Italian case. It then situates Levi generally within the cultural sphere before moving on to analyse the particular shape he implicitly gave to the Holocaust in his public activism and in his occasional writings. To this end, it analyses in particular his own edited schools' edition of *Se questo è un uomo*, his promotions of other writers on the Holocaust over several decades, and patterns of language and interpretation in certain of his key public interventions.
27. Grassi, L. Novomisky, S. Schenquer, L & Vecslir L. (2008). Una reflexión sobre la importancia de la enseñanza de la shoá en Argentina [A reflection on the importance of teaching about the Shoah in Argentina]. *Question*, 1(18).
[Author's abstract] This paper intends to share some dilemmas encountered when drafting a bill for the incorporation of the Holocaust – Shoah in the content of school curricula in the province of Buenos Aires
28. Grau Sánchez, V. (2010). *Xoà, literatura i cinema* [*Shoah, literature and cinema*]. Barcelona: Universitat Oberta de Catalunya, Facultat de Filologia Catalana.
Simó's abstract: This paper wants to see if the subject of the Holocaust is treated from different perspectives and approaches in literature and in films. It also wants to see what movie is better for teaching about the Holocaust, whether it is to an adult, a group of teenagers, small children, etc. Finally, it investigates why this subject is still fashionable.
29. Grossegeesse, O. (2004). Narrar sob os fumos do Holocausto [Explaining the smoke of the Holocaust]. *Actas do Colóquio Internacional e História*, 1, 295–307.
This paper analyses critically the use of films and novels globally but more specifically in Portugal and Spain to teach and to know about the holocaust
30. Grupo Eleuterio Quintanilla, (2007). *Estudio sobre conocimiento del Holocausto durante 2005–2006 en estudiantes de secundaria* [*Study of knowledge of the Holocaust among secondary-school students*]. Donostia: Tercera Prensa.
During 2005 and 2006, the Group Eleuterio Quintanilla carried on a quantitative and qualitative research on students 4th grade Secondary School and 1st. grade Baccalaureate about knowledge of the Holocaust.
31. Hassan, C. (2012). Cinema e Shoah. [Cinema and the Shoah]. *IJPE*, 4(1), 162–175.
No Abstract is available for this item.
32. Heidari Afshari, A. (2012). *Re-establishing the context: Critical project on national museum of Italian Judaism and the Holocaust in the former prison of Ferrara, Italy*. Milan: Politecnico di Milano.

- [Author's abstract] The thesis topic of research and architectural design is based on the contest with the following objectives: the intervention consists of the design of the National Museum of the Italians and the Jews of the Holocaust. The museum has the institutional purposes to illustrate the originality of Italian Jewish history in European countries and the Mediterranean and, secondly, to promote cultural activities to improve the present and the future of the wealth of knowledge, activities, ideas and experiences, as evidenced by the presence of more than two thousand years Jews in Italy. The site identified as the seat of MEIS and the large complex consisting of the former prison of Ferrara via Piangipane. Because of the rich context of Ferrara city and its specific town planning, the thesis research is focused on both urban and architectural scale which in each, the issue of morphological reading and contradiction between historical site of project with new urbanism of its borders were considered under the design process to reach a proper contextual composition in the building which issued the problem of continuity especially for the potential of the site which not only is based on the border of historical city walls and beside the very interesting landscape consist of Ferrara river and its shore, but also inside the site obligated by competition demands some of historical problematic buildings of former prison must remain untouched or to be preserved as well as the identity problem of program as national cultural Judaism Museum.
33. Holgado Saez, C. (2013). El cine como herramienta didáctica para la historia de Alemania: A propósito del programa de eugenesia en el Nacionalsocialismo [Cinema as a didactic tool for German history: Regarding the National Socialist eugenics program]. *Arte y Sociedad. Revista de investigación*, 4, 1–19. Retrieved from <http://asri.eumed.net/4/cine-herramienta-didactica-historia-alemania.html>
- [Author's abstract] Cinema is today one of the most powerful channels for sharing and spreading knowledge, promoting at the same time active methodologies. Its use in Law Studies entails an evolution of the more traditional classes, previous to the European Higher Education Area, in which students were merely the recipients of information. The aim of this project is to make a number of film materials available to the teachers so that they can use them in a practical way in the context of the class, and thus give a touch of novelty to their teaching, which no doubt will result in a greater interest on the part of the students
34. Huper, P. (2007). Enseñamos sufrimientos o actos? Consideraciones estratégicas para una enseñanza no victimal ni memorial de la Shoá [Do we teach sufferings or acts? Strategic considerations for non-victimizing and non-memorializing teaching about the Shoah]. *Nuestra Memoria*, XIII(28), 221–233.
- The idea of this text is to use the experience of traditional teaching of the genocide to find new strategies in teaching it. The challenge is to find ways in which genocide help students to think about current problems.
35. Ius, M. (2009). *Traiettorie biografiche di piccole stelle: Una ricerca su resilienza ed educazione a partire da 21 storie di bambini nascosti durante la Shoah* [Biographical evolution of the small stars: A study about resilience and education through 21 stories of children during the Shoah]. Padua: Università degli studi di Padova.
- [Author's abstract] The concept of resilience as “a relative good outcome despite the experience of situations that have been shown to carry a major risk for the development of psychopathology” (Rutter, 2000), is currently significant regarding children living in vulnerable families, or children who suffered the trauma of being removed from their families for a defined period of life (foster care or residential care) or definitively (adoption). Understanding protective factors is of utmost importance for educators and social workers, whose professional goal is supporting and fostering identity development and construction processes within different contexts of education: parents within family, teachers in schools and social workers in the local community. Adopting the less common perspective of “learning from the Holocaust” and not the most ordinary of “studying and teaching the Holocaust,” the analysis of life stories of resilient Holocaust child survivors (aspects of life before and after Holocaust such as parental style, social networks, peer relationship, community, school, formal-informal help, ecological system) can become a very favourable research context to enhance educational knowledge on constitutional process of human development. The project aimed to study the life trajectory of Holocaust child survivors (particularly Hidden Children) longitudinally in order to learn from them and to identify protective factors that enabled them to develop and grow and that can be used by social care practitioners working with vulnerable children and families, in order to foster similar resilience responses among children currently in out-of-home-care.
36. Ius, M., & Milani, P. (2009). “La storia di Erika”: Spunti per una riflessione sui nessi tra educazione familiare e resilienza [“Erika's story”: Ideas for a study of the links between education and family resilience]. *Rivista Italiana di Educazione Familiare*, 2(1), 47–64.
- The growing attention to the subject of the Holocaust has also led scholars of resilience to undertake research paths in order to know the factors that have allowed some survivors to resume a positive path of life after the trauma of deportation. To study life stories of resilient people, conducted from the perspective of family

education, leads the researcher to look for educational conditions that exist in family relationships in the first place and then in the living environment, which may have served as protective factors, preventing trauma. Following a brief illustration of theoretical references related to the links between education and resilience, and considering the value that life stories of Holocaust survivors are for educational research, this article aims to present, using the qualitative perspective of the narrative method and autobiographical analysis of educational life story of a recent children's book, *The story of Erika* (Vander Zee, Innocenti, 2003), takes care to highlight the protective factors of development, with particular attention to aspects related to family education.

37. Jakubson, C (2007). Los museos de la memoria [Museums of memory]. *Nuestra Memoria*, XIII(28), 123–129.
This research focuses on the analysis of societies that have been through traumatic and painful wars or internal conflict repressions, and what paths they choose to keep memory alive.

38. Katz, J. M. (2010). *Sobrevivientes del Holocausto en la Argentina: Importancia de su testimonio* [Holocaust survivors in Argentina: The importance of their testimony]. *Independent Study Project (ISP) Collection*. Paper 936. Retrieved from http://digitalcollections.sit.edu/cgi/viewcontent.cgi?article=1933&context=isp_collection

[Author's abstract] After World War II ended and the Nazi's prisoners were released from concentration camps, labor camps, and ghettos, many refugees immigrated to Argentina, either to live with a relative who had emigrated before the war or because the language was similar, or because life was easier there, among other reasons. Today there are around 800 Holocaust survivors living in Argentina, 450 of them just in Buenos Aires. Despite the efforts of the testimonial project done by Steven Spielberg and the Shoah Visual History Foundation to record oral histories of survivors around the world, including many in Argentina, there is still a lot of work to be done. Many survivors are reaching the final stage of their lives and have yet to record their testimony. More recently, the Holocaust Museum of Washington D.C. has made the initial efforts to conduct an oral history project in Argentina with a representative list of survivors; however, due to lack of funding, the project has not taken off, and already three of the survivors on the list have passed away.

Inspired by these efforts, this project aims to understand the importance of testimony to both the survivors and society. Through interviews with six survivors, as well as observations of the organizations that work with survivors and interviews with three professionals, it is clear that the motivation driving some survivors to give their testimony includes: fighting to avoid future genocides; avoiding societal indifference; fighting for human rights; fulfilling the Jewish obligation to teach your children; and several more. Theoretical research then reveals that the contribution of testimony to the historical record of the Holocaust is a widely debated issue, calling into question the validity of testimony as a historical source. The paper concludes with the idea that testimony contributes both to the historical record and to the formation of collective Memory about the Holocaust, but in a limited manner. Testimony should not be seen as the only source for historical truth; yet it makes a valuable and unique contribution to the way we think about and reflect upon the Holocaust.

39. Kovacic, V. A. (2010). *Reflexiones para posibles abordajes en la enseñanza del Holocausto en la educación argentina* [Reflections for possible approaches in teaching about the Holocaust in Argentina]. *Nuestra Memoria*, XVI(34), 327–339.

This article starts from the premise that education is a social phenomenon characterized by values and interests of groups within a society and who they are in certain time and space, define its action and mission to the community. Following that, the author wants to answer these questions: What is the Holocaust for us today? Are we willing to continue analyzing, studying and understanding its sense and immensity? What are effective strategies to teach it?

40. Krul, A. J., & Emmel, R. (2012). Possibilidades de trabalho com jogos no componente curricular de história do ensino fundamental [Possibilities of working with games in the primary-school history curriculum]. IX Anped Sul. s/n. v., 1–6. Retrieved from <http://www.ucs.br/etc/conferencias/index.php/anpedsul/9anpedsul/paper/viewFile/3020/364>

This study aims to think about working with games in history teaching. The game is used by the teacher as a resource for mediating teaching content, based on Vygotsky's theory (2008), in which all learning is necessarily mediated and occurs through interaction with the social environment. Here is the description of a game developed by a group of students in the 8th grade of elementary school, entitled "Survive the Second World War." From the analyses and descriptions of the game, we realized that this is best understood when the group expresses their doubts and concerns, allowing them to understand better the meaning of the episode.

41. La Terza, A. (2005). *L'immaginario della Shoah: Gli studenti veronesi e la percezione dello sterminio: Risultati di un'indagine* [The imaginary of the Holocaust: The students of Verona and the perception of genocide. Results of a survey]. Verona: Cierre Edizione: Verona.

No abstract is available for this item.

42. Leal Pastor de Carvalho, B. (2009). *Repensando o Passado: Uma Análise do Discurso da Folha Online sobre o Holocausto no Ano do Sexagésimo do Fim da Segunda Guerra Mundial* [Rethinking the past: An analysis of the online discourse about the Holocaust on the sixtieth anniversary of the end of the War]. [VII Encontro Nacional di Historia da Midia, Novo Hamburgo, Brasil].

In recent decades, the proliferation of memory discourses has become a social, political and cultural phenomenon in the West. The purpose of this work is to discuss the place of journalistic discourse in this context, specifically the BBC and its effect, using discourse analysis of French tradition.

43. Lewin, H. O. (2008). Holocausto nos Livros Didáticos: Siléncios e Omissões [The Holocaust in textbooks: Silences and omissions]. [Jornada Interdisciplinar. Programa de Estudos Judaicos da Universidade do Estado do Rio de Janeiro, Associação Cultural B'nai B'rith do Brasil e al Secretaria Municipal de Educação do Rio de Janeiro] (pp. 78–82).

This study took place in two stages. First, it explores textbooks used in the primary and secondary levels, covering the areas of mathematics, Portuguese, biology, science and history, which treat issues related to prejudice, discrimination, authoritarianism, racism, intolerance and totalitarianism in the Second World War. Secondly, because only history books have references on this topic, they were studied regarding the Holocaust and antisemitism. It was possible to classify the books into three major categories, taking into account not only the specific content as well as the complementary activities for reading selected texts, bibliography and filmography, video and photo recommendations covering relevant facts. The categories were: Omission – the books that do not mention the issues outlined above, Partiality – the books address that topic but with important absences, and Sufficiency – books that give broad coverage in the treatment of the theme.

44. Llop Postic, L. (2007). Estratègies de comprensió [Comprehension strategies]. *Guix. Elements d'acció educativa*, 339, 66–68.

[Simó's abstract] 2005 marked the commemoration of the 60th anniversary of the liberation of Nazi concentration camps. During January 2005, the UN established the International Day of the Holocaust. At the same time that we are experiencing moments of memory recovery, there appeared worrying symptoms of the dissolution of moral ideas that we thought had already been established. The present topic and the latent disappointment suggests to us that it could be important to treat it together with students and to think about our roles as transmitters of the comprehensive mechanisms.

45. Lomas, C. (Ed). (2012). *Lecciones contra el olvido: Memoria de la educación y educación de la memoria* [Lessons against forgetting: The memory of education and the education of the memory]. Barcelona: Ministerio de Educación/Editorial Octaedro.

This is a publication with different authors about Memory and Oblivion. In these days of silence and oblivion, the value of collective memory in education and in society is essential. Two are these dimensions: the value of memory from the old school (in order to avoid temptation and the fallacy of thinking that education in the past was better) and value of education of historical memory today (in order to strengthen education with a pedagogy of memory to avoid justification of barbarism, to make victims visible and to promote democracy and equality in our societies).

46. Lozano, A. (2010). *El Holocausto y la cultura de Masas* [The Holocaust and mass culture]. Barcelona: Melusina.

[Simó's abstract] In his book, Lozano records the gradual process of the expansion of the Holocaust phenomenon and its appropriation by the masses. With this perspective, Lozano points out the risks of 'Holocaustmania' based on the culture industry.

47. Mantegazza, R (2013). *Nessuna notte è infinita: Riflessioni e strategie per educare dopo Auschwitz* [No night is endless: Reflections and strategies for education after Auschwitz]. Milan: FrancoAngelli.

This book tries to answer the following questions: Does Auschwitz still talk to us? Do we still understand its message? or do we just commemorate it? Beyond the International Holocaust Remembrance Day and the initiatives carried out every year, we doubt that the speech of Auschwitz is somehow a speech "tamed,"

which does not shake the conscience, especially of youth. But we are still increasingly convinced that their own critical reflection on the Shoah, the dynamics of power and complicity, that this event was staged on the pedagogical dimension and specifically “educational,” is still the most important of the educational needs of the XXIst Century. But how to talk today about the Holocaust? And how to do it without losing the sense of uniqueness but at the same time being used as a starting point for talking about other inhuman episodes of the past, present and future? How can we reconcile the necessary fidelity to the object-Auschwitz (which requires its own vocabulary, its own syntax, its own grammar) and the need to make itself understood by the younger generations who live in so many different languages? Auschwitz is an educational need, but how do we cope when education itself seems to be disconnected from the event which should be treated?

48. Martí Solé, A. M. (2012). *Les veus de l'altre: Escriptors catalanes i l'holocaust nazi* [*The voices of the other: Catalan writers and the Nazi Holocaust*]. Barcelona: Universitat Oberta de Catalunya.
- Starting with the utmost discretion regarding the spread of female concentration camp literature, this study focuses specifically on the analysis of the contribution of Catalan women writers based on a global research question: What specific effects have Catalan Women writers had upon Concentration Camp literature?
49. Martignoni, J. (2006). For the missing and other victims. *Landscape architecture*, 9(06), 116–123.
- [Author's abstract] If recalling terrible past events is not easy, then neither is it at all easy to create a memorial that summons the collective memory of such events. The creation process has to shape a place that is sensitive to the needs of the bereaved and others affected by those events and respectful of the landscape in which it is set. In Montevideo, two memorials recall historic events that have scarred one of the local communities and the entire nation.
50. Mèlich, J. C. (2000). El fin de lo humano: Cómo educar después del Holocausto? [The end of the human: How to teach after the Holocaust?]. *Enraonar*, 31, 81–94.
- [Author's abstract] In this article, we reflect about the conditions of possibility of education after the Holocaust. The Shoah is an event that opens a rupture in time. After this break, nothing can ever be as before. But above all, the Holocaust means that what seemed impossible is actual. We face the end of the human. In order to keep thinking about educative action after the Shoah, it is necessary to raise again the shape that subjectivity has to take. In this article it is thought that heteronomy, which is constituted as an answer to the Other's face, to her fragility, vulnerability, and suffering. From this subordination of autonomy to heteronomy, of liberty to responsibility, it is possible also to locate memory – the remembrance of the Other which is not presented face to face but mediated by a narrative – in constitutive category of an education against barbarity.
51. Mèlich, J. C. (2001). *La lliçó d'Auschwitz* [*The lesson of Auschwitz*]. Barcelona: Publicacions de l'Abadia de Montserrat.
- [Simó's abstract] According to the author, there are three lessons that Auschwitz teaches us. The first lesson is that today it is not possible to talk as if “Auschwitz” and all the evil sceneries of the XXth century had not occurred. We need to know the history but not only the history of the historians, but especially the history explained by testimonies. Second: the evil could be done by “normal” people. Third, based on Zygmunt Bauman book, we do not know what the good is but we know what the evil is.
52. Mèlich, J. C. (2006). El trabajo de la memoria o el testimonio como categoría didáctica [The work of memory or testimony as a didactic category]. *Debate. Enseñanzas de las Ciencias Sociales*, 5, 115–124.
- [Author's abstract] From the reading of the book by Joan Pagès and Montserrat Casas, *Republicans i republicanes als camps de concentració nazis. Testimonis i recursos didàctics per a l'ensenyament secundari* [Republicans in Nazi concentration camps. Testimonies and didactic resources for secondary school.], the author proposes the urgent need for a pedagogy focused on memory (“exemplary” or “symbolical”) of the twentieth century's horror. If there is only an “exemplary memory (or symbolic)” it is possible to take away a “lesson of the Lager.” Testimony is the necessary didactic category to carry it out. The author advises us that testimony is, one way or another, the “presence of an absence.” No one can speak in the name of others, only show the silence of victims.
53. Minuz, A. (2010). *La Shoah e la cultura visual: Cinema, memoria, spazio pubblico* [*The Shoah and visual culture: Cinema, memory and public space*]. Rome: Bulzoni editore.

This book tackles the controversial issue of the extreme nature of the Holocaust and its representation in the cinema; the genocide of the Jews is in effect part of collective memory. Through the complexity of the aesthetic and visual research in a panorama of social and ethical controversies, the author tackles the cinema of the Holocaust through methodological tools of culturalist perspectives and Visual Studies, offering a vast selection and original findings to a field that is rarely studied in Italy and provides a rich and comprehensive bibliography.

54. Miras Boranat, N. S. (2013). Testigos que desaparecen en la noche y se desvanecen en la niebla: Resnais y la memoria del Holocausto [Witnesses who disappear into the night and disappear in the mist: Resnais and the memory of the Holocaust]. *Revista de letras y ficción audiovisual*, 3, 226–246.

[Author's abstract] Auschwitz remains one of the key phenomena for understanding the history of the 20th century. It has also become synonymous with a certain category of limit: it traces the epistemological, aesthetic, ethical and political limits of Modernity. It is the place of the loss of innocence of Mankind, which became tragically aware of its being the subject of special rights. It is also the place for memory, when memory is not only preservation, but above all a moral duty, and forgetting turns to be a crime. Starting from the example of witnessing the Holocaust developed in *Nuit et brouillard* (1955) by Alain Resnais, the inherent difficulties towards a representation of radical evil are to be exposed, as well as the ones that derive from the constitution of historical memory and dealing with a past that does not admit reconciliation.

55. Montealegre Iturra, J. (2013). Construcción social de la memoria: Presencia del imaginario del Holocausto en testimonios latinoamericanos [The social construction of memory: The presence of the Holocaust imaginary in Latin American testimonies]. *Alpha*, 36, 119–134.

[Author's abstract] In order to reconstruct the everyday life of political prisoners suffering from the violation of Human Rights in Chile and Uruguay, we must look to memory – with its diversity and hesitations – as the main source to recreate these events. Knowing reality and memory that reconstruct them as social constructs, including the realizations of common sense, the text warns against the process of transfers and deformations present in the testimonies illustrating this with the presence of the Holocaust imaginary in the testimonies of political prisoners in the Southern Cone of Latin America.

56. Nastaniec de Carvalho, M. (2008). Projeto Shoah: Holocausto e Memória [The Shoah project: Holocaust and memory]. Paraná: Universidade Federal do Paraná.

The Shoah Project was developed with students pursuing a Degree in Primary Education involving the disciplines of Portuguese Language, Art, History and History of Education. This work is the result of activities done in the History subject using the assumptions of History Education: the processes and principles of the production of historical knowledge. The activities include a few steps, first the protonarrative of the students about the Holocaust. With the data obtained from the narratives, they elaborated a proposal for Educational Intervention in the classroom, using texts, pictures, images, documentary and materials from the exhibition of the Tindiquera Museum. Finally, there were also specific lectures on the Holocaust and the testimony of a survivor as well as discussions seeking to clarify conceptual misconceptions about the subject.

57. Pagès, J. (2006). La comparación en la enseñanza de la historia [The use of comparison in teaching history]. *Clío y Asociados. La Historia enseñada*, 9–10, 17–35.

Due to a controversy about a leaflet made by the author in 2005, in which he made a comparison between the Warsaw wall in the ghetto and the Wall between Israel and Palestine, he analyses whether comparisons could be good examples to teach history.

58. Pagès, J. & González, P. (2009). *Història, memòria i ensenyament de la història: Perspectives europees i llatinoamericanes* [History, memory and teaching history: European and Latin American perspectives]. Barcelona: Universitat Autònoma de Barcelona.

This is a publication of the IV Conference about Research on Social Science Didactics, held in Universitat Autònoma de Barcelona in 2007. Seven different articles are included about teaching and learning historical memory in primary and secondary school in Catalonia, Italy, Switzerland, France, Argentina and Chile. The authors are Benoit Falaize, Silvia Finocchío, M. Paula Gonzalez, Charles Heimberg, Ricardo Iglesias, Ivo Matozzi, Joan Pagès and Nelson Vasquez.

59. Pereira, N. & Ilton G. (2014). Ensinando sobre o Holocausto na Escola: Informações e Propostas para Professores dos Ensinos Fundamental e Médio [Teaching about the Holocaust at school: Information and proposals for teachers in primary and secondary school]. Porto Alegre: Penso Editora.
[Simo's abstract from the Editors] Written with the aim of helping teachers of primary and secondary school to address the Holocaust in their classes as a tool for critical thinking and respect to Human Rights. Includes activities to carry out in the classroom, and a list of films, books and links to the Internet.
60. Perra, E. (2010). *Conflicts of memory: The reception of Holocaust films and TV programmes in Italy, 1945 to the present*. Bern: Peter Lang.
[Editor's abstract] This text reconstructs the often conflictual memories of the Holocaust in post-war Italy through the analysis of press debates engendered by films and television miniseries. The author discusses how Holocaust themes have been appropriated by different political and cultural factions.
61. Picchiotti, V. A. (2013). Writing the Shoah for young readers: Lia Levi's *Una valle piena di stele* [Lia Levi's *A valley full of stelae*]. *Italian Culture*, 31(2), 75–90.
[Author's abstract] In this paper, I examine the strategies that Lia Levi implements in her 1997 children's novel, *Una valle piena di stelle*, to depict a tale of persecution in the Italian Shoah. I argue that Levi's main goal in the novel, whose target audience is adolescents, is to evince the dangerous consequences of state-sanctioned persecution and to guide her readers' formation as ethical citizens. Levi's narrative creates an affinity between the child protagonist and child readers that emotionally engages the latter in an exploration of the Shoah experience. With her child protagonist safe in neutral Swiss territory, Levi depicts instances of the Swiss refugee camp experience that allude to specific experiences within the Nazi concentration camp universe. Thus, the novel serves as an immediate reminder of the consequences of racial laws and a historical lesson on Fascist Italy's collaboration with Nazi Germany. I contend that this edifying tale of persecution, loss, and the promise of eventual reconstruction, aims to develop a reader committed to ethical action who will mature into an agent against racist oppression.
62. Pintilie S., & Giovanni G. (2010). *Al doilea razboi mondial. Holocaust, rasism, intolerantă si problema comunitatilor evreiesti din Romania si Italia: Ghid pentru predarea istoriei holocaustului in liceu cu ajutorul platformei on line* [The Second World War: Holocaust, racism, intolerance and the problems of the Jewish community in Romania and Italy: A guide to teaching the Holocaust in secondary schools through an online platform]. Iași: Demiurg.
No abstract is available for this item.
63. Quinsani, R. H. (2012). Ensino de História, cinema e Holocausto: Uma reflexão teórica e didática [Teaching history, cinema and Holocaust: A theoretical and didactic reflection]. *AEDOS*, 4(11), 408–428.
[Author's abstract] This work reflects on the relationship between Cinema and History, taking as a basis the different movies that deal with the Holocaust, produced since 1945. From the films selected, the author defined three areas of analysis that direct historical analysis and film: the representation of fact; the memory of the fact and the denial of fact. Thus the goal is to extract the theory and practice, reflecting on history and its constituent elements, as well as offering a proposal for a teaching tool for use in the classroom.
64. Richou, M., & Simó, M. (2014). *La deportación republicana y el Holocausto en los libros de texto de Ciencias Sociales de ESO* [The deportation of Republicans and the Holocaust in secondary-school social science textbooks]. Manuscript submitted for publication.
[Author's abstract] This study analyzes how Catalan textbooks in Social Sciences for students in the 4th year of Secondary School approach knowledge about both the fate of Spanish Republicans who were deported to Nazi Camps and the topic of the Holocaust. The methodology used was both quantitative and qualitative.
65. Rodríguez Serrano, A. (2011). Enseñar el Holocausto: Retos educativos ante lo inefable [Teaching about the Holocaust: Educational challenges in the face of the inefable]. Villaviciosa de Odon: Universidad Europea de Madrid.
This article intends to do a double reading of the importance of universities incorporating the racial genocide carried out by Nazi Germany in their program. It proposes a possible methodology to be used at the Faculty of Communication, combining exercise film analysis with historical reflection. The main objectives are to

enable students to become familiar with the specific problems of their profession without losing the importance of the genocide as a defining event in the field of Western philosophy and sociology.

66. Rodríguez Serrano, A. (2011). Nuevas formas audiovisuales de representación del Holocausto: Lenguajes postmodernos para la representación de la memoria [New audiovisuals forms of Holocaust representation: Postmodern languages to represent memory]. *Prisma Social*, 6, 98–117.

[Author's abstract] The sociocultural changes developed in postmodern audiovisual representations of the Holocaust are generating a new problematic field focused on the limits of the image that are connected with the ways in which we get in touch with our own memory. This “news ways of social representation” of the Holocaust include the use of social networks as an element of remembrance – Facebook apps used by the Auschwitz Museum, online access to the database of the testimonies achieved by the Survivors of the Shoah Visual History Foundation or the Fortunoff Video Archive for Holocaust testimonies, the including of explicit references in videogames such as *Sonderkommando Revolt*, *Doomjedi*, 2009, or finally, explicit postmodern movies (e.g., *Inglourious Basterds*, Quentin Tarantino, 2009). The main target in our Project is to compare classical theories about the representation of the camps developed by the media studies and sociology (Lanzmann, Baer, Didi-Huberman) with these new texts, which are facing the contrast between being banal and building the memory of new generations.

67. Rosemberg, J., & Kovacic, V. (2010). *Educación, Memoria y Derechos Humanos. Ministerio de Educación de la República Argentina y Asociación de los Estados Americanos: Orientaciones pedagógicas y recomendaciones para su enseñanza* [Education, memory and human rights: Ministry of Education of the Argentinian Republic and the American Estates Association. *Pedagogical orientations and recommendations for its teaching*]. Buenos Aires: Ministerio de Educación de Argentina.

Through Education – understood as a way of putting the past permanently in dialogue with the present and the future – it is possible to invite youth to think over, to discuss, to ask new questions and to look for new answers in order to be able to define one's position in relation to these realities. In this sense, education on memory and Human rights is a foundation to sustain and build a right and equal nation, economically and socially developed and lived by active members. This work aims to give some orientation and recommendations to teach in these topics.

68. Rueda Laffond, J. C. (2013). Memoria televisiva y representación de la identidad: La “españolización” del Holocausto. [Televisional memory and the representation of identity: The “Spanishization” of the Holocaust]. *Bulletin of Hispanic Studies*, 90(8), 965–982.

[Author's abstract] The representation of history on television can express the idea of an inclusive and collective root of national character. However, this idea can be broadened by references of an international or cosmopolitan character, resulting in narratives that integrate different scales of identity. The object of this investigation is to study two Spanish television productions: the documentary *El convoy de los 927* (2004) and the TV movie *El Ángel de Budapest* (2011). Both evoke a setting apparently at odds with Spain's national history: the Holocaust. The discussion tackles the categorization of territorial assignments, political classification, and the axes of conflict and consensus to evaluate the forms and relationships adopted for the representation of historical forms of identity and otherness. The results propose the notion of the Hispanicization of the Holocaust, understood as a syncretic and asymmetrical framework that alludes to the incorporation of ethics or pedagogical dimensions of the Holocaust in axes of Spanish memory and recognition.

69. Saba, A. F. (2012). Auschwitz, i” treni della memoria” e la didattica della storia [Auschwitz, the “train of memory” and didactics of stories]. *Italia contemporanea*, 268–269, 596–599.

[Author's abstract] Over ten years since the proclamation of Holocaust Remembrance Day, a conference was held in Rome with the contribution of several agencies and organizers of educational journeys to Auschwitz and other concentration and death camps. The discussion focused on the actual necessity and didactic usefulness of such visits, with reference to the incumbent passing away of the last Shoah survivors, the journey modalities, the ways of involving schools and pupils, the training of teachers – the crucial point being the shaping of a memory transmitted also by such indirect witnesses as camps and their expository facilities on the one side, and educationists and teachers on the other, so that tomorrow's students may become self-conscious citizens

70. Santerini, M. (2003). Holocaust education in Italy. *Intercultural Education*, 14(2), 225–232.

This paper examines the development of Holocaust education in Italy. It has clearly undergone various transformations across time. Though schools are not required to teach about the Holocaust in Italy, there are many

ongoing projects, programs and initiatives that schools can participate in. The challenge for the future is to keep the history of the Holocaust alive for new generations who are growing up in a multicultural society.

71. Santerini, M. (2005). *Antisemitismo senza memoria: Insegnare la Shoah nelle società multiculturali* [Antisemitism without memory: Teaching about the Shoah in a multicultural society]. Rome: Carocci.
- [Simó's abstract from Author's Introduction] Are we facing a "new antisemitism"? This volume presents some guidelines for teachers and educators, in order to combat antisemitic prejudice and to formulate an education for active, informed citizenship. Intervention training, then, in addition to strengthening of rational capacities and decentralization cognitive, also involves the construction of empathy, personal responsibility and proximity to all. In this sense, it should rethink education and teaching about the Holocaust in key paradigm that pushes us to reflect on the meaning of life, and that through the history and memory of witnesses, from Anne Frank to Etty Hillesum, leads to a solidarity with all the victims of the past and the present.
72. Santerini, M. (2010). *Didattica della Shoah* [Shoah didactics]. In D. D'Andrea, & R. Badii (Eds.). *Sterminio e stermini: Shoah e violenze di massa nel Novecento* [Extermination and mass killings: Holocaust and mass violence in the twentieth century]. (pp. 335–351). Bologna: Il Mulino.
- No abstract is available for this item.
73. Santerini, M., Sidoli, R. & Vico, G. (1999). *Memoria della Shoah e coscienza della scuola. Vita e pensiero* [Memory of the Shoah and consciousness of the school: Life and thought]. Milan: Vita e Pensiero.
- This book presents works from the symposium on Memory of the Shoah and School which picks up issues that were raised in a previous meeting, held at the Catholic University of Milan in 1994, the proceedings of which were published under the title Education after Auschwitz in 1995. With three years distance, the problem of the Shoah returns with a need for historical reflection and pedagogy and also tends to focus attention on a significant series of experiments carried out by a group of secondary teachers during the last few years.
74. Schindel, E. (2005). *Los intelectuales latinoamericanos y el Holocausto: Notas para una investigación* [Latin American intellectuals and the Holocaust: Notes for research]. In S. Carreras (Ed.), *Der Nationalsozialismus und Lateinamerika* (pp. 21–35). Berlin: Ibero-Amerikanisches Institut Preussischer Kulturbesitz. Retrieved from http://www.iai.spk-berlin.de/fileadmin/dokumentenbibliothek/Ibero-Online/Ibero_Online_03_2.pdf
- [Simó's abstract] An article signed by Silvia Bleichmar in an Argentinean newspaper Clarin in July 2004, questioned privatization policies of public space and the problems of homelessness in Buenos Aires. As an intervention to a mass newspaper, the article is more interesting for its quality of symptoms than for its argumentative rigor. In less than a thousand words, the author uses three times the genocide of the Jews by the Nazis to evoke or analyze social aspects in Argentina in 2004. Why that choice? What role does the Holocaust play among Argentinean and Latin American intellectuals? Using Nazism and the genocide of European Jewry as a measuring rod for judging political and moral facts, as Bleichmar does, is a trending topic for some western authors: To convert the Holocaust into a barometer of good and evil.
75. Schryver Kurtz, A (2009). *Periodismo y memoria de las víctimas de la Shoah* (Journalism and the memory of the victims of the Shoah). *Razón y Palabra*, 70, 1–15.
- [Author's abstract] Ironically, journalism, as a noble part of the media apparatus in contemporary consumer society, is now a real prospect of rescuing the memory of lives devastated by the Shoah, one of the most terrifying historical events of the century. Theodor Adorno called it, with relevance, the "Era of Disaster." Accused by Walter Benjamin as being the trigger of the death of narrative, the press – from a simple note published on September 22, 1981, in *Der Tagesspiegel*, a newspaper of the Federal Republic of Germany – would reveal the memories (apparently lost) of the "Jewish" Felice Rahel Schragenheim through the courageous testimony of the "Aryan" Elisabeth Wust, the woman with whom she lived a torrid love story in 1943 under violent antisemitic policies in Berlin, the capital of the Nazi Reich. This is an unusual case of the reunion of journalism with one of its most delicate and individual memories, thus breaking the silence and neglect, the last violence of a succession of indignities, arbitrariness, spoils and all kinds of cruelty which have marked the persecution, confinement and deportation of European Jews aiming, finally, at the industrial process of its destruction.
76. Silveira Reguer, V. (2009). *Releitura da História do Holocausto por meio da escritura autobiográfica das vítimas* [Rereading Holocaust history through the victims' autobiographical writings]. *Revista de História*

e de estudios culturais, 6(3). Retrieved from http://www.revistafenix.pro.br/PDF20/ARTIGO_13_Vera_Silveira_Regert_FENIX_JUL_AGO_SET_2009.pdf

[Author's abstract] The Holocaust is a relevant theme studied in several universities in Europe and the United States, the subject of countless research studies, and it is the central focus of countless issues. Compared to European educational institutions, Brazil does not privilege the subject to the same degree, because it is considered from the perspective of South America's concerns in terms of History, time and space. For that reason, this article tries to approach the knowledge of the Holocaust, rescuing the thoughts that it raised and continues provoking in a large group of theoreticians of human knowledge.

77. Simó, M. (2005). *Teaching about the Holocaust in Catalonia*. Krakow: Jagiellonian University Krakow, Master thesis.

[Master Thesis Supervisor's abstract] The presented thesis consists of an introduction, four chapters, conclusions, annexes and a bibliography. The brief introduction section presents the author's reasons for taking the subject and outlines the theses which she is going to advance in the subsequent chapters. Chapters one and two establish the framework of the study. In the first chapter, the author conducts an analytical search for her definition of the Holocaust. In the second chapter she outlines the history of teaching about this subject. This is an analysis of the institutionalization of Holocaust memory. Chapter three surveys the state of teaching about the Holocaust in Europe. The author discusses international organizations and also the teaching about the Holocaust in schools in Germany, England, Poland and Sweden. The following chapter is the most important. The author discusses there the history of the Jews in Spain, focusing on the 20th century, and the topic of the Holocaust from a Spanish perspective. She also analyses the present state of the Holocaust education and its effects in Catalonia in the context of the Spanish state. This chapter is based upon author's own historical study and sociological research. The former uses existing historical literature and the findings of author's archival search. It concerns hardly known facts of European history. The later, based upon an own content analysis of curricula and textbooks as well as an own survey of opinion, reveals what has been done and what else should be done as far as Holocaust education in one of European countries goes.

78. Steenmeijer, M. (2009). La catástrofe del otro: La memoria del Holocausto en España [The catastrophe of the other: Holocaust memory in Spain]. In A. Ribeiro de Menezes, R. A. Quance, & A. L. Walsh (Eds.). *Guerra y memoria en la España contemporánea [War and memory in contemporary Spain]* (pp. 199–207). Madrid: Editorial Verbum.

[Simó's abstract] In this article, the author explores the new phenomenon and growing interest in the Holocaust in several parcels of Spanish public domain such as politics, philosophy, literature and culture.

79. Telias, D. (2012). *Construcciones narrativas en la enseñanza de la Shoah [Narrative constructions in teaching the Shoah]*. Editorial Académica Española.

This book addresses how the Holocaust taught in some schools in Montevideo and particularly the narrative construction of the Holocaust by teachers.

80. Traverso, E. (Ed.). (1995). *Insegnare Auschwitz: Questioni etiche, storiografiche, educative della deportazione e dello sterminio [To teach Auschwitz: Ethical questions, historiography, education about deportation and genocide]*. Turin: IRRSAE Piemonte & Bollati Boringhieri.

This volume collects the contributions that historians and teachers presented at the conference "Holocaust and deportation in the teaching of history" held in Turin in April 1993. It consists of two sections: first, a review of critical ethical and historiographical issues raised by the monstrosity of an event that seems to exceed the capacity of understanding and explanation of human understanding – issues that traditionally gather now in demand around the paradoxical uniqueness of Auschwitz; second, it discusses the possible effective teaching approaches to an issue on which – precisely because it involves our deepest sensibilities, awakening perhaps the atavistic horror as the visceral prejudice against the unknown and the different – you are likely to get the effect opposite of the desired, forgetfulness rather than memory, or, what is the worst and the most realistic forecasts, the transformation of memory into a conscious collective commitment rite that leaves no one with an indifferent conscience. A similarly perverse result, as suggested by Anna Bravo, is often achieved through the mass media, which produces an emotion as intense as passing on the subject.

81. Tussi, L. (2003). *Memoria e Olocausto. Il valore creativo del ricordo per una "pedagogia della resistenza" nella differenza di genere [Memory and Holocaust: The creative value of memories for a "pedagogy of resistance" in genre differences]*. Rome: Aracne.

Since the Day of Memory on 27th January 2000 was established, teaching the Shoah, understood as the Holocaust and the genocide of the whole social spectrum diversity, only testimonies have been used as a way to teach. This tendency could become dangerous. The role of testimonies is essential, but if it provides an emotional approach but is not based on historical research, it could be superficial or problematic. Therefore, in order to obtain and build a good result for students, we would need to use both elements.

82. Umansky, L., & Assandri, A. (2007). La negación del Holocausto: Un problema de metodología histórica [Holocaust denial: A historical-methodology problem]. *Nuestra Memoria*, XIII(28), 35–49.

[Simó's abstract from the author's Introduction] In recent proposals for teaching history, the need to teach has been emphasized, in the last levels of secondary education, the methodology of history, to provide students with the methodological and procedural topics that are necessary to promote a review of historical narratives. In this attempt, we believe that the denial of the Holocaust offers a fascinating place to work in classrooms on current issues such as antisemitism, the official and unofficial history, historical revisionism, the discursive formation and the historian profession.

83. Vilafranca Manguán, I. (2003). Autobiografía, identidad i educació [Autobiography, identity and education]. *Temps d'educació*, 28, 13–26.

[Simó's abstract] This article aims to find out the specific nature of what we call identity. This concept is approached first from a conceptual perspective and then from a narrative aspect (Holocaust testimony experiences are part of it). Finally, as a conclusion, some pedagogies that have attempted to develop the child and its identity designing spaces for its experience are discussed.

84. Vinyes, M. (2010). Usos i abusos de la imatge en l'univers cinematogràfic de la Shoah [Uses and abuses of the image in the cinematographic universe of the Shoah]. Barcelona: Universitat Pompeu Fabra, Departament de Comunicació.

This work proposes a journey through the images of Jewish Genocide registered during the Second World War and especially during the liberation of Nazi Camps. It studies these images together with its uses as essential elements in the process of constructing the imaginary of the Shoah. Secondly, it analyzes how the visual archives of the genocide constitute a referent in the contemporary representation of the victim and the relations between it and the testimonial rhetoric in configure the memory and the stories of this event.

85. Voghera, G. L. & Perillo, E. (2004). *Pensare e insegnare Auschwitz: Memorie, storie, apprendimenti* [Thinking and teaching Auschwitz: Memories, stories, learnings]. Milan: FrancoAngeli.

The Holocaust is not just one of the many objects of the past. It has too many implications requiring a specific project to move beyond formal didactics. What does the Holocaust mean for new generations? How could its memory become part of them, to resist any temptation towards discrimination, segregation, destruction or annihilation? It is necessary to teach it through the head and the heart of the students and to have in mind that today the representation of the Shoah is substantially linked with cinema and television. Therefore, how should the Shoah be taught in the media era and the testimony era? How do we avoid the risk of trivialization? How can we be conscious not to forget and to build the right signs to commemorate?

East-Slavic Regional Languages Bibliography (in Belarusian, Russian and Ukrainian)

By *Mikhail Tyaglyy*

Notes:

- Abstracts were written by Mikhail Tyaglyy, unless specifically noted. Some authors' abstracts were lightly edited stylistically.
- The empirical pieces are numbers 4–6, 12–13, 17, 20–22, 29, 31, 34, 37, 39, 41–42, 44, 54, 60. We also include other relevant pieces of interest.
- This document features the transliterations of Cyrillic titles. For the titles in the original Cyrillic scripts, as well as full texts, please contact Mikhail Tyaglyy at mikhail.tyaglyy@gmail.com.
- For readers' convenience, the following table offers the bibliography title numbers divided according to the countries these titles cover.

Country	Item Number in the Bibliography List
Belorussia	6, 27, 51, 58
Moldova	11, 34, 56
Russia	1, 2, 3, 7, 10, 19, 23, 24, 25, 28, 31, 36, 37, 42, 43, 44, 48, 53, 55, 57, 61, 62
Ukraine	5, 9, 13, 14, 17, 18, 20, 21, 22, 26, 29, 30, 32, 33, 38, 39, 40, 41, 46, 47, 49, 50, 52, 59, 60
Comparative	15 [post-communist countries], 16 [Ukraine-Netherlands], 8 [Belorussia-Ukraine], 45 [Belorussia-Moldova-Ukraine], 54 [Poland-Russia-Ukraine]
Other countries	4 [Switzerland], 12 [Germany], 35 [global]

1. Altman, I.A. (2000). Prepodavanie istorii Holokosta v Rossii: Opyt i problemy [Holocaust teaching in Russia: Experience and problems]. In I. Altman (Ed.). *Prepodavanie temy Holokosta v XXI veke [Holocaust teaching in the twenty-first century]* (pp. 56–60). Moscow: Fond "Holokost."
2. Altman, I.A. (2005). Memorializatsiia Holokosta v Rossii: Istorii, sovremennost, perspektivy [Holocaust memorialization in Russia: History, current state, perspectives]. *Neprikosnovennyi zapas*, 2–3 (40–41), 252–263.
3. Altman, I.A. (2014). Poiskovaia i issledovatel'skaia rabota uchashhihsia po teme Holokosta [Pupils' search and research activities in Holocaust history]. In I. Ilkovskaia (Ed.). *Formirovaniie kulturnoi pamiaty pri izuchenii sobytii Vtoroi mirovoi i Velikoi Otechestvennoi voiu: Fenomen Holokosta. Materialy mezhregionalnogo*

- nauchno-prakticheskogo seminaru s mezhdunarodnym uchastiem* (pp. 10–14). Saratov: Saratov institute for Advanced Studies and Retraining of Educators.
4. Bakhanov, K. (2005). Vykladannia temy Holokostu u serednykh navchalnykh zakladakh Shveitsarii [Holocaust teaching in Swiss secondary schools]. In R. Mirskii (Ed.). *Holokost v Ukraini u rehionalnomu i zahalnodludskomu vymiri: Materialy mizhnarodnoi konferentsii. [Holocaust in Ukraine in regional and universal dimensions: Proceedings of the international conference]* (pp. 145–150). Lviv: University “Lvivska politekhnyka.”
 5. Bakhanova, S. (2005). Vysvitlennia problemy Holokostu u suchasnykh vitchiznianskykh shkilyakh pidruchnykakh [Holocaust problematics as reflected in contemporary domestically produced school textbooks]. In R. Mirskii (Ed.). *Holokost v Ukraini u rehionalnomu i zahalnodludskomu vymiri. Materialy mizhnarodnoi konferentsii. [Holocaust in Ukraine in regional and universal dimensions: Proceedings of the international conference]* (pp. 136–142). Lviv: University “Lvivska politekhnyka.”
 6. Basin, I. A. (2008). *Holokost kak predmet nauchnogo issledovaniia: K voprosu o revizii Holokosta v sovremennoi Belarusi [The Holocaust as a subject of scholarly research: On Holocaust revisionism in present-day Belarus]*. Retrieved from <http://iewishfreedom.org/page102.html>
 7. Bolotina, T., & Viazemskii, E. (2014). Pedagogicheskie podkhody k izucheniiu temy “Istoriia Holokosta i sovremennost” v sistemakh obshchego srednego, vysshego professionalnogo obrazovaniia i povysheniia kvalifikatsii pedagogicheskikh kadrov: Voprosy teorii i metodiki [Pedagogical approaches for teaching the subject “Holocaust history and modernity” in secondary and high schools and teacher-training institutes: Theory and methods]. In I. Altman (Ed.). *Uroki Holokosta i narushenie prav cheloveka v sovremennoi Rossii: Pedagogicheskii aspekt [Holocaust lessons and human rights violations in contemporary Russia: Pedagogical aspects]*, (pp. 10–22). Moscow: Fond “Holokost.”
 8. Bratochkin, A. (2013). Pamiat o Holokoste i natsiistroytelstvo v Belarusi i Ukraine [Holocaust memory and nation-building in Belarus and Ukraine (Summary of 2000s)]. *Perekriostki. Zhurnal issledovaniia vostochnoevropeiskogo pogranichia*, 1–2, 57–84.
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 10. Dubin, B. (2013). *Vtoraia mirovaia voina i Holokost v rossiiskom obsbhestvennom soznanii [The Second World War and the Holocaust in Russian public awareness]*. Retrieved from <http://www.urokiistorii.ru/51913>
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 12. Ermakov, A. M. (2010). Uroki Osventsima: Istoriia Holokosta v sovremennykh shkolnykh uchebnikakh FRG [The lessons of Auschwitz: Holocaust history in the present-day school textbooks of the Federal Republic of Germany]. In A. Gerber (Ed.). *Tema Holokosta v shkolnykh uchebnikakh. Posobie dlia uchitelia* (pp. 22–34). Moscow: Tsentr i Fond “Holokost.”
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 14. Filonenko, A. (2010). Holokost v Ukraine i pedagogika blagoveniia: Vyzov nasiliia i istoki doveriia [The Holocaust in Ukraine and the pedagogy of reverence: The challenges of violence and sources of trust]. In M. Otten, & I. Smilianska (Eds.). *Doslidzhennia ta vykladannia istorii Holokostu (Ukraina, Niderlandy, Belgiia). Zbirnik materialiv mizhnarodnogo proektu “Istoriia Holokostu v Ukraini ta Nizhnbih Zemliab”* (pp. 13–18). Kyiv-Arhem: Dukh i Litera.
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Bibliography with Abstracts

1. Altman, I.A. (2000). Prepodavanie istorii Holokosta v Rossii: Opyt i problemy [Holocaust teaching in Russia: Experience and problems]. In I. Altman (Ed.). *Prepodavanie temy Holokosta v XXI veke* [Holocaust teaching in the twenty-first century] (pp. 56–60). Moscow: Fond "Holokost."

The author stresses the importance of developing Holocaust education and introducing it into the history curricula of Russia. In his opinion, the fate of the Jews in Russia was different than the fate of other victim groups under the Nazis, and this fact needs to be reflected in educational materials. In order to teach that insight effectively, the teacher must be very delicate and focus not only on suffering but also on survival, resistance and rescues. Of high importance is also aim to introduce the Holocaust into other disciplines like literature. The author expresses disappointment that the state-sponsored Holocaust Museum in Russia has not still been founded, and also underlines a necessity to stir up efforts of the state's institutions, foremost the Ministry of Education, to promote Holocaust education. In the rest of the article Altman describes the activities of NGOs to address these gaps, with a focus on the "Holocaust" Center he directs, and briefly shares the plans for their activities over the next decade. He states a hope that in the 21st century, the Holocaust will be incorporated into the official state standards and will appear in Russian textbooks.

2. Altman, I.A. (2005). Memorializatsiia Holokosta v Rossii: Istoriia, sovremennost, perspektivy [Holocaust memorialization in Russia: History, current state, perspectives]. *Neprikosnovennyi zapas*, 2–3 (40–41), 252–263.

Most of the article is connected with the influence of the Soviet ideology on Holocaust recognition and commemoration in the USSR and tools to depict and commemorate the Holocaust in the Soviet Union (SU), while the final part is focused on the current state of educational activities about the Holocaust in contemporary Russia and the Former Soviet Union (FSU). Altman states that the Holocaust has been introduced into the school curricula in the Baltic states, Belorussia and Ukraine, and the same was done in regard to the state museums there. In the Baltic states this development is complicated by the attempts to recognize the “Soviet genocide,” while Moldova and the Caucasian states did nothing to incorporate Holocaust in school curricula. Altman believes the situation is worse in Russia, and Holocaust teaching remains here the domain of NGO initiatives, primarily of the “Holocaust” Center and Fund directed by the author. Many teachers run Holocaust lessons on their own initiative. Russia is still not a member of the ITF (currently IHRA), and numerous requests to the government to introduce 27 January as a Holocaust Remembrance Day failed. Summing up, The author says that (1) the Holocaust has yet to be introduced to the state-sponsored curricula, and (2) the state museum of Holocaust – which would present the Holocaust not as merely Jewish but as a universal human tragedy – has yet to be built; (3) a state-supported program to protect sites of mass murder on Russian territory is needed; (4) international cooperation is needed to bring Russian schoolchildren and students to the memorial sites, and conferences are needed as well.

3. Altman, I.A. (2014). Poiskovaia i issledovatel'skaia rabota uchashhihsia po teme Holokosta [Pupils' search and research activities in Holocaust history]. In I. Ilkovskaia (Ed.). *Formirovanie kulturnoi pamiati pri izuchenii sobytii Vtoroi mirovoi i Velikoi Otechestvennoi vojn: Fenomen Holokosta. Materialy mezhdunarodnogo nauchno-prakticheskogo seminara s mezhdunarodnym uchastiem* (pp. 10–14). Saratov: Saratov institute for Advanced Studies and Retraining of Educators.

The author describes a variety of search and research activities undertaken by the Russian schoolteachers and their students in order to learn more and commemorate the memory of Holocaust victims in contemporary Russia, and gives practical advise how to expand these activities with the new ones: searching local museums and press and personal archives, seeking for survivors and witnesses and recording them, consulting WWII veteran organizations and social services etc. concluding that the Holocaust is perhaps the best documented event in recent history and teachers should use these opportunities to involve students to study of this event.

4. Bakhanov, K. (2005). Vykladannia temy Holokostu u serednykh navchalnykh zakladakh Shveitsarii [Holocaust teaching in Swiss secondary schools]. In R. Mirskii (Ed.). *Holokost v Ukraini u rehionalnomu i zabalnodludskomu vymiri: Materialy mizhnarodnoi konferentsii. [Holocaust in Ukraine in regional and universal dimensions: Proceedings of the international conference]* (pp. 145–150). Lviv: University “Lvivska politekhnyka.”

The author states that in last decade, the Holocaust began to be an integral part of education in many European countries, and selects Switzerland's textbooks to explore the experience accumulated. Four textbooks (two in French, two in German) were chosen. The main part of the article is a detailed exploration of the Holocaust-related narratives in the textbooks, the illustrations included, comments the authors attached and questions posed for the pupils. The author concludes that Holocaust history is an integral element of the WWII subject in the Swiss textbooks, and the aim of this element is to make pupils familiar with the antisemitic policies of the Nazis in order to prevent its repetition in the future. The way the Holocaust is presented in French-language textbooks differs from the German ones: while German ones are more detailed in the information given, while the French ones are more oriented towards emotional influence on the students. The Holocaust as a topic is considered to be “very serious” in Switzerland, which is why teachers' activities, their ability to organize narrative and to demonstrate facts and evidence are considered to be very important. Use of visual methods is regarded to be a necessary part of the teaching process there.

5. Bakhanova, S. (2005). Vysvitlennia problemy Holokostu u suchasnykh vitchiznianskykh shkilnykh pidruchnykakh [Holocaust problematics as reflected in contemporary domestically produced school textbooks]. In R. Mirskii (Ed.). *Holokost v Ukraini u rehionalnomu i zabalnodludskomu vymiri. Materialy mizhnarodnoi konferentsii. [Holocaust in Ukraine in regional and universal dimensions: Proceedings of the international conference]* (pp. 136–142). Lviv: University “Lvivska politekhnyka.”

The author explores changes in Holocaust coverage that occurred in textbooks during the first decade of Ukrainian independence, in comparison with the Soviet textbooks. She explores Ukrainian textbooks in World History as well as in the History of Ukraine and finds that Nazi racial theory, antisemitism and the Holocaust had been included there since beginning of 1990s. She explains it with the fact that as early as the 1990s, the information about Nazi racial ideology and politics were introduced into the teaching programs,

as well as the term Holocaust, in the beginning of 2000s. The author then examines the meaning of the term Holocaust in different textbooks, showing that some mean the fate of the Jews while others say it was Nazi politics of extermination of the “inferior races” (including Slavs, as well as communists, etc.) No explanation is offered why this variety exists. The author provides a brief description of the concepts (with no comments), which allows a reader to understand the approaches in presenting the Holocaust. While some textbooks present the Holocaust as peak of antisemitism and National-Socialist (NS) racism, others still depict the Nazi occupation policies as an intent to exterminate all the ethnicities of the occupied USSR (the latter view was contained in some textbooks during the initial period of independence, but were later corrected). In some textbooks, the Holocaust events were interpreted as a Nazi effort to engage the local population in anti-Jewish measures. In another, it was said that the Nazis conducted genocide against the peoples of Ukraine, meaning Jews, but not naming them explicitly. Some say that the Nazis carried out the Plan “Ost” which was about exterminating Jews and Slavic peoples. From the examples the author provides it is clear that even despite the fact that the term Holocaust was introduced into the textbooks, during 1991–2000 it was mostly presented as part of a broader Nazi plan to eliminate all Soviet peoples.

6. Basin, I. A. (2008). *Holokost kak predmet nauchnogo issledovaniia: K voprosu o revizii Holokosta v sovremennoi Belarusi* [*The Holocaust as a subject of scholarly research: On Holocaust revisionism in present-day Belarus*]. Retrieved from <http://jewishfreedom.org/page102.html>

While the first part of the article considers international tendencies in Holocaust denial, the second part explores those in contemporary Belarus. The author argues that present-day official policies of Belorussian authorities lead to the concealment of the Holocaust “because of the authorities” reluctance to admit guilt (as other Eastern European states did) for the fact that the Holocaust was not prevented in proper time.” The author analyzed 26 books (including textbooks, though he did not specify their number) on the history of Belorussia published last 12 years and found that not a single one described the Holocaust as a systematic effort to destroy the group only because of its ethnic origin. Only one textbook mentioned that “Jews and Gypsies were subject for total extermination.” The information about ghettos, killing sites, and victims’ statistics, even if provided, is contradictory or not contextualized and therefore the reader remains ill-informed about the scope and nature of the Holocaust. The same tendencies were found by the author in the next section of the article, when he explores the level the Holocaust subject is present in research scholarly publications. Thus, he argues, the Belorussian academic and educational establishment does not want to recognize the principal nature of the Holocaust, i.e. total extermination of the Jews in the WWII.

7. Bolotina, T., & Viazemskii, E. (2014). Pedagogicheskie podkhody k izucheniiu temy “Istoriia Holokosta i sovremennost” v sistemakh obshchego srednego, vysshego professionalnogo obrazovaniia i povysheniia kvalifikatsii pedagogicheskikh kadrov: Voprosy teorii i metodiki [Pedagogical approaches for teaching the subject “Holocaust history and modernity” in secondary and high schools and teacher-training institutes: Theory and methods]. In I. Altman (Ed.). *Uroki Holokosta i narushenie prav cheloveka v sovremennoi Rossii: Pedagogicheskii aspekt* [*Holocaust lessons and human rights violations in contemporary Russia: Pedagogical aspects*], (pp. 10–22). Moscow: Fond “Holokost.”

Starting from the assumption that Holocaust teaching is very important for shaping “basic national values” (sic!) and shaping tolerant attitudes for present-day Russian youth, the authors explore how the Holocaust is taught in 1. Secondary schools; 2. Professional colleges; 3. Teacher training institutes for upgrading professional skills. The authors refer to 1. The Federal State Educational Standard for Secondary Education, and also to 2. The OSCE/ODIHR recommendations to ground his argument that the Holocaust is to be taught in order to prevent other genocides and develop Human Rights education and promote tolerance. For the same reason they cite an extract from RF president Putin’s speech from July 2014, that the Holocaust and the murder of other peoples were the result of systematic politics. Then the authors develop their vision on how the Holocaust has to be taught: 1. In the context of the course “History of the Great Patriotic War”; 2. Within the particular course “Holocaust history,” which they suggest should be developed for those who are interested, as well as within other several courses they recommend to develop: 3. Within the course “Catastrophe of the European Jewry”; 4. Within the particular teaching course “Holocaust denial as a social phenomena”; 4. Within the course “Holocaust history as a moral problem”; 6. Within the course “Holocaust history – way to tolerance.” Then they argue that the Holocaust teaching today will allow to reach aims like shaping empathy, tolerance, personal and civil responsibility among the pupils. The authors suggest to incorporate at a high professional level of education and into plans for teachers training institutes. The rest of the article gives practical advice on how to teach the Holocaust, depending on the age of the students (emotions and rational level, not to overloaded by emotions, not to traumatize pupils, put it into the context, draw parallels with terrorism and other genocides, use local resources and extracurricular activities, etc.).

8. Bratochkin, A. (2013). Pamiat o Holokoste i natsiestroitelstvo v Belarusi i Ukrainie [Holocaust memory and nation-building in Belarus and Ukraine (Summary of 2000s)]. *Perekriostki. Zhurnal issledovaniu vostochnoevropeiskogo pogranchia*, 1–2, 57–84.

[Author's abstract] After the collapse of the USSR, the processes of nation building and the formation of new versions of collective memory started. During the 1990s, thanks to the initiative of foreign Jewish organizations, Belarusian and Ukrainian activists began to discuss the problem of the Holocaust. The discussion of the Holocaust in Ukraine and Belarus led to the emergence of scientific publications and practices of memorialization of the memory of the Holocaust, but today, in the end of 2000s, it is possible to specify that the memory of the Holocaust did not become part of the collective memory in Belarus and Ukraine. The article analyzes the causes of this situation: one is that Belarus and Ukraine did not manage to create a sustainable model of national identity, and this prevents the integration of the memory of the Holocaust.

9. Burov, S. (2011). Integraciaa temy istorii Holokostu u navchanni pravam liudyny [Integration of Holocaust history into human rights teaching]. *Uroky Holokostu (inform.-ped. biuletenu Ukr. tsentru vyvch. istor. Holokostu)*, 3(27), 1–3.

The author singles out several “problem positions” which are valid today for Holocaust education and Human Rights education in Ukraine. First, both concepts are quite new to Ukrainian society, which does not realize the necessity to be aware of them. Second, the content of both concepts is perceived in an incorrect way by the majority. Third, both Holocaust and Human Rights education are not provided through efficient state support and are not integrated into the school system and educational process. Fourth, there is a desperate lack of professional educators who are capable to teach these concepts. Besides formal similarities, The author stresses that these two concepts have much in common in their content, which is shaping a respectful attitude to the values of all mankind, and because the appearance of the concept of Human Rights was directly connected to the Holocaust and its consequences.

10. Dubin, B. (2013). *Vtoraia mirovaia voina i Holokost v rossiiskom obsbhestvennom soznanii* [The Second World War and the Holocaust in Russian public awareness]. Retrieved from <http://www.urokiistorii.ru/51913>

The author, a sociologist, argues that Holocaust is absent in Russian popular consciousness. Instead, the notions of the Great Patriotic War and Russia (as the successor to the USSR) as the main winner of that war are central to the collective historical awareness of Russian society. This “victorious” memory has some important features: first, it is connected to the notion of unprecedented “heroism,” which applied only to “us,” and thus, it plays a very significant demarcation border between “us” and “others,” strengthening “our,” i.e. contemporary Russian, identity. The Holocaust as a universal symbol is not needed in this context because the Russian official ideology today does not need something that could unite Russian cultural space with the rest of Europe.

11. Dumitru, D. (2008). V labirinte politizatsii: Prepodavanie Holokosta v shkolah Respubliki Moldova [In the maze of politicization: Holocaust studies in Moldova's public schools]. *Holokost i suchasnist. Studii v Ukraini i sviti*, 1(3), 27–38.

[Author's abstract] History is undergoing a serious politicization in the Republic of Moldova. This article brings to attention the topic of the Romanian Holocaust in Moldova's schools, which vividly exemplifies this politicization. After 2001, when the Communist Party came to power, the Romanian Holocaust provoked heated debates among Moldovan historians. The voices of Holocaust deniers became predominant in historical circles after 2001 and, despite the public's interest in the Romanian Holocaust, it did not make its way into the history curriculum of schools. The explanation relates directly to the confrontation that has been taking place between historians and the incumbent government. The core of this dispute can be reduced to different visions held by these groups as to the appropriate national identity of the people of Moldova. The fight for these opposing visions has been transplanted onto the school system and the field of history.

The subject of the Holocaust was consciously co-opted and instrumentalized by the administration in its attempt to impress European audiences and marginalize the pro-Romanian model of identity that had dominated the pre-2001 period. Meanwhile, the majority of Moldovan historians chose to challenge the interests of the Communist government on this subject and, for that reason, deliberately avoided the Holocaust in their teaching and research. The state of affairs in Moldovan secondary schools reflects very much this unhealthy situation. When facing the issue of Holocaust studies, school teachers oscillate between their wish to support their professional colleagues and the fear of provoking the anger of the Ministry of Education. Interviews with history teachers conducted in Spring 2006 demonstrate the existence of a passive resistance to the authority's instructions to promote Holocaust studies in secondary schools. Partially, this attitude is shaped by the teachers' belief that the fate of ethnic Moldovans should predominate in study of Moldovan History, but in general teachers chose to reject the study of the Holocaust in Romania because they think it will “damage the national cause” of creating one national identity between Romanians and

Moldovans, and will improve the situation of the Communist government. Although they recognize the excessive politicization of this topic, they nevertheless saw the solution as not the depoliticization of this subject, but its complete avoidance.

12. Ermakov, A. M. (2010). Uroki Osventsima: Istoriia Holokosta v sovremennykh shkolnykh uchebnikakh FRG [The lessons of Auschwitz: Holocaust history in the present-day school textbooks of the Federal Republic of Germany]. In A. Gerber (Ed.). *Tema Holokosta v shkolnykh uchebnikakh. Posobie dlia uchitelia* (pp. 22–34). Moscow: Tsentr i Fond “Holokost.”

The historical experience of Germany, which for decades invested considerable efforts in overcoming its totalitarian legacy is now of high relevance to Russia. In the meanwhile, information about the Holocaust in occupied Russia hardly can be found in Russian textbooks, both for secondary schools and universities. That is why it would be useful to analyze how the Holocaust is presented in textbooks in Germany. The author considers several textbooks of different federal lands, stressing the fact that much attention the textbooks allocate to shaping the skills of independent thinking, multiperspectival ways of historical interpretation of the facts, polyvariant ways of historical narrating, and personal involvement of a student in history-making. Then the author provides the size of the material on the Holocaust, describes textual and visual documents which accompany the narratives. He emphasizes the fact that not only general but also local material on the Holocaust is given in every land textbook, and that Holocaust is actualized by textbook authors by making parallels with the present-day society and challenges it faces. He also notes that pupils learn about antisemitism before they start learning Nazi period: it is included already in Weimar Republic chapter. The author marks “humanistic and democratic direction” of the German textbooks and intent to shape pupils’ civic stance and feeling of responsibility for the deeds. Summing up, the author states that German textbooks demonstrate how big potential the German society finds in Holocaust history to withstand intolerance and hatred; at the same time, textbooks reflect the latest findings of history and pedagogics by systematic presentation of Holocaust history and raising issues about teenagers’ complicity to the processes of reflecting and overcoming of the past, elaborating their own attitudes to it.

13. Ermakov, A. M. (2012). Konceptsiia istorii Vtoroi mirovoi voiny v novom ukrainskom shkolnom uchebnike [Concept of the Second World War in the new Ukrainian school textbook]. *Iaroslavskii pedagogicheskii vestnik*, 2(1), 74–79

The author explores the way the Second World War is being presented in one of the textbooks on the history of Ukraine published recently after political elites in Ukraine had changed (meaning elections of President of Ukraine in 2010 when Viktor Yanukovich won). He states that while most of the subtopics and terms related to the WWII in this textbook are identical to those presented in contemporary Russian textbooks, still there are some differences – particularly, themes like “occupation regime,” “Holocaust,” “genocide,” “collaboration” are covered in more nuanced or explicit way with greater attention to the everyday life of average people under German occupation. This all leads, in the author’s opinion, to more effective realization of humanistic and moral teaching potential, which contemporary interpretations of the WWII contain.

14. Filonenko, A. (2010). Holokost v Ukraine i pedagogika blagoveniia: Vyzov nasiliia i istoki doveriia [The Holocaust in Ukraine and the pedagogy of reverence: The challenges of violence and sources of trust]. In M. Otten, & I. Smilianska (Eds.). *Doslidzhennia ta vikladannia istorii Holokostu (Ukraina, Niderlandy, Belgiia). Zbirnik materialiv mizhnarodnogo proektu “Istoriia Holokostu v Ukraini ta Nizhnih Zemliab”* (pp. 13–18). Kyiv-Arhem: Dukh i Litera.

Holocaust memory was banned in the USSR for several reasons, one of which was the impossibility to voice these recollections for those who were neighbors and took part, even indirectly or passively, in the killings. These memories were muted, and our task is to bring them out from the zone of muteness. Commemoration must be activated. There is a difference between history and memory: while the first means indifference and distanced attitudes to the past, the other one is involved and active. The status and methodology of history is determined by its participation in commemoration activity. Therefore, research is needed on the anthropological foundations of the memory culture in Ukraine. History today in Ukraine is still perceived as a dichotomy “my own – their own,” or “us vs. aliens” which leads to a perception of the Holocaust as someone else’s, a stranger’s story. To overcome this situation, a philosophy of “the Other” would enable a reading of the Holocaust as a universal event with violence and xenophobia in its nature. Holocaust memory requires not only historical but also anthropological analysis of the nature of violence. Based on E. Levinas’s approach, the author argues that an ethnocentric paradigm of history still leaves us in the terrain of philosophy of war, while Holocaust memory calls us to move to the space of acceptance of “the Other.” In the rest of the article, the author follows René Girard’s and Konrad Lorenz’ concepts about aggression and sacrifice, concluding that the Holocaust was the result of the fact that the culture of the Modern age excused itself from the prohibition to express aggression while the aggression itself remained. The author believes that the only solution is to

follow Levinas' concept of "ethical asymmetry" which embraces my responsibility for the Other, regardless of his attitudes towards me. A key concept of this responsibility is tolerance as trust and hope towards the Other. That is why the Holocaust in classrooms is not enough within the paradigms of "educating pedagogic" or "cultivating pedagogic"; the most suitable is the "pedagogy of reverence," which puts the teacher and pupil together on the same level in reverent remembering.

15. Finkel, E. (2011). V poiskah "poteriannykh genocidov" [In search of "lost genocides"]. *Pro et Contra (zhurnal rossiiskoi vnutrennei i vnesheinei politiki)*, 3–4(52), 123–143.

[Author's abstract] Breaking walls, opening borders, and holding elections proved to be substantially easier than constructing identities, congruent with the unifying spirit of the first post-communist days. Faced with the challenges of independent statehood and haunted by legacies of the not so distant, but silenced past, many post-1989 elites view historical and political narratives of suffering and victimhood as an important component of the state building process. Taken to its extreme, the logic of victimhood led to the "search of lost genocide" throughout the region. [Addition from M.T.: The author argues that for the East European countries, particularly in the FSU, the "politics of history" is active and aims at creating the notion of victimhood and suffering in the past, therefore shaping the image of their "own Holocaust" to achieve international legitimacy for the current political regimes and as tools to influence international politics. The term Holocaust is often used in this discourse].

16. Galiona, E. (2010). Mozhno li nauchit hrabrosti? (Fragments o razlichiiakh mezhdou ukrainskim i gollandskim podhodom k izucheniiu i prepodavaniuu istorii Holokosta) [Is it possible to teach courage? (Fragments on the differences between Ukrainian and Dutch approaches to Holocaust studies)]. In M. Otten, & I. Smilianska (Eds.). *Doslidzhennia ta vykladannia istorii Holokostu (Ukraina, Niderlandy, Belgiia). Zbirnik materialiv mizhnarodnogo proektu "Istoriia Holokostu v Ukraini ta Nizhnih Zemiakh"* (pp. 22–24). Kyiv-Arhem: Dukh i Litera.

The author compares Holocaust commemoration in Ukraine and the Netherlands and comes to the conclusion that all the reasons usually named for the poor state of commemoration in Ukraine – lack of researchers, of financing, or state support – are rather superficial and cannot explain the real situation. In his opinion, the actual reason is "reluctance to take responsibility." He says there might exist two levels of responsibility. The Dutch one was built on the level of "sorrow." In Ukraine – since in Ukraine mass killings took place – this notion of responsibility is more complex and also includes the level of "shame." In order to feel "sorrow," we need first to overcome "shame." In this context, language and narrative become the only possible tool to create a common space for us with these events. In its turn, this narrative should be personalized, it should bring and describe not the statistics and dates but personal feelings and experience of those persecuted, and this is what one can learn from Dutch experience, particularly from Anne Frank House activities.

17. Gon, M. (2008). Dilemi vykladannia istorii Holokostu u vishhii shkoli [Dilemmas of Holocaust teaching at the university level]. *Uroki Holokostu (inform.-ped. biuleten Ukr. tsentru vsvch. istor. Holokostu)*, 2(14), 8–9.

This is an expanded version of the Gon, 2009 (see the next entry). The author attempts to identify the best approach to teach these problematics and describes theoretical key-points and concepts, as well as cross-disciplinary connections for Holocaust teaching. He argues that the fact that it became possible to teach the Holocaust shows that remarkable development has occurred, namely, an attempt to comprehend history not only through the lens of our "own," but also watching it through the eyes of the "other." Originally intending to teach a Holocaust course, he soon modified it to a comparative approach, adding other cases of genocide, and first among these the Ukrainian Famine of 1932–33.

The author also describes "vertical" (chronological) and "horizontal" (exploring key elements of different genocides at one time) approaches that he used. Then the author describes key elements and theoretical assumptions he used when presenting genocide history: (1) Genocide is not about physical destruction, it is first of all an attempt to reach a certain aim; (2) Organization of destruction and the role of the state in it; (3) Methods of destruction. The author emphasizes necessity of interdisciplinary approaches in exploring and teaching the subject and argues for more active psychologists, gender researchers and students of ethnopolitics engaging into this field.

18. Gon, M. (2009). Vykladannia istorii Holokostu u vyshchii shkoli: Zdobutky, problemy, perspektyvy [Holocaust teaching in institutes of higher education: Achievements, problems, perspectives]. *Problemy dydaktyky istorii. Zbirnyk naukovykh prats*, 1, 36–51.

The author shares his experience in the course on Holocaust history he taught at Rivne State Humanitarian University for three academic years. Originally intending to teach Holocaust course, he soon modified it to comparative approach adding other cases of genocide, first of all the Ukrainian Famine of 1932–33. In

his opinion, this was necessary because of several reasons, primarily because of the students' reluctance to learn "someone else's genocide" without exploring the "own," "native" tragic events first. Thus, basing on his personal experience, the author verifies the "state of competition of victims" in the minds of many students. The reasons for that, in the author's opinion, is that Ukrainian history is presented through the ethnic lens in curricula, and for that reason the students are unable to perceive in their historical narrative those who were different in their religion, culture and everyday behavior. That is why the author introduced three additional cases of genocide in his course program, namely the Holodomor, the Armenian case and the Roma/Gypsy case. As a result, he says, he found many advantages in this approach, which allowed the students to get familiar with the key-points of the genocides, to generalize the understanding of where hatred and totalitarianism could lead, and to avoid competition of victims.

19. Gorskih, O.V. (2012). Tema Holokosta v kontekste etnokulturnogo obrazovaniia [The Holocaust in the context of ethno-cultural education]. *Rossiisko-amerikanskii forum obrazovaniia: Elektronnyi zhurnal*, 4(3). Retrieved from <http://www.rus-ameeduforum.com/content/ru/?task=art&article=1000937&ciid=13>

The author believes the need for Holocaust teaching is in the fact that today globalization means not only mutual closing in between different groups and cultures but also leads sometimes to confrontation and xenophobia. That is why a possibility to repeat the genocide appears, and teaching could help to prevent repetition of it. In the meanwhile, the Holocaust is unknown for today's Russian society. Now, when tolerance and mutual respect to the other ethnic groups is declared to be a keypoint of the governmental concept of education, we need to learn more on the Holocaust. Basing on her own experience of being teacher and teaching Holocaust in Siberia region of Russia (which was not affected by the WWII), the author argues it does not matter whether the Holocaust was taking place on this area, inasmuch as there were many indirect connections with these tragic events. The rest of the article is describing particular Holocaust-related educational events, questions discussed and topics taught for the pupils in that region, emphasizing cross-disciplinary approaches and extracurricular activities.

20. Grinberg, M. (2012). Evrei v ukrainskikh uchebnikakh istorii [Jews in Ukrainian history textbooks]. *Khadashot*, 6(182). Retrieved from <http://hadashot.kiev.ua/old/Hadashot%2006-2012/Had%2001-06-2012.html>

The author examined 26 Ukrainian textbooks (16 on the History of Ukraine and 10 – on the World history courses) to find an answer on how the history of the Jews in Ukrainian narrative is presented. The author starts with the assumption that at least those "Jewish topics" must be included into the textbooks, which influenced considerably World, or at least European history, and that in regard to the Ukrainian history some Jewish-related events cannot be ignored. He then states that, unlike 20 years ago, more or less explicit references or parts of the Jewish history can be indeed found in the present-day textbooks which is positive fact. However, many of them relate to the sufferings of the Jews. What is worse is that there are many historical mistakes when covering Jewish history (for instance, in one, Jews were not listed among the victims of pogroms during the Crusades; in another one, the antisemitic nature of the 1905 pogroms in Russian Empire was not specified, and in one more, the same event was not noted when depicting the campaign against cosmopolitans of late Stalin era, etc.). Only two tried to explain the nature of antisemitism. All textbooks excepting one lack explanation of the contribution by the Jews into world culture, and, particularly, to the Ukrainian one; some are presenting Jews still latently using stereotypes which obviously leads to producing new ones among the students and shaping one-sided image of role of the Jews in Ukrainian history.

21. Ivanova, E. (2008). Regionalnye osobennosti kollektivnoi pamiati studentov o Holokoste v sovremennoi Ukraine [Regional peculiarities of students' collective memory of the Holocaust in present-day Ukraine]. *Holokost i suchasnist. Studii v Ukraïni i sviti*, 2(4), 9–28.

Author's abstract. This article outlines collective memory about the Holocaust of contemporary Ukrainian students and its regional features. Empirical data were collected with the help of several methods such as having the students write essays about the Holocaust and carrying out focus groups with the goal of getting information about their sources of knowledge about the Holocaust and students' attitudes towards it. The sample was developed with regard for the region, age, education, and gender. There are three main regions in Ukraine which differ in their history, culture, religion, mentality, economic situation, etc. They are Eastern, Central and Western regions, and three cities from these parts of the country were chosen for the study (Kharkiv from the Eastern part, Poltava from the Central, and Lviv from the Western part). Students from science and humanities (excluding history) of the universities in these cities became the respondents in this study. They were 16–23 years of age, almost equally males and females. 237 essays which were obtained from them have been analyzed. Such methods as discourse analysis, elements of narrative analysis, and qualitative content analysis were used to analyze the data, get the results and make some conclusions.

22. Kabanchyk, I. (2003). Vysvitlennia istorii ievreiv Ukrainy v pidruchnykah z istorii derzhavy [How the history of the Jews is presented in the Ukrainian state's history textbooks]. *Holokost i suchasnist (nauk. biuleten Ukr. tsentru vvych. istorii Holokostu)*, 11, 20–21.

More than 10 years after Ukraine had got its independence, Ukrainian teachers are still not equipped with the curricula, textbooks and teaching plans on the history of ethnic minorities, particularly the Jewish minority, that was living for centuries in Ukrainian territory. The author draws attention to several textbooks on the history of Ukraine and explores how the history of the Jews is present (or absent) in them. In the conclusion, The author establishes that the history of Jewish minority has started to be introduced to the Ukrainian textbooks, but the lack of teaching time and many other duties prevent pupils from learning much, therefore the time has come for the creation of separate additional textbooks on the history of the Jews, particularly on the Holocaust, for Jewish and public schools in Ukraine.

23. Kamenchuk, A. L., Listvina, E.V. (2012). Kultura pamiaty kak uslovie formirovaniia tolerantnosti: Fenomen Holokosta i problemy prepodavaniia v rossiiskih shkolah [Memory culture as a condition for shaping tolerance: Holocaust phenomena and problems in Russian school teaching]. *Rossiisko-amerikanskii forum obrazovaniia: elektronnyi zhurnal*, 4(3). Retrieved from <http://www.rus-ameeduforum.com/content/ru/?task=art&article=1000933&ciid=13>

Starting from Halbwachs' theory of collective memory, the authors interpret "tolerance" as a number of terms and ideas which provide in every society the continuity of values from generation to generation. The aim of a teacher therefore is to secure this continuity by teaching tolerance. In regard to Holocaust history, tolerance means renunciation of being socially and historically indifferent. For multiethnic Russia, the authors believe that it is crucially important to combat phobias in all their variations. History education demonstrates where hatred could bring us but can help to prevent xenophobia today. Because the Holocaust was relatively recently (in 2004) introduced into Russian curricula and textbooks, we need to find new approaches to writing textbooks, inasmuch in present-day history courses, political history still prevails over social and everyday history. Historical narrative should be personalized. In many Russian textbooks the Holocaust, even if present, is shown in abstract and depersonalized, sometimes with no explicit explanation on the racial nature of the Nazi politics, and with implied notion of the same fate for the Slavic population.

24. Kamenchuk, I. (2013). Fenomen Holokosta kak faktor vospitaniia tolerantnosti: Rossiiskii i mirovoi opyt [The phenomenon of the Holocaust as a factor in tolerance education: The Russian and global experience]. *Sbornik mezhdunarodnoi nauchno-prakticheskoi konferentsii "Prikladnye i fundamentalnye issledovaniia" (Sent-Luis, Missuri)*, 30–31, 408–413. Retrieved from <http://www.holocf.ru/Editor/assets2/fenomen%20Holokosta%20kak%20faktor%20vospitanija%20tolerantnosti%20.docx>

The author starts from the assumption that Holocaust teaching is an important element in education and in shaping tolerance, but present-day Russia remains behind Western societies in that area. She develops her argumentation about why the Holocaust is to be taught to prevent genocides in the future, to shape responsible thinking, values of pluralism and to accept multicultural society. She further states that while the term Holocaust has been introduced into Russian curricula, it is still absent in the final exam questionnaire, and most textbooks are silent about it. In this situation, schoolteachers become the only possible source for students to learn the subject in schools, and teachers, in their turn, can do this mostly using extracurricular activities and manuals developed by institutions which promote Holocaust history. She also emphasizes the subjects and approaches which a teacher should use when teaching Holocaust, such as balance between general and local histories of the Holocaust, attention to those Righteous who saved Jews, the need to reflect on perpetrators and their motifs in committing crimes, etc. When doing this, the author refers to her personal experience when visiting Memorial de la Shoah and Yad Vashem, stressing the positive outcomes of these pedagogical exchanges.

25. Kamenchuk, I. L. (2014). Osmyslenie sobytii Holokosta v kontekste formirovaniia kulturnoi pamiaty [Reflecting the Holocaust in the context of shaping cultural memory]. In I. Ilkovskaia (Ed.), *Formirovanie kulturnoi pamiaty pri izuchenii sobytii Vtoroi mirovoi i Velikoi Otechestvennoi voin: Fenomen Holokosta. Materialy mezhdregionalnogo nauchno-prakticheskogo seminara s mezhdunarodnym uchastiem* (pp. 14–21). Saratov: Saratov institute for Advanced Studies and Retraining of Educators.

The first part of the article reviews Kamenchuk, A.L., Listvina, E.V. (2012), above. In the second part, The author names some challenges that Holocaust educators face in Russia: 1. Until the 1990s, the Holocaust was almost totally forgotten and unknown to Russian society; 2. In present-day textbooks, the Holocaust, even if present, is shown briefly and its racial nature is not explained; 3. Holocaust history is absent in the questionnaires of State attestation exam; 4. Qualified teachers to teach Holocaust are absent. In the third part of the article The author provides reflections on the special course for teachers called "Shaping tolerance by

teaching the Holocaust” in the Saratov State Institute for raising the level of teachers’ skill and gives practical recommendations on Holocaust teaching.

26. Kasianov, G. (2012). Istoricheskaia politika v Ukraine: 2000-e gody [History politics in Ukraine in the 2000s]. *Russkii vopros*, 2. Retrieved from <http://www.russkiivopros.com/index.php?pag=one&cid=457&kat=6&csl=58>

The author explores what he refers to as “historical politics” in Ukraine, i.e. the utilitarian use and misuse of history and “historical memory” in ideological debates, legal and legislative practices, diplomatic conflicts, political promotion and in the imposition of certain visions of the past in the interests of politically active groups in power or groups in the struggle for redistribution of power. While in the 1990s, in the author’s opinion, historical politics in Ukraine were characterized by ambivalence, in the beginning of the 2000s, due to several reasons (the desire to enter the European Union, incompleteness of what can be called a “national project,” crisis of identity, etc.), it became possible for individuals to come to power who promoted politics which the author called “compensatory,” i.e. active use of political and ideological simulators aiming at compensating dissatisfaction of the people from real problems. Using history became an active part of this strategy. To the core of the new politics, two events were placed by the President Yushchenko administration, namely, promotion of the Holodomor (Great Famine of 1932–1933) as genocide of the Ukrainian people, and of victimized mythology of the Ukrainian nationalist movement (a mythology which had been created earlier in the Ukrainian diaspora). Due to the personal legislative efforts of Yushchenko, an unsuccessful attempt was made to criminalize Holodomor and Holocaust denial in 2006. Active promotion of the Holodomor as a central part of Ukrainian identity was marked by the attempts to exaggerate the number of its victims over that of the Holocaust and led rather to a competition of those two projects. These actions resulted in active opposition, first, of Israel and those who supported the uniqueness of the Holocaust, second, of Russian leadership which opposed any attempts by Ukrainian authorities to reach international recognition of Holodomor as an act of genocide, and, third, of the part of Ukrainian society and politicians who did not accept this vision. Instead of consolidation of the Ukrainian society, a serious split of it occurred.

27. Katliarchuk, A. (2013). Palityka pamiati v suchasnai Belarusi. Memorialy Drugoi susvetnai vainy i etnichnyia menshastsi krainy [Memory politics in present-day Belarus. Memorials to the Second World War and ethnic minorities of the country]. *ARCHE*, 2, 173–194.

The article explores memory politics in contemporary Belarus in regard to the way the Holocaust, genocide of the Roma and the fate of the Poles is commemorated in this country today. The author argues that the history of the WWII goes through the process of nationalization in the FSU countries, particularly in Belarus, which provided good chances for the Holocaust to be included into this newly built narrative. Indeed, some new monuments to the Jewish victims have been erected recently in the country. Paradoxically, this “democratic” development is taking place in a dictatorship. Much worse is commemoration of the Roma victims, which is almost absent. The same poor state takes place regarding commemoration of the numerous Polish victims; the collaboration of the local population with the Nazis is being concealed. In conclusion, based on the classification by Jeffrey Blutinger, the author says that the Belorussian basic approach to memory politics can be described as “deflective negationism,” namely, the Holocaust is recognized but the blame for it is shifted to “the other.”

28. Klokova, G.V. (2000). Problemy izucheniia istorii Holokosta v rossiiskom shkolnom obrazovanii [Problems of Holocaust teaching in Russian secondary-school education]. In I. Altman (Ed.), *Prepodavanie temy Holokosta v XXI veke* (pp. 60–67). Moscow: Fond “Holokost.”

The Holocaust, the author argues, is still not integrated into Russian social memory. First of all, this history was absent in academic discourse. At the same time, the Holocaust is to be considered as not only part of the Jewish historical narrative, but rather as a universal phenomena which can help to prevent similar cases of genocide in the future. That is why it has to be taught within both the course of world history and the course on the history of Russia. Some other principles also should be implemented when teaching the Holocaust, namely, the one built on values and humanism (which means to show an individual’s behavior under violent and extreme circumstances), and a socio-cultural approach, which means to explain the existence of indifference, prejudices and stereotypes, which also made the Holocaust possible. Teachers also must link the Holocaust with some factors like antisemitism, nationalism and chauvinism, antidemocratism and authoritarianism. The rest of the article consists of recommendations of some practical pedagogical tools to teach Holocaust in the classroom. The author concludes that the Holocaust is an important tool to shape civil society and to prevent xenophobia and hatred among the youth.

29. Komarov, I. (2008). Formalni mozhlivosti: Mistce temi Holokostu v navchalnih kursah MON Ukraini [Formal possibilities: The place of the Holocaust education in the curriculum of the Ministry of Education in Ukraine]. *Uroki Holokostu (inform.-ped. biuleten' Ukr. tsentru vyvch. istor. Holokostu)*, 2(14), 4–6.

The author makes a survey of opportunities in the domain of what he calls “formal education,” i.e. curricula and textbooks of the state educational system. For this, he compares teaching plans and textbooks of Ukraine with those of Germany and Great Britain and reaches the conclusion that: 1. Ukrainian teaching plans and textbooks remain behind those of European and do not use the European experience; 2. The reason for that is that Ukrainian Ministry of Education does not realize the universal nature and teaching potential of the Holocaust; 3. Some responsibility for that belongs to the Ukrainian historians who still prefer to cultivate an ethnocentric paradigm of history based on the history of ethnic Ukrainians.

30. Kostiuk, I. (2009). Pro shche odin seminar dlia ukraïnskikh vykladachiv [One more workshop for Ukrainian teachers]. *Uroki Holokostu (inform.-ped. biuleten' Ukr. tsentru vyvch. istor. Holokostu)*, 4(21), 1–3.

The author summarizes her experience after taking part in workshop for Ukrainian educators in Memorial de la Shoah (Paris) in October 2009, and takes this opportunity to compare the state of Shoah teaching in France and Ukraine. Unlike Ukraine, where Holocaust teaching is primarily the domain and initiative of NGOs, in France it is supported by the state educational curricula, and a pupil starts to learn about the Shoah already when he/she is 10 years old. The author provides one French colleague’s statement that, “there is a difference between what we know on the Shoah and what we intend to teach” and analyses and positively evaluates this concept, stressing the necessity for personalized and interdisciplinary approaches (particularly – the significance of arts and fiction) in Holocaust teaching.

31. Lokshin, A., Lebedeva, E., Moskina, N., Bimbat L., et al. (2008). Istoriia evreev Rossii v sovremennykh uchebnikakh dlia srednei shkoly RF [The history of the Jews in Russia as presented in present-day textbooks for schools in the Russian Federation]. Moscow. Retrieved from http://www.rjc.ru/files/RJC_Lokshin_summary.doc

At the initiative of the Russian Jewish Congress, there was conducted a profound research of contemporary Russian textbooks for secondary schools in order to identify how the history of the Jewish people was covered in them. The study was conducted by a group of academic experts, headed by Prof. Alexander Lokshin, senior researcher at the Institute of Oriental Studies. All the editions were analyzed that came out after 1991 and were accepted or recommended by the Ministry of Education for secondary schools. As result, they found three categories of textbooks, depending on how they cover Jewish-related issues: (1) those where Jewish history was not present at all; (2) where Jewish history was presented in fragmentary way, only as a separate subject; (3) where Jewish themes were presented in more or less a full way. The authors concluded that, in comparison with the Soviet times and early 1990s, considerable progress in coverage of Jewish historical topics has been achieved. Jewish-related subjects are more or less present in a significant number of textbooks. However, the analysis of textbooks allows authors to conclude that no one textbook properly and adequately covers the history of Russian Jewry and reflects the latest academic research. “Each textbook needs serious editing, corrections and additions in almost all topics in Jewish history. In many cases, these textbooks are based on an outdated source base and do not correspond to the current level of historiography.” As for methods of presenting Holocaust history, the authors note that “none of the textbooks presents the Holocaust as the only case in history when the state attempted to completely destroy a single people, regardless of gender, age, location, profession or religion.”

32. Mirskii, R. (2002). Holokost kak “neopoznannyi ob'ekt” obrazovatelnoi programmy: Nekotorye postanovochnye aktsenty [The Holocaust as an “unidentified object” of the educational curricula: Some emphases to underline]. *Holokost i suchasnist (nauk. biuleten' Ukr. tsentru vyvch. istorii Holokostu)*, 3, 4–5.

Introducing the Holocaust into state curricula and teaching plans demands from us to reject the “traditional” tools and methods of teaching. Today, the attitude to the Holocaust and Jewish factor becomes an important criterion of one’s level of culture and civilization. As Holocaust education began to spread in schools, some voices appeared, asking “Why do the Jews impose on us their own tragedy?” The answers to that should be the following: 1. Not the Jews only but all humankind demands comprehension of this tragedy to save itself in the future; 2. Contemporary Ukrainian narrative excludes and ignores all the ethnic minorities; 3. Jews are to be considered not only as victims, an object of this event, but also as a subject of this process which was also responsible for the event happened.

33. Nakhmanovych, V. (2014). Holokost: V poshukah paragyhmy pamiaty [The Holocaust: In search of a memory paradigm]. In O. Lysenko (Ed.), *Borotba za Ukrainu v 1943–1944 rr. Vlada, zbroini syby, suspilstvo. Zb. nauk. Prats* (pp. 578–586). Kiev: Institute of History of Ukraine.

Starting from the assumption that while the Crusades, Humanism, Reformation, Enlightenment, Nationalism and other European historical trends only slightly touched Ukraine, the Holocaust was the only event that put Ukraine into the epicenter of global history, and therefore it is the Holocaust that brings Ukraine to the European historical narrative and memory space. The history of Ukraine was always a part of someone's else history. Today Ukrainians used to have only two motivations to remember the Holocaust: (1) Europe requires this; (2) We will get our Holodomor recognized in return. To change these approaches our paradigm of remembering about the Holocaust must be changed. To the contrary of what Paul Connerton believed, our contemporary historical memory is a projection of the past on the future we wish to have; therefore, it is an ideologically actualized part of historical knowledge.

This brings us to the question – why today does Ukraine have to remember (not only to know) the Holocaust? Present-day motivations are based on two assumptions: (1) it was unique in the world history; (2) it was the culmination of a long history of European antisemitism (for this reason, Holocaust remembrance today has a “never again” motto). Israel needs non-Jewish memory of the Holocaust to combat antisemitism and anti-Zionism. But this approach fixes forever the distribution of roles (perpetrators and victims) and does not correspond to present-day realities (why does a young Israeli Jew have to be considered a victim and a young German has to be viewed as a perpetrator today?), therefore this model of memory is weak and limited. To overcome this and to make Holocaust an organic part of different nations' memory. The author suggests to bring the Holocaust back to history (i.e. to find its place in general historical process and between similar events) and to consider it as “archetypical” genocide instead of the unique event. In his opinion, the main lesson why Holocaust is to be remembered is that this history demonstrates what could happen when secular “scientific” ideology, which had replaced a religious world view, declared its aim to restructure humankind and its right to use violence as a tool for that. In this regard the Holocaust does not differ from the Holodomor or other genocides. And contemporary Ukraine, as it experienced in its history the effect of both two scientific theories (racial and class ones), and of both empires (Nazi and Soviet), and of two genocides (Holodomor and Holocaust) can bring to the European memorial space the bitter knowledge not about the rise of human spirit but rather about its fall.

34. Nazariia, S. (2013). Velikaia Otechestvennaia voina i Holokost v sovremennykh moldavskikh uchebnikakh istorii [The Great Patriotic War and the Holocaust in present-day history textbooks in Moldova]. In I. Shchupak (Ed.), *Istorična pamiat pro viinu ta Holokost: Materiali mizhnarodnoi naukovopraktichnoi konferentsii (Kyiv, 28–30 veresnia 2012 r.)* (pp. 225–236). Dnipropetrovsk: Tsenti “Tkuma.”

In present-day Moldova there is a confrontation between those who consider Moldova an independent modern nation and state, and those who call for joining, or “returning” Moldova to Romania. This confrontation manifest itself especially sharply in interpretations of history. The author analyzes 6 textbooks for pupils written by the supporters of the latter position, focusing on how the ethnic minorities, particularly Jews, are represented in those narratives, and concludes, providing examples, that all these textbooks tend to praise Romanian nationalism and to create Antonescu an image of national hero and to present Jews as aliens harmful for the Romanian nation, and thus denying (or at least justifying) the Holocaust. He stresses that there are also other textbooks (particularly the one elaborated by the author) based on the concept of “integrated model of history” and on the principles of internationalism and tolerance which have passed EU expert evaluation but is still prohibited by the Moldavian Ministry of Education for using them in schools.

35. Neander, J. (2010). “Nevidimii navchalnii plan” ta problemi transformacii u vkladanni Holokostu [The “hidden curriculum” and transfer problems in Holocaust education]. *Holokost i suchasnist. Studii v Ukraïni i sviti*, 1(7), 123–142.

[Author's abstract] Holocaust education (HE) stands out from all pedagogic measures ever undertaken in history. Never before has a subject of teaching been a matter of international concern worldwide, and never before has a subject of teaching become mandatory under international law for a still growing number of countries. The paper presents the aims of HE as expressed in the resolutions of international institutions and looks critically at their realization in the field of teaching, focusing on the classroom, since first, attending school is mandatory for children worldwide, and second, only for HE at schools do guidelines and detailed instructions exist. The aims of HE are very ambitious: to promote tolerance and to eliminate all forms of hatred, bigotry, racism and prejudice in society; to combat antisemitism and Holocaust denial; to help prevent further acts of genocide – in short: “to plant the seeds of a better future amidst the soil of a bitter past.” In practice, these ambitious aims, crystallized into teaching objectives of a formal curriculum, often collide with the “hidden curriculum” – the totality of all the messages communicated by the organization and operation of schooling apart from the official or public statements of school mission and subject area curriculum guidelines. Practice shows that, in conflicts, the hidden curriculum always wins.

In addition, HE is only one of many players in the zero-sum game of weekly hours allotted to the ten to twelve teaching subjects a high school student is confronted with. And last but not least, HE meets other,

often conflicting narratives told by the agents of primary socialization, such as family, friends, youth groups, or religious institutions, whose influence does not end when the school bell is ringing. Examples are given which show that societies putting much stress on HE are by far not more tolerant – or less racist, xenophobic or antisemitic – than others with little or no HE. The reason for this is seen in the fact that HE does not touch the sources of these unquestionably undesirable attitudes: group think, religion, nationalism, and unequal access to vital commodities. Even the hope that nations and their elites may “learn from history” through HE seems illusory. As already Hegel has shown, the only thing we can learn from history is that we don’t learn from it. The example of “lessons learned from the Holocaust” leading to diametrically opposite behavior toward Israel should be a serious warning. So what can we really expect from HE? Certainly a decrease in the susceptibility to Holocaust denial and an increase in the sympathy for Jews and their cause; moreover, a feeling among those whose nations were not under immediate or imminent attack by Germany that their ancestors fought a just war seventy years ago. But what about creating a better society, fundamentally changing age-old (and possibly genetically encoded) human behavior? First, Holocaust educators should be moderate, leaving these lofty goals within the realm of preambles and concentrate on that which is attainable at their workplace. Second, and that is most important, they should act according to the “Taxi driver concept in education”: Pick the kid up where she is standing. They should begin with cases of intolerance, racism, etc. that directly touch the kids in their present lives, and then show, taking the Holocaust as a historic example, where such attitudes can (but must not!) lead. Only then a lasting effect, a “transfer” from one learning domain (the Past) to another (the Future) can be expected. HE done this way will not change society as a whole, but it can help to make individuals think, to reflect their attitudes, and so to improve social life on the micro level. It is an aim worth the effort.

36. Pasman, T. B. (2014a). Khrustalnaia noch v obrazovatelnykh programmakh i uchebnikakh Rossii [Kristallnacht in Russian educational programs and textbooks]. In I. Altman, J. Zarusky, & K. Feferman (Eds.). *V otbleske “Khrustalnoi nochi:” Evreiskaia obshchina Kenigsberga, presledovanie i spasenie evreev Evropy* (pp. 150–158). (Proceedings of the 8th international conference, Moscow). Moscow: Tsentr “Holokost.”

The author starts from the statement that history of the Holocaust generally and Kristallnacht particularly are important for teaching the history of Nazism and racism. But as for the teaching programs spread in present-day Russia, not one contains a mention of Kristallnacht. When it goes about “History of Russia in XX century” teaching course, not a single textbook contains either the term or a mention of this event. In the “World history of XX century” course, for 2013–14 year of 18 textbooks only six contain mentions of this 1938 pogrom event. But their common disadvantage is that this event is insufficiently contextualized, and they lack humanistic dimension of the events, showing a rather impersonal and dry picture. The rest of the article contains recommendations about which teaching subjects need to integrate the Kristallnacht history.

37. Pasman, T. B. (2014b). Istoriia Holokosta v obrazovatelnykh programmakh i uchebnikakh Rossii [Holocaust history in Russian educational curricula and textbooks]. In I. Ilkovskaia (Ed.), *Formirovanie kulturnoi pamiati pri izuchenii sobytii Vtoroi mirovoi i Velikoi Otechestvennoi voin: Fenomen Holokosta. Materialy mezhdunarodnogo nauchno-prakticheskogo seminara s mezhdunarodnym uchastiem* (pp. 10–14). Saratov: Saratov Institute for Advanced Studies and Retraining of Educators.

The author argues that it is necessary to incorporate Holocaust history into the school courses of social-humanitarian disciplines. She provides the reasons for doing so: 1. The Holocaust was a significant event that changed the course of world history. 2. Without having such events included in the history courses, it is impossible to reach the goals of study of social sciences, the goals which were established by the directives of the Ministry of Education. Actually, the term “Holocaust” is present in teaching plans and textbooks, but this information is very brief and does not allow to explain to the pupils the inner logic of events and the nature of this phenomena. That is why teachers are in desperate need of additional thematically focused textbooks, documentary publications, testimonies, etc. In the final part, the author suggests her own practical advice on topics in the courses of Russian history and world history where a teacher can add Holocaust-related information.

38. Pedan-Slepuhina, O. (2010). “Chomu znovu pro Holokost”? Vykladannia temy Holokostu vchytliamy Ukrainy [“Why again about the Holocaust?” Holocaust teaching by Ukrainian schoolteachers]. *Uroky Holokostu (inform.-ped. biuleten Ukr. tsentru vyvch. istor. Holokostu)*, 1(22), 11–12.

The author shares her impressions after taking part in a conference for scholars and teachers on the memory of the Holocaust conducted in Chernivtsy National University in May, 2010. Though the Holocaust has been included in teaching in Ukraine already in 2000–2006, the standard teaching plan gives teachers little time and few opportunities to show its significance to pupils. But the author is skeptical enough to doubt that things would become better if the Ministry of Education supported this subject. The campaign of 2008–2010, when the Great Famine of 1932–33 was promoted in the educational plans by governmental efforts,

showed that this resulted in very poor outcomes, when non-professionals imposed the notion of Ukrainian genocide which finally created disgust about this subject among children and teachers, as well as among the majority of society. That is why, the author says, the best way to teach Holocaust is that “rational balance” should be kept, and extracurricular and project activities are the best forms for that, while a normal lesson can be used rather as starting point for them.

39. Podolskyi, A. (2008). Aktualnist ta stan vkladannia istorii Holokostu v suchasnii Ukraïni [The urgency and state of the Holocaust teaching in Ukraine]. *Uroki Holokostu (inform.-ped. biuletën Ukr. tsentru vvych. istor. Holokostu)*, 2(14), 2–4.

The author argues that Holocaust teaching is urgent in Ukraine because: 1. Ukrainian history is polyethnic and multicultural, and therefore the Holocaust is also to be considered as a part of Ukrainian historical narrative; 2. In Ukrainian society, xenophobia and antisemitism are still present, and Holocaust teaching is a tool to prevent their dissemination. Besides, Holocaust history for the Ukrainian educational system recently played a role of a paradigm to study and teach the other cases of genocide in XX century. The state has made some steps to introduce Holocaust into classrooms, but these steps are insufficient: although the Holocaust has appeared in the programs, no measures were done by the Ministry of Education to prepare qualified teachers. No prohibitions anymore (comparing to the Soviet times), but no support. This vacuum is being filled up by the activities of various NGOs (primarily Jewish communities) who took responsibility for preparing teachers and textbooks (list of NGOs and their Holocaust-related projects follows). But, today there is an urgent need for support from the side of the Ministry of Education, which has to include Holocaust history in the teaching plans for schoolteachers at the regional Institutes for Teacher Training to give them a chance to improve their qualifications and learn more on how to teach Holocaust. Ukraine has also to join ITF.

40. Podolskyi, A. (2009). Ukraïnske suspilstvo i pamiat pro Holokost: Sproba analizu deiakih aspektiv [Memory of the Holocaust in Ukrainian society: An attempt to analyze some aspects]. *Holokost i suchasnist. Studii v Ukraïni i sviti*, 1(5), 47–59.

[Author’s abstract] The article is devoted to the formation of historical memory about the past in modern Ukraine and the place the Holocaust takes in this memory. The paper analyses research-academic, pedagogical and memorial aspects of commemoration of the fate of Ukrainian Jews in times of the Holocaust. Much space is allocated to the comparison of formal (State) and informal (work of NGOs) approaches to research and education on the topic concerned. The main feature of the so called formal approach to Holocaust research lies in “ignoring” scholarly, historiographic papers on the topic, marginalizing the issue. Despite the certain gains in informal Holocaust studies, this topic is still on the margin of popular opinion in the modern Ukrainian society.

However, the situation is gradually changing. The mentioned situation is in sharp contrast with the recent events in informal Holocaust education in Ukraine. Over the past decade significant results have been gained owing to the activities of scholarly and educational NGOs in the country, among them Ukrainian Center for Holocaust Studies. One can trace continuous educational seminars for teachers, publication of textbooks and manuals, competitions of students’ research and art works. Many teachers began teaching the concerned topic within their self-developed courses, not waiting for the facilities from the Ministry of Education and Science of Ukraine. Therefore, the author believes that such high intensity and quality of informal education began to exercise influence on the formal approaches to Holocaust education in Ukraine. And not only on the approaches to the mentioned topic, but also on the tendencies of ethnocentrism and monocultural and monoethnic views that are, unfortunately, still prevailing in Ukrainian formal education. The gains of informal Holocaust education undermine the given tendencies and pave the way for multicultural education, which defines the future of Ukraine. Modern Ukrainian tendencies for memorialization of the memory about the Holocaust are somewhat similar to the situation in educational sphere. The similarity lies, first and foremost, in the activities by NGOs and elements of civic society, who, also not waiting for the actions on behalf of the government, find themselves the financial means (mostly abroad) to mark and commemorate the sites of mass execution and murder of Ukrainian Jews during the Nazi occupation. Though in most cases this is a responsibility of governmental institutions. The author believes, that such attitude on behalf of the government to preservation of the memory about the Holocaust in Ukraine in all the concerned aspects (research-academic, educational, memorial) is a result of catastrophic lack of understanding or desire to understand that Ukrainian history is not monoethnic but multicultural and that the responsibility for memory about the past includes also the fate of Ukrainian Jews in times of the Holocaust as a constituent part of Ukrainian WWII history.

41. Poliakova, M. (2013). Uchebniki istorii Ukrainy kontsa 2000-nachala 2010-h gg. Opyt analiza [Ukrainian history textbooks in 2000–2010s: Some analysis]. Retrieved from <http://urokiistorii.ru/learning/manual/51764>

The author explores 8 Ukrainian textbooks published in 2008–2011 and the ways they cover recent highly disputable events: 1. Molotov-Ribbentrop pact; 2. Katyn massacre; 3. Annexation of the Western Ukraine in 1939; 4. “Great Patriotic War” term and discussions about it; 5. Collaboration and resistance in Ukraine; 6. The Holocaust. The context for all the discussions taking place in Ukraine, in the author’s opinion, is that there is no consensus among the Ukrainian society in regard to nationalist movements, the state politics of memory are inconsistent, while different regions can confess their own vision of history, sometimes opposite to each other’s. As for Holocaust history, all the textbooks more or less touch this subject, but do that in different ways: while most use the term “Holocaust,” two of them do not mention it; some textbooks present it as numbers, dates and statistics while others apply to emotional layer providing excerpts from testimonies; some textbooks allocate up to three passages to the Holocaust while the other – up to three pages. All of them mentioning Babi Yar as a symbolical sign of Holocaust making thus the Holocaust event of local history, and all the textbooks stress the special nature of the Nazi politics towards Jews.

42. Poltorak, D. I. (2000). Tema Holokosta v prepodavanii gumanitarnykh disciplin v rossiiskoi shkole (Postanovka problemy) [Holocaust topic in humanities teaching in Russian schools]. In *Prepodavanie temy Holokosta v XXI veke* [Holocaust teaching in the twenty-first century] (pp. 68–73). Moscow: Fond “Holokost.”

The author argues that the Holocaust is still underrepresented in Russian textbooks; the unprecedented nature of the persecutions of the Jews is not explained; the role of the local collaborators as well as the Righteous in the “final solution” is omitted; Jewish resistance is absent; the role of antisemitism in Nazi ideology is not emphasized. The author provides a brief survey of several Russian textbooks and finds that the Holocaust in the territory of the USSR is almost absent there, though some general information is more or less present. Affiliated with the Russian Fund and Center “Holocaust,” he calls the reader’s attention to the manuals (15 altogether) published by this NGO institution which cover the aforementioned topics. All of these subjects, in his opinion, must raise motivations to teach and learn about Holocaust because they present it as an event of the local history.

43. Poltorak, D. I. (2010). Uchebniki i metodicheskie posobiia o Holokoste [Textbooks and method manuals on the Holocaust]. In A. Gerber (Ed.), *Tema Holokosta v sbkolnykh uchebnikakh. Posobie dlia uchitelia* (pp. 17–21). Moscow: Tsentr i Fond “Holokost.”

The author asks 3 questions: 1. Why teach about the Holocaust? 2. Where and when should we teach the Holocaust? 3. How should we teach it? He answers: 1. Holocaust knowledge helps to understand more clearly the issues of contemporary social processes and to combat racism and xenophobia. 2. Mostly within the history courses, though other disciplines like literature are good too. Children from 10–11 years old are already able to perceive Holocaust history. 3. As for the “language” of teaching, best are first-hand accounts and testimonies, as well as arts, diaries, etc. The best way is to integrate Holocaust within lessons of history, literature, social science, and to insert Holocaust-related episodes into particular lessons, for instance, in the lesson “Nazis come to power” it is appropriate to tell about Nuremberg legislation, etc. An optional historical course is good as well (for instance, based on the documentary sources).

44. Poltorak, D.I., & Leshchiner, V.R. (2000). Tema Holokosta v rossiiskikh i ukrainskikh uchebnikakh istorii [The topic of the Holocaust in Russian and Ukrainian textbooks]. In I. Altman (Ed.), *Prepodavanie temy Holokosta v XXI veke* [Holocaust teaching in the twenty-first century] (pp. 118–131). Moscow: Fond “Holokost.”

The authors analyze history textbooks published in Russia and Ukraine by 2000 to find out whether and to what extent Holocaust history was present in these textbooks. Five Russian and three Ukrainian history textbooks were explored, plus four textbooks on social disciplines. Since the term “Holocaust” (as well as genocide, Catastrophe etc) was absent at that time in governmental educational standards, it is absent in all the textbooks excluding one by A. Kreder. In all the Russian textbooks when describing the German occupation, the emphasis was on Hitler’s wish to enslave all the Slavic people. No mention of special policy aimed at the annihilation of the Jews is present. The presented analysis of 14 textbooks altogether shows, in the authors’ opinion, that the Holocaust subject is being ignored or in the best case, is present insufficiently and shown one-sidedly or taken out of the context.

45. Portnov, A. (2009). Velyka Vitchyzniana viina v politykah pamiati Bilorusi, Moldovy ta Ukrainy: Kilka porivnialnykh sposterezhen [The Great Patriotic War in memory politics in Belarus, Moldova and Ukraine: Some comparative observations]. *Ukraina Moderna*, 15(4), 206–218.

[Author’s abstract] In all three countries described in this article, the Second World War remains one of the central questions of the politics of memory and forgetfulness. Compared to Belarus and Moldova, Ukraine has a particular trait: its rich regional diversity of models of memory and continuity (beginning in 1991) are reflected in the textbook scheme of history. The most radical changes in textbooks have taken place in

- Belarus. In Moldova, the struggle surrounding the history curriculum in schools (to be more specific, the very name of the subject) has attested to the highest potential of social mobilization. The main common denominator of development in these three countries lies in the fact that one day the sole Soviet myth of the “Great Patriotic War” will give way to nationalization (even if by an emphatically communist or “anti-nationalist” government) and adaptation to local expectations and needs. The trajectories of Belarus, Moldova, and Ukraine (of course, without losing sight of fundamental differences) may be described most generally as a movement away from single national schemes, through re-Sovietization of varying intensities, to a search for models of a political nation and civic identity.
46. Portnov, A. (2011). Ukrainskie obrazy Vtoroi mirovoi voiny [Ukrainian representations of the Second World War]. *Vestnik obshchestvennogo mnenia. Dannye. Analiz. Diskussii*, 2 (108), 86–92.
- [Author’s abstract] The author analyzes the conflict points where various collective ideas of the present Ukrainian population clash, the interests and rhetoric of the authorities, the practice of historians, an account in school textbooks of the key events connected with the war: the role of the nationalistic underground in Eastern Galicia and Volhynia, evaluations of the Ukrainian Insurgent Army (UPA) and Stepan Bandera, the generalized image of the war and the trends of its Sovietization quite recently, the Holocaust and genocide, the deportation of Crimean Tatars, etc. The author draws a conclusion that a common narrative about the war has not been formed in Ukraine, various images of the war coexist, competing and interacting. The Ukrainians’ beliefs about the war, in contrast to those of the Russians and the Belarussians, do not stress the significance of Stalin and the holidays’ symbolism of the victory, on the contrary, focusing more often on the image of Ukraine as a victim of two totalitarian regimes – the Soviet and the German ones. At the same time the established memory pluralism practically in all its versions excludes from the existing narrative about the past the questions of anybody’s responsibility for the burdens, crimes and losses of the war time.
47. Portnov, A. (2012). Istorii dlia domashnego upotrebleniia [Histories for “home use”]. *Ab Imperio*, 3, 309–338.
- [Author’s abstract] Andriy Portnov examines Ukrainian images of World War II against the political contexts of their production and circulation. From this perspective, he scrutinizes “problematic fields” such as the Ukrainian nationalist underground, divided memories of war veterans, and the place of the Holocaust and the deportation of Crimean Tatars in the Ukrainian national historical narrative. Portnov suggests that Ukrainian memory pluralism was politically beneficial as a space of dialogue. Now, however, it progressively evolves into isolated and quite aggressive divided narratives that survive because neither one can destroy the contender. Each of these narratives evades the question of personal responsibility, while the politics of Yanukovich’s administration promotes opposition between “national” and “denationalized” histories, which does not afford space for critical historiography. In the second part of the article, Portnov engages the views of some scholars as illustrative of his observations in the first part of the article. He predicts that the nearest future will bring a new polarization and radicalization of the Polish–Ukrainian discussion about history and memory of World War II, as the seventieth “anniversary” of the Volynia massacre approaches in 2013.
48. Portnov, A. (2013). Uchebnyk istorii po goszakazu [History textbooks on government contractual work]. *Ab Imperio*, 3, 388–396.
- [Author’s abstract] Andriy Portnov analyzes the recently published eighty-page Conception of the New Teaching-Methodical Complex in Russian History – the result of a collective effort by Russian historians to produce a new mandatory history textbook on the request of President Vladimir Putin. Portnov argues that Conception lacks any conceptual vision of Russian history because of the fundamental opportunism of the authors in trying to avoid the most problematic episodes of the past and in failing to pursue any coherent civic agenda. The much-discussed politicization of the very project of a new mandatory history textbook is limited to the superficial statist ideology, which by itself cannot formulate and pursue any meaningful political agenda.
49. Portnova, T. (2013). *Holokost v ukrainskib obrazovatelnyh praktikab* [The Holocaust in Ukrainian educational practices]. Retrieved from <http://urokiistorii.ru/learning/edu/51948>
- In regard to Holocaust teaching, the author divides the period of Ukrainian independence into two periods: 1. Before 2000, which is characterized by a very low level of presence (if any at all) of the Holocaust in Ukrainian textbooks, and 2. After 2000, when Ukraine joined the Stockholm declaration, the terms “Holocaust” and “Shoah” were brought into textbooks, it began to appear as not only an event that occurred someone else, but also here in Ukraine. But, she notes, in the context of inconsistent and ambiguous politics of memory, and in the situation of constant struggle between “post-Soviet” and “nationalistic” discourses of history, there is little room for Holocaust education within both visions. Much is still being done on the

initiatives of Jewish or foreign-supported NGOs. Generally, the dynamics of spreading Holocaust education are positive, but this is mainly the merit of “informal” education developed by NGOs and covers a small sector of education. The wider Ukrainian society is not ready to discuss sensitive and painful questions related to involvement into the Holocaust.

50. Prokopchuk, M. (2008). Rozmaïttia pidhodiv u pozaklasnii diialnosti v procesi vivchennia istorii Holokostu [Variety of Holocaust-teaching approaches in extracurricular activities]. *Uroki Holokostu (inform.-ped. biuleten Ukr. tsentru vyvch. istor. Holokostu)*, 2(14), 7–8.

The author argues that analysis of Holocaust-related scholarly and educational literature published in Ukraine recently shows that considerable experience has been accumulated. The number of teachers familiar with this subject is growing, particularly because of teachers’ participation in the international travel workshops and grant programs, which resulted in publishing new textbooks and manuals. But, as the state educational structures still keep themselves out of this process, all this experience remains to be sustained by the NGOs. Based on her own experience (the author was a teacher at Kiev Gymnasium of Eastern Languages), she provides examples of informal Holocaust teaching in cooperation with NGOs, which, in her opinion, brought very positive results.

51. Rudling, P. A. (2013). Neprikmetnyi genotsid: Halakost u Belarusi [Imperceptible genocide: The Holocaust in Belarus]. *ARCHE*, 2, 120–139.

The author explores the extent to which Holocaust history and memory was and is integrated (or not integrated) into Belorussian history master-narratives during: 1. Time of Soviet Belorussia; 2. In the historiography of the nationalistic opposition; 3. In diaspora historiography; 4. In the time of Lukashenko presidency. The author also explores the efforts by civil society memory agents to include Holocaust in national memory agenda. He comes to the conclusion that in the contemporary historical narrative promoted by the Belorussian regime the Holocaust is downplayed and narrative of the Great Patriotic War, slightly modified from the Soviet times and adjusted to the political needs of the authorities, is still dominant in Belorussia; the current regime uses it as a source of legitimacy and leaves Holocaust history on the margins of the official grand-narrative.

52. Sereda, V. (2006). Osobennosti reprezentatsii natsionalno-istoricheskikh identichnostei v ofitsialnom istoricheskom diskurse prezidentov Ukrainy i Rossii [On the representation of national-historical identities in the official discourses of Ukrainian and Russian presidents]. *Sotsiologiya: Teoriia, metody, marketing*, 3, 191–212.

[Author’s abstract] The article is focused on the process of construction of an official model of historical past on the base of analysis of speeches of two Presidents of Ukraine (L. Kuchma and V. Yushchenko) and President of Russia (V. Putin) for the last decade (1994–2006). The researcher examines what kind of historical schemes (including historical commemorations, events, and heroes) were employed by each president in order to form a collective historical identity, and compares them. One of the key issues is to what extent Ukrainian and Russian ruling elites tried to create a historical rupture with the cultural and political heritage of the Soviet past and encouraged the “revival” of some elements of pre-Soviet historical and other national traditions as well as formation of new ones.

53. Sergeeva, M. V., Churkina, M.V. (2012). Izuchenie problemy Holokosta kak odin iz sposobov formirovaniia tolerantnosti obuchaiushchihsia (iz opyta raboty) [Holocaust teaching as a tool for tolerance among pupils]. *Rossiisko-amerikanskii forum obrazovaniia: ielektronnyi zhurnal*, 4(3). Retrieved from <http://www.rus-ameeduforum.com/content/ru/?task=art&article=1000938&iid=13>

The lack of tolerance towards other peoples, in authors’ opinion, is one of the bigger world problems today. The Holocaust is an important tool to explain to youngsters where xenophobia and racism can bring us to. Regrettably, in the courses of history, the Holocaust is not presented. But, in the course of World history when teaching totalitarianism and fascism, as well as in the course of History of Russia when teaching the subject, “Reasons, price and meaning of the Great Victory” it is necessary to discuss the Holocaust using interactive methods, discussions, and applying to the emotional perception of the pupils. The rest of the article shares the authors’ experience on the integration of the Holocaust into particular courses and giving practical advice.

54. Shchupak, I. (2012). Istoriia Holokostu u shkilnykh pidruchnykh Polshchi, Rosii ta Ukrainy [Holocaust history in school textbooks in Poland, Russia and Ukraine]. In I. Hrytsak, P. Kendzior, & S. Turkanyk (Eds.).

Suchasni dyskusii pro Drugu svitovu viinu. Zbirnyk naukovykh statei ta vystupiv ukrainskyh i zarubiznykh istorikov (pp. 196–207). Lviv: ZUKC.

The author examines three Polish, five Russian and five Ukrainian textbooks. In his opinion, Polish textbooks are “methodologically adequate to the existing contemporary democratic standards of textbook writing.” As for Russian ones, in all of these the racial nature of the Holocaust is unclear; the special fate of the Jews, compared to the fate of other ethnic groups, is not specified; the lessons of the Holocaust and its significance to the present is not actualized, etc. As for Ukrainian ones, “the examples show the presence of contemporary European tendencies in Ukrainian historiography and textbook writing, which can be positive example for other countries.”

55. Shpagin, S. A. (2003). Nauchno-obrazovatelnye programmy po teme Holokosta: Opyt istoricheskogo fakulteta Rostovskogo gosuniversiteta [Academic and educational programs on the Holocaust: The experience of the faculty of history at the Rostov State University]. *Holokost i suchasnist (nauk. biuleten' Ukr. tsentru vvych. istorii Holokostu)*, 5, 14–15.

The author describes the way of creation and activities of the regional center on Holocaust history formed at the history faculty of the Rostov-on-Don State University. He underlines that it was possible not because of state educational administration but as an initiative from NGOs, particularly the Moscow Holocaust Center. The Center’s activities manifested itself in introducing a special course on Holocaust history as well as integrating Holocaust history into other courses at the faculty. Because the “horizontal” support [specifically, local Jewish organizations. – MT.] was absent, most of activities were not about research and teaching, but rather logistical activities, negotiations and social work, i.e. the search for Holocaust survivors. Then the author provides examples of integrating the Holocaust into various activities, learning courses, civic actions and international relations of the local-based organizations with whom Rostov Center has cooperated recent years.

56. Siniaeva-Pankovska, N. (2013). *Reprezentacii Holokosta v Moldove i Polshbe: Sravnitelnaia perspektiva* [Holocaust representations in Moldova and Poland: A comparative perspective]. Retrieved from <http://uroki-istorii.ru/history/soc/51929>

In present-day Moldova, the author argues, several patterns of identity – Soviet, pan-Slavic, pan-Romanian, Moldavian coexist, and pan-Romanian is dominant. In the 1990s, most historians easily changed their narratives in favor of a Romanian-centered narrative, rehabilitating Antonescu, who was given the status of a martyr because was shot by the communist. In this narrative, Jews are seen as the main agents of Bolshevism, which Antonescu was trying to resist. To strengthen this national myth, most historians diminish or even deny the Holocaust. Thus, the Moldavian narrative of the Holocaust is under quite strong influence of Romania. Despite the fact that in 2004, the principal changes have taken place in Romania, the State Institute was created and governmental commission printed the “Final report,” most of Moldavian public just ignores that. The way of Holocaust denial in Moldova can be called a “selective” one: they agree that the Holocaust took place somewhere else, but not in Moldova. If compared with what is happening in Poland, Moldovan elites are much weaker and do not have political and cultural will to discuss this subject publicly. The few public initiatives to launch this discussion remain ignored by the majority.

57. Stolov, V. (2002). Holokost i problema gumanitarizacii shkolnogo istoricheskogo obrazovaniia [The Holocaust and the process of humanizing historical education in schools]. *Holokost i suchasnist (nauk. biuleten' Ukr. tsentru vvych. istorii Holokostu)*, 3, 3.

In a small note, the author calls for “humanization” as a main aim of reform school education. By this he means that history in schools must be taught not as simply cramming of historical dates and “objective rules of social development” (as it was done in Soviet times). How this was done can be illustrated with the example on how the WWII (and Great Patriotic War) is taught and which place it occupied in the teaching plans now in Russia. The “humanitarian” aspects of war, of everyday life are still not present, instead the ideological clichés are still widespread about “mass heroism” etc., but they can only lead to loathing to history among youngsters, which, in its turn, stimulates to rehabilitation of Hitlerism and dissemination of the neo-Nazism. In this regard, uncovering the antihumanistic nature of Nazism has to become a central point when dealing with the Holocaust in schools. But, the Holocaust should be introduced to schools very carefully: 1. Many think that learning about the Holocaust could help preventing antisemitism, which actually does not work so directly; 2. In the eyes of majority in society, Jews are now beneficiaries of some additional opportunities in welfare, education etc., which violates the principle of equal opportunities. Therefore introducing the Holocaust can be considered by many as an attempt to justify “Jewish privileges” by telling about their suffer. Thus, we cannot blindly copy the Western experience when introducing Holocaust into Russian classrooms.

58. Tikhomirov, A. (2013). Belorusskaia pamiat o Holokoste: Mezhdru narratsiei o Vtoroi mirovoi voine i natsionalnymi predstavleniami o viktimizatsii [Belarusian memory of the Holocaust: Between narrating the Second World War and national images of victimization]. Retrieved from <http://www.urokiistorii.ru/memory/place/51922>

Taking part at the conference on the place of Holocaust in European collective memory, the author notes that in contemporary Belorussian history narrative, the notion of the Great Patriotic War is central and all the national identity and national history is built around GPW by the current authorities. However, the Holocaust narrative slowly tries to incorporate itself into that GPW narrative, which happens due to the activities of the NGO sector of the society and foreign organizations. But yet, the author concludes, the Holocaust memory still remains “in the shadow.”

59. Vetrov, I., & Ladychenko, T. (2010). Tema Golokostu u shkolah i vyshhyh navchalnyh zakladah Ukrainy [Holocaust topic in secondary schools and institutes of higher education in Ukraine]. In M. Otten, & I. Smilianska (Eds.). *Doslidzhennia ta vykladannia istorii Holokostu (Ukraina, Niderlandy, Belgiia): Zbirnik materialiv mizhnarodnogo proektu “Istoriia Holokostu v Ukraini ta Nizhnih Zemliab”* (pp. 162–165). Kiev-Arhem: Dukh i Litera.

The authors give practical recommendation how a course on Holocaust should be constructed. They call for “complex” Holocaust teaching course whose aims are the following: 1) to give to the students the systematic knowledge about the causes, course and aftermath of the Holocaust; 2) to involve them in psychological and ethical reflections on the lessons of the Holocaust; 3) to shape grounds for tolerance, mercy and responsibility. They also recommend to consider the Holocaust as both a unique tragedy of Jewry and a universal genocide. They also consider it necessary to keep a personalized approach by demonstrating resistance to violence and situations of choice and responsibility. Also necessary are the comparisons between Nazism and Stalinism in frames of the totalitarianism concept and the connection between totalitarian regimes and mass violence and murder. They advise to attract knowledge from the other disciplines like Religion Studies, History of Culture, Political Science, Philosophy etc. to explain more effectively to the students the nature of the Holocaust. The rest of the article is about the need to take into account the age of pupils/students and offers different approaches and which tools to use and in what courses to integrate the Holocaust-related lessons. Concluding, the authors express hope that Holocaust education can prevent nationalism and racism.

60. Voitenko, O. (2009). Genocid romiv u navchalnih kursah MON Ukraini ta neformalni praktiki uvichnennia tragedii v osvitianskomu procesi [The genocide of the Roma in the education courses of Ukraine’s Ministry of Education, and non-formal commemoration practices in educational activities]. *Holokost i suchasnist. Studii v Ukraini i sviti*, 2(6), 141–147.

[Author’s abstract] In 1999, the Committee of Ministers of the Council of Europe passed a Recommendation № R (99) 2 on secondary education, which among other modern challenges recalls the danger of isolationism, racism, xenophobia, and ultra-nationalism. Speaking about the challenges of multiculturalism one would mean not only issues related to integration of the new migration wave representatives, but also change of attitude to the representatives of the ethnic minorities who were marginalized and remained on the roadside of the “common European history.” One of the first issues to rise here is the issue of Roma community; and education is seen as one of the significant levers for better change. Roma history and the Nazi practices turning into mass destruction of this group in some countries during WWII are found in teaching manuals and curricula of a number of countries. In the last decade quite a few Ukrainian institutions passed numerous documents suggesting programs and recommendations for social integration of Roma, overcoming negative tendencies in education etc. However, likewise to the previous years, the general approach to teaching the histories of ethnic minorities did not change: Roma, like other minorities, are seen as communities separated from the wider society. In Ukrainian textbooks and teaching manuals, multiculturalism and multi-ethnic character of the country are hardly represented. Ukrainian history is viewed in educational literature as mono-ethnic. Poles, Tatars, Russians, Romanians and Hungarians are depicted mostly as oppressors and subjugators. And Roma, judging from the analysis of educational textbooks in history for junior and senior schools, have never been present in Ukrainian history. So, how are Roma represented in school teaching materials? The only mention of Roma is found in textbooks on World History and Ukrainian History for the 10 Grade, in the context of Nazi racial policies. But from these textbooks we do not see why Jews? Why Roma? Why was it them to be “chosen” as victims? And where from do they appear in Ukraine, if they haven’t been mentioned in earlier schooling? Roma history, their culture and contribution to the culture of Europe and Ukraine, history of their national movement, integration issues etc. must be included in the school courses of history. Information on Roma genocide in WWII must be embraced by the school curricula. It must not be “separated” from the context of Roma history in Europe and Ukraine.

61. Winkler, K. (2012). Pamiat o Holokoste v sovremennoi Rossii [Remembrance of the Holocaust in contemporary Russia], In I. Altman, A. Zeltser, A. Shneyer (Eds.). *Holokost na territorii SSSR. Materialy XIX Mezhdunarodnoi konferentsii po iudaike* (pp. 131–143). Moscow: Tsentr “Sefer.”

[Author’s abstract] Remembrance of the Holocaust has thus far not been part of the Russian collective memory of World War II even though a large number of the victims were Soviet Jews. As memory studies have shown, there is always an interaction between the personal memories of an individual and the collective memory of a social group. The article compares collective forms of remembrance in Russia in general to forms of historical transmission and individual memories of people living near former killing sites, in this particular case the city of Rostov-on-Don.

62. Zagladin, N. (2010). Aktualnye problemy osveshcheniia Holokosta v obrazovatelno-vospitatelnom prostranstve [Important problems in covering the Holocaust topic in educational and pedagogical space]. In A. Gerber (Ed.), *Tema Holokosta v shkolnykh uchebnikakh. Posobie dlia uchitelia* (pp. 12–16). Moscow: Tsentr i Fond “Holokost.”

The author, himself a textbook-writer, argues for the necessity to include Holocaust history in both history courses in Russian school, world history and History of Russia. He reports that while meetings with the teachers he never met opposition to integration of the Holocaust history in the curricula, since everyone understands the principal difference between the fate of the Jews and other peoples in the Nazi-occupied territories, and this specificity makes integration of the Holocaust into teaching totally well-founded. However, this does not mean that no problems exist. First, it is not easy to explain to the pupils the reasons for total extermination of the Jews. The textbooks, he thinks, do not offer a comprehensive explanation. While the economic profit the Nazis got from the Jews is understandable, the exterminationist reasons are unclear to students. Examination of “Mein Kampf” does not help and can even be harmful. Second, most textbooks ignore the fact that, besides rescue and help, many locals (in Poland, Baltic states or Ukraine) joined the Nazi “final solution,” but today it is believed to be politically incorrect to discuss that, which leads to a one-sided presentation of this issue. Third, our society today faces the growth of hatred and xenophobia, and we need to shape tolerance, using Holocaust history to reach this goal. But it is difficult to introduce Holocaust history because present-day society is pierced with the cult of violence and the quest for a strong leader; skinhead subculture is flourishing, and some authorities’ structures are behind that. Fourth, present-day teaching programs leave little space for HE, so one needs to modify standards and textbooks. Summing up, the search for new pedagogical methods and techniques is needed.

English-Language Bibliography

By Doyle Stevick

Notes: Abstracts are taken from the articles, unless otherwise noted. Some may have been slightly edited for style. Summaries of pieces that lacked abstracts were written by Doyle Stevick, the compiler of this list, unless noted otherwise. Some summaries were supplied by University College London's Centre for Holocaust Education, <http://www.holocausteducation.org.uk>, which generously shared their own earlier literature search and summaries.

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English-Language Bibliography with Abstracts

1. Adams, J. (1999). Of mice and manga: Comics and graphic novels in art education. *Journal of Art & Design Education*, 18(1), 69–75.

A justification for the inclusion of graphic comic art in post-14 art education following the development of graphic novels in Europe, Japan and the USA in recent years. The case is based on the visual dynamics of the medium and the potential for a critical realism which can be exploited in students’ studio practice and research. Particular attention is given to the Holocaust novel *Maus* and selected Japanese “Manga” comics which have made an impact in the west, such as *Barefoot Gen* and *Adolf*. The article analyses the various innovative visual forms that these graphic novels utilise and considers their effectiveness as a vehicle for practice and research in the institutional art curriculum.
2. Adams, J. (2008). The pedagogy of the image text: Nakazawa, Sebald and Spiegelman recount social traumas. *Discourse: Studies in the Cultural Politics of Education* 29(1), 35–49.

The paper discusses the pedagogy of the image text, a term that encompasses the graphic novels of Nakazawa and Spiegelman and the heavily illustrated novels of Sebald. Increasingly, artist-authors have turned to the image-text medium to represent catastrophic social events, and these three authors’ works are discussed as seminal documents of cataclysmic societal events, such as the bombing of Hiroshima or the Holocaust. All have provided a narrative visual framework that attempts to inform us of the lived experience of these traumatic moments, insofar as their medium will permit, and these methods are discussed and compared. The pedagogic impulse – the desire to inform a contemporary audience of such major historical events – is evident in all three selected authors’ works. Their diverse yet comparable visual methods, and the ways in which

they seem to imbue us with authentic vicarious experiences arguably constitute a visual pedagogy of social crises.

3. Ambrosewicz, J & Yung, C. (2001). What is in the way? Teaching about the Holocaust in post-1989 Poland. In J.K. Roth & E. Maxwell, (Eds.), *Remembering for the future: The Holocaust in an age of genocide. Vol. 3, Memory* (525–544). New York: Palgrave.

The authors discuss a survey of 1000 Polish students and a survey among American students taking part at the Simon Wiesenthal Center program in New York City, comparing quasi-experimental and control groups in reference to their attitudes toward Jews and the Holocaust.

4. Ambrosewicz-Jacobs, J. (2014). Non-memory and/or post-memory of the Holocaust: Coming out of amnesia in Post-Communist Poland. In L. W. Zimmerman with Contributing Scholars, (Eds.), *Jewish Studies and Holocaust Education in Poland* (121–139). Jefferson, North Carolina: McFarland & Company, Inc., Publishers.

Using her empirical data, Ambrosewicz-Jacobs reflects on memory issues as they relate to Holocaust education in Poland.

5. Ambrosewicz-Jacobs, J. (2000). Attitudes of young Poles toward Jews in post-1989 Poland. *East European Politics and Societies* 14(3), 565–596.

English language article on her reflections on her empirical research on student attitudes towards the Jews over the last decade.

6. Ambrosewicz-Jacobs, J. (2010). Holocaust education in Polish schools – and beyond. In, M. Levy, J. Nowakowski, & K. Craddy (Eds.). *Poland: A Jewish matter: Proceedings of a symposium exploring contemporary Jewish life in Poland, marking the close of Jewish programming for Polska! Year.* (pp. 77–101). Warsaw: Adam Mickiewicz Institute.

No abstract available.

7. Ambrosewicz-Jacobs, J., & Büttner, E. (2014). What can we learn from the dark chapters in our history? Education about the Holocaust in Poland in a comparative perspective. *FLEKS – Scandinavian Journal of Intercultural Theory and Practice. 1: TOLERANCE*. Retrieved from <https://journals.hioa.no/index.php/fleks/article/view/844/754>

In many cases a strong association with a Polish sense of victimhood based on the memory of the terror and the murder of almost 2 million ethnic Poles during WWII creates conflicting approaches and generates obstacles to providing education about Jewish victims. Nevertheless, following the fall of communism, the number of educational initiatives designed to teach and learn about the Shoah is steadily increasing. The article presents tips for successful programmes of education about the Holocaust which can be generalised for any type of quality education, but are primarily significant for education about tolerance and education aimed at reducing prejudice, counteracting negative stereotypes and preventing discrimination. It poses questions such as whether it is possible to identify good practices on a political and/or educational level, whether there are links between education about the Holocaust and human rights education, and how education about the Holocaust relates to attitudes toward Jews. Examples of both international studies (such as those by the Fundamental Rights Agency of the EU and the American Jewish Committee) and some national surveys on education about the Holocaust are discussed, followed by an analysis of empirical studies from Poland based on focus group interviews and individual interviews with educators. The choice of case study was based on the historical fact that occupied Poland was the site of the murder of almost 5 million Jews, including 3 million Polish Jews.

8. Auron, Y., Katzenell, J., & Silberklang, D. (1994). The Holocaust and the Israeli teacher. *Holocaust and Genocide Studies*, 8(2), 225–257.

This article presents the conclusions of a comprehensive study of Israeli Jewish identity among student-teachers of all sectors of the Israeli educational system. Through this group, the article attempts to examine the attitudes of Israeli society to the Holocaust. A number of factors in Israeli attitudes to the Holocaust were examined: The “lessons” of the Holocaust as perceived by the future teachers; their attitudes to Jewish behavior during the Holocaust; the place of the Holocaust in the historical consciousness of young Israelis; study and evaluation of knowledge of the Holocaust; and a discussion of attitudes to antisemitism and its role in determining Jewish identity. The study found that young Israelis’ conclusions regarding the Holocaust lean

- much more to a Zionist “lesson” than to Jewish ones, and even less to universal ones. A further finding was a stronger sense of pride and identification with the victims of the Holocaust today than in the past. Moreover, a large majority of the student-teachers maintained that all Jews should view themselves as Holocaust survivors. The Holocaust has become a central factor and, in many cases, the central factor in Jewish identity in Israel; no differences were found among the respondents’ countries of origin, or among secular, traditional, national-religious, and ultra-orthodox Jews.
9. Bărbulescu, A., Degeratu, L., & Gușu, C. (2013). The Holocaust as reflected in communist and post-communist Romanian textbooks. *Intercultural Education*, 24(1–2), 41–60.
Romanian history textbooks were mostly silent about the Holocaust during the Communist era. The authors reconstructed the different models of remembering the Holocaust that are present in post-Communist Romanian textbooks. The analysis revealed the existence of six different models of recollecting this history. The six models of representing the Holocaust are: (1) The Holocaust is completely absent; (2) Romania as a saviour of Jews; (3) Discrimination without deportations; (4) Deportations to camps for unnamed victims; (5) Deportations without the final solution; and (6) The Romanian Holocaust: discrimination, pogroms and deportations. The analysis focused on Romanian History textbooks published before and after 1989. A qualitative analysis of the textbooks was employed.
 10. Baridge, B. (1981). Facing History and Ourselves: Tracing development through analysis of student journals. In *Moral Education Forum* 6(2), 42–48.
No abstract available.
 11. Bar-On, D., Hare, A. P., Brusten, M., & Beiner, F. (1993). “Working through” the Holocaust? Comparing the questionnaire results of German and Israeli students. *Holocaust and Genocide Studies*, 7(2), 230–246
Questionnaires were answered by more than 1,000 university students and tenth grade high school pupils in both Germany and Israel concerning their knowledge and understanding of the Holocaust and their social and political attitudes. The extent to which students had “worked through” the Holocaust accounted for approximately 25 percent of the variance in the social and political attitudes in both samples. For most of the students there appeared to be a “vicious circle” linking social and political attitudes with attitudes toward the Holocaust, rather than a whole working through process.
 12. Barr, D., Boulay, B., Selman, R. L., McCormick, R., Lowenstein, E., Gamse, B., & Lesaux, N. (2015). A randomized controlled trial of professional development for interdisciplinary civic education: Impacts on Humanities teachers and their students. *Teachers College Record*, 117(4), 1–52.
Barr et al. conduct an experiment with 40 control and 40 implementing schools, showing positive results for schools that complete a full or partial implementation of the FHAO curriculum across the United States.
 13. Bartrop, P. R. (1985). “Hitler would’ve known how to deal with the Asian Invasion’: the Holocaust and Australian Education. *Australian Journal of Politics & History*, 31(1), 147–153.
Reflects on the problems of Holocaust education in Australia, and its potential, after a graffiti about Hitler and Asian immigrants appears on campus.
 14. Baum, R. N. (1996). “What I have learned to feel”: the pedagogical emotions of Holocaust education. *College Literature*, 23(3), 44–57.
No abstract available.
 15. Bauman, J. (2004). Entering the world of a Holocaust victim: Schoolchildren discuss a ghetto memoir. In R. Lentin (Ed.), *Re-presenting the Shoah for the twenty-first century* (pp. 77–85). New York: Berghahn Books.
Holocaust survivor Janina Bauman visited a school that read her memoir, collecting student responses and materials and conducting a systematic analysis of them.
 16. Beresniova, C. (2014). An unimagined community? Examining narratives of the Holocaust in Lithuanian textbooks. In J. H. Williams, (Ed.), *(Re) Constructing memory: School textbooks and the imagination of the nation* (pp. 269–292). Rotterdam: Sense Publishers.

2011 marked 20 years since the collapse of the Soviet Union. This represented a change not just in the content of schools or ideologies, but in the relationships between individuals, institutions, and systems. During this time, the post-Soviet Republic of Lithuania not only had to reimagine its national identity in a local context, but it also had to reimagine itself as a community within the political, economic, and historical imaginations of the North Atlantic Treaty Organization (NATO) and the European Union (EU). Therefore, in Lithuania, as in many other post-Soviet countries, debates over which events should or should not be included as part of the national identity, and thus represented in the school curriculum, are more than just discussions about educational content; they are debates over the moral legitimacy of certain narratives and the ability of sovereign states to define them.

17. Beresniova, C. (2015). "Unless They Have To": Power, Politics and Institutional Hierarchy in Lithuanian Holocaust Education. In Z. Gross and E. D. Stevick, (Eds.), *As the witnesses fall silent: 21st Century Holocaust education in curriculum, policy and practice* (pp. 391–406). Cham: Springer International Publishing.

Teachers working on Holocaust education in Lithuania expressed a desire for more support from their school directors, but they wanted to see less political pressure from the United States and Europe in the international arena. While their desire for less international attention to Holocaust education may seem like a reluctance to engage with the topic at all, many Lithuanian teachers explained their frustrations differently. Supportive teachers said that it would be easier to garner support from colleagues if the expectations for Holocaust education came from a known hierarchy, such as their own schools, rather than through the hierarchy of international geopolitics. Considering the politics surrounding post-Soviet Holocaust education, this chapter explores the role that school directors play in motivating teachers to participate. Based on more than two years of fieldwork, this study found that school directors play an important role in motivating teachers, but the overtly political nature of Holocaust education makes many directors hesitate to take on programmes. These findings suggest the need for additional research on the complex and conflicted role of international power relationships in developing culturally sustainable Holocaust education programmes in post-Soviet states.

18. Bernard-Donals, M. (2012). Synecdochic memory at the United States Holocaust Memorial Museum. *College English*, 74(5), 417–436.

Uses transcripts of museum planning to contrast the intentions of some material presentation (like the shoes) and the impact it seems to have on visitors.

19. Bilewicz, M. (2007). History as an obstacle: Impact of temporal-based social categorizations on Polish–Jewish intergroup contact. *Group Processes & Intergroup Relations*, 10(4), 551–563.

Two studies examined the role of temporal-based social categorizations for attitude change during intergroup contact between Polish and Jewish students. In Study 1 (N = 190 Polish students), a cross-sectional analysis showed that contact focused on contemporary issues had positive effects on both outgroup attitudes and perceived similarity to the outgroup. No such effects were observed when groups talked about past issues. Study 2 (N = 97 Jewish students) demonstrated this effect experimentally when "historical" and "contemporary" issues were discussed during contact. Contact about the present generated more positive attitudes toward contact partners and (unlike contact about the past) toward the generalized outgroup. The present findings are discussed in the context of common ingroup identity model and collective guilt research.

20. Bilewicz, M., & Jaworska, M. (2013). Reconciliation through the righteous: The narratives of heroic helpers as a fulfillment of emotional needs in Polish–Jewish intergroup contact. *Journal of Social Issues*, 69(1), 162–179.

Postwar Polish–Jewish relations are heavily affected by divergent narratives about the Holocaust. Debates about the role of Poles as passive bystanders or perpetrators during the Holocaust have deeply influenced mutual perceptions of Poles and Jews. Previous research has shown that historical issues raised during Polish–Jewish encounters inhibit positive consequences of intergroup contact, mostly due to frustrated emotional needs related to past genocide. The aim of the present intervention was to reconcile young Poles and Israelis by presenting narratives that could change stereotypical thinking about the past. Our results indicate that the narratives of historical rescuers of Jews during WWII allowed overcoming the negative impact of the past on intergroup contact by fulfilling frustrated needs for acceptance among Polish participants. The article discusses the potential role of the heroic helpers' narrative for reconciliation after mass violence, as it may prevent categorizations of groups as victims, perpetrators, and bystanders.

21. Bjerg, H. (2011). The culture of memory in the “Grandchildren generation” in Denmark. In H. Bjerg, C. Lenz, C. & E. Thorstensen, (Eds.), *Historicizing the uses of the past. Scandinavian perspectives on history, culture, historical consciousness and didactics of history related to World War II* (pp. 241–255). Bielefeld: Transcript Verlag.

[by Österberg] The article presents an empirical study of the culture of memory of the Second World War and the German occupation of Denmark within the “grandchildren generation” in Denmark. It also outlines some didactical possibilities and challenges posed by the uses of history of the Second World war within this generation’s culture of memory. One specific component, compared to former generations, is that for this generation the Holocaust holds a strong position in the memory culture of this generation. There is also a strong tendency to use the Holocaust as a stepping stone for references to present conflicts and wars.

22. Bodemann, Y. M., & Korn, H. (2006). The case of Holocaust Education Week in Toronto. *Journal of Modern Jewish Studies*, 5(1), 109–130.

How does one explain the extraordinary success of Toronto’s Holocaust Education Week (HEW), 2004, in its 23rd year? This article sketches three distinct time periods of the development of this annual event and argues that the increasingly dominant role of survivors and of the second generation in these events has played a major role in its success, as well as the involvement of women. The nature of Christian–Jewish relations and the ways in which HEW fits into a Canadian national narrative will be discussed. The article concludes that the success of HEW can best be understood if one sees its evolving practices as a popular religious movement that bridges gaps between some, but not all, streams of Judaism, of different generations and diverse geographical and class origins. Adapted from the source document.

23. Boersema, J. R., & Schimmel, N. (2008). Challenging Dutch Holocaust education: towards a curriculum based on moral choices and empathetic capacity. *Ethics and Education*, 3(1), 57–74.

We analyse the way in which the Holocaust is taught in The Netherlands, with an emphasis on critically examining the content of secondary school textbooks used to teach Dutch students about the history of the Holocaust. We also interview Dutch educators, government officials and academics about the state of Dutch Holocaust education. Our findings indicate that Dutch students are underexposed to the Holocaust and lack basic knowledge and conceptual understanding of it. Fundamental concerns regarding the civic obligations of citizens in a democracy and basic principles of human rights that are raised by the history of the Holocaust in The Netherlands are often ignored or examined superficially, sometimes because of ambivalence about the extent of Dutch involvement in the genocide of Dutch Jewry. Little attention is paid to the complex moral choices that Dutch citizens faced during the Second World War and the life-or-death implications such decisions had for Dutch Jews. Finally, Jewish history and culture and the history of European anti-Semitism are rarely addressed in textbooks and history lessons about the Holocaust, undermining efforts to sensitise students to the implications of the Holocaust for The Netherlands and for Europe as a whole. In our conclusion, we offer some models of Holocaust education that could significantly improve the quality and content of Dutch Holocaust education.

24. Boix Mansilla, V. (2000). Can they use what they have learned to make sense of the present? Historical understanding beyond the past and into the present. In P. S. Seixas, P. & S. Wineburg (Eds.), *Knowing, learning and teaching history* (pp. 390–418). San Francisco: Lawrence Erlbaum.

No abstract available.

25. Braham, R. (1987). *The treatment of the Holocaust in textbooks: The Federal Republic of Germany, Israel, The United States of America*. New York: Columbia University Press.

This book presents an overview of the treatment of the Holocaust in the textbooks used in the Federal Republic of Germany, Israel, and the United States. Selection of these three countries was based on historical, political, and state administration criteria. All three countries are democratic but vary in terms of history, heritage, and educational system. Each section in this volume presents an overview of the country’s postwar system of education with emphasis on the agencies and authorities responsible for the selection, production, and distribution of textbooks. A special effort is made to differentiate among the textbooks used at the various levels of education in the treatment of antisemitism, Nazism, and the Holocaust. The bibliographies appended to each of the three essays provide additional sources for the interested reader. The book is divided into three parts with 12 chapters. The parts include: (1) “Federal Republic of Germany: Germans, Jews and Genocide” (Walter F. Renn); (2) “Israel” (Ruth Firer); and (3) “The United States of America” (Glenn S. Pate). (EH)

26. Bromley, P. & Russell, S. G. (2010). The Holocaust as history and human rights: A cross-national analysis of Holocaust education in social science textbooks, 1970–2008. *Prospects: Quarterly Review of Comparative Education* 40(1), 153–173.

This article examines Holocaust education in secondary school social science textbooks around the world since 1970, using data coded from 465 textbooks from 69 countries. It finds that books and countries more connected to world society and with an accompanying emphasis on human rights, diversity in society and a depiction of international, rather than national, society are more likely to discuss the Holocaust. Additionally, textbooks from Western countries contain more discussion of the Holocaust, although the rate is increasing in Eastern European and other non-Western countries, suggesting eventual convergence. We also find a shift in the nature of discussion, from a historical event to a violation of human rights or crime against humanity. These findings broadly support the arguments of neo-institutional theories that the social and cultural realms of the contemporary world are increasingly globalized and that notions of human rights are a central feature of world society.

27. Brown, M., & Davies, I. (1998). The Holocaust and education for citizenship: The teaching of history, religion and human rights in England. *Educational Review*, 50(1), 75–83.

On the basis of small-scale work using data from teachers' perceptions, we draw attention to certain problems in learning about the Holocaust and begin to suggest issues which should be investigated further. The issues which need further investigation are related to the possibilities that there may be too little time devoted to teaching about the Holocaust; the events of the Holocaust may sometimes be used as a mere context for understanding World War Two; teachers may not perceive the Holocaust as being significantly unique; teachers may not collaborate effectively; there may be a lack of clarity about the nature of the affective and cognitive aims of such work.

28. de Bruijn, P. (2013). The Holocaust and historical distance. An analysis of heritage educational resources. In J. Hodel, M. Waldis, & B. Ziegler (Eds.), *Forschungswerkstatt Geschichtsdidaktik 12. Beiträge zur Tagung "geschichtsdidaktik empirisch 12."*

Results of the analyses of the English Holocaust-resources have been worked into the article "The Holocaust and Historical Distance. An Analysis of Heritage Educational Resources," which has recently been published in the volume *Forschungswerkstatt Geschichtsdidaktik 12. Beiträge zur Tagung "geschichtsdidaktik empirisch 12."* NWO Program.

29. Burke, D. (2003). Death and the Holocaust: The challenge to learners and the need for support. *Journal of Beliefs and Values*, 24(1), 53–65.

The aim is to explore impact that learning about the Holocaust has on pupils and to consider how religious education can help to support pupils. The focus on the pupil encounter with suffering and death within the Holocaust explores the impact of this learning on pupils. Data drawn from my PhD research study, involving over 100 pupils in the United Kingdom, is used to explore the impact that the study of the Holocaust had on pupils. This covered images that pupils retained from study, aspects which they found threatening, and finally what they found difficult to understand. This encounter will be set within the context of research on children and death. The final section argues that the method and content of religious education could provide invaluable support for pupils in this encounter, and illustrates this argument with suggestions of materials that teachers could use in the classroom.

30. Calandra, B., & Barron, A. E. (2005). A preliminary investigation of advance organizers for a complex educational website. *Journal of Educational Multimedia and Hypermedia*, 14(1), 5–23.

The study employed a 2 (university campus) × 3 (treatment groups) × 2 (time) factorial design with random assignment to examine the use of multimedia advance organizers before an activity that involved locating and synthesizing information at the complex educational website, A Teachers' Guide to the Holocaust [URL: <http://fcit.usf.edu/holocaust>]. Most participants were undergraduate Education majors between the ages of 18 and 21 at two large, state universities. The results indicated no significant differences between advance organizer treatment groups and a control group with no advance organizers. Rationale, method, results, and suggestions for future studies are provided. (Original abstract)

31. Carlberg, C. (2008). Making connections between transformative learning and teaching of the Holocaust in the high school classroom [Doctoral Dissertation]. St. Louis, MO: St. Louis University.

This dissertation explores high school teachers' conceptions and practices related to Holocaust instruction. The study employed qualitative data collection methods to describe and interpret Holocaust teachers' conceptions and practices while establishing links with transformative learning. The sample for the study was composed of seven instructors, responsible for teaching about the Holocaust within the Social Studies curriculum in public and private St. Louis high schools. Interviews and observations offered descriptions of teacher experiences. Findings, based on the themes derived from the descriptions, were synthesized to produce theoretical insights linking transformative learning and Holocaust education of high school students. High school Holocaust educators were found to perceive and subsequently foster meaningful learning experiences for their students based on the dynamics of critical teaching, reflection, and transformative learning. Four themes emerged from the interview/observation data: (1) Engage in Rational Discourse: Promote Critical Thinking; (2) Critical Teaching: Deep Learning and Problem Solving; (3) "Read the World": Images and Literature; (4) Teach for Change: Transforming Values and Beliefs. These themes suggest overall, that high school Holocaust teachers working from a transformative learning perspective believe that high school students can shape and transform their view of the world based on the learning experience in the classroom. Teacher practices reflect these conceptions as teachers attempt to foster meaningful learning experiences based on the transformative learning construct. This study, in conclusion, revealed an area of inquiry, which substantiates meaningful learning and the significance of integrating Holocaust studies into the high school academic schema. Recommendations for teachers of Holocaust curricula and their administrators, teachers within the Jewish community and educational researchers of the Holocaust are offered, and suggestions for teachers on initiation and facilitation of transformation during the, student learning experience are outlined.

32. Carrier, P. (2013). Naming and misnaming the nation. Ambivalence and national belonging in German textbook representations of the Holocaust. In P. Carrier (Ed.), *School and nation. Identity politics and educational media in an age of diversity*, (pp. 114–124). New York: Peter Lang Publishing Group.

No abstract available.

33. Carrier, P., Fuchs, E., & Messinger, T. (2015). The International status of education about the Holocaust: a global mapping of textbooks and curricula. UNESCO Publishing. <http://unesdoc.unesco.org/images/0022/002287/228776e.pdf>

How is the Holocaust presented in secondary-level history and social studies curricula worldwide? And how is it conceptualized and narrated in textbooks? To answer these questions, researchers at the Georg Eckert Institute for International Textbook Research, in cooperation with UNESCO, documented and compared historical understandings of the Holocaust found in 272 currently valid curricula from 135 countries, and in 89 textbooks published in 26 countries since 2000. They found that the Holocaust is represented in broadly shared patterns, which convey recurrent spatial (geographical) and temporal scales, protagonists, interpretive patterns (according to definitions, causes, relativization, or banalization), narrative techniques, and didactic methods. At the same time, all countries demonstrate narrative idiosyncracies by emphasizing selective information and the local significance of the event, or by appropriating it in the interests of local populations.

34. Carrington, B., & Short, G. (1997). Holocaust education, anti-racism and citizenship. *Educational Review*, 49(3), 271–282.

In this paper we assess the potential of Holocaust education as a medium for developing "maximalist" notions of citizenship among students of secondary school age. Particular attention is given to the contribution that such teaching can make to the realization of anti-racist goals. Because of the dearth of published work in the UK on the effects of learning about the Holocaust, we present the findings of a case study of 14 and 15 year olds' perceptions of this aspect of curricular provision. The case study, which forms the empirical core of the paper, was undertaken in 1996. The sample, comprising both males and females from a variety of ethnic backgrounds, was drawn from six secondary schools in South East England. The discussion focuses upon: (i) the impact of Holocaust education on the students' understanding of racism (and, in particular, their ability to recognize and deconstruct stereotypes); (ii) the students' opinions on the value of Holocaust education in preparing young people for active citizenship in a participatory pluralist democracy. We conclude by exploring the pedagogic implications of the study.

35. Carruthers, S. L. (2001). Compulsory viewing: Concentration camp film and German re-education. *Millennium-Journal of International Studies*, 30(3), 733–759.

No abstract available.

36. Charlesworth, A. (1994). Teaching the Holocaust through landscape study: The Liverpool experience. *Immigrants & Minorities*, 13(1), 65–76.
A university geography field courses uses traditional landscape methods to understand aspects of the Holocaust.
37. Charmant, H. (1984). Overcoming the traumata of the Second World War: Three very different attempts. *International Journal of Political Education*, 6(4), 353–78.
The television serial, “Holocaust,” is contrasted with two Belgian television documentaries about World War II in their structures and usefulness as educational devices. The Belgian films had greater value for political education than “Holocaust,” which had the unfortunate effect of encouraging viewers to blame the victims for their fates. (IS)
38. Chyrikins, M., & Vieyra, M. (2010). Making the past relevant to future generations. The work of the Anne Frank House in Latin America. *Intercultural Education*, 21(S1), S7–S15.
This paper provides the context and outlines the barriers and opportunities for developing promising Holocaust education programmes in Latin America, especially working with diverse communities and societies. In particular, the conflictual history of Latin American and recent democratization processes present opportunities for educational work. It is argued that teaching about the history of the Holocaust through a human rights and anti-racism lens can be an especially effective tool. The authors take the work of the Anne Frank House in Latin America as a case study of how Holocaust education can be connected to human rights education in an attempt to help young people in Latin America confront their past as well as their present situation. The insights gained from such work in Latin America can help educators to develop future programmes in various Latin American countries, as well as in other post-conflict societies.
39. Clark, D. (2007). Sites of memory or aids to multiculturalism? Conflicting uses of Jewish heritage sites. *Sociological Research Online*, 12(2).
No abstract available.
40. Clements, J. (2006). A very neutral voice: teaching about the Holocaust. *Educate*, 5(1), 39–49. <http://www.educatejournal.org/index.php/educate/article/view/60>
(Perceptions of US & UK Teachers about teaching the Holocaust.) This paper is concerned to address the question of “What are The Lessons To Be Learnt in the study of the Holocaust?” Very little research has been done in this field, although both the literature and classroom teachers tend to cite rationales from countering racism to promoting engagement with Citizenship issues. Research in related areas, together with the experience of the teachers themselves, indicates that such grand outcomes are unlikely. This paper suggests that the main outcome of Holocaust Education is the enabling of a re-examination of pupil discourses about humanity and society. The relationship between teacher and pupil in the course of these lessons, issues of shared language and a lowering of the barrier of emotional restraint all contribute to produce this outcome. This paper further suggests that, while the facts of the events themselves are important in terms of historical understanding, the main value of the lessons comes not from these but from an experience of empowerment as both teachers and pupils engage with the concept of “difficult knowledge”.
41. Clements, J. L. (2007). Difficult knowledge: Possibilities of learning in Holocaust education [Doctoral Dissertation]. London: University of London.
Within the last two decades, the study in UK classrooms of the Holocaust narrative has developed considerably. Reasons given for this are not limited to its importance in European history, but include its use as a stimulus to pupils in considering wider social and moral issues. Both the literature on the subject of Holocaust Education and classroom practitioners cite rationales which include countering racism and encouraging active approaches to citizenship. This is despite existing bodies of knowledge in related fields which indicate that sustained behavioural change among pupils as a result of such lessons is unlikely. Notwithstanding the depressing nature of the subject matter, teachers who are particularly committed to this topic often cite positive responses in the classroom in terms of pupil engagement. The research question addressed in this study concerns what pupils may be learning in these lessons and involves qualitative research carried out mainly in three English secondary schools. Findings suggest that Holocaust Education can help pupils to develop a greater awareness of the nature of humanity and the fragility of social values, including an appreciation of the complexity of making moral choices. The discourse within which the teacher approaches the lessons is a defining factor, but she cannot predict the way in which the pupil will respond. Pupil engagement may enable

teacher desires to be fulfilled, while pupils may experience a perception of empowerment, deriving from a sense of partnership with the teacher as they confront “difficult knowledge” together. While specific aims and objectives set for Holocaust Education are unrealistic, the development of positive classroom relationships and the possibilities for learning experiences may be enhanced.

42. Clyde, C. (2010). Developing civic leaders through an experiential learning programme for Holocaust education. *Prospects: Quarterly Review of Comparative Education*, 40(2), 289–306.

The purpose of this study is to examine the impact that involvement in an experiential learning programme for Holocaust education had on college and university participants’ worldviews and civic leadership development. Results indicate that involvement in specific elements of the programme did have an impact. The student-focused, experiential learning programme addressed in this study was established in 2000. In 2001, the inaugural group of nearly 270 participants from 22 nations traveled to Poland to familiarize themselves with the Holocaust. Students were exposed to programming on the Holocaust as a means to raise their awareness and understanding of the events and to encourage their involvement in related programmes. The ultimate aim was to develop future civic leaders who would become involved in educating their peers and communities about the tragedy of genocide.

43. Clyde, C., Walker, D. A., & Floyd, D. L. (2005). An experiential learning program for Holocaust education. *NASPA Journal*, 42(3), 326–341.

The purpose of this study was to examine the relationship between involvement in an experiential learning program for Holocaust education and participants’ worldview, academic interests, leadership involvement, and reflection activities; and to determine which variable(s) accounted for most of the variance within each of these four areas. Results indicated that the reflective activities model had a very strong relationship with program participation and the variables that accounted for most of the variance in this model were journals, formal discussions, informal discussions, and recorded thoughts. Further, a moderate relationship was discovered between involvement in the Holocaust program and students’ academic interests, with the variable a change in major or minor accounting for most of the variance in this model. Weak relationships between participation in the program and students’ worldview and leadership activities were noted as well.

44. Cohen, D. M. (2011). Historical narratives in tension: Holocaust educators’ perceptions of victimhood [Doctoral Dissertation]. Evanston, IL: Northwestern University.

While common conceptions of the Holocaust as a Jewish story endure, non-Jewish Holocaust victims have become nonessential characters at the margins of the Holocaust narrative. This marginalization prevents learners from fully grasping the Nazis’ intentions and prevents learners from applying lessons from history to different forms of oppression today. Current guidelines for Holocaust education rarely support educators to integrate non-Jewish victim narratives into their programs. Therefore, whether or not and how to address non-Jewish victims is left up to individual Holocaust educators. I designed a program of qualitative research to explore the claims and rationales educators use to make sense of Holocaust victimhood, the shifts in their arguments over time, and the complexities and tensions within and between their positions. By analyzing the knowledge and beliefs about Holocaust victimhood of 15 trainee docents at a new Holocaust museum [the Illinois Holocaust Museum and Education Center in Skokie – Eds.] in the United States, I found that educators made claims that mirrored the debates Holocaust historians and educators continue to have between the centrality of the Jewish narrative and the inclusion of non-Jewish victims. I characterized the arguments for these positions in four schematic narrative templates, abstracted historical narratives that are in tension with each other: The Nazis’ non-Jewish victims are no less central to Holocaust history than the Nazis’ Jewish victims; Understanding Holocaust history relies on integrating the central Jewish narrative with the narratives of non-Jewish victims; The Jewish narrative is central to Holocaust history and the non-Jewish victim narratives are supplementary; and the Holocaust does not include non-Jewish victim narratives and is therefore synonymous with the Jewish narrative. I argue that educators use specific knowledge and beliefs about Holocaust history to build these schematic narrative templates and they also use these schematic narrative templates to make specific and complex arguments about Holocaust history. I conclude by discussing how this research contributes theoretically to our understanding of how people use their knowledge and beliefs to make sense of history. Finally, I explain how this research contributes to our thinking about the design of educator training, and the design of learning environments, within the field of Holocaust, genocide, and human rights education.

45. Cohen, E. H. (2011). Educational dark tourism at an in populo site: The Holocaust museum in Jerusalem. *Annals of Tourism Research*, 38(1), 193–209.

Based on a study at Yad Vashem, the Shoah (Holocaust) memorial museum in Jerusalem, a new term is proposed to describe dark tourism sites at a population and spiritual center of the people to whom a tragedy befell. Learning about the Shoah in Jerusalem offers a different but equally authentic encounter with the subject as visits to sites in Europe. It is argued that a dichotomy between “authentic” sites at the location of a tragedy and “created” sites elsewhere is insufficient. Participants’ evaluations of seminars for European teachers at Yad Vashem indicate that the location is an important aspect of a meaningful encounter with the subject. Implications for other cases of dark tourism at in popular locations are discussed.

46. Cohen, E. (2013). *Identity and pedagogy: Shoah education in Israeli state schools*. Brighton, MA: Academic Studies Press.

Cohen examines the Shoah in Israeli state schools, including secular and religious schools. The study includes discussion of Holocaust education in other contexts. He surveyed students, teachers and principals. The sophisticated examination of knowledge includes discussions of affecting and experiential learning. The study is methodologically sound and consistently offers new insights on the case of Israel, with implications for other contexts.

47. Conle, C. (2007). Moral qualities of experiential narratives. *Journal of Curriculum Studies*, 39(1), 11-34.

No abstract available.

48. Cook, P. D. (2014). *Hermeneutic narratives: An exploration of master teachers’ values in Holocaust education* [Doctoral Dissertation]. Claremont, CA: The Claremont Graduate University.

This study centered on an in-depth narrative analysis of lesson development by Master Teachers who trained at the USC Shoah Foundation Institute summer workshop held at the University of Southern California. The teachers constructed lessons for their students using Holocaust survivors’ testimonies drawn exclusively from the Foundation’s Visual History Archive. Interviews were conducted with the Master Teachers and their key trainers. In addition, the actual Master Teachers’ lesson plans, relevant web content, videotaped seminars, classroom visits, Shoah Foundation publications and this researcher’s notes were all examined to identify the values represented in the Master Teachers’ lessons. The data indicated that the participating educators successfully met all expectations of their training, as well as the educational agenda established. The workshop resonated with the Master Teachers on a deeply personal level, which was demonstrated in their subsequent teaching. The predominant approach in sharing content by the Master Teachers crystallized in their endeavor to humanize experiences of the Holocaust by presenting it within the context of individuals’ stories.

49. Cowan, P. & H. Maitles (2002). Developing positive values: A case study of Holocaust Memorial Day in the primary schools of one local authority in Scotland. *Educational review* 54(3), 219–229.

Responses from 22 of 24 Scottish elementary schools surveyed indicated that strong national commitment to Holocaust education and local support in terms of staff development, materials, a designated Holocaust education coordinator, and community involvement contributed to the quality of learning experiences. Informed attitudes about the Holocaust had potential resonance in the wider community. (IOE)

50. Cowan, P. & H. Maitles (2007). Does addressing prejudice and discrimination through Holocaust education produce better citizens? *Educational review* 59(2), 115–130.

Previous research on teaching the Holocaust, primarily case studies in either the primary or the secondary sectors, suggests that Holocaust education can contribute to pupils’ citizenship values in a positive way. Yet, in common with other initiatives, this evidence focuses exclusively on the short term impact of Holocaust education. Our ongoing longitudinal research is concerned with both the immediate and longer term effects of Holocaust education on pupils’ values and attitudes. Initially focused on primary pupils aged 11–12 years, it has followed them into the first year of secondary school to examine whether the general improvements in attitudes found in the first stage of the research has been maintained. Further, we are able to compare their attitudes with pupils in their year who did not study the Holocaust in their primary schools. This article draws conclusions from this study.

51. Cowan, P. & H. Maitles (2011). “We saw inhumanity close up.” What is gained by school students from Scotland visiting Auschwitz? *Journal of Curriculum Studies* 43(2), 163–184.

As the education for citizenship agenda continues to impact on schools in the UK and with the Holocaust Educational Trust (HET) in conjunction with the Scottish Government introducing its Lessons From

Auschwitz (LFA) project for students and teachers in Scotland, this article focuses on the Scottish context and investigates the school processes by which students are chosen to participate in the LFA project, the impact the LFA project has on student personal growth, and the range of follow-up activities in their schools and communities. The methodology employed online questionnaires and face-to-face interviews which were designed to ascertain student perceptions of the LFA project and the impact that this project had on student participants, their schools, and their communities. Findings demonstrate that the student cohort were highly academic students who took their responsibilities on return to their schools very seriously and organized a wide range of events, both in their schools and in their communities. There was clear evidence that the LFA project had led to extra teaching and awareness of the Holocaust, racism, and human rights; and that students' citizenship values had been enhanced.

52. Cowan, P. & Maitles, H. (2000). Feature or footnote: teachers' attitudes towards the teaching of the Holocaust in primary schools in Scotland. *Scottish Educational Review*, 32, 78–87.

Interviews with primary teachers in Scotland suggest that Holocaust education is appropriate for primary pupils, and the Holocaust is situated in the context of Anne Frank and WWII. Barriers are discussed.

53. Cowan, P. & Maitles, H. (2005). Challenging discrimination: does Holocaust education in the primary years have an effect on pupils' citizenship values in their first year of secondary schooling? (pp. 471–479). In A. Ross, (Ed.) *Teaching Citizenship*. London: CiCe.

Longitudinal results from earlier studies showed mixed outcomes. Students had maintained some of their gains in attitudes towards other groups, but had generally fallen back from the levels they displayed after learning about the Holocaust. 99 rural pupils in Scotland participated, and were tracked for roughly a year.

54. Dahl, M. M. P. (2008). Middle school application of Holocaust studies. Catholic students adopt survivors: A case study [Doctoral Dissertation]. St. Paul, MN: University of St. Thomas.

A case study of sixth-grade independent Catholic school students is presented in recognition of the state mandated requirement for Holocaust education in New Jersey and inspired by some of the leaders of the Catholic Church, who have demonstrated possibilities for interfaith study. Through the lens of critical pedagogy study and one who is a religion teacher in a Catholic school, the researcher is interested in the effectiveness of the anti-bias curriculum she assembled. The key component is the Adopt-a-Survivor program, whereby the students "adopted Holocaust survivors, who made three visits to the students at their school. The study involves thirty-three students, who "adopted" four Jewish survivors. During World War II, the survivors were similar in age to that of the students at the time of the study. The focus of the research was to explore the following three questions: (1) How do students in a sixth-grade Catholic school religion class come to understand the experience of the Holocaust? (2) How do students in a sixth-grade Catholic school religion class view their roles as ones who can bear witness? (3) What connections do students in a sixth-grade Catholic school religion class make between the Holocaust and other acts of intolerance? A substantial collection of the students' work was documented in reflection books, which were presented to the survivors. The constant comparative method of analysis, introduced by Yvonna Lincoln and Egon Guba (1985), and interpreted by Pamela Maykut and Richard Morehouse (1994, 2003) is a primary analysis strategy. Using a qualitative approach, data were gathered and analyzed. The core findings are based on the students' written work. Students' intentions are more fully understood when triangulating the data from other sources, including the tiles and triptychs created by the students, their critical incidence questionnaires, and research notes from a student focus group. The impact of the Holocaust survivors' personally speaking to all of the children was reflected in the students' intentions to bear witness and in their thoughtful, transformative language. They demonstrated understanding about the Holocaust. The students gave evidence to connections they made between the Holocaust and other acts of intolerance.

55. Davidovich, N., & Soen, D. (2012). Israeli and diaspora students travel to the Holocaust sites in Poland: The impact on the perceptions of the Holocaust, Jewish identity, and Israel-diaspora ties. *Sociological Papers*, 17, 106–121.

The Ministry of Education encourages Israeli students to visit sites of historic Jewish communities in Poland and the sites of Nazi death camps. The trip is designed to reinforce the youngsters' sense of belonging to the Jewish people, their connection to and identification with Jewish heritage and history, and their commitment to the future of Jewish life in Israel and its sovereignty. This study explores the impact of trips to Poland, organized by Tachlit Center, on Israeli and overseas university students. The vast majority of participants confirm that the trip emphasizes the important role of the Holocaust memory and commemoration. Findings on the impact of Holocaust education on other Israeli and Jewish values (e.g., the significance of immigration to

- Israel and ties to the Jewish Diaspora) are discussed, along with the implications for future Holocaust education programs.
56. Davies, I., Gregory, I., & Lund, A. (1999). Teaching and learning about the Holocaust through visiting an exhibition. *MCT – Multicultural Teaching*, 17(3), 43–47.
- Evaluates a teaching initiative that aimed to teach about the Holocaust through a traveling exhibit on Anne Frank. Data from 10 case study schools show the success of the approach and some ways in which the teaching relevance might have been strengthened. (SLD).
57. Dean-Ruzicka, R. L. (2011). *Cosmopolitan ethics and the limits of tolerance: Representing the Holocaust in young adult literature* [Doctoral Dissertation]. Bowling Green, Ohio: Bowling Green State University.
- This dissertation critically evaluates the concepts of tolerance and toleration and how these two ideas are often deployed as the appropriate response to any perceived difference in American culture. Using young adult literature about the Holocaust as a case study, this project illustrates how idealizing tolerance merely serves to maintain existing systems of power and privilege. Instead of using adolescent Holocaust literature to promote tolerance in educational institutions, I argue that a more effective goal is to encourage readers' engagement and acceptance of difference. The dissertation examines approximately forty young adult novels and memoirs on the subject of the Holocaust. Through close readings of the texts, I illustrate how they succeed or fail at presenting characters that young adults can recognize as different from themselves in ways that will help to destabilize existing systems of power and privilege.
58. Deckert-Peaceman, H. (2003). Teaching the Holocaust in the USA: A German perspective. *Intercultural Education*, 14(2), 215–224.
- This paper is based on a doctoral dissertation that examined various aspects of Holocaust education in two societies: the United States and Germany. This cross-national, ethnographic study attempted to shed light on the way in which the history of the Holocaust is taught in Germany. The observations made in this study are based on a longitudinal study of a 3rd grade classroom in a New Jersey school. Rather than concentrating on the results of the dissertation, this paper discusses issues related to cross-national studies such as: analyzing US Holocaust Education as a German researcher (an outsider), communication between a German researcher and a US Teacher, and the relevance of the American Experience for German elementary school pedagogy.
59. Dekel, I. (2009). Ways of looking: Observation and transformation at the Holocaust Memorial, Berlin. *Memory Studies*, 2(1), 71–86.
- Ethnographic examination of how visitors interact with the Berlin memorial.
60. Dekel, I. (2014). Jews and other Others at the Holocaust Memorial in Berlin. *Anthropological Journal of European Cultures*, 23(2), 71–84.
- Is the Holocaust Memorial in Berlin a Jewish space? How are Jews presented there? What are the points of interest about Jews in the memorial from the perspective of the foundation that runs it as well as from various visitors' perspectives? This article focuses on interaction and performance at the memorial, an understudied topic in comparison to what the memorial presents in its installation and the debates that preceded its realisation. I argue that the memorial's form and location create interpretation strategies that are based on the dialectics of representation and non-representation, emotional experience versus knowledge about the Holocaust. This is differently manifested in the action of various groups visiting the memorial. Interpretation strategies rest on Jews being a category of memory. In substantiating this claim, I focus on the experience of German visitors, compared to that of Jewish visitors and claim that whereas Jews' experience of the site is directly linked to sharing intimate knowledge about the Holocaust, Germans tend to talk about the site metaphorically and in emotional terms, confirming the memorial's own ontology.
61. Dietsch, J. (2006). *Making sense of suffering: Holocaust and Holodomor in Ukrainian historical culture*. (Doctoral Dissertation, University of Lund.)
- This study deals with the problem of how Ukraine has incorporated and made use of the Holocaust and the 1932–1933 famine (Holodomor) in its new national history and historical culture. The investigation departs from the increased interest in and attention devoted to the Holocaust in recent years. Various institutions and actors have brought the mass murder of Europe's Jews forward as an important lesson in the need for democracy and tolerance. History, or rather historical interpretations, is not approached in a traditional

historiographical way, but rather as products or as commodities created by humans to satisfy certain needs and to fulfil certain functions. Understood in this way history becomes an enterprise whereby the disparate past is made to make sense. This underlying assumption directs the investigation to history textbooks issued by the Ukrainian state after 1991, as they are both powerful conveyers of history and widespread within the Ukrainian borders. These books contain the new national history thought to promote the fostering of Ukrainian citizens who take pride in their history. However, rewriting national history has not been an altogether national enterprise. The Ukrainian diaspora in North America has, in various ways, influenced interpretations of history in present-day Ukraine. Similarly, international organizations and institutions such as the Council of Europe have conducted seminars on the teaching of history in schools, on the quality of textbooks and on the need to teach Holocaust studies in secondary school history courses. Introducing the Holocaust into the history courses and Ukrainian historical culture in general has competed with the introduction of the Holodomor. Understood as a genocide perpetrated by the Soviet Union under Stalin, directed against Ukrainians, the 1932–1933 famine neatly fits into the general outline of Ukrainian national history as the tragic history of Ukrainians. In contrast, the Holocaust challenges the same tragic history as Ukrainians were not among the majority of victims and could be found on the perpetrating side. To cope with these difficulties Ukrainian history textbooks relegates the Jewish tragedy during the war to areas outside present-day Ukraine. German antisemitism and Polish extermination camps [SIC: Editor's Note: these camps were Nazi German camps built in Poland, not Polish camps] become symbolic in the representation of the Holocaust. Of the murder of Jews in Ukraine the books are silent, choosing to highlight the genocide directed against Ukrainians instead.

62. Dietsch, J. (2012). Textbooks and the Holocaust in independent Ukraine. An uneasy past. *European Education*, 44(3), 67–94.

The article examines how Ukrainian history textbooks dealt with the Holocaust between independence and 2006. The analysis reveals two major, conflicting narratives about the Holocaust, though both externalize and relativize the Holocaust. As a template for understanding genocide, the Holocaust was applied to the Soviet-imposed 1932–33 famine in Ukraine, the Holodomor. The emphasis placed on the famine in both narratives partially obscures the Holocaust and in propagating the Judeo-Bolshevik myth, turns Jews into leading perpetrators of the Holodomor. In the Ukrainian case, the complex relationship among history, historical culture, and contemporary politics is compounded by the familiar tension between national history and the international reality of the Holocaust. The historical Sovietization of Holocaust victims was attacked by historians in the Ukrainian diaspora who resented the accusations that Ukrainians were collaborators and fascists. They sought to replace the Soviet historical narrative with one that made Ukrainians the central victims, not perpetrators. Ukraine's own nationalization of the Holocaust functioned in much the same way as the Sovietization of the Holocaust. Nationalization, obfuscation, and an implicit competition among victim narratives all contribute to the relatively complicated place of the Holocaust in Ukrainian historical narratives.

63. Dobrick, A. (2008). History at the gates: How teacher and school characteristics relate to implementation of a state mandate on Holocaust education [Doctoral Dissertation]. Boca Raton, FL: Florida Atlantic University.

This quantitative study examines implementation by one Florida school district's fifth grade teachers of a state mandate to teach about the Holocaust. Teachers' responses to survey questions were analyzed to determine the relationships between choosing to teach about the Holocaust and factors like exposure to Holocaust content and teacher/school demographics. In addition, this study explores descriptive data about the nature of resources, materials, and teaching methods used to teach about the Holocaust in elementary classrooms. The findings of this study demonstrate the background knowledge and resources that teachers need to increase their implementation of Holocaust education in the classroom. Suggestions for the development of more effective workshops, information dissemination strategies, and teacher resources for Holocaust education and other mandated areas are also included in this study. To provide the necessary background for the exploration of the implementation of Florida's Holocaust education mandate, this study examines: the importance of Holocaust education; effective instructional practices in Holocaust education; connections between Holocaust education and multicultural goals; and the history of the passage of legislation related to Holocaust education. As the title suggests, teachers are the final "gatekeepers" of the curriculum: their decisions determine the extent to which topics will be taught. For this reason, this study examines the connections between teachers, their experiences, and their decisions to teach about crucial, mandated subjects like the Holocaust.

64. Donnelly, M. B. (2006). Educating students about the Holocaust: A survey of teaching practices. *Social Education*, 70(1), 51–55.

More than half a century has passed since the horrific events of the Holocaust took place, but images of the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany are no less shocking than they were 60 years ago. Any discussion of the Holocaust inevitably leads to questions not only of how and why this event occurred in the modern era but, more importantly, how the legacy of the Holocaust can continue to raise international awareness of human rights abuses and genocide. One way of achieving this awareness is by providing Holocaust education to the nation's young people. While this objective has obtained widespread support, there has been an absence of reliable nationwide information on how the Holocaust is actually taught in U.S. schools. This article attempts to fill that gap by presenting the results of a yearlong study commissioned by the United States Holocaust Memorial Museum of teaching practices in Holocaust education in the nation's secondary public schools in 2003–04. The study assessed secondary teaching practices in middle and high schools in the field of Holocaust education, and investigated teachers' rationales for teaching about the Holocaust. (Contains three tables.)

65. van Driel, B. (2005). Coming to justice: A program for youth around issues of international justice. *Intercultural Education, 16*(2), 161–169.

In this article I describe the origins, aims and content of a program developed by the Anne Frank House around issues of international justice. The program, designed for high school and university students who are 17 years old and older, and entitled Coming to Justice, takes the betrayal of Jews during the Holocaust as its starting point. Students from different countries critically examine through interactive exercises the history of the Nuremberg trials and then shift their focus to a genocide that took place during their lifetime: the conflict in Bosnia. Part of the program involves attending an actual trial at the International War Crimes Tribunal for the former Yugoslavia in the Hague. Internal evaluations show that attending a trial leaves a lasting impression on the student and a desire to remain focused on human rights issues.

66. Dror, Y. (1996). National denial, splitting, and narcissism: Group defence mechanisms of teachers and students in Palestine in response to the Holocaust. *Mediterranean Journal of Educational Studies, 1*(2), 107–37.

Explores the national defense mechanisms used by the education system of the Yishuv, the Jewish community in pre-independence Israel, in response to the Holocaust, as well as the significance of these responses and their contemporary implications. Concludes with contemporary applications of national defense mechanisms and their possible educational uses. (GR)

67. Duteac-Segesten, A. (2008), The Holocaust and international norm socialization: The case of Holocaust Education in Romania. *CFE Working paper series No. 38*. Lund: Språk och Litteraturcentrum, Lunds universitet. <http://www.cfe.lu.se/sites/cfe.lu.se/files/cfewp38.pdf>

The present paper first uses norm lifecycle theory to examine the appearance of the Holocaust as a symbolic event affecting the behavior of international actors in matters of human rights and even humanitarian intervention. Then the paper employs the literature on the political uses of history to highlight the mechanism of norm socialization and institutionalization in the case of Holocaust education in Romania. The paper concludes that norms are important ingredients in defining the identity of states in international arena and that because they play a role in determining membership in various organizations norms can directly affect state's domestic politics. As Romania's situation demonstrates however it takes time for a norm to become institutionalized and uncontested and therefore it is argued that Romania has not entered this last phase in the norm's lifecycle yet.

68. Eckmann M. (2010). The role of history in education against discrimination. In R. Huhle (Ed.), *Human rights and history. A challenge for education* (pp. 166–174). Berlin: Stiftung Erinnerung Verantwortung Zukunft.

No abstract is available for this paper.

69. Eckmann, M. (2013). History and memory of the Other: An experimental encounter-programme with Israeli Jews and Palestinians from Israel. In G. Jikeli & J. Allouche-Benayoun (Eds.), *Perceptions of the Holocaust in Europe and Muslim communities* (pp. 133–152). Netherlands: Springer.

The article relates basic assumptions and concepts guiding an experimental encounter-program between Israeli Jews and Palestinians from Israel, dealing together with the history and the memory of the Holocaust, and also with the Israeli-Palestinian conflict and the Nakba. The program can be considered as an experience located on the crossing of two educational traditions, and is based on educational concepts of Peace Education and Holocaust Education; it lasted over a year and included a study trip to Berlin.

70. Ellison, J., & Pisapia, J. (2006). The State of Holocaust education in Illinois. *IDEA, 11*(1).
The state of Illinois was the first state to mandate the teaching of the Holocaust in 1990. This article reports the results of a study of Holocaust education practices at the high school level. At present, it represents the largest study of Holocaust education practices ever conducted in the United States. The study produced eight major findings: (a) Most teachers of the Holocaust are white, Christian, hold degrees in history, and have been teaching it for less than ten years or more than twenty one years; (b) A wide array of topics such as death camps, antisemitism, Hitler's rise to power, non-Jewish victims, creation of the state of Israel, and the U.S.'s response to the Holocaust is being taught in Illinois high schools; (c) Most students receive Holocaust education in American History in the junior year, however, students taking advanced placement classes receive appreciably less instruction on the Holocaust than those in the regular program; (d) Teachers use traditional methods of discussion, lectures, and questions on the final examination to deliver and test their lessons on the Holocaust; (e) Schindler's List, the course textbook, the Diary of Anne Frank, Night are the most widely used materials by teachers teaching about the Holocaust; (f) Teachers teach about the Holocaust because of its importance, its part of the curriculum, personal interest to a much greater degree than because it is a state mandate; (g) Teachers believe learning about the Holocaust is important for the lessons it imparts to students regarding discrimination, stereotyping, critical independent thought, and the human capacity for evil; (h) Most teachers favored mandates, believed that their school was in compliance with the state mandate in Illinois, and believed teaching of the Holocaust would continue if they retired.
71. Ernst, T. (1981). "Holocaust": Incentives—reactions—consequences. The television event from the viewpoint of political education. *International Journal of Political Education, 4*, 37–56.
Evaluates some effects of showing the television series "Holocaust" in Western Germany, with emphasis on individual attitude changes and reactions of institutions. Concludes that the television series was an effective means of political education and can continue to serve as a resource for political educators. (DB)
72. European Union Agency for Fundamental Rights (2011). Discover the past for the future: The role of historical sites and museums in Holocaust education and human rights education in the European Union – Summary report. FRA: Vienna, Austria. Retrieved from <http://fra.europa.eu/en/publication/2010/discover-past-future-role-historical-sites-and-museums-holocaust-education-and>
No summary is available.
73. Faber, M. (1996). Teaching a multidisciplinary course on the Holocaust and German culture. *The ANNALS of the American Academy of Political and Social Science, 548*(1), 105–115.
The absence of any direct study of the Holocaust – or, indeed, of the Nazi period – in most traditional U.S. university and college German department curricula begs the question of the relationship of German culture (as opposed to politics or economics) to those events. A course at Swarthmore College that juxtaposes the key forms of German culture, particularly Romanticism, with the phenomenon of the Holocaust raises that fundamental question in recurring forms, namely: Could the Holocaust have happened anywhere else, and is there something peculiar to German culture that resulted in the Holocaust? This article outlines the structure of the course that addresses these questions and concludes that pre-World War II German cultural forces – those that encouraged a culture that looked inward, sought abstract ideals, and longed to merge with an over-arching whole – may possibly have contributed to the ensuing dehumanizing, genocidal racial policy.
74. Fallace, T. D. (2006). The origins of Holocaust education in American public schools. *Holocaust and Genocide Studies, 20*(1), 80–102.
Many scholars depict the rise of Holocaust education in American public schools as a natural outgrowth of the overall rise in Holocaust consciousness. This consciousness, they believe, was spread through the activities of Jewish organizations and religious elites, as well as through television shows and events in popular culture. Although all of these factors were influential, the author believes that scholars tend to overlook the educational context in which the first teachers of the Holocaust worked. In this article, he presents evidence that the first teachers of the Holocaust, who introduced the subject in their schools during 1973–1975, were drawing upon an emerging body of educational and cognitive research. He then links this context explicitly to the design of three of the most influential Holocaust curricula in the country.
75. Farkas, R. D. (2003). Effects of traditional versus learning-styles instructional methods on middle school students. *The Journal of Educational Research, 97*(1), 42–51.

The author examined the effects of teaching through traditional versus learning-style instructional methods on an urban sample of 105 heterogeneously grouped 7th grade students' achievement, attitudes, empathic tendencies, and transfer skills in response to lessons on the Holocaust. Dependent variables for this investigation were gain scores on achievement and empathy p-tests, scores on an attitudinal survey, and weighted average scores obtained from transfer tasks. The independent variable was the instructional method. The author administered the Learning Style Inventory (R. Dunn, K. Dunn, & G. E. Price, 2000) to determine learning style preferences. The control group was taught about the Holocaust with a traditional teaching method (lecture, group discussion, visual resources), and the experimental group was taught the same content with the Multisensory Instructional Package (R. Dunn & K. Dunn, 1992). The data that was subjected to statistical analyses supported the implementation of a multisensory rather than a traditional approach for teaching lessons concerned with emotionally charged events. The t tests revealed a positive and statistically significant impact on achievement test scores ($p < .001$). When students were taught through a multisensory approach, gain scores on the empathy scale revealed significance ($p < .001$). Furthermore, students indicated significantly more positive attitudes when instructed with a multisensory rather than a traditional approach ($p < .001$), and performance was higher ($p < .001$) on the transfer of skills when students were instructed with a multisensory instructional method rather than with a traditional approach. Large to resounding effect sizes were revealed for each of the dependent variables.

76. Feldman, J. (2002). Marking the boundaries of the enclave: Defining the Israeli collective through the Poland "experience." *Israel Studies*, 7(2), 84–114.

The incorporation of the Israeli Ministry of Education's worldview into Israeli students' annual visitations to Poland that commemorate the Holocaust is studied. Mary Douglas's (1993) understanding of the "practices of the enclave" is employed to comprehend the practices used by the Education Ministry during these annual pilgrimages. It is contended that the students are encouraged to perceive their groups as egalitarian collectives whose boundaries are clearly defined yet constantly threatened while in Poland. The delineation of native Poles as unclean, the dichotomization of space into familiar Jewish & exterior Polish spaces, & the security strategies employed within the groups are analyzed to demonstrate how student groups are constructed as enclaves during their visitations. Attention is then directed toward exploring how students are prevented from & instructed to address anomalous occurrences during their pilgrimages, e.g., students are essentially shielded from experiencing contact with Poles. After reviewing the Education Ministry's inclusion of certain Jewish ceremonies into the visiting delegations' routines, the potential problems embodied within the practices of the enclave are contemplated. Several recommendations for overcoming the enclave mentality within this program are offered, e.g., introducing anomalous figures & events to the student delegations.

77. Foster, S. (2013). Teaching about the Holocaust in English schools: challenges and possibilities. *Intercultural Education*, 24(1–2), 133–148.

This article presents some principal findings from the first comprehensive national study of Holocaust education in England, which was conducted by the University of London's Institute of Education. More than 2000 teachers provided insight into their teaching about the Holocaust, including their perceptions, perspectives and practice. This article identifies what appears to be some of the key challenges and concerns teachers encounter when teaching this emotive and complex subject. The findings suggest that teachers both value and recognize the importance of teaching about the Holocaust to young people. However, more than 80% of teachers declared themselves to be "self-taught," having previously had no professional development or formal instruction in teaching about the Holocaust. The research also demonstrated: (1) considerable uncertainty about the best way to teach the subject; (2) some ambiguity over aims and definitions; (3) narrowly focused content coverage; and (4) a lack of in-depth subject knowledge among many teachers. A central finding is that teachers proved more likely to focus on what may be termed perpetrator-oriented narratives: narratives that focus on the actions of the Nazis and their collaborators and commonly positioned Jewish people and other groups as silent and anonymous victims without agency or influence.

78. Foster, S., & Burgess, A. (2013). Problematic portrayals and contentious content: Representations of the Holocaust in English history textbooks. *Journal of Educational Media, Memory, and Society*, 5(2), 20–38.

This article reports on a study about the ways in which the Holocaust is portrayed in four school history textbooks in England. It offers detailed analysis and critical insights into the content of these textbooks, which are commonly used to support the teaching of this compulsory aspect of the history National Curriculum to pupils aged eleven to fourteen. The study draws on a recent national report based on the responses of more than 2,000 teachers and explicitly uses the education guidelines of the International Holocaust Remembrance Alliance (IHRA) as a benchmark against which to evaluate the textbook content. It identifies a number of potentially alarming findings of which two themes predominate: a common tendency for textbooks to present an "Auschwitz-centric," "perpetrator narrative" and a widespread failure to sensitively present Jewish life

and agency before, during, and after the war. Ultimately, the article calls for the improvement of textbook content, but equally recognizes the need for teachers to be knowledgeable, judicious, and critical when using textbooks in their classrooms.

79. Foster, S. J., Pettigrew, A., Pearce, A. R., Hale, R., Burgess, A., Salmons, P., & Lenga, R. (2016). *What do students know and understand about the Holocaust? Evidence from English secondary schools* (2nd ed.). London: UCL Institute of Education. <http://www.holocausteducation.org.uk/wp-content/uploads/What-do-students-know-and-understand-about-the-Holocaust2.pdf>

This report presents analysis of survey responses from 7,952 students and focus group interviews with 244 students. The primary aim of the research was to provide a detailed national portrait of students' knowledge and understanding of the Holocaust. The research also focused on students' attitudes towards learning about the Holocaust and their encounters with this history, both in and outside of school.

80. Frankl, M. (2003). Holocaust education in the Czech Republic, 1989–2002. *Intercultural Education*, 14(2), 177–189.

The issue of the Holocaust in Czech education has undergone profound changes since 1989. While the topic was still widely ignored in Czech textbooks and school instruction during the early 1990s, it has slowly become – in the last few years – a standard part of history lessons and newer textbooks. Teacher training courses, as well as other activities, have served to promote and support Holocaust education. The paper also illuminates the difficulties that Czech historians and educators encounter when they try to incorporate the topic of the Holocaust into Czech history lessons, especially when they wish to address Czech anti-Semitism and racism. Further improvement of Holocaust education in the Czech Republic will depend on reforming Czech teaching and instruction in such a way that more modern teaching methods are adopted.

81. Gil, I. (2009). Teaching the Shoah in history classes in Israeli high schools. *Israel studies*, 14(2), 1–25.

The Shoah is the only subject in the school curriculum that is anchored in the 1980 Compulsory State Educational Law, and is therefore an important integral part in the school history curriculum. Since the Shoah is part of the Israeli collective memory and has a substantial presence in its public discourse, it has been a didactic challenge for the composers of the curricula. This article examines the teaching of a curriculum set in 2000 to implement a new educational policy that emphasizes acquiring knowledge, disciplinary skills, and historical concepts rather than values and sentiments. It looks into teaching itself by studying official and unofficial textbooks, exams, and summaries in four subjects: central themes in former curricula (armed resistance, steadfastness, ghettos, and the participants), new themes in historical research (work, regional studies, the “other”), integration of Jewish and general history, and academic skills (processes, documents). Reprinted by permission of Indiana University Press

82. Gil, I. (2010). The Jewish leadership in the ghettos during the Holocaust as a subject taught in Israeli schools (1948–2008). *Dor ledor* 35(0334–2166, 0334–2166), 149–176.

The Holocaust is the only subject in the Israeli national school curriculum imposed by the 1980 Compulsory Education Law, and consequently a fundamental component of the school history curriculum. Holocaust consciousness has been significantly transformed in both Israeli collective memory and in the way it is enhanced in the education system. Among the various issues pertaining to the Holocaust, the issue of the Jewish leadership in the ghettos has undergone the most revisions. This includes the leaders of the youth movements, the Judenrat (Jewish Councils), the Jewish police and the Aid and Rescue Committee and its representatives, Joel Brand and Israel (Rudolf) Kasztner. The article examines the teaching of each of these leaderships in Israeli high schools' history classes, focusing on the changes that have occurred in the public discourse and the educational programs. It covers 51 textbooks, three clusters of summaries and 69 matriculation examinations during three periods, namely the Zionist Period (1948–1977), with the aim of drawing nationalist lessons; the Humanist Period (1977–1999), aiming at promoting humanist values; and the Democratic Period (1999–), wishing to strengthen understanding and empathy. The article sheds new light on four main issues: how teaching about the Jewish leadership in the ghettos during each period reflects the unique characteristics of that period; how the changes in the way of teaching reflect both the changes in public discourse and the Ministry of Education's goals; how historical research has permeated the teaching of the Holocaust; and the differences between the official textbooks and the actual teaching, by reviewing the content of the textbooks and their terminology, unofficial texts and matriculation exams.

83. Ginsberg, T. (2004). Towards a critical pedagogy of Holocaust and film. *Review of Education, Pedagogy and Cultural Studies*, 26(1), 47–59.

Author examines his own higher education course on film and the Holocaust.

84. Goodman, Y. C., & Mizrahi, N. (2008). "The Holocaust does not belong to European Jews alone": The differential use of memory techniques in Israeli high schools. *American Ethnologist*, 35(1), 95–114.

On the basis of participant-observations of classroom discussions in Jewish Israeli high schools during two memorial days, we examine how different ethnoclass groups within a presumably consensual national collectivity remember the nation. We found that teachers use different memory techniques with different groups of students and in relation to different historical memories, and we suggest that doing so variously repositions subgroups toward the public sphere. We argue that, to understand ethnoclass memory work and its differential appropriation and refraction along ethnoclass divides, scholars need to go beyond the contents of historical narratives and collective ceremonies to inquire into the plethora of memory techniques social actors use. Reprinted by permission of the American Anthropological Association and the University of California Press.

85. Gordon, S. B., Simon, C. A., & Weinberg, L. (2004). The effects of Holocaust education on students' level of Anti-Semitism. *Educational Research Quarterly*, 27(3), 58–71.

This study evaluates the effects of Holocaust education on American students' level of antisemitism. A survey consisting of questions regarding the respondent's knowledge of the Holocaust, their demographic characteristics, and a series of political and social indicators was conducted. Results suggest that knowing more about the Holocaust did not reduce the level of anti-Semitism or general intolerance for the students who acquired this knowledge. Moreover, Holocaust education was largely a matter of self-selection. Students attracted to the course(s) tended to be individuals with preexisting attitudes about Jews and other minorities. Holocaust education simply reinforced these attitudes.

86. Gray, M. & Foster, S. (2014) What do thirteen and fourteen year olds know about the Holocaust before they study it? *International Journal of Historical Teaching, Learning and Research*, 12(2), 64–78.

Within England, the teaching of the Holocaust is of central importance and appears likely to remain so under the new National Curriculum for history. At present, most children study the Holocaust in year 9, when they are aged 13–14. The research conducted to date suggests that they arrive with pre-existing knowledge and understanding of the subject before they formally learn about it in the classroom. Using a mixed-method approach and a sample of 298 children, aged 13–14 who had not yet studied the Holocaust in history lessons, this paper explores trends and patterns in pupils' preconceptions and misconceptions about the Holocaust. It analyses children's ideas about themes such as the causes of the Holocaust, its perpetrators, chronology and ending. In addition to this, it explores pupils' concepts of resistance, their knowledge of the camps as well as the scale of the Holocaust. It concludes by highlighting the implications of these for curriculum planning and classroom practice. It argues that effective Holocaust education ought to tackle misconceptions and build upon the existing knowledge and understanding that children bring to their learning.

87. Gray, M. (2011). Understanding pupil preconceptions of the Holocaust in English schools. *Holocaust Studies*, 17(1), 1–28.

This empirically-grounded article based on research in three English schools explores what ideas pupils already have and explains what the potential implications of these might be. It suggests that there are various gaps and established myths which exist and that these may limit further understanding if they are not addressed. It then outlines measures which could be taken to facilitate an improvement in Holocaust education with reference to these problems.

88. Gray, M. (2013). Exploring pupil perceptions of Jews, Jewish identity and the Holocaust. *Journal of Modern Jewish Studies*, 12(3), 419–435.

This paper argues that effective Holocaust education involves exploring pupils' perceptions of Jews and Jewish identity. Identifying these preconceptions is necessary for combatting anti-Semitism, challenging misconceptions and facilitating a historically accurate understanding of the Holocaust. How do pupils define the Jews and what it is that makes someone Jewish? How do pupils explain the causes of the Holocaust and why it was that the Nazi regime specifically targeted Jews? The empirical basis of this paper attempts to help answer these questions. One hundred and forty-seven children aged 13 and 14 took part in mixed-method research in order to explore their ideas and concepts of Jewish identity and why the Holocaust took place. The paper concludes with a discussion of the implications of the findings for Holocaust education.

89. Gray, M. (2014). The Boy in the Striped Pyjamas: A blessing or curse for Holocaust education? *Holocaust Studies*, 20(3), 109–136.

This essay analyses the effectiveness of *The Boy in the Striped Pyjamas* as a pedagogic tool in Holocaust education. Drawing upon an empirical study conducted on 298 students' preconceptions of the Holocaust, it suggests that the book and the film have had a large influence on existing ideas and have helped to establish problematic misconceptions. By highlighting its historical inaccuracies and skewed moral messages, this essay suggests that *The Boy in the Striped Pyjamas* is principally a curse for Holocaust education. It concludes by considering practical responses to the story's popularity and how its negative impact can be reduced.

90. Green, K. L. (2010). The portrayal of Holocaust rescuers in children's literature [Doctoral Dissertation]. San Francisco: University of San Francisco.

This dissertation focused on the applicability of Fogelman's (1994) model describing the process of becoming a rescuer during the Holocaust (i.e., Awareness, Action, Rescuer Self, and Post War) to children's literature about the Holocaust. The study attempted to bridge a gap between what is known from children's literature about the Holocaust rescuers of Jews and what was hypothesized by Fogelman about the process whereby rescuers took action to rescue Jews. The researcher used content analysis to examine eight books about the Holocaust rescuers of Jews, and inferences were made from these texts about the four main categories of Fogelman's model. The findings revealed that the books analyzed demonstrated this model to a very high degree. The results suggest that young readers can learn from this literature about what it means to think for oneself and to be fair, kind, tolerant, and help others when needed. The findings hold significance for historians, teachers, and others, and suggest that when teaching about the importance of helping others and being tolerant, educators can choose books that display characters helping others.

91. Gross, M. (2010). Rewriting the nation: World War II narratives in Polish history textbooks. In I. Silova (Ed.), *Post-Socialism is not dead: (Re)reading the global in comparative education* (International Perspectives on Education and Society, Volume 14) (pp. 213–245). United Kingdom: Emerald Group Publishing Limited.

This chapter examines the processes of rewriting nationhood in educational narratives regarding the Second World War (WWII) in Poland. Using mixed methods, this case study analyzes narrative change in state-approved history textbooks published between 1977 and 2008, thus covering the period of political transition from a communist to a democratic Poland. Although trends in learning theory and international norms suggest that attention to diversity should have increased in textbooks, in Poland these trends have been subsumed by more long-lasting Polish specific cultural tropes. WWII narratives, in particular, emphasize an ethnically homogeneous nation. Throughout the 31-year sample, educating youth about WWII in Poland continues to be focused on reclaiming "Polishness" rather than on espousing global understandings and citizenship.

92. Gross, M. (2013). To teach the Holocaust in Poland: understanding teachers' motivations to engage the painful past, *Intercultural Education*, 24(1–2), 103–120.

This article highlights the role of teachers in confronting traumatic, hidden war-time histories in communities traumatized by them. The study illuminates patterns based on field observations, emails, and surveys of 60 teachers who participated in a Holocaust teacher preparation program in Poland during the summer of 2010. The teachers surveyed were motivated to teach the Holocaust out of a personal or familial need, a sense of personal duty, and a desire to understand themselves and their histories. They also were concerned that their students lacked knowledge of the Holocaust in Poland. Findings from this research help to inform theory and practice related to the implementation of successful reconciliation curriculum across communities that have been traumatized by ethnic cleansing, racism, war, and intolerance.

93. Gross, M. H. (2014). Struggling to deal with the difficult past: Polish students confront the Holocaust. *Journal of Curriculum Studies*, 46(4), 441–463.

Based on surveys and interviews with 200 Polish students, Gross finds that Polish children still hold deeply polono-centric Holocaust histories in their heads. There is a small subset of students who hold alternative narratives, mostly girls. They experience dissonance when examining a photograph from WWII.

94. Gross, M. H. (2015). Domesticating the difficult past: Polish students narrate the Second World War. In Z. Gross and E. D. Stevick, (Eds.), *As the witnesses fall silent: 21st Century Holocaust education in curriculum, policy and practice* (pp. 137–158). Cham: Springer International Publishing.

A narrative analysis of 53 high school student essays demonstrated that Polish youth still hold deeply ethno-national narratives of World War II. This group wrote about ruin, resistance, and victimization, impervious to the influence of a decade of media and international attention to Polish-Jewish relations and the Holocaust. In general, they tamed and domesticated the World War II past. A subset of responses demonstrated that knowledge of the Holocaust and the Jewish-Polish experience during World War II is present in the form of a budding counter-narrative, or an interpretation that goes against what is commonly believed in Polish society. The implications from this chapter are that school may be one of the most important sources for children to receive new and critical information about a nation's past.

95. Gundara, I., & Batelaan, P. (2003). Learning about and from the Holocaust: the development and implementation of a Complex Instruction Unit in Latvia. *Intercultural Education, 14*(2), 151–166.

What and how to teach about the Holocaust in a specific country or region depends on both the political-historical context in which the Holocaust took place and on the specific educational context. It also depends on the motivations of teachers and developers. In many circumstances, Complex Instruction (CI) provides opportunities for students to learn actively about the events that took place in their respective countries and to express their feelings and opinions. This paper describes the development and implementation of the first CI-based unit on the Holocaust, which was designed within the Latvian context by a small international and intergenerational project group.

96. Gur-Ze'ev, I. (2000). Defeating the enemy within: Exploring the link between Holocaust education and the Arab/Israeli conflict. *Religious Education, 95*(4), 373–401.

This paper exposes the sources of anti-Jewish education in Zionist thought and praxis by examining an unsuccessful attempt to educate for sensitivity to the suffering of the others in Israel. I argue that by conceiving the “Jew” as the ultimate victim of human history, and instrumentalizing Holocaust memory in the service of Israeli ethnocentrism, this form of education conflicts with central themes of Jewish tradition and leads to violent oppression of the Palestinian “other.” This double violence, to Jewish authenticity and the Palestinian “other,” can only be overcome by a reassessment of the transcendent dimension required for a genuine radical education.

97. Hamot, G. E., Lindquist, D. L., & Misco, T. (2007). Teaching the Holocaust: Latvian curriculum writers and museum teacher fellows at the U.S. Holocaust Museum. *Educational Studies, 42*(2), 155–173.

In response to the need for Holocaust curricula in Latvia, Latvians and Americans worked collaboratively to overcome the historical silence surrounding this event. During their project, Latvian curriculum writers worked with teachers and scholars at the United States Holocaust Memorial Museum. This descriptive analysis of the Latvians' experience with Museum Fellows revealed opportunities to learn from each other the complexities of teaching the Holocaust in a country viewed by some as collaborators and still somewhat anti-Semitic. Findings included depth of guidance, values, and limits of innovative teaching methods, cross-cultural benefits, and continued collaboration. Recommendations for future efforts by post-Communist countries and American partners to develop curriculum on teaching a most complex and contentious aspect of history such as the Holocaust conclude the study.

98. Hasty, B. E. (2007). In search of the deep politic: Light/the Holocaust and humanity project, an arts, education and civic partnership [Doctoral Dissertation]. Austin, TX: University of Texas.

The study outlines the enactment of an arts, education and civic partnership occurring in Austin, Texas in 2005 centered in a community-based study of the Holocaust. The study seeks answers to the following questions: (a) How did community leaders envision and enact the community-based partnership Light/The Holocaust and Humanity Project?; (b) In what ways, if any, were the artistic, education and civic events amplified through the collaborative partnership Light/The Holocaust and Humanity Project?; and (c) What pedagogical possibilities occur for audiences experiencing the dance work Light/The Holocaust and Humanity Project?

99. Haynes, S. R. (1998). Holocaust education at American colleges and universities: A report on the current situation. *Holocaust and Genocide Studies, 12*(2), 282–307.

This study of Holocaust education at American colleges and universities draws upon a recent survey of Holocaust educators. After reviewing the history of university-level Holocaust education in America, the article focuses on the current practices of Holocaust educators – their activities, resources, strategies, and priorities. The article then visits the question of diversity vs. normativity in teaching the Holocaust at American colleges and universities. It concludes with a discussion of the future of university-level Holocaust education, emphasizing the development of a distinctive Holocaust pedagogy.

100. Henderson, S. (2013). "Clogs, boots and shoes built to the sky": Initial findings from a sociomaterial analysis of education at Auschwitz-Birkenau State Museum. In P. Cunningham, (Ed.), *Children's Identities and Citizenship Education: Controversy, crisis and challenges. Selected papers from the fifteenth Conference of the Children's Identity and Citizenship in Europe*. London: CiCe.

Recent statistics indicate that Scotland's level of hate crime is at a five year high, convincing that elements of British society actively resist multiculturalism: indeed the place of Holocaust education has thus never been more vindicated, both in terms of its historicity and the lessons we can learn from the event, regarding citizenship and moral education (Cowan and Maitles, 2011). However, despite a body of educational literature which purports to evaluate the best methods for Holocaust teaching, little is understood about its educational "affects"; in particular, the pedagogies of educational excursions to Holocaust sites (Burke, 2003; Lindquist, 2011). This PhD study thus investigates different pedagogies at a particular site of death and destruction: Auschwitz-Birkenau State Museum (Law, 2004). Here three case studies of learning are explored in-depth: a Scottish Government-funded student excursion; an independent Scottish excursion; and an excursion involving Norwegian students, whose curriculum is closely aligned to the Scottish system, but whose historical circumstances regarding the Holocaust differ greatly. Deploying a hitherto unexplored methodology for Holocaust education studies – sociomaterial analysis – data has been collated from ethnography, documents and focus group interviews to explore how particular assemblages of observed human and nonhuman interaction facilitate students' learning about the Holocaust (Fenwick and Edwards, 2010). For the purposes of the CiCe [Children's Identity and Citizenship in Europe] Student Conference, an aspect of data analysis is mapped out, attempting to disentangle how a single exhibit communicates multiple realities of the Holocaust to students. The material-discursive assemblages comprising the museum's exhibit of plundered shoes are described in relation to (1) shoes as hybrid recording devices (2) shoes-as-exhibition-space, where the sociomaterial physical things that comprise the room are considered as recounting a particular version of the Holocaust, and; (3) shoes as performing a memorial script. Further analysis will elucidate how students' learning selves are practiced in a space which has been designed to elicit an emotional response from the viewer (Ellsworth, 2005).

101. Hirsch, S., & McAndrew, M. (2014). The Holocaust in the Textbooks and in the History and Citizenship Education Program of Quebec. *Journal of Educational Media, Memory, and Society*, 6(1), 24–41.

This article analyzes the treatment of the Holocaust in Quebec's history textbooks, in view of the subject's potential and actual contribution to human rights education. Given that Quebec's curriculum includes citizenship education in its history program, it could be argued that the inclusion of the Holocaust has particular relevance in this context, as it contributes to the study of both history and civics, and familiarizes Quebec's youth with representations of Quebec's Jewish community, which is primarily concentrated in Montreal. This article demonstrates that the textbooks' treatment of the Holocaust is often superficial and partial, and prevents Quebec's students from fully grasping the impact of this historical event on contemporary society.

102. Hondius, D. (2015). Learning from eyewitnesses: Examining the history and future of personal encounters with Holocaust survivors and resistance fighters. In Z. Gross and E. D. Stevick, (Eds.), *As the witnesses fall silent: 21st Century Holocaust education in curriculum, policy and practice* (pp. 81–94). Cham: Springer International Publishing.

This chapter summarizes the main findings of a study on the educational culture of memory. It analyses the role and the potential of eyewitnesses as teachers. As the first generation of Holocaust survivors slowly disappears, it is important to reconstruct what they have tried to convey to youth, and to what effect. The study of educational memorial cultures is a new interdisciplinary field of research, linking historical, educational, pedagogical, social science, and memory studies. Every nation has its own history of education, and in every nation two elements exist in the politics of memory: pride and shame. These opposites create a continuous tension. The chapter reports on three significant developments: a) the change from silencing the memories and experiences of Jewish survivors of the Holocaust to addressing them, with a turning point in the early 1980s; b) the change in managing and accepting emotions in education and teaching, from a refusal and rejection of emotion to embracing emotion; and c) unexpected consequences of the growing attention for individual eyewitness testimony, including a diminishing of education about World War II as an international history involving multiple continents. The chapter addresses the dilemmas involved in taking multiple perspectives in education about World War II, and it provides practical suggestions for effective teaching with testimonies and with eyewitnesses as teachers.

103. Hurwitz, C. B. (2007). Undergraduate students' perceptions of their Holocaust and genocide education [Doctoral Dissertation]. San Francisco: University of San Francisco.

A two-phase dissertation research study on undergraduates' perceptions of their Holocaust and genocide educational experiences was undertaken at a private university during the Spring of 2004. The first phase

consisted of a survey administered in 15 classrooms with 295 students from the School of Arts and Sciences and the School of Business and Management. The second phase consisted of four focus groups with 12 participants from the same student sample which discussed selected questions of the survey in further depth. The most valuable Holocaust and genocide learning experiences described by students were Holocaust survivor accounts, movies, videos, and television, and visits to Holocaust and genocide museums, memorials, and exhibits. "Schindler's List" (Spielberg, 1993) was the movie seen by the largest number of students (65%). Next most valuable experiences were classroom discussions and books. Anne Frank (Frank, 1952) and Night (Wiesel, 1960) were the most likely Holocaust books to have been read. The majority of students had obtained good to excellent Holocaust educational preparation from middle-school to high school, but had not received sufficient Holocaust or genocide educational opportunities at the university level. When asked which 20th century genocides they desired to study further (top three choices of 12), more listed the Jewish Holocaust than any other genocide, followed by Native American genocides and African American genocide and slavery. Students see the Holocaust and genocide as both interesting topics and relevant moral issues they would like further opportunity to study in their university education. Three clustered item scales were developed statistically from survey questions: one labeled Educational Relevance reflected an α of .82, a high moderate outcome. Eighty percent of the surveyed students indicated willingness to take a university course on the Holocaust and genocide. The study also revealed that students had a well-developed sense of moral accountability from their upbringing and education including university experiences. This translated directly into personal ethical behavioral outcomes such as students standing up for another person in a situation of prejudice or intolerance. But, students perceived that their Holocaust and genocide educational experiences only slightly assisted them in preparation for preventing future genocides.

104. Ivanova, E. (2004). Ukrainian high school students' understanding of the Holocaust. *Holocaust and Genocide Studies*, 18(3), 402–420.

What students know about the Holocaust has been the subject of numerous studies, based mainly on quantitative surveys. This article relies on qualitative methods, in particular discourse-analysis, to evaluate essays produced by high school students in Eastern Ukraine, an important site of mass exterminations of Jews during World War II. The essays reveal much about young people's knowledge of, and attitudes toward, the Holocaust.

105. Jedwab, J. (2010). Measuring Holocaust knowledge and its impact: A Canadian case study. *Prospects: Quarterly Review of Comparative Education* 40(2), 273–287.

This article examines the responses of some 1,500 Canadians to a public opinion survey on knowledge of the Holocaust, awareness of genocide, and attitudes towards discrimination and diversity. Based on one of the most detailed surveys conducted to date on Holocaust knowledge, the study found strong correlations between greater reported Holocaust knowledge and concern over genocide, as well as greater recognition of anti-Semitism as a societal problem. Greater reported Holocaust knowledge did not, however, correlate consistently with greater openness towards selected dimensions of diversity. This counterintuitive phenomenon can likely be attributed to what respondents have learned about diversity and the limits of the effect of Holocaust education in this regard. Hence, further research is required on the relationship between the two. Finally, going forward, a case is made for a global assessment of levels of Holocaust knowledge.

106. Jedwab J. (2015). Measuring Holocaust knowledge and its relationship to attitudes towards diversity in Spain, Canada, Germany and the United States. In Z. Gross and E. D. Stevick, (Eds.), *As the witnesses fall silent: 21st Century Holocaust education in curriculum, policy and practice* (321–336). Cham: Springer International Publishing.

[Author's abstract] This chapter examines the degree of self-assessed knowledge about the Holocaust among people in Canada, the United States, Germany, and Spain. National public opinion surveys in these four countries provide insights into the relationship between each population's knowledge of the Holocaust and concerns over anti-Semitism and racism as well as individuals' degree of openness to diversity. Results of these detailed national surveys reveal that persons who self-assessed a strong knowledge about the Holocaust showed greater concern with societal anti-Semitism. People who claimed more Holocaust knowledge were also more likely to value a diverse population. However, such knowledge did not give rise to greater support for immigrants' retaining elements of their cultures of origin. Contemporary debates about immigration remain complex and that possessing knowledge about the Holocaust is not a reliable predictor of public attitudes on such matters. Further research is needed about the extent to which Holocaust knowledge contributes to the goals of multicultural education.

107. Jennings, L. B. (2010). Challenges and possibilities of Holocaust education and critical citizenship: An ethnographic study of a fifth-grade bilingual class revisited. *Prospects: Quarterly Review of Comparative Education* 40(1), 35–56.

This classroom ethnography examines the engagement of fifth-grade children in a year-long study of rights, respect, and responsibility, which culminated in a focused study of tolerance and intolerance organized around literature regarding the Holocaust. A close examination of one teacher's approach to teaching about the Holocaust, the study highlights the importance of long-term engagements, a layered curriculum that supports children in building understandings over time, and varied opportunities for making meaning together. This approach included empathy-building, a focus on rescue and resistance and the bystander response, building a knowledge base about the Holocaust, stories of individual experiences, and opportunities to make personal connections. Drawing on samples of student talk, writing, and art, the article illustrates how children built upon academic and social practices established from the first days of school to expand their repertoire of meanings, language, and actions of (in)tolerance, gaining more complex understandings of the social, political, and moral implications of the Holocaust. Students in this bilingual class also developed individual and social actions in speaking out against social injustice in their own communities. The author argues that this classroom experience supported students as critical citizens who conscientiously and compassionately participate in the day-to-day building of more equitable communities.

108. Jensen, U. (2014) Dilemma perspective. Different narratives concerning the remembrance of the white buses. In H. Bjerg, A. Körber, C. Lenz, & O. von Wrochem, (Eds.), *Teaching historical memories in an intercultural perspective. Concepts and methods* (pp. 205–226). Berlin: Metropol Verlag.

[by Österberg] Jensen analyses the empirical outcome of using Danish-German-Norwegian educational project, Dilemma Perspective: Different Narratives Concerning the Remembrance of the White Buses” in a tri-national seminar in Oslo with educators and students. The project focuses on the rescue of prisoners from German concentration camps by the “White Buses” of the Red Cross in the spring of 1945. Jensen claims that the material used touches upon important dimensions of historical thinking, and can help to develop different historical competences.

109. Jordan, S. D. (2004). Educating without overwhelming: Authorial strategies in children's Holocaust literature. *Children's Literature in Education* 35(3), 199–218.

This article reviews a number of works of fiction about the Holocaust intended for children and young adult readers and discusses the strategies used by their authors to educate their readers without overwhelming them with highly emotional information. Several popular and effective strategies are highlighted, along with examples of works of literature in this genre employing such strategies. The use of sensitive and age-appropriate literature as an important component in educating children about the Holocaust is emphasized.

110. Juzwik, M. M. (2009). The rhetoric of teaching: Understanding the dynamics of Holocaust narratives in an English classroom. Cresskill, NJ: Hampton Press.

No abstract available.

111. Kahn, B. (2007). Holocaust Education in the heartland: Middle-level educators and the Holocaust. *Holocaust Studies*, 13(1), 57–81.

Kahn interviewed middle-level educators in Illinois about how they teach the Holocaust. He found that frequently recommended practices were not in place.

112. Kass, H. (2006). Educators and attitudes: Holocaust education in Orthodox day schools [Doctoral Dissertation]. New York: Yeshiva University.

The purpose of this exploratory study was to assess the potential viability of Holocaust education for students of grades 5–8 in New York Orthodox day schools. The researcher surveyed educators of grades 5–8 who were employed during the 2003–2004 school years in New York Orthodox Jewish day schools, most of which commemorate Yom Hashoah; all of which teach their students about the Holocaust. She explored two issues: (a) educator support for teaching about the Holocaust to these middle grade students; and (b) the relationship between each of four educator demographics – age, gender, religious affiliation and relationship with Holocaust survivors – and the educators' attitudes (expressed as levels of support) toward teaching 13 Holocaust-related topics to these students. The study is exploratory because there is very little existing literature concerning educators' attitudes toward Holocaust education for middle grade students, and almost no literature regarding the demographics of educators or Holocaust educators in Orthodox day schools.

Data for the study were collected through closed-ended questionnaires and analyzed using the SPSS 11.0 computer program. Overall support for teaching about the Holocaust was measured by comparing the valid percentages of the responses. The relationships between each of the four educator demographic variables and the 13 Holocaust-related topics were analyzed utilizing the Spearman Correlation Coefficient. Results from the first part of the study suggested that almost all of the 119 respondents (98% valid), most of whom were classroom teachers, supported teaching about the Holocaust to middle grade students in these schools – regardless of their subject assignments. Results from the Spearman Correlation Coefficient suggested that the personal demographics of the educators did impact upon their levels of support for teaching some of the 13 Holocaust-related topics. There were nine correlations (of weak-to-moderate degrees) between the educators’ four personal demographics and their attitudes toward teaching to these students seven of the topics: How Nazi Antisemitism Grew; The Different Stages Related to the Holocaust Through the 1930s–1940s; Jewish Life During the Holocaust; The Jewish Military Resistance; Literature of the Holocaust; Halakhah Pertaining to the Commemoration of the Holocaust; and The Relationship of the Holocaust to the State of Israel.

113. Kavadias, D. (2004). Past perfect tense? The link between knowledge of Nazi-Genocide and democratic attitudes of adolescents in Brussels. *Res Publica* 46(4), 535–554.

Schools are expected to educate children into democratic citizens by providing “civics” or history courses. It is believed that the formal curriculum affects the amount of cognition of each pupil, which – in its turn – would influence the civic competencies & social attitudes. This supposition is explicitly stated in “holocaust-education” programs & in “civics” courses. Accordingly, knowledge on the Nazi atrocities would stimulate tolerance, & by this way counter prejudice. The current contribution tests this supposition on survey-data (2002) from 773 French speaking & 469 Flemish-speaking last-grade pupils from secondary schools in the Brussels-Capital Region. The survey probed for knowledge on the nazi-genocide & attitude scales (ethnocentrism & anti-democracy). The supposition about the connection between knowledge & tolerance, holds partially for the Flemish, but not for the French-speaking sample. Knowledge may be a necessary, but is certainly not a sufficient condition to foster tolerance. Adapted from the source document.

114. Kelso, M. (2013). “And Roma were victims, too.” The Romani genocide and Holocaust education in Romania, *Intercultural Education*, 24(1–2), 61–78

While Holocaust education has been mandatory in Romanian schools for over a decade, educators do not necessarily teach about it. Distortion and obfuscation of Romanian Holocaust crimes during the communist and transition periods means that teachers, like the majority of Romanians, know little about their country’s perpetration of genocides. From 1941 to 1944, the Romanian regime transported part of its Jewish and Romani populations to death camps in Transnistria, where over 200,000 Jews and over 10,000 Roma were killed. Under communism, blame for genocides was placed solely on Nazi Germany, thereby absolving Romanian perpetrators. Post-communism, the official narrative has slowly come under scrutiny, allowing for a restructuring of World War II history to incorporate the deportations and deaths of the country’s Jews and Roma. Ignorance about the Holocaust and prejudice about the minorities affected are at the root of non-compliance in teaching. This is especially the case for the Roma, who are the largest minority in Romania and face continued marginalization and discrimination. In this paper, I focus on cognitive barriers that many history and civics teachers have regarding teaching about the victimization of the Roma minority. These barriers are intrinsically tied to acceptance of new narratives of the Holocaust and reconfigurations of ethnic identities in post-socialist Romania where pressures from the European Union and the USA, among others, have pushed for critical examination of past atrocities in order to strengthen democratic processes.

115. King, S. L. (2009). *Resister/resister: Narratives of female Holocaust resisters as moral education*. (Doctoral Dissertation, York University).

The central question underpinning this research is: how can Holocaust education inform issues of social justice and moral education, with particular attention paid to the growing rate of psychological bullying amongst female adolescents. An introduction to the Holocaust through a discussion of resistance to psychological bullying or other problems they have faced might offer girls the opportunity to consider connections between their experiences and the experiences of female resisters to the Holocaust. A discussion of historical and contemporary resistance can also include tenets of moral education, offering students frameworks of morality through which to view their resistance efforts. I believe that an interdisciplinary and multimodal approach to the teaching of Holocaust history, incorporating literature and other media forms can also incorporate tenets of moral education, resulting in an increased awareness of the dangers of psychological bullying and an improved ability on the part of female students to resist these practices.

116. Krakover, S. (2002). The Holocaust remembrance site of Yad Vashem welcomes visitors. *International Research in Geographical and Environmental Education*, 11(4), 359–362.
Examining the site and its approach to dissonant heritage.
117. Lange, A., & Shannon, D. (2008). A survey of teachers' experiences and perceptions in relation to teaching about the Holocaust. Living History Forum. http://www.levandehistoria.se/sites/default/files/wysiwyg_media/teachersurvey_eng_webb.pdf
Approximately 10,000 teachers of all subjects were surveyed about their Holocaust knowledge and attitudes.
118. Lazar, A., J. Chaitin, Gross, T. & Bar-On, D. (2004). Jewish Israeli teenagers, national identity, and the lessons of the Holocaust. *Holocaust and Genocide Studies* 18(2), 188–204.
This article examines the attitudes of a group of Jewish Israeli adolescents who participated in a Holocaust seminar that included an optional trip to related sites in Poland. The authors sought to determine whether youth who participate in such a seminar still consider Jewish Israeli identity important, which lessons of the Holocaust they value, and whether belonging to a survivor's family makes a difference when considering these lessons. The results show that, regardless of participation in the trip and affiliation with Holocaust survivors, the youth hold a strong sense of Jewish Israeli national identity and tend to support Jewish and Zionist lessons more than universalistic ones, although a complex interplay exists between identity and those lessons. Adolescents whose family members included survivors connected a more "power-oriented" interpretation of the Holocaust to a strong sense of national identity; participants not related to survivors developed a more complex frame of reference that combined both power-oriented and humanistic lessons of the Holocaust.
119. Lazar, A., J. Chaitin, Gross, T. & Bar-On, D. (2004). A journey to the Holocaust: Modes of understanding among Israeli adolescents who visited Poland. *Educational review* 56(1), 13–31.
Considering the immense efforts invested in Holocaust education in Israel and around the world, there is very little published research which looks at the impact of this education on teenagers' modes of understanding. This qualitative study addressed two questions: When adolescents learn about the Holocaust, what are the themes they see as central to an understanding of it? And, do these issues remain stable during the learning period? Forty-seven Jewish-Israeli teenagers (33 girls, 14 boys) were asked to write about their thoughts, feelings and attitudes about the Holocaust, both before and after participation in a Holocaust seminar that included a trip to Poland. The most salient themes that they wrote about at both time periods were: learning about the Holocaust, the evaluative theme, emotions, the link between the Holocaust and Israel and the Holocaust as the most horrific world event. We found little stability of thematic frequency and some stability in thematic meaning. Our results also show that the students reached cognitive, emotional, universal and culturally specific understandings from their Holocaust education.
120. Lazar, A., & Litvak-Hirsch, T. (2015). An online partner for Holocaust remembrance education: students approaching the Yahoo! Answers community. *Educational Review*, 67(1), 121–134.
Holocaust education has gained increased importance in recent decades and attention has latterly been directed to the role of the Internet within the field. Of major importance within the virtual space are Question and Answer communities. We investigated the interactions taking place within the Yahoo! Answers community following questions posted by students seeking help with their homework assignments, which required dealing with questions to ask a Holocaust survivor and writing an essay about Holocaust remembrance. The overall findings indicate that the majority of answerers responded willingly; however their answers are in most cases based upon their own views and reflect common notions, and are rarely accepted by askers. Yet several factors, among them the immense popularity of these communities, call for educators and scholars engaged in Holocaust remembrance education to develop closer acquaintance with this medium, which might play a considerable role in shaping the ways students approach Holocaust-related issues.
121. Lazar, A., Litvak-Hirsch, T., Bar-On, D., & Beyth-Marom, R. (2009). Through psychological lenses: University students' reflections following the "Psychology of the Holocaust" course. *Educational review* 61(1), 101–114.
While Holocaust related activities and educational programs around the world are growing in number, published reports on their impact are scarce, especially on the university level. The free responses of 94 Jewish-Israeli university students who took the course "Psychology of the Holocaust" yielded eight themes. The results reflect a change of emphasis and movement from a mainly particularistic interpretation of the Holocaust to a more universalistic understanding of the Holocaust. This movement is explained by the occurrence of two

reflective processes: situational and universal reflexivity of genocide and reflexivity regarding the personal and collective impact of genocide.

122. Lefebvre, K. L. (2010). *The duty to remember: Holocaust remembrance and education in contemporary France* [Doctoral Dissertation]. Boston: Tufts University.

Though the decades following the liberation of France in 1944 were characterized by myths and repressions, since the 1970s, historians, filmmakers, educators, the general public, and government officials have made considerable efforts to reconcile the dark aspects of France's history and to integrate them into French memory and national history. As Vichy's involvement in the perpetration of the Holocaust moved from the periphery into the mainstream of French consciousness, so did Holocaust remembrance and education. Though for several decades these initiatives appear to have provided a symbolic protection against antisemitic acts, the 21st century has been marked by a resurgence of antisemitic incidents in France. This paper explores the evolution of France's memory of Vichy's antisemitism, the measures taken to incorporate Holocaust remembrance and education into national memory and history, and the reasons why these measures no longer appear to have the same effect in contemporary France.

123. Leifso, S. I. C. (2009). *An analysis of Ontario's pre-service teacher candidates' attitudes and approach towards teaching the Holocaust* (Master's Thesis, Lakehead University).

This thesis explores the attitude and approach currently cultivated by Ontario pre-service teachers towards the topic of Holocaust Education. In order to investigate the attitudes and approaches of Ontario pre-service teachers an online mixed-method survey consisting of twenty-six open and close-ended questions was carried out in March 2009. Forty-five respondents approached Holocaust Education with a positive attitude, unambiguously agreeing (97.7%) to its necessary presence in Ontario classrooms, more specifically in the social studies at the intermediate level (grade 7–10). Unexpectedly, 79% of the respondents expressed no discomfort in teaching lessons about the Holocaust, despite the complexity and sensitivity of the topic. Respondents indicated the necessity of Holocaust Education as a means to explore historical evidence, while developing students' empathy and morals. Most significantly, along with an anti-racist pedagogy that was evident in the findings, the respondents expressed a strong commitment to advance Holocaust Education in their classrooms beyond what is currently specified in Ontario Ministry of Education curriculum documents.

124. Lenz, C. (2011). Strengthening narrative competences by diversification of (hi)stories. In H. Bjerg, C. Lenz, C. & E. Thorstensen, (Eds.), *Historicizing the uses of the past. Scandinavian perspectives on history, culture, historical consciousness and didactics of history related to World War II* (pp. 257–280). Bielefeld: Transcript Verlag.

[by Österberg] In this article Lenz analyses the results from a teacher training seminar which used a teaching tool based on a technique of re- and deconstruction of historical narratives at museums and/or memorials. The aim is to improve narrative competences in the context of historical learning. In the seminar the 25 participants were asked to make mini-exhibitions out of the permanent exhibition in the Norwegian Resistance Museum. In this way, the participants' abilities to view the exhibition as one of many possible narratives have been enhanced, something which creates a necessary distance to take on questions concerning, for example, historical culture and hegemony.

125. Lenz, C., H. Syse (2014). Mini-Exhibitions. Reading and (re-)constructing narratives in museums and memorials. In H. Bjerg, A. Körber, C. Lenz, & O. von Wrochem, (Eds.), *Teaching historical memories in an intercultural perspective. Concepts and methods* (pp.165–174). Berlin: Metropol Verlag.

[by Österberg] This article analyses the use of the "mini-exhibition method" at a TeacMem seminar held in Oslo in March 2012, where participants had to apply the method on the exhibition in the Norwegian Resistance Museum and on the exhibition on the Holocaust at the HL-Senteret. In conclusion the authors write that the method has proven to be very rich and adaptable to specific didactic settings and competence aims.

126. Lincoln, M. L. (2006). *The online and onsite Holocaust museum exhibition as an informational resource: A comparative analysis* [Doctoral Dissertation]. Denton, TX: University of North Texas.

Museums today provide learning-rich experiences and quality informational resources through both physical and virtual environments. This study examined a Holocaust Museum traveling exhibition, *Life in Shadows: Hidden Children and the Holocaust* that was on display at the Art Center of Battle Creek, Michigan in fall 2005. The purpose of this mixed methods study was to assess the informational value of a Holocaust Museum exhibition in its onsite vs. online format by converging quantitative and qualitative data. Participants in the

study included six eighth grade language arts classes who viewed various combinations or scenarios of the onsite and online *Life in Shadows*. Using student responses to questions in an online exhibition survey, an analysis of variance was performed to determine which scenario visit promotes the greatest content learning. Using student responses to additional questions on the same survey, data were analyzed qualitatively to discover the impact on students of each scenario visit. By means of an emotional empathy test, data were analyzed to determine differences among student response according to scenario visit. A principal finding of the study (supporting Falk and Dierking's contextual model of learning) was that the use of the online exhibition provided a source of prior orientation and functioned as an advanced organizer for students who subsequently viewed the onsite exhibition. Students who viewed the online exhibition received higher topic assessment scores. Students in each scenario visit gave positive exhibition feedback and evidence of emotional empathy. Further longitudinal studies in museum informatics and Holocaust education involving a more diverse population are needed. Of particular importance would be research focusing on using museum exhibitions and Web-based technology in a compelling manner so that students can continue to hear the words of survivors who themselves bear witness and give voice to silenced victims. When perpetuity of access to informational resources is assured, future generations will continue to be connected to the primary documents of history and cultural heritage.

127. Lisle, D. (2006). Sublime lessons: Education and ambivalence in war exhibitions. *Millennium-Journal of International Studies* 34(3), 841–862.

This paper examines how experiences of the sublime are regulated in the war exhibitions of modern museums. Ambivalence is a key feature of the sublime because subjects are forced to negotiate simultaneous feelings of terror and awe in the face of something unrepresentable like war. This paper analyses how war exhibitions dispel ambivalence by resuscitating a Kantian sublime full of resolution, catharsis and transcendence. In this context, potentially destabilising encounters with horrific objects (e.g. guns, bombs, shrapnel) are neutralised by didactic “Lessons of War” and celebratory narratives of victory. Using examples from the United States Holocaust Memorial Museum, the Imperial War Museum in London and the Smithsonian Institution, this paper illustrates how conventional war exhibitions reproduce a politics of consensus by carefully managing the experience of the sublime.

128. Macgilchrist, F. (2012). Global subjects: Exploring subjectivation through ethnography of media production. *Pragmatics*, 22(3), 417–445.

This paper explores the discursive practices surrounding *The Search*, a graphic novel produced specifically to teach children and young adults about the Holocaust. It asks how (novel) forms of subjectivation are articulated in the everyday, mundane practices of educational media workers. Drawing on poststructuralist theories of the subject and close micro-analysis of language (and semiotic) practices, the paper presents extracts from ethnographic observations of a team of authors designing teaching and learning materials to accompany *The Search*. These materials – and their practices of production – are participating in transforming memories of the Holocaust and thus (co)producing forms of globalisation. Findings suggest that while the Holocaust has traditionally been seen as a matter of “national” responsibility, *The Search* and its teaching materials invite readers to see it as (global/universal) “individualised” responsibility. Students are subjectivated as global subjects: Firstly, as universal-ethical subjects and, secondly, as contingency-tolerant subjects. These materials thus constitute a mundane, everyday element shaping new ways of being.

129. Maitles, H. (2010). Citizenship initiatives and pupil values: a case study of one Scottish school's experience. *Educational Review*, 62(4), 391–406.

As the education for citizenship agenda continues to impact on schools, there is a need to discuss and examine the kind of initiatives that can push it forward. In Scotland, the proposals should, it is argued, permeate the curriculum throughout the school. Yet there is the fear that the responsibility of all can become the responsibility of none. This research is designed to examine the impact on the young people involved on a dedicated and intense citizenship program in one large secondary (high) school in Scotland. The results suggest that there was a marked change in the general values of the young people involved. Further, that there are some stark gender differences in the findings.

130. Maitles, H. & P. Cowan (1999). Teaching the Holocaust in primary schools in Scotland: modes, methodology and content. *Educational review* 51(3), 263–271.

Most consideration of teaching the Holocaust in Britain is based on teaching pupils aged 12–15 in England (Supple, 1993; Short, 1995; Carrington Short, 1997; Brown Davies, 1998). This paper directs attention to some experiences of teaching the Holocaust to pupils of primary stages 5–7 in Scotland (i.e. those aged between 9 and 11) and considers the significance of teaching Holocaust history in the primary context. The

rationale for teaching this area is examined both in terms of the topicality, the universality of its lessons and the suggestions in various documentation about developing positive values in pupils. Eight primary teachers, five of whom regularly teach aspects of the Holocaust to this age group in Scottish schools when allocated the upper primary stages, were interviewed at length to ascertain the nature of the integration of the Holocaust into the Scottish 5–14 curriculum, the methodologies applied and the content of their studies. These findings are analyzed and their implications discussed.

131. Maitles, H. & P. Cowan (2004). One country, many cultures!: does Holocaust education have an impact on pupils' citizenship values and attitudes? Scottish Educational Research Association conference. <http://www.leeds.ac.uk/educol/documents/00003838.htm>

The Holocaust has been regarded as the defining moment of modern history and perhaps of all time. For most people it still evokes the ultimate in barbarism and inhumanity. The focus of this paper is to examine the impact that Holocaust education has on citizenship values in the primary and secondary stages of schooling. Previous research on teaching the Holocaust, primarily case studies in either the primary or the secondary sectors, suggests that the contribution of Holocaust education to citizenship includes developing pupils' understanding of the notion of justice, tolerance, the many forms of racism and discrimination and provides opportunities for developing the positive values of empathy, awareness of antiracism, and an understanding that the individual can make a difference. Further, it can make a significant contribution to citizenship in developing pupils' awareness of human rights issues and genocides, the concepts of stereotyping and scapegoating and the exercise of power in local, national and global contexts. Our ongoing longitudinal research (sponsored by the Scottish Executive Education Department and running from November 2003 until summer 2005) aims to examine the value of Holocaust education in achieving aspects of citizenship. It is concerned with the immediate and longer term effects of Holocaust education on pupils' values and attitudes. Initially focused on primary pupils aged 11–12 years, it will follow them into secondary and compare their values and attitudes with pupils in their year who did not study the Holocaust in their primary schools. The proposed paper, which will report on the first stages of this ongoing research, will concentrate on: the relevance of Holocaust education to citizenship; the research methodology; the first results of the understanding of pupils and the impact of Holocaust teaching; tentative conclusions.

132. Maitles, H., & Cowan, P. (2012). "It reminded me of what really matters": teacher responses to the Lessons from Auschwitz Project. *Educational Review*, 64(2), 131–143.

Since 2007, the Lessons from Auschwitz Project organised by the Holocaust Education Trust, has taken groups of Scottish senior school students (between 16 and 18 years) and where possible an accompanying teacher from their school, to Auschwitz-Birkenau Memorial and Museum as part of a process of increasing young people's knowledge and understanding of the Holocaust and racism. The Project comprises four components: an orientation session, the visit to the Museum, a follow-up session and a Next Steps initiative. The final component involves students designing and implementing projects in their school and community aimed at disseminating what they have learned. Previous published research has focused on the impact of the Lessons from Auschwitz Project on student participants. This research (funded by the Pears Foundation and the Holocaust Education Trust) investigates the impact the Lessons from Auschwitz Project has on teacher participants. The methodology was an online questionnaire, which was completed by 42 Scottish teachers who participated in the Lessons from Auschwitz Project in 2007. Findings indicate that the Lessons from Auschwitz Project influenced teachers at a personal and professional level and that this applied to teachers who considered their knowledge of the Holocaust and genocides to be substantial. In addition, teachers considered that the Project impacted their schools in a range of ways.

133. Maitles, H. (2014). "Why are we learning this?": Does studying the Holocaust encourage better citizenship values? *Genocide Studies and Prevention: An International Journal* 3(3). <http://scholarcommons.usf.edu/gsp/vol3/iss3/7>

The relationship between learning about the Holocaust and the development of positive values may seem common sense, but in reality there is a complex level of development and understanding. The research reported here, which was sponsored by the Scottish government, was designed to ascertain whether learning about the Holocaust has an impact on young people's general citizenship values and attitudes; does learning about the Holocaust allow them to extrapolate from the events of the Holocaust to present-day issues, such as racism and discrimination? The study followed a cohort of approximately 100 pupils (aged 11–12) who had studied the Holocaust and compared their values one year later both to their earlier attitudes and to those of their peers who had not studied the Holocaust. As we might expect, the results were not always as predicted, particularly when it came to the pupils' understanding of anti-Semitism or genocide; in general, however, the study's core group maintained more positive values than they had before their lessons on the Holocaust and showed more positive values than their peers who had not studied the Holocaust.

134. Maloy, J., & Carroll, J. (2014). Critical reflection on the road to understanding the Holocaust: A unique service-learning project at a two-year college. *Teaching English in the Two-Year College*, 41(4), 369.

The authors argue for a critically reflective model of service-learning by detailing the features of a project in which an ESL reading and developmental writing class interviewed Holocaust survivors for the Kupferberg Holocaust Resource Center and Archives.

135. McDonald, J. (2013). Coordination and symbolic convergence at the CANDLES Holocaust Museum and Education Center. (Masters Theses, Eastern Illinois University). <http://thekeep.eiu.edu/theses/1122>

Exploration of the interactions between museum staff and visitors in constructing meaning at a Holocaust Museum.

136. McIntyre, M. (2008). To what extent and in what way does a Facing History and Ourselves course on Holocaust and human behaviour impact students' knowledge of and attitudes towards the Holocaust? (Master's Thesis, University of London).

No abstract available.

137. Meliza, E. (2010). Holocaust education and the student perspective: Toward a grounded theory of student engagement in social studies education [Doctoral Dissertation]. Norman, OK: University of Oklahoma.

One problem for social studies education is engaging students in social studies content in a way such that they choose to learn more. Research on social studies education indicates that students often do not choose to learn more; that instead, they are passive rather than active learners (Hootstein, 1995; White, 1997). The challenge for social studies education is to identify factors that will encourage students to choose to learn more about social studies. Focusing on the question "What factors influence students' choice to learn more about the Holocaust?," this qualitative study of one high school history classroom examines the factors which influence students' choice to learn about the Holocaust, in particular, and social studies, in general. Students in an Advanced Placement European History class in a large metropolitan high school in the southeastern United States were asked a number of interview questions to ascertain their perceptions of Holocaust education in the United States and to determine the factors which contributed to their choice to learn about the Holocaust. Students were asked what the Holocaust was, why people are interested in learning about it, if American schools should teach about the Holocaust, and how it should be taught. Students were also asked how they had learned about the Holocaust, the most effective ways to teach about it, and why they chose to learn about it. Findings indicated that students were aware of the Holocaust, believed that distance from the event allowed people to view the Holocaust as history, that the Holocaust should be taught since it is an important event in history, and that it can effectively be taught using Holocaust literature. When data were analyzed, four themes emerged as factors that influenced students' choice to learn. Those factors included: (1) interest, (2) desire for good grades, (3) perceived expectations of others, and (4) obligation to society. Students chose to learn because they were interested in the topic, found the topic relative to their lives, enjoyed the presentation of the topic, or were influenced by the teacher's interest in the topic. Students also chose to learn because they wanted to get good grades. The perceived expectations of others, including friends, family, and teachers, influenced students' choice to learn. As members of society, students felt an obligation to learn the history of their country as well as the history of "other people." Findings from this study suggest implications for history classrooms, in particular, and social studies education, in general. An understanding of the influences on students' choice to learn could provide direction in the continued development of instructional strategies for social studies classrooms. Instructional strategies which could, perhaps, lead to changes in student perceptions of social studies from dull and boring to exciting and interesting.

138. Meseth, W. (2012). Education after Auschwitz in a united Germany: A comparative analysis of the teaching of the history of National Socialism in East and West Germany. *European Education* 44(3), 13–38.

This article explores the teaching of the history of National Socialism in East and West Germany. Against the backdrop of the dual politics of memory that existed before reunification, the article examines how the divergent value systems of the two German nations came together to produce a single national conception of "Education after Auschwitz" in the post-1989 period. Not until German reunification and the revision of East Germany's antifascist view of history was a universalist perspective on the Holocaust able to establish itself as a legitimate component of German memory culture. While from the 1960s to the late 1980s the teaching of the Nazi past was primarily focused on making young people aware of the special German responsibility to remember, today the national character of an "Education after Auschwitz" has become infused with universal values such as tolerance and human rights (Meseth, 2005). German reunification made it possible to compare National Socialism with Stalinism, thereby reframing the Holocaust from a specific problem

unique to German history to an example of totalitarianism from which important lessons could be drawn about human rights.

139. Meseth, W. & M. Proske (2010). Mind the gap: Holocaust education in Germany, between pedagogical intentions and classroom interactions. *Prospects: Quarterly Review of Comparative Education* 40(2), 201–222.
- The injunction to learn from history is a key feature of German debates over the politics of memory and history, which, since the end of World War II, have been seen primarily pedagogical. Thus, state schools were asked to serve as society's central location for memory and learning. Research on history education has rarely addressed questions about how instruction on the history of National Socialism (NS) plays out in practice, about how ambitious educational goals are implemented at the level of actual instruction, or about the challenges that teachers and students face when they are asked to address such a morally fraught topic. This paper presents findings from a qualitative study that explored these issues using analyses of concrete classroom experience. The paper is based on four carefully selected case studies. The first looks at how a contemporary account of the issue and its moral implications are handled in the classroom. The second examines the consequences for classroom discussion of a discrepancy between teacher expectations and student interpretations of an excerpt from Hitler's "Mein Kampf." The third also addresses a discrepancy, focusing on the institutionalized generation gap in school. Finally, the fourth case shows how instructional communication benefits when participants assume a reciprocal, though not always articulated, consensus opinion on NS. The interpretation of the cases illustrates how both the organizational framework of schools and the specific conditions of classroom interaction shape the treatment of NS. Classroom interactions are strongly influenced by the quirky, often unexpected, ways that students appropriate knowledge – ways that often conflict with the intended content of the lesson and with public expectations for the treatment of Germany's past. The analysis reveals a tension between the under-moralization and the over-moralization of teaching the Holocaust, and a tension between the need to represent the crimes of NS adequately, and to fulfil the goals of moral education.
140. Messham-Muir, K. (2004). Dark visitations: The possibilities and problems of experience and memory in Holocaust museums. *Australian & New Zealand Journal of Art: Art and Ethics* 4(2), 97–111.
- Examination of experience in Holocaust Museums.
141. Michaels, D. (2013). Holocaust education in the "black hole of Europe": Slovakia's identity politics and history textbooks pre- and post-1989, *Intercultural Education*, 24(1–2), 19–40.
- Holocaust education in Slovakia stands at the confluence of diverse discourses of state and supranational legitimation. Principles of national self-determination, minority rights, and political ideologies inform and lend credence to how Slovaks' national and state identities are narrated in Slovak history textbooks. For small nation-states with limited economic and military power, such as Slovakia, tapping into these discourses is critical to the state's survival as they signal belonging to larger entities – whether that be the Soviet bloc, the European Union, or more obtusely "the West" – and thus help to forge alliances with more powerful states. However, actors in these same nation-states can be adept at reimagining these international discourses to meet their own national agendas. Through an analysis of secondary-school textbooks published before and after the fall of state socialism, this article evidences how these competing discourses interact to alternately advocate for, obstruct, and complicate the narration of the Holocaust across time and regime change in Slovak schools.
142. Mikel, M. D. (2014). Pebbles for Peace: The impact of Holocaust education (Master's Thesis, University of Toronto).
- "Studying the Shoah (Holocaust) forces students to consider what it means to be human and humane by examining the full continuum of individual behavior, from ultimate evil to ultimate good" (Lindquist, 2011, p. 26). The Pebbles for Peace project was created with the intention to explore these character extremes and to provide tangible examples of choices that can be made in life. This thesis is an autoethnographic exploration of the Pebbles for Peace project that will include the researcher's narrative reflection on her personal journey through education, specifically Holocaust education, as well as observations of the impact on classroom participation in the project.
143. Misco, T. (2007). Holocaust curriculum development for Latvian schools: Arriving at purposes, aims, and goals through curriculum deliberation. *Theory and Research in Social Education*, 35(3), 393–426.
- This paper explores how a cross-cultural project responded to the need for new Holocaust educational materials for the Republic of Latvia through the method of curriculum deliberation. Analysis of interview, observational, and document data drawn from seven curriculum writers and numerous project members suggest that

curriculum deliberation helped awaken a controversial and silenced history while attending to a wide range of needs and concerns for a variety of stakeholders. The findings highlight structural features that empowered the curriculum writers as they engaged in protracted rumination, reflected upon competing norms, and considered the nuances of the curriculum problem in relation to implementation. Understanding the process, challenges, and promises of cross-cultural curriculum deliberation holds significance for educators, curricularists, and educational researchers wishing to advance teaching and learning within silenced histories and controversial issues.

144. Misco, T. (2008). "Nobody told us about what happened": The current state of Holocaust education in Romania. *International Education* 38(1), 6–20.

This research study sought to understand the current state of Holocaust education in Romanian classrooms and how sociocultural and institutional forces influence its treatment. By identifying the obstacles, challenges, and successes of Holocaust education in Romania, this study can both disseminate the techniques and conditions that bring about meaningful Holocaust education and provide a generative knowledge base for curriculum proposals, symposia, and other initiatives that seek to disrupt reticence on this topic. Given their recent accession to the European Union, this is a timely study that also examines Romania's educational efforts concerning the development of democratic skills and dispositions, many of which often result from addressing controversial topics and closed areas, including the Holocaust in Romania. Holocaust education is a relatively new phenomenon in Romania and studying its inception can offer insights for other societies and cultures that are working to introduce Holocaust or controversial issues into their middle and high school curricula. As more post-Soviet and post-communist states attempt to build pluralistic, tolerant, and open-minded societies, their treatment of historical silences and the renegotiation of their past becomes a critical feature for the development of democratic citizens. Holocaust education is well-qualified to meet the demands of citizenship education as it helps to promote tolerant societies free from prejudice, racism, and bigotry, while simultaneously promoting the inclusivity of others, justice-oriented dispositions, and commitments to peace (Salmons, 2003).

145. Misco, T. (2008). "We did also save people": A study of Holocaust education in Romania after decades of historical silence. *Theory and Research in Social Education* 36(2), 61–94.

This research study seeks to understand the current state of Holocaust education in Romanian classrooms and the variety of forces that influence its treatment. By identifying obstacles, challenges, and successes, this study provides a generative knowledge base for curriculum proposals, symposia, and other initiatives that seek to disrupt reticence on this topic. Given the wide range of possible influences on Holocaust instruction, this study employs ethnographic methods to seek out constructed meanings among students, teachers, subject matter, and numerous forces within the milieu. The findings reveal some promises for addressing this history in schools, including teacher autonomy, institutional support, and teacher trainings. Yet Romania faces a number of challenges, such as the legacy of communism, the role of Antonescu in the curriculum, few opportunities to address controversies, limited instructional time, and other institutional and community forces. Holocaust education is a relatively new phenomenon in Romania and understanding its evolution can inform other societies and cultures that are working to introduce Holocaust studies or controversial issues into their curricula. As more post-Soviet and post-communist states attempt to build pluralistic, tolerant, and open-minded societies, their treatment of historical silences and the renegotiation of their past becomes a critical feature for the development of democratic citizens. [Research for this report supported by the International Research and Exchanges Board (IREX), the U.S. Department of State Title VIII Program, and Miami University's School of Education, Health, and Society.]

146. Misco, T. (2010). Moving beyond fidelity expectations: Rethinking curriculum reform for controversial topics in Post-Communist settings. *Theory and Research in Social Education* 38(2), 182–216.

This study explores the implementation of a Holocaust curriculum, designed for Latvian schools through the method of curriculum deliberation, five years after its enactment. By exploring the complexity of implementation, the study provides a generative knowledge base for curriculum proposals, symposia, and other initiatives that seek to disrupt reticence on silenced controversial histories in post-communist and post-authoritarian states. The findings reveal the promises and challenges of implementation through a mutual adaptation lens, including the forces of student interest, academic freedom, institutional support, teacher training, and the structure and organization of curriculum. Similar to other post-communist and post-authoritarian states, Latvia faces a number of challenges, including the legacy of communism, the Ministry of Education's prescribed curriculum, few opportunities to address controversies, and limited instructional time.

147. Misco, T. (2011). "Most learn almost nothing": Building democratic citizenship by engaging controversial history through inquiry in post-communist Europe. *Education, citizenship and social justice* 6(1), 87–104.

This article addresses the challenges and pathways of Holocaust education in post-communist countries through two case studies. I first examine historiographical, institutional and cultural obstacles to deep and meaningful treatments of the Holocaust within Latvian and Romanian schools. Drawing upon the unique experiences both countries had with partial or full "dual occupation" of Nazi Germany and the Soviet Union, I present a rationale for constructing inquiry-based Holocaust education experiences. As Latvia, Romania and other countries have entered the European Union, the need for tolerant and open-minded citizens who have the ability to make informed and reasoned decisions for the common good has become more critical. Inquiry-oriented teaching of the Holocaust brings about essential democratic skills and dispositions, while simultaneously positioning students to investigate the complicated, nuanced and contested contours of the Holocaust, competing forms of propaganda and often spurious historiographical traditions. This kind of teaching is also responsive to the challenges these and other societies face when confronting other historical and contemporary controversial topics.

148. Mitchell, J. P. (2004). Methods of teaching the Holocaust to secondary students as implemented by Tennessee recipients of the Belz-Lipman Holocaust Educator of the Year Awards [Doctoral Dissertation]. Johnson City, TN: East Tennessee State University.

Teaching the Holocaust is a challenging task. Not only do educators have a responsibility to impart the historical information surrounding these events, but issues of humanity are also an important part of the lessons. As of 2001, Holocaust education has been mandated by at least 6 states in the United States. At least 11 others, including Tennessee, have task forces or commissions responsible for promoting Holocaust education and providing professional development opportunities and materials for teaching such units. It is conceivable that additional states will enact legislation requiring Holocaust studies. The purpose of this qualitative study was to explore methods of teaching Holocaust education in a variety of subject areas to secondary students in grades 7 through 12, as implemented by recipients of Tennessee's Belz-Lipman Holocaust Educator of the Year Awards. These individuals have been recognized, through an application and committee selection process, as outstanding and successful teachers in this field. The researcher interviewed 17 of the 39 award recipients from across the State of Tennessee to determine commonalities in the resources, materials, and instructional methods used by the teachers. The participants included 4 males and 13 females, representing language arts (8) and social science (8) teachers from the middle school and high school levels. One participant taught a class in which students could obtain credit in both academic areas. The findings of this study included the importance of teacher training in this area; participants spoke of regularly attending sessions offered by reputable Holocaust organizations. This study also found commonalities in resources and materials used, such as specific titles of poetry, literature, and movie selections. Additionally, instructional methods such as group discussions, writing assignments, student project activities, and assessment strategies were frequently discussed. The importance of personalizing Holocaust history was emphasized throughout the study. The results indicate that students and teachers benefited from these lessons. While the findings of this study significantly contribute to the field of Holocaust education in Tennessee, the need for additional research is also addressed. To ensure successful, meaningful, pedagogically sound lessons, attention to this topic must be an on-going endeavor.

149. Murphy, K. (2010). Examples of best practice. Teaching a Holocaust case study in a post-conflict environment: Education as part of violence, reconstruction and repair. *Intercultural Education* 21(sup1), S71–S77.

Murphy shares responses from a seminar in Rwanda.

150. Nates, T. (2010). "But, apartheid was also genocide... What about our suffering?" Teaching the Holocaust in South Africa – opportunities and challenges. *Intercultural Education* 21(sup1), S17–S26.

Participants in South African educator workshops focusing on teaching the Holocaust and the 1994 genocide in Rwanda frequently declare that apartheid was also genocide. These comments seem like a cry to recognize that South Africa's past of human rights abuses and pain also deserves a definition, and genocide seems to be the desired title of ultimate suffering. How do you teach the Holocaust and use it as a tool to understand human rights and democracy in a country recovering from the legacy of apartheid? Is it possible to make connections between the Holocaust and current issues in South Africa, such as xenophobia? And what are the best practices with respect to teaching the Holocaust in a large and diverse country, with 11 official languages and vastly different levels of education?

151. Netzer, D. (2008). The work and impact of the Centre for Humanistic Education at the Ghetto Fighters House, Israel: A case study [Doctoral Dissertation]. Brighton, UK: University of Sussex.

This is a qualitative case-study of the Centre for Humanistic Education (CHE), an educational institution located in the Western Galilee region in northern Israel. CHE engages its Jewish and Arab teenage participants in an interpersonal and intergroup dialogue based on critical study of history and social values. The case of CHE portrays an ideological educational institution, working towards personal and social goals heavily challenged by deeply-rooted socio-political factors which dominate the surrounding reality. The thesis examines two major questions: What are the nature and purposes of CHE?; and What is the impact of CHE on participants, based mainly on their reflections? The study broadly illuminates CHE as a distinctive educational institution which integrates in its work three domains. These are historical education, focusing on the Holocaust; moral education, focusing on democratic and humanistic values; and peace-education, focusing on narrative-based dialogue. These are set in the context of the seemingly intractable historical, socio-political Jewish-Arab conflict.

152. Ortloff, D. H. (2015). "They think it is funny to call us Nazis": Holocaust Education and Multicultural Education in a Diverse Germany. In Z. Gross and E. D. Stevick, (Eds.), *As the witnesses fall silent: 21st Century Holocaust education in curriculum, policy and practice* (pp. 209–223). Cham: Springer International Publishing.

The process of German reunification has brought about a subsequent reexamination of identity and memory. This, in turn, has also meant confronting the reality of multiculturalism in contemporary Germany. As the schools attempt to navigate these multicultural realities, engagement with the Holocaust may well present unexpected challenges. Using interviews with teachers and an analysis of textbooks, this chapter examines, in one German state, the conflicts and compromises presented by the demands to have both robust Holocaust education and multicultural education, while at the same time contributing to students' development of a German identity.

153. Pearson, S. (2013). Teachers' perspectives on genocide education. (Master's Thesis, Ohio University.)

Interviews with eight practicing teachers in Ohio. Many of these teachers provide Holocaust education but do not see the European's treatment of the Native Americans as genocidal.

154. Pecora, J. (2006). Drama and the Holocaust: A qualitative study of student and teacher experience in a high school social studies classroom [Doctoral Dissertation]. New York: New York University.

No abstract available

155. Perry-Whittingham, M. (2007). Remembering the Holocaust: Teachers' narrative choices and students' historical thinking [Doctoral Dissertation]. Vancouver, BC: University of British Columbia.

This study investigated teachers' narrative choice and students' historical thinking. The research examined the influence of varying curriculum materials, including a graphic novel, feature film and discovery trunk, on student thinking about the Holocaust. The study was conducted in three social studies 11 classes, taught by the researcher, in an urban public secondary school. Data used in the study consisted of student essay samples and informal classroom observations. The study's findings revealed that students' thinking about the Holocaust was multi-dimensional and fairly complex. Students' thinking, at the end of the unit, was categorized into themes: preservation of Holocaust artifacts and relics, the use of museums as sites of memory, learning lessons from the Holocaust about humanity, and the intrinsic moral weight of the Holocaust as a historical event. The use of varied resources did not provide substantial evidence of differentiated historical understanding, but there was some evidence to suggest that the varied resources impacted student understanding on a general level. In light of these findings the thesis concludes that studying the Holocaust is a valuable topic for students because they will find the narratives compelling, confront personal moral frames and benefit from thinking through the historical complexity of the Holocaust.

156. Petersen, T. (2010). Moving beyond the toolbox: Teaching human rights through teaching the Holocaust in post-apartheid South Africa. *Intercultural Education* 21(sup1), S27–S31.

What role might Holocaust education play in post-apartheid South Africa? What role might the teacher of the Holocaust play? This paper examines the considerations that have shaped the programs developed by the South African Holocaust Foundation to support South African teachers teaching about the Holocaust. This program is set against a society removed in time and space from the history of the Holocaust, but in which teachers, like other members of this society, have recently emerged from a traumatic past. Informed by the experience of working with history teachers from diverse communities across rural and urban areas of South Africa, this paper argues that, if teachers are to be active players in the process of social transformation, teacher training has to go beyond supporting the content knowledge and methodological skills of teachers.

Training programs have to facilitate not only the development of an understanding by teachers of what is meant by human rights, but more importantly, facilitate the process by which teachers can come to value human rights, and not see them as an obstacle in their path to teaching.

157. Peto, J. (2010) *The victimhood of the powerful: White Jews, Zionism and the racism of hegemonic Holocaust education* [Doctoral Dissertation]. Toronto: University of Toronto.
- This paper focuses on issues of Jewish identity, whiteness and victimhood within hegemonic Holocaust education. I argue that today, Jewish people of European descent enjoy white privilege and are among the most socio-economically advantaged groups in the West. Despite this privilege, the organized Jewish community makes claims about Jewish victimhood that are widely accepted within that community and within popular discourse in the West. I propose that these claims to victimhood are no longer based in a reality of oppression, but continue to be propagated because a victimized Jewish identity can produce certain effects that are beneficial to the organized Jewish community and the Israeli nation-state. I focus on two related Holocaust education projects – the March of the Living and the March of Remembrance and Hope – to show how Jewish victimhood is instrumentalized in ways that obscure Jewish privilege, deny Jewish racism and promote the interests of the Israeli nation-state.
158. Polak, K. (2010). Tolerance education in Morocco. “Anne Frank: A History for Today” – Learning about our past – Contributing to our future. *Intercultural Education* 21, 51–59.
- This paper describes recent developments in the field of history education and human rights education in Morocco. Educational reform in Morocco is ongoing and includes measures such as mandating that all schools create after-school Human Rights Clubs. These developments are then related to the possibility of teaching about the history of the Holocaust within this particular context. As a case study, this paper examines some of the challenges encountered by the Anne Frank House in its attempts to work on Holocaust-related issues in Morocco.
159. Polak, K. (2013). Teaching about the genocide of the Roma and Sinti during the Holocaust: chances and challenges in Europe today, *Intercultural Education*, 24(1–2), 79–92.
- This article presents several projects, initiated during the first decade of the twenty-first century, that aim to make the history of the genocide of the Roma more known within the educational field. Some general challenges we face in teaching about the history of a group that is both the largest minority in Europe and, according to the European Commission, the most marginalized one, are discussed. We especially highlight the Council of Europe’s initiative entitled “Fact Sheets on Roma History,” the work of the International Holocaust Remembrance Alliance and the development of two educational websites, both launched in 2012.
160. Porat, D. A. (2004). From the scandal to the Holocaust in Israeli education. *Journal of Contemporary History* 39(4), 619–636.
- This article follows the changing representation of the Holocaust in Israeli history education from the 1950s to the 1990s. Up until the late 1960s the representation of the Holocaust in Israeli education was marginalized. Contrary to the widely-held assumption that the Holocaust became a central topic of teaching following the 1961 Eichmann trial, this article argues that as a result of the Eichmann trial Israeli educationalists actively resisted the incorporation of the Holocaust into the teaching of history. The major change in Holocaust representation came with the rise of the Likud to power in the late 1970s. Since the 1980s, the Holocaust has become a key topic of identification in Israeli education. (Original abstract)
161. Powers, J. M. (2007). Teaching war literature, teaching peace. *Journal of Peace Education* 4(2), 181–191.
- No abstract available.
162. Proske, M. (2003). Can one learn about history in schools? A qualitative analysis of the suitability of teaching methods for learning about Nazism and the Holocaust. *Sozialersinn* 2, 205–236.
- No abstract available.
163. Puaca, B. M. (2015). Mastering the past? Nazism and the Holocaust in West German history textbooks of the 1960s. In Z. Gross and E. D. Stevick, (Eds.), *As the witnesses fall silent: 21st Century Holocaust education in curriculum, policy and practice* (pp. 357–373). Cham: Springer International Publishing. This chapter overturns the conventional picture of West German textbooks and their treatment of the Holocaust and its

antecedents during the 1960s. It draws attention to changes, too often overlooked by scholars, in the narrative, design, and pedagogy of these publications. In particular, this study concentrates on the inclusion of primary sources, photographs, and discussion questions for use in the classroom. The chapter argues that these textbooks encouraged students to challenge not just the predominant societal discourses around the Holocaust and treatment of Jews, but even familiar authority figures at school and at home.

164. Ragland, R. G. & D. Rosenstein (2014). Holocaust education: Analysis of curricula and frameworks: A case study of Illinois. *The Social Studies* 105, 175–183.

This article addresses how far educational institutions have come in designing authentic and meaningful curricula for teaching the Holocaust at the secondary level. Examined in this article are the historical development of Holocaust education in the United States, with a focus on the state of Illinois as a case study, what contributes to the development of a full curriculum, and what constitutes the boundary between a curriculum and a framework, based on examination of the work of scholars and institutions in the field. Analysis of existing frameworks according to criteria developed by the authors has yielded the finding that a framework can only guide teachers to an extent because of its looser structure. A full curriculum, however, is structured with greater detail and more direct ways of determining evidence that demonstrates understanding of the content and mastery of essential skills. Recommendations are provided for Holocaust Education curriculum development, underscoring the significance of an engaging design that makes learning more lasting and meaningful.

165. Reading, A. (2003). Digital interactivity in public memory institutions: The uses of new technologies in Holocaust museums. *Media, Culture & Society*, 25(1), 67–85.

This article investigates the role of interactive digital media technologies in constructing socially inherited memories within public spaces – specifically the museum environment. The article uses empirical research to begin to critically situate and theorize the uses of interactive digital technologies in relation to memory and history. How people use technologies within museum spaces is by following established memory tropes that are essentially people- and story-centered.

166. Remington, M.S. (2013). Fragile mechanics: Connecting Holocaust and art education through the creation of a graphic novel. (Master's Thesis, UT Austin).

Through the creation of a graphic novel based on a Romanian Holocaust survivor's testimony, this study attempts to clarify the role of artistic creation in meaning-making during Holocaust and genocide education. In facilitating empathy and moral education, the creative process encourages a deeper exploration of these troubling topics than is possible within the confines of a traditional academic approach. In order to understand this process, I worked with the testimony of Zoly Zamir, who escaped Bucharest following the Iron Guard Rebellion of 1941. The creation of the graphic novel took me from Austin to Houston and Romania, where I sought to trace the echoes of history in architecture and environment. Translating Zamir's story into word and image produced an empathetic bond to the narrative and the region, facilitating a deeper understanding of the hows and whys of the Holocaust. That engagement spurred a desire to continue to ask questions, to look beyond a regimented understanding and view the broader implications of the history.

167. Resnik, J. (2003). "Sites of memory" of the Holocaust: shaping national memory in the education system in Israel. *Nations and nationalism* 9(2), 297–317.

No abstract available

168. Riley, K. L. & S. Totten (2002). Understanding matters: Holocaust curricula and the social studies classroom. *Theory and Research in Social Education* 30(4), 541–562.

Over the past two decades, interest in Holocaust education has grown substantially as individual states, starting in the 1980s, began to mandate and/or recommend Holocaust studies as part of the social studies curriculum. As a result, these mandates and/or interest in the Holocaust have spawned any number of curriculum products, some of which seek less to help the student of history acquire an understanding of this historical event, and more in terms of dictating to the social studies student what he or she should understand. Hence, the purpose of this paper is to critique Holocaust curricula that have been developed under the auspices of a state department of education (SDE) or endorsed by a SDE, as we believe that teachers unfamiliar with the Holocaust will turn to these products as sources of authority. We base this critique on what we refer to as three approaches or considerations to understanding history – the body of work on historical thinking which we view as the underpinning of historical empathy and positionality, historical empathy as articulated by Elizabeth Yeager, O.L. Davis, Jr., and Stuart Foster, and the guidelines on teaching the Holocaust developed

for the U.S. Holocaust Memorial Museum by William Parsons and Samuel Totten. These three elements, each in their own way, help us to understand the challenge for teachers and students whose foundation for understanding the Holocaust may solely rest upon curriculum products whose curricular aims and/or design often obstruct the quest to “understand,” e.g., lack of historical accuracy, lack of depth, and historical gaps.

169. Romi, S. & M. Lev (2007). Experiential learning of history through youth journeys to Poland: Israeli Jewish youth and the Holocaust. *Research in Education* 78, 88–102.

Keren (1985), who examined the centrality of the Holocaust in five different periods in the history of the state of Israel, claims that the turning point for the educational system was an outcome not only of increased public awareness, but of the events “receding” into history, which allowed an objective, and more balanced and detached, perspective. [...] the study revealed that children whose parents were born in Europe or in Western countries were more eager to learn about the Holocaust than those of non-European origin, indicating a relationship between origin and desire to know about the Holocaust period. The journey experience had not yet matured and shaped into a deeper understanding that could be attributed to the personal identity of the participant and to examining it after the journey using accepted research tools.

170. Rotem, S. S. (2013). A Sense of Jewish Empowerment or a Lesson in Universal Values? New Directions in the Design of Holocaust Museums in the USA. *Dapim: Studies on the Holocaust*, 27(2), 129–153.

This article studies the architectural design of two recently opened Holocaust museums, the Los Angeles Museum of the Holocaust (LAMOTH) and the Illinois Holocaust Museum & Education Center, and reveals them as corresponding to different approaches toward Holocaust commemoration. The highly symbolic design of architect Stanley Tigerman’s Illinois Holocaust Museum is representative of a “Jewish-American model” that links Holocaust commemoration to the reinforcement and empowerment of Jewish identity, while architect Hagy Belzberg’s abstract design for the LAMOTH exemplifies a “universal model” which teaches the events of the Holocaust in order to ensure a more moral future.

171. Russell, L. (2004). The problems of teaching the Holocaust in the history classroom. *Forum: For Promoting 3–19 Comprehensive Education*, 46(3), 100–103.

A survey of ten teachers in the UK reveals contrasting perspectives on moral education vs. an academic historical approach.

172. Russell, L. E. (2005). Teaching the Holocaust history: Policy and classroom perspectives [Doctoral Dissertation]. London: University of London.

This thesis presents an examination of the position of the Holocaust in the National Curriculum for History and of history teachers’ interpretation and presentation of this topic. The Interim Report of the History Working Group, which was set up in 1989 to advise the Secretary of State for Education on the form the History Curriculum should take, did not recommend the Holocaust – or the Second World War – as topics for study. This decision was reversed and the Holocaust was included, as an aspect of World War two, in the Group’s Final Report. Drawing on a series of interviews with members of the History Working group, and analysis of their working documentation, this thesis examines and explains this apparent “u-turn.” Subsequent amendments and revisions to the National Curriculum for History which have resulted in the increasing prominence of the Holocaust, currently one of only four named historical events which must be taught, are set out. In examining the position of the Holocaust in the National Curriculum two key debates are considered: the role of school history and the uniqueness of the Holocaust. There are a number of issues involved in teaching the Holocaust in history which go beyond the usual considerations of lesson planning and resourcing: it would appear the key issue is that teachers are unclear about whether the rationale behind the inclusion of the Holocaust on the History National Curriculum is primarily historical, social or moral. In order to get closer to an answer to this problem this thesis brings together two foci: the history of the Holocaust as a National Curriculum topic and the presentation of this topic in the history classroom. Interviews with teachers of history are drawn upon in addressing the latter strand. It becomes evident that there was a lack of clarity among those who shaped the National Curriculum for History regarding the aims and objectives of including the topic of the Holocaust. This thesis argues that this lack of clarity at the Centre is reflected in the many and varied approaches to teaching the Holocaust found in the history classroom.

173. Rutland, S. D. (2010). Creating effective Holocaust education programmes for government schools with large Muslim populations in Sydney. *Prospects: Quarterly Review of Comparative Education* 40(1), 75–91.

Holocaust education can play a role in countering the ongoing problem of prejudice and incitement to hate that can lead to racial tension and violence. This article examines the beliefs of Muslim school children

towards Jews in Sydney, Australia. It then discusses efforts to use Holocaust education to combat racist beliefs and hate language, and an alternative approach that illustrates the common values in the Abrahamic faiths. The article analyzes the advantages and disadvantages of using various school programmes to counter anti-Jewish feelings amongst Muslim children and ends with a discussion of whether such programmes should be compulsory.

174. Sagy, S. (2002). Intergroup encounters between Jewish and Arab students in Israel: Towards an interactionist approach1. *Intercultural Education* 13(3), 259–274.

The paper examines the relationship between self and society from an interactionist approach, within the context of intergroup encounters. One of the main dilemmas found in intergroup encounters is the tension that exists between the salience of the group identity versus personal and interpersonal dimensions. We suggest applying an interactionist approach to dealing with this debate, which emphasizes the situation in which the contact takes place. From this approach, the use of different types of intergroup encounters is discussed by comparing two types of workshops in which Jewish and Arab Israeli students met to work on the Israeli-Arab political conflict. The research questions are analyzed in regard to topics that are central to the Jewish-Arab conflict, such as the Holocaust and Al-Nakba (the Arab epithet for the 1948 war). This paper was written before the [contemporary] crisis (2000/2002) in Jewish-Palestinian relations.

175. Sagy, S., A. Ayalon, & Diab, K. (2011). Perceptions of the narrative of the “other” among Arab and Jewish adolescents in Israel: between peace talks and violent events. *Intercultural Education* 22(2), 191–206.

One of the major challenges for the process of peace building is to overcome the rigid structure of the socio-psychological repertoire that accompanies it. Our longitudinal study examined one element of this repertoire among Jewish and Arab adolescents in Israel: the cognitive legitimacy and the emotional reactions toward the historical narrative of the opponent. We focused our question on the impact of the socio-political context and the role of the violent reality in the development of these perceptions among youth. Data were collected in five stages (1999, 2000, 2002, 2004, and 2007) among various samples of Arab and Jewish high school students (10th and 12th graders). The results showed that among the Jewish adolescents, the readiness to legitimate Palestinian narratives significantly decreased during violent periods. Among the Arab students, the impact of their difficult status as a Palestinian minority in the State of Israel is reflected in their relatively high level of readiness to accept both narratives. The results are discussed from social, cultural, and developmental perspectives with a focus on the role of the conflictual reality itself in the development of the socio-psychological repertoire among youth.

176. Salmons, P. (2003). Teaching or preaching? The Holocaust and intercultural education in the UK. *Intercultural Education* 14(2), 139–149.

This paper looks at the manner in which the Holocaust is taught in the UK and some of the major controversies surrounding the teaching of this topic. These issues include to what extent teaching about the Holocaust is, or should be, a pure lesson in history, or whether there should be a focus on universal moral lessons. I look at various case studies in which students are confronted with moral dilemmas as a path to understanding human behaviour in the past. I also examine to what extent “shock tactics” are useful as an educational tool.

177. Santerini, M. (2003). Holocaust education in Italy. *Intercultural Education* 14(2), 225–232.

In this paper, I examine the development of Holocaust education in Italy. It has clearly undergone various transformations across time. Though schools are not required to teach about the Holocaust in Italy, there are many ongoing projects, programmes and initiatives that schools can participate in. The challenge for the future is to keep the history of the Holocaust alive for new generations who are growing up in a multicultural society.

178. Schechter, H. & Salomon, G. (2005). Does vicarious experience of suffering affect empathy for an adversary? The effects of Israelis’ visits to Auschwitz on their empathy for Palestinians. *Journal of Peace Education* 2(2), 125–138.

Empathy for the adversary is part of peace education. Does the vicarious experience of suffering affect empathy towards the suffering of an adversary? Specifically, does the visit of Israeli youth to Auschwitz affect their empathy toward the Palestinians? Three hundred and nine high school students participated in the study: One half went on the journey, while the other, comparable half, served as a control group. Findings tended to support the hypotheses. The journey increased empathy among participants with initially more positive attitudes toward the Palestinians but it also decreased empathy among those with initially more negative ones. The choice of nationalistic lessons about the Holocaust affected feelings of pride and identification with

the victims but not empathy. The choice of universalistic lessons affected feelings of fear and helplessness and contributed to increased empathy. Conclusions are drawn pertaining to peace education programs aiming at increasing empathy toward an adversary.

179. Schlag, T. & Wackerlig, O. (2010). Far away and nearby: Holocaust remembrance and human rights education in Switzerland. *Prospects: Quarterly Review of Comparative Education* 40(2), 223–237.

The article considers how young people in Swiss schools are taught about the history and background of the Holocaust within the wider perspective of human rights education, as an important basis for education concerning democratic citizenship. Given the country's specific history, for decades the Holocaust was not a matter of great interest in Swiss schools, or a topic that pupils often learned about as a part of their own history. Recently, however, sensitivity about historical incidents and the processes of the Third Reich has increased. Holocaust education has also become more important in the context of Swiss state institutional policy and non-governmental initiatives and has also become an issue in schools. This article includes an overview of relevant Swiss history and the current political situation, and a review of Swiss educational policies and especially of activities related to Holocaust remembrance and human rights education.

180. Schultz, L. H., Barr, D. J. & Selman, R. L. (2001). The value of a developmental approach to evaluating character development programmes: An outcome study of Facing History and Ourselves. *Journal of Moral Education* 30(1), 3–27.

An outcome study of the Facing History and Ourselves (FHAO) programme is used to illustrate a developmental evaluation methodology developed by the Group for the Study of Interpersonal Development (GSID). The GSID approach to programme evaluation of character development programmes embeds the evaluation into a theoretical framework consonant with the theoretical underpinnings of the programme, using measures sharing the same theoretical assumptions as the practice. The subjects in this study were students in eighth-grade social studies and language arts classes in public schools located in suburban and urban communities in the United States. The sample included 346 subjects in 14 FHAO classes (212 FH AO students) and eight comparison classes (134 comparison students). A 10-week Facing History and Ourselves curriculum was taught in the FH AO classrooms either in late winter or spring. The study demonstrated that eighth-grade students in Facing History classrooms showed increases across the school year in relationship maturity and decreases in racist attitudes and self-reported fighting behaviour relative to comparison students, although these findings were complicated by interaction effects with gender. The gains Facing History students made in moral reasoning and in civic attitudes and participation were not significantly greater than the comparison students, although there was a significant difference between the groups on the civic measure at post-test. The study highlights the benefits of using a developmental measure of social competence to evaluate character development programmes that are based on similar assumptions.

181. Schweber, S. (2004). *Making sense of the Holocaust: Lessons from classroom practice*. New York: Teachers College Press.

In depth case studies of four well-reputed Holocaust educators.

182. Schweber, S. (2006). "Breaking Down Barriers" or "Building Strong Christians": Two treatments of Holocaust history. *Theory & Research in Social Education*, 34(1), 9–33.

This essay compares two curricular treatments of the Holocaust, one that resulted from a full-semester, 10th grade elective course taught at a public high school, the second constructed through a quarter-long, 8th grade unit taught at a charismatic, evangelical, fundamentalist Christian private school. In brief, the study examines the Holocaust's radically different uses, the narrowing of Holocaust memory and its confinement to Christological terms at the Christian school vs. its "democratic" widening to serve anti-racist aims at the public school. Despite differences between the contents and pedagogies at the two schools, however, profound similarities emerged in their Holocaust treatments.

183. Schweber, S. (2008). "What Happened to Their Pets?": Third graders encounter the Holocaust. *Teachers College Record* 110(10), 2073–2115.

Although authors have weighed in on the ethics of Holocaust education, its history, practices, and materials, few have discussed its rightful place in the elementary school curriculum. Fewer still have empirically examined what the Holocaust looks like when taught to a young audience. Focus of Study: To propose a policy answer to the question of how old is old enough to teach students about the Holocaust, this study attempted to determine what aspects of Holocaust history were taught in the third-grade classroom of a very experienced and well-respected teacher. Importantly, the study also proposed to examine how such teaching

affected students, emotionally and intellectually. Research Design/Data Generation: Data for the qualitative case study were generated through observations of this teacher's class sessions on the Holocaust, interviews with the teacher and a select group of students and their parents, and the collection of all class materials and student work. The interviews were transcribed, the field notes were doctored, and all the documents were coded iteratively and written up as a portrait of the unit. Conclusions/Recommendations: The article concludes by considering third graders to be too young, as a group, to be taught about the Holocaust, thus recommending that curricular creep be reigned in for this topic. That said, the competing interpretations of the teacher, parents, and some of the students are included for consideration as well.

184. Schweber, S. (2008). "Here there is no why": Holocaust education at a Lubavitch girls' yeshivah. *Jewish Social Studies* 14(2), 156–185.

Based on research conducted within a Lubavitch girls' yeshivah in the United States, this article describes in detail how the Holocaust was taught and learned about in an eighth grade, secular studies classroom. The article describes the yeshivah, its site and students, and the teacher and the unit she taught. Special attention is given to the meaning the students made of their learning. The article concludes by arguing that the Shoah was rendered mysterious in this classroom, that the teaching of history was compromised, and that both the students' historical understandings and religious growth opportunities were shortchanged in the process.

185. Schweber, S. A. (2003). Simulating survival. *Curriculum Inquiry*, 33(2), 139–188.

No abstract available.

186. Schweber, S. & Irwin, R. (2003). "Especially special": Learning about Jews in a fundamentalist Christian school. *Teachers College Record* 105(9), 1693–1719.

Based on the premise that private religious schools function sociologically as crucibles for collective memory work, this study examined the image of Jews conveyed through a Holocaust unit as taught at a fundamentalist Christian school. After presenting an analysis of both the enacted and experienced curricular dimensions of the unit, we argue that studies of abstracted others-others studied about rather than interacted with-within communal religious schools potentially pose problematic implications for students' multicultural sensibilities. Moreover, we claim that, given these implications, religion, as a category, ought to be both more consistently included within multicultural education frameworks and more closely examined within lived, classroom practice.

187. Sebre, S. & J. Gundara (2003). Complexity of change in ethnic tolerance following use of a Complex Instruction unit on the Holocaust in Latvia. *Intercultural Education* 14(2), 167–175.

No abstract available.

188. Segall, A. (2014) Making difficult history public: The pedagogy of remembering and forgetting in two Washington DC museums. *Review of Education, Pedagogy, and Cultural Studies*, 36(1), 55–70.

Examines the curricular and pedagogical dynamics of remembering and forgetting in the DC Holocaust Museum and Museum of the American Indian.

189. Selling, J. (2011). Between history and politics: The Swedish Living History project as discursive formation. *Scandinavian Journal of History* 36(5), 555–569.

Texts and events regarding the Swedish Living History project in the years 1997–2008 are studied in the sense of a discursive formation, "Living History." The article focuses on political aspects of changes, antagonism and discursive positions in public debates about "Living History," whereby politics, journalism and academic history are seen as interacting parts. An examination of 651 press articles leads to the conclusion that "Living History" changed its initial political focus of explicitly combating racism and anti-Semitism to eventually become a forum for universal democratic values, while at the same time focusing on apologetic views on communism. This development corresponds to the changing hegemonic discourse on "Living History," from stressing the uniqueness of the Holocaust to a view strongly influenced by totalitarianism theory.

190. Shah, R. (2012). The contributions of a Holocaust and human rights education program to teacher learning [Doctoral Dissertation]. Boca Raton, FL: Florida Atlantic University.

This mixed methods study examined the contributions of a professional development program (the Holocaust and Human Rights Education Program – HEP) to teachers' knowledge, attitudes, and practices, and the role

of contextual factors such as school support, HEP support, years of teaching experience, and grade levels in mediating teachers' practices concerning Holocaust and human rights education. This investigation was based on an anonymous survey of 148 HEP participants and an interview with five of the participants who won the Holocaust education award.

191. Shamaï, S., Yardeni, E., & Klages, B. (2004). Multicultural education: Israeli and German adolescents' knowledge and views regarding the Holocaust. *Adolescence, 39*(156), 765–78.

This study probes a unique case of multicultural education of Israeli and German students regarding the Holocaust. Their knowledge level of German history leading to the rise of Hitler and the Nazi party to power, knowledge about the Holocaust, the relation between their knowledge of attitudes toward the “other” (German/Israeli) group, and their reaction to a racist-dictatorial regime are explored. The findings were that German adolescents (high school students) knowledge regarding the events leading to the rise of the Nazi party was greater than that of the Israeli adolescents. However, the knowledge of Israelis was greater regarding the Holocaust. A positive correlation was found between the knowledge levels and their attitudes toward the other groups (German/Israeli) and toward resistance to the possible rise of a dictatorial regime. The findings point to the fact that multicultural education, which combines attitudinal, cognitive, and instrumental goals, can succeed in promoting nonracist views.

192. Sheftel, A., & Zembrzycki, S. (2013). Professionalizing survival: the politics of public memory among Holocaust survivor-educators in Montreal. *Journal of Modern Jewish Studies 12*(2), 210–231.

The majority of Holocaust survivors never speak publicly about their experiences, but those who do tend to find themselves at the centre of commemorative work in their communities. As Holocaust scholars, Holocaust education institutions, and members of the general public become increasingly interested in how to ethically universalize the lessons of the Holocaust, the public Holocaust survivor's role has broadened. It is no longer enough to recount one's own experience; survivors are expected to speak to current human rights abuses and genocides. In Montreal, Canada, a city which once claimed the third largest survivor population in the world, public survivors do a great deal of work. They give testimony in schools and at commemorative events, organize book clubs, write plays, direct films, teach, act as museum docents, and assume roles as community spokespeople. Given their dedication to this work, and a push to get them to speak beyond their personal experiences, we argue that there is a major shift taking place: the act of giving public Holocaust testimony is being professionalized. This professionalization raises unique questions about how people who lived through the Holocaust conceptualize themselves and their identities as survivors. By treating testimony as professional work, survivors contemplate, on a daily basis and in an applied manner, their stances on big questions regarding hierarchies of suffering, comparability, the connection between the personal and the political, blame and forgiveness, as well as many other relevant themes that are central to Holocaust and memory scholarship. All of this plays out in their testimonies.

193. Sheramy, R. (2003). “Resistance and war”: The Holocaust in American Jewish education, 1945–1960. *American Jewish History 91*(2), 287–313.

Review of Jewish education reveals focus on efforts to save, heroic resistance, and the loss of six million lives fades into the background. Heroism and influence of Zionism.

194. Shiloah, N., Shoham, E. & Kalisman, R. (2003). Arab teachers and Holocaust education: Arab teachers study Holocaust education in Israel. *Teaching and Teacher Education 19*(8), 847–847.

This article examines whether a change has taken place in the attitude of Arab teachers in Israel towards Holocaust education following an in-service study course. The research findings show that after the course the teachers had a better understanding of what took place during the Holocaust and their willingness to know about the tragedy that befell the Jewish people in the Holocaust increased. Nevertheless, the study indicates that the major difficulty with Holocaust education for Arab teachers derives from the Israeli–Palestinian conflict, and from the teachers' difficulty in ceasing to view the Holocaust and the “Nakba” [the Arab downfall in 1948] as equivalent tragedies.

195. Short, G. (1994). Teaching the Holocaust: the relevance of children's perceptions of Jewish culture and identity. *British Educational Research Journal 20*(4), 393–405.

No abstract available.

196. Short, G. (1995). The Holocaust in the national curriculum: A survey of teachers' attitudes and practices. *Holocaust Education*, 4(2), 167–188.

No abstract available.

197. Short, G. (1997). The role of the Holocaust in antiracist education: A view from the United Kingdom. *New Community* 23(1), 75–88.

Drawing on 1994/95 interview data from 34 UK history teachers & textbook content analysis, it is argued that a lack of interest among antiracist educators in how the Holocaust is taught has had a number of adverse consequences, eg, the forfeiture of a potent vehicle for reinforcing & advancing the aims of antiracism & the loss of the unique contribution that a study of the Holocaust can make to an understanding of racism. Lack of interest in the Holocaust has also meant that inadequate consideration has been given to the consequences for antiracist education of the subject being taught badly. To obviate these drawbacks, a definition of racism is advocated that can embrace anti-Semitism & thereby facilitate the involvement of antiracists in teaching about the attempted annihilation of European Jewry. 30 References. Adapted from the source document.

198. Short, G. (2000). Holocaust Education in Ontario high schools: An antidote to racism? *Cambridge Journal of Education* 30(2), 291–305.

Examines the teaching of the Holocaust in Ontario (Canada) high schools reporting the findings of a survey conducted among history staff in May 1998. Explains that suggestions are made to enable teachers to alter their teaching approach on the Holocaust to strengthen the contribution to anti-racist education. Includes references. (CMK)

199. Short, G. (2001). Confronting the Holocaust in religious education. *Journal of Beliefs and Values* 22(1), 41–54.

In relation to content, two concerns dominate the discussion. The first is that the Holocaust may be portrayed as an act of religious intolerance; the second is that students may be offered a diluted or distorted account of the part played by Christianity. The empirical core of the article surveys the practices of 28 teachers of religious education in connection with both concerns. It also contains a content analysis of how textbooks used by the teachers treat the attempted annihilation of European Jewry. The article concludes with a discussion of the policy implications of the findings.

200. Short, G. (2003). Holocaust education in the primary school: some reflections on an emergent debate. *London Review of Education* 1(2), 119–129.

No abstract available.

201. Short, G. (2005). Learning from genocide? A study in the failure of Holocaust education. *Intercultural Education* 16(4), 367–380

The importance of learning lessons from the Holocaust and from the mass slaughter in Rwanda was recognised in the theme underpinning Britain's Holocaust Memorial Day in 2004. This article is principally concerned with the lessons learnt from the Holocaust by a culturally diverse group of students aged 14 to 16. They all attended schools in an outer London borough and were interviewed after taking part in a local event held to mark the 2004 commemoration. The article concludes with a discussion of the main findings of the investigation.

202. Silverstein, J. (2012) "From the Utter Depth of Degradation to the Apogee of Bliss": The genderings of diasporic Zionism and Jewish Holocaust education. *Journal of Modern Jewish Studies*, 11(3), 377–398.

This article examines some of the memories of the Holocaust produced in Holocaust education in a selection of Jewish high schools in Melbourne and New York at the beginning of the twenty-first century. It is being suggested here that the narratives about the Holocaust being taught in these schools are in part shaped by a gendered Zionist outlook. This article takes up the question of why this is, and in doing so provides an explanation of these types of narratives. In particular, this article explores the ways that this pedagogy places the story of the creation of the sovereign Jewish State of Israel at the end of a unit of study on the Holocaust, thus linking these two "events" in an important way. This article also explores what it is that makes these narratives gendered, and what work such narratives, and collective memories, do in the formulation of particular notions of diasporic Zionist thinking.

203. Simó M (2005). Teaching about the Holocaust in Catalonia. (Master's Thesis, Jagiellonian University Krakow).

Excerpt from Master's Thesis Supervisor's abstract: In the first chapter the author conducts an analytical search for her definition of the Holocaust. In the second chapter she outlines the history of the teaching about this subject. This is an analysis of the institutionalization of the Holocaust memory. Chapter three surveys the state of the teaching about the Holocaust in Europe. The author discusses international organizations and also the teaching about the Holocaust in schools in Germany, England, Poland and Sweden. The following chapter is the most important. The author discusses there the history of the Jews in Spain, focusing on the 20th century, and the topic of the Holocaust from a Spanish perspective. She also analyses the present state of the Holocaust education and its effects in Catalonia in the context of the Spanish state. This chapter is based upon author's own historical study and sociological research. The former uses existing historical literature and the findings of author's archival search. It concerns hardly known facts of European history. The later, based upon an own content analysis of curricula and textbooks as well as an own survey of opinion, reveals what has been done and what else should be done as far as Holocaust education in one of European countries goes.

204. Simpson, K. E. (2012). Hitler's genocide: Teaching the psychology of the Holocaust. *Teaching of Psychology* 39(2), 113–120.

The personal and societal devastations wrought by the genocidal actions of individuals remain confounding to psychologists. As instructors aim to increase students' engagement in global concerns, courses that address the often confusing interplay among prejudice, mass persuasion, human aggression, and prosocial behavior seem to be well placed to reduce these ambiguities. With previous examples in the teaching literature scarce, this article describes a new course on the psychology of genocide through an interdisciplinary blend of historical and psychological evidence of the single worst episode of genocide in human history: the Holocaust. Course themes and topics, readings and assignments, and recommended audiovisual supports provide a useful framework for future application of this new course in the psychology of genocide.

205. Spalding, E., Savage, T. A., et al. (2007). The March of Remembrance and Hope: Teaching and learning about diversity and social justice through the Holocaust. *Teachers College Record* 109(6), 1423–1456.

Background: Experiential learning has been posited as an approach to influencing preservice teachers' understanding of diversity and social justice. The research reported here examined the impact of a field-based experience in Poland focused on the Holocaust as it pertained to the beliefs and actions of 12 future education professionals. This program, the March of Remembrance and Hope (MRH), took place in Poland in May 2003; the pre-trip preparation occurred in January–May 2003 at a large southeastern university. Five of the participants were preservice teachers, and 7 were graduate students in either counseling psychology or school psychology. The MRH is an international interfaith trip to Holocaust sites in Poland, sponsored by the March of the Living, Israel. The MRH educates participants, primarily Gentiles, about the Holocaust and the dangers of intolerance and racism. Purpose of Study: The authors are teacher educators committed to multicultural teacher education and teaching about social justice. Thus, we generated the following questions to guide this research: (1) How did the experience of the MRH influence participants' knowledge of, attitudes about, and actions regarding diversity? (2) How, if at all, did participants connect the MRH experience to issues of social justice? Research Design: Three case studies, exemplars of the impact of this experience, are presented and discussed in relation to the literature on effective multicultural teacher education, experiential education, and Holocaust education. Conclusions: Results indicated that the MRH had a significant effect on the thinking and actions of students related to diversity and social justice. If the goal of multicultural education is to facilitate changes in future education professionals' knowledge, beliefs, and actions, then it is important to take note of the aspects of the MRH experience that so affected Silas, Rachel, and Penny, the students described in the case studies. The literature on teacher education for diversity indicates that traditional approaches to multicultural education have minimal long-term impact. By contrast, the effects of the MRH took time to process and, as of this writing, appear not to have faded over time. And, although the academic preparation was critical to their understanding of the Holocaust, the authentic experience of the MRH had the greatest impact on these students' thinking about diversity and their willingness to take action against social injustice.

206. Stevens, E. Y., & Brown, R. (2011). Lessons learned from the Holocaust: Blogging to teach critical multicultural literacy. *Journal of Research on Technology in Education*, 44(1), 31–51.

This qualitative dual-case study addresses two 21st century teacher education imperatives, technology infusion and critical multicultural literacy instruction. We researched the integration of a blog as a tool to promote technology use in a graduate course on literacy and technology with a thematic focus on the Holocaust. Using a grounded theory approach (Corbin & Strauss, 2008), we analyzed data sources, including interviews,

blog postings, and surveys. We conducted a second analysis using a priori coding schemes to further analyze students' blog posts. Findings suggest that blogging has the potential to enhance knowledge of the ways technology can be harnessed to promote critical multicultural literacy instruction. From an action research stance, we also discuss implications for our future practice.

207. Stevick, E. D. (2010). Education policy as normative discourse and negotiated meanings: Engaging the Holocaust in Estonia. *Prospects: Quarterly Review of Comparative Education* 40(2), 239–256.

This article uses a socio-cultural approach to analyze the formation and implementation of Estonia's Holocaust Day Policy, a day of both commemoration for victims of the Holocaust and other crimes against humanity, and education about the Holocaust. It investigates both the multi-level development of the policy in light of external pressure (from foreign advocates and transnational groups including NATO and the Council of Europe) and the ways in which policy as normative discourse was constructed and its meanings negotiated between international sources, the national government, and educators. It draws attention to the multifaceted nature of discourse in a post-authoritarian context where power disparities further complicate an already complex trans-national policy environment.

208. Stevick, E. D. (2011). Finessing Foreign Pressure in Education through Deliberate Policy Failure: Soviet Legacy, Foreign Prescriptions, and Democratic Accountability in Estonia. In W. J. Jacob & J. Hawkins (Eds.), *Policy debates in comparative, international and development education* (pp. 175–197). New York: Palgrave.

Argues that Estonia acquiesced to foreign pressure to implement a Holocaust education policy, but in disagreeing with the foreign pressure, appropriated the policy to other ends.

209. Syse, H. (2014). Responsibility cards: Perpetrators and responsibility in Holocaust education. In H. Bjerg, A. Körber, C. Lenz, & O. von Wrochem, (Eds.), *Teaching historical memories in an intercultural perspective. Concepts and methods* (pp. 175–187). Berlin: Metropol Verlag.

In the article Syse analyses the use of educational material called Responsibility Cards that is developed and used by the HL-Senteret in Oslo. Using the case of responsibility and perpetrators behind the Holocaust, the purpose is to move from pure knowledge-based teaching to competence-based teaching. Syse argues that this method make students use basic theoretical concepts of the present when they approach the past, and that it easily can be turned towards teaching memory culture.

210. Thorsen, M. J. (2010). Teaching about genocide: A cross-curricular approach in art and history [Doctoral Dissertation]. Denver, CO: University of Denver.

According to Florida Statute 233.061 Holocaust history is required in public school instruction. In an effort to efficiently teach the Holocaust and bypass "Holocaust fatigue," in which "this particular event is being taught to death," new avenues of instruction must be traveled which include untold stories and 21st century practices of instructional delivery. The SS St. Louis Legacy Project, created by The National Foundation for Jewish Continuity, Inc., was originally developed to connect Jewish people from across the entire spectrum through innovative and unique creative projects. One such project involves creating a web-based curriculum centered on the story of the SS St. Louis for implementation in social studies secondary curriculum.

This study utilized e-survey methodology to gather basic demographic data. Based on descriptive statistics a curriculum based web-site was created to engage 21st century learners and support the objectives of the SS St. Louis Legacy project. The objectives include culturally pluralistic lesson plans that subscribe to the doctrine of Kallen on a constructivist web-based platform.

211. Thorstensen, E. (2011). Historical propaganda and new popular cultural pedial expressions. In H. Bjerg, C. Lenz, C. & E. Thorstensen, (Eds.), *Historicizing the uses of the past. Scandinavian perspectives on history, culture, historical consciousness and didactics of history related to World War II* (pp. 227–239). Bielefeld: Transcript Verlag.

The article discusses the experiences of a teaching structure, based on ideas of reflective historical consciousness, which was tried out in connection with an exhibition about Leni Riefenstahl in 2008. Thorstensen analyses the ways the students interpreted narratives of the past and how they were able to communicate their understandings. He finds that they demonstrated capabilities of relating the content of a narrative to its form. However, the findings also demonstrate that there might be more suitable topics than the Holocaust for opening up historical experiences and create a space for historical orientation.

212. Tinning, K. (2014). Embodied responsiveness to the survivor. Museum exhibitions, traumatic life stories, and transformative learning experience. <http://www.inter-disciplinary.net/at-the-interface/wp-content/uploads/2014/02/Tinningtirpaper.pdf>

A growing interest in putting difficult and traumatic subject matters on display has appeared in the field of museum pedagogy, often associated with the hope of changing status quo. In this respect, exhibitions on Holocaust represent a particular tradition of education associated with the imperative of “never again,” often read as the hope of evoking empathy and responsibility for other human beings. I make an inquiry into the exhibition entitled *To Survive – Voices from Ravensbrück* shown at the museum Kulturen in Lund, Sweden, which holds a unique collection of small objects secretly and illegally created by women in the Ravensbrück concentration camp as an act of resistance against the inhuman conditions in the camp.

213. Wegner, G. (1998). “What lessons are there from the Holocaust for my generation today?” Perspectives on civic virtue from middle school youth. *Journal of Curriculum and Supervision*, 13(2), 167–183.

The article is devoted to the analysis of the following issue: how the Holocaust is to be taught in order for students to be able to draw lessons from this tragic past. The lessons are necessary because “Holocaust casts a long shadow over what it means to be a citizen in a modern state. The shadow extends to an ongoing debate... over the nature of civic virtue and civil courage.” (p. 183). When speaking about the lessons the author means first of all “civic virtue,” i.e. something is rooted in what Henry Friedlander called “responsible citizenship and mature iconoclasm.” And that is why the Holocaust, particularly, should be taught in schools because the lessons from this dark page of modern history hold the potential of teaching civic virtue. The author’s general assumption is that “An education founded exclusively on intellectual process without any related consideration of moral values poses a significant threat to democracy” (p. 170). (Tyaglyy)

214. Wenzeler, B. M. (2003). The presentation of the Holocaust in German and English school history textbooks – A comparative study. *International Journal of Historical Learning, Teaching and Research* 3(2), 107–118.

As textbooks are one way of teaching and influencing pupils’ learning, this paper aims to examine critically and compare the presentation of the Holocaust in English and German textbooks. To set the scene, the paper investigates the theoretical and methodological background of textbook analysis. This is followed by a description of the sample and method chosen for this study. The analysis concentrates upon the question of culpability for the Holocaust in German and English textbooks and reasons for this. The paper concludes by exploring the possible effects the presentation of “blame” for the Holocaust has upon the pupils who read textbooks.

215. Witschonke, C. (2013). A “curtain of ignorance”: An Analysis of Holocaust Portrayal in Textbooks from 1943 through 1959. *The Social Studies*, 104(4), 146–154.

If textbooks are supposed to be an honest and impartial portrayal of historical events, they should remain the same over time. However, when examining one event across different editions of the same textbook, it becomes apparent that this is not the case. This study seeks to examine how the beginnings of the Cold War may have influenced how the Holocaust was discussed during the 1940s and 1950s. Results indicate that as Germany transformed from an enemy to be defeated into an ally needed to stop the advance of Communism, discussion of the Holocaust became more muted. While the beginnings of the Cold War may not be the only factor in this phenomenon, the results of this study indicate a methodological process in which textbooks could be used to create critical and historical thinking in today’s classroom.

216. Wood, N. (2013). “Hitler is a bully”: Middle school students’ perspectives on Holocaust education in Greater Victoria, British Columbia [Doctoral Dissertation]. Victoria, BC: University of Victoria.

This study investigates middle school students’ interest in learning about the Holocaust, which methods are the most effective at teaching the Holocaust and how the testimony of Holocaust survivors can be retold to the next generations of middle school students. In order to answer these research questions, my study uses surveys with three classes of current middle school students in Greater Victoria, British Columbia, a focus group with graduate students at the University of Victoria and an interview with Larissa Weber, the director of the Anne Frank Exhibition in Berlin. These quantitative and qualitative results are analyzed using a mixed methods approach. The middle school students’ perceptions regarding effective educational methods when teaching the Holocaust in my limited sample (n = 77 in the first survey and n = 58 in the second survey) suggest that there is a connection between personal narrative and empathy when teaching the Holocaust in middle school classrooms. These findings are contextualized with a summary of the history of Holocaust education in Canadian public schools and a discussion regarding the role of empathy in learning about the Holocaust.

217. Zembrzycki, S., & High, S. (2012). "When I was your age": Bearing witness in Holocaust education in Montreal. *Canadian Historical Review*, 93(3), 408–435.

If Holocaust survivor testimony has been the subject of enormous public attention, the educational activism of these survivors has been largely overlooked. Recorded interviews, like public testimonies, have tended to focus on their wartime experiences and specifically the violence they endured. Consequently, little time has been spent exploring their postwar lives and the central role that many have played in Holocaust education. Taking survivors' work seriously allows us to view testimony from a different angle. The reasons they bear witness and how their stories touch and inform those who listen to them become just as significant as what is said.

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The thesis discusses the teaching of Holocaust studies as a tool for national and religious human value in which formal and semi informal methods are being used. The schools which were researched are two state high schools one secular and one religious. The study of the Holocaust reveals a typical difficulty that is being experienced in both state high schools: most of the Israeli students did not know and did not experience anti-Semitism as a social phenomenon as was experienced in the diaspora, therefore it is an abstract topic, distant and in the experience of a generation of which they are not part. And indeed, making a link between anti-Semitism and anti-Zionism point out the difficulty among students to distinguish between them. (Abbreviated from the original abstract.)

2. Ash, S. (1973). *Studies in Holocaust research and contemporary Jewry*. Jerusalem: Institute of Contemporary Jewry, Hebrew University, Yad VaShem, Leo Beck Foundation.

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על זכרון שואה "יהודי-אוניברסלי". כיוונים: כתב עת ליהדות וציונות

The article examines the influence of the Holocaust among radical Jews in France. The author interviewed 75 participants from the "students' rebellion" which occurred 30 years prior to the interview. All interviewees were either Holocaust survivors or the children of Holocaust survivors. They all testified that their way of commemorating the Holocaust was through taking action against fascism and injustice and in favor of human rights and freedom.

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השואה ואני: עמדותיהם ויחסם של סטודנטים להוראה בישראל אל השואה.

This article is based on the adaptation and summary of a research chapter which deals with the attitude of Israeli teacher students towards contemporary Jewry and Zionism. The research shows that there are four main components of Jewish-Israeli identity: The nation, Religion, the Holocaust and The State of Israel and Zionism.

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ג'נוסייד - מחשבות על הבלתי נתפש: היבטים תיאורטיים בחקר רצח עם. רעננה: האוניברסיטה הפתוחה.

The Holocaust is the most known act of genocide. However, there have been many other genocides during the 20th century. This book, which was written as a part of a course which discusses the value of a human being for the sake of his humanity, tries to awaken the readers' sensitivity to the Genocide phenomenon.

8. Auron, Y. (2010). Israeli identities: A study on the identity of Jewish-Israeli students and Arab-Israeli students. *Education & its Environment*, 25, 275–282.

ההיות ישראליות: יהודים וערבים מול המראה והאחר החינוך וסביבו: שנתון סמינר הקיבוצים

The article is based on two identity researches which were done within 18 years of each other. The researches present four Jewish-Israeli identity models in the Israeli society: Secular, Conservative, Modern Orthodox and Orthodox alongside the Arab (Palestinian) Israeli identities. The article shows the internal coherence that each identity group has, the relations between the different groups, the potential of conflict and harmony between the groups and the educational requirement needed to promote proper democratic, pluralistic and tolerant interactions. (Translated from the Abstract as appears in the IHP site).

9. Auron, Y. (2011). Holocaust versus genocide. *Dapim Journal: Studies on the Holocaust*, 25, 275–282.

בין "שואה" ל"ג'נוסייד". דפים לחקר תקופת השואה

Violation of human rights and apathy in the face of other people's suffering endanger the very existence of human society. The Holocaust stands as the most extreme case of such a violation and the most appalling breakdown of human morality in recorded history. It is therefore vital that we confront the Holocaust in both its general and specifically Jewish contexts in order to enhance our appreciation of the importance of humanist and democratic values and even to provide tools for making moral decisions and assuming civil responsibility. In this article, I address primarily the relationship between Holocaust and genocide in the Israeli context. I write from an Israeli perspective, fully aware of the special significance that these issues have for Israeli society and its institutions.

Peoples and ideologies strive to preserve significant historical events in their collective memories and to draw lessons from them. I focus here upon the ways in which messages relating to the Holocaust and genocide are transmitted to succeeding generations – to those who live in a world in which such atrocities continue to occur and whose history includes genocides that predate the Jewish Holocaust. Education plays a key role in engraving historical events upon the collective memory of a specific group as well as upon the collective memory of the entire world. One of its cardinal objectives is to pass on national-collective memory to the next generation. The fulfillment of this task largely determines whether, how, and to what extent a particular historical event will be remembered in the future. We Israelis bear collective responsibility for ensuring that the Holocaust and the genocides committed against other groups are firmly ensconced in the memory and consciousness of Israeli society. Furthermore, we bear some of the responsibility for ensuring them a place in the memory and consciousness of all humankind. The struggle for acknowledgement and commemoration of cases of genocide that occurred among other peoples is of singular importance in the State of Israel, home to the people that endured the Holocaust. The Holocaust plays a hugely important role in Israeli education and memory and in the Jewish identity of its citizens. Israel's Holocaust memorial institutions and government have long maintained that the Holocaust was a unique, unparalleled event in world history. This premise has determined the way that the Holocaust and other cases of genocide are taught.

For years we have made an essentially legitimate assertion regarding the Holocaust's uniqueness while neglecting to reflect upon the implications of this assertion. While mass exterminations have occurred throughout history, some historians contend that the twentieth century has witnessed more cases of genocide than any other and should therefore be called "the century of genocide" or "the century of violence." In that light, and with their experience of the Holocaust, Jews and Israelis ought to take a particular interest in studying and teaching about genocide. I focus here on the ethical problems that this subject raises, on the lessons to be learned from it, and on the manner in which we – Israeli society in general and the educational system in particular – relate to cases of genocide experienced by other peoples. (Original)

10. Batit, G. (1999). Patterns of inter-generational transmission, cohesion and adaptability among first, second and third generations of families of Holocaust survivors. Tel Aviv: Bar Ilan University.

דפוסי העברה בין דורית של לכידות והסתגלות בקרב דור ראשון, שני ושלישי למשפחות יוצאי שואה. אוניברסיטת בר אילן, בית הספר לעבודה סוציאלית (מ.א.)

The purpose of this research is to study patterns of inter-generational transmission of family cohesion and adaptability, among Holocaust survivors' families' first, second and third generations. The results of this research verifies the statement that the multi-generation family of Holocaust survivors are a distinct group with unique characteristics, both in the perception and feelings towards the Holocaust experience, and in the perception of family values relating to cohesion and adaptability in the family. In spite of this, there were differences between the generations and progress towards health and functionality. (Abbreviated from the original abstract).

11. Bauer, Y. (1982). *The Holocaust: Historical aspects*. Tel Aviv: Moreshet: Sifriat Poalim.

השואה - היבטים היסטוריים. תל אביב: מורשת: ספריית פועלים

The Holocaust as an historical phenomenon: Jews and non-Jews during and after the Holocaust.

12. Ben Amos, A. (2002). *History, identity and memory: Past imagery in Israeli education*. Tel Aviv: Ramot.
היסטוריה, זהות וזיכרון: דימויי עבר בחינוך הישראלי. תל-אביב: רמות.
The past is an important aspect of a nation's life since it is one of the main components of the nation's identity and pride. The collective memory is especially important for young nations such as Israel, which is trying to collect all of the bits and pieces of tradition from far and near. This collection of articles analyzes the way in which the collective memory is transmitted to the Israeli students in History classes and textbooks. A complex picture arises from these articles showing the diversity of national versus global; emotional versus cognitive and ethnocentric versus multicultural. (Translated from the Hebrew Henrietta Szold Institute site).
13. Cohen, B. (2010). *The next generations—how will they know? The beginning and development of Israeli Holocaust research*. Jerusalem: Yad Vashem.
הדורות הבאים - איככה ידעו? לידתו והתפתחותו של חקר השואה הישראלית. ירושלים: יד ושם, המכון הבין-לאומי לחקר השואה.
The book illustrates the development of Holocaust research in Israel and the influence that the cultural and social resources had on designing its character. The book is an historical and social research aimed towards readers who are interested in how the Holocaust is conceptualized in Israeli society now and when it began.
14. Cohen, E. H. (2009). *Mehkar Al Horaat Shoa Bevatei Hasefer Hatichonim Beyisrael* [Research on teaching the Holocaust in Israeli high schools]. Ramat-Gan: Bar-Ilan University.
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15. Cohen, O. (2001). *Teaching the Shoah by using theater in high schools*. Tel Aviv: University of Tel Aviv.
השימוש בתיאטרון בהוראת השואה בבתי הספר התיכוניים. תל אביב: אוניברסיטת תל אביב, בית הספר לחינוך, החוג לתכנון לימודים והוראה.
The first part of the study is a review of the research literature related to dominant motives that were presented in Israeli drama regarding the Holocaust in the 80s and in the 90s. The second part of the research is trying to answer the following questions: What were the criteria for choosing theater plays? What was the educational contribution of the plays to the students? The findings show that the spread usage of plays in delivering the Shoah subject reflects a latent tendency by the teachers to provide to the students a visual illustration of the Shoah in order to achieve emotional identification with the Jewish people and to give them the feeling of participation of the Shoah in the personal and collective identity. (Abbreviated from the original abstract).
16. David, O. (2012). The sculpture of mother's face: Jewish-Israeli identity in the twenty-first century. *Dor Ledor: Studies in the History of Jewish Education in Israel and the Diaspora*, 41, 30–433.
פסלי פניה של אמה: זהות יהודית-ישראלית במקראות המאה העשרים. דור לדור: קבצים לחקר תולדות החינוך היהודי בישראל ובתפוצות.
The book reviews the continuity, change and formalization of the Jewish identity as it appears in the educational system and the textbooks in secular and religious schools in Israel from the end of the 19th century till the end of the 20th century. (Translated from the Abstract as appears in the IHP site).
17. Davidovitz, N. & Kandel, Y. (2006). Israeli and German joint journeys: More than an experiential-emotional shaking. *New Points of View*, 14, 152–164.
מסעות משותפים של ישראלים וגרמנים - מעבר לסלטלה חוויתית-רגשית. כיוונים חדשים
Over the past decade there have been 18 delegation exchanges between Israel and Germany via the Israeli-German rehabilitation association. Part of the objectives of this association include forming a communicational bridge between intellectuals in Germany and in Israel and discussing the lessons learnt from the Holocaust. The forming of the connections is done via experiential learning. The article discusses the motives of the participants to join the delegations and their perceptions that develop as a result of being part of the delegations. (Translated from the Abstract as appears in the IHP site).

18. Dor-Shav, Z. & Yaoz, C. (1983). Empathy with Jewish suffering among students in religious and secular high schools in Israel. *Studies in Education*, 36, 25–34.

אמפתיה כללית ואמפתיה עם הסבל היהודי אצל תלמידים בבתי ספר תיכון דתי וכללי בישראל. עיונים בחינוך

This research examines the amount of empathy that students in the secular and religious educational systems have with the Jewish people's suffering and especially with Holocaust survivors. The research had two assumptions: 1. The religious students will have more empathy than the secular students, 2. The difference will grow as the students age is higher. Findings: The first assumption was approved and the second wasn't. (Translated from the Hebrew Henrietta Szold Institute site).

19. Dor-Shav, Z. & Yaoz, C. (1986). The influence of teaching Holocaust literature on students' empathy towards the Jewish people and towards Holocaust survivors. *Studies in Education*, 43/44, 219–228.

ההשפעה של הוראת נושא השואה בספרות על האמפתיה של התלמידים אל העם היהודי בסבלו ואל ניצולי השואה. עיונים בחינוך

The purpose of this research is to examine the influence of teaching a literature unit about Holocaust on pupils' empathy towards the Jewish people and more specifically towards Holocaust survivors. The conclusion of the research was that learning Holocaust literature does not influence the students' empathy towards the Jewish people or towards Holocaust survivors. (Translated from the Hebrew Henrietta Szold Institute site).

20. Feldman, J. (2000). "I'm looking for my brothers": Israeli youth voyages to Holocaust Poland [Doctoral Dissertation]. Jerusalem: Hebrew University of Jerusalem. Institute of Contemporary Jewry.

"את אחי אנוכי מבקש" מסעות בני נוער ישראליים לפולין בעקבות השואה. האוניברסיטה העברית בירושלים. המכון ליהדות זמננו (תאר שלישי)

In this thesis, the author tries to demonstrate how the youth trips to Poland can be best understood as a civil religious pilgrimage. The findings show that the Poland voyages will certainly influence the way the Shoah is remembered in future generations. The voyage to Poland is a rite of transformation designed to transmit understanding through identification, embodiment and experience.

21. Feldman, J. (2001). In the footsteps of the Israeli survivor. *Theory and Criticism*, 19, 167–190.

בעקבות ניצול השואה הישראלי: משלחות נוער ישראליות לפולין והות לאומית. תיאוריה וביקורת

The article tries to understand the nature of the Jewish Israeli Holocaust memory by analyzing the journeys of adolescents to Poland. The author argues that the journeys must not be seen as an educational tour, but rather must be viewed as a religious pilgrimage. In his opinion, the purpose of the journey to Poland is to reinforce the holiness of the state of Israel in the whole Holocaust experience. (Translated from the Abstract as appears in the IHP site).

22. Firer, R. (1984). The Holocaust in Israeli textbooks 1948–1982. *Dapim Journal: Studies on the Holocaust*, 3, 243–257 (Hebrew). Firer, R. (1987). The Holocaust in textbooks in Israel. In R. L. Brahm (Ed.), *The treatment of the Holocaust in textbooks* (pp. 178–188). New York: Columbia University Press (English).

השואה בספרי לימוד להיסטוריה בישראל 1948-1982 דפים לחקר תקופת השואה, ג

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23. Firer, R. (1985). *Agents of the Holocaust lesson*. Tel Aviv: The United Kibbutz.

(תשמ"ט). סוכנים של הלקח. תל אביב: הקיבוץ המאוחד.

This research examines history and basic textbooks which Israeli students have been using since the establishment of the state of Israel until today, trying to see what are the lessons learnt from the Holocaust and how are they implemented for the average student.

24. Firer, R. (1986). An opinion or information: Jewish history textbooks as a source for instilling Zionist values. *Dor Ledor: Studies in the History of Jewish Education in Israel and the Diaspora*, 3, 23–58.

בין דעה לידיעה: ספרי לימוד להיסטוריה של עם ישראל כאמצעים להקניית ערכים ציונים (1900-1986). דור לדור: קבצים לחקר תולדות החינוך היהודי בישראל ובתפוצות

No abstract is available for this item.

25. Guri-Rosenblit, S., & Zabar Ben Yehoshua, N. (1980). Evaluating cognitive and effective changes in adolescents' attitude towards the Holocaust as a result of participating in the "Adopting a Community" learning program. *Theoretical Actions in Planning Classes*, 3, 114–131.

הערכת שינויים קוגניטיביים ואפקטיביים אצל בני נוער בנושא השואה בעקבות הוראה בשיטת "אימוץ קהילה". הלכה למעשה בתכנון לימודים

The article examines the influence of learning about the Holocaust in the "adopt a community" method, on the students; knowledge of the era and their viewpoints of the Holocaust.

26. Haienman, R. (1998). *"The alternative agents" for teaching the Holocaust: Informal programs for learning about the Holocaust*. Tel Aviv: Tel Aviv University.

"הסוכנים האלטרנטיביים" להוראת השואה: תכניות לא פורמליות להוראת נושא השואה. תל אביב, אוניברסיטת תל אביב, בית הספר לחינוך, החוג להוראת היסטוריה (מ.א.)

This paper reviews the educational activities that are carried in three memorial institutions "Yad VaShem," "Massuah," and "Lohamei Hagetaot." The reality today as it stems from this research is that the educational departments are preparing a new offer of program with little or no connection to the original memorial subject. They are supposed to have a response to the requests that arise due to developing attitudes towards the Holocaust. Many parts of the seminars offered overlap other subjects of the curriculum of the Ministry of Education. (Abbreviated from the original abstract).

27. Harel, M. (2000). *The role of teachers' perceptions of teaching the Holocaust: A case study in a high school*. Jerusalem: Hebrew University.

מקומה של האידיאולוגיה של מורים בתפיסתם את הוראת השואה: חקר מקרים בבית ספר תיכון. ירושלים: האוניברסיטה העברית.

The purpose of the present study is to uncover the pedagogical content knowledge and the ideologies of teachers who teach the Holocaust and the role of these ideologies in the way they perceive teaching and in the way they teach in the classroom. The main findings of this study center around the following points: 1. The data reveal five components which comprise teachers' Pedagogical Content Knowledge. These components are linked and function as one entity, sometimes in agreement and other times in contradictions and dilemmas. 2. All teachers perceive the Holocaust as a meaningful component in their self identity. 3. Teachers exhibited four different patterns of teaching the Holocaust. (Abbreviated from the original abstract).

28. Horowitz, Y. (1999). *Values and their reflection on the syllabi of Holocaust literature in junior high schools (state and religious): A comparative study*. Ramat Gan: Bar Ilan University.

ערכים והשתקפותם בתכניות לימודים ובתוכניות הוראה ולמידה של ספרות השואה בחט"ב. רמת גן: אוניברסיטת בר אילן, בית הספר לחינוך

Dealing with the values taught through the Holocaust, and teaching about the period, is a definite means of coping with our Jewish identity and culture. The topic of the Holocaust offers many opportunities for imparting Jewish, human, and national values in both State and State Religious schools. This research paper is a comparative study examining the development of Holocaust education through the literary discipline in both State and State Religious junior high schools. The research focuses on examining the values as they are reflected in the Ministry of Education, Sports, and Culture's educational curriculum, as well as in the additional study material and teaching programs compiled independently. The research results are as follows: In the comparative research we conducted, it appears that in the State sector there is a greater emphasis placed on Holocaust education (junior high/curriculum) than there is in the State Religious sector, even with all the declarations about the values which characterize the educational agenda of the state Religious sector. In addition, it can be assumed that the teaching methodologies in both sectors reflect differences in their value systems. However, in order to properly explore this assumption additional research must be conducted, examining the actual implementation of the curriculums in the classrooms. (Abbreviated from the original abstract).

29. Keren, N. (2000). The influence of the surviving remnant on Holocaust awareness in Israeli society. *Massuah*, 28, 319–326.

השפעת שארית הפליטה על תודעת השואה בחברה הישראלית. משואה: קובץ שנתי לתודעת השואה והגבורה,

This article describes the development of Holocaust memory in Kibbutzim which is based on two main components – 1. Those who experienced the Holocaust; 2. Those who heard about the Holocaust but didn't experience it physically; and the children and grandchildren of both groups.

30. Langelban, L. (1994). Changes in the understanding of the Holocaust in textbooks: From "sheep brought to the slaughterhouse" to "sanctifying life." *Hagige Giv'ah*, 2, 279–302.

תמורות בהגדרת השואה בספרי הלימוד: מ"צאן לטבח יובל" ל"קידוש החיים". הגיגי גבעה: שנתון המכללה הדתית לחינוך גבעת ושינגטון, ב, 279-302

No abstract is available for this item.

31. Lev, M. (1998). *Israeli youths' journey to Poland: Cognitive and affective attitudinal outcomes regarding the Holocaust*. Ramat Gan: Bar Ilan University.

השפעת מסע בני נוער לפולין על עמדותיהם כלפי השואה בתחום הקוגניטיבי ובתחום הרגשי. רמת גן: אוניברסיטת בר אילן, בית הספר לחינוך. (מ.א.)

The purpose of this study is to examine how Israeli youth deal and cope with their encounter of the Holocaust, and to assess the impact of the journey to Poland on their attitudes and beliefs. The research findings show: 1. The pre-journey preparation had a substantial impact on the level of knowledge acquired. In addition, visiting the landmarks and concentration camps resulted in a significant increase in level of knowledge. 2. Youth participating experiential learning journey to Poland felt strong emotional responses of agony, anger and shock, responses which naturally decreased after the trip was over. 3. Some of the participants report that their sense of Jewish identification was strengthened as a result of the journey. The participants felt a reinforced sense of "being connected" to the Jewish people and to the Land of Israel. (Abbreviated from the original abstract).

32. Lev, M. (2010). *Knowledge, feelings and attitudes of third-generation Israeli and Canadian adolescents regarding the Holocaust: Changes following the journey to Poland*. Ramat Gan: Bar Ilan University.

ידע, רגשות ועמדות בני נער דור שלישי מישראל ומקנדה כלפי השואה: שניים בעקבות המסע לפולין. רמת גן: אוניברסיטת בר אילן.

The aim of this study was to examine the different effect that the journey to Poland has on adolescents from Israel and from North America. The examination focused on four main issues: knowledge about the Holocaust; the degree of emotional expression; self identity, and Jewish identity. The results of this study further reinforce the important ties that currently exist between Jewish identity and the Holocaust. The present study illustrates the degree to which adolescents' experiences on a journey to Poland can affect their Jewish identity. The findings of the research indicate that it is recommended to examine the long-term effects of the journey, as the journey is a factor in generating personal change and creating meaning and aim/direction in life. (Abbreviated from the original abstract).

33. Lumskey-Feder, E. (1997). Life stories of war veterans: The interplay between a personal memory and the collective memory of war. *Theory and Criticism*, 11, 59–79.

סיפורי חיים של חיילים משוחררים: יחסי הגומלין בין זיכרון אישי לזיכרון חברתי של מלחמה. תיאוריה וביקורת 11, 59-79

No abstract is available for this item.

34. Lumskey-Feder, E. (2003). Memorial ceremonies in schools in Israel: From a national memory agent to a mourning community. *Megamot*, 42(3), 353–387.

מסוכן זיכרון לאומי לקהילת אבל מקומית: טקס יום הזיכרון בבתי ספר בישראל. מגמות: רבעון למדעי ההתנהגות

The research examines the nature of school memorial ceremonies over the last decade. After analyzing 65 different ceremonies, the findings that arouse were that the school memorial ceremonies enable a various, vigorous and relevant discussion which contains canonical elements together with newness and resistance. (Translated from the Abstract as appears in the IHP site).

35. Natan, T. (1988). Adolescent second generation Holocaust survivors: Field study in two high schools. *Dapim Journal: Studies on the Holocaust*, 6, 169–184.

דור שני לניצולי השואה בהתבגרותם: מחקר שדה בשני בתי ספר תיכוניים. דפים לחקר השואה

The article presents the findings of a study about the problems that children of Holocaust survivors experience and how those problems effect their ability to adapt into their communities in comparison with other adolescents.

36. Ofer, D. (1987). Immigration, the Yishuv and the diaspora in the policy of Ben Gurion during the Holocaust (in Hebrew), *Cathedra*, 43(March), 69–90.

העלייה, הגולה והיישוב. קתדרה: לתולדות ארץ-ישראל וישובה

No abstract is available for this item.

37. Ofer, D. (1993). The Kastner trial: New perspectives of research, *Cathedra*, 69 (September), 152–159.

משפט קסטנר ודימויה של השואה בתודעה הישראלית. קתדרה: לתולדות ארץ-ישראל וישובה,

The article contradicts a study by Yechiam Vitz which concluded that the changes in reference of Kastner in the 1950s are a sign of change in the Holocaust imagery in Israeli society. According to the author of this article, the changes towards Kastner were political and do not reflect the comprehension of Holocaust imagery in the Israeli society.

38. Ofer, D. (1995). Emigration and Aliyah, a reassessment of Israeli and Jewish policy. In R.S. Wistrich (Ed.). *Terms of Survival: The Jewish World since 1945* (pp. 59–85). London/New-York: Routledge. New Perspectives In Jewish Policy: Immigration and Aliyah [another version, in Hebrew]. *Cathedra*, 75 (Spring 1995), 142–73.

הגירה ועלייה: היבטים חדשים של מדיניות יהודית. קתדרה: לתולדות ארץ-ישראל וישובה.

No abstract is available for this item.

39. Ofer, D. (1996). Researching women and the Holocaust: A significant contribution or a fashionable phenomenon. *Legacy*, 16, 4–10.

חקר הנשים והשואה: תרומה משמעותית או תופעה אופנתית. בשביל הזיכרון

No abstract is available for this item.

40. Ofer, D. (1999). Holocaust research: Orientation, adjustments and new aspects. *Contemporary Jewry*, 13, 295–301.

חקר השואה: מגמות, כיוונים ובחינה מחדש. יהדות זמננו

This article deals with the articles written by Dan Michman about the development of Holocaust research over the years.

41. Perago, O. (1982). *Teaching the Holocaust in Israel: A review*. Haifa: University of Haifa.

סקירה על הוראת השואה בישראל. חיפה: אוניברסיטת חיפה.

This report reviews the situation of Holocaust learning in formal and informal institutes. The report describes the situation in the past, the changes that have taken place in the present and various educators ideas about ideal ways to teach about the Holocaust. The final chapter lists numerous proposals of what Jewish communities around the world can learn from the Israeli experience in teaching about the Holocaust. (Translated from the Hebrew Henrietta Szold Institute site).

42. Porat, D. (2006) Holocaust nuances: Discourse of Israeli adolescents on Holocaust and rebellion. *Israel*, 9, 175–199.

גוונים של שואה: שיח שואה ומרד בקרב בני נוער ישראלים. ישראל

The article displays the findings of a study that focuses on classifying the various ways that Holocaust memory are found in different social groups of adolescents. The article focuses on adolescents which aren't necessarily descendants of Holocaust survivors and their attitude to the idea's "spiritual resistance" and "military resistance" in the Holocaust during the Warsaw ghetto rebellion. (Translated from the Abstract as appears in the IHP site).

43. Porat, D. (2013). The boy: A Holocaust story. *Legacy*, 14, 26–33.

הילד: סיפורה של תמונה. בשביל הזיכרון

The article talks about the story behind the picture of the boy lifting his hands up in surrender at the end of the Warsaw ghetto rebellion. The picture was taken by Yorgen Schtrop who wanted to display the inferiority

- and capitulation of the Jews but soon became a sign of immorality in the western world. (Translated from the Abstract as appears in the IHP site).
44. Rosental, A. (2002). The Holocaust: History or ideological education? A reflection of historiographical approaches in Israeli high school textbooks during the years 1946–1961. *Boultin Holocaust Research Institute, 10*, 40–43.
- השוואה – היסטוריה או חינוך לאידאולוגיה – השתקפותן של גישות היסטוריוגרפיות בספרי הלימוד לבתי הספר התיכוניים בישראל בשנים 1946-1961. בולטין המכון לחקר השואה
- A summary of a research which proves that the chapter about the Holocaust in history textbooks changes from period to period and is based on the events that established the Zionist idea and the establishment of the state of Israel. The periods researched are 1946–1953 and 1953–1961. (Translated from the Abstract as appears in the IHP site).
45. Saban, E. (2009). *Teaching teenage Arab Israeli citizens about the Holocaust in "Yad Vashem": Expectations, comments and consequences*. City: Ben Gurion University.
- הוראת השואה לבני נוער ערבים אורחי ישראל ב"יד ושם": ציפיות, תגובות והשלכות. אוניברסיטת בן גוריון בנגב, המחלקה לפסיכולוגיה.
- An analysis and description of the visits of Israeli Arab Adolescents to the Holocaust memorial site Yad VaShem with an extra focus on the visitors testimony of the impact that was left upon them. The finding of the analysis show that there was a great gap between the way the principals of the students comprehended the main goal of the visit and the way the educators from Yad VaShem comprehended the main goals of the visit. Thus, the students themselves did not feel a great impact as a result of visiting Yad VaShem nor did they feel the pain of the Jewish people as is emphasized at the site. (Translated from the Hebrew Henrietta Szold Institute site).
46. Schechter, C., Ferchat, A., & Bar-On, D. (2008). *Arab and Jewish Israelis in Poland: The joint journey of Israeli Arabs and Jews to the Auschwitz Birkenau Concentration Camp, May 2003*. Tel Aviv: Tel Aviv University.
- ערבים ויהודים ישראלים בפולין: המסע המשותף של ערבים ויהודים ישראלים למחנה ההשמדה אושוויץ-בירקנאו במאי 2003. תל אביב: אוניברסיטת תל אביב, מרכז תמי שטינמן למחקרי שלום.
- The research involves around a unique meeting of Jews and Arabs who participate together in a journey to Poland in an attempt to break the Israeli consensus regarding the Arabs and their connection to the Holocaust.
47. Yaakobi-Zilverberg, L. (2007). *Knowledge, emotions and attitudes of at-risk youth towards the Holocaust: Changes following the journey to Poland*. Ramat Gan: Bar Ilan University.
- ידע, רגשות ועמדות של נוער במצבי סיכון כלפי השואה: שינויים בעקבות המסע לפולין. רמת גן: אוניברסיטת בר אילן (מ.א.)
- Every year, hundreds of youth at risk choose to join the journey to Poland. This journey is a complex of a cognitive, behavioral, social and emotional component that spreads out on a period starting with the preparation to the journey, continuous with the journey itself and a summarizing activity after the return to Israel. In this study we sampled a group of youth at risk that join the journey and a group of youth at risk that haven't joined the journey. We examined those two groups before and after the journey in order to learn the influence of the journey on knowledge, emotions and point of view toward the Holocaust. The results of this study show the difference between normative youth and youth at risk. It seems to me that among youth at risk significant study processes occur in the stage of preparation to the journey. The experience of the journey starts in the choosing process of these youth, in the journey curriculum. Through the journey to Poland youth at risk meet with the history of Israel in a way they wouldn't have met unless they join the journey. The participants in the journey have an influence of the emotional component. The journey enable the adolescents to examine their personal identity, Jewish-Israeli identity, their beliefs in issues of death and life sanctity through coping with physical and social pressures. (Abbreviated from the original abstract).
48. Yaoz, C. (1994). Values and their reflection in teaching literature and history disciplines. *Studies in Education, 59/60*, 367–372.
- ערכים והשתקפותם בדיסציפלינות ההוראה ספרות והיסטוריה. עיונים בחינוך
- Human society transfers values from one generation to another by means of education. History is a subject in which one can see the dynamics between societies and learn about the differences and similarities of the people of the world in the past, and how they influence us today. In literature, the writers' values are described

through the written work. The teachers of history and literature choose how to educate their students to the values that arise from within the subject. (Translated from the Hebrew Henrietta Szold Institute site).

49. Yaoz, C. (2002). Value perceptions and how they reflect on the literature curriculum in junior high schools (religious and secular): Preparing for the twenty-first century. In N. Maslovaty, & Y. Iram (Eds.). *Values education in various teaching contexts* (pp. 335–349). Tel Aviv: Ramot.

תפיסות ערכיות והשתקפותן בתכניות הלימודים להוראת הספרות בחטיבה העליונה (כללי ודתי) - לקראת שנות אלפיים. בתוך: מסלובטי, נ.; עירם, י. (עורכים): חינוך לערכים בהקשרים הוראתיים מגוונים. תל-אביב: רמות

The article examines the development of the moral comprehension of literature syllabi between the years 1960–2001 while comparing between religious and secular education. The findings show that there is a similarity between the two educational systems in terms of resolving the subject's requirements, however the graduates image is different. In the secular educational system, the image is of a secular Israeli who emphasizes the ideas of freedom and liberty, whereas in the religious educational system the image is of a graduate who internalizes the moral and ethical values of Judaism. (Translated from the Hebrew Henrietta Szold Institute site).

50. Yaoz, C., & Eram, Y. (1987). Changes in the literature curriculum: A comparison study. *Studies in Education*, 46/47, 157–170.

תמורות בתכניות הלימודים בספרות- עיון משווה. עיונים בחינוך

The objective of this article is to review the changes in the literature curricula of religious and secular high schools between the years 1948–1987. From the comparisons made between the different curriculums arises the fact that in the past, literature was studied as an ideological subject and as the years developed it became more theoretical. In addition, the earlier curriculums gave a small number of pieces for the teacher to teach, therefore minimizing the teachers' authority to teach with a free hand and upon choice, While the later curriculum emphasizes a liberal and pluralistic approach where the teacher can choose from a wide range of pieces according to personal taste and the students needs. Also, there is a difference between the secular and religious curricula – the religious curricula put more of an emphasis on Jewish and ethical pieces than the secular curricula. (Translated from the Hebrew Henrietta Szold Institute site).

51. Zacks, S. (1985) *Children coping with death*. Tel Aviv: Ramot.

ילדים מתמודדים עם המוות. תל אביב: רמות-אוניברסיטת תל אביב.

This unique book deals with how children apprehend death from their point of view.

52. (1981). A change in the point of view. *The Future*, 64, 40.

חל שינוי בזווית הראיה. העתיד:רבעון גרמני בעברית, 64, 40

No abstract is available for this item.

53. (1985). The status of Holocaust learning in Israeli universities (1983–19984) including the number of lectures covering the topic in universities. *Attentiveness*, 1, 57–62.

מצב לימודי השואה באוניברסיטאות בישראל - תשמ"ד (1983–1984) כולל רשימת ההרצאות הניתנות באוניברסיטאות. קשב: קובץ מחקרים, מקורות ודיעות

No abstract is available for this item.

54. (1986). *Man was created in God's image: An anthology of readings for the educator*. Tel Aviv: Educators Fight against Racism and Anti-Semitism.

אדם בצלם נברא: מקראה למחנכים. תל אביב: עמותת מחנכים למלחמה בגזענות ובאנטישמיות

No abstract is available for this item.

55. (2005). Bonding friendships between Holocaust survivors and high-school students. *Generations* (Dorot), 80, 47.

קשרי חברות בין ניצולי שואה לתלמידי תיכון. דורות: מגזין לקידום השירות לאוכלוסייה המבוגרת

The organization "Amcha" works on connecting between generations by cooperating with schools all over Israel. The article includes information about the different activities held by the "Amcha" branch in Be'er Sheva. (Translated from the Abstract as appears in the IHP site).

56. (2008). Attending the Holocaust with a testimony or a story. *Israel's Teacher Union (Shiur Chofshi)*, 80.

להנכיח את השואה בעדות או סיפור . שיעור חפשי . 80,

School libraries have many indecisions about the methods in which the Holocaust should be taught. Should Holocaust books be on a separate shelf? Should the librarians recommend Holocaust books to students? (Translated from the Abstract as appears in the IHP site).

57. (1990). Teaching Holocaust literature: A day of study: Teaching Holocaust and value education. *Ma'a lot*, 20(a), 100–116.

הוראת ספרות השואה : קווים להוראת הסיפורת של א. אפלפלד : יום עיון. רמת גן: קרן סאל ואן-גלדר בשיתוף עם ביה"ס לחינוך, אוניברסיטת בר אילן

No abstract is available for this item.

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