CITIZENS' RIGHTS

Human rights education at Holocaust memorial sites across the European Union: An overview of practices

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EUROPEAN UNION AGENCY FOR FUNDAMENTAL RIGHTS

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Human rights education at Holocaust memorial sites across the European Union: An overview of practices

Foreword

Most European Union (EU) Member States have institutions whose task is to preserve the memory of the Holocaust and its victims. Many of these institutions offer educational programmes that extend beyond the Holocaust itself and allow visiting groups, particularly young people, to reflect on contemporary human rights issues.

This publication aims to support such institutions, as well as educators, in identifying ways to achieve a more thorough understanding of the Holocaust and of human rights – ways in which the past can stimulate critical and self-critical reflection on the present.

It examines the role of memorial sites and museums, drawing on findings from the FRA project *Discover the past for the future – A study on the role of historical sites and museums in Holocaust education and human rights education in the EU*. It is also based on interviews with representatives of selected memorial sites and museums.

The publication provides examples of the different ways in which memorial sites link the history of the Holocaust to human rights – whether by means of educational programmes addressing human rights directly or by raising in a more general way the issues of the dignity of human life and equality of human beings.

Morten Kjærum
Director

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Background

In 2008, marking 70 years from the November 1938 Jewish pogroms in Germany, the European Union Agency for Fundamental Rights (FRA) launched a project to explore the links between Holocaust education and human rights education, thereby contributing to the further development of educational practices, particularly in relation to the educational work at memorial sites and museums, as well as in schools.

For this project the FRA, which has an observer role within the Task Force for International Cooperation on Holocaust Education, Remembrance and Research (ITF), followed the ITF guidelines on the what, why and how of teaching about the Holocaust.[1] The FRA also drew on the expertise and work of the Council of Europe, the United Nations (UN), the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the Organization for Security and Co-operation in Europe (OSCE).[2] This overview has benefited from discussions with various educational museum and memorial sites practitioners and policy makers at a conference organised by the FRA, the European Commission and the Terezín Memorial on 19 and 20 October 2010, which was also referred to in the Council Conclusions on the memory of crimes committed by totalitarian regimes in Europe.

In close cooperation with different stakeholders, the FRA: facilitated meetings; conducted research; developed two practical manuals, one for teachers and another for policy makers and memorial sites and museums; and put together an online toolkit on Holocaust and human rights education, the latter in cooperation with the International Institute for Holocaust Research, Yad Vashem. These publications, as well as the network resulting from this project, listed below, have facilitated dialogue among human rights and Holocaust education practitioners.

- *Discover the past for the future – The role of historical sites and museums in Holocaust education and human rights education in the EU*
- *Excursion to the past – teaching for the future: Handbook for teachers* on the Holocaust and human rights education
- *Human rights education at Holocaust memorial sites across the European Union: An overview of practices*
- Online toolkit on Holocaust and human rights education in the EU with practical guidance on methodologies, and tips for educators on how to develop teaching projects on the Holocaust and human rights

1 For more information on the work of the Task Force for International Cooperation on Holocaust Education, Remembrance and Research, see www.holocausttaskforce.org/

2 For more information on the work of the Council of Europe on the Holocaust education, see www.coe.int/t/dc/files/events/2010_holocauste/default_en.asp. For more information on the work of the OSCE Office for Democratic Institutions and Human Rights on the Holocaust education and remembrance, see: www.osce.org/odihr/44474; For more information on the work of UNESCO on the Holocaust and remembrance, see: www.unesco.org/new/en/media-services/single-view/news/unesco_commemorates_the_victims_of_the_holocaust/. For more information on the work of the UN on the Holocaust, see the website of the Holocaust and the United Nations Outreach Programme at: www.un.org/en/holocaustremembrance/.

- Development of a network of teachers, memorial sites and museums, and young people

The publications and network are also expected to be useful in the implementation of various related EU initiatives, such as the Key Competences Framework, the Lifelong Learning Framework and the development of the Europe for Citizens Programme 2014-2020.The FRA would like to thank Anna-Karin Johansson and Christer Mattson from the Living History Forum for their contribution to this publication, as well as those who supported them in this work: Jolanta Ambrosewicz-Jacobs (Jagiellonian University Krakow); Wolf Kaiser (House of the Wannsee-Conference, Berlin); Paul Salmons (Institute of Education, University of London); Monique Eckmann (University of Applied Sciences of Western Switzerland); Barry van Driel (Anne Frank House, Amsterdam); Eva Fried, Brigita Lowander, Stefan Andersson, Christina Gamstorp, Max Sollinger, Bitte Wallin and Oscar Österberg (Living History Forum, Stockholm); and Verena Haug (University of Frankfurt, Frankfurt am Main). The Education Working Group and the Memorial and Museums Working Group of the Task Force for International Cooperation on Holocaust Education, Remembrance and Research provided valuable comments and insights.

We hope that this publication will trigger reflection and critical debate and are keen to receive feedback that will help to further advance dialogue. Please visit the project's website and send us your feedback at information@fra.europa.eu.

1

Knowledge of Holocaust history or awareness of human rights – or both?

EU Member States have a responsibility to promote respect for human rights through education. EU museums and memorial sites that are linked to the Nazi period play an important role in this respect, testifying to the historical consequences of racism, intolerance and prejudice, and offering an insight into the intrinsic value of human rights.

Human rights education, however, appears not to be well integrated into school curricula. Those teachers, pupils and students who took part in the FRA project said that human rights received no more than cursory treatment.

When asked about the major potential achievements of educational activities at museums and memorial sites linked to the Holocaust, ministries of 21 EU Member States responsible for education and/or the preservation of sites said that 'awareness of democratic values' was most important. 'Knowledge about the Holocaust' was ranked as the second most-important achievement, closely followed by 'awareness of the importance of human rights'.

Governments see a close link between learning 'about' the Holocaust and learning 'from' that history to promote democratic values and human rights. Historical museums and memorial sites are seen today not only as places of symbolic significance in terms of the politics and culture of remembrance, but also as institutions which can convey historical narratives. It is perhaps less clear how far governments value these sites as a means to enhance historical understanding – that is, to explore how narratives are constructed, the evidential basis and historical methods that are employed. However, efforts to foster such understanding could also be beneficial to human rights education, honing young people's critical thinking skills, fostering a desire for the truth and a respect for the rigorous use of evidence – skills and values, in short, that may make them less susceptible to the distortions of stereotype, misrepresentation and prejudice commonly used to devalue people and dehumanise.

1.1. How Holocaust education can inspire human rights education

Human rights are at the foundation of the EU. Most Member States have committed themselves to integrating into their school curricula human rights and democracy on the one hand, and education about the Holocaust and other Nazi crimes on the other – an important, but difficult, task.

Many European governments, as noted in the FRA report *Discover the past for the future – The role of historical sites and museums in Holocaust education and human rights education in the EU*, consider memorial sites and historical museums connected to the Holocaust as obvious places for education about human rights. Indeed, they consider this to be one of their foremost aims.

However, as the FRA report indicates, knowledge about human rights is weak among many teachers,

pupils and students. Memorial sites do not view education about human rights as a priority during what are often very brief school visits. Conversely, human rights educators appear to neglect the history of the Holocaust and its potential to enrich their work; few seem to organise visits to Holocaust memorials and museums. As a result, the focus of the vast majority of the many school visits to Holocaust-related museums and memorials is on events related to the Holocaust, the history of the site and the individuals connected to it.

There has recently been a movement to tie teaching about the Holocaust and its history to teaching about human rights. Based on the results of FRA research on the role of memorial sites and museums in Holocaust and human rights education, it appears that students and teachers would like to develop and deepen their understanding of the principle of the equal value of all people through learning and teaching about the Holocaust, but they have limited support in the form of theories and methods. There is little pedagogic work that brings together the history of the Holocaust with contemporary issues, especially with human rights.

There are clear historical links between the fields of Holocaust education and human rights education, though they have developed out of different perspectives and with links to various scientific disciplines. The UN formulated the Universal Declaration of Human Rights (UDHR) when memories of World War II were fresh. It was adopted in 1948. The Convention on the Prevention and Punishment of the Crime of Genocide (Genocide Convention) was adopted in the same year. In the Nuremberg trials, which ran from 1945 to 1949, a number of leading Nazis and others were brought to justice in ground-breaking international trials for such offences in military tribunals that can be considered the founding of international criminal law.

In human rights education, the distinction between learning 'about' human rights and learning 'for' human rights has become standard. A third dimension, learning 'with' or 'through' human rights, has recently been added. These distinctions make it possible to differentiate the possible contributions, and the limits, of Holocaust education as a human rights tool for each of these three areas.

CONSIDERATIONS

The three dimensions of human rights education

Learning 'about' human rights refers to knowledge of the history and mechanisms of human rights, the institutions created to examine compliance with them and the legal system. It also means understanding the significance and content of human rights. This could be termed the cognitive dimension.

Learning 'for' human rights refers to the knowledge needed to enable one to act to protect those rights. This includes knowledge of one's own and other people's rights, the ability to identify breaches of those rights and the knowledge of how to protect and re-establish them. This could be termed the emancipatory dimension.

Learning 'with' or 'through' human rights is the third dimension, indicating that learning will take place using didactic methods that reflect the ideas behind human rights, i.e. learning will take place in a democratic fashion and with the active participation of all those involved. The teaching situation must guarantee that the equal value of each student is respected.

Source: FRA (2011) *Discover the past for the future - The role of historical sites and museums in Holocaust education and human rights education in the EU*, Luxembourg, Publications Office of the European Union

Against this background, it can be considered in what areas human rights education can give inspiration to Holocaust education and vice versa.

As far as the first dimension, learning 'about' human rights, is concerned, there are several links with Holocaust education. Studying the Holocaust provides countless examples of the infringement of basic human rights and the suffering caused victims, thus helping create insights into the concept of human rights and the need to recognise values and protect them. Another link can be found between the events of World War II itself and the drafting of the UDHR, the Genocide Convention and the legal systems established to protect fundamental rights.

For the second dimension, learning 'for' human rights, the links are not so obvious. Yet examining

the perspectives of the various players during the Holocaust – the perpetrators, victims, bystanders, rescuers and resistors – can contribute to a moral evaluation of the actions of these various groups, the first step of which is to consider active conduct. Nazi Germany's removal of those mechanisms to protect human rights that existed under the Weimar Constitution may elicit questions about the importance of such mechanisms, and what the consequences would be if they were not in existence today.

Teaching in accordance 'with' or 'through' human rights can be applied to all subjects and teaching contexts. At many museums and memorial sites, a one-sided transfer of knowledge, involving only a short visit and information sharing, is still common. Still, an increasing number of organisations are also employing methods that enable students to acquire their knowledge actively and independently and to gain a level of autonomy in their learning. In such cases, students' own experiences of infringement of human rights can be included in conversation and reflection. This approach requires the educator to enter into a more equitable relationship with students, giving up some of the traditional power of the teacher vis-à-vis the student.

To summarise, Holocaust education has the potential to make a significant contribution to human rights education. If carefully conceptualised and skilfully delivered, it can open minds. Holocaust education can prompt an interest in human rights and provide a starting point for dealing with them. On the other hand, human rights education contributes tools and perspectives to further develop teaching on the Holocaust, better aligning its teaching with the expectations and needs of teachers and students.

"Studying the Holocaust provides countless examples of the infringement of basic fundamental rights and the suffering victims endured."

"[...] An increasing number of organisations are also employing methods that enable students to acquire their knowledge actively and independently and to gain a level of autonomy in their learning."

CONSIDERATIONS

Searching for the meaning of Holocaust education

Holocaust education is not a commonly accepted term nor is there an agreed-upon definition of it. For the purposes of this FRA research, Holocaust education was understood as:

> "[...] education that takes the discrimination, persecution, and extermination of the Jews by the National Socialist regime as its focus, but also includes Nazi crimes against other victim groups both for the purposes of deeper understanding and contextualisation of the Holocaust and out of a desire to acknowledge and commemorate the suffering of numerous non-Jewish victims of the Nazi era."

1.2. Teacher, pupil and student views on Holocaust education and human rights education

As indicated in the FRA report *Discover the past for the future – The role of historical sites and museums in Holocaust education and human rights education in the EU*, discussion with teachers, pupils and students in 10 European countries revealed an expectation that teaching about the Holocaust should deal with the historical context, facts and historiography, as well as with questions of ethics, morals and human values. The historical context is important not only for the knowledge itself, but also because it forms a basis for reflecting and drawing conclusions that apply to the present.

Including this latter element is considered fundamental both in the classroom and when visiting a memorial site or historical museum. However, the concept of human rights is seldom addressed, and teaching about the Holocaust is rarely linked to currently existing mechanisms to protect human rights. FRA discussions with teachers and students indicated that human rights is not a subject that has been developed or incorporated into school teaching.

Many students see human rights as an intangible and abstract concept.[3]

Both students and teachers emphasised that visits to historical sites should focus on the history of the site itself. The course of events at the site, the people connected to it and the place itself should play the most important role. For a visit of this kind, human rights as such were not mentioned as a core element. Incorporating this aspect would require additional time and work - preparatory or follow-up work in school, special workshops etc. In contrast to historical site visits, however, visits to historical museums were seen as presenting a greater possibility of discussing questions related to human rights.

Visits to memorial sites and historical museums linked to the Holocaust often evoke strong feelings. Teachers considered these emotions as fundamentally valuable in students' education, for while they can hamper the learning process, they can also stimulate it. Teachers also pointed out the risk of 'emotional overload' and the importance of preparing students before the visit. "The site allows you to really feel the atmosphere, which is essential for the learning process. If you feel something, it sticks," said a teacher in Amsterdam.

The students emphasised the need for reflection after the visit. They needed time to process the often-strong feelings stirred and to examine the relevance of the experience and the learning to themselves and to the world today. The teachers also emphasised the importance of debriefing students, opening the floor for discussion, an exchange of views and reflection. This need is also related to the students' willingness to engage in an exchange of views reflections that allows them to express their personal thoughts and independent opinions.

The students also pointed out that it is important for them to be proactive during visits. They therefore recommended an exploratory, research-based and project-oriented approach. Such an approach would help avoid the risk of students becoming a passive audience during a guided tour, or that the information provided at the site overlaps with or duplicates what they already know. If students are involved in choosing the theme to be examined, it increases the possibility that the learning will be aligned to their previous understanding and level.

Teachers, pupils and students all underlined the importance of the guides and educators at the sites and museums. Students in Copenhagen categorised, as good examples, those guides that not only showed the more obvious things but who also engaged students emotionally. Teachers perceive memorial sites and museums as educational institutions and believe that the staff there should be able to communicate areas of knowledge. For many teachers taking part in the discussions, the success of visits to memorial sites and museums was linked primarily to the quality of the educational approach and to the competence of staff of the particular institution. The interactive skills of guides and educational staff drew particular comment.

For more information on the views of teachers and students, see the FRA report *Discover the past for the future – The role of historical sites and museums in Holocaust education and human rights education in the EU*, available on the FRA website: www.fra.europa.eu

"It is not enough to listen to a witness, if you do not connect his/her experience to the present time, if you don't recognise there is still a deficit in human rights today."
Student, Italy

"The students get the most out of it themselves, which is much more powerful because they draw their own conclusions; all we do is show them the way."
Teacher, Czech Republic

3 For a discussion of methodology and more detail on findings of FRA research in this subject area, see *Discover the past for the future – The role of historical sites and museums in Holocaust education and human rights education in the EU*, available at: www.fra.europa.eu/fraWebsite/research/publications/publications_per_year/pub_holocaust-education_en.htm.

FRA ACTIVITY

The Holocaust education and human rights research project

The main purpose of this research project was to investigate links between the Holocaust and human rights education, looking at practices in original, memorial sites and museums. The research resulted in a report *Discover the past for the future – The role of historical sites and museums in Holocaust education and human rights education in the EU*, this overview of practices, an online toolkit on how to prepare classes about the Holocaust and human rights and a handbook for teachers providing information on how to make best use of visits to Holocaust-related sites and exhibitions for teaching about the Holocaust and about human rights. All these publications are available at: http://fra.europa.eu.

This research project drew on input from focus group discussions, surveys of ministries responsible for education and for maintaining memorial sites in all EU countries, surveys of 22 memorial sites and museums dealing with the Holocaust as well as research visits to 12 such sites, which involved staff interviews.

Focus group discussions were held in 2009 within the framework of the FRA research project in nine European countries, namely Austria, the Czech Republic, Denmark, Germany, Italy, Lithuania, the Netherlands, Poland and the United Kingdom. A total of 119 people participated. The teachers and students involved had previous experience of visiting historical sites and museums linked with the Holocaust. The purpose of the focus groups was to obtain a picture of teachers' and students' experiences and expectations with regard to teaching about the Holocaust and human rights, particularly in connection with visits to historical sites.

In addition to the focus group discussions, 22 institutions in 10 countries were surveyed in the research project. The institutions selected were chosen to represent countries with different historical experiences of World War II and the Holocaust. They were asked about a number of factors relating to their operations and their work with human rights. Twelve of these institutions were also visited by a research team.[4]

1.3. Memorial sites and museums views on key factors for educational success

In Europe there are hundreds of institutions which research, educate about and commemorate events from the Nazi period. Many of them were established soon after World War II, a number have been set up during the last 15 years. The initial focus of many of the institutions was to preserve the site and commemorate the victims. Today, many of these institutions offer a broad range of educational activities; governments, teachers and students view them as important places to learn about the history of the Holocaust and explore contemporary questions linked to that history.

The institutions differ greatly with regard to visitor numbers, budget and range of educational activities. Some require substantial resources to accommodate the large number of visitors seeking guided tours, and have only meagre opportunities to develop pedagogic concepts to meet the targeted needs of visiting groups. Others have fewer visitors and operate instead on the basis of longer visits or through activities carried out in schools. It is therefore not necessarily the institutions with the largest budgets that spend the most on educational programmes. The percentage of the total budget spent on educational activities varies significantly among institutions. Some spend just 1 % of their total budget on educational activities, while others spend up to 50%. However, these differences also reflect some institutions' need to spend a substantial amount of their resources to maintain the historical buildings and artefacts.

4 For a list of the 22 institutions which participated in the research project, see FRA (2011) *Discover the past for the future – The role of historical sites and museums in Holocaust education and human rights education in the EU*, Luxembourg, Publications Office, p. 40.

When 22 institutions in 10 countries were asked about the primary aim of their work, most pointed to dissemination of knowledge of the Holocaust and, in particular, to that of the specific history of the respective memorial site. Only one of the institutions, Hartheim Castle in Austria, said that raising awareness about human rights was its most important aim. The institutions view the past's relevance to the present as closely linked with issues such as tolerance, democratic understanding and work against prejudice, discrimination, anti-Semitism and racism, yet these issues are often not discussed in terms of the recognition, preservation and implementation of human rights. Pedagogical concepts that bring together the history of the Holocaust and contemporary issues, especially in connection with human rights, are lacking.

All the institutions indicated that 16–19-year-old students were the main target group for their educational activities. Six institutions also said they focused on primary school children.

The duration of visits varied. Only seven of the institutions surveyed said that the average visit by an under-18-year-old exceeded two hours. The longest group visits on average, four hours, were to the Jewish Museum in Prague or the Holocaust Centre in the United Kingdom.

Seven of the 22 institutions said that they considered their financial and human resources satisfactory; the rest were of the opinion that more resources were needed. The institutions also raised the issue of the lack of financial resources to fund school visits.

The institutions were also asked what they considered to be the main success factors for their educational work. Many mentioned the school authorities' attitudes towards the subject as a crucial factor – it was fundamental that school authorities prioritise education about the Nazi period, the Holocaust and human rights. Another important factor was the preparatory work conducted before a visit. Well-prepared pupils made more in-depth educational experiences possible. They were able to participate proactively and to acquire and question knowledge independently during the visit. Many institutions also consider it important for students to have sufficient time for independent observation, reflection and/or discussion of what they have experienced. Bringing up human rights issues during the visits would probably require visits that last longer as well as facilities like seminar rooms, in addition to new teaching concepts and methods.

Another important success factor mentioned was the knowledge and attitude of the institution's staff. Most institutions are aware of the crucial role played by their educational staff and guides in disseminating knowledge and triggering processes of reflection in their visitors. Discussions with students and teachers confirm that staff and guides have a very strong impact on a visit's outcome. This factor was also mentioned in connection with education about human rights, as knowledge about human rights has not been a primary focus when employing staff at the museums and memorial sites dealing with the Holocaust. If human rights aspects are to become more integrated into the work of memorial sites and museums, it is necessary for staff to acquire greater knowledge about these issues.

2

Issues of concern for historical sites and museums

2.1. Authenticity: an asset – or a risk?

A visit to a historical site linked to the Holocaust often makes a strong impression on students. According to the present research, they feel that they come 'closer' to the past and that their understanding has increased. Diaries, testimonials, authentic documents and other materials can help create such a feeling.

In order for students to experience this feeling of authenticity, i.e. of closeness, reality or genuineness, they first need to have acquired the knowledge of what happened at the site and of its historical context. If one knows nothing about the place one is observing, it is doubtful whether one can experience authenticity. To a large extent, the knowledge and awareness won in the classroom will be confirmed and deepened by the authenticity experienced during the visit. As a result of pre-visit preparation, the site itself becomes compelling evidence of the historical facts.

However, authenticity can also be misused. Erroneous content can be communicated to, or experienced, by the students as a result of lack of preparation and/or pedagogical strategy for the visit, or some elements can be emphasised in such a way as to bias the overall picture. The emotional elements can predominate without any actual knowledge being communicated.

This is where the educators and guides, and their ability to create the conditions for this authenticity, play a crucial role. The educators and guides steer and lead a group through a selection of places, objects and stories. Their ability to adapt the guiding to the need of the relevant group determines whether the visitors experience authenticity.

Several institutions provide groups with preparatory material in advance of their visits. This material need not be directly related to the site or exhibition, but might instead provide students with a broader orientation to the topic. The objective is to attune the students to the topic so that they are able to recognise crucial phenomena or terminology on the guided tour.

Hartheim Castle in Austria, a castle where persons with disabilities were murdered from 1940 as part of a so-called 'euthanasia' programme, provides such pre-visit materials, sending out a DVD containing five short films for students to watch. The films describe the life of persons with disabilities in contemporary Austria through the stories of five persons who were asked to travel by public transport to the Memorial Site Hartheim Castle. The Imperial War Museum in London also sends schools a video, describing something of the rich diversity of Jewish life in Europe before the Holocaust. Other sites have comprehensive lesson material available.

An original site also provides the opportunity to comprehend and experience something that cannot be experienced in any other way – a sense of scale, organisation and detail. Students will have their knowledge reinforced by various sensory impressions.

One aspect raised by the students in the research was the risk of the visit becoming a ritual, i.e. something that takes place without context and without the students understanding why they are there and what is expected of them. In such cases, a visit to an authentic site such as a concentration camp can prove to be a negative experience. At some institutions, such as the Buchenwald Memorial, which allow students to examine and interpret authentic artefacts, such as evidence of human annihilation at original sites, has proved beneficial in increasing their involvement and their understanding. However, one needs to be aware of impact of artefacts on students' ability to learn about history and human rights. Artefacts, like propaganda pamphlets, may carry the view of the perpetrators. The assignment should be designed on basis of the educational goals rather that the artefacts available.

PROMISING PRACTICE

Tracing victims' lives beyond memorial sites

It has become increasingly common for groups visiting Holocaust memorial sites also to take the time to visit sites where the victims lived before the mass murder. These visits may be to towns that once had a Jewish population, to synagogues that have now been converted into libraries and to swimming baths or to other areas from which Jews were expelled. Pupils and students in the research project referred to the importance of such visits.

The extent and scope of the Holocaust can be clarified by enabling visiting groups to link these abandoned sites, for example, through the fates of individuals who make the connection between the visitors' geographical area of origin and the institution they are visiting. In this way, pupils and students can understand both the purpose and result of the Nazi regime's policy and collaborating governments.

It is also possible to link the historic site with its surrounding location. For example, the State Museum at Majdanek takes groups of students on tours of Lublin where there was a substantial and thriving Jewish population before World War II. The area around the site can also create strong impressions in other ways, for instance, through its proximity to surrounding towns and villages or the beauty of the landscape.

Even if it is impossible to take visiting groups out to the surrounding area during the tour, guides can still point out the link between the memorial site and the surrounding environment. This will give teachers a basis for their own future visits to such sites. Information about the surrounding area, how to visit these places and what discussion and activities to lead there, might also form part of the preparatory material sent to schools, enabling teachers to incorporate them into their pre-visit preparations.

2.2. Learning actively

Students who visit historical sites to learn about and from the Holocaust want to participate actively in the experience. They emphasise that they are better motivated if they themselves can examine different themes through individuals' stories, documents and viewing physical sites. Many institutions acknowledge the possibility of adopting this kind of approach, but for various reasons the majority of visitors still participate in guided tours, spending most of their time passively listening to the guide's talk.

Human rights education emphasises the importance of ensuring that participants are active in the teaching/learning process. From a human rights education perspective, teaching should use an approach that reflects the ideas behind human rights: i.e., that all participants have the opportunity to include their experiences, express their thoughts and have a certain influence on the process. It is considered fundamental that the teaching should be conducted in a participatory way allowing for students' involvement and decision making concerning the actual lesson. One important aim is to equip students with the knowledge and tools that will help them become as independent as possible in their ability to acquire new knowledge and reflect upon it.

The students who participated in the present study felt that they learned more if they played an active role. Allowed to examine a specific topic for themselves, students could work with a certain degree of autonomy and at their own level of knowledge.

This approach usually requires more time than a guided tour. Several institutions have developed advanced programmes and workshops in which students are given the opportunity to examine different themes, often including work with artefacts, documents or testimonials. For example, at the House of the Wannsee Conference in Berlin, participants have the opportunity to examine a special topic for a whole day, using library resources. These programmes typically range from one to several days and require the input of an active and committed teacher who can find and set aside time for this type of activity.

Other institutions try to integrate this kind of methodology into shorter visits, combining a brief site or exhibition tour with discussions and individual or small-group work. This is important step. Since a great majority of the visitors to memorial sites and museums dealing with the Holocaust stay for less than four hours, most visitors engage in activities where the potential for active participation is limited. The inclusion of a component that differs from a one-sided transfer from guide/educator to students could contribute to a better learning process.

At the State Museum at Majdanek, students can combine a visit to the former concentration and death camp with the study of a diary written at the camp. After working with different aspects of the diary, the students tour the site, telling each other about different aspects of camp life. An educator from the museum accompanies the group and provides general knowledge.

At the House of the Wannsee Conference in Berlin, students are asked to form small groups, select a certain exhibit, examine it and then present their findings to the plenum, explaining why they chose a particular object. The guide acts as the group's facilitator.

By such strategies as setting aside time for discussion at the end of the visit and letting students express themselves in writing or drawing, this approach to learning gives students more opportunity to reflect on their feelings and to consider how their experience of the site relates to ethical and moral questions. Another option is to ask students to prepare specific questions before the visit and follow them up on site. There are many ways of increasing the active involvement of students. The person leading the visit is of fundamental importance and must be someone who is willing to involve participants and hear their points of view, questions and reflections.

2.3. Teaching on testimonials and social roles

Teachers and educators using individual stories as examples should be aware that this approach might spark discussion about the perpetrators, victims and bystanders of today. They should be prepared to deal with discussions of this kind, thus taking account of the students' need to make reference to their own lives and world. History might serve as a reference to nuance a discussion of the present day; it is the educator's responsibility to ensure that the historical references are not thereby distorted.

More and more exhibitions and educational programmes on the Holocaust focus on the perspectives of individual persons, usually the stories and fates of the victims. However, for a discussion and reflection on human rights, it is also important to highlight and analyse the perspectives of the other protagonists.

Some of the most fundamental concepts used to analyse an event like the Holocaust are those that define the roles of the various players. In research and education, these have long since been defined as perpetrators, victims and bystanders. People sometimes also refer to rescuers and collaborators.

Using these main protagonists as a basis for education can allow a complex picture of the historical event to develop. The events can be examined from different perspectives, revealing the conditions under which choices and decisions were made. On this basis, the actions of different people can be analysed and discussed, along with other their other possible courses of action and the importance of standards, both in the past and today.

One essential condition for this approach, however, is to have a clear historical context – the actions cannot be judged on the basis of the experiences of today. Another condition is that we must be able to see the historical players' actions as representative of accepted, and to a large extent expected, possible courses of human action at the time and in the context in which they lived – rather than as extreme exceptions. It was the context that was extreme and not the individuals themselves, even if such people did exist.

Highlighting the victims of the Holocaust allows us to explore how targeted people and groups respond to genocidal situations, to consider what was known and understood and what actions were available to them at different times. It also helps us to appreciate that the victims were not a 'passive mass' but rather human beings with agency, even in a world of 'choiceless choices'.

Further, this perspective furnishes knowledge about the effects of Nazi persecution on individuals. Their human suffering becomes concrete and tangible. A biographical approach also provides the opportunity to show how victims, under the most difficult of conditions, engaged in acts of solidarity with others and tried to defend their human dignity. This illuminates the value of human rights and underscores the need to protect them under all circumstances.

The victims' pre-Holocaust narratives also describe the development of a society that excludes certain groups and defines them as 'less valuable' than others.

In order to understand how the assaults on victims became socially acceptable courses of action, it is important to highlight the roles of the perpetrators and bystanders. The victims were not responsible for the measures directed against them, and had very limited possibilities for action. The perpetrators and bystanders had significantly greater possibilities for action, even if that scope varied from situation to situation.

With a greater or lesser degree of self-awareness, the perpetrators chose to carry out the acts that they committed. The perpetrators are the people through whom we can see the thoughts and ideas that lie behind the Holocaust, those most often used to justify perpetrators' actions and absolve themselves of blame. The perpetrators are the people who infringed human rights. However, it is also important to avoid demonising them and describing them as incomprehensible evil monsters. If we choose to look at them in this light, we dismiss them as being fundamentally different from ourselves, people from whom we have nothing to learn.

One way to reach beyond this demonisation is to encourage visitors/students to look at the lives, considerations, choices and actions of perpetrators, by means of their diaries, photographs and interrogation statements. Perpetrators can be defined in various ways, but, in this case, we should focus on those who were or closely involved in the atrocities of the camp and murder system. The utmost sensitivity is required to avoid either demonising these individuals or rendering their crimes banal.

The bystanders are less easy to distinguish, although they also played a major role, for they are the people who confirm the existence of a prevailing standard. Bystanders can be seen as the individuals who have the option to act in defence of human rights.

European Holocaust education rarely emphasises the role of the rescuers, or helpers, unlike in human rights education which often focuses on the heroes who fight for human rights, presenting them as a model for others who want to take action. Only a very small number of individuals helped Jews during the Holocaust, but they did exist. Examining their motives for action can provide perspectives we can use when

considering our own scope to take action. It should be made clear that helping does not always mean saving lives or changing history. The rescuers rescued a belief in humanity and they therefore still serve as examples, though they should not be used to turn the history of the Holocaust into a redemptive narrative about the possibility of human goodness.

2.4. Guides

As indicated in the FRA report *Discover the past for the future – The role of historical sites and museums in Holocaust education and human rights education in the EU*, the pedagogic development surrounding guided tours seems to be rather limited, and many guides feel that their competence and experience is not taken into account and exploited.

The students taking part in the research pointed out the important role played by the guides. For them, the atmosphere and meaningfulness of the visit hinged on the skills and attitudes of the guide and the educational methods used. In the students' view, guides should have good historical knowledge, but their ability to communicate with and engage visitors is equally important. "It was interesting to have the guide's historical knowledge, but it still felt as though it had nothing to do with me," said a student in Denmark.

This research project suggests that the role of guides as educators could be strengthened.

The guides at many institutions are employed on an hourly rather than a fixed-term basis. One reason for this system is that showing groups around for a full day, five days a week is considered difficult. The system also gives the institutions the option of choosing a guide according to his or her expertise and the theme and group concerned, and allows adjustment to an uneven flow of visitors.

The disadvantage is that guides are less integrated into the institutions. The pedagogic strategies and methods developed in more comprehensive educational programmes are in many cases not communicated to the guides, and are not adapted to function in the format of a guided tour, even if it were possible. Some guides feel that their expertise and knowledge are not fully used and that they are given little scope to develop guided tours to respond to groups' expectations and needs. In some cases, even though the guides are employed full-time, an organisational division between guides and educators working with long-term programmes can lead to a similar situation.

At the Imperial War Museum in London, facilitators work as an integrated part of the education department. When courses, seminars and discussions are arranged for small and expert-oriented external groups, these form part of the guides' continuous training. When guides participate in these courses, it encourages them to reflect on their own historical knowledge and educational approach.

More deliberate and frequent communication with guides and increased training opportunities would probably improve the situation. It is also important to ensure greater integration between the department that organises the guides and the education department, in order to enhance the exchange of experience and knowledge. Guides at the sites visited expressed a wish to take part in discussions about the aim of the institution's educational work, and the best methods to use.

The majority of institutions surveyed pointed out that what characterised a good guide was his or her historical knowledge. Communication skills were emphasised only in a few cases. Guides are often recruited, for example, from historical institutions or university history departments, and the further training they receive focuses on increasing their factual knowledge. They rarely have the opportunity to develop their communication skills, their teaching expertise or their ability to handle problematic situations that may arise. This probably reflects the priorities set by the institutions themselves – the guided tours aim to communicate historical knowledge to visitors – but it might also reflect a lack of awareness of the importance of the guide's educational skills to stimulating visitors' curiosity and increasing their involvement and interest.

The teacher should not be forgotten in the educational process. In the FRA research, students underlined the crucial role that teachers play in education about the Holocaust. It is important to encourage teachers accompanying groups to remain pedagogically responsible for the students. A short discussion with the teacher before the tour to orientate students and to underline the desirability of their active participation is often time very well spent.

A visit to a museum or memorial site may raise questions that cannot be answered on the spot. The questions will certainly provoke discussion of the fundamental rights of human beings, of the values that must be safeguarded. Based on the institutions many encounters with young visitors, it would be possible for them to develop discussion papers and suggestions for post-visit activities. Very little work has been done in this field and it is an area with a great potential for integrating historical tour guiding with the universal questions of human rights.

"The quality of excursions is highly dependent on the professionalism of guides, how they are able to involve the students and to provoke interest in the topic."

Teacher, Lithuania

3 Educational approaches at selected historical sites and museums

In the next section eight institutions have been asked to describe how they have made links between Holocaust education and human rights education. The approaches described are not necessarily the institution's main focus. Nevertheless, the experiences can provide perspectives and ideas and help inform discussions about the possibilities for, and limits to, integration between Holocaust education and human rights education.

In practice, it is difficult to find a uniform answer to the question of how human rights education and Holocaust education are linked across the EU, and how out-of-school historical sites and museums are used within the framework of Human Rights Education. When asked which museums, memorial sites and monuments are particularly sought out within the framework of Human Rights Education, governments frequently mentioned the same institutions and places as were referred to with regard to Holocaust education. A number of ministries made it clear that in principle school trips are not subject to any instructions from the state. Instead, the specific educational focus of visits to museums and memorial sites is determined by schools and teachers and what the sites offer. Few ministries gave concrete examples of how they promote learning about human rights at historical museums and memorial sites linked to the Holocaust.

3.1. The Anne Frank House, The Netherlands

The Anne Frank House in Amsterdam officially opened its doors as a museum in 1960 and now attracts one million visitors a year. Its philosophy was put in place by Otto Frank, Anne Frank's father and the lone survivor of the eight people who went into hiding at Prinsengracht 263 during World War II. Otto Frank decided that Anne's legacy should be used as a universal message against intolerance and in favour of human rights.

Currently, the Anne Frank House defines its mission as threefold: maintaining the Secret Annexe in the house in Amsterdam, bringing Anne Frank's life story to the attention of people all over the world and encouraging them to reflect on the dangers of anti-Semitism, racism and discrimination and the importance of freedom, equal rights and democracy.

Approximately 95% of all the educational work of the Anne Frank House today takes place outside the museum itself, and the large majority of this outside the Netherlands.

A gradual process of denying human rights

The UDHR and later human rights documents have always informed the work of the Anne Frank House. There is a recognition that the history of the Nazis coming to power and the tragedy of the Holocaust

represented a gradual process of denying basic human rights to Jews and others, and in the end the violation of the most important human right of all, the right to live. The museum also makes a direct connection between the end of World War II – and hence the end of the Holocaust and the period of tremendous crimes against humanity – and how the world came to terms with the legacy of this history. This implies educational work around the Nuremberg trials, the creation of the UN and the signing of the UDHR.

Perhaps the clearest example of connecting the history of the Holocaust to contemporary issues is the project *Free2choose*. *Free2choose* started as an interactive exhibition at the Anne Frank House in September 2005, but has now been taken to more than 15 countries as a project for schools and communities. The concrete focus of this project is the clash that exists between defending fundamental rights and the protection of democracy in modern societies. The starting point, with Anne Frank's legacy and the denial of human rights during the Nazi period in mind, is that in today's democratic societies citizens are guaranteed certain basic human rights. These include freedom of speech, the right to privacy and religious freedom. However, the question remains: should these rights be absolute and unrestricted? What happens when these (or other) fundamental rights conflict with each other, or when the security of a democratic society is threatened? When do we decide to make something illegal, against the law? *Free2choose* examines real-life situations from around the world in which fundamental rights have clashed with each other or with the safeguarding of the democratic rule of law.

Instead of providing 'yes' or 'no', 'right' or 'wrong' answers, young people are encouraged to form their own opinions. The process of discussion and debate, of critical thinking and reflection are the key components of the project.

The Anne Frank House has developed a number of basic film clips. Several relate directly to themes that are informed by the history of the Holocaust, such as: "Should neo-Nazis be allowed to march in front of a synagogue?"; "Should people be allowed to buy *Mein Kampf*?" and "Should people be allowed to deny the Holocaust on the internet?" Other films relate to human rights dilemmas less directly connected to themes informed by the Holocaust. Film clips with a national focus have also been included in the material.

Since 2008, young people have been involved more extensively in organising debates around these questions and also in creating films themselves. This peer-education approach is embraced to develop a broader human rights project with multiple components, working with materials from both the past and present.

Scope and content of programme:

When working with the material *Free2Choose*, visitors are first introduced to the history of Anne Frank and the history of the Holocaust, using a human rights lens – for instance looking at the gradual erosion of human rights in Germany during the 1930s. The young people engage in several exercises focusing on human rights then and now, globally and in their communities. They are invited to take part in discussions around dilemmas about how different human rights conflict with one another.

After reflecting on human rights issues in their own lives, participants can identify dilemmas and write the script for a short film that they would like to make. They then work with professional educators and film makers to develop their own films. Finally, they take their films into schools to lead discussions and debates about human rights.

3.2. Buchenwald Memorial Site, Germany

The Buchenwald historical site in Germany is a place of learning and remembrance that includes several periods of history in its educational and research work.

Buchenwald concentration camp (1937-1945) became a synonym for Nazi crimes. Between 1945 and 1950, the Soviet occupying authorities used the site as Special Camp No. 2 as an internment camp; after 1958, the East German government converted it into the 'National Memorial Site', the largest German concentration camp memorial site. Prisoners comprised alleged opponents of Stalinism, and alleged members of the Nazi party or Nazi organisation. After 1990, other victim groups were commemorated as well, as part of the memorial site's new conception. New exhibitions place the crimes in their historical context.

Human rights – a project day in Buchenwald

The educational concept dedicated to human rights at the Buchenwald Memorial Site combines the history of the concentration camp with education in human rights and is intended to sensitise participants to the principle of coexistence. Through discourse on the crimes against humanity committed by the Nazis, it is possible to stimulate the examination of ethical principles.

Within the framework of the project, participants study the human rights violations that were committed in the concentration camp. Central to such an examination is the notion of 'learning by researching' and 'understanding through conceptual reconstruction' through the use of biographies, documents and artefacts found on the former camp site. In the examination of the history of these crimes, human rights serve as an orientation point for forming history-conscious judgments. The aim is to enable participants to recognise the social mechanisms used to exclude and discriminate within the context of the camp's history and thereby sensitise them to violations of human rights today.

The human rights project day also looks at the role played by the French Buchenwald survivor Stéphane Hessel in drafting the 1948 UDHR.

Scope and content of programme:

The 'Human rights' project day is an educational event that lasts approximately eight hours.

Under the motto 'long live diversity,' the project opens with an exercise on questions of identity involving the participants. Cultural differences among the seminar group members and the social significance of cultural diversity are discussed using methodological guidance. Based on this, there follows reflection on the fundamental universality of human rights and their endangerment through ideologies of inequality in both the past and present.

After this, as part of a tour through the historic site, thematic elements are addressed that directly or indirectly concern human rights or the abuse of human rights. The aim is to demonstrate crimes against humanity and to establish connections between these and present-day realities.

Theme-oriented research conducted in smaller groups, as well as a closing discussion about the culture of remembrance and human rights, are additional, important activities of the day.

3.3. Mémorial de la Shoah, France

Opened to the public in Paris on 27 January 2005, the Holocaust Memorial (Mémorial de la Shoah) is a centre for research, information and awareness-raising on the history of the genocide of Jews during World War II. The museum, a documentation centre and memorial, is active within France and throughout Europe, as well as in Africa and South America.

The Mémorial de la Shoah offers documentation of more than 36 million archive items, 10s of thousands of works, exhibitions, cultural and scientific programmes, as well as teaching activities for schools and training sessions for teachers, public officials (police, military personnel, judges, etc.) and associations. The aim is to achieve a better understanding of this period of history, to transmit it to future generations and to fight against any form of intolerance.

Training of police in Paris

The police headquarters of Paris played a major role in the collaboration between the Vichy regime and the German occupiers between 1940 and 1944. On the eve of the French defeat, most of the Jews of France lived in Paris and its suburbs, and tens of thousands of Jewish men, women and children of all ages were arrested by French police and handed over to the occupier. The archives have remained closed for a long time: and it was in Germany that the reports submitted by the French police to the occupier were found, translated into German.

In 2005, an agreement was signed to exchange archival material with the Mémorial de la Shoah, which held a small part of the police archives recovered in the chaos of the liberation. It was then decided that new police staff of Paris should be informed of the attitude of their institution under the occupation.

During the last days of their training, before returning to their positions in the field, the trainees visit the Mémorial de la Shoah and attend an educational programme. In the first years, the emphasis of the programme was the responsibility of the French police for the rounding-up of Jews, but eventually a balance was found between this aspect of reality and that of the direct or indirect aid provided by some of the police, who disobeyed their orders. Commissioned officers come alternately to accompany groups or to participate in panel discussions. One of the most interesting and unexpected aspects of this experience was that in the majority of cases, the commissioned officers encouraged the new recruits to disobey manifestly illegal orders, which they themselves could be led to issue. A large part of new police personnel consists of women and individuals from French overseas territories or other non-European heritage immigration, some of whom have experienced racial, religious or national discrimination. These police officers take an active part in the debates, and their questions reveal an intense degree of reflection on their profession and on the problems of democracy.

The police groups also met survivors, people who had been arrested and deported. The survivors took this interaction with the institution of the police seriously; for many of them it was their first interaction since their arrest. To a large degree, it appears that it is their human impact which ensures the educational effectiveness of the training sessions. In any case, the trainees (who already number several thousand) and their supervisory staff say that they are grateful that moral problems are not side stepped but confronted directly.

Scope and content of programme:

The trainee police officers are welcomed by a manager of the Mémorial de la Shoah and a police officer, who briefly explain the purpose of the session. They are shown a documentary film entitled 'The police of the dark years' (*La police des années noires*). A former Jewish deportee who was arrested by the French police and handed over to the Germans provides testimony of his experience. A debate then follows. The session ends with a visit to the Mémorial (walls with the names of the victims and names of the righteous among the nations, the crypt and the permanent exhibition). The programme lasts four hours.

3.4. The UK Holocaust Centre, United Kingdom

The UK Holocaust Centre in Nottingham, Great Britain, is both a memorial and a place of learning, providing facilities for people of all backgrounds to explore the history and implications of the Holocaust. These include two permanent exhibitions, the Memorial Museum and 'The Journey' which is aimed at younger visitors, examining the experience of Jewish children in Nazi Europe. The Centre is set in landscaped memorial gardens that provide a counterpoint to the content of the exhibitions.

The Centre is also home to the Aegis Trust for genocide prevention and to Aegis Students, a student network supporting Aegis. Aegis Trust was established in 2000, dedicated to the prevention of genocide through primary prevention (commemoration and education); secondary prevention (research into current or potential genocidal situations, evidence-based policy advice, campaigning); and tertiary prevention (working in societies where genocide has happened, to help prevent recurrence).

Lessons of the Holocaust rooted in other genocides

The UK Holocaust Centre was established in 1995 by Stephen and James Smith, based on the realisation that the Holocaust posed fundamental questions for everyone – regardless of race, religion or nationality. Every week since the Centre's opening, students have visited, met survivors and engaged in dialogue about the implications of their experience. Invariably, the question is raised; "How could we prevent recurrence of such events?"

When the Kosovo crisis erupted in 1999, it crystallised the founders' thinking on genocide prevention. To NATO planners and the media, it came unexpectedly. Yet, just as the Centre's exhibition sets out Germany's long descent from civil society to mass murder, so elsewhere, they realised, by the time the violence starts, it has been incubating for years. James Smith identified genocide as a public health issue: "If in the 20th century 200 million people had died, not of state-sponsored mass murder but of some new disease, how much would we invest in preventive medicine?" Today Aegis Trust also works to address the legacy of genocide in Rwanda and in 2004 opened the Kigali Genocide Memorial Centre in Rwanda's capital, Kigali.

Aegis also helped lead campaigning on the Darfur crisis, now part of a wider crisis in Sudan as a whole, and it is now active in countering the impunity of perpetrators around the world.

Scope and content of programme:

Being home to a genocide prevention organisation is invaluable to the UK Holocaust Centre's educational and professional development provision. Applying lessons from the Holocaust is not academic; it is real and urgent, rooted in Aegis' work.

The UK Holocaust Centre offers varied programmes for students and professionals. A typical secondary school programme, for example, involves a short film about the Holocaust, a tour of the main exhibition and garden and a short film on Rwanda or Darfur, followed by a discussion on genocide and the 'responsibility to protect' those at risk. The showing of the Rwanda or Darfur film is designed to make the students aware that there are contemporary genocides and that genocide contains continuous challenges for us all.

The intention is to help students understand that genocide and the processes leading to it are recurrent problems, and that they themselves can be part of the solution, whether it is about exclusion on their doorstep or on the other side of the world. We live in a global society and our acts have an impact even if we do not intend it. Regardless of whether we decide to remain silent, or we choose to act, it has an impact. In learning from the Holocaust, we have to address that challenge. In conclusion, the visitors hear a Holocaust survivor's testimony, followed by an opportunity to ask questions and discuss what can be learnt from this experience.

At the end of a workbook used during the visit, the students are asked to identify what "actions they will take as a result of their visit" .The purpose of this is to make them think about how they can be active themselves in taking responsibility for their fellow human beings without prescribing one particular way to do this.

3.5. Memorial and Educational Centre Hartheim Castle, Austria

From 1940 to 1945, Hartheim Castle in Austria was one of six Nazi euthanasia centres, in which nearly 30,000 people with actual or presumed physical and mental disabilities as well as prisoners of concentration camps and forced labour workers were murdered. In 1995, the Hartheim Castle Society was established with the goal of creating a proper place of retrospection, remembrance and social discourse.

With the financial support of the state of Upper Austria, the Memorial and Educational Centre Hartheim Castle was opened in 2003. It houses a memorial site and the exhibition "The value of life". Since 2004 the society has managed the site independently. It is supported financially by the non-profit Memorial and Educational and Centre Hartheim Castle (*Stiftung Lern- und Gedenkort Schloss Hartheim*) and other public sponsors.

The Hartheim Documentation Office of the Upper Austria State Archives is also housed in the building and serves as an important basis for both educational and scholarly work.

An exhibition on the value and dignity of human life

The contextual and organisational concept of the Memorial and Educational Centre Hartheim Castle focuses on the connection between the historic location of Nazi euthanasia activities with present-day questions regarding the value and dignity of human life, and the accompanying task of pursuing these questions in the past, present and future.

The starting point of the work is that the sole foundation of social life should be the safeguarding of human dignity and the acknowledgement of diversity. The connection between historical and current questions must therefore be identified and formulated: What is the value of a life? Can a life be 'worthless?' How does our modern society classify people? What opportunities and dangers are hidden, for instance, in genetic engineering and other scientific and medical developments?

Visitors are able to investigate these questions in the exhibition and memorial site and can explore the situation of people with disabilities from the period of industrialisation through to the present day. Central to this is the understanding that the rights of people with disabilities are human rights.

Hartheim Castle is thus not only a place that preserves the historical site of Nazi murders, but has also become a place for reflection on the conditions and consequences of Nazi euthanasia and eugenics policies. To foster both goals, it houses both a memorial and an exhibition entitled 'The Value of Life'. The memorial includes an exhibition about activities during the Nazi period. 'The Value of Life' is an exhibition about the development of attitudes towards the value of life from the Enlightenment to the present day. It describes the development of anthropology and racism, as well as that of modern medicine and the ethical questions raised by this. The last rooms portray the life of disabled people in Austria today.

The site both documents Nazi activities and provides a forum to discuss ideas and ideologies that emerge time and again in new forms, affecting groups like the disabled. The goal of the site today is to create awareness of the fundamental human rights' principle of accepting people as they are.

The educational programmes that are provided are based on visitors' active participation. The aim is to invite the participants to learn about and discuss social questions regarding the value of life, as well as to remember the past. The Memorial and Educational Centre Hartheim Castle is a place for the examination of fundamental socio-political, ethical and cultural questions, for scholarly historical work, for the commemorative remembrance of the victims of National Socialism, and for both school-related and informal education.

Scope and content of programme:

Educational programmes at Hartheim Castle focus on current ethical questions pertaining to the 'value of life.' The educational programme 'A future of breeding humans?' begins with the present state of the debate on scientific advances in medicine and gives visitors the opportunity to examine the exhibition's current focal points. Pupils do this by working with recent press releases. The programme 'Power of language' aims to make pupils aware of the etymological origin of our language and to sensitizse them to the realisation that language reflects a society's thought patterns. This topic is dealt with in part by using undated quotations.

3.6. The Living History Forum, Sweden

The Living History Forum in Sweden was established in 2003 and is an organisation that, on the basis of the Holocaust and other crimes against humanity, has the task of working with issues concerning tolerance, democracy and human rights. The task set by the government and parliament is to strengthen people's willingness to work actively towards the equal value of all people.

Exhibitions, cultural activities, teachers' seminars and a broad range of materials for use in schools form an important part of its operations. The aim of The Living History Forum is to use creative methods to stimulate discussion and reflection. It also carries out surveys about intolerance among young people.

The past: food for thought

Nazi Germany was not alone in treading the path towards a racist utopia, but instead was initially part of the spirit of a time with roots in the racist doctrines of the 1800s. In Sweden of the 1920s and 30s, there was also a general acceptance of, and political support for, the classification of people in terms of their vigorousness. In an initial phase, there was an exchange of views and a fairly comprehensive and uniform vision among countries like Sweden, the United States and Germany concerning racial properties and vigorousness.

With the Nazi seizure of power in Germany, Sweden started to distance itself from Nazi racial research and focus more on eugenics, i.e. identifying which people lacked the capacity to take care of their children and transfer good social characteristics to them. In practical terms, this led to the sterilisation of tens of thousands of people, primarily women, in Sweden from the passing of a law on forced sterilisation in 1934 until its abolition in 1975.

In a special project, The Living History Forum highlights Swedish eugenics. What was the historical context? What were the debate, legislation and policy of those who facilitated this? The project examines the creation of norms in society and the effect of these norms on policies, ideas and knowledge. The life stories of different individuals are highlighted – from the researchers behind the racial biology ideas to the girls who were sterilised.

On the basis of this history, visitors are given the opportunity to reflect upon their own time and the measures currently considered to be 'normal' and to represent the 'best interests' of the individual. These measures vary in some crucial points, but by learning about and examining the past, we can gain perspectives on our contemporary society that provide food for thought.

The project looks at the similarities and differences between the sorting procedure of the past and today's view of normality. Questions about the situation of people with disabilities and groups exposed to prejudice and intolerance, for example Roma and Sinti, are highlighted. Other questions raised are gene therapy, foetal diagnosis and scientific ethics. During the period of sterilisation, the State decided who would be sterilised and it was carried out with different degrees of coercion. Today, individuals have to make their own choices, related to a greater or lesser extent to modern genetic science that raises new ethical challenges. These choices are influenced by financial incentives and political trends, and the choices made have effects on society. This relationship is also discussed in the project.

Scope and content of programme:

An exhibition describes the historical context of eugenics, which students can examine. They are also invited to discuss their thoughts on this from both past and present-day perspectives. The exhibition is in Stockholm and has travelled to other sites in Sweden.

Guidelines are being produced for schools to enable them to work independently with these issues over a longer period. A visit to the exhibition will supplement the work.

Representatives of various minorities, as well as disabled people, reflect on the meaning of normality in short film clips.

Finally, schools are invited to participate in a further project in which the students themselves can produce a film, based on the material examined, exploring how they perceive normality, either historically or today.

3.7. State Museum at Majdanek, Poland

The State Museum at Majdanek was established in November of 1944 and is the oldest museum in Europe created on the grounds of a former German concentration camp. From 2004, it also includes the Museum-Memorial Site in Belzc, one of the death camps established by the Third Reich. Its mission is to preserve the memory of the victims of both camps, to document and publicise their stories and to contribute to young people's education about history and society.

Making use of extensive resources – archives, museum pieces, audio and video recordings and collection of books as well as unique and authentic camp artefacts (gas chambers, crematoria, prisoners' baths and barracks) – the Museum conducts educational projects on the principles of learning by remembering and that of intercultural education. It also conducts scientific research.

Learn from the past to shape the future

The Polish-German joint educational project 'People to people: we learn from the past to shape the future' is an extra-curricular intercultural social and historical learning experience. It involved secondary school students of the Gimnasium No.3 in Lublin and the Alfred-Hitz-Schule in Duisburg. Its educational objectives and methodology stressed active, independent study and the understanding history through authentic artefacts and documents. The goal was both to deepen and to compare the knowledge young Poles and Germans had of the tragic historical events of World War II, and to make the two groups interact to avoid bias and stereotyping.

As a lesson in history the students were assigned to learn the history of the Majdanek concentration camp, of its Polish, Jewish and Belorussian underage prisoners, and those who victimised them. The project included activities aimed at teaching tolerance, ability to recognise racism, xenophobia and discrimination while fostering openness, empathy and solidarity with the victims. In terms of developing skills, the project aimed to familiarise students with the various historical narratives and the ways of interpreting history; helping them to think interculturally and with a pluralistic identity. An important educational objective guiding the project was to have the

students recognise the mechanics of discrimination, marginalisation and prejudice in treating others/ strangers in the context of both history and the present.

The 'People to people' programme was an attempt to bring to life the memory of the Nazi war crimes and its social and ethical aspects while inspiring future actions in tune with the spirit of a dialogue of cultures.

With regard to the historical and social values, the project contributed to developing such skills as a critical acquisition of knowledge, recognising problems, making one's own assessments and engaging in discussion concerning the past and the present. The programme attempted to combine learning history with creating attitudes rooted in democracy and human rights. Above all, it dealt with combating discrimination and prejudice, the ability to handle instances of aggression and violence, awareness of the dangers posed by social indifference and fostering behaviours grounded in sensitivity and tolerance.

Within the framework of the project numerous goals were reached with respect to both knowledge and attitudes. The project enabled students to acquire new knowledge about the history of the German concentration camps. They met with a witness to history, an invaluable source of information about the time of the German occupation. The project attempted to overcome the mental and cultural Polish-German stereotypes, fostered cooperation and communication among the participants, promoted active acquisition of knowledge as well as desirable social and ethical behaviour, inquisitiveness and critical thinking. The project is summarised in the publication documenting the full programme.

Scope and content of programme:

The educational project 'People to people' was implemented in several stages. In the introductory stage, the partners established institutional contact, agreed on a general plan of action and distribution of tasks and selected the student participants.

In the preparatory phase, the partners formulated the project's theme, learned what motivated the participants, and chose the methodology for the work to be done. The implementation phase lasted for one week when the students met in Lublin. It included a visit to the museum, workshops involving independent work and also a meeting with Hieronim Rybaczek, a former prisoner of the concentration camps. The students showcased the results of their work through letters, dramatic performances and posters. The programme's final evaluation covered both content and educational value

3.8. Memorial and Educational Site House of the Wannsee Conference, Germany

The notorious Wannsee conference on 'The final solution of the Jewish question' took place in an SS guesthouse in Berlin on 20 January 1942. A memorial and educational site was established at the site in 1992. It houses a permanent exhibition and library, and offers educational programmes and seminars for young people and adults. These programmes address a wide variety of themes for students of different ages and from different types of school. Students are asked to choose a programme in advance according to their own interests.

The memorial site also offers training courses for those involved in Holocaust education and seminars for adults of various professions focusing on the role and behaviour of members of their professional group during the Holocaust. Participants stay for one or several days and are encouraged to engage in individual research into the historical topics and to prepare presentations and discussions.

Using poetry and music to claim human rights[5]

In recent years, many interesting programmes for Holocaust education have been developed. There is, however, a lack of concepts aiming to provide for the needs of children and young people who are severely disadvantaged in the existing educational system, which does not provide equal opportunities for children from every walk of life and national background. These children, therefore, often fail to develop the expected learning skills. The Memorial and Educational Site House of the Wannsee Conference has developed programmes that aim to contribute towards ensuring these students' right to education and to strengthen their respect for themselves and the dignity of others. For this purpose, a study day has been conceptualised that offers them opportunities to participate actively and to discover their creative capabilities. This deals with poems and songs written in secret by inmates of the Ravensbrück concentration camp and also makes use of other resistance documents from the camp and interviews with survivors to provide contextualisation and scope for reflection.

Scope and content of programme:

The day starts with a poetry reading accompanied by improvisations on the guitar. All the students are encouraged to develop various forms of presentation of the texts (e.g. experimenting with rap and human beatbox). This activity is also highly motivating for those who do not consider themselves particularly gifted in music or poetry. In the process of producing their own versions, participants learn about conditions in which the poems were written and the authors' intentions. They are sensitised to the wrongs done to the camp inmates, but also perceive their courage in insisting on human dignity under the extremely humiliating conditions of a concentration camp. Poetry and music are understood as means of protecting personal integrity and creating a feeling of solidarity.

After this creative work, the biographies of some survivors are studied (e.g. the Czech former political prisoner Vera Hozáková and the German Sinto Franz Rosenberg), focusing on their struggle for human rights not only in the camp but also after liberation and right up to the present day. In this way, a link is created between the historical experiences and actions during the Nazi period and the very different conditions today.

In this context, reference is made to 'human dignity' as a key term of the UDHR and the German constitution. Examining articles of the declaration that explain what is required to secure respect for human dignity, the students understand the survivors' experiences as violations of human rights. Study-day participants are also encouraged to explore their own scope for action in present-day society and to identify any obstacles preventing them from claiming their full rights as human beings and citizens. The programme aims to empower young people to look after their own rights and understand the need to protect those of others.

5 This concept was developed by Constanze Jaiser and Jacob David Pampuch, who work as freelance educators at the House of the Wannsee Conference and other institutions. It will be further developed and evaluated with the support of the Foundation Remembrance, Responsibility, Future.

4

Points of reference for the future: Cooperation leading to new perspectives

Most of the memorial sites examined dealing with the Holocaust do not systematically include education about human rights in their work. If this is to be changed, internal training and education about human rights is needed, as well as cooperation with institutions with a human rights approach.

Holocaust education and human rights education are two fields of education that exist in an astonishingly disconnected way. The knowledge practitioners in one field have of the other seems to be very limited, and few concepts have been developed to link the two fields. In order to develop new concepts and programmes where the two fields meet, cooperation between institutions and persons with different knowledge could be a crucial factor.

Educational activities aiming to increase the knowledge of the staff of memorial sites of the system and mechanisms surrounding human rights, and the concept of human rights education, could also contribute to new perspectives and ideas. Only two of the institutions visited when conducting the FRA research stated that they had personnel with experience in the field of human rights.

Cooperation between different departments of an institution, as well as between different institutions, also helps develop new methods and concepts. For example the combination of the education department's knowledge of learning processes with expert knowledge about documents in the archive creates conditions for materials that combine active learning and authenticity.

Cooperation between departments may sound self-evident, but the visits to the 12 institutions show that it is not always easy to achieve. There are various reasons for this, including lack of resources, differences in competence and methodology and a strict separation between departments. Another reason may be the hierarchical division of departments.

All the different professional groups within an institution have knowledge and experience that is needed to create an operation that meets visitors' needs and expectations. Involving the research department in the production of a new exhibition is an obvious process for the majority of institutions. It is less common, however, to involve guides and teachers in conceptual exhibition work, but this would be beneficial to ensure that the end result meets expectations and is at an appropriate level for the visiting groups.

Openness to new approaches

Memorial sites and museums should, of course, continue their efforts to provide students with precise information about the sites and the best opportunities to study the Holocaust. Educators could explore further questions concerning the relevance of Holocaust education for addressing contemporary problems and concerns. Indeed, this may be considered an important part of the legacy of the Holocaust. Referring to human rights as a commonly accepted system of values and exploring possibilities to link Holocaust education with human rights education, as shown by FRA research findings,

enables educators to engage with these questions more convincingly.

Increasing knowledge on human rights

Museums and memorial sites would benefit from increasing their knowledge and competence concerning human rights issues. More comprehensive educational activities dealing with human rights would require additional resources for the development of methodological concepts, for long-term educational projects and for cooperation with human rights organisations and other educational institutions such as youth encounter centres.

Engagement and networking

It is important to create opportunities for European experts in Holocaust education and in human rights education to meet and exchange perspectives. Such cross-fertilisation would promote theoretical reflection and the development of new concepts and methods. Exchange should also be organised with memorial sites outside of Europe in order to explore to what extent insights from other continents can be useful in a European context. The EU as well as national governments should contribute to such efforts by providing funds for concept development and evaluation and by enabling teachers and students to participate in pilot projects. Experts from both fields should also be invited to contribute to pre-service and in-service teacher training.

Pre-visit preparation is one of the most crucial factors for the success of visits to Holocaust-related sites and teachers are the most important partners when educational visits to memorial sites and museums are prepared and organised. Teachers should also gain from an exchange of perspectives: history teachers could profit from exposure to human-rights related themes, teachers dealing with human rights could deepen their historical knowledge, and both could gain from the other's teaching approaches.

Beyond existing resources

If human rights issues are to be incorporated in the work of memorial sites and museums beyond pilot projects, new partnerships need to be formed and resources need to be reprioritised. Policy makers, be that at European, national or local level, can help by creating an enabling environment for practitioners. Since school groups would need to spend more time for the visits in order to also cover human rights, the currently available resources would not be sufficient. Based on well-elaborated and evaluated concepts, memorial sites and museums could present solid arguments for their requests, while, at the same time, further consolidating their role in society as important educational agencies.

List of institutions and EU Member States

- **The Anne Frank House**
  www.annefrank.org
  Prinsengracht 267, 1016 GV, Amsterdam, Netherlands
  Tel.: +31 (0)20-5567100
  Email: info@annefrank.nl
  Project contact: Mr Barry van Driel

- **Buchenwald Memorial Site**
  www.buchenwald.de
  99427 Weimar-Buchenwald, Germany
  Tel.: + 49 (0) 3643 430 0
  Email: Buchenwald@buchenwald.de
  Project contact: Ms Zsuzánna Berger-Nagy

- **Mémorial de la Shoah**
  www.memorialdelashoah.org
  17, rue Geoffroy-l'Asnier, 75004 Paris, France
  Tel.: +33 (0) 33 1 42 77 44 72
  Email: contact@memorialdelashoah.org
  Project contact: Mr Philippe Boukara

- **The UK Holocaust Centre**
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  United Kingdom
  Tel.: +44 (0) 1623 836627
  Email: office@bethshalom.com
  Project contact: Ms Karen van Coevorden

- **Memorial and Educational Centre Hartheim Castle**
  Lern- und Gedenkort Schloss Hartheim,
  Schlossstr. 1, 4072 Alkoven, Austria
  Tel.: +43 (0) 7274 6536-546,
  Email: office@schloss-hartheim.at
  Project contact: Ms Irene Leitner

- **The Living History Forum**
  Stora Nygatan 10, Old Town, Stockholm, Sweden
  Tel.: +46 (0) 8 7238750
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- **Staatliches Museum Majdanek**
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  Project contact: Mr Wiesław Wysok

- **Memorial and Educational Site House of the Wannsee Conference**
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European Union Agency for Fundamental Rights

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EUROPEAN UNION AGENCY FOR FUNDAMENTAL RIGHTS

HELPING TO MAKE FUNDAMENTAL RIGHTS A REALITY FOR EVERYONE IN THE EUROPEAN UNION

Most European Union (EU) Member States have memorial sites and museums that both preserve the memory of the Holocaust and encourage visitors, in particular young people, to reflect on current human rights issues. In this handbook, the European Union Agency for Fundamental Rights (FRA) provides examples of the various ways in which memorial sites link the history of the Holocaust to human rights, ensuring that the past resonates in the present and its lessons are brought to bear on difficult contemporary issues against its backdrop. The report offers a sampling of educational programmes at selected historical sites and museums that either address human rights directly or approach, in a more general way, the dignity of human life and the equality of all human beings.

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