



UNIVERSITY OF  
GOTHENBURG

**THE SEGERSTEDT INSTITUTE**

**APPENDIX**

## APPENDIX REPORT 10

# EDUCATION AFTER AUSCHWITZ

Educational outcomes of teaching to prevent antisemitism

**Isabella Pistone, Lars M. Andersson, Allan Lidström, Christer Mattsson, Gustaf Nelhans, Tobias Pernler, Morten Sager & Jennie Sivenbring**

**University of Gothenburg, The Segerstedt institute**

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## Appendix 1: Literature searches

In this appendix, the details of the literature searches and manual searches are provided.

### Literature searches in databases

Searches for literature were conducted in the following databases:

- CINAHL (EBSCO)
- Education Research complete (EBSCO)
- MEDLINE (EBSCO)
- ASSIA (ProQuest)
- Criminal Justice Database (ProQuest)
- ProQuest Dissertations & Theses Global (ProQuest)
- Education database (ProQuest)
- ERIC (ProQuest)
- IBSS (ProQuest)
- PAIS (ProQuest)
- Political Science Database (ProQuest)
- PsycARTICLES (ProQuest)
- PsycINFO (ProQuest)
- Social Science Database (ProQuest)
- Soc Serv Abstr (ProQuest)
- Sociological Abstracts (ProQuest)
- Worldwide Political Science Abstracts (ProQuest)
- Web of Science

A detailed description of the searches in each of the databases are provided below.

Database: CINAHL (EBSCO)		
Date: 200122		
Nr.	Search terms	Items
<b>POPULATION/PROBLEM: Antisemitism</b>		
1.	TI (antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah) OR AB (antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah) OR SU (antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	216
2.	TI ((Jew* OR judai* OR semiti* OR Zion* OR Sion*) N3 (Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)) OR AB ((Jew* OR judai* OR semiti* OR Zion* OR Sion*) N3 (Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)) OR SU ((Jew* OR judai* OR semiti* OR Zion* OR Sion*) N3 (Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*))	15
<b>INTERVENTION: Pedagogical interventions</b>		
3.	TI ( educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess* ) OR AB ( educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-	906,724

	emption OR reduc* OR “best practice” OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess* ) OR SU ( educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR “best practice” OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess* )	
COMBINED SETS:		
4.	1. OR 2.	228
5.	3. AND 4.	116
LIMITS:		
6.	Exclude: Magazines	
Final	5. AND 6.	96

Database: Education Research complete (EBSCO)		
Date: 200122		
Nr.	Search terms	Items
POPULATION/PROBLEM: <b>Antisemitism</b>		
1.	TI (antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah) OR AB (antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah) OR SU (antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah) OR KW (antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	5,772
2.	TI ((Jew* OR judai* OR semiti* OR Zion* OR Sion*) N3 (Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)) OR AB ((Jew* OR judai* OR semiti* OR Zion* OR Sion*) N3 (Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)) OR SU ((Jew* OR judai* OR semiti* OR Zion* OR Sion*) N3 (Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)) OR KW ((Jew* OR judai* OR semiti* OR Zion* OR Sion*) N3 (Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*))	293
INTERVENTION: <b>Pedagogical interventions</b>		

3.	TI ( educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR “best practice” OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess* ) OR AB ( educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR “best practice” OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess* ) OR SU ( educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR “best practice” OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess* ) OR KW ( educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR “best practice” OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess* )	2,576,180
COMBINED SETS:		
4.	1. OR 2.	5,906
5.	3. AND 4.	2,178
LIMITS:		
6.	Exclude: Magazines, newspapers, trade publications, conference abstracts	
Final	5. AND 6.	1,140

Database: MEDLINE (EBSCO)		
Date: 200122		
Nr.	Search terms	Items
<b>POPULATION/PROBLEM: Antisemitism</b>		
1.	TI (antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah) OR AB (antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah) OR SU (antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	1,497
2.	TI ((Jew* OR judai* OR semiti* OR Zion* OR Sion*) N3 (Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)) OR AB ((Jew* OR judai* OR semiti* OR Zion* OR Sion*) N3 (Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)) OR SU ((Jew* OR judai* OR semiti* OR Zion* OR Sion*) N3 (Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*))	76
<b>INTERVENTION: Pedagogical interventions</b>		
3.	TI ( educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess* ) OR AB ( educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-	12,792,060

	emption OR reduc* OR “best practice” OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess* ) OR SU ( educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR “best practice” OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess* )	
COMBINED SETS:		
4.	1. OR 2.	1,541
5.	3. AND 4.	715
LIMITS:		
6.	Exclude: Magazines	
Final	5. AND 6.	713

Database: ASSIA (ProQuest)		
Date: 200123		
Nr.	Search terms	Items
POPULATION/PROBLEM: Antisemitism		
1.	TI,AB,SU(antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	1030
2.	TI,AB,SU(Jew* OR judai* OR semiti* OR Zion* OR Sion*)	4074
3.	TI,AB,SU(Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)	86573
4.	TI,AB,SU((2) Near/3 (3))	109
INTERVENTION: pedagogical interventions		
5.	TI,AB,SU(educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess*)	803651
COMBINED SETS:		
6.	(1 OR 4) AND 5	494 (491)

LIMITS:		
Database: Criminal Justice Database (ProQuest)		
Date: 200123		
Nr.	Search terms	Items
POPULATION/PROBLEM: Antisemitism		
1.	TI,AB,SU(antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	495
2.	TI,AB,SU(Jew* OR judai* OR semiti* OR Zion* OR Sion*)	2784
3.	TI,AB,SU(Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR progrom* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)	90133
4.	TI,AB,SU((2) Near/3 (3))	90
INTERVENTION: pedagogical interventions		
5.	TI,AB,SU(educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess*)	368246
COMBINED SETS:		
6.	(1 OR 4) AND 5	240
LIMITS:		
7.	NOT (Trade Journals AND Magazines)	
Final	6 AND 7	212 (212)

Database: ProQuest Dissertations & Theses Global (ProQuest)		
Date: 200123		
Nr.	Search terms	Items
<b>POPULATION/PROBLEM: Antisemitism</b>		
1.	TI,AB,SU(antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	3944
2.	TI,AB,SU(Jew* OR judai* OR semiti* OR Zion* OR Sion*)	18858
3.	TI,AB,SU(Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)	199076
4.	TI,AB,SU((2) Near/3 (3))	434
<b>INTERVENTION:</b>		
5.	TI,AB,SU(educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess*)	2688871
<b>COMBINED SETS:</b>		
6.	(1 OR 4) AND 5	2532
<b>LIMITS:</b>		
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Final	6	2532 (2500)

Database: Education database (ProQuest)		
Date: 200123		
Nr.	Search terms	Items
<b>PROBLEM/POPULATION: Antisemitism</b>		
1.	TI,AB,SU(antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	10039
2.	TI,AB,SU(Jew* OR judai* OR semiti* OR Zion* OR Sion*)	30170
3.	TI,AB,SU(Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)	178180
4.	TI,AB,SU((2) Near/3 (3))	390
<b>INTERVENTION: Pedagogical interventions</b>		
5.	TI,AB,SU(educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess*)	2990046
<b>COMBINED SETS:</b>		
6.	(1 OR 4) AND 5	5254
<b>LIMITS:</b>		
7.	NOT (Newspapers AND Trade Journals AND Magazines AND Wire Feeds AND Blogs, Podcasts, & Websites)	
Final	6 AND 7	801(796)

Database: ERIC (ProQuest)		
Date: 200123		
Nr.	Search terms	Items
<b>PROBLEM/POPULATION: Antisemitism</b>		
1.	TI,AB,SU(antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	1118
2.	TI,AB,SU(Jew* OR judai* OR semiti* OR Zion* OR Sion*)	5579
3.	TI,AB,SU(Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)	88025
4.	TI,AB,SU((2) Near/3 (3))	70
<b>INTERVENTION: Pedagogical interventions</b>		
5.	TI,AB,SU(educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess*)	1627693
<b>COMBINED SETS:</b>		
6.	(1 OR 4) AND 5	1055
<b>LIMITS:</b>		
7.	NOT (Encyclopedias & Reference Works AND Speeches & Presentations)	
Final	6 AND 7	878 (875)

Database: IBSS (ProQuest)		
Date: 200123		
Nr.	Search terms	Items
<b>POPULATION/PROBLEM: Antisemitism</b>		
1.	TI,AB,SU(antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	14152
2.	TI,AB,SU(Jew* OR judai* OR semiti* OR Zion* OR Sion*)	45726
3.	TI,AB,SU(Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)	228470
4.	TI,AB,SU((2) Near/3 (3))	827
<b>INTERVENTION: pedagogical interventions</b>		
5.	TI,AB,SU(educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess*)	2030540
<b>COMBINED SETS:</b>		
6.	(1 OR 4) AND 5	3742
<b>LIMITS:</b>		
7.	NOT (Magazines AND Newspapers AND Trade Journals)	
Final	6 AND 7	3683 (3587)

Database: PAIS (ProQuest)		
Date: 200123		
Nr.	Search terms	Items
<b>POPULATION/PROBLEM: Antisemitism</b>		
1.	TI,AB,SU(antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	1901
2.	TI,AB,SU(Jew* OR judai* OR semiti* OR Zion* OR Sion*)	11107
3.	TI,AB,SU(Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)	55984
4.	TI,AB,SU((2) Near/3 (3))	227
<b>INTERVENTION:</b>		
5.	TI,AB,SU(educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess*)	938457
<b>COMBINED SETS:</b>		
6.	(1 OR 4) AND 5	896
<b>LIMITS:</b>		
7.	NOT (Magazines AND Trade Journals)	
Final	6 AND 7	864 (859)

Database: Political Science Database (ProQuest)		
Date: 200123		
Nr.	Search terms	Items
<b>POPULATION/PROBLEM: Antisemitism</b>		
1.	TI,AB,SU(antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	8238
2.	TI,AB,SU(Jew* OR judai* OR semiti* OR Zion* OR Sion*)	25840
3.	TI,AB,SU(Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostile* OR antipath* OR antagonis*)	130365
4.	TI,AB,SU((2) Near/3 (3))	771
<b>INTERVENTION: pedagogical interventions</b>		
5.	TI,AB,SU(educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess*)	1392588
<b>COMBINED SETS:</b>		
6.	(1 OR 4) AND 5	3681
<b>LIMITS:</b>		
7.	NOT (Magazines AND Wire Feeds AND Blogs, Podcasts, & Websites AND Newspapers AND Trade Journals)	
Final	6 AND 7	2135 (2090)

Database: PsycARTICLES (ProQuest)		
Date: 200123		
Nr.	Search terms	Items
<b>POPULATION/PROBLEM: Antisemitism</b>		
1.	TI,AB,SU(antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	
2.	TI,AB,SU(Jew* OR judai* OR semiti* OR Zion* OR Sion*)	576
3.	TI,AB,SU(Hate* OR hatred OR prejudice* OR bias* OR preconc* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)	26832
4.	TI,AB,SU((2) Near/3 (3))	26
<b>INTERVENTION: pedagogical interventions</b>		
5.	TI,AB,SU(educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess*)	151878
<b>COMBINED SETS:</b>		
6.	(1 OR 4) AND 5	97
<b>LIMITS:</b>		
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Final	6	97

Database: PsycINFO (ProQuest)		
Date: 200123		
Nr.	Search terms	Items
<b>POPULATION/PROBLEM: Antisemitism</b>		
1.	TI,AB,SU(antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	4436
2.	TI,AB,SU(Jew* OR judai* OR semiti* OR Zion* OR Sion*)	13607
3.	TI,AB,SU(Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)	420487
4.	TI,AB,SU((2) Near/3 (3))	447
<b>INTERVENTION: pedagogical interventions</b>		
5.	TI,AB,SU(educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess*)	3330382
<b>COMBINED SETS:</b>		
6.	(1 OR 4) AND 5	2298
<b>LIMITS:</b>		
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Final	6	2298 (2287)

Database: Social Science Database (ProQuest)		
Date: 200123		
Nr.	Search terms	Items
<b>POPULATION/PROBLEM: Antisemitism</b>		
1.	TI,AB,SU(antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	5227
2.	TI,AB,SU(Jew* OR judai* OR semiti* OR Zion* OR Sion*)	19448
3.	TI,AB,SU(Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)	149228
4.	TI,AB,SU((2) Near/3 (3))	459
<b>INTERVENTION: pedagogical interventions</b>		
5.	TI,AB,SU(educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess*)	1135834
<b>COMBINED SETS:</b>		
6.	(1 OR 4) AND 5	2259
<b>LIMITS:</b>		
7.	NOT (Magazines AND Blogs, Podcasts, & Websites AND Trade Journals AND Newspapers AND Wire Feeds)	
Final	6 AND 7	1492 (1478)

Database: Soc Serv Abstr (ProQuest)		
Date: 200123		
Nr.	Search terms	Items
<b>POPULATION/PROBLEM: Antisemitism</b>		
1.	TI,AB,SU(antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	342
2.	TI,AB,SU(Jew* OR judai* OR semiti* OR Zion* OR Sion*)	1621
3.	TI,AB,SU(Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)	41875
4.	TI,AB,SU((2) Near/3 (3))	49
<b>INTERVENTION: pedagogical interventions</b>		
5.	TI,AB,SU(educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess*)	292971
<b>COMBINED SETS:</b>		
6.	(1 OR 4) AND 5	228
<b>LIMITS:</b>		
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Final	6	228

Database: Sociological Abstracts (ProQuest)		
Date: 200123		
Nr.	Search terms	Items
<b>POPULATION/PROBLEM: Antisemitism</b>		
1.	TI,AB,SU(antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	6125
2.	TI,AB,SU(Jew* OR judai* OR semiti* OR Zion* OR Sion*)	24050
3.	TI,AB,SU(Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)	175997
4.	TI,AB,SU((2) Near/3 (3))	889
<b>INTERVENTION:</b>		
5.	TI,AB,SU(educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess*)	900737
<b>COMBINED SETS:</b>		
6.	(1 OR 4) AND 5	2828
<b>LIMITS:</b>		
7.	NOT Magazines	
Final	6 AND 7	2809 (2759)

Database: Worldwide Political Science Abstracts (ProQuest)		
Date: 200123		
Nr.	Search terms	Items
<b>POPULATION/PROBLEM: Antisemitism</b>		
1.	TI,AB,SU(antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	5292
2.	TI,AB,SU(Jew* OR judai* OR semiti* OR Zion* OR Sion*)	17662
3.	TI,AB,SU(Hate* OR hatred OR prejudice* OR bias* OR preconc* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostil* OR antipath* OR antagonis*)	95122
4.	TI,AB,SU((2) Near/3 (3))	601
<b>INTERVENTION: pedagogical interventions</b>		
5.	TI,AB,SU(educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess*)	709156
<b>COMBINED SETS:</b>		
6.	(1 OR 4) AND 5	2224
<b>LIMITS:</b>		
7.	NOT Magazines	
Final	6 AND 7	2166 (2135)

Database: Web of Science		
Date: 200123		
Nr.	Search terms	Items
<b>POPULATION/PROBLEM: Antisemitism</b>		
1.	TS=(antisemiti* OR anti-semitism OR anti-semitic OR judeophobi* OR antijewish OR anti-jewish OR antijudaism OR anti-judaism OR anti-judaic OR holocaust OR antisionis* OR anti-sionism OR anti-sionist OR anti-sionists OR anti-sionistic OR antizionis* OR anti-zionism OR anti-zionistic OR anti-zionist OR antizionists OR shoah)	<a href="#">18,028</a>
2.	TS=(Jew* OR judai* OR semiti* OR Zion* OR Sion*)	<a href="#">93,154</a>
3.	TS=(Hate* OR hatred OR prejudice* OR bias* OR precon* OR racis* OR discriminati* OR xenophobi* OR violen* OR program* OR atrocit* OR assault* OR enmit* OR demoni* OR harass* OR hostile* OR antipath* OR antagonis*)	1,491,949
4.	TS=((2) Near/3 (3))	<a href="#">1,073</a>
<b>INTERVENTION: Pedagogical interventions</b>		
5	TS=(educati* OR interventi* OR school* OR prevent* OR combat* OR strateg* OR initiat* OR program* OR awareness OR campaign* OR training OR effort* OR counter* OR preempt* OR pre-empt OR pre-emptive OR pre-emption OR reduc* OR "best practice" OR "best practices" OR informat* OR teach* OR address* OR policy OR policies OR literacy OR literate OR curricul* OR resilien* OR learn* OR universit* OR evaluat* OR assess*)	21,141,723
<b>COMBINED SETS:</b>		
6.	(1 OR 4) AND 5	3,905
<b>LIMITS:</b>		
7.	[excluding] <b>DOCUMENT TYPES:</b> ( DISCUSSION OR LETTER OR EXCERPT OR BOOK REVIEW OR MEETING ABSTRACT OR NEWS ITEM OR HARDWARE REVIEW OR NOTE OR BIBLIOGRAPHY OR EDITORIAL MATERIAL OR BIOGRAPHICAL ITEM OR ART EXHIBIT REVIEW )	
Final	6 AND 7	3,533

## Manual searches

- References from articles excluded in relevance assessment phase (e.g. literature reviews)
- References from included articles
- References from experts
- References from organizations' websites

## References from articles excluded in relevance assessment phase (e.g. literature reviews)

Reference	Identified potentially interesting references	Comments	Added for relevance assessment
Bilewicz, M., Witkowska, M., Stubig, S., Beneda, M., Imhoff, R., Psaltis, C., . . . Čehajić-Clancy, S. (2017). How to teach about the Holocaust? Psychological obstacles in historical education in Poland and Germany. In <i>History education and conflict transformation: Social psychological theories, history teaching and reconciliation</i> (pp. 169-197, Chapter xx, 384 Pages): Palgrave Macmillan, New York, NY.	Ambrosewicz-Jacobs, J., & Szuchta, R. (2014). The intricacies of education about the Holocaust in Poland. Ten years after the Jedwabne debate, what can Polish school students learn about the Holocaust in history classes?  Intercultural Education, 25, 283–299	Already identified in systematic search	No
	Bilewicz, M. (2007). History as an obstacle: Impact of temporal-based social categorizations on Polish-Jewish intergroup contact. <i>Group Processes &amp; Intergroup Relations</i> , 10, 551–563.	Intergroup intervention	No
	Bilewicz, M., & Jaworska, M. (2013). Reconciliation through the righteous: The narratives of heroic helpers as a fulfillment of emotional needs in Polish–Jewish intergroup contact. <i>Journal of Social Issues</i> , 69, 162–179	Intergroup intervention	No
	Bilewicz, M., & Wójcik, A. (2016). Visiting Auschwitz. Evidence of secondary traumatization of high-school students. Manuscript submitted for publication.	Wrong population	No
	Brown, R., Vivian, J., & Hewstone, M. (1999). Changing attitudes through intergroup contact: The effects of group membership salience. <i>European Journal of Social Psychology</i> , 29, 741–764	Intergroup intervention	No
	Gross, M. H. (2014). Struggling to deal with the difficult past: Polish students confront the Holocaust. <i>Journal of Curriculum Studies</i> , 46, 441–46	Already identified in systematic search	No
	Schultz, L. H., Barr, D. J., & Selman, R. L. (2001). The value of a developmental approach to evaluating character development programmes: An outcome study of facing history and ourselves. <i>Journal of Moral Education</i> , 30, 3–2	Added to relevance assessment	No

	Stubig, S. S. (2015). Die Wirkung des Geschichtsunterrichts zu Nationalsozialismus und Holocaust auf die Identität von Jugendlichen. Aachen: Shaker.	Cannot find	No
	Witkowska, M., Stefaniak, A., & Bilewicz, M. (2015). Stracone szanse? Wpływ polskiej edukacji o Zagładzie na postawy wobec Żydów. <i>Psychologia Wychowawcza</i> , 5, 147–159.	Added to relevance assessment	Yes
Facing History and Ourselves. What Works Clearinghouse Intervention Report	Schultz, H. L., Barr, D. J., & Selman, R. L. (2001). The value of a developmental approach to evaluating character development programmes: An ongoing study of Facing History and Ourselves. <i>Journal of Moral Education</i> , 30, 3–25.	Already added (above)	No
	Beyer, F. S., & Presseisen, B. Z. (1995). Facing History and Ourselves: Initial evaluation of inner city middle school implementation. Philadelphia, PA: Research for Better Schools.	Already identified in systematic search	No
	Brabeck, M., & Kenny, M. (1994). Human rights education through the “Facing History and Ourselves” program. <i>Journal of Moral Education</i> , 23, 333–347.	Already identified in systematic search	No
	Fine, M. (1993). Collaborative innovations: Documentation of the Facing History and Ourselves program. <i>Teachers College Record</i> , 94, 771–790	Cannot find	No
	Presseisen, B. Z., & Beyer, F. S. (1994, April). Facing History and Ourselves: An instructional tool for constructivist theory. Paper presented at the annual meeting of the American Educational Research Association, New Orleans, LA.	Tillagd i bibliotek	No
	Sleeper, M., Strom, M. S., & Zabierek, H. C. (1990). Facing History and Ourselves. <i>Educational Leadership</i> , 48, 84–86.	Added to relevance assessment	No
	Strom, M. S. (2003). A work in progress. In S. Totten (Ed.), <i>Working to make a difference: The personal and pedagogical stories of Holocaust educators across the globe</i> (pp. 107–123). New York: Lexington Books.	Cannot find	No
	Tollefson, T., Barr, T. J., & Strom, M. S. (n.d.) Facing History and Ourselves. (Available from Facing History and Ourselves, 16 Hurd Road, Brookline, MA 02445)	Cannot find	No
	Overcoming the Traumata of the Second World War: Three Very Different Attempts. Charmant, Hans; <i>International Journal of Political Education – Volume 6</i> ,	Hormuth & W. G. Stephan “blaming the victims: effects of viewing “holocaust” in the united states and Germany <i>int. j. pol. Educ.</i> 4(1981) 21-29	Added to relevance assessment
	Geissler: The effects of the film “hitler – eine kerriere” on the knowledge and attitudes towards national socialism <i>int. j. pol. Educ.</i> 4(1981) 236-82	Cannot find	No

Issue 4, pp. 353-78 – published 1984-01-01	Verzijden & j, van Lil: The effects of “holocaust” on pupils at secondary schools in the Netherlands. <i>Int. j. pol. Educ.</i> 4(1981)93-107	Cannot find	No
Alice Pettigrew (2017) Why teach or learn about the Holocaust? Teaching aims and student knowledge in English secondary schools, <i>Holocaust Studies</i> , 23:3, 263-288	Carrington, B., and G. Short. “Holocaust Education, Anti-racism and Citizenship.” <i>Educational Review</i> 49, no. 3 (1997): 271–282.	Already identified in systematic search	No
	Foster, S., A. Pettigrew, A. Pearce, R. Hale, A. Burgess, P. Salmons, and R. A. Lenga. <i>What Do Students Know and Understand About the Holocaust? Evidence from English Secondary Schools</i> . London: Centre for Holocaust Education, 2016.	Added to relevance assessment	Yes
	Kitson, A. “Challenging Stereotypes and Avoiding the Superficial: A Suggested Approach to Teaching the Holocaust.” <i>Teaching History</i> 104 (2001): 41–48	Already identified in systematic search	No
	Short, G. “Antiracist Education and Moral Behaviour: Lessons from the Holocaust.” <i>Journal of Moral Education</i> 28, no. 1 (1999): 49–62.	Already identified in systematic search	No
Ulrich Wagner, Oliver Christ, Rolf van Dick. Die empirische Evaluation von Präventionsprogrammen gegen Fremdenfeindlichkeit <i>Journal of Conflict and Violence Research</i> Vol. 4, 1/2002	About, Frances E./Fenwick, Virginia (1999): Exploring and evaluating school-based interventions to reduce prejudice. <i>Journal of Social Issues</i> , 55, pp. 767–786.	Added to relevance assessment	No
	About, Frances E./Levy, Richard S. (2000): Interventions to reduce prejudice and discrimination in children and adolescents, in: S. Oskamp (Ed.): <i>Reducing prejudice and discrimination</i> . Mahwah, NJ: Erlbaum, pp. 269–293.	Wrong outcomes	No
	Graves, Sherryl Browne (1999): Television and prejudice reduction: When does television as a vicarious experience make a difference? <i>Journal of Social Issues</i> , 55, pp. 707–727.	Added to relevance assessment	Yes
	Gray, David B./Ashmore, Richard D. (1975): Comparing the effects of informational, role-playing, and value-discrepancy treatments to racial attitude. <i>Journal of Applied Social Psychology</i> , 5, pp. 262–281.	Added to relevance assessment	Yes
	Lessing, Elise E./Clarke, Chester C. (1976): An attempt to reduce ethnic prejudice and assess its correlates in a junior high school sample. <i>Educational Research Quarterly</i> , 1, pp. 3–16.	Cannot find	No
	McGregor, Josette (1993): Effectiveness of role-playing and antiracist teaching in reducing student prejudice. <i>Journal of Educational Research</i> , 86, pp. 215–226.	Added to relevance assessment	Yes
	Mitnick, Leonard L./McGinnies, Elliott (1958): Influencing ethnocentrism in small discussion groups through a film communication. <i>Journal of Abnormal and Social Psychology</i> , 56, pp. 82–90.	Added to relevance assessment	Yes
	O’Brien, Gordon E./Plooj, Daniel (1977): Comparison of programmed and prose culture training upon attitudes and knowledge. <i>Journal of Applied Psychology</i> , 62, pp. 499–505	Cannot find	No

	Pettigrew, Thomas F./Tropp, Linda R. (2000): Does intergroup contact reduce prejudice? Recent Meta-Analytic Findings, in Stuart Oskamp (Ed.): Reducing prejudice and discrimination. Mahwah: Erlbaum, pp. 93–115	Intergroup intervention , wrong intervention	No
	Rokeach, Milton (1971): Long-range experimental modification of values, attitudes, and behavior. American Psychologist, 26, pp. 453–459	Added to relevance assessment	Yes
	Sardo-Brown, Deborah/Hershey, Myrlyn (1994): A study of teachers' and students' multi-cultural attitudes before and after the use of an integrated multi-cultural lesson plan. Journal of Instructional Psychology, 22, pp. 259–276.	Not related to antisemitism	No
	(1996): Influence of student exchange on national stereotypes, attitudes and perceived group variability. Euro-pean Journal of Social Psychology, 26, pp. 663–675.	Added to relevance assessment	Yes
	Verma, Gajendra K./Bagley, Christopher (1973): Changing racial attitudes in adolescents. An experimental english study. International Journal of Psychology, 8, pp. 55–58	Cannot find	No
	Vrij, Aldert/Smith, Beverly J. (1999): Reducing ethnic prejudice by public campaigns: An evaluation of a present and a new campaign. Journal of Community and Applied Social Psychology, 9, pp. 195–215	Added to relevance assessment	Yes

### References from included studies

References	Identified potentially interesting references	Comments	Included for relevance assessment
Calandra, B., Fitzpatrick, J., & Barron, A. E. (2002). A Holocaust Website: Effects on Preservice Teachers' Factual Knowledge and Attitudes toward Traditionally Marginalized Groups. Journal of Technology and Teacher Education, 10(1), 75-93.	No relevant references	No	No
Carrington, B., & Short, G. (1997). Holocaust education, anti-racism and citizenship. Educational Review, 49(3), 271-	SHORT, G. (1991) Combatting anti-Semitism: a dilemma for anti-racist education, British Journal of Educational Studies, 39(1), pp. 33-44.	Already identified in systematic search	No

282. Retrieved from <Go to ISI>://WOS:000070969900006	SHORT, G. (1994) Teaching the Holocaust: the relevance of children's perceptions of Jewish culture and identity, <i>British Educational Research Journal</i> , 20, pp. 393-406	Already identified in systematic search	No
	SHORT, G. & CARRINGTON, B. (1995) Anti-Semitism and the primary school: children's perceptions of Jewish culture and identity, <i>Research in Education</i> , 54, pp. 14-24.	Already identified in systematic search	No
Cowan, P. (2014). A critical analysis of a decade of school based holocaust education in scotland: 2002-2012. University of the West of Scotland (United Kingdom), Ann Arbor.	Claire, H., 2005. "You did the best you can": history, citizenship and moral dilemmas. In: A.Osler, ed. 2005. <i>Teachers, Human Rights and Diversity</i> , Stoke on Trent: Trentham, pp.99-113.	Cannot find	No
	Cowan, E. and McMurtry, D., 2009. The Implementation of 'Education for Citizenship' in schools in Scotland: a research report, <i>Curriculum Journal</i> , 20(1), pp.61-72.	Added to relevance assessment	Yes
	Davies, I., 2012. Teaching about Genocide. In P. Cowan, and H. Maitles, eds. <i>Teaching Controversial Issues in the Classroom</i> , London: Continuum, pp.108-119.	Cannot find	No
	Epstein, D., 1992. <i>Changing Classroom Cultures: Anti-Racism, Politics and Schools</i> , Stoke On Trent: Trentham.	Cannot find	No
	Landau, R., 1998. <i>Studying the Holocaust</i> , London: Routledge	Added to relevance assessment	Yes
	Osler, A and Starkey, H., 2002. Education for Citizenship: mainstreaming the fight against racism? <i>European Journal of Education</i> , 37(2), pp.143-159.	Added to relevance assessment	Yes
	Short, G., 2000. Holocaust Education in Ontario High Schools: an antidote to racism? <i>Cambridge Journal of Education</i> , 30(2), pp.292-305.	Already identified in systematic search	No
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### Richelle Bud Caplan Yad Vashem

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Singh, J., Kerr, P., & Hamburger, E. (2016). <i>Media and Information Literacy: Reinforcing Human Rights, Countering Radicalization and Extremism</i> . Paris: UNESCO.	Added to relevance assessment	Yes
Smith, A., Silver, L., Johnson, C., Taylor, K., & Jiang, J. (2019). <i>Publics in Emerging Economies Worry Social Media Sow Division, Even as They Offer New Chances for Political Engagement</i> . Pew Research Center. 9	Not relevant according to PICO	No
Stevick, D., Eckmann, M., & Ambrosewicz-Jacobs, J. (2017). <i>Research in Teaching and Learning about the Holocaust: Bibliographies with abstracts in fifteen languages</i> . Metropol.	Identified in systematic searches	No
Stevick, D., & Gross, Z. (2014). <i>Research in Holocaust education: Emerging themes and directions</i> . In K. Fracapane & M. Hass (Eds.), <i>Holocaust Education in a Global Context</i> (pp. 59-66). Paris: UNESCO.	Not relevant according to PICO	No
Stevick, D., & Michaels, D. L. (2012). <i>Editorial Introduction. The Continuing Struggle over the Meaning of the Shoah in Europe: Culture, Agency, and the Appropriation of Holocaust Education</i> . <i>European Education</i> , 44(3), 3-12.	Not relevant according to PICO	No
Townsend, P. (2016). <i>The Dark Side of Technology</i> . Oxford: Oxford University Press.	Not relevant according to PICO	No
Weber, M., Koehler, C., Ziegele, M., & Schemer, C. (2019). <i>Online Hate Does Not Stay Online – How Implicit and Explicit Attitudes Mediate the Effect of Civil Negativity and Hate in User Comments on Prosocial Behavior</i> . <i>Computers in Human Behavior</i> , <a href="https://doi.org/10.1016/j.chb.2019.106192">https://doi.org/10.1016/j.chb.2019.106192</a>	Added to relevance assessment	Yes
Weitzman, M. (2001). <i>The Internet is Our Sword: Aspects of Online Antisemitism</i> . In John K. Roth & Elisabeth Maxwell-Meynard (Eds.), <i>Remembering for the Future: The Holocaust in an Age of Genocide</i> (pp. 925-991). Basingstoke, UK: Palgrave Macmillan.	Not relevant according to PICO	No
Wetzel, J. (2017). <i>Soft Denial in Different Political and Social Areas on the Web</i> . In Anthony McElligott & Jeffrey Herf (Eds.), <i>Antisemitism Before and Since the Holocaust: Altered Contexts and Recent Perspectives</i> (pp. 305-331). Basingstoke, UK: Palgrave Macmillan.	Cannot find	No
Westerman, D., Spence, P. R., & Van Der Heide, B. (2013). <i>Social Media as Information Source: Recency of Updates and Credibility of Information</i> . <i>Journal of Computer-Mediated Communication</i> , 19, 171-183.	Added to relevance assessment	Yes
Wistrich, R. S. (2012). <i>Holocaust Denial: The politics of perfidy</i> . Jerusalem: Hebrew University Magnes Press.	Added to relevance assessment	Yes
Wodak, R. E. (2018). <i>Introductory remarks from ‘hate speech’ to ‘hate tweets’</i> . In M. Pajnik, & B. Sauer (Eds.), <i>Populism and the web: communicative practices of parties and movements in Europe</i> (pp. xvii-xxiii). London, UK: Routledge.	Not relevant according to PICO	No

## References from Lars M. Andersson

References	Comments	Included for relevance assessment

Stevick, Eckman & Ambrosewicz-Jacobs. Research in teaching and learning about the holocaust: bibliographies with abstracts in fifteen languages	Literature review (see below)	No
Bernstein, J. „Mach mal keine Judenaktion!“ Herausforderungen und Lösungsansätze in der professionellen Bildungs- und Sozialarbeit gegen Antisemitismus Im Rahmen des Programms „Forschung für die Praxis“	Added for relevance assessment	Yes
Mach mal keine Judenaktion! Herausforderungen und Lösungsansätze in der professionellen bildungs und sozialarbeit gegen Antisemitismus Im rahmen des programms forschung für die praxis	Added for relevance assessment	Yes
Bilewicz & Wojcik: Visiting Auschwitz: Evidence of secondary traumatization among high school students  <a href="https://psycnet.apa.org/doiLanding?doi=10.1037%2Fort0000302">https://psycnet.apa.org/doiLanding?doi=10.1037%2Fort0000302</a>	Not relevant according to PICO	No

## References från Juliane Wetzel

References	Comments	Included for relevance assessment
Bischoff, F. G. J. L. A. L. T. R. K. S. A. S. E. Z. U. (2015). Erster Bericht: Modellprojekte. Programmevaluation „Demokratie leben!“ Wissenschaftliche Begleitung der Modellprojekte zu GMF, Demokratiestärkung und Radikalisierungsprävention Zwischenbericht für den Zeitraum 01.01.2015 bis 31.12.2015.	Added for relevance assessment	Yes
Bohn, A. B. S. J. I. Z. M. v. I. (2018). Abschlussbericht zum Berichtszeitraum 01.01.2018 – 31.12.2019 der Wissenschaftlichen Begleitung des Programmbereichs „Stärkung des Engagements im Netz – gegen Hass im Netz“ im Bundesprogramm „Demokratie leben! Aktiv gegen Rechtsextremismus, Gewalt und Menschenfeindlichkeit“.	Added for relevance assessment	Yes
Bohn, I. D., J; Hallmann, J; Sabmannshausen, J. (2017). Strukturdatenband: zum Dritten Zwischenbericht zum Berichtszeitraum 01.01.2017-31.12.2017 der Wissenschaftlichen Begleitung des Programmbereichs ”Partnerschaften für demokratie” im programm ”demokratie leben! Aktiv gegen rechtsextremismus, Gewalt und Menschenfeindlichkeit”.	Added for relevance assessment	Yes
Camino. (2018). WISSENSCHAFTLICHEN BEGLEITUNG DES PROGRAMMBEREICHS H „FÖRDERUNG VON MODELLRPOJEKTEN ZUM ZUSAMMENLEBEN IN DER EINWANDERUNGSGESELLSCHAFT“.	Added for relevance assessment	Yes
Frank Greuel, J. L., Alexander Leistner, Tobias Roscher, Katja Schau, Armin Steil, Eva Zimmermann, Ursula Bischoff. (2016). Programmevaluation „Demokratie leben!“ Wissenschaftliche Begleitung der Modellprojekte zu GMF, Demokratiestärkung und Radikalisierungsprävention Zwischenbericht für den Zeitraum 01.01.2016 bis 31.12.2016.	Added for relevance assessment	Yes
Hädicke, U. B. F. K. C. L. M. v. M. (2017). <i>Dritter Bericht: Landes-Demokratiezentren. Programmevaluation „Demokratie leben!“ Zwischenbericht 2017.</i>	Added for relevance assessment	Yes
Jugendinstitut, D. (2018). Kurzbericht zur ersten Welle der qualitativen Fallstudien Wissenschaftliche Begleitung der Modellprojekte im Programmbereich F, „Engagement und Vielfalt in der Arbeits- und Unternehmenswelt“.	Added for relevance assessment	Yes

Kühnel, I. B. J. S. S. (2016). Zweiter Zwischenbericht zum Berichtszeitraum 01.01.2016 – 31.12.2016 der Wissenschaftlichen Begleitung des Programmbereichs „Partnerschaften für Demokratie“ im Programm „Demokratie leben! Aktiv gegen Rechtsextremismus, Gewalt und Menschenfeindlichkeit“.	Added for relevance assessment	Yes
Leistner, M. J. G. K. A. (2019). Erster Bericht: Modellprojekte zur Prävention und Deradikalisierung in Strafvollzug und Bewährungshilfe  Programmevaluation des Bundesprogramms „Demokratie leben!“. Zwischenbericht 2018.	Added for relevance assessment	Yes
Menge, F. H. F. K. A. R. S. R. T. R. M. v. C. (2016). Zweiter Bericht: Strukturentwicklung bundeszentraler Träger. Programmevaluation „Demokratie leben!“ Zwischenbericht für den Zeitraum 01.01.2016 bis 31.12.2016.	Added for relevance assessment	Yes
Rehse, F. H. F. K. A., & Reiter, E. S. M. v. M. H. S. (2017). Dritter Bericht: Strukturentwicklung bundeszentraler Träger. Programmevaluation „Demokratie leben!“ Zwischenbericht 2017.	Added for relevance assessment	Yes
Reißig, T. M. T. S. S. F. B. (2018). Kurzbericht zur ersten Welle der qualitativen Vollerhebung Wissenschaftliche Begleitung der Modellprojekte im Programmbereich F, „Engagement und Vielfalt in der Arbeits- und Unternehmenswelt“.	Added for relevance assessment	Yes
Reiter, U. B. F. H. F. K. S. (2015). Erster Bericht: Strukturentwicklung bundeszentraler Träger. Programmevaluation „Demokratie leben!“ Zwischenbericht für den Zeitraum 01.01.2015 bis 31.12.2015.	Added for relevance assessment	Yes
Reiter, U. B. F. K. C. L. C. M. A. R. S. (2016). Zweiter Bericht: Landes-Demokratiezentren. Programmevaluation „Demokratie leben!“  Zwischenbericht für den Zeitraum 01.01.2016 bis 31.12.2016.	Added for relevance assessment	Yes
Saßmannshausen, I. B. J. D. J. H. J. (2017). Dritter Zwischenbericht zum Berichtszeitraum 01.01.2017 – 31.12.2017 der Wissenschaftlichen Begleitung des Programmbereichs „Partnerschaften für Demokratie“ im Programm „Demokratie leben! Aktiv gegen Rechtsextremismus, Gewalt und Menschenfeindlichkeit“.	Added for relevance assessment	Yes
Schroeter, F. H. A. R. S. R. E. (2018). Vierter Bericht: Strukturentwicklung bundeszentraler Träger Programmevaluation „Demokratie leben!“ Zwischenbericht 2018.	Added for relevance assessment	Yes
V., I. f. S. u. S. e. (2018). Strukturdatenband: zum Dritten Zwischenbericht zum Berichtszeitraum 01.01.2018-31.12.2018 der Wissenschaftlichen Begleitung des Programmbereichs „Partnerschaften für demokratie“ im programm „demokratie leben! Aktiv gegen rechtsextremismus, Gewalt und Menschenfeindlichkeit“.	Added for relevance assessment	Yes
Volf, I. B. J. S. I. (2015). Erster Zwischenbericht zum Berichtszeitraum 01.01.2015 – 31.12.2015 der Wissenschaftlichen Begleitung des Programmbereichs „Partnerschaften für Demokratie“ im Programm „Demokratie leben! Aktiv gegen Rechtsextremismus, Gewalt und Menschenfeindlichkeit“.	Added for relevance assessment	Yes
Wach, U. B.-L. A. S. K. (2019). Demokratie KiTa: Wissenschaftliche Begleitung des Teilbereichs „Demokratie und Vielfalt in der Kindertagesbetreuung“ im Bundesprogramm „Demokratie leben!“.	Added for relevance assessment	Yes

Zimmermann, C. F. F. G. J. L. A. L. A. R. T. R. K. S. A. S. E. W. E. (2019). Dritter Bericht: Modellprojekte Programmevaluation „Demokratie leben!“ Wissenschaftliche Begleitung der Modellprojekte zu GMF, Demokratiestärkung und Radikalisierungsprävention Zwischenbericht 2017.	Added for relevance assessment	Yes
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## Literature reviews

References	References from the review	Comments	Included for relevance assessment
Stevick, Eckman & Ambrosewicz-Jacobs. Research in teaching and learning about the holocaust: bibliographies with abstracts in fifteen languages	Becher, A. (2006). Eingesammelt: Ein Unterrichtsprojekt zum, "Lernen an Biographien" im Sachunterricht der Grundschule [Collected: An educational project about "Learning from biographies" in general sciences in primary school]. In D. Pech, M. Rauterberg, & K. Stocklas, (Eds.). <i>Möglichkeiten und Relevanz der Auseinandersetzung mit dem Holocaust im Sachunterricht der Grundschule [The possibilities for and relevance of dealing with the Holocaust in primary school's general subjects]</i> (Supplement 3, pp. 17–34). Retrieved from <a href="http://www.widerstreit-sachunterricht.de/beihefte/beiheft3/beiheft3.pdf">http://www.widerstreit-sachunterricht.de/beihefte/beiheft3/beiheft3.pdf</a>	The article presents a project aimed at developing suitable methods for Holocaust Education already in the German primary school. Based on Ido Abram's three-step-program as well as Wolfgang Klafki's critical didactics, the project has developed a biographical approach to create possibilities for identification among the students. This is tested in a 3rd grade class and is thereafter evaluated.	Yes
	Deckert-Peaceman, H. (2002). <i>Holocaust als Thema für Grundschul Kinder? Ethnographische Feldforschung zu Holocaust Education am Beispiel für die Grundschulpädagogik in Deutschland [The Holocaust as a theme for primary-school children? Ethnographic field research about the Holocaust as an example for primary-school pedagogy in Germany]</i> . Frankfurt am Main: Peter Lang.	This ethnographic field study analyses the transmission of the Holocaust in US elementary schools. The author aims to contribute to the discussion on "Americanization of the Holocaust," i.e. the universal meaning of the Holocaust, as opposite to the US American value system and the possible instrumentalization of the national-socialist mass murder and genocidal politics for the purpose of general moral education. Concretely, Heike Deckert-Peaceman analyses an example in a school in New Jersey, one of the few US states that mandate Holocaust Education for elementary schools. The author	No

		<p>follows the teacher during a three-week long curriculum on the Holocaust through observations, interviews, and analysis of videos that had been recorded previously by the teacher. The author shows that the narrative pedagogical concept and the evolution of "Holocaust education" over the years and discussed the emotional and cognitive prerequisites of ground school children</p> <p>Cannot find</p>	
	<p>Eser Davolio, M. (2000). Fremdenfeindlichkeit, Rassismus und Gewalt: Festgefahrenes durch Projektunterricht bewegen [Xenophobia, racism and violence: How to break a deadlock through teaching projects]. Bern: Haupt.</p>	<p>What role can school pedagogics play in preventing prejudices towards foreigners and persons of different faiths? The study was carried out on the basis of a teaching project implemented in the form of teaching modules addressing various themes and including the Holocaust and an encounter with a Holocaust survivor. The quantitative study explored whether attitudes among young people towards foreigners, asylum seekers and people of different faiths can be altered by suitable learning sequences and experiences. Through these modules, teaching forms aimed at altering attitudes were tested on male 17- to 18-year-old pupils who are poor school achievers; the findings were contradictory.</p>	<p>No</p>

		Cannot find	
	Fechler, B. (2000). Zwischen Tradierung und Konfliktvermittlung: Über den Umgang mit “problematischen” Aneignungsformen der NS-Geschichte in multikulturellen Schulklassen [Between transmission and conflict mediation: On the handling of “problematic” forms of appropriation of Nazi history in multicultural school classes]. In B. Fechner, G. Koessler, & T. Liebertz Gross (Eds.). “Erziehung nach Auschwitz” in der multikulturellen Gesellschaft: Pädagogische und soziologische Annäherungen [“Education after Auschwitz” in a multicultural society: Pedagogical and sociological approaches] (pp. 207–227). Weinheim & Munich: Juventa.	Discussion of the challenges of Holocaust education a multicultural setting, based on a case when a German 10th grade class visited an exhibition about the Nazi period, something which led to an intense conflict between “German” and “immigrant” students.	Yes
	Fuchs, J. (2003). Auschwitz in den Augen seiner Besucher: Eine Untersuchung von Teilnehmerinnen und Teilnehmern an Exkursionen nach Auschwitz in den Jahren zwischen 1994 und 2002 und zum Beitrag von Gedenkstättenbesuchen zur politischen (Bewusstseins-)Bildung nebst Vorschlägen zur Optimierung [Auschwitz in the eyes of its visitors: A study of participants to excursions to Auschwitz in the years 1994–2002 and the contribution of visits to memorial sites to civic education, together with suggestions on how to optimize them]. Magdeburg: Verlag der Erich-Weinert-Buchhandlung.	Using a quantitative survey, Fuchs has tried to measure the effects on German university students of visiting Auschwitz between 1994 and 2002. His results suggest that such visits probably will not completely change a persons’ convictions but will strengthen already existing democratic beliefs.  Cannot find	No
	Gryglewski, E. (2013). Anerkennung und Erinnerung: Zugänge arabisch-palästinensischer und türkischer Jugendlicher zum Holocaust [Recognition and remembrance: Arab-Palestinian and Turkish young people’s access to the Holocaust]. Berlin: Metropol.	It is a broadly spread out opinion, that youngsters with Palestinian and Turkish backgrounds often refuse to deal with the Holocaust, and that they express antisemitic remarks when the topic is touched upon. The author however starts from the assumption that these youngsters are actually interested in the Holocaust and feel empathy with the victims, when they feel recognized (acknowledged) with their own families’ histories. The results of several long-lasting projects show, that these youngsters indeed find a way of approaching the	No

		<p>history of National Socialism and the Shoah.</p> <p>Cannot find</p>	
	<p>Jikeli, G. (2013) Wahrnehmungen des Holocaust unter jungen Muslimen in Berlin, Paris und London [Perceptions of the Holocaust among young Muslims in Berlin, Paris and London]. In G. Jikeli, K. R. Stoller, &amp; J. Allouche-Benayoun (Eds.). Umstrittene Geschichte: Ansichten zum Holocaust unter Muslimen im internationalen Vergleich [Disputed history: Perceptions of the Holocaust among Muslims in international comparison] (pp. 185–226). Frankfurt am Main: Campus.</p>	<p>Research based on in-depth interviews with 117 young male Muslims from Berlin, Paris and London. Their views reveal a number of patterns of thinking regarding the Holocaust and related issues. Knowledge about the Holocaust is limited; however, core knowledge about its victims and perpetrators is shared by most interviewees. The perceptions of the Holocaust are influenced by views of Jews, and antisemitic views distort views of the Holocaust. The author states that equating Jews with Nazis or today's Palestinians with Jews in the past is motivated by antisemitism and a Manichean view of the Israeli-Palestinian conflict. By contrast, a lack of hatred against Jews facilitates not only a condemnation of the atrocities of the Holocaust, which most interviewees exhibit, but also enables empathy with its Jewish victims – regardless of the level of their previous historical knowledge.</p> <p>Cannot find</p>	No
	<p>Keupp, H., Brockhaus, G., Cisneros, D., Langer, P., Knothe, H., Kühner, A., &amp; Sigel, R. (2008). Holocaust Education: Wie Schüler und Lehrer den Unterricht zum Thema Nationalsozialismus und Holocaust erleben [Holocaust education: How students and teachers experience teaching and learning about National Socialism and the Holocaust]. Bayerische Zeitschrift für Politik und Geschichte, 1(8)</p>	<p>Special issue of a Journal presenting several articles of a pilot study carried out in Bayern, focusing on the subjective experiences and representations of</p>	No

	[Themenheft Einsichten und Perspektiven]. Retrieved from <a href="http://www.blz.bayern.de/blz/eup/01_08_themenheft/EP1.08-Themenheft.pdf">http://www.blz.bayern.de/blz/eup/01_08_themenheft/EP1.08-Themenheft.pdf</a>	teachers and students when dealing with the Holocaust and with National Socialism.  Cannot find	
	Klein, M. (2012). Schülerinnen und Schüler am Denkmal für die ermordeten Juden Europas: Eine empirisch-rekonstruktive Studie [Students at the Memorial to the murdered Jews of Europe: An empirical-reconstructive study]. Wiesbaden: Springer.	Klein has studied German students' strategies of appropriation of Berlin's Holocaust Memorial and the theme of the Holocaust. Using qualitative sociological methods, she analyses 24 group discussions held with students 15–24 years old in connection with their visit to the memorial. Based on these data, she constructs a typology of different ways to “authenticate” the experience of visits.  Cannot find	No
	Klein, M. (2013). Trauerimperativ: Jugendliche und ihr Umgang mit dem Holocaust (-Denkmal) [The imperative to mourn: Young people and their dealing with the Holocaust (Memorial)]. Aus Politik und Zeitgeschichte, 42–43, 41–46.	The author analyzes German student's visit at the memorial for the murdered Jews in Berlin. Empirical qualitative study.	Yes
	Klätte, C. (2012b). Frühes historisches Lernen über Nationalsozialismus und Judenverfolgung: Familiäre Bedingungen, Interessen und Wissenserwerb bei Viertklässlern [Early historical learning about National Socialism and the persecution of Jews: Family conditions, interests and acquisition of knowledge among fourth graders]. In I. Enzenbach, D. Pech, & C. Klätte (Eds.). Kinder und Zeitgeschichte: Jüdische Geschichte und Gegenwart, Nationalsozialismus und Antisemitismus [Children and contemporary history: Jewish history and present times, National Socialism and antisemitism] (Supplement 8, pp. 85–99). Retrieved from <a href="http://www.widerstreit-sachunterricht.de/beihefte/beiheft8/beiheft8.pdf">http://www.widerstreit-sachunterricht.de/beihefte/beiheft8/beiheft8.pdf</a>	This is a quantitative study of German primary school children's knowledge about the Holocaust. It demonstrates the importance of family background, family discussion and a general interest in history. It also displays how teachers' willingness to bring up the Nazi period at a comparatively early age, among other things, depends upon the socio-economic status of the school children's parents.	Yes
	Kühner, A., Langer P. C., & Sigel R. (2008). Ausgewählte Studienergebnisse im Überblick [Overview of selected research results]. Bayrische Zeitschrift für Politik und Geschichte, 1(8), 76–82 [Themenheft Einsichten und Perspektiven]. Retrieved from	The article deals with the results of a pilot study carried out in Bayern, which focuses on the subjective experiences	Yes

	<p><a href="http://www.blz.bayern.de/blz/eup/01_08_themenheft/EP1.08-Themenheft.pdf">http://www.blz.bayern.de/blz/eup/01_08_themenheft/EP1.08-Themenheft.pdf</a></p>	<p>and representations of teachers and students from a social-psychology perspective. The research questions: How does the educational situation reflect remembrance today? How do teachers and students interpret situations of “Holocaust Education,” and what feelings do they report? The study carried out qualitative interviews with students and their teachers, and analyzes the pedagogical setting of history classes in secondary schools. Intercultural and intergenerational dimensions are also analyzed. The authors conclude that both sides, students and teachers, show a high degree of interest to the topic, but also a tendency to Selbst-Überforderung (something like “self-overloading”); thus, concrete possibilities and spaces for self-reflection about their own feelings and conflicting pedagogical aims must be recognized and supported.</p>	
	<p>Kölbl, C. (2008). “Auschwitz ist eine Stadt in Polen”: Zur Bedeutung der NS-Vergangenheit im Geschichtsbewusstsein junger Migrantinnen und Migranten [“Auschwitz is a town in Poland”: On the importance of the Nazi past in the historical consciousness of young immigrants]. In M. Barricelli, &amp; J. Hornig (Eds.). <i>Aufklärung, Bildung, “Histotainment”?</i> Zeitgeschichte in Unterricht und Gesellschaft heute [Enlightenment, education, “histotainment”? Contemporary history and society today] (pp. 161–174). Frankfurt am Main: Peter Lang.</p>	<p>In this study, Kölbl presents the results of a study of the expectations a group of German students with immigrant family background had before a class journey to Auschwitz. He finds established the presence of several different ways of representing the Nazi past in the students’ historical consciousness and discusses their origins and functions.</p>	<p>Yes</p>
	<p>Köster, M. (2013). <i>Historisches Textverstehen: Rezeption und Identifikation in der multiethnischen Gesellschaft</i> [Historical understanding of texts: Reception and identification in a multiethnic society]. Berlin &amp; Munster: LIT.</p>	<p>Learning and reading history go hand in hand. Although history is definitely a subject that</p>	<p>No</p>

		<p>requires a lot of reading, the means of processing that take place while reading historical sources and depictions have so far been insufficiently examined. What influences do identification processes exert in the course of reading? What influences school pupils' understanding of the texts, historical judgements, their foreknowledge and attitudes? This present study addresses these questions through an interdisciplinary empirical approach that takes National Socialism as an example.</p> <p>Cannot find</p>	
	<p>Mathis, C., &amp; Urech, N. (2013). "... da hat man sie in Häuser eingesperrt und Gas rengetan": Vorstellung von Schweizer Primarschülern zum Holocaust ["... then they locked them in houses and let gas in"]: Swiss primary school children's beliefs about the Holocaust]. In P. Gautschi, M. Zülsdorf-Kersting, &amp; B. Ziegler, (Eds.). Shoa und Schule: Lehren und Lernen im 21. Jahrhundert [The Shoah and school: Teaching and learning in the 21st century] (pp. 37–52). Zurich: Chronos.</p>	<p>Empirical study of Swiss 5th graders' knowledge about the Holocaust. (N = 7). Draws, among others, on the German research of Hanfland (2008), Becher (2009), and Flügel (2009).</p> <p>Cannot find</p>	No
	<p>Meseth, W. (2008). Schulisches und außerschulisches Lernen im Vergleich: Eine empirische Untersuchung über die Vermittlung der Geschichte des Nationalsozialismus im Unterricht, in außerschulischen Bildungseinrichtungen und in Gedenkstätten [Formal and nonformal education in comparison: An empirical study of the teaching of the history of National Socialism in class, in educational institutions outside school and at memorial sites]. <i>kursiv. Journal für politische Bildung</i>, 12 (1), 74–83.</p>	<p>In the study, the author compares educational practices in four German schools, three memorial sites and two other institutions for non-formal education regarding the history of National Socialism. Based on a systematic analysis of transcribed recordings, Meseth identifies and problematizes phenomena connected with each venue.</p>	Yes
	<p>Pampel, B. (2007). "Mit eigenen Augen sehen wozu der Mensch fähig ist": Zur Wirkung von Gedenkstätten auf ihre Besucher ["Seeing with your own eyes what man is capable of</p>	<p>Every day thousands of people visit memorial sites which commemorate</p>	No

	”: The effects of memorial sites on their visitors]. Frankfurt & New York: Campus.	victims of the Nazi rule or the terror or the Communist dictatorship. Which motives and expectations do the visitors have? How do they handle their impressions and what is the role of individual beforehand knowledge and personal attitudes in this process? Based on a number of interviews, Bert Pampel analyses how visitors experience memorial sites.	
		Cannot find	
	Terrahe, B. (2008). Holocaust als Thema fächerübergreifenden Unterrichts in der Grundschule? Ansätze und Erfahrungen [The Holocaust as an interdisciplinary educational theme in primary school? Approaches and experiences]. In J. Birkmeyer (Ed.). Holocaust-Literatur und Deutschunterricht. Perspektiven schulischer Erinnerungsarbeit (pp. 191–206). Baltmannsweiler: Schneider Verlag Hohengehren.	The article presents some findings from an ongoing research project about Holocaust Education in the instruction of German language and literature with German schools. Using a Grounded Theory approach and based on classroom observations and interviews with teachers and pupils in two primary schools, the author analyses the effects of an approach focusing on the use of children’s literature about the Holocaust.	Yes
	Ambrosewicz-Jacobs, J. (2004). Opinie młodzieży na temat Żydów: Badania z Krakowa i Nowego Jorku [Young people’s opinions about the Jews: Studies from Krakow and New York]. In J. Chrobaczyński, & P. Trojański (Eds.). Zagłada Żydów w edukacji szkolnej [The Holocaust in school education] (pp. 145–158). Krakow: Wydawnictwo Naukowe AP.	The article presents results of comparative empirical studies among middle school students in Cracow and New York regarding the image of Jews and attitudes towards them. The preliminary findings generated hypothesis tested in further studies on determinants in education about the Holocaust.	Yes
	Ambrosewicz-Jacobs, J. (2014). Młodzież wobec Żydów i Holokaustu [Youth attitudes towards Jews and the Holocaust]. Z komentarzami prof. dra hab. Antoniego Sułka, dr hab.	The focus of this issue of Never Again is the understanding of the Holocaust among Polish youth, influencers, and	Yes

	<p>Michała Bilewicza i Roberta Szuchty, <i>Nigdy Więcej</i>, 21, 36–39</p>	<p>strategies for shaping memory of the Holocaust at a national level and at a local level. The goal of this collection is fourfold: to look at empirical work, analyze international documents regarding Holocaust education, study effective education programs, and get teachers and artists together to influence young people. The author presents an overview of the research on young people's attitudes toward the Holocaust and Jews in Poland.</p>	
	<p>Ambrosewicz-Jacobs, J. (2015). <i>Postpamięć Zagłady w Polsce: Dobre praktyki w edukacji nieformalnej</i> [Post-memory of the Holocaust in Poland: Good practices in non-formal education]. In <i>Miejsce po – miejsce bez</i> (pp. 325–338). Krakow: Muzeum Historyczne Miasta Krakowa.</p>	<p>Young people express open attitudes towards the memory of the Holocaust, although they often lack knowledge about basic facts. Second grade secondary school students are not ready to create a common narration and memory encompassing both Poles and Jews with regard to the Holocaust. They still manifest a defensive attitudes regarding the attitude of Poles towards Jews during World War II. The analyses included participant observations of selected educational curricula in Tykocin, Treblinka, Kielce, Lublin, Bodzentyn, Starachowice, and Warsaw, as well as individual interviews with teachers and local leaders.</p>	Yes
	<p>Bilewicz, M., &amp; Wójcik, A. (2009). <i>Antysemityzm na gruzach shtetl: Stosunek polskiej młodzieży do Żydów w miastach i miasteczkach południowej i wschodniej Polski</i> [Antisemitism on the ruins of the shtetl: Polish youth attitudes toward Jews in small southern and eastern towns in Poland]. In L. M. Nijakowski (Ed.). <i>Etniczność, pamięć, asimilacja: Wokół problemów zachowania tożsamości mniejszości narodowych i etnicznych</i> [Ethnicity, memory, asimilation: Problems of maintaining identity among national and ethnic minorities] (pp. 153–167). Warsaw: Wydawnictwo Sejmowe.</p>	<p>Research done in small towns with young students and high schoolers resulted in another study of attitudes toward Jews in small towns and found largely positive results. In particular, surveys completed in 2007 in 15 small towns with a total of</p>	

		<p>687 students, 60% female and 40% male, measured attitudes toward Jews. For example, 53% of the students mentioned they would not want a Jewish boyfriend or girlfriend and 23% said they wouldn't go to summer camp with Jews. The studies measured cognitive distance between Jews and other groups, as well as correlations between contact with Jews and lack of it. They also looked at sources of knowledge: 95% of students said they learned about Jews from TV, and 79% marked school.</p> <p>Tillagd i bibliotek</p>	
	<p>Witkowska, M., Stefaniak, A., &amp; Bilewicz, M. (2015). Stracone szanse? Wpływ polskiej edukacji o Zagładzie na postawy wobec Żydów [Lost chances? The Influence of Polish education about the Holocaust on attitudes towards Jews]. <i>Psychologia Wychowawcza</i>, 5, 147–159</p>	<p>Learning about the Holocaust is often treated as a means to shape young people's attitudes through knowledge. In many countries, after the political transition, the Holocaust was folded into history education. Research in Poland has shown that education about the Holocaust does not necessarily have an impact on attitudes or knowledge about the event. This article presents research that looks at psychological explanations for the ineffectiveness of Holocaust education among Warsaw youth. It analyzes as well the models of education that purportedly work, in particular, education based on exploring local history and intercultural dialogue. The analysis shows that teaching about the Jews in Poland may help to lower bias and</p>	<p>Yes</p>

		increase civic understanding.	
	<p>Ambrosewicz-Jacobs, J. (2013a). Antisemitism and attitudes toward the Holocaust: Empirical studies from Poland. Proceedings of the International Conference on “Anti-Semitism in Europe Today: The Phenomena, the Conflicts,” November 8–9, 2013. Organized by the Jewish Museum Berlin, the Foundation on Remembrance, Responsibility and Future, and the Center for Research on Antisemitism Berlin: Jewish Museum Berlin. Retrieved from <a href="http://www.jmberlin.de/antisemitism-today/Ambrosewicz-Jacobs.pdf">http://www.jmberlin.de/antisemitism-today/Ambrosewicz-Jacobs.pdf</a></p>	<p>The research includes a national survey on a representative sample of 1,000 17- to 18-year-old high school students carried out 10 years after a previous survey of 1998. In addition, students of extra-curricular programs were studied (experimental group: 1,110 students). One of the aspects addressed in the experimental group of students, those taking part in extracurricular activities as opposed to the control group of students attending regular classes, was the intention to overcome negative stereotypes and prejudices and to fight antisemitism by replacing half-truths and products of the imagination with facts and knowledge. Furthermore, the hope was expressed that teaching about the Holocaust (and taking part in such projects) would raise awareness of the Jewish history of many Polish towns and villages enough to ensure that the Holocaust would not be forgotten. Select findings from the paper include: In the 2008 study 26% of the sample of young Poles (16% of the experimental sample) strongly or rather agree with the opinion that Jews are to be blamed for what happens to them, whereas 46% disagree (62% of the experimental group students). More than one quarter of those surveyed have no opinion on the subject. The study conducted in 2008 revealed that only 14% of</p>	Yes

		<p>16–17-year old high school students gave the correct answer regarding the number of the Jews murdered during the Holocaust (34% of the respondents from the experimental group). Perhaps the low level of knowledge about the Holocaust among Polish youths can be attributed to a reluctance to learn about the suffering of Jews. Conclusions: As the most recent research demonstrates, there are some positive changes in attitudes towards Jews and the Holocaust among Polish youths. However, there is a danger that students’ consciousness with regard to the Holocaust may become limited to bare historical facts or mere repetition of certain general statements without a deeper understanding of the essence of the phenomenon and the losses to Poland and Polish culture. Despite numerous initiatives in local communities, a considerable proportion of young people did not seem to realize that Holocaust victims, apart from the Jews deported to death camps in Poland from other European countries, were also Polish citizens living in Polish cities, towns and villages.</p>	
	<p>Ambrosewicz-Jacobs, J. (2014b). Holocaust consciousness among Polish youth after the 1989 collapse of Communism. In F. Tych, &amp; M. Adamczyk-Garbowska (Eds). Jewish presence in absence: The aftermath of the Holocaust in Poland, 1945–2010 (pp. 717–757). Jerusalem: Yad Vashem.</p>	<p>This chapter looks from various perspectives at Holocaust consciousness and the factors affecting it, as expressed in young people’s opinions and activities. It includes empirical research on attitudes toward the Holocaust, a comparison</p>	<p>Yes</p>

		<p>of formal education practises and description of the official Polish commitments to Holocaust education, based on Poland's membership in international organizations. The chapter looks at the activities of NGOs, mainly (though not exclusively) in informal education, although in many Holocaust remembrance projects the scope of formal and informal education overlaps. It also analyzes the influence of teachers as social actors on young people's attitudes toward the Holocaust. The chapter presents young people's attitudes and associated conflicts stimulated by questions asked of Holocaust survivors in recent years, including the results of surveys of attitudes toward the Holocaust carried out in 1998 and other selected groups in 2000 and 2008, as well as results of longitudinal research in three experimental and control groups. Selected distributions responses from the national survey conducted for the AJC in early 1995, Krzemiński's research on a group of 173 respondents under 25 in 2002, and the author's research in 2008 are presented.</p>	
	<p>Ambrosewicz-Jacobs, J., &amp; Kopff-Muszyńska, K. (2015). Is it possible to be a moral witness in post-memory of the Holocaust? The case of the international summer institute: Teaching about the Holocaust at the Centre for Holocaust Studies/UNESCO chair for education about the Holocaust at the Jagiellonian University. In K. A. Gajda, &amp; M. Eriksen (Eds.). <i>Positive places of European memory</i> (pp. 169–186). Krakow: Instytut Europeistyki UJ.</p>	<p>The chapter claims that educational initiatives aimed at memorializing the Holocaust engage, not always consciously, its audience in a way that empowers educators to overcome feelings of helplessness when faced</p>	<p>Yes</p>

		<p>by mass atrocities. It includes a case documenting the program of the International Summer Institute Teaching about the Holocaust (ISITH), which serves as an example of a positive encounter with past trauma and memory of the Holocaust. At the Institute, lecturers and experts explain that teaching about the Holocaust is not just talking about dates, numbers, and simple facts, but sensitizing students to the dangers of intolerance, prejudices and xenophobia. It provides participants with practical skills on how to reference the Holocaust in the context of human rights and fundamental values. Teachers apply for the program for different reasons: some need to gain a deeper insight into what they teach, others express a need for support and guidelines. They know why they should teach about the Holocaust, but are not sure how to do it in an effective and interesting way.</p>	
	<p>Eckmann, M., &amp; Heimberg, C. (2011a). <i>Mémoire et pédagogie: Autour de la transmission de la destruction des Juifs d'Europe</i> [Memory and teaching: The transmission of the destruction of the Jews of Europe]. Genève: Editions ies.</p>	<p>Positioned somewhere between the transmission of history and the evocation of memories, the teaching of the destruction of the Jews of Europe occupies a particular place in educational approaches. But how do the teachers who are responsible for this transmission feel about it when they broach the subject in the classroom? Memory and Teaching is an account of the representations, experiences, or even the fears of history teachers,</p>	<p>Yes</p>

		<p>and of the way in which their own personal history is reflected in their narratives. It would be worthwhile to consider the positions they adopt – which focus on empathy for the victims, genocide as a general theme, or on the “lessons” to be learned from the past – during the training of teachers and other disseminators of history, in order to examine the advantages and pitfalls of these approaches. This study, based on 30 in depth interviews with teachers, is one of the first of this type undertaken in Switzerland and is a contribution to the collective thinking on current and future transmission of history and of the destruction of the Jews of Europe. The outcomes show that this topic is quite meaningful for teachers, that they prepare thoughtfully, and that they have mostly positive responses from students. Some critical incidents are also mentioned. The teachers’ main difficulty seems to be produced by their very high expectations towards this chapter in history. Also, as the interviews show, the teachers establish links with their diverse personal and family backgrounds. Their challenges seem to be related to their very high empathy for the victims, and their high expectations, which, create both interest amongst the students but also some opposition.</p>	
	<p>Fijalkow, Y., &amp; Jalaudin, C. (2014) Les effets de l’enseignement de la Shoah au Lycée: Des bénéfices inégalement partagés [The impact of programs about the</p>	<p>This quantitative research carried out in 2007 among 1301 secondary school</p>	<p>Yes</p>

	<p>Shoah in secondary schools: Unequally shared benefits]. In C. Bordes Benayoun (Ed.) <i>Les judaïsmes: Une socio-anthropologie de la diversité religieuse et culturelle</i> [Judaisms: A socio-anthropological study of religious and cultural diversity] (pp. 201–219). Paris: Honoré Champion.</p>	<p>students seeks to measure the impact of programs about the Shoah on students, in order to find out whether the latter are better informed about the Shoah and better equipped to reject all forms of racism and xenophobia. Results show that the programs about the Shoah are effective on the whole, particularly in promoting general knowledge of the subject. But their effectiveness is uneven: students in regular secondary education gain more from the Shoah programs than do students in vocational training courses, which are, moreover, less well equipped with special teaching methods and tools than general education courses. The research also shows that socio-cultural background is itself a determining factor which has an impact on students' knowledge, representation and opinion on the Shoah. "This survey reveals the existence of two distinct populations that are identifiable by the antagonistic attitudes that they harbour towards knowledge as an issue and a criterion of a symbolic hierarchical organization opposing academic culture to popular culture, literary culture to technical culture, dominant culture to dominated culture, legitimate culture to subordinate culture." (p. 215–216). What's more, the impact of innovative methodology also appears uneven depending on the goal that is sought: acquired knowledge or</p>	
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		declared opinion. Indeed, teaching methodology seems to have more impact on the transmission of knowledge than on judgment and behaviours.	
	Kverndokk, K. (2007). Pilegrim, turist og elev: Norske skoleturer til døds- og konsentrasjonsleirer [Pilgrim, tourist and student: Norwegian school trips to death and concentration camps]. [Doctoral Thesis]. Linköping: Linköpings universitet. Linköping.	This dissertation is about Norwegian school journeys to former death and concentration camps in Poland and Germany. The thesis follows a 10th grade class from the preparations of such a journey, on the journey itself, and finally during the reflective work of the pupils upon returning to school. The journey is viewed as a memory process and the thesis discusses how the collective memory of Holocaust is constituted and how the Holocaust memory is staged and performed by the pupils. This kind of travel praxis balances among the inner processes of acknowledgment connected to the pilgrimage, the hedonism of tourism and the school journey's play with the limits of the teacher's tolerance. How the pupils handle the tension among these three forms of travelling genres is ritually scripted. The journey is thus a monological organized memory praxis which makes it difficult for the pupils to express themselves in ways other than the scripted ones.	Yes
	Ljung, B. (2009). Museipedagogik och erfaring [Museum pedagogy and experience]. [Doctoral Thesis]. Stockholm: Pedagogiska Institutionen, Stockholms Universitet.	The thesis is intended to contribute to development of communicative frames of reference for museum education. Inspired by the philosopher John Dewey, it seeks new perspectives	Yes

		<p>of the research problem – museum education and experience. The understanding of museum education is based on research literature about museum education, two empirical studies and theoretical interpretations. Some of the conclusions point towards museum education being an interdisciplinary knowledge area in progress that is not much scientifically investigated. Experience is understood as a transaction between people and context – processes of trying and undergoing and can include or correspond to education, Bildung and learning. Museum educators describe museum education in many various ways in my questionnaire. The material ground, surroundings and their own actions are three of the dimensions. Their intentions or purposes are the fourth and with Dewey we can name this dimension “consequences of museum education.” The fifth dimension consists of metaphors for the educators own role in the museum. The visitor perspective is in focus in my study about young people’s experiences in relation to an exhibition. For them, the exhibition created many important questions and thoughts and they were much affected by the pictures in the exhibit. They appreciated being active together, to have joint engagement and taking standpoints in the workshops. To some degree they reached a</p>	
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		<p>conjoint communicated experience.</p> <p>Communication is at the core of museum education. From theoretical readings, research literature and empirical results the context of museum education gets three crucial and overlapping meanings. One is the meaning or aspect as environment – a prerequisite for the visitors’ transactions and experiences. The second is context as circumstances – the situation. A third aspect of context that will be more and more important in a globalized world can be named continuity or connectedness. All three meanings have something to do with space, place and time and can also be discovered in Dewey’s extensive text production. In my study about young people’s experiences in relation to an exhibition the visitor perspective is focused. The main intention was to check if the concept “experience” could be used as a research tool. The material from case studies [one of which is an exhibition which deals with the Holocaust, OÖ], altogether twelve, contains observations of young people (age 15–19 years), together with their school classes and a teacher, visiting the exhibition and taking part in the workshops, followed by an interview with two to four young people from each class. After about two months I made a follow-up study by sending mail to them (31 girls and boys) asking</p>	
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		some questions about boundaries and their experience in relation to exhibition and the educational activities. Furthermore, some of the accompanying teachers also answered a questionnaire	
	Mikkelsen, R., Fjeldstad, D., & Lauglo, J. (2010). Hva vet og hva mener norske ungdomsskoleelever om Holocaust, nazisme og rasisme? [What do Norwegian high-school students know and think about the Holocaust, Nazism and racism?] Oslo: Institutt for lærerutdanning og skoleutvikling, Universitetet i Oslo.	This is a quantitative analysis of Norwegian 9th grade students' knowledge of the Holocaust, Nazism and racism. N ≈ 3,000.	Yes
	Persson, B. (2011). Mörkrets hjärta i klassrummet: Historieundervisning och elevers uppfattningar om förintelsen [The heart of darkness in the classroom: History education and students' opinions about the Holocaust] [Licentiatuppsats]. Malmö: Malmö Högskola.	In the Swedish history curriculum, there are tensions between different expected learning outcomes. On the one hand students are expected to become good historicists able to explain events in terms of historical contexts and of cause and effect. On the other hand, they are supposed not only to be able to use historical knowledge to orient themselves in the present and based on this make decisions concerning their future, but also to question and deconstruct narratives about the past. Given this dilemma this study examines what happens when students are taught about the Holocaust in three different ways. The results are that the choice of educational approach will have a distinct importance not only for students' beliefs about the Holocaust but also for which abilities in the curriculum that they will develop.	Yes
	Vesterdal, K. (2011). "Fange nr. 424: Josef Grabowski." Historieformidling – fra teori til praksis ["Prisoner No. 424: Josef Grabowski." Transmission of history – from theory to practice]. In C Lenz, & T. R. Nilssen (Eds.). Fortiden i nåtiden: Nye veier i formidlingen av andre verdenskrigs historie [The past in the present: New ways in the transmission of the history	The article presents a didactic project at the Falstad Centre in Norway which uses a case study to teach students about the Holocaust. It also includes	Yes

	of the Second World War] (pp. 163–187). Oslo: Universitetsforl.	a preliminary empirical analysis of the outcome.	
	Ivanova, E. (2008). Regionalnye osobennosti kollektivnoi pamiati studentov o Holokoste v sovremennoi Ukraine [Regional peculiarities of students' collective memory of the Holocaust in present-day Ukraine]. <i>Holokost i suchasnist. Studii v Ukraini i sviti</i> , 2(4), 9–28	This article outlines collective memory about the Holocaust of contemporary Ukrainian students and its regional features. Empirical data were collected with the help of several methods such as having the students write essays about the Holocaust and carrying out focus groups with the goal of getting information about their sources of knowledge about the Holocaust and students' attitudes towards it. The sample was developed with regard for the region, age, education, and gender. There are three main regions in Ukraine which differ in their history, culture, religion, mentality, economic situation, etc. They are Eastern, Central and Western regions, and three cities from these parts of the country were chosen for the study (Kharkiv from the Eastern part, Poltava from the Central, and Lviv from the Western part). Students from science and humanities (excluding history) of the universities in these cities became the respondents in this study. They were 16–23 years of age, almost equally males and females. 237 essays which were obtained from them have been analyzed. Such methods as discourse analysis, elements of narrative analysis, and qualitative content analysis were used to analyze the data, get the results and make some conclusions.	Yes

	<p>Ambrosewicz, J &amp; Yung, C. (2001). What is in the way? Teaching about the Holocaust in post-1989 Poland. In J.K. Roth &amp; E. Maxwell, (Eds.), Remembering for the future: The Holocaust in an age of genocide. Vol. 3, Memory (525–544). New York: Palgrave.</p>	<p>The authors discuss a survey of 1000 Polish students and a survey among American students taking part at the Simon Wiesenthal Center program in New York City, comparing quasi-experimental and control groups in reference to their attitudes toward Jews and the Holocaust.</p>	<p>Yes</p>
	<p>Ambrosewicz-Jacobs, J., &amp; Büttner, E. (2014). What can we learn from the dark chapters in our history? Education about the Holocaust in Poland in a comparative perspective. FLEKS – Scandinavian Journal of Intercultural Theory and practice. 1: TOLERANCE. Retrieved from <a href="https://journals.hioa.no/index.php/fleks/article/view/844/754">https://journals.hioa.no/index.php/fleks/article/view/844/754</a></p>	<p>In many cases a strong association with a Polish sense of victimhood based on the memory of the terror and the murder of almost 2 million ethnic Poles during WWII creates conflicting approaches and generates obstacles to providing education about Jewish victims. Nevertheless, following the fall of communism, the number of educational initiatives designed to teach and learn about the Shoah is steadily increasing. The article presents tips for successful programmes of education about the Holocaust which can be generalised for any type of quality education, but are primarily significant for education about tolerance and education aimed at reducing prejudice, counteracting negative stereotypes and preventing discrimination. It poses questions such as whether it is possible to identify good practices on a political and/or educational level, whether there are links between education about the Holocaust and human rights education, and how education about the Holocaust relates to attitudes toward Jews. Examples of both</p>	<p>Yes</p>

		international studies (such as those by the Fundamental Rights Agency of the EU and the American Jewish Committee) and some national surveys on education about the Holocaust are discussed, followed by an analysis of empirical studies from Poland based on focus group interviews and individual interviews with educators. The choice of case study was based on the historical fact that occupied Poland was the site of the murder of almost 5 million Jews, including 3 million Polish Jews.	
	Carlberg, C. (2008). Making connections between transformative learning and teaching of the Holocaust in the high school classroom [Doctoral Dissertation]. St. Louis, MO: St. Louis University.	Already identified in systematic search	No
	Carrington, B., & Short, G. (1997). Holocaust education, anti-racism and citizenship. <i>Educational Review</i> , 49(3), 271–282.	Already identified in systematic search	No
	Chyrikins, M., & Vieyra, M. (2010). Making the past relevant to future generations. The work of the Anne Frank House in Latin America. <i>Intercultural Education</i> , 21(S1), S7–S15.	Already identified in systematic search	No
	Clements, J. L. (2007). Difficult knowledge: Possibilities of learning in Holocaust education [Doctoral Dissertation]. London: University of London.	Already identified in systematic search	No
	Clyde, C. (2010). Developing civic leaders through an experiential learning programme for Holocaust education. <i>Prospects: Quarterly Review of Comparative Education</i> , 40(2), 289–306.	Already identified in systematic search	No
	Cohen, E. H. (2011). Educational dark tourism at an in populo site: The Holocaust museum in Jerusalem. <i>Annals of Tourism Research</i> , 38(1), 193–209.	Already identified in systematic search	No
	Cowan, P. & H. Maitles (2002). Developing positive values: A case study of Holocaust Memorial Day in the primary schools of one local authority in Scotland. <i>Educational review</i> 54(3), 219–229.	Already identified in systematic search	No
	Cowan, P. & H. Maitles (2007). Does addressing prejudice and discrimination through Holocaust education produce better citizens? <i>Educational review</i> 59(2), 115–130.	Already identified in systematic search	No

	Cowan, P. & H. Maitles (2011). "We saw inhumanity close up." What Is gained by school students from Scotland visiting Auschwitz? <i>Journal of Curriculum Studies</i> 43(2), 163–184.	Already identified in systematic search	No
	Cowan, P. & Maitles, H. (2005). Challenging discrimination: does Holocaust education in the primary years have an effect on pupils' citizenship values in their first year of secondary schooling? (pp. 471–479). In A. Ross, (Ed.) <i>Teaching Citizenship</i> . London: CiCe	Already identified in systematic search	No
	Dahl, M. M. P. (2008). Middle school application of Holocaust studies. Catholic students adopt survivors: A case study [Doctoral Dissertation]. St. Paul, MN: University of St. Thomas.	Already identified in systematic search	No
	Davies, I., Gregory, I., & Lund, A. (1999). Teaching and learning about the Holocaust through visiting an exhibition. <i>MCT – Multicultural Teaching</i> , 17(3), 43–47.	Already identified in systematic search	No
	Deckert-Peaceman, H. (2003). Teaching the Holocaust in the USA: A German perspective. <i>Intercultural Education</i> , 14(2), 215–224.	Already identified in systematic search	No
	Dekel, I. (2014). Jews and other Others at the Holocaust Memorial in Berlin. <i>Anthropological Journal of European Cultures</i> , 23(2), 71–84.	Already identified in systematic search	No
	Dobrick, A. (2008). History at the gates: How teacher and school characteristics relate to implementation of a state mandate on Holocaust education [Doctoral Dissertation]. Boca Raton, FL: Florida Atlantic University.	Already identified in systematic search	No
	Maitles, H. (2010). Citizenship initiatives and pupil values: a case study of one Scottish school's experience. <i>Educational Review</i> , 62(4), 391–406.	Already identified in systematic search	No
	Messham-Muir, K. (2004). Dark visitations: The possibilities and problems of experience and memory in Holocaust museums. <i>Australian &amp; New Zealand Journal of Art: Art and Ethics</i> 4(2), 97–111.	Already identified in systematic search	No
	Dor-Shav, Z. & Yaoz, C. (1986). The influence of teaching Holocaust literature on students' empathy towards the Jewish people and towards Holocaust survivors. <i>Studies in Education</i> , 43/44, 219–228	The purpose of this research is to examine the influence of teaching a literature unit about Holocaust on pupils' empathy towards the Jewish people and more specifically towards Holocaust survivors. The conclusion of the research was that learning Holocaust literature does not influence the students' empathy towards the Jewish	Yes

		people or towards Holocaust survivors. (Translated from the Hebrew Henrietta Szold Institute site).	
	Guri-Rosenblit, S., & Zabar Ben Yehoshua, N. (1980). Evaluating cognitive and effective changes in adolescents' attitude towards the Holocaust as a result of participating in the "Adopting a Community" learning program. <i>Theoretical Actions in Planning Classes</i> , 3, 114–131.	The article examines the influence of learning about the Holocaust in the "adopt a community" method, on the students; knowledge of the era and their viewpoints of the Holocaust.	Yes

### References from Jolanta Ambrosewicz-Jacobs

References	Comments	Included for relevance assessment
Ambrosewicz-Jacobs, J. 2003. <i>Me Us Them. Ethnic Prejudices and Alternative Methods of Education</i> . Kraków: Universitas.	Relevant	Yes
Witkowska, M., & Bilewicz, M. (2014). Czy prawda nas wyzwoli? Przełamywanie oporu psychologicznego w przyjmowaniu wiedzy o Holocaustie. <i>Zagłada Sydow. Studia i materiały</i> , 10, 805-822.	No practice-based intervention	No
Bilewicz, M., & Wójcik, A. (2009). Antysemityzm na gruzach sztetl: stosunek polskiej młodzieży do Żydów w miastach i miasteczkach południowej i wschodniej Polski. w: LM Nijakowski (red.), <i>Etniczność, pamięć, asymilacja: wokół problemów zachowania tożsamości mniejszości narodowych i etnicznych</i> , 153–167.	Wrong outcome	No

### References från Juliane Wetzel

References	Comments	Included for relevance assessment
2018. Eine andere Herausforderung ist der aspekt von pionierarbeit. Erster Zwischenbericht zum Berichtszeitraum 01.01.2018-31.12.2018 der Wissenschaftlichen Begleitung des Programmbereichs Stärkung des engagements im Netz - gegen Hass im Netz im programm Demokratie leben! Aktiv gegen Rechtsextremismus, Gewalt und Menschenfeindlichkeit.	Summarized in english by Juliane	Yes
BAIER, C., ENGELHARDT, K. & SOCIUS 2016. Evaluation von präventionsmaßnahmen in der historischen und politischen bildungsarbeit.	Summarized in english by Juliane	Yes

BISCHOFF, F. G., JOACHIM, L., ALEXANDER, L., TOBIAS, R., KATJA, S., ARMIN, S., EVA, Z. & URSULA 2015. Erster Bericht: Modellprojekte. Programmevaluation „Demokratie leben!“ Wissenschaftliche Begleitung der Modellprojekte zu GMF, Demokratiestärkung und Radikalisierungsprävention Zwischenbericht für den Zeitraum 01.01.2015 bis 31.12.2015. Deutsches Jugendinstitut.	Summarized in english by Juliane	Yes
BOHN, A. B., SUSANNE, J., ISABELL, Z. & MITARBEIT VON, I. 2018. Abschlussbericht zum Berichtszeitraum 01.01.2018–31.12.2019 der Wissenschaftlichen Begleitung des Programmbereichs „Stärkung des Engagements im Netz – gegen Hass im Netz“ im Bundesprogramm „Demokratie leben! Aktiv gegen Rechtsextremismus, Gewalt und Menschenfeindlichkeit“.	Summarized in english by Juliane	Yes
BOHN, I., DÄULING, J., HALLMANN, J., SABMANNSHAUSEN, J. & IMPRESSUM 2017. Strukturdatenband: zum Dritten Zwischenbericht zum Berichtszeitraum 01.01.2017-31.12.2017 der Wissenschaftlichen Begleitung des Programmbereichs "Partnerschaften für demokratie" im programm "demokratie leben! Aktiv gegen rechtsextremismus, Gewalt und Menschenfeindlichkeit".	Summarized in english by Juliane	Yes
CAMINO & CAMINO 2018. WISSENSCHAFTLICHEN BEGLEITUNG DES PROGRAMMBEREICHS H „FÖRDERUNG VON MODELLPROJEKTEN ZUM ZUSAMMENLEBEN IN DER EINWANDERUNGSGESELLSCHAFT“.	Summarized in english by Juliane	Yes
FRANK GREUEL, J. L. A. L. T. R. K. S. A. S. E. Z. U. B. 2016. Programmevaluation „Demokratie leben!“ Wissenschaftliche Begleitung der Modellprojekte zu GMF, Demokratiestärkung und Radikalisierungsprävention Zwischenbericht für den Zeitraum 01.01.2016 bis 31.12.2016. Deutsches Jugendinstitut.	Summarized in english by Juliane	Yes
HÄDICKE, U. B., FRANK, K., CARSTA, L. & MITARBEIT VON, M. 2017. Dritter Bericht: Landes-Demokratiezentren. Programmevaluation „Demokratie leben!“ Zwischenbericht 2017.	Summarized in english by Juliane	Yes
JUGENDINSTITUT, D. & IMPRESSUM 2018. Kurzbericht zur ersten Welle der qualitativen Fallstudien Wissenschaftliche Begleitung der Modellprojekte im Programmbereich F, „Engagement und Vielfalt in der Arbeits- und Unternehmenswelt“. Deutsches Jugendinstitut.	Summarized in english by Juliane	Yes
KÜHNEL, I. B., JAN, S. & SYBILLE 2016. Zweiter Zwischenbericht zum Berichtszeitraum 01.01.2016 – 31.12.2016 der Wissenschaftlichen Begleitung des Programmbereichs „Partnerschaften für Demokratie“ im Programm „Demokratie leben! Aktiv gegen Rechtsextremismus, Gewalt und Menschenfeindlichkeit“.	Summarized in english by Juliane	Yes
LEISTNER, M. J., GRETA, K., ALEXANDER & IMPRESSUM 2019. Erster Bericht: Modellprojekte zur Prävention und Deradikalisierung in Strafvollzug und Bewährungshilfe Programmevaluation des Bundesprogramms „Demokratie leben!“ Zwischenbericht 2018. Deutsches Jugendinstitut.	Summarized in english by Juliane	Yes
MENGE, F. H., FRANK, K., ALINE, R., STEFANIE, R., TOBIAS, R., MITARBEIT, V., CLAUDIA & IMPRESSUM 2016. Zweiter Bericht: Strukturentwicklung bundeszentraler Träger. Programmevaluation „Demokratie leben!“ Zwischenbericht für den Zeitraum 01.01.2016 bis 31.12.2016. deutsches jugendinstitut.	Summarized in english by Juliane	Yes
REHSE, HEINZE, F., FRANK, K., ALINE, REITER, E. S., MITARBEIT VON MAXIMILIANE, H. & STEFANIE 2017. Dritter Bericht: Strukturentwicklung bundeszentraler Träger. Programmevaluation „Demokratie leben!“ Zwischenbericht 2017. Deutsches Jugendinstitut.	Summarized in english by Juliane	Yes
REISSI, T. M., TABEA, S., STEFAN, F., BIRGIT & IMPRESSUM 2018. Kurzbericht zur ersten Welle der qualitativen Vollerhebung Wissenschaftliche Begleitung der Modellprojekte im Programmbereich F, „Engagement und Vielfalt in der Arbeits- und Unternehmenswelt“. Deutsches Jugendinstitut.	Summarized in english by Juliane	Yes
REITER, U. B., FRANK, K., CARSTA, L., CLAUDIA, M., ALINE, R. & STEFANIE 2016. Zweiter Bericht: Landes-Demokratiezentren. Programmevaluation „Demokratie leben!“ Zwischenbericht für den Zeitraum 01.01.2016 bis 31.12.2016. Deutsches Jugendinstitut.	Summarized in english by Juliane	Yes

SCHROETER, F. H., ALINE, R., STEFANIE, R., ELLEN & IMPRESSUM 2018. Vierter Bericht: Strukturentwicklung bundeszentraler Träger Programmevaluation „Demokratie leben!“ Zwischenbericht 2018. Deutsches jugendinstitut.	Summarized in english by Juliane	Yes
SASSMANNSHAUSE, I. B., JULIA, D., JULIA, H., JAN & IMPRESSUM 2017. Dritter Zwischenbericht zum Berichtszeitraum 01.01.2017 – 31.12.2017 der Wissenschaftlichen Begleitung des Programmbereichs „Partnerschaften für Demokratie“ im Programm „Demokratie leben! Aktiv gegen Rechtsextremismus, Gewalt und Menschenfeindlichkeit“.	Summarized in english by Juliane	Yes
REITER, U. B., FRANZISKA, H., FRANK, K. & STEFANIE 2015. Erster Bericht: Strukturentwicklung bundeszentraler Träger. Programmevaluation „Demokratie leben!“ Zwischenbericht für den Zeitraum 01.01.2015 bis 31.12.2015. Deutsches jugendinstitut.	Summarized in english by Juliane	Yes
V, I. F. S. U. S. E. 2018. Strukturdatenband: zum Dritten Zwischenbericht zum Berichtszeitraum 01.01.2018-31.12.2018 der Wissenschaftlichen Begleitung des Programmbereichs „Partnerschaften für demokratie“ im programm „demokratie leben! Aktiv gegen rechtsextremismus, Gewalt und Menschenfeindlichkeit“.	Summarized in english by Juliane	Yes
VOLF, I. B., JAN, S., IRINA & IMPRESSUM 2015. Erster Zwischenbericht zum Berichtszeitraum 01.01.2015 – 31.12.2015 der Wissenschaftlichen Begleitung des Programmbereichs „Partnerschaften für Demokratie“ im Programm „Demokratie leben! Aktiv gegen Rechtsextremismus, Gewalt und Menschenfeindlichkeit“. Institut für Sozialarbeit und Sozialpädagogik e. V.	Summarized in english by Juliane	Yes
WACH, U. B.-L., ALEXANDER, S., KATHARINA & JUGENDINSTITUT, D. 2019. Demokratie KiTa: Wissenschaftliche Begleitung des Teilbereichs „Demokratie und Vielfalt in der Kindertagesbetreuung“ im Bundesprogramm „Demokratie leben!“.	Summarized in english by Juliane	Yes
ZIMMERMANN, C. F., FRANK, G., JOACHIM, L., ALEXANDER, L., ALINE, R., TOBIAS, R., KATJA, S., ARMIN, S., ELISA, W., EVA & IMPRESSUM 2019. Dritter Bericht: Modellprojekte Programmevaluation „Demokratie leben!“ Wissenschaftliche Begleitung der Modellprojekte zu GMF, Demokratiestärkung und Radikalisierungsprävention Zwischenbericht 2017. Deutsches jugendinstitut.	Summarized in english by Juliane	Yes

### Other experts asked, but with no further suggestions for relevant references

- Oscar Österberg
- Monica Eckmann

### References from organizations' websites

Organization	Identified references	Comments	Included for relevance assessment
The OSCE's Office for Democratic Institutions and Human Rights (ODIHR)	Addressing Anti-Semitism through Education: Teaching Aid 1-10	No primary study	No
	Addressing Anti-Semitism Through Education: Guidelines for Policymakers	No primary study	no

The European Commission against Racism and Intolerance	No.		
The European Union Agency for Fundamental Rights	Antisemitism - Overview of data available in the European Union 2008–2018	No intervention	no
The Holocaust and the United Nations Outreach Programme	No.		
The Task Force for International Cooperation on Holocaust Education Remembrance and Research	No.		
Rothschild foundation	No.		
Kantor center	No.		
Ghetto fighters museum	No.		
Institut für die Geschichte der Deutschen Juden	No.		
Moses Mendelsohn Zentrum	No.		
Polin? HL- Senteret	No.		
Southern Poverty Law Center	No.		
Haus der Wannsee-Konferenz	No.		
The Anne Frank House	No.		
Lernen aus der Geschichte	No.		
Yad Vashem	No.		
Casa Sefarad Israel	No.		
The Coordination Forum for Countering Antisemitism	No.		
H-Antisemitism	No.		
Facing History and Ourselves	No.		
The Living History Forum	No.		

The Middle East Media Research Institute	No.		
The Museum of Tolerance	No.		
Projekte gegen Antisemitismus	No.		
United States Holocaust Memorial Museum	No.		
The Vidal Sassoon International Center for the Study of Antisemitism	No.		

## Appendix 2. Excluded articles after full-text assessment for part I and part II

### PART I: Pedagogical efforts to prevent antisemitism

#### From structured searches:

1. Anti-Semitism: how to combat it. <i>New Masses</i> . 1943:7-12.	Newspaper article
2. <i>Facing History and Ourselves: The Holocaust and Human Behavior</i> . Independent School. 1981;40(3):7-8	No evaluation
3. Part i: On teaching the holocaust. <i>Religious Education</i> . 1983;78(3):441-4.	No evaluation
4. Schüler: geschockt von "Schindlers Liste". <i>Der Spiegel</i> . 1994;48:97-100.	Newspaper article
5. Combatting racism and hate in Canada today: lessons of the Holocaust. <i>Canadian Social Studies</i> . 1995;29(4):143-6.	No intervention
6. <i>Facing History and Ourselves. What Works Clearinghouse Intervention Report</i> . What Works Clearinghouse, 2277 Research Boulevard, MS 6M, Rockville, MD 20850; 2006.	Review article
7. <i>Jewish Studies and Holocaust Education in Poland</i> . Beaverton: Ringgold Inc; 2014.	Full text not found
8. <i>Partners Against Hate</i> . 2016.	Description of web page
9. <i>Teachers Moving Forward on a Cultural Self-Awareness Spectrum: Diverse Children, Museums, and Young Adult Literature</i> . 2016. p. 214-20.	Wrong outcome
10. <i>Understanding and Teaching Holocaust Education</i> . Beaverton: Ringgold Inc; 2017.	No evaluation
11. <i>The Critics and the Prioress: Antisemitism, Criticism, and Chaucer's Prioress's Tale</i> . Beaverton: Ringgold Inc; 2017.	No evaluation
12. <i>Holocaust and Human Rights Education: Good Choices and Sociological Perspectives</i> . Beaverton: Ringgold Inc; 2018.	No intervention
13. Challenge anti-Semitism. <i>Nature</i> . 2018;556(7702):407-.	Newspaper article
14. Acedo C. Teaching about the Shoah: Critical issues for educators. <i>Prospects</i> . 2010;40(2):179-81	Editorial
15. Acedo C. Lessons from the Shoah for history, memory, and human rights. <i>Prospects</i> . 2010;40(1):1-3.	Editorial

16. Alba A. "Here there is no why"—so why do we come here? Is a pedagogy of atrocity possible? <i>Holocaust Studies</i> . 2015;21(3):121-38.	Jewish population
17. Alba A, Balint R, Lanicek J. Holocaust Education at Australian Universities in the Twenty-first Century: Challenges and Opportunities. <i>Aust Humanit Rev</i> . 2018(63):131-3.	No intervention
18. Alexander E. WHAT THE HOLOCAUST DOES NOT TEACH. Commentary. 1993;95(2):32-6.	Newspaper article
19. Alsup J. A pedagogy of trauma (or a crisis of cynicism): Teaching, writing, and the Holocaust. <i>Witnessing the Disaster: Essays on Representation and the Holocaust</i> . Purdue University, United States 2003. p. 75-89.	No evaluation
20. Anderson ML. From syllabus to Shoah? <i>Central European history</i> . 2001;34(2):231-8.	No evaluation
21. Arian S. Teaching the holocaust. <i>Journal of Jewish Education</i> . 1972;41(4):41-6.	No evaluation
22. As G. Talking about Terrible Things: Using Allegory in the Classroom. <i>Journal of Children's Literature</i> . 2012;38(2):95-6	Book review
23. Atik A, Geismar A, Miller BL. Dancing to connect: An interdisciplinary creative arts approach to holocaust education within liberatory pedagogy. <i>Humanistic Pedagogy Across the Disciplines: Approaches to Mass Atrocity Education in the Community College Context</i> . Department of English, Queensborough Community College, CUNY, Bayside, NY, United States Department of Health, Physical Education, and Dance, Queensborough Community College, CUNY, Bayside, NY, United States 2018. p. 143-61.	Wrong outcome
24. Auron Y, Bartrop PR, Bartrop PR. The pain of knowledge: Holocaust and genocide issues in education. <i>Journal of genocide research</i> . 2006;8(1):97-8.	Book review
25. Badger J, Harker R. The impact of a museum travelling exhibition on middle school teachers and students from rural, low-income homes. <i>International Review of Education / Internationale Zeitschrift für Erziehungswissenschaft</i> . 2016;62(3):355-74.	Wrong outcome
26. Balint R. Between Seeing and Understanding: Teaching Documentary Film and the Holocaust. <i>Aust Humanit Rev</i> . 2018(63):138-43.	No evaluation
27. Barclay S. Teaching the Holocaust: A Unit for the Transition Years. 1995.	No evaluation
28. Bardige BLS. REFLECTIVE THINKING AND PROSOCIAL AWARENESS: ADOLESCENTS FACE THE HOLOCAUST AND THEMSELVES. Ann Arbor: Harvard University; 1983.	Wrong outcome
29. Barron AE. Developing a Large Scale Instructional Programme on the Web. <i>Educational Media International</i> . 1998;35(3):192-96.	No evaluation
30. Barron AE, Winkelman R. A Teacher's Guide to the Holocaust: An Online Resource. <i>Social Education</i> . 2001;65(3):140-42	Book review
31. Barron JN. New directions in Jewish American and Holocaust literatures: reading and teaching. <i>Choice: Current Reviews for Academic Libraries</i> . 2019;56(12):1468-.	Book review

32. Bartrop PR. Hitler Would've Known How to Deal with the Asian Invasion: The Holocaust and Australian Education. <i>Australian Journal of Politics and History</i> . 1985;31(1):147.	No evaluation
33. Baum RN. "What I have learned to feel": The pedagogical emotions of Holocaust education. <i>Coll Lit</i> . 1996;23(3):44-57.	No evaluation
34. Baum RN, Jay G. Ethics in the face of Auschwitz: The emotional and pedagogical responsibility of Holocaust remembrance. <i>Ann Arbor: The University of Wisconsin - Milwaukee</i> ; 1997.	No evaluation
35. Ben-Horin M. Teaching about the Holocaust. <i>Reconstructionist</i> . 1961;27:5-9.	Editorial
36. Betts DJ, Potash JS, Luke JJ, Kelso M. An art therapy study of visitor reactions to the United States Holocaust Memorial Museum. <i>Mus Manag Curatorship</i> . 2015;30(1):21-43.	Wrong outcome
37. Beyer FS, Presseisen BZ. Facing History and Ourselves: Initial Evaluation of an Inner-City Middle School Implementation. 1995.	Wrong outcome
38. Bickman L, Hamner KM. An evaluation of the Yad Vashem Holocaust museum. <i>Eval Rev</i> . 1998;22(4):435-46.	Jewish population
39. Bilewicz M, Witkowska M, Stubig S, Beneda M, Imhoff R, Psaltis C, et al. How to teach about the Holocaust? Psychological obstacles in historical education in Poland and Germany. <i>History education and conflict transformation: Social psychological theories, history teaching and reconciliation: Palgrave Macmillan, New York, NY; 2017. p. 169-97, Chapter xx, 384 Pages.</i>	Review article
40. Biniiecki SMY, Donley S. The Righteous Among the Nations of the World: An Exploration of Free-Choice Learning. <i>SAGE Open</i> . 2016;6(3):11.	Wrong outcome
41. Bitan D, Abu-Duhou I, Ziv HG, Nazzal N, Nazzal L, Baramki G, et al. Focus on education. <i>Palestine-Israel journal of politics, economics and culture</i> . 1996;111(1):7-80.	Book review
42. Blackwell RE. The use of Jewish narratives in Christian education to combat anti-Semitism in the church 1987.	Full text not found
43. Bleich E, Bunar N, Borgeson K, Valeri RM, Kielinger V, Paterson S, et al. Responding to hate violence: new challenges and solutions. <i>American behavioral scientist</i> . 2007;51(2):143-360.	Editorial
44. Blum LA. The Holocaust and moral education. <i>Philosophical Dimensions of Public Policy</i> . University of Massachusetts, Boston, United States 2017. p. 47-54.	No evaluation
45. Blum M. Education after Auschwitz - between educational guiding category and meaningless cipher. <i>Pädagogische Rundschau</i> . 2010;64(2):129-40.	No evaluation
46. Blumenthal DR, Signer MA. What to do - Approaches to Post-Holocaust education. Emory Univ, Atlanta, GA 30322 USA. Bloomington: Indiana Univ Press; 2000. 355-69 p.	Full text not found
47. Bornstein LN, Naveh E. From Empathy to Critical Reflection: The Use of Testimonies in The Training of Holocaust Educators. <i>Journal of International Social Studies</i> . 2018;8(1):4-36.	Jewish population
48. Borth WF. Holocaust Studies: We Need to Do More. <i>Clearing House</i> . 1983;56(8):345-46.	No evaluation

49. Bowen DH, Kisida B. Never Again: The Impact of Learning About the Holocaust on Civic Outcomes. <i>J Res Educ Eff.</i> 25.	Wrong outcome
50. Brabeck M, et al. Human Rights Education through the "Facing History and Ourselves" Program. 1994.	Wrong outcome
51. Brody D, Friedman A. THE EFFECTIVENESS OF COMMUNITY OF PRACTICE IN SUPPORTING ISRAELI KINDERGARTEN TEACHERS DEALING WITH AN EMOTIONALLY LADEN TOPIC. <i>Advances in Early Education &amp; Day Care.</i> 2012;16:183-210.	Jewish population
52. Brothers E. On teaching the holocaust and jewish resistance. <i>Journal of Jewish Education.</i> 1992;59(3):29-32.	No evaluation
53. Brown A, Waterhouse-Watson D. The Future of the Past: Digital Media in Holocaust Museums. <i>Holocaust Studies.</i> 2014;20(3):1-32.	No evaluation
54. Burgers J. Teaching the holocaust: Making literary theory memorable. <i>Humanistic Pedagogy Across the Disciplines: Approaches to Mass Atrocity Education in the Community College Context.</i> Department of English, Ashoka University, New Delhi, India2018. p. 163-80.	Wrong outcome
55. Burke D. Death and the Holocaust: the challenge to learners and the need for support. <i>Journal of Beliefs &amp; Values: Studies in Religion &amp; Education.</i> 2003;24(1):53.	Wrong outcome
56. Burke DM. The holocaust in education: an exploration of teacher and learner perspectives. <i>Ann Arbor: University of Wolverhampton (United Kingdom);</i> 1998.	Wrong outcome
57. Burkett J. Antisemitism and racism in Britain: Assessing the reaction to and the legacy of Kristallnacht. <i>Violence, Memory, and History: Western Perceptions of Kristallnacht.</i> School of Social, Historical, and Literary Studies, University of Portsmouth, United Kingdom2014. p. 16-33.	No intervention
58. Calandra BD, Barron AE. Advance organizers and Web -based instruction: Effects on preservice teachers' achievement and attitudes. <i>Ann Arbor: University of South Florida;</i> 2002.	Full text not found
59. Canto-Sperber M. Anti-Semitism: Does history repeat itself? (Teaching tolerance and pluralism at the school level). <i>Esprit.</i> 2004(8):6-10.	No evaluation
60. Cardaun SK. Countering contemporary antisemitism in Britain: Government and civil society responses between universalism and particularism. <i>Jewish Identities in a Changing World</i> 2015. p. 1-221.	Conference abstract
61. Carlberg C. Making connections between transformative learning and teaching of the Holocaust in the high school classroom 2009.	Wrong outcome
62. Carmon A. TEACHING THE HOLOCAUST AS A MEANS OF FOSTERING VALUES. <i>Curric Inq.</i> 1979;9(3):209-28.	No evaluation
63. Carmon A. Problems in Coping with the Holocaust: Experiences with Students in a Multinational Program. <i>The Annals of the American Academy of Political and Social Science.</i> 1980;450(1):227-36.	No evaluation
64. Carnes AM, Street K, Wiedeman CR, Szejnmann CCW, Cowan P, Griffiths J. Using Holocaust Testimony in Primary Education: An	Wrong outcome

Initial Inquiry. [Carnes, Amy M.; Street, Kori; Wiedeman, Claudia Ramirez] USC Shoah Fdn, Educ Evaluat & Scholarship, Inst Visual Hist & Educ, Los Angeles, CA 90089 USA. [Carnes, Amy M.; Street, Kori; Wiedeman, Claudia Ramirez] USC Shoah Fdn, Dept Int Relat, Los Angeles, CA 90089 USA. Carnes, AM (reprint author), USC Shoah Fdn, Educ Evaluat & Scholarship, Inst Visual Hist & Educ, Los Angeles, CA 90089 USA.; Carnes, AM (reprint author), USC Shoah Fdn, Dept Int Relat, Los Angeles, CA 90089 USA. Basingstoke: Palgrave; 2018. 21-40 p.	
65. Cesarani D. Holocaust Memorial Days in Britain - Reflections on the past, present and future of education about genocide and bigotry. <i>Hist Today</i> . 2002;52(2):16-8.	Newspaper article
66. Charlesworth A. Teaching the Holocaust through landscape study: the Liverpool experience. <i>Immigrants and minorities</i> . 1994;13(1):65-76.	Full text not found
67. Charmant H. Overcoming the Traumata of the Second World War: Three Very Different Attempts. <i>International Journal of Political Education</i> . 1984;6(4):353-78.	Review article
68. Charny IW. Teaching the Violence of the Holocaust. <i>Journal of Jewish Education</i> . 1968;38(2):15-24.	Jewish population
69. Chartock R. HOLOCAUST UNIT FOR CLASSROOM TEACHERS. <i>Social Education</i> . 1978;42(4):278-85.	No evaluation
70. Chisholm JS, Whitmore KF. Bodies in Space/Bodies in Motion/Bodies in Character: Adolescents Bear Witness to Anne Frank. <i>Int J Educ Arts</i> . 2016;17(5):30.	Wrong outcome
71. Chisholm JS, Whitmore KF, Shelton AL, McGrath IV. Moving Interpretations: Using Drama-Based Arts Strategies to Deepen Learning about The Diary of a Young Girl. <i>English Journal</i> . 2016;105(5):35-41.	Wrong outcome
72. Chyrikins M, Vieyra M. Making the Past Relevant to Future Generations. The Work of the Anne Frank House in Latin America. <i>Intercultural Education</i> . 2010;21:1-9.	Wrong outcome
73. Citron AF, Harding J. An experiment in training volunteers to answer anti-minority remarks. <i>The Journal of Abnormal and Social Psychology</i> . 1950;45(2):310-28.	Jewish population
74. Clements J. Difficult knowledge: possibilities of learning in holocaust education. Ann Arbor: University of London, University College London (United Kingdom); 2010.	Wrong outcome
75. Clyde C. Developing Civic Leaders through an Experiential Learning Programme for Holocaust Education. <i>Prospects: Quarterly Review of Comparative Education</i> . 2010;40(2):289-306.	Wrong outcome
76. Clyde CL, Decker LE. Influences of an experiential learning program for Holocaust education. Ann Arbor: Florida Atlantic University; 2002.	Wrong outcome
77. Clyde CL, Walker DA, Floyd DL. An Experiential Learning Program for Holocaust Education. <i>NASPA Journal</i> . 2005;42(3):326-41.	Wrong outcome
78. Cohen EH. EDUCATIONAL DARK TOURISM AT AN IN POPULO SITE The Holocaust Museum in Jerusalem. <i>Ann Touris Res</i> . 2011;38(1):193-209.	Wrong outcome

79. Cole G, Street K, Felt LJ. Storytelling in the Digital Age: Engaging Learners for Cognitive and Affective Gains. <i>International Journal of Technology, Knowledge and Society</i> . 2012;8(6):113-9.	Wrong outcome
80. Collins K. No Place for Bigotry: An Anti-Bias Club Changes the Atmosphere at a Suburban High School. <i>Teaching Tolerance</i> . 2000(17):26-7	Newspaper article
81. Cook PD, Cohn C. <i>Hermeneutic Narratives: An Exploration of Master Teachers' Values in Holocaust Education</i> . Ann Arbor: The Claremont Graduate University; 2014.	Wrong outcome
82. Cosh J. Shut in: relating to Anne Frank: Curriculum. <i>The Times Educational Supplement Scotland</i> . 2012(2263):24-n/a.	No evaluation
83. Cowan P. A critical analysis of a decade of school based holocaust education in scotland: 2002-2012. Ann Arbor: University of the West of Scotland (United Kingdom); 2014.	No evaluation
84. Cowan P, Jones T. What parents in Scotland say about their primary aged children learning about the Holocaust. <i>Educational Review</i> .18.	Wrong outcome
85. Cowan P, Maitles H. Developing Positive Values: a case study of Holocaust Memorial Day in the primary schools of one local authority in Scotland. <i>Educational Review</i> . 2002;54(3):219-29	Wrong intervention
86. Cowan P, Maitles H. Holocaust education in Scotland: Taking the lead or falling behind? <i>As the Witnesses Fall Silent: 21st Century Holocaust Education in Curriculum, Policy and Practice</i> . University of the West of Scotland, University Avenue, Ayr, KA8 0SX, United Kingdom 2015. p. 439-52.	No evaluation
87. Cowan P, Szejnmann CCW, Cowan P, Griffiths J. There's No 'J' in (the) Holocaust: Perceptions and Practice of Holocaust Education. [Cowan, Paula] Univ West Scotland, Educ, Ayr, Scotland. Cowan, P (reprint author), Univ West Scotland, Educ, Ayr, Scotland. Basingstoke: Palgrave; 2018. 41-56 p.	No evaluation
88. Cox JK, Sibelman SP. Teaching the Holocaust from a Balkan perspective 2004. 57-75 p.	Full text not found
89. Dahl MMP, Warring DF. Middle school application of Holocaust studies. Catholic students adopt survivors: A case study. Ann Arbor: University of St. Thomas (Minnesota); 2008.	Wrong outcome
90. Dahlke S. Connecting the dots: Backward course design, arts education, and teaching the holocaust. <i>Humanistic Pedagogy Across the Disciplines: Approaches to Mass Atrocity Education in the Community College Context</i> . Department of Music, Queensborough Community College, CUNY, Bayside, NY, United States 2018. p. 195-208.	Wrong outcome
91. Davidovitch N. The discourse between man and God: The role of faith in Holocaust teaching. <i>Scripta Judaica Cracoviensia</i> . 2014;12:121-39.	Jewish population
92. Davies I, Gregory I, Lund A. Teaching and Learning about the Holocaust through Visiting an Exhibition. <i>MCT--Multicultural Teaching</i> . 1999;17(3):43-7.	Wrong outcome

93. Davis HB, Fernekes WR, Hladky CR. Using Internet Resources To Study the Holocaust: Reflections from the Field. <i>Social Studies</i> . 1999;90(1):34-41.	Wrong outcome
94. de Bruijn P, Szejnmann CCW, Cowan P, Griffiths J. Transcending Moral and Emotional Engagement: The Use of Holocaust Heritage in Primary Education. [de Bruijn, Pieter] Open Univ Netherlands, Fac Humanities & Law, Heerlen, Netherlands. de Bruijn, P (reprint author), Open Univ Netherlands, Fac Humanities & Law, Heerlen, Netherlands. Basingstoke: Palgrave; 2018. 129-44 p.	No evaluation
95. de Jong S. The witness as object: Video testimony in memorial museums. University of Cologne, Institute for Contemporary History, Germany 2018. 1-280 p.	Full text not found
96. DeBerry LE. An Evaluation of a Teacher Training Program at the United States Holocaust Memorial Museum 2015.	Wrong outcome
97. Dennihy M. Where history meets literature: Teaching the holocaust, genocide, and mass atrocity through a creative approach in the community college English classroom. <i>Humanistic Pedagogy Across the Disciplines: Approaches to Mass Atrocity Education in the Community College Context</i> . Department of English, Queensborough Community College, CUNY, Bayside, NY, United States 2018. p. 209-28.	Wrong outcome
98. Dobrick A. History at the gates: How teacher and school characteristics relate to implementation of a state mandate on Holocaust education 2009.	No evaluation
99. Doneson JE. Teaching the holocaust with film. <i>Jewish Quarterly Review</i> . 1991;38(1):58-62.	No evaluation
100. Dratel SHL, O'Donnell W. "An Immersive Journey:" Analyzing the Use of Survivor Testimony in Holocaust Museums. Ann Arbor: University of Washington; 2018.	Wrong outcome
101. Ducey KA. Using Simon Wiesenthal's "The Sunflower" to Teach the Study of Genocide and the Holocaust. <i>College Teaching</i> . 2009;57(3):167-76.	Wrong outcome
102. Duffy G, Cowan P, Szejnmann CCW, Cowan P, Griffiths J. Poetry, Charcoal and a Requiem: An Interdisciplinary Approach to Teaching the Holocaust to Primary Students. [Duffy, Graham] Bridge Of Weir Primary Sch, Bridge Of Weir, Renfrew, Scotland. [Cowan, Paula] Univ West Scotland, Educ, Ayr, Scotland. Duffy, G (reprint author), Bridge Of Weir Primary Sch, Bridge Of Weir, Renfrew, Scotland. Basingstoke: Palgrave; 2018. 57-73 p.	Wrong outcome
103. Dupre BJ, Nihlen AS. Creative drama, playwriting, tolerance, and social justice: An ethnographic study of students in a seventh grade language arts class. Ann Arbor: The University of New Mexico; 2006.	Wrong outcome
104. Efrat S, Pinteá S, Baban A, Chis V, Albulescu I. MODERATORS OF CHANGE IN THE ATTITUDES TOWARD HOLOCAUST MORAL DILEMMAS. Erd 2018 - Education, Reflection, Development, 6th Edition. European Proceedings of Social and Behavioural Sciences. 63.	Jewish population
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TOWARD DUKE, DAVID BEFORE AND AFTER SEEING THE FILM WHO IS DUKE, DAVID. <i>Adolescence</i> . 1993;28(111):527-32.	
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## PART II: Teaching and learning about the Holocaust

<b>Reference</b>	<b>Reason for exclusion</b>
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### PART I: Pedagogical efforts to prevent antisemitism

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## Appendix 4: Definitions of antisemitism

In this appendix a more detailed description of the definitions of antisemitism in the included material is provided.

### Part I: Pedagogical efforts to prevent antisemitism

n=37

Title/Author/s	Def Y/N	Explicit definition	Implicit definition/understanding
<p>1. Ambrose wicz, J., Yung, C., Roth, J., Maxwell, E., Levy, M., &amp; Whitworth, W. (2001). What is in the way? Teaching about the holocaust in post-1989 Poland. In Remembering for the future: The Holocaust in an age of genocide (pp. 525-544). New York: Palgrave.</p>			

<p>2. Ambrose wicz-Jacobs, J. (2003). Me.Us.Them. Ethnic prejudice among youth and alternative methods of education. The case of Poland.</p>	<p>Y, but not really one single but rather all the different theoretical understandings</p>	<p>Antisemitism</p> <p>Here the concept antisemitism is both defined and operationalized in two separate sections: 1.3.10. Anti-Semitism as a concept; 1.3.10.1. and there is a specific chapter only dealing with attitudes to Jews. Antisemitism is the main but not the only focus; many ethnic prejudices are analyzed and antisemitism is thus studied in the wider context of identity formation and understood as other attitudes, prejudices, stereotypes etc (there is a plethora of theories used and the prejudices etc studied are understood on many different levels:</p> <p>“The terms of the title Me Us Them are the terms of this book, which addresses the interrelations between individual and social identity in the context of ethnic attitudes, education and attitudinal change.<sup>1</sup> It addresses the relations between the individual’s own group and people of different ethnic origins as a function of values centered around self-identity. The Me-Us-</p>	
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		<p>Them trichotomy implies that the image of the Other is to a large extent the result of individual and ingroup self-evaluation.”</p> <p>Aim of the study: “The project that formed the basis of this book was aimed at diagnosing the levels of ethnic prejudices, ethnocentrism and anti-Semitism among Polish students, and examining the effects of alternative educational programs with components involving openness to other nations. The key problem was to diagnose the level of attitudes toward foreigners and minorities among high school students. Special attention was paid to attitudes toward Jews, for two reasons, one relating to the context of the study and the second to the methodology of previous research on prejudice and ethnicity#.</p> <p>This is possibly one of the most relevant studies together with the other studies by the same author and the study by Morgan sn Baier. It discusses anti-Semitism in detail,</p>	
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		<p>provides an operationalization and thus shows how it can be studied, discusses whether or not we should teach about the Holocaust etc.</p> <p>1.3.10 Very good rendition of the different understandings of antisemitism:</p> <p>In-depth studies on anti-Semitism started only after World War II, although sociological tools to operationalize the concept were developed earlier (Lippmann,</p> <p>1922, Bogardus, 1928, Dollard, 1939). Different theoretical models focus on slightly different aspects of it. Personality theories (Adorno et al., 1950, Allport, 1958)</p> <p>describe features characterizing anti-Semitic people and explain how they originate.</p> <p>According to the Berkeley group, anti-</p>	
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		<p>Semitism is perceived as a “frame of mind,” a “total ethnocentric ideology, rather than prejudice against any single group” (Adorno et al., 1950, 122). Milton Rokeach (1960) added to this view the notion of the dogmatic personality. Frustration theories underline a projection mechanism exercised by frustrated people toward Jews (Dollard et al., 1939). Theories of minority group relations focus on the social and economic role of the Jewish minority in Europe (Blalock, 1967; LeVine and Campbell, 1972). Scapegoating theory (Girard, 1987) explains anti-Semitism through archetypes.</p> <p>Stereotypes should protect one’s own group against the temptation to learn about another culture, the danger of leaving one’s group, of joining the other group</p>	
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		<p>and crossing intercultural barriers (Cala, 1995, 91-92). This description helps explain the phenomenon of anti-Semitism, particularly in the Polish context, where certain attitudes toward Jews seem hard to understand. The stereotype also tells us how to behave in neutral or friendly contacts. We can choose the positive components of a stereotype without destroying it as a whole. Therefore it was possible in Poland to believe that all Jews cheat and at the same time to make friends with the local shop owner (Cala, 1995, 92). This operation of making an exception for an “untypical” member of a given category did not destroy the category itself (see also: Hewstone, 1999).</p> <p>Currently anti-Semitism is studied together with</p>	
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		<p>nationalism, social distance,</p> <p>ethnocentrism, ethnic stereotypes and prejudice. Anti-Semitism is also studied in</p> <p>terms of the Holocaust, and as an indicator of frustration, anxiety, and the state of</p> <p>hopelessness typical of societies in transition (Datner-Spiewak, 1995, 103). The main</p> <p>component of anti-Semitism nowadays is the idea of a collective, conspiring enemy,</p> <p>as Volovici observed (1994, 17): “in public discourse and in the new political life,</p> <p>antisemitism is used mainly to delegitimize political opponents, particularly those</p> <p>who represent a pro-Western orientation open to Europe and democracy.” In Poland</p> <p>this suggestion is particularly relevant.</p> <p>1.3.11</p> <p>Sociologists measure anti-Semitic attitudes usually as a belief that Jews have</p>	
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		<p>too much influence on various spheres of life (Datner-Spiewak, 1995, 113). Among</p> <p>the most well known scales developed to measure this is the anti-Semitism (A-S)</p> <p>scale (Levinson and Sanford, 1944). It is a 52-item scale containing questions dealing</p> <p>with the ethics, personality traits, religion and patriotism of Jews. Closely related to it</p> <p>are the F-scale measuring authoritarianism (Adorno et al., 1950), the balanced F-scale</p> <p>(Athanasίου, 1968), and dogmatism scale (Rokeach, 1960). Another is a 24-item</p> <p>scale, “Opinions on the Jews” (Eysenck and Crown, 1949). Next we examine other</p> <p>terms used in this study: identity and self-esteem.</p>	
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<p>3. Ambrose wicz-Jacobs, J. (2013). Antisemitism and attitudes toward the Holocaust: Empirical studies from Poland. Paper presented at the International conference on "anti"-semitism in Europe today: the phenomena, the conflict.</p>	<p>N</p>		<p>Antisemitism not explicitly but indirectly defined as stereotypes and prejudices but also lack of information/knowledge and erroneous information: "the intention to overcome negative stereotypes and prejudices and to fight antisemitism by replacing half-truths and products of the imagination with facts and knowledge".</p> <p>There is also a description of the position of the Jews in Polish society that provides some clues to the definition: "For Poles, as in other European societies, the Jew was historically the symbol of the Stranger. The historical perception of Jews as Others produced a distance over the years which excluded Jews from the space of moral responsibility during WWII.<sup>3</sup> The Jewish fate during the Holocaust was not perceived and experienced, except by rescuers, as a fate of their own people, the citizens of Poland.<sup>4</sup> Rather, it was the fate of the Stranger.<sup>5</sup> The rescuers often remained anonymous and were</p>
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		<p>afraid of their own neighbours long after the war had ended. And for many Poles Jews have remained mythological Strangers until the present day”.</p> <p>Secondary antisemitism is discussed and treated as self-evident: “In some cases a reluctance to face a violent past results in the phenomenon of secondary antisemitism. Zick et al. revealed that in all states in Europe traditional antisemitism is probably being replaced by secondary antisemitism.<sup>7</sup> In the above study done in Germany, Italy and Eastern Europe, many of those surveyed agreed that “Jews try to take advantage of having been victims during the Nazi era”.</p> <p>However, secondary antisemitism is also discussed in some detail historiographically: “One of the components of secondary antisemitism is that it is a latent phenomenon that, together with denying one’s own antisemitic attitudes and accusing Jews of exploiting feelings of guilt among other nations, blames them for their own fate. This was initially a West German resentment and</p>
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		<p>anxiety, but dating back to a Theodor Adorno article “Guilt and Defense” (1955) it is rooted in defensive reaction against one’s own guilt”.</p> <p>Secondary antisemitism is also discussed in relation to Holocaust fatigue and the German debate regarding schlusstreich: “A secondary antisemitism is nowadays often connected with the issues of restitution claims and is depicted in the form of denying one’s own antisemitism and/or denying the historical importance of the Holocaust or refusing to acknowledge the crimes of the Holocaust. This form of subtle antisemitism is close to the phenomenon of “Holocaust fatigue”. One of the components of contemporary secondary antisemitism could be an expectation that one should stop dealing with the Holocaust and simply close the chapter on the Nazi past.”</p> <p>Traditional antisemitism is also discussed but not defined: “The percentage of respondents obtaining the highest values on the scale of traditional</p>
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			<p>antisemitism in the national samples of Polish adults in Krzemiński's".</p> <p>A distinction is also made between traditional and modern antisemitism but not elaborated upon: "Slightly more respondents (70% in the national sample and 74% in the experimental group) in the 2008 study registered a zero value on the scale of modern" antisemitism. A greater difference in values between the experimental and control groups of students is found in the case of the scale of traditional antisemitism. This permits one to conjecture a hypothesis that exposure to educational programmes teaching about Jewish history and culture decreases traditional antisemitism to a much greater degree than modern antisemitism".</p> <p>The lack of studies on the effect of education is stressed: "Whether educational initiatives have an impact on the attitudes of Polish society towards Jews is to be determined in empirical, and much needed, research that</p>
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			still has not been carried out".
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<p>4. Ambrose wicz-Jacobs, J., &amp; Büttner, E. (2014). What can we learn from the dark chapters in our history? Education about the Holocaust in Poland in a comparative perspective. Scandinavian Journal of Intercultural Theory and practice.</p>	<p>N</p>		<p>Historical background where the Holocaust in Poland is mentioned together with the post war pogroms and the expulsion of the remnants of Polish Jewry in the late 1960 s. It is thus obvious that antisemitism is understood as hostility against Jews.</p> <p>Other examples indicate that antisemitism has something to do with at traumatic national past: “Sociologists explain that some forms of contemporary antisemitism, for example that revealed in Henrik Bachner and Jonas Ring’s study on attitudes in Sweden published in 2006 “Antisemitiska Attityder och Föreställningar i Sverige”, may result from not coming to terms with past history, namely with the dark sides of WWII history (Sadowski 2007)”.</p> <p>It is also apparent that antisemitism is seen as an example of group prejudices: “Another aspect frequently addressed was the intention to overcome negative stereotypes, prejudices and to fight antisemitism by replacing half-truths and products of the</p>
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			<p>imagination with facts and knowledge”.</p> <p>The article also discusses other research immediately relevant for our study: “Surveys on attitudes towards the Holocaust have been carried out in some countries, but their methodologies differ and it is hard to see the overall picture. The impact of teaching about the Holocaust is, despite several attempts, difficult to assess due to a lack of standards on what level of knowledge should be considered satisfactory and according to Jack Jedwab (2009: 8), “...there have been relatively few efforts to measure the degree of knowledge about the Holocaust across various countries”. One of the attempts to measure the impact of education about the Holocaust on the level of antisemitism was a study by Christopher A. Simon (2003) [included in this sample] carried out among American university students in autumn 1999, which did not reveal significant differences between control and experimental groups (enrolled in a course on the history of the Holocaust) with</p>
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		<p>regard to the level of anti-semitism. However, the assignments to groups were not random in this study and also the preliminary level of attitudes toward the Jews could have been positive in both groups. The fact that students attending a course related to the Holocaust were self-selected may have played a significant role”.</p> <p>Further: “A longitudinal study “Never Again! Does Holocaust Education Have an Effect on Pupils’ Citizenship Values and Attitudes?” (Maitles, Cowan and Butler, 2006) was commissioned by the Scottish Government in 2006. Its main objective was to evaluate the impact of teaching about the Holocaust on student’s values and attitudes relating to citizenship issues, particularly those concerning minorities and disadvantaged groups. The sample [...] cannot be generalized. [...] It revealed an improvement in values and attitudes immediately after the lesson on the Holocaust, an improvement which was also found ten months later, although the effect was not as</p>
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			<p>strong. The study brought the following results: those students who studied the Holocaust tended to have more positive attitudes and values than those who didn't study it. The study in Scotland revealed that Holocaust education can contribute to human rights awareness. The study [...], however, relied on self-perceived statements related to "knowing" such terms as antisemitism, racism, human rights or the Holocaust, not on the content of this knowledge, so it is impossible to find out what exactly students know. In addition, the primary school children in Scotland were asked for voting preferences, which may be considered inappropriate as it lies too far from the scope of their personal experience".</p>
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<p>5. Ambrose wicz-Jacobs, J., Kopff-Muszyńska, K., Gajda, K., &amp; Eriksen, M. (2015). Is it possible to be a moral witness in post-memory of the Holocaust? The case of the international summer institute: Teaching about the Holocaust at the Centre for Holocaust Studies/UNESCO chair for education about the Holocaust at the Jagiellonian University. In <i>Positive places of European memory</i> (pp. 169-186). Krokow: Instytut Europeistyki UJ.</p>	<p>N</p>		<p>“The mission of the ISITH, specified in 2006, is the sustainable integration of the Holocaust education into Polish schools with the goal of building an open, pluralistic and inclusive society in which prejudice, discrimination and antisemitism are condemned and rejected”. (s. 168)</p> <p>Secondary antisemitism is also mentioned (and here are other results relevant to our study as well): “The study commissioned by the German Parliament in 2012 revealed the „guilt denial” and the Bielefeld University studies in 2008 indicated the „Holocaust fatigue” by 67% of surveyed Germans<sup>352</sup>. The aforementioned phenomena result from „exaggerated moral expectations” directed at German students whose reaction, apart from the Holocaust denial and fatigue results also in secondary antisemitism<sup>353</sup>.” (s. 168 OBS see also article from <i>The Forward</i> concluding that AS-education might increase AS)</p> <p>J-P Sartres definition of AS is discussed and a distinction between</p>
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			<p>modern and traditional antisemitism is made (none are however defined): “According to Jean-Paul Sartre antisemitism results in own fears and uncertainty, and actual Jews are irrelevant, because they are created by antisemitism. Polish studies conducted by the team of Ireneusz Krzemiński revealed that the level of education affects a traditional antisemitism but does not make impact on modern antisemitism”. (s. 176)</p>
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<p>6. Baier, C., &amp; Engelhardt, K. (2017). Evaluation von Präventionsmaßnahmen in der historischen und politischen bildungsarbeit. SOCIUS</p>	<p>Y</p>	<p>Thorough discussion of all the problems concerning definitions and the key result is that here is no consensus regarding the definitions used in the educational programs.</p> <p>Der Auftrag lautete, eine Tiefenevaluation von ausgewählten Bildungsprojekten der Antisemitismusprävention, die sich mit aktuellem Antisemitismus befassen, durchzuführen. In Abstimmung mit dem Auftraggeber wurden zwischen Frühjahr und Herbst 2016 sechs Projekte aus den Bereichen Schule, Sport, Träger mit religiösem Hintergrund, Jugend, Fachkräfte verschiedener Bereiche und „Sonstige“ evaluiert, die fast alle über die Förderung durch spezifische Bundes- oder Landesprogramme initiiert bzw. gestützt wurden. Es handelte sich um laufende oder regelmäßig wiederholte Maßnahmen, die auf mindestens zwei Jahre angelegt sind und in sieben Bundesländern in Ost- und Westdeutschland umgesetzt werden. Die</p>	
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		<p>Trägervorliegen Über langjährige Felderfahrung. Untersucht wurden im Schwerpunkt die Ziele und Zielgruppen, theoretische und methodische Grundlagen, behandelte antisemitische Stereotypen und Konstruktionen, ob Antisemitismus im Zusammenhang mit anderen Formen der gruppenbezogenen Menschenfeindlichkeit (GMF) betrachtet wird, inwiefern interne Evaluierungen stattfinden und Umfeldreaktionen erkennbar sind und welche (politischen) Rahmenbedingungen einen Einfluss ausüben. (p. s)</p> <p>Antisemitism</p> <p>Large section on definitions (not in the version I have but it is available in the full report). This is the core and should be the starting point for this part of the text that I will write: Q) Ein Ausdruck der Komplexität des Themas zeigt sich unseres Erachtens darin, dass keine einheitlichen Antisemitismus-Definitionen vorliegen:</p>	
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		<p>Manche Projekte beziehen sich auf (verschiedene) Theorien und Theoretiker*innen oder - zumindest auch - auf die „EUMC Arbeitsdefinition Antisemitismus“, andere formulieren, dass sie bislang zu bestimmten Facetten des Antisemitismus keinerlei überzeugende wissenschaftliche Definition vorgefunden hatten. Die meisten Projekte entwickeln ein Verständnis von Antisemitismus, das in den Teams ausgehandelt (und zum Teil immer wieder neu ausgehandelt) und, wie in einem Fall, auch explizit von einer Trägervorteilerin als eine Definition bezeichnet wird, auf die sich dieses eine Projektteam für dieses spezifische Projekt verständigt habe und die speziell für dieses Projekt gelte. (p. 6)</p> <p>Sweden could do with this kind of extremely thorough analysis, covering all fields of society: One of the conclusions is also a conclusion of this project:</p> <p>Eine wichtige Voraussetzung für eine gelingende</p>	
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		<p>Präventionsarbeit ist nicht nur eine spezifische und umfassende Antisemitismusforschung, sondern auch die Zusammenarbeit zwischen Wissenschaft und Praxis. Dazu gehört auch eine gute Ausbildung von Praktikerinnen und Praktikern und umgekehrt die Bereitschaft seitens der Wissenschaft, von der Praxis zu lernen. (p. 245)</p> <p>Zwei relevante Befunde ergaben sich schon während der Projektrecherche:941</p> <p>(1) Außerhalb spezieller öffentlicher Förderprogramme konnten kaum Projekte recherchiert werden, die sich mit aktuellem Antisemitismus befassen und nicht schwerpunktmäßig historischen Antisemitismus bearbeiten. Das Thema, so erläuterten einige Befragte, werde nur wenig nachgefragt, v. a. dann nicht, wenn es nicht offensiv mit anderen Themen wie v.</p>	
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		<p>a. Rassismus verknüpft wird.<sup>942</sup></p> <p>(2) Bei den Projektdurchführenden und -trägern (mit Ausnahme des Bereichs Sport) bestand eine Scheu, sich evaluieren zu lassen. Gründe hierfür waren laut Gesprächspartnerinnen und -partnern: (a) ein ungünstiger Zeitpunkt im jeweiligen Projektverlauf, (b) keine Kapazitäten für den zusätzlichen Aufwand durch eine externe Evaluation, (c) schlechte Erfahrungen mit Evaluationen, (d) Befürchtungen (trotz gegenteiliger Versicherungen und Zusicherung von Anonymisierung), dass sich kritische Ergebnisse auf weitere Projektbeantragungen negativ auswirken könnten und (e) Befürchtungen, etwas falsch zu machen und sich Ärger einzuhandeln. Insbesondere der letzte Punkt macht deutlich, dass die Bearbeitung des Themas aktueller Antisemitismus als</p>	
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		<p>besonders sensibel eingeschätzt wird (p. 249)</p> <p>Eine weitere Herausforderung für Projektträger bei der Konzeption und Durchführung von Fort- und Weiterbildungsmaßnahmen ist das unterschiedliche Verständnis von aktuellem Antisemitismus (→ Definition). Es existiert keine einheitliche Definition von Antisemitismus, die auf alle Situationen und Projekte übertragbar wäre.</p> <p>Manche Projekte setzen sich mit Theorien auseinander und bauen für sich ein Definitionskonstrukt, das ihren</p> <p>Bedürfnissen entspricht. Andere Projekte folgen der EUMC »Working Definition«. »Die meisten Projekte entwickeln ein Verständnis von Antisemitismus, das in den Teams ausgehandelt und z. T. aufs Neue ausgehandelt wird. In einem Fall wird eine Definition entwickelt, die speziell</p>	
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		<p>für ein konkretes Projekt gelte.« (p. 250)</p> <p>Eine weitere theoretische Diskussion, die für die Projekte wichtig ist, ist die Frage, wie Verbindungslinien zwischen dem historischen und dem aktuellen Antisemitismus sinnvoll hergestellt werden können. Angesichts der Fachdiskussion der letzten Jahre kann davon ausgegangen werden, dass eine sogenannte Holocaust Education<sup>950</sup> als alleiniges Mittel nicht hinreichend gegen den gegenwärtigen Antisemitismus immunisiert,<sup>951</sup> dass aber eine Sensibilisierung für den gegenwärtigen Antisemitismus unter Ausklammerung des historischen Lernens ebenfalls nicht ausreichend ist. In der Evaluation zeigt sich, dass ein historischer Rückbezug erforderlich ist, um die Tradierungen des Nationalsozialismus und die Nachwirkungen der nationalsozialistischen</p>	
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		<p>Verfolgung und Ermordung der europäischen Juden verstehen zu können:  »Ein eindeutiges Ergebnis der Evaluation lautet, dass</p> <p>der aktuelle Antisemitismus in unserer Gesellschaft nicht ohne Rückbezug auf die historischen Hintergründe</p> <p>sinnvoll bearbeitet werden kann. Die von uns untersuchten Projekte experimentieren hier und versuchen einen</p> <p>Weg zu finden, den historischen Part so zu gestalten, dass er für die Zielgruppen nachvollziehbar ist, der</p> <p>Schwerpunkt weiterhin auf der Bearbeitung des aktuellen Antisemitismus liegt und die Zielgruppen nicht angesichts der auch damit verbundenen Stofffülle überfordert werden (p. 250-251)</p> <p>Suggestions p. 253-256</p>	
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<p>7. Calandra, B., Fitzpatrick, J., &amp; Barron, A. E. (2002). A Holocaust Website: Effects on Preservice Teachers' Factual Knowledge and Attitudes toward Traditionally Marginalized Groups. <i>Journal of Technology and Teacher Education</i>, 10(1), 75-93.</p>	<p>N</p>		<p>No definition as far as I can tell but it is apparent that the goal of the project studied is to prevent racism, prejudice etc and promote democracy and tolerance.</p> <p>Context/Instrumental use focus on racism, civic virtues etc</p> <p>Teachers can use historical events such as the Holocaust to warn of the horrifying results of racial and cultural intolerance, and thus help maintain a democratic and tolerant society. Analyses of the Holocaust can touch on a number of currently relevant human rights issues ranging from cultural in-tolerance to racism. (p. 76)</p> <p>Teaching the Holocaust can be one way to raise consciousness about general intercultural relationships (Brown &amp; Davies, 1998). (p. 77)</p> <p>In designing the site, it was hoped that, through the study of the Holocaust, students and teachers alike would be able to develop an understanding of the ramifications of prejudice and racism, and help to ensure that an event such as the Holocaust will not</p>
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			happen again (Barron, 1998). (p. 78)
8. Carrington, B., & Short, G. (1997). Holocaust education, anti-racism and citizenship. Educational Review, 49(3), 271-282.	N	See TLH batch	

<p>9. Cowan, P., &amp; Maitles, H. (2005). VALUES AND ATTITUDES - POSITIVE AND NEGATIVE A STUDY OF THE IMPACT OF TEACHING THE HOLOCAUST ON CITIZENSHIP AMONG SCOTTISH 11-12 YEAR OLDS. <i>Scottish Educational Review</i>, 37(2), 104-115.</p>	<p>N</p>	<p>See TLH batch</p>	
<p>10. Cowan, P., &amp; Maitles, H. (2007). Does addressing prejudice and discrimination through Holocaust education produce better citizens? <i>Educational Review</i>, 59(2), 115-130.</p>	<p>Y</p>	<p>See TLH batch</p>	
<p>11. Cowan, P., &amp; Maitles, H. (2011). 'We saw inhumanity close up'. What is gained by school students from Scotland visiting Auschwitz? <i>Journal of Curriculum Studies</i>, 43(2), 163-184.</p>	<p>N</p>	<p>See TLH batch</p>	
<p>12. Ensel, R., &amp; Stremmelaar, A. (2013). Speech acts. observing antisemitism and holocaust education in the Netherlands. In <i>Perceptions of the Holocaust in Europe and Muslim Communities: Sources, Comparisons and Educational Challenges</i> (pp. 153-171). University of Amsterdam, Amsterdam, Netherlands Department of the Islamic Middle East, Leiden University, Leiden, Netherlands.</p>	<p>N</p>	<p>See TLH batch</p>	

<p>13. Fijalkow, Y., Jalaudin, C., &amp; Bordes Benayoun, C. (2014). Les effets de l'enseignement de la Shoah au Lycée: Des bénéfices inégalement partagés [The impact of programs about the Shoah in secondary schools: Unequally shared benefits]. In Les judaïsmes: Une socio-anthropologie de la diversité religieuse et ulturelle [Judaisms: A socio-anthropological study of religious and cultural diversity]. Paris: Honoré Champion.</p>	<p>N</p>		<p>Antisemitism:</p> <p>Not explicitly defined but it is apparent that it also addresses it since the focus is on the victims of the Holocaust (here le Shoah), understood as the genocide on the Jews during WW II. The article is furthermore published in SOCIO-ANTHROPOLOGIE DES JUDAISMES CONTEMPORAINS.</p> <p>However, antisemitism is not stressed in the aim, and when it is used it is primarily in the form anti-Semitic "antisémites" but also when he results are discussed in relation to previous research on antisemitismn, especially when discussing traditional vs secondary antisemitism. One example of the former is: Les lycéens sont pour leur part 74,0% a récuser cette affirmation comme s'ils étaient mieux préparés a ne pas tomber dans les standards antisémites sur la conspiration des Juifs. Ils apparaissent en tout cas plus vigilants ou critiques vis-a-vis de l'antisémitisme ordinaire.</p>
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		<p>Contemporary Israel related antisemitism is also discussed:</p> <p>Mais cela n'est pas suffisant pour rendre compte du fait que c'est avant tout dans le domaine des opinions que l'écart entre enseignement général et professionnel est le plus net. D'autant que ces supports exceptionnels, en se positionnant davantage sur le registre du sensible et de l'affect, s'exposent au risque de dériver vers une tonalité de l'ordre de la compassion et de l'émotion plutôt que de la production de l'histoire (Borne, 1994, 1998). Des lors, comment expliquer que les élèves des lycées professionnels ne soient pas plus réceptifs à l'action de ces dispositifs, lesquels se trouvent pourtant utilisés en complément d'un enseignement académique à l'égard duquel ce public entretient traditionnellement une certaine distance? L'une des réponses réside probablement dans le fait que l'on trouve en lycée professionnel une plus forte proportion de jeunes pour qui la Shoah accorde une place &lt;&lt; trop importante au peuple</p>
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		<p>juif», qu'ils accusent d'être aujourd'hui les &lt;&lt; oppresseurs» des Palestiniens (Corbel et al, 2003). Cette population exprime, à travers ses réponses, à la fois une revendication-identitaire et une difficulté à accepter et à concilier la représentation du &lt;&lt;juif opprimé » que lui présente l'enseignement de la Shoah avec celle qu'il reçoit par ailleurs des médias et de son environnement social. Il y va donc plus vraisemblablement des avatars ponctuels d'une forme de crispation identitaire provenant de lycéens d'origine populaire et issus de l'immigration, que d'un antisémitisme faisant système et solidement théorisé. On peut y lire, plus largement, l'affirmation d'une identité masculine refusant de succomber à la sensibilité (communément assimilée à la sensiblerie) ainsi qu'à l'émotion, et qui défie et refuse le discours scolaire et son éducation civique moralisatrice notamment lorsque les Juifs s'y trouvent utilisés comme référence (p. 215-216)</p>
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		<p>But in the aim, the universal aspects of teaching about the Holocaust are stressed and antisemitism is not explicitly mentioned. HE is supposed to have an impact on “toute forme de racisme et de xenophobie”. Thus, racism and xenophobia seem to be used as umbrella concepts, encompassing antisemitism. (See also p. 206: “L’une des spécificités de l’enseignement du génocide des Juifs d’Europe réside précisément dans le fait de comporter une dimension civique devant aider à repérer, à réfuter les préjugés et les stéréotypes et aussi à combattre toutes les formes de discrimination et de xénophobie”). But, on the other hand, it is explicitly mentioned that the outcome of the teaching is expected to have an effect specifically on the attitudes towards Jews: “En procédant de la sorte, nous examinerons successivement les connaissances générales, les représentations à l’égard de son enseignement et la perception des Juifs”.</p> <p>On the other hand, hostility and hatred</p>
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		<p>against the Jews are explicitly mentioned: Au regard de nos résultats l'enseignement de la Shoah n'aboutit pas aux effets pervers auxquels on pouvait le croire exposé: phénomène de saturation a l'égard du genocidejuifet de sa commémoration, jugement défavorable sur l'intérêt et l'utilité de maintenir cet enseignement a l'école, renforcement de l'hostilité a l'égard des juifs</p> <p>In the study, questions that are frequently used in questionnaires intended to measure levels of antisemitism were also posed: "A la question de savoir si les Juifs exploitent le souvenir de leur extermination par les nazis pour leur propre intérêt, 65 % de la population nationale se déclarent plutôt pas, voire pas du tout d'accord. Les lycéens sont pour leur part 74,0% a récuser cette affirmation comme s'ils étaient mieux préparés a ne pas tomber dans les standards antisémites sur la conspiration des Juifs.</p> <p>The question regarding the alleged exploration of the Holocaustbis also posed: "Les Juifis</p>
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			exploitent le souvenir de la Shoah pour leur propre intérêt».
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<p>14. Foster, S., Peticrew, A., Pearce, A., Hale, R., Burgess, A., Salmons, P., . . . education, C. f. h. (2016). What do students know and understand about the Holocaust? Evidence from English secondary school.</p>	<p>N</p>		<p>The glossary only includes concepts used in statistical analysis but not the key concepts having to do with the content, e.g The Holocaust, antisemitism etc.</p> <p>Huge study, praised by YB in one of the prefaces: ‘What do students know and understand about the Holocaust?’ is a tremendously impressive piece of most detailed research” Study of the UK. The role of Britain during the Holocaust. National contexts stressed.</p> <p>YB on “lessons”: Indeed, I believe that the most important conclusion of the report is that there is no ‘lesson’, and there are no ‘lessons’ inherent in the Holocaust, and that any attempt to guide students to conclude on any lesson or lessons is a big mistake. The implication of the report is that ‘lessons’ from history generally, and certainly from this particular history, would mean that somehow the future can be predicted by looking at what happened in the past, or that history often repeats itself in an accurate way, and that that is an error. What is</p>
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		<p>at least equally important is the analysis of the students' responses that shows that they are instinctively wary of any such drawing of 'lessons'.(p. IX)</p> <p>YB also stresses the role of antisemitism and the specificities of the Holocaust: The Holocaust is too often turned into vague lessons of the danger of 'hatred' or 'prejudice' at the expense of really trying to understand the reasons and motivations for the genocide. How else can it be possible that so many students who say that they have studied the Holocaust still do not even recognize the term antisemitism? After all, the Germans (not just members of the Nazi Party), and their allies all over Europe did not murder the Jews because they loved them, or even because they were indifferent to them, or because of a generalised 'racism'. They did not kill all the green-eyed men and the red-haired women, but Jews. Nor were Jews shipped to Birkenau because they were human beings: human beings were shipped there because they were Jews. To its credit, the UCL Centre for Holocaust Education</p>
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			<p>has already developed teaching and learning materials to deepen young people's understanding about antisemitism, and professional development programmes to help teachers to teach about it. (p. IX)</p>
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<p>15. Geissler. (1981). The effects of the film “hitler – eine kerriere” on the knowledge and attitudes towards national socialism. Int. j. pol. Educ., 4, 236-282.</p>	<p>N</p>		<p>Panel interview with 110 persons who has seen the vastly popular film Hitler Eine Karriere. No big or lasting effects. Focuses on social-psychological explanations but does not address structural issues (and therefore does not have any effect on anti-liberalism, anti-pluralism etc but did affect the image of AH among one fifth of the viewers. However, the change was not one-directional (both repugnance and interest) In the analysis, Adorno’s theory of the authoritarian personality is used.</p> <p>“The intentions of the film can be expressed by the formula: Immunization against neo-fascist tendencies by rational enlightenment on the arises of Hitler’s “career, on the muses of his rise and power; prevention against neo-fascism by enlightenment on the basis of the National Socialist regime. (p. 263-264).</p> <p>The study: who are right - producers or critics? Our analysis tries to give empirical answers on some aspects of the problems raised above by measuring the effects</p>
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		<p>of the film on the historical knowledge of National Socialism and on the evaluation of National Socialism and of the person and politics of Hitler</p> <p>The film apparently did not inoculate people but neither did it, as some critics had feared result in a fascination and an increased interest. (p. 264-265)</p> <p>The questions asked do not concern the Holocaust or antisemitism:</p> <p>In order to measure the effects three different sets of questions were used. To check how the film had affected the historical knowledge, five open questions were formulated. They concerned the ascent to power, the supporters, the opposition the resistance and the causes for the outbreak of WWII (p. 268-269) No answers concern the Jews, antisemitism etc.</p> <p>In order to test the effects of the film on the evaluation of National Socialism, the following questions were posed. - Many people that National Socialism has a good and a bad side</p>
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		<p>What are in your opinion its good sides?</p> <p>What are in your opinion its bad sides?</p> <p>Among the negative aspects mentioned by one of the groups, the conscripts, are “racism” (not antisemitism) and “extermination of Jews” (who here apparently are seen not only as the main but the only victim). In the other group, consisting of students, however, antisemitism is mentioned.</p> <p>“Persecution/Extermination of Jews” and “Racism, antisemitism, xenophobia” (p. 272-274 Questions p. 272.)</p> <p>Finally, there is a set of questions regarding Hitler’s qualities as a “statesman” (but also as a person/leader). Examples. If it had not been for the war, AH would have been one of the greatest German statesmen. Would you rate AH in history rather positively or rather negatively? In comparison to other politicians, was Hitler advantageous for Germany or did he damage Germany? A man like AH would cope better with the political problems of today than the current politicians? Is AH rather good or rather</p>
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			<p>bad? Do you like or dislike AH?</p> <p>In the discussion, the Holocaust is not mentioned and antisemitism not explicitly discussed. However, they could be said to be referred to indirectly: “The film does not succeed in removing alarming deficiencies with regard to National Socialist crimes and to tenor, anti-liberalism and anti-pluralism of the National Socialist regime.” (p. 280)</p>
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<p>17. Gordon, S. B., Simon, C. A., &amp; Weinberg, L. (2004). The Effects of Holocaust Education on Students' Level of Anti-Semitism. Educational Research Quarterly, 27(3), 58-71.</p>	<p>N, which is odd given the fact that it is a study of antisemitism as such</p>		<p>No explicit definition of antisemitism and no discussion of how it should be understood. No definition of the Holocaust either but it is studied together with other genocides.</p> <p>Starting point HE and the fact that AS in the US is at an all-time low (2003). Connection/causation.</p> <p>Q: What we do intend is to evaluate the effects of learning about the Holocaust on some American university students. What tangible benefits, if any, derive from knowing more about the Nazi attempt to murder the Jews of Europe? P. 4</p> <p>Method</p> <p>1. Potentially, instruction in and knowledge of the Holocaust may reduce the level of anti-Semitism among those exposed to it. In addition, Holocaust education may produce a higher level of tolerance for immigrants and various minority groups in the American population, not only Jews. Alternatively, instruction and knowledge (the two aren't necessarily identical) may affect</p>
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		<p>appraisals of Jews but not other minorities;</p> <p>2. It is of course perfectly conceivable that knowledge and instruction have no impact on the magnitude of anti-Semitism or other forms of prejudice. Knowing and learning about the Holocaust may not have any significant consequences for individual's' values in general; and,</p> <p>3. It is at least conceivable that Holocaust education may be negatively related to bigotry. Instruction may do more to elevate than reduce anti-Semitism by showing Jews, in exceptionally vivid terms, to be victims of genocidal violence. This status may lead respondents to conclude that there must be something about Jews that warranted their murder.</p> <p>Methodology</p> <p>In order to test these alternative hypotheses, we administered a survey that attempted to measure the influence of Holocaust education on anti-Semitism and political and social tolerance more generally. The survey</p>
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		<p>instrument, consisting mostly of forced choice items, was submitted to students enrolled in one history and two political science courses at the University of during the 1999 fall semester. (p. 5)</p> <p>Antisemitism indicators used: Many of these are used in surveys to measure antisemitism. However, they only measure traditional antisemitism. Here is one example where a discussion of how antisemitism should be understood, what constitutes antisemitism and what does not. The reason here is that they used the indicators used by ADL and they only measure traditional antisemitism – something for which they have been criticized:</p> <p>The anti-Semitism and general tolerance indicators were drawn from the Anti-Defamation League (ADL) surveys. Part of a national study of anti-Semitism in the United States, the ADL index was employed for response comparison purposes. In addition to the anti-Semitism index, we also drew a select group of ADL survey questions that measure</p>
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		<p>general political and social intolerance. (p. 6)</p> <p>Anti-Semitism Indicators</p> <p>(1=Strongly Disagree; 7=Strongly Agree)</p> <p>Jews are more willing than others to use shady practices to get what they want.</p> <p>Jews are more loyal to Israel than to America.</p> <p>Jews have a lot of irritating faults.</p> <p>International banking is pretty much controlled by Jews.</p> <p>Jews don't care what happens to anyone but their own kind.</p> <p>Jews always like to be at the head of things.</p> <p>Jews stick together too much.</p> <p>Jewish businessmen are so shrewd that other people don't have a chance.</p> <p>One method of determining if social desirability was influencing the students' self-reported level of anti-Semitism would be to study their general level of political tolerance regarding women, racial and ethnic</p>
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		<p>minorities, and gay lifestyles. As we discussed above, a series of questions were included in our survey were designed to evaluate the students general political and social tolerance. We found some evidence of bias regarding the self-reporting of anti-Semitic attitudes, beliefs and opinions. (p. 11)</p> <p>Antisemitism apparently understood as a prejudice in general and as an expression of lack of tolerance/intolerance.</p> <p>Results</p> <p>What do we know now that we did not know before? It seems clear that knowing more about the Holocaust did not reduce the level of anti-Semitism or general intolerance for the students who acquired this knowledge (political liberalism is another matter). This result was almost exclusively the outgrowth of the fact most students in the experimental courses began their studies with low levels of anti-Semitism and high levels of general tolerance. In a sense there was little room for the courses to produce less anti-Semitism and more tolerance since students</p>
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			<p>showed little anti-Semitism and intolerance beforehand.</p> <p>This leads us to draw a second conclusion. In the university setting in which our study was conducted Holocaust education was largely a matter of self-selection. Students attracted to the course(s) tended to be individuals with pre-existing attitudes about Jews and other minorities. Holocaust education simply re-enforced these attitudes. It would be valuable to know what impact teaching about the Holocaust would have on students and others who were not self-selected and whose levels of anti-Semitism and general intolerance approximated the general population.</p>
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<p>16. Glynn, M. T., &amp; et al. (1982). American Youth and the Holocaust: A Study of Four Major Holocaust Curricula.</p>	<p>N</p>	<p>See TLH batch</p>	
<p>18. Greenberg, B., &amp; Fain, S. (1979). A Study of the Impact of the Television Show "Holocaust" on Adolescent Attitudes and Knowledge.</p>	<p>N</p>		<p>Not defined and not even discussed. Only mentioned in relation to an erroneous response from one student claiming that the Jews were put in ghettos for their own protection (against local antisemitise) (p.8-9) and in the statements used in the survey.</p>
<p>19. Hale, R., Szejnmann, C. C. W., Cowan, P., &amp; Griffiths, J. (2018). Reflections on What Year 7 Students Know and Understand About the Holocaust: An Argument for Empirical Research in English Primary Schools. [Hale, Rebecca] UCL Inst Educ, London, England. Hale, R (reprint author), UCL Inst Educ, London, England. Basingstoke: Palgrave.</p>	<p>N</p>	<p>See TLH batch</p>	

<p>20. Harrod, W. J. (1996). Teaching about antisemitism. <i>Teaching Sociology</i>, 24(2), 195-201.</p>	<p>N</p>		<p>No explicit discussion of definition. However, the teaching is based on the works of prominent scholars in the field and stresses the historical continuity as well as stereotyping and conspiracy theories, revealing a very precise definition of antisemitism (primarily traditional antisemitism even though Holocaust denial is discussed as an example of an anti-Semitic conspiracy theory)-</p> <p>Furthermore, the statements used to measure antisemitism are the ones traditionally used in ADL and other surveys.</p> <p>The Holocaust is not an issue here since 94% of the students are fully convinced that it happened and know a lot about it. (p. 195) What they do not know anything about is antisemitism</p> <p>Reason/motivation</p> <p>WITH Jews MAKING UP LESS THAN a PERCENT of the U.S. population, and with public opinion polls showing a continuing decline in antisemitic attitudes, why should we devote class time to teaching about</p>
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		<p>antisemitism? One reason is that antisemitism is not dead but alive and well, and cropping up in places where it would be least expected [...]In fact, even while antisemitic attitudes have been declining in the polls, episodes of antisemitic vandalism and harassment have been increasing. [...] Another reason for teaching about antisemitism is to promote diversity. (Students do not know anything about Judaism, Jews or Jewish culture) [---] Most disturbing from the standpoint of diversity, however, is that most of these students seem unaware of the centuries of Christian antisemitism which led up to and set the stage for the Holocaust. They are also unaware of the role played by Christians today in perpetuating antisemitism; they seem to think it began and ended with the Nazis. [---] A third reason to teach about antisemitism is that Jews, sociologically speaking, are an extremely interesting, distinctive group. [---] Jews have been the classic, paradigmatic example of the “outgroup,” the “other.” As such, they represent</p>
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			<p>unique, all-purpose targets for prejudice, discrimination, scapegoating, and imagined conspiracy theories.[---] In fact, we can learn a great deal about a society by examining how it treats Jews because antisemitism serves as a “moral barometer”. It forecasts more than intolerance toward Jews; it indicates widespread intolerance and fascism.(p. 195-196)</p> <p>The teaching is based on the work by Robert Wistrich and other prominent scholars in the field that stresses the continuity from late antiquity and onwards and the role of Christianity in the creation of antisemitism This is the first of three topics taught: “1) Jews as the “other [Stressing the role of the Jew as the perpetual other in Christian Western tradition] ,” 2) antisemitic stereotypes [focusing on the usurer, the Shylock image]and conspiracy theories, and 3) Jewish identity [antisemitism in the Soviet union and in te US. Contemporary survey results (public opinion polls for the US plus demographic data regarding US Jews (level</p>
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			<p>of education etc) (p. 196-197)</p> <p>The questions in the poll are for instance:</p> <p>American Jews are more loyal to Israel than to America.</p> <p>Jews have too much power in the United States.</p> <p>Jews are more willing than others to use shady practices to get what they want</p> <p>When it comes to choosing between people and money, Jews will choose money. (p. 199-200)</p>
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<p>21. Hormuth, S., &amp; Stephan, W. (1981). Blaming the victims: effects of viewing "Holocaust" in the united states and Germany. International journal of political education, 4, 29-36.</p>	<p>N</p>		<p>Studies the effects of watching the television series the Holocaust starting from the Just World Hypothesis, basically that people get what they deserve and deserve what they get. Turns out more people who have seen the show blame the fate of the Jews in Nazi Germany on the Jews themselves than people who have not seen the series. Two sets of protagonists, The victims, The Weiss family, and foe family belonging to those in power, the Dorff family, to identify with. Not surprising that people who identify with the people in power see the treatment of the victims as just but surprising that also some of the respondents who identified with the victims also blamed them.</p> <p>Comparative study of the US and Germany (actually a very interesting way of studying secondary antisemitism but not framed as such)</p> <p>Two sets of claims/questions one blaming the Jews, the other blaming the Nazis to get wo overall indices of attribution of responsibility.</p>
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		<p>Blaming the Nazis: The concept antisemitism is not used but one of the claims is that the Nazis persecuted the Jews because they hated them, another is that they blamed the Jews for their own problems. The Nazi power was overwhelming – the Jews could not defend themselves</p> <p>In the set of claims/questions blaming the Jews, anti-Semitic claims (normally used in questionnaires in studies of antisemitism) are used. The Jews have always been persecuted everywhere because they try to gain more influence than they deserve. The Jews were persecuted because they were inferior to the Germans. The Jews deserved what happened them because they were parasites living of the Germans, something the Germans could not afford during the war.</p> <p>In the answers, the majority stressed that the Jews were used as scapegoats. A large group also underlined the overwhelming power of the Nazis. No difference between Germans and Americans.</p>
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			<p>For a substantial minority of the viewers of “Holocaust” the series caused them to blame the Jews for causing their own suffering than people who did not see the series (12%)</p>
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<p>22. Jennings, L. B. (2015). Holocaust education and critical citizenship in an American fifth grade: Expanding repertoires of meanings, language and action. In <i>As the Witnesses Fall Silent: 21st Century Holocaust Education in Curriculum, Policy and Practice</i> (pp. 185-208). School of Education, Colorado State University, Fort Collins, CO 80521, United States.</p>	<p>N</p>	<p>See TLH batch</p>	
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<p>23. Lil, V., &amp; van Z. (1981). The effects of "holocaust" on pupils at secondary schools in the Netherlands. <i>Int. j. pol. Educ.</i>, 4, 93-107.</p>	<p>N</p>	<p>No explicit definitions, neither of antisemitism (here written anti-Semitism) or the Holocaust. There are, however, a couple of concepts used to explain. The situation of the Jews during "the War (WW II) is described using the word "Jew-baiting", which seems a bit odd. _</p> <p>There is also a specific section regarding "attitudes to anti-semitism". From what is said in the section it can be concluded that antisemitism is understood as "hatred of Jews".</p> <p>"We asked in the first and third tests what the reaction of the pupils would be if a good friend would hate Jews. In the first test 23% of the pupils "did not really mind", 34% thought it "bad enough" 45% though it "terrible". By the third test a number of important changes appeared: there were less pupils who "did not mind and more who thought it "bad enough" than in the first test. The number who thought it "terrible", hardly changed'. In the first test pupils without a political interest, who knew little about 'the war, often responded with 'did not</p>
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			really mind". But after "Holocaust" politically interested pupils became more disapproving.
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<p>24. Maitles, H. (2008). "Why are we learning this?": Does Studying the Holocaust Encourage Better Citizenship Values? <i>Genocide Studies and Prevention</i>, 3(3), 341-352.</p>	<p>N</p>	<p>No explicit definition of antisemitism (here spelled anti-Semitism) but a distinction is implicitly made between traditional and secondary antisemitism (and more specifically between traditional antisemitism and antisemitism related to the events in the Middle East) It is also implied that antisemitism is a form of racism:</p> <p>These countervailing issues have meant that despite increased education in the area, there are some worrying signs of increases in anti-Semitism, particularly in Europe:8 the Community Security Trust reporting that 2006 saw the highest-ever total of 594 reported incidents in Britain, of which sixteen were reported in Scotland. Further, there are some disturbing changes in the pattern of anti-Semitic activities, in that there have been large increases in number of violent assaults and in damages and desecration to property.9 It is important not to overstate the level of these activities, which do not reach the level of</p>	
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		<p>racism faced by some other ethnic minorities. While there are some worrying cases of continued neo-Nazi violence in these reports, there is debate over a new form of anti-Semitism in which hostile acts against Jewish targets are related to events in the Middle East. (p. 342)</p> <p>The latter is also mentioned in relation to previous research:</p> <p>For example, it was reported that one school's history department "avoided selecting the Holocaust as a topic for GCSE coursework for fear of confronting anti-Semitic sentiment and Holocaust denial among some Muslim pupils." (p. 343)</p> <p>In spite of not presenting an explicit definition of antisemitism, there is a discussion of the pupils knowledge of the phenomenon and the pupils in the study were also asked to define antisemitism (however, the "right" definition is not presented or discussed explicitly in the article:</p> <p>It is important not to take too much from the</p>	
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		<p>first stage of this study. There is evidence that pupils' knowledge and values/attitudes improved (excepting pupils' attitudes towards English people) after their learning about the Holocaust. At the very least, numbers of pupils who put "don't know" for survey 1 came off the fence in survey 2 and came down in favour of tolerance and understanding. Yet, surprisingly few (only 28.3% overall) knew (or thought they knew) what anti-Semitism was. Analysis of the ways in which teachers in our schools put the Holocaust in the citizenship context is likely to contribute to an understanding of this. For example, did teachers teach the Holocaust as a specific topic linked to genocide or as an example of racism per se? In terms of our general aims, the first stage suggests that there are some significant immediate benefits of learning the Holocaust; the longer lasting effects are yet to be ascertained and will be done so following our third survey.</p> <p>Interesting results concerning the</p>	
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		<p>generally limited understanding of antisemitism:</p> <p>A similar trend can be found in terms of perceived understanding of anti-Semitism. Only 3.5% of other pupils could define this term, whereas the proportion of the core sample who could do so stayed at approximately 22%. Yet, although the core sample had a stronger understanding of this concept, perhaps the most significant factor is that there is such low awareness of the term overall. To investigate this question further, the author interviewed the teachers concerned. The teacher at School A developed lessons on the Holocaust without using this term; rather, she talked about “racism towards Jews.” Similarly, Short’s study of secondary students found that teachers were not including the critical role of anti-Semitism in their teaching of the origins of the Holocaust.<sup>31</sup> While the teachers claimed that pupils understood what anti-Semitism was, despite not knowing the term, it is perhaps incumbent</p>	
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		<p>upon teachers to mention the terminology more clearly, so that pupils who come across media headlines relating to anti-Semitism will know what the story is about and relate it to their learning. (p. 346)</p> <p>Some contradictions:</p> <p>These results have implications for the link between learning about the Holocaust as a historical event and contemporary issues relating to anti-Semitism and genocide. In particular, if one rationale for teaching the Holocaust in schools is to enable pupils to better understand contemporary genocide,<sup>32</sup> the choice of teaching methodology and making explicit links become crucial. (p. 347)</p> <p>Interesting results. No transference of the knowledge to the contemporary situation when it comes to antisemitism and some interesting speculations as to why that is:</p> <p>Given that more than 95% pupils now consider that they know what the Holocaust is</p>	
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		<p>(see Figure 1), and that there are only about 5,000 Jews in Scotland, pupils' attitude toward Jews is rather puzzling: pupils' new knowledge appears to have had no long-term positive effect on their attitudes in this area. One possible explanation may lie in pupils' understanding of anti-Semitism. It may also be that anti-Semitism is perceived as something that happened in history and not as an issue relevant to contemporary Scottish society. It is also possible that pupils do not perceive Jews as an oppressed minority group in today's society. What we do know is that there was little discussion of the contemporary nature of anti-Semitism. (p. 348)</p>	
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<p>25. Maitles, H. (2010). Citizenship initiatives and pupil values: a case study of one Scottish school's experience. Educational Review, 62(4), 391-406.</p>	<p>N, not even used</p>		<p>Maitles, who in numerous other articles recurrently focuses on antisemitism does not so here. Project called One World, involving a lot of different activities during 12 days, including:</p> <p>“Days eight to 12 involved trips and events — in particular a day with UNICEF speakers organizing workshops around global inequalities and human rights and a Genocide and Holocaust awareness day, involving drama, Anne Frank Trust, Rwanda, stages of genocide and the Nazi Holocaust workshops.</p> <p>Questions asked/Objective:</p> <p>Has this initiative had any impact on the values and attitudes of the young people involved? Further, are there any discernable gender influences in the cohort?</p> <p>Antisemitism is not mentioned. However anti-English feelings are discussed.</p>
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<p>26. Maitles, H., &amp; Cowan, P. (2006). Never again! Does Holocaust Education have an effect on pupils' citizenship values and attitudes?</p>	<p>Y</p>	<p>Explicit definition: <i>For the purposes of this report, 'anti-Semitism' is considered as the hatred towards Jews- individually and as a group- that can be attributed to the Jewish religion and/or ethnicity.</i> (p. 10)</p> <p>The alleged growth/increase in antisemitism (here spelled anti-Semitism) is stressed and exemplified by the increased electoral support for radical right wing/populist right wing political parties (Le Pen in France, Vlams Belang I Belgium, The Danish Peoples Party in Denmark, FPÖ in Austria etc). Some misunderstanding regarding Denmark. Kantor Center (Israel), EUMC, JCS (UK), CNCDH France) and other reports cited in support of the claim that antisemitism is a growing problem. (p. 10-11)</p> <p>Regarding Scotland, the focus shifts to "Evidence of Recent Racist Activity in Scotland" (p. 11)</p> <p>Antisemitism also seems to be understood as a form of racism:</p>	
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	<p>The aim of Holocaust education is not to eradicate anti-Semitism and the many other forms of racism as, no matter how effective the education, there may still be individuals with racist attitudes (Allport, 1954) but rather to ‘inoculate the generality of the population against racist and anti-Semitic propaganda and thereby restrict its appeal to a disaffected and politically insignificant rump’ (Short and Reed, 2004 pp6-7). This contributes to preventing the domination of racist attitudes in Europe.</p> <p><i>Conceptual understanding part of the study:</i></p> <p><i>After discussion of the results from the first survey, researchers added two questions to the first part, and three statements to the second part of the second survey. Additions focused on the terms ‘anti-Semitism’, ‘genocide’; consideration of ‘refugees’ and voting attitudes to disabled people (Appendix 3). (p. 22)</i></p> <p>The conceptual understanding was</p>	
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		<p>measured by Y/N questions: “Do you know what ... is?”</p> <p>The role of antisemitism in the Holocaust and the need to conceptualize is discussed in order to properly understand the genocide is discussed. Understood as historical contextualization:</p> <p>3.1.3 Interestingly, although we didn't ask questions 8 and 9 in the first survey, there is a perceived lack of understanding of 'anti-Semitism' and 'genocide'. In an earlier work, (Cowan and Maitles, 2000) we noted that teachers were teaching the Holocaust without either specifically mentioning or explaining the word 'anti-Semitism' but using the term 'racism' as a general description of the genocide. Breaking down the results between the schools, we find that for this question the figures were that only 3.7% in school A, but 39% in school B, knew what anti-Semitism was after being taught about the Holocaust. Feedback from the class teachers revealed that the school B had regularly used</p>	
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		<p>and displayed flashcards of key terms of the Holocaust which included ‘anti-Semitism’; while school A had not mentioned this term at all. Similarly, Short’s study of secondary students showed that their teachers were not including the critical role of anti-Semitism in their teaching of the origins of the Holocaust (Leicester et al, 1999, ch.1). While the teachers claimed that pupils understood what anti-Semitism was, despite not knowing the term, it is perhaps incumbent upon teachers to mention the terminology more clearly so that pupils who come up against a media headline relating to anti-Semitism will know what it is about and relate it to their learning.</p> <p>The effects of HE on contemporary AS is also discussed in a way that indicates an awareness of the differences between contemporary and historical/traditional AS:</p> <p>Additionally, given that more than 95% pupils considered that they knew what the</p>	
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		<p>Holocaust is (Table 1), pupils' attitudes towards Jews is disappointing in that 10% of pupils agree with the statement (Table 6) despite there being a decline in the number of Jews in Scotland with a current population of approximately 5,000 Jews. One possible explanation may lie in pupils' understanding of the genocide of the Jews by the Nazis and their collaborators. This may be perceived as something that happened in the past that is not relevant to contemporary Scottish society, and that pupils do not perceive Jews as victims in today's society. It is unknown whether the contemporary nature of anti-Semitism was taught to pupils. (p. 31-32)</p> <p>The lack of understanding of the meaning of AS is stressed:</p> <p>At the very least, numbers of pupils who put 'don't know' for survey 1 came off the fence in survey 2 and came down in favour of tolerance and understanding. Yet, surprisingly few (only</p>	
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		<p>29% overall) knew (or thought they knew) what anti-Semitism was. (p. 37)</p> <p>Given that more than 95% pupils considered that they knew what the Holocaust is (Table 1), and that there are approx. only 5,000 Jews in Scotland, pupils' attitudes towards Jews is rather puzzling as pupils' new knowledge has no long-term positive effect on their attitudes in this area. One possible explanation may lie in pupils' understanding of anti-Semitism. (p.40)</p> <p>A similar trend can be found in terms of perceived understanding of anti-Semitism (Table 13). Only 3.5% of 'others' could define it, whereas the core sample stayed at approx. 22%. Yet, although the core sample had a stronger understanding of it, perhaps the most significant factor is the general low awareness of the term anti-Semitism. (p. 43)</p>	
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<p>27. Maitles, H., &amp; Cowan, P. (2009). Never again: how the lessons from Auschwitz project impacts on schools in scotland.</p>	<p>N</p>		<p>No explicit definition but discussions of the problems with defining antisemitism. Discussion of the importance of addressing domestic antisemitism in Holocaust Education (similar arguments in all the articles but still one of rather few examples where there actually is an explicit connection made with contemporary antisemitism:</p> <p>In addition to each country's participation in WW2, Gundare and Batelaan consider that the nature of Holocaust education varies according to the country's history of antisemitism (Gundare &amp; Batelaan, 2003). While there is no formal historical record of antisemitism in Scotland, one cannot assume that it has never existed. The (UK) Community Security Trust (CST) reports evidence of recent antisemitism in Scotland and indicates that there were fifteen antisemitic incidents in Scotland in 2007, and nine in 2008 (BBC, 2006; CST, 2009). It is likely that these reports are not an accurate reflection of the actual number of antisemitic incidents that took place as they do not</p>
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		<p>include unreported antisemitic incidents. Cowan and Maitles additionally cite specific antisemitic incidents between 2002 and 2004 (Cowan &amp; Maitles, 2007:116) (p. 5)</p> <p>Relevant discussion of research on universalism etc:</p> <p>While agreeing that Auschwitz involves “a study of antisemitism”, Miller suggests that Auschwitz is important to anti-racist education in recognising the Nazi persecution of people of different backgrounds and those who colluded in the genocide that occurred (in Copley, 2005). Garside considers that a visit to Auschwitz links the genocide of Jews and the murder of other European citizens to present day genocide (Garside, 2008). Wollaston challenges the broader impact of ABMM by stating that this memorial museum has avoided addressing the relationship between the Holocaust and subsequent genocides, “preferring to focus solely on the history of the camp, and more recently, Polish Jewish relations” (Wollaston, 2005:79). This suggests that young people’s</p>
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		<p>understanding of contemporary racism and antisemitism is not automatically increased by a visit to ABMM but that broader contemporary lessons require additional input. (p. 6)</p> <p>Very interesting reflections on the relationship between HE and antisemitism (as in the other articles by C &amp; M) as well as on the complexity of AS.</p> <p>Given the treatment and murder of Jews in Auschwitz during the Holocaust, it is surprising that the highest growth area was not antisemitism. This may be due to the complexities of the term “antisemitism”, and/or its historical origins and/or students having a consistent low understanding of antisemitism. The complicated nature of the relationship between Holocaust education and teaching antisemitism has been highlighted in previous research where students who had studied the Holocaust had not learned about antisemitism (Cowan &amp; Maitles, 2005; Maitles &amp; Cowan, 2007). The lowest growth area in social issues was</p>
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		<p>“refugees” which may only have received indirect references. The data suggests that the students would benefit from more focus on “antisemitism” and “refugees” during the visit. (p.14)</p> <p>One of the questions asked also concerns what the students have learned. The visit helped me understand... antisemitism, genocide, refugees, HR, WWII</p> <p>Also a reflection over the fact that the students do not use the concept AS:</p> <p>Interview data provided more depth in this area and showed personal growth in learning from the Holocaust as well as learning about the Holocaust. The term “antisemitism” was not referred to in the interviews, as much as genocide, refugees and sectarianism. (p. 15)</p> <p>Antisemitism also one of the areas that the students discussed most after their return to their schools:</p> <p>Students Area</p> <p>63% Discrimination</p> <p>57% Antisemitism</p> <p>98% The Holocaust</p>
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			<p>48% Human rights</p> <p>52% Racism</p> <p>52% Other genocides (p. 18)</p> <p>They also use both reports on contemporary antisemitism and the theoretical discussions in the field:</p> <p>CST (2008) Anti-Semitic Incidents Report 2007, London: Community Security Trust.</p> <p>CST (2009) Anti-Semitic Incidents Report 2008, London: Community Security Trust.</p> <p>Judaken, J. (2008) So what's new? Rethinking the 'new antisemitism' in a global age, Patterns of Prejudice 42(4), 531 - 560. (p. 28)</p>
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<p>28. Maitles, H., &amp; Cowan, P. (2012). "It reminded me of what really matters": teacher responses to the Lessons from Auschwitz Project. <i>Educational Review</i>, 64(2), 131-143.</p>	<p>N</p>		<p>Antisemitism discussed in the literature review and also in the results (here written anti-semitism) but not the main focus (mentioned twice)</p> <p>Findings indicate that the Lessons from Auschwitz Project influenced teachers at a personal and professional level and that this applied to teachers who considered their knowledge of the Holocaust and genocides to be substantial. In addition, teachers considered that the Project impacted their schools in a range of ways.</p> <p>Antisemitism understood as racism.</p> <p>Antisemitism discussed in the results: (p. 138) "Further, the evidence in Figure 2, and again supported by Maitles and Cowan's study (2009) of student participants, is that anti-semitism was not the main issue raised in the visit"</p>
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<p>29. Malone, P. (2006). Religious Education and Prejudice among Students Taking the Course Studies of Religion. <i>British Journal of Religious Education</i>, 21(1), 7-19.</p>	<p>N</p>		<p>As far as I can tell, the concept as such is not used. However, prejudices against Jews and Judaism are mentioned but not specified (p. 11 for instance). The main result is: "This analysis of the data has shown that formal study of religion, particularly the Studies of Religion course, has affected the understanding and appreciation of religion of the majority of students. Many students have commented that it has changed their attitudes towards other religions and to a limited extent towards the understanding and practice 'of their own religious tradition. The data has shown that increased knowledge about religion is not sufficient to change attitudes towards other religious groups. Students are affected more by personal experiences with people who follow a specific religious tradition. (p. 17)</p>
<p>30. Metzger, S. A. (2012). The Borders of Historical Empathy: Students Encounter the Holocaust through Film. <i>Journal of Social</i></p>	<p>N</p>	<p>See TLH</p>	

Studies Research, 36(4), 387-410.			
31. Richardson, A. J. (2012). Holocaust education: an investigation into the types of learning that take place when students encounter the holocaust. Brunel University (United Kingdom), Ann Arbor.	N	See TLH	

<p>32. Schmack, Y. J. (2015). Curriculum judaism and pupils' attitude development. University of Leeds (United Kingdom), Ann Arbor.</p>	<p>Y</p>	<p>Clear and interesting discussion of definitions- Intention is stressed. The starting point is contemporary British antisemitism:</p> <p>“The study takes place within two distinct contexts. The first is the nature of antisemitism towards Jews in contemporary England, and the second is the study of Judaism as part of an RE programme (curriculum Judaism) in schools without a religious character. Although each is distinct, the inter-relationships between the two are analysed throughout the thesis (p. 11)</p> <p>Historiographic discussion of the concept. Prior to an analysis of the context of antisemitism in contemporary England, an explanation will be given regarding the selection of the term. It is beyond the remit of the thesis to identify and analyse the variety of terms and spellings used to denote negative attitudes and behaviours to Jews. Each has its own distinctive nuances. Julius (2010), for example, argues for the adoption of the term</p>	
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		<p>‘anti-semitisms’ which he argues reflects the pluralistic characterisation of ‘a site of collective hatreds’ (p. xlii). A different preference advocated by Iganski and Kosmin (2003) is for the use of the term ‘Judeophobia’, which they contend is a more apt term insinuating ‘both the fear and dislike of Jews’ (p. 8).</p> <p>Whilst recognizing the nuances of both, the term ‘antisemitism’ is deployed throughout this thesis as the best known and much the most used. It is spelt without the hyphen for philosophical and pragmatic reasons. Philosophically, Semitic races (as opposed to languages) never existed and therefore ‘anti-Semitism’ is a misnomer. Fein (1987) in her preface argues that as there is no such thing as Semitism, consequently the hyphen is redundant. She contends that studying antisemitism rather than anti-semitism implies more than the deletion of a hyphen; it means taking antisemitism seriously as a thesis without an antithesis (ix).</p>	
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		<p>Pragmatic considerations included replicating the usage of ‘antisemitism’ by the Community Security Trust, whose activities include monitoring antisemitic activities and incidents in the United Kingdom and who are frequently referred to throughout the thesis. In direct citations, however, the author’s usage has been respected”.(p. 11)</p> <p>“As identified in Chapter 2 a similar disparity of views occurs regarding identification of which particular events, confrontations and historical groups may be described as ‘antisemitic’. This is perhaps due to the very nature of antisemitism which, as later argued, is able to transmogrify to suit particular contexts — a characteristic reflected in Sacks’ definition of antisemitism as ‘less a doctrine than a series of contradictions’ (2009 p. 92). <i>In accordance with the meaning advocated by the CST, for the purposes of this research an antisemitic incident is not just a malicious act aimed at Jewish people, organisations or</i></p>	
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		<p><i>property. It must include evidence that the incident had antisemitic motivation or content, or that the victim was targeted because they were (or were believed to be) Jewish”.</i>(p. 12)</p> <p>Explicitly stressed that antisemitism is not the same as racism: “The role of the teacher of RE in countering antisemitic (as distinct from racist) attitudes in class has also been a neglected area of study”. (p. 16)</p> <p>The “new antisemitism” is also discussed, here in the form of Alltagsantisemitismus.</p> <p>Recognition is made of the argument (Wuthnow 1987; Sacks 2009; Julius 2010) that a characteristic of English antisemitism is a schema of contradictory characteristic attributions resulting in an ability to transmogrify to suit particular contexts. A contemporary example is the so-called ‘new antisemitism’ argued to be manifested through the media and ‘chattering classes’ dinner parties (Iganski</p>	
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		<p>and Kosmin 2003). (p. 18)</p> <p>Different strategies for different antisemitisms/expressions of antisemitism (p. 41-)</p> <p>Lack of studies on antisemitism stressed and the relationship between strategies to combat racism and strategies to fight antisemitism:</p> <p>“The chapter frequently refers to findings from studies regarding racial prejudice and stereotypes for two reasons. Firstly, research regarding categorisation and strategies to promote understanding between the in-group and the out-group is considered relevant to the specific area of antisemitism. Secondly, there has been a major lack of research concerning negative attitudes to Judaism. Distinctions between negative attitudes to Jews and racism are often blurred, with the latter more correctly being used as an ‘umbrella term’ for a range of different negative schemas relating to religious, ethnic or racial prejudice, of</p>	
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		<p>which antisemitism may be one". (p. 57-58)</p> <p>The characteristics of antisemitism are also analyzed. Good discussion based on David Nirenberg, Antony Julius and others. The author, however, does not follow Nirenberg who makes a distinction between antijudaism and antisemitism, nor does she adopt Julius concept "anti-semitisms". Instead:</p> <p><i>Whilst considering the variety of terms used and their related nuances the more commonly used term, as discussed in the introduction and used throughout this thesis, reflects that used by the Community Security Trust (CST). Accordingly an antisemitic incident is one deemed to be a malicious act aimed at Jewish people, organisations or property, where there is evidence that the incident has anti-Semitic motivation or content, or that the victim was targeted because they were (or were believed to be) Jewish.</i></p> <p>One chapter is dedicated to the</p>	
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		<p>similarities and difference between antisemitism and racism:</p> <p>“This chapter will now briefly consider the relationship between racism and antisemitism. As observed previously they share many overlapping features. Both involve the act of ‘othering’; both are the result of negative attitudes to difference; both have the potential to result in acts of discrimination; both can be personalised or institutionalised; and both, as Julius (2010, p. 24) argues, thrive on ignorance. However, writing for the CST in an article called Perspectives on Anti-semitism Julius (2008, p. 4) makes clear distinctions between racism and antisemitism and the potential difference in outcomes:</p> <p>While racism is hatred of ‘the Other’ anti-Semitism is hatred of ‘the imperceptible Other.’ Racisms of colour have no <i>conspiracist</i> dimension. One consequence is that while the tendency of racism is towards domination and</p>	
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		<p>humiliation, the tendency of anti-Semitism is towards exclusion and destruction.</p> <p>Both racism and antisemitism have their own distinctive histories and it is from the study of those histories that some understanding of their longevity can be gained; an understanding which can inform intervention strategies to counter misconceptions and stereotypes (p. 61)</p> <p>Based on Keith Kahn Harris, the author argues that the distinction between racism and antisemitism has been overlooked for two reasons: a focus on skin color and marginalization and an idea about Jewish privilege and “whiteness” (p. 61-62)</p> <p>Following Wuthnow (1982), the author also discusses specific attributes/stereotypes in the anti-Semitic tradition:</p> <p>There has been little comprehensive research to draw upon that is specific to the English context but the findings of Wuthnow</p>	
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		<p>(1982), written within an American context, categorise attributions commonly attributed to Jews into three clusters: powerful and manipulative; being disloyal; and being materialistic and clannish. Each of these will be analysed now in relation to the contemporary English context.</p> <p>Israel related antisemitism is also addressed:</p> <p>Criticism of the state of Israel is not synonymous with anti-Semitic attitudes, but some such as Gluck Wood (2007) maintain that anti-Zionism is often a cover for antisemitism (p. 18) with the terms 'Jews', 'Zionists' and 'Israel' sometimes used interchangeably. Porat (2006) argues that in order for anti-Zionism to be classed as antisemitic classic stereotypes and vocabulary need to be used. This may include derogatory use of the language, and imagery of the Holocaust to describe the Israeli-Palestinian conflict (p. 69)</p> <p>Genteel or mainstream antisemitism in liberal</p>	
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		<p>circles is also discussed, following Kahn Harris:</p> <p>Kahn-Harris and Gidley (2010) identify a contemporary trait in Britain amongst what they call ‘respectable, liberal’ circles, in which anti-Israeli and anti-American discourse leads to accepted overtones of antisemitism. This finding was also identified by Wyatt (2001) in her article Poisonous Prejudice in The Spectator that ‘since September 11 anti-Semitism and its open expression has become respectable at London dinner-tables (p. 70)</p> <p>Furthermore, the author discusses the Community Shield reports (and goes through the categories used in their annual reports regarding anti-Semitic incidents) regarding antisemitism in the UK as well as the FRA reports to assess contemporary antisemitism as well as the All-Party Parliamentary Inquiry into Anti-Semitism (APPG, 2006). (p. 74, 79 for instance). One key point is the continuity:</p>	
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		<p>Although such fluctuations occur, often reflecting times of unrest in the Middle-East, an important consideration is that antisemitism remains a consistent phenomenon in England but exercised in different ways to suit different contexts. (p. 76)</p> <p>Referring to Anthony Julius, the author identifies “literary antisemitism – my concept, not hers) as typically British:</p> <p>Referring to explicit negative attitudes towards Jews in classics such as Shakespeare’s The Merchant Of Venice; the poetry of T. S. Eliot, and novels written by Agatha Christie Julius (2010 p. xxxvi) describes the existence of antisemitism in Literature as ‘typically’ British. (p. 77)</p> <p>She also follows Julius regarding yet another alleged characteristic of British antisemitism:</p> <p>So far references to antisemitic behaviours have been limited to the broad categories used in the CST reports. Julius (2010) adds a further behaviour which he argues is a distinctly</p>	
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		<p>British form of antisemitism. He describes it as: ‘a story of snub and insult, — sly whisper and innuendo, deceit and self- deception’ (p. 351). (p. 81)</p> <p>Based on Julius’ and others results, the author goes on to discuss the self-evident nature of this form of antisemitism, how it becomes difficult to understand since it is part of an established discourse and discusses the consequences of this through an analyses of how the word “Jew” can be used:</p> <p>The blurring of boundaries is particularly important as it results in a lack of distinction regarding what is and is not acceptable discourse, and a lack of clarity regarding reactions or over-reactions. One specific example of mixed meaning and intent derives from the everyday usage oft he word ‘Jew’”. Lacking English examples, she her relies on Günther Jikeli’s studies. (p. 84-)</p> <p>The thesis also contains a chapter on educational strategies challenging Antisemitism in</p>	
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		<p>Schools. –teaching about Judaism, Jewish culture, antisemitism etc. (p. 86)</p> <p>A key point regarding the teaching of antisemitism and its focus is:</p> <p>This thesis concurs with the recommendations of the APPG (2006) and the SCAA Faith Working Report (1994d) that pupils should be taught about antisemitism. Although a purposeful study of the Holocaust might be part of that context, the focus should be on the historical and contemporary phenomena of negative attitudes to Jews in England. In particular, a knowledge of the distinctive characteristics of English antisemitism, as defined by Julius (2010), is vital if pupils are expected to counter the prejudices of others (p. 321)</p> <p>Conceptual clarity is also discussed as one of the main objectives:</p> <p>As has been argued throughout the thesis this is complex, particularly as often the intention has to be discerned, rather than the actual words or</p>	
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	<p>behaviours. Such a role is not restricted to the RE department. Whole school policies regarding definition of antisemitic behaviours and discourse should be shared by all in the school community. Thus, there would be a consistency of practice and procedures. Opportunities should be capitalised for school communities (teachers, pupils, governors) to discuss shared understandings of words such as ‘tolerance’ ‘antisemitism’ and ‘Jew’. (p. 325)</p> <p>The Holocaust</p> <p>In spite of the author striving for conceptual clarity, the Holocaust is not explicitly defined. Given the fact that the first third of the dissertation (the first 100 pages) are devoted to various aspects of antisemitism and taken into consideration that the Holocaust is explicitly stated as a main aspect of the analysis this is remarkable:</p> <p>Through an analysis of the study of the Holocaust as part of curriculum Judaism consideration will be given to the relationship</p>	
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		<p>between the aims of the study, teaching methods, resources and the impact of the teacher on pupil attitude development.(p. 131)</p> <p>Furthermore, there is a large and very good section on Holocaust education and the research regarding it but the Holocaust is not defined there either. However on page 231 where the pupils's understanding antisemitism is discussed, definitions are addressed but only in the form of a description and analysis of what the pupils' answers reveal about how they define the Holocaust.</p> <p>As argued in the following recommendation the study of the Holocaust must not present it as an isolated example of antisemitism, but set it within the context of historical antisemitism (p. 320)</p> <p>Abstract</p> <p>The thesis examines the relationship between the teaching of Judaism and secondary school pupils' perceptions of and attitudes to Jews. The study has two distinct contexts. The</p>	
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	<p>first is the perpetuation of negative attitudes towards Jews in England, and the second is the study of Judaism within Religious Education ('curriculum Judaism').</p> <p>Following an introductory chapter Chapters 2 and 3 analyse attitudinal development and the impact of strategies to challenge misconceptions. Particular reference is made to negative attitudes and behaviors to Jews in contemporary England and the impact of characteristics traditionally attributed to Jews.</p> <p>In Chapter 4 and 5 the context of curriculum Judaism is examined. Through a review of scholarly literature and policy documentation it is argued that the history of curriculum Judaism is unique and has been shaped by factors not conducive to presenting the tradition accurately.</p> <p>It maintains that teachers' confidence in selecting appropriate content and teaching methods, and in challenging misconceptions, is</p>	
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		<p>pivotal for positive attitudinal development. Through a mixed methods approach, qualitative data is gathered from the three sources closest to curriculum Judaism - pupils, teachers and class textbooks. The data analysis in Chapter 7 and 8 contends that teachers often lack both confidence and appropriate knowledge to reflect the integrity of contemporary Judaism. Discussion of the selection and presentation of curriculum content and resources leads on to a consideration of the impact on pupils' attitudes to Jews, with particular reference to the teaching of the Holocaust as a part Of curriculum Judaism.</p> <p>The thesis argues that to meet the demands described above new approaches need to be established which develop teachers' knowledge, discernment and confidence regarding appropriate content selection; effective learning experiences and strategies to effectively challenge misconceptions and stereotypes which</p>	
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		inevitably develop into antisemitism (p. 4-5)	
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<p>33. Schweber, S. A. (1999). Teaching history, teaching morality: Holocaust education in American public high schools. Stanford University, Ann Arbor.</p>	<p>N</p>	<p>See TLH</p>	
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<p>34. Stefaniak, A., &amp; Bilewicz, M. (2016). Contact with a multicultural past: A prejudice-reducing intervention. <i>International Journal of Intercultural Relations</i>, 50, 60-65.</p>	<p>N</p>		<p>Not defined but statistics presented regarding contemporary Polish antisemitism and a most interesting model for using local history to integrate Polish-Jewish history into the Polish history narrative is introduced.</p> <p>Antisemitism is also one of the key-words.</p> <p>“According to the Polish Prejudice Survey conducted in 2013, 23% of Poles subscribe to traditional antisemitic sentiments, 60% express secondary antisemitism, and 65% believe in a Jewish conspiracy” (p. 61)</p> <p>“This paper introduces the notion of contact with a multicultural past as a new type of indirect intergroup contact. It presents results of a study which evaluated the effects of an educational program utilizing the proposed framework. The program aimed to facilitate the engagement of Polish students (N =427) with historical Jewish heritage in their places of residence. The intervention proved highly successful at increasing students’ knowledge of and interest in local history which both contributed</p>
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		<p>independently to an increased inclusion of the outgroup (Jews) in the self and in turn to more positive attitudes towards them. The implications of using contact with a multicultural past in societies with low levels of direct intergroup contact are discussed". (p.60)</p> <p>Very interesting article and a highly original way of using history of a common past to overcome current prejudices:</p> <p>Results:</p> <p>The results of this longitudinal intervention study show that young Poles living in areas formerly populated by the Jewish minority - upon discovering and engaging with the material heritage of Jewish people still present in those locations</p> <p>- significantly transformed their attitudes. They exhibited an increase in knowledge about Jewish history, became more</p> <p>interested in local history, perceived Jews as more similar to themselves (greater</p>
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			<p>inclusion of Jews in the self), and developed more positive attitudes towards them. (p. 65)</p>
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<p>35. Tibbitts, F. (2006). Learning from the Past: Supporting Teaching through the "Facing the Past" History Project in South Africa. <i>Prospects: Quarterly Review of Comparative Education</i>, 36(3), 295-317.</p>	<p>N</p>	<p>See TLH</p>	
<p>36. Wegner, G. (1998). 'What lessons are there from the Holocaust for my generation today?' perspectives on civic. <i>Journal of Curriculum &amp; Supervision</i>, 13(2), 167-183.</p>	<p>N</p>	<p>See TLH</p>	

<p>37. Witkowska, M., Stefaniak, A., &amp; Bilewicz, M. (2014). Stracone szanse? Wplyw Polskiej edukacji o zagladzie na postawy wobec zydow. <i>Psychologia wychowawcza</i>(5), 147-159.</p>	<p>One of the key word sbut I cannot find out if it is defined or not.</p>		<p>In spite of the fact that this area of education is rarely evaluated, the few studies on the effectiveness of teaching about the Holocaust in Polish schools show that it does not produce the desired result either in the area of knowledge sharing or attitude shaping. In the article, we present research concerning this subject and look for a psychological explanation for the ineffectiveness of school education about the Holocaust among adolescents in Warsaw. We also analyze examples of effective educational actions in this area conducted by nongovernmental organizations. We point out, in particular, education based on the exploration of local history and direct intercultural interactions as a method of teaching about the past. This analysis shows that teaching about the history of Jews in Poland may result not only in prejudice reduction but also in more informed civic attitudes.</p>
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			Key words: anti-Semitism, education, his
In total	5 Y 32 N 14/86%		

PART II: Teaching and learning about the Holocaust

Antisemitism defined/not defined and definitions used TLH.

n=79

Study	Def Y/N	Defined Y/N <b>Implicit meaning/ understanding of AS</b>	<b>Explicit definition</b>
Barrdige 1983	N	It is apparent from the examples and from the concluding discussions, that antisemitism is understood as a prejudice (and Adorno's classical study The Nature of prejudice is also mentioned). (p. 200-201)	
Biniecki & Donley 2016	N	Only mentioned in passing, not defined	
Bowen & Kisida 2020	N	Not really discussed. One study regarding the effects of HE on AS is mentioned- that is it.	
Brabeck et al 1994	N	Antisemitism is not really discussed, nor defined. However, it is mentioned already in the introduction as one example of the ills of society that can be rectified with HE (p. 333)	
Burke 1998	N	Religion/Christian antisemitism stressed. The problems associated with teaching about antisemitism discussed in some detail. (See excerpts)	
Burke 2003	N	Religion/Christian antisemitism stressed. The role of religion and not least of Christian antisemitism is one of the main arguments for involving religious education in HE. See excerpts.	
Carrington & Geoffrey Short	N	Understood as a form of prejudice, discrimination, stereotyping etc. among others	

Clements 2010	Y	But no single, clear cut definition, rather a long (and good) discussion of how antisemitism can be understood using Zizek, Lacan and others	<i>As with other specific prejudices, antisemitism is a construct which describes the anti-Semite and not the Jew [...] The author also stresses the continuity, the persistence, as something that sets antisemitism apart from other prejudices: and furthermore the role of Christianity</i>
Clyde 2002	N	Antisemitism is not defined but referred to recurrently in the thesis, although not often. It is explicitly stressed that one of the objectives of HE is to counteract antisemitism, understood as a form of prejudice and discrimination	
Cohen 2011	N	N  Discussed as part of the Holocaust (here Shoah) but never defined. Criticism of a simplistic Israeli understanding. The ME conflict is implied but ever discussed in terms of “the new antisemitism”.	
Cook 2014	N	N  Not defined (other concepts like “education are, however, defined [p. 16]) but discussed in the interviews by teachers, for instance regarding how the testimonies used can help answer questions like “Why the Jews” (p. 82) Holocaust denial is also addressed by the interviewees (in the transcripts) and there are at least hints regarding contemporary anti-Zionism (p. 172)	

Cowan & Maitles “We saw inhumanity close up”	N	Not explicitly defined but clearly addressed and it is stated both that one of the objectives of the studied project is to counteract AS and that HE varies according to the countries’ history of antisemitism. Furthermore, contemporary studies of antisemitism in Scotland are referred to, Holocaust denial is mentioned as a contemporary form of antisemitism found both in the radical right and in the Muslim world and the authors imply that there is an explicit linkage between the antisemitism during the Holocaust and today through the antisemitic stereotypes used, especially the conspiracy theories, and through Holocaust denial and antizionism.	
Dahl 2008	Y	Here is also a rather interesting discussion “from within” regarding the Catholic Church and antisemitism/the Holocaust and how it in the 1960s started to grapple with it and its “guilt”. This text appears in two different places, first in the introduction and then again around page 60. In both cases previous research is discussed but it is not antisemitism research as such but works about the Catholic Church that also appear to be written from within the Catholic tradition.	<p>Explicitly defined:</p> <p><i>“Antisemitism: Term describing intolerance shown as prejudice or discrimination against Jews. (Echoes and Reflections: A Multimedia Curriculum on the Holocaust, 2005, p. 376)”</i> (p. 17)</p> <p>This is both atypical- the concept is actually explicitly defined but also in a way rather typical in that the definition does not come from antisemitism research but instead from a multimedia curriculum, e.g from the field of pedagogy/education.</p>

Davies et al 1999	N	Antisemitism is mentioned, but not really discussed. There is a rendition of a objections to the projection of pictures of Anne Frank on the Clifford's Tower . The protesters found it tasteless, since many Jews died in the Tower in the 12th century following anti-Semitic demonstrations in York.(p. 44)	
Deberry 2015	N	Discussed quite frequently but not explicitly defined, neither in the section on terminology, nor elsewhere. The authors stress the importance of presenting the history of antisemitism and note that that most teachers do not adequately address the history of antisemitism, affecting the students understanding of the Nazi rise to power and the Holocaust.	
Dennihiy 2018	N	AS mentioned but not defined. It is one of the aspects discussed in the program: "When we looked at anti-Semitic post- cards from another past KHC exhibit, students were shocked to see how everyday forms of correspondence played a role in spreading anti-Semitism". (p. 213) Nazi propaganda's representations of Jews is mentioned when discussing one student's answer but it is not discussed in relation to the anti-Semitic tradition, nor is the concept used. (p. 214)	
Ducey 2010	N	Mentioned among the key words of the study but not explicitly defined. One of the cases studied in the project is the Goldhagen debate where the students both read Goldhagen and Browning and are encouraged to criticize Goldhagen's reductionist perspective. Shows good understanding of Holocaust research in general, not least the different types of explanations. Also works on genocide in the bibliography, for instance by Erving Staub. Furthermore, the role of the church in creating and promoting antisemitism is discussed, as are the consequences of mentioning this connection in teaching.	
Duffy & Cowan 2018	N	Not defined but the authors make an argument for IDT using teaching about Judaism (and antisemitism) as an example. References themselves (and their colleagues) regarding the benefits of a Jewish studies perspective when it comes to linking historical and contemporary antisemitism:	

Dupre 2006	N	<p>Antisemitism is discussed but not defined. (other concepts such as “culture” are, however)</p> <p>It is mentioned that the founding father of experimental psychology, Kurt Lewin, had experienced antisemitism under Nazi rule before seeking refuge in the US (p. 36) and it is stressed that he used his experience of antisemitism in his argument for action research, to counteract stereotyping, scapegoating of minorities etc.</p>	
Elmore 2002	N	<p>No explicit definition in spite of the fact that the study starts from some hate crime statistics and Holocaust denial. (p. 1)</p> <p>A “knowledge questionnaire” is used but it does not contain questions asking specifically for antisemitism; the words used are “prejudice/s” and “persecution” (Table of content – 41-70)</p>	

<p>Cowan et al “Never again”</p>	<p>Y</p>	<p>AS is explicitly defined.</p> <p>The alleged growth/increase in antisemitism (here spelled anti-Semitism) is stressed and exemplified by the increased electoral support for radical right wing/populist right wing political parties (Le Pen in France, Vlams Belang I Belgium, The Danish Peoples Party in Denmark, FPÖ in Austria etc). Some misunderstanding regarding Denmark. Kantor Center (Israel), EUMC, JCS (UK), CNCDH France) and other reports cited in support of the claim that antisemitism is a growing problem. (p. 10-11)</p> <p>Regarding Scotland, the focus shifts to “Evidence of Recent Racist Activity in Scotland” (p. 11)</p> <p>Antisemitism also seems to be understood as a form of racism:</p> <p>“The aim of Holocaust education is not to eradicate anti-Semitism and the many other forms of racism as, no matter how effective the education, there may still be individuals with racist attitudes (Allport, 1954) but rather to ‘inoculate the generality of the population against racist and anti-Semitic propaganda and thereby restrict its appeal to a disaffected and politically insignificant rump’” (Short and Reed, 2004 pp6-7).</p> <p>This contributes to preventing the domination of racist attitudes in Europe.</p> <p>Conceptual understanding part of the study:</p> <p>“After discussion of the results from the first survey, researchers added two questions to the first part, and three statements to the second part of the second survey. Additions focused on the terms ‘anti-Semitism’, ‘genocide’; consideration of ‘refugees’ and voting attitudes to disabled people” (Appendix 3). (p. 22)</p> <p>The conceptual understanding was measured by Y/N questions: “Do you know what ... is?” (OBS, this is</p>	<p>Explicit definition: For the purposes of this report, <i>‘anti-Semitism’ is considered as the hatred towards Jews-individually and as a group- that can be attributed to the Jewish religion and/or ethnicity.</i> (p. 10)</p>
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	<p>heavily criticized in another study – what does this kind of self-assessment really say)</p> <p>The role of antisemitism in the Holocaust and the need to conceptualize is discussed in order to properly understand the genocide. Understood as historical contextualization:</p> <p>3.1.3 “Interestingly, although we didn’t ask questions 8 and 9 in the first survey, there is a perceived lack of understanding of ‘anti-Semitism’ and ‘genocide’. In an earlier work, (Cowan and Maitles, 2000) we noted that teachers were teaching the Holocaust without either specifically mentioning or explaining the word ‘anti-Semitism’ but using the term ‘racism’ as a general description of the genocide. Breaking down the results between the schools, we find that for this question the figures were that only 3.7% in school A, but 39% in school B, knew what anti-Semitism was after being taught about the Holocaust. Feedback from the class teachers revealed that the school B had regularly used and displayed flashcards of key terms of the Holocaust which included ‘anti-Semitism’; while school A had not mentioned this term at all. Similarly, Short’s study of secondary students showed that their teachers were not including the critical role of anti-Semitism in their teaching of the origins of the Holocaust (Leicester et al, 1999, ch.1). While the teachers claimed that pupils understood what anti-Semitism was, despite not knowing the term, it is perhaps incumbent upon teachers to mention the terminology more clearly so that pupils who come up against a media headline relating to anti-Semitism will know what it is about and relate it to their learning”.</p> <p>The effects of HE on contemporary AS is also discussed in a way that indicates an awareness of the differences between contemporary and historical/traditional AS:</p> <p>“Additionally, given that more than 95% pupils considered that they knew what the Holocaust is (Table 1), pupils’ attitudes towards Jews is disappointing in that 10% of pupils agree with the statement (Table 6) despite there being a decline in the number of Jews in Scotland with a current population of approximately 5,000 Jews.</p>	
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	<p>One possible explanation may lie in pupils' understanding of the genocide of the Jews by the Nazis and their collaborators. This may be perceived as something that happened in the past that is not relevant to contemporary Scottish society, and that pupils do not perceive Jews as victims in today's society. It is unknown whether the contemporary nature of anti-Semitism was taught to pupils. (p. 31-32)</p> <p>The lack of understanding of the meaning of AS is stressed:</p> <p>At the very least, numbers of pupils who put 'don't know' for survey 1 came off the fence in survey 2 and came down in favour of tolerance and understanding. Yet, surprisingly few (only 29% overall) knew (or thought they knew) what anti-Semitism was". (p. 37)</p> <p>"Given that more than 95% pupils considered that they knew what the Holocaust is (Table 1), and that there are approx. only 5,000 Jews in Scotland, pupils' attitudes towards Jews is rather puzzling as pupils' new knowledge has no long-term positive effect on their attitudes in this area. One possible explanation may lie in pupils' understanding of anti-Semitism. (p.40)</p> <p>A similar trend can be found in terms of perceived understanding of anti-Semitism (Table 13). Only 3.5% of 'others' could define it, whereas the core sample stayed at approx. 22%. Yet, although the core sample had a stronger understanding of it, perhaps the most significant factor is the general low awareness of the term anti-Semitism. (p. 43)</p> <p>See also p. 44.</p>	
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Cowan 2014	N	<p>However, there is a discussion that ends up in an embryotic definition.</p> <p>Antisemitism is seen as crucial in Holocaust education but it is not discussed in the section where the concepts are defined, indicating that it might be understood as self-evident. However, in spite of this the objective is not only or even primarily to learn about prejudices against Jews:</p> <p>“[...] addressing antisemitism is a crucial factor in the rise of Holocaust memory (Moyn, 2009). The candidate's research investigates whether school based Holocaust education has contributed to pupils' attitudes towards minority groups, such as Jews, Gypsy Travellers, Muslims and refugees”. (p.41)</p> <p>Holocaust denial is discussed as a form of antisemitism and defined:</p> <p>“Judaken considers Holocaust denial to be a strand of antisemitism (Judaken, 2008). Lipstadt differentiates Holocaust denial into two types: hardcore and softcore. At the First International Conference on Antisemitism and Holocaust Denial (2011), Lipstadt explained that the former is the more identifiable in that it rejects historical facts that can be proven with solid evidence under academic scrutiny; the latter acknowledges that the Holocaust occurred but either minimizes or trivialises it [...]” (p. 14)</p> <p>There are some tendencies to a more explicit discussion of a definition of antisemitism. Some tenets and characteristics are mentioned and it seems as if the author regards it a form of racism:</p> <p>“Arendt offers an alternative viewpoint of how the Holocaust contributes to one's understanding of society by asserting that antisemitism in Germany was a combination of an element of totalitarianism and other elements, such as imperialism and racism, and was not due to German culture (in Baehr, 2003:xvi). Gaita draws attention to the idea that antisemitism and other forms of racism “serves one's deep psychological and social needs” which require</p>	
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		<p>an understanding of ethnic hatred that extends beyond "conceptual resources".</p> <p>The author also mentions in passing the "omission of antisemitism from the discourse of antiracism (Short, 1991; Reed, 1994; Short and Carrington, 1995)." (p. 32)</p>	
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<p>Ensel &amp; Stemmelhaar</p>	<p>N</p>	<p>AS not explicitly defined but discussed in some detail. Good historical background and discussion of anti-Semitic incidents in relation to Holocaust education and commemoration. Contemporary antisemitism is discussed. Focus on the Netherlands but also a wider scope:</p> <p>“The shift in attention for Holocaust education in the light of what became known as “New Antisemitism” – also referenced in Bolkestein’s speech – (later on, it lost its popularity as a concept) was visible internationally as well. The intergovernmental body The Task Force for International Cooperation on Holocaust Education, Remembrance, and Research initiated a “Special Working Group on Resistances to Learning and Teaching about the Holocaust” in 2004 to discuss new challenges facing Holocaust education and research in a multicultural society”.<sup>14</sup> (p. 158)</p> <p>Interesting discussion of antisemitism and the need to “dis-entangle” the concept. No definition, though:</p> <p>“The discussions over these years make clear to what extent the naming of anti-semitism within and without education revolves around speaking, listening, around naming and attaching meaning to what is said. It is about the fact “that young people should learn to untangle a jumble of words”, a teacher stated. This could be a motto for anyone concerned with antisemitism. This also means more focus on the communicative interaction, on speech acts, in the classroom”. (p. 158)</p> <p>Critical scrutiny of the The Elsevier Survey (really bad questions) on teacher’s difficulties in teaching about the Holocaust because of the protests and obstructions by Muslim students. (p. 158-159)</p> <p>“The impact of the survey was huge and testified to the usual confidence in the research method of a survey initiated by a popular journal. Sadly, insight in an important issue was lacking: how do students actually talk about the Holocaust? 18 From the first experiences of teachers around 2003–2004, it can be deduced that</p>	
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	<p>emotions play a large part in Holocaust education. These emotions are expressed in ways of speaking and being silent. Students express indignation, anger, disdain and empathy through their speech, attitude, through bodily and facial expressions. To learn about this, we should proceed to the real-life situations in the classroom.</p> <p>Classroom study. How do students talk about the Holocaust (and the Jews?) (p. 160)</p> <p>What type of speech act takes place when a student makes the statement that “the Jews had it coming”? Is this meant as an argument and therefore an opening to a discussion, or should it rather be considered as an explicit way to express an emotion, in this case disenchantment? Is it meant as a way to engage in conversation about the course of the persecution of the Jews or should the utterance rather be put on a par with the popular slogan “Hamas, Hamas, Jews to the gas”? (p 160)</p> <p>Interesting but also symptomatic that this is not discussed in terms of antisemitism. The same is the case when different utterances are discussed. They are apparently chosen because they can be regarded as anti-Semitic and some are used in surveys measuring antisemitism (and by IHRA). This is however not mentioned which is a bit strange:</p> <p>In another seminar in 2004, teachers were presented with utterances. Implicitly a similar type of interpretation of an utterance’s intention was given. To some “The Jews dominate the world” was permissible because, as we might induce, it was seen as a statement and not an expression of hate or resentment. To these teachers, the utterance was open to discussion. The same went for the utterance: “The State of Israel must end.” Another teacher enthusiastically reported a debate in class on who was more like Hitler; Bush or Sharon. Apparently, this teacher thought you could have a serious conversation on the basis of this utterance. From the minutes, it appears that some teachers were seriously confused about what was allowed and how they should react to strong statements and emotions. Taking stock of the ways of speaking in the classroom and interpreting these might be a first step towards classification. (p. 161-162)</p> <p>Material used in the classroom study:</p>	
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	<p>Project office Diversion designed the teaching package “World War II in perspective” which was started up locally in 2004 and nationally in 2008. It consists of a text book and a number of accompanying short videos, in which the lesson is introduced by means of images and eye witnesses. 23 There are six lessons, three on World War II, with the emphasis on the persecution of the Jews, and three on the Middle East conflict.</p> <p>Peer Education by Peer Educators (Moroccan, conflicts, competing victimhood)</p> <p>Example: A similar Pavlov reaction to that with “Jew” can occur with the concept of “ Hamas” immediately resulting in a mumbled “ Hamas, Hamas, Jews to the gas.” The mumbling indicates that the students were communicating among themselves here. Sometimes, things get worse. One student, ordered by another to be silent, says there is no need to pay attention to the video because it is only a Jew talking (by means of which the Jew is again silenced). In another class, one student in particular is constantly acting provocatively; sometimes, he is urged on, sometimes he is corrected. The student mumbles: “ Hamas, Hamas...”. The teacher reacts: “ Act normal, please.” “ It’s just a song,” the student answers. Regularly, we hear that there is no real antisemitism behind such exclamations in the street or in the classroom. Fellow-students understand very well that the boy does not make a substantive statement, but wishes to express disdain with his mumbled remark. “ He forgot to take his pills,” one of them comments. The regular teacher takes the student outside. (p 164-165)</p>	
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Farkas 2002	N	<p>Not defined and not mentioned in the section on “Terminology” where the Holocaust is defined together with concepts such as “empathy” and various technical terms.</p> <p>It is, however, mentioned and used to criticize traditional textbooks, that are said not to devote enough space to the history of AS</p> <p>“Even in the new millennium, far too many teachers limit themselves to the use of textbooks, the best of which more often than not, omit any discourse about the history of anti-Semitism and the centrality of premeditated mass murder as policy”. (p. 35)</p> <p>In one of the questions asked, the pupils are expected to know what antisemitism is</p>	
Feingold 1984	N	<p>Strong emotional starting point:</p> <p>My family and I were in Israel during the historic World Gathering of Holocaust Survivors. We were privileged to listen to the Legacy of Survivors which was read at the closing event of the World Gathering at the Wall in Jerusalem on June 18, 1981. One cannot help but wonder, what response will the Second generation make to the Survivors’ Legacy? What role should the educator assume in the process of remembering? How do we fight anti-Semitism and all forms of racial hatred? What can the individual do to meet the obligations of the Legacy? (and the entire oath is quoted) (p vii-viii)</p>	
Fine	N	<p>Antisemitism is discussed but not explicitly defined and the program analyzed “Teaching history and ourselves” teaches specifically about antisemitism, using a book titled “Antisemitism. A Case study of prejudice and discrimination”. It is used as a case study; antisemitism is here understood as a typical prejudice, a “case study of discrimination” (p. 45–46)</p> <p>The inherently anti-Semitic character of the campaigns against teaching about the Holocaust, about prejudices, racism etc. from conservative and radical right groups in the 1980s under Reagan is also discussed and so are some of the allegedly anti-Semitic comments and remarks made by Shirley Curry in the Department of Education and her supporters when trying to prevent Teaching history and</p>	

		<p>ourselves from getting federal funding(The members of the committee appointed by Curry) .The PSP is discussed in some detail (they look a lot like the moral majority and other similar organizations)</p>	
Glynn et al 1982	N	<p>Discussed extensively but not explicitly defined. The authors make comparisons between then and now and, discuss “competitive victimhood” and suffering as identity although those concepts are not used (they were not yet invented). Furthermore, the theological roots of antisemitism are stressed. It is thus not primarily understood as a racism or prejudice (or at least not only as such).</p> <p>“This emphasis [of Jewish suffering] runs the risk of making the fact of being hated the central role of Jews. This is surely false. <i>Anti-Semitism is the problem of the hater [here echoing Sartre] the objective behavior of the victim is almost irrelevant.</i></p> <p><i>Groups that hated Jews had in common a fear or resentment of difference, an anger at the Jewish testimony to an infinite God or that redemption had not yet come—which challenged the absolute quality of their own belief. A focus on the absolute quality of Jewish suffering risks communicating a message that Jews want or deserve that distinction of being the greatest sufferers.--It may be interpreted by the sufferers as a signal that they are to blame for their own suffering. (p. 29-30)</i></p>	<p>See the text in italics in the column to the left. This is a definition but not presented as such.</p>

Goldberg 2012	N	<p>No explicit definition but AS is discussed in some detail and the author underlines the importance of teaching the history of antisemitism. He describes a solid knowledge of the history of antisemitism as necessary for making the right methodological choices when teaching the Holocaust. Furthermore, he discusses US and British antisemitism during the interwar years and WW II and how it might have affected the policies towards the Jews and the Jewish refugees. Antisemitism is also focused in the analysis of the different museum exhibitions studied. The author is highly critical of a narrative that omits antisemitism in the State Department and the restrictive immigration policies it resulted in as well as the antisemitism experienced by refugees who managed to get in to the US. (p. 125-127)</p> <p>The reading list contains works on antisemitism specifically: Wistrich, R. S. (1994). <i>Anti-Semitism: The longest hatred</i>. New York:</p> <p>HE is said to counteract antisemitism (see below p. 12)</p>	
Gray 2014	N	<p>NGray discusses <i>The Boy in the Striped Pyjamas</i> and whether it is blessing or curse for HE. He is highly critical and to a large extent his critique is based on the historically inaccurate understanding of antisemitism that characterizes the film. For instance, he points out that the friendship between the son of a Nazi and a Jewish boy in Auschwitz is highly unlikely because of antisemitism. He also criticizes generalised and universalised analogies between the biological antisemitism of the Third Reich and name-calling in the playground ( p. 124) and he stresses “the extremity and intensity” of Nazi antisemitism (probably echoing Friedländers “redemptive antisemitism”) (p. 126)</p> <p>The assessment of the film is based upon whether or not it can be expected to effectively counteract antisemitism and he claims that it cannot because the protagonists are overwhelmingly German and the Jewish characters are only ever presented as weak, vulnerable and helpless. (p. 129)</p>	

Gross 2014	N	<p>Not explicitly defined but discussed. Gross for instance claims that: “Dissonance can open the door for teachers to discuss complex historical issues (mob mentality, Polish wartime antisemitism)”. (p. 459)</p> <p>Since the pictures analyzed show harassment of Polish Jews during WWII as well as contemporary stereotypical representations, it is actually a study of the understanding of antisemitism in Poland but it is not really framed as such. However, when discussing the results, Gross</p> <p>concludes: “In other words, most students saw what they thought to be true, based on long-held beliefs” (p. 457).</p> <p>These long-held beliefs included stereotypical notions of Jews.</p> <p>Quite diverse readings, nationalism, memory culture etc. Nothing specifically on antisemitism</p>	
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Gross 2018	N	<p>Interesting study of Polish memory culture (Nora &amp; Halbwachs) and how it is permeated/affected by antisemitic beliefs and the discussion about the Polishness of the Polish Jews Contemporary antisemitism is thus in a way a starting point and part of the study concerns antisemitic attitudes among the students: “The Holocaust and Polish Jewish wartime experiences present a dual difficulty in Poland where many historians and politicians are still unable to treat the matter with any objectivity as stories regarding the complicity of local populations persecuting Jewish neighbors and fellow citizens resurface”. The teachers participating in the study were asked if their students were interested in discussing contemporary Polish antisemitism and the author analyzes how the addressed antisemitic slurs by students. Furthermore, Gross makes very interesting points regarding well-meaning but flawed attempts at overcoming the problem. Interesting argument against making the Jews familiar by retrospectively polonizing them:</p> <p>“Nevertheless, I would argue that while Polonizing the Jews may help make the past more familiar, it may not get at the heart of the matter. The Holocaust in general and, more specifically, Polish-Jewish relations and Polish-Jewish identity are difficult and complex issues. Flattening their complexity may not be the most educative approach. In terms of Jewish identity in Poland, many Jews held Polish citizenship at the start of World War II, while others did not. Some who held citizenship did not feel Polish, while others did not feel Jewish. Some Catholic Poles considered Jews Polish, others did not. The pre-war Catholic Church was not friendly to Polish Jews, and did not accept them as part of Polish society. Both the prewar and wartime situation for Polish Jews was extremely complex. Both before and during the war, Jewish patriotism or Jewish ‘Polishness’ continued to be questioned, while Catholic Polishness was never questioned (unless such Catholics stood up for the Jews). And, because the borders of Poland changed after the war, many Polish Jews became Ukrainian. The reality of this complexity points toward the historical incorrectness of trying to present ‘Jews like us.’ “(p.143)</p> <p>There are works on contemporary Polish antisemitism in the bibliography:</p>	
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		<p>Gross, Ian T. Fear. Anti-Semitism in Poland After Auschwitz: An Essay in Historical Interpretation. New York 2006.</p> <p>Michlic, Ioanna B. Coming to Terms with the “Dark Past”: The Polish Debate About the Iedwabne Massacre. Jerusalem 2002.</p>	
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Gross & Kelman 2017	N	<p>Similar to the other studies by Gross, contemporary Polish antisemitism is one of the starting points as is how to address a problematic past that still affects the understanding of both the history and contemporary Polish identity. Her it concerns educational heritage students. The authors discuss the responses of Jewish participants and their complaints about simplification, whitewashing and antisemitism. However, it also shows the potential for “generating new narratives of multiethnic Poland, in which Jewish and non-Jewish histories intertwined to challenge more prevalent and exclusive homogenous accounts”. (p. 68)</p> <p>Furthermore, a number of Polish studies of the effects of HE on antisemitism are discussed (disheartening).</p> <p>Works on antisemitism in the Bibliography (same):</p> <p>Michlic, J. B. (2002). Coming to terms with the “dark past”: The Polish debate about the Jedwabne massacre. Jerusalem 2002</p>	
Haas 2020	N	<p>The author quotes some of Tooten &amp; Fenberg’s rationales for studying the Holocaust, among them learning about antisemitism:</p> <p>“To gain an understanding of concepts such as prejudice, discrimination, anti- Semitism, stereotyping, obedience, loyalty, conflict, conflict resolution, decision making, and justice” Combating antisemitism is also seen in the wider context of the uniqueness of the Holocaust-debate and in the interviews the continuity and change of antisemitism is brought up.</p>	
Haas 2020 (but only mentioned once)	N	<p>Same as the above (article based upon the thesis)</p> <p>The starting point here, as in the thesis is the tension between universalism and particularism but antisemitism is in spite of this not the focus. It is not framed as combatting antisemitism vs promoting civic virtues in general (rather focus on empathy and on overcoming this dichotomy) Antisemitism is only mentioned once and the text is here literally the same as in the thesis.</p>	

Hale 2018	N	<p>Not defined but mentioned in relation to the literature review:</p> <p>“Samuel Totten (1999) has disputed the appropriateness of Holocaust education for younger students on a number of grounds, including concern that major concepts would be ignored or simplified (e.g. Christian antisemitism, political antisemitism and racial antisemitism); that the historical context would be distorted or ignored (e.g. results of the First World War and Germany’s reaction to the Versailles Treaty); the complexities of how people acted would not be considered (e.g. personal and societal pressures); and the true horror of atrocities committed by the Nazis would be concealed to protect children”. (p. 223)</p> <p>It is also presented as a key concept for the understanding of the Holocaust. “Antisemitism is a key concept for any explanation of the Holocaust, and it is essential that students understand Nazi antisemitism and its genocidal intent towards Jews.<sup>28</sup> In the survey, students were asked to identify what was meant by the term antisemitism, as well as what was meant by the terms racism, homophobia, genocide and Islamophobia, to allow for making comparisons (Fig. 2). Only 16 per cent of the year 7 students knew what antisemitism meant, and 26.7 per cent knew what genocide was. This compared to 44.9 per cent who correctly identified the meaning of Islamophobia, some three-quarters of students who knew what homophobia referred to and 90.7 per cent who knew what racism was. A similar trend was found in the national sample, with 31.8 per cent understanding the meaning of antisemitism.</p> <p>These findings indicate that understanding important concepts like racism and homophobia is not beyond the capability of young students. Yet what is striking about these data is that students who had learned about the Holocaust in primary school did not understand what was meant by the term antisemitism. Given that some educators and academics have argued that primary school Holocaust education could provide a means of teaching about tolerance, respect and the consequences of prejudice and discrimination, then perhaps the very least we should expect students to be able to understand is what</p>	
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	<p>antisemitism is. This includes being able to identify the term and understand what it refers to.</p> <p>This appears to be an ongoing issue. Geoffrey Short and Bruce Carrington found that children aged 10—11 years generally lacked knowledge and understanding of contemporary Judaism. They cautioned that misconceptions about contemporary Judaism could fuel hostility and antisemitism.<sup>29</sup> Research conducted by Maitles and colleagues also found that primary school students tended not to know what antisemitism was, though the teachers reported their students did understand what anti-semitism referred to, even if they did not recognise the term.<sup>30</sup> This reminds us that consistent use of the term antisemitism is needed in the classroom, as is learning about the history of antisemitism, to aid students’ understanding of why Jews were targeted, and recognizing the totality of the genocidal intent towards Jews. (p. 228-230)</p> <p>References to the above:</p> <p>Stuart Foster, Alice Pettigrew, Andy Pearce, Rebecca Hale, Adrian Burgess, Paul Salmons and Ruth-Anne Lenga, What do students know and understand about the Holocaust? Evidence from English Secondary Schools (London, 2016) p. 203.</p> <p>Geoffrey Short and Bruce Carrington, ‘Antisemitism and the primary school: Children’s perceptions of Jewish culture and identity’, <i>Research in Education</i>, 54 (1995), pp. 14-20.</p> <p>Foster et al., What do students know and understand about the Holocaust?, p. 74.</p> <p>Paula Cowan and Henry Maitles, ‘Developing positive values: A case study of Holocaust Memorial Day in the primary schools of one local authority in Scotland’, <i>Educational Review</i>, 54 (2002), pp. 219-229.</p> <p>Simone Schweber, ‘What happened to their pets?: Third graders encounter the Holocaust’, <i>Teachers College Record</i>, 110 (2008), pp. 2073-2115.</p> <p><i>Ibid.</i>, p. 2075. Foster et al., What do students know and understand about the Holocaust?, p. 80.</p>	
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Harvey & Miles 2009	N	<p>AS is described as one of the main topics in the play analyzed and it is also addressed in the Study guide that “details important historical concepts related to the play’s topic (e.g., eugenics, prejudice, anti-Semitism, xenophobia, scapegoat, and so on; 1—5). (p. 92)</p> <p>Antisemitism is also highlighted in the purpose:</p> <p>We designed the present study to assess the effect of the theatrical performance <i>And Then They Came for Me</i> by James Still [...] and an accompanying study guide 1) on students’ knowledge of concepts relevant to the Holocaust (such as eugenics, prejudice, and anti-Semitism; and the categories bully, victim, bystander, and advocate) and (2) on their overall empathic concern for victims. (p. 95)</p> <p>However, in the test administered to the students, antisemitism is not mentioned. The students are asked what genocide and what prejudice is (p. 99)</p>	
Hasty 2007	N	<p>Slightly odd piece but interesting discussion of AS including Zygmunt Bauman, Raol Hilberg and Short – odd mixture - and others. The importance of grasping antisemitism for understanding the Holocaust is discussed and the history of the antisemitism is included in the background material produced (for a ballet). Examples of contemporary antisemitism is discussed and it is apparent that the authopr sees a continuity: “The centrality of anti-Semitism to the Holocaust and its enduring impacts became an important understanding”. There is also a separate section on “Pedagogical Opportunities: Antisemitism” where the importance of a long perspective on antisemitism is discussed in some detail but where also Bauman’s claim that antisemitism was a necessary but not a sufficient condition for the genocide is mentioned. However, it is, at least to me, fundamentally unclear how this fits with the ballet.</p>	

Herman 2015	N	<p>The lack of an explicit definition is remarkable given the fact that there is a long, rather bizarre and seemingly random set of concepts that are defined, including the Holocaust, Holocaust survivor end genocide: 21st century skills; Adolph Hitler: Awareness: Beliefs; Campus climate; Cross-cultural understanding: Culture: Dialogue; Discrimination;</p> <p>Diversity; Dominant culture;</p> <p>Ethical; Ethnic; Future generations; Hatred; Genocide; Holocaust</p> <p>Holocaust survivors; Inequality; Leadership; Minority; Man's inhumanity to man.</p> <p>Furthermore, the anti-Jewish policies of the Nazis (here represented by AH) is described in a rather naïve way, a compilation that reveals a lack of understanding. The narrative is also squeezed into a theoretical framework (Paulo Freire) in which it does not really fit. However, antisemitism is discussed throughout the thesis and there are also results of direct relevance for teaching about antisemitism, namely the need for a long historical perspective.</p>	
Hernandez 2004	N	<p>Mentioned but not defined. The course/program analyzed contained, just as almost all other such programs, a part on the historical background that contains a section on Jewish history prior to the Holocaust as well as the history of antisemitism:</p> <p>This is however primarily used as a backdrop, for an analysis is of some of the amendments to the constitution regarding the right to freedom etc. (to be discussed in relation to the Nuremberg laws etc.), as a way of making the lessons of the Holocaust contemporary.</p> <p>In general, antisemitism is regarded as a form of racism:</p>	

Honig 2018	N	<p>Not defined but mentioned and to some extent discussed although it is not framed as a study antisemitism. For some odd reason Elie Wiesel's Acceptance Speech on the occasion of the award of the Nobel Peace Prize in Oslo, December 10, 1986 is published in extensor in the dissertation. The thesis concerns the possible effects of using graphic novels in HE (Maus) but is also contains task where the pupils are expected to analyze the antisemitic children's book Der Giftpilz and three antisemitic drawings also published by Der Stürmer. However, these classic antisemitic representations they are not really contextualized.</p>	
Ibsch & Schreier 2001	N	<p>Not defined but mentioned (once) in the analysis of the results.</p> <p>Concerning the question of the violation of taboos, Hilsenrath received, as expected, the highest scores. The main taboos mentioned with respect to Hilsenrath's novel were: the representation of sexuality, the change of identities, antisemitic stereotypes, the narrative perspective, and the trivialization of the sublime. (p. 75)</p>	
Jennings (1996)	N	<p>No explicit definition but included both in texts about the Holocaust and, interestingly, in newspaper articles on contemporary local antisemitism used focusing on an antisemitic incident in the local community- However, the article is not primarily used to address contemporary antisemitism. Instead: "Again, we see an emphasis on agency, resistance, and rescue, this time by entire communities". (p. 227) There are plenty of examples of antisemitism during the Nazi era presented to the students and it is obvious from their answers that they have learned about the plight of the Jews. Judging by the analysis and context, antisemitism is hear understood as a form of racism (p. 300).</p>	

Jennings (2010)	N	<p>Since this is an article based upon the thesis above it contains the same results and arguments. The local newspaper article on contemporary antisemitism is mentioned here too:</p> <p>Antisemitism is also mentioned in the description of the teaching (p. 41-42, Nazi regime, anti-Semitic laws etc.) as well as in the analysis of the pupils' answers. The most interesting result concerns the negative consequences of a focus on Tolerance – it makes Jewish history and antisemitism less visible: “A central feature of several frameworks that is less evident in the Tolerance Focus is an examination of Judaism or a historical frame regarding anti-Semitism, elements found lacking across many secondary curricula in the United States and Britain (Gallant and Hartman 2001; Short 1994; Short and Carrington 1992). As upper-elementary teachers develop their curricula, it is important for them to consider how to incorporate this context and knowledge, as Irene, Beth, &amp; Phoebe did in following years. (p. 54)</p>	
Katz 2018	N	<p>AS not defined but discussed in some detail in relation to HE. Totten and Short are quoted and Karz agrees with Totten in that: “Holocaust education contains multi-levels of focus; remembrance and knowledge of the Holocaust itself; the role of anti-Semitism and the Holocaust, and a broader understanding of the factors involved in the development of the perpetuation of modern day anti-Semitism; and the broader understanding of factors contributing to the violation of human rights and tendencies toward genocide, and how to prevent such factors from triumphing”. He also agrees with Short in that “[Teachers] must also recognize the importance of deconstructing stereotypes and misconceptions about Jews, Judaism, and the Holocaust more generally. Further, the study of the Holocaust must not be divorced from a larger study of the history of anti-Semitism and the role of the Catholic Church in fostering it” (Short, 2000, p. 303). (p. 70).</p>	

Kopf-Beck et al 2017	N	<p>Not defined but discussed and in relation to studies on antisemitism and contemporary antisemitism. This is one of the German studies and it shows; they are much better and have a deeper understanding of the phenomon.</p> <p>The risk of perpetuatioing antisemitic stereotypes is mentiuned: “In terms of the victims, Loose (2009) rejected the use of historical pictorial material of the Holocaust to create a sense of authenticity, because the presentation of anti-Semitic stereotypes in National Socialist propaganda videos could reproduce prejudice in viewers”. (p. 369)</p> <p>Connections to contemporary antisemitism based on contemporary research:</p> <p>“The aforementioned refusal to deal with the Holocaust at all (Heyder et al., 2005) is another recurring object of such public debates in Germany (Frindte, 2006). The call for historical closure (Imhoff, Wohl, &amp; Erb, 2013), or <i>Schlussstrichdebatte</i>, is used as a mean of protecting the national group-image (Hanke et al., 2013). This sort of historical distancing <i>represents one facet of secondary anti-Semitism</i> (Frindte, 2006; see also Bergmann &amp; Erb, 1991; Schonbach, 1961), which further includes relativizing and denying the Holocaust (Heyder et al., 2005), negative attitudes against Jews as a result of the confrontation with the Holocaust (Imhoff &amp; Banse, 2009), victim blaming (Zick &amp; Kiipper, 2007), and the denial of responsibility (Frindte, 2006). The Walser debate in 1998 was one of the most prominent instances (see Funke, 2004) of such a refusal to deal with the Holocaust. (p. 369)</p> <p>One of the clips used in the study show the Nazi’s anti-Semitic stereotypes.</p>	
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Krieg 2015	N	<p>Another German study, research based, and discusses the fact that TLH does not inoculate or immunize against antisemitism: “Referring to Adorno’s radio lecture, “Education after Auschwitz,”<sup>30</sup> many Germans, and particularly educators and politicians, assume that knowledge about the Holocaust immunizes youth against antisemitism and right wing ideologies,<sup>31</sup> even though studies regularly disprove this expectation. (Gottfried Kössler, “Antisemitismus als Thema im schulischen Kontext,” in <i>Neue Judenfeindschaft? Perspektiven für den pädagogischen Umgang mit dem globalisierten Antisemitismus. Jahrbuch 2006 zur Geschichte und Wirkung des Holocaust</i>, ed. Jugendbegegnungsstätte Anne Frank and Fritz Bauer Institut (Frankfurt am Main: Campus, 2006, p.174,184.</p> <p>Also:</p> <p>“Preserving the memory of the Holocaust is a central pillar of the German government. But educators in Germany increasingly have problems reaching young people with moral messages, and more often than not these messages are angrily rejected by the learners.( Matthias Heyl, “Mit Überwältigendem Überwältigen? Emotionen in KZ-Gedenkstätten,” in <i>Emotionen, Geschichte und historisches Lernen. Geschichts- didaktische und geschichtskulturelle Perspektiven</i>, ed. Juliane Brauer and Martin Liicke (Gottingen: V&amp;R unipress, 2013), 239-259; K6151er, “Antisemitismus,” 184; Meseth, “Education after</p>	
Lieberman 1979	N	AS only mentioned once, in a comment regarding what the students had learned.	
Lincoln 2006	N	Mentioned once, stressing the importance of being aware of the dangers of contemporary antisemitism and other phenomena.	

Lock 2010	Y	<p>Life stories describe antisemitism and its consequences but is not discussed as such.</p> <p>One work on HE and how it affects antisemitism in the bibliography: Gordon, S., Simon, C., &amp; Weinberg, L. (2004). The effects of Holocaust education on students' levels of anti-Semitism. <i>Educational Research Quarterly</i>, 27(3), 58-71.</p> <p>Still HE a bit of a panacea:</p> <p>The power of telling her story across generations is that it honors those who were murdered as well as those who survived. It also keeps alive the warning of the possibility that human hatred can arise at a societal level whereby the victims of Anti-Semitism and other forms of religious oppression, racism, sexism, heterosexism, ableism, sizeism, and ageism can be targeted. (P. 7) This is mentioned a couple of time but this is almost the only time when antisemitism is explicitly mentioned. However, Dietrich Bonhoeffer's protest against the anti-Semitic policies in Nazi German is also mentioned (p. 37). Furthermore it is stated that by 1937 Hitler's anti-Semitic actions were well-known (p.80)</p>	<p>Antisemitism is explicitly defined (USHHM):</p> <p>Anti-Semitism: The term anti-Semitism means prejudice against or hatred of Jews (United States Holocaust Memorial Museum, 2009). The Holocaust, which was the state-sponsored persecution and murder of European Jews by Nazi Germany between 1933 and 1945, is history's most extreme example of anti-Semitism. (p. 10)</p>
Mahood 2002	N	<p>Not defined and not much discussed. However, a definition must have been presented to the pupils since they were asked whether the following statement was correct or incorrect: Hatred for Asians and all things Asian is called anti-Semitism. (p. 10)</p>	

McRoy	N	<p>Not defined. The importance of including antisemitism is discussed in the conclusions, not in the method or in the reasons for the study. It is stressed that a successful HE must take into consideration both psychological theories/aspects regarding antisemitism and present the historical background of the phenomenon:</p> <p>“Finally, several considerations make it clear that an effective pedagogical paradigm for teaching complex historical events such as the Holocaust is one that is based on a meaningful inter- face between the contributions of the disciplines of the behavioral sciences (e.g., obedience to authority, violence, "survivor syndrome", authoritarianism, psychological factors in anti-semitism) and history (e.g., European collaboration and resistance, cues for future genocides, antecedents of Nazism, historical roots of anti-semitism) and which incorporates value-oriented instruction” (Solkoff &amp; Allen, 1978) (p. 19)</p>	
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Meliza 2010	N	<p>Not defined but there is an interesting discussion (based on the literature) of the shortcomings of HE when it comes to antisemitism:</p> <p>“According to Wegner (1998) “distortion and trivialization of the Holocaust appear in curricula that overlook the history of anti-Semitism and its roots in Christianity as a long-range cause for the rise of Nazism, as well as the dynamics of Hitler’s race philosophy” (p. 171). (p. 25)</p> <p>Similar criticism of Wagner’s point regarding the omission of the Christian roots of antisemitism in the student essays: “In his discussion Of the findings, he pointed out topics about the Holocaust that had been included in the curriculum that was taught, but were not mentioned in students’ essays. One such example was the “potentially explosive” issue regarding the role of the Protestant and Catholic churches within the larger historical context of anti-Semitism in Germany (p.177). Was this failure to include issues that had been discussed an indication that students did not internalize the information and draw conclusions? Or was the choice of material to be included in the essay influenced by the required length of the essay? (p. 37)”</p> <p>He also brings up a case where a Muslim student interviewed brought up the antisemitism in his own group and at his Mosque: “strong “anti-Jew” feelings something he explains with the developments in the ME. He stresses the increased polarization between Muslims and Jews. (p. 82)</p> <p>HOWEVER, AND THIS IS A GENERAL POINT, this statement is not contextualized – it is not discussed what it means in relation to ADL, FBI etc. statistics concerning antisemitism.</p> <p>INSTEAD it is discussed in the context presented by the students themselves, namely 9/11, and as an example of the importance of the students’ interest and possibility to relate the Holocaust to something familiar.</p>	
Meseth & Proske 2015	N	Mentioned when discussing how a teacher handled an inappropriate comment by a student after the class had seen and listen to an interview with a Holocaust survivor.	

Metzger 2006	N	<p>Not defined but Metzger poses questions regarding what the students have learned about antisemitism and problematizes their answers, especially when it comes to the universalist-particularist divide. He shows how students reinterpret the Holocaust and even antisemitism to mean racism against other groups. Regarding the universal lessons, he states:</p> <p>“For educators, though, this limitation to generalizing from the Holocaust to broader humanity can be unsatisfying. This educational tension pushes into longstanding debates between Universalist and Particularist notions of the Holocaust and further complicates the instructional use of film for empathy in this case.</p> <p>Tensions over Whether the Holocaust is “unique” or “universal” can affect how educators engage even with revered public museums, as Levy (2010) explores. Though the educators in Levy’s study did not openly challenge the U.S. Holocaust Memorial Museum’s stance on the Holocaust’s historical uniqueness, she found that some privately reinterpreted this just as being “unprecedented” historically and thus consonant with belief in universal implications that could be taught in the classroom. (p. 404)</p> <p>Interesting stress again on the tensions between the universalists and the particularists:</p> <p>“Her students picked up on the transcendent universality in the lesson but expanded it beyond how Kellie herself described the goal. For some students, “anti-Semitism” ceased to apply exclusively to Jews and the Holocaust was not a principally Jewish tragedy but a warning for all humanity. In applying the humanizing lessons, these students broadly generalized the Holocaust out of its specific historical context. Loshitzky (1997), in critiquing Schindler's List, notes that “the Holocaust...has been mobilized as an educational tool in the fight against contemporary racism” (p. 6).</p>	
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<p>Mitchell 2004</p>	<p>N</p>	<p>Not explicitly defined. Previous research used to make the point that the history of antisemitism should be included in HE. The particularist vs the universalist lessons of the Holocaust are addressed by some of the interviewed teachers.</p> <p>Discussion of what is recommended to include in HE. Antisemitism mentioned in all the examples given:</p> <p>“The research offered suggestions for the topics that should be considered for inclusion when teaching about the Holocaust. These topics serve as a guide for incorporating these lessons, regardless of whether the teacher is using a single academic area or an interdisciplinary approach. Weitzman (1997) suggested several topics for helping students put the Holocaust into historical perspective, including the rise of Hitler and the Third Reich, <i>the roots of anti-Semitism</i>, and Jewish life and culture before the Holocaust. The USHMM (1995) concurred. Lee (1998) and Kleg (1995) agreed that the roots of anti-Semitism should be included in the study. Furthermore, both the USHMM (1995) and Weitzman stated that topics included in the unit should also include information about other victim groups, spiritual and physical resistance, and the roles played by rescuers, bystanders, and collaborators. In addition, the reaction of other countries, particularly the United States, should be included (USHMM, 1995). (p. 26-27) OBS:</p> <p>There is one work on antisemitism in the bibliography. However, it is produced in the field of education and consists of 4 pages:</p> <p>Kleg, M. (1995, October). Anti-semitism: Background to the Holocaust. <i>Social Education</i>, 59, 334-338.</p> <p>However, there is also one work on Holocaust denial:</p> <p>Landesman, B. (1998). Holocaust denial and the Internet. In R. Hauptman &amp; S. H. Motin (Eds.), <i>The Holocaust: Memories, research, reference</i> (pp. 287-299). New York: The Haworth Press</p> <p>And there are some classics in Holocaust studies:</p> <p>Bauer, Y. (1982). <i>A history of the Holocaust</i>. Danbury, CT: Franklin Watts.</p>	
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Morse 1981	N	<p>AS is not defined but discussed. This is a very early study. It is interesting to note that the absence of antisemitism was discussed already in 1981.</p> <p>In the description of the curriculum for facing history and ourselves it is underlined that it addresses antisemitism “in depth” (p. 5)</p> <p>Antisemitism is also mentioned in passing as an example of a general psychological pattern:</p> <p>“A change in one part of the attitude system produces inconsistency within-the system (cognitive strain) which leads to forces arising to reorganize the whole system. Yet, it is possible to have two or more parts not functionally integrated or where their contradictory nature is not perceived, thus, isolated or compartmentalized. The isolated structure of anti-Semitic attitudes is an example” (Adorno, et al., 1950). (p. 45)</p> <p>There is also a very interesting discussion of the fact that the Jews are not focused and that the Holocaust is often lefty out (this is the picture in the 1970s):</p> <p>“In 1970, a study conducted by the Anti-Defamation League indicated that study of the Holocaust in public and parochial schools was negligible (Weintraub, 1977). Dr. Lawrence Fuchs of Brandeis University surveyed fifteen history textbooks used at the junior and senior high school level. Twelve of the fifteen texts did not refer to Hitler's actions against the Jews while most material about Jews discusses the period before 70 A.D. Further, R. R. Palmer's A History of the Modern World, a history text widely used for the preparation of future social studies teachers, confines its discussion of the destruction of European Jewry to less than one paragraph. Fuchs interviewed teachers to determine why the Holocaust was not taught. Typical answers were, "I don't get that far in the 20th Century," "I have no expertise," and "It's too recent" (Lipman, 1978, p. 169 (p. 99-100)</p> <p>Fuchs presented his own hypothesis regarding the avoidance of the Holocaust as a subject. He said,</p> <p><i>First, there is so much evil in it all that it's too difficult for most of us to face, not because we're so shocked by the evil</i></p>	
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	<p><i>of others, but because it touches problems of evil within all of us. The second major possibility...is that it has to do with Jews...and why anti-Semitism is so often close to the larger question of good and evil in the experience of the west.... (Lipman, 1978, p. 17).</i></p> <p>Styron (1978) presents a similar view in discussing the difficulty of writing about Auschwitz,</p> <p>Its unspeakable monstrosity...continues to leave us weak with trauma, haunting us as with the knowledge of some lacerating bereavement. Even as it recedes slowly to the past, it taxes our belief, making us wonder if it really happened. As a concept, as an image, we shrink from it as from damnation itself (p. 1).</p> <p>Styron cites the subject as beyond the capacities of the mass media, referring to the failure of the television series "Holocaust" to convey the complex nature of Auschwitz. Silence remains the ultimate response.</p> <p>Goodman (1979) asks who is more disturbed by the moral and ethical questions raised in exposing children to the harsh facts of life, the children or the adults? She cites the conclusion reached by author Robert Coles that it is the adults who feel guilty and anxious. They are afraid that the children will become "uncomfortable with the world and may even want to change things- (p. 101)</p> <p>OBS Quote in the beginning to show that the problems with not addressing antisemitism has been a problem from the beginning of HE.</p> <p>There is also a warning that exposing pupils to antisemitic stereotypes might make them antisemitic:</p> <p>Some of the dangers of misteaching such a powerful subject include the possibility of encouraging the glorification of power, increasing stereotyping and anti-Semitism, students' becoming paralyzed by the content, or increasing attitudes of cynicism. (p. 103-104)</p> <p>When describing the program, Facing history and ourselves, the part on antisemitism is given equal amount of space as the other parts:</p> <p>During study of Chapter Four, students take a close look at prejudice, discrimination and anti-Semitism. They</p>	
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	<p>explore the history of anti-Semitism in Germany and the United States and the role of the Church (p. 107)</p> <p>Neither antisemitism nor the Holocaust are among the terms/concepts defined in the section on definitions (attitude, external-internal locus of control, philosophy of human nature, self-esteem)</p> <p>In the bibliography most works concern psychology and social psychology, the relationship between self-esteem and the esteem for others, cognitive dissonance etc. However, there are also some early studies on antisemitism: Adorno et al on “the authoritarian personality” is included as is Arendt, H. Adolph Eichmann in Jerusalem: a report on the banality of evil. New York: Viking Press, 1963 and Frenkel-Brunswick, E. &amp; Sanford, R. Some personality factors in anti-Semitism: Journal of Psychology, 29, 1945, 271-291. However, these works are mentioned but not discussed.</p>	
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Nelles	N	<p>Yet another German study where contemporary antisemitism is discussed and it is stressed that it is not the same thing as the antisemitism that resulted in the Holocaust. Furthermore, students are explicitly asked about antisemitism although the concept is not used in that specific context: Wie entstand die NSDAP? Warum haBten die Nazis die Juden? Wie kam es zum Rassismus? (p. 279)</p> <p>There is also a discussion of th psychological make-up of the students who are least likely to trivialize the Nazi era, antisemitism etc:</p> <p>Aus pädagegischer Perspektive ist das wichtigste Resultat ihrer Studie, daB bei Studierenden mit „bearbeitet- autoritärer“ Erziehungserfahrung — Studierende, die autoritär erzogen wurden und sich kritisch mit ihren Eltern auseinandergesetzt und von deren Erziehungsstil distanziert haben — sich besonders selten „Schlusstrich- Mentalitiit, Verharmlosung der NS-Zeit und Antisemitismus“ finden lassen” (ebd.).(p. 301)</p> <p>The discussion on contemporary antisemitism:</p> <p>“Diese aktuellen Formen von Rechtsextremismus, Rassismus und Antisemitismus sind nicht mit einem Rückgriff auf historische Vorbilder zu erklären. Sie sind Ausdruck sozialer Desintegration, die sich nach der Analyse des Bielefelder Soziologen Wilhelm Heitmeyer in „gruppenbezogene[r] Menschenfeindlichkeit“ äussert, die nicht nur an den Rindern, sondern vor allem in der „Mitte“ der deutschen Gesellschaft zunehme. Gleichwohl gibt es Kontinuitiften zwischen aktuellen Feindbildern und ihren historischen Vorbildern. Und man kann diese Kontinuitéiten mit Adorno' als ein „Nachleben des Nationalsozialismus“ in der Demokratie begreifen, da die „objek- tiven gesellschaftlichen Voraussetzungen fortbestehen, die den Faschismus zeitigten“, der „nicht wesentlich aus subjektiven Dimensionen abgeleitet werden“ kann.“ Und dieses „objektive Potential eines Nachlebens“, so Adorno, setze der „aufklärerischen Pädagogik ihre ihre Gernzen.</p>	
Nowell & Pointdexter 2019	N	<p>The authors quote the main findings of the USHMM study from 2010 regarding how teachers actually teach the Holocaust as well as the guidelines developed on the basis</p>	

		of that assessment but that is the only time antisemitism is discussed.	
Offen 2017	N	<p>Not explicitly defined which is a bit odd given that it is the anti-Jewish legislation that is focused.</p> <p>“There is much controversy about the appropriateness of learning about contemporary politics through history, especially in connection with Holocaust Education and Human Rights Education, Anti-Bias, promotion of Social Justice or prevention of antisemitism or racism” (e.g. Zumpe, 2003).</p> <p>“In the classroom proceedings concerning the class specified above this nexus happened incidentally, when students spotted antisemitic slogans in public space during their leisure time and discussed possible interventions against this in class” (p. 118) and at the same page there is a picture of a sign outside an archive quoting legislation from early 1945 ordering the destruction of documentation of anti-Jewish activities.</p> <p>The penal sanction of Holocaust denial is mentioned but not analyzed. It is seen as one ingredient in the memory culture as is HE, Holocaust memorials etc. (p. 110)</p> <p>The teaching analyzed also focuses on the treatment of the Jews. One part is on trials against Nazis and their culpability in the atrocities, the other on the eighty signs that artists Renata Stih and Frieder Schnock mounted in the streets around the Berlin quarter, inhabited by many Jewish people in the 1930s. The aim of the project was: „showing issues that were with perfidious consistency steps towards the murder of jewish citizens". (it concern laws like the one from 1933 forbidding Jews to be mebers of choirs) (p. 114)</p>	

Pecora 2006	N	<p>Not defined but this is one of the studies that really grapples with how to teach antisemitism. Contemporary AS is also one of the (implicit) motivations) for the project. It is also a study that explicitly stresses that teaching critical thinking is a way of combating contemporary antisemitism. Three debates are addressed in the introduction, all linked to antisemitism in different ways and taking as its starting point key debates in Holocaust historiography:</p> <p>1) Particularists vs universalists (uniqueness)</p> <p>2) Intentionalists vs functionalists; 3)3) Motivations of the perpetarors (Goldhagen vs Browning) (p. 17) Very short presentation of the three debates, but using Bauer, Jäckel and others. The author does not take sides but presents the debates to his students.</p> <p>Pecora also discusses the controversies during the Reagan administration and their efforts to stop FHAO and the allegations of antisemitism that these efforts from the department of education resulted in. (p. 27)</p> <p>Antisemitic slurs and ideas in the student population are also commented upon and Pecora stresses the discrepancy between the students' sensitivity for homophobia and their inability to recognize antisemitic ideas and stereotypes (blood libel). (69-70)</p> <p>Solution, teach drama to sensitize the students.</p> <p>Some of Pecora's arguments are similar to those found in the work of Anderas Zick and his group in Bielefeld:</p> <p><i>"As a result of exploring history with drama and devising a performance for their peers many students mentioned a deeper connection to the material (Pecora). I noticed that anti-Semitism joined other forms of prejudice addressed by students and staff in the community at large. (p. 70-71)</i></p> <p>Antisemitism also explored in dramatic form and Nazi antisemitism, Hitler's ascent to power etc. commented upon in the dialogue. The results regarding recognizing and protesting against antisemitism is discussed</p>	
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Proske 2003	N	<p>AS not explicitly defined but antisemitism is at the center of the teaching analyzed – it revolves around a biographical account from a Jewish person, Franz Wegner, who in a video-recorded interview tells what it was like to live in Nazi Germany in the 1930s.</p> <p>“Zusammenfassend lässt sich resümieren, dass die unterrichtliche Verwendung der videographierten Erzählung Franz Wagners ein pädagogisches setting schafft, in der die Schüler in eine Auseinandersetzung mit den Erlebnissen eines Opfers antisemitischer Diskriminierung eintreten sollen, eine Auseinandersetzung, die sowohl kognitive wie auch emotionale und moralische Aspekte umfasst”. (p. 219)</p> <p>Some of the pupils’ comments that are analyzed as communication and interaction could also have been understood and studied as expressions of antisemitism. They are not. However, it is mentioned:</p> <p>Im Gespräch zwischen Ahad, Sebastian, Leon tritt es auf als Kontroverse um die in Rede stehende moralische Bewertung des Verhaltens des Jugendfreundes bei einem antisemitischen Übergriff (Der hat eben Schande gebaut. — Wieso denn?). In beiden Fällen fehlt diesem Wissen offenbar Bestimmtheit und Eindeutigkeit, die für eine Fixierung als festes Unterrichtswissen notwendig wäre. (p. 231)</p> <p>Ehmann, Annegret (2002): Holocaust in Politik und Bildung. In: Fritz-Bauer—Institut (Hg) Grenzenlose Vorurteile. Antisemitismus, Nationalismus und ethnische Konflikte in verschiedenen Kulturen. Reihe: Jahrbuch zur Geschichte und Wirkung des Holocaust 2002. Frankfurt/M. 41-67</p>	
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<p>Reed 1993</p>	<p>N</p>	<p>Not defined but highly interesting (and early) discussion of the strained relationship between combating racism and antisemitism and how a specific understanding of racism excludes antisemitism.</p> <p>“As I talked with colleagues about my readings in both anti-racist literature and Holocaust scholarship I quickly realized <i>that many who were sympathetic to anti-racist work did not share my view that Holocaust Education could be used to reinforce anti-racist education projects. I went back to the anti-racist literature and began to see that indeed there were assumptions about the concept of race made in some of that literature that precluded anti-semitism being regarded as racism.</i> Even though Jews were considered a "race" by the National Socialists in 1930 (and so inferior a race that their extermination was considered by Hitler to be his greatest gift to mankind and the Nazi’s "page of glory in our history"), <i>they are by virtue of being white skinned (in the majority at least) not considered a racial minority as defined by many anti-racist writers. Moreover, because of their light skin they are seen to be in a racial position of privilege and therefore rather unlikely objects of structural, systemic racism.</i> Because the Jewish communities in North American and Western Europe are in relative positions of privilege, Jewish suffering in the 1930’s and 40's under National Socialism is not seen to be a appropriate metaphor for the pain inflicted by racist ideology.</p> <p><i>At this point, an idea of what I wanted to explore in this dissertation came into sharper focus. The thesis of this paper will be that Holocaust Education does qualify as good anti-racist education”.</i></p> <p><i>This was written already in 1993. Prophetic. However, the point is to show that holocaust education is good anti-racist education.</i></p> <p>Furthermore, Reed presents an interesting reinterpretation of racism, a more inclusive definition emphasizing “the process whereby people are selected for unequal treatment [...], not the racial signifiers used as an excuse for that unequal treatment. This shift de-emphasizes the signifiers of race and emphasizes instead the fight against unequal treatment — for whatever reason. This different emphasis results in a changed focus from narrow anti-racists who</p>	<p>Hera is actually a definition but it is not discussed as such. Reed presents in some detail Nazi antisemitism as racism and describes it as a racialization of an ethnic group and Nazi antisemitism as a “racism in extremes, leading to the extermination of millions of victims”.</p>
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		<p>emphasize the autonomous fight against racism to the broad anti-racists that encourage links between struggles with other forms of unequal treatment, i.e., sexism and ableism (p. 67-68).” The point with this exercise is to show that Holocaust education makes for good anti-racist education in general.</p> <p>Reed discusses in some detail Nazi antisemitism as racism and describes it as a racialization of an ethnic group and Nazi antisemitism as a “racism in extremes, leading to the extermination of millions of victims”. Interestingly, Reed also identifies and criticizes a blindness for antisemitism (and anti- Irish, hostility, anti-ziganism etc.) in the research on anti-racist education in Britain. It is strictly focused on anti-black racism: (p. 7</p> <p>This is a very rich text (5 pages of quotes regarding AS)</p>	
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Richardson 2012	N	<p>Not explicitly defined but this text, just like Reed's, is one of the articles that really addresses antisemitism and not least how it has been omitted in HE and the consequences for the understanding of the Holocaust of not including the long history of antisemitism, the role of Christianity etc. Furthermore, contemporary antisemitism is discussed, something that is quite rare. On top of that, there is actually a work that discusses definitions of antisemitism in the bibliography but there is no discussion on definitions as such in the text. Rittner, C. and J. K. Roth (2000). What is Antisemitism? The Holocaust and the Christian World. C. Rittner, S. D. Smith and I. Steinfeldt, Kuperard: 34-37</p> <p>Antisemitism is discussed in the historical context of the study, for instance reports about antisemitism in the media are mentioned. (p. 17-18)</p> <p>Furthermore, in presenting the history of HE in the UK, the author stresses that the role of Christianity in the creation of antisemitism was generally omitted in the teaching.(p. 14)</p> <p>Antisemitism is also discussed in the literature review where Short's and Dawidowicz's results indicating inadequate coverage of antisemitism n HE are presented( p. 21)</p> <p>The author discusses Short's study in detail and highlights the results showing that HE often does not include antisemitism: <i>"Most of the participants said they believed the main benefit of teaching about the Holocaust was to teach their pupils about racism; although none said it was to tackle anti-Semitism specifically. Whilst emphasising the uniqueness of the Holocaust, the majority of Short's sample related their teaching to modern world events (such as the ethnic cleansing in Yugoslavia during the early 1990s). While teachers drew parallels between the events, they failed to explain the differences between ethnic cleansing and the Holocaust to their pupils, however. Short found that discussing anti-Semitism was sometimes avoided due to time constraints, or because teachers simply didn't believe their pupils were anti-Semitic. Indeed, over half of the sample made little or no reference to the history of anti-Semitism in their teaching"</i>. This is, to a large extent also the result of our study!</p>	
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	<p>Research on the theological roots of antisemitism is also presented:</p> <p>Day and Burton (1996) argued against “...secularising” (p198) the Holocaust by neglecting the theological aspects of the event in favour of themes that could be “...more easily handled” (p212). However, Burke's assertion was that Religious Studies and the Holocaust were causally linked because the Holocaust was facilitated by the Nazis’ manipulation of two millennia of Christian anti- Semitism and because many victims — Jews and Christians — found refuge in their faith to survive. (p. 39)</p> <p>Short and Reed (2004) summarised the goal of Holocaust Education as being to “...inoculate the generality of the population against racist and anti-Semitic propaganda and thereby restrict its appeal to a disaffected and politically insignificant rump” (p6-7). (p. 50)</p> <p>Antisemitism is also discussed in the analysis of the pupil’s ability to define and explain the Holocaust.</p> <p>“Some students, however, felt that the historical basis for the persecution of the Jews stretched back further than the inter-war years. They considered the impact of 2,000 years of anti-Semitism and the charge of deicide levied against the Jews following the crucifixion of Christ. This tended to open up considerations of Jewish specificity being based upon religious, rather than racial, distinctions. [---]</p> <p>This raises an important issue in understanding anti-Semitism as a key influence of the design of the Final Solution and Christianity’s role in it (see, for example, Rees Jones, 2000, Rittner &amp; Roth, 2000). It is essential that students have an understanding of the history of anti-Semitism if they are not to see it as a peculiarly Germanic invention” (Short &amp; Reed, 2004). (p. 95)</p> <p>“Definitions of what it was to be Jewish, the history of anti-Semitism and the camp system were among other areas where they demonstrated questionable understanding”. (p. 106)</p> <p>The issue for teachers is that creating an environment where students felt able to express such contrary opinions might lead to an open discussion (or the outright promotion) of revisionist history or anti-Semitism. This was a concern highlighted by the Historical Association</p>	
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	<p>(2007, see section 1.2.2, above), widely misreported in the British media as being the reason why teachers were ‘afraid’ to teach about the Holocaust in the UK” (p. 136)</p> <p>Either way, he was one of only a very few students to mention persecution faced by Jewish people today (in the form of anti-Semitism or Neo- Nazism). <i>This seems to be contrary to Jedwab’s (2010) findings that greater knowledge about the Holocaust led students to have a greater awareness of anti-Semitism. What is of note, however, is that these students all explicitly revealed that they felt modern-day anti-Semitism was “...not as bad as... the original Nazis”</i> (Jacob, Year 9) [---]. The author then discusses antisemitism reports from CST (2012), ADL (2005) etc. to stress that antisemitism is still a problem but possibly not to that extent in the area studied. This leads to the following: “While there was no evidence to the contrary, these students had relatively little awareness of modern-day anti-Semitism or the existence of Neo-Nazi groups in the UK and across Europe. Teachers might consider how links could be developed between Holocaust Education and Citizenship lessons (see, for example, Eckmann, 2010, Maitles et al., 2006, Petersen, 2010) to provide students with opportunities to make clearly defined links between their Holocaust learning and issues of modern citizenship and democracy (p. 143-144)</p> <p>The author furthermore presents the criticism by Lawson as well as the ideas behind the exhibition as expressed by one of the curators, Salmons (Cesarani is not mentioned, though) of the Holocaust exhibition at the Imperial War Museum (p. 179)</p> <p>Studies on contemporary antisemitism are used:</p> <p>Anti Defamation League (2005). Attitudes Towards Jews in Twelve European Countries. [online] Available at: <a href="http://www.adl.orq.lanti.semitismleuropean.attitudes.mav.2005.pdf">http://www.adl.orq.lanti.semitismleuropean.attitudes.mav.2005.pdf</a> [Last accessed 23rd February 2012</p> <p>Community Security Trust (CST). Antisemitic Incidents Report 2011. [online] Available at: <a href="http://www.thecst.org.uk/docs/Incidents%20Report%202011.pdf">http://www.thecst.org.uk/docs/Incidents%20Report%202011.pdf</a> [Last accessed 23rd February 2012]</p> <p>And so is Lipstadt’s classic on Holocaust denial:</p>	
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		Lipstadt, D. (1993). Denying the Holocaust: The growing assault on truth and memory. New York, The Free Press	
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Schweber 1999	N	It is worth noting that we have Schweber 1999 but the study that is referred to in a couple of the TLH studies is Schweber 2004	
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Shah	N	<p>Not defied but discussed in some detail, both in the literature review and in the results. One of the texts that goes into some detail.</p> <p>In the section on previous research, the omissions of antisemitism and the wider picture is discussed in a historiographical perspective.</p> <p>“Since the 1970s, there has been a major concern among teachers and researchers that textbooks often fail to provide an accurate and detailed account of history related to the Holocaust. <i>Referring to 1970s textbooks, Fallace (2008) drew attention to the lack of discussion regarding the centrality of anti-Semitism in Hitler’s political and social agenda, the origins of Hitler’s theory on racial hygiene, the cooperation of contemporary German civilians during the Holocaust, knowledge of the Holocaust by U.S. authorities and Allied nations, and anti-Jewish U.S. immigration policies. Though some of these issues are now addressed through textbooks (Ben-Bassat, 2000), other issues such as Jewish resistance during the Holocaust (Tec, 2004), analysis of contemporary Middle Eastern politics in the shadow of the Holocaust (Haynes, 2004), and the lessons we have not learned from the past, are left out” (Berger, 2003). (p. 25)</i> The picture painted regarding the textbooks could easily be translated to the current study and seen as a description of the current situation.</p> <p>Antisemitism is also mentioned by some of the participants in the study and apparently they think that the key message is that there were other victims than the Jews:</p> <p>“Silvina discussed her practices in terms of various videos, books, and lesson plans that she learned about from the institute, and discussed how she developed her curriculum that represented chronology as well as central themes for each phase of Jewish life (before – during – after the Holocaust). She said,</p> <p>. . . first we do a unit on why the Jews – then, how over the centuries, there has been so much anti-Semitism. And then we do a whole unit on the other victims, because I think it’s very important early on in the year for the kids to realize that the Holocaust wasn’t just – that there were many victims who were not Jewish. So we read the book <i>Other Victims</i>. [---] p. 112</p>	
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	<p>It is also apparent that the lessons are primarily universal (p. 125 for instance)</p> <p>Focus on antisemitism but also on Jewish life before and after the Holocaust and on Jewish resistance:</p> <p>“Holocaust, during the Holocaust, and after the Holocaust. This led to participants’ abilities to provide students a comprehensive understanding of the history, moving beyond a discussion of the Jews as passive victims. For example, Silvina reported focusing on life before the Holocaust to help students to identify with Jews as people like them, and how the anti-Semitism made Jews the scapegoats of the time. As reported by Tia, discussion about life after the Holocaust shows the struggles for Jews after the war in terms of displaced persons’ camps and loss of property. These findings pointed out the importance of in-depth curriculum to facilitate students’ understanding of the role of propaganda and anti-Semitism that led to the dehumanization of Jews. (p. 137) <i>Teaching history without context and comprehensiveness may lead students to buy into the stereotypes of Jews and think that Jews were responsible for their fates — an example Of a “blaming the victim” approach (Short &amp; Reed, 2004). (p. 138)</i></p> <p>Further, the interviewed participants’ accounts indicated that the themes of empathy, anti-Semitism, prejudice reduction, resistance, and advocacy were an integral part of the participants’ class discussions. (p. 145)</p>	
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Short 2005	N	<p>Not discussed much. However, since it is Short who have published other works highlighting the omission of the Christian roots of antisemitism when teaching about the Holocaust, he also here notices omissions of antisemitism and discusses it on two occasions.</p> <p>“Roughly a quarter of the sample believed that the Holocaust had implications for the curriculum in the sense that schools should teach pupils to oppose racism, bullying and discrimination of any kind, although only one of them expressly mentioned teaching against anti-Semitism (cf. Dawidowicz, 1990). [---] Because of the importance of centuries of religious hatred in preparing the backdrop to Nazi persecution of the Jews, students were asked whether the Holocaust held any lessons for their own faith or for faith communities in general. Significantly (in view of the religious composition of the sample) not a single student referred directly to the animosity that has historically characterised the relationship between Christians and Jews, nor to its implications for Christian theology”. (p. 374)</p> <p>“There was no mention either of any lesson related to the key role played by Christian anti-Semitism in preparing the groundwork for the Holocaust. Thus, no student suggested that social cohesion might be fostered by different faith groups examining their own sacred texts and liturgy in search of offensive references to ‘the other’”. (p. 378)</p>	
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Simon	N	<p>Interestingly not defined in spite of the fact that it is a study of antisemitism and how antisemitic attitudes are affected by Holocaust education. Some of ADL:s questions used. Slightly problematic since they primarily measures traditional antisemitism.</p> <p>“The anti-Semitism and general tolerance indicators were drawn from the Anti-Defamation League (ADL) surveys. Part of national study of anti-Semitism in the United States, the ADL index was employed for response comparison purposes. In addition to the anti-Semitism index, we also drew a select group of ADL survey questions that measure general political and social intolerance” (p. 6)</p> <p>“In other words, the students appear to be somewhat more intolerant in a general sense, but less intolerant of Jews. This was true for both the pre and post-test results.</p> <p>Exposure to Holocaust education using either the short (Western Traditions) or semester long versions had no statistically significant impact on either anti-Semitism or social and political tolerance more generally. In general, students began these educational experiences exhibiting low levels of anti-Semitism and social and political intolerance and simply remained that way at the conclusion of these experiences. This was as true for women, but racial/ethnic minorities exhibited a higher level of anti-Semitism when compared with non-persons of color (see Table 3). The former began their study of the Holocaust with such little anti- Semitism and social intolerance it would have been virtually impossible for the exposure to produce even less. “(p. 13)</p> <p>“This status quo outcome was not true in regard to students’ self-placement on our measure of political ideology (see Table 1). We did not anticipate the result, but it was true nonetheless, that students who learned about the Holocaust became significantly more liberal in outlook. Why?</p> <p>This is, of course, our speculation but to the extent liberalism in American life is associated with high levels of public financial support for the poor and needy as well as with the protection of religious freedom and individual liberty, it does not seem astonishing in retrospect that a review of the Nazi dictatorship’s record of brutality would elicit this response.” (p. 13)</p>	
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		Bruce Carrington and Geoffrey Short, "Holocaust Education, Anti-racism and Citizenship," <i>Educational Review</i> 49:3 (1997) listed in the bibliography	
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Spalding et al	N	<p>Only mentioned once. However, that is in the motivation for multicultural social justice education. It is motivated by the existence group-hatred in general and the persistence of antisemitism.</p> <p>“The need for education professionals who can help students become “thoughtful, caring, and reflective citizens in a multicultural world society” has perhaps never been greater (Banks, 2001, p. 5). The events of September 11, 2001, among other societal trends, have dealt a serious blow to our progress in intergroup relations and understanding. Instances of violent acts expressing intergroup hatred (e.g., crimes against Muslims, murders of Matthew Shepard and James Byrd, rapes as hazing rituals) occur frequently. Racism and anti-Semitism persist: reports of anti-Jewish actions on college campuses increased 24% in 2002” (National Conference for Community and justice, 2002). (p. 1425)</p>	
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Spector 2005	N	<p>AS not defined. However, the three studies by Spector are among the most interesting, not least because she discusses the importance of the students' mindset for understanding how teaching about the Holocaust (and antisemitism) is received and understood. She especially focuses on Christian antisemitism, Ersatztheologie etc and how this kind of perspectives affect TLH.</p> <p>Antisemitism is, as indicated by the abstract, a key aspect in the thesis. Interestingly, it is spelled both "antisemitism" (in the discussions of previous research etc) and "anti-Semitism" when discussing the students' answers and in the questionnaires.</p> <p>AS is mentioned in reflection on experiences of teaching a Holocaust course:</p> <p>"The course went well, though it was not without its share of surprises—students who never heard of the Holocaust, a student who thought it was all a hoax, antisemitic rhetoric, and religiously-based frames of reference that severely limited student engagement with the material". (p. 10)</p> <p>When discussing previous research, Spector notes that students did not associate TLH with antisemitism:</p> <p>"In fact, there have been only three empirical studies of Holocaust literature units in English classrooms: Wegner (1996), Schweber and Irwin (2003), and Hernandez (2004)—and two of the three suggest serious shortcomings. <i>Wegner's (1996) participants found a wide array of social issues for which the Holocaust could provide lessons. Interestingly, a social issue never mentioned by the students was antisemitism. Schweber (2003) found that students in her study tended to exoticize Jews rather than come to appreciate or understand them.</i> (p. 8-9)</p> <p>For example, students claim to learn many antiracist lessons, but learning about the dangers of antisemitism—in particular—and coming to know and appreciate Jews were not among them" (Schweber and Irwin, 2003; Wegner, 1996). (p. 21)</p> <p>The theological roots of antisemitism and how they have been handled in previous assessments is discussed:</p>	
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	<p>“A few days after this discussion, a special speaker came from FHAO to talk to the students about the history of antisemitism and its religious roots. A few students were uncomfortable with the idea that they could admit to the truthfulness of another religion and yet hold onto their own beliefs. Some students could not resolve this discrepancy”. (p. 31)</p> <p>How the rise in antisemitism (2004) might affect the student’s understanding of HE is mentioned. (p. 41)</p> <p>Some rather hilarious examples regarding how the teachers understand (or do not understand theological antisemitism) and Nazi antisemitism are presented and analyzed:</p> <p>I asked her if she taught the history of Christian antisemitism. I discovered that when she was referring to the history of religious persecution, she was actually referring the persecution of Christians and to what she believed was Hitler’s religious hatred of Jews, which, according to Mrs. Parker, sprang from his belief that his grandfather was Jewish.<sup>6</sup> She had never thought about the role of the churches in historical antisemitism. When I asked her about it, she said:</p> <p>Like I said, I am pretty naïve and optimistic, but since you are asking me the question [about teaching the Christian roots of antisemitism] then I assume either they—well, that’s my guess—they did nothing to help [---] As her response shows, she lacks a historical frame through which to interpret and teach about the role and nature of antisemitism in the Holocaust. (p. 83-84)</p> <p>That Mrs. Parker did not have a historical frame for understanding antisemitism in the diaspora led to misconceptions in the classroom, misconceptions that were never overcome. (p. 84) Spectre discusses in detail the students’ attempts at grasping the persecution of the Jews, why they were singled out and how they failed, something she ascribes to that:</p> <p>No one offered an adequate historical frame, such as the long history of Christian hatred of Jews, for understanding antisemitism. Ever. (p. 87)</p> <p>She elaborates this further:</p>	
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	<p><i>Antisemitism is often defined as an irrational hatred of Jews,</i>and one thing that each speaker tried to do in the above discussion was come up with some rational (perhaps not adequate, but rational) reason why Hitler would hate Jews so much (he was beaten by a Jew, his mother was the bastard child of a Jew, Jews caused the problems with Germany, and Jews controlled all the money and the poor Germans were jealous). To borrow a phrase from Lang (2005), Joe set forth a “mischievous question”<sup>7</sup> not necessarily mischievous in intent, but mischievous in practice because <i>to ask “Why the Jews?” anticipates a reasonable answer for genocide.</i> Even if these students read about and understood the whole history of antisemitism (which I think is a good idea), Jew-hatred would still not be rational, only situated in such a way that students would no longer think it sprang from the mind of Hitler in the 20th century. (p. 87)</p> <p>In the questionnaire used, several questions concerned antisemitism and one <i>contemporary antisemitism</i>:</p> <p>Appendix 3-C</p> <p>Sample Teacher Interview Questions [---]</p> <p>12. What is your impression of Jews in general? [---]</p> <p>14. Do you think the Holocaust is a unique event?</p> <p>15. Why do you think that there is Holocaust revisionism? [---]</p> <p>17. What role do you think anti-Semitism played in the Holocaust</p> <p>18. What do you think of the role of Christians during the Holocaust</p> <p>19. Do you think anti-Semitism exists in the world today? (p. 318)</p> <p>Also the students were asked in regarded to Jews and Judaism:</p> <p>Appendix 3-D</p> <p>Sample Student Interview Questions</p> <p>[---]</p>	
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	<p>15. What is Judaism? Do you know any Jews? What is your impression of Jews?</p> <p>16. What concerns do you have about the subject matter of this Holocaust unit? (319)</p> <p>Appendix 3-F</p> <p>Social Situations Survey</p> <p>[--]</p> <p>A new Jewish student enrolls in your school. Like most Orthodox Jews, he wears a skullcap on his head every day.</p> <p>9. Could you imagine this happening in your community? Yes No</p> <p>10. What would you think of this practice? How would you react to this Jewish person? (327-328)</p> <p>The students had read a unit on the history of antisemitism and also discussed the role and importance of antisemitism when trying to assess the reasonability for the genocide and how to explain it". (p. 233-234)</p> <p>Interesting analysis of the different teachers' frames of reference and how they affected their (lack of) understanding of antisemitism and the Holocaust.</p> <p>She also comments on the fact that some of the teachers refrained from discussing the Christian roots of antisemitism and, in general the history of the phenomenon, and that the <i>reason for refraining was that they did not want to upset the parents, who were Christians</i> (and their own Christian beliefs).</p> <p>There is also an analysis of how the students understood antisemitism, their internationalist focus etc. (p. 176-179) Furthermore, the students religiously motivated understandings are analyzed: "Another set of students clearly saw Jewish religious beliefs as different, menacing, or perhaps even deserving of punishment" (Christ killers etc., p. 179).</p> <p>Possibly the most interesting results is this:</p> <p><i>In the third section of this chapter I touched upon the 368 lessons that students said they learned by studying the Holocaust; interestingly, none of the 368 lessons</i></p>	
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	<p><i>specifically mentioned the dangers of antisemitism. (p. 253)</i></p> <p>Penslar's <i>Contemporary antisemitism</i>, that discusses historical framing of political issues is quoted (p. 254)</p> <p><i>None of the teacher participants taught about the history of antisemitism, and expressly, none taught about the history of Christian antisemitism (p. 257)</i></p> <p>Very interesting analysis of the framing of the Holocaust and the different narratives and understandings it resulted in, especially the ones associated with a Christian understanding:</p> <p>“The condemners, partly fueled by their enfiguring of Jews as Christ killers believed that within the narrative of sin and redemption, Jews were eternally sinful and deserved to die. The study of the Holocaust may have raised the question of Jewish culpability that led to a refiguration of their religious frame. These narratives of redemption had the affordance of explaining the ways of God to man. This often led to the maintenance of the religious status quo. Additionally, students didn't learn about the role of Christian antisemitism over the ages, which enabled Christian students to treat the Jews with a certain degree of smugness. These emplotment of Jews within the overarching narrative of redemption often implicitly, or explicitly, condemned Jews. Undoubtedly, condemnation does not serve the goal of teaching tolerance”. (p. 273-274)</p> <p>Some works on combatting antisemitism included. Very interesting to find that some of the very early psychological works on antisemitism is included:</p> <p>Levinson, D.J., &amp; Nevitt, S. (1944). A scale for the measurement of anti-Semitism. <i>The journal of psychology</i>, 17, 339-370.</p> <p>Annan, K. (2004). A message from the Simon Wiesenthal Center: Combating anti-Semitism. Retrieved June, 2004 from <a href="http://www.wiesenthal.com/mailings_sw/swc_june2404.htm">http://www.wiesenthal.com/mailings_sw/swc_june2404.htm</a></p>	
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Spector 2007	N	<p>Interesting and relevant, just like the texts above and below. No explicit definition but the entire study deals with the consequences of a Christian framing for the understanding of the Holocaust and thus in effect Christian antisemitism, Esatztheologie etc. Key point: Religious narratives results in blaming the victim.</p> <p>“Religious narratives that mediate meaning have not been closely scrutinized within the common practice of reading Holocaust literature in the public schools. My data show that the pull to read the Holocaust through narratives involving God nearly always caused participants to blame the victims—implicitly or explicitly—for their own suffering”. (p. 8)</p> <p>Highly relevant quote from Schweber and Irwin:</p> <p>“Schweber and Irwin (2003) concluded that:</p> <p>The importance of belief in these students’ lives, their fundamentalist Christianity and its accompanying narratives, shaped their historical understandings so thoroughly that other explanations for persecution during the Holocaust—such as biological racism (Burleigh and Wippermann 1991) or Church-based anti-Semitism (Carroll 2001), economic depression or modern functionalism (Bauman 1991 )—were ‘occluded’ (Wineburg 2001), rendered invisible as possibilities”. (p. 1708) (p. 12)</p> <p>The focus of the research is described as follows:</p> <p>“This is the nexus that my research explores: <i>how religious frames for understanding the Holocaust may implicitly or explicitly subvert goals of civic pluralism</i>. I am not advocating that Holocaust literature be used to teach such lessons; I am exploring what happened in cases in which the literature was used in this way. Many studies were designed to examine lessons of tolerance and increases in ethical reasoning as outcomes of Holocaust study, but the studies did not look at the way these “lessons” were discursively constructed through the positioning of particular Jews, “the Jews,” or the Holocaust more generally (Bardige, 1983, 1988; Brabeck, Kenny, Stryker, Tollefson, &amp; Stern-Strom, 1994; Facing History and Ourselves, 1993; Lieberman, 1981, 1986; Schultz, Barr, &amp; Selman, 2001). <i>Thus, for example, students may report that they learned about the importance of multiple perspectives (or other lessons) and</i></p>	<p>Here is a discussion of AS based upon religion and race, respectively but not in the context of definitions of AS.</p>
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	<p><i>still think Jews brought the Holocaust upon themselves.</i>(p. 12) This kind of criticism can be directed at many of the works discussed in this study.</p> <p>In general good use of the historiography regarding the Holocaust as such and of highly relevant (older) studies on the importance of framing:</p> <p>“Felman (Felman &amp; Laub, 1992) used Lanzmann’s film Shoah (1985a) and the text from the film (1985b) to explore the incommensurability between the perspectives of bystanders (in this case, Catholic Poles) and the lived history of Jews. [---] (p. 13) Felman and Laub (1992) show that these Pole’s framed Jewish suffering from within their own Catholic perspective (they prayed to Mary and Jesus), from the millennia-old narrative of Jews as Christ killers, and from the narrative frame that places blame for the Holocaust on Jewish greed (gold hidden in the false bottoms of pots). The tendency to dispose of people by reference to some narrative frame does not help build a reflective pluralistic society. (p. 13-14)”</p> <p>There is also an interesting discussion of why some of the teachers in the study do not teach Christian antisemitism focusing on the theological roots of AS, the Jews as Christ killers etc.. (The same examples as in the dissertation)</p> <p>Furthermore, Spector also addresses the understanding (or lack thereof) among Christian students in a most interesting way:</p> <p>“Students who believed that Jews brought the Holocaust upon themselves operated within the narrative of sin and redemption: Jews are eternally sinful and are not worthy of redemption. Some students went so far as to think that “the Jews” deserved the Holocaust because they killed Christ. Students at River Hill seemed to have ready access to this myth, while only one student at Adams spoke about it before I introduced readings on the history of antisemitism.</p> <p>These narratives of redemption had the affordance of explaining the ways of God to man. Most of the students didn’t learn about the role of Christian antisemitism over the ages, depriving them of an important insight about</p>	
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	<p>religious triumphalism (which their readings of the Holocaust were perpetuating). “Narratives of redemption” for two-thirds of my Christian participants often signaled “narratives of condemnation” of Elie and “the Jews.” (p. 47)</p> <p>Since Christian students like the ones in my study are likely to think religiously about the Holocaust, then they need to have a background in the history of Christian antisemitism, something that has been a guideline of the United States Holocaust Memorial and Museum (2005) since 1993. This will at least enable teachers to discuss on a historical plane slurs like “Jews deserve to die because they killed Christ.” Teachers can ask why all Jews for all time would be responsible if some Jews at a specific time wanted Jesus to be out of the picture. It would also be an occasion to look at the 1965 Vatican declaration, <i>Nostra Aetate</i>, renouncing the Christ killer slur (available on the USHMM website). Teachers need to be aware that blaming Jews is functional because it allows students who respond through narratives of redemption to extricate themselves from a religious quandary; they also need to know that not all Christian students will respond in this way, while some non-Christian students may. (p. 49)</p>	
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Spector & Jones 2007	N	<p>No explicit definition but antisemitism is discussed and integrated into the analysis and the particularity of the persecution of the Jews is stressed. However, compared to the other articles by the same author, here antisemitism is far less prominent.</p> <p>We do suggest that teachers explore brief histories of anti-Semitism and the Holocaust (United States Holocaust Memorial Museum, 2006b) in order to place in context the fate of Dutch Jews. The purpose of presenting the historical information is to contextualize the particularity of Jewish suffering. (p. 42)</p> <p>When she [Karen S] taught the critical literacy unit, she began by giving students short readings about the history of the Holocaust, anti-Semitism, Jews in Denmark [sic! Probably the Netherlands], and the Frank family.(p. 38)</p> <p>There is an interesting analysis and discussion in relation to previous research regarding the de-Judaization of Anne Frank:</p> <p>These excerpts from Ted’s paper demonstrate his belief that the playwrights had exoticized Anne (mythologized her into Super-Anne), universalized her suffering (“they didn’t want to show Jews being dehumanized”), and created a redemptive trajectory of Holocaust emplotment (“everyone is good at heart”). Interestingly, these are some of the very criticisms that scholars like Melnick (1997) and Ozick (2000) have leveled against the text. (p. 45)</p>	
Staratt et al 2017	N	Mentioned in the literature review and, for obvious reasons, the same work also appears in the bibliography: Gordon, S. B., Simon, C. A., & Weinberg, L. (2004). The effects of Holocaust education on students’ level of anti-semitism but that is about it)	
Strickler & Moisan	N	Only discussed in the historical background but it is a reasonable rendition of Canadian refugee policy and Canadian antisemitism in the interwar years and during WW II and how it affected Jewish refugees.	

Thorsen 2010	Y	<p>Not defined in the section where the key concepts are defined but in the section where Thorsen lists the research he decided to include in his curriculum, there is actually a lengthy description of the phenomenon, based on Mosse 1997, that actually is a kind of wordy definition focusing on racism in general. It is also the only work on antisemitism used (and it is not really a work on antisemitism as such): (Se the column to the right.</p> <p>There is also a discussion of genocides (Rwanda and Cambodia, the uniqueness of the Holocaust, the role of the state, the processes of national consolidation through homogenization and the importance of racism and antisemitism in them:</p> <p>Germany, like many other European nations had the use of anti-Semitism and the threat of Jews as an alien element from which to unify its Volk. (p. 45)</p> <p>Furthermore, Thorsen uses Browning and Goldhagen's works, arguing that it is interesting for the students to see how to scholars using the same sources can come to very different interpretations. He then also discusses Goldhagen's "Eliminationist antisemitism" and how it has been received, although he does not seem really aware of the massive criticism: "Most historians have struggled with the idea of this concept of an almost universal belief structure within the German population". [I would argue that this is a rather euphemistic description of the outcry Goldhagen's work was met with]</p> <p>He also discusses Wyman's The abandonment of the Jews (bit not Rubinstein's The myth of rescue)</p> <p>Wyman's work clearly articulated a profound and disturbing explanation in regards to Nazi victims. He claimed there was inherent anti-Semitism within the State Department and that there was a widely held belief that nothing could be done anyway, despite pleas for rescue, or the strategic bombing of the crematoria at Auschwitz, for example. Immigration policy suffered under even greater restrictions than the norm, as only 10% of the available visas were distributed to Jewish refugees. The State Department wanted to support Britain's policy to keep tight restrictions on refugee entrance into Palestine. There was wide disbelief, despite numerous reports to the contrary, that the reports of mass murder on the part of the Nazis were unfounded, and most importantly, according</p>	<p><i>Anti-Semitism is a belief system evolved over hundreds of years and has had countless contributors. It ebbed and flowed during various periods in history, but the cultural impact of racial thought upon Europe served as a key ingredient to many episodes of mass killing and genocide across the globe. During its colonial period, European ideas of racial classification and notions of superiority based upon these separations spread throughout burgeoning empires and impacted the treatment of indigenous groups. In many cases, as in Rwanda, the implication of European racism related directly to the conflict [---] . Mosse laid the path for greater understanding of racial thought in general, but anti-Semitism specifically. The</i></p>
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	<p>to Wyman, was the fear that a sizeable number of Jews may actually get out of Axis territory. (p. 51)</p> <p>Usiung Power, Thorsen also gives examples of how antisemitic ideas informed the opposition to the US ratification of Genocide convention (most interesting):</p> <p>The lack of success was attributed to some small, but extremely vocal, group of extremists such as the Liberty Lobby which claimed, “Ratification of the genocide convention would allow missionaries to be tried before an international tribunal for genocide ‘on grounds that to convert cannibals in Africa to Christianity is to destroy a culture’” or the John Birch Society which claimed that you could be tried in some foreign court, “If we hurt the feelings of a Jew or other minority” (p. 155-156). (p. 52-53)</p> <p>Visual aspects of antisemitism (Mosse):</p> <p>As with any resource, it was imperative to reveal the historical context for the visual imagery, so many of the works mentioned earlier in this literature review helped to provide this context. Mosse (1997) described the rise of European anti-Semitism which impeccably detailed the source of the historical myths that appeared repeatedly in Nazi propaganda. (p. 64)</p> <p>Imagery used to teach about antisemitism, especially pictures from the anisemitic children’s book, <i>Der Giftpilz</i>, published by <i>Der Stürmer Verlag</i> (The pupil drawing der <i>Judensechser</i> on the blackboard):</p> <p>The series of images portraying propaganda allowed me to uncover many elements of the history of European anti-Semitism. I addressed the several myths upon which this belief structure was founded, recalling several historical events from the Crusades to the ascension of power of the Nazis. (p. 141-143, QUOTE 143)</p> <p>Antisemitism is also mentioned in the motivation:</p> <p>As educators and curriculum planners look forward, they must remember the past; as they look toward student achievement, they must remember what humans can accomplish; and as they look for the correct path upon which to direct education, they must remember the conduits that have led to destruction: the legacy of European colonization, the rise of anti-Semitism, and</p>	<p><i>historical perspective of race was critical to understanding the formation of stereotype and prejudice, and classification and symbolization, as these images have not changed in centuries.</i> It is a seemingly more difficult task to combat hatred and amend the progress of mass killing without the ability to denote where the source of the hatred was derived.</p> <p>Mosse’s work uncovered tremendous insights as to the formation of racial theory, the role of the Enlightenment in what he referred to as the “cradle of modern racism”, and the science and myth of race. Not only did Mosse expose the nature of longstanding stereotypes, but he also detailed the vast European devotion to racial theory and hatred. The book was</p>
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	<p>other forces that seek to classify and dehumanize victims (Stanton, 2007). (p. 14)</p> <p>OBS: Missed: QUOTE in the discussion of previous research and as a motivation for the study:</p> <p>Another historical study assesses the role of Holocaust education in France. Lefebvre's (2010) study was driven by the upsurge of anti-Semitic violence in the early part of 21st Century France. By looking at the efforts made to reconcile the role played by the Vichy Regime and its cooperation with the Nazi Third Reich, Lefebvre noted that Holocaust education was a seemingly important factor in reducing the level of anti-Semitism in France, but these efforts now seem to be less impactful. She pointed to the need to approach this curriculum with greater vigor and a more critical lens if this reemergence of anti-Semitism is to be halted. This critical lens must take into account the changes of anti-Semitism in France caused by immigration, a shift from anti-Semitism to anti-Zionism (focused against the state of Israel itself), the efforts of other groups who have sought reparations as victims, this according to Lefebvre lessening the image of Jews as the sole victims of genocide. This last point has brought controversy and criticism to this type of curriculum in many circles. (p. 29)</p> <p>Antisemitism is also mentioned among the key content and that includes the definition! Furthermore, Holocaust denial is also mentioned here but as a motivation, not as an expression of contemporary antisemitism. OBS Result!</p> <p>Students and teachers must be empowered with the facts as there are powerful forces of denial that cling to misinformation, popular and longstanding theories of anti-Semitism and racism, and an untenable refusal to admit guilt. Content area focus begins with an understanding of the key vocabulary associated with these historical and contemporary events. The students from this study needed to represent an understanding of necessary content within their art. (p. 38)</p> <p>There is a newspaper article on contemporary antisemitism mentioned:</p>	<p>written to help cultures and individuals dissect and examine the role of racial thought and challenge the myths that have transcended decades. Several pieces of artwork, such as the sculpture Laocoön, were emphasized within his discussion as a great deal of emphasis was placed upon the aesthetic ideal of classical beauty. Much of what can only be called pseudo-science that evolved in the rise of European racial thought was based upon a comparison of the various outward appearances of people to this ideal, featured in classical Greek and Roman art and sculpture. There was perhaps no better way to impart upon students the role of the aesthetic in racial thinking and prejudice than by the inclusion of the arts in this</p>
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	<p>Europe: Always with us?; Anti-Semitism in Europe. (2005, January). The Economist, 374(8411), 49-50.</p> <p>In the final curriculum, antisemitism is a key part in the section on Nazi Germany and the Holocaust:</p> <p>Case study - Nazi Germany and the Prelude to the Holocaust</p> <p>Brief history of European racism and anti-Semitism</p> <ul style="list-style-type: none"> <li>- Christian anti-Semitism</li> <li>- The Crusades</li> <li>- The Enlightenment</li> <li>- The Science of Race</li> <li>- The Myth of Race</li> <li>- The Rise of National Socialism</li> </ul> <p>Hitler rises out of the desperation following World War I and the Treaty of Versailles</p> <ul style="list-style-type: none"> <li>- Anti-Semitism as policy</li> <li>- Nuremberg Laws</li> <li>- Krystalnacht - The Night of Broken Glass - student handout Heydrich's Orders</li> <li>- The role of art Nazi Propaganda - power point</li> <li>- The Poisonous Mushroom — student handout</li> <li>- The Eternal Jew</li> <li>- Hitler</li> <li>- Other Nazi efforts - architecture, "Degenerate Art," and The Triumph of the Will (p. 218, Appendix 13)</li> </ul>	<p>curriculum. Although the contributions to racial thought, according to Mosse, were widespread, the action taken by various countries since the Enlightenment has been quite diverse. It was imperative that students were instructed as to the rise and foundation of European anti-Semitism, the myths associated with Nazi propaganda, and had an idea about contemporary notions of anti-Semitism and acts of hatred so inspired. (p. 42-43)</p>
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Tibbitts	N	<p>Not defined. Antisemitism is, however, mentioned in the presentation of FHAO:</p> <p>“FHAO is an international education and teacher training organization founded in 1976 and headquartered in Boston, USA. FHAO’s mission is to engage students of diverse backgrounds in an examination of racism, prejudice, and anti-Semitism in order to promote the development of a more humane and informed citizenry”. (p. 300)</p> <p>Furthermore, it is also part of the objectives of the RSA program studied Facing the Past:</p> <p>“According to programme literature, the materials and the professional development provided were intended to enable teachers to engage their learners in an examination of prejudice, anti-Semitism and racism, and to encourage the “knowledge, courage, and compassion needed to combat intolerance in their own lives” (Wray, 2005d). The culture of the project was described as fostering a “community of learners”. (p. 304)”</p> <p>Furthermore, the effect of the teaching on antisemitism is assessed (or at least commented by the teachers involved in the project):</p> <p>In closed-ended questions, teachers nearly unanimously indicated ‘strongly agree’ or ‘agree’ with the following impacts on their students:</p> <ul style="list-style-type: none"> <li>- Increased knowledge of the conditions that led to the Nazi’s rise to power.</li> <li>- Increased knowledge of the period of Nazi totalitarianism and the Holocaust.</li> <li>- Increased ability to recognize the origins of hatred and violence and to generate alternative solutions to violence.</li> <li>- Increased ability to recognize racism, anti-Semitism, prejudice and other forms of bigotry in oneself and others. (p. 312)</li> </ul>	
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Toll 2000	N	Not discussed in any detail. However, the antisemitic imagery of the Nazi regime is discussed and some antisemitic pictures analyzed. Cartoons showing caricatures of Jews ranging from children's books, school texts, newspapers, and magazines, to distorted images on billboards and in the cinemas, aimed at promoting hate, racism, stereotype and anti-Semitism.	
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Wegner 1998	N	<p>Not explicitly defined but this too is a good piece, with a clear focus on AS and where it is stated that AS is one of the oldest group hatreds. Wegner also quotes a most interesting study, stressing that the only lesson that is not learned from HE is the one regarding AS.</p> <p>Wegner shows a clear understanding of the history of antisemitism – seen as “the longest-hatred” and a very ambitious curriculum. Dawidowicz’s study, or rather her article in Commentary (Lucy Dawidowicz, “How They teach the Holocaust, Commentary 90 December 1990, 25-52) appears here again, as does the warning against overlooking the history of antisemitism. Furthermore, the religious aspects and not least the role of the Church are discussed, using Short:</p> <p>“Distortion and trivialization of the Holocaust appear in curricula that overlook the history of anti-Semitism and its roots in Christianity as a long-range cause for the rise of Nazism, as well as the dynamics of Hitler's race philosophy. According to a study by Lucy Dawidowicz, some state curricula further distort history by insisting that the Nazi policy of the Final Solution against Jews grew out of religious prejudice rather than “the spurious criterion of race.” Particularly disturbing is the proliferation of crossword puzzles, board games, and word searches in many literature guides, which tend to trivialize historical perspective and the literary voices from the Holocaust” (p. 171)</p> <p>Antisemitism is also one of the things taught:</p> <p>“In the three schools, the original inspiration for Holocaust education in the curriculum came from language arts teachers who assumed leadership roles in organizing interdisciplinary approaches to the subject with teachers in social studies and art. The author joined a team of two teachers from social studies and language arts who developed focused lessons on the history of anti-Semitism, Nazi ideology, the causes of Hitler’s rise to power, the formation of Nazi racial policies and the concentration camps, the Nuremberg Trials, and the activities of rescuers and resistance fighters.<sup>18</sup> Among the</p>	
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	<p>topics covered in the latter category were the uprising of the Warsaw Ghetto and the experiences of Anne Frank”. (p. 172-173)</p> <p>The curriculum is ambitious and well thought through. Interesting with the reference to Short – highly influential study, apparently:</p> <p>“The history of anti-Semitism considered for this curriculum began with the Roman destruction of the Second Temple in Jerusalem in A.D. 62, leading to the Diaspora. Among other elements under consideration was the growth of anti-Semitism evidenced during the Crusades as well as anti-Semitism in Protestant and, specifically, Lutheran, church traditions. Students also began the study of anti-Semitism by identifying contemporary stereotypes of Jews from their experience, and evidence of anti- Semitism in the La Crosse community. For a British perspective on this approach to Holocaust studies, see Geoffrey Short, "Teaching About the Holocaust: A Consideration of Some Ethical and Pedagogic Issues," Educational Studies 20 (Winter 1994): 55-67. (p. 173, footnote 18)</p> <p>Knowledge about and understanding of antisemitism is also one of the things assessed:</p> <p>“On a related note, six students specifically indicated that Jew were persecuted first and foremost because of their religion, a misconception noted earlier as one that Lucy Dawidowicz has identified in a variety of published Holocaust curricula across the country. [...]The essays offer only a partial indication of how well students grasped the nature of historical anti-Semitism.[---] On the other hand, the potentially explosive issue regarding the role of the Protestant and Catholic churches within the larger historical context of anti-Semitism in Germany, although addressed in class through readings from the New York State Holocaust curriculum and subsequent discussion, was ignored in all essays?“ The magnitude of this omission increases when one considers that most of the students (90 percent) identified themselves as Christians. (Thirteen students, or 6.5 percent, reported no religious affiliation, and 7 students, or 5.5 percent, were members of the Jewish faith.) Unfortunately, the reasons are unclear as to why the students overlooked the legacy of the Protestant and Catholic churches in one of the oldest forms of prejudice in Europe. By contrast, as evidenced in</p>	
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	<p>essay #1, students reflected a willingness to relate lessons from the Holocaust to current national and global conflicts as well as to race relations”. (177-178)</p> <p>My impression is that this is where the most interesting results and contributions can be found, especially when it comes to framing, the unwillingness to address the problems etc. Systematic failure.</p> <p>Antisemitism as a back-drop, not addressed when discussing current issues. There are other examples where this is explicitly discussed but more importantly, this follows the general structure of HE and most of the studies analyzed and assessed:</p> <p>Sandra Stotsky [Sandra Stotsky, “Is the Holocaust the Chief Contribution of the Jewish People to World Civilization and History’: A Survey of Leading Literature Anthologies and Reading Instructional Textbooks.” English Journal 85 (February 1996’): 52-59] reached this conclusion in a recent study of literature anthologies for grades 6 through 12. In these works, she found the tendency to use the Holocaust to address other examples of racism and intolerance in the United States. The process reified the meaning of anti-Semitism in the mists of the Nazi past. She noted a curious development. Contemporary anti-Semitism was “the only social issue excluded from the moral lessons derived from the study of the Holocaust” in several textbooks. Moreover, the irony in the situation was manifest when “the only social issue which a study of the literature about the Holocaust may not be related to today, it seems, is the one which led to the Holocaust” in the first places“ Significantly enough, this same result was affirmed in the investigation of the student writings for this study, even though contemporary anti-Semitism remained part of the instructional context. (p. 180)</p>	
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<p>Wolpow et al 2002</p>	<p>N</p>	<p>Antisemitism is not defined but mentioned, not least in the responses:</p> <p>“Participants emphasized that Holocaust instruction at all levels must be approached in a considerate manner that would neither trivialize nor exaggerate the gravity and extent of the atrocities”. (p. 573)</p> <p>In one of the responses, antisemitism is highlighted:</p> <p>It is important...for students to realize the ease with which humans persecute other humans because it provides historical context for the outbreak of laws revoking Jews’ civil rights. Armed with historical context, students can study the wave of the anti- Semitism and how it reached a fevered peak” (2:5). (p. 574)</p> <p>Here, the Holocaust is thus understood as the culmination of antisemitism (which is slightly unfortunate)</p> <p>Furthermore, one of the “assertions” concern the role of propaganda and the media and here antisemitism is the key example:</p> <p>“Participants wanted students to learn the role of the media as a primary tool for perpetuation and reinforcement of the apathy and hatred needed for complicity in an atrocity; they believed that such an understanding has strong implications for young people in a media-centric society like our own.</p> <p>In recognizing the media's role in perpetuating the apathy and hatred that fueled the Holocaust and other genocides, workshop participants documented the need for their students to understand and critically analyze the power of propaganda. After viewing pre-Holocaust anti-Semitic images in film, participants recognized the media's role in the Holocaust:</p> <p>"In films like "Golem," "Iud Seuss," and “Triumph of the Will,” the viewer sees the Jew presented so falsely, in such a blatant use of propaganda, that one can hardly believe what they see. In “Triumph of the Will” Jews are described as dirty, rotten, untrustworthy creatures. Images of rats crawling out of the sewer flood the screen. This is</p>	
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	<p>an important lesson for students, because it illustrates how powerful propaganda can truly be (3:3).</p> <p>These images, when combined with print media such as “Der Sturmer” ...reinforced and perpetuated anti-Semitic images and paved the roads to the death camps (5:14)”. (p. 579)</p> <p>There is also one question that concerns the representations of the Jews:</p> <p>10. Describe the progression of the portrayal of Jews in German film prior to the Holocaust. Why is this an important concept for students in your classes to understand? (Appendix B p. 588)</p> <p>Very interesting finding reflection regarding why antisemitism is not discussed by the participants in the study.</p> <p>“Whereas the chosen essay questions did provide ample opportunities for elucidation of participant perceptions, in retrospect, these questions alone were far too broad and neglected significant topics and contexts. For example, one topic included in the scholar presentations was the historical roots of anti-Semitism - in antiquity, as it developed in the post-Christian era, as it spread during the Medieval period, and as it changed from a theologically based prejudice to one based on race or genetics. No question asked the participants to demonstrate mastery of this important content knowledge or to expound on its relevance to their teaching. This content was notably absent from the teachers’ essays. Given the opportunity to design such a “content mastery test” again, the authors would likely use a combined battery of objective and essay items, thus facilitating a more comprehensive evaluation of the content knowledge presented at the workshops. (p. 583)</p>	
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<b>In total</b>	<b>5</b>	6%	
	<b>Y</b>	94%	
	<b>74</b>		
	<b>N</b>		

Antisemitism mentioned/not mentioned TLH batch.

N=117

<b>Not mentioned</b>	<b>Mentioned</b>
Albertson Gunn 2016	Barrdige 1983
Badger & Harker 2016	Biniecki & Donley 2016 (mentioned once and also appears in a title in the bibliography)
Betts et al 2015	Bowen & Kisida 2020 (not used but one study, Simon, concerning the effects of Holocaust Education on antisemitism is listed in the bibliography and one of the questions asked in the study concerns what antisemitism is)
Beyer & Presseisen 1995	Brabeck et al 1994 (Antisemitism is not really discussed, nor defined. However, it is mentioned already in the introduction as one example of the ills of society that can be rectified with HR education (p. 333)
Burgers 2018  Not mentioned in spite of the fact that one of the forms of modern antisemitism, Holocaust denial, is mentioned	Burke 1998 (Religion/Christian antisemitism)
Calandra et al 2002	Burke 2003 (Religion/Christian antisemitism)

Not mentioned in spite of the fact that one of the features of contemporary antisemitism is mentioned, namely Holocaust denial.	
Carries et al 2018	Carrington & Geoffrey Short 1997
Chisholm et al 2016	Clements 2010
Clyde 2010 Not mentioned which is a bit odd given that she discusses it recurrently in her thesis.	Clyde 2002
Clyde et al 2005	Cohen 2011
Cole 2012	Cook 2014
Cowan & Jones 2019	Cowan & Maities 2011
	Cowan & Maities 2005
Dahlke 2018	Dahl 2008
Davis et al 1999	Davies et al 1999
Farkas 2003 Not mentioned or discussed explicitly but is apparent that it was an integrated part of the design.	Deberry 2015
Fiedler 2012 Not included in the list of key concepts and as far as I can tell it is not discussed either. However, in the bibliography there is one work on antisemitism but that is it:	Dennihy 2018
Freeman 2005	Ducey 2009
Greenberg 1979	

<p>Greenspan 2019</p> <p>Here it would not have made sense to mention antisemitism.</p>	<p>Duffy &amp; Cowan 2018</p>
<p>Henderson &amp; Dombrowski 2018</p>	<p>Dupre 2006</p>
<p>Johnson 2014</p> <p>Not used. The eternal Jew is discussed in relation to Art Spiegelman’s Maus (p. 31). However, it is done in a comment to one of the Comics produced by a naïve student who did not know that Spiegelman by choosing mice/rats to represent the Jews made a reference to Der Ewige Jude. (p. 130) Holocaust denial is brought up in the drawings but not discussed as a form of contemporary antisemitism. (p. 154) It merely illustrates poor draughtsmanship.</p>	<p>Elmore 2002</p>
<p>Judson 2013 N</p> <p>ot mentioned. However, in another part of the program that is not analyzed here, Jewish history, the anti-Jewish policies of the Nazi regime and not least the question “Why the Jews?” had been addressed</p>	<p>Cowan &amp; Maities 2007</p>
<p>Kerney et al 2013</p>	
<p>Morgan 2017</p> <p>The concept as such is not used but the platform contained replicas of anti-Semitic propaganda (Der Stürmer p. 555) and discussions of the Nazi persecution of the Jews. Focus on the November Pogrom (that was recreated), for instance. The anti-Semitic propaganda was also commented upon by the students but is not discussed as such in the article.</p>	<p>Ensel &amp; Stemmelhaar 2013</p>
<p>Morgan-Consoli et al 2016</p> <p>The concept as such is not mentioned. However, it is underlined that it is the survivors experiences of discrimination and oppression that is the key to understanding the Holocaust)</p>	<p>Farkas 2002</p>

<p>Pettigrew &amp; Karayianni 2019</p> <p>Not mentioned. The reason here is probably that the focus is on the death camps as such and what pupils know about them.</p>	<p>Feingold 1984</p>
<p>Russell III 2007</p>	<p>Fine 1995</p>
	<p>Geiss 1997</p> <p>Only mentioned, not in focus.</p>
<p>Sebre &amp; Gundare 2003</p> <p>Not mentioned which might seem a bit odd since this is an assessment of how HE can affect ethnic stereotyping and where the study includes prejudiced statements regarding Jews (among others) and since the students watched both Schindler's list and the Anne Frank exhibition.</p>	<p>Glynn et al 1982</p>
	<p>Gordon 2003</p> <p>AS in focus.</p>
<p>Spalding, Savage &amp; Garcia 2003</p> <p>Not mentioned. However, Anti-racist curricula is mentioned and there is a quote from one of the participants: "Many of these students have been programmed by others that all Jews are anti-Muslim. I have made a conscious effort to convey to them that, like all groups of people, there are good, there are bad, and there are many in between".</p>	<p>Goldberg 2013</p>
<p>Stevens &amp; Brown 2011</p>	<p>Gray 2014</p>
<p>van Driel 2005</p>	<p>Gross 2014</p>
	<p>Gross 2017</p> <p>No focus on AS</p>

Ward 1986  Not mentioned and neither are Jews, Jewish, Jewishness, nor Judaism.	Gross 2018
Webeck & Hasty 2006	Gross & Kelman 2017
Wills 2018  Not mentioned at all. Jews mentioned once (in relation to Kabbalah) (p. 257) and “Jewish” once, when discussing children’s understanding of the predicament of the Jews during the Holocaust (p. 252)	Haas 2015
	Haas 2020  But only mentioned once
	Hale 2018
	Harvey & Miles 2009
	Harrod 1996  AS in focus.
	Hasty 2007
	Herman 2015
	Hernandez 2004
	Honig 2018
	Ibsch & Schreier 2001
	Jennings 1996
	Jennings 2010
	Katz 2018

	Kopf-Beck et al 2017
	Krieg 2015
	Lieberman 1979 Only mentioned once, in a comment regarding what the students had learned.
	Lincoln 2006 Mentioned once, stressing the importance of being aware of the dangers of contemporary antisemitism and other phenomena.
	Lock 2010
	Mahood 2002
	McRoy 1982
	Meliza 2010
	Meseth & Proske 2015 Mentioned when discussing how a teacher handled an inappropriate comment by a student after the class had seen and listen to an interview with a Holocaust survivor but that is it.
	Metzger 2006
	Mitchell 2004
	Morse 1981
	Nelles 2006

	<p>Nowell &amp; Pointdexter 2019</p> <p>The authors quote the main findings of the USHMM study from 2010 regarding how teachers actually teach the Holocaust as well as the guidelines developed on the basis of that assessment but that is the only time antisemitism is mentioned</p>
	Offen 2017
	Pecora 2006
	Proske 2003
	Reed 1993
	Richardson 2012
	Schweber 1999
	Shah 2012
	<p>Short 2005</p> <p>Not discussed much. However, since it is Short who have published other works discussing the omission of the Christian roots of antisemitism when teaching about the Holocaust, he notices omissions of antisemitism.</p>
	Simon 1997
	<p>Spalding et al 2003</p> <p>Only mentioned once. However, that is in the motivation for multicultural social justice education. It is motivated by the existence group-hatred in general and the persistence of antisemitism.</p>

	Spector 2005
	Spector 2007
	Spector & Jones 2007
	<p>Staratt et al 2017</p> <p>Mentioned in the literature review and, for obvious reasons, the same work also appears in the bibliography: Gordon, S. B., Simon, C. A., &amp; Weinberg, L. (2004). The effects of Holocaust education on students' level of anti-semitism but that is about it.</p>
	<p>Strickler &amp; Moisan 2018</p> <p>Only mentioned in the historical background that presents a reasonable rendition of Canadian refugee policy and Canadian antisemitism in the interwar years and during WW II.</p>
	Thorsen 2010
	Tibbitts 2006
	<p>Toll 2000</p> <p>Not discussed in any detail. However, the antisemitic imagery of the Nazi regime is discussed and some pictures analyzed.</p>
	Wegner 1998
	Wolpow et al 2002
<b>Total 34 (29%)</b>	<b>Total 83 (71 %)</b>

## Appendix 5: Included studies divided into learning theories, both part IV and part V

### PART IV: Educational efforts to prevent antisemitism

#### Self-reflection

Author	Country	Intervention	Results
Year	Study design		
Publication type			
Baier & Engelhardt	Germany	Out-of-school education activities conducted by NGOs	The evaluators pointed out that one expression of the complexity of the issue is that no uniform definition of antisemitism exists: Some projects refer to (different) theories and theorists or - at least - on the IHRA working definition of antisemitism, others state that they have so far been associated with certain facets of antisemitism had found no convincing academic definition. According to the evaluation report, the pedagogical approaches are as varied as the theoretical references. They originate from historical-political education, education for democracy, anti-discrimination education, anti-racist and intercultural education and creative education.
2017	Mixed methods		
Research report			
Tibbitts	South Africa	The program facing the past - transforming our future is a curriculum support project for teachers intended to help them address human rights and individual responsibility within a democracy. The program consisted of an initial 4- or 5-day seminar, 1-day follow-up workshops, on-site trainings at schools, downloadable resources and lessons plans.	In a survey, teachers were asked to what extent they agreed on the following statement about the program's impact on their students: "increased ability to recognize racism, antisemitism, prejudice and other forms of bigotry in oneself and others"
2006	Mixed methods		The teachers indicated that the "strongly agreed" or "agreed" with the statement
Journal article			The survey result was confirmed by anecdotal information collected during classroom visits.

## Meta cognition

Author  Year  Publication type	Country  Study design	Intervention	Results
Ambrosewicz-Jacobs  2014  Journal article	Poland  Qualitative study, interviews	Extracurricular projects about the Holocaust and Jewish history in addition to formal holocaust education in secondary school	<p>Concerning extracurricular projects, teachers frequently mentioned the creation of a relaxed atmosphere where students were assured that they were not graded and controlled as a very important principle. The atmosphere should be as different as possible from the usual classroom context. Students need opportunities to discuss, exchange opinions and experiences and express doubts. Stimulating discussions about fundamental questions about morals, choices in difficult situations and human rights is an aspect frequently mentioned, especially as in the opinion of the respondents - this is not an approach often used in Polish schools during ordinary classes.</p> <p>In some of the respondents' projects students conducted interviews with local Holocaust survivors and contemporary witnesses or created a "map of remembrance" describing the history of their town/village in the shadow of the Holocaust. An approach used by several teachers/organisations was to give students the task of preparing and conducting their own guided tour around their hometown. Concerning projects that relate more to Jewish traditions and culture, teachers for example recommended Jewish cooking courses or dance classes, activities where students could actively participate through taste, smell, hearing, and movement.</p>
Ambrosewicz & Yung  2001  Book chapter	Poland and USA  Quantitative studies:  1. Quasi experimental study	1. In the experimental classes, innovative teachers introduced components that were not required by the national curriculum and designed to educate youth in tolerance, counteract prejudice and xenophobia, and examine the history of minority groups in Poland, particularly the shared Polish-Jewish heritage. Those goals were achieved through field trips and by meetings with	1. The study showed that students had stereotyped ideas and affirmed various clichés. 22,4% of the control group strongly agreed and 20,4% rather agreed that 'on account of their origin, Jews never were and never will be true Poles'. Smaller percentages of the experimental programme students (12.3% 'rather' and only 2.5% 'strongly') agreed with this statement. 19% of the total sample strongly and 18.7% rather agreed that 'the Jews have Israel, so Poland should be for the Poles', but none of the experimental programme students strongly agreed with that statement, and only 7.5% rather agreed.

	2. Quasi experimental study	representatives of minorities living in Poland and with young Israelis visiting Poland.  2. Educational programme developed by Simon Wiesenthal Center.	2. the programme did not seem to have much impact on students' attitude toward Jews. The students were also asked whether they had a Jewish friend, and the results indicate that having a Jewish friend seems to be more correlated with the student's attitude toward Jews than with having attended the programme.
Calandra et al  2002  Journal article	USA  Quantitative study, RCT	A web-based resource for teachers: A teacher's guide to the Holocaust	No statistically significant effects on students' affinities towards diversity in the intervention group compared to the control group  No statistically significant effects on students' knowledge about the holocaust between the intervention group compared to the control group.  No statistically significant effects on students' perceptions towards Jews between the intervention group in compared to the control group.
Carrington & Short  1997  Journal article	UK  Qualitative study, interviews	Regular holocaust education in South east England Year 9	Themes:  Stereotyping and scapegoating - 1 of 5 did not know about the image of the Jew in Nazi ideology.  Lessons about racism - A few students said that the holocaust taught them nothing about racism. Others had accepted the erroneous view that the Jews were oppressed because of their religious belief.  Changing the subject - two thirds believed that they had been changed as a result of the learning of the Holocaust. 7 subjects told the researcher that the education made them aware of racism of Jews.
Cowan & Maitles  2005  Journal article	Scotland  Quantitative study,  Pre and post measure	Formal school education. The holocaust as part of the World War 2 topic in Primary 7	Pupils' perceived knowledge of human rights and racism can be seen to be very high. But, there was a lack of understanding of "antisemitism" and "genocide".
Cowan & Maitles	Scotland/Poland	Educational school visit to Auschwitz	The results show that students perceived that the visit had contributed to Citizenship

2011  Journal article	Mixed methods		Education in terms of their understanding of antisemitism, genocide,  the plight of refugees and human rights, and their historical understanding  of WW2. The highest growth areas were human rights and genocide. About 85% of the students thought that the visit helped them understand antisemitism.
Fijalkow & Jalaudin  2014  Book chapter	France  Quantitative study,  Surveys and control group	Holocaust education in high school, using different approaches such as reading holocaust literature, film, field visits etc.	The students that got the education was less prone to agree to the statement that Jews uses the holocaust for beneficial purposes.
Geissler  1981  Journal article	Germany  Quantitative study,  Quasi-experimental design	The film hitler - eine kerriere	The participants were asked what they thought was the bad side of national socialism. After seeing the film the proportion of students mentioning racism and the extermination of Jews decreased from 71% to 58%, which indicated that the film seemed to divert attention from the crimes of national socialists during World War II.
Harrod  1996  Journal article	USA  Quantitative study,  Prospective intervention study	A combination of video and lecture material. The teacher shows three excerpts from the video The longest hatred (WGBH 1991) and builds the lectures around these segments with three topics:  1. Jews as the "other" 2. Stereotypes and conspiracy theories. 3. Jewish identity  The lessons are 50 min each, 30 min for the video segment and 20 minutes for group discussions	(scale 0-7)  Knowledge pretest: 3.38 posttest 4.57 post-pre mean +1.19 p=<0.001  Attitude "important to learn about antisemitism" pretest: 5.05 posttest: 5.86 Post-pre mean: +.90 p=<0.01  Antisemitic tendencies: Only one item showed a statistically significant reduction in antisemitic tendency (Jews are irritating because they are too

			aggressive $p < 0.007$ ), the two other items showed only a marginal reduction. Jews have too much power in the US and Jews are more willing to use shady practices to get what they want.
Maitles & Cowan  2012  Journal article	Scotland/Poland  Quantitative study,  posttest design	Educational school visit to Auschwitz as a part of a national project called "lessons from Auschwitz"	The results show that more than 90% of the teachers considered their main gains to be in their knowledge of Auschwitz and the Holocaust and of genocide.  They valued the orientation seminar and thought the Holocaust survivor talk was particularly effective. They perceived the follow-up seminar as a reflective experience, although a number of the teachers felt that its tight control by the HET educators, limited student involvement and interaction.
Maitles & Cowan  2006  Research report	Scotland  Mixed methods	Holocaust education in year 7 in Scotland	in the primary school sample results shows that only 3.7% in school A, but 39% in school B, knew what anti-Semitism was after being taught about the Holocaust. Feedback from the class teachers revealed that the school B had regularly used and displayed flashcards of key terms of the Holocaust which included 'anti-Semitism'; while school A had not mentioned this term at all.  Students that had studied the holocaust in primary 7 tended to have more positive values and attitudes than those that did not.
Maitles  2008  Journal article	Scotland  Quantitative study, surveys	Same as above	Same as above
Maitles  2010  Journal article	Scotland  Quantitative study, prospective intervention study	A citizenship programme in Scottish school.	The students answered the question: "I think there are too many Jewish people in Scotland"  Pre test: 14% agreed  Post test: 11% agreed
Maitles & Cowan	Scotland	Educational school visit to Auschwitz as a part of a national	About 85% thought that the visit helped them understand antisemitism

2009	Mixed methods	project called "lessons from Auschwitz"	
Research report			
Schmack	UK	Curriculum Judaism	The content selected for curriculum Judaism informed meaning-making regarding Jews and Jewish life-style. Through the curriculum the pupils compared their own life-style to features of Jewish life-style which resulted in a formation of a schema of "difference". The pupils were aware of negative attitudes to Jews, but they were keen on distinguish themselves from the perpetrators of negative behaviors. Pupils compared the holocaust to their experience of the prevalent negative attitudes towards Jews- The severity of the latter was perceived as almost insignificant compared to the treatment in the concentration camps.
2015	Qualitative study, interviews		
Doctoral thesis			
Schweber	USA	Four teachers that enact different curriculum. All teachers acknowledged the morality question in teaching the holocaust and put focus on jews in different ways.	Teacher one: FHAO No antisemitism focus Teacher two: Holocaust and genocide: a search for conscience No antisemitism evaluated Teacher three: Simulation game. It normalized jews, instead of teaching about stereotypes and nazi images of jews. The history of antisemitism was neglected in the course in order to make jews "normal". When the students were asked why jews were targeted, they did not really know. The lessons from the holocaust was left without addressing the application to the students real life. Teacher 4: self constructed curriculum. Some students were questioning the focus on jews in the holocaust, and wanted to highlight the other groups that were killed too. The teacher responds to this by talking about that while others were killed, the purpose of those killings were not to eliminate a whole "race", as it was with jews. He talked about the final solution. This was an emotional lesson for many of the students that were interviewed afterwards, but one student that had expressed that jews were overrepresented in the discussions about holocaust because they were rich and funded all educational material (films, museums) did not change his mind after this lesson. Instead he referred to his hungarian relatives and what they thought about this matter.
1998	Qualitative study, observations		
Doctoral thesis			
Simon	USA	Experimental interventions:	The results showed no statistically significant effects on knowledge about the holocaust in the intervention groups compared to the control group.
2003	Quantitative study, quasi-	Holocaust studies course	

Journal article	experimental design	Western traditions course  The control intervention was an introduction course to American politics	There were no statistically significant effects on levels of antisemitism in the intervention groups compared to the control group.  The participants score on the antisemitism scale indicated a low degree of antisemitism before the intervention for all groups. The authors conclude that knowing more about the holocaust did not reduce the level of antisemitism or general intolerance for the students. There were little room for the interventions to produce less antisemitism and more tolerance since students showed little antisemitism and intolerance to start with.
Witkowska et al  2014  Journal article	Poland  Quantitative study, surveys	Holocaust education in high school	The study tested the indirect effect of the scope of the course (number of hours) on students' willingness to contact Jews by assessing the extent of Polish support. The weak negative effect of the overall course extensiveness on behavioral agreement following the introduction of the mediating variable was found to be negligible, and the tests revealed a significant indirect effect = -0.002 in the range of -0.003 to -0.001 (95: CI). The assessment of the extent of Polish support proved to be a mediator for this relationship and explained the nature of the negative impact of education on the desire to contact Jews.

## Learning about the Holocaust

Author	Country	Intervention	Results
Year	Study design		
Publication type			
Ambrosewicz-Jacobs & Kopff-Muszynska  2015  Book chapter	Poland  Qualitative study, interviews and observations	International Summer Institute Teaching about the Holocaust, an annual program held at the Center for Holocaust Studies and earlier at the Section for Holocaust Studies at the Institute of European Studies of the Jagiellonian University. The crucial objective of the program is to provide Polish teachers with present research about the Holocaust and its impact on present and future history. The	The evaluation identifies three areas for possible improvement of the summer institute: Conflict resolution and support, absence and Abnormality, and personal biographies. The theme Absence and abnormality highlight a lack of strategies on how to address polish-jewish history, their mutual relations and real time activities with Jewish people, Jewish culture, and Jewishness

		historical, social, religious and moral context of the Holocaust that the participants study during the week of training can assist them with their work with students.	
Hale  2018	UK  Quantitative study  Cross-sectional survey	Holocaust education in year 7 in UK	In the survey, students were asked to identify what was meant by the term antisemitism, as well as what was meant by the terms: racism, homophobia, genocide and Islamophobia, to allow for making comparisons. Only 16 % of the year 7 students knew what antisemitism meant, and 26.7 % knew what genocide was. This compared to 44.9 % who correctly identified the meaning of Islamophobia, some three-quarters of students who knew what homophobia referred to and 90.7 % who knew what racism was. A similar trend was found in the national sample, with 31.8 % understanding the meaning of antisemitism.

### constructivism/pragmatism

Author	Country	Intervention	Results
Year	Study design		
Publication form			
Cowan & Maitles  2007  Journal article	Scotland  Quantitative study, longitudinal cohort design	Integration of the Holocaust into a topic on World War II  The other cohort were students that had not yet been taught about the Holocaust in school	At one year follow up the students (n=) that got the holocaust education perceived that they understood what the Holocaust was to a higher degree (95,3%) than the control cohort (61,9%).  The students that got the holocaust education still had a higher perceived knowledge about what antisemitism was (22,1%) compared to the control cohort (3,5%).  Among the students that got the intervention, their increased positive attitudes toward Jews were not sustained at 1-year follow up. This indicate that the sustained knowledge about antisemitism did not seem to affect long-term attitudes towards Jews.

Ensel & Stremmelar  2013  Book chapter	Netherlands  Qualitative study, classroom observations	A teaching package "World war II in perspective". A combination of holocaust education and education in the middle east conflict. It consists of a textbook and a number of short videos, in which the lesson is introduced by means of images and eye witnesses. Six lessons, three on WW2 with the emphasis on the persecution of jews and three on the middle east conflict. A distinct aspect of the programme is the use of so-called peer educators. The peers are mostly student, one with jewish background and one with muslim background.	A theme in the qualitative analysis was "jews fascinate" The jewish identity of the peer provoked many comments. The viewing of a real-life Jew was fascinating. There were also stereotypical associations. These opened up a reservoir of texts, images, slogans, ditties and songs.
Jennings  2015  Book chapter	USA  Qualitative study, ethnography	Social justice and responsible citizenship course that included an in-depth focus on the Holocaust.	Throughout the Tolerance Focus, students were building on social and academic practices that they had constructed together from the first day of school. By making personal connections to events in the texts, students could better see the significance of the Holocaust and examine tolerance and intolerance in their own lives.
Stefaniak & Bilewicz  2015  Journal article	Poland  Quantitative study, prospective intervention study	The main objective of the intervention was to raise awareness for the local jewish material heritage and the multicultural history of currently homogeneous polish communities. The intervention comprised four workshops, spanning over a period of up to a month. As a part of the program, the students organized field trips for friends and families during which they actively engaged with jewish heritage.	Attitudes towards jews:  pretest M 62.16 (24.81) posttest 72.72 (23.20) changes over time F: 71.18 p<0.001  A path model of the indirect effects of changes in knowledge of local jewish history and interest in local history on attitudes towards jewish people via changes in inclusion of the jewish people in the self showed that change in the inclusion of jewish people in the self had a significant effect on the change in attitudes toward jews.
Wegner  1998	Journal article  USA  Mixed methods  Data from student essays	a four-week integrated language arts and social studies curriculum on the holocaust	82% mentioned that the lessons from the holocaust was to not allow it to happen again. 64% to not dehumanize others, 60% to not be a bystander, 52% not to discrimination, 40% to not blindly follow political leaders.

## Aesthetic and emotive learning

Author	Country	Intervention	Results
Year	Study design		
Publication type			
Greenberg & Fein  1979  Paper presented at Annual meeting of the american educational research association (San Fransisco, California, April 1979)	USA  Quantitative study, prospective intervention study	The television series "holocaust"	Pretest: 12% to 25% were in agreement with statements which suggest that it was inappropriate behavior of the jews that led to the holocaust. In total, 40% disagreed, 40% were uncertain and 20% agreed.  Post test: Exposure to the intervention did not seem to change the attitude of the small minority that thought it was inappropriate behaviour of the Jews that led to the holocaust. 20% were still uncertain to the statement: "the Germans were only defending Western culture in their treatment of the Jews"
Hormuth & Stephan  1981  Journal article	USA/Germany  Quantitative study, using survey data to compare viewers of the series with non-viewers	The television series "holocaust"	the participants were asked: Many people think that National Socialism has a good and a bad side. What are in your opinion its good sides? What are in your opinion its bad sides? Before and after watching the movie.  Overall, the viewers did not seem to blame the Jews (the victims) more than non-viewers.
Van Verzijliden  1981  Journal article	Netherlands  Qualitative study, interviews	The television series "holocaust"	The participants were asked before and after viewing "Holocaust" what their reactions would be if a good friend would hate Jews.  Before watching the series 23% of the pupils "did not really mind", 34% thought it "bad enough" 45% thought it "terrible". After the intervention, there were fewer pupils that "did not mind", and more who thought it "bad enough" than before.

## Uncategorized

Author  Year  Publication type	Country  Study design	Intervention	Results
Ambrosewicz  2013  Conference paper	Poland  Quantitative study, quasi-experimental design	Experimental group (n=1110): One of the aspects addressed in the experimental group of students, those taking part in extracurricular activities as opposed to the control group of students attending regular classes, was the intention to overcome negative stereotypes and prejudices and to fight antisemitism by replacing half-truths and products of the imagination with facts and knowledge.  Control (n=1000): Education as usual	A negative opinion towards Jews may arise from a conviction some people have that Jews themselves are to blame for what happens to them. In Poland in the 2008 study 26% of the sample of young Poles (16% of the experimental sample) strongly or rather agree with the opinion that Jews are to be blamed for what happens to them, whereas 46% disagree (62% of the experimental group students).
Ambrosewicz  2003  Book	Poland  Mixed methods, including a quasi-experimental design	Exp groups (three classes): In the experimental classes, innovative teachers introduced components that were not required by the national curriculum and designed to educate youth in tolerance, counteract prejudice and xenophobia, and examine the history of minority groups in Poland, particularly the shared Polish-Jewish heritage. Those goals were achieved through field trips and by meetings with representatives of minorities living in Poland and with young Israelis visiting Poland.  Control: Education as usual	In two of the three experimental classes the positive opinions of Jews increased compared to the control class. In one of the experimental classes attitudes towards Jews became more polarized with both more positive and more negative statements than before the intervention.

Foster et al  2016  Research report	UK  Quantitative study, surveys	Holocaust education for students in secondary school (n=7952) in England	Although the majority of students knew Jews were the primary victims of the Holocaust, most had little understanding of why they were persecuted and murdered. With 68% of students were unaware of what 'antisemitism' meant, their explanations often rested on misconceptions about who the Jews were and overlooked the distinctive racial dimensions of Nazi antisemitism.
Glynn  1982  Research report	USA  Mixed methods	The holocaust curriculum used by teachers in each of the four districts, four different curricula are evaluated:  - Facing history and ourselves  - Social studies - holocaust curriculum  - The holocaust, a study of genocide  - The holocaust - a teacher resources	Facing history and ourselves:  The primary focus for the teachers was the study of justice, antisemitism, racism and social responsibility - the holocaust provided the context for these themes. The teachers felt that the curriculum had great effect on helping students generalize from a specific historical event to their own lives.  Social studies - holocaust curriculum  the teacher felt that the studies helped to break down the barriers between jewish and non-jewish students. It helped develop a new awareness of individual differences in people.  the holocaust, a study of genocide  the teachers stressed that combatting prejudice, stereotyping and racism were major goals. Whether the holocaust was taught in a semester-length course or in just a few lessons, teachers felt that the material had a very emotional impact on the students.  the holocaust - a teacher's resource  the main goal for teachers were to teach about prejudice, racism, antisemitism and inter-group relations. The teachers felt that it worked, the students could talk intensely about the effects of prejudice and the consequences of racism in historical context.
Malone  2006  Journal article	Australia  Mixed methods	the New South Wales Higher School Certificate course "Studies of Religion"  The course was compared to another sample of students who completed other final year religion courses.	The study concludes that while the religion studies did increase the students' knowledge about different religions. But, the data in the study suggests that this increase in knowledge did not result in attitude changes towards Jews.

Metzger  2012  Journal article	USA  Qualitative study, observations	A film-based lesson on the holocaust. The lesson was a part of the teacher's unit on WW2 and the holocaust in a World history course. The teacher used the film "The pianist".	The students' ethical conclusions focused on the moral lessons of the holocaust. That it was wrong. The film provoked powerful emotions. One part of this was racism, the antisemitism during the holocaust made the students think about racism of many other groups today. Everyone can potentially be a victim of a holocaust.
Richardson  2012  Doctoral thesis	UK  Qualitative study, interviews	Formal holocaust education in year 9. A holocaust survivor visited the school annually to talk to the students	Three themes occurred:  Surface level learning  the students had a generally sound factual knowledge about the holocaust  Affective learning  learning about the holocaust had been an emotionally traumatic and complicated process. Meeting with a survivor had a significant impact on the students. The students did not seem to think of Jews as "the others" and their definition of Jewishness "the Jews aren't all that different to everyone else" reflected a common opinion.  connective learning  students had difficulty connecting the holocaust with modern events. But they expressed that they thought the teaching had an anti-racist agenda. The students reflected upon the Jews today and that they had more freedom now, and that today it does not matter if you are Jewish, gay etc.

PART V: Teaching and learning about the Holocaust

Self-reflection

Author	Country	Intervention	Results
Year	Study design		
Publication type			
Albertson  2016	USA	Adult literature course within preservice teacher education: Literature for a Diverse Society,	The results suggest that the course provided opportunities to cultivate deeper understandings of diversity, social justice, and their own beliefs and biases.

Journal article	Qualitative study, case study	including a visit to a Holocaust Museum	
Cole 2012 Journal article	USA  Mixed methods	digital storytelling within the context of IWitness, a new online application developed by the USC Shoah Foundation Institute that engages secondary school students in viewing and interacting with video testimony from Holocaust survivors and other witnesses.	Students interviewed indicated that digital stories in the form of eyewitness testimonies were more memorable, meaningful and robust than other forms of learning. A post survey indicated that students' perceived knowledge about the holocaust increased by Iwitness.  The results of the study suggest that, as a digital storytelling vehicle, IWitness facilitates cognitive and affective growth
Cook 2014 Doctoral thesis	USA  Qualitative study	A summer workshop at the USC Shoah foundation Institute	The data indicated that the participating educators successfully met all expectations of their training, as well as the educational agenda established. The workshop resonated with the Master Teachers on a deeply personal level, which was demonstrated in their subsequent teaching.
Dahl 2008 Doctoral thesis	USA  Qualitative study, observations and interviews	Holocaust education in school with "adopt a survivor" component	The impact of the Holocaust survivors' personally speaking to all of the sixth-grade children was reflected in the students' intentions to bear witness, as well as in the students' thoughtful, transformative language, as they internalized the survivors' words. The students demonstrated their understanding about the Holocaust as measured by all of their work, as well as by comments from their parents, their teachers, museum docents, and the survivors themselves. The majority of the students also shared information with their family members concerning the lives of the Holocaust survivors, and some mentioned their intentions to continue to bear witness. And finally the students gave evidence to connections they made between the Holocaust and other acts of intolerance
Ducey 2009 Journal article	Canada  Qualitative study, case study	The course: "The Sunflower Symposium"	"The Sunflower Symposium" proved effective in meeting stated objectives as evaluated by reviewing students' written work, informal discussions with students, and examining course evaluations.
Greenspan	USA	Teaching with witness testimony, but with an extra focus on including the	The results indicate that the students were affected by the testimonies and that the conversations created an understanding that

2019	Qualitative study, case study	students in a conversation instead of only being a silent witness	the survivors are not just symbols of the Holocaust, but also a real person living today.
Journal article			
Gross	Poland	Four photos were shown to the students within a history class about the holocaust	This research illuminates shared cultural narratives about war. Importantly, this work unearthed dissonant responses from a subset of students who recognized a feature of the photograph that other students overlooked, and experienced the start of a schematic shift in understanding. The author builds on the tenets of schema theory and collective memory in attempting to explain how children learn about controversial events that do not fit social frameworks.
2014	Qualitative study, interviews		
Journal article			
Haas	USA	iWitness, a web resource for survivor testimony and witness testimony	Findings of this study suggest that the personalized nature of engaging with testimony in iWitness promotes student development of empathy through the interpersonal connections that students form with survivors and witnesses of the Holocaust. Participants suggest that by engaging students on the affective continuum of historical empathy, students demonstrate greater historical understanding and levels of care for the content and for people in society.
2015	Qualitative study, interviews		
Doctoral thesis			
Haas	USA	Same as above	Same as above
2020	Qualitative study, interviews		
Journal article			
Hernandez	USA	Holocaust literature unit using first-person narratives	The study follows several students during the course and do not make any general summaries about outcomes of witness testimonies.
2004	Qualitative study, observations interviews		
Doctoral thesis			
Lock	USA	A professional development program called the freedom writers' institute.	The study suggests that the Freedom Writers Institute strengthens teachers' relationship with their students, provides a variety of pedagogical approaches as well as a sense of encouragement and rejuvenation for the participants, and incorporates a strong familial network of
2011	Qualitative study		

Doctoral thesis			support from other Freedom Writer Institute participants.
Morgan-Consoli et al 2016 Journal article	USA  Qualitative study, interviews	A community intervention program that paired marginalized latinx youth and holocaust survivor mentors.	Emergent themes from the evaluation suggest that this community-based mentorship program led to several positive outcomes, including increased openness to diversity, increased empathy, and increased potential meaning-making for mentor survivors, as well as some challenges such as clearer program expectations and program planning issues.
Offen 2017 Journal article	Germany  Qualitative study, observations	a sequence of lessons fostering reflexive historical-political awareness of Germany's post-war coping with the fascist constitution 1933-1945 and specifically of contemporary legal proceedings concerning the persecution and subsequent murder of six million Jewish people during the Holocaust	The findings of the study show that the explorative learning techniques were able to bridge the gap from ignorance to learning. During the process, the students sharpened their knowledge and attitudes towards the Holocaust.
Strickler & Moisan 2018 Book chapter	Canada  Mixed methods	The montreal holocaust museum with recorded survivor testimony and educational material designed to meet the educational needs of school students.	According to the survey, 98 % of the teachers indicated that the guided tour met their expectations. Unfortunately, teachers were not asked to define their expectations. 98% of the respondents asserted that the visit met curricular requirements and were likely to bring students back to the museum.
Bardige-Segal 1983 Doctoral thesis	USA  Qualitative study, case study	A course based on Facing history and ourselves. The aim of the course was to challenge students to explore their own moral options and responsibilities.	The analysis is based on student journals. One conclusion of the study is that the students showed awareness in their empathizing, expressions of concern for others and rejection of prejudice that revealed prosocial potential.
Beyer & Presseisen 1995 Research report	USA  Quantitative study, quasi-experimental design	Facing history and ourselves, a six-week unit implemented in an eight-grade middle school. The control group got education as usual.	The experimental group of middle school students, after participating in a six-week FHO course, showed a significantly greater increase in knowledge of the period of Nazi totalitarianism and the Holocaust, in comparison to a control group of similar subjects (a mean gain of 13.75 for the experimental group as compared to 7.45 for the control group). This gain in "specific" test scores was based on responses to ten matched items and six short-answer item sasking for specific historica lcontent.

Feingold  1984  Doctoral thesis	USA  Qualitative study, observations	The change process and the dissemination of FHAO: a holocaust education project	The results indicated a range in the degree of implementation at the different sites. The study identified several factors that contributed to a successful implementation of FHAO: intellectual and emotional support by the local school facilitators to the users of FHAO in schools, the content in the curriculum dealt with real people and specific events in ways that spoke to the students and the resources and services of the FHAO project provided support to the local site.
Brabeck et al  1994	USA  Quantitative study, prospective intervention study with pre- and post-test	FHAO as a part of the required social studies curriculum of all (th graders in a New England suburban public school.	The results showed that the FHAO curriculum increased students' moral reasoning, the increase was statistically significant. Further analysis showed no adverse impact on students' well-being, feelings of hopelessness or self-worth. Subgroup analysis indicated a higher degree of empathy and levels of social interest among girls compared to boys. Boys has higher global self-worth. There were no statistically significant differences between girls and boys in their moral reasoning.
Fine  1995  Book	USA  Qualitative study, ethnography	Facing history and ourselves	The case study showed that how FHAO is actually taught in the classroom provide many examples of an almost seamless integration of history lessons and a more personal exploration of key moral. Social and political issues.
Mahood  2002  Research report	USA  Quantitative study, surveys	a co-mentoring program for beginning teachers. The project involved teaming to develop a unit on tolerance in order to deal with racial tension among students.	Improved student relations were observed, and student groups in the cafeteria became less fixed. It was not easy for all teachers to become involved in this group project. Some were uncomfortable working in a group, and some felt the project took too much planning time.
Morse  1981  Doctoral thesis	USA  Quantitative study, quasi-experimental design	The program facing history and ourselves	Analysis of the data indicated that there was no significantly greater increase in the treatment group than in the comparison group on 11 of the 12 variables as evidenced by difference between adjusted post-test means on the scales and subscales administered. The one exception, Complexity (of human nature), may be attributed to chance.

Pecora  2006  Doctoral thesis	USA  Qualitative study, practitioner research	process drama and theatre in education techniques during a course about the Holocaust.	Numerous themes emerged, including student enjoyment of dramatic activity, the importance of non-dramatic activity, student transformation, the use of critical language, and student conflict. Also discussed is the metatheme control. The use of drama, as well as other progressive educational techniques, created a classroom environment where control was, at times, shared.
Reed  1993  Doctoral thesis	Canada  Qualitative study, observations	The program facing history and ourselves used in anti-racist education	the face-to-face testimony given by the survivors themselves was a powerful educational tool. In their journals, the students revealed that speaking with someone who had experienced these events particularized the information about the hard end of racism in a way that no writing or reading assignment could. The students also acknowledge the journal writing as the most effective part of the course
Tibbitts  2006  Journal article	South Africa  Mixed methods	The program facing the past - transforming our future is a curriculum support project for teachers intended to help them address human rights and individual responsibility within a democracy. The program consisted of an initial 4- or 5-day seminar, 1-day follow-up workshops, on-site trainings at schools, downloadable resources and lessons plans.	In a survey, teachers were asked to what extent they agreed on the following statement about the program's impact on their students: "increased ability to recognize racism, antisemitism, prejudice and other forms of bigotry in oneself and others"  The teachers indicated that the "strongly agreed" or "agreed" with the statement  The survey result was confirmed by anecdotal information collected during classroom visits.
Ward  1986  Doctoral thesis	USA  Qualitative study, interviews	An eight-week course of Facing history and ourselves: Holocaust and human behavior	The author concludes that the study design was insufficient to determine any changes in students thinking of violence and that the thesis can serve as a first step towards an understanding of change by providing a thorough analysis of students thinking of violence.

**Meta cognition**

Author	Country	Intervention	Results

Year	Study design		
Badger & Harker  2016  Journal article	USA  Mixed methods	United States Holocaust Memorial Museum (USHMM)'s travelling exhibition, Fighting the Fires of Hate: America and the Nazi Book Burnings, for eight weeks.	The field trip enhanced the students' ability to think critically, make connections and engage with complex themes.
Calandra et al  2002  Journal article	USA  RCT	A web-based resource for teachers: A teacher's guide to the Holocaust	No statistically significant effects on students' affinities towards diversity in the intervention group compared to the control group  No statistically significant effects on students' knowledge about the holocaust between the intervention group compared to the control group.  No statistically significant effects on students' perceptions towards traditionally marginalized groups between the intervention group in compared to the control group.
Carrington & Short  1997  Journal article	UK  Qualitative study  Interviews	Regular holocaust education in South east England Year 9	Themes:  Stereotyping and scapegoating - 1 of 5 did not know about the image of the jew in nazi ideology.  Lessons about racism - A few students said that the holocaust taught them nothing about racism. Others had accepted the erroneos view that the jews were oppressed because of their religious belief.  Changing the subject - two thirds believed that they had been changed as a result of the learning of the Holocaust. 7 subjects

			told the researcher that the education made them aware of racism of Jews.
Cowan & Maites 2005 Journal article	Scotland  Quantitative study,  Pre and post measure	Formal school education. The holocaust as part of the World War 2 topic in Primary 7	Pupils' perceived knowledge of human rights and racism can be seen to be very high. But, there was a lack of understanding of "antisemitism" and "genocide".
Cowan & Maites 2011 Journal article	Scotland/Poland  Mixed methods	Educational school visit to Auschwitz	The results show that students perceived that the visit had contributed to Citizenship  Education in terms of their understanding of antisemitism, genocide,  the plight of refugees and human rights, and their historical understanding of WW2. The highest growth areas were human rights  and genocide. About 85% of the students thought that the visit helped them understand antisemitism.
Elmore 2002 Thesis	USA  Quantitative study, prospective intervention study	Holocaust Museum Houston Curriculum Trunk Program	Results suggested that students who participated in the current program displayed an increase in Holocaust knowledge and more culturally tolerant attitudes as a result of training. In addition, students retained greater knowledge and more tolerant attitudes when revisited following a 4-month delay.
Fiedler 2012 Thesis	USA  Qualitative study, phenomenological	15-week Holocaust and Genocide studies course	The results of this research showed that only a small, but significant number of students became more aware of prejudice within themselves. However, the research data did show that a significant number of students became motivated to combat prejudice and felt empowered to make a difference in society after taking a 15-week Holocaust and Genocide Studies course.
Harrod 1996	USA  Quantitative study,	A combination of video and lecture material. The teacher shows three excerpts from the video The longest hatred (WGBH 1991) and builds the lectures around these segments with three topics:	(scale 0-7)  Knowledge pretest: 3.38 posttest 4.57 post-pre mean +1.19*** p<0.001

Journal article	Prospective intervention design	1. Jews as the "other" 2. Stereotypes and conspiracy theories. 3. Jewish identity  The lessons are 50 min each, 30 min for the video segment and 20 minutes for group discussions	Attitude "important to learn about antisemitism" pretest: 5.05 posttest: 5.86 Post-pre Mean +.90** p=<0.01  Antisemitic tendencies: Only one item showed a statistically significant reduction in antisemitic tendency (jews are irritating because they are too aggressive t=3.01, df=20 p<0.007), the two other items showed only a marginal reduction. Jews have too much power in the US and Jews are more willing to use shady practices to get what they want (respectively t=1.68, df=20, p=0.1074 and t=1.92, df=20 p<0.0692)
Herman  2015  Thesis	USA  Mixed methods	A holocaust course at a university including survivor testimony	The study suggests that the Holocaust might not make sense for students who did not explore the history of antisemitism. There were students who responded that some Christians today still blame the Jews for killing Jesus. There were non- Jewish students in the course who claimed that in order to understand the hatred of Jews, it was necessary to study the roots of antisemitism and to learn why the Jews have historically been persecuted.
Maitles & Cowan  2012  Journal article	Scotland/Poland  Quantitative study,  posttest design	Educational school visit to Auschwitz as a part of a national project called "lessons from Auschwitz"	The results show that more than 90% of the teachers considered their main gains to be in their knowledge of Auschwitz and the Holocaust and of genocide.  They valued the orientation seminar and thought the Holocaust survivor talk was particularly effective. They perceived the follow-up seminar as a reflective experience, although a number of the teachers felt that its tight control by the HET educators, limited student involvement and interaction.
Nowell & Poindexter  2019  Journal article	USA  Qualitative study	A sequence of lessons to preservice teacher students, fostering reflexive historical-political awareness	Over the course of the study, the preservice teacher students improved their content and pedagogical knowledge, and took their first steps towards becoming social justice educators.

<p>Schweber</p> <p>1998</p> <p>Thesis</p>	<p>USA</p> <p>Qualitative study, observations</p>	<p>Four teachers that enact different curriculum. All teachers acknowledged the morality question in teaching the holocaust and put focus on jews in different ways.</p>	<p>Teacher one: FHAO No antisemitism focus</p> <p>Teacher two: Holocaust and genocide: a search for conscience No antisemitism evaluated</p> <p>Teacher three: Simulation game. It normalized jews, instead of teaching about stereotypes and nazi images of jews. The history of antisemitism was neglected in the course in order to make jews "normal". When the students were asked why jews were targeted, they did not really know. The lessons from the holocaust was left without addressing the application to the students real life.</p> <p>Teacher 4: self constructed curriculum. Some students were questioning the focus on jews in the holocaust, and wanted to highlight the other groups that were killed too. The teacher responds to this by talking about that while others were killed, the purpose of those killings were not to eliminate a whole "race", as it was with jews. He talked about the final solution. This was an emotional lesson for many of the students that were interviewed afterwards, but one student that had expressed that jews were overrepresented in the discussions about holocaust because they were rich and funded all educational material (films, museums) did not change his mind after this lesson. Instead he referred to his hungarian relatives and what they thought about this matter.</p>
<p>Sebre &amp; Gundare</p> <p>2003</p> <p>Journal article</p>	<p>Latvia</p> <p>Quantitative studies</p> <ol style="list-style-type: none"> <li>1. Quasi-experimental design</li> <li>2. Prospective study</li> </ol>	<p>A complex Instruction (CI) based unit developed especially for Latvia focused on the Holocaust.</p>	<ol style="list-style-type: none"> <li>1. Results showed reduced prejudice among this group, but also a decrease within the control group. Analysis of these results pointed to the influence of the history teacher. This teacher taught both groups of students.</li> <li>2. Results showed an increase in civic responsibility attitudes. Further analysis indicates that the degree of change is influenced by the amount of exposure to and experience with the new teaching methods.</li> </ol>
<p>Shah</p>	<p>USA</p>	<p>A teacher training program called HEP - the Holocaust and Human Rights Education Program.</p>	<p>The results indicate that teachers experienced that the program contributed to their content knowledge, pedagogical</p>

2012	Mixed methods		knowledge, attitudes and classroom practices. The teachers also reported that they changed teaching practices after the intervention. This finding was also supported by statistically significant changes after the intervention compared to before. The results of the statistical analysis of pre- and post-survey indicated that HEP contributed to helping the teachers to move from fact-based approaches to discussion-based approaches with a view to facilitating students' understanding about the connection between the past and the future.
Thesis			
Short	UK	a week-long event organised by the Jewish community of an outer London borough to mark HMD 2004. Students from eight secondary schools attended one of two local synagogues for half a day. They were given an introductory talk on the Holocaust, heard a survivor speak and watched a video about the Rwandan genocide, before splitting into small groups to reflect on what they had learnt.	Some students were able to distil meaningful lessons from what they had been taught. A few students pointed out that intolerance continues to pose a threat to minorities and they saw the school as a vehicle for combating it. The fact that these lessons were referred to so infrequently indicates that the generality of students cannot be relied upon to work them out for themselves.
2005	Qualitative study, interviews		
Journal article			
Spalding et al	USA/Poland	An interfaith trip to Holocaust sites in Poland as a part of a teacher training program	Results indicated that the MRH had a significant effect on the thinking and actions of students related to diversity and social justice. If the goal of multicultural education is to facilitate changes in future education professionals' knowledge, beliefs, and actions, then it is important to take note of the aspects of the MRH experience that so affected Silas, Rachel, and Penny, the students described in the case studies.
2007	Qualitative study, Case study		
Journal article			
Spalding et al	USA/Poland	An interfaith trip to Holocaust sites in Poland as a part of a teacher training program	Pre- and post-experience data indicated that the experience effectively imparted knowledge about the Holocaust and sensitized student teachers to diversity issues.
2003	Qualitative study, Case study		
Journal article			
Spector	USA	Holocaust literature units in three English classes	Students used narratives of hope to interpret the The Diary of Anne Frank (Goodrich & Hackett, 1994). In order to maintain their hopeful narratives, students eviscerated Anne from her treacherous surroundings and even stashed her death in "memory holes." Students also enfigured Hitler as the sole, and demonic, perpetrator of the Holocaust, enfigured
2005	Qualitative study, Observations and interviews		
Doctoral thesis			

			Jews as sheep being led to the slaughter, and claimed to learn 368 different lessons. As for the teachers, they each wanted their students to learn lessons of tolerance through their study of the Holocaust, and none of the teachers taught students the history of antisemitism before the 20th century.
Starratt et al 2017 Journal article	USA  Quantitative study,  Cross-sectional survey	The relationship between different holocaust education experiences and holocaust knowledge and citizen values are investigated	A moderate correlation was identified, with approximately 10% of the variance in citizenship scores explained by Holocaust knowledge. Multiple regression analyses revealed Holocaust knowledge as the strongest predictor of citizenship values, followed by gender, suburban/urban childhood community, and learning about the Holocaust in school, respectively. Of eight unique Holocaust education experiences examined, learning about the Holocaust in school was the strongest predictor of citizenship values, followed by hearing a Holocaust survivor testimony in person or via electronic media, and visiting a Holocaust museum, respectively.
Thorsen 2010 Thesis	USA  Qualitative study,  Case study	Two-week curricular unit to increase student-participant awareness and action to address the global problem of genocide.	The participant-students and educators demonstrated a strong sense of community and trust which was difficult for me to penetrate as an outsider. However, students were empowered by the freedom to interpret a variety of meanings in a personal and engaging manner. They demonstrated an understanding of the complexities of genocide study as well as the antecedent actions of individuals and groups that can lead to genocidal events. The student-participants perceived their production of art as an act to prevent genocide by increasing awareness and action.
Van Driel 2005 Journal article	Netherlands  Qualitative study,  Case study	The standardized program "Coming to Justice"	The study shows that the intervention, and especially a unit where the students attending a real trial leaves a lasting impression on the student and a desire to remain focused on human rights issues.

Wolpow	USA	Teacher training program: a series of 10 workshops over 13 months were held at a local university. The control group did not get any special intervention	The workshop participants had higher self-efficacy scores than the control group. participants believed they could do a good job of teaching students about key issues in Holocaust studies, and their self-reported efficacy closely correlated with their scores on the Content Mastery Essays.
2002	Quasi-experimental study		
Journal article			

## Learning about the Holocaust

Author	Country	Intervention	Results
Year	Study design		
Bowen & Kisida	USA	A school sponsored trip to a holocaust museum. The students in the experimental group went on the field trip. Students in the control group had education as usual.	After receiving an in-depth Holocaust educational experience, students were more likely to prefer protecting civil liberties over efforts to maintain order and demonstrate higher levels of historical content knowledge about the Holocaust.
2020	RCT		
Davies et al	UK	An exhibition called "Anne Frank: a history of today"	The exhibition in itself was seen as valuable for the visitors, the event was well organized, the material produced for teachers was appreciated by the schools, a large number of the visitors stated that they gained a great deal from the experience.
1999	Qualitative study		
	Condensed fieldwork		
Gross	Poland	A university summer course for teachers	After the teacher training program, the surveyed teachers seemed to teach the holocaust out of a personal obligation, very few referred to specific teaching practices when asked about what they had implemented in their teaching since the program ended, but instead they answered with emotional responses and that they thought that it was their responsibility.
2018	Mixed methods		
Gross & Kelman	Poland/USA	The educational project "meaningful messages" which included survivor testimony	In interviews, surveys, and focus groups, students stated that meeting survivors was not only the highlight but one of the most meaningful moments of the program. Some students emphasized that the program had helped them learn the importance of history, that it made history real, accessible, and interesting to a group of teens. One student stated: 'Although I knew parts of the history of the Holocaust, the
2017	Mixed methods		

			[survivors'] stories were fascinating and interesting to listen to.
Hale  2018	UK  Quantitative study  Cross-sectional survey	Holocaust education in year 7 in UK	In the survey, students were asked to identify what was meant by the term antisemitism, as well as what was meant by the terms: racism, homophobia, genocide and Islamophobia, to allow for making comparisons. Only 16 % of the year 7 students knew what antisemitism meant, and 26.7 % knew what genocide was. This compared to 44.9 % who correctly identified the meaning of Islamophobia, some three-quarters of students who knew what homophobia referred to and 90.7 % who knew what racism was. A similar trend was found in the national sample, with 31.8 % understanding the meaning of antisemitism.
Nelles  2006	Germany  Qualitative study  Case study using observations from a classroom	Formal holocaust education	Not translated from Germany
Proske  2003	Germany  Qualitative study	Formal holocaust education	Not translated from Germany
Simon  2003	USA  Quantitative study  Quasi-experimental design	Experimental interventions:  Holocaust studies course  Western traditions course  The control intervention was an introduction course to American politics	The results showed no statistically significant effects on knowledge about the holocaust in the intervention groups compared to the control group.  There were no statistically significant effects on levels of antisemitism in the intervention groups compared to the control group.  The participants score on the antisemitism scale indicated a low degree of antisemitism before the intervention for all groups. The authors conclude that knowing more about the holocaust did not reduce the level of antisemitism or general intolerance for the students. There were little room for

			the interventions to produce less antisemitism and more tolerance since students showed little antisemitism and intolerance to start with.
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### constructivism/pragmatism

Author	Country	Intervention	Results
Year	Study design		
Publication type			
Biniecki & Donley  2016  Journal article	USA  Qualitative study	Two traveling exhibitions about the holocaust	Three main mechanisms emerged from the qualitative analysis and interpretation of data of how participants made meaning of their experiences: through emotions, being challenged, and broadening awareness.
Burgers  2018  Book chapter	UK  Qualitative study, case study	A unit on Holocaust literature	In these initial discussions, students were generally adept at understanding different perspectives on the Holocaust, but could not yet make critical value judgments.  The lack of critical thinking shifted during the most impactful moments of the semester when students visited the KHC for two presentations. One guided tour and overview of the history of the holocaust and a survivor presentation.
Carnes  2018  Book chapter	USA  Mixed methods	The multimedia intervention was called: "Use Your Voice Against Prejudice", and it addressed the concepts of prejudice and stereotyping through an exploration of witness testimony.	The majority of students demonstrated increases in content knowledge as evidenced in vocabulary development, representation of historical events in their assignments, and survey results measuring interest in historical topics.  Evidence of responsibility for active citizenship and enhanced interest in civic engagement was clearly conveyed by the students, with 97 percent confirming their commitment to serving their communities

			<p>in comparison to 83 percent in the preactivity survey.</p> <p>Students demonstrated significant gains on measures related to recognizing and valuing responsible participation in civil society. At the conclusion of the activity, 91 percent of the participants agreed or strongly agreed that it is important to speak up against any stereotyping that they see around them—a 47 percent increase from the preactivity survey.</p> <p>Students demonstrated gains on two survey measures related to empathy. One of these is student agreement with the statement “When other people are hurt, it affects my life.” Students who strongly agreed with this statement increased 60 percent from pre- to postactivity survey. In addition, there was a small increase (9 percent) in the number of students who rated themselves in the two highest categories in “ability to understand people from different backgrounds/cultures” in the postactivity survey.</p>
<p>Clements  2010  Thesis</p>	<p>UK  Qualitative study, interviews and observations</p>	<p>Formal holocaust education in three English secondary schools</p>	<p>Findings suggest that Holocaust Education can help pupils to develop a greater awareness of the nature of humanity and the fragility of social values, including an appreciation of the complexity of making moral choices.</p>
<p>Clyde  2002  Thesis</p>	<p>USA  Quantitative study, surveys</p>	<p>The March of Remembrance and Hope (MORH) program was established as a means to raise awareness and understanding of the event and to encourage students' involvement in related programs.</p>	<p>Results of the study indicate that participants were influenced in the areas of world-view and leadership interests and abilities more so than academic interests. Participants who actively reflected on the experience were more influenced than those who did not. There was no indication of demographic traits inherent to those participants who were more influenced by the MORH program. Finally, there were specific activities and events inherent to the MORH program that tended to influence participants at higher levels. This study found that participants in an experiential learning program for Holocaust education were influenced through participation and that participants identified a number of significant activities.</p>

Clyde  2010  Journal article	USA  Quantitative study, surveys	Same as above	reflection provided the strongest impact: the adjusted R2 indicated that a very large portion (81%) of the variance in participants' reflection activities could be directly related to the MORH programme. "Four variables were statistically significant and contributed to this model: recorded thoughts (b = .560), journaling (b = .480), formal discussions (b = .316), and informal discussions (b = .200)"
Clyde et al  2005  Journal article	USA  Quantitative study, surveys	Same as above	The study's findings suggest that this particular experiential program was most useful when a variety of reflection activities were available to the participants.  The affective nature of this experiential program developed a stronger relationship with students through interaction with survivors and hands-on activities, which promoted a higher degree of understanding. The use of reflection during this program provided opportunities for participants to consider the implications of their experiences. A more significant change would be discovered after stopping to consider or discuss with others the overall aspects of a death camp, for example, than simply participating in a tour.
Cowan & Jones  2019  Journal article	Scotland  Qualitative study, interviews	Holocaust education in P7 in a Scottish school	Findings show that parents had initial concerns about their children learning about the Holocaust, but that these were effectively addressed by the teacher communicating to parents that lessons and activities suited the curricular requirements and their children's needs. Findings further suggest that learning about the Holocaust in school stimulated discussion in the home.
Cowan & Maitles  2007  Journal article	Scotland  Quantitative study, longitudinal cohort design	Integration of the Holocaust into a topic on World War II  The other cohort were students that had not yet been taught about the Holocaust in school	At one year follow up the students (n=) that got the holocaust education perceived that they understood what the Holocaust was to a higher degree (95,3%) than the control cohort (61,9%).  The students that got the holocaust education still had a higher perceived knowledge about what antisemitism was (22,1%) compared to the control cohort (3,5%).  Among the students that got the intervention, their increased positive

			attitudes toward Jews were not sustained at 1-year follow up. This indicate that the sustained knowledge about antisemitism did not seem to affect long-term attitudes towards Jews.
Davis  1999  Journal article	USA  Qualitative study, action research	A long-distance Internet educational material website called "student outreach"	The study finds several advantages to using the USHMM Website for Holocaust instruction. The comprehensive presentation of the content allowed the teacher to tailor a lesson to detailed specifics or gear it to an overview. Features such as artifacts, biographies, and the messaging system personalized the story, making it more meaningful to the students. The accessibility of the information allowed the students to work at their own pace and follow their own lines of inquiry while the teacher acted as a facilitator.
Dennihy  2018  Book chapter	USA  Qualitative study, autoethnography	five-week unit on "The Holocaust in a Global Context: (Hi) Stories of Genocide and Mass Atrocity." Focus on a multimedia museum curating project	Studying genocide and mass atrocity in global contexts also allowed students to choose topics that they wanted to learn more about because their families or ancestors had been impacted by these events. Some students even picked their topics specifically because they had not had the opportunity to learn about them in academic contexts. Students also found creative and resourceful ways to include literary works in their projects even when their topics were too recent or obscure to easily find published sources.
Dupre  2006  Doctoral thesis	USA  Qualitative study, ethnographic study	A curriculum that explored tolerance and social justice through creative drama and playwriting	Findings revealed that the curriculum stimulated young adolescents to identify themselves as important to the class, the school, and the outside world. They used their writing, researching, and performing skills to present critical learning to adult and peer audiences. Sociogram results indicated that students learned to select members outside of typical gender-homogenous groups. Another result of the curriculum was increased cognition of multiple viewpoints and personal responsibility in incidences of social injustice.
Ensel & Stremmelar  2013  Book chapter	Netherlands  Qualitative study, classroom observations	A teaching package "World war II in perspective". A combination of holocaust education and education in the middle east conflict. It consists of a textbook and a number of short videos, in which the lesson is introduced by means of images and eye witnesses. Six lessons, three on WW2 with the emphasis on the persecution of jews and three on the	A theme in the qualitative analysis was "jews fascinate" The jewish identity of the peer provoked many comments. The viewing of a real-life Jew was fascinating. There were also stereotypical associations. These opened up a reservoir of texts, images, slogans, ditties and songs.

		middle east conflict. A distinct aspect of the programme is the use of so-called peer educators. The peers are mostly student, one with jewish background and one with muslim background.	
Farkas 2002 Doctoral thesis	USA  Quantitative study, quasi-experimental design	The experimental group was taught about the holocaust using multisensory instructional resources.  The control group were taught the same content but using a traditional teaching method.	Results show a positive and statistically significant impact on achievement scores ( $p < .001$ ). Significance was revealed on students' gain scores on the empathy scale when taught through a multisensory approach ( $p < .001$ ). More positive attitudes were revealed when students were instructed with a multisensory approach ( $p < .001$ ) and significance was revealed on the transfer of skills when students were instructed through a multisensory instructional method ( $p < .001$ ). Moderate to extremely strong effect sizes and correlation coefficients were revealed for each dependent variable.
Farkas 2003 Journal article	USA  Quantitative study, quasi-experimental design	Same as above	Same as above
Goldberg 2013 Doctoral thesis	USA  Mixed methods	Education programs for teachers conducted at a holocaust museum in USA. The programs at the museum typically lasted from one to six days and included a presentation by museum staff, Holocaust experts, and survivors.	Three categories emerged of meanings teachers made, namely (1) the hopeful narrative, (2) identity, and (3) the emotional narrative of the Holocaust.
Gross 2017 Journal article	USA  Mixed methods	The educational project "meaningful messages" which included survivor testimony	In interviews, surveys, and focus groups, students stated that meeting survivors was not only the highlight but one of the most meaningful moments of the program. Some students emphasized that the program had helped them learn the importance of history, that it made history real, accessible, and interesting to a group of teens.
Jennings 1996	USA  Qualitative study, ethnography	Social justice and responsible citizenship course that included an in-depth focus on the Holocaust.	The results of the analysis indicate that the teaching shaped opportunities for students to build relationships of meanings and actions of both social justice and injustice among a wide range of texts across the school year and in a five-month integrated study of the nature of the Holocaust. These academic practices were congruent with

Doctoral thesis			democratic classroom practices where knowledge was viewed as dynamic and socially constructed, multiple perspectives were valued, and responsibility for learning was shared among teacher and students. Findings from content analyses show how students' understandings of social justice and their language and actions for enacting those meanings were expanded across the school year.
Jennings  2010  Journal article	USA  Qualitative study, ethnography	Same as above	Drawing on samples of student talk, writing, and art, the article illustrates how children built upon academic and social practices established from the first days of school to expand their repertoire of meanings, language, and actions of (in)tolerance, gaining more complex understandings of the social, political, and moral implications of the Holocaust. Students in this bilingual class also developed individual and social actions in speaking out against social injustice in their own communities.
Jennings  2015  Book chapter	USA  Qualitative study, ethnography	Same as above	Throughout the Tolerance Focus, students were building on social and academic practices that they had constructed together from the first day of school. By making personal connections to events in the texts, students could better see the significance of the Holocaust and examine tolerance and intolerance in their own lives.
Katz  2018  Doctoral thesis	USA  Qualitative study, case study	An intervention including using primary sources in the teaching of the holocaust in a World history II class	The data interpreted in this study indicated that the curation choices of the teacher influenced what students came to know and understand about the Holocaust. Additionally, students demonstrated an ability to develop and practice lower order historical thinking skills related to sourcing, as a result of their use of primary sources in a study of the Holocaust.
Lieberman  1979  Research report	USA  Quantitative study, quasi-experimental design	Facing history and ourselves: holocaust and human behavior in a social studies unit	Results indicated that students using this unit increased their skills, knowledge, and level of reasoning about social and moral issues. They gained an understanding of decision making in a society and the range of activities of political groups, the ability to read graphs and tables, new vocabulary terms, and significant growth in interpersonal awareness. Additionally, teacher outcomes were an expanded teaching methodology and a modification of the role of auxiliary staff.

			There was no statistically significant difference on moral reasoning between groups after the intervention.
Lincoln  2006  Doctoral thesis	USA  Mixed methods	Holocaust Museum traveling exhibition, Life in Shadows: Hidden Children and the Holocaust that was on display at the Art Center of Battle Creek, Michigan in fall 2005	A principal finding of the study was that the use of the online exhibition provided a source of prior orientation and functioned as an advanced organizer for students who subsequently viewed the onsite exhibition. Students who viewed the online exhibition received higher topic assessment scores. Students in each scenario visit gave positive exhibition feedback and evidence of emotional empathy.
Stevens & Brown  2011  Journal article	USA  Qualitative study, dual-case study	A blog as a tool to promote technology use in a graduate course on literacy and technology with a thematic focus on the Holocaust.	Findings suggest that blogging has the potential to enhance knowledge of the ways technology can be harnessed to promote critical multicultural literacy instruction.
Wills  2018  Journal article	UK  Qualitative study, teacher report	Three history classes about the role of Auschwitz in the second world war	As the sessions unfolded, the spiritual themes of meaning, identity and remembering emerged from the students' responses.

### Aesthetic and emotive learning

Author  Year	Publication form  Country  Study design	Intervention	Results
Betts et al  2015	Journal article  USA	Museum	An increase in immediate empathy and moderately sustained empathy for the intervention group in comparison to the control group

	RCT		
Burke  1998	Doctoral thesis  UK  Mixed methods	Holocaust education in school	The students were moved by seeing the physical evidence for the holocaust and experienced a range of physical and intellectual emotions
Burke  2003	Journal article  UK  Mixed methods	Holocaust education in school:  A study pack produced by Walsall Local education authority on the holocaust as well as a visit to the exhibition "Anne Frank: a history for today"	Same data as above
Chrisholm et al  2016	Journal article  UK  Qualitative study, focus groups	An embodied arts-based approach to teaching the story of Anne Frank in three middle school classrooms	By engaging in arts-based strategies, eighth graders and their teachers took intellectual risks and produced moving interpretations of the Anne Frank narrative and associated paired texts. These strategies enhanced middle grades teachers' and students' engagement with Anne Frank's diary and historical circumstances according to the qualitative analysis.
Dahlke  2018	Book chapter  USA  Mixed methods	A choral music project which aimed to deepen the students understanding of the holocaust	The intervention broadened the perspectives of the holocaust through movement-based emotional engagement and expanded their ability to empathize.
Freeman  2005	Journal article  USA  Quantitative study, surveys post intervention	Showing images of the holocaust by PowerPoint and videos in a holocaust unit in a history of the holocaust class at a liberal arts college.	While some students reported being aware of a certain desensitization to graphic imagery, the images of the Holocaust still had the ability to shock them and force them to reflect.
Gray	Journal article	Using the movie: the boy in the striped pyjamas in holocaust education	it suggests that the book and the film have had a large influence on existing ideas and have helped to establish problematic misconceptions. By highlighting its historical

2014	UK  Mixed method study using data from surveys and interviews.		inaccuracies and skewed moral messages, this essay suggests that The Boy in the Striped Pyjamas is principally a curse for Holocaust education. ??
Greenberg and Fein  1979	Paper presented at Annual meeting of the American Educational Research Association (San Francisco, California, April 1979)  USA  Quantitative study  Prospective intervention study with a pretest posttest design	Using the docudrama television series "Holocaust" in Holocaust education	Pretest: 12% to 25% were in agreement with statements which suggest that it was inappropriate behavior of the Jews that led to the Holocaust. In total, 40% disagreed, 40% were uncertain and 20% agreed.  Posttest: Exposure to the intervention did not seem to change the attitude of the small minority that thought it was inappropriate behavior of the Jews that led to the Holocaust. 20% were still uncertain to the statement: "the Germans were only defending Western culture in their treatment of the Jews"
Harvey & Miles  2009	Journal article  USA  Randomized controlled trial	A theatrical performance and a corresponding study guide	Students exposed to the play and the study guide demonstrated a better understanding of the social lessons of the Holocaust, and greater empathic concern for suffering individuals in general than students only exposed to the study guide or no intervention
Honig  2018	Doctoral thesis  USA  Mixed methods	Graphic literature and comics in a language arts class	the academic achievement scores were higher for the students that read the traditional literature in comparison to the students that used graphic literature. But, in the qualitative analysis he finds that students reading the graphic literature were making connections and raising points that were generating relevant and meaningful conversations.
Kearney et al	Journal article	Use of highly emotive documentaries of the Holocaust	Students exhibited strong internal drives to apply knowledge gained in their work to their

2013	USA  Qualitative case study	in a graduate-level organizational theory class	own organizations. Student engagement increased markedly.
Kopf-Beck et al  2017	Journal article  Germany  Quantitative study  Quasi-experimental design	Six film excerpts related to the holocaust	the study how the effects of influencing mechanisms of the cinematic stimulus qualities on different ways of dealing with the issue and their partly mediating effects on group-based shame. The partly counter-intended effects regarding film-induced emotions point out the great significance of which portraying strategies are chosen in the media, especially of the perpetrator in-group. ??
Krieg  2015	Journal article  Germany  Qualitative study  Ethnographic design	Museum exhibition about the holocaust together with history classes	The two case studies illustrate how educators and learners express different, often contradictory concepts of emotion. In these studies, emotions are selectively opposed to rationality. In some contexts, emotions are considered inferior to facts and obstacles to the learning process; in others, they are superior to facts because they can communicate moral messages reliably.
Russell  2007	Journal article  USA  Qualitative study  Interviews	Incorporating online artwork into a social studies curriculum focused on the holocaust	The first theme suggested that primary sources (Holocaust artwork) increased student interest, understanding, and appreciation toward the content. The second theme suggested that when teachers use different teaching techniques (discussion, cooperative learning, etc...) students' interest in the content increased and students gained a deeper understanding and appreciation for the content. The results are considered promising. ??
Toll  2000	Doctoral thesis  USA  Qualitative study	Incorporating age-appropriate pictures, poetry, literature, and historical texts for a Holocaust art and aesthetics curriculum	The interconnection between personal relevancy, aesthetics, and cognition provided the students with a heightened awareness and critical understanding of the moral implications of the Holocaust. By having a context for exploring indifference, injustice, and oppression, most students not only showed empathy through their pictures and

	Interactional case study		journals but also expressed tolerance for diversity.
Wegner  1998	Journal article  USA  Mixed methods  Data from student essays	a four-week integrated language arts and social studies curriculum on the holocaust	82% mentioned that the lessons from the holocaust was to not allow it to happen again. 64% to not dehumanize others, 60% to not be a bystander, 52% not to discrimination, 40% to not blindly follow political leaders.

### Uncategorized

Author	Country	Intervention	Results
Year	Study design		
Publication form			
Cohen  2010  Journal article	Israel  Mixed methods	Seminars for teachers held at Yad Vashem	The survey results indicate that participants were searching for a meaningful dark tourism experience, which, to a large degree, they found in their seminar at Yad Vashem. Over 90% of the seminar participants declared that study of the Shoah influences their outlook on the world, and well over half said that it 'definitely' does.  Their evaluations in the questionnaires and their statements in the interviews and focus groups showed that the seminars at Yad Vashem offered a unique opportunity for learning about the Shoah in a way that is linked to victims and their descendents.
DeBerry	USA	As a means to teach guidelines, incorporate appropriate pedagogies, and develop sound curricula by equipping secondary teachers and university	The study indicated that consistent communication was paramount in the success of the program. The study also shows that the

2005  Doctoral thesis	Mixed methods	professors for teaching about the Holocaust, the USHMM offers six educational workshops and conferences yearly.	USHMM's Web site was the most trusted and widely-used resource for the participants when teaching the Holocaust.
Duffy  2018  Book chapter	Scotland  Qualitative study, case study	IDL, or 'learning across the curriculum', is an important element of the Scottish curriculum, Curriculum for Excellence (CfE), which is designed for young people between the ages of 3 and 18 years.	It is evident that IDL is an effective approach to teaching the Holocaust and that the arts have an important contribution to make in this approach; pupils developed their historical knowledge of the Holocaust and their skills and knowledge in literature, art and music.
Glynn  1982  Research report	USA  Mixed methods	The holocaust curriculum used by teachers in each of the four districts, four different curricula are evaluated:  - Facing history and ourselves  - Social studies - holocaust curriculum  - The holocaust, a study of genocide  - The holocaust - a teacher resources	Facing history and ourselves:  The primary focus for the teachers was the study of justice, antisemitism, racism and social responsibility - the holocaust provided the context for these themes. The teachers felt that the curriculum had great effect on helping students generalize from a specific historical event to their own lives.  Social studies - holocaust curriculum  the teacher felt that the studies helped to break down the barriers between jewish and non-jewish students. It helped develop a new awareness of individual differences in people.  the holocaust, a study of genocide  the teachers stressed that combatting prejudice, stereotyping and racism were major goals. Whether the holocaust was taught in a semester-length course or in just a few lessons, teachers felt that the material had a very emotional impact on the students.  the holocaust - a teacher's resource  the main goal for teachers were to teach about prejudice, racism, antisemitism and inter-group relations. The teachers felt that it worked, the students could talk intensely about the effects of prejudice and the consequences of racism in historical context.
Hasty	USA	A community-based project about the holocaust integrating	A close examination of the construction of the dance provides an entry point for students into

2007  Doctoral thesis	Qualitative study, case study	school-based and community-based learning activities located outside traditional educational spaces	important conversations about the history and representation of the Holocaust. The case study demonstrates the ways in which the Light Project engaged civic capacities through expanded participation, enhanced public awareness, and enhanced capacity for convening civic dialogue and contributions to public discourse.
Hendersen & Dombrowski  2018  Journal article	Scotland  Qualitative study, ethnography	Audio-headsets as a tool at the ABMS	The study found that there were multiple ontologies of Auschwitz pedagogy – knowledges of the Holocaust are therefore multiple, which has implications for expectations about what pedagogies might achieve at Holocaust museums, memorial museums, and beyond.  Audio-headsets do not assure that students and other visitors are listening to their guide. Nor do they tell us about the quality of pedagogical interactions, or the types of knowledges that are being performed (which may vary), and ‘learned’ by visitors or students.
Ibsch & Schreier  2001  Journal article	Netherlands  Qualitative study, interviews	Students read three experimental texts about the holocaust	Results for the most experimental of the three texts, Hilsenrath’s The Nazi and the Barber, show that a high degree of literary socialization did not foster acceptance of experimental Holocaust literature. Instead, it led to an increased perception of taboo violations and to a rejection of Hilsenrath’s novel.
Johnson  2014  Doctoral thesis	USA  Qualitative study, ethnography	A holocaust unit that asked students to use comics to demonstrate their learning	Findings could be categorized three ways and include resistance, gender stereotyping and the accuracy and authenticity of student-created comic narratives. Resistance occurred from both teachers and students. The English and reading teachers resisted use of the term "comic" because they considered it not serious enough for a discussion of the Holocaust. The art teacher resisted participation because he felt that comics were a lower form of art that had no place in education. Student resistance came in the form of a young man who, for example, did not believe that the school should be dedicating nine weeks to studying the Holocaust.
Judson  2013	UK  Qualitative study, case study	Holocaust education as a unit within the Scheme of Learning on the twentieth century. Students were given explanations of differing levels of complexity to evaluate, drawing on a wide range of complex materials about	The results were positive, in terms of the quality of pupil work and in motivating pupils to take pride in their work

Journal article		perpetrators as 'real' people rather than simply monsters	
McRoy  1982  Research report	USA/UK  Quantitative study, quasi-experimental study	An experimental group of 150 9th- and 11th-grade male students who had studied the Holocaust also contributed papers that were compared with those in a control sample of U.S. males.	General awareness of the meaning of the Holocaust was relatively high for both British and American students, although the former possessed a broader range of knowledge of historical phenomena associated with the event. Students who had studied the Holocaust had a more sophisticated understanding of the topic.
Meliza  2010  Doctoral thesis	USA  Qualitative study, ethnography	Advanced Placement European History class that included a unit on the Holocaust and genocide as part of the curriculum.	When data were analyzed, four themes emerged as factors that influenced students' choice to learn. Those factors included: (1) interest, (2) desire for good grades, (3) perceived expectations of others, and (4) obligation to society. Students chose to learn because they were interested in the topic, found the topic relative to their lives, enjoyed the presentation of the topic, or were influenced by the teacher's interest in the topic. Students also chose to learn because they wanted to get good grades. The perceived expectations of others, including friends, family, and teachers, influenced students' choice to learn.
Meseth & Proske  2015  Book chapter	Germany  Qualitative study, observations	Different films and slideshows are used in the four cases	In terms of these research questions, one of the most salient findings from the four case studies is just how strongly classroom interactions are influenced by the quirky, often unexpected, ways in which student appropriate knowledge. These appropriations frequently conflict with the intended content of the lesson and with public expectations for the treatment of Germany's NS past. Empirically observable differences between the operations of teaching and learning infuse the interaction with constant uncertainty, which can be circumscribed through various communicative patterns but can never be completely attenuated.
Metzger  2012  Journal article	USA  Qualitative study, observations and interviews	A film-based lesson on the holocaust. The lesson was a part of the teacher's unit on WW2 and the holocaust in a World history course. The teacher used the film "The pianist".	The students' ethical conclusions focused on the moral lessons of the holocaust. That it was wrong. The film provoked powerful emotions. One part of this was racism, the antisemitism during the holocaust made the students think about racism of many other groups today. Everyone can potentially be a victim of a holocaust.

Mitchell  2004  Journal article	USA  Qualitative study, interviews	Holocaust education in formal education in middle and high schools	The findings of this study included the importance of teacher training in this area; participants spoke of regularly attending sessions offered by reputable Holocaust organizations. This study also found commonalities in resources and materials used, such as specific titles of poetry, literature, and movie selections. Additionally, instructional methods such as group discussions, writing assignments, student project activities, and assessment strategies were frequently discussed. The importance of personalizing Holocaust history was emphasized throughout the study. The results indicate that students and teachers benefited from these lessons.
Morgan  2013	USA  Qualitative study, case study	An online course "the second world war: a global history" using second life which is a virtual 3D world which enables virtual travel to historical locations.	The virtual 3D setting and freedom of the user to explore their surroundings created a unique opportunity for learning.
Petticrew & Karayianni  2019  Journal article	UK  Mixed methods	Formal holocaust education	The findings of this study suggest (1) that both Auschwitz and the wider camp system continue to exert considerable influence over school students' understandings of the Holocaust, emphasizing the experiences of some victims and actions undertaken by some perpetrators while almost entirely displacing those of many more; and (2) that in spite of this widespread familiarity, very few students were able to display significant or detailed understanding of the complex history of Auschwitz itself nor its relationship to the wider camp system. Instead, most relied upon and reproduced a somewhat abstract and in many cases rather confused conception of Auschwitz as a singular, generic and multi-functioning 'concentration-death-camp' with the particularity of the various subcamps and the specificity of various groups imprisoned and those murdered there significantly blurred.
Richardson  2012  Doctoral thesis	UK  Qualitative study, interviews	Formal holocaust education in year 9. A holocaust survivor visited the school annually to talk to the students	Three themes occurred:  Surface level learning  the students had a generally sound factual knowledge about the holocaust  Affective learning  learning about the holocaust had been an emotionally traumatic and complicated

			<p>process. Meeting with a survivor had a significant impact on the students. The students did not seem to think of Jews as "the others" and their definition of Jewishness "the Jews aren't all that different to everyone else" reflected a common opinion.</p> <p>connective learning</p> <p>students had difficulty connecting the holocaust with modern events. But they expressed that they thought the teaching had an anti-racist agenda. The students reflected upon the Jews today and that they had more freedom now, and that today it does not matter if you are Jewish, gay etc...</p>
<p>Spector</p> <p>2007</p> <p>Journal article</p>	<p>USA</p> <p>Qualitative study, observations</p>	<p>Holocaust literature units in three English classes</p>	<p>The students narrated around the following plot elements: 1. both god and Satan are actively involved in history in a struggle of good versus evil. This employment led to the enfiguring of Hitler as Satan or as an agent of Satan, thus renching Hitler as from the category "human". Within this view, it was because of evil that the world needed redemption in the first place. God's intervention as imminent. 2. There are particular as that people should behave in order to remain in god's good graces. 3. Jesus saved the world through the cross, so he is either in the midst of suffering at Auschwitz or His "murder" has eternally condemned all Jews for all times.</p>
<p>Spector &amp; Jones</p> <p>2007</p> <p>Journal article</p>	<p>USA</p> <p>Qualitative study, observations</p>	<p>Holocaust literature units in English classes</p>	<p>1. Students in both years of the study came to the Diary with preconceived cultural narratives about Anne Frank; and</p> <p>2. Students in both years of the study distorted the text in order to maintain these already present cultural narratives. The authors concludes that a critical literacy lens is necessary in reading holocaust literature</p>
<p>Webeck</p> <p>2006</p> <p>Journal article</p>	<p>USA</p> <p>Qualitative study, ase study</p>	<p>The Light Project represents a collaboration that included faculty from a Research 1 university, a family foundation, a metropolitan ballet company, a Holocaust museum, a school district, and numerous local organizations and individuals. The researchers developed a model for artistic, educational, and community involvement to support Holocaust education and to begin community dialogue.</p>	<p>The community intervention resulted in an interaction between different actors in the community and the authors conclude that the intervention was successful in reconceiving the ways in which schools and communities interact.</p>