

Doctor of Philosophy  
at the University of Leicester

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June 2003

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Dedicated to  
my family members  
who perished in the Holocaust.

## **Acknowledgements**

The author thanks the teachers and students of the three schools that participated in this study; Professor Tony Bush who helped with choosing the topic; Professor Peter Ribbins whose excellent supervision helped bring this study to its completion; The English staff of the Meron High school who read and commented on earlier drafts of this paper and also to Rabbi Menachem Cohen, who contributed to the scholarship, for this study; Finally, the author thanks his wife and family for their continuous support and encouragement throughout the entire project.

Contents	
CONTENTS.....	iv
TABLES.....	vi
FIGURES.....	vii
ABSTRACT.....	1
Chapter 1 Introduction.....	2
1. Introduction.....	2
1.1.General overview.....	2
1.2 Composition of the introduction.....	4
1.2.1 The historical and philosophical development of the HEP in Israel.....	4
1.2.2 The Purpose of the research.....	5
1.2.3 Outlining the field research.....	5
1.2.4 A Brief description of the thesis.....	6
1.3 The Historical and Philosophical Development of the HEP in Israel- Five periods of Israeli history.....	6
1.4 The aims of the research.....	15
1.5 The field research to be undertaken.....	21
1.6 A Description of the thesis as a whole.....	21
1.7 Summary.....	22
Chapter 2 Literature Review.....	24
2.1 Introduction.....	24
2. 2 A review of the literature on evaluation and related issues.....	25
2.2.1 Programme evaluation.....	26
2.2.2 Evaluation methods.....	27
2.2.3 The role of evaluating achievement.....	29
2.2.4 Who are the criteria makers?.....	31
2.3 A review of the literature on the HEP elsewhere.....	34
2.3.1 Introduction.....	34
2.3.2 Purposes.....	35
2.3.3 Objectives.....	36
2.3.4 Principles and values.....	39
2.3.5 Instructional aims.....	41
2.3.6 Educational aims.....	48
2.3.6.1 Related courses and Holocaust Education.....	49
2.3.7 The HEP in other cultural settings.....	54
2.3.7.1 HEP in USA.....	55
2.3.7.2 Teaching the Holocaust in England.....	58
2.3.7.3 HEP in Germany.....	62
2.4 A review of the literature concerned with the Holocaust programme in Israel.....	64
2.4.1 Historical background of the programme.....	65
2.4.1.1 Instrumental function period.....	67
2.4.1.2 A new 'existential' approach.....	69
2.4.2 Objectives.....	72
2.4.3 Content.....	76
2.4.4 Principle and values.....	81
2.4.5 Pedagogy issues.....	87
2.5 Conclusion.....	91
Chapter Three Methodology.....	96
3.1 Introduction.....	96
3.2 Aims of the Research.....	98
3.3 How the research is to be conducted.....	99
3.3.1 How and why the case study sample schools were selected.....	100

3.3.2 Data gathering.....	101
3.3.3 The questionnaire.....	102
3.3.3.1 How the research was conducted.....	103
3.3.4 Structure of the Research' Questionnaire.....	104
3.3.5 Interviews.....	109
3.3.6 Documentary Analysis.....	114
3.3.7 Observation.....	116
3.4. Why the study was conducted thus and what problems of methodology, method and ethics are raised.....	117
3.4.1 Research conduct.....	117
3.4.2 Ethical issues.....	119
3.5. Why This Particular Research Approaches Was Chosen.....	122
3.5.1 The survey approach.....	122.
3.5.2 Case study approach.....	124
3.5.2.1 Aspects of validity, reliability and generalisability.....	132
3.6. Conclusion.....	135
Chapter 4 The Findings.....	138
4.1 Introduction.....	138
4.1.1 Introduction to the structure of the student's questionnaire.....	140
4.2.1 Findings of Part 1 of the Questionnaire (Religious Students).....	145
4.2.2 Findings of part 2 of the questionnaire.....	147
4.2.3The findings of Part 3 of the Questionnaire.....	153
4.2.4 Findings of part 4 of the questionnaire.....	154
4.2.5Findings of Part 5 of the Questionnaire: reasons favoring and negating the visit to Poland.....	157
4.2.6 Findings of Part 6 of the Questionnaire.....	159
4.2.7 Contents and objectives.....	163
4.2.8 Summary.....	166
4.3 Pupils from Jewish Secular Schools.....	167
4.3.1 Findings of Part 1 of the Questionnaire (secular students).....	167
4.3.2 Findings of Part 2 of the Questionnaire.....	170
4.3.3 Findings of Part 3 of the Questionnaire.....	177
4.3.4 Findings of Part 4 of the Questionnaire.....	179
4.3.5 Findings of Part 5 of the Questionnaire.....	181
4.3.6 Findings of Part 6 of the Questionnaire.....	183
4.3.7 staff perspectives of concepts of learning and teaching methods in the programme.....	187
4.3.8 Summary.....	194
4.4 pupils from Arab School.....	195
4.4.1 The Findings of Part 1 of the questionnaire (Arab Students).....	196
4.4.2 Findings of Part 2 of the questionnaire.....	192
4.4.3 Findings of Part 5 of the questionnaire.....	198
4.4.4 Findings of Part 6 of the questionnaire.....	200
4.4.5 Qualitative findings for the Arab sector.....	201
4.5.Comparison of findings.....	204
4.6 Summary.....	208
Chapter 5 Analysis.....	210
5.1 Introduction.....	210
5.2 Analysis of the HEP's effectiveness after experiencing the HEP but without the Polish visit.....	219
5.2.1 Religious staff views.....	219
5.2.2 Secular staff views.....	222
5.2.3 Arab's staff views.....	226
5.2.4 Summary.....	227
5.3 Analysis of the HEP's effectiveness after experiencing the HEP but with the Polish visit.....	233

5.3.1 Summary.....	238
5.4 Analysis of the aims of the Israeli HEP in similar national and cultural settings.....	244
5.5 Summary.....	250
Chapter 6 Conclusion.....	252
6. Introduction.....	252
6.1. A drawing together of the threads of the research to arrive at some general conclusions:.....	253
6.1.1 General conclusions about the students' Jewish identity in relation to the HEP.....	254
6.1.2 Summary of general conclusions.....	259
6.2. A retrospective evaluation of the research and its contribution to the field of Holocaust education .....	260
6.2.1 Impact of HEP on classroom textbooks and content.....	263
6.2.2 Impact of HEP on classroom textbooks and content(R. Q.5).....	264
6.3. Recommendations for improving the HEP, guidelines, codes of practice, etc....	267
6.4. Identification of new directions for furthers research.....	264
 Bibliography.....	 273
 Appendices.....	 284
Appendix 1- The Questionnaire.....	284
Appendix 2- Comparisons data.....	287
Appendix 3- Interview notes.....	294
 <b>TABLES AND DIAGRAMS</b>	
Diagram 2.1 Map of the chapter .....	25
Table 2.2 Theoretical and Quantitative subject analysis.....	28
Table 2.3 Four sources of evaluation .....	29
Diagram 3.1 gathering process of the data and analysis.....	101
Table 3.1 Interview schedules.....	112
Table 4.2.1 Means and standard deviations on Strength of Emotion.....	145
Table4.2.2Four aspects of Jewish identity: "nationalism, religion, the Holocaust and the state and Zionism" .....	147
Table 4.2.3 Jewish cultural heritage.....	153
Table 4.2.4 Lessons learned from the Holocaust.....	155
Table 4.2.5 Reasons favoring the visit.....	157
Table 4.2.6 Reasons negating the visit.....	158
Table 4.2.7The percentage of correct responses to the following questions...../..	160
Table 4.2.8 The numbers of correct responses to the following items according to groups and Chi square value.....	160
Table 4.2. 9 Numbers of correct concepts on the Holocaust.....	161
Table 4.2.10 The scores of positive concepts of the Holocaust. ....	162
Table 4.3.1 Means and standard deviations of pupil's strength of emotion.....	168
Table 4.3.2 Means and standard deviations on aspects of Jewish identity.....	170
Table 4.3.3 Means and standard deviations on lessons from the Holocaust.....	171
Table 4.3.4 Means and standard deviations on Jewish, national and self-identity...	173
Table 4.3.5 Averages and standard deviation of Jewish cultural Heritage.....	177
Table 4.3.6 Means and standard deviations on Zionist lessons.....	179
Table 4.3.7: A means and standard deviations on favoring the visit.....	181
Table 4.3.8 Means and standard deviations on reasons negating the visit .....	182
Table 4.3.9 Correct responses in percentage to the following questions.....	184
Table 4.3.10 the percentage of correct responses to concepts.....	184
Table 4.3.11 records differences between the means of the three groups.....	185
Table 4.3.12:difference between the means of the three groups:.....	186
Table 4.4.1 Means and standard deviations on Arabs' pupil' Israeli identity.....	196
Table 4.4.2 Means and standard deviations Israeli and self-identity.....	197
Table 4.4.3 Means on favoring the visit to Poland.....	199
Table 4.4.4 Means on negating the visit to Poland.....	199

Table 4.4.5 Correct responses in percentage.....	200
Table 4.4.6 Chi-Square test of the means of positive responses.....	200
Table 5.1 Findings of (3 group) Students' Questionnaire before taking the HEP.....	213
Table 5.2 Overlap of the Israeli HEP effectiveness in the Secular and Religious communities.....	245
Table 5.3 different view of the HEP desired objectives between the Arab sector and the Jewish sector.....	247
Table 5.4 mapping of the Israeli HEP .....	248
Table 5.5 similar and different between the programmes.....	249

## Figures

Fig. 2.1 'Curriculum map' of the HEP in relation to the process of programme evaluation.....	33
Fig. 2.2 The cubic curriculum: examine HEP:.....	53
Fig. 2.3 Holocaust Education Programme.....	94
Fig. 4.2.1 The Jewish nation can survive without the State of Israel.....	148
Fig. 4.2.2 Almost anyone could take part in genocide under extreme circumstances such as those leading up to the Holocaust.....	149
Fig. 4.2.3 If we were given the chance to be reborn I would like to be reborn Jewish.....	150
Fig. 4.2.4 Identify with the Jews that suffered during the Holocaust.....	154
Fig. 4.2.5 Every Jew in the Diaspora should make "aliya" to Israel.....	155
Fig. 4.2.6 Correct responses to the item concerning the "Death March.....	160
Fig. 4.2.7 The percentage of correct responses to the "Third Reich".....	160
Fig. 4.3.1 Students response to; When I think about the Holocaust I feel hope.....	168
Fig. 4.3.1 I consider myself a Zionist.....	170
Fig. 4.3.3 After the events of Holocaust one should take care of all minority groups..	172
Fig. 4.3.4 It is possible that I would marry a non-Jew.....	174
Fig. 4.3.5 I do know enough about the behavior of the Jews during the Holocaust.....	178
Fig. 4.3.6 Every Jewish person - personally goes and sees what happened.....	181
Fig. 4.3.7 I am interested enough in the subject without the journey.....	183
Fig. 4.3.8 The percentage of correct responses to "The Jewish Police" .....	185
Fig. 4.3.9 Mean of correct responses for the 'Knowledge Questionnaire'.....	186
Fig. 4.4.1 When I think about the Holocaust I feel shame.....	196
Fig. 4.4.2 The percentage of correct responses to the 'Third Reich'.....	201
Fig. 5.1 HEP on selected groups of students in terms of its impact on self-identification and social norms.....	214
Fig. 5.2 HEP on selected groups of students in terms of its impact on the cognitive and affective learning... ..	228
Fig. 5.3 HEP on selected groups of students in terms of its impact on the cognitive and affective learning.....	234

## **Abstract**

This study intends to examine the effects of the Holocaust Education Programme (HEP) in Israel including the youth excursions to Holocaust sites in Poland that proved to be a part of Israeli-Jewish memorialism and its meaning to the individual. At the center, is the decimation of Jews during the course of World War II, and the mode of its formation-both as a shared traumatic episode and as a constituting fundamental-ethos- in the Israeli collective memory and conscience. The Holocaust as described in this work, is employed as a litmus test examining Israeli-Zionist identity. The research method is a kind of case study research with, three different groups representing the communities (secular, religious and Arab), in Israel.

The study measures the Israeli (Jewish and Arab) national self-identity and knowledge of the students before and after learning the Holocaust program in the relevant sectors in Israel. It will also to evaluate whether the stated objectives were achieved, the extent of overlap in the programme.

The HEP significantly increased 12<sup>th</sup> grade students' Jewish ethnic identity (Oron 1985 test) without adversely impacting on their psychological well being scores for depression, hopelessness or self-worth inventories. Religious students were more empathic and had higher levels of Jewish identity; secular students had higher global social interest scores; the programme was not effective in the Arab sector. There were no differences between the sector scores in their moral reasoning and no sector differentiates in the psychological impact of the course. This study adds to the literature, which suggests that Holocaust education positively, affects students' knowledge and self-identity and can be meant as 'affective education' and pastoral care. The study concludes with a discussion of the policy implications of the findings.

# **CHAPTER ONE**

## **1. Introduction to the research**

### **1.1 General overview**

This introductory chapter seeks to inform the reader about the main purpose and nature of the study reported in this thesis, which is to evaluate critically the Holocaust Education Programme (HEP) in Israel in terms of its key aims, structure, content and other pedagogic issues. I shall attempt to describe, analyse and evaluate how effectively and successfully the developing HEP in Israel has met its [changing] objectives, and accordingly propose changes in its practice.

The current objectives of the HEP in Israel are not only to deal with the Holocaust as an historical phenomenon, but as Yauz (1999, p. 25) states, 'as meaningful to both the individual Jew and the entire Jewish nation'. Study of the Holocaust and visits to the concentration camps are an integral part of the Israeli high school Modern History curriculum. The HEP in Israel includes visits by some of the pupils to the sites of the concentration camps in Poland. These visits serve as a healing experience for third generation Israeli Jews who can be exposed to the rich world that was destroyed, and provide 'a medium that allows Israeli society as a whole to come closer to its traumatic past'. (Livne, 1988, p.38 Keren, 1995, p. 72, Friedman, 1997, p. 115).

To study a case Stake (1995) recommends data collection of the following

types of information:

1. The nature of the case
2. Its historical background
3. Other contexts, such as economic, political, legal, and aesthetic
4. Other cases through which this case is recognized
5. Those informants through whom the case can be known.

In the light of this, my research was assisted by the following research questions (these will be discussed in more detail later in the chapter):

- 1) What do we know about the HEP as it has developed over time in Israel and abroad?**
- 2) What do we know about the effectiveness of the HEP?**
- 3) To what extent are the aims of the HEP in Israel similar and different to such programmes in other national and cultural settings?**
- 4) To what extent is there overlap in the views of three different groups representing the communities secular, religious and Arab, in Israel in the attitudes and perceptions at different points in their experience of the Israeli HEP?**
- 5) Should changes be made to the Holocaust programme and if so what should these be?**

These research questions were selected in order to provide a framework through which the research was to be conceptualized and executed. What is involved in each of these research questions is explained more fully on page 17.

## 1.2 Composition of the Introduction

This introductory chapter seeks to inform the reader about, inter alia, what the study proposes to research, what is already known about the topic and the limitations of this knowledge. Four main themes are considered in four subsequent sections which will seek to outline the areas of research to be covered and the issues involved:

1. The historical and philosophical development of the HEP in Israel.
2. Purpose of the research.
3. Outlining the field research that will be undertaken.
4. Description of the thesis as a whole.

### 1.2.1 The historical and philosophical development of the HEP in Israel.

The first theme to be considered is the historical and philosophical development of the HEP in Israel from 1948 until the present day. The study will look at the objectives of the HEP in their own specific Israeli historical context, will analyse the programme's historical development, and will compare the objectives of similar programmes elsewhere. This research focuses on the differences and similarities between the objectives of the Israeli programme and those in the USA, Germany and England and on its impact on 11th grade pupils, (who have to pass a matriculation exam in this subject) in three Israeli schools.

This comparison will help facilitate the construction of a critical evaluation of the Israeli programme in a philosophical and historical context.

The study will also explore how different communities and different social

groups regard the key objectives. It might be expected for example that members of the Arab community in Israel would have different views concerning what is appropriate in terms of the objectives of the HEP and its practices from members of the Jewish community. Furthermore, differences of opinion in this regard might also be expected among the secular and religious sectors among the Jewish community. The study will also research the extent of overlap in views of objectives, practices, the evaluation of the programme and also the ways in which they (members of the above communities) think the programme could be changed. The research will include a mix of data taken from questionnaires and interviews.

### 1.2.2 The Purpose of the Research

This second section will outline what is already known about the topic under investigation and the limits of our knowledge in this field at present. Following this I will explain my personal interest in researching this particular topic and my involvement in it. New information arising out of this study will be made available and will be summarized in this introduction.

### 1.2.3 Outlining the field research

The evidence from the questionnaires, and the interviews is presented holistically and thematically in section 1.5 on page 21.

#### 1.2.4 A Brief Description of the Thesis

The fourth section provides a brief description of the thesis as a whole via an overview of the chapters: to be found on page 21, section 1.6

#### 1.3 The Historical and Philosophical Development of the HEP in Israel - Five periods of Israeli history.

There are several distinct phases that can be distinguished in the treatment of the Holocaust and the way that it has been taught. It is important therefore to analyze significant developments on the programme and its importance to Israeli society. There are five periods in the history of Israel that can be distinctly classified according to the centrality of the Holocaust (Keren, 1985):

1. The first period - From the establishment of the state of Israel until the foundation of the "Yad Vashem" Holocaust Memorial Center (1948-1953).
2. The second period - From the foundation of the "Yad Vashem" Holocaust Memorial Center until the capture of Adolph Eichman (1953-1960).
3. The third period - From Adolph Eichman's trial until the eve of the Six-Day War (1961-1967).
4. The fourth period - From the Six Day War until the eve of the Yom Kippur War (1967-1973).
5. The fifth period - From the Yom Kippur war until the Knesset's amendment to the 1953-state education law (1973) and thereafter.

Mention should be made here of the two more recent periods discussed later in the thesis (instrumental and existential).

During the first period, formal education did not deal with the subject of the Holocaust at all and the history textbooks of that time emphasised the horrors of the Nazis and the heroism of the Jewish fighters. Meanwhile, the generation that grew up in Israel was educated in State schools and had strong Zionist-Nationalist identities. This generation was unaware of the history of the Jewish nation during the Holocaust and had no affinity with Judaism or ties with the past. (Yauz, 1995).

A political revolution in the higher echelons of the Ministry of Education led to personnel changes in the parliamentary education committee. Many political figures believed, that the country's international standing and its patriotism had weakened because the people were unaware of the dangers posed to the Jewish state from across its boundaries and that this indifference was caused by lack of awareness of the Holocaust. The Holocaust was now seen as, "a selfexisting reality, consisting of acts of both bravery and valor and helplessness of differing types and degrees" (Keren, 1985,7). This process led to the strengthening of public debate and interest in the Holocaust both in terms of the importance placed on the subject and the intensity of the debate.

These events opened the second period and led to the subject of the Holocaust being incorporated as a compulsory subject in all high schools. More importantly, survivors of the Holocaust and their representatives in the government placed a great deal of pressure on members of parliament and succeeding in passing an

amendment to the law of State Education of 1953. This law decreed that the Holocaust studies were, "compulsory subject matter... protected by the law." (Schatzker 1982) and indicated the second period of Holocaust education. These periods came to an end during the capture and trial of Adolph Eichman in 1961, which bridged the gap between the younger generation in Israel, and the events of the Holocaust.

The third period that started with the opening of the Eichman trial in Jerusalem ended the period of self-denial and repression. The trial shocked the country and strengthened awareness of the Holocaust. Discussions and publications of educators during the period of the trial and afterwards, raised many questions connected to the period. These were: The attitudes to the Holocaust victims, the attitude to the Diaspora, affinity to the Jewish past, the connection between the Holocaust and the establishment of the state of Israel and other humanistic and humanitarian questions (Holocaust studies, 1961).

The law (of 1953 see above) which decreed that the Holocaust studies were 'compulsory subject matter', was enforced (Schatzker, 1982). A major change in the attitude to the Holocaust in general and, in particular, to the Holocaust studies program, occurred after the trial of Eichman in Jerusalem in 1961. After the sentencing of Adolph Eichman, public interest in the Holocaust died down and no use was made of the new Holocaust study programs that had been created. The subject did not come up again until the eve of the Six-Day War in

1967, which saw the beginning of the fourth period.

During this period many Jews feared that the Holocaust was going to commence all over again. This feeling was experienced both in Israel and all over the world. Even though the Holocaust was not a taught subject, it entered the consciousness of many and the fear, anxiety and feeling of isolation felt on the eve of the war caused the people to remember and fear the Holocaust (Keren, 1985).

The message conveyed by the Holocaust that the way to survival was by having a strong army, was re-enforced by the events of the Six-Day War, whereby the State of Israel turned the fear of destruction into an overwhelming military victory. However, the new reality prevailing after the Six-Day War brought with it doubts and questions whose roots were based in the Holocaust. The extended Israeli presence in the highly populated occupied territories turned the army into an occupation army that dealt harshly, sometimes brutally, with both soldiers and women. The general euphoric feeling of the time soon gave way to disillusionment as diplomatic failure soon followed. The sobriety caused by the Yom-Kippur War in 1973 was extremely painful and despair replaced the prevailing feelings of optimism and complacency.

It appears that this process had long-term effects and changed the Israeli public view of the State as the ultimate solution for all the threats posed by the

Holocaust. The continuing threats to the State of Israel despite the great victory of the Six-day War, and the belief that losing the Yom-Kippur War would have meant a second holocaust, deeply affected the population. Many no longer saw the State as the all-perfect solution to threats to the existence of Jewry.

An important outcome of this is that the accusations of "went like lambs to the slaughter" were no longer heard in connection with the victims of World War Two. This transformation was reflected in the education field and different approaches to the Holocaust studies program were adopted during the sixties and seventies (Guri and Tzabar, 1980). Holocaust education the fifth period began, and included the following different approaches:

- a) An approach that focussed on the Holocaust Memorial Day and related events, including teaching selected chapters from literary works, meetings with Holocaust survivors who had undergone horrifying experiences and were capable of discussing them with their audiences consisting of pupils and youth.
- b) An historical approach that connected the traditional teaching of the subject of Anti-Semitism with the subject of the persecution by the Nazis. This approach led to the formation of a 'thirty hours Jewish History study unit' that was entirely devoted to the subject of the Holocaust.
- c) An approach that favoured the attainment of knowledge and educating towards values. The educational establishment started organising itself in order to start teaching Holocaust studies, preparing subject matter, appraising teaching

methods and developing teacher training courses.

It soon became apparent, however, that little had changed as far as the basic attitude to Holocaust studies was concerned and the studies were still centered on the acts of heroism. The officials leading the Holocaust program mostly felt that the studies should focus on the Holocaust Memorial Day and that there was "no need to create a separate studies programme." (Keren, 1985, 56).

In the autumn of 1978 the documentary series "Shoah" compiled by Claude Lanzman, was broadcast on American television and led to a growing interest in the subject of the Holocaust. This in turn led to a change in the position of Holocaust studies both in the formal and informal educational sectors. A new Holocaust study program was published which included new textbooks and teaching guides whose contents and conclusions were based on historical research findings. After the political revolution of 1977, public activities around the Holocaust strengthened. This happened because of events occurring in the State around that time during the administration of Prime Minister Menachem Begin'. Because of his sensitivity to the subject, there was a marked increase in emphasis towards Holocaust education (Carmon, 1988) and this increased focus on the essential role of the Holocaust Memorial Institutes.

Until the end of the 1970's, the Holocaust Memorial Institutes were run and managed by Holocaust survivors. During those years school children would visit the institutes as part of their annual school trip before they actually started any of

their Holocaust studies (Keren: 1985). When the decision was made to make the Holocaust studies a compulsory part of the history matriculation examination, the Holocaust Memorial Institutes found themselves deluged by history teachers. These latest developments forced the educators in Israel to check whether the educational activities that were part of the visits to the Holocaust Memorial Institutes, were suitable and worthy parts of the educational concept for the year 2000. At this point, emphasis was placed on teaching Holocaust studies as part of the general Second World War studies.

New historical research about the Holocaust period was another factor that influenced the HEP (Carmon, 1988). As the research on this period progressed, the teaching began to deal with descriptions of life in the ghetto and concentration camps and with the process of mass-destruction. However, the expansion of the research affected the channels of teaching and pushed them into different directions, while the new studies developed these ideas through:

a) Testimonials and details of life in the ghettos and concentration camps, new details concerning the Jewish stand, how life was organised, about the existence of an educational system and about mutual help during hard times. More testimonials were gathered concerning both individuals and groups that studied the Torah in underground conditions in the concentration camps and even in the face of destruction (Carmon, 1979). In addition to the formal HEP, which was taught in the schools in the last period, some students would experience a

unique educational act by visiting the concentration camps sites in Poland.

b) Different nations' attitudes to Jews during the Holocaust period.

c) The role the Jews of North America played in saving Jewry.

d) What role did the Jews living in Palestine play in saving Jewry? Did they do enough?

In 1988 the Minister of Education of the time, Itzhak Navon, decided to organise and institutionalise educational visits of high school pupils to Poland. As a result of this decision, every year, nearly three thousand pupils travel to Poland under the auspices of the Ministry of Education and Culture. As Keren (1995) argues:

The visit to Poland is an educational act that is not intended to replace the formal teaching of the subject matter concerned with the visit or be an awareness mission giving warning of an imminent reality. (p. 125)

Itzhak Navon decided to establish these voyages as a result of meeting with youth in the Holocaust sites in Poland and after listening to and weighing the demands of those days.

Livne (1998) in his thesis about youth delegation to Poland makes the point:

A remarkable connection was formed between the "macho" Israeli youth and the "lost world". This connection was formed because it took place in Poland where one can feel, so clearly, the horrible void left after the Holocaust. The youth undergo what could be called a healing experience. They mourn for their own personal losses and also for the common

loss which in the past, the first and second post-holocaust generation did not mourn for (p.35).

According to the general circular of the Ministry of Education (1999) the institute responsible for the visits learned through the experience of the initial voyages, which part of the itinerary was suitable and which parts needed to be changed. They created a balance whereby the youth were exposed to the rich and varied world that can now only be found in the cemeteries. They visited the Warsaw cemetery where Jews of every kind were laid to rest side by side; religious Jews with assimilated Jews, Chassidim and Mitnagdim, Zionists, Rabbis and artists. They also visit the small Jewish towns, such as Tikuchin, that remain as they were then with magnificent synagogues in the center of town but have no surviving Jews. The mass graves that were dug in the Pochova forest cannot be hidden from view and the youth come to this site to join in silent memory with the 3000 Jews that once lived in Tikuchin. The youth pass through noisy and bustling town centers into empty villages containing perfectly preserved synagogues that now act only as museums. They visit the sites of the work camps and concentration camps. No one encourages or incites "hatred" of the Germans and the Poles. There is a great deal of anger, feelings of pain, bereavement and mourning. (Keren, 1995, pp. 18-19).

In summary, these trips to the concentration camps sites by the third generation help to reduce the gap between Israeli society and the victims and survivors of the Holocaust. The trips provide a medium that allows the Israeli society as a

whole to come closer to its traumatic past, epitomised by the placing of the victims and survivors on the pedestal of the pantheon of national martyrs' (Friedman, 1997). The effectiveness of these trips is one of the purposes of the research as described in the following section.

#### 1.4 The Aims of the Research

This section will identify what new knowledge is needed to assess the HEP's effectiveness, and will expand on how the research questions listed are to generate the necessary information for interpretation. The main aim of the study is to examine how effectively and successfully the developing programme of Holocaust education in Israel meets its objectives. The limitations of knowledge on the development of the HEP in Israel are that the last research on the topic was conducted during the late 70s. Another limitation is that no research has been undertaken into the implementation of the programme in the Arab sector.

My interest in studying this topic arose as a result of the fact that it is a problematic subject both in terms of subject matter and in terms of pedagogy. The subject of the Holocaust is very complicated, containing emotionally charged conflicts concerning how to teach the subject and how to perpetrate it. As an educator in Israel, I believe that teaching the topic to the younger generation is essential not only to prevent the lessening of the memory of the Holocaust but also to prevent a similar Holocaust from ever occurring again.

There is a general consensus concerning the national and educational importance of the Holocaust in understanding the meaning of the Israeli and Jewish identity in the 20th century, but there are many questions that are unanswered. This research will try to add new knowledge about:

1. What subjects are taught as part of the Holocaust studies elsewhere
2. What are the HEP objectives in Israel in compare to HEP objectives elsewhere?
3. Is the HEP in Israel effective in achieving its objectives?
4. How should the HEP be taught and what methods should it use?

Several countries have developed HEPs. The main programmes were developed in the USA (*Facing History and Ourselves*) and in England. This study will examine the objectives of those programmes and their effectiveness. The research will seek to identify the specific objectives of the programmes. The researcher will look for any overlap in the models, and highlight the objectives, key values and principles concerned with practice and resources allocated within its.

With regard to manifesting the Israeli programme in a wider context, the study will seek to ascertain the Jewish national self-identity and knowledge of the students before and after learning the Holocaust program in Israel. It will measure to what extent the program encourages Jewish and Israeli identity in the relevant sectors. It will also evaluate to what extent the Holocaust is rooted in the

Israeli self and collective identity.

The study will compare the objectives of the program with its outcomes and evaluate whether the stated objectives were achieved in three different Israeli schools which represent the three main sectors of the Israeli educational system: a Jewish religious school, a Jewish secular school and an Arab school. The objectives of the study are to measure the extent of overlap in the curriculum objectives and its practice of the three different communities in three areas:

- ◆ Factual: students' knowledge of the Holocaust (before and after the HEP).
- ◆ Is the HEP beneficial to their Jewish and/or national identity and self-esteem?
- ◆ If the program is not successful - what are the reasons?

One way of assessing this would be to engage in a comparative study of a similar programme elsewhere. Another way would be to take a critical perspective in regarding the programme in Israel. The research questions previously mentioned (p. 3) would be considered more fully at this point; they should help to tackle these objectives:

**1) What do we know about the HEP as it has developed over time in Israel and abroad?**

The purpose of this literature review based comparison of HEPs in Israel and in three other countries is to evaluate a critical reflection of the purposes and

pedagogues of the Israel programme.

## **2) What do we know about the effectiveness of the HEP?**

This is to be evaluated in the subsequent literature review chapter.

## **3) To what extent are the HEP aims in Israel similar and different to such programmes in other national and cultural settings?**

The following explanation will explore what is involved in each of these questions and how these research questions will help to tackle the issues.

These three first research questions will enable us to look critically at the aims, purposes, procedures, content, structure and the rest of pedagogical issues related to the HEP in Israel. Observing similarity and difference of the aims of the programme in the variety different national and cultural settings will enable us to put the Israeli programme in a wider context. Such a context will give rise to points of contrast and comparison for what happens in the Israeli programme.

Through an examination of the literature the study will review the policy of the Holocaust programme and the visits to the concentration camps with comparisons to other different national and cultural settings. The research questions will compare the different approaches of similar programmes elsewhere and in different schools in implementing the ministry's Holocaust program in Israel. Putting the Israeli HEP in a wide context should enable evaluation of its objectives critically and expose the overlap or gap in

understanding, internalization and practice of these objectives by the three different communities in Israel.

**4) To what extent is there overlap in the views of three different groups representing the communities secular, religious and Arab, in Israel in the attitudes and perceptions at different points in their experience of the Israeli HEP?**

The Holocaust programme is taught in Israel in both the Jewish and Arab sectors. Pluralism in education is interpreted as an education system that has divided units such as schools categorised according to cultural preferences, agreed upon identity or national or ethnic affiliation.

The insoluble problem is the lack of affinity in recognising, understanding or partnership between the separate education units. The recognition of "differences" and the meetings with "different" pupils are valued as contributing to the conservation and development of the pupils' original identity and culture and in addition develops their ability to be exposed to more than one identity whilst participating in the other's collective and private biography. (Kashti, 1997).

This form of pluralism is one solution to the lack of tolerance between individuals and groups especially in immigrant countries or societies suffering from national, cultural or class status splits. (Chambers, 1992). Does the Holocaust programme contribute to the feeling of national pride and community responsibility amongst

the Jewish and Arabic pupils in Israel? Does the HEP in Israel increased Jewish identity in the Jewish settings? This objective is irrelevant in Arab settings because Arab students have no Jewish identity, but the understanding of Jewish identity in the Arab settings might be increased. In addition, these research questions will help to see how key objectives are actually regarded by different communities and different social groups.

**5) Should changes be made to the Holocaust programme and if so what should these be?**

Programme evaluation is designed to discover the weak points of the programme and to suggest ways of improving it. The evaluation relates to the following aspects:

1. As planned by its designers.
2. As interpreted by its users (the teachers).
3. As carried out in the classroom.
4. When the evaluation concentrates on the end products it relates to the programme's achievements in relation to its objectives and examines the changes in the pupils' behaviour.
5. Does the Holocaust study programme taught to the 11<sup>th</sup> grade, including the visit to Poland, achieve the objectives of the programme's planners, the teachers teaching it, and of the pupils studying it?
5. Are the views of the three different communities about changes in the Israeli HEP's programme and its practice the same?

The evaluation can deal with the unconcealed results that were already anticipated and formulated as objectives or with concealed results that are revealed during the process of teaching the content matter and the organisation of educational experiments. The latter sees the curriculum as an expression of the educational potential above and beyond any list of objectives. (Aylon, 1997).

### 1.5 The field research to be undertaken

In this third section of the chapter, I shall outline which methods were employed to collect the data necessary for the research. The basis of the data collection was the questionnaire, which was applied to all groups of pupils. This was compared with the data collected from the interviews with the teaching staff members in order provide the necessary triangulation required to give a more complete picture of the responses, allowing for adequate analysis of the findings.

### 1.6 A Description of the Thesis

Chapter 2 presents a literature review on the evaluation of similar programmes in other parts of the world in comparing them with what is and what has been Holocaust education in Israel. The chapter will present these programs and explore the extent of similar and different relevant aspects in the programmes.

Chapter 3 debates the appropriateness of the research methodology proposed. A case study approach has been conducted and justification for choosing this will be outlined. The chosen methodology and research

instruments together with their relative advantages and disadvantages are to be discussed. The chapter discusses also how the research tools will be applied.

Chapter 4 details the findings of the study and will include a mini case study, which is a forerunner to the main case study. Qualitative and quantitative data were gathered through the questionnaires and interviews. Limited use was made of diaries where appropriate. The main results will be used to show how these build on previous research and add to our understanding in view of previous gaps in knowledge.

Chapter 5 will analyse the findings by linking the results to the literature review. Quantitative data was gathered from the questionnaire to provide a broad picture of the benefit of the HEP to the students' knowledge and identity. The interviews with the schools' staff and the diaries provided a further opportunity to triangulate the data, illustrate continuities with the literature where relevant, and enable exploration of the extent of overlapping consensus in the variety Israel society.

The conclusion/recommendations chapter 6 will include key theoretical constructs to be drawn about the HEP in Israel, implications for further research, and future practice.

## 1.7 Summary

This introductory chapter seeks to place the subject of the Holocaust and the gradual introduction of its teaching, in its historical context and to inform the reader what the study proposes to research. Through the five main periods in

the history of Israel, the HEP has developed into a vital aspect of the socialization of Israeli youth and has become a formal part of the education system. The expansion of the research during this period affected the channels of teaching and pushed them to develop different content and objectives. The current objectives of the HEP in Israel not only deal with the Holocaust as a historical phenomenon in its philosophical and political context and not only as meaningful to both the individual Jew and the entire Jewish nation (Yauz, 1999), but also to reveal lessons in human values, human rights and implications for preventing any such recurrence.

## **CHAPTER 2: LITERATURE REVIEW**

### **2.1. Introduction**

This thesis reports upon an evaluation study, which seeks to describe and evaluates critically the effectiveness of the HEP in Israel. Its main purpose is programme monitoring, checking and tracking to ensure compliance with policy. The aim of this chapter is to review the substantive literature on the research topics in question. It is organised around the following five main themes each of which will be considered in some depth:

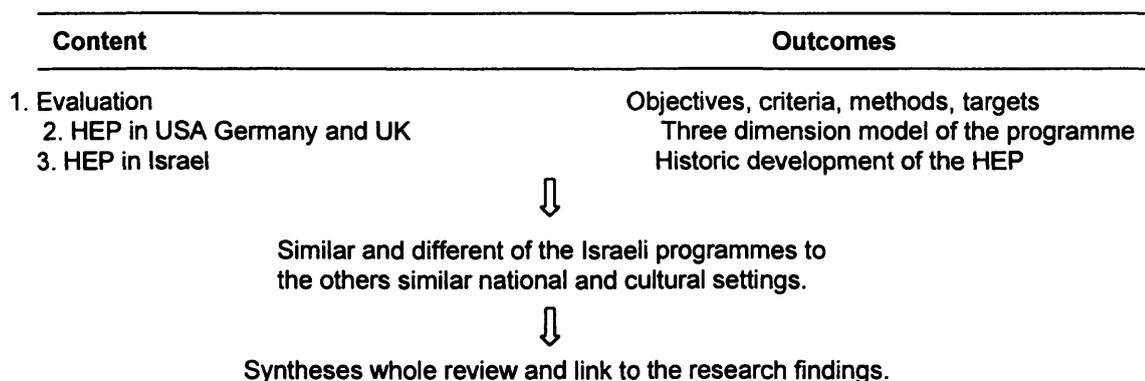
1. A review of the literature on evaluation as developed since 1950's. An instrument of measurement and assessment has been developed in order to be able to examine critically the programme in terms of its key aims, structure, content and other pedagogical issues.
2. An account of HEP and research on HEP topics in the USA, UK and Germany as has developed through the last twenty years.
3. An examination of the literature concerned with curricular, aims, pedagogic and assessment issues on the teaching of the Holocaust in Israel.
4. An analysis of the extent to which the HEP in Israel is similar or different to other similar national and cultural settings. This theme provides a theoretical base for curriculum development and includes the visits to the sites of the concentration camps
5. The last part of the chapter will tackle the issues of the whole discussion including an explicit note informing the reader of how my research has been influenced by my reading and will be described in the final section.

Through the framework of these themes, I should look critically at the international comparative material on aims and issues of procedure, content and pedagogy in respect of these programmes. It shows points of contrast and comparison for what happens in the Israeli HEP and puts the Israeli HEP in a wider context.

These four themes provide the theoretical mechanism for identifying the educational goals that are possible to obtain from the programme. The continuation of the study will compare the extent to which those goals exist in the Israeli Holocaust programme and the level of achievement of these goals, by the three main communities in Israel.

The existing knowledge, which has come out of this review, will be compared to the research's findings and analysis. The map of the chapter can be illustrated as follows:

**Diagram 2.1: Map of the chapter**



## **2.2 A review of the literature on evaluation and related issues**

This discussion will provide the theoretical base for the evaluation tool that will be developed in subsequent sections of the chapter. It will do so by introducing key issues in programme evaluation, method, role, criteria, scope and target range for

evaluation.

### 2.2.1 Programme evaluation

The objectives and process of educational programme evaluation are discussed in this sub-section. Evaluation is largely formative and may provide opportunity either to reinforce good practice, or make improvements to existing practice. As Lofthouse et al (1995) state:

Evaluation may also be summative, and shades into assessment that provides measurements against objective criteria (p.54).

Therefore one of the principal aims of education to develop pupils who are capable of independent thinking and self- development. The objectives of teaching and, therefore, the objectives of evaluation, relate, in addition to the cognitive area, to the metacognitive, affective, and social fields.

The objectives of the curriculum are based on the values and expectations of a broad sector of society. The validity of the curriculum objectives depends, to a large extent, on the approval of the public.

Robson (1993) argues that:

Evaluation is one type of applied research. Applied research in general is seen as being concerned with defining real world problems, or exploring alternative approaches, policies or programmes that might be implemented in order to seek solutions to such problems. Evaluation is primarily concerned with describing and finding the effects of a particular approach, policy or programme. (p.171)

The most frequent use of evaluation is to “determine the effectiveness of a program”. (Eden, 1995, p.45). Program evaluations focus primarily on program effectiveness results. Evaluation of program effectiveness, although focusing on the intended results, may find unintended results as well. Best and Kahn (1998, p.112) identify five key questions in programme evaluation:

- 1) What are the goals and objectives of the program being evaluated?
- 2) What are the intended results of the program?
- 3) Are the intended results of the program achieved?
- 4) Are there other unintended results of the program, and, if so, were they positive or negative?
- 5) Are the results of the program sufficient to warrant continuation?

These are basic questions that all program evaluations should answer. They deal with the program activities and “the worth of these activities in terms of what they accomplish” (Best and Kahn, 1998. P.123).

The process of the evaluation is:

Evaluation implies that aims have been set, and that an assessment can be made of the extent to which those aims have been met. Further action can then be taken to ensure either that the aims are suitably adjusted, or that remedial action is taken to improve the progress towards achievement of these aims. (Coleman, Middlewood and Bush, 1995, p.41).

The methods of assessment of the aims of education programme are discussed in the following section.

### 2.2.2 Evaluation methods

Methods appropriate to data collection for evaluation purposes are those that are used for research and are described in the following section. Data may be qualitative, for example:

That collected through a semi-structured interview, open-ended questionnaire, observation notes, or they may be quantitative as in the responses to a closed questionnaire or teaching material documents. (Briggs, 2001, p.12)

Marinfeld, (1976) and Hillers (1984) (in Eden 1995) reveals two primary analyses of the teaching material methods:

**Table 2.2 Theoretical and Quantitative subject analysis**

<b>Theoretical analysis</b>	<b>Quantitative subject analysis</b>
Understanding of the content.	Describes quantitatively, unconcealed messages
Describes and interprets the principles and values of events.	Analyses the frequently that subjects appear
Explains the didactic perceptions	Noting the amount of space dedicated to specific topics (the number of pages and lines).
Relies to a certain extent on intuition	Records the number of times that an idea, topic or name is mentioned in each part of the book.
The process increases the subjectivity of the evaluation	The data is based on unconcealed fact -objective analysis

In order to overcome the theoretical analysis drawback, the supporters of the theoretical method tend to include detailed prefaces from the books to be appraised in order to maintain a high degree of accuracy when describing the book’s contents and style.

Eizner, (1979) has argues that:

Teaching objectives play an essential role in both guiding education and forming evaluation models. In order to make decisions on evaluation methods it is first necessary to set the objectives to be attained by the teaching process. Emphasis is placed on the knowledge attained by the pupil and what the pupil will be capable of doing, at the end of the learning period. (p.183).

We can therefore conclude that the function of the evaluation method is to methodically gather data and to focus the analysis on the evaluation objectives (Ash, 1974, quoted in Eden, 1995, p.45).

There are two key features of teaching objectives: instructional objectives (which can be defined in advance) and expressive objectives (which cannot be defined in advance). The result of evaluation objectives would be measured by the final behavior of the pupils and would be used as an indication of the effectiveness of the entire programme.

According to Shevav (1970) four sources provides a base for determining the

objectives of the study programme, each source categorized very broadly according to Stevens and Morist (1971, in Ben-Peretz, 1983) and summarized in the following table:

**Table 2.3** Four sources of evaluation

<b>The subject</b>	<b>The Pupil</b>	<b>The teacher</b>	<b>Society</b>
Aims like "Why teach the Holocaust	Preconditions of the pupil	Concepts of learning	Surroundings, school environment
Content matter	The role of the pupil	teaching methods	The school community
Size and scope of the teaching material		The role of the teacher	The prevailing conditions
Continuity and time allocated			The social climate of the school

The relative importance placed on each component cast light on the entire programme and defines the conditions necessary to ensure its success.

This evaluation in itself does not produce the evidence by which schools can begin to judge the extent to which their policies are developing into practice. The broad areas of educational activity, within which evaluation can fairly claim to have direct influence upon the work of schools, can be categorized as teaching quality, policy making, and pupil achievement. The detailed role of evaluating achievement will be discussed in the following section.

### **2.2.3 The type of evaluating achievement**

The types of evaluating achievement can be divided into two types: internal and external evaluation. The central objective of illuminative internal evaluation is to:

Investigate the educational problems as encountered in practice and to promote changes in the

way people view educational processes. (Clemmett and Pearce 1986, p.38).

The impetus to evaluate the curriculum for the purpose of:

Improving teaching and learning may come from within the institution or the profession, where accountability is to the profession". (Lofthouse et al, 1995, p.44).

The key questions that follow are intended, therefore, to suggest:

Within each of the three areas some of the points at which evaluation can begin to have a direct influence on both the organizational and pedagogical aspects of schooling. (Nixon, 1992,p.29).

On the other hand, evaluation may serve a different purpose. It may be linked to accountability that is externally imposed, as a response to demands for a school or college to be responsive to external groups or agencies. Evaluation is then likely to be more summative in nature. Pressure is likely to be applied to provide objective evidence of performance, and judgements made on the standard of provision offered by the school or college. (Lofthouse et al, 1995). In this sense there may be public accountability to the state in return for the provision of funds, and as recognition of the right of the state to influence the provision of education (Scott 1989). In the model of public accountability there is a formal managerial hierarchy:

Teachers are held accountable by the head for their work. In turn the head is accountable for the work of the school and has authority to discharge that accountability (Bush 1994, p. 316).

Another aspect of evaluation concerns society. Are the results of a given programme sufficient to warrant continuation? Are the curriculum objectives subjected to the approval of the public? This approval would be important to the programme' validity.

The following evaluation tool is based on criteria found in professional literature and in research papers (Nevo, 1994). The source of the criteria is basically external.

This evaluation method is most like the theoretical-analytical method discussed above. The description of the subject matter obtained after the analysis is primarily qualitative and verbal.

#### **2.2.4 Who are the criteria makers?**

The criteria for evaluating teaching subject matter is apparently based on common sense and is designed according to the 'natural logic' of educators (Hillers, 1984 in Eden, 1995). In order to balance the subjective phenomena that are expressed both in the choice of the subject matter to be analysed and the method of evaluation, I propose a model by which the evaluation criteria would be independent of subject matter. With the aid of criteria that will be decided upon in advance, it will be possible to compare textbooks in a more objective fashion.

Ben-Peretz, et al, (1983) have published a list of criteria that teachers have written. These criteria can be classified into the following categories: Content matter; teaching methods; pupils' assignments; degree of hardship; intellectual demands; the type of learning material; the administration and the style of speech to be found in the classroom.

On the other hand, Schatzker, in his book describing Jews, Jewry and the State of Israel in history textbooks from West Germany (1981), uses a list of criteria whose source is to be found in the textbooks themselves. He does not agree with the idea of using criteria from external sources, but analyses of the textbooks and their stand makes it possible to compare various criteria. The analysis of the textbooks reveals the most prominent subjects. These are: the references to specific groups;

the relative and absolute position the book holds to these groups; the qualitative description and appraisal of the events concerned; the references to the author's own peer group; the relations with other groups; the problems of making stereotypes; making prejudiced statements; holding prejudiced views and so forth (see Marinfeld, 1976, in Boulder, 1987). The subjects and the events being examined are revealed during the analyses of the books and during comparisons made of the way that they are dealt with in the different textbooks. On the theoretical side, this approach is based on the observations of Goodlad (1979) concerning the different levels of creating study programs: a) The ideals level, as expressed in the professional literature. b) The formal level, as expressed in the documentation. c) The level approved of by the teachers. d) The level maintained in the classroom. e) The level attained by the pupils. This study will evaluate these five levels of the HEP in Israel and elsewhere by using analyses of the programmes and their stand makes it possible to compare various criteria.

The criteria for evaluating teaching matter can be organised according to the following subjects (Ben-Peretz, 1983):

Description of the teaching material.

Evaluation focuses on the teaching matter.

Evaluation focuses on the process.

Evaluation focuses on the pupil.

Evaluation focuses on society.

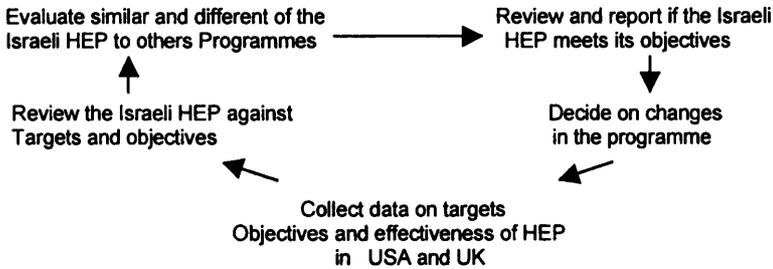
Compatibility with the proclaimed aims. Compatibility with the teacher.

Compatibility with the conditions of the school and the environment.

The model of evaluation that emerges from the above description may be described as a comprehensive evaluation as opposed to unique purpose evaluation. The evaluation and analysis of teaching matter are carried out both as a base for wider range evaluation and also for unique predefined purposes. The techniques used, as part of evaluation is 'curriculum mapping'. In simple terms this requires an analysis of a teaching programme to note what to teach and how, so that the "content, skills and attitude which it is hoped to develop can be systematized". (Lofthouse et al, 1995, p.48). Such evaluations, if carried out as a whole school or faculty exercise, might have great potential for pedagogic change, and might go some way towards establishing the whole understanding of values, identified by both Mortimore (1993) and Creemers (1994) as underpinning 'effective learning'. (In Coleman, Middlewood and Bush, 1995. P.44).

The following section will review literature on the Holocaust according to these eight targets' subject in order to build a 'curriculum mapping' of the Holocaust programme. This 'curriculum mapping' will help to put the Israeli HEP in a wider context and enable the evaluation of the progress and future direction of the HEP in Israel. A cycle for evaluating aspects of the HEP can be represented as in Figure 1.

**Figure 1: 'Curriculum map' of the HEP in relation to the process of programme evaluation:**



The diagram is based on the idea that the evaluation process is a compound one that touches several varied dimensions of the curriculum environment. The three

former themes provide a wide spectrum of the didactic environment, its varied content, the resources and the offered processes to the student. Exploring this wide spectrum should enable a deepening of the evaluation process and offers recommendations for change which are necessary for the process of HEP evaluation.

### **2.3. A review of the literature on the HEP elsewhere.**

#### **2.3.1 Introduction**

The curriculum mapping of the Holocaust programme will be developed in this section according to six aspects: The purpose, the objectives, principles, values, content and pedagogy issues relating to the pupil, the society and compatibility with the conditions of the school and the environment. This 'curriculum mapping' will include relevant material of the USA and UK HEP. This wide context of the HEP in other cultural and national settings will enable evaluate critically the Israeli HEP in terms of comparison and contrast.

In the field of curriculum management,

Evaluation is particularly important in considering the benefits associated with any curriculum innovation, or an existing pattern of curriculum provision' (Lofthouse et al. 1995, p.40).

The benefits associated with the Holocaust curriculum programme will be discussed broadly in the following section.

#### **2.3.2 Purposes**

How can the HEP in the USA heighten student's sensitivity to and discernment of purely historical versus political text? According to Dawidowicz (1992) the

Holocaust programme in the U.S.A outlines aims, structures, activities and others pedagogical issues for teaching the HEP. The evaluation of the teaching material has to check compatibility with the proclaimed aims and the extent of developing cognitive skills. Concepts of learning and teaching methods and preconditions include the extent of using academic sources in order to analyse historical events. Students need practice in distinguishing between fact, opinion, and fiction; between primary and secondary sources, and between types of evidence such as court testimonies, oral histories and other written documents (Totten, 1994).

Hermeneutics -- the science of interpretation -- should be called into play to help guide students in their analysis of sources. Students should be encouraged to consider why a particular text was written, who the intended audience was, whether there were any biases inherent in the information, any gaps in discussion, whether gaps in certain passages were inadvertent or not, and how the information has been used to interpret various events.

Because scholars often base their research on different bodies of information, varying interpretations of history can emerge. Consequently, all interpretations are subject to analytical evaluation. Only by refining their own "hermeneutic of suspicion" can students mature into readers who discern the difference between legitimate scholars who present competing historical interpretations and those who distort or deny historical fact for personal or political gain (Engle, and Ochoa, 1988). Other cognitive skills to be evaluated in the programme are the extent of relating to present-day events, with a historical perspective, with special emphasis on the Holocaust.

### **2.3.3 Objectives**

What are the criteria for determining wider educational objectives of the HEP?

According to Lofthouse:

The curriculum to be evaluated might include all aspects and dimensions of the actual and received curriculum as well as the hidden curriculum, that is the values that underlie and are implicit in the curriculum and its delivery. (Lofthouse et al, 1995, 40).

The objectives of teaching the Holocaust have to include aspects that enable mastering of various skills. Questions, which may be asked, for example in the medium term would be 1. Does it allow the continuation of studies in the same field? 2. Does it encourage and aid learning in other fields? 3. In the long-term should adults study this material? 4. Does it provide tools for experiences in adult life?

The answers to these questions concerning the quality of the study material for short and medium term periods, can be adequately provided by the teachers, based on their experience, their knowledge of the field and of other subjects learnt.

This material represents the aspects of evaluation which attempt to quantify outcomes in terms of 'prespecified and measurable objectives' (Clemment and Pearce 1986, p. 36). The prespecified and measurable objectives of teaching the HEP are discussed in the following section.

#### **Why teach Holocaust history?**

Why should students learn this history and when?

Educators must seek to minimise the inevitable damage these initial meetings with the Holocaust causes while also educating towards tolerance. According to the United States Holocaust Memorial Museum' pamphlet, (1995):

In today's world, children at an early age develop an awareness of the Holocaust. Upon their initial exposure to the Holocaust, elementary school age children are often curious to know more about the subject. However, the information they receive about the Holocaust usually comes from sources (older siblings, media) that are far beyond their emotional and intellectual level. Some children choose not to approach adults about this subject, and those who do turn to adults for more information do not receive direct or relevant answers to their questions. Many educators have admitted that they find it easier to evade the children's questions about this 'taboo' topic than to present the story of the Holocaust in a sensitive manner and on an age-appropriate level. Children need to learn about the Holocaust in stages from a young age in an age-appropriate manner by information that is appropriate to their emotional and scholastic level (p.4).

The Holocaust is the central historic event that occurred in the history of the Jewish people in the last 100 years (Bauer, 1989) and refers to a specific event in 20th century. The systematic, bureaucratic annihilation of six million Jews by the Nazi regime and their collaborators as a central "act of state" during World War II led to the Holocaust. In 1933 approximately nine million Jews lived in the 21 countries of Europe that were subsequently occupied by Germany during the war. By 1945 two out of every three European Jews had been killed. Although Jews were the primary victims, up to 500,000 Gypsies and at least 250,000 mentally or physically disabled persons were also victims of genocide. As Nazi tyranny spread across Europe from 1933 to 1945, millions of other innocent people were persecuted and murdered. More than three million Soviet prisoners of war were killed, because of their nationality. Poles, as well as other Slavs, were targeted for slave labor, and as a result of the Nazi terror, almost two million perished. Homosexuals and others deemed "anti-social", were also persecuted and often murdered. In addition, thousands of political and religious dissidents such as communists, socialists, trade unionists, and Jehovah's Witnesses were persecuted for their beliefs and behavior and many of these individuals died as a result of maltreatment (Bauer, 1989).

The Holocaust took place because:

Individuals, groups, and nations made decisions to act or not to act. By focusing on those decisions, we gain insight into history and human nature, and we can better help our students to become critical thinkers. For instance - taking others needs into consideration (Kalfus, 1990, 127).

The Holocaust provides a context for exploring the dangers of remaining silent, apathetic, and indifferent in the face of others' oppression:

As students gain insight into the many historical, social, religious, political, and economic factors, which cumulatively resulted in the Holocaust, they gain a perspective on how history happens, and how a convergence of factors can contribute to the disintegration of civilized values. Part of one's responsibility as a citizen in a democracy is to learn to identify the danger signals, and to know when to react. (Stemstrom and Parsons, 1982, p. 132).

Holocaust history demonstrates:

How a modern nation can utilize its technological expertise and bureaucratic infrastructure to implement destructive policies ranging from social engineering to genocide (Oliner and Oliner, 1991, p. 363).

Furthermore, Short (1995) enlarges teaching the Holocaust objectives to other domains. He argues that antiracist education is concerned with stereotyping and other forms of racial slur and with how such ill-founded beliefs serve to justify discriminatory behavior. A study of Nazi Germany is self-evidently helpful in this respect, for it offers an opportunity to examine not just anti-Semitic stereotypes but those relating to travelers as well. Moreover, the Nazi era helps students to learn that, whilst negative stereotyping of minorities does not always take the same form, or have the same consequence; namely, the establishment of a psychological climate in which racial, ethnic or religious enmity can flourish.

The next section will discuss curricular, pedagogic and assessment issues that help to judge the extent to which policies are working their way through into practice.

Does the teaching material invoke support or objection amongst the parents or the

community in general? Does the material require co-operation on the part of the parents or the community? Is this, in fact, feasible? These issues and other teaching material on the same subject that is more suited to the conditions of the school will be described in the next section.

#### **2.3.4 Principles and values.**

Lofthouse (1994) argues that: "Teachers and managers might be wise to seek for inclusive as opposed to exclusive curriculum definitions" (p.145). In this section inclusive curriculum definitions concerning teaching matter aspects are described as they relate to the HEP.

A study of the Holocaust should always highlight the different policies carried out by the Nazi regime towards various groups of people; however, these distinctions should not be presented as a basis for comparison of suffering between them.

Generalizations, which suggest exclusivity, should be avoided: such as:

The victims of the Holocaust suffered the most cruelty ever faced by a people in the history of humanity. Or: One cannot presume that the horror of an individual, family or community destroyed by the Nazis was any greater than that experienced by victims of other genocides. (Bolkosly, Ellisa and Harris, 1987. p.103).

Another aspect of teaching matter is to avoid simple answers to complex history:

A study of the Holocaust raises difficult questions about human behavior, and it often involves complicated answers as to why events occurred. (Dawidowicz, 1992, p.45).

Totten, (1987) argues that students are essentially a "captive audience". When we confront them with images of horror for which they are unprepared, we violate a basic trust: the obligation of a teacher to provide a "safe" learning environment. The assumption that all students will seek to understand human behavior after being

exposed to horrible images is fallacious. Some students may be so appalled by images of brutality and mass murder that they are discouraged from studying the subject further; others may become fascinated in a more voyeuristic fashion, subordinating further critical analysis of the history to the superficial titillation of looking at images of starvation, disfigurement, and death. As Totten (In Davies, 2000, p.100), has argued:

The strongest approaches to teaching the HEP involves the students in assessing and coming to understand not only what took place during the Holocaust period, but also why it took place.

A decision- making approach is preferable to stressing understanding simply learn facts and reciting them on an examination. (Engle and Ochoa, 1988). In the decision-making approach the teachers role is to stimulate thinking, encourage dialogue and guide students in evaluating the worth of thinking, encourages dialogue and guide students in evaluating the worth of ideas. The role of teachers becomes facilitative one where:

Teachers raise questions, foster doubt, present competing views, challenge the ideas of students and promote rigorous and democratic dialogue. At the same time, the teacher must be informed with respect to the issues under discussion (Engle and Ochoa, 1988, p.162).

Dawidowicz, (1992) describe the current situation in HEP teaching:

Most of the state-developed or sponsored Holocaust curricula are better at describing the events that took place during the Holocaust period than explaining why and how the Holocaust happened' furthermore, some curricula and teacher guides equate various human rights infractions and /or genocidal events with the Holocaust, thus universalising the Holocaust and ignoring its uniqueness. (p.69).

The various approaches to the instructional aims, which should guide the teaching of Holocaust, will be described in the following section.

### **2.3.5 Instructional aims.**

The following section discusses the educational skills that needed to be developed for teaching the Holocaust programme in regard to the aspects to be emphasized and the methods to be used.

These skills can be achieved by placing events of the Holocaust in an historical context, so that, the student can comprehend the circumstances and approach to specific events and acts. Cowan and Maitles (1999) argue that there has been an increasing amount of teaching about the Holocaust, with its compulsory inclusion in syllabi. Its worth, both as a historical event and as part of general aim relating to the development of positive values, is becoming more obvious. As they note:

We need to remind ourselves that education is not just about setting academic targets but also has to have the aim of developing positive attitudes in the pupils. (p.2).

According to Short (1995), Holocaust education can make its own distinctive contribution, leaving students in no doubt as to where racism can lead:

Students may find it easy enough to conceptualise racism in terms of name-calling, social and economic discrimination, physical assault and arson, but wholesale destruction of an entire people as an officially sanctioned industrial process, is unlikely to be imagined, let alone understood, unless it is deliberately taught. If students are made aware of the horrors of the death camps and are helped to see the horror as the ultimate expression of racist ideology, they may become that more sensitive to, and concerned about, level of racism they would previously have overlooked as trivial (p .75).

Cowan and Maitles, (1999) conclude that:

Pupils who study the Holocaust develop, according to the teachers, a mixture of the following positive values; tolerance, empathy, an awareness of anti-racism, respect for truth and reason, open-mindedness, an understanding that individuals can make a difference, and general citizenship values (p.6).

Upon examining the phrasing of the objectives of the Holocaust studies it can be seen that there are many different sources influencing and designing the purposes laid down for the Holocaust studies. Hector, (1999) and others researches point on the following nine significant factors, which contribute to good Holocaust education:

1.The most significant factor is that close collaboration between subjects in which the Holocaust is taught is perceived to be sought-after by teachers. Where this happens, three things occur. First of all, the time allocation given to the subject increases significantly. Short (1995,p. 38) noted that "it is debatable whether covering the Holocaust superficially is preferable to not covering it at all".

2. Secondly, the opportunities for young people both to learn about and learn from the Holocaust, can be identified by each subject and then focused on sharply, confident that both aspects are being properly considered overall.

3.Thirdly, young people appreciate the implicit message that the Holocaust education is important enough to be taught in several major areas (Hector, 1999).

Cowan and Maitles (1999) report the absence of collaboration between teachers:

The RE specialists argue that their more affective approach is essentially what children need. They place the events within the context of anti-Semitism and make very explicit links with moral and ethical issues relating to prejudice and persecutions. The history staff is similarly convinced that their approach is appropriate and in some cases argues that work on the Holocaust is better placed in the history department than elsewhere. (P.5).

Short (1995) writes that, to be taught effectively, the Holocaust, in common with all other areas of the curriculum, will have to submit to the fundamental canons of sound pedagogy. Where good RE takes place, pupils will be at least beginning to grasp the need to 'develop a positive attitude towards other people, respecting their right to hold beliefs different from their own, and towards living in a society of

diverse religious' (School Curriculum and Assessment Authority, SCAA, 1994).

4. A fourth significant factor is the message to young people that Jewish history is one of survival and creativity, not suffering.

By learning about how Jews lived before the war, how their lives changed under Nazi rule, and how those who survived regained their will to live again, pupils will better comprehend the meaning of friendship and responsibility as well as the dangers of hate (United States Holocaust Memorial Museum' pamphlet, 1995, 34).

Another important social skill is that students should not categorize groups of people only on the basis of their experiences during the Holocaust: contextualization is critical so that, victims are not perceived only as victims. Although Jews were the central victims of the Nazi regime, they had a vibrant culture and long history in Europe prior to the Nazi era.

5. The fifth factor in effective HEP concerns the amount of time given to the subject. The amount of time devoted to the subject is important. Too little might encourage students to think of the holocaust as a relatively unimportant matter; too much might breed resentment against what is seen as undue pressure and lead to a rejection of the message (Short, 1995).

6. The sixth contributory factor to efficient Holocaust education is where a variety of both primary and secondary source materials are used across a range of media and where care has been taken in their choice. Above all, Holocaust education succeeds where young people have the chance to meet with a Holocaust survivor in their own classroom. Furthermore, any study of the Holocaust should address both the victims and the perpetrators of violence, and attempt to portray each as human beings, capable of moral judgment and independent decisionmaking but challenged by circumstances which made both selfdefence and independent

thought not merely difficult but perilous and potentially lethal. (National Curriculum Council, 1993). Teachers should draw upon survivors and eyewitnesses who can describe actual choices faced and made by individuals, groups, and nations during this period. Simulation activities can be used effectively, especially when they have been designed to explore varying aspects of human behavior such as fear, scapegoating, conflict resolution, and difficult decision-making. Asking students in the course of a discussion, or as part of a writing assignment, to consider various perspectives on a particular event or historical experience is fundamentally different from involving a class in a simulation game. (Laurillard, 1998).

7. In any review of the propaganda used to promote Nazi ideology, Nazi stereotypes of targeted victim groups, and the Hitler regime's justifications for persecution and murder, teachers need to remind students that just because such policies and beliefs are under discussion in class does not mean they are acceptable. It would be a terrible irony if students arrived at such a conclusion. Children learn about the nature of stereotyping some time prior to studying the Holocaust. Such learning would form part of a broad-based anti-racist programme (Short, 1995).

8. The sheer number of victims challenges easy comprehension. First-person accounts and memoir literature provide students with a way of making meaning out of collective numbers. Personal accounts can supplement a study of genocide by moving it "from a welter of statistics, remote places and events, to one that is immersed in the 'personal' and 'particular'". (Totten, 1987 p. 63).

9. The need to determine children's existing knowledge of a subject before

attempting to develop it. As Campbell and Lawton (1970;quoted in Short,1995, p. 91) put it in respect of political education:

If we do not know the nature of children's thinking about society, it is difficult to plan appropriate learning contexts for them.

Short (1995) concludes from his study about the relevance of children's perceptions of Jewish culture and identity to teaching the Holocaust, effectively, children will not just have to learn what happened, but will have to see what happened as a crime against humanity. Some of the obstacles to achieving these aims include: teachers of the Holocaust who will have to ensure that their pupils realise the power of racist and anti-Semitic beliefs, to influence the behaviour of those who subscribe to them, not only in Nazi Germany, of course, but in the contemporary world as well. These significant factors, discussed above may be contribute to 'affective education' which meant that:

Part of the educational process concerns itself with attitudes, feelings, beliefs and emotions of students. This involve a concern for the personal and social development of pupils and their self-esteem (Lang, 1998,5)

Conversely, we can identify from the literature nine educational problems that arise during teaching the Holocaust programme. The following nine points were extracted from the literature:

1. Teachers may not collaborate effectively; there may be a lack of clarity about the nature of the affective and cognitive aims of such work (Cowan and Maitles 1999).
2. Growing problems associated with teaching about the Holocaust, due to the general climate, which is hostile to the democratic process (Brown and Davis, 1999).
3. Where historians teach the history of the Holocaust they do so within the context

of conventional historical courses as a mere context for understanding World War Two and often draw inappropriate parallels with other genocides. If teachers do so, they do not just deny the particularity of the Holocaust; they effectively deny its role in reinforcing the antiracist message and not perceive the Holocaust as being significantly unique (Dawidowicz, 1990, Brown and Davies, 1998,).

4. Most textbooks regarding the teaching of the Holocaust say little on the treatment of Gypsies, gays, and people with disabilities, witnesses or other persecuted minorities (Supple, 1992).

5. HEP is lack of translating statistics into people. No notion of named individuals other than Nazis or perhaps Anne Frank, therefore leaving an impression of a faceless mass of victims (Supple, 1992).

6. In studying complex human behavior, many teachers rely upon simulation exercises meant to help student's "experience" unfamiliar situations. And even worse, they are left with the impression at the conclusion of the activity that they now know what it was like during the Holocaust. It is in contrast to Holocaust survivors and eyewitnesses argue the virtual impossibility of trying to:

Accurately determine what it was like to live on a daily basis, with fear, hunger, disease, unfathomable loss, and the unrelenting threat of abject brutality and death. (Hayden, in Davies 2000.p.134).

7. The question of how the Holocaust materialised. History teachers have to develop students' abilities to understand themselves, think for themselves, to question, to recognise injustice and propaganda (Supple, 1993).

8. Often, too great an emphasis is placed on the victims of Nazi aggression, rather than on the victimizers who forced people to make impossible choices or simply left

them with no choice to make.

Most students express empathy for victims of mass murder. But, it is not uncommon for students to assume that the victims may have done something to justify the actions against them, and thus to place inappropriate blame on the victims themselves. (United State Holocaust Memorial Museum' pamphlet, 1995, p.67)

9. There is also a tendency among students to glorify power, even when it is used to kill innocent people. Many teachers indicate that their students are intrigued and in some cases, intellectually seduced, by the symbols of power which pervaded Nazi propaganda (e.g., the swastika, Nazi flags and regalia, Nazi slogans, rituals, and music). Rather than highlight the trappings of Nazi power, teachers should ask students to:

Evaluate how such elements are used by governments (including our own) to build, protect, and mobilize a society to implement and legitimize acts of terror and even genocide (United State Holocaust Memorial Museum' pamphlet, 1995, p.67)

A praised curricular programme, that overcome most educational problems is A Holocaust Curriculum: Life Unworthy of life: An 18-Lesson Instructional Unit (Bolkosky, et al., 1987) addresses the Holocaust through the 'stories of specific children, families' in order "to uncover the human dimension of such inhumanity". In Dawidowicz's (1992) opinion, due to its approach, accuracy and depth, it is one of the strongest curricula currently available.

These directives provide operational aims and enable defined educational goals in order to decision making regarding content to be stressed or deleted in the Israeli HEP. All this can be done after the theoretical and methodological considerations underlying this HEP were analyzed on the basis of scholarly literature in the area, comparison with other programmes and consultation with experts on the subject. It

enables also decided what material should be added from other programme on the Holocaust. The teaching methods were likewise specified.

Describe below, is the strong curricula available which describes the large context that HEP can be put in terms of aims and content and enable us to compare the Israeli programme to those in other settings.

### **2.3.6 Educational aims.**

The consideration in developing the curriculum and the main principles expressed in it are reflected in the following educational aims. The following discussion outlines the most significant lesson and content students can learn about and from the Holocaust and are based upon USA, UK and Germany' HEP literature. The unique characteristic of Holocaust education and its large spectrum of curriculum possibilities discussed in the following section. Because the objective of teaching any subject is to engage the intellectual curiosity of the student in order to inspire critical thought and personal growth, or as Lang et al (1994) phrase: "that education is concerned with something more than purely cognitive" (p.5) it is helpful to structure lesson plans on the Holocaust by considering the interest shown by the pupil towards the studies (Totten and Parsons, 1992). Most students demonstrate a high level of interest in studying the Holocaust precisely because the subject raises questions of fairness, justice, individual identity, peer pressure, conformity, indifference, and obedience -- issues which adolescents confront in their daily lives. Students are also struck by the magnitude of the Holocaust, and the fact that so many people acting as collaborators, perpetrators, and bystanders allowed this

genocide to occur by failing to protest or resist. (Lewvi, 1991 in Totten 1994).

#### 2.3.6.1 Related courses and Holocaust Education

The Holocaust can be integrated effectively into various existing courses within the school curriculum. Holocaust education need not be the exclusive domain of history teachers. Teaching the Holocaust with an interdisciplinary approach - through art, literature, music, drama, theology, philosophy and science - enables students to gain a broader understanding about this complex subject, develop cognitive thinking skills, and move beyond stereotypes and myths. The following section presents sample rationale statements and methodological approaches for incorporating a study of the Holocaust in eight different courses as suggest by Totten and others in 'United States Holocaust Memorial Museum' pamphlet (1995).

Each course synopsis constitutes a fraction of the various rationales and approaches currently used by educators. Often, the rationales and methods listed under one course can be applied as well to other courses:

**1) History courses:** examine the dilemmas that arise when foreign policy goals are narrowly defined denying the validity of universal moral and human priorities; understand what happens when parliamentary democratic institutions fail;

**2) World History:** examine events and ideas in European history that contributed to the Holocaust, such as the history of antisemitism in Europe, the rise of German nationalism, the defeat of Germany in World War I,

The dissonance raised in such a lesson helps students to see the systematic planning and implementation of a government policy to kill millions of people by the use of technological advances; the role of Nazi collaborators, and the role of

bystanders around the world who chose not to intervene in the persecution and murder of Jews and other victims.

**3) World Cultures:** examine conflicts arising between majority and minority groups in a specific cultural sphere (Europe between 1933-45). We have to understand how concepts such as culture and race, are used as weapons to persecute and annihilate people; and analyze the extent to which cultures are able to survive, when faced with threats to their very existence (e.g., retaining religious practices).

**4) Government courses:** examine the role of Nazi bureaucracy in maintenance of a system to identify, isolate, deport, enslave, and kill targeted people, and then redistribute their remaining belongings. Examine the role of various individuals in the rise and fall of a totalitarian government such as partisans and others who carried out revolts, and externally, such as the Allies. Recognize that among the legacies of the Holocaust have been the creation of the United Nations in 1945, and its ongoing efforts to develop human rights bills (Niewyk, 1995, in Davies 2000).

**5) Contemporary World Problems:** compare and contrast the world response of governments and non-governmental organizations to the Holocaust with the responses of governments and non-governmental organizations to mass killings today. Analyze the relationship of the Holocaust and its legacy to the formation of the State of Israel. (Brabeck et al, 1989).

**6) Literature:** develop a deeper respect for human decency Recognize the deeds of heroism and moral choices, demonstrated by teenagers and adults in ghettos and concentration camps. Explore the irrepressible dignity of people who transcended the evil of their murderers, analyze the use of euphemisms to mask the Nazi's evil

intent (e.g., "emigration" for expulsion, "deportation" for transportation to concentration camps and killing centers, and "Final Solution" for the planned annihilation of every Jew in Europe).

**7) Art and Art History** enable students to understand the role of art in society. To illuminate how the Nazis used art for propagandistic purposes, for example, examining Nazi symbols of power, Nazi propaganda posters, paintings and how victims used artistic expression to communicate their protest, despair, resistance and/or hope. Examine art created by Holocaust victims and survivors and explore its capacity to document diverse experiences including life prior to the Holocaust, life inside the ghettos, the deportations, and the myriad of experiences in the concentration camp system; and examine interpretation of the Holocaust as expressed in contemporary art, art exhibitions, and memorials. (Tatelbaum, 1985).

**8) Religious Education (RE):** the focus is on learning from the Holocaust. " Not surprisingly, the focus is frequently upon the Holocaust's religious aspects. 'Where was god?' is a typical examination question. Teachers explore such questions with their students by examining the responses made by Elie Wiesel, Primo Levi and Hugo Gryn For example. One of the major roles is to teach about Judaism. Short (1991b) highlighted the need for Judaism to be taught accurately and sympathetically in order to be effective. He warned that:

Learning about Judaism will not necessarily diminish anti-Semitism. Indeed, if taught badly, it could exacerbate it' (short 1991b quoted in Davies 2000, p. 110)).

Having learned about these key players, students will be encouraged to consider their own positions, perhaps in relation to their current regarded treatment of a

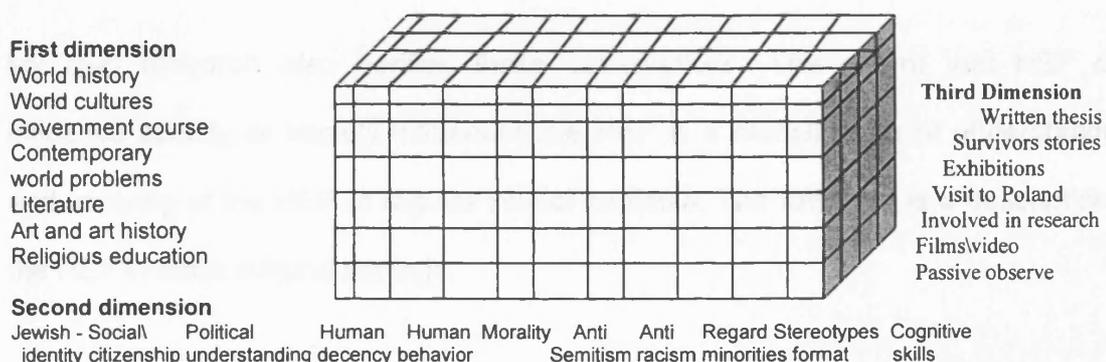
newcomer to the class or their attitude to a local influx of refugees from a war Zone, and thus learn from their Holocaust lessons. (Hector, in Davies, 2000, p. 110). Furthermore, the 'value of comparative and international studies in education has recently been restated" (Lang et al, 1994,4).

This wider context of the HEP can be examined in terms of Wragg's (1997) cubic curriculum. This model will be applied in the evaluation of the Holocaust curriculum and would be use as a base of comparison between the Israeli HEP programme and elsewhere. The overarching question that needs to be asked is whether the curriculum, in all its dimensions, provides the balance of knowledge, skills, experiences that will offer a strong base for further educational development. Three major dimensions developed in this model. The first dimension, the very important matter of the subjects. The second dimensions, the cross-curricular themes and issues that can be integrated into the Holocaust programme. The third dimension, the forms of teaching and learning.

These three dimensions includes the subject matter being taught, the knowledge, skills, attitudes and patterns of behavior being learned, the explicit and implicit attitudes and beliefs in education. The forms of teaching and learning which are employed. The overarching question that need to be asked is whether the curriculum in all its dimensions, provides the balance of knowledge, skills experiences that will offer a strong base for further development. Each of the dimensions can be used separately to see the extent to which students being equipped with suitable knowledge, skills and experiences (1) within each scheduled subjects, (2) coherently across the curriculum, and (3) through the "means of

teaching and learning being employed” (Wragg, 1997, p.108). This model is applied to HEP issues by developed this into a typology of **three pedagogical domains**. Each domain has its own orientation: the content (world history, world cultures, government course, contemporary world problems, literature, art history, religious education), the methods (written thesis, survivors stories, exhibitions, visiting Poland, films\video, passive observe,) and the objectives (Jewish identity, Human decency, cognitive skills and etc).

**Figure 2.2. The cubic curriculum: examine HEP.**



Wragg, (1997) argues that it is essential to see the curriculum as much more than a mere collection of subjects and syllabuses. The whole of what is experienced in schools and colleges can make an impact on those who attend them. By arranging the Holocaust programme according to the three cubic dimensions its impact on the students can be systemize according to desirable objectives like personal, moral, social and other cognitive skills in addition to just learning achievement. This model overturned the teaching process from activity of a transmission of knowledge to process that help active learner to build significant knowledge that concerned him or her and:

Offer a framework for identifying and comparing situations which involve some affective elements" (Lang, 1998,13).

Another implication of this model would then be either that existing practice is validated, and those areas where improvement could be made are identified.

Evaluation in a self- managing school is concerned with gathering information to make judgments about the extent to which:

Visions have been realized, progress towards goals has been made, needs have been satisfied priorities have been met, policies have been implemented, and resources have been allocated with efficiency and effectiveness". (Caldwell and Spinks, 1992, p. 39).

My own research also verifies these observations. The extent that HEP can influence society or society influences the HEP is a crucial issue of understanding and implying of the HEP to regular school curricula. The following is a description of the HEP in other cultural settings.

### **2.3.7 The HEP in other cultural settings**

The following discussion checks the USA, UK and Germany HEP programmes in relating to their purposes, objectives, principles and values, content and pedagogy issues. This discussion will help to check whether the Israeli HEP includes similar or different principles and values.

#### **2.3.7.1 HEP in USA**

One of the earliest and most influential educational programmes on the Holocaust is the Facing History and Ourselves (FHAO) programme.

The purpose of the programme is:

1. To use both content and methodology which promote critical thinking, reflection

and the need to make connection between the study of history and its relationship to one's own life and society.

2. Connections could be made between human rights abuses of the past and students lives today (Sternstrom, 1982).

3. To provide practice in making judgements based on critical reflection and drawing conclusions based on careful examinations of conflicting claims (Brabeck et al.1994).

4. To increase students' abilities to:

Take the perspective of diverse people, to understand complex human rights issues from different perspectives, and to discern the right and wrong and the good and evil of individual choices...increase students' ability to recognise prejudice in themselves and others and to respond empathetically to people, especially to those who are different from themselves (Brabeck et al, 1994 p.335).

5. To examine the Nazi Holocaust as case studies of the events that led a democracy to turn to genocide.

In order to achieve these five points of objectives, The FHAO programme emphasises and uses the following teaching methods:

1. Classroom dialogue and critical reflection on "a variety of perspectives on issues" (Babeck et al, 1994, p.335).

2. Exposure to real life conflicts (e.g. Blakeney and Blakeney, 1992;) and informed discussion of Human being (Nino, 1991) promotes moral growth.

3. True, historical and contemporary human rights issues which students discuss. Teachers are provided with resources and opportunities for staff development through in-service programmes, institutes and workshops. Teams are developed within schools to engage in interdisciplinary planing and individualised curricula

based on the FFAO curriculum resources.

4. Invite survivors and liberators to class to speak to the students, and /or have students conduct interviews with survivors and or liberators. (Totten, 2000, in Davies, 2000)

5. Use case studies to deepen their students' thinking about key concepts and /or situations germane to the Holocaust

6. Incorporate first person accounts of survivors, liberators and others to help illustrate key aspects of the Holocaust (Totten, 1994). Among the purposes for doing so are to demarcate the complexity of choices made by and/or foisted on people during the Holocaust period, to personalized the study by adding specific and personal detail to the history, and to illuminate various periods and aspects of the Holocaust years.

The positive effects of the FAHO curriculum on teachers and students have been demonstrated in a number of independent curriculum evaluations and research studies. Lieberman, (1986) reports that teachers said that participants achieved significant gains in confidence and to handle complex historical content while relating it to human behavior. The success of the programme demands:

First learn about the individual in society, about how our identities are formed and how we function in-groups. Next, students learn about membership in nations- who is in, who is out. They learn how some human beings can be dehumanised by others and how neighbour turning against neighbour can be dangerous to a democracy (37).

The students have an active role in the programme:

1. View films, engage in class discussions, hear guest speakers (including African Americans, Nazi Holocaust, Cambodian and Armenian survivors). Discuss reading

from the resource book FHAO (Sternstrom and Pasons, 1982) and write journals that address issue of power, morality, justice and caring for others.

2. Examine, learn and discuss issues of morality relating to the Holocaust period, in addition, students examine “anti-semitism” as a case study and apply the concepts learned from the case study of the Holocaust to examinations of other instances of human rights violations in the twentieth century.

3. Analysis videotape accounts of survivors (Facing History and Ourselves, 1989). Since the late 1970s, the Facing History programme has been replicated in both secondary schools and universities throughout the USA and Canada. The FHAO course is part of the required social studies curriculum of all 8<sup>th</sup> graders in a New England suburban public school. The course is a semester long course that is given during the first semester of 8<sup>th</sup> grade.

Critical opinions on the programme:

1. Curriculum’s focus was not solely the Holocaust, but rather ‘a vehicle’ for teaching students about civil disobedience and ‘indoctrinating’ them to favour nuclear disarmament.

2. Approaching the issue of anti-Semitism in a facile manner and couching anti-Semitism in the more general terms of scapegoating, prejudice and bigotry (Dawidowicz, 1992). Counterarguments by proponents of Facing History place them in the camp with those Jewish opponents of Facing History who claim that the latter’s approach undermines the uniqueness of the Holocaust. (Fine, 1995).

3. The context in which the history of the Holocaust is placed. More specifically, by attempting to inoculate students against prejudice by addressing such issues such

as racism and violence in the USA, the curriculum “elides the differences between the Holocaust and all manner of inhumanities and injustice” (Lipstadt, 1995, p.27).

By attempting to be relevant to a wide variety of parties, the curriculum, internationally or not, encourages teachers to draw historically fallacious parallels, which results in a distortion of history.

The FAHO programme can be classified into such categories that argue that only those bodies of knowledge that can be subjected to critical analyses and rational explanation should be taught. It hardly touches on the teaching of the facts and about death, but mainly stress the importance of the educational message and its historical lesson of the Holocaust. Its scope is within the Personal, Social and Moral Education (PSME) and includes some of the essentials of effective pastoral care with its broad ambition “to help pupils benefit more extensively from their school experience” (Watkins, 1985, 179). Described below is the development of teaching HEP in England, which highlights similar and different educational aspects of the Israeli HEP.

2.3.7.2 Teaching the Holocaust in England: Until 1988 in England the teaching of the Holocaust was dependent upon individual teachers’ interest, rather than its recognition of its importance at the national level. All children in the State school system in England and Wales, would learn about the Holocaust at age 14. (Hector, in Davies, 2000). Fox (1989) conclude that:

Probably more attention was being paid to teaching the subject of the Holocaust (in departments other than those of history lessons) are also a feature of personal, social and moral education curricula where a popular approach is through discussions on bullying, prejudice and racism (14).

Personal and social aspects of education curricula “overlap with one level of the pastoral task, that of the pastoral curriculum in the social self and moral/political self-areas” (Watkins, 1985, 179). According to Fox one major contributor to Holocaust teaching is religious education. Supple (1992) urged teachers to enable their pupils to empathize with the victims, to see them as real people with names and histories.

Children cannot grasp the idea of six million nameless victims: to present the period in that way is to risk paralysing and incapacitating them. It must be made touchable (Klein, 1992, P.23)

Ways of achieving this:

1. Focus on the lives of key people in the Holocaust and one method of doing this is through the use of video in the classroom. An increasing number of schools now undertake educational visits to Prague and Theresienstadt (Terezin) or to Krakow and Auschwitz. (Hector, 1999).
2. Changes in attitudes towards the Holocaust period that is caused by visiting Holocaust exhibitions described by Roper (2000). He describes the previews of the moving Holocaust exhibition in London. The exhibition features artifacts, with information presented on a striking backdrop of black or red tiled walls. He asked pupils visiting the exhibition, (in year 9), why they felt that it is important for them to learn about the Holocaust? “Because history has a tendency to repeat itself”, said Katy, “to help us to resolve religious and other conflicts today”, commented Graham. Roper states: “but they all know that this has not been the case”. One of them reflected that looking around the exhibition, you had to remind yourself that this all happened not so very long ago.

3. Drawing parallels with today in terms of how our society treats refugees, Heloise (one of the children) said:

We haven't learnt from previous wars. We can look around this exhibition, and say how sad and terrible it all was. But we still don't help people now in the same situation, even though we could.

And he concluded:

These young people, through their visit to the exhibition, are beginning to understand the dynamics that made the Holocaust possible. It is a lesson that some of their elders have consistently failed to learn (p.19).

4. Using CD-ROM and the Internet for yet more information, finding The Teachers' Guide to the Holocaust on the Web was quite helpful, but it should be noted that the Internet also contains much scurrilous Holocaust denial material.

5. Travelling educational exhibition. The exhibition 'AnneFrank-a history for Today' aims to inform visitors about history; encourage tolerance and mutual respect; and convince people that a society in which differences are respected does not come about unaided (Davis, 2000, Chapter 12). Students' responses were that the teaching of the Holocaust had been given a new dimension. Anne Frank is seen as a way to understand the Holocaust and related key ideas about religion, history, politics and individual experience, without exposing children to overly complex or horrifically graphic images. The largest number of school groups attending the exhibition said the main focus of their visit related to history. Almost all interviewees said that the minimum preparation would be to develop some awareness of the historical context. Sixty-two per cent of the pupils questioned did not know, disagreed or strongly disagreed with the proposition that "I think the exhibition has encouraged me to do something either now or in the future," (Davis, 2000, p.171).

Their conclusions were that:

The way in which the Holocaust is represented is obviously controversial. There are differing views on the relative weight to be given to the different types of victims (Jews, homosexuals and others); on whether it is unique; on the relationship between past and present and the extent to which contemporary issues can be explored (p. 173).

The authors' pedagogical debates center on the relative emphasis to be given to Anne Frank herself as a means of understanding large scale events: the use of horrific images; the use of chronological narrative as opposed to more thematic analysis. They conclude that these issues are fundamental to the development of better understanding of the holocaust, better teaching and learning.

The primary mission of the United States Holocaust Memorial Museum is to promote education about the history of the Holocaust and its implications for our lives today.

They believe that Holocaust education must be historically accurate and do not only concentrate on the Nazi extermination process, but rather on personal stories that encourage students to empathize with the victims. The perpetrators took away the victims' homes, belongings, clothes - and most importantly - their human identities. Nazi Germany sought to dehumanize Jews by reducing them to yellow patches, tattooed numbers and mass graves.

One of the most important paths to approaching and understanding of the Holocaust, is to reclaim the identity of individuals. We must ask ourselves who were these people? How did they live before the German occupation? How did they cope with Nazi anti-Jewish decrees? What ethical choices did they make on a daily basis? How did they perceive their fate? What dilemmas did survivors confront?

What kinds of difficulties did they endure? How did they rebuild their lives in the dark shadow of the Holocaust?

2.3.7.3 HEP in Germany: The success of the American TV series *Holocaust* (1979) marked the beginning of a new epoch of school examination of National Socialism.

Objectives:

Linking scientific analysis with the circumstances of the ordinary people connected cognitive and effective ways of learning.

Contemplation of “history from beneath” and the people's everyday life experience during the National Socialism.

Emphasis on:

Events of local History and biographical approaches (eyewitnesses) led to a number of programmatic approaches in historical and political (Rathenow, 2000, p.69).

Creation of “personalities that are able to oppose the ideology of National Socialism and other political ideologies, which strive for tyranny” (Berliner Recht für Schule und Lehrer 1996, pp. 2000-3).

Encounter between young people and the facts of National Socialism should be based on the questions ‘what has history to do with me? The background to this question is that:

History is not just the past but a part of the present. Memorial sites, for example, reflect how a later generation interprets historical places” (Rathenow, in Davies 2000, p.74).

One example of how this local history approach is implemented is that while dealing with the topic, pupils should visit one of the memorial sites.

To proceed sensitively and in a manner appropriate to the pupils' ages when

dealing with the topic ' Children and young people at the Nazi time' in the World studies (The cultural minister of Lower Saxony). The teaching unit 'German Fascism and the Second World War' for classes 9 and 10 focuses on the persecution of the Jews, the extermination of Slavs, Gypsies, mentally disabled people and Homosexuals, resistance against the Nazi dictatorship and the Hitler Youth, as an example of everyday life in Nazi Germany. Holocaust education is not about preserving Nazi Horror but about learning from history to provide the basis of Hope for the future:

"Teachers must help their students to become more human. This is a vital task" (Rathenow,in Davies 2000, p. 75).

The HEP in German based on the following methodology guidelines:

1. Draw attention to possibilities of cross-curricular and other integrating methods. Subject involved include biology, ethics, religious education, music or German. The question of individual fates during National Socialism takes up in primary school.
2. Pupils examine regional events. (Niedersahsisches Kultusministerium, 1992, p. 20). The Berlin curriculum for the fifth and sixth grades proposes the following topics: 'Hitler establishes a dictatorship and persecutes its enemies'. 'Persecutions of the Jews, the SS and concentration camps' and 'May 1945 Germany in ruins'.
3. The horror of the system is demonstrated by the numerous 'small cruelties', as Klemperer (1998) describes them in his diaries. Understanding this can promote:

Empathy for victims as well as for culprits and other groups involved, like bystanders, helpers or people who resist the system. (Rathenow, in Davies 2000, p.74).

4. Many German teachers prefer memorial site visits to textbook work. The

experience is more direct and it is possible to combine the sensations provoked by reality with the knowledge learn at school. Rathenow (in Davies, 2000) argues that:

Even though this approach is very understandable, there is the danger that the reality of a memorial site leads to 'blind' opinions. Another danger, especially when visiting concentration camp memorial sites, is that exhibited memories are mistaken for historical facts so that inner impressions coming from an exhibition might be taken for reality (p. 75).

We can conclude that HEP in other cultural setting is used as instrument for sensitive and foster values and awareness against evil. These are some of the answers to the research question 3 surfaced in my research. The following section will describe similar and different terms of aims and methodology of the Israeli HEP.

#### **2.4. A review of the literature concerned with the Holocaust programme in Israel**

The development of the HEP in Israel will be described in this section relating to its aims, purposes, procedures, content and other pedagogical issues. This review will highlight the conditions of the society and environments in which the programme should be implemented. The review will enable access, to the extent that HEP in Israel is similar and different to other programmes from various national and cultural settings. This will help to compare conceptual framework of effective HEP. It describes the three periods which influence the Holocaust programme in Israel: An emotional study' period, "instrumental function" in teaching the Holocaust period and a new "existential" approach (Schatzker, 1982).

The historical factors that were influential from one period to another and recent research about the Holocaust programme in Israel are reviewed in the beginning of

this section. The second section deals with the purposes and objectives of the Israeli programme. The last paragraph describes the visit to the concentration camps in Poland as a special education process. This theme about curricular, pedagogic and assessment issues on the teaching of the Holocaust critically reflect the objectives of teaching the Holocaust programme in Israel in relation to other programmes according to Wragg's curriculum cube.

#### **2.4.1 Historical background of the programme**

The identification of the historical data, curricular, pedagogic and assessment issues on the teaching of the Holocaust are vital prior to any evaluation discussion on the achievement of the intended results of the programme, its success and failure. The historical background contains information that identifies debilities or powerful factors in the program. This background is mainly vital for the comprehension of the contents that can be included in the Holocaust programme in relation to specific time and location.

Two factors influence the development of the educational debate concerning the Holocaust study program in secondary schools and in informal education: the public opinion formers, and the research carried out on the Holocaust, in Israel during the years 1948-1981 (Karen, 1985). Karen's research describes the changes that the subject of the Holocaust as an educational topic went through, from the time of the establishment of the State of Israel unto the time that the position of the Holocaust as an educational subject was bound by the law. The research studies the inter-relations between the processes and events of those years and the development of

the Holocaust teaching program. The research presumes that the Holocaust plays an important role in the modeling of the individual in Israeli society and that it is an important component of the Israeli's everyday existence. The research findings lead to the conclusion that in the subject of the Holocaust the education system did not influence the processes undergoing in Israeli society but that the education system was, in itself, perhaps, influenced by these processes.

The following section will show how the formal educational Holocaust programme has developed in Israel since the 1970s' according to the 5 phases developed in chapter one. In the beginning of the 1980s', it became part of the matriculation curriculum. Since 1988, the visits to the concentration camps became Ministerial policy in Israel. Schatzker (1982) divides the educational literature in Israel on the Holocaust into two periods: The first period lasted twenty years following the Holocaust. Four trends characterized the approach to the holocaust during the period: (a) the demonization of the Holocaust operation and its executors (b) A process of psychological repression (c) Wounded national pride. (d) An overcompensation in the form of sacral, ritual and symbolic expressions. All these articulated study programmes and curricula were based on two components: First the contemporary discoveries and conclusions of Holocaust research and second, the various ideological and worldviews within Israeli society, as well as changes in the society brought about by the passage of time. The various components of the learning process, such as cognition, perception, analysis, causality connections, conceptualization, generalization and deduction, differ from the psychological

mechanism rooted in memorial and ceremonies. Both teaching processes and memorial ceremonies play essential parts in the life of public, societies and nations. (Schatzker, 1982,p.79). A dubious concept of “emotional study” was adopted, which perceived “emotion”, as the cornerstone, aim, motivation, content and method of teaching the Holocaust. The ineffectiveness of this concept became obvious especially when applied to a generation of students, which does not know what it is supposed to remember and with what it is supposed to identify emotionally. The reaction to those educational and didactical shortcomings characterized the second period of Israeli education in its approach to the Holocaust.

#### 2.4.1.1 Instrument function period

As a reaction to the educational shortcomings of the emotional trend, a following second period followed, adapting the “instrumental function” in teaching the holocaust. Thus the Holocaust changes from a symbol to a factor of reality, which thereby tries to achieve educational, civic, democratic, moral, historical, national and general humanistic- universal aims. Chatzker, (1982) explains:

These were characteristics of the time in which the first hopeful steps of the new state of Israel toward a full integration in the international community, as an equal and normal member, seemed to have been unexpectedly successful (p.79).

Since the beginning of the 1980s' this process has penetrated and become part of the general goal of the educational system. This process has been expressed and formalised by a further amendment to compulsory education law whereby, in 1981 the subject of the Holocaust was formally added to the list of objectives laid down by the Israeli educational system. This process can also be felt, by the changes

made to the syllabus of the high schools, that now include one compulsory Holocaust study unit (Carmon, 1988). Carmon, (1979) designed a programme of teaching the Holocaust as a means of fostering values:

1. The Holocaust, as subject matter, is an important instrument of the process of education towards values. Thus the overall educational programme is meant to focus on the adolescent student, who is searching for the meaning and importance of his life as a human being, as a Jew, and as an Israeli. The principles, aims, contents, and methods are all meant to:

Derive from and serve the intellectual needs of the student as an individual who is both searching for his identity and reflecting upon his role and functions in society. (Carmon 1979, p.11).

2. As a result of teaching about the Holocaust, one could gain some educational values. By studying the Holocaust, the students could change their attitudes, reactions and personality and be better prepared to face the future (Schatzker, 1982).

3. Teaching about the Holocaust, could be one of the subjects covered in history lessons. It could be an attempt at encompassing the phenomenon that follows naturally, from the traditional teaching of history as a discipline. In contrast to this mode that dominates history classes, there are other channels of contrast between the student and the Holocaust. 1) Meetings with Holocaust survivors. 2) Organized visits to exhibitions and museums. 3) Viewing films and 4) Participation in ceremonies held on "Holocaust and Heroism day" (Carmon, 1979). These means of contact give rise to instructional situations, in which the affective or emotional factor dominates.

One of the shortcomings of the “instrumental approach” was that instead of making students sensitive to the abnormalities of the Holocaust, they would get used to it and learn to regard it as one other possible mode of human and social behaviour. This and others shortcomings led to the appointment of a committee by the Ministry of Education to elaborate outlines for an agreed curriculum, which became necessary after the teaching of the Holocaust had been made compulsory in all secondary schools. The committee could not reach any consensus and dispersed after a few sessions without accomplishing its task.

2.4.1.2 A new “existential” approach. Influenced by the political events of the 70s’ , a new “existential” approach, which characterizes the feelings of certain parts of Israeli contemporary society, seems to be gaining ground in influencing the teaching of the Holocaust. According to Schatzker, (1982),

It can civilise and humanise our students and, perhaps more effectively than any other subject, can sensitise them to the Jewish world, which was destroyed and lost”. (p. 10).

This “existential” approach criticised the former “instrumental” approach as being too one sided, disciplinary, abstract, universal and sophisticated, thus missing the very core of the Holocaust, i.e. the existential struggle of Jews caught up in an inhuman, dehumanizing situation, facing persecution, the conditions of the Ghetto and the machinery of death (Chatzker, 1982). It emphasises:

1. The student rather than the survivors and their unpenetrable and untransferable world of memories, the future rather than the past, instructing rather than commemorating, teaching methods rather than the former sacral- ritual ceremonies (Chatzker, 1982,3).

Universal and not only Jewish elements, stood now as the focus of Israeli education in grappling with the Holocaust

2. Stressing the linkage between the:

Holocaust, the existence of the state of Israel and the moral justification of Zionism and the state of Israel. (Firer, 1987, 79).

3. Producing the memories of the holocaust as a valid universal example of the struggle over self-identity as a moral subject. (Gur-Ze'ev 1998).

4. Affairs of corruption and decadence and social tension that stood out during this period, led to changes in social norms that undermined the belief in the State's moral righteousness of reflecting a new and healthy culture, which is totally at odds with the "morbid passivity" of life in the Diaspora. Furthermore, it was possible with the passing of time, to see:

The heritage of the Diaspora in a new light as symbolising roots, tradition and Jewish solidarity – all of this in opposition to the "ailments" and questions raised concerning the functioning and self-image of the Israeli society. (Firer, 1987, p.94).

5. Using interdisciplinary methods, including literature and above all, testimonies of survivors who have not talked for years and seem to have now found more willing listeners. This approach intends:

To confront the student with the horror, to evoke in him a direct identification with the traumatic experience of the reality of the Holocaust under Hitler (Gutman, 1987, p.10).

Today, there are still varying opinions relating to the Holocaust as a historical event and as a Jewish -historical phenomenon. Some scholars want to impart to the pupils the horrific experiences of the Holocaust in all its gory details and some want to save the pupils from this and instead emphasise the Jewish reaction to the Holocaust, which differed from the reaction of other nations, which also suffered during the Second World War.

Schatzker (1999, p. 452) points out that the following changes should be reflected in the HEP:

- a) Disintegration of the Communist bloc and its implication on the Jewish life.
- b) Reunification of Germany.
- c) Uprising of terror, its application, and submissiveness, in the solution of nationalism and international crises.
- d) Demographic and ethnic change of the student population in Israel.
- e) The emigration from Russia.
- f) The five wars between Israel and its neighbours. Results of those wars were different from that of the War of Independence.

He adds that the Holocaust curriculum should also include subjects that the historians argue on, such as:

- 1) The argument about the "salvation" its possibilities, its ways and its failure.
- 2) The argument of the position of American and English Jews to the Holocaust. The argument against the Jewish settlement and its different political parties platforms, regarding the holocaust.
- 3) The "Zionisation" of the Holocaust opposte post- Zionisation perception
- 4) Holocaust deniers (Schatzker, 1999). These subjects provide challenge for adaptive change and relate to research question number 5, which asks which changes should be made to the Israeli HEP. The objectives of the current Israeli HEP are described in the following section.

## 2.4.2 Objectives

The objectives of the HEP in Israel including the visits to Poland as stated by the ministry of Education in Israel is discussed in the following section. "The worthy teacher does not teach subjects but teaches by the use of subjects". (Lam 1977, quoted in Schatzker, 1999, p. 4) This quote was aimed at teaching in general but is more than apt in connection with the subject being discussed, teaching the Holocaust. Dubraski, (1961) set the "Yad Vashem" law of 1953, as an objective of the Holocaust studies that should be adhered to as the law. In other words this objective is based upon society's law. Dubraski, says that the question facing teachers in Israel is how to carry out this law and to pass on the lessons learnt through the Holocaust, to the Israeli children. Landau (1998), argues that the fate of the Jews under Hitler:

If taught properly, can civilise and humanise our students and, perhaps more effectively than any other subject, can sensitise them to the dangers of indifference, intolerance, racism and the dehumanisation of others (12).

However, as he goes on to note:

If the Holocaust is taught badly, it can traumatise, mythologise and produce a purely negative view of all Jewish history, of Jewish people and, indeed, of all victim groups (p. 46).

It forces us to come to terms with one of the dangers involved in teaching the Holocaust, turning the Holocaust into a means for various purposes. Schatzker (1985) terms this the "instrumental" approach to teaching the Holocaust, whereby the Holocaust becomes a vessel serving personal and educational objectives and which is not in fact true teaching of the Holocaust. In spite of Schatzker's objection to the instrumental approach he states:

I see nothing immoral about placing the objectives at the head of the Holocaust study program unit and laying an emphasis on studying the Holocaust in relation to the present day, even though it seems that we would be paying more respect for the dead if we only related to their deaths as a tragedy that has no meaning or bearing on the coming generations. (p. 134).

Schatzker (1985) has recently set out five main objectives that will help to influence pupils studying through their new textbook *The Holocaust and its meaning*

1) The pupils have to obtain an informative foundation of the historical facts during the Holocaust period. This foundation will enable the pupil to form a balanced opinion and make an independent opinion regarding the Holocaust.

2) The pupils have to gain understanding and sensitivity of the structures and mechanisms in the foundation of illegitimate generalisations, conceptualism and stereotype forming in reference to human relations, causing prejudice, anxiety and hate that lead up to murder and holocaust.

3) The pupils must be capable of noticing the meaningful connections between these frameworks and the totalitarian regime that they are exposed to that provides a source of experiences and development. This third objective can be seen as educating towards democracy and aware and responsible social behavior.

4) The pupils must be aware of the dangers of anti-Semitism in all its forms and be capable of evaluating the role of anti-Semitism in the third Reich.

5) The pupils must be capable of observing the Holocaust against the background of the imminent developments in the annals of the state of Israel. This is an approach by which "the pupil and his needs are at the forefront of the studying unit".

(Gutman and Schatzker, 1985, p 8). The existentialist approach developed from the instrumental approach (the entity is the total vision). Existentialism, one of the

symptoms of the modern secular man, is willing to ask metaphysical questions but is not prepared to accept any religious based answers and will remain with unanswered questions. The Ministry of education wishes to encourage and aid Israeli pupils to visit the remnants of the Jewish communities in Poland and the sites of the concentration camps built by the Nazis and their helpers. This voyage is designed to strengthen the pupils' Israeli nationalism and their affinity to their history and heritage. The following are the aims of the visit to Poland as phrased by the Ministry of Education and Culture (1999):

To:

1. Allow the youth to take an active part in the rehabilitation, renovation, cleaning up and conservation of the Jewish sites and remnants scattered around Poland.
2. Re-examine the concepts of the basic theories and thinking frameworks concerning the history of Israel, the Jewish behavior during the Holocaust, the Zionist values, the relationships between Jews and gentiles and the humanistic moral.
3. Strengthen the bond between the Israeli youth and their collective Jewish past, to deepen their identification with the fate of the Jewish nation and to strengthen their conviction in the necessity of the continuation of the Jewish race and of the survival of the sovereign state of Israel.
4. Understand and appreciate the courageous stand taken by the Jews in their almost hopeless struggle and fight against the cruel oppressor and his evil intentions.
5. Understand the annals of history and heritage of the Polish Jews in the context of

the Polish culture and history.

6. Come to both nationalistic conclusions determining the need for the existence of a Jewish sovereign state and universal conclusions about the need to defend democracy and to fight against racism.

7. Sense, feel and try to realise the enormity of the destruction and loss of the Jews that were murdered or forced to abandon their homeland.

**To learn about:**

1. The complexity of the relationship between the Jewish and Polish people throughout their common history, both the positive and negative sides.

2. The foundations of totalitarian society that provided the structure by which Nazi Germany declared war and destruction on the Jewish race and murdered one third of the Jewish nation.

3. The principles of Nazi ideology, to learn about the factors and circumstances leading up to the rise of the Nazis and their cruelty and bestiality that had been previously unknown in the history of mankind:

4. How this totalitarian society also provided the base by which Nazi Germany committed atrocities against the human race.

5. The spiritual and cultural wealth of Polish Jewry and its immense scope and vitality before World War two by visiting the sites and meeting up with the remnants of Jewish life that are to be found scattered around Poland (Ministry of Education and Culture, 1999).

In terms of pedagogical issues, an integrated approach suggests that the teaching of the Holocaust should combine two aims: the transmission of information and the

fostering of views and feelings. As Lang (1998) argues “that the affective and cognitive dimensions of education are interrelated.” (p.5). The historical and educational lessons of the Holocaust can be understood only on the basis of knowledge. Only after knowing the facts about the events and causes of the Holocaust, can the pupil be helped to understand and to identify more closely with those who perished. On the other hand, since the Holocaust has such a vast emotional and value content, dealing with it as simple information (as might be done with other subjects) is extremely dangerous educationally. The above objectives encourage the attitudes of dissimilar groups evaluated in my research. The HEP content that would help to achieve these aims is described in the following section.

### **2.4.3 Content**

The Ministry of Education and Culture’s new programme proposes to allocate at least thirty teaching hours to Holocaust studies as part of a special studies framework. A special committee comprising of Holocaust researchers, writers, psychologists and sociologists formed a general program that focuses on the following four aspects (Carmon, 1988);

- 1) Acknowledging racial Anti-Semitism as a phenomenon differing from historical Anti-Semitism - the Nazi Anti-Semitism sees Judaism as a spiritual phenomenon that is hostile to them and should be wiped out because Judaism treats every human as a creature of God, worthy of equality, kindness and mercy.
- 2) A description of the Holocaust against the setting of World War Two, a process

that was experienced to some extent, by all European Jewry.

3) Acquiring knowledge of life in the Ghettos and concentration camps, survival under terrible conditions, the attempts made to adhere to the Jewish code of life, rebellion and the armed struggle.

4) The attitude of the world nations to the Jewish people throughout the Holocaust – of both Nazi occupied countries and non-occupied countries. (Schatzker, 1982). It is not a coincidence that the same crisis affecting teaching and educating, is to be found affecting ideas and ideology of the value crisis as it is commonly known. “Questions are arising and becoming more acute in this generation and the problem of dealing with the Holocaust studies is one of the radical examples” (Goldshmidt.1980, quoted in Keren, 1985, p.123).

Formal HEP in Israel and the visit to Poland, which is based on the above four aspects, is the climax of the long educational, learning process that is carried out in four stages, which include:

1. Preparing the pupils and their guide. The visit to Poland is designed for young people studying in the 11th and 12th gradewith emotional capabilities and capable of involving others in their experiences. In order to lessen emotional strain the itinerary of the youths visit to Poland will be carried out according to the Israeli Education Ministry principles and guidelines (1999). The preparations for the visit will consist of an educational package, that demands both theoretical and social efforts as well as emotional and organisational input. The preparations will take approximatey five months before the trip to Poland and include 40 learning hours. The process will cover two main areas: a. Didactic preparation: Incorporating, as

part of the studying and preparation, personal stories of the participating youth's own families or other community members, whose stories from the past are connected to the sites to be visited.

b. Teaching Contents: The content of the subject matter is designed to clarify the uniqueness of the holocaust of European Jewry. The preparations will include the main relevant topics of the history of Polish Jewry, the basics of the Nazi ideology and the methods of applying it, the world's righteous gentiles discourse themes and the Holocaust survivors after the war.

2. The visit to Poland The visit to Poland is designed for young people studying in the 11th and 12th grade with emotional capabilities and having the ability of involving others in their experiences. The Form Teachers should organise discussions and debates during the education periods that will raise the issue of the difficult questions that delegation members will likely come across during the visit.

3. Processing the feelings and experiences both during and after the trip Group meetings, publishing a visit magazine, which allows the youth, as well as describing the route and sites, to express their thoughts and feelings through creative and artistic means. After the visit, activities should be organised that allow the educational processing of the emotional and learning experiences.

The history, Judaism, bible and literature teachers make use of the knowledge and experiences gained by the pupils in Poland and connect them with specific their subject matters thus making the learning process deeper, more relevant and more meaningful. It will lead the pupil to investigate the subject by writing of a thesis instead of doing the matriculation examination.

And

4. Involving the community in the experiences and reflections resulting from the trip.

A “testimonial bearer” is attached to the delegation, a holocaust survivor, who can communicate with the youth, who can relate his/her story and is capable of standing up to the emotional and physical strain involved in the voyage.

In the discourse over themes raised by delegations, the social dilemma emerges: on one hand, in the distinction between the “Diaspora” and the “Holocaust”, and on the other hand, in the fashion in which the culture of the 'Jewish shtetl' is portrayed as a part of this heritage, as well as in the interpretation assigned to the traumatic event and its victims. In the way the various delegations examine the ethos of 'the Holocaust and the state establishment. And in the role filled by the national state their commonplace existence in this context the Holocaust is a significant test of Israeli identity. (Friedman, 1997). What is the different way that the delegations examine these issues can explore by group assignments that will be planned in accordance with the itinerary that deal with the different events that play an important part of the voyage.

The social-emotional preparation is a continuous process that takes place during the same period of time as the didactic preparation. The process includes introductory meetings between all of the participants and defining both personal and group objectives.

If the delegation consists of pupils from both state high schools and religious state high schools, then preparation time must be spent examining each group's special

needs that arise from their peculiar lifestyle. The joint delegation provides a unique opportunity for a dialogue and meeting point between different populations that do not learn together at the same school.

In addition to the social-emotional preparations, youth representatives should be chosen to be in charge of varying subjects during the voyage like: Documentation of activities in certain sites, assistance in the organisation of both the personal and group equipment and the like.

Most of the preparation process should take place within the community itself, at school itself or elsewhere. The youth should be allowed to experience the visit in these sites without any intellectual or emotional intervention from the accompanying adults. The youth should of course, be allowed to ask questions concerning facts and details about the past. This trend is based on the theory that memory and history are no longer dictated in a singular fashion, neither on the basis of historical-religious writings nor on the basis of the national- sovereignty approach of the state.

The preparation process will be carried out using various methods that include: lectures, workshops, analysis of events, discussions and debates, role playing, reading chosen articles, analysis of historical events, deciphering photographs and maps, watching documentaries and films, visits to museums and meetings with Holocaust survivors.

It is recommended that the youth will be encouraged to express their feelings and thoughts, through art and creativity. This preparation principal's compatible the existential approach that influence the Holocaust teaching of the Holocaust. This

serves as a background information transmitted in the Israeli schools thereby gaining some readiness for this kind of trips. Is it effective? The effectiveness of the Israeli HEP and the visits to Poland, as have been found in previous research are discussed in the following section.

#### **2.4.4 Principle and values**

There is little doubt both as to the need for and importance of presenting information leading to an awareness and knowledge of the Holocaust. However, ensuring debates as to the best approach to be used in presenting this information to contemporary audiences-particularly, to the postWorld War II generations who did not experience that period. In discussing the function of history in adolescence, Erickson (1968), expounds upon a point that supports the outlook of teaching the Holocaust as an education towards values:

In youth, the life history intersects with history; here individuals are confirmed in their identities and societies regenerated in their life style. Historical processes have already entered the individual's core of childhood. Past history survives in the ideal and evil prototypes. Each generation of youth find an identity consonant its own childhood, but in youth the tables of childhood dependence begin to turn: no longer is it merely for the old to teach the young the meaning of life. It is the young who, by their responses and actions, tell the old what to them has some vital promise". (p. 257-258. Quoted in Carmon, 1979, p. 218).

The Israeli educational system is committed to passing on the historical, moral and educational implications, both Jewish and humane, of the Jewish fate to the maturing youth and to the youth of the future and to continue to model the future existence of the Israeli nation and the state of Israel.

Schatzker, (1999) argues against these objectives:

It is hard to say what this approach hopes to achieve through such direct identification with the horror and what its motives are. Is it due to a certain affinity between the present situation of

Israel, its political and economic problems and its existential uncertainty? Or is it the rapid growth of violent international neo-nazi, antisemitic and antizionist movements, that we feel that we again are experiencing that inherent ancient historic law, that "all are always against us", and are therefore looking for our existential roots in the Holocaust? (p.453).

He wonders if it is perhaps the hidden hope of political and religious extremists to strengthen their arguments through identification with the Holocaust? Or is it just one more revelation of a world-wide phenomenon, i.e. turning the Holocaust into a symbol of the "humane condition" of our time, characterized by the Vietnam war, Biafra, Cambodia, the energy crisis, unsolved economic and social problems, uncertainty and growing anxiety regarding the future? This study tries to explore the attitudes and perceptions of selected categories of student and teachers in Israel at different points in their experience of the HEP.

The educational dilemma of the Holocaust stems from its unique character. I.e., that it is incomprehensible. This dilemma erects a barrier along the continuum of the learning process between the student and the phenomenon. The primary manifestation of this barrier is a student's sense of inadequacy or helplessness. Associated with this almost dominant feeling is one of two responses: students attempt to close themselves off, which translates into apathy toward the phenomenon, or student's experience a strong sense of frustration. (Carmon, 1979). Klein (1992) has said that teachers are 'terrified' of teaching the Holocaust. Perhaps the central difficulty relates to teachers finding it almost impossible to characterise the purpose of the work clearly. If they were more comfortable with this they might well be able to select teaching methods confidently and to have strategies already in place for a range of responses by children. These may have affected the Israeli HEP as can also be learnt from the following.

1. Holocaust study programme led to an increase in the knowledge Guri-Rosenblitt (1997) has examined the connection between the proclaimed and desired objectives of the study programme and the end results, as expressed by the pupils' achievements in the cognitive and affective fields, at the end of the study programme. This research was carried out amongst 8th and 9th grade pupils. Its findings showed that the Holocaust study programme led to an increase in the knowledge gained about the life of the Jews before and during the period of the Holocaust. No significant difference was found between the experimental group and the control group in terms of their Jewish identity, their attitude towards the past and towards the necessity of teaching the subject. At the end of the study programme, there was a change in the pupils' attitude to the period before and during the Holocaust. There was no difference in the pupils' level of knowledge. These strengthen the second question of effectiveness laid out in my research.

2. Effect of the use of films as teaching aids Livne, (1998) examined the teaching of the Holocaust in junior high schools and the effect of the use of films as teaching aids. The research findings showed that the teachers found the programme to be structured as far as the ideas are concerned and to be based mainly on informal activities that are acquired through external bodies. The films shown served the purpose of showing the Holocaust in a softened, toned down way whilst helping to forget the most horrific events that are difficult to deal with.

3. Satisfaction by the teaching of the subject Livne, (1998) find that the pupils tended to be satisfied by the teaching of the subject although they expressed

interest to learn more on the subject. Some criticism was leveled against the absence of a formalised school Holocaust studies program

4. The Journey of the delegations to Poland Freidman (1997) concludes that these trips to Poland are considered 'rites of passages' and command a role of outstanding socializing significance. Members of the delegation, 'the third generation' resembles 'juveniles' setting out on a pilgrimage on an educational journey, and returning, as 'adults'. These pilgrims, and the memory practices that are conducted during the course of the trip, are ordained during the course of the trip to be carriers of the traumatic memory, and 'living witnesses' of the Holocaust, who will provide testimony to present and future of generations of Israeli society in general, and each sectional community in particular. It contradicts the claim according to which the 'memory'- a way of viewing the past-is a social capacity that is gradually disappearing from documented 'history'. The pilgrimage, and the diversity of historical versions that are conceived in its process, constitute a living testimony to the enduring existence of the collective memory in general, and the Jewish-Traditional memory, in particular. The Jewish collective memory, having been preserved for centuries by virtue of intentional acts of ritual and prayers, is also fulfilled in this case in its religious and civilian interpretation, through the means of memorial ceremonies, ethos and myths. (Friedman, 1997).

5. A process of direct empathy Chatzker, (1999) believes that these tips are destined to awaken a process of direct empathy with the horrors and with the traumatic standing of the Jewish world at that time. The machine of the annihilation itself, and not the processes that lead to it, stands out as a focus with the

Holocaust. He wonders if the aims of the traumatic meeting of the students with the horrors of the Holocaust would to influence them to be better Israelis?

6. The visit to Poland as a source of knowledge and information Lev (1998) examined the influence of the youth's visit to Poland on their attitude to the Holocaust. The findings showed a significant increase in the youth's knowledge after their visit to the sites and concentration camps and their exposure to testimonials and facts. The visit to Poland was a source of knowledge and information both to the participants and to the members of the control group. The visit aroused amongst the participants enormous feelings of pain, horror and anger, which abated somewhat, after their return. The excursions to Poland bear witness to the centrality of bereavement and martyrology in Israeli society in general, and the canonized nature of the Holocaust in this particular context. The memorialism cultivated by Israeli society presents the Holocaust as one of the fundamental components of civil religion.

7. Connection between the young and the lost world. Keren (1995) justifies the official decision of the Israeli Minister of Education at the time, Navon Itzhak, to take responsibility for tours like these. A special connecton was created between the young with the lost world. This contact can only take place, feeling the empty space left in Poland. The tours to Poland were overturned to be somewhat like "experience repairs"; the youths grieve there on private and general loss that the first and second generation (after the Holocaust) did not grieve.

She claims that:

1. Students who chose to go on the tour in Poland, differ from their friends in the

awareness to the subject of the Holocaust, or to the lives of the Jews before the Holocaust, but there is no difference in the lessons, values, or by the outlook of life.

2. We have to see the tour to Poland, as an educational process, that integrates by the general culture, that which we want to create; a culture of people that does not forget its past, but does everything to the promise of its future nationality, as part of the human race, in the achievement of peace.

Friedman (1997) argues that these aims employed the Holocaust as a "litmus test examining Israeli-Zionistic identity" (p. 1). The above statements and conclusion may shed light on the extent of the effect that may such trip have on the students.

8. Research corpus the research corpus is consolidated around a common belief based on three principles:

a. The annihilation of the Jews in the Holocaust as a singular expression of the common 'Jewish destiny';

b. The Holocaust and its victims are participants in the fundamental act of the survival of the nation and the establishment of the state;

c. The continuation of the state's existence as an ideological as well as pragmatic response to the trauma and threat of destruction. (Friedman, 1997, p.2).

It can be conclude that the following hypotheses of the above discussion relate to the Israeli Holocaust programme:

Cognitive Hypotheses:

1. The visit to Poland as well as the Holocaust study programme, raises the pupils' level of knowledge and information.

Affective Hypotheses:

2. The teaching of the curriculum will strengthen the pupils' identification with 'the Jewish people'.
3. The teaching of the curriculum will cause a positive change in the pupils' attitudes toward the state of Israel, and increased interest to learn more about the subject.
4. The Holocaust's unique character, caused students to close themselves off, or experience a strong sense of frustration.

This "shopping list" includes concepts, facts, attitudes, and skills, which can be seen as the four main components of a curriculum list (Best et al, 1980, p.154). In summary, the programme and the visit enhance personal, social and moral education. Do these principles also define as both personal and group hypotheses of the research' samples group?

#### **2.4.5 Issues of pedagogy**

During the last decade there has been an increase in the number of pupils who have chosen the subject of the Holocaust for their final thesis, instead of their matriculation exam. Holocaust studies have been implemented in primary schools and even in kindergartens since the beginning of the 1990s. In October 1996, the first international convention was held at the "Yad Vashem" (Holocaust memorial museum) on the subject of "teaching the Holocaust". For the first time, the convention discussed principles dealing with the future of teaching the Holocaust and discussions were held between the different worldwide centers and organisations dealing with the educational aspects arising from the teaching of the

Holocaust in different countries and states (Finegold, 1997, quoted in Schatzker, 1999). The existential access obtains empathy, by means of exciting methods, such as: cinema, theater, testimonies of survivors, who have not talked for years and seem to have now found more willing listeners. The visit to the concentration camps in Poland, including editing of different events such as the "reconstruction of the death's march" , is another phenomenon that arose from the existential approach. This approach intends to confront the student with the horror, to evoke in him a direct identification with the traumatic experience of the reality of Holocaust, and the Jewish world, which was destroyed and lost. The machines of the annihilation itself, and not the processes that lead to it, and enabled it, is the focus of the existential access dealing with the Holocaust.

Yauz, (1999) point out the absence of religious aspects in this programme:

Teachers in religious schools cannot in any way ignore further piercing questions connected to the Holocaust. The conception that 'the way of the world goes on' and the absence of any divine overseer in the course of history can not satisfy the religious man and is in direct conflict with his beliefs. A man of faith believes that there is a religious significance to historical occurrences and therefore not only has to deal with the Holocaust as a historical phenomenon but as meaningful to both the individual Jew and the entire Jewish nation. (p.326)

Friedman (1997) argues that the Holocaust symbolizes a fairly broad consensus between the two central sectors of Israeli society- secular and religious Zionism. Accordingly his research corroborates and enlarges upon the directions of change in society in relation to the victims and survivors. In the pilgrimage to the sites of destruction as well as in the memorial ceremonies in the presence of the victims remains, the delegations have returned to the 'people of Israel' those that have been rejected in the past (by the metaphor 'lamb to slaughter'), and invest them with a new image- "the merits of the pure and the saintly". The martyrs, who have

heroically sacrificed themselves for the sake of the others, therefore continue to exist in the community's memory through acts of commemoration. In this vein, by awarding them the status of "living witnesses", the youth of the third generation are, in effect, a vehicle employed in the accretion in the status of "Holocaust survivors" living in Israel.

The pilgrimage, and the diversity of historical versions that are conceived in its process, constitute a living testimony to the enduring existence of the collective memory in general, and the Jewish- traditional memory, in particular. The Jewish collective memory, having been preserved for centuries by virtue of international acts of rituals and prayers,

Friedman (1997), indicate that during the course of the last decade, we have witnessed the expansion of fissures in Zionist civil religion and the prevalence of pluralistic expositions of the ethos's and myths from which it is constituted. The 'Israelis', in fact, do adopt the memory of the Holocaust as a part of their personal and community consciousness, but it seems that this process is also anchored in a dilemma that encompasses the length and breadth of Israeli society. How these fissures in Zionist civil religion, came to be expressed by the members of the delegations of the schools' sample?

Friedman, (1997) examined the educational learning process that occurs, as part of the Jewish-Israeli culture of remembrance, including the visits of the third generation youth, to the sites of the concentration camps in Poland, during the last decade. A high quality analysis, was carried out by the video filming at the location and reconstruction of the meanings and implications embedded in them. The

findings showed that the visits to Poland, act as a ceremonial legacy between Israeli society and its offspring. The visits play a socialistic role, whereby it is as if the members of the delegation are juveniles, making a pilgrimage as part of an educational trip. The visits of all of the different social streams are of a religious nature. The secular delegations carry out these visits as part of the deeds of “the civil religion” formed by the civil nationalists who developed the culture of bereavement and memorials. The religious delegations also base these visits on the religious-traditional origins of the act. The research findings in this section shaped my study towards an understanding of the effectiveness of the Israeli HEP as a central issue in Israel culture. These findings highlight the existential approach of the programme.

## **2.5 Conclusion**

The literature reviewed in this chapter has been selected to serve a number of objectives. One of these is to enable an understanding of the purpose and nature of programmes of Holocaust Education. There are various ways in which this can be achieved. It might, for example, be helpful to attempt to clarify key associated terms and to explore their influence in shaping thinking about HEP in Israel. Two concepts, which in this context have had very different histories, seem especially relevant. These are ‘affective education’ and ‘pastoral care in education’.

Holocaust Education programmes can be seen as, and are widely regarded as, a form of affective education. As such they can be regarded as that part of the education process that has a special concern with the attitudes, values, beliefs and emotions of students as well as with the development of their interpersonal relations and social skills (see Lang,

1998). Such a view, as noted above, would be acceptable to most, especially Israeli Jews, of those concerned with the determination and delivery of HEP in Israel. Insofar as this view has been contested, for example by some Israeli Arabs, this has not usually been because they would seek to deny that HEP is a form of affective education. Rather such sceptics tend to harbour doubts about what they believe to be the nature of the particular attitudes, values, beliefs and emotions that programme is intended to inculcate. In its extreme form there are those who suspect that the HEP as an aspect of education for citizenship amounts to a form of cultural propaganda. This is an issue that is explored further in later chapters.

Another concept that might be helpful in understanding HEP as theory and practice is pastoral care in education. But what is 'pastoral care'? Most would agree that it has something to do with the ways in which schools and other educational institutions seek to enable the personal, social and health education of students and to meet their welfare needs as they struggle to come to terms with a complex world.

The ways in which this might be depicted are outlined in a number of wide-ranging papers. Best and Ribbins (1983), for example, have argued that pastoral care "must be understood as one \_expression of the commitment of schools to the 'good' of the child, through the development of autonomy, rationality, sensitivity and the like" (13). As such it follows that there are "characteristics of pastoral care which make it quite distinctive" (14) from the other key dimensions of schooling which they define as the 'academic' (concerned with the curriculum) and the 'disciplinary' (concerned with order). However, there will also be ways in which pastoral care must share areas in common with the curriculum of the school and also with its disciplinary features. One such overlap is that

between the academic and the pastoral and this, following the innovative work of Marland (1980), has often been described as the 'pastoral curriculum'. As he argues "the art of the pastoral system is to help all the individuals without always giving individual help" (153). This cannot be achieved by relying entirely on individual casework, rather it requires a curriculum based approach delivered to groups of pupils as appropriate.

Since Marland wrote his seminal article, there have been numerous attempts made to produce appropriate pastoral curricular through what have come to be known as tutorial programmes and/or programmes of personal, social, moral and health education. Despite this, one commentator, Power (1996), has argued that over the last thirty years or so in the United Kingdom "at the level of the secondary school, explicit objectives of moral, social and personal development have been divorced from the 'academic' domain and incorporated as a distinct curricular concern – pastoral care" (22). For her, and for others, this represents a deeply unhelpful split between the pastoral and academic dimensions of schooling.

If this is one problem with regard to our understanding of pastoral care and its relationship with other the dimensions of schooling, another may be, as Watkins has claimed, the possible over-identification of pastoral care with personal and social education. For Watkins, "the broad ambition of pastoral care is to help pupils benefit more extensively from their school experience" (179). He acknowledges that since "this is surely the broad aim of any school, so is it worth saying? Yes, if we go on to say that the more specific contribution of pastoral care is to bring attention to the personal and interpersonal dimensions, and to give a pupil-centered focus. The reasons for this focus are fundamental – it is impossible to seriously consider any aspects of learning and

teaching without considering intra-personal and inter-personal dimensions” (179). From such a perspective, the goals and tasks of pastoral care can be described under the following broad headings: pastoral casework, the pastoral curriculum, and pastoral management. Of these, Watkins argues that “depending on how each is conceptualised” (180) the pastoral curriculum may or may not be equated with PSE. Broadly, he believes that the pertinent issue is how far the two overlap and on this he takes the view that much “will depend on the degree to which the form tutor is engaged in the activities labelled PSE” (182).

In terms of the study reported in this thesis, perhaps the more interesting questions concern what should be included in the pastoral curriculum and where should it be located? With regard to the former, Watkins, drawing on the work of Wall (1974) and Hamblin (1978) identifies eight general themes: the bodily self, the sexual self, the social self, the vocational self, the moral self, the political self, the self as learner, the organisational self (Watkins, 1985, 180). With regard to the latter he lists possible seven locations: tutorial programmes, specialist guidance lessons, subject lessons, extra-timetable activities, residential experiences, links to the community, the para-curriculum of classroom and school life (181). How then can all this be related to thinking about the HEP over time in Israel?

Taken at face value, it would seem that the kind of thinking about pastoral has potentially a good deal to offer in clarifying and improving the theory and practice of HEP in terms of its objectives, activities and locations and with regard to its relationship with and contribution to the other dimensions of schooling within Israel's secondary schools. Why, then, has there been so little attempt to make the linkage between ideas about pastoral

care (and the pastoral curriculum, and personal, social and moral education) and ideas about HEP? On this, it seems that in some of the earlier phases of HEP identified above there was some preliminary attempt to make this linkage and to draw appropriate lessons from it, but that this has diminished over time. It is difficult to know why this has happened and to the best of my knowledge there is no published research on this theme. One possible, if speculative, reason could be that much of what has been described as 'pastoral care' above, and even of the 'pastoral curriculum' is not obviously related to contemporary thinking about the purpose and nature of HEP in Israel. Another, might be that as defined above pastoral care is essentially focused on the personal and interpersonal needs of the individual and gives relatively little emphasis to collective and cultural needs at a time of great and continuing national peril for the nation. However this may be, there does seem a strong case for those concerned with all aspects of HEP in Israel, to attempt to learn from developments in the theory and practice of pastoral care in the United Kingdom and elsewhere.

The Holocaust is perceived strongly by teachers as something which is unique, though the suffering and resultant attitudes are not unique. But it is possible to draw parallels to other events and issues in the investigation of 'the nature of humanity and human beings' like by teaching British or American students about slavery in their own country to educating the students to sensitivity towards other people's sufferings. The history of western moral education manifests the transformation of the quest for dialogue and transcendence into a productive element of the power webs of knowledge (Gur-Zeev, 1999). However, if the Holocaust is not perceived as unique in a more significant way than any other historical event and, in the main, it is seen, other than in the minds of

Jewish Israeli teachers, only as an example, the motivation to teach it may be weakened. The Israeli government, rightly or wrongly, has also tended to think of the Holocaust as unique and this view is reflected in how it interprets and what it seeks from the secondary school curriculum (Bauer, 1989). There were aspects of the Holocaust, whatever the parallels in horror of other similar events such as the massacres in Africa, Russia and Cambodia, which did make it very unusual - in terms for example of the determination to identify and wipe out a whole race. The level of success that was achieved in this, in terms of its level of deliberate, systematic and bureaucratic planning, etc. From all this I wish to argue that if there are reasons to question the uniqueness of the Holocaust, it is difficult to think of any other similar event that exhibits all its key features.

The next chapter will describe the research tools required in order to examine the similarity and difference of the implementation of the HEP in the Jewish and Arab sector and its effectiveness. It should also consider issues of methodology, like survey, case study, etc and issues of method, in terms of how data is gathered - interviews, observations, questionnaires, etc.

## **Chapter 3: Methodology**

### **3.1. Introduction**

The previous chapter provided an overview of the literature on the Holocaust Education Program and attempted to highlight the conceptual framework of the HEP in different cultural settings. The study that is reported in the remaining chapters of this dissertation is one response to addressing the effectiveness of the Israeli programme by “systematic formative evaluation of an educational programme” (Nevo, 1994, p.150) for teaching 11<sup>th</sup> Grade Israeli children about the Holocaust and the judgement of its value. The research focuses on the different approaches and meanings in applying the HEP in respect of the 11<sup>th</sup> grade students in three schools who represent different sectors in Israeli society and the different educational results of this study program. The bulk of the knowledge that will be produced by this research should provide a basis for analysis and further recommendation for improving the teaching of the HEP.

In what follows, this chapter will be organised successively around five main themes. Firstly, it will highlight the main aims and purposes of this study in terms of the key research questions that it raises. Secondly, it will describe what is to be involved in the research as a project and will discuss how it is to be conducted. Thirdly, it will identify and consider key aspects of methodology as these apply to the research and will attempt to relate this to contemporary debates on this and related issues. As such, it will seek to explain and justify the stance I have taken. Fourthly, it will

discuss in some detail, aspects of method as this relates to the specific field and other research to be undertaken by the author. This will entail, amongst other things, a description, explanation and justification of the use of the mix of survey and case study based approaches to be employed in this research and of its search for data that is to be derived from interviews, questionnaires and documents. Finally, it will consider some of the complex ethical issues likely to be generated by this research and explain how I will seek to address them.

All the information that is gathered through this research will enable programme evaluation in relation to the research questions as described on page 5, paragraph 2, questions 1 to 5.

The purpose of the research tools that will be developed and described in this chapter is to obtain information on the pupils' feelings, attitudes and knowledge and triangulate it with the view of the schools' attitudes on the programme and its implications.

Comparing the findings with the programme's explicit objectives should provide the basis for determining the merits of the Holocaust Educational Programme and help to answer whether there are discrepancies between the objectives of the programme and students' actual achievement of the objectives. Those discrepancies that come to light can be used to provide information on how to guide programme management decisions.

The following paragraph will describe what the research seeks to achieve and explain the researcher's own personal stance to a research paradigm and contextual focus, to determine the qualitative approach and the

conceptual framework. It is to be acknowledged that there was obviously a powerful emotional involvement, which must understandably have felt with regard to this topic, and recognition of the possibility that it might have affected the results. This in no way undermines the study.

### **3.2 Aims of the Research.**

This section details the purpose of the research and focuses on three elements that represent the research, in terms of the interpretive and critical paradigm:

- 1) Focus on the internal processes rather than end products and the attempt to understand the reality being researched from the participants' point of view.
- 2) Positions the interpretive research approach of this study and implies a commitment to change and make improvements.
- 3) The value of the effectiveness in terms of results of the programme which will be judged by the achievement of nationalistic objectives, social objectives and internal school objectives. (Habermas, 1972).

Study by pupils of the Holocaust and visits to the concentration camps are national policy in Israel. The study will review this policy. The research is based upon the assumption of the broad acceptance of the fact that the Holocaust was a common traumatic event effecting the collective Jewish and Israeli identity. It will examine the extent to which the influence of this acceptance varies amongst the different social sectors making up Israeli society by comparative analysis of the

Jewish and/or Israeli identity of the students before and after learning the Holocaust programme.

Through a variety of qualitative methods it will enable us to:

1. Build up a picture of a social 'reality' and different trends in Israeli society as a whole, by seeking to elicit the meaning and the extent to which the Holocaust is rooted in the Israeli self and collective identity from the participant's point of view.
2. Evaluate whether the stated objectives are achieved in three different selected Israeli schools.
3. Establish different views and approaches of the various HEPs in others parts of the world and evaluate implementation of the ministry's Holocaust programme, in Israeli schools.

The research questions dictate, to a large extent, the research methods.

As Birnbaum, (1997) argues:

Since description can be highly objective whilst judgement tends to be subjective, the interpretive research paradigms dictate the use of qualitative research methods whose samples used in quantitative research are small and occasionally based upon single case studies (p. 97).

The following section will describe the unique samples that has been chosen for the research and will show how the research is to be conducted

### **3.3 How the research is to be conducted**

Data gathering, by the qualitative research method, will be carried out by means of observations, open interviews, analyses of the contents of documents, certificates and so forth. Chandler (1990) made use of both a

large-scale postal questionnaire and personal interviews for research on feminism. In this research a personal questionnaire will be used in order to get a picture of the whole sample, in summary form. The selected sample and the research tools in this study are described in detail in the following section.

### **3.3.1 How and why the case study sample schools were selected.**

In this section we will outline which methods were chosen for the data collection for this study. This research uses a questionnaire in order to obtain a picture of the whole sample in summary form.

The participants of this research will comprise Teachers, the Organiser of the visit to Poland and the Principal of each of the three schools. Two grade 11 classes will be chosen in each school randomly. Each class will include a group that will visit Poland and a group that will not. The classes will be surveyed twice: at the beginning of the programme, and at the end. The body of data provided by the survey of the students will be triangulated by more qualitative material, from in-depth case studies. The Teachers interviewed, were those involved in teaching History to grade 11, and the homeroom teachers of the classes chosen for the research. The use of semi-structured interviews allows areas of particular note or interest to be probed by the use of follow- up questions.

This study is designed to portray an ever-changing situation in three contrasting schools. This will allow examining schools in different cultures and will show how different policies of the Ministry's programme, can be

implemented. A multi-site case study approach facilitates achievement of these aims. The data in each case study can be compared with that in other case studies, so as to produce three studies in one, and one summary study from the three case studies.

The following parameters were taken into consideration, in selecting the three secondary case studies:

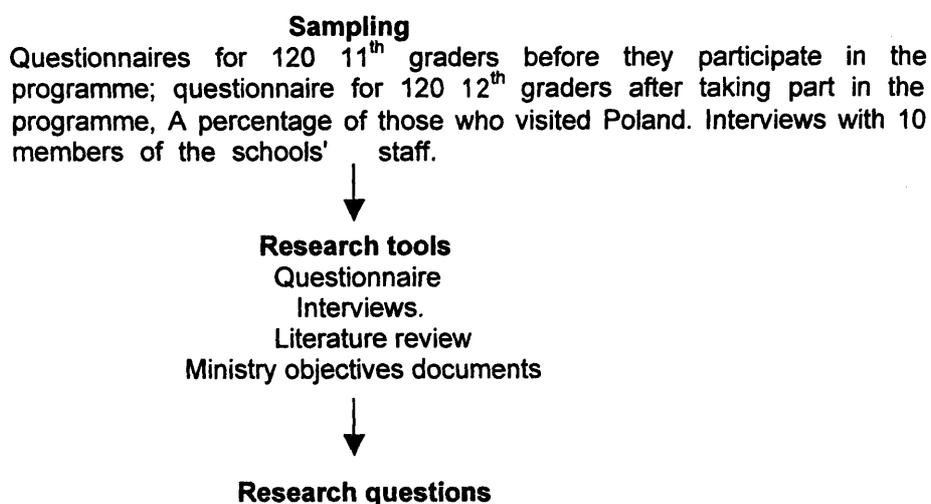
- 1) The geographical location;
- 2) The type of school e.g. religious or secular.
- 3) Sector: Jewish or Arab.

The following section will describe how the research was conducted and explain how data was gathered.

### **.3.2 Data gathering**

Describes below, key issues that arise in terms of methodology and administration. The gathering process of the data and analysis is outlined in the following diagram:

**Diagram 3.1: gathering process of the data and analysis**



Individual cases will be reported after conducting each of the three case studies. At the end of the process, cross-case analysis was conducted, according to Yin (1994, p. 152) method:

Modify theory → policy implication → cross-case report.

The following sections include a detailed description of each research tool.

### **3.3.3 The Questionnaire**

In this part of the research I employed a quantitative method which took the form of a postal questionnaire in respect of various aspects of views and knowledge of the students, and different constructions and meanings that the students in the three schools placed upon their experience of the HEP. As Silverman, (1985) explains: "Using a questionnaire highlights deviant cases and encourages further qualitative analysis of regularities" (p.17).

Moreover, (Johnson, 1994, p.37) observes that the essence of a questionnaire, as a research tool, is that it is, "in the hands of the respondent, and is completed by him or her". This empowers the respondent,

Who may read all the questions before completing any, may complete and return the questionnaire at a time convenient to themselves, or fail to complete the questionnaire at all (Johnson, 1994, p. 73).

The use of the Questionnaire guarantees the uniformity of the presentation of the questions to the respondents and minimizes the effect the presentation has on the given answers.

There are, however, some disadvantages. Some respondents may have difficulty understanding certain questions and the interviewer cannot correct misunderstandings or answer questions that the respondent may have omitted (Judd, Smith and Kidder, 1991). Furthermore, the efficiency of this method is based upon the validity of comparisons that can be made showing changes in the participant's relations to values in respect of other research participants. (Peres, J, and Yaziv, G. 1995).

#### 3.3.3.1 How the research was conducted.

The study was organised in a fairly clear-cut manner in order to embrace a cross section of Israeli society. The Questionnaire was administered to 3 groups of students forming a sample of broad representation of 3 groups: religious students, secular students and Arab students.

The questionnaire was administered to the pupils both before and after the programme, the identity was not disclosed. 2 sets of groups comprising 60 students per group participated from the secular sector, 2 sets of groups of 30 students per group participated in the religious sector. The same numbers applied to the Arab sector as to the religious sector. The questionnaires were given to a teacher in every school and he administered it to the pupils during a lesson of 45 minutes. 225 completed questionnaires were returned, which amounted to a response rate of 93%. The Jewish pupils responded to most of the items in the questionnaires, while although the Arab sector returned their questionnaires, the majority were incomplete.

This was somewhat disappointing, although by no means especially low

given normal expectations with this subject.

10 interviews were recorded in note form by the researcher concerned, with the staff of the three schools (4 in the secular school, 3 in the religious and Arab each school). Interviews lasted from 20 minutes to 2 hours. All interviews were single events. The interviews took place during the year of completing the questionnaires by the pupils. Interviews were arranged at whatever time and place was convenient for them. In a handful of cases, when it proved impossible for a teacher or other respondent to see the researcher, telephone interviews were conducted. The particular structure of the Research' Questionnaire is further discussed below.

#### **3.3.4 Structure of the Research' Questionnaire:**

Part 1 of the questionnaire (see Appendix 1) examines the emotional reactions of Israeli youth to the Holocaust by means of five types of emotions, relevant to the issue: fear, pain, hope, bereavement and shame.

Part 2 of the questionnaire was used to obtain insight into the students' feelings and opinions about the Holocaust, and examines four aspects of Jewish identity: nationalism, religion, the Holocaust, and the State and Zionism. It is based on 21 items. The items were taken from Oron's (1993) questionnaire of student and teachers' feelings and attitudes to Judaism today and to Zionism, and were adjusted to the situation in schools.

Part 3 of the questionnaire measures feelings about the Holocaust and includes 16 items measuring Jewish ethnic identity (i.e. measuring pride in the Jewish cultural heritage).

Part 4 of the questionnaire was used to obtain insight into students attitudes towards the voyage to Poland. This part is based upon Lev's (1998) questionnaire; eight items for and eight items against participating in the voyage were selected and presented to the students.

Part 5 of the Questionnaire was used to gain insight on the students' knowledge about the period. Thirteen closed questions were chosen from Guri-Rozenblit's (1980) research about the knowledge of Israeli youth about the Holocaust. Each part of the questionnaire will be treated as a scale; the mean of the responses to the items in the scale will be calculated and treated as an index of the trait that the scale is intended to measure. The calculation of the specific items before participating the programme and after participating the programme was treated separately.

A 'T-test' to assess the statistical significance of the difference between the means was used. A further stage employed was to look at the combined effect of participation in the programme (before, after) and type of school (religious, secular, Arab). This would be a two-way Anova and would allow investigation of the effect of each factor (participation and type of school) separately and in combination (i.e. interaction effects). The data collection was analyzed by a key process of induction in order to help further theory construction (Ribbins, 2002). Two sets of questions for pupils were developed: one for the Jewish pupils, the other for the Arab pupils. The students were surveyed in September 2000 and re-surveyed in May/June 2001 following the Holocaust program during history lessons- when the teacher or researcher was able to answer questions in case

students had difficulty in understanding. In the Jewish Sector I received 100% return rate. Although the Arab sector returned their questionnaires, the majority was incomplete.

Most of the questions in the questionnaire express opinions which aim to predict behavior. The types of information that was expected to be obtained from the questionnaire was:

1) Feelings; for example "when I think about the Holocaust I feel...(frightened or anxious, pain, hope, bereavement, etc)". Finding out this information can help to discover testimonies about customs that carried out by certain different groups or cultures: (Jews secular or religious and Arabs). (Goode and Hatt, 1975. in Peres et al,1995).

2) Identity - present-day Jewish and Israeli identity: "If I were given the chance to be reborn I would want to be born Jewish", and:..."I would want to be born Israeli". This can help us to understand important theories of behavioral science, for instance, assessing expectations of the future as a method of explaining present day behaviors.

3) The importance of the Holocaust as a phenomenon in Israeli life: "political leaders in Israel have over-emphasized the relevance of the Holocaust to everyday life". Two types of perception: the connections between the factors leading to special behaviour (Eiznestate, 1987. In Peres et al 1995), and the unique way that the respondent perceives his surroundings (Selltiz et al, 1965) can be measured here; this item in the questionnaire, of course does not expect a scientific explanation to be

given by the students - rather their rationalization.

4) Behavior towards minority groups in society: "I feel that after the events of the Holocaust one should take care of all minorities", (this being a positive response.)

The questionnaire strategy is described in the following section via some examples:

1. Biased questions: "Almost anyone could take part in genocide under extreme circumstances such as those leading up to the Holocaust", the unknown being examined here is the extent of perceptions of the Holocaust as a demonization. In cases where social norms prevent the expression of certain opinions, the biased question can help neutralise the norms (Borg and Gall, 1990, in Judd et al, 1991, p 367).

"I anticipate emigrating to another country" which expresses a less than complete bond to the land. Certain parts of the question are sometimes irrelevant to the unknown being examined, thus affecting the respondent's answers, (Schuman and Presser, 1979). In order to be valid – there must be correlation between the content of the question and the unknown being checked (Festinger, 1957).

2. The more a question is indirect, the more interpretation of the answers becomes less valid or credible (Bell, 1987, pp.62-63).

3. Closed questions. Are more effective than the use of open questions and are suited to verification. Most of the questions are closed questions to verify student's identity.

4. Open questions: "give your opinion about three well known events in

the history of the Jewish people", the advantages of this are that they can be used in small sub-samples; the disadvantages are too apparent during large-scale research surveys. (Judd et al, 1991, pp. 239).

In order to get valid and reliable data, the questionnaire was piloted in my school in two classes of 12 students each. Compilation of the questions was based on the following seven guidelines:

1) A significant topic; the Holocaust Education Programme, one the respondent will recognize as important enough to warrant spending one's time on and motivating the respondent to complete and return the questionnaire (Johnson, 1994). The significance is clearly and carefully stated on the questionnaire.

2) The questionnaire seeks necessary information, on a large-scale overview of the students, which may be obtained, from other sources such as school reports and staff interviews, in order to compare or verify results of parallel investigation.

3) The questionnaire is as short as possible and only long enough to get the essential data; to keep the writing required of the respondent to a minimum 30-40 minutes (Johnson, 1994).

4) It is attractive in appearance, neatly arranged, and clearly duplicated or printed.

5) Each question deals with a single idea and is worded simply (Johnson, 1994, p.38). Avoid asking two questions in one (Bush, 1997, p.6). The categories provide an opportunity for easy, accurate, and unambiguous responses.

6) It is objective in way of presentation to the respondent with no leading

suggestions as to the responses desired. (Bogdan and Biklen, 1983. P.307. Bell 1987, pp. 62-63)

7) It avoids presumptive questions, which make assumptions about the attitudes of the respondents.

**3.3.5 Interviews.** This section seeks to give a formal background to general aspects of the interview process, and to outline how the interviewing process was arranged in this study. Actual questions and answers are reported in the Appendix 1.

Interviews have a particular focus and purpose. They are initiated by the interviewer, with a view to gathering certain information from the person interviewed. As Patton, (1987) argues: "The purpose of open-ended interviewing is to access the perspective of the person being interviewed" (p 278).

Kinwood, (1977, quoted in Bush, 1999) believes that the goal of understanding how the interviewee thinks is at the center of the interview:

The main purpose of using an interview in research is that it is believed that in an interpersonal encounter people are more likely to disclose aspects of themselves, their thoughts, their feelings and values, than they would in a less human situation. It is necessary to generate a kind of conversation in which the 'respondent' feels at ease. In other words, the distinctively human element in the interview is necessary to its 'validity'. (P.4).

Some of the advantages of interviewing (as appeared in the literature) are that the interviewer:

1. Controls the order in which the respondent receives the questions, which is not possible with written questionnaires (Coleman, 1999).
2. Motivates the respondent to continue answering a sequence of questions, one by one. (Johnson, 1994).

3. Explains more explicitly the purpose of the investigators and specifically what information he or she wants, thereby exploring significant areas not anticipated in the original plan of investigation. (Bogdan and Biklen, 1998, p.320).

4. Elicits certain types of confidential and sometimes more complex material; people are usually "more willing to talk than to write". (Wragg, 1994, p.329). The interviewee gives the needed information orally face to face (or via the telephone)

5. Controls the context of the interview, including the possible biasing presence of other people, establish rapport and motivate the respondent to answer fully and accurately, again improving the quality of data.

6. Can attain the highest response rate of any survey technique, sometimes over 80 per-cent.

7. Allows the greatest length in interview schedules. (Judd et al, 1991)

8. Corrects and notice the respondent's misunderstandings, probe inadequate or vague responses,

9. Allays concerns of the interviewee.

All these are important in obtaining complete and meaningful data.

On the other hand, the answers to open questions are difficult to record in structured interviews. A tape- recorder seems the obvious answer. It is "convenient, inexpensive and obviates the necessity to write during the interview". (Judd et al, 1991, p.213).

However the interviewing process also has disadvantages:

1. One hour of recorded interview requires several hours for transcription and checking (Bucher et al, 1956).

2. Non-verbal data e.g. an interviewee's body language is given, off the record or unwittingly (Powney and Watts, 1987); recording interviews enables the researcher more degree of free contemplation of the interviewee's body language.

An approach to open-ended interviewing is to treat the person you are interviewing as an expert. The researcher has to be captive to the larger goal of the interview understanding. (Mertens, 1998).

All structured interviews use an interview schedule with pre-determined questions. An interview schedule remains in the hands of the interviewer who enters the information supplied by the respondent. Semi-structured interviews are of greatest value in exploratory work, such as case studies, where the boundaries and parameters of the topic are not clearly defined, and guidance is needed from insiders about key elements of the topic under study. (Johnson, 1994). In this research, the boundaries between the Holocaust program and the memorial ceremonies of Holocaust Day are also not clearly evident. Moreover, the Holocaust phenomenon arises in the daily life in Israel, and influences the students' identity and attitudes as well.

Closed questions are used in formal interview schedules. Unstructured or specialised interviews, by contrast, rely almost entirely on open questions, which leave the respondent free to reply in their own words. In the following section I will summarize various kinds of interview schedules in terms of how structured or unstructured they are, and each method's advantages and disadvantages (in Ribbins, 2001), and discuss how this relates to my study.

**Table 3.1: Interview schedules**

<b>Type</b>	<b>Characteristics</b>	<b>Strengths</b>	<b>Weaknesses</b>
Conversation or chat	No agenda or schedule	High flexibility and relevance	Variability. Unsystematic. Hard to analyses.
Guided discussion	Rough agenda or topics specified. Exact sequence, detailed wording etc. left to interviewer.	Some flexibility. More comprehensive. Less hard to analysis.	Some variability in topics and nature of response. Problems of comparability
Standardized open ended interview schedule.	Exact wording and sequence pre-specified.	Increased comprehensiveness and comparability of response. Reduced interviewer bias. Facilitates data analysis.	Reduced flexibility and relevance. Increased interviewer bias in setting agenda.
Closed response interviews	Questions and possible response pre-specified.	Data analysis simple.	"Reality hammered into shape" by interviewer.

The interviews which were conducted for this research were part of a small scale survey, that is to say only 12 teachers who were directly involved in the teaching of the HEP were included. Personal interviews were conducted with the relevant staff in each school. The interviews were mostly guided discussion, They were conducted with four staff members of each school: principals, the organizers of the visits to the sites of the concentration camps and teachers. The interview instrument included the same four open questions for the interviewees but the responses were different in accordance with the unique viewpoint of the interviewee and the differences inherent in the face of the questions.

The questions in the interviews are included in Appendix 3. The four sets of questions are based on the research questions. The interviews were face to face, in a place and time that was convenient for the interviewee. Each interview was about an hour. In all cases the notes made at the time of the interview were written up and the record of the interviews returned for approval and comment. The record was then amended and only the approved version of the interview has been used in the preparation of the case-study reports. The interviews were tape-recorded. The interviewer

read the main question, e.g.: “Does the holocaust program have to enhance Jewish identity?” and gives the interviewee the opportunity to answer freely. If the respondent’s answer does not relate to the aspects of Jewish identity like: nationalism, religion, the Holocaust, and the State and Zionism, the interviewer asks him or her to relate to these aspects, and, also, ask them to relate to, “How” the program can enhance Jewish identity.

The key to effective interviewing is establishing rapport. Reliability, or the consistency of response, may be evaluated by restating a question in slightly different form at a later time in the interview. Repeating the interview at another time may provide another estimate of the consistency of response. Coleman (1999) indicates that increased reliability of the interview is brought about by greater control of its elements, which brings about decreased validity. Validity is greater when the interview is based on a carefully designed structure, and ensures that the significant information is elicited (content validity); one must try to minimize bias (Coleman, 1999).

It is critical for the interviewer to make sure “the person being interviewed understands that the researcher does not hold any preconceived notions regarding the outcome of the study” (Best and Kahn, 1998, p 255). In this case, the interviewer declares at the beginning of the interview, that he/or she is interested in the interviewee's own perspective. In addition, programme documentation will be used as a research tool in this study and will be described in the following section.

### **3.3.6 Documentary analysis**

The third tool used in the study is a documentary analysis of the grade 11-history syllabus of the Holocaust programme. According to Fraenkel and Wallen, (1989) documentary analysis is just what its name implies:

The analysis of the written or visual contents of a document, a person's or group's conscious and unconscious beliefs, attitudes, values, and ideas are often revealed in the documents they produce. (P. 337)

Documentary analysis should serve a useful purpose in evaluating or explaining social or educational practices. One of the purposes of curriculum evaluation in this study is to discover the weak points in the HEP as part of a study that includes questionnaires, and interviews, and to suggest ways of improving it. This will help to triangulate evidence from other sources, like the interviews with the teachers, and surveying the student's attitudes, feelings and knowledge.

Documents are an important source of data in many areas of investigation, and the methods of analysis are similar to those used by historians. The major difference between this type of research and historical research is that, whereas historical research often uses document analysis, it deals solely with past events (Best and Kahn, 1998, p.247).

Documents provide the researcher with facts pertaining to the subject and serve to illuminate the purposes, rationale and background history of the topic, exploratory stage of a project to glean the goals and rationale of the curriculum and to lay bare the facts of the inquiry (McKernan, 1991. p.151).

This study will use a documentary analysis of the grade 11<sup>th</sup> -history syllabus related to the Holocaust programme.

Some advantages of documentary analysis are:

1. Data collected establishes the facts retrospectively. It is unobtrusive. A researcher can “observe” without being observed, since the “contents” being analyzed are not influenced by the researcher’s presence.
2. Information may be more reliable and credible than that obtained from questionnaires, interviews, etc. Documents are non-reactive. That is:

The researcher does not affect the situation as in an interview or other form of interpersonal inquiry”. (McKernan, 1991. p.151)

Information that might be difficult to obtain through direct observation or other means can be gained through:

Analysis of documents and other available communication materials without the author is aware that it is being examined. ( Fraenkel and Wallen , 1989. p.338).

In this study documentary analysis of history of the HEP is used to explore the objectives.

3. Documents are condensed - easy to use and are often readily available.

On the other hand disadvantages do exist:

1. Documents may be biased or based on propaganda.
2. Records may be inaccurate.
3. The categories may be inappropriate to the inquiry.
4. Some documents may be 'confidential'. (McKernan, 1991. p.151)

The following purposes may be served through documentary analysis:

- 1) To discover the relative importance of, or interest in, certain topics or problems.
- 2) To evaluate bias, prejudice, or propaganda in textbook presentation.
- 3) To identify the ‘literary style, concepts, or beliefs of a writer’ (Best and

Kahn, 1998, p.248).

### **3.3.7 Observation**

Since the research objectives are to compare the curriculum objectives with the outcomes in three areas: knowledge, change in Jewish and/or Israeli identity and self-esteem, and success of the program, (and not to compare behavioral changes). Observation was not used as a research tool; instead, programme documentation was used as a subjective observation.

Observation, as a data-research/data-gathering process, demands “rigorous adherence to the spirit of scientific inquiry”. (Bogdan and Biklen, 1983, p.270).

Data observation becomes scientific when it (1) Serves a formulated research purpose, (2) Is planned deliberately, (3) Is recorded systematically, and (4) Is subjected to checks and controls on validity and reliability (Webb et al., 1966, p. 5). Systematic observation involves relatively objective measures of behavior or other observable phenomena often in conjunction with a systematic procedure for sampling time intervals or other units for observation. Observation demands rigorous training of observers, careful construction of checklists or coding schemes, careful sampling, and caution in interpreting results.

The major advantage of observation as a research technique is its directness. The special strengths of observational research are its ability to describe naturally occurring events in natural settings, avoiding problems that may arise with questionnaire measures or other methods

that make respondents aware that they are participating in research.

Disadvantages:

1. When researchers are sole observers, they unconsciously tend to see what they expect to see and to overlook those incidents that do not fit their theory.

Their own values, feelings, and attitudes, based upon past experience, may distort their observations". (Bogdan and Biklen, 1983, p.295).

2. The possibility of "the presence of the observer affecting the behaviour that is occurring". (Coleman, 2000, p.2). Johnson, (1994, p. 52) indicates that "in social research, observation is generally used to record behaviour".

**3.4. Why the study was conducted thus and what problems of methodology, method and ethics are raised.**

#### **3.4.1 Research conduct**

The research was set up in order to generate certain information so as to provide the required answers and insights. Therefore the case study approach was adopted; including questionnaires and interviews As Sinfield, (1963) states: "Culture has a significant presence in the content and process of educational acts" (29). The curriculum reflects the values of a certain culture and presents the programme planner with information on different nations, and on social struggles in history. This research sets out to isolate cultural components in the Holocaust study programme that are presented to all of Israel's pupils by the Ministry of Education and to observe how they are deciphered by the Jewish, Arabic, religious and

secular pupils.

In the light of the fact that the research method that is suitable for this thesis is indirect observation, this means broadly, that the researcher can collect his data without interfering with or influencing the respondents; the research tools chosen are questionnaires (for the pupils) and documentary analysis interviews with the teachers and guides who accompany the pupils. These research tools reveal the evaluated objects' opinions and how they comprehend cultural values, which are reflected in the Ministry of Education's Holocaust study programme.

These three main research methods allow questions to be asked and ministry policy documents to be analyzed. Nisbet and Watt (1984, p.82. quoted in Bush 2000) regard the interview as:

The basic research instrument' in case study research and stress that it is much more loosely structured than the survey interview, allowing each person to respond in his unique way.

The respondent may not have previously given deep thought to the issue and may "actually be constructing his position during the interview", (Bassegy, 1999, p.81). Documentary analysis is an:

Indispensable element in most case studies and involves the selection and editing of documents directly relevant to the research questions (Bush, 2000, p.2).

### **3.4.2 Ethical issues:**

This subsection considers how theoretical aspects of current ethical thinking impacted upon the choice of research method in respect of

evaluation.

Karhausen (1987) indicates that ethics might be defined as a set of moral principles and rules of conduct: "the evaluation and justification of norms and standards of personal and interpersonal behavior" (p.35).

However, it is often seen somewhat negatively, since the application of a system of moral principles to prevent harming those involved affects the research. Alternatively, "it could be seen as doing the right thing according to the professional ethics of teaching and researching" (Cortazzi, 1999, 5). In evaluation, there are further complicating factors that influence the precise decision taken in any one context:

1) Evaluators have to be 'above' the politics of the site, yet themselves act "strategically and politically to ensure that the evaluation stays credibly on stream" (Simons, 2000, 35).

2) Evaluation creates an ethical space--that is, a space in which some people are invited to make novel judgement about the work of others.

Based on The British Educational Research Association (BERA): Ribbins (2001, p. 3) considers the "cost-benefit" ratio, which might be used to help resolve this dilemma that is inevitable in research between: 1. Two sets of related values: (a) a belief in the merit of free scientific inquiry in pursuit of knowledge and truth-respect for knowledge; and (b) a belief in the dignity of individuals and their absolute right to those considerations that follow from this-respect for person. Which matters more: subjects' rights or researchers' needs?

2. Absolutist (clear, set principals of what ought and ought not to be done) and Relativist (there are and can be no absolute guidelines: situation

determines behaviour), “conceptions of ethics” or respect for democratic values and respect for the quality of educational research.

Investigation such as surveys and questionnaires satisfy the formal standards of openness, but in practice may be no more open with subjects. (Homan, 1991). In educational research, ethical issues can arise out of each stage of the research process. Some ethical issues might be predictable but others can emerge unexpectedly as a result of some path the research has taken or because of unforeseen circumstances- for example when the teacher agrees to distribute a questionnaire on behalf of the researcher but simply tells the students to fill it in without obtaining their consent. If the teacher does ask them, is this asking carried out with the same understanding of ethics that the researcher is operating within? So ethical issues ought to be considered at each stage.

Researchers have a number of responsibilities in their data collection: to use appropriate methods of data analysis and interpretation- statistical analysis; to be mindful of religious cultural genders and other significant differences within the research population in the planning, conducting researches. And to ensure honesty and openness should characterize the relationship between researchers participants and institutional representatives. Therefore ethical considerations have been included in each stage of the study as follows:

1. Concerning the people taking part: the research attempts to explore the perceptions of a number of respondents. It studies the views of young children so permission has to be obtained from the education ministry and

from the head teacher of each school. The questionnaire was revised according to the ministry's advice and was adapted for each sector (Arab, secular and religious) and staff members were interviewed.

2. In reporting and disseminating the findings, there was no exposing or embarrassing the participants and no link could be made between the data item and the individual. Once the data is depersonalized the law has no further interest in them.

3. Participants in the research study are not identifiable. Data protection denotes the legal rules designed to assure the protection of individuals with regard to the storage, processing and dissemination of personal data relating to them (Burgess 1989) and they are given the opportunity to refuse consent. Participants were promised that:

No negative effects were likely to result if the data were elicited and they had the right to be informed about the aims, the proposed research, and to give their informed consent before participants in research and have the right to withdraw from a study at any time.

4. In considering the type of data to be collected- personal or sensitive information like diaries.

The next theme will give more detailed discussion and justification of survey and case study based approach and of its possibilities and limitations.

### **3.5. Why This Particular Research Approach Was Chosen.**

Two main research approaches are suitable for my current research, for gathering data and comparing it to programme objectives: the survey

approach and the case study approach. The following discussion will justify why a case study approach was adopted rather than a survey approach.

### **3.5.1 The survey approach**

Surveys are regarded essentially as a means for document analysis and interpreting past and present attitudes and behaviour patterns. The purpose of a survey is to give a research basis for collated description or comparison. The respondent has to be prompted by specific questions to make relevant statements of fact or opinion.

Johnson, (1994, p.6) defines surveys as 'eliciting equivalent information from an identified population'. The kind of information sought by a survey may be straightforward facts, attitudes or opinions. There are two major types of surveys that can be conducted - a cross-sectional survey and a longitudinal survey:

A cross-sectional survey collects information from a sample that has been drawn from a predetermined population, at just one point in time.

A longitudinal survey, on the other hand, "collects information at different points in time in order to study changes over time" (Charles, 1994, p.271).

Three prerequisites to the design of any survey are:

1. The specification of the exact purpose of the enquiry; because the survey approach is standardized, there is little opportunity to explore subtleties of meaning.
2. The population on which it is to focus; the correct sample size depends upon the purpose of the study and the nature of the population under scrutiny.

A sample size of 30 is held by many to be the minimum number of cases if the researcher plans to use some form of statistical analysis on the data (Cohen, and Manion, 1994, 67).

Wilson (1984, p.35) claims that a survey sample should be representative of its population. The findings can be generalised to a wider population, if probability sampling has been employed.

3. The resources that are available (Cohen and Manion, 1994 p.85); surveys typically produce a large amount of information, which can be compared to provide a wealth of description. This might mean that survey findings “do not simply describe what has happened but also provide explanations about why it happened” (Bush, 1999, p. 3).

The strengths of the survey are that it is possible to approach a relatively large number of respondents. Large-scale surveys also encourage researchers to believe that findings will be both reliable and valid. (Bush, 1999). On the other hand, because of the standardized approach, surveys do not give the opportunity to explore a topic in depth. Questions asked must be unequivocal in meaning, and responses fall into a limited range. Survey interviews or questionnaires do not have the flexibility to enable factual information or opinion on “sensitive” issues like the Holocaust education programme. The following discussion will justify the case study approach for my study.

### **3.5.2 Case study approach**

A detailed discussion and justification as to why case study approach was chosen for my study including its possibilities and limitations is described

in this sub-section.

In view of the opinion that the survey approach does not give the opportunity to explore a topic in depth (because survey interviews or questionnaires do not have the flexibility to elicit information or opinions on 'sensitive' issues), this study used the case study approach, which uses multiple sources of evidence. A case study is:

1. An inquiry using multiple sources of evidence. As Yin, (1984) states:

It investigates a contemporary phenomenon within its real-life context, when the boundaries between phenomenon and context are not clearly evident (p.8).

2. An artistic approach whereby the researcher describes a single event that is limited by both time and conditions and manages to reach an ongoing truth. The event can be:

The origin of the theory but can itself also examines the theory. The abstracts of theory and the tangible examples can blend together in an interactive growth process (Macdonald and Walkey, 1977, 112).

3. Labour intensive, and particularly suitable for single-handed researchers (as in this case). It is difficult to precisely define the meaning of case study.

Key features of case study that characterize my research are:

1. Qualitative study (Burgess, 1983). Others describe it as being a unique dimension of qualitative study.

2. A theoretical study of a specific event (Sanders, 1981). The event can be a person, a school class, an educational system or any entity whatsoever. The event has boundaries defined by time, place and the

participants. In this case an educational system is the object of the study.

3. A framework for information whose range can vary from a description of a single person or cultures to detailed information and analysis of a place, companies or a certain group of documents or happenings, whereby the content is defined by the objectives (Bogdan and Beakley 1982, Goover and Lincoln, 1981).

4. A method for:

Learning about a complex instance, based on a comprehensive understanding of that instance obtained by extensive descriptions and analysis of that instance taken as a whole and in its context (The US. General Accounting Office, 1990,p.14).

The word "instance" is meaningful in this definition; it represents an indication of generalization (Macdonald and Walkey, 1977).

A precise and concise summary of case study can be found in Kenny and Grotkluschen (1984) who state:

In a case study the data are qualitative and the variables and data are not manipulated. The study relates to isolated events. Humanism is welcomed and simple language is used as opposed to technical and formal language. (P.289)

Upon examining the common features of all the various definitions, it can be said that a case study is not a specific technique; it is a method of collecting information and social data that retains the unique character of the objects being examined. There is a marked similarity between all of these definitions although they each have their own particular emphasis. Indeed, in spite of the differences in the various definitions, there is a consensus of opinion concerning the characteristics of case study and its abilities in examining different problems in the educational field. (McKernan, 1991). Different case studies can vary from one another in

their complexity.

My qualitative study explores the educational program of the Holocaust in Israel, as a specific event that affects self and national identity in Israel society. The method of case study has become something of a workhorse in qualitative research generally, and there is growing evidence for its use in educational research work, such as in curriculum inquiry, and in curriculum evaluation (McKernan, 1991).

Yin (1994) cautions against the use of single cases because it, "may later turn out not to be the case it was thought to be at the outset" (p.148). In this study, three multiple case studies have been chosen in order to allow replication.

The research methodology employed in this thesis is qualitative in nature and involves an in-depth case study approach. Documentary analysis may be for a study that utilizes only this technique or as part of a study that includes observation, interviews, or other techniques.

The advantages and disadvantages of case study research:

A case study is inductive; it presents the data in its own context with no dependence upon conjectures. It allows a great deal of sensitivity, to diagnose and express complex situations from different points of view (Stenhouse, 1979). Its content is descriptive in principle and specifics; it tends to be developed by the reader's interpretations. It is unique, is not retractable and is not representative. It therefore does not permit normally expected generalisation. Attempts were made to solve the problem of generalisation by dealing with a number of events that enabled the realisation of a general type. In this manner Van Velsen (1967) presents

the method of extended case study, a method of examining a series of events that are connected to one another or to an extended event. This enables the determining of a general pattern or a different interpretation than the one given to a single or partial event.

This study examines three schools, which represent the three main sectors of the Israeli educational system; this may enable some limited generalisation.

A single case study emphasises analysis in depth. Although it may be fruitful in developing hypotheses to be tested, it is not directed toward broad generalizations. But if the objective analysis of an adequate sample of cases leads researchers to consistent observations of significant variable relationships, hypotheses may be confirmed, leading to valid generalizations (Best and Kahn, 1998, p 249).

Case studies allow the reader to obtain an impression without having been present at the place being examined and to achieve new understandings of unknown relationships and variables from the period of time being researched. Although the case study is a useful method of organizing research observations, certain precautions should be considered:

Isolating the significant variables from many that are irrelevant and focus those which are of crucial significance.

Subjective bias is a constant threat to objective data- gathering and analysis. The apparent consistency of a too limited sample of observations may lead the researcher to an unwarranted feeling of certainty about the validity of his/or her conclusions.

Effects may be "wrongly attributed to factors that are merely associated rather than cause-and- effect related" (Best and Kahn, p 251).

The main disadvantages of case study research are:

- 1) Results are unexpected and suspended until action is concluded.

2) Researchers have a priori assumptions, which bias interpretations and can be “taken in” by respondents and informants in the field.

3) It has an idiosyncratic and interpretive nature.

The structure of my case study has three different content components:

1. A factual component and data gathered by a questionnaire. 2. An Interpretive component; interviews and curriculum documentation. 3. A Judgmental, critical component- by comparing the Israeli HEP to others programme elsewhere.

The relations between these components alter according to the case study's aims and characteristics. Most known case studies deal mainly with facts or with interpretations whilst most of the evaluation studies, as in this case, deal mainly with the judgmental and critical aspect.

The purpose of this case is viewing a social unit as a whole, to understand an important part of the life cycle of the Israeli 11' grade students. The case study analyzes interactions between the factors that explain present status or that influence change or growth, likes, identity and attitudes. “It may show development and changes over a period of time”. (Best and Kahn. P 248). The author's case study analyzes the influence of the Holocaust program and the visits to Poland on the students' identity and the extent their attitudes changed during a one-year program and the experience of visiting the concentration camps.

The case study approach is suitable for the comprehension of special processes in the humanity of the school's life by means of reconstruction personal stories of teachers, students and others who fill a role in the lives of the school, and this is why it was preferred.

In terms of methodology and method there are two levels that apply. At the highest level are discussion about what can be known (ontology) and how we can know (epistemology). In terms of ontology according to Judd et al (1991) a theory about social relations has three features. First, it contains constructs that are of theoretical interest and that it attempts to explicate or account for in some way. Second, it describes relations among these constructs. Finally, a theory incorporates hypothesized relations or links between the theoretical constructs and observable variables that can be used to measure the constructs, where constructs are the phenomena of which a hypothesis speaks. Any theory is made up of hypotheses, which are of two sorts: (1) hypothesized relations among constructs, hypotheses frequently concern causal relationships. (2) Hypothesized relations between constructs and observable indicators. This research takes the first characteristic forms of hypotheses that the HEP experience has a strong effect on one's self-identity in the Israeli society.

How we can know (epistemology)? Research as discovery is used primarily to develop or generate hypotheses, the researcher is operating in what is called an inductive manner, attempting to move from observation to the development of hypothesis. Research never serves solely a discovery function. In other words, the researcher never exclusively operates inductively. There is always implicit theoretical orientation that guides the research, even when the researchers have no explicit hypothesis they are examining. In other words, without some kind of implicit theory, a researcher would not know where to begin looking for the

causes of a given phenomenon or behavior. Research designed to demonstrate a hypothesis is deductive rather than inductive. Relativist or phenomenological epistemology research may be used when subjective reality for individuals is involved.

The subjective and the objective Two features make social observations particularly open to debate. One is the seemingly ordinary quality of most methods of observation.

They ask people questions, listen to their unadorned eyes and ears to make observations. The second feature is that they often address issues, about which there are serious, deeply felt, and politically identifiable.

The realist and the idealist: social science research can never (or hardly never) be value free because it is an investigation of relations between people instead of between objects. Therefore, two characteristics distinguish our ordinary knowledge of social relations. First, we have hunches and hypothesis about others' behavior. Second, we continue to examine, at least somewhat critically, those hunches and hypotheses. Phillips (1992, in Oakley, 2002, 27) argues: "anyone who is realist (another unanalyzed but clearly derogatory word) is thereby a positivist". On the other hand Miles and Huberman (1994) comment: "We believe that all of us-realists, intepretivists (idealist) are closer to the center, with multiple overlaps." (p.5)

The relativist and the absolutist- Social science can borrow the logic of physical science but must create different methods because the 'things' we study are not inert objects but sentient beings and their interpersonal or social relations. What we ordinarily regard as a logical conclusion may

be influenced not only by pure logic but also by our wishes or desires. Scientists differ from the ordinary observer not so much in what they do but in how it is done.

The qualitative and the quantitative “quantitative” research can study feelings and emotions, and structured questionnaires and surveys can be so written that they encourage detailed accounts of people’s experiences.

Oakley (2002,) indicates:

While researchers in one camp think they are studying the real world which consists of things it is feasible to try to find out about, those in the other dispute the idea that there is a single reality to be known, and regard the pursuit of ‘hard data’ as impractical and unachievable. What for one side is a set of ‘facts’ is for the other a complex and impenetrable kaleidoscope of heavily constructed social meaning (28).

Bertaux (1981:30, in Oakley 2002) concludes:

If there is such a thing as sociological knowledge, the way to reach it is not through quantitative methodology.

At the next level are things like survey, case study, biography, etc. When we study social relations among individuals or groups of people, we encounter their reactions to us as observers and we raise value- lading questions. Also the reactions of the observed the observer must be taken into account. The act of framing a question about social relations also encompasses values, beliefs and differing perspectives. Most fundamentally, to assure ourselves that our research has construct validity, we need to measure each construct in more than one way. For example, by employing multiple operationalizations, or multiple ways of measuring, and than comparing them to see whether or not they seem to be measuring the same things (Judd et al, 1991). The following section highlight aspects of Validity, Reliability and Generalization of the current

study.

### 3.5.2.1 Aspects of Validity, Reliability and Generalization.

Multiple sources of information create a case-study database incorporating multiple sources of data, as opposed to some other methodologies, which base their whole conclusion on one particular test or questionnaire. Case studies, on the other hand, go beyond a single questionnaire or set of interviews. They use triangulation to interpret converging evidence, pointing to a clear conclusion. Conclusions suggested by different data sources are far stronger than those suggested by one alone (Anderson, 1990). My case study research also reflected the same aspects.

Analysis of a few cases that are not randomly chosen from the target population leads to bias because of the unique characteristics of the cases chosen. The degree to which the sample is representative of the population from which the sample was drawn is called population validity, which is one aspect of external validity. Validity is the ability of an instrument to measure what it is meant to measure. (Morrison, 1999).

Charles, (1989, p. 404), and LeCompte and Goetz (1987) point out that information on the typicality of the phenomena being observed help provide evidence of external validity in qualitative studies. With respect to internal validity, the stronger argument in favour of the case study is that it incorporates a chain of evidence. In doing so, the reader who was not present to observe the case, can follow the analysis, coming to the stated conclusion. Thus, the case study itself strives for internal validity, trying to

understand what is going on in the studied situation (Anderson, 1990).

Questionnaires have a very limited purpose. They are often one-time data-gathering devices with a very short life, administered to a limited population. Basic to the validity of a questionnaire is asking the right questions phrased in the least ambiguous way. Does the tool look as if it is measuring what it is claims to measure? Content validity is concerned with the 'inclusiveness' of the data to cover all that it is supposed to be measuring. The meaning of all terms must be "clearly defined so that they have the same meaning to all respondents". (Bogdan and Biklen, 1983, p.310)

The questionnaire in this case was validated on the basis of a small pilot group of 12 tenth graders and 12 11<sup>th</sup> graders (before and after taking part in the programme) from the author's school. On the basis of an item analysis of items and distracter (ascertaining the difficulty and distribution of the answers), a number of distracters were than changed.

If a research tool is consistent and stable it is said to be reliable. Thus a scale or test is reliable to the extent that repeated measurements made by it under constant conditions will give the same result' (Moser and Kalton 1989, p.353). Inter-judgement reliability refers to the degree of agreement between two researchers in their observation of the same phenomena. Intra-judge reliability refers to the consistency of observations on different occasions. Some factors affecting the reliability of a research tool are: the wording of questions; the respondent's mood; the kind of interaction; the regression effect of the instrument; sometimes when you repeat a question to which the respondent feels they have responded to 'too

negatively' or 'too positively' the first time, they will change their response accordingly. (Morrison, 1999).

Reliability checks can be either internal or external.

As external reliability checks involve test and retesting, in a repeatability test an instrument is measured once and then again under the same or similar conditions. The ratio of the test to the retest is an indication of its reliability. A ratio of 1 shows 100% reliability and any deviation from it less reliability. Following this, another form of the same test administered can be constructed for a similar population.

Internal reliability checks include the split-half technique: here the questions are divided into different halves of the survey in such a way that any two questions designed to measure the same aspects fall into the two separate halves. The scores obtained by administering the two halves are then correlated. A reliable measure is not necessarily a valid measure (Schutt, 1999). Here are some details about the research questionnaire:

- ◆ The items in the research questionnaire were taken from already existing questionnaires.
- ◆ The questionnaire's reliability: Alpha Kronbach - 0.61.
- ◆ The type of scale used in the questionnaire: Licert scale from 1 to 4.

The reliability of observational measures is usually assessed in two ways: one is the extent to which two or more independent observers agree in their ratings of the same events or objects; reliability is also assessed by looking at the replication of observations over time (Mitchell, 1979).

Coleman, (1999,) conclude:

Validity refers to the extent to which the recorded observations accurately reflect the construct they are intended to measure. Validity is assessed by

examining how well the observations agree with alternative measures of the same construct and how well they can be differentiated from measures of alternative, potentially confounding constructs (p.5).

For the researcher's observations to achieve a satisfactory degree of content validity, the truly significant incidents of behavior must be identified and sampled. Another criterion of validity is if it can be triangulated (Elliot, 1990).

Triangulation in this study was made possible by alternative measures that were employed: the questionnaire and open-ended questions which was given twice: before the Programme and after and through interviews with the staff.

## **6. Conclusion:**

This chapter has described the methodology of the study reported in this dissertation. The aim of the study is to evaluate the effectiveness of the Holocaust Education Programme in Israel in comparison to other settings. The study was restricted to 11<sup>th</sup> grade students before and after learning the programme in three schools in the north of Israel, chosen for the research. The schools represent the three main sectors of the Israeli educational system: the religious sector, the secular sector and the Arab sector. These schools are all well established and have pupils from the highest walks of life who in the future will hold important and influential positions in Israeli public life.

In focusing the research in terms of how the students and staff think of the Holocaust education programme, the decision was taken to frame the study within the social theory entitled evaluation. The study utilised

qualitative methods of data gathering and combined quantitative method and analysis proposed by 'grounded theorists'. These methods are consistent with the symbolic interaction view of human behavior.

Data gathering took place using four major approaches of qualitative and quantitative research, namely, a questionnaire, interviewing, document study and diaries. Data were gathered in three high schools in the north of Israel. Six teachers and 180 students were the focus for data gathering. The researcher had the complete co-operation of each of the teachers and students in the Jewish sector. They shared their understandings and meaning of the Holocaust education programme. The staff in the Arab sector did not want to be interviewed, the students answered the questionnaire in a way that indicated their protest.

A quantitative method of data analysis besides qualitative methods was utilised in the study. The qualitative data triangulated with the quantitative data were, in turn, developed into categories and related sub-categories as the basis of the evaluation. Through the categories and sub-categories the researcher developed substantive typologies of students that can be traced back to the data.

The conceptual framework derived from the review of the literature includes mapping the range, nature and dynamics of the Holocaust education programme in Israel and in other cultural settings as phenomena. According to Burgess (1994)

Qualitative data analysis, is essentially a detection process, and has tasks of defining, categorizing, theorizing, explaining, exploring and mapping which are fundamental to the analyst's role (p.143).

The research would categorize different types of attitudes, behaviors, and

motivation towards the Holocaust as phenomena. In addition, finding associations between experiences and attitudes, between attitudes and behaviours, between circumstances and motivations of students and teachers towards the HEP would help in seeking explanations, explicit or implicit of different implementation of the HEP in the three different societies in Israel. A detailed exposition of the findings and data analysis is now presented in the next three chapters of the dissertation.

## **Chapter four: The Findings**

### **4. Introduction**

The research that is reported in this study involved an evaluation of a programme for teaching 11<sup>th</sup> and 12<sup>th</sup> Grade Israeli children about the Holocaust. Its key research aims were to discover:

- 1) What do we know about the HEP as it has developed over time in Israel and abroad?
- 2) What do we know about the effectiveness of the HEP?
- 3) To what extent are the aims of the HEP in Israel similar and different to such programmes in other national and cultural settings?
- 4) To what extent is there overlap in the views of three different groups representing the communities secular, religious and Arab, in Israel in the attitudes and perceptions at different points in their experience of the Israeli HEP?
- 5) Should changes be made to the Holocaust programme and if so what should these be?

Question 4 is to be addressed in this chapter. Questions 1 was addressed in the literature review chapter and questions 2 and 3 will be tackled in chapter 5, the analysis chapter and Question 5 in the conclusion.

This study has sought, amongst other things, to investigate possible differences in the implications and effectiveness of the Holocaust Education Programme within three of the main sectors of Israeli society: the Jewish secular sector, the Jewish religious sector and the Arab sector. In order to do this the research tools must be able to define and measure such effectiveness.

It was therefore necessary to ascertain what the level of the Students' knowledge was before and after the programme. In doing so, three factors were taken to be independent variables: (1) whether the children involved in the study had participated in the programme or not. (2) Whether those who had been involved in the programme had taken part in the voluntary trip to Poland or not; and, (3) the type of school (religious, secular and Arab).

The study involved both a quantitative and a qualitative dimension. The quantitative dimension took the form of a questionnaire, conducted within three schools which examined aspects of the attitudes of students. The qualitative method was based on formal interviews with relevant staff members of the schools. The key procedure involved a great deal of triangulation, where the expectations, appreciation and interpretation of the programme by the staff would enable substantial correlation between the information given by the students from the questionnaire and the staff in the interviews.

This chapter therefore sets out to present the findings of the research based on the analysis of the responses given by the three different student groups; and to support (or contrast) this by presenting the qualitative aspects provided by the interviews with the staff and observed behavior of the students where relevant.

Five main themes will be addressed in this chapter followed by a short concluding summary.

1. Introduction to the student's questionnaire. This outlines the structure of the student questionnaire, considers the questionnaire in general, and says something about the assumptions upon which it rests.
2. The research findings among the Jewish religious population: this section and the following two sections will report on the attitudes and views of three groups of pupils, and of the accompanying staff.
3. The research findings among the Jewish secular population.
4. The research findings among the Arab population.
5. Comparison of the findings presented for the three groups identified above.
6. Summary. This final section will offer some preliminary conclusions.

There is a great deal of descriptive material to be reported on below therefore in order to present the data as clearly as possible, the focus will be on the groups of students undertaking the programme (and visit). This should facilitate the presentation of the quantitative findings, allow integration of the qualitative findings along with the quantitative; permit triangulation, where qualitative data both supports and contests the quantitative; and show how the two research instruments (questionnaire and interviews) relate to each other.

#### **4.1.1 Introduction to the structure of the student's questionnaire.**

This section aims to describe the role of the questionnaire as a research tool in this study- both in the light of my expectations, and in terms of its outcomes in practice. The questionnaire study was designed to obtain

information that would enable the researcher to answer the second research question stated above.

To what extent is there overlap in the views of three different groups representing the communities about the effectiveness of the HEP in Israel in achieving its objectives and practice?

The effectiveness of the HEP may be determined by the degree to which it influences the attitudes, feelings and self-identity of students. Thus, the questionnaire sought to obtain information on (i) the pupil's feelings about the Holocaust, (ii) their attitudes towards the Holocaust, (iii) their Jewish ethnic and national identity, and (iv) their knowledge about the Holocaust.

Feelings and attitudes are complex and multi-dimensional and one cannot expect to obtain accurate measurements of the strength of attitude in relation to a particular topic from a single question. In this questionnaire, attitude scales consist of several statements or 'items'; each one of which represents a slightly different aspect of the complex attitude, which is being measured. In order to obtain the required range of information in aspects of areas (i--iv) above, the questionnaire was divided into six main parts including three open ended questions.

The actual questions asked have been listed according to section and attached at the end of this chapter as Appendix 1; described generally however, Part 1: questions 1 to 5, examines the emotional reactions of Israeli youth to the Holocaust by the means of five types of emotions,

relevant to the issue, including: fear, pain, hope, bereavement and shame, in order to investigate whether exposure to information about the horrors of the Holocaust and the evil acts of human beings would be deleterious to the students' well being.

Part 1, items 1-5, sought to investigate these claims further by using standardized instruments, which I found to be quite successful, in assessing students' self-reported levels of depression, self-worth and hopelessness before and after taking the HEP course.

Parts 2, items 6 to 24, comes from an existing Holocaust opinion questionnaire, which was devised with the intention of measuring "four aspects of Jewish identity": nationalism, religion, the Holocaust and the State and Zionism. This section of the questionnaire examines these four aspects of Jewish identity, and the students' analyzed responses should help to assess whether the Israeli HEP is effective in the following objectives (Chetzker, 1990, 3) to:

1. Enhance judgement of historical events via universal moral values.
2. Enhance identifying feelings with the State and the people.

In addition, four open-ended questions were included

- i. Write down three historical events that influenced, in your opinion, the fate of the Jewish nation.
- ii. Under what circumstances would you be willing to emigrate from Israel to another country?

iii. What is the most meaningful reason for going on this trip?

iv. What is the most meaningful reason against going on this trip?

The answers to these open ended questions are included for each group at the end of sections 1 and 2. The analysis of these responses will be in chapter 5.

In order to characterize central trends that arise from the findings, in respect of each school's culture and reality, the analysis will check the range and frequency of responses. The analysis of responses to the open questions will enable more in depth understanding of the students' attitudes. These will help to realize dominant components in the researched relevant attitudes.

Part 3 of the questionnaire measures feelings about the Holocaust and includes 7 items measuring Jewish ethnic identity (i.e. measuring pride in the Jewish cultural heritage).

The students analyzed responses should help to assess whether the Israeli HEP is effective in its objectives (Chetzker, 1990) (following on from points 1 and 2 above), in order to:

3. Enhance understanding and tolerance towards the feelings, traditions and life of the other peoples and nations.

Part 4 of the questionnaire includes lessons that have to be learned from the Holocaust concerning Jewish survival, Zionism, Zionist lessons and universal lessons.

Part 5 includes arguments for and against going to the concentration camps in Poland and measures the importance of the visit to the students.

The final section of the questionnaire includes 13 items, which seek to measure knowledge about the Holocaust. Here the format of the questionnaire is different: reflecting the shift from the need to examine averages and standard deviations to percentages of correct responses. This was necessary -because the previous section related to attitude-this section tested knowledge on the basis of student choosing the correct answer. In this section a test was given as opposed to a questionnaire, meaning that multiple choice questions were presented to the students, and therefore an average scale was not required.

These questions are intended to assess achievement of objectives in the cognitive domain. In the affective area, the aims are based on an assumption that modification of present knowledge, the receipt of new information on the Holocaust period and the prevailing problems of values and morality in those periods, would increase the pupils' sense of identification with the Jewish people and their history. It was expected that this would also lead to an improvement in the pupils' attitude to the past and to the desire to study it. Qualitative data from the interviews will be included in the body of the chapter under the heading of staff perspectives in order to support the quantitative findings of the questionnaire.

The following sections will structure the initial presentation of findings according to each of the groups (Jewish Religious, Jewish secular and Arab).

The first section will present the Jewish Religious findings.

**4.2.1 Findings of Part 1 of the Questionnaire (Religious Students)**

This part of the questionnaire measured the emotional reactions of Israeli youth to the Holocaust. The averages and standard deviations of the scores of the three groups on the pre- and post- tests are shown below in table 4.2.1 according to subtest.

All the questions included on the questionnaire used the Likert scale 1-4, where 1 indicates-"strongly disagree", 2 indicates -" disagree", 3 indicates "agree" and 4 indicates-"strongly agree". In order to assess statistical significance between the responses of the three groups, a post hock test was conducted. This test examines the differences between two groups by keeping statistical significance of  $P \leq 0.05$ .

30 11<sup>th</sup> grade students before they had received Holocaust education.

18 12<sup>th</sup> grade students that had received Holocaust education but had not visited Poland. 18 12<sup>th</sup> grade students after they had received Holocaust education and had visited Poland.

**Table 4.2.1: Means and standard deviations on Strength of Emotion**

F values	12 <sup>th</sup> (N=18)	12 <sup>m</sup> (N=18)	11 <sup>m</sup> (N=30)		Item
1.77	2.78	2.87	2.48	M	1. Anxious
	88.	83.	51.	SD	
1.07	3.67	3.65	3.41	M	2. Pain
	59.	61.	73.	SD	
2.19	2.50	2.83	2.30	M	3. Hope
	92.	71.	87.	SD	
36.	2.00	2.22	1.96	M	4. Shame
	1.03	1.22	92.	S.D	
04.	3.33	3.28	3.29	M	5. Bereavement
	69.	57.	66.	SD	

Group one (the students before taking the programme) feel less anxiety, pain and hope than the other groups, except for level of feeling bereavement; which is the same as for the other groups. Their low levels of anxiety and pain can be attributed to lack of exposure to the horrors of the Holocaust. Similarly their lack of hope (the belief that another holocaust could never happen again) can be viewed as a result of their not seeing the link between the Holocaust and the birth of a viable Jewish state.

The findings are broadly supported by the results of group 2, whose negative emotions-anxiety and shame, copy and even exceed those of group 1 and 3, but whose hope after taking the programme is significantly higher. Group 3 (after visiting the concentration camps) in contrast, is less anxious and feels less hope than group 2.

The task of trying to understand the results of group 3 is made difficult by the fact that levels of bereavement were no higher than for the other groups who did not come face to face with the site of destruction.

In order to understand these results more fully, it will be helpful to include here relevant comments recorded during interviews with religious staff, including the principal, the history teacher and the tutor.

The strong emotional feelings that the students experience during the visits are described by the accompanying staff:

When the student sets out he knows that he is supposed to experience something - not fear. The students set forth united, surrounded by security guards, and sure of the power of the State of Israel. There is great emotion when they get to the death camps. There is a feeling of grief (The principal).

The history teacher adds:

During the trip, after the visits to Treblinka and Maidenek the pupils came to me and said: "I don't feel anything yet. I know that I am supposed to feel something, but I don't feel it yet". On the last day we had a ceremony on the field where the crematoriums of Birkenau stood and then there came the breaking point. It bothered them that they don't feel great grief. Eighty students stood there and cried. We had to come up to each pupil and take him out of there. Everything that was inside just came out. There was a great feeling of anger - how could such a thing happen? But they were not ashamed.

In contrast to this highly emotional experience, the questionnaire scores showed some positive change in strength of emotions, after participating in the programme, the results of the analysis of variance indicated no significant differences between the groups. In other words, the findings support previous research (Friedman, 1998) that the visits to Poland waken strong emotional feelings that die out after return. Interestingly, such emotions arose also after participating in the programme without visiting Poland. The following section will present data relating to Part 2 of the questionnaire.

**4.2.2 Findings of part 2 of the questionnaire.**

This part of the questionnaire sought to gather data relating to the religious students' Jewish identity: specifically, does the HEP increase the students' feeling of nationalism and religion favorable towards the State and Zionism, and how does it influence their feelings towards the Holocaust?

This data is presented below in the following tables: the averages and standard deviations of the scores of the three groups on the pre- and post - tests are shown in Table 4.2.2 according to attitudes towards the Holocaust.

These 18 items measure 7 variables of four aspects of Jewish identity: nationalism, religion, the Holocaust and the State and Zionism.

**Table 4.2.2:** "four aspects of Jewish identity: nationalism, religion, the Holocaust and the state and Zionism".

F	12 <sup>th</sup> (N=18)	12 <sup>th</sup> (N=18)	11 <sup>th</sup> (N=27)		Item
2.08	3.94	3.56	3.56	M	6. Historical continuity (Jewish-Israeli Identity)
	24.	98.	64.	SD	

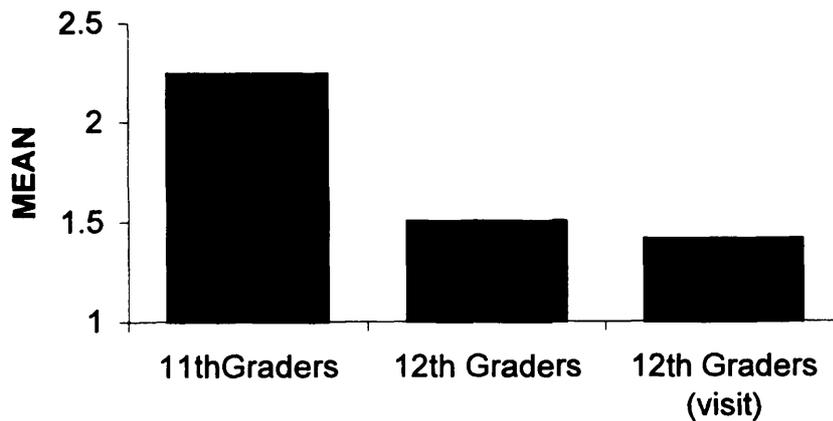
<b>F</b>	<b>12<sup>th</sup> (N=18)</b>	<b>12<sup>th</sup> (N=18)</b>	<b>11<sup>th</sup> (N=29)</b>		
74.	3.78	3.67	3.55	M	7. Zionist (Israeli identity)
	43.	59.	74.	SD	
<b>F</b>	<b>12<sup>th*</sup>(N=16)</b>	<b>12<sup>th</sup> (N=18)</b>	<b>11<sup>th</sup> (N=28)</b>		
1.08	1.81	2.06	2.14	M	8. Over-emphasised (Israeli lessons)
	75.	87.	59.	SD	
<b>F</b>	<b>12<sup>th*</sup>(N=18)</b>	<b>12<sup>th</sup> (N=18)</b>	<b>11<sup>th</sup> (N=25)</b>		
1.05	3.06	2.78	2.72	M	9. Minority (Universal lesson)
	73.	88.	74.	SD	
<b>F</b>	<b>12<sup>th*</sup>(N=18)</b>	<b>12<sup>th</sup> (N=18)</b>	<b>11<sup>th</sup> (N=28)</b>		
64.	4.00	4.00	3.96	M	10. Existence Jewish identity
	00.	00.	19.	SD	
<b>F</b>	<b>12<sup>th*</sup>(N=18)</b>	<b>12<sup>th</sup>(N=16)</b>	<b>11<sup>th</sup> (N=29)</b>		
11.	1.17	1.19	1.24	M	11. Religion
	38.	40.	69.	SD	
<b>F</b>	<b>12<sup>th*</sup>(N=17)</b>	<b>12<sup>th</sup> (N=18)</b>	<b>11<sup>th</sup> (N=29)</b>		
**6.25	1.41	1.50	2.24	M	12. Survival (State)
	62.	86.	1.02	SD	

\*\*p<.01- statistically significant is acceptable

item 12 above shows significant statistical difference in relation to 'Survival'

The following diagram -- Fig.4.2.1 illustrates this significance difference.

**Fig.2.1 The Jewish nation can survive without the State of Israel**



This shows a clear finding: that after the HEP and the visit to Poland, the students come to realize the central importance of the State of Israel to the

Jewish nation, indicating the HEP's effectiveness in increasing favorable feelings towards the State.

Table 2.2 continued.

F	12 <sup>th</sup> (N=18)	12 <sup>th</sup> (N=18)	11 <sup>th</sup> (N=29)		
1.03	1.00	1.11	1.10	M	14. Marry (Religion)
	00.	32.	31.	S.D	

F	12 <sup>th</sup> *(N=18)	12 <sup>th</sup> (N=18)	11 <sup>th</sup> (N=28)		
#2.94	3.94	3.67	3.61	M	15. Bond (State)
	24.	49.	57.	S.D	

# p<.10

F	12 <sup>th</sup> *(N=18)	12 <sup>th</sup> (N=18)	11 <sup>th</sup> (N=18)		
5.90**	3.67	3.56	3.07	M	16. Knowledge (self-identity)
	49.	62.	72.	S.D	

\*\*p<.01

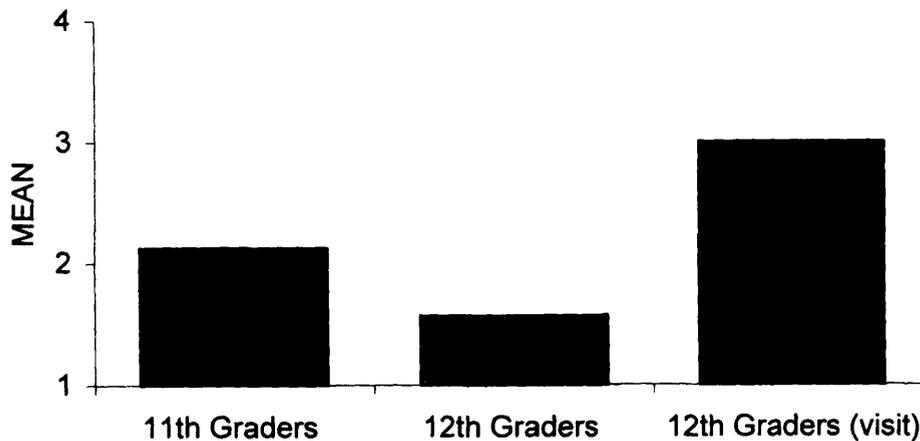
F	12 <sup>th</sup> *(N=18)	12 <sup>th</sup> (N=18)	11 <sup>th</sup> (N=18)		
1.56	1.78	2.00	2.14	M	17. Delved into. (universal lesson)
	55.	77.	71.	S.D	

F	12 <sup>th</sup> *(N=14)	12 <sup>th</sup> (N=18)	11 <sup>th</sup> (N=25)		
7.54***	3.00	1.56	2.12	M	18. Every one can take part in genocide. (universal)
	1.24	86.	1.05	S.D	

\*\*\*p<.001 indicate statistically significant

Item 18 shows significant statistical difference in relation to believing that anyone could take part in 'genocide'. The following figure illustrates this significance difference.

Fig 4. 2.2 almost anyone could take part in genocide under extreme circumstances such as those leading up to the Holocaust



F	12 <sup>th</sup> *(N=18)	12 <sup>th</sup> (N=18)	11 <sup>th</sup> (N=29)		
1.29	3.67	3.50	3.76	M	19. Strong bond with the Jewish religion .
	59.	51.	51.	S.D	

F	12 <sup>th</sup> * (N=18)	12 <sup>th</sup> (N=17)	11 <sup>th</sup> (N=29)		
3.91*	1.00	1.47	1.34	M	20. Immigrating (State)
	00.	72.	55.	S.D	

\*p<.05

The group that visited Poland reported on less willing to immigrating (item 20).

F value	12 <sup>th</sup> * (N=17)	12 <sup>th</sup> (N=17)	11 <sup>th</sup> (N=28)		
#2.82	4.00	3.71	3.57	M	.23To be born Jewish. (Jewish identity)
	00.	69.	69.	S.D	

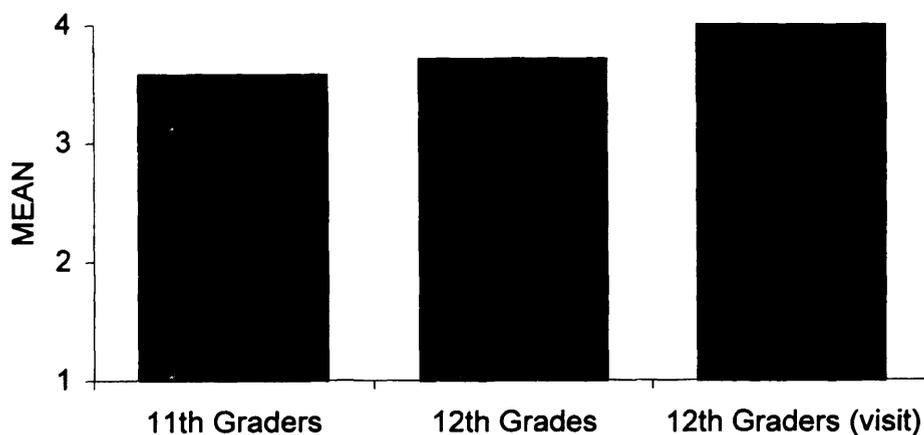
#p<.10

Item 23 shows significant statistical differences in relation to being born Jewish.

Fig.4.2.3 illustrates this difference.

Fig.4.2.3

If we were given the chance to be reborn I would like to be reborn Jewish



F	12 <sup>th</sup> * (N=18)	12 <sup>th</sup> (N=17)	11 <sup>th</sup> (N=28)		
3.38*	4.00	3.47	3.68	M	24. Be born in Israel. (State)
	00.	94.	55.	S.D	

\*p<.05

As noted above this section measure 7 variables of four aspects of Jewish identity: nationalism, religion, the Holocaust and the state and Zionism".

The programme's objective is to enhance pupils' identity with the people and the land of Israel; and the objectives of the visit to Poland, which were to enhance their conviction of the necessity of the continuation of the Jewish race and of the survival of the sovereign state of Israel were achieved. The programme enhanced the willingness to be born Jewish and the visit to Poland increases this willingness .

Interestingly, no such effect was obtained regarding willingness to be born in Israel among the group that learned the programme but didn't go Poland and this group scored lower than the group that didn't receive Holocaust education. It is seen that the visit to Poland has a great effect on the pupils' bond to the State.

The findings indicate a significant change also in the level of self-identity, and demonization of the Holocaust. Significant differences between the groups was also obtained in relation to Jewish identity. These facts are explained by the history teacher who stressed the increased effectiveness of the programme when combined with the visit in comparison to the programme alone:

It is clear that the Holocaust Programme also influences the pupils.

When the pupils study history for their matriculation exams the horrific statistics are only meaningful along with the student's accumulated general knowledge. But the trip could influence the pupil sub-consciously; on the surface one can see nothing.

The syllabus that is connected to the journey and the trip itself has an influence on the pupil.

The national identity of course is strengthened - the minute that a person sees that he is persecuted because he is a Jew; because he is from a different people; that instills in him the fact that "I am a people, I am a nation, I have a certain distinctiveness". Clearly that polarizes his thoughts about others.

These findings support previous researches (Keren, 1998, Friedman, 1995) of the positive affect of the HEP programme on the youth. The impression of the tutor who accompanied the trip to Poland is similar:

Everything that touches the Jewish identity - one sees on the spot, the attachment to the flag during the journey - there were those that did not part from the flag. Each pupil thought that he must attach himself to the flag at the statue near Birkenau or Treblinka.

On the other hand, It was found that there was no significant change in their more general attitudes to minorities (item 10), nor was their sense of religiousness (item 19) intensified. The tutor explains:

As to the subject of religion there arose tough and deep questions about faith during the Holocaust. A classic question: Where was God during the Holocaust? Does God exist? The answers are difficult. The question is not always answered by someone who is qualified to do so. Sometimes the person who responds, expands the question but gives no answer. The program does not offer answers.

During the study of history in class there is no feeling of change or special awakening among the pupils in their national or religious consciousness; for example, that a pupil would try to deepen their knowledge of the subject.

In terms of attitudes towards minorities, the principal adds another point:

The Jewish minority did not pose a threat to the Poles. No Pole feared that a Jew would kill him. As opposed the Arab minority that looks upon us as the enemy. It is necessary to speak about this subject. We are not always the minority - there are minorities among us. There is a feeling of missing the point.

It is apparent that there is a lack of anti-racism education in the HEP; This is expressed by the tutor:

If until now he (the student) didn't hate the Germans and the Poles, now he feels that as a Jew he must hate Germans and Poles. Sometimes there is a contradiction in his attitude towards minorities in Israel. After an attack - one hears "Death to the Arabs!" I ask the pupils: If a Jew does something is it right to holler:

"Death to the Jews!" ? The basic difference is that we have never wanted to annihilate the Arab people. Israel has never had a plan to annihilate the Arab people. There is no plan such as the Nazis' - a comprehensive plan prepared in advance, including the means with which to implement it.

In summary, it can be stated that the programme leads to positive results in the national and state identity in the religious sector as well as improving pupils' self identity. The results of analysis of variance show a significant difference between the groups in the demonization of the Holocaust. The pupils who visit Poland are more convinced that everyone could take part in genocide under extreme circumstances.

An unexpected effect was that feelings of racism are engendered by the visit. The following section brings findings in respect of questions asked about the Jewish cultural heritage.

**4.2.3 The findings of Part 3 of the Questionnaire:**

This part of the questionnaire sought to gather information in respect of Jewish ethnic identity specifically relating to how students relate to their Jewish cultural heritage. The averages and standard deviations that the three groups score on the pre-and post -tests are shown in table 4.2.3 according to the Jewish cultural heritage sub-test.

**Table 4.2.3: Jewish cultural heritage.**

F	12 <sup>th</sup> * (N=18)	12 <sup>th</sup> (N=16)	11 <sup>th</sup> (N=29)		
3.18*	3.72	3.25	3.48	M	25. Identify
	46.	58.	57.	S.D	(Jewish cultural heritage)

\*p<.05

Results of the analysis of variance show significant differences between the three groups in regard to the extent of their identifying with the Jews who suffered during the Holocaust. Interestingly, the group that participated in the programme but didn't visit Poland scored even lower averages than

the group that did not participate in the programme. In the affective domain, the objective of the programme:

to enhance the Israeli youth identity with the collective Jewish past, to deepen their identification with the fate of the Jewish nation (Syllabus of teaching History, Ministry of education 1988).

was not achieved by the programme alone without the visit. As expressed by the principal:

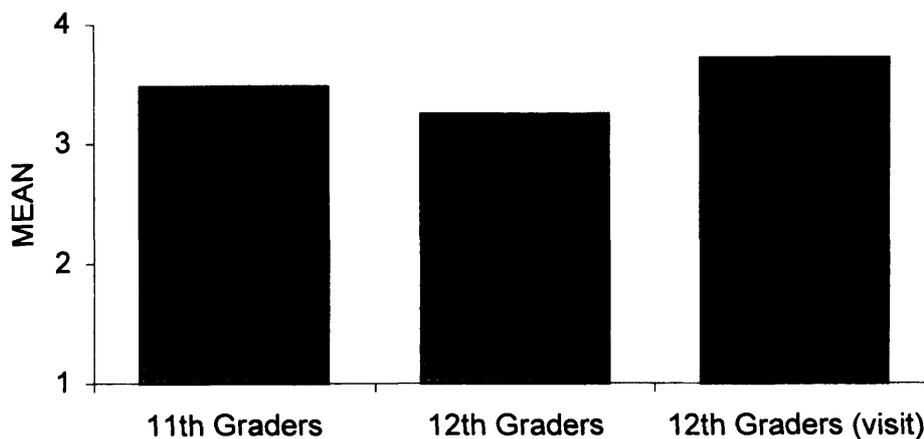
The pupils that visits Poland relate more to what is connected to Judaism - e.g. Hassidic (Jewish religious trend) religious music. They are more open to Hassidic sayings, and the alienation between them and between those ancient Jews seems to be disappearing.

But take the subject of the Hassidim. The pupil gets acquainted with the world of the Hassidim, the small town with the structure of Jewish life in the small town (chattel), and the social problems. Then we take the pupil to a town that is the same as it was for the last two hundred years, everything comes to life for him. He will go to the synagogue and see the same Jews in Hassidic garb praying. Today he cannot feel that.

The visit to Poland appears to enhance the Jewish cultural identity of the students.

This figure illustrates the following significant difference in relation to item 25.

Fig.4.2.4 Identify with the Jews that suffered during the Holocaust



#### **4.2.4 Findings of Part 4 of the Questionnaire.**

This sub-section seeks to present the findings in respect of Jewish survival, Zionism, universal lessons and lessons that we have to learn from the

Holocaust. Student responses to these items should help to assess whether the HEP is effective in, "understanding social phenomena with connection to the past" (Chetzker, 1990,4). The averages and standard deviations of the scores of the three groups on the pre- and post tests regarding Zionist lessons that could possibly be learned through the Holocaust are shown in table 4.2.4.

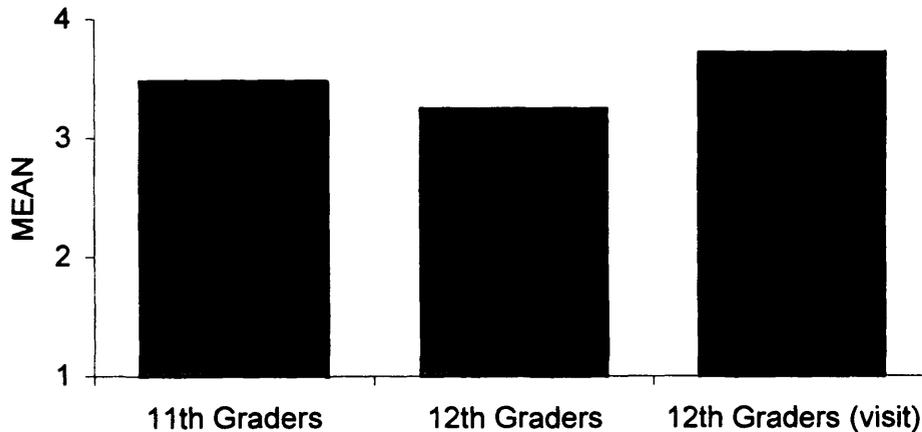
**Table 4.2.4: Lessons learned from the Holocaust.**

F	12 <sup>th</sup> *(N=18)	12 <sup>th</sup> (N=17)	11 <sup>th</sup> (N=27)		
8.53***	3.83	3.59	2.96	M	30. Every Jew should make Aliya to Israel.
	38.	71.	90.	S.D	

\*\*\*p<.001

Fig. 4.2.5 shows the significant statistical difference for item 30 relating to making Aliyah to Israel.

**Fig 4.2.5 Every Jew in the Diaspora should make "aliya" to Israel**



**Table 2.4: continued**

F	(N=18)	(N=17)	(N=29)		
1.71	4.00	3.88	3.83	M	.31 Jewish sovereign state
	00.	33.	38.	S.D	

F	(N=18)	(N=17)	(N=29)		
2.11	3.44	3.35	3.07	M	.32 No security in the Diaspora .
	62.	70.	65.	S.D	

F	(N=18)	(N=17)	(N=27)		
1.20	3.61	3.65	3.30	M	.33United and self-defense.
	85.	49.	99.	S.D	

F	12 <sup>th</sup> (N=18)	12 <sup>th</sup> (N=17)	11 <sup>th</sup> (N=28)		
26.	3.83	3.71	3.75	M	.34 Must be aware of every sign of Anti-Semitism
	51.	59.	52.	S.D	

F	(N=18)	(N=17)	(N=27)		
43.	2.67	2.59	2.41	M	.35Another Holocaust happen .
	97.	87.	1.01	S.D	

F	(N=18)	(N=17)	(N=25)		
2.37	3.39	3.65	3.08	M	36. Israel is the safest place for Jews to live.
	70.	79.	95.	S.D	

No significant difference have been obtained on the lasts 6 items between the groups.

One of the objectives of the programme (Ministry of Education, 1999, 3) is to comprehend social events in their historical connection. More specifically one of the proclaimed objectives of the visit is to come to both national conclusions of the need for the existence of a Jewish sovereign state and universal conclusions about the need to defend democracy and to fight against racism. Significant differences have been obtained regarding the Zionist lesson that every Jew should make Aliah (immigrate) to Israel. No significant differences have been obtained in the other 6 Zionist lessons, despite the fact that the mean score was basically high for groups 1, 2, and group 3.

It must be noted therefore, that findings regarding Zionist lessons that can be learned through the Holocaust are inconclusive as to the extent of HEP effectiveness. This is contrary to the principal's feelings in regard to those students who visited the concentration camps:

Each student that comes back from the trip is convinced that today this could not happen to us. Prime Minister Barak, visited Auschwitz and said: It was the People

of Israel's bad luck that we came here fifty years too late. As if we the soldiers of Israel, would have solved the problem. (He was there with a group of paratroopers).

The findings show that no significant differences exist between the groups regarding the argument that the world would not let another Holocaust happen or that Israel is the safest place for Jews to live. In response to item 36, 'Israel is the safest place for Jews to live,' group 2 scores higher than group 1 and group 3. One possible explanation of this is that visiting the sites of the concentration camps erodes the student's feelings of personal security.

Also, no significant differences appear to exist between the groups regarding item 35: ' The world would not let another Holocaust happen, or that "Israel is the safest place for Jews to live'. The Following section investigates arguments for and against going to Poland and visiting the concentration camps.

#### **4.2.5 Findings of Part 5 of the Questionnaire: reasons favoring and negating the visit to Poland**

The following table shows averages and standard deviation scores by the three groups regarding reasons for the visit to Poland.

**Table 4.2.5: Reasons favoring the visit.**

<b>F</b>	<b>12<sup>th</sup>* (N=18)</b>	<b>12<sup>th</sup> (N=17)</b>	<b>11<sup>th</sup> (N=28)</b>		<b>Item</b>
21.	3.22	3.06	3.18	M	1. see what happened.
	55.	90.	82.	S.D	
<b>F</b>	<b>(N=18)</b>	<b>(N=17)</b>	<b>(N=28)</b>		
1.78	3.28	2.94	2.86	M	2. Development Zionist outlook on life.
	67.	83.	76.	S.D	
<b>F</b>	<b>(N=18)</b>	<b>(N=17)</b>	<b>(N=28)</b>		
89.	3.28	3.00	3.00	M	3. idealism as part of the process of maturity .
	75.	87.	67.	S.D	

F	(N=18)	(N=18)	(N=27)		
02.	3.33	3.33	3.37	M	4. Learning my nation's history.
	1.03	77.	63.	S.D	

F	(N=18)	(N=18)	(N=29)		
29.	1.67	1.83	1.62	M	5. Visit and learn about Poland
	1.08	1.10	73.	S.D	

F	12 <sup>th</sup> *(N=18)	12 <sup>th</sup> (N=18)	11 <sup>th</sup> (N=29)		
92.	2.61	2.33	2.14	M	6. Family reasons.
	1.20	1.24	1.09	S.D	

F	12 <sup>th</sup> (N=18)	12 <sup>th</sup> (N=18)	11 <sup>th</sup> (N=28)		
14.	3.50	3.39	3.39	M	7. Emissary
	86.	70.	69.	S.D	

F	12 <sup>th</sup> *(N=18)	12 <sup>th</sup> (N=18)	11 <sup>th</sup> (N=28)		
57.	1.39	1.67	1.43	M	8. Opportunity to travel.
	98.	97.	69.	S.D	

F	12 <sup>th</sup> *(N=18)	12 <sup>th</sup> (N=18)	11 <sup>th</sup> (N=26)		
1.16	2.94	2.83	2.54	M	9. Spiritual wealth
	1.00	86.	90.	S.D	

No significant differences exist between the three groups regarding favoring the visit. The reason that gained the highest mean score was expressing respect for the fallen. While reasons like opportunity to travel abroad scored a lower mean. However, the results obtained here support other work (Friedman, 1997; Lev, 1998) who argue that: "the excursions to Poland bear witness to the centrality of bereavement in Israel society" (Chapter 2, p. 80). Interestingly, there was no significant difference between the group that visited and the group that didn't.

The next table will show the averages and standard deviations of the scores of the two groups on the pre- and post -tests regarding reasons negating the visit to Poland.

**Table 4.2.6. Reasons negating the visit.**

F	12 <sup>th</sup> *(N=17)	12 <sup>th</sup> (N=18)	11 <sup>th</sup> (N=29)		
1.89	2.00	1.83	2.38	M	1. Suffer

	87.	1.10	98.	S.D	
<b>F</b>	<b>12<sup>th</sup>*(N=18)</b>	<b>12<sup>th</sup> (N=18)</b>	<b>11<sup>th</sup> (N=28)</b>		
86.	2.50	2.44	2.82	M	2. Financial reasons
	1.10	1.10	1.02	S.D	
<b>F</b>	<b>12<sup>th</sup>*(N=18)</b>	<b>12<sup>th</sup> (N=18)</b>	<b>11<sup>th</sup> (N=29)</b>		
1.46	1.44	1.72	1.31	M	3. I do not want to miss studies .
	98.	83.	66.	S.D	
<b>F</b>	<b>12<sup>th</sup>*(N=17)</b>	<b>12<sup>th</sup> (N=18)</b>	<b>11<sup>th</sup> (N=29)</b>		
55.	2.06	1.83	1.72	M	4. not mean anything to me.
	1.14	1.10	96.	S.D	
<b>F</b>	<b>12<sup>th</sup>*(N=18)</b>	<b>12<sup>th</sup> (N=18)</b>	<b>11<sup>th</sup> (N=29)</b>		
23.	1.94	2.06	2.17	M	5. The journey has too much traveling
	1.16	1.16	1.10	S.D	
<b>F</b>	<b>12<sup>th</sup>*(N=18)</b>	<b>12<sup>th</sup> (N=17)</b>	<b>11<sup>th</sup> (N=29)</b>		
30.	2.00	2.12	1.89	M	6. I interested in the subject without the visit .
	1.14	99.	79.	S.D	
<b>F</b>	<b>12<sup>th</sup>*(N=18)</b>	<b>12<sup>th</sup> (N=17)</b>	<b>11<sup>th</sup> (N=28)</b>		
53.	2.67	2.28	2.62	M	7. Medical reasons
	1.08	1.41	1.29	S.D	

Group 2 scored higher means on reasons such as interest in the subject but not the visit, and 'Did not want to miss studies'. This can help explain why this group's members didn't go on the visit (not just for financial reasons). No significant difference was obtained in reasons negating the journey. It was expected that there would be a significant difference between pupils that didn't go on the visit and those that did go at least regarding financial reasons.

#### **4.2.6 Findings of Part 6 of the Questionnaire.**

This part of the questionnaire sought to ascertain the levels of the students' knowledge about the Holocaust; it includes 13 items measuring knowledge about the Holocaust; six multiple choice and eight true/ false questions.

Table 4.2.7 records the percentage of correct responses of pupils' scores according to knowledge of concepts on the Holocaust period (6 multiple choice, 8 true/false questions).

**Table 4.2.7:** The percentage of correct responses to the following questions:

12 <sup>th</sup> (VISIT)	12 <sup>th</sup>	11 <sup>th</sup>	Item
83.3	77.8	79.3	The "final solution"
83.3	77.8	79.3	A "ghetto" is:
50.0	88.9	62.1	The Nuremberg laws?
100.0	94.4	100.0	The "Zonderkommando"
72.2	50.0	37.9	"Selection" is:
94.4	83.3	96.6	"Crystal Night"

Because the students were required to choose correct responses as opposed to registering attitude the Chi Square format was employed here and is expressed in the following table 4.2.8.

**Table 4.2.8:** The numbers of correct responses to the following items according to groups and Chi square value.

Chi square	12 <sup>th</sup> *		12 <sup>th</sup>		11 <sup>th</sup>		
	%	N	%	N	%	N	
8.39*	100.0	17	58.8	10	74.1	20	The third Reich.
4.36	100.0	18	88.2	15	79.3	23	Swastika.
12.57**	100.0	18	82.4	14	55.2	16	Death March.
3.06	88.2	15	64.7	11	66.7	18	Kapo.
7.10*	13.3	2	58.8	10	36.0	9	Numerus Clausus.
3.15	94.4	17	100.0	17	85.7	24	The Jewish police
4.60	55.6	10	88.2	15	65.5	19	The Gestapo.

\*\*p<.01, \*p<.05

Figures 4.2.6 and 4.2.7 shows the significantly different.

**Fig. 4.2.6** Correct responses to the item concerning the "Death March"

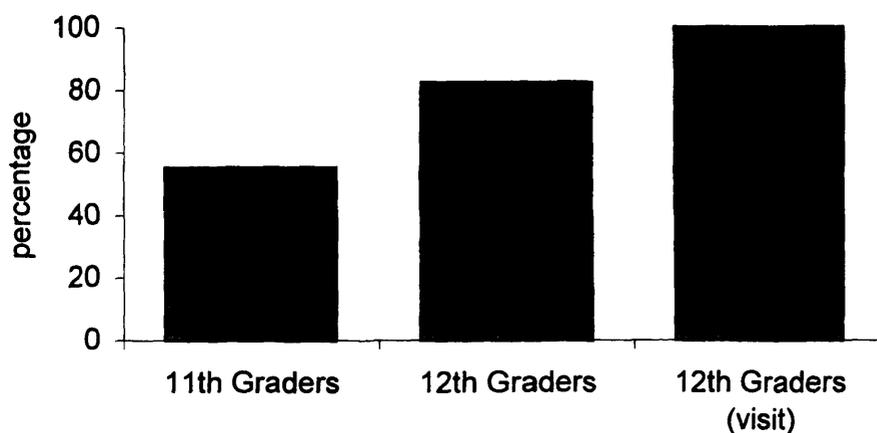
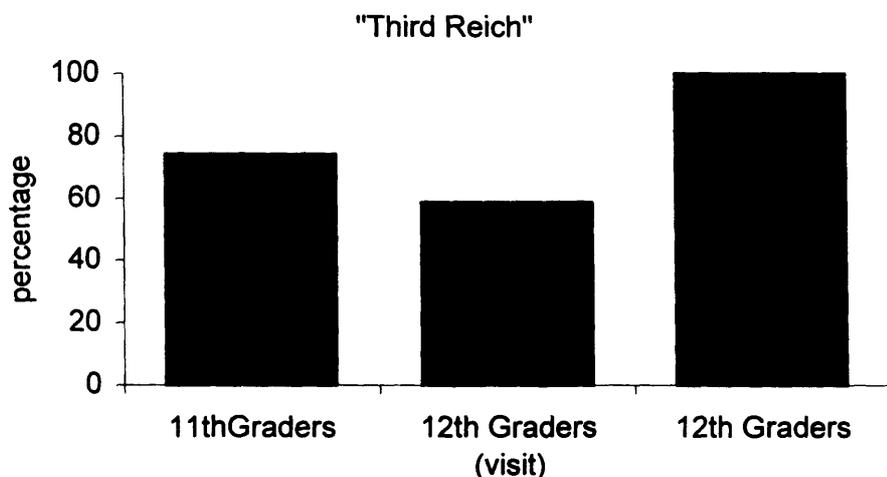


Fig. 4.2.7 The percentage of correct responses to the



In order to assess the statistical significance of the difference between the knowledge of the three groups, a new dependent variable was created, which is the mean score of correct responses for each group. The mean score is put on 1-13 scale. The following table shows the differences between the means:

**Table 4.2. 9:** Numbers of correct concepts on the Holocaust.

F value	12 <sup>th</sup> *(N=18)	12 <sup>th</sup> (N=18)	11 <sup>th</sup> (N=29)		item
2.53	5.39	5.11	4.45	M	Numbers of correct concepts on the Holocaust.
	92.	1.81	1.53	S.D	

Although the groups didn't differ significantly we can see that the two groups that participated in the programme scored higher mean levels than before taking the programme, while the group that visited Poland scored the highest level.

The Ministry's general aims of teaching history (1998, 4) in the cognitive domain are:

1. Recognizing the importance of historical events.
2. Learning of the historical concepts that are used in the description and explanation of an

historical event. In order to assess the statistical significance of the difference in knowledge of concepts of the Holocaust, a new dependent variable was created, which is the sum of positive responses. The following table shows the differences in these variables between the three groups.

**Table 4.2.10** The scores of positive concepts of the Holocaust.

F	12 <sup>th</sup> (N=18)	12 <sup>th</sup> (N=18)	11 <sup>th</sup> (N=29)		
1.78	10.22	9.83	9.00	M	The scores of correct concepts of the Holocaust on 1-13 scale.
	1.35	3.24	1.98	S.D	

No statistical significance in the three groups has been found although the mean score of the group that participated in the programme and visit Poland is higher. In summary, the programme seems to be effective in increasing the students interest and knowledge in the Holocaust. This findings supported by the principal:

When the preparations for the trip begin, one already feels changes. After a visit to Yad V'Shem (the Israel Holocaust Museum) one feels an immediate change in the pupils. If you give reading or writing assignments to the pupils you can feel the identification of the student with his work. During the entire trip you feel that this has affected them somehow. Among one hundred pupils one hundred per cent of them are affected. There are some pupils that when we speak it is as if we returned home yesterday. On the other hand, there are extreme examples. Today there are tragedies that two days later on, one sees any no influence on the pupils. Each severe experience that the child has is quickly forgotten and that is healthy and as it should be. But when reality is encountered concretely, you can see that it does something to him.

The preparation is very important, also the dissemination of information beforehand. The pupils that arrive in Warsaw is not able to understand the measurements of the ghetto. At Lohami Hageta'ot (A Kibbutz in Israel) there is a model of a ghetto that could make real the ghetto. Only after a visit to Lohami Hageta'ot is it possible to go to Warsaw and understand what they see. For eight concentrated days going from place to place it is difficult to absorb.

Successful preparation is a precondition for affective learning, and he adds:

The pupils of our school who go on the trip thank us for preparing them in advance. They also claim that they are not fully prepared. The preparation raises their expectations.

The History teacher emphasizes the importance of written thesis:

I required my students to prepare a paper on what he underwent - his personal experience - during this trip - so that he feels a part of the subject and to feel a connection between the generations.

Active learning it seems has more effect on the pupil than the passive learning.

#### **4.2.7 Contents and objectives**

According to the religious staff there are other contents and objectives that are absent from the current programme. These are notes below:

##### **1) Morality**

The History teacher came up with a very interesting idea:

Not only the Jewish people suffered during the Holocaust and not only minorities. Today there are many studies that show that a large segment of the Polish people feels that they were persecuted and that they were victims of the Holocaust. The Polish ambassador asked the questions:

“What would happen in Israel if you and your women and children were threatened with death for hiding people belonging to a certain organization? How many of you would hide your brothers (fellow countrymen) in your homes?” I must say, it was difficult for us to reply to him. If I knew that members of my family would be in danger of their lives because I was hiding someone - I wouldn't know what to say.

This is a new aspect that the Israeli HEP has not yet considered;

##### **2) Stereotypes format**

The tutor relates another dimension of the programme:

During the trip I noticed that the students looked for anti-Semitism in every corner. When they see a wall with graffiti- a Jewish star and a swastika inside it they feel that all the Poles are against us. I explain to them: travel in Tel-Aviv and you see more graffiti about the ultra-orthodox than you will see in Poland about the Jews. This must be discussed a lot with the pupils. However, the programme does not deal with the long-term history of hate between Jewish sectors in any depth.

##### **3) Human decency**

The tutor felt that the students who visited Poland suffered from lack of perspective and didn't understand the complaints of the resident Population:

It has to be emphasized to the pupils that the visits to Poland are a burden to the everyday life of the Poles. Five busloads of young people make a lot of noise. They must react to a broken egg thrown at the bus in the proper proportion.

The history teacher concludes:

The syllabus should be balanced, not too much death and destruction. The visit should not just be on the Holocaust. The student should understand that for one thousand years there were Jews living in Poland.

To the open questions: point out three historical events that influenced, in your opinion, the fate of the Jewish people - the following are the frequency responses for each item that was received:

	<u>Before the Program:</u>	<u>After the Program:</u>		
		<u>Visit Poland</u>	<u>Didn't visit</u>	
The Holocaust:	19	15	11	responses
Creation of the State	15	13	8	responses
Destruction of the Temple:	7	1	---	
World War II	3	1	1	
Balfure Proclamation			3	
Exiles, Pogroms on Jews	3	2	---	
Six Day War	3			
Assassination of Rabin	3	---	1	
The Peace Treaties	1	2		
Death (Birth) of Herzl		4		
1st Zionist Congress/ Balfour Declaration	1	---	1	

The responses of students, after participating in the program and after visiting Poland, show that they believe, the Holocaust was the most important historical event in Jewish history, more than before.

In order to learn about pupils bond to the land they had been asked an open question - Under what circumstances would you be willing to emigrate from Israel to another country? the following responses were received:

11<sup>th</sup> grade students: (Before participation in the programme)

mediocre economic situation, a non-religious state, and/or for work outside the country. Medical reasons.

12<sup>th</sup> grade students: (Did not go to Poland)

Israel limit its civilians, for work outside the country and family reasons (4 responses), only for short periods.

12<sup>th</sup> grade students: (Who went to Poland)

No answers to these questions indicating desire to emigrate from Israel were obtained.

We can see that after participating in the programme the bond to the land is very strong and no reasons to emigrate from Israel were offered. Those that visit express a more patriotic attitude.

We can see that after participation in the programme the variety of reasons for emigration from Israel are lesser than before and are more practical.

We can also see that those that visit Poland represent more patriotic reasons.

To the question: ' What is the most meaningful reason for going on this trip?' The following responses were received:

	Before	After	After+visit
1. Interest in people's history	6	3	4
2. Respect for the fallen	13	7	6
3. To see what happened	7	1	
4. Developed Zionist outlook on life	2		4
5. Family reasons	2		3
6. increased bond to the state and religious identity	---		1

Some pupils adds personal reasons:

As against those who would nullify the Holocaust" OR "To understand why God brought this Holocaust" (religion reson). "The journey increased understanding of the meaning of the Holocaust".

And an existentialist reason:

To show to those anti-Semites who still continue with their beliefs that the people of Israel's still alive and will live for ever, and develop idealism as part of the process of maturity.

The most frequent reason favoring the visit is mission- respect for those who were wiped out. This accord with Freidman (1997,75) concludes that these trips to Poland are considered 'rites of passages' and command a role of outstanding socializing significance.

To the question: ' What is the most meaningful reason against going on this trip?' The following answers were received:

	Before	After	After+visit
1.Financial reasons	8 responses	4	8
2.Medical reasons	4		
3.Do not want to suffer	5	1	5
4. Not important enough	5	1	2
5. I don't want to miss classes ----			
7. I do not want to leave the land.			2
8. It is prefer to forget and the ceremony every year is enough.			

Again, some personal reasons were obtained:

I don't want the Poles to make thousands of dollars profit by Merchandising "death"

Or: I interest myself in the subject enough without traveling to Poland.

We can see that the religious group before learning the programme expresses high level of negative attitude toward the visit,

The financial reason is most frequent and indicates a real problem that the Ministry of Education has to think of.

#### **4. 2.8 Summary.**

The findings in this section are based mainly on an examination of the relations between the declared and desired objectives of the curriculum and the outcomes obtained, as indicated by pupil achievement in the cognitive (information) and affective (attitude and identification) areas on completion

of the curriculum. Also investigated was the staff view on the programme in relation to the outcomes obtained.

In order to assess the extent of consensus or non-consensus between the secular and the religious sectors in respect of achieving the objectives of the HEP, the core data of the secular students plus additional material from the staff interviews is considered in the next section.

### **4.3 Pupils from Jewish Secular Schools**

This section explores what Holocaust education means for secular pupils by examining its impact. The questionnaire was conducted in the same way as for the religious students. Once again the aim is to compare the attitudes, values, knowledge and the like of pupils at three points and kinds of experience.

(1). Before they had received Holocaust education and before they had visited Poland- group 1. (2) After they had received Holocaust education but had not visited Poland-group 2. (3) After they had received Holocaust education and had visited Poland-group 3. The findings of the data will help to explore perceptions of pupils, teachers and staff of the HEP in the secular sector. In order to assess statistical significance between the responses of the three groups, a post hoc test was conducted. This test examines the differences between two groups by getting statistical significance of  $P \leq 0.05$ . The sample included:

39-37 : 11<sup>th</sup> grade students before they had received Holocaust education.

16-15: 12<sup>th</sup> grade students that had received Holocaust education but had not visited Poland.

23-22: 12<sup>th</sup> grade students after they had received Holocaust education and had visited Poland.

### 4.3.1 Findings of Part 1 of the Questionnaire (secular students)

As outlined in the introduction to this chapter the various sections of the questionnaire were divided into divided separate 'Parts': 1- 6 according to the type of information being collected. Questions 1-30 were put on a scale from 1-4 where 4 indicate "strongly agree".

Table 4.3.1 shows the results of Part 1 of the questionnaire and records the averages and standard deviations of pupil's scores in measuring strength of emotion.

**Table 4.3.1: Means and standard deviations of pupil's strength of emotion.**

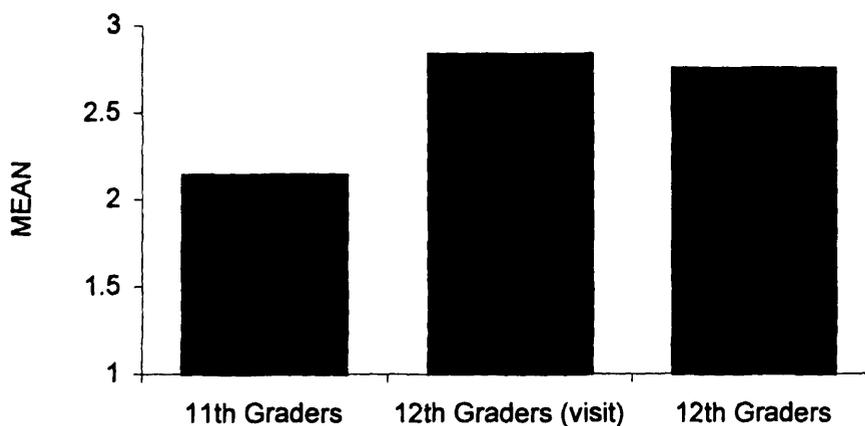
F value	12 <sup>m</sup> (N=16)	12 <sup>th</sup> (N=21)	11 <sup>th</sup> grade		
.71	3.00	2.70	2.92	M	1. Anxious
	1.07	.70	.87	S.D	
.50	3.38	3.52	3.59	M	2. Pain
	1.02	.67	.59	S.D	
*4.70	2.75	2.83	2.14	M	3. Hope
	1.18	.89	.86	S.D	
.87	3.07	3.36	3.37	M	4. Bereavement
	1.16	.79	.59	S.D	
1.17	2.31	1.95	1.85	M	5. Shame
	1.20	1.07	.93	S.D	

\*P<.05

The following figure shows significant statistical differences in relations to Strength of Hope.

**Fig. 4.3.1**

Students response to;When I think about the Holocaust I feel hope



The result of the Post Hoc test teaches us that there is significant statistical difference between the groups. The groups that had received Holocaust education feel stronger hope than the group that didn't. Furthermore, the 11<sup>th</sup> graders that visit Poland feel stronger hope than those that didn't visit.

These findings question the impression of some of the staff that the wake of emotion during the visit subsides quickly. The History department Coordinator relates:

During the journey there is a meeting with death. Fear of the encounter with the camps, before that encounter rather than during .  
They are in the camp. Expressing terrible things - anger, pain, the Jews were deceived. Understanding the deception. Many feel mourning - crying, difficult to go on. They sit under a tree and write. Difficult questions are asked, like why did this happen? Why wasn't more done? Those who went on this trip returned home with Jewish and Israeli pride. During the journey the students sang "Hatikvah" at every opportunity and waved the flag of Israel often.

This behavior and attachment to various symbols like the anthem and the flag of Israel indicates the need to have faith and/ or Hope in the Jewish State. This is supported by what was said by the principal of school about the feelings that arise during the journey.

Fear:

The students report on having very strong emotions at the sites. These emotions don't subside that quickly - they organize a Holocaust Remembrance Day evening, they transfer their feelings further. The visit strengthened their pride in being Israeli, to fly the Israeli flag at the camps. Hope - pride at being Jewish, The State of Israel. There has been much emphasis on Jewish heroism during the preparation for the trip and in the course of study - but no shame. Emphasizing for national needs.

A similar description is given by the Bible Studies teacher (accompanied the trip to Poland):

There was fear - will the visit shock them so much that they won't be able to function. We were afraid that feelings would be "broken". The feeling that what we saw was something from which to learn, and not so horrible. There were crises when trying to return to everyday life. They went through a long process of returning to routine. They wanted more time to digest their experiences.

This seems to contrast Friedman's (1998) observations (see page 8).

Another dimension of the emotional reaction expressed by the History Teacher, who accompanied the groups to Poland:

The study of this subject gives rise to pain but not fear. While showing movies there is a certain fear. The identification on Holocaust Day is real but short. In the camps and during the trip there was continuous mourning. "I can't stand to hear about this"- I think is the reaction of minority. In my estimation, it is difficult to study so much about the persecution of the Jews. It disturb the pupil. I think that could explain the pride of being an Israeli who is able to defend himself. There is the pride that at last we were able to defend ourselves. They do not want to hear about the Diaspora. That is, once more, a persecuted people, once more, people who were expelled, once more laws against our people, once more murders.

### 4.3.2 Findings of Part 2 of the questionnaire

The next table will show data regarding national needs variables.

Table 4.3.2 Means and standard deviations on aspects of Jewish identity

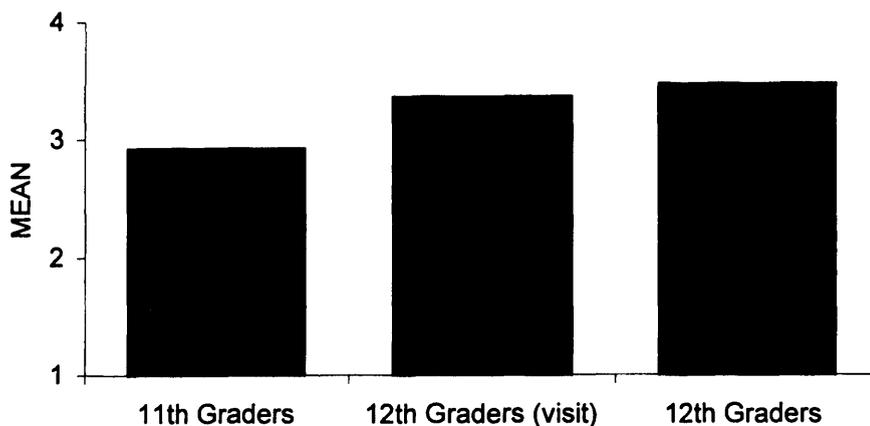
F	12 <sup>th</sup> (N=15)	12 <sup>th</sup> * (N=23)	11 <sup>th</sup> (N=38)		item
1.12	3.53	3.74	3.47	M	6. Historical continuity
	.83	.45	.73	S.D	
F	12 <sup>th</sup> (N=15)	12 <sup>th</sup> (N=22)	11 <sup>th</sup> (N=38)		
*4.09	3.47	3.36	2.92	M	7. Zionist
	.52	.66	.85	S.D	

\*P<.05

The following figure illustrate the significance difference in this variable:

Fig 4.3.2

I consider myself a Zionist



Statistical significance is acceptable between the three groups. The group that took the programme but did not visit Poland, feels more Zionist than the other groups (including the group that visited Poland). It can be stated that the programme enhances Zionist feelings while the visit to Poland didn't affect such feelings.

This finding is contrary with some of staff's opinions:

From the national standpoint: Flying the flag-even in the cold - the pupils stood and carried out ceremonies such as the lighting of memorial candles at every site. There is a change in nationalistic elements. Their patriotism is strengthened. (Their attitude toward the State, the flag). Also the Zionist identity is increase. Pupils would not give up parading with the flag of Israel especially in the camps (History Teacher).

But this opinion was not unanimous. The Bible Study teacher's view fits to more of an extent with the findings:

The visit intensifies the awareness of the Holocaust - they see with their own eyes the remains of things. They can't be indifferent. Pride of country. There was a feeling that "we have a place to return to". The visit emphasized the Jewish side. They did not emphasize the Zionist side.

The following table represents universal and Israeli lessons that could be learned from the Holocaust:

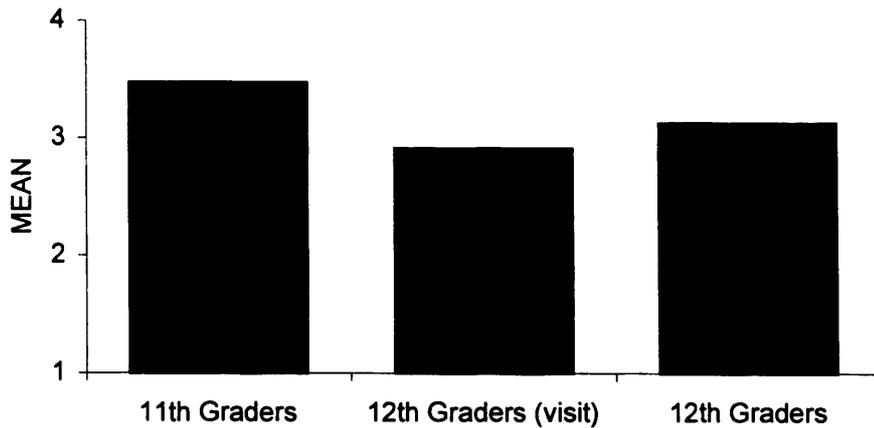
**Table 4.3.3. Means and standard deviations on lessons from the Holocaust.**

<b>F</b>	<b>12<sup>th</sup>(N=14)</b>	<b>12<sup>th</sup> visit (N=21)</b>	<b>11<sup>th</sup> (N=31)</b>		
1.35	3.57	3.29	3.16	M	8. Lessons
	.51	.85	.82	S.D	
	<b>12<sup>th</sup>(N=13)</b>	<b>12<sup>th</sup>(N=20)</b>	<b>11<sup>th</sup> (N=38)</b>		
.86	2.23	1.85	2.08	M	9. Over-emphasised
	1.17	.67	.82	S.D	
	<b>12<sup>th</sup>(N=15)</b>	<b>12<sup>th</sup>(N=23)</b>	<b>11<sup>th</sup> (N=38)</b>		
*3.81	3.13	2.91	3.47	M	10. Minorities
	.99	.95	.56	S.D	

\*P<.05

The following figure illustrates the significance difference in this variable:

Fig. 4.3.3 After the events of Holocaust one should take care of all minority groups



Significant statistical difference exists between the groups regarding care of minorities. Group 1 regards minorities more strongly than the groups that took the programme including those who visited Poland. It appears that the programme and the visit to Poland first and foremost increases the students' sense of the Jewish identity and need for a Jewish State to ensure Jewish Survival. The staff description of pupil's responses to the Holocaust programme in general, and to the visit in particular, may explain this unexpected finding:

On the one hand the children who return from the trip feel the need to consider one's fellow man, respect for one another, not necessarily for fellow Jews, but for strangers. On the other hand, it might, not always, lead to the opposite result. The aftermath of the Holocaust and the establishment of the State of Israel may lead to extreme antagonism towards the Arabs. There maybe the feeling that "right is on our side-we are 100 per cent right. The other side has only is right a tiny bit" There is the feeling that "I was expelled" and I have the right to expel others because "the supreme principle is to live" and nothing else matters. There is extremism. The programme does not deal with these matters when going out from the Holocaust and the treatment of the Arab minority here. It is important to emphasize this connection and to explain it also to the Arab minority. We don't just force ourselves on them, but we want to get to a compromise - there is no choice for both sides (school principal).

The Bible Studies teacher doesn't agree with this opinion and she argues that:

The pupils saw what was done to a minority and I am sure that they learned the lesson in relationship to other minorities.

Closer to reality was the History teacher, who accompanied the students on the trip to Poland:

The programme does not influence the attitude towards the Arabs. There are still young people who are extremists - a minority. But it exists. For example: the hatred for the Arabs because of the events of the past two weeks. A youth from the ninth grade was proud of himself for participating in a demonstration in the town and set fire to a restaurant owned by Arabs. But there was no such thing. There is no doubt that there must be change, but it does not seem to be actually taking place. The students are rebelling: why don't the world act then the way it reacts today? We must emphasize - it could happen again. This attitude must change in a daily process of conversations and personal example. This is not connected to bigotry and anti-semitism and to the teaching of the Holocaust but it is an ongoing process. The teaching of the Holocaust must undoubtedly contribute more than any other course. There are also expressions (in weaker classes) of "They hated us " so we will hate others.

The history department co-ordinator concludes:

In some of the lessons there are references to comparison of relations between Jew and Arabs. Discrimination ,certain laws, responses in the street to these subjects. The teacher brings an anonymous comparison between "Kahana Lives" and the Nuremberg Laws. One sees that racism can develop even after the Holocaust. Even among Jews. The students sense that this is not the same. It is something else. They understand that it started from something small - local- and just progressed. They understand that this can happen and one must be careful. What happened - the attempt at the murder of a nation - produces a sense of caution.

It is to be noted that one of the objectives of the programme is: To develop universal conclusions about the need to defend democracy and to fight against racism (Ministry of Education, 1999).

The following tables record the averages and standard deviations of pupil's scores regarding Jewish, national and self-identity.

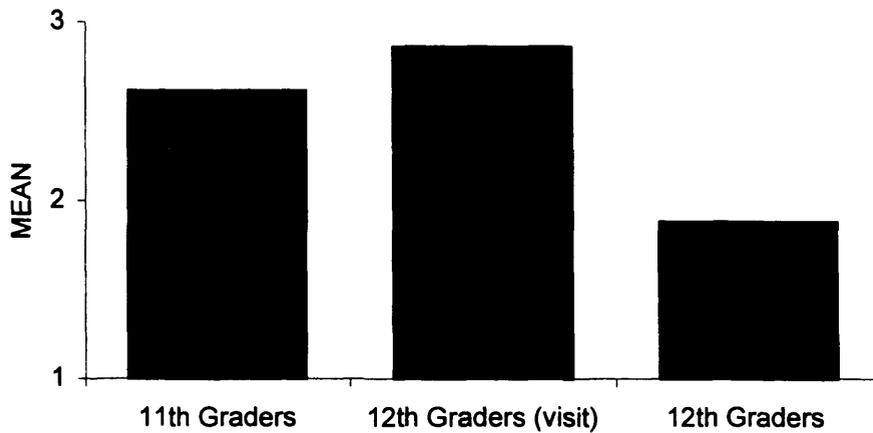
**Table 4.3.4 Means and standard deviations on Jewish, national and self-identity.**

F	12 <sup>th</sup> (N=16)	12 <sup>th</sup> *(N=23)	11 <sup>th</sup> (N=39)		
1.85	3.69	4.00	3.71	M	11. Jewish exist
	.79	.00	.69	S.D	
1.12	1.81	2.17	2.23	M	12. Survive without religion
	1.05	.94	.93	S.D	
.39	1.94	1.74	1.95	M	13. Survive without the state
	1.12	.75	.97	S.D	
	(N=16)	(N=22)	(N=38)		
*4.38	1.88	2.86	2.61	M	14. Marry non-Jew
	1.02	.94	1.10	S.D	

\*P<.05

The following figure illustrate a significant statistical difference in respect of the above variable (14).

Fig 4.3.4 It is possible that I would marry a non Jew



Interestingly, the group that visited Poland shows more willingness to marry non-Jews than the other groups. This finding is in contrast to expectation. Significant statistical difference exists also between this group and the 11th graders that didn't take the programme.

Table 4.3.4: Continued

1.04	(N=15) 12 <sup>th</sup>	(N=23) 12 <sup>th</sup>	11 <sup>th</sup> (N=37)	M	15. Bond
	3.13	3.43	3.14	S.D	
.57	(N=15)	(N=23)	(n=37)	M	16. Outlook on life
	2.93	3.17	3.19	S.D	
2.44	(N=15)	(N=23)	(N=39)	M	17. The Holocaust is delved into, too often.
	2.33	1.83	1.90	S.D	
2.98	(N=13)	(N=22)	(N=34)	M	18. Take part in genocide
	1.54	2.36	2.21	S.D	
2.15	(N=16)	(N=22)	(N=34)	M	19. Jewish religious.
	2.88	2.23	2.42	S.D	
1.12	(N=13)	(N=22)	(N=38)	M	20. Emigrate
	1.85	1.77	2.13	S.D	

	(N=15)	(N=22)	(N=36)		
.56	3.53	3.50	3.67	M	23. Reborn Jewish
	.52	.80	.53	S.D	

	(N=15)	(N=22)	(N=36)		
2.03	2.80	3.05	3.34	M	24. Reborn Israeli
	.94	1.05	.80	S.D	

Regarding religion, Jewish, national and self-identity variables, the Israeli Holocaust Education programme didn't differentially impact on pupils' levels of religion, bond to the State, morality or attitude to minorities. However, the group that visited Poland reported higher levels of Jewish religious identity than did the other groups as well as less dehumanization of the Holocaust. Interestingly, the group that took the programme and didn't visit Poland scored lower means in these variables than the group that didn't take the programme . But, according to the staff impression it was expected that there would be significant changes between the groups.

The Bible Studies teacher, who accompanied the group on the trip continues:

Most of the pupils were not religious but each and every boy always had a Kipa in his pocket. We stopped in Krakow for Friday-Saturday, and the boys wore their Kipas to the synagogue. In the concentration camps - in the cemeteries, the girls wore skirts. One of the highlights of the trip was the meeting with religious youth. There was great excitement - hearing the prayers and dancing together. They argued over who would carry the flag inside the extermination camps, and they carried it with pride

The Bible studies teacher concludes:

The trip strengthened the Jewish identity of the pupils. The feeling that they were Jews stood out there. Without knowing it, the recognition of the Jewish identity grows stronger.

The History Teacher expresses perceiving the visit as helping to overcome certain significant barriers to appreciating their Jewish identity:

They explicitly say that they are proud of their Jewishness because of the non-success of the Nazis. One pupil said that now he understands the words of the song,

"The People of Israel live" "In every generation there arose those who would annihilate us and G-d saved us from them". These are saying that I don't encounter nor hear on an every day basis, rather the opposite. From the religious aspect, especially when the encounter the bargaining with religious party in Israel and with everything that is happening with the ultra-orthodox (Haredim), they are at this age , to say the least, very cynical. The pupil do not like the ultra-orthodox population, and there (in Poland) they identified with Jewish and religious symbols and acts.

The History teacher added:

There were many Jewish elements on the journey. They dressed up, they wore Kipas, and some even brought small prayer books. Some of the girls lit candles. Kiddush (Jewish prayer) was said before the meal. Almost all of them wore white shirts. They even put notes on the grave of Rabbi Elimelech of Lizinsak. They were impressed by the respect given to the memory of the rabbis. They were impressed by the magnificence of the synagogues. There were many kinds of ingredients of daily life that they don't come in contact with in Israel. The meeting with the Jews of Warsaw, the singing and the dancing greatly influenced them. The Holocaust programme (The syllabus and the journey) strengthens the Jewish identity. They came in contact with phenomena that surprised them.

The Jewish identity from the point-of-view of the Holocaust: One element being the Jewish identity from the point -of -view of the Holocaust. In the concluding discussion the students said specifically:

On the trip I became a prouder Jew. I became a prouder Israeli. I am not ashamed of my Jewishness because of what the Nazis did to the Jews, but because they did not succeed in their scheme and the people of Israel are still alive and we have an independent State, I became more proud.

This finding support Firer, (1980) the existential approach of HEP which stresses 'the linkage between the Holocaust, the existence of the state of Israel and moral justification of Zionism' (Chapter 2, p.70). Similarly, about the large-range of Jewish identity elements that arose during the visit, the History Department Co-ordinator said:

The youth are not religious. They are from "open" homes, a little tradition. The first evening there arose a discussion on the subject of wearing the skullcap, the "kipa", in the camps and in the synagogues. The decision was made that the girls would wear skirts and the boys would wear skullcaps on Friday evenings so that they could feel a part of what it was like then.

The description of the three secular staff emphasize common external elements of the Jewish religion that the youth experience and expressed during the visit, but it does not influence the continuity of their religious identity. This finding throws some doubt on the secular staff's view that the visit to Poland and the awakening of strong emotions heightened the students' attitudes towards the Jewish religion as well as an increasing their sense of nationalism.

Although the scores showed some positive change, the results of the analysis of variance indicated no significant difference between the groups in the subtest measuring Jewish identity, nor in the subtest concerning nationalism and self-identity. In other words, in the affective domain, the declared objectives of the programme:

To come to both nationalistic conclusions determining the need to sense, feel and try to realise the enormity of the destruction and loss of the Jews that were murdered or forced to abandon their homeland" (Ministry of Education, 1999, 10) was not achieved.

#### **4.3.3 Findings of Part 3 of the Questionnaire**

Means and standard deviations on Jewish cultural heritage measures are reported for the three groups in Table 4.3.5

**Table 4.3.5** Averages and standard deviation of Jewish cultural Heritage

<b>F</b>	<b>12<sup>th</sup>(N=16)</b>	<b>12<sup>th</sup>*( N=20)</b>	<b>11<sup>th</sup>(N=38)</b>		
.17	3.44	3.30	3.32	M	25. Suffered
	.89	.80	.70	S.D	
<b>F</b>	<b>didn't visit (N=15)</b>	<b>visit( N=22)</b>	<b>(N=35)</b>		
.67	2.47	2.82	2.80	M	26.Proud
	1.19	1.10	.87	S.D	
<b>F</b>	<b>didn't visit (N=15)</b>	<b>visit( N=21)</b>	<b>(N=35)</b>		
1.08	2.80	3.10	2.77	M	27. special feelings
	1.15	.70	.73	S.D	
<b>F</b>	<b>12<sup>th</sup> (N=14)</b>	<b>12<sup>th</sup> (N=22)</b>	<b>(N=36)</b>		
1.11	2.14	1.77	1.74	M	28. I am ashamed of the behavior of the Jews
	1.35	.81	.66	S.D	

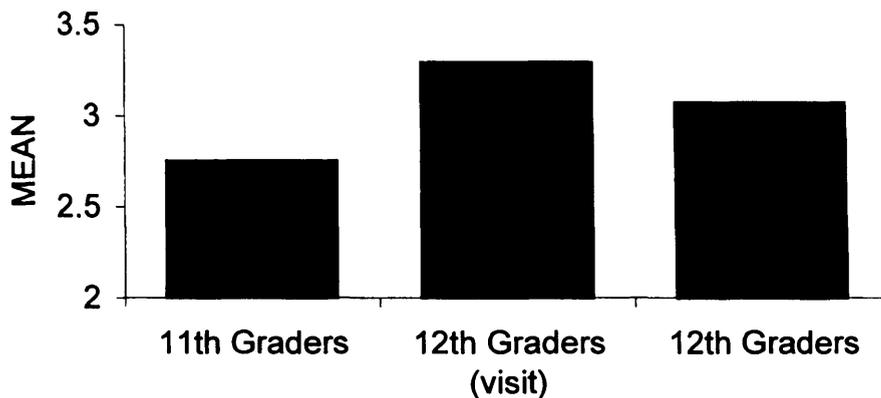
<b>F</b>	<b>12<sup>m</sup> (N=14)</b>	<b>12<sup>m</sup> *(N=21)</b>	<b>(N=36)</b>		
•3.22	3.07	3.29	2.75	M	29. I do know enough
	.92	.64	.81	S.D	

\*P<.05

The following figure illustrates the differences:

**Fig 4. 3.5**

I do know enough about the behavior of the Jews during the Holocaust



Significant statistical difference exists between the groups regarding knowledge of the period. Students after participating in the programme report higher level of knowledge than those before participating in the programme. No significant difference has been obtained in regarding other Jewish cultural heritage variables. The findings do not support the staff feelings in this affective domain. As the History Department Co-ordinator said:

The program connects the students to their Jewish heritage and strengthens the feeling of Jewish belonging.. At home the feeling was not there. The Zionist feeling grows more prevalent.

The study of the Holocaust as part of the general curriculum has a great and personal influence on the student but it is less effective than the journey to Poland. The meeting of the students with life before the Holocaust in the Jewish communities of Europe and the East heightened the feeling that there was something big there, and it was destroyed in a very short time.

Hope – that the Temple will be built. The students learn about how a Zionist group evolved into a political entity .

School principal expressed it in the same manner :

The technical program - I am not sure that its purpose is to change the Jewish identity of a student. The children study in a technical manner in order to take matriculation exams. Students that participate in the Journey identify more with the anthem and the flag. Our existence in the State of Israel becomes clearer. There is a change in the attitude towards Jews. A result of the tour of Poland the love of the nation has grown, and the State has grown, and there is greater awareness of the need to contribute to the country.

It is to be noted that one of the objectives of teaching History as proclaimed by the Ministry is to foster Jewish ethnic identity. Furthermore, among the objectives of the visit to Poland are: 1) to strengthen the bond between the Israeli youth and their collective Jewish past. 2) To deepen and strengthen their conviction and identification with the fate of the Jewish nation and the necessity of the continuation of the Jewish race and of the survival of the sovereign state of Israel (Ministry of Education and Culture, 1999). These objectives were partially achieved.

#### **4.3.4 Findings of Part 4 of the Questionnaire.**

Data regarding Zionist lessons that should be learned from the Holocaust are recorded in the next Table.

**Table 4.3.6** Means and standard deviations on Zionist lessons  
Questions .36-30 are put on a scale from 1-4 where 4 indicate "strongly agree".

F	12 <sup>m</sup> (N=15) didn't visit	12 <sup>th</sup> * (N=22) visit	11 <sup>m</sup> (N=39)		Item
.68	2.53	2.50	2.74	M	30. Every Jew in the Diaspora should make Aliya to Israel.
	.92	.74	.91	S.D	
	(N=16)	(N=22)	(N=38)		
1.12	3.69	3.86	3.68	M	31. Jewish sovereign state
	.48	.35	.53	S.D	
	(N=16)	(N=22)	(N=39)		
.21	2.69	2.77	2.85	M	32. No security in the Diaspora
	.87	.87	.81	S.D	
	(N=16)	(N=21)	(N=39)		
.06	3.19	3.19	3.13	M	33. United and self-defense
	.75	.75	.77	S.D	

	<b>(N=16)</b>	<b>(N=22)</b>	<b>(N=39)</b>		
.56	3.56	3.68	3.51	M	34. Must be aware of every sign of Anti-Semitism.
	.51	.57	.64	S.D	

	<b>12<sup>th</sup> (N=16)</b>	<b>12<sup>th</sup>* visit (N=22)</b>	<b>11<sup>th</sup> (N=39)</b>		
2.48	3.00	2.36	2.89	M	35. Another Holocaust happens.
	1.15	95.	98.	S.D	

No significant change was obtained in the Zionist lesson from the Holocaust. The group that had taken the programme and didn't visit scored higher than those that did. On this issue, History Department Co-ordinator thinks that: "The awareness that what happened is for all civilization. The awareness of the pupils of signs that could portend a new Holocaust that could come about must be heightened".

On the other hand, Statistical significance is acceptable between the students that participated in the programme and visited Poland (11<sup>th</sup> graders) and those that didn't visit in regard to Israel as the safest place for Jews to live:

<b>F</b>	<b>12<sup>th</sup> (N=16)</b>	<b>12<sup>th</sup> *visit (N=22)</b>	<b>11<sup>th</sup> (N=39)</b>		<b>Item</b>
*3.86	2.63	3.41	3.10	M	36. Israel is the safest place for Jews to live.
	96.	80.	85.	S.D	

\*P<.05

Students that visit Poland agree more that Israel is the safest place for Jews to live than those after taking the programme but didn't visit Poland and more than those before they received Holocaust education. The objective of the visit according to the Ministry of Education and Culture, (1999) which is :

To understand and appreciate the courageous stand taken by the Jews in their almost hopeless struggle and fight for the existence of a Jewish sovereign state.

has been achieved for the group that visited Poland.

The reasons for going to the visit are discussed in the following section.

#### **4.3.5 Findings of Part 5 of the questionnaire.**

This section reports on reasons for and against going on the visit to Poland.

Means and standard deviations on these reasons are reported in Table 3.6

Questions 19- are put on a scale from 1-4 where 4 indicate

"strongly agree".

**Table 4.3.7:** A means and standard deviations on favoring the visit.

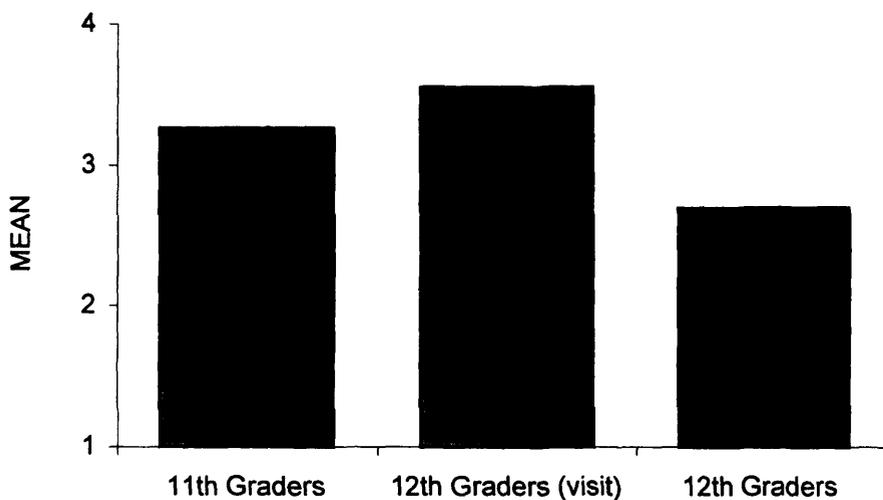
F	12 <sup>th</sup> (N=16)	12 <sup>th</sup> *(N=22)	11 <sup>th</sup> (N=39)		
**5.53	2.69	3.55	3.26	M	1. To see what happened.
	1.08	.51	.79	S.D	
1.64	2.81	3.27	3.10	M	2. Development Zionist outlook on life.
	.91	.77	.72	S.D	
1.17	2.88	3.23	3.21	M	3. Idealism as part of maturity.
	1.02	.69	.73	S.D	
1.75	3.75	3.64	3.44	M	4. learning my nation's history
	.45	.49	.72	S.D	
1.02	2.00	2.45	2.23	M	5. Visit and learn about Poland.
	.97	1.06	.93	S.D	
.41	2.56	(n=21)2.86	2.56	M	6. Family reasons
	1.31	1.28	1.23	S.D	
1.90	3.38	3.77	3.44	M	7. Emissary
	1.02	.43	.72	S.D	
.22	1.63	1.82	1.77	M	8. Travel abroad.
	.72	.85	1.01	S.D	
2.16	2.56	2.95	2.46(N=35)	M	9. learn about Jewish life
	1.03	.72	.92	S.D	

\*\*P<.01

The following graph illustrate the differences between the pupils:

**Fig 3.6**

Every Jewish person - personally goes and sees what happened



The results of the Post Hoc test indicate that the group that visited agrees more, that every Jew must visit Poland and see what happened than the group that didn't visit and statistical significance (range) is acceptable. In addition the 11<sup>th</sup> graders (before the programme) also agree more that every Jew must visit Poland and see what happened in comparison to the 12<sup>th</sup> graders that didn't go.

The staff, however, sympathetically favor the visit as expressed by the History Department Co-ordinator:

The participants expressed their feeling that students must continue to come, to show that we exist. Messengers - a holy place. Must spread it further. We will tell the story.

The Bible studies teacher who accompanied the groups' trip to Poland said:

I don't see this trip as religion or as a pilgrimage. Why should one go from an historical aspect, as a journey of remembrance. As an - anniversary- to visit the grave of the deceased, to lay a flower, to be alone with his memory. The Journey "proved" that the Holocaust really happened and seemingly called out to other youth, "you must go, also."

The next section will discuss reasons negating the visit.

Table 4.3.8 Means and standard deviations on reasons negating the visit  
Questions number 1-7 uses 1-4 scale ,where 4 indicate" strongly agree".

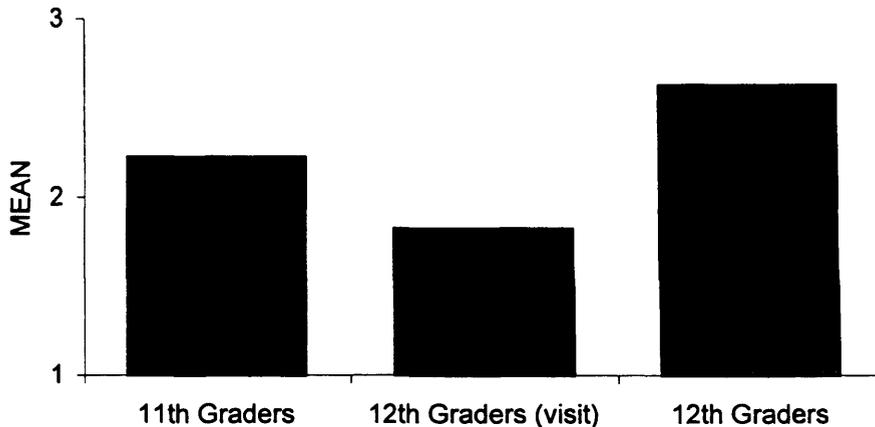
F	12 <sup>th</sup> (N=16)	12 <sup>th</sup> *visit( N=22)	11 <sup>th</sup> (N=38)		Item
.75	2.56	2.23	2.21	M	1. Did not want to suffer
	1.09	.87	1.04	S.D	
03	2.63	2.64	2.58	M	2. Financial reasons.
	1.02	.90	.98	S.D	
F	(N=16)	(N=21)	(N=38)		
1.66	2.19	1.62	1.97	M	3. Miss studies
	1.11	.86	.97	S.D	
F	(N=15)	(N=22)	(N=38)		
.79	1.73	2.00	2.21	M	4. Mean anything
	1.10	1.20	1.36	S.D	
F	(N=15)	(N=21)	(N=38)		
2.03	1.53	1.95	2.16	M	5. Travelling abroad
	.64	.97	1.15	S.D	
F	(N=16)	(N=22)	(n=36)		
.3.43	2.63	1.82	2.22	M	6. Interested in the subject without visit
	.89	.91	.99	S.D	

F	12 <sup>th</sup> (N=16)	12 <sup>th</sup> *visit(N=22)	11 <sup>th</sup> (N=38)		
.58	2.13	2.55	2.42	M	7. medical reasons
	1.36	1.10	1.20	S.D	

\*P<.05

The following graph illustrate this significance differences:

Fig. 4.3.7: I am interested enough in the subject without the journey



Post Hoc test indicates that the 12<sup>th</sup> graders that didn't visit Poland are significantly more interested in the subject despite not visiting, in comparison to 12<sup>th</sup> graders that had gone. Interestingly, no significant differences were obtained regarding financial reasons as a reason for negating the visit.

#### **4.3.6 Findings of Part 6 of the questionnaire**

The following section presents the findings of the final section of the questionnaire measuring students knowledge of the Holocaust. This section discussed whether the teaching of the Holocaust curriculum raises the level of achievement in the pupil's knowledge of the subjects indicated. The importance of the knowledge of the subject of the Holocaust expressed by the History Teacher, accompanied the trip to Poland:

The knowledge of the subject of the Holocaust must express itself by a connection to the people, by Jewish and Zionist identity, by wanting to defend the State, by refraining from hate of strangers, hate of other human beings, another religion, by more consideration of others, mutual help. Social and national stands must be changed in relationship to other peoples and minorities.

As in previous section, means in percentages replace means in standard deviations in respect of knowledge. Table 4.3.9 records means in percentages of pupils' responses.

**Table 4.3.9 Correct responses in percentage to the following questions.**

12 <sup>th</sup>	12 <sup>th</sup> * visit	11 <sup>th</sup>	
93.8%	91.3%	56.4%	The final solution".
93.8%	91.3%	59.0%	A " ghetto" is:
93.8%	91.3%	30.8%	The Nurnberg laws?
93.8%	91.3%	82.1%	Selection" is:
62.5%	69.6%	30.8%	The " Zonderkommando"
81.3%	100.0%	46.2%	Crystal Night"

The results show that the 12<sup>th</sup> graders (after visiting) score higher percentages than the 11<sup>th</sup> graders (before visiting) and the group that had visited scored higher than those that didn't visit. This can be explained to a great extent by participation in the Programme.

The following table expresses the correct responses to the following questions among the three groups. A "Chi Square" test was used to assess the statistical significance.

Table 4.3.10 shows the percentage of correct responses to the following questions according to group and values.

**Table 4.3.10 the percentage of correct responses to concepts**

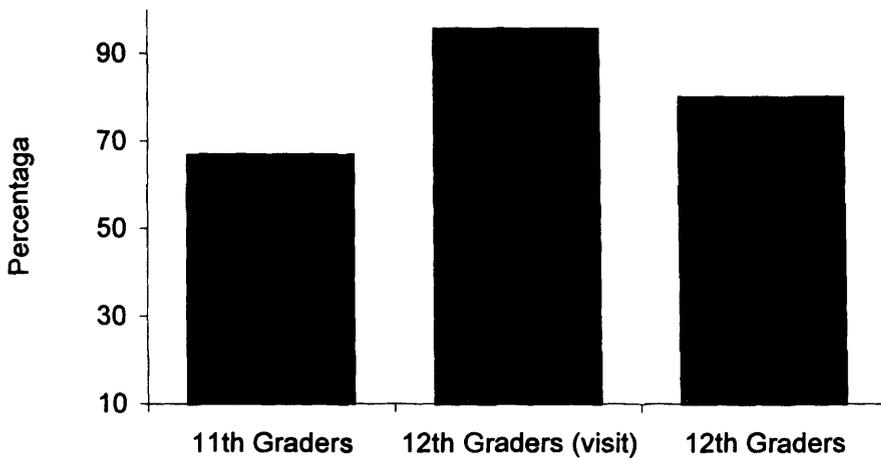
Chi s quare	12 <sup>th</sup>		12 <sup>th</sup> * visit		11 <sup>th</sup>		
	%	N	%	N	%	N	
2.30	93.8%	15	100.0%	22	90.0%	27	The Third Reich.
4.71	100.0%	16	100.0%	23	88.6%	31	Swastika.
21.0***	68.8%	11	87%	20	25%	7	Death March .
1.6	85.7%	12	95.7%	22	85.2%	23	Kapo.
.96	71.4%	10	66.7%	14	57.1%	16	Numerus Clausus .
6.37*	80.0%	12	95.5%	21	66.7%	20	The Jewish police .

3.62	66.7%	10	75.0%	15	89.7%	26	The Gestapo
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Significant statistical difference in the knowledge of the Jewish police concept is acceptable (C.S=6.37, p<.05.)

The following graph illustrate significant difference in 'The Jewish police' concept.

Fig. 4.3.8 The percentage of correct responses to "The Jewish Police"



Significant statistical in the knowledge of the Death March concept is acceptable (p<.001). The correct responses of the 12<sup>th</sup> graders were 87%in compare to 25% among the 10<sup>th</sup> graders.

The mean score of the 12<sup>th</sup> graders was 95.5%in comparison to 66% among the 11<sup>th</sup> graders.

In order to assess the statistical difference between the knowledge of concepts concerning the Holocaust of the three groups, a new 'concept' dependent variable was used, which is the mean score of the correct responses for each group. The mean score is put on 1-13 scale. The following table shows the difference between the means of the three groups.

**Table 4.3. 11** records differences between the means of the three groups

F value	12 <sup>th</sup> (N=16)	12 <sup>th</sup> * visit (N=23)	11 <sup>th</sup> (N=38)		
**11.98	5.38	5.96	3.85	M	Numbers of correct concepts of the Holocaust.
	1.41	1.07	2.11	S.d	

\*\*P<.001

The results of the Post Hoc test indicate a significant change in the level of knowledge of concepts concerning the Holocaust among the 11<sup>th</sup> graders (both groups) who were taught the curriculum in comparison to the 10<sup>th</sup> graders,

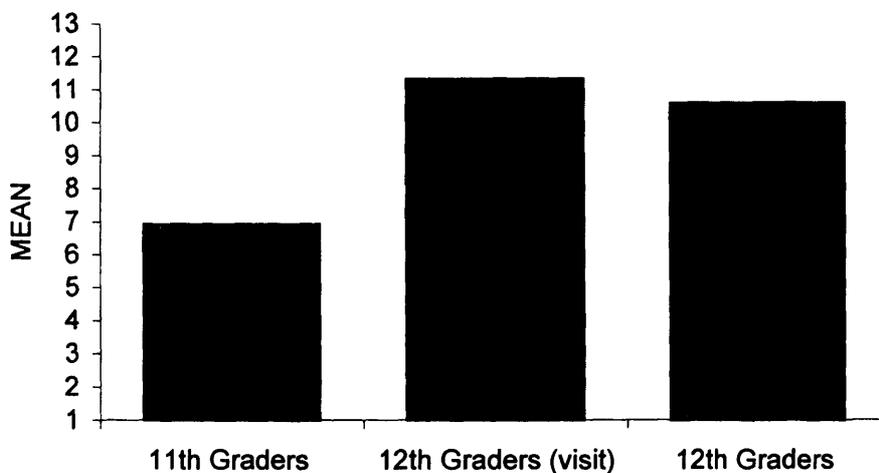
while the group that visited Poland scored highest. A new variable was created, which presents the mean score of 'knowledge' for each group. The mean score is put on 1-13 scale. Table 4.3.12 shows the difference between the means of the three groups.

**Table 4.3.12:** difference between the means of the three groups:

F	12 <sup>th</sup> (N=16)	12 <sup>th</sup> * visit (N=23)	11 <sup>th</sup> (N=39)		
18.82***	10.56	11.30	6.90	M	The mean 'knowledge' scores of the groups.
	2.61	1.84	3.58	S.D	

The following figure illustrates this significant change:

**Fig 4.3.9:** Mean of correct responses for the 'Knowledge Questionnaire'



Post Hoc test indicates a significant change in the level of knowledge about the Holocaust period among the pupils that were taught the curriculum. The group that visited Poland achieved the highest level.

The next section will include the staff perspective of concepts of learning and teaching methods in the programme.

#### **4.3.7 staff perspectives of concepts of learning and teaching methods in the programme.**

This section includes staff responses to the open ended questions. The information presented here relates to pedagogical aspects of the HEP and offer insights and support data along with the answers to the questionnaire. 7 topics are presented below, which relate to general pedagogical issues, and offer insights into what was effective in the HEP.

##### **1. Passive observers:**

The history teacher says: "The studies in school were of less influence, even as they asked relevant questions. Why? What is the reason? How is it that human beings can get so low? There is no comparison between a lesson in class and the trip to Poland". Classroom teaching has to be supplemented with videos and realia, presentations by some of the students who visited, in order to bring some authentic material into the reach of the students.

##### **2. Religious education:**

Religious education thoroughly throughout before any lessons, to provide the opportunity for reflection on questions about meaning in the face of the events of the Holocaust:

The History Teacher says:

There is always one who asks how it is possible to remain religious after the Holocaust? the community. I answer: There are those that stopped believing, and there are those whose faith was strengthened after they saw that the Nazis were not successful in their mission as a whole. There were those who were disappointed with the religious leadership in some of the places where they were the first to abandon the community.

More research needs to be conducted into this in order to be able to answer deep religious questions in the face of such destruction. A qualified guest speaker could be invited.

### 3. School community and social climate of the school environment

The History teacher says:

Most of the students are from the smallholders' settlements (moshavim). They do not need to be goaded into serving in the elite fighting units, but even so the trip to Poland does something for their patriotism. It adds another layer, another element to their love of Homeland, to their readiness to be inducted into fighting units. The subject contributes to the love of homeland, to their patriotism.

This motivation needs to be channeled into successful classroom learning, with teachers offering choices of projects for students to undertake.

The principal pointed to the fact that whilst pupils of every level in the school represent a cross-section of Israeli society, (which consists of Ashkenzis and Sephardis and immigrants from Russia and Ethiopia), the programme as it stands today does not represent the Sephardic community, for instance, they feel that the Holocaust does not touch them, also at Holocaust Day celebrations they demonstrate disdain. The programme needs to bring about a greater realization of and sensitivity to the Holocaust.

#### 4. Precondition of the preparation

The Bible studies teacher felt the preparation for the visit needed improvement:

During the course of the preparation for the trip the children should be exposed to many aspects of the subject and not just the narrow study of the Holocaust itself.

But this opinion was not unanimous. The History teacher said explicitly: "The preparation for the trip is very adequate".

An added pedagogical dimension was the inclusion of survivors' accounts. These stories were emphasised by the staff - The History teacher continued:

The pupils were interested in people who could bear witness, living witness, authentic. There is no substitute. Serious questions were asked on Holocaust Day. First they give an overview and then the pupils ask questions.

All this gives excellent preparation for the student and variation on this can be used Post- HEP and a pedagogical tool.

#### 5. Self identity of the pupils

The teachers were unanimous about the strong affect of the visit to Poland on the student's self-identity, that is to say: that the visit to Poland significantly affects their lives. This is supported by the Bible studies teacher, who said:

I think that the strong experiences that the students absorbed "slowly it permeates and becomes a meaningful part of life of the children (Bible Studies teacher).

Some further general observations follow which are indirectly related to the pedagogical aspects brought above.

(i) Are there gender differences regarding the effect of the programme?

In the review discussions the pupils expressed the revolution that they felt among themselves especially amongst the girls. The singing and dancing had an influence (The History teacher).

(ii) Interpersonal relationship -pupil teacher interaction are expressed:

The students reveal interest, curiosity - want to hear more, attentive to the program. It is easier to deal with lessons on the Holocaust than with other subjects. The students exhibit empathy, they bring personal stories of their grandmothers and grandfathers. Visual actualization internalizes the program (The History Department Co-ordinator).

(iii) According to the staff the HEP impacts on the pupil's prevailing conditions in the following areas:

Those that went became a special group, "you are the chosen."  
The subject of the Holocaust gives another something precious to the personality of the pupils. Those pupils that participated in the journey came to prepare the Holocaust Day ceremony on their free time even when it "conflicted" with their matriculation exams (a member of staff).

(iv) However these were some unexpected and unintended pedagogical results of the programme:

Since the beginning of the program of the journey to Poland, those that make the trip are the ones that are responsible for the texts (for the ceremonies). They are the ones that sing, appear, read. I don't know if that is so positive, but that is a fact. There is a social and socioeconomic problem that bothers me very much (member of staff).

By this he meant, that if you could afford the visit you became a member of a privileged group.

(v) Human decency

The journey astonishingly unified the students. In school they hardly got together. They come from six different classes. Two classes meet in various courses, and each of the four other classes has its own schedule, so they have no opportunity to intermingle; that is to say that the relationships

between the classes were not strong (four classes were learning on lower levels). But in Poland they all felt as if they were in a unified group , a process that continued even after they came home (History Department Co-ordinator).

(vi) With relevance to the teaching to the curriculum as a whole, the subject of "Morality" was raised,

The reactions of the pupils were: From a humane perspective - how can man do that? (The History teacher)

The pupils ask many more questions that the teacher does not always have the answers to, very difficult questions: How could this happen to so many communities? To so many Jews? So many countries? So few revolted? The students point out that they heard of the Warsaw uprising, or about the attempt to revolt at Sovivor, or the uprising at Treblinka, but here we learn about thousands of communities that were entirely lost. In addition to that, we cannot ignore the fact that there are pupils that do not like to study this subject. Their reaction - "this subject again?" "We are tired of hearing this" . They loathe hearing that the Jews were murdered, expelled. we studied the subject in the ninth grade. We study the subjects in cycles - and on the eve of Holocaust Day we talk about it.

The questions to be answered is, how much of this attitude is provoked by the HEP and how is it possible to improve this?

To the open question - point out three historical events that influenced, in your opinion, the fate of the Jewish people - the following are the frequent responses for each item that were received:

After the Program:

	<u>Before</u>	<u>Were in Poland</u>	<u>Were not in Poland</u>
The Holocaust:	25	18	10
Creation of the State	19	12	4
Destruction of the Temple:	3	4	5
World War II	3	1	1
Cyrus' Proclamation	7		
Exiles, Pogroms on Jews	1	2	1
Six Day War	3		
Assassination of Rabin	1	1	1
The Peace Treaties	1	2	1
Death (Birth) of Herzl		4	
1st Zionist Congress/Balfour Declaration		1	1

The results indicate that most of the students think that the Holocaust is the most significant historical event that influenced the fate of the Jewish people. This findings supports Bouer's (2000) view that the Holocaust is the most influential event that has occurred to the Jewish people in the last 100 years.

To the open question - Under what circumstances would you be willing to emigrate from Israel to another country? - The following answers were received:

11<sup>th</sup> grade students:

A mediocre economic situation, a religious state, lack of freedom of the individual lack of freedom to not practice religion, friends and family, the political situation in Israel, opportunities for higher education and/or for work outside the country. When the government of Israel continues to give the Arabs the country there is nothing left for the Jews. The situation in Israel is unbearable. It is better outside of Israel than here. The country is getting more violent and that is dangerous. I can't find myself here in Israel.

12<sup>th</sup> grade students: (did not go to Poland)

To acquire another citizenship; to not go into the army; economic; religious coercion .

12<sup>th</sup> grade students (went to Poland)

For work; only to be emissaries; only for the climate; I don't want to raise my children in Israel.

We can see that after taking the programme the willingness to leave the country does not include religious reasons, which might indicate that the visit had decreased such anxiety. Further more, students before participating in the programme express more willingness for leaving the land.

To the question: ' What is the most meaningful reason for going on this trip?' the following answers were received:

<u>Before</u>	<u>After the Program:</u>	
	<u>Were in Poland</u>	<u>Were not in Poland</u>

1. Interest in people's history	2	1	2 (responses)
2. Respect for the fallen	12	---	7
3. To see what happened	13	1	5
4. Developed Zionist outlook on life	20	-----	2
5. Family reasons- Search for one's roots.	2		
6. Increased bond to the state and religious identity		1	
7. As against those who would nullify the Holocaust.		1	
8. To understand and to realize how hard it was - to see in order to believe		1	
9. To understand how real it is because I can't absorb it	1		
10. To gain some proportion as to what went on, to see with my own eyes the remains of what happened.		1	
11. This is what happened to us, to our people, we need to know what happened there, we need to know the dimensions, to digest this, to remember this and to draw conclusions from this"			. 1
12. "I think that the trip to Poland makes the events of the Holocaust tangibl for us, and strengthens our connection as Jews with other Jews; this also helps us to understand other minorities in the community and to accept them".			
13. In Poland there is a different atmosphere and the site brings to life what happened there more clearly.			
14. To feel proud as a Jew and to see this terrible thing, because it is gradually disappearing and to demonstrate against those who would deny the Holocaust".			
15. To put the things that happened there in proportion - to see for myself the Jewish victory."			
16. The journey teaches us to appreciate what we have here in the land of Israel. This is our very own Jewish State. Only after a journey such as this you learn to understand how important is the State.			

17. It is important for me to remember my family that was wiped out in the Holocaust, to show the anti-Semites that are still in Poland that I am Jewish and I am proud of it. Here I am on your land, breathing and living in spite of your opposition to that.

Interestingly, the most frequent reason to go to Poland before participated in the Journey was to develop a Zionist outlook on life, but after participating in the programme and visiting Poland, the most frequent reason is respect for the fallen.

The most frequent reason favoring the visit is mission- respect for those who were wiped out. This accords with Freidman (1997) who concludes that these trips to Poland are considered 'rites of passages' and command a role of outstanding socializing significance.

To the question: ' What is the most meaningful reason against going on this trip?' The following answers were received:

	Before	After the Program:	
		Were in Polan	Were not in Poland
1. Financial reasons	6	1	2 (responses)
2. Medical reasons	1	4	3
3. Do not want to suffer	1	1	3
4. Not important enough	1	1	2
5. I don't want to miss classes			1
6. Fear of flying			1
7. The journey has too much to do with traveling abroad and not enough to do with the Holocaust	2		

Financial reasons are the most frequent reason given and indicates a real problem that the Ministry of Education has to think of.

#### **4.3.8 Summary**

The findings in this section represents the relations between the declared and desired objectives of the curriculum and the outcomes obtained, as

indicated by pupil achievement in the cognitive (information) and affective (attitude and identification) areas on completion of the curriculum. Also investigated was the secular staff view on the programme in relation to the outcomes obtained.

In order to assess the extent of consensus or non-consensus between the Jewish and the Arab sectors in respect of achieving the objectives of the HEP, the core data of the Arab students plus additional material from the staff interviews is presented in the next section.

The data of implementation of the HEP in the Arab sector is described in the next section including points of particular interest and significance.

#### **4.4 Pupils from Arab School**

This section seeks to explore what Holocaust education means for Arab pupils by examining the impact of Holocaust Education Programme on 10<sup>th</sup> grade Arab students. This is to be done by comparing the attitudes, values, knowledge and the like of pupils at two points and kinds of experience. (1) Before they had received Holocaust education - group 1. (2) After they had received Holocaust education -group 2. (The Arab students don't visit Poland).

Part of the proclaimed aims of the programme are: to re-examine the concepts of the basic theories and thinking frameworks concerning the history of Israel, Jewish behavior during the Holocaust, Zionist values, the relationships between Jews and gentiles and the humanistic moral (Ministry of Education and Culture, 1999). The following section will describe what light my findings throw on the extent of achieving these objectives.

The questionnaire of the Arab population is shorter than the Jewish sector questionnaire. Jewish identity items that are not relevant to the Arab sector were omitted .

#### **4.4.1 The findings of Part 1 of the questionnaire (Arab Students)**

As with this two previous representative groups, this part of the questionnaire measured emotional reactions to the Holocaust.

**Table 4.4.1** Means and standard deviations on Arabs' pupil Israeli identity. Items 1-17 are put on 1-4 scale, when 4 indicate“ : strongly agree”

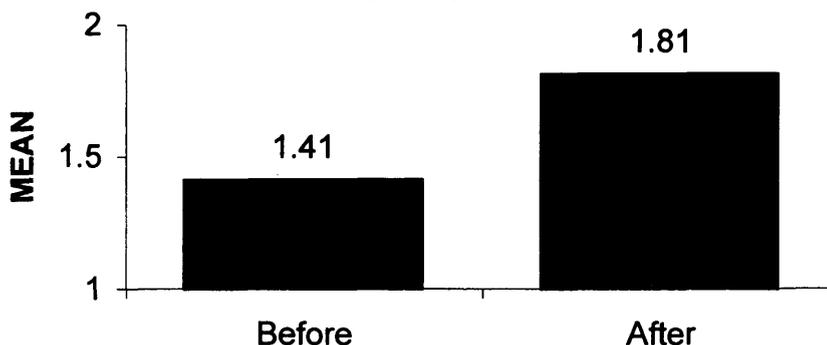
t value	after (N=31)	before( N=27)	index	item
1.77-	2.16	1.74	M	1. Anxious.
	.86	.94	S.D	
-1.74	2.35	1.93	M	2. pain.
	.88	1.00	S.D	
-.65	1.97	1.81	M	3. bereavement
	.91	.88	S.D	
*-2.03	1.81	1.41	M	4. shame
	.75	.75	S.D	

\* significant difference

The results of the 't-test' show that students after participating in the programme feel more shame in comparison to students before participating in the programme.

The following graph shows those findings.

**Fig 4.4.1**When I think about the Holocaust I feel shame



The following section will represent means and standard deviations in Israeli identity and self-identity of the Arab's pupils.

#### 4.4.2 Findings of Part 2 of the questionnaire - as explained above Jewish

Identity questions have been omitted.

**Table 4.4.2 Means and standard deviations Israeli and self-identity.**  
Items 1-21 are put on 1-4 scale, when 4 indicates "strongly agree".

t value	after(N=28)	before( N=27)		Item
1.05	2.75	3.04	M	5. Lessons about morality can be learnt from the Holocaust.
	1.00	1.02	S.D	
t	(N=27)	(N=22)		
1.68	2.67	3.05	M	6 . Over-emhasised.
	83.	72.	S.D	
t	(N=28)	(N=20)		
52.-	2.71	2.55	M	7 . care of all minority groups
	1.01	1.15	S.D	
t	(N=31)	(N=27)		
84.-	1.77	1.59	M	8. strong bond with the State of Israel.
	84.	80.	S.D	
t	(N=29)	(N=25)		
1.35	2.45	2.80	M	9. outlook on life
	87.	1.04	S.D	
t	(N=30)	(N=25)		
1.55	2.53	2.96	M	10 . Delved into .
	1.01	1.00	S.D	
t	(N=29)	(N=21)		
1.36-	2.31	1.90	M	11. Take part in genocide.
	1.11	94.	S.D	
t	(N=30)	(N=25)		
61.	2.53	2.72	M	12 . Emigrating from Israel.
	1.07	1.21	S.D	
12.-	(N=30)	(N=27)		15 . Reborn Israeli.
	1.43	1.41	M	
06.-	90.	75.	S.D	16 . Identify with the Jews that suffered in the Holocaust .
	(N=29)	(N=26)		
17.3	2.21	2.19	M	17 . I know enough about this period .
	82.	94.	S.D	
t	after (N=26)	before (N=21)		
14.-	2.42	2.38	M	18. The Jews have no security in the Diaspora .
	78.	97.	S.D	

t	(N=24)	(N=23)		
76.	2.79	3.00	M	19 . Must be aware of every sign of Anti-Semitism and fight against it instantly.
	98.	90.	S.D	

t	(N=29)	(N=24)		
48.	2.28	2.42	M	20 . Another Holocaust happens.
	1.13	97.	S.D	

t	(N=30)	(N=24)		
1.67-	2.10	1.67	M	21 . Israel is the safest place for Jews to live.
	1.18	70.	S.D	

The hypotheses in the affective domain were that the teaching of the curricula would contribute to a strengthening of the pupils' affinity with the Jewish people and lead to a positive change in the pupils' attitudes towards the Jewish history. It has been found that there is no significant change in pupils' more general attitudes to Jewish behavior during the Holocaust, the Zionist values and the humanistic moral nor in their sense of Israeli identity intensified. In other words, in the affective domain, the findings do not support the hypotheses that in the wake of information on Jewish life before and during the Holocaust, and a consideration of questions of values and morality, there would be a change in pupil attitude to the past, as well as an increase in the sense of Israeli identity.

The following section discusses reasons for and against the visit to the concentration camp sites in Poland. Since the number of responses on the questions concerning the visit to concentration camp sites was small no statistical significance can be assessed.

#### **4.4.3 Findings of Part 5 of the questionnaire**

This section relates to the importance of undertaking the trip and asks questions about favoring or negating the trip. The two following tables show the mean scores for each group.

**Table 4.4.3 Means on favoring the visit to Poland**

after(N=22)	before(N=24)	index	ITEM
2.41	2.25	M	1. To see what happened.
1.18	.96	S.D	
2.52	2.50	M	2. Development Zionist outlook on life.
.98	1.00	S.D	
2.32	1.50	M	3. Idealism as part of maturity.
1.11	.71	S.D	
2.18	1.75	M	4. Learning my nation's history
1.18	1.50	S.D	
2.36	1.50	M	5. Visit and learn about Poland.
1.18	1.00	S.D	
2.64	3.25	M	6. Emissary
1.14	1.50	S.D	
2.35	3.00	M	7. Travel abroad.
1.35	1.41	S.D	

\*the numbers of responses among this group were 22-19.

**Table 4.4 Means on negating the visit to Poland**

The numbers of responses among pupils after the programme are 18 -20.

after (N=20*)	before (N=4)	index	ITEM
1.65	1.75	M	8. Did not want to suffer
.88	.96	S.D	
2.37	1.75	M	9. Financial reasons.
.96	.50	S.D	
2.45	1.25	M	10. Miss studies.
1.15	.50	S.D	
2.30	2.00	M	11. Mean anything
.80	1.41	S.D	
2.17	2.75	M	12. Travelling abroad
1.04	1.26	S.D	
2.22	1.75	M	13. Not interested
1.11	.96	S.D	
1.94	2.75	M	14. Medical reasons
1.11	1.50	S.D	

Only items 3, and 5 in table 4.,3 show significant statistical difference; indicating that the theoretical trip to Poland for Arab students covered in the framework of the social studies curriculum. These findings indicate that after taking the Programme, the willingness to participate in the Polish visit increased. Interestingly, the reason for going for 'emissary for the fallen' scored the higher mean (M=2.64). As the Head teacher argues:

It might be that results of 'visit' of the Arab students to the Jewish suffering in general and to the Holocaust period' cites in special should be a creation of new thoughts of our living here. It should be a 'transformation visit'

**4.4.4 Findings of Part 6 of the questionnaire-** This section assessed the Knowledge of the students. Table 4.5 showed the percentage of positive responses to the following questions before and after participation in the programme .

**Table 4.4.5** Correct responses in percentage

after	before	item
12.9	14.8	The final solution”.
25.8	14.8	A” ghetto” is:
38.7	66.7	The Nuremberg laws?
3.2	33.3	Selection” is:
25.8	22.2	The” Zonderkommando”
16.1	22.2	”Crystal Night”

The percentage of students that responded positively concerning the “Zonderkommando” and “Crystal Night” concepts was higher among those who participated in the programme; In all other concepts, the group before participating in the programme achieved a higher percentage of responses. The following table shows a comparison of the means of positive responses between the two groups. This comparison is configured in a Chi-Square test.

**Table 4.4.6** Chi Square test of the means of positive responses:

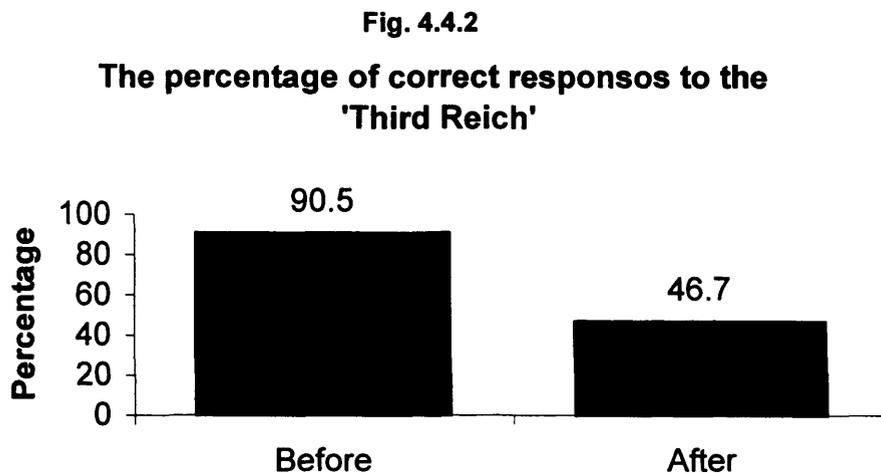
Chi- square test	after		before		
	%	N	%	N	
8.37**	46.7%	7	90.5%	19	The Third Reich.
1.12	56.3%	9	72.7%	16	Swastika.
1.85	57.1%	8	64.7%	11	Death March .
1.66	38.5%	5	62.5%	10	Kapo.
2.95	53.3%	8	25.0%	5	Numerus Clausus .
.34	28.6%	4	20.0%	4	The Jewish police .
.06	69.2%	9	65.0%	13	The Gestapo

\*\* P<.01

Statistical significance is acceptable concerning the Third Reich concepts according to participation in the programme.

Most of the students before participating in the programme responded correctly on the Third Reich (91%) in comparison to half among the students who participated in the programme -46.7%.

The following figure shows these findings:



The results do not show any reflection of the students' knowledge due to their desire not to participate in a project like the HEP, which is essentially Jewish in nature. According to their tutor they completed the questionnaire without considering their answers. Below the Arab staff's view on the HEP is given.

#### **4.4.5 Qualitative findings for the Arab sector**

This sub-section offers some insights gathered in interviews with the Arab teachers into the current thinking and attitude of the Arab students who were asked to participate in the programme.

Regarding school community and social climate of the school environment

The Head teacher said:

The identity crisis of an Arab Israeli civilian begins in the school. An average Arab- Israeli student meets during his learning contents that doesn't have anything to do with him. When reality, as killing of 13 civilian by the police in October 2000 and the crisis with the Palestinians is added, the interior conflict

arises. One of the students expressed it in this way: "I do not think that I belong to this land!"

And in respect of relevance of the teaching to the curriculum as a whole the tutor added:

The problem is mostly in History and civics. There is nothing mentioned about the Palestinian problem. Although there have been changes in the last years, it is still not enough

The Head teacher argues:

I want more self-autonomy, to participate in making decisions at the Education Ministry and not only to be implementing others policy.

The History teacher was able to shed light on the problem of the students who refused to participate:

When we teach the Holocaust we teach also about the Nakba (The Palestinians Holocaust). We explain the students that nakba is a special concept of the Palestinian issue concerning the exile of the Palestinian from their land, and the Holocaust is what the Nazis did to the Jews. We of course explain that it is not the same but it is our national disaster.

The Head teacher Concluded:

As a child I went with the flag and we had talked on the Holocaust day, but it didn't mean anything to me. To day there is nothing formal done with the subject. You have to put the things forward in a balanced way.

To the open question- under what circumstances would you be willing to emigrate from Israel to another country? The following answers were received:

Before taking the Program:

mediocre economic situation, opportunities for better life outside the country. The current situation in Israel is unbearable. I can't find myself here in Israel.

After taking the programme:

The current situation in Israel is unbearable (2 responses)

I want to immigrate as soon as I can, war, to be far way from the murder, in circumstances of lack of security and lack of bond to the Land.

The findings indicate a very high degree of despair from the current situation in Israel and lack of equality. The programme has no effect on these feelings.

To the open question pointing out three historical events that have influenced, in your opinion, the fate of the Jewish people, the following answers were received:

	Before the programme	after the Programme:
The Holocaust:	9	6 responses
Creation of the State	4	4
World war II		1
Six Day War		1
The 'Intifada'	1	1
Sabra and Shatila		1
Out-coming from Egypt	2	1

One student adds: "If you are so sad about the Holocaust why did you do the same to the Palestinians?"

Although very low responses' rating, it is seen that the students think that the Holocaust is the most influential event on the Jewish people.

Argument for the Journey:

	Before	After the programme:
To acquire and to crystallize ideology - as part of maturing		1
A chance to go abroad and travel		4
It interests me to learn about the Jewish people	2	1

Against:

I don't want to suffer	1	1
I don't want to miss classes		2

One writes: "The visits mean nothing for me because of Jews that kills Arabs like the I.D.F" (Israel Defence Forces).

It is obvious that the HEP is a correct medium to open discussion on racism in general with Arab students in the current political climate.

The hypothesis that the curriculum would strengthen pupils' ties with the country and the Jewish people was not confirmed.

#### **4.5. Comparison of findings**

The aim of this section is to report some of the findings as they relate the Jewish groups collectively and to make some broad comparisons of the results of the questionnaire.

This comparison is to be done by comparing the attitudes, values, knowledge, and the like of pupils at three points and kinds of experience. (1) 11<sup>th</sup> graders that didn't participate in the programme. (2) 12<sup>th</sup> graders that participated in the programme, (3) 12<sup>th\*</sup> graders that participated in the programme and had visited Poland.

This section looks at the combined effect of participation in the programme (before and after) and the type of school (religious, secular). This is a two-way Anova and this should allow investigation of the effect of each factor participation and type of school separately, and in combination (i.e.) interaction effects. The Arab school is not included because of its different questionnaire.

The actual statistical results are shown in table 5.1-5.5 and are attached at the end of this chapter as Appendix 2.

Regarding emotional feeling that arise from the HEP, In terms of anxiety, hope etc (the qualities measured in Part 1 of the questionnaire) the following observations can be made: (see Appendix 2 table 5.1) :

No significant differences exist between the sectors and the groups regarding feelings of anxiety; however, significant differences in feelings of hope were obtained between the groups. Both groups secular and religious (after participating in the programme) scored higher in levels of hope than the groups before participating in the programme, Therefore it appears that the programme increases feelings of hope.

No significant differences exist between the sectors regarding feelings of shame pain and breavement. Interestingly, the groups that take the programme and didn't visit Poland, report a higher level of shame in the two sectors than the other groups.

The two sectors report a high level of pain (M=3.54).

In the affective domain, changes in attitude in respect of Jewish identity, aspects like religion, nationalism and self-identity of the pupils, (Part 2 of the Questionnaire) Table 5.2 in Appendix 2 the differences between the two Jewish sectors according to level of Jewish and national identity, self-identity and lessons that can be learned from the Holocaust are given below.

The religious group that visited Poland feels, to a great degree, that the State of Israel represents the historical continuity of the Jewish nation. The religious sector considers itself more Zionist and obviously more religious than the secular sector even before participating in the programme. The religious sector pupils also feel to a high degree that it is important that the Jewish nation will always exist. Similarly the secular pupils that had participated in the programme are more convinced that the Jewish nation cannot survive without the State of Israel.

Regarding Jewish and cultural heritage, (Part 3 of the questionnaire), no significant differences exist between the Jewish sectors in identity with the Jews that suffered during the Holocaust, (although the religious sector pupils gained higher means.)

Zionist lessons that can be learnt from the Holocaust (Part 4 of the questionnaire, Appendix 2 Table 5.4)

The results show the religious groups are more convinced that every Jew should make aliyah to Israel. Similarly, the religious pupils gain higher scores regarding the essentials of a strong, establishment, Jewish sovereign state, as well the groups of the two sectors that visited Poland and scored higher levels than the groups that didn't go. The religious sector pupils think to a higher degree that there is no real security for Jews in the Diaspora. They also feel more significantly that the Jewish nation must be united, must be capable of self-defence and trust only in itself. They think that we must be aware of every sign of anti-Semitism and fight against it instantly to a high degree. Interestingly the secular group that had not received Holocaust education is more convinced that Israel is the safest place for Jews to live than the group that took the programme but did not visit Poland, but the visit had increased this feeling. On the contrary, the religious group that did not visit Poland but did take the programme, is more convinced that Israel is the safest place for Jews to live even more than the group that had visited Poland. No significant differences exist in the Universal Lessons that the world would not let another Holocaust happen. Significant differences between the two sectors in regarding the visit to Poland is described below.

Regarding social norms, the secular pupils feel more care for minority groups than the religious sector. Significant differences exist between the sectors regarding two reasons for going on the visit to Poland (Part 5 of the questionnaire, Appendix 2 table 5.5a). The secular sector pupils reported that they are interested to higher degree in learning about the nation's history than the religious sector pupils, also they see the journey more as an opportunity to visit and learn about Poland. Significant differences exist also between the group before taking the programme. The secular group before taking the programme thought to higher degree that the visit would develop a Zionist outlook on life corresponding to that of religious group.

Regarding reasons negating the visit (Appendix 2 Table 5.5b) the secular sector pupils report to higher degree that they negate the visit to Poland because they do not want to miss their studies. Also the secular groups that did not go Poland reported that they were interested enough without needing the journey to an even greater degree than the religious pupils.

Finally, in the information area the religious pupils before participating in the programme scored higher in levels of knowledge than the corresponding secular group (Part 6 of the questionnaire), while after participating in the programme, the secular group gained higher levels of knowledge than the religious pupils. It can be noted that the Holocaust Education programme is more effective in the secular sector than in the religious one in the cognitive domain.

## **4.6 Summary**

In summary, the findings explore the differing levels of Jewish and/or Israeli identity among the three main sectors of the three of the three main communities of Israel. Notwithstanding there is a broad consensus about the centrality and importance of the Holocaust as the most influential event in the civilian culture of Israeli public life. The Holocaust programme is more effective on the religious group than the secular or Arab group.

Five Key themes can be identified:

1. The findings of my study in the Jewish sector indicate that the allocation of some thirty hours to intensive teaching and learning of the subject makes it possible to achieve significant results in the cognitive area. Knowledge of the Holocaust after participating in the programme was higher than before. No such results were obtained in the Arab sector where their participation was limited.
2. The findings, regarding the effect of the variables of the pupils' Jewish/Israeli and national identity showed no significant differences between the secular groups and the Arab group. Moreover, the group after taking the programme gained lower mean scores in variables like religion and self-identity than before. This confirms the assumption that, since the Holocaust has such a vast emotional importance, dealing with it as simple or standard information (as might be done with other subjects) is extremely dangerous. On the other hand, in the secular sector, the programme achieved its objectives in fostering identification with the state and Zionism. Regarding the religious group, the programme achieved most of its objectives in the cognitive and affective area, while the visit to Poland

increased the mean score of all the variables regarding nationalism Jewish identity, self-identity, Jewish ethnic identity and lessons from the Holocaust. It should be noted also that this group scored higher to begin with in the cognitive area before taking the programme, in comparison to the corresponding secular group. Thus, the lack of any change in the level of knowledge may derive from the fact that even at the outset religious pupils have a high level of knowledge about the Holocaust.

3. However, the programme did not achieve the objectives of fostering tolerance towards feelings, traditions and way of life of other people and nations either in the Jewish sector or in the Arab sector.

4. Furthermore, the Israeli Holocaust education programme in general and the visit to Concentration camps sites in Poland in particular may influence to some extent developing elements of violence in victims.

5. Other key points such as objectives, methods and content of the HEP and its differentially influence on selected categories of student in Israel in terms of strength of feeling, identification, attitudes, social norms and information will be developed more fully in the next chapter.

The next chapter will analyse the light that these findings (of the three case study) throw on the initial research questions and analysis of relationships that exist between my findings and the theory generally.

## **Chapter 5: Analysis**

### **5.1 Introduction:**

The main aim of this chapter is to make judgements about the effectiveness of the HEP in Israel. The findings, attitudes and perceptions presented in Chapter 4, will be explored through a framework of selected categories of student in Israel at different points in their experience of the HEP, along with the views of selected teachers who worked with the groups.

This chapter focuses on the effectiveness of the HEP, it is organised in terms of 1) Students before experiencing the Holocaust Education Programme. 2) Students after experiencing it but without the Polish visit. 3) Students after experiencing the HEP and with the Polish visit.

In this light, the study will reinterrogate the data and findings to consider and make judgements about issues of efficiency and of the Israeli HEP in achieving its objectives and practice. Within this framework each theme will be sub-structured and analysed according to student category: Religious, Secular and Arab, for each stage.

The previous chapters- the literature review and the findings chapters, related to the first, and fourth research questions; this analysis chapter attempts to provide answers to the second and third research questions:

- 2) What do we know about the effectiveness of the HEP?
- 3) To what extent are the HEP objectives in Israel similar and different to programmes in other similar national and cultural settings ?

It seeks to do this by:

(1) Discussion and analysis of the theories, idea issues and challenges noted earlier in the writings and the relationships that may exist between my findings and the theory of HEP generally; and

(2) By making sense of the findings by considering their implication for the questions raised.

The fifth and last research question about recommendations for changes to be made to the Holocaust programme will also be tackled in the final and conclusions chapter.

The quantitative and qualitative findings of the previous chapter should enable us to explore and analyze the extent of overlap in the views of three groups of Israeli Religious, Israeli Secular and Arab communities about the effectiveness of the HEP in Israel in achieving its objectives in practice.

The information gathered from the questionnaire study involved six key issues:

1) The emotional reactions of Israeli youth to the Holocaust by the means of five types of emotions: fear, pain, hope, bereavement and shame. These five items were used to measure “strength of feeling” (positive or negative).

2) Four aspects of Jewish identity: nationalism, religion, the Holocaust and the State and Zionism.

3) Jewish ethnic identity- measuring pride in the Jewish cultural heritage.

4) The self-identity of the pupils expressed through feelings about the Holocaust and lessons that have to be learned from it.

- 5) Reported arguments favoring the journey to the concentration camps site in Poland and arguments negating the journey to Poland,
- 6) The level of knowledge of the Holocaust period.

This information triangulated with the data obtained from the interview study should enable us to find answers to the above research questions. The chapter is organised in five main sections as follows:

1. The results of the HEP students' questionnaire before experiencing the HEP and staff expectations of the programme; an analysis of these results is necessary to assess the overall effectiveness of the HEP- before and after the programme.
2. Analysis of the HEP's effectiveness after experiencing the HEP but without the Polish visit.
3. Analysis of the HEP's effectiveness after experiencing the HEP but with the Polish visit.

These three sections will help to consider the second research question.

4. Analysis of the aims of the Israeli HEP in similar national and cultural settings.
5. Summary

The following first section is designed to analyze the significant differences in results of the questionnaire to assess the differences in attitudes and knowledge of students before experiencing the HEP as stemming from the data in each of the relevant school case studies.

### 5.1.1 The results of the HEP students' questionnaire before experiencing the HEP and staff expectations of the programme.

The questionnaire was administered to 3 groups of students: Jewish religious, Jewish secular and Arab students, before they took the HEP. The discussion below analyzes the findings of the students' Questionnaire before taking the programme and also staff responses given in the interviews. The findings of the student's Questionnaire indicate significant differences in student's self-reported levels in the following categories as expressed in the following table:

**Table 5.1** Findings of (3 group) Students' Questionnaire before taking the HEP.

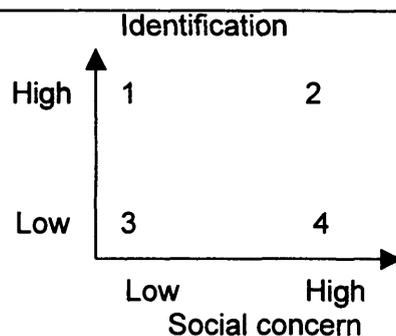
	Religious	Secular	Arabs
<b>Strength of feeling</b>	feel more hope	feel more anxious	low emotional reaction
<b>Identification</b>			
Nationalism	3	2	1
Jewish identity	3	2	-----
Religion identity	3	2	-----
Identification the state/Zionism	3	2	1
Bond with the State	3	2	1
Jewish ethnic identity	3	3	-----
<b>Attitude</b>			
willingness to Immigrate	1	2	3
Lessons from the Holocaust	3	3	2
Favoring the Journey	3	2	1
Negating the journey	financial reasons	miss study	miss study
<b>Social concern</b>			
Regarding minorities	2	3	1
<b>Information</b>			
Knowledge	3	2	1

- 1 indicate lower level.
- 2 indicate low level
- 3 Indicate high level

It is seen that the Religious group's bond to the land is higher than the secular and Arab groups. The scores of the Religious group in the affective and cognitive area were high to begin with and also this group scored higher than the secular group in both the affective and cognitive area except regarding minorities; in this area the secular group scored higher. The results of the Arab sector can be explained by two main reasons: Firstly, as a result of the political environment in Israel, the staff cooperation was low and the students motivation to answer the questionnaire was low leading to much of the missing data.

Taking the HEP programme as a whole and considering its impact on attitudes and identification variables against social norms might be represented in such a model as in figure 5.1. In such a model towards one polar end are located a set of identification (including Jewish and Israeli identity, Jewish ethnic identity, etc) and at the other polar end a set of social concern (such as regarding minorities, etc)

**Figure 5.1** HEP on selected groups of students in terms of its impact on self-identification and social norms



From this model four categories of impact of the HEP can be derived and labeled as follows:

1. *The loyalist* - above average in identification but below average in social concern.

2. *The affected* - above average in identification and high average in social concern.

3. *The disaffected* - below average in identification and below average in social concern.

4. *The socialist*- below average in identification but above average in social concern.

According to the findings the religious group can be classified as type 1- *The loyalist*, the secular group as type 4: *The socialist* and the Arab group as type 3: *The disaffected*.

To the open question: Under what circumstances would you be willing to emigrate from Israel to another country? The religious group gave 3 types (economic, religion, and personal) of circumstances:

A mediocre economic situation, a non- religious state, and medical reasons

While the secular group identified 5 reasons for leaving :

A mediocre economic situation, a religious state, friends and family, the political situation in Israel, it is better outside of Israel .

Interestingly, the Arab student's reasons for going were partly similar to those of the secular but there were also some differences:

Mediocre economic situation, opportunities for better life outside the country. The current situation in Israel is unbearable. I can't find myself here in Israel.

The differences between the groups exist in the level that applies. The religious group indicates highest idealistically nationality level of circumstances against leaving while the others group express more 'egoistic' personal reasons for leaving. The findings show also that there is consensus in all the sectors that the Holocaust is the most important historical event that influenced the fate of the Jewish people. This consensus is very important, as

there is no consensus for any other values in this study. In the light of this, the following chapter analyzes the different meaning and weight that each sector gives to the HEP.

Similar, the findings show that the most frequent reason for Jewish groups to go on the trip to Poland is respect for the fallen- to remember and not to forgive. There are no differences between the Jewish groups on this issue. This aim was not included in the visits' proclaimed aims, and indicates a gap between the desired objectives of the visit and the actual objectives.

This outcome is compatible with previous studies (Friedman's, 1999, Keren, 1995, Livne, 1998) that these pilgrims are ordained to be carriers of the traumatic memory, and 'living witnesses' of the Holocaust, who will provide testimony to present and future of generations of Israeli society.

Both Jewish groups indicate that the most frequent meaningful reason against going to Poland is difficulty in raising money for the trip, while the most frequent meaningful reason of the Arab group was 'don't want to miss classes', indicating that they did not relate the visit to any possible important subject learning.

In the subtest measuring knowledge although the scores showed some positive changes, the results indicated no significant difference between the groups. It indicated that the pupils had a good level of knowledge of the Holocaust period even before the teaching of the curriculum. The various approach to the instructional aims, which should guide the teaching of the Holocaust, in regard to the aspects to be emphasized and the methods to be used (according to each sector), are described below. This analysis should help highlight the differences in the effectiveness of the HEP in each sector.

According to both sectors, religious and secular, the objectives of the program need to be widened, that is to say, that the Programme and the visit should not just be just on the Holocaust. The student should understand that for one thousand years there were Jews living in Poland; therefore, the syllabus should be balanced- not too much death and destruction.

During the course of the preparation for the trip staff members for both sectors propose that the children should be exposed to many aspects of the subject and not just to the narrow study of the Holocaust. Both Jewish sectors expect that the teaching matter should be compatible with and reflect the proclaimed aims. Therefore, general expectations should be expressed in intended results of the programme, which, according to the religious staff should encompass the following three areas:

1. Self-identity -the programme should help crystallize one's outlook on life expressed in terms of morality and social concern.
2. Jewish ethnic identity- the programme should enhance this aspect. The pupils should relate more to what is connected to Judaism - e.g. Hassidic (Jewish religious trend) religious music. They have to be more open to Hassidic sayings, to see a reduction in alienation between themselves and between those seemingly 'ancient' Jews.
3. Human rights lessons of history should be taught from the Holocaust; these relate to (among other things):
  - a) The awareness of what happened is for all civilizations.
  - b) Refraining from hate of strangers.

The secular staff think that the considerations in developing the final curriculum and the main principles expressed in it should be reflected in the following educational aims:

- 1 . A connection to the Jewish people
- 2 . Enhancement of Jewish and Zionist identity ,
3. Wanting to defend the State ,
4. More consideration of others, mutual helps .
5. Changing of social and national attitudes in relation to other peoples and minorities.
6. The awareness in the pupils of signs that could portend a new Holocaust must be heightened.
7. Other civilian religions.

The Arab school's educational staff wants more self-autonomy:

1) To participate in making decisions at the Education Ministry and not only to be implementing the policy of others. The problem is mostly in history and civics. There is nothing mentioned about the Palestinian problem. Although there have been changes in the last years, it is still not enough.

2) When the Arab teacher teach the Holocaust they teach also about the Nakba (The Palestinians' Holocaust). They explain the students that Nakba is a special concept of the Palestinian issue concerning the exile of the Palestinian from their land, and the Holocaust is what the Nazis did to the Jews. It is noted that it is not the same as the Holocaust, but it is the Arab national disaster.

We can see that there are considerable differences of opinion as to how the subject should commemorated and taught. The religious sector stresses

religious and human rights, whereas the secular sector stresses more traditional and national aims to educate pupils towards being good soldiers and loyal civilians. The Arab sector wants more autonomy in designing the curriculum and wants more comparison with their disaster.

Does the programme achieve these and others proclaimed aims? The following section analyses the findings of the HEP's effectiveness among students after experiencing the HEP but without the Polish visit.

## **5.2 Analysis of the HEP's effectiveness after experiencing the HEP but without the Polish visit.**

The findings of the HEP's effectiveness after experiencing the HEP but without the Polish visit, will be analysed below in order to answer the research question relating to whether the HEP is effective in achieving its objectives. The assessment is based mainly on an examination of the relation between the declared and desired objectives of the HEP curriculum and the outcomes obtained, as indicated by pupil achievement in the cognitive (information) and affective (attitude and identification) areas on completion of the curriculum.

Based upon the definition of the aims of the curriculum, the following observations can be added here and were set as the hypotheses of the secular religious and Arab staff's views.

### **5.2.1 Religious staff views:**

The religious staff approach suggests that the teaching of the Holocaust should combine two aims: the transmission of information and the fostering of views and feelings in both cognitive and affective domains. They stress that

the two aims cannot be separated. The historical and educational lesson of the Holocaust can be understood only on the basis of knowledge. Only after knowing the facts about the events and causes of the Holocaust, can the pupil be helped to understand and to identify more closely with the victims of that dreadful period. For example, only basic preparation of the visit should enable the students to understand what they see. For eight concentrated days going from place to place it is difficult to absorb.

The preparations for the trip effect changes as one of the teachers indicates:

After a visit to Yad V'Shem (the Israel Holocaust Museum) one feels an immediate change in the pupils (chapter 4, 162).

On the other hand, since the Holocaust has such a vast emotional and value content, dealing with it as simple information (as might be done with other subjects) is extremely dangerous educationally. For example, racism feeling that arises in the current situation in Israel after an Palestinian attack on Israeli civilians - one hears "Death to the Arabs!" pupils are asked: If a Jew does something bad is it right to shout: "Death to the Jews!" The difference and similarity between the current situation to the threat of the Holocaust period has to be emphasised e.g. 'that there is no plan such as the Nazis had - a comprehensive plan prepared in advance, including the means with which to implement it' (religious teacher, Chapter 4, 152).

The HEP has to relate to the various attitudes towards minorities in Israel. In addition, the religious (and also the secular) staff are against the approach that only those bodies of knowledge that can be subjected to critical analysis and rational explanation should be taught. The teacher should also guide the pupils to aspects of the period that are still historically unclear as regards

religious education. There arose tough and deep questions about faith during the Holocaust. The program does not offer answers like where was God during the Holocaust? Does God exist? The question is not always answered by someone who is qualified to do so. As the religious staffs indicate: "Sometimes the person who answers expands the question and gives no answer" (Chapter 4, 152). Teachers themselves have to be instructed in these subjects.

Other proponents claim that the teacher should guide the pupil not only "rationally, to the limits of" rationality" on the subject of the Holocaust but should include issues regarding minorities. As one teacher argues:

The programme doesn't relate to this point and it is necessary to speak about this subject. The Jews are not always the minority - there are minorities among us" (Chapter 4,163).

The data from the pupils' questionnaire support these feelings as mentioned above (Figure 5.1. p. 226) that the religious group achieved below average in social concern. Fox (1989) indicates: "lessons on the Holocaust are also a feature of personal, social and moral education" (chapter 2, 59). Furthermore, Carmon (1979) and Erickson (1968) support the outlook of teaching the Holocaust as an education towards values (Chapter 2, 81). There is a feeling of missing the point.

Furthermore the HEP does not integrate contemporary world problems for example, comparing the relation of the Jewish minority and the Poles- no Pole feared that a Jew would kill him- as opposed to the Arab minority that looks on the Jews as the enemy. Described below are the secular staff's views on the programme.

### 5.2.2 Secular staff views :

Different hypotheses derive from the teaching of the HEP of the secular staff. Their approach focuses mainly on the historical lesson to be learned from the Holocaust, closely connected with the teaching of Zionism. The students learn about how a Zionist group evolved into a political entity. This approach stresses also post- Zionism values: that racism can develop even after the Holocaust and even among Jews. It (Nazism) started from something small - local- and just progressed. What happened - the attempt at the murder of a nation - produces a sense of caution. There are questions about the curriculum as a whole and its relevance for the teaching of Jewish- Arab relations; responses to these subjects in the street include a comparison of discriminatory laws in Israeli political life and the Nuremberg Laws.

According to the secular staff the HEP without the Polish visit does not change the Jewish identity of a student. The children study in a technical, passive, and observant manner in order to take matriculation exams.

On the other hand, the programme does relate to Jewish ethnic identity. There has been much emphasis on Jewish heroism during the preparation for the trip and in the course of study. The program connects the students to their Jewish heritage and strengthens the feeling of Jewish belonging. The proponents of the “catastrophe theories” explain the establishment of the State of Israel as a product of the guilt feelings of the western world in the wake of the Holocaust. What is important are the affective aims designed to enhance the feeling of identity and identification with the fate of Jews in the past and present. A student from the secular school expressed it in this way:

Now I understand the words of the song "The People of Israel Live" "In every generation there arose those who would annihilate us and God saved us from them".

This is in contrast to the pupils' daily attitudes towards the religious, especially when they encounter the political bargaining with religious parties in Israel and, with everything that is happening with the ultra-orthodox (Haredim), at this very cynical age, it simply reduces the effectiveness of attaining these aims.

As in the religious sector, the secular staff also suggests that the teaching of the Holocaust should combine two aims: the transmission of information and the fostering of views and feelings of social interest. The programme gave rise to feelings that, "I was expelled and I have the right to expel others" because "the supreme principle is to live" and nothing else matters. There is extremism. The program does not deal with these matters when going out from the Holocaust and the treatment of the Arab minority here. It is important to emphasize this connection and to explain it also to the Arab minority. The pupils saw what was done to a minority and they should learn the lesson in relationship to other minorities. It became more important because of the events of the current days .The pupils ask many more moral questions that the teacher does not always have the answers to them; some are very difficult questions: how could man do that? How could this happen to so many communities, to so many Jews in so many countries? So few revolted? The students point out that they heard of the Warsaw Uprising, or about the attempt to revolt at Sobibor, or the uprising at Treblinka, but here we learn about thousands of communities that were entirely lost. These questions are indeed very hard. As in the religious sector, absence of religious education is remarkable. A main question is asked: how it is possible to remain religious after the Holocaust? The typical answer that they get: "there are those that

stopped believing, and there are those whose faith was strengthened after they saw that the Nazis were not successful in their mission as a whole. There were those who were disappointed with the religious leadership in some of the places where they were the first to abandon the community.

The Holocaust should be taught not only in the course of the regular history lessons dealing with World War II but include issues like world contemporary problems. The students rebel: why didn't the world react then the way it reacts today? This attitude must be addressed and changed via a daily process of conversations and personal example. This is not connected to bigotry and anti-Semitism and to the teaching of the Holocaust but it is an ongoing process. The teaching of the Holocaust must undoubtedly contribute more than any other course.

In contrast to other studies (Brabeck et al, 1994) the secular teachers report that exposure of the students to the Holocaust is potentially harmful. There are expressions from some classes that "They hated us, so we will hate others". Secular educators argue also that concentrated teaching about the most horrible aspects of life misses the target since a feeling of remoteness develops from this instruction and causes reluctance to learn about the persecution of the Jews.

On one hand, the students do not want to hear about the Diaspora. A typical reaction of some students is: "once more, a persecuted people, once more, people who were expelled, once more, laws against our people, once more, murder" (Chapter Four, p.170).

It disturbs the pupil. On the other hand, in lessons that are devoted not to death, but to the vitality of Jewish life, students reveal interest, curiosity -

want to hear more, and are attentive to the programme. It is easier to deal with lessons on the Holocaust than with other subjects. Visual actualization like survivors' account stories, people who are still alive come to give testimony, without any connection to Holocaust Day internalizes the program. The pupils were interested in people who could bear witness, authentic living witness. The students exhibit empathy, they bring personal stories of their grandmothers and grandfathers.

Other unintended negative results relate to the compatibility of the programme with society as a whole. Pupils of every level in the school represent a cross-section of Israeli society, which consists of Ashkenzis and Sephardis and Immigrants from Russia and Ethiopia. The program as it stands today does not represent the Sephardic community, for instance, they feel that the Holocaust does not touch them. Also at Holocaust Day celebrations they demonstrate disdain. This finding does not support the intuitive assumption of some of those dealing with the Holocaust that there are no differences in attitudes among pupils from "oriental" or "European" families.

While the curriculum does not affect students' levels of depression, hopelessness or self-esteem, it does increase pain (while showing movies there is a certain fear) and hope that the Temple will be built. The attitude that the events of the Holocaust are so terrible that they cannot be turned into systematic and substantive studies, like other school subjects is not acceptable. The secular staff feels that they should mark the national

Holocaust Day commemoration through ceremonies. They feel that the identification on Holocaust Day is real but should be short.

### 5.2.3 Arab's staff views:

In the Arab sector after participating in the programme, the political situation became worse, and consequently, so were their responses. The students answered with very low motivation. Secondly, the Arab questionnaire was shorter than the Jewish sector for objective reasons (much of the Jewish items were not relevant to the Arabs students). This prevents a statistical comparison with the Jewish sector findings. However, the Arabs sector findings are provocative and warrant some comment.

Arising from the interviews the Arab sector absorbs insults and has put up with the hurt to their honor for tens of years. Feelings of injustice and hate flow freely amongst them. Many suggest that their situation is like the Holocaust in Europe. However they cannot compare their situation from 1948 until now, to the Jew in Europe during the Holocaust. It is hard for the Arab sector to identify with aims like nationalism or Israeli identity. They feel ambiguity as regards formal feelings towards the flag and the Holocaust day, and it doesn't mean anything to them.

Teachers of citizenship feel conflict between national identity as an Arabic Palestinian and Israeli national identity. They have to teach the students to be loyal to the state and its laws, and at the same time to teach them that Israel is a Jewish democratic state. There is a gap between a Jewish state and state of every civilian. It is not easy for the students or the teachers. The Arab pupils are a minority in Israel facing a real dilemma: part of them feels that:

“this is my country, I enjoy it here, I feel Israeli” (Chapter 4, 201). But others feel that they cannot forget their family’s land that was confiscated and also they can not forget their Palestinian brothers’. The current programme has not succeeded in achieving these educational aims.

#### 5.2.4 Summary

The extent that there is overlap in the views of three different groups representing the communities secular, religious and Arab, in Israel in the attitudes and perceptions at different points in their experience of the Israeli HEP described below.

Based upon the definition of the aims of the curriculum, the following were set as the hypotheses of the secular, religious and Arab present study’ staff:

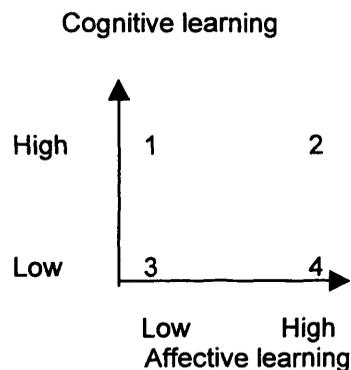
The Jewish sector thinks that the programme alone without the visit is less effective .The students are passive observers while the teaching process influences the results. The studies in school were of less influence, even it raises hard questions of human beings, and there is no comparison between a lesson in class and the trip to Poland. The programme affects the pupil’s prevailing sense of human decency. It gives another something precious to the personality of the pupils and contributes to the love of homeland, to their patriotism.

There is consensus among the staff of all the three represented groups that the HEP should be changed to relate to the current political, religious reality and to relate to the question of minorities in Israel and that the results of the programme are sufficient to warrant continuation. The Arab sector expects that things have to be put forward in a balanced way.

The following table summarises the analysis of the students questionnaire and what form did this take place indicating significant changes in students self-reported levels in the following categories:

Summary of results of the student Questionnaire (without Polish visit) in the cognitive and the affective in terms of the aims and impact of the HEP programme on these two independent factors are represented in Figure 5.2. The affective domain includes identification with nationalism, Jewish identity, bond to State and Zionism and attitudes towards the holocaust period, lessons from it and social norms. The cognitive domain includes knowledge.

**Figure 5.2** HEP on selected groups of students in terms of its impact on the cognitive and affective learning



From this model four categories of HEP impact on the cognitive and affective learning can be derived and labeled as follows;

1. *The expertise-* below average in the affective and high cognitive orientation.
2. *The affected-* above average in the affective and cognitive orientation
3. *The disaffected -* below average in the affective and cognitive orientation
4. *The identify with-* above average in the affective and below average in cognitive orientation.

The Jewish sector can be classified as the affected where the Arab sector can be classify as disaffected.

There is consensus between the three groups that the Holocaust is the most influential event that has influenced the fate of the Jewish people. The most frequent reason offered to go to Poland before participating in the journey was to develop a Zionist outlook on life (Jewish groups only). This aims more identified with the proclaimed aims of the visit to Poland, which are: strengthen the bond between the Israeli youth and their collective Jewish past and with the fate of the Jewish nation.

The religious students say to a higher degree that financial reasons prevent them from going on the visit than do the secular students. The Arab responses to these questions were low and showed no interest in the visit.

The programme without the visit in the secular sector does not seem to increase nationalism and Zionist feelings and does not enhance the Holocaust as part of their outlook on life. Moreover, the students after taking the programme, anticipate immigrating from Israel more than they did before taking the programme. The programme alone, without the visit to Poland is less effective. This is in contrast to the USA FHAO programme which was seen to promote moral reasoning (Brabeck et al, 1994).

After taking the programme the willingness to leave the country include other than religious reasons, which might indicate that the programme had decreased such anxiety. Furthermore, students before participating in the programme express more willingness to leave the Land.

There is a high degree of compatibility between the religious staff's view of

the programme, and the quantitative findings arising from the questionnaire'. The programme didn't increase students' principled moral reasoning. On the other hand, the results of the secular sector also inform discussions of group differences in the Zionism variable. The group that participates in the programme and didn't go to Poland outscored those that visit in self-report measures of Zionism. Furthermore it was found that there was no significant change in their general attitudes to the state and nationalism. Nor was their sense of Jewish identity and Jewish ethnic identity intensified. The programme doesn't increase Jewish identity and Jewish ethnic identity nor affect nationalistic feelings. These findings are in contrast to the objectives of the programme and the visit to the concentration camps in Poland, which are designed to, "strengthen the pupils' Israeli nationalism and their affinity to their history and heritage" as phrased by the Ministry of Education and Culture (1999). These objectives are designed to strengthen the bond with the collective Jewish past, their conviction in the necessity of the continuation of the Jewish race and the need for the existence of a Jewish sovereign State (Ministry of Education and Culture, 1999). These objectives were not achieved.

Documentary analysis of the Israeli HEP as phrased by the authors Gutman and Schetzker (1988) suggests that the teaching of the Holocaust should combine two aims: the transmission of information and the fostering of views and feelings like:

- ◆ Gaining sensitivity in reference to human relations and responsible social behaviour .
- ◆ Observing the Holocaust against the background of the imminent

developments in the annals of the State of Israel.

- ◆ Re-examining the concepts of the basic theories and thinking
- ◆ frameworks concerning the history of Israel, Jewish behaviour during the Holocaust, Zionist values and the humanistic moral.

These aims were not achieved with the secular group except regarding the knowledge variable. The findings indicate a significant change in the level of knowledge and concepts about the Holocaust after taking the programme. The aim of the programme that the pupils have to obtain an informative foundation of the historical facts during the Holocaust period is achieved.

In the secular sector the study of the Holocaust as part of the general curriculum has a great and personal influence on the student but it is less effective than the journey to Poland.

With regard to the Arab sector, although the scores showed some positive change after participating in the Holocaust programme, the results of the analysis of variance indicated no significant differences before taking the programme and after except in two variables. School community and social climate of the school environment are very important in understanding the Arab attitudes towards the programme.

The incomplete data regarding the questionnaire and the types of answers that were received indicate very low interest in the visits. Interestingly, the reason that scored the highest mean favoring the visit was emissary and respect to the fallen as in the Jewish sector.

The questionnaire's findings show a significant difference in "Feeling Ashamed". Students after participating in the Programme feel more ashamed rather than before. No significant difference was received in other variables.

Some positive changes in attitudes towards care of all minority groups and identifying with the Jews that suffered in the Holocaust did occur after taking the programme as well as the feeling that 'Israel is the safest place for Jews to live'. We can conclude that the staff and the students of the Arabs students feel disconnected in the current HEP and cannot identify with its proclaimed objectives.

To the open questions- under what circumstances would you be willing to emigrate from Israel to another country? The secular students gave three main reasons :political reasons, economic reasons and religious coercion .The religious students report also on three reasons :non-democratic situation, a mediocre economic situation, family reasons. The Arab students add the reason of lack of bonding to the land and lack of security.

In summary, there are large gaps between the secular staff's views about the programme's impact on student's Jewish identity and on students' Jewish ethnic identity, as on their national identity. No significant changes were obtained in the pupils' attitudes towards these issues. The bond to the land of the religious group after participating in the programme is very strong and no reasons for emigrating from Israel were obtained.

However, the programme doesn't promote sensitivity or empathy to the plight of others nor does it provoke questions of meaning of a religious nature. This findings support Yauz's, (1999) claim of absence of religious aspects in this programme according to the approach that many aspects of the period are still a historical riddle and cannot be described in words and concepts.

Outlined below is the analysis of the HEP' effectiveness after experiencing the HEP but with the Polish visit.

### **5.3 Analysis of the HEP's effectiveness after experiencing the HEP but with the Polish visit**

This section seeks to examine the relation between the declared and desired objectives of the curriculum. Below is a summary of the results of the student Questionnaire after the visit. The Arab students did not visit Poland and so will not be included in this section. This section seeks to analyze the impact of the HEP on religious and secular students after the visit to Poland, viewing the results of the Questionnaire and staff accounts of the visit together, in order to draw conclusions about the cognitive and affective aspects of the experience, and to place the analysis in a wider context. The following paragraph will be discussing the particular effects of the Polish visit with the impact of the HEP in general. Based upon the definition of the aims of the curriculum, the following were set as the results of the present study:

#### **Cognitive results**

1. The teaching of the curriculum raised the secular' level of knowledge regarding the period of the Holocaust.

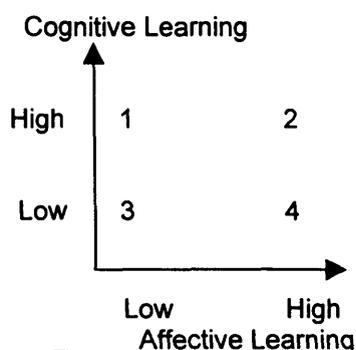
#### **Affective Hypotheses**

2. The teaching of the curriculum strengthend the religious pupils' identification with nationalism, Jewish identity, religion and the state and Zionism

3. The teaching of the curriculum caused positive changes in the religious pupils' attitude toward low willingness to immigrate, dehumanization the Holocaust, and Zionist lessons from the Holocaust. No changes have been obtained regarding Jewish ethnic identity and social norms like regarding minorities. As well the secular group feels more hope than the religious one.

The following Figure summarizes the changes in attitudes in pupils' identity according to the Questionnaire findings.

**Figure 5.3** HEP on selected groups of students in terms of its impact on the cognitive and affective learning



From this model two categories of changes in attitudes in pupils' identity can be derived and labeled as follows:

- 1) *The expertise* - above average in cognitive learning but below average in affective learning.
2. *The affected* - above average in cognitive learning and above average in affective learning.
3. *The disaffected* - below average in affective learning and below average in affective learning
4. *The identify with* - below average in cognitive learning but above average in affective learning.

We can classify the religious group as the identify with while the secular group can be located at the first category- the expertise.

#### Students' psychological well being

During the trip there came the breaking point to the religious students. It bothered them that they don't feel great grief. Eighty students stood there and cried. The teachers have to come up to each pupil and take him out of there.

Everything that was inside just came out. There was a great feeling of anger - how could such a thing happen? The teachers provide necessary supports for adaptive change. The secular students react similarly. During the journey there is a meeting with death. Fear of the encounter with the camps, before that encounter rather than during.

In the camp they are expressing terrible things - anger, pain, the Jews were deceived, fear- the students report on having very strong emotions at the sites. Understanding the deception. Many feel mourning - crying, difficult to go on. They sit under a tree and write. Difficult questions are asked, like why did this happen? Why wasn't more done? Those who went on this trip returned home with Jewish and Israeli pride.

These emotions don't subside that quickly - they organize a Holocaust Remembrance Day evening, they transfer their feelings further. The feeling that what was seen was something from which to learn, and not so horrible. In the camps and during the trip there was continuous mourning. "I can't stand to hear about this" - is the reaction of a minority. There were crises when trying to return to everyday life, wanted more time to digest their experiences. Students went through a long process of returning to routine but without adversely impacting on students' psychological well being.

That the programme and the visit together are effective in raising the students' Jewish identity and knowledge of the Holocaust appears to be clearly demonstrated by the data presented above and earlier.

Regarding emotional reaction variables however, the programme, including the visit, didn't differentially impact on students' levels of fear, pain, bereavement, shame, or hopelessness. The positive impact on students'

feelings of hope as a result of the visit can help with the ability to deal with the horror of the Holocaust and gives indications for balanced orientation of the students in the future.

When analysing these results it should be remembered that the religious and secular communities differ greatly in lifestyle and attitude.

The visit to Poland impacts positively on secular students' feelings of hope while it seems to contribute negatively to the religious students' feelings. The religious staff reports that their students gained in knowledge of history, became more aware of the importance of the State, and increased Jewish identity, but were adversely affected in understanding the concepts of prejudice in themselves and others.

Although the secular staff are convinced that the trip strengthened the Jewish identity of the pupils, the findings do not support the secular staff's views that as a result of the strong experience of the visit to Poland, there would be a change in the pupils' attitude to the State as well as an increase in the sense of Jewish identity. The findings of the study at least raise some doubts as to whether external symbolic religious elements and national acts lead to change in religious belief or Jewish identity.

However these findings are in contrast to the secular staff's views that the visit to Poland changed and heightened the students' attitudes towards the Jewish religion, and it must be remembered that any incipient religious awakening dissipates upon return to everyday secular life shortly after the trip ends. This supports Keren (1995) who claims that "students who chose to go to the tour in Poland are not different from their friends in the lessons, values or by life outlook" (Chapter 2, 86). Nevertheless, the strong experience of the

visit enhances the feeling of identity and identification with the fate of Jews in the past and present.

The visit increases the feeling that Israel is the safest place for Jews to live after the Holocaust and the existence of the State supports feelings of personal security and psychological well-being. The trip affects the students deeply. Among one hundred pupils, one hundred per cent were affected. The students experience something deeply emotional - not fear. The students set forth united, surrounded by security guards, and sure of the power of the State of Israel. There is great emotion when they get to the death camps. Each student that comes back from the trip is convinced that the people of Israel are in the land of Israel with the Israel Defense Force.

As mentioned earlier, the students see the IDF, as they are to prevent another holocaust rather than defend an independent nation; this represents an attitude of 'still not out from the Ghetto'.

Regarding anti-racism, the religious staff indicates also that, not only does the programme not educate to reduce racism for Jewish students it adversely impacts on students attitudes. Certain (undesirable) negative feelings are engendered, and remain with no response inherent in the current programme. For example if up until now the students didn't hate the Germans and Poles, now they feel that as a Jew they must hate Germans and Poles.

There was a certain degree of stereotyping of the Poles; the students looked for anti-Semitism in every corner. When they saw a wall with a Jewish star and a swastika inside it they felt that "all the Poles are against us". The

students didn't understand the concepts of racism and stereotypes, and therefore the programme should relate to stereotypes in Israeli society itself, as part of an overall broader aim.

### 5.3.1 Summary

In conclusion the outcomes strongly indicate that the programme combined with the visit to Poland is effective in increasing nationalism, Jewish identity and Jewish ethnic identity and heightens students' knowledge about the Holocaust. This finding support claims (Schatzker, 1982; Firer, 1980, Gur-Ze'ev, 1998) that the programme can:

1. Civilise and humanise students and can sensitise them to the Jewish world, which was destroyed and lost, strengthen their conviction in the necessity of the continuation of the Jewish race and of the survival of the sovereign State of Israel (Ministry of Education, 1999).

After returning from Poland the students must prepare a paper describing their personal experiences and emotions during their trip. This is to show that they now feel a connection between the generations. Formerly, they felt no emotions, were apathetic and uncaring. Now, after the trip and their exposure to facts concerning the Holocaust, they are concerned, involved and feel totally related to incidents that occurred during the Holocaust. Furthermore they feel that they can identify themselves with those who perished or suffered. The secular staff reports that girls show more Jewish-identity interest. Investigating the differences in attitude to the Holocaust and the Jewish identity among pupils from different gender would require a separate study.

2. Increase the linkage between the Holocaust, the existence of the State of Israel and the moral justification of Zionism and the State of Israel .
3. Produce memories of the Holocaust as a valid universal example of the struggle for self-identity as a moral subject .

In contrast, The FHAO American programme has been shown to increase students' human rights and develop students' complexity of reasoning about interpersonal issues (Lieberman, 1981; FAHO, 1993) and enhance racial and ethnic tolerance (Bardige, 1981). These effects did not seem to occur with the Israeli HEP.

The findings support Lev's (1998) findings who showed a significant increase in the youths' knowledge after their visit to the concentration camps sites and their exposure to testimonials and facts, and claims that the visit to Poland was a source of both knowledge and information to the participants. In terms of self-identity the programme including the visit to Poland promotes national development. It increases the students' self-identity (the Holocaust is part of their outlook of life) and heightens their Jewish identity and Jewish ethnic identity. The students that take the programme and the visit gained in knowledge of history and desire to learn more.

The programme including the visit to Poland increased students' moral responses. On the one hand the children who return from the trip feel the need to consider one's fellow man, respect for one another, not necessarily for fellow Jews, but for strangers. As Brabeck et al (1994) suggested that "exposure to real life conflicts and informed discussion of human rights promotes moral growth" (p.343). On the other hand, it might, not always, lead to the opposite result. The aftermath of the Holocaust and the establishment

of the State of Israel may lead to extreme antagonism towards the Arabs.

There may be the feeling that "right is on our side - we are 100 per cent right.

The other side (The Arab) has only a tiny bit right " (a secular teacher).

A result of the tour of Poland the love of the nation and the State has grown,

and there is greater awareness of the need to contribute to the country as

expressed by one of teachers:

The tight connection between the flag and the camps teach that the youth think that our existence in the Land is not for having historical rights or that he is part of cultural creation but that he is a victim "I am here in Israel, because of Hitler". This expresses dangerous aggressive thought.

The visit intensifies the awareness of the Holocaust - they see with their own eyes. There is a change in the nationalistic elements. Their patriotism and attitude toward the State is strengthened .

The strong experiences that the students absorbed "slowly it permeates and becomes a meaningful part of life as the children mature". Those pupils that participated in the journey participate more in class in events that connect to the Holocaust day. The journey unified the students. In school they hardly got together. They come from six different classes, in Poland they all felt as if they were in a unified group, a process that continued even after they came home. Those that went became a special group, "We are the chosen".

The HEP including the visit to Poland is considered a particularly apt development intervention because, as one of the teachers' notes: "When reality is encountered concretely, it does something". The Zionist feeling grows stronger as a result of the trip to Poland. The meeting of the students with life before the Holocaust in the Jewish communities of Europe and the East heightened the feeling that there was something big there, and it was destroyed in a very short time. The trip to Poland does something for their

patriotism. It adds another layer, another element to their love of homeland, to their readiness to be inducted into fighting units. In many ways the Zionist identity seems to have been strengthened, along with an increased reliance on the State.

In summary, the religious staff reports that their students gained in knowledge of History, became more aware of the importance of the State, increased Jewish identity, but were adversely impacted understanding the concepts of prejudice in themselves, and others.

In the concluding discussion the students said specifically:

On the trip I became a prouder Jew. I became a prouder Israeli. I am not ashamed of my Jewishness because of what the Nazis did to the Jews but because they did not succeed in their scheme and the people of Israel are still alive and we have an independent State, I became more proud.

In the review discussions the pupils expressed the revolution that they felt taking place inside themselves especially the girls.

The feeling that they were Jews stood out there. Without knowing it, the recognition of the Jewish identity grows stronger. This caused a disequilibrating conflict of stereotypes format. The pupils do not like the ultra-orthodox population, and there (in Poland) they identified with Jewish and religious symbols and acts.

The visit intensifies the awareness of the Holocaust - they see with their own eyes the remains of things. They can't be indifferent. There was a feeling that "we have a place to return to" (Chapter four, 171).

The strong experiences that the students absorbed "slowly it permeates and becomes a meaningful part of life as the children mature" (staff member).

The participants expressed their feeling that students must continue to come, to show that we exist, messengers – a holy place, must spread it further; "we will tell the story". Students from the religious group that visited Poland expressed it in a different way: "The reason I favor the Journey to Poland is to understand why God brought this Holocaust".

From the religious staff viewpoint it is implicit that the existence of the Israel Defense Force is for preventing another Holocaust and not for the defense of the State.

Regarding anti racism, not only does the programme not educate to reduce racism for Jewish students it actually does the opposite. Certain (undesirable) negative feelings are engendered, which remain with no response from the current programme.

These research findings support Lev's (1998) findings which showed a significant increase in the youths' knowledge after their visit to the concentration camps sites and their exposure to testimonials and facts, and claims that the visit to Poland was a source of knowledge and information both to the participants.

Regarding emotional reaction variables, the programme (including the visit) didn't differentially impact on students' levels of fear, pain, bereavement shame, or hopelessness. This supports previous research like Bardige (1988) who argued that, exposure to the Holocaust doesn't increase depression or hopelessness. These findings support also Lev's (1998) claims that the visit aroused amongst the participants enormous feelings of pain, horror and

anger, which abated somewhat after their return.

These pilgrims, are ordained to be 'living witnesses' of the Holocaust, who will provide testimony to present and future of generations of Israeli society in general, and each sectional community in particular.

These findings are in contrast to the objectives of the programme and the visit to the concentration camps in Poland, which were designed to strengthen the pupils' Israeli nationalism and their affinity to their history and heritage as phrased by the Ministry of Education and Culture (1999).

The secular staff's views of the visit to Poland support Lev's (1998) claims that the excursions to Poland bear witness to the centrality of bereavement and martyrology in Israeli society in general, and the canonized nature of the Holocaust in this particular context. The memorialism cultivated by Israeli society presents the Holocaust as one of the fundamental components of "civil religion". The findings show the similar 'trip track' influence in a different vein on the Jewish and Israeli students' identity. However, there is consensus between the two sectors in regarding the aim of the visit as an "emissary expressing respect for the fallen" (Keren, 1995).

On the other hand, racist hate towards Germans, Poles and Arabs arises after taking the programme. The programme also didn't answer religious questions that arise, for instance, where was God. Other unintended negative outcomes of the programme are the feelings of alienation among the Sephardic students towards the programme. The results are sufficient to warrant continuation of the programme in terms of what they accomplish.

#### **5.4 Analysis the extent the HEP objective in Israel similar and different to programmes in other similar national and cultural settings**

This section of the chapter summarizes the effectiveness of the Israeli HEP in the three different communities: Jewish religious, Jewish secular and Arab students and assesses its effectiveness in relation to other similar programmes in other cultural settings.

The results of this research need to be qualified by two weaknesses in the study: 1) Firstly, the missing data from the Arab sector's questionnaire. However, the results obtained here support the general ambivalent attitudes of the Arab sector to the State and highlight some desired changes in the programme in order to achieve more desirable results.

2) Secondly, because of ethical sensitivity identification, the students who were surveyed were not identified in the questionnaire by name - analysis of the questionnaire findings was done according to group. Changes in attitude scores might be attributed to practice effect. While this explanation cannot be ruled out, it is unlikely for the following reasons. If practice in making judgement based on outside boundaries of the HEP alone-improved scores, one would expect a more substantial positive effect. The gain scores are in accord with previous findings from other studies (Lev, 1998, Keren, 1995) that yielded comparable significant change in the level of knowledge and attitudes towards Zionism and nationalism. Furthermore, the staff view of the impact of the programme on the students is compatible to a large extent with the student's questionnaire findings. On the other hand, the variety of this sample in socio-economic status of the pupils and religious and secular

affiliation, which represent a broad cross-section of Israeli society, enable some generalization of the results.

This current study indicates that the Israeli HEP is only partially effective in achieving its goals and intended results, more so in the religious sector than in the secular and Arab sector.

The results of this study (as appeared above) also reveal differences in Jewish and Israeli identity as well as moral identity between the secular and the religious sectors. These findings are in contrast to the objectives of the programme and the visit to the concentration camps in Poland, which were designed to strengthen the pupils' Israeli nationalism and their affinity to their history and heritage as phrased by the Ministry of Education and Culture(1999). Furthermore, the influence on the student of the Israeli HEP is not homogenous. The extent of similar and different effectiveness of the religious' and secular tracks are shown in the following table:

**Table 5.1** Overlap of the Israeli HEP effectiveness in the Secular and Religious communities.

	<b>Secular</b>	<b>Religious</b>
<b>Effectiveness</b>	Enhance fundamental components of civil religion. Unify of the group that visits	Increase in: identity Jewish Zionism Self-Identity Jewish ethnic identity Nationalism
<b>Similarity: Effectiveness</b>	Lessons from the Holocaust Bond to the Land Reason for going to Poland Level of knowledge.	

The religious group achieved most of the goals and objectives of the programme being evaluated. Significant differences in regarding self-identity, Zionism, Jewish ethnic identity, Jewish identity and lessons from the

Holocaust variables were obtained for students after taking the course and visiting Poland. The religious staff's views about the programme help efforts to explore whether the gains in scores after participation in the HEP programme were the result of practice and maturation effects alone and not related to participation in the HEP. The religious staff emphasized that the programme influences the cognitive domain of the students as well as the metacognitive domain. The staff view about the aims of the programme fit its proclaimed aims: to enhance Jewish heritage cultural and Israeli nationalism. The religious staff emphasises Jewish ethnic content in preparation to the visit and during the visit.

The effectiveness of the programme in the secular sector is lower. Most of the intended results of the program were not achieved. Regarding the visit to Poland, the findings support Keren's (1995) claims that there is no difference between students who chose to go on the trip in Poland in attitudes and identification variables. On the other hand, the group that visited was significantly by lessons of the Holocaust in contrast to Keren (1995) who claims that there is no difference between the two groups.

The secular staff's views of the visit to Poland support Lev's (1998) claims that the excursions to Poland, "bear witness to the centrality of bereavement and martyrology in Israeli society in general, and the canonized nature of the Holocaust in this particular context"(p.49). The memorialism cultivated by Israeli society presents the Holocaust as one of the fundamental components of "civil religion". The findings show the similar 'trip track' influence in a different vein on the Jewish and Israeli students' identity. However, there is

consensus between the two sectors in regarding the aim of the visit as an “emissary expressing respect for the fallen” (Keren, 1995,p.34).

As noted above the results of the Arab sector Questionnaire was hampered by lack of cooperation. Their questionnaire was shorter than the Jewish sector for objective reasons (many of the Jewish items were not relevant to the Arabs students). This prevents a statistical comparison with the Jewish sector findings. However, the Arab sector findings are provocative and warrant some comment. It is unrealistic (to the research author’s view) of the Arab population to draw comparisons between the Holocaust and Nakba (when 13 Arab citizens were killed during riots with Israeli security forces).

The following table shows different view of the HEP desired objectives between the Arab sector and the Jewish sector:

**Table 5.2:** different view of the HEP desired objectives between the Arab sector and the Jewish sector

	Arab sector	Jewish sector
<b>Desired aims</b>	Emphasize contemporary world problems (Nakba)	enhance Jewish, National and Zionist values
<b>Similarity aims</b>		knowledge

The current Israeli HEP programme raises a high degree of antagonism towards the State of Israel among Arab pupils. Some other unintended positive and negative results of the programme became apparent in the study. It is apparent, however that the shortcomings in the HEP need to be addressed so that humanistic lessons arising out of the destruction of the Holocaust can be understood by members of the Arab community.

The members of the group that visit Poland come back more united and act as leaders in organizing the Holocaust Day ceremony. On the other hand, racist hate towards Germans, Poles and Arabs arises after taking the programme. The programme also didn't answer religious questions that arise for instance, where was God? Other unintended negative outcomes of the programme are the feelings of alienation among the Sephardic students towards the programme. Certainly in Israel, relevant sections of the HEP need to be taught by more professional teachers or at least people knowledgeable enough to answer these questions satisfactorily.

There is consensus among the students of the three sectors that the Holocaust is the most influential event on the Israeli identity, and that the results are sufficient to warrant continuation of the programme in terms of what they accomplish.

In summary, by applying Wragg's (1998) model to the Israeli HEP the following table mapping the programme by summarized the absence and existence of important components in the Israeli HEP:

**Table 5.3** mapping of the Israeli HEP

Content	Staff' view	Questionnaire findings
World history	Should be balanced	Good knowledge
World cultures	missing	
Government course	missing	
Contemporary world problems	missing	
Religious education	missing	missing
Literature	not exist	
Art and Art history	no idea	-----
<b>Methodology</b>		
Exhibitions	effective	effective
Visit to Poland	effective	partly effective
Involve in research	-----	
Passive observe	not effective	partly effective
Films/video	partly exist	-----
Written thesis	effective	-----
Analysis videotape	not exist	
Accounts and survivors' stories	effective	-----

**Objectives**

Jewish identity	effective	effective
Social citizenship	effective(the visit)	partly effective
Political understanding	absence	-----
Human decency	missing	not effective
Human behavior	missing	-----
Morality	missing	not effective
Anti- Semitism	-----	not effective
Anti-racism	missing	-----
Regard minorities	missing	not effective
Stereotypes format	missing	-----
Cognitive skills	effective	partly effective
Self-identity	effective	effective

We can see that the weakness of the Israeli HEP is not in knowledge, but much deeper in the realm of objectives, and content and that the current curriculum needs to be broadened by adding more components to the usual curriculum dimension.

The following table shows the extent of consensus and non-consensus between the Israeli HEP and programmes in other cultural settings on the following questions: What should be taught about the Holocaust? Which aspects of it should be stressed? What should be the overall goals and objectives? What methods should be used to achieved these objectives?

The following table should answer these questions.

**Table 5.4** similar and different between the programmes.

	<b>Israeli HEP</b>	<b>Other cultural settings</b>
<b>Aims</b>	knowledge/values	Knowledge /values
<b>Purpose</b>	Nationalism Jewish identity Zionism lessons Self Identity	Morality (FHAO programme) Religious Education (UK) Anti-Racism Regarding Minorities
<b>Methods</b>	visiting memorial sites Matriculation examination)	History from beneath Germany ( Cross-curricular and other integrating method Visiting memorial sites

**Similar methods:** To make connection between the study of history and its relationship to one’s own life and society.

Most of the Israeli curriculum stresses the lessons of the Holocaust and does not deny the need to teach the facts. However, most of the Holocaust syllabus in the USA and in Europe hardly touches on teaching the facts, but mainly stresses an importance part of the educational message and historical lesson of the Holocaust - i.e. alertness to manifestations of anti-Semitism and active measures against them, and opposition to fascist regimes. Holocaust education programmes in other cultural settings are more oriented towards educating society about actual problems that the society faces, for instance nationalism in Germany, or racism in England and U.S.A. The Israeli HEP on the contrary is influenced to a great extent by society and its effectiveness is more oriented to achieving Jewish objectives. This finding supports Keren's (1980) research that the Israeli HEP didn't influence society but rather the society influenced the programme objectives and aims to be inducted.

We can see that there is to a large extent, non-consensus about the desirable context in meaning of objectives and practice of the Holocaust Education programme.

### **5.5 Summary:**

From the above analysis, we may well conclude that the programme and the visit to Poland did not cause the students to change their outlook, their behavior or their personality. In other words, non-religious students did not change to being religious and the Arab ones did not necessarily change their attitudes towards Israel or the like.

The analysis of the findings shows that the gap is not in information or in knowledge gained, but is much deeper- in the realm of attitudes; and that a relatively short-range effort cannot be expected to effect any significant changes of attitude. The students have certainly changed their attitude towards the European Jews and sympathize with the feelings and history. If they had any doubts about the Holocaust- now they have seen vivid proofs that it did take place.

The content of the textbooks, anthologies ,and books on Jewish life before and during the Holocaust, guides for teachers and books of simulation games dealing with the Holocaust in other cultural settings are extremely meager as is the amount of information provided on the Nazi government and its actions, Most of the material in other cultural settings is designed to evoke an emotional response and identification with the educational and ethical message of the Holocaust.

Could the Holocaust education programme be improved and contribute to the betterment of common public life in Israel? The following last conclusion chapter will evaluate retrospectively the research in terms of its main outcomes and its contribution to the field and suggestions will be discussed which would offer ideas for further research.

## **Chapter 6: Conclusions**

### **6. Introduction**

In the previous chapter, 'Analysis', the researcher tackled the fourth research questions regarding the extent of overlap between the three main Israeli communities, in terms of achieving the objectives of the HEP. This chapter includes the main results of the research and its relevant to the five research questions that were set out in chapter one.

If I were to undertake the study again, knowing what I know now, I would set the same research questions. In addition, this chapter will give suggestions for further research, and will also reflect critically on how I went about the study and how I might do things differently doing the study again.

Three different groups were involved in this research from three different schools: 11<sup>th</sup> graders group that didn't participate in the programme, 12<sup>th</sup> graders that have participated but didn't go to Poland and 12<sup>th</sup> graders that participated in the programme and visited Poland. The groups are part of three main Israel's society sectors, the Arab sector, the Jewish secular sector and the Jewish religious sector.

Four themes are outlined in this chapter:

1. Results of the research in order to arrive at various general conclusions.
2. A retrospective evaluation of the research and its contribution to the field of Holocaust education
3. Recommendation for improving the programme, guidelines for education, codes of practice, etc.
4. Identification of new directions for furthers research.

These themes will be developed in order to arrive at some general

conclusions about a number of aspects including 1) the students' Jewish/Israeli identity in relation to the Holocaust 2) ethnic identity and the value of the HEP. 3) Recommendations for syllabus and textbooks, and 4) The effectiveness of the programme in the light of current educational theory.

The conclusions, presented below, are the results of examination and analysis of research. Due to the deep-rooted attitudes of the Arab sector, improvement and perhaps change, is necessary in the programme. It is hoped that an improved Holocaust education programme could contribute to the common public life in Israel.

The effect of HEP on the above-mentioned groups will be discussed below, as a result of research findings.

### **6.1. Results of the research in order to arrive at various general conclusions:**

This section will discuss the development and effectiveness of the HEP (research questions 1 and 2.) due from the research reports in thesis. In terms of criteria for describing and judging the HEP as a whole and in its parts and its implications for the different groups of pupils involved, it is commonly believed that a clearer, fuller and more explicit distinction between the key concepts of Jewish, Zionist and Israeli might have been beneficial. Jewish- has a Jewish mother, Israeli- born in Israel, Zionist- believes all Jews must live in Israel.

### 6.1.1 General conclusions about the students' Jewish and Israeli identity in relation to the HEP.

Certain general conclusions can be related in respect of the various groups who are the subjects of the research. Significant differences between the Jewish groups can be seen in the following areas: the secular group that visited Poland feels more hope toward the future than the religious group but the religious group that participated in the programme and didn't go, feels more hope than the secular group that didn't go. We can therefore conclude from this, that the programme alone enhances feelings of hope for the religious group. But after coming face to face with the catastrophe during the visit to the Concentration camps sites, the secular group seems to be affected more, and consequently feels more hope than the religious group. The Arab's students after participating in the programme feel more shame.

The religious group feels strongly that the State of Israel represents the historical continuity of the Jewish nation; and after visiting Poland, this attitude was strengthened. The religious group also feels more Zionist than the secular group does. Also the programme has increased Zionist feelings for the both groups.

The programme has enhanced positive attitudes towards minorities, among those Jews in the religious sector, while it has had a negative affect on those in the secular sector. However, the secular group gained higher mean scores (M=3.24) in comparison to (M=2.84) for the religious group. It is more important for the religious sector's students that the Jewish nation will always exist. The religious students believe that the Jewish nation cannot survive

without the Jewish religion in comparison to the secular students. For whom the religious element is not significant, the programme enhances the importance of "the State" in the religious sector, more than in the secular. Significant differences also exist between the two groups regarding marrying a non -Jew. The secular students are more agreeable to marry a non-Jew. The programme didn't increase the bond with the State in both sectors, but the visit to Poland did; although the religious group scored higher means than the secular group (M=3.72 in compare to M= 3.23 respectively).

The religious students feel that after participating in the programme their knowledge and understanding of the Holocaust plays an important part in their outlook on life even more strongly after visiting Poland. While no similar significant impact was felt among the secular students after visiting the concentration camps sites in Poland. The secular students, who participated in the programme, but did not go to Poland, think that the Holocaust is delved into, too often, but after visiting Poland, they changed their mind.

The religious students before participating in the programme also think that the Holocaust is delved into too often, but after they visited Poland, they changed their minds. They believe that almost anyone could take part in genocide under extreme circumstances, (such as those leading up to the Holocaust).

The secular group that visited Poland revealed different understandings of the circumstances of the Holocaust. They see themselves as the ultimate victims; a fact that can prevent them from victimizing others. The religious students in their present position, are trying to deal with the reality of the catastrophe of

the Holocaust. They feel a stronger bond with the Jewish religion (M=3.66) than the secular sector (M=2.46), but this difference existed even before participating in the programme.

The programme enhances the Jewish religious identity only for those secular students who didn't visit Poland. The religious students always had a stronger Jewish identity. While the programme didn't affect this variable in the secular sector, it strongly affected the religious students.

Regarding national variables, the secular group are more likely to emigrate from Israel than the religious students, (M=1.97 versus M=1.28 respectively). The visit to Poland increased this willingness.

The religious students felt a stronger will to have been born Israeli, than the secular sector did, while among those secular students that participated in the Programme but didn't visit Poland, their willingness to be born Israeli decreased. The secular group scored lower means before the programme (M=3.34) in comparison to their return from Poland (M=3.68). The group of Arab students, who participated in the programme, also expressed a wish to immigrate.

The significant differences, which exist between the three sectors, can be seen from the Holocaust variables, in respect to the following Zionist ideology:

Every Jew in the Diaspora should make Aliya to Israel.

The existence of a strong, established, Jewish sovereign state is essential.

A Jew cannot feel secure in the Diaspora.

The Jewish nation must be capable of self-defense.

One must be aware of every sign of Anti-Semitism and fight against it instantly.

Israel is the safest place for Jews to live in.

Although the findings show that the religious group had a strong sense of Zionist ideology before they learned about the Holocaust, the participation in the programme and visiting Poland strengthened this feeling.

On the contrary, there is no significant change in Arab pupils' more general attitudes neither to Jewish behavior during the Holocaust, the Zionist values and the humanistic moral nor in their sense of Israeli Identity intensified. The results also do not show any reflection of the students' knowledge. It might be that adding of comparison material of others' Holocausts (Armenia, Biafra, etc) to the HEP should increase more empathy towards these issues.

Significant differences between the three sectors exist also regarding favoring and negating the visit to Poland. The secular students believe that every Jewish person should go and see what happened, and they are more interested in learning about the nation's history. On the other hand, they see the visit also as an opportunity to visit and learn about Poland (more than the religious students do. (M=2.45 in comparison to M=1.67)).

Interestingly, the secular students who participated in the programme and didn't go on the visit scored lower means regarding reasons favoring the visit. For instance, development of Zionist outlook and learning about the Jewish spiritual wealth in comparison to their scores before participating in the programme (in contrast to their complementary religious group). This indicates

that financial reasons are not the dominant reasons that prevent the secular students from going on the visit.

Another finding in this research shows that some secular students who participated in the programme, didn't want to visit Poland, because they 'did not want to suffer'. They gained higher mean score of (M=2.23) in comparison to the religious group (M=2.00). Significant differences exist between the various groups, who did not to miss studies. The secular group offered this reason and gained higher mean score after participated the programme (M=2.19), but showed a lower mean score after the journey to Poland of M=1.62. At the same time, the religious group scored lower Means (M=2.19) before the visit, and (M=1.44!) after the visit. We can conclude that the religious group considers the visit to Poland to be more of a learning process than the secular group, both before and after the visit. The secular students that didn't visit Poland found the subject more interesting (even without the journey) than the corresponding religious group. Among the Arab students, the reason for a visit to Poland that scored the highest was, interestingly, to honor those murdered in the Holocaust. These results have to be seriously considered by the ministry of Education. It might be that by appropriate preparation, the Arab group should be included in such a visit.

Significant differences exist regarding the knowledge variable. The findings indicated that the knowledge of the secular students before taking the programme was lower than the same religious group (M=6.9 and M=9.0 respectively), but after taking the programme and visiting Poland, they scored higher means. It shows that preparation for the Journey has a strong impact

in the acquired knowledge. The results also indicated a significantly higher level of knowledge after visiting the concentration camps sites and exposure to facts and testimonies.

The following section will summarise the extent of the overlap in the views of three different groups representing the communities secular, religious and Arab, in Israel, in the attitudes and perceptions at different points in their experience of the Israeli HEP (Research Questions 4)

### 1.2 Summary

These findings explore the broad gap between the three main communities of Israel regarding Jewish and/or Israeli Identity. There is a broad consensus of opinion as to the centrality and importance of the Holocaust, as the most influential event on the civilian culture of Israeli public life. The Holocaust programme has more effect on the religious group than the secular and Arab group.

The findings of the study in the Jewish sector indicate that the allocation of some thirty hours to intensive teaching and learning of the subject makes it possible to achieve significant results in the cognitive area. The students' knowledge after participating in the programme was higher than before. No such results were obtained in the Arab sector and their level of knowledge remained low. The findings regarding the effect of the variables in respect of Jewish/Israeli and national identity showed no significant differences between secular groups and the Arab group; moreover, the group after taking the programme gained lower mean score in variables like religion and self-identity than before. This confirms the assumption that since the Holocaust has such

vast emotional and value content, dealing with it as simple information (as might be done with other subjects) is extremely dangerous. On the other hand, in the secular sector, the programme achieved its objectives in fostering identification with the state and the Zionism.

Regarding the religious group, the programme achieved most of its objectives in the cognitive area and affective area, while the visit to Poland increased the mean score of all the variables regarding nationalism; Jewish identity; self-identity; Jewish ethnic identity and lessons from the Holocaust. It should be noted also that the group before taking the programme, scored higher in the cognitive area to begin with in comparison to the similar secular group. Thus, the lack of any changes in the level of knowledge may derive from the fact that even at the outset religious pupils have a high level of knowledge about the Holocaust. Notwithstanding, the programme did not achieve the objectives of fostering tolerance towards feelings, traditions and way of life of other people and nations, neither in the Jewish sector nor in the Arab sector.

Furthermore, The Israeli Holocaust educational programme in general and the visit to Concentration camps sites in Poland in particular is responsible to some extent for the creating of elements of violence; the violence of victims in those who participate in it.

The extent of the aims of the HEP in Israel, is similar and different to such programmes in other national and cultural settings (R.Q. 3), which are described in the following section.

## **6.2. A retrospective evaluation of the research and its contribution to the field of Holocaust education**

One of the aims of the Holocaust education programme is to use both content and methodology designed to promote critical thinking, reflection and the need to make connection between the study of history and its relationship to one's own life and society. As such, its scope is within the Personal Social and Moral Education (PSME), which "may overlap with one level of the pastoral task, that of the pastoral curriculum" (Cheris, 1985, p.183). In terms of criteria for describing and judging the HEP as a whole and in its part the following describes its implications for the different groups of pupils involved for PSE considered at an individual, an ethnic, and a national level.

Holocaust education programmes have been developed in other cultural settings; the most prominent being, the USA FAHO programme, which is a semester -long course that examines the Nazi Holocaust as a case study of the events that led a democracy, to turn to genocide. The positive effects of the curriculum on teachers and students have been demonstrated in a number of independent curriculum evaluations and research studies.

One study reports that discussions about violations of human rights, as presented in the Facing History and Ourselves Curriculum, "contribute to the development of moral reasoning while not negatively impacting on students' psychological well-being" (Brabeck et al. 1994). These findings are important because the Israeli Education Programme does not achieve this objective of moral reasoning among the students' sampled in this study.

No previous research had been conducted in Israel concerning Holocaust teaching within the framework of history teaching in the Jewish sector in general and in the Arab sectors in particular, therefore it was not clear what the student understood, or how he or she internalized the topic of the

Holocaust. On the other hand, the results of this study support the claim (Friedman, 1997; Livne, 1999) that "in both the religious and the secular sectors, the visits to the Concentration Camp sites are regarded as some kind of a civilian Zionist religious". No one is allowed to question it, to show any kind of contempt and is looked upon as a "sinner" if he does not obey the 'laws' concerning the Holocaust legacy. As for the secular population, the uniqueness of the Holocaust is its depth-something that is forbidden to be questioned.

As for the Sephardic Jews (parents from Islamic countries who had less experience with the Holocaust), there is some feeling of distance; namely when a person does not go through a very painful event like the Holocaust may develop some feeling of remoteness. They cannot feel much sympathy with the other side on Remembrance Day.

The fact that the memory of the Holocaust has become such a fundamental part of the Israeli identity has somehow forced the Sephardic Jews to express the same feelings as the Ashkenazi Jews (of European origin), thereby acting as "secondary actors on the stage". We must find ways for the Sephardic students to express their remembrance in personal ways.

The Zionist lessons do not appear in the new textbooks and this is something that has to be changed. The books do not include human and fundamental moral. The books direct the students towards democratic values. Explicitly, lessons that are taught by teachers can have two pedagogical results: Either succeeds in influencing the student's self-identification with the lesson or the student adopts attitudes that are completely opposite to the lessons that are being taught in the curriculum. However, there were significant differences

between the two sectors (the religious and the secular) in regard to the impact of the visit on the students' Jewish identity, attitudes to the land and lessons from the Holocaust.

These findings do not support the intuitive assumptions of the secular staff that the visit does affect their student's national and Jewish identification. The differences between the sectors can be explained by the different implicit meaning that exists between the secular and religious staff. There is a broad consensus (In the Jewish sector) for Israel being a Zionist, democratic state, but the real problems arise in the application of these values in daily practice. The extent these problems affect the HEP as it has developed over time in Israel and abroad (R.Q.1) are described below.

#### 6.2.1 The HEP as it has developed over time in Israel and abroad.

Among the Israeli public, there exists a great sensitivity to the subject of the Holocaust, which (as a collective national trauma), was raised to the foreground during the Eichman trial of 1961, and was awakened once more against the background of the Demianiuk Trial in 1987 in Jerusalem, and the 1988 violence of the Arab sector.

Until 1967, Israelis had not yet seen the connection between the Holocaust and their anxiety due to the Arab enemies at home and outside the country. Since 1967 war, this traumatic memory has been used politically by both the Israeli "right" and "left". The right stresses that the source of the anxiety is the hard reality of the lesson learned from the fate of the Jews in the Holocaust; whereas, the "left" stresses that "the real source of anxiety comes from our control of the broad Arab population and resulting loss of our sense of

morality". My study has shown that Arab high school students see the Israeli soldiers as behaving 'like the Nazis'. The Israeli Holocaust Education programme has to confront this problem.

Changes in the Holocaust education programme should be made, in order to contribute to the general knowledge of the common public in Israel, especially in regard to the attitudes and perceptions of the various groups, described below.

#### 6.2.2 Impact of HEP on classroom textbooks and content (research question 5)

The implications of all the different attitudes and perceptions of the three groups representing the Israeli community at different points in their experience of the Israeli HEP for PSE considered at an individual, an ethnic, and a national level are concluded below.

Four recommendations can be made in respect of textbooks and content. Today's textbooks don't have relevant information pertaining to relevant historical events in the Israeli society. When presenting the subject of the Holocaust in textbooks, the following criteria are needed:

- 1) An obligation to historical truth: There is a need to include a description of real situations, which enable an emotional and cognitive catharsis that will release feelings of panic, guilt and shame.
- 2) Class discussion: There is a need to offer class discussion, which deal with questions that raise conflicts that require moral judgement, such as the questions that was put before teenagers in the time of the Holocaust: to leave their families and run away to the forest to fight the Nazis.

Or what would happen in Israel if you and your women and children were threatened with death for hiding people belonging to a certain organization? How many of you would hide your fellow countrymen in your homes? This can generate questions like:

Was German behavior moral or was it influenced by a totalitarian ideology?

Some of these questions can be left open, while others like the last two have to be directed toward moral goals, through indirect studies, such as testimonies and historical sources.

3. An obligation to the present: In order to persuade pupils of the importance of the Holocaust, we need to make connections to the present. As well as knowing what happened in the past, young people need to be aware that the questions we asked about the Holocaust are relevant to many of the complex human problems and dilemmas of the present day that will affect their lives and the world they grow up in.

Although it is not possible to make analogies between the Holocaust and regular situations, the historical dilemma represents an extreme and grotesque behaviour, involving deep human problems. We can see immediately, a reflection from the Holocaust to present day microcosms.

The youngsters during the Holocaust period had a dilemma about general and personal questions of love and loyalty. The description of the annihilation of six million Jews raises legitimate concern about the natural rights of a person and a people, regarding their freedom and security; while the German totalitarianism was connected to the moral and accountability of an individual.

These dilemmas should be treated in separate syllabi of RE (religious education). Teaching and learning about the Holocaust may be beneficial from

an approach within the context of religion education. By adopting the UK unique RE programme, the HEP could identify both specific and general concepts that would help students to have a better understanding. This could include a comparison of the ways in which different religious traditions explain and respond to the problem of evil; as well as particular issues raised by the events of the Holocaust in respect of religious belief for the individual now. RE can develop positive relations between communities of different faith in our society. The programme has to invite students to consider the problems that religious communities come up against on occasions, when religious commitments and traditions conflict with national law or matters to do with human rights.

In the light of the events of the Holocaust, many Jewish rituals and festivals have taken on new meaning and significance. For example, by exploring how Jews struggled to keep Shabbat during the persecution of the Holocaust, students can gain valuable insight into the present day significance of the day for Jewish families. By providing the students with the opportunities and resources for reflecting deeply on difficult questions such as those raised by the events of the Holocaust it could help in decreasing the hate between the secular sector and the orthodox sectors and between the orthodox and the ultra-orthodox. Hopefully such a curriculum could also narrow the gap between the Arab and Jewish sector. There should be an effort made to achieve this goal, free from political demagoguery in order to reveal humanistic, democratic, Zionist' values.

#### 4. Obligation to the teaching process:

The syllabus should include clear information and exercises to motivate the pupils and to direct them to self and group learning. This information has to be integrated with important subjects and dilemmas. Every textbook should include guidance for the teachers concerning psychological issues that are involved in the topic; the obligation to the truth; to the dilemma; to the present, and to the teaching process.

The findings of my study indicate that the current Holocaust Education programme didn't achieve significant results in the attitudes of the secular students to lessons from the Holocaust. The research suggests that the relevant textbooks should provide the opportunity for reflection on questions about meaning in the face of the events of the Holocaust. This study does not try to arrive at any specific conclusion, but merely suggests a direction, for an educational theory, based on contributions based on the Holocaust teaching in particular. Important changes should be made to the programme according to the above (Research Questions 5) and as follows.

#### **6.3. Recommendations for improving the HEP, guidelines, codes of practice, etc.**

It is recommended that a number of changes be instituted as follows.

1. The program should not be taught in only one particular grade, but should start at the grade school level and continue until the end of high school.

Presently this program is taught in a single year, for high school matriculation exam, at a time when the students are "in a marathon" and cannot assimilate the subject matter. There should be more time allocated to this subject in the

arrangement of the timetable for the whole school year. With the current trend of focusing that is practiced today, notification is only given in the last third of the school year, as to which subjects will be excluded from the matriculation examinations. In contrast to most other countries, Israeli students sit for fewer final exams, because some subjects are eliminated. As a result of this system teachers immediately cease teaching important subject matter such as the "Final Solution" or the "Ghetto". As a result, the objective is not reached.

2. There is a limited group of about twenty per cent of students that travel to Poland and receive a richer learning experience. This is because of economic reasons. Presently, only a small elite group of students benefit from this enrichment programme.

There should be a change in the allocation of financial aid. Assistance should be given to anyone who wants to go on this trip, notwithstanding financial difficulty.

3. A limited number of scholarships should be awarded to more children, especially from the Sephardic communities (whose families did not experience the horrors of the Holocaust). This will help these pupils have a deeper understanding. The syllabus would emphasize the Holocaust in the Sephardic countries: Tunisia, Algeria. Hitler almost got there. The syllabus should emphasize that the Holocaust did not only affect the Ashkenazis. Emphasis should be placed on how to teach the Holocaust to students of Sephardic descent.

4. The pinnacle of the Holocaust programme should be to visit the concentration camp sites.

5. The ideal procedure should coordinate all the pupils of the school (Those going to Poland as well as those not making the trip).
6. Today there is a separation between the teaching of the subject and the technical aspect - matriculation test examination. The learning process should be changed to an emotional experience, which will enhance personal identification.
7. The programme has to be balanced so that the Arab sector can identify with its meaning.

#### **6.4 Identification of directions for further research.**

The findings show that there is a need to develop more specific research tools in order to check the process that occurs during the visit to Poland. Also recommended, is to check the influence of the visit on different populations over a long period time, Investigating the differences in attitudes to the Holocaust and to the Jewish past among pupils from different socioeconomic strata; and this would require a separate study.

There is also need to study why the programme is more effective in the religious sector than in the secular sector. It is to be hoped that this study will contribute to understanding the process whereby the experience gained by the pupils who participated in the trip to Poland can be accessed in order to improve Holocaust teaching to the youth who are the meaningful bridge between the survivors' generation and the coming generations.

One of the aims of the HEP is to increase students' abilities to take the perspective of diverse people, to understand complex human rights issues from different perspectives, and to discern the right and wrong and the good

and evil of individual choices... increase students' ability to recognise prejudice in themselves and others and to respond empathetically to people, especially to those who are different from themselves" (Brabeck et al, 1994 p.335). These aims interpretative the HEP in Pastoral Care dimension which "has a content of learning experiences, in this way, Pastoral care is to be seen as proactive and developmental" (Best, 1989, 9)

This study has explored the deep distress that students in the Arab sector feel and it is hoped that this study will contribute to developing an educational programme that should be a meaningful bridge between the two peoples.

These issues are fundamental to the development of better understanding of the Holocaust, better teaching and learning and, one would hope allow for the development of a society in which groups and individuals are more aware of their responsibility to promote and defend social Justice.

Frankenstein (1981) is a dissenter in regard to the current means of analytical evaluation, which examines the relationship between different factors of the learning process. He questions the value of studies that focus on specific characteristics of the learning process as a means to comprehension of the whole, without relating to the all aspects of the learning at the same time. He rejected the vision of teaching in terms of immediate students' achievement, and evaluation according to the perspective of society's expectations of the school seem to him to be limited.

Effectiveness of the school is determined by deeds. There is no justification for disregarding them for the sake of general desired mutual elements in the research. The teaching process was defined by Frankenstein as a realm that contains a multiplicity of mutual attachments and it is dependent on the

researcher to connect a given result to a specific factors and to answer with clarity which factors are responsible for which specific results. This difficulty applies in particular to continuous and changing events.

The Holocaust programme in Israel is taught for almost one year, and the students are affected from outside the curriculum by memorial days during the year. If, as the results of the HEP indicate, only minor gains in Jewish identity are seen in respect of secular students and even a pseudo religion of "Holocaust mourning" was created as a result of the trip to Poland than, a number of aims have to be reassessed.

Similarly, while the programme is more successful in the religious sector it still offers no answers and more to the point, no attempt answer the questions as to why God allowed the Holocaust to happen.

Finally, among the Arab sector, whilst it would be almost impossible to engender a great deal of sympathy for Jewish suffering (in view of the present political situation) at least the HEP should be addressing to a greater extent moral and ethical questions which relate to racism in general.

The subject of the Holocaust rises empathy among the students, who react with personal and national interest relevant to learning the subject. The Holocaust programme should include questions, which are relevant to students' sincere concern.

In the above research I have attempted to investigate the impact of the Holocaust, amongst various groups: religious Jews, Secular Jews, and Arabs, concentrating mainly on educational background and knowledge and emotional connection to this extremely sensitive subject.

Whilst the quantitative aspects of the research for example data collection and interviews were in the main conducted successfully, trying to achieve all the aims of the research was not always a straight forward task. Teachers did not always collaborate effectively, and in some situations there was a lack of clarity about the nature of the affective and cognitive aims of the work. Obviously, there are many important, additional elements, which would require further research in depth, however, I have tried to concentrate on the essential parameters. Having made this statement, were I to do this research again, with the knowledge I now have, I would perhaps not go into so much detail. In addition I would seek to include and examine possible differences between male and female responses and attitudes in all groups.

In conclusion, it is evident, that there is a tremendous difference of opinion, between:

1. The three groups in Israel
2. The various programmes abroad

It is recommended, that some changes be made, in the Israeli HEP Programme.

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## Appendix 1

This appendix comprises six sections of questions corresponding to Parts 1-6 of the findings listed in Chapter 4. The first part in the Questionnaire check the student's feelings about the Holocaust. These five items are to be grouped together and will be used to measure "strength of feeling" (positive or negative). The type of scale used in the questionnaire is the Likert scale: from 1 to 4, where 1 indicates "no feelings" and -4 indicate "strong feelings". The mark that every student gets is the sum of the answers that was given for each item.

The second part, items 6 to 23, come from an existing Holocaust opinion questionnaire, which was devised with the intention of measuring "four aspects of Jewish identity": nationalism, religion, the Holocaust and the State and Zionism. This questionnaire examines these four aspects of Jewish identity: nationalism, religion, the Holocaust and the State and Zionism.

Below, the following items and what they measure are presented:

6. I feel that the State of Israel presents the historical continuity of the Jewish nation. (Jewish-Israeli identity)
7. I consider myself a Zionist. (in my definition) (Israeli -identity)
8. I think that moral lessons can be learnt from the Holocaust. (Universal lesson)
9. I feel that political leaders in Israel have over-emphasised the relevance of the Holocaust to every day life. (Israeli lesson)
10. I feel that after the events of the Holocaust one should take care of all minority groups. (Universal lesson)
11. It is important to me that the Jewish nation will always exist. (Jewish identity)
12. The Jewish nation cannot survive without the Jewish religion. (religion)
13. The Jewish nation cannot survive without the State of Israel. (state)
14. It is possible that I would marry a non-Jew. (Religion)
15. I feel a very strong bond with the State of Israel. (state)
16. I feel that my knowledge and understanding of the Holocaust play an important part in my outlook on life. (self-identity)
17. I feel that the Holocaust is delved into, too often. (universal lesson)
18. I think that almost anyone could take part in genocide under extreme circumstances such as those leading up to the Holocaust. (universal lesson)
19. I feel a strong bond with the Jewish religion. (religion)
20. I am interested in leaving Israel and immigrating to another country (state)
23. If I were given the chance to be reborn I would want to be born Jewish. (Religion)
24. If I were given the chance to be reborn I would want to be born in Israel. (State)
25. identify with the Jews that suffered during the Holocaust? (Jewish cultural heritage)  
My attitude to the period of the Holocaust:
26. I am proud of the behavior of the Jews during the period of the Holocaust. (Jewish cultural heritage)
27. I have special feelings about the behavior of the Jews during the period of the Holocaust. (Jewish cultural heritage)

- 28. I am ashamed of the behavior of the Jews during the period of the Holocaust. (Jewish cultural heritage)
- 29. I don't know enough about the behavior of the Jews during the period of the Holocaust.

Analyzed student's responses to these items should help to assess whether the Israeli HEP is effective in two out of six objectives (Chetzker, 1990) to:

- 3. Enhance understanding and tolerance towards feelings, traditions and life of other people and nations.

The fourth section includes lessons that have to be learned from the Holocaust.

- 30. Every Jew in the Diaspora should make Aliya to Israel. (Zionist lessons)
- 31. The existence of a strong, established, Jewish sovereign state is essential. (Zionist lessons)
- 32. There is no security for Jews in the Diaspora (Zionist lessons)
- 33. The Jewish nation must be united, be capable of self-defense and only trust itself. (Zionist lessons)
- 34. We must be aware of every sign of Anti-Semitism and fight against it instantly (Zionist lessons).
- 35. The world will not let another Holocaust happen. (universal lessons)
- 36. Israel is the safest place for Jews to live. (Zionist lessons)

The students have to mark the number that expresses its importance for them.

- 1. I feel that every Jewish person should personally go and see what happened.
- 2. The journey to Poland is important for the development of my Zionist outlook on life.
- 3. It is an important opportunity for me to form and develop idealism as part of the process of maturity.
- 4. I am interested in learning about my nation's history.
- 5. The journey presents me with an opportunity to visit and learn about Poland.
- 6. The journey is important to me for family reasons (searching for roots).
- 7. The journey makes me feel like an emissary expressing my respect for the fallen.
- 8. The journey to Poland is important for the development of my Zionist outlook on life.
- 9. The journey to Poland is an opportunity for me to travel abroad.
- 10. It is important for me to learn about the life of the Jewish people and
- 11. Another reason — please specify.

In summary: Out of all of the above arguments ,argument number \_\_\_\_\_ presents the most tangible reason for me wishing to make the journey to Poland.

The questionnaire's reliability: Cronbach's Alpha - 0.61.

Arguments negating the journey to Poland:

- 1. I do not want to suffer.
- 2. Financial reasons.
- 3. I do not want to miss studies
- 4. The journey does not mean anything to me, the subject isn't important enough to me. As far as I am concerned the journey has too much to do with travelling abroad and not enough to do with the Holocaust.
- 5. I am not interested enough in the subject, with or without the journey.
- 6. I cannot go because of medical reasons.

In summary: Out of all of the above arguments, argument number \_\_\_\_\_ represents the most tangible reason for me not wishing to make the journey to Poland.

Sample items from the two sub-tests for knowledge are as follows:

- 1. What was "the final solution?"
  - a. The name given to the decision made by the 'Ivan' convention (1938) to help Jews in various European countries.
  - b. The leaving/ running away of Jews from Europe during the Holocaust.

- c. Code-name for the extermination of European Jews.
  - d. The plan to murder the chronically ill, cripples and retarded members of the Aryan race.
  - e. A concentration and extermination camp.
2. A "ghetto" is
- a. An autonomous way of life that keeps communities apart.
  - b. The name given to the overseer of the concentration camp prisoners.
  - c. An area in south Galicia

Sample items from the sub-test for knowledge:

- 7. The Third Reich - the name given to Poland before the German invasion. TRUE/FALSE
- 1. Swastika – the official emblem of Nazi Germany. TRUE/FALSE

## Appendix 2

This appendix comprises six tables of data of comparisons of the results of the questionnaire.

**Table 5.1 Means and standard deviations on feelings**

F sector* GROUP	F GROUP	F sector	GROUP				M	SD	sector	
			Total	12 <sup>m</sup>	12 <sup>n</sup>	11 <sup>th</sup>				
1.07	90.	61.	2.87	2.70	3.00	2.92	M		secular	.1 Anxious
			86.	70.	1.07	87.	SD			
			2.66	2.78	2.87	2.48	M		religious	
			72.	88.	83.	51.	SD			
			2.78	2.73	2.93	2.74	M		Total	
			81.	78.	94.	77.	SD			
74.	35.	27.	3.53	3.52	3.37	3.59	M		secular	.2 Pain
			72.	67.	1.02	59.	SD			
			3.55	3.67	3.65	3.41	M		religious	
			66.	59.	61.	73.	SD			
			3.54	3.59	3.52	3.51	M		Total	
			69.	63.	83.	66.	SD			
63.	5.59**	18.	2.47	2.83	2.75	2.14	M		secular	.3 Hope
			99.	89.	1.18	86.	SD			
			2.51	2.50	2.83	2.30	M		religious	
			86.	92.	71.	87.	SD			
			2.49	2.68	2.79	2.20	M		Total	
			93.	91.	95.	86.	SD			
06.	25.	00.	3.31	3.36	3.07	3.37	M		secular	.4 Bereav ement
			79.	79.	1.16	59.	SD			
			3.30	3.33	3.28	3.29	M		religious	
			63.	69.	57.	66.	SD			
			3.30	3.35	3.18	3.33	M		Total	
			72.	74.	88.	62.	SD			

\*\*p<.01

11.	95.	89.	Total	12 <sup>TH*</sup>	12 <sup>TH</sup>	11 <sup>TH</sup>				5. Shame
			1.97	1.95	2.31	1.85	M		secular	
			1.03	1.07	1.20	.93	SD			
			2.05	2.00	2.22	1.96	M		religious	
			1.03	1.03	1.22	.92	SD			
			2.01	1.97	2.26	1.90	M		Total	
			1.03	1.04	1.19	.92	SD			

**Table 5.2 Means and standard deviations on Jewish identities aspects.**

			1.03	1.22	92.	SD			6. historical continuity Jewish-Israeli identity	
			2.01	1.97	2.26	1.90	M			Total
			1.03	1.04	1.19	92.	SD			
			70.	24.	98.	64.	SD			
			3.61	3.83	3.55	3.51	M			Total
			69.	38.	90.	69.	SD			
93.	3.06#	9.48**	3.16	3.36	3.47	2.92	M		secular	8. Zionist Israel-identity
			77.	66.	52.	85.	SD			
			3.65	3.78	3.67	3.55	M		religious	
			62.	43.	59.	74.	SD			
			3.39	3.55	3.58	3.19	M		Total	
			75.	60.	56.	86.	SD			
65.	1.49	50.	2.04	1.85	2.23	2.08	M		secular	.9 over- emphasised
			85.	67.	1.17	82.	SD			
			2.03	1.81	2.06	2.14	M		religious	

(Israeli  
lessons)

65.	1.49	50.	2.04	1.85	2.23	2.08	M	secular	.9 over- emphasised (Israeli lessons)	
			85.	67.	1.17	82.	SD			
			2.03	1.81	2.06	2.14	M	religious		
			72.	75.	87.	59.	SD			
			2.04	1.83	2.13	2.11	M	Total		
6.69**	1.12	68.	3.24	2.91	3.13	3.47	M	secular	10. Minority (Universal lesson)	
			81.	95.	99.	56.	SD			
			2.84	3.06	2.78	2.72	M	religious		
			78.	73.	88.	74.	SD			
			3.06	2.98	2.94	3.17	M	Total		
1.30	1.56	5.21*	3.79	4.00	3.69	3.71	M	secular	11. always exist (Jewish identity)	
			62.	00.	79.	69.	SD			
			3.98	4.00	4.00	3.96	M	religious		
			12.	00.	00.	19.	SD			
			3.88	4.00	3.85	3.82	M	Total		
61.	1.53	*** 26.08	2.13	2.17	1.81	2.23	M	secular	.12 Jewish religion	
			96.	94.	1.05	93.	SD			
			1.21	1.17	1.19	1.24	M	religious		
			54.	38.	40.	69.	SD			
			1.72	1.73	1.50	1.81	M	Total		
92.	4.96**	1.34	1.88	1.74	1.94	1.95	M	secular	.13 State of Israel State	
			94.	75.	1.12	97.	SD			
			1.81	1.41	1.50	2.24	M	religious		
			96.	62.	86.	1.02	SD			
			1.85	1.60	1.71	2.07	M	Total		
1.87	90.	*** 78.33	2.53	2.86	1.87	2.61	M	secular	14. Marry a non-Jew. Religion	
			1.09	94.	1.02	1.10	SD			
			1.08	1.00	1.11	1.10	M	religious		
			27.	00.	32.	31.	SD			
			1.86	2.02	1.47	1.96	M	Total		
00.	2.71#	*** 11.19	3.23	3.43	3.13	3.14	M	secular	15. Strong bond with the State of Israel. State	
			83.	79.	83.	86.	SD			
			3.72	3.94	3.67	3.61	M	religious		
			49.	24.	49.	57.	SD			
			3.45	3.66	3.42	3.34	M	Total		
			73.	66.	71.	78.	SD			

\*\*\*p<.001, \*\*p<.01, \*p<.05, #p<.1

F SECTOR *	F GROUP	F SECTO R	GROUP				sector			
			Total	12 <sup>TH</sup> *	12 <sup>TH</sup>	11 <sup>TH</sup>				
4.21*	1.62	6.20*	3.13	3.17	2.93	3.19	M	secular	16. Outlook on life.	
			81.	83.	70.	84.	SD			
			3.38	3.67	3.56	3.07	M	religious		
			68.	49.	62.	72.	SD			
			3.24	3.39	3.27	3.14	M	Total		
			76.	74.	72.	79.	SD			
2.17	3.00#	06.	1.96	1.83	2.33	1.90	M	secular	17. delved into. (universal lesson)	
			75.	58.	98.	72.	SD			
			2.00	1.78	2.00	2.14	M	religious		
			69.	55.	77.	71.	SD			

			1.98	1.80	2.15	2.00	M	Total	
			72.	56.	87.	72.	SD		
1.53	7.39***	1.23	2.13	2.36	1.54	2.21	M	secular	18. take part in genocide (universal lesson)
			1.03	1.09	78.	1.01	SD		
			2.16	3.00	1.56	2.12	M	religious	
			1.16	1.24	86.	1.05	SD		
			2.14	2.61	1.55	2.17	M	Total	
			1.09	1.18	81.	1.02	SD		
2.63#	1.76	39.32***	2.46	2.23	2.88	2.42	M	secular	19. Bond with the Jewish religion. (religion)
			98.	75.	1.09	1.02	SD		
			3.66	3.67	3.50	3.76	M	religious	
			54.	59.	51.	51.	SD		
			3.02	2.87	3.21	3.02	M	Total	
			1.00	99.	88.	1.07	SD		
1.40	1.12	15.15***	1.97	1.77	1.85	2.13	M	secular	20. immigrating (state)
			96.	81.	99.	1.02	SD		
			1.28	1.00	1.47	1.34	M	religious	
			55.	00.	72.	55.	SD		
			1.65	1.43	1.63	1.79	M	Total	
			86.	71.	85.	93.	SD		
2.98#	22.	1.98	3.59	3.50	3.53	3.67	M	secular	23. To be born Jewish. (Religion)
			62.	80.	52.	53.	SD		
			3.73	4.00	3.71	3.57	M	religious	
			61.	00.	69.	69.	SD		
			3.65	3.72	3.63	3.62	M	Total	
			61.	65.	61.	60.	SD		
2.47#	2.51#	16.59***	3.14	3.05	2.80	3.34	M	secular	24. be born in Israel. (state)
			92.	1.05	94.	80.	SD		
			3.71	4.00	3.47	3.68	M	religious	
			63.	00.	94.	55.	SD		

**Table 5.3 Means and standard deviations of Jewish cultural heritage.**

			3.41	3.47	3.16	3.49	M	Total	
			85.	91.	99.	72.	SD		
1.14	1.16	1.85	3.34	3.30	3.44	3.32	M	secular	25. Identify (Jewish cultural heritage)
			76.	80.	89.	70.	SD		
			3.49	3.72	3.25	3.48	M	religious	
			56.	46.	58.	57.	SD		
			3.41	3.50	3.34	3.39	M	Total	
			68.	69.	75.	65.	SD		
5.32**	1.38	25.39***	2.63	2.50	2.53	2.74	M	secular	30. Aliya (Zionist lessons)
			86.	74.	92.	91.	SD		
			3.39	3.83	3.59	2.96	M	religious	
			82.	38.	71.	90.	SD		
			2.97	3.10	3.09	2.83	M	Total	
			92.	90.	96.	90.	SD		
26.	2.41#	4.06*	3.74	3.86	3.69	3.68	M	secular	31. Jewish sovereign state (Zionist lessons)
			47.	35.	48.	53.	SD		
			3.89	4.00	3.88	3.83	M	religious	
			31.	00.	33.	38.	SD		
			3.81	3.93	3.79	3.75	M	Total	
			41.	27.	42.	47.	SD		
1.77	71.	10.64**	2.79	2.77	2.69	2.85	M	secular	32. Secure (Zionist lessons)
			83.	87.	87.	81.	SD		
			3.25	3.44	3.35	3.07	M	religious	
			67.	62.	70.	65.	SD		
			3.00	3.08	3.03	2.94	M	Total	
			79.	83.	85.	75.	SD		

35.	1.03	4.46*	3.16	3.19	3.19	3.13	M	secular	33. self-defense (Zionist lessons)
			75.	75.	75.	77.	SD		
			3.48	3.61	3.65	3.30	M	religious	
			84.	85.	49.	99.	SD		
			3.30	3.38	3.42	3.20	M	Total	
			81.	81.	66.	86.	SD		
06.	1.73	6.83**	3.57	3.68	3.56	3.51	M	secular	34. be aware of Anti-Semitism (Zionist lessons)
			59.	57.	51.	64.	SD		
			3.76	3.83	3.71	3.75	M	religious	
			53.	51.	59.	52.	SD		
			3.66	3.75	3.64	3.61	M	Total	
			57.	54.	55.	60.	SD		
2.28	1.97	2.73	2.76	2.36	3.00	2.89	M	secular	35. another Holocaust happen.
			1.03	95.	1.15	98.	SD		
			2.53	2.67	2.59	2.41	M	religious	
			95.	97.	87.	1.01	SD		
			2.66	2.50	2.79	2.69	M	Total	
			1.00	96.	1.02	1.01	SD		
2.92#	1.23	7.70**	3.09	3.41	2.63	3.10	M	secular	36. Safest (Zionist lessons)
			89.	80.	96.	85.	SD		
			3.33	3.39	3.65	3.08	M	religious	
			86.	70.	79.	95.	SD		
			3.20	3.40	3.15	3.09	M	Total	
			88.	74.	1.00	89.	SD		

\*\*\*p<.001, \*\*p<.01, \*p<.05, #p<.1

**Table 5.4a Means and standard deviations on reasons favoring the visit.**

F Sector* GROUP	F GROUP	F SECTO R	GROUP				sector		
			Total	12 <sup>TH</sup> *	12 <sup>TH</sup>	11 <sup>TH</sup>			
2.13	4.13*	18.	3.22	3.55	2.69	3.26	M	secular	1. See what happened
			84.	51.	1.08	79.	SD		
			3.16	3.22	3.06	3.18	M	religious	
			77.	55.	90.	82.	SD		
			3.19	3.40	2.88	3.22	M	Total	
			80.	55.	99.	79.	SD		
1.02	2.42#	10.	3.09	3.27	2.81	3.10	M	secular	2. development of Zionist outlook on life
			78.	77.	91.	72.	SD		
			3.00	3.28	2.94	2.86	M	religious	
			76.	67.	83.	76.	SD		
			3.05	3.28	2.88	3.00	M	Total	
			77.	72.	86.	74.	SD		
93.	1.39	01.	3.14	3.23	2.88	3.21	M	secular	3. Develop idealism.
			79.	69.	1.02	73.	SD		
			3.08	3.28	3.00	3.00	M	religious	
			75.	75.	87.	67.	SD		
			3.11	3.25	2.94	3.12	M	Total	
			77.	71.	93.	71.	SD		
75.	18.	5.30*	3.56	3.64	3.75	3.44	M	secular	4. nation's

			62.	49.	45.	72.	SD		history.
			3.35	3.33	3.33	3.37	M	religious	
			79.	1.03	77.	63.	SD		
			3.46	3.50	3.53	3.41	M	Total	
			70.	78.	66.	68.	SD		
79.	26.	7.54**	2.25	2.45	2.00	2.23	M	secular	5. Learn about Poland
			98.	1.06	97.	93.	SD		
			1.69	1.67	1.83	1.62	M	religious	
			93.	1.08	1.10	73.	SD		
			1.99	2.10	1.91	1.97	M	Total	
			99.	1.13	1.03	90.	SD		
11.	1.10	2.61	2.64	2.86	2.56	2.56	M	secular	6. family reasons
			1.25	1.28	1.31	1.23	SD		
			2.32	2.61	2.33	2.14	M	religious	
			1.16	1.20	1.24	1.09	SD		
			2.50	2.74	2.44	2.38	M	Total	
			1.22	1.23	1.26	1.18	SD		
39.	1.34	89.	3.52	3.77	3.38	3.44	M	secular	7. emissary-respect for the fallen.
			74.	43.	1.02	72.	SD		
			3.42	3.50	3.39	3.39	M	religious	
			73.	86.	70.	69.	SD		
			3.48	3.65	3.38	3.42	M	Total	
			73.	66.	85.	70.	SD		
85.	05.	1.89	1.75	1.82	1.62	1.77	M	secular	8. Travel abroad
			91.	85.	72.	1.01	SD		
			1.48	1.39	1.67	1.43	M	religious	
			85.	98.	97.	69.	SD		
			1.63	1.62	1.65	1.63	M	Total	
			89.	93.	85.	90.	SD		
15.	2.62#	61.	2.63	2.95	2.56	2.46	M	secular	9. Spiritual wealth
			91.	72.	1.03	92.	SD		
			2.74	2.94	2.83	2.54	M	religious	
			92.	1.00	86.	90.	SD		
			2.68	2.95	2.71	2.49	M	Total	
			91.	85.	94.	91.	SD		

\*\*p<.01, \*p<.05, #p<.10

**Table 5.4: Reasons for not making the visit**

F sector* group	F group	F group	GROUP				sector		
			Total	12 <sup>TH</sup> *	12TH	11TH			
2.37#	76.	1.72	2.29	2.23	2.56	2.21	M	.1Do not want to suffer .	
			1.00	87.	1.09	1.04	SD		
			2.13	2.00	1.83	2.38	M		religious
			1.00	87.	1.10	98.	SD		
			2.21	2.13	2.18	2.28	M		Total
			1.00	86.	1.14	1.01	SD		
41.	33.	08.	2.61	2.64	2.63	2.58	M	.2Financial	
			95.	90.	1.02	98.	SD		
			2.63	2.50	2.44	2.82	M		religious

49.	1.82	9.8** 5	1.92	1.62	2.19	1.97	M	secular	.3 Miss studies
			98.	86.	1.11	97.	SD		
			1.46	1.44	1.72	1.31	M	religious	
			81.	98.	83.	66.	SD		
			1.71	1.54	1.94	1.69	M	Total	
1.10	71.	49.	2.05	2.00	1.73	2.21	M	secular	.4 Nomean
			1.26	1.20	1.10	1.36	SD		
			1.84	2.06	1.83	1.72	M	religious	
			1.04	1.14	1.10	96.	SD		
			1.96	2.03	1.79	2.00	M	Total	
79.	1.39	1.10	1.97	1.95	1.53	2.16	M	secular	.5 traveling
			1.03	97.	64.	1.15	SD		
			2.08	1.94	2.06	2.17	M	religious	
			1.12	1.16	1.16	1.10	SD		
			2.02	1.95	1.82	2.16	M	Total	
60.	2.89#	2.18	2.19	1.82	2.63	2.22	M	secular	6. Interested enough without the Journey.
			97.	91.	89.	99.	SD		
			1.98	2.00	2.12	1.89	M	religious	
			94.	1.14	99.	79.	SD		
			2.09	1.90	2.36	2.08	M	Total	
23.	1.40	66.	2.39	2.55	2.12	2.42	M	secular	7. Medical reasons.
			1.20	1.10	1.36	1.20	SD		
			2.54	2.67	2.28	2.62	M	religious	
			1.26	1.08	1.41	1.29	SD		
			2.46	2.60	2.21	2.51	M	Total	
			1.23	1.08	1.37	1.24	SD		

\*\*p<.01, #p<.1

**Table 5.5a: The percentage of correct responses of secular students.**

GROUP						
12 <sup>TH</sup> *		12 <sup>TH</sup>		11 <sup>TH</sup>		
%	Count	%	Count	%	Count	
91.3%	21	93.8%	15	56.4%	22	The" final solution
91.3%	21	93.8%	15	59.0%	23	A" ghetto" is:
91.3%	21	93.8%	15	30.8%	12	The Nuremberg laws?
91.3%	21	93.8%	15	82.1%	32	Selection" is:"
69.6%	16	62.5%	10	30.8%	12	The "Zonderkommando"
100.0%	23	81.3%	13	46.2%	18	Crystal Night

**Table 5.5b: The percentage of correct responses of religious students:**

group						
12 <sup>th</sup> *		12 <sup>th</sup>		11 <sup>th</sup>		
%	Count	%	Count	%	Count	
83.3%	15	77.8%	14	79.3%	23	The" final solution
83.3%	15	77.8%	14	79.3%	23	A" ghetto" is:
50.0%	9	88.9%	16	62.1%	18	The Nuremberg laws?
100.0%	18	94.4%	17	100.0%	29	Selection" is:"

72.2%	13	50.0%	9	37.9%	11	The "Zonderkommando"
94.4%	17	83.3%	15	96.6%	28	Crystal Night

ASSESS THE STATISTICAL SIGNIFICANCE BETWEEN CORRECT RESPONSES AT THE COMBINED EFFECT OF SECTOR AND GROUP -INTERACTION AFFECT

F sector * group	F group	F sector	Total	12 <sup>th</sup> *	12 <sup>th</sup>	11 <sup>th</sup>			
5.62**	16.3*** 8	04.	8.95	11.30	10.56	6.90	M	secular	correct response to 13 knowledge' items.
			3.60	1.84	2.61	3.58	SD		
			78	23	16	39	N		
			9.57	10.22	9.83	9.00	M	religiou s	
			2.30	1.35	3.24	1.98	SD		
			65	18	18	29	N		
			9.23	10.83	10.18	7.79	M	Total	
			3.08	1.72	2.94	3.16	SD		
143	41	34	68	N					

\*\*\*p<.001, \*\*p<.01

### **Appendix 3: Interview notes**

1) Does the holocaust program have to enhance Jewish identity?

Please refer to the following aspects:

Nationalism-

Religion-

The holocaust-

State and Zionism-

How?

2) What are the attitudes of the pupils to the Holocaust program in general and the concentration camps in particular, according to their responses?

Please refer to their emotions like:

Fear-

Pain—

Hope-

Bereavement-

Shame-

3) Do you think that their knowledge and understanding of the Holocaust play an important part in student's outlook of life?

4) Do you think that the program increases national pride and community responsibility?

Please refer to:

Minorities-

Racism/anti-semitism-

Genocide-

Else?

How?

Secular school : History Department Co-ordinator Shlomit, took part in the journey to Poland

1. Does the Holocaust program increase Jewish identity? If yes, how?

Yes. The program connects the students to their Jewish heritage and strengthens the feeling of Jewish belonging. The trip to Poland is a journey to one's roots, to acquaint oneself with the one thousand year old Jewish community. The journey is interwoven with Jewish symbols: synagogues, graves of the righteous ones, cemeteries, neighborhoods and Jewish customs, the subject of the Holocaust and what happened during the second World War . At these gatherings the Jewish identity is prevalent. The oneness with the Jewish people and the bonding with the fate of the Jewish people of all the communities are strengthened. The syllabus also relates to Jewish communities that were not connected to the Holocaust, such as the communities of the East. The common feeling with Sephardic Jews, at home the feeling was not there. the Zionist feeling grows more prevalent. This is expressed when the student has finished high school. Those students who volunteered for one of the various organizations in Israel that contribute to the community before starting his or her military service. The students who participated in this journey took a significant part in the organization of the ceremonies that take place before Holocaust Remembrance Day in the community and in school. They went from class to class and told of their experiences. The study of the Holocaust as part of the general curriculum has a great and personal influence on the student but it is less effective than the journey to Poland. The meeting of the students with life before the Holocaust in the Jewish communities of Europe and the East heightened the feeling that there was something big there, and it was destroyed in a very short time.

Hope - that the Temple will be built. The students learn about how a Zionist group evolved into a political entity. And the danger of assimilation.

He who was on that trip saw the actual places and heard their stories.

The youth are not religious. They are from "open" homes, a little tradition. The first evening there arose a discussion on the subject of wearing the skullcap, the "kippa", in the camps and in the synagogues. The decision was made that the girls would wear skirts and the boys would wear skullcaps

on Friday evenings so that they could feel a part of what it was like then.

The participants expressed their feeling that students must continue to come, to show that we exist, remnants of those survivors. Messengers - a holy place. Must spread it further.

We will tell the story. Atmosphere of quiet. Show respect.

2. What is the position of the students towards the Holocaust program in general ? Does the knowledge and the understanding of the Holocaust significantly influence the student's outlook on life?

Students reveal interest , curiosity - want to hear more. Attentive to the program. It is easier to deal with lessons on the Holocaust than with other subjects. The students exhibit empathy, they bring personal stories of their grandmothers and grandfathers.

Visual actualization internalizes the program. During the journey there is a meeting with death. Fear of the encounter with the camps, before that encounter rather than during . They are in the camp - it is like a military camp. Expressing terrible things - anger, pain, the Jews were deceived. Understanding the deception. many feel mourning - crying, difficult to go on. They sit under a tree and write. One supports the other. Difficult questions are asked, like: Why did this happen? Why wasn't more done? Those who went on this trip returned home with Jewish and Israeli pride. During the journey the students sang "Hatikvah" at every opportunity and waved the flag of Israel often.

3. Does this program strengthen national pride and community responsibility? These topics come up in some of the lessons. There are references to comparison of relations between Jew and Arabs. Discrimination, certain laws, responses in the street to these subjects. The teacher brings an anonymous comparison between "Kahana Lives" and the

Nuremberg Laws. One sees that racism can develop even after the Holocaust. Even among Jews. The students sense that this is not the same. It is something else. They understand that it started from something small - local- and just progressed. They understand that this can happen and one must be careful. What happened - the attempt at the murder of a nation - produces a sense of caution.

4. Fundamental Changes: The program will not be taught during one particular grade, but will start at the grade school level and will continue until the end of High School.

Now this program is taught during a single year for High School matriculation - the students are in a marathon and don't assimilate the subject matter. There should be an increase in the time allocated to this subject in the arrangement of the subjects for the school year. In the system of focusing that is practiced today, notification is made only during the last third of the school year as to which subjects will be excluded from the Matriculation Examinations. As a result of this the teachers immediately cease teaching important subject matter such as the "Final Solution" or the "Ghetto". As a result of this the objective is not reached.

Yossi - School Principal

Does this program strengthen Jewish identity?

The technical program - I am not sure that its purpose is to change the Jewish identity of a student. The children study in a technical manner in order to take matriculation exams. Students that participate in the journey identify more with the anthem and the flag. Our existence in the State of Israel becomes clearer. There is a change in the attitude towards Jews. A result of the tour of Poland the love of the nation has grown, and the State has grown, and there is greater awareness of the need to contribute to the country

2) What is the stand of the students towards the Holocaust Program in general, and the journey to the concentration camps in particular?

For the students who go - the preliminary program is very important, they must go prepared. My problem as a principal is that a small group of students from well-to-do homes get to go on this trip and not all the students that I would have liked to include, because of financial difficulties. There are a limited number of scholarships. There are a number of kibbutz schools that subsidize the cost of the tour.

Feelings that arise during the journey: Fear: The students report on having very strong emotions at the sites. These emotions don't subside that quickly - they organize a Holocaust Remembrance Day evening, they transfer their feelings further. The visit strengthened their pride in being Israeli, to fly the Israeli flag at the camps. Hope - pride at being Jewish, The State of Israel, - hope. There has been much emphasis on Jewish heroism during the preparation for the trip and in the course of study - but no shame. Emphasizing for national needs.

Does the program strengthen national pride and community responsibility?

Yes and No. Attitude toward minorities? On the one hand the children who return from the trip feel the need to consider one's fellow man, respect for one another, not necessarily for fellow Jews, but for strangers. On the other hand, it might, not always, lead to the opposite result. The aftermath of the Holocaust and the establishment of the State of Israel may lead to extreme antagonism towards the Arabs. There may be the feeling that "right is on our side - we are 100 per cent right. The other side has only is right a tiny bit".

There is the feeling that "I was expelled" and I have the right to expel others because "the supreme principle is to live" and nothing else matters. There is extremism. The program does not deal with these matters when going out from the Holocaust and the treatment of the Arab minority here. It is important to emphasize this connection and to explain it also to the Arab minority. We don't just force ourselves them, but we want to get to a compromise - there is no choice for both sides.

4) Should there be changes in the program? What kind of changes?

The pinnacle of the subject of the Holocaust must be the visit to the camps. The ideal procedure would be - coordination between all the pupils of the school and all the pupils would travel to Auschwitz and absorb the emotional aspects of the Holocaust. Today there is a separation of the subject of the Holocaust and the technical aspect - the study of the subject ends at the Matriculation test. There is a limited group of about twenty per cent of the students that travel to Poland and get a richer learning experience.

All this happens mainly because of economic reasons. In the present situation, only a small elite group of students are entitled to this enrichment also in the framework of preparing for the trip.

Pupils of every level in the school represent a cross-section of Israeli society, which consists of Ashkenzis and Sephardis and Immigrants from Russia and Ethiopia. The program as it stands today does not represent the Sephardic community, for instance, they feel that the Holocaust does not touch them, also at Holocaust Day celebrations they demonstrate disdain.

If it was possible during the course of the school years to include more children, especially from the Sephardic communities whose families did not experience the horrors of the Holocaust, it would be helpful to the understanding of this experience for these pupils. The syllabus should emphasize the Holocaust in the Sephardic countries: Tunisia, Algeria. Hitler almost got there. The syllabus should emphasize that the Holocaust is not just the property of the Ashkenazis but rather something broader that belongs to the entire people. There must be emphasis placed on how to teach the Holocaust to the students of Sephardic descent. The State should help especially these communities.