

**Pedagogical communities of practice in social studies: A case study
in Canadian Holocaust education**

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November 2022

A thesis submitted to McGill University in partial fulfillment
of the requirements of the degree of Doctor of Philosophy

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Abstract

Teachers frequently supplement local curriculum with resources from museums and community organizations, which results in *pedagogical communities of practice*. However, the interactions and relationships that comprise them are not well understood. Concentrating on formal-nonformal pedagogical collaboration in British Columbia and Alberta, this research sought to understand the community of practice that is formed when social studies teachers and education initiatives work together to teach public high school students about the Holocaust.

The project centred around two understudied organizations – the Vancouver Holocaust Education Centre (VHEC) and Calgary Jewish Federation Holocaust and Human Rights Education (Federation) – and the teachers who engage with their resources. It drew on mixed qualitative and quantitative methods to provide thick description of four classroom case studies. This included: *observation of the Holocaust unit* (4 teachers; 161 students), *introductory questionnaires* (2 education directors; 4 teachers; 125 students), *exit questionnaires* (2 education directors; 4 teachers; 143 students), and *semi-structured interviews* (2 education directors; 4 teachers; 33 students). The provincial curriculum was also consulted, and both organizations' teachers' conferences and Holocaust education symposia were attended. The case study data was then used to inform a survey developed for the VHEC and Federation teacher mailing lists, in order to understand how other teachers taught their respective Holocaust units (52 respondents).

Through the approach of combining thick description of classroom case studies with a detailed understanding of formal-nonformal pedagogical collaboration more broadly, it became clear that Holocaust education organizations have a critical role in creating opportunities for teachers to not only reflect on their units and learn about new resources but, just as importantly, to encounter one another. Findings also suggested that pedagogical communities of practice are formed primarily by happenstance, through teachers' exposure to classroom resources and to other educators teaching the same topic areas. However, in order for these chance encounters to have an effect, teachers have to be open and receptive to adapting their teaching practice and adjusting their units. The data also showed a demonstrated need for classroom resources that connect directly to local curriculum, and suggested that through regularly teaching the Holocaust, teachers may form a *community of remembering*, in addition to *communities of practice*.

These findings have implications for Holocaust education, social studies education, teacher education and professional development, and curriculum studies. They also demonstrate the need for further research, specifically through longitudinal studies on Canadian Holocaust education in different curricular contexts, which will better inform future curriculum and teaching resource development. Ultimately, this dissertation demonstrates that strong pedagogical communities of practice are key when connecting teachers to existing resources, developing new resources, and preparing teachers for the challenges of teaching the Holocaust. To that end, concrete suggestions are provided for teachers, education organizations, and faculties of education in order to strengthen their practice, and assist them in finding and developing classroom resources.

Key Words: Communities of practice, formal-nonformal pedagogical collaboration, Holocaust education, social studies education, curriculum, pedagogy

Résumé

Les enseignants complètent souvent les programmes d'études locaux avec des ressources provenant de musées et d'organismes communautaires, ce qui se traduit par l'émergence de communautés de pratique pédagogique. Cependant, les interactions et les relations qui les composent ne sont pas bien comprises. Se concentrant sur la collaboration pédagogique formelle et non formelle en Colombie-Britannique et en Alberta, cette recherche visait à comprendre la communauté de pratique qui se forme lorsque les enseignants en sciences sociales et les initiatives éducatives travaillent ensemble pour enseigner l'histoire de l'Holocauste aux élèves du secondaire dans le public.

Le projet s'articulait autour de deux organisations sous-étudiées – le Vancouver Holocaust Education Centre (VHEC) et la Calgary Jewish Federation Holocaust and Human Rights Education (Federation) – et les enseignants qui utilisent leurs ressources. Il s'est appuyé sur des méthodes mixtes qualitatives et quantitatives pour fournir une description détaillée de quatre études de cas en classe. Cela comprenait: l'unité d'observation de l'Holocauste (4 enseignants; 161 élèves), des questionnaires d'introduction (2 directeurs pédagogiques; 4 enseignants; 125 élèves), des questionnaires de sortie (2 directeurs pédagogiques; 4 enseignants; 143 élèves) et des entretiens semi-structurés (2 directeurs pédagogiques; 4 enseignants; 33 élèves). Le programme provincial a également été consulté, et les conférences destinées aux enseignants de ces deux organisations ainsi que les symposiums sur l'éducation à l'Holocauste ont été suivis. Les données de l'étude de cas ont ensuite été utilisées pour élaborer une enquête destinée aux listes de diffusion des enseignants du VHEC et de la Fédération, afin de comprendre comment d'autres professeurs enseignaient leurs unités respectives sur l'Holocauste (52 répondants).

Grâce à l'approche consistant à combiner une description détaillée des études de cas en classe avec une compréhension détaillée de la collaboration pédagogique formelle et non formelle de manière plus large, il est devenu clair que les organisations éducatives sur l'Holocauste jouent un rôle essentiel dans la création d'opportunités pour les enseignants, non seulement pour réfléchir sur leurs unités et apprendre sur de nouvelles ressources mais, de façon tout aussi importante, de se rencontrer. Les résultats suggèrent également que les communautés de pratique pédagogique sont formées principalement par hasard, par l'exposition des enseignants aux ressources de la classe et à d'autres éducateurs enseignant les mêmes domaines. Cependant, pour que ces rencontres fortuites aient un effet, les enseignants doivent être ouverts et réceptifs à l'adaptation de leur pratique pédagogique et à ajuster leurs unités. Les données ont également montré un besoin avéré de ressources pédagogiques directement liées au programme scolaire local et ont suggéré qu'en enseignant régulièrement l'Holocauste, les enseignants peuvent former une communauté de mémoire, en plus des communautés de pratique.

Ces résultats ont des implications pour l'enseignement de l'Holocauste, l'enseignement des études sociales, la formation et le perfectionnement professionnel des enseignants et les études de programmes scolaires. Ils démontrent également la nécessité de poursuivre les recherches, en particulier par le biais d'études longitudinales sur l'enseignement de l'Holocauste au Canada dans différents contextes curriculaires, ce qui permettra de mieux éclairer le futur développement des programmes d'études et des ressources pédagogiques. Finalement, cette thèse démontre que des

communautés de pratique pédagogique solides sont essentielles pour faire le lien entre les enseignants et ressources existantes, développer de nouvelles ressources et préparer les enseignants aux défis de l'enseignement de l'Holocauste. À cette fin, des suggestions concrètes sont fournies aux enseignants, aux organismes scolaires et aux facultés d'éducation afin de renforcer leur pratique et de les aider à trouver et à développer des ressources pédagogiques.

Mot clés: Communautés de pratique, collaboration pédagogique formelle-non formelle, enseignement de l'Holocauste, éducation en sciences sociales, curriculum, pédagogie

Land Acknowledgement

McGill University (Tiohtiá:ke/Montreal) is located on the traditional territory of the Kanien'kehá:ka, on lands that have long served as a site of meeting and exchange among Indigenous peoples, including the Kanien'kehá:ka, Haudenosaunee, and Anishinabeg nations.

This research and writing was conducted, in part, on Treaty 7 territory, home of the Piikani, Siksika, Kainai, Stoney-Nakoda, and Tsuut'ina Nations, and Métis Region of Alberta 3, in what is now known as Calgary. Research was also conducted on the unceded traditional territories of the x^wməθk^wəyəm (Musqueam), Skwxwú7mesh (Squamish), səlililwətaʔl (Tsleil-Waututh), and other Coast Salish Peoples, in what is now Vancouver and its surrounding municipalities.

Acknowledgements

This project depended entirely on the generosity of classroom teachers and Holocaust educators who shared their time, knowledge, and expertise, and the students who welcomed me so warmly into their classrooms and shared their thoughts so openly. Thank you also to the McGill Research Ethics Board III, and to the school districts that made this project possible.

I am deeply grateful to my doctoral supervisors, Dr. Eric Caplan and Dr. Teresa Strong-Wilson, who have supported me and this project for so long. Thank you for your continued mentorship, guidance, and patience throughout my master's and doctoral degrees.

I am similarly indebted to the other scholars, educators, and mentors who offered their knowledge, suggestions, and compassion over the last many years: Dr. Dan Heller, Shannon LaBelle, Dr. Bronwen Low, Dr. Richard Menkis, Dr. Patrick Moore, Dr. Emily Keenlyside, Dr. Ian Kerr, Roberta Kerr, Dr. Jennifer Kramer, Ilana Krygier-Lapides, Dr. Marta Kobiela, Dr. Erica Lehrer, Dr. Ilona Shulman Spaar, Dr. Andrea Webb, and Dr. Dawn Wiseman. Je suis aussi profondément reconnaissant à Daphnée Yiannaki pour éditer mon résumé en français.

Deepest gratitude also to my writing groups, and particularly to Dr. Donetta Hines, Samara Mayer, and Alicia Kalmanovitch, without whom this dissertation may never have been completed. To Maria Juliana Angarita Bohorquez, Simone Cambridge, Emily Keenlyside, Alexandra Nordstrom, Alex Robichaud, and Daphnée Yiannaki, you are my academic family and my real-life friends, I cannot imagine this journey without you.

To my mom, sister, extended family, and friends, thank you for every word of motivation and for bringing such light to my life outside of graduate school. To Boris – you are my soft place to land. Your love and support means everything to me. Thank you for your kindness, your patience, for being there always, and for filling our life with joy and gentleness. Finally, to Arlo – you are our next chapter, and there are truly no words for how much we love you.

This research was made possible through a Vanier scholarship from the Social Sciences and Humanities Research Council (SSHRC), alongside additional funding from the McGill Faculty of Education, the McGill Department of Jewish Studies, and the Jewish Community Foundation of Montreal.

Dedication

This dissertation is dedicated to the teachers and educators
who work tirelessly to help their students
understand and navigate the world.

This work is also dedicated to the memory of Dr. Ian Kerr (1965-2019),
who didn't teach social studies, but who was an extraordinary professor,
mentor, and friend to all who knew him.

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List of Abbreviations

BCTF = British Columbia Teachers' Federation

ELL = English Language Learning / English Language Learners

OISE = Ontario Institute for Studies in Education

SSHRC = Social Sciences and Humanities Research Council

UBC = University of British Columbia

VHEC = Vancouver Holocaust Education Centre

Chapter 1: Introduction & Conceptual Framework

Positioning the Research

The most important reason to teach history is simple; it is because history is everywhere. We constantly encounter representations of history in everyday life, where they are typically evoked for social, political, or artistic purposes. Learning how to think historically helps us navigate these representations, where they have come from, what they reflect, and how they shape the world we live in today. For their part, social studies and history teachers help students understand and navigate the complex world around them and have the potential, through that work, to encourage students to become thoughtful, knowledgeable citizens. Genocide and human rights are a crucial component of social studies and history education, as they help to give students the perspective and context necessary to understand many of our most serious contemporary social and political issues. Additionally, genocide and human rights education can also emphasize the importance of building and maintaining inclusive multiculturalism (Brabeck, et. al., 1994; Cowan et. al., 2007; Eckmann, 2010; Jedwab, 2010; Levy & Sheppard, 2018; Moisan et. al., 2015; Sears, 1994; Seixas, 2006; Short, 2000; Strickler & Moisan, 2018; Totten et. al., 2001; Wineburg, 2001). However, many teachers feel unprepared or underprepared to teach these complex, traumatic, and difficult topics in their classroom, and this is particularly the case for Holocaust education. As a result, teachers frequently supplement their curriculum with external resources, often from museums and community organizations, and cultivate ongoing personal and professional relationships in the process (Brabeck et. al., 1994; Chalas & Pitblado, 2021; Kerr-Lapsley, 2016; Moisan et. al., 2015; Short, 2000; Totten et. al., 2001). These relationships have resulted in a *community of practice* around Holocaust education, in which

educators with shared or similar experience adapt and improve their teaching practice through interacting with one another. However, that community of practice and the interactions that comprise it are not well understood (Davies, 2000; Gross & Stevick, 2015; Kerr-Lapsley, 2016; Moisan et. al., 2015; Strickler & Moisan, 2018; Wenger, 1998, 2011).

Though teachers often simultaneously belong to multiple communities of practice depending on the courses they teach and the topic areas they focus on, this doctoral research project sought to understand the specific community of practice that is formed when teachers and nonformal¹ education initiatives work together to educate public high school students about the Holocaust in Canada. In this context, secondary social studies teachers (formal actors) and education directors of Holocaust education organizations (nonformal actors) were understood as knowledge-holders who both have skills and content knowledge to share and learn, with and from each other. As an educator, researcher, and student I had observed and participated in these formal-nonformal interactions, centred around a shared goal of educating students about the Holocaust. I had witnessed the valuable support and resources that organizations could provide for teachers, as well as gaps in organizations' understanding of how teachers were engaging with their resources through their Holocaust units, and teachers' knowledge of what organizations offered. In order to better understand how this community of practice functions and provide actionable advice to both teachers and education organizations, I asked the following research questions:

- 1) How do public secondary social studies teachers in Canada structure their Holocaust units in their specific pedagogical and curricular

¹ It is important to note that I use “nonformal” without a hyphen intentionally. Referring to certain resources and forms of education as nonformal is useful when conceptualizing different educational contexts, but there is a danger that “non” will be interpreted as “lesser than” or “not as good”. Given that, I follow scholars like Taylor and Neill (2008) who advocate using “nonformal” without a hyphen so that it does not stand in opposition to formal education, but rather as its own entity. For further discussion of formal, nonformal, and informal education in the context of this project see *Communities of Practice in Holocaust Education*, p. 21-27.

contexts, and how are the resources they use scaffolded within their unit?

- 2) How do teachers' pedagogical relationships with their local Holocaust education organization fit into their broader community of practice, and how does that relationship influence their Holocaust unit?
- 3) What recommendations can be made to Holocaust education organizations, secondary teachers, and faculties of education in order to strengthen pedagogical communities of practice in Canadian Holocaust education?

Though I came to this research in a somewhat circuitous way, the seeds were planted early in my life. I grew up in Calgary, which had a small Jewish community with active Holocaust survivor-educators who were initially mobilized in response to Jim Keegstra, the social studies teacher in rural Alberta who, in the 1980s and 1990s, was tried and convicted for teaching Holocaust denial to his students (Supreme Court of Canada, 1990). I attended public school, and was raised within an inclusive interpretation of Judaism centred around understanding Jewish traditions from different denominations and communities, and the concept of *tikkun olam* – or repairing the world – through *mitzvot* (interpreted as good deeds), *tzedakah* (charitable giving), and *gemilut hasadim* (acts of kindness). Though the Jewish side of my family had left Eastern Europe and Russia prior to World War II, I read extensively about the Holocaust and other genocides, in large part to try and better understand the experiences of my grandparents' friends and my friends' grandparents, and I felt deeply connected to them. I learned their personal stories first in fragments and later more formally, at community commemorations of *Kristallnacht*² (Night of Broken Glass) or *Yom HaShoah* (Holocaust Remembrance Day), in preparation for organized trips to the US Holocaust Memorial Museum

² *Kristallnacht* (Night of Broken Glass) refers to a wave of violent, antisemitic attacks that took place in Germany, Austria and parts of Czechoslovakia on November 9th and 10th, 1938. For further details, see: USHMM, 2019.

in Grade 9 (2004) and Poland in Grade 11 (2006), and as a volunteer at the annual Holocaust symposium in Calgary.

During my undergraduate degree, I visited museums and memorial sites in Rwanda (2010) and Germany, Poland, and the Czech Republic³ (2012), before completing the *Genocide and Human Rights University Program* (2013) at the University of Toronto and continuing on to my Master's and PhD in Education. My earlier academic path had taken me from visual arts at the University of Manitoba (2007-09) and an interest in midwifery, to pursuing museum anthropology and a fascination with sustainable urban agriculture at UBC (2010-13). While visiting with a cousin in Vancouver and telling her how much I was enjoying volunteering with the UBC Farm's *Landed Learning* elementary school program, I asked about other places I could volunteer and she suggested the Vancouver Holocaust Education Centre (VHEC), mentioning their work with schools and the interesting exhibits they curated. Though it was unknown to me at the time, the VHEC would come to profoundly redirect my academic path.

I started training as a docent there around the same time that I had to decide on my undergraduate honours thesis topic, and I became interested in writing about the post-war experiences of Holocaust survivors after emigration. By that time I had heard and read hundreds, if not thousands, of survivor testimonies, nearly all of which focused on wartime experience, collapsing their post-war experience – decades of adjusting to new countries and languages, rebuilding lives and families, coping with trauma – into just a few sentences. As my research progressed, I focused more specifically on the post-war involvement of survivors in Holocaust education in Vancouver. Around this time, the VHEC invited me to sit in on the 2013 Shafran Teachers' Conference. The teachers present, who came from a wide range of personal and

³ Through the University of Victoria's *I-Witness Field School*.

professional backgrounds, consistently reiterated how overwhelmed and underprepared teachers often felt when teaching the Holocaust, which inspired the graduate research I would later pursue on pedagogical communities of practice in Canadian Holocaust education. After I finished my undergraduate degree, I worked on Calgary Jewish Federation's *Through Their Eyes* pilot project, helping second-generation survivors develop multimedia presentations of their parents' experiences, to present at the annual Holocaust education symposium. I then designed my Masters' thesis project as preliminary research for future doctoral work; in order to do classroom case studies that focused on how teachers used resources from community organizations, I first needed to establish what those organizations offered, and how they fit into the landscape of Canadian Holocaust education (Kerr-Lapsley, 2016). When it came time to determine the research locations for classroom case studies in my doctorate, I focused on the two organizations that were foundational to my own learning about the Holocaust: the VHEC and Calgary Jewish Federation.

During graduate school, I also worked as a teaching assistant for *JWST 240: The Holocaust History & Memory*, McGill's undergraduate history course on the Holocaust, where I taught, mentored, guest lectured, graded, developed assignments, and facilitated writing workshops for 329 students over three years. I was also a teaching assistant for *EDER 319: Teaching the Holocaust* in the Faculty of Education, where I assisted with grading, guest lectured on Holocaust education resources, and developed a project-based course assignment that asked students to design a class activity for a Montreal Holocaust Museum field trip using Facing History's *Teaching Strategies* library. The assignment required the students (pre-service teachers) to trial their activity at the museum, and write a critical reflection of their experience: why they selected the teaching strategy, how they adapted it to the Montreal Holocaust Museum

context, the extent to which the strategy was well suited to that context, whether they would use the strategy with their students and why, and an example of an additional teaching strategy they would consider using in that same context. I also guest lectured on teaching the Holocaust through literature for *EDES 366: Literature for Young Adults*, and gave conference presentations – across Canada⁴ and internationally⁵ – on pedagogical communities of practice, Canadian Holocaust education, Holocaust education resources, and the effects of shifting geopolitical contexts on Holocaust education. Additionally, I worked on *Beyond Museum Walls: New Methodologies for Public Dialogue Around Difficult Histories and Cultural Conflict*, a four-year project⁶ that brought together five scholars, eight graduate students, and three undergraduate students from Montreal’s French and English universities to work on themes related to museums and difficult histories, including truth commissions, genocide, Indigenous art and history, and human rights museology. Alongside a range of research, editing, consultation, and coordination responsibilities⁷ for *Beyond Museum Walls*, a colleague and I co-founded a curatorial residency program, which provided experiential, project-based learning opportunities for emerging curators⁸. Throughout graduate school, I also provided pedagogical consultation for professors

⁴ University of Alberta (2021); UBC (2019); McGill University (2018); Toronto Metropolitan University, formerly Ryerson University (2017); Concordia University (2017); Brock University (2014); and University of Victoria (2013).

⁵ Columbia University (2017); UCL Centre for Holocaust Education (2016).

⁶ Funded by the Fonds de recherche du Québec (FRQSC)

⁷ Including but not limited to: helping mentor the research assistant team; developing, coordinating, and facilitating programming, including workshops, museum site visits, and reading groups; providing pedagogical consultation; completing interview transcriptions; coordinating and editing the final deliverable; and additional administrative and organizational tasks.

⁸ With supplementary funding from two Social Sciences and Humanities Research Council of Canada (SSHRC) Connection Grants, we – and our team of *Beyond Museum Walls* research assistants – mentored three residents through the development of exhibitions and public programming that focused on *Queering the Map* (July 2019), humanitarian aid and the Syrian war (December 2019), and the effects of climate change, colonialism, and extractive

and graduate students, assisting them with restructuring existing courses, syllabi, and assignments in history, museum studies, and education, and helping to develop prospective courses in history, museum studies, genocide studies, and Indigenous art history. Through this extensive experience with, and personal connection to, teaching, resource development, educational research, and Holocaust education in particular, my positionality in relation to my doctoral project and its participants has been deeply informed by the concept of being an insider-outsider researcher.

Earlier sociological and anthropological thinking around researcher positionality was defined by a dichotomy of insider and outsider status: a researcher was either a member of the group they were studying or they were not (Merriam et. al., 2001). While both statuses were acknowledged to have strengths and weaknesses, outsider status was preferred, with the belief that it increased the ‘objectivity’ of the research, so much so that most researchers who were insiders were expected to actively avoid discussing any personal connections to the research in their public work (Dwyer & Buckle, 2009). However, postmodernist thought and feminist and critical theory in the late 20th and early 21st centuries began challenging the insider / outsider dichotomy (Hays & Singh, 2012; Merriam et. al., 2001). For example, while an outsider might notice things that were so commonplace they would be missed by an insider, an insider had additional context for understanding the participants, and often provided a point of connection that helped develop a deeper level of trust and rapport. Furthermore, there was recognition that these identities of insider and outsider might shift over time, or even co-exist (Merriam et. al., 2001).

tourism in Puerto Rico (February 2021), the last of which was featured as a *Canadian Art* editor’s pick for art exhibitions in 2021.

In *The Space Between: On Being an Insider-Outsider in Qualitative Research* (2009), Sonya Dwyer and Jennifer Buckle defined the insider researcher as one who “shar[es] the characteristic, role, or experience under study with the participants” (p. 55) and the outsider researcher as one who does not; they argued that depending on the specific context, it may be more or less helpful to be one or the other. They noted that contemporary research, and qualitative research in particular, has acknowledged the impossibility of complete objectivity, instead coming to emphasize the “advantages of subjective aspects of the research process” (p. 58). Regardless of the researcher’s status relative to the research participants – insider or outsider – that status is “an essential and ever-present aspect of the investigation” (p. 55), they concluded.

It is a delicate balance. The insider researcher has access to a depth of understanding that is inaccessible to the outsider researcher, yet they are often accused of being too close to the material or too similar to the research participants, which may cloud their perceptions or present difficulty in separating their own experiences from those of their participants (Dwyer & Buckle, 2009; Kanuha, 2000; Merriam et. al., 2001). While an insider researcher can often more readily gain access to their participants and establish common ground, their proximity to their participants can lead to role confusion and greater difficulty navigating difficult or controversial research findings. That said, outsider positionality can present barriers to access and trust, and does not guarantee that the researcher will be able to identify their limitations and biases, or easily navigate challenging experiences. Dwyer and Buckle argue that all researchers need to be reflexive and disciplined, aware of their biases and positionality, and the challenges that their specific ‘status’ can pose within and in relation to the research. They also reject the positioning of insider and outsider as a dichotomy, instead preferring a dialectical approach that acknowledges the complexities of difference and similarity. In other words, understanding that

membership in a particular group does not guarantee access or understanding, and not being a member does not always result in a lack of access or understanding. They turn instead to the idea of insider-outsider researchers, in which the hyphen represents the “space between”: a third space that allows for ambiguity, conjunction, disjunction, and paradox (2009, p. 60-61).

The notion of an insider-outsider researcher resonates deeply for me, and is integral to my conceptual framework, which is why I have positioned it here, at the beginning of the dissertation, rather than in the methodology chapter. In retrospect, it gives a name to the central reason I decided to take on this research. When I was invited to the Shafran Teachers’ Conference, I was introduced to a large group of teachers who talked about the ways in which they felt un- or under- prepared to teach about the Holocaust, emphasizing the need for good curriculum resources and improved access to resources that already existed. It was something that I had heard and read many times, and I realized that it was work I could do. I had experienced Holocaust education both in and out of school, as a learner and an educator. I had a solid understanding of what I now refer to as nonformal Holocaust education organizations across the country. I was not a classroom teacher but I was familiar with, and interested in, teachers and schools through my own experiences as a student and through colleagues, friends, and family who worked in education. Further, I felt that my disciplinary training in anthropology would help me reflexively and critically identify and address any gaps in my knowledge. My more recent doctoral experiences in researching Holocaust education initiatives, teaching the Holocaust to undergraduates, and working with pre-service teachers have further informed my understanding of Holocaust education, pedagogy, and resource development. In that sense, my positionality can be characterized as that of an insider-outsider. I knew enough to be familiar and comfortable with the contexts I was dealing with, but there were certainly things that I did not

know. For example, while my own experience in high school prepared me for the dynamics of a high school classroom, I came of age just after the turn of the millennium, in a very different digital context than what teachers and students are dealing with today. And while I had taught in that new digital pedagogical context, it was in postsecondary classrooms, not grade schools. I agree with Dwyer, Buckle, and Merriam that there is a unique strength in a researcher who is familiar enough with the context to understand it, but not so familiar that they miss important nuance. This is not to say that there are not other issues of bias for an insider-outsider, not least of which is the potential for an inflated sense of interpretive advantage because they are an insider-outsider. It is not that biases do not exist for the insider-outsider, it is just that they are different, and there is a unique strength in being able to navigate a context with confidence, while simultaneously being critically aware of what is unfamiliar and unknown, and what might potentially be missed or overlooked.

Communities of Practice in Holocaust Education

When I began my doctoral degree, it became clear that the ‘insider’ component of my positionality was a result of being part of the same *community of practice*, that of Holocaust educators teaching in Canada. The concept of *communities of practice* was originally proposed by Jean Lave and Etienne Wenger (1991) through their discussion of *legitimate peripheral participation*, or the process through which new individuals become part of existing communities of practice in apprenticeship contexts. Wenger expanded the notion in his book *Communities of Practice: Learning, Meaning and Identity* (1998) and a later synopsis entitled *Communities of Practice: A Brief Introduction* (2011) where he defined communities of practice as “groups of people who share a concern or a passion for something they do and learn how to do

it better as they interact regularly”, wherein learning is either the reason the community coalesces or an “incidental outcome” of their interactions (2011, p. 1).

Not all communities are communities of practice, and in order to be considered as such, Wenger identified three key characteristics: 1) domain, 2) community, and 3) practice. The **domain** refers to a shared ‘domain of interest’, a commitment to that domain, and competence or experience with it, all of which distinguish members of that community of practice from those outside it. The **community** refers to a group of people who are brought together through their participation in the shared domain via discussion, activities, provision of assistance, and other relationship-building in which they learn from and teach one another. **Practice** refers to the notion that members of the community do not simply share a common interest, they are active practitioners who share experiences, approaches, tools, and resources. Though their interaction must be sustained and built over time, practitioners may not work together directly, see each other every day, or be consciously aware that they are engaging in the community of practice (Wenger, 1998, 2011).

Education was a domain that Wenger mentioned explicitly in his descriptions of communities of practice (1998, 2011) and the term has since been applied to a wide range of *pedagogical communities of practice* that form around skill and competency development, classroom management, subject area specialization, content knowledge, and professional development (Chalmers & Keown, 2006; Coburn & Stein, 2006; Donato, 2004; Fitchett & Moore, 2022; Gray, 2004; Gupta et. al., 2010; Little, 2001; MacPhail et. al., 2014; Riveros & Viczko, 2012; Stevick, 2010; Tight, 2007). Over the last fifteen years, the research has also begun focusing on the role of communities of practice in teacher education programs (Gallagher et. al., 2011; Hilburn & Maguth, 2012; Logan & Butler, 2013; Patton & Parker, 2017; Warner &

Hallman, 2017), as well as on case studies of special interest areas, such as social justice (Flores, 2008; Zygmunt & Clark, 2016) or, as is the focus of this dissertation, in Holocaust education (Beresniova, 2018; Kerr-Lapsley, 2016; Zembrzycki & High, 2012).

These pedagogical communities of practice exist within and between *formal*, *nonformal*, and *informal* education contexts. For many decades, education was conceptualized as a dichotomy between formal and informal education (Kerr-Lapsley, 2016; Rogers, 2005; Taylor & Neill, 2008). There was variation within these categories, but they were opposite ends of a spectrum. Formal education was carried out in schools, while informal education occurred outside of schools. When the concept of “nonformal” education was introduced in the early 1970s, it was primarily a way of conceptualizing the education programs that non-governmental organizations had developed to supplement formal education systems in the Global South (Coombs & Ahmed, 1974; Rogers, 2005). However, in the early 2000s, two education scholars, Edward Taylor and Amanda Neill, argued for an expansion of the concept of “nonformal education” to include places like museums, historic sites, and national parks (Taylor & Neill, 2008) – forms of explicitly educational contexts that existed outside of the school system but were distinct from the informal education that occurred through the happenstance of everyday life. This resulted in a spectrum of educational contexts where *formal education* was understood as learning that occurs through the primary, secondary and post-secondary school system, *nonformal education* was learning that happens in an explicitly and consistently educational context outside of the formal system, and *informal education* was learning that occurs through the happenstance of everyday life, outside of an explicitly and consistently educational context⁹.

⁹ These categories can be problematized, and in particular, some would argue that life or lived experience is an explicitly educational context, so the definition of nonformal education would actually include informal education. However, I argue that in this context lived experience can be understood as an implicitly educational context, and remains its own distinctive domain within the spectrum of educational contexts.

This idea of a spectrum is key, as there are many forms of education that do not fit easily into the closed categories of ‘formal’, ‘nonformal’ or ‘informal’. For example, some forms of nonformal education closely resemble the formal school system (i.e., science centre exhibits that engage with provincial science curriculum concepts), while some forms of informal education could be defined as explicitly educational spaces (i.e., the personal viewing of a rigorously researched documentary film).

The framing of a spectrum is also helpful in understanding how these different educational contexts interact with one another. Learning about the Holocaust – like most subject areas – occurs at the nexus of formal, nonformal and informal education; students do not learn about it through school alone. In formal education contexts students typically encounter this subject when primary, secondary, and/or post-secondary teachers are working with curriculum that either explicitly requires teaching the Holocaust or creates opportunities to teach about the Holocaust, i.e., in subject areas like social studies, history, literature, music or art, and in units or topic areas such as totalitarianism, human rights, or the Second World War (Bromley et. al., 2010; Gross et. al., 2015; Taylor, 2006). In nonformal contexts, Holocaust education typically occurs through museums, education centres, extra-curricular activities and trips, and other pedagogical resources that are developed outside of the formal education system, e.g., through Facing History & Ourselves¹⁰. Informal Holocaust education encompasses what students learn about the Holocaust through chance encounters with books, movies, theatre, news reports,

¹⁰ Facing History and Ourselves (Facing History) is a US-based organization that develops educational resources and professional development for teachers, with a focus on learning from contemporary and historical injustices to build more equitable and inclusive societies. When it was founded in 1976, Facing History focused solely on the Holocaust but they have since expanded to include other genocides, as well as the Civil Rights movement and other human rights issues, and they continue to add contemporary resources to their extensive collection online. Though they are based in the United States, they also have international offices that provide Facing History’s programming and develop resources for local contexts, i.e., *Stolen Lives: Indigenous Peoples of Canada and the Indian Residential Schools* and *Contemporary Antisemitism in Canada*. For more information on Facing History’s resources, see: <https://www.facinghistory.org/educator-resources>

Wikipedia, videogames, YouTube, and so on (Kerr-Lapsley, 2016; Moisan et. al., 2015; Schweber, 2006). It is helpful for educators in both formal and nonformal contexts to have an understanding of the pre-existing content knowledge their students are bringing to a class, unit, program or exhibit on the Holocaust, where that information came from, and how accurate it is (Shulman, 1986).

In addition to understanding students' varying levels of pre-existing knowledge, educators also contend with provincial curriculum demands, government-mandated competencies, and time constraints, as well as additional challenges specific to teaching about the Holocaust. As education scholar Paul Salmons says:

There is potential for real harm when we teach the Holocaust. We need to be sensitive to the emotional impact that this subject can have on young people. We need strategies for moving students without traumatizing them, for ensuring they understand the enormity of the events without titillating or horrifying them with graphic images. Students need time for thought and reflection. We need to be careful that we do not inadvertently reinforce stereotypes and prejudices, that we do not define Jews through the Holocaust, and that we do not create anti-German feeling. The persecution of Roma, homosexuals, Jehovah's Witnesses, political opponents of the Nazis, Soviet Prisoners of War, and people with disabilities needs to be understood and to be visible throughout the scheme of work, not relegated to a single lesson on 'other victims.' (2001, p. 38)

Educators must also be aware of different ways that context and identity, including the “emotional nexus of the subjective, political, moral, and social selves” (Levy & Sheppard, 2018, p. 382), can affect how they and their students make sense of what they are teaching and learning – and what they do with that information. They must be mindful of their students' emotional capacity for learning about difficult history (Gross & Terra, 2018), including awareness of the historic and contemporary suffering of communities represented in their schools (Short, 2000).

They must also be prepared to navigate difficult conversations about human nature, comparative genocide, and human rights abuses, as well as questions about contemporary politics, particularly with regards to Germany, Poland, Israel, and the United States. Additionally, a teacher cannot predict students' responses to the course content, nor whether their anticipated learning outcomes will materialize. As scholars Sara Levy and Maia Sheppard have stated:

This does not mean that goals of teaching for human rights, moral reasoning, empathy, and social justice through encounters with difficult knowledge should be abandoned, but rather that the fragility and uncertainty of learning in the classroom about and from systematic violence must be acknowledged and supported. (2018, p. 382)

It is this combination of challenges – from determining appropriate resources, to navigating difficult, traumatic, and potentially controversial content and conversations, to unpredictable learning outcomes – that often leads teachers to seek out resources and expertise from nonformal Holocaust education initiatives (Chalas & Pitblado, 2021; Kerr-Lapsley, 2016; Moisan et. al., 2015). For Canadian teachers, these initiatives include museums and education centres (ex. Montreal Holocaust Museum/Musée de l'Holocauste Montréal¹¹, Vancouver Holocaust Education Centre), family foundations (ex. Azrieli Foundation), Jewish community organizations (ex. Calgary Jewish Federation Holocaust and Human Rights Education¹²), and other education organizations (ex. Facing History & Ourselves). The resources offered by these organizations varies depending on their specific context, funding, and staff, but they tend to include education symposia, survivor speakers and second-generation presenters, classroom kits

¹¹ Formerly the Montreal Holocaust Memorial Centre / Centre commémoratif de l'Holocauste à Montréal (1979-2016). The two names will be used interchangeably here depending on the time period being discussed.

¹² This name has since been changed to *Calgary Jewish Federation Holocaust and Human Rights Remembrance and Education*. However, because that change occurred after fieldwork had been completed, the original name – *Calgary Jewish Federation Holocaust and Human Rights Education* – will be used throughout this dissertation.

of fiction and nonfiction books, museum exhibits, workshops, teachers' conferences, and other professional development opportunities. Taylor and Neill's work on expanded definitions of nonformal education resonates deeply in this context. Although these resources and initiatives have not been developed in the primary, secondary, or postsecondary school systems, they have been developed in and for explicitly educational contexts that are much more formalized than the happenstance of everyday life, and they consistently engage with teachers, schools, and provincial curriculum (Bialystok, 1995, 2000; Brabeck et. al., 1994; Cappe, 2007; Cowan & Maitles, 2011; Gross, 2013; Kerr-Lapsley, 2016; Maxwell, 2008; Moisan et. al., 2015; Schen & Gilmore, 2009; Schober, 1998; Schweber, 2004).

When I first attended the VHEC Shafran Teachers' Conference as an undergraduate student, Facing History & Ourselves was hosting several workshops, and I became fascinated by the ways in which these two organizations outside of the school system (nonformal education) worked together to provide professional development for teachers (formal education) and help address some of the challenges they were facing in their teaching; in other words, how teachers and organizations interacted pedagogically. My master's research revealed a range of pedagogical exchanges between formal, nonformal, and informal Holocaust education: from students, teachers, and education directors bringing knowledge previously gained in formal, nonformal and informal contexts to their interactions and classroom experience, through to teachers working directly with education directors during their units, and education directors coordinating teachers' conferences and professional development workshops. However, initial research of this kind could not fully capture the depth and breadth of these relationships between different actors in this community of practice.

These relationships are not singular or linear; they vary depending on context, curriculum, and the specific needs of an individual teacher, class, or community (Miles, 2021; Moisan et. al., 2015; Zembrzycki & High, 2012). An interest in better understanding this particular community of practice – between teachers and nonformal education organizations – led directly to this doctoral research project, in which I sought to understand what these formal-nonformal interactions look like in practice. It was clear that the community of practice and the interactions that comprised it were fundamentally pedagogical¹³: in other words, they were centered around teaching methods and teaching practice, with the goal of educating students about a particular topic (Shulman, 1986). For this reason, I focused on comparatively observing these pedagogical interactions in classrooms.

At the end of my master's thesis, I posited that these interactions were also collaborative¹⁴; that formal and nonformal educators combined their respective strengths and teaching experience in order to teach students about a particular subject area and, in doing so, they were engaging in *formal-nonformal pedagogical collaboration* (Kerr-Lapsley, 2016, p. 62-63). I conceptualized pedagogical collaboration as both a process in which educators engage, and a phenomenon they become part of through engaging in that process. The *process* involved individual, on-the-ground interactions between a teacher and an education initiative from outside of the school system, in order to teach about a specific topic. The *phenomenon*, on the other hand, was the community of practice that is formed, and that constantly evolves, as teachers and nonformal education initiatives engage with one another in order to teach a specific topic, often

¹³ For further reflections on pedagogy and the distinction between subject matter content knowledge, pedagogical content knowledge, and curricular knowledge, see: Shulman, 1986.

¹⁴ For further discussion of collaboration in education contexts, see: Donato, 2004; Goulet et. al., 2003; Hilburn & Maguth, 2012; Logan & Butler, 2013; Moisan, 2009.

over the course of many years. This led to my interest in exploring the place that these interactions and collaborations have in a teacher's community of practice, particularly within the context of Canadian Holocaust education.

Structure of the Dissertation

In Chapter Two, I describe the evolution of Holocaust education in Canada, and contextualize my doctoral project within the Canadian Holocaust education research literature. Chapter Three details the methodological approach of this project, including the relevance of comparative case study; the selection of research locations, participants, and methods; the data analysis process; and the challenges and limitations encountered. Chapter Four delves into the history of the Vancouver Holocaust Education Centre and Calgary Jewish Federation Holocaust and Human Rights Education, the resources they offered at the time fieldwork was conducted, and how teachers engaged with those resources through their Holocaust units. Chapters Five and Six explore the curricular and geopolitical contexts, respectively, in which the classroom case study teachers were teaching. Detailed descriptions of the four case studies are documented in Chapters Seven through Ten, followed by comparative discussion of the pedagogical communities of practice in Chapter Eleven. Chapter Twelve concludes with recommendations for teachers, education organizations, and faculties of education, focused on strengthening communities of practice in Holocaust education and developing pedagogical resources.

Chapter 2: Literature Review

A Brief History of Canadian Holocaust Education

Though many Jewish communities engaged in Holocaust commemoration¹⁵ after World War II ended, key developments in the 1960s and 1970s led to increased support for Holocaust education in Canada. Historian Frank Bialystok (2000) notes that public debate over hate propaganda restrictions, and events in West Germany – including the rise of the neo-Nazi political party *Nationaldemokratische Partei Deutschlands* (NPD), and a proposed statute of limitations on prosecuting Nazi war criminals – were of particular concern to Canadian Jewish communities in the early 1960s. At that same time, survivors were drawing large audiences and considerable media coverage at their Holocaust commemorations and, as a result, were increasingly being recognized by mainstream Jewish organizations across the country. As these and other events unfolded nationally and internationally, a generation of Canadian Jews descended from the established Jewish community and from survivors were entering adulthood. Those from the established community in particular were coming of age in the wake of Adolf Eichmann’s trial in 1961¹⁶, which was often their first introduction to the horrors of the Holocaust. Through a combination of worrying about contemporary antisemitism¹⁷ and often

¹⁵ Some communities began commemorating events like the Warsaw Ghetto Uprising even before the war ended. Additionally, Holocaust commemoration, memorialization, and education are inextricably linked, and there is arguably an implicit educational component to commemoration. For further reading on commemoration and memorialization, see: Bialystok, 2000; Young, 1993, 1994, 2000.

¹⁶ Adolf Eichmann was a high-ranking Nazi official who was instrumental in the planning and implementation of the Final Solution. He escaped to Argentina following the end of the war, but was later arrested and a high-profile trial was held in Jerusalem in 1961. For further resources in English and German, see: US Holocaust Memorial Museum’s *The Eichmann Trial Bibliography* (USHMM, n.d.-a).

¹⁷ Following historian Doris Bergen I use “antisemitism” throughout, rather than the hyphenated version which inaccurately implies that “semitism” exists (Bergen, 2009, p. 4).

feeling distanced from their own family histories after having assimilated fairly successfully into Canadian society, many drew on the Holocaust in their search for identity and community. In other words, the “post-war generation of young adults born in the 1930s and 1940s tried to remember what their parents had tried to forget” (p. 164).

Holocaust commemoration, in particular, had become a fixture across the country, even though relationships between survivors and established Jewish communities were sometimes tense¹⁸. This emphasis on commemoration paved the way for later education initiatives, particularly after the National Holocaust Memorial Committee¹⁹ was established by the Canadian Jewish Congress in 1973. By the end of that year local Holocaust memorial and education committees had followed in most Canadian Jewish communities²⁰. As Bialystok (2000) notes:

Through a process of trial and error, and despite some opposition from local federations, these committees succeeded in developing programs, most significantly in education. It was largely through the efforts of survivors, some of whom had been in the forefront in confronting the established community in the 1960s over its apparent inaction regarding neo-Nazism and anti-semitism, that these endeavours took place. In time, many survivors who had been silent about their experiences or unwilling

¹⁸ As noted in my master’s thesis: “After [Canadian immigration policy] was finally expanded in the 1950s survivors began to arrive in much larger numbers, and their experiences in Canada depended on a variety of factors. Whether or not they had family or friends living in Canada, how old they were, what languages they spoke, where they were from, and what their Holocaust experiences had been all affected their immigration experience, from where they moved, to where they worked, to how they were received and who they spent time with. Survivors in larger Jewish centers like Montreal, Toronto, Vancouver, and Winnipeg benefitted from the support of *landsmanschaften* or mutual aid societies based on a person’s region or town of origin. In general, there tended to be more interaction between survivors and the established community in small- and mid-sized Jewish communities, and more isolation in the larger communities of Toronto and Montreal. In each of these different contexts some survivors adapted to life in Canada quite easily, while others struggled enormously (Bialystok, 2000; Goldberg, 2012). For the most part, particularly throughout the 1950s, survivors who came to Canada were focused on rebuilding their lives; many refused to discuss or acknowledge what had happened to them, while others tried to discuss their experiences and were told by the established Jewish community, or by other survivors, to put it behind them and move on. However, by the beginning of the 1960s some survivors had become involved with existing Jewish organizations and had also established their own, like the *Association of Former Concentration Camp Survivors/Survivors of Nazi Oppression*” (Kerr-Lapsley, 2016, p. 21-22).

¹⁹ This later became the National Holocaust Remembrance Committee (NHRC)

²⁰ Some of these local committees were affiliated with Canadian Jewish Congress, while others were affiliated with local community councils and federations.

to become involved in community affairs took the courageous step of speaking publicly. (p. 178)

The emphasis on education and commemoration continued through the 1970s, with a proliferation in media coverage and research focused on the Holocaust, and the increasing availability and popularity of memoirs, diaries, and Holocaust fiction, including novels, plays, and poetry. This occurred alongside representations of the Holocaust in popular culture, and film in particular, including the NBC miniseries *Holocaust* (1978)²¹. Within this context, it is unsurprising that the earliest iterations of more formalized Holocaust education initiatives in Canada were established in the 1970s: the first courses on the Holocaust offered at York University (1975) and the University of Toronto (1978), Winnipeg's first Holocaust education seminar for Jewish schools (1975), Vancouver's first Holocaust education symposium for high school students (1976), and the establishment of the Montreal Holocaust Memorial Centre/Le Centre commémoratif de l'Holocauste à Montréal (1976).

The evolution of Holocaust education and commemoration varied between these communities. As Bialystok notes, the established Jewish community in Toronto²² had been reluctant to take on Holocaust education, so early initiatives were spearheaded by a small group of survivors, non-Jewish individuals, and young Canadian Jews²³. In the early 1970s, Ben Kayfetz – executive director of the Joint Community Relations Committee²⁴, and a former

²¹ Prior to 1978 there were very few films about the Holocaust in North America, but in the decade following there would be 23 feature films and 34 documentaries produced in the United States (Bialystok, 2000, p. 179).

²² For more detail on the evolution of Holocaust education in Toronto, see: Bialystok, 2000. For further information on Holocaust education and the Toronto Board of Education, see: Cappe, 2007.

²³ Both the children of survivors and members of the established community, primarily born in the 1940s and 1950s.

²⁴ The Joint Community Relations Committee was an advocacy organization formed by the Canadian Jewish Congress and B'nai Brith in 1938. They documented discrimination, pursued anti-hate legislation (i.e., the Anti-Discrimination Act, 1944), and advocated for equal access to education, accommodation, and employment (i.e., Fair

teacher who worked for the Canadian federal government and the British Army during World War II – began making progress on a multi-year effort to have the Holocaust included in public school education in Ontario. Around that same time, researchers from the Ontario Institute for Studies in Education (OISE) conducted a survey on bias in Ontario textbooks and were shocked by the stereotyping of Jews and the poor quality of the information about the Holocaust (Bialystok, 2000; Cappe, 2007; McDiarmid & Pratt, 1971). However, this initial progress related to Holocaust education was limited. In the mid-1970s, the chair of Toronto’s Holocaust Remembrance Committee wrote to the director of the local Board of Jewish Education offering to co-sponsor professional development seminars for Jewish teachers, but when the director surveyed the teachers, they were “not interested, and stated that teaching the Holocaust was ‘a low order of priority’ ” (Bialystok 2000, p. 203). Furthermore, an initial attempt at a teachers’ conference was “poorly advertised, organized, and attended” (Cappe, 2007, p. 70), and another member of the Holocaust Remembrance Committee wrote a proposal advocating for Holocaust education that was dismissed by the Toronto Jewish Congress. Tensions also rose between survivors and the established Jewish community – as well as among survivors themselves – around how to navigate rising North American neo-Nazism, which resulted in the creation of a new Holocaust Remembrance Association in addition to the existing Holocaust Remembrance Committee²⁵. By the mid-1970s, the influence of survivors speaking more about their experience, alongside a dramatic increase in research and writing on the Holocaust, popular culture representation, and Holocaust denial led to shifting attitudes towards Holocaust

Employment Practices Act, 1951), which contributed to Canada’s contemporary human rights protections (OJA, 2010).

²⁵ The Holocaust Remembrance Committee was subsequently dissolved and then reconstituted. For more information on the controversy in Toronto, see: Bialystok, 2000.

education. York University introduced their first Holocaust course in 1975, followed by the University of Toronto in 1978. In preparation for the release of NBC's *Holocaust* miniseries (1978), Ruth Resnick, who had been leading Toronto's public school education initiatives for many years, worked with Dr. Roger Simon²⁶ at the University of Toronto to develop classroom resources for the series. They received an overwhelming response from educators, who were eager for more resources and professional development on the topic (Bialystok, 2000; Cappe, 2007).

By comparison, in Winnipeg, a small group of survivors served on the Shaareth Hapleita ("Surviving Remnant") Committee, which organized annual Warsaw Ghetto commemorations. Due in a large part to rising local antisemitism in the 1960s and 70s, Shaareth Hapleita²⁷ evolved to include Holocaust education and commemoration more broadly, eventually becoming part of the Winnipeg Jewish Community Council. Its work centered primarily around two cornerstone programs: a Holocaust Awareness Week that began in the 1960s but found a larger audience in the 1970s, and a Holocaust education seminar for Jewish school students that began in 1975. A separate effort, coordinated by the Jewish Historical Society of Western Canada, incorporated survivor stories into a museum exhibit called *Journey into Our Heritage* (1970) that travelled around western Canada, inspiring a CBC documentary based on the interviews that were included. Mauthausen concentration camp survivor Philip Weiss remarked that prior to the mid-1970s survivors in Winnipeg were "shut out in most cases either because of lack of education [or] language skills" and that "authority rested with those who could break the barriers of the

²⁶ Roger Simon's work engaged Jewish frameworks and often focused on the Holocaust but was widely applicable to – and directed towards – a range of disciplines, including education, history and museum studies. This, alongside his affiliation with the University of Toronto and OISE, gave further credibility to the resources that were being developed. For further reading, see: Bialystok, 2000; Cappe, 2007; Simon, 2004, 2006, 2014; Simon et. al., 2000.

²⁷ Later renamed the Holocaust Memorial Committee.

Jewish community” (as cited in Bialystok, 2000, p. 216). However, this later shifted as the Holocaust Memorial Committee and its projects gained momentum, at which point, in Bialystok’s words, “the survivors’ voice was mute no longer” (2000, p. 216).

Meanwhile, Montreal had the largest Jewish community in Canada and the largest population of Holocaust survivors in the country by the 1970s²⁸. Many of those survivors had worked on Holocaust commemoration and education projects throughout the decades following the war, efforts that were later bolstered by the advocacy of Stephen Cummings, a young Jewish father from a prominent local family. Though he had known little about the Holocaust prior to the trial of Adolf Eichmann, Cummings returned from a later visit to Yad Vashem²⁹ in 1976 feeling a strong personal responsibility to educate people about what had happened. Cummings then coordinated a group of twenty young community members who approached the survivors serving on the Association of Jewish Community Services of Montreal Holocaust Committee to offer their support. This somewhat unlikely group of older Holocaust survivors and younger community members – a collaboration that was rare in early Holocaust education efforts – began working together on plans for a Holocaust centre that would serve as both a memorial and an exhibit space. The centre opened officially in 1979 as the Montreal Holocaust Memorial Centre/Le Centre commémoratif de l'Holocauste à Montréal (Bialystok, 2000; Zembrzycki & High, 2012).

These shifts in the 1970s also coincided with more widespread acknowledgement of those who had survived the Holocaust through hiding. This was particularly important for those who had survived as children; these individuals were now entering middle age and taking over

²⁸ Proportionately, Montreal is thought to have had the largest survivor community in North America at that time (Bialystok, 2000).

²⁹ The Holocaust memorial museum in Jerusalem.

leadership positions from older survivors in Holocaust commemoration projects and organizations. The increased recognition of child survivors (as survivors of the Holocaust) led Dr. Robert Krell – a child survivor and professor of psychiatry at UBC – to become involved with the planning committee that established the annual high school Holocaust education symposium in Vancouver, and later with the Vancouver Holocaust Education Centre (Krell, 1985; Krell, personal communication, March 11, 2013; VHEC, 2021a, 2022a). The overlap of child and adult survivor involvement in Holocaust education at that time is well represented through Dr. Krell’s coordinating role and Dr. Rudolph Vrba’s keynote speech at the first symposium. Also a UBC professor at the time, Vrba spoke about his experience being imprisoned at – and escaping from – Auschwitz, and then co-authoring the *Auschwitz (Vrba-Wetzler) Report*, a 1944 document that detailed the camp’s operations and conditions (Berenbaum, 1994; Freedland, 2022; Gilbert, 1994; Karny, 1994). The symposium expanded rapidly each year to accommodate students throughout the Lower Mainland. A concurrent essay contest was developed, as was an outreach program where survivor speakers facilitated professional development for teachers and provided teaching materials for schools. These efforts eventually led to a collaboration with the Vancouver School Board, in order to share resources with teachers in the area. Unlike in other cities, these early initiatives in Vancouver represented a combined effort of the Canadian Jewish Congress’ Pacific Region Holocaust Remembrance Committee and a separate, local Standing Committee on the Holocaust, which was formed by Dr. Krell and three non-Jewish colleagues: Dr. Bill Nichols, a religious studies professor at UBC, Reverend Bob Gallacher of UBC, and Dr. Graham Forst, an English and philosophy professor at Capilano College (Bialystok, 2000).

In the 1980s and 1990s, three key events propelled local education efforts across the country: the publication of the book *None is Too Many* (Abella & Troper, 1983), the trial of Jim Keegstra (Supreme Court of Canada, 1990), and the trial of Ernst Zundel (Supreme Court of Canada, 1992). Irving Abella and Harold Troper's *None is Too Many* was a watershed volume, exposing in incredible detail the Canadian government's racist and exclusionary immigration policy during World War II. An early version of the manuscript even influenced immigration minister Ron Atkey's decision to increase Canada's Vietnamese refugee resettlement target from 12,000 to 50,000 in 1979 (Fine, 2015). *None is Too Many* was followed by two high-profile Supreme Court cases, one against Toronto publisher and distributor of Holocaust denial literature, Ernst Zundel; the other against social studies teacher Jim Keegstra, who taught Holocaust denial to his students in Eckville, Alberta (Robinson, 2015; Schober, 1998; Supreme Court of Canada, 1990, 1992; Zembrzycki & High, 2012). During and after the trials, many Holocaust survivors across the country began speaking about their experiences for the first time. In Calgary, only a few hours from where Jim Keegstra had been teaching, local survivors were motivated to coordinate the city's first Holocaust education symposium in 1984³⁰ (Kerr-Lapsley, 2016).

Broadly speaking, four central motivating factors influenced the development and evolution of Holocaust education in post-war Canada. It began with the desire to commemorate and memorialize the experiences of family and community members, followed by survivor self-assertion within and beyond established Jewish communities, alongside a rise in both awareness of the Holocaust in popular culture, and antisemitism in Canada. The education organizations

³⁰ The year prior, six of Jim Keegstra's former students – and the teacher who replaced him – attended the eighth annual VHEC Holocaust education symposium at UBC. For additional information, see: VHEC, 2021c.

that developed during and after that time have come to play a key role in teachers' communities of practice.

As noted, these communities of practice in Holocaust education include a range of formal-nonformal pedagogical interactions. While most provinces and territories do not mandate teaching the Holocaust³¹, many teachers (formal education) choose to include it in their lessons, and those that do often rely heavily on resources and support from museums and community organizations (nonformal education) (Bialystok, 1995; Kerr-Lapsley, 2016; Moisan et. al., 2015; Reed, 1993; Strong-Wilson, 2021; Zembrzycki & High, 2012). However, Canada does not have a national museum that focuses on Holocaust education, like the US Holocaust Memorial Museum. The de-centralized system in Canada is made up almost entirely of grassroots community organizations, most of which were originally founded by Holocaust survivors or the families of survivors. Over the years, they have engaged in partnerships with one another and other organizations around the world, which have evolved into active communities of practice focused on Holocaust education and commemoration (Kerr-Lapsley, 2016). As a result, Canadian teachers now have access to a range of curriculum resources and professional development opportunities that they can draw on, but how they actually engage with those nonformal education initiatives has not been well understood.

At the time of writing, there are twenty-three organizations that provide Holocaust education resources and support to teachers in Canada: *education centres and museums*, including the Vancouver Holocaust Education Centre (VHEC), the Montreal Holocaust Museum/Le musée de l'Holocauste Montréal (MHM), the Sarah and Chaim Neuberger Holocaust Education Centre (Toronto), the Centre for Holocaust Education and Scholarship

³¹ Canada does not have a national curriculum.

(Ottawa), the Saint John Jewish Historical Museum Holocaust Study Group, the Freeman Family Foundation Holocaust Education Centre (Winnipeg), and the Canadian Museum for Human Rights (Winnipeg); *community organizations* like the Victoria Holocaust Remembrance and Education Society, Calgary Jewish Federation Holocaust and Human Rights Education, the Jewish Federation of Edmonton, the Jewish Federation of Ottawa Shoah Committee, the Hamilton Jewish Federation, and Atlantic Jewish Council Holocaust Education; and *synagogue initiatives*, like the Beth Jacob/Regina and District Jewish Association, and Congregation Agudas Israel Synagogue in Saskatoon. Additionally there are three *family foundations* – the Azrieli Foundation Holocaust Survivor Memoirs Program (Toronto), the Asper Human Rights and Holocaust Studies Program (Winnipeg), and the Holocaust Education and Genocide Prevention Foundation³² (Montreal) – as well as Canadian offices of five *international organizations*: Facing History (Toronto), March of the Living Canada (Toronto), B’nai Brith Canada (Toronto), the Canadian Society for Yad Vashem (Toronto), and Friends of Simon Wiesenthal Foundation for Holocaust Studies (Toronto). The vast majority of these initiatives arose from the educational activism of Holocaust survivors, which continues to impact these organizations today (Bialystok, 2000; Gross, 2015; Kerr-Lapsley, 2016; Zembrzycki & High, 2012).

Though the resources that these organizations offer varies, they typically include Holocaust education symposia; temporary, traveling and permanent exhibits; classroom kits of fiction and nonfiction books; coordinating survivor speakers; curriculum resources; workshops; collaborative projects; and teachers’ conferences (Kerr-Lapsley, 2016). For example, at the time that fieldwork took place, Calgary Jewish Federation offered locally organized resources like the

³² Formerly the Kleinmann Family Foundation.

annual Holocaust symposium, survivor and second-generation classroom speakers, a biennial teacher's conference, and other professional development activities. They had developed resources³³ as well, like *Through Their Eyes*³⁴, which enabled local children of survivors (second-generation) to develop presentations of their parents' Holocaust experience for schools and for the annual education symposium, using a combination of in-person presentation (second-generation) and video testimony (survivor). However, Calgary Jewish Federation also regularly engaged with resources and programming from other nonformal Holocaust education initiatives, including but not limited to the Vancouver Holocaust Education Centre, Facing History & Ourselves, and the Azrieli Foundation.

By comparison, the Vancouver Holocaust Education Centre had a much larger staff, a dedicated programming and exhibit space, an on-site library and archive, and more robust funding. They were well known for temporary and traveling exhibits that focused explicitly on narratives of the Holocaust that were lesser known at the time, including: the War Orphans Project (1997); Art Spiegelman's original artwork for *Maus* (1998); the open port of Shanghai³⁵ (1999); Janusz Korczak (2002); Ravensbrück concentration camp (2003); Chiune Sugihara (2004); Vancouver survivors rescued by Oskar Schindler (2006); Canadian experience at the 1936 Berlin Olympics (2009); Albanian Muslim rescuers (2010); and Margaret and H.A. Rey's escape with the original artwork for the *Curious George* books (2011), among many others. They

³³ Though beyond the scope of this research project, the new Human Rights & Holocaust Education co-chairs in Calgary recently undertook an extensive photography project entitled *Here to Tell: Faces of Holocaust Survivors* (2022), which featured local survivors and their stories in an exhibition at a local museum, with an accompanying website and hardcover book.

³⁴ Later renamed *The Second Voices Project*, this initiative began in 2013 with funding from the Alberta Human Rights Commission.

³⁵ This exhibit was created in collaboration with the Chinese Cultural Centre of Greater Vancouver and exhibited in both spaces, in English and Mandarin.

also offered pedagogical guides for their exhibits; survivor and second generation classroom speakers; classroom kits of fiction and nonfiction resources; an extensive online collection with survivor testimony (*Primary Voices*³⁶), library resources, artifacts and archival material; digital teaching resources; an annual regional Holocaust symposium; annual district education symposia; teachers' conferences and other professional development opportunities.

Canadian educators seeking out Holocaust education resources from museums and community organizations like these is neither unique nor surprising. Teachers around the world rely on nonformal initiatives – and museums in particular – to provide resources and information for their students. However, as noted, Canada is distinct in that there is no national curriculum and no national Holocaust museum that coordinates or keeps track of these resources, unlike Britain and the United States, contexts to which Canada is commonly compared. In spite of the integral role of local, grassroots, nonformal education initiatives in Canada, there has been little research conducted on their relationship to Holocaust education and specifically, to teachers' pedagogical communities of practice.

Canadian Holocaust Education Research

In general, Holocaust education research typically falls into one of the following categories: broad surveys (Azrieli et. al., 2018; Cowan & Maitles, 2011; Foster et. al., 2016; Jedwab, 2010; Leifso, 2009; Maitles et. al., 2006; Short 2000), case studies or comparative case studies of pedagogical approaches (Chalas & Pitblado, 2021; Moisan et. al., 2015; Schweber, 2003, 2004; Szejnmann et. al., 2018; Wood, 2013), analyses of specific resources or curricula

³⁶ *Primary Voices* was developed in collaboration with an education professor at UBC, and includes an online collection of survivor testimony, alongside lesson plans, worksheets, and classroom activities that connect to the BC curriculum's core competencies.

(Brabeck et. al., 1994; Bromley & Garnett Russell, 2010; Cappe, 2007; Cowan & Maitles, 2011; Davis & Rubenstein-Avila, 2013; Maxwell, 2008; Riley & Totten, 2002; Schen & Gilmore, 2009), or writing on the nature and purpose of Holocaust education (Eckmann, 2010; Gray, 2014; Gross, 2013; Salmons, 2001, 2003; Schweber, 2006). Most of this work focuses on case studies within specific countries, and often centers around scholars and educators who work in those contexts (Chalas & Pitblado, 2021; Cowan & Maitles, 2006, 2007, 2011, 2017; Gray, 2014, 2015; Reed, 1993; Salmons, 2001; Schweber, 2003, 2004, 2006, 2010; Schweber & Findling, 2007; Short & Reed, 2004; Strickler & Moisan, 2018; Totten, 2002; Totten & Feinberg, 2001). While studies on the United Kingdom, the United States, Germany, Israel, and Poland are fairly robust (Cowan & Maitles, 2011; Davis & Rubenstein-Avila, 2013; Gross, 2013), research on Canada is comparatively limited.

However, the body of literature that does exist for Canada explores a range of different topics, from the history of the Canadian context (Bialystok, 2000; Cappe, 2007) and contemporary knowledge of the Holocaust in Canada (Azrieli et. al., 2018; Jedwab, 2010; Mock, 1995), to educators' pedagogical approaches (Bialystok, 1995; Chalas & Pitblado, 2021; Kerr-Lapsley, 2016; Maron & Curle, 2018; Miles, 2021; Moisan et. al., 2015; Phillips, 2018; Reed, 1993; Short, 2000; Strickler & Moisan, 2018; Wittes, 2017), the presence of the Holocaust in Canadian textbooks (Bromley & Russell, 2010; Glickman & Bardikoff, 1982; Hirsch & McAndrew, 2014), student and pre-service teacher positionality (Leifso, 2009; Wood, 2013), and the role of survivor-educators in Holocaust education (Kerr-Lapsley, 2013; Zembrzycki & High, 2012; Strickler & Moisan, 2018). Of these studies, almost half have explored topics related to communities of practice and formal-nonformal pedagogical interactions, though not all have used those terms (Chalas & Pitblado, 2021; Kerr-Lapsley, 2016; Miles, 2021; Moisan et. al.,

2015; Reed, 1993; Short, 2000; Strickler & Moisan, 2018; Wood, 2013; Zembrzycki & High, 2012).

The existing work on Canadian Holocaust education is divided between student research projects (Cappe, 2007; Leifso, 2009; Kerr-Lapsley, 2013, 2016; Miles, 2021; Reed, 1993; Wittes, 2017; Wood, 2013) and research by scholars and educators (Bialystok, 1995, 2000; Chalas & Pitblado, 2021; Maron & Curle, 2018; Mock, 1995; Moisan et. al., 2015; Phillips, 2018; Short, 2000; Short & Reed, 2004; Strickler & Moisan, 2018; Zembrzycki & High, 2012). The earliest student work was a doctoral dissertation on antiracism education and Holocaust education (1993) written by Carole Ann Reed, who would later go on to publish *Issues in Holocaust Education* with Geoffrey Short (Short & Reed, 2004). Reed's dissertation was followed by a 1995 issue of *Canadian Social Studies* that focused on the fiftieth anniversary of the end of World War II and included several articles on Holocaust education (e.g., Barclay, 1995; Bialystok, 1995; Mock, 1995; O'Reilly, 1995). Collectively, most of the Holocaust education research in Canada has been conducted at or after the turn of the 21st century, mirroring the proliferation of Holocaust research worldwide during that time.

Holocaust education researchers Bryan Davis and Eliane Rubenstein-Avila (2013) emphasize the social, political and historical factors that influence a country's approach to Holocaust education (p. 155-156), and Canada is no exception. Though provincial and territorial curricula differed³⁷, Holocaust education in Canada in the decades following the end of the Second World War tended to emphasize Canada's role as an Allied nation, downplaying or ignoring more controversial aspects of its wartime history and immigration policy, including the

³⁷ As noted above, school curriculum in Canada is under the purview of provincial and territorial governments, rather than the federal government.

rejection of the MS St Louis³⁸, and the internment of Canadians of Japanese descent, as well as German ‘enemy aliens’ (Abella & Troper, 2013; Bialystok, 2000; Draper et. al., 2012; Oikawa, 2012; Strickler & Moisan, 2018). However, while these histories are important components of the Canadian context, they have not been the main focus of most Holocaust education research. Instead, the focus has been scattered, which has resulted in a literature composed primarily of one-time projects that are only loosely in conversation with one another.

Most relevant to the study of contemporary communities of practice in Canadian Holocaust education was my master’s thesis, *Towards a Comprehensive Understanding of Nonformal Holocaust Education: The Role of Community Organizations in Canadian Holocaust Education (1976-2016)* (2016), which comprised the preliminary research for this doctoral project. The following studies also connect deeply to the topic at hand: Sabrina Moisan, Sivane Hirsch, and Geneviève Audet’s *Holocaust Education in Quebec: Teachers’ Positioning and Practices* (2015); Cornélia Strickler and Sabrina Moisan’s *Teachers’ Use of Montreal Holocaust Museum’s Pedagogical Material Aiming at Primary School Students’ Engagement Through Human Stories* (2018); and Stacy Zembrzycki and Steven High’s *‘When I was your age’: Bearing Witness in Holocaust Education in Montreal* (2012). I turn now to briefly describe each of these studies.

My master’s research systematically explored nonformal Holocaust education initiatives across Canada, drawing on an extensive 129-question qualitative / quantitative questionnaire, alongside semi-structured interviews. It contextualized these initiatives within the development

³⁸ The MS St. Louis was a German ocean liner that carried 907 Jewish refugees from Europe to Cuba in 1939. After their Cuban visas were refused the captain of the ship appealed to other countries to accept the refugees. This included Canada, whose continued racist immigration policy severely limited the number of Jewish immigrants and refugees admitted to the country. When no country would take the passengers, the ship was forced to sail back to Germany. Though most of the passengers survived the war, a third were murdered by the Nazis. A formal apology for the treatment of the MS St. Louis passengers was issued by the Canadian government in 2018. For additional information, see: Abella & Troper, 2013; Porter, 2018; Tikkanen, n.d.; Trudeau, 2018.

of Holocaust education in Canada more broadly, and data analysis revealed that survivor-educators, classroom kits (both fiction and primary sources), and Holocaust education symposia were the primary resources offered to teachers. Many of the initiatives also offered lesson plans or curriculum guides, which for the Vancouver Holocaust Education Centre and the Montreal Holocaust Museum typically correlated to their exhibits or archival collections. Additional resources included educational trips, like the Asper Human Rights and Holocaust Studies Program³⁹ and the March of the Living⁴⁰, and resources like the Azrieli Foundation's online testimony and interactive timeline teaching tool *Re:Collection*. When time and funding permitted, many initiatives also offered one-time programs or workshops. I ultimately argued that these nonformal Holocaust education initiatives could be understood as overlapping micro- and macro-communities of practice, proposing the idea of *formal-nonformal pedagogical collaboration* as a conceptual framework for understanding their relationship with teachers (Kerr-Lapsley, 2016).

In their 2015 article, Moisan, Hirsch, and Audet reflected on the qualitative results of a larger combined qualitative / quantitative study that they conducted with teachers in Quebec. In order to better understand each teacher's educational aims and teaching practices, the qualitative component consisted of interviews with three teachers and classroom observation on either side of a class visit to the Montreal Holocaust Memorial Centre. The authors presented an interesting emerging typology divided into four categories – *historical*, *ethical*, *human rights*, and *antiracist*

³⁹ The Asper program is a Winnipeg-based initiative for Canadian junior high students that used to follow several weeks of extracurricular Holocaust education and mandatory community service with a short trip to the US Holocaust Memorial Museum, and now follows the same preparatory program with a trip to the Canadian Museum for Human Rights, which is also an initiative of the Asper Foundation (Maron & Curle, 2018).

⁴⁰ The March of the Living is an international initiative for high school students that follows several months of extracurricular Holocaust education with time spent in Poland visiting Holocaust memorials, museums and monuments, coinciding with Yom HaShoah (Holocaust Remembrance Day), and then time in Israel over Yom Ha'atzmaut (Israeli Independence Day) (Kugelmass, 1994).

(or *intercultural*) – which can overlap in a single unit, but nonetheless illuminate how teachers are framing their approaches towards teaching the Holocaust. Perhaps most importantly, for its implications in thinking through my doctoral research design, Moisan, Hirsch and Audet noted a discrepancy between what teachers said they were doing and what they were actually doing in class. This discrepancy illustrated the importance of methodological triangulation, e.g., using surveys, observation, and interviews together, in classroom research. They also found that the three observed teachers lacked even a basic definition for the Holocaust, and genocide more broadly, nor could they provide sufficient historical information for a deep understanding of the Holocaust. Though the authors critiqued each teacher’s approach, they also acknowledged that learning profound lessons about racism, authoritarianism, and historical complexity is a long-term process that cannot be thoroughly accomplished in just a few days of studying the Holocaust; they concluded that the teachers involved were doing “the best they can in limited circumstances” (p. 264).

Moisan later published an article alongside Cornélia Strickler, then the education director of the Montreal Holocaust Museum, focused on some of the museum’s pedagogical resources for primary school teachers in Quebec (Strickler & Moisan, 2018). The article contextualized the Montreal Holocaust Museum’s work in the context of Canada’s wartime history and the curricular context of the current Quebec Education Program / La programme de formation de l’école québécoise (QEP), where generalist primary school teachers were not required to teach the Holocaust, but many were choosing to do so. The article drew on a 2014-15 study conducted by the Montreal Holocaust Museum that combined questionnaires completed by teachers who participated in a guided tour of the museum (58 in total) and some who engaged with a survivor speaker (22 in total) with two sets of interviews (10 in total) and observation of museum tours (2

total). The questionnaires focused primarily on teacher expectations, how they prepared their class, and satisfaction with resources, while the first interviews concentrated on the materials teachers used to prepare their students for the tour, and the second set provided space for participants to speak about their pedagogical approach, class demographics, and student reactions to Montreal Holocaust Museum resources. Strickler and Moisan explored teachers' use of the museum's *Hana's Suitcase*⁴¹ resource, guided tours, survivor testimony, and *The Heart from Auschwitz*, a small artifact from the museum's collection. In their assessment of the data, while they stressed the value and impact of the resources and the need for further research on resource use, the researchers pointed to how little time teachers have to teach any given topic. They argued that there was a demonstrated need for standalone activities and lessons, as opposed to the more comprehensive guides the museum had developed in the past, which is a need I have also observed in other provinces.

While the longer curriculum guides that Strickler and Moisan referred to are more comprehensive than most teachers have time for in their Holocaust unit, they do present a strong example of formal-nonformal pedagogical collaboration, and interprovincial communities of practice in Canadian Holocaust education. From having engaged with the museum as a researcher and an educator, I know that the Montreal Holocaust Museum developed those pedagogical guides – which include detailed suites of classroom activities and primary sources – to directly address the competencies required by the provincial curriculum (QEP). These

⁴¹ *Hana's Suitcase* is a book that tells the true story of Hana Brady, a young girl from the former Czechoslovakia who died in Auschwitz, and whose suitcase later ended up in a memorial exhibit at Kokoro (Tokyo Holocaust Education Resource Centre). An educator at the museum, Fumiko Ishioka, was determined to find out more about her story, and ended up finding her brother George, who had survived the Holocaust and was living in Canada. The *Hana's Suitcase* resource is a reproduction of her suitcase filled with a teaching guide with class activities, copies of the book (one per student), the museum's *Brief History of the Holocaust* reference guide, and primary source reproductions, including maps, artifacts, drawings Hana made, and a replica of a Brady family photo album.

curriculum connections are described in detail at the beginning of each guide, providing teachers with a clear and succinct overview of exactly how the resource fits into their course(s). More recently, the Montreal Holocaust Museum has adapted many of these guides to fit the Ontario, Manitoba, Nova Scotia, and Saskatchewan social studies and language arts curricula. Each of these adaptations was undertaken in collaboration with local educators, scholars, and Holocaust education initiatives, which are further examples of formal-nonformal pedagogical collaboration within this interprovincial community of practice.

Similarly writing in the Quebec context, Zembrzycki and High (2012) focused both on the role of survivor educators in Montreal, particularly through survivors' work with the Montreal Holocaust Museum⁴², as well as what they referred to as the largely overlooked educational activism of survivors. While they do not use the term *formal-nonformal pedagogical collaboration*, they contextualize the key role of survivor educators at the Montreal Holocaust Museum and in pedagogical communities of practice more broadly. These survivor educators, most of whom were not formally trained teachers or historians, voluntarily took on the task of not only sharing their experiences – which were heartbreaking and traumatic – but also of answering students' questions about deeply complicated issues around comparative genocide, human nature, racism and xenophobia, and contemporary politics. In Montreal, they did so not only in classrooms and lecture halls, but also as docents in the museum's permanent exhibit. Through their oral history work, Zembrzycki and High had conceptualized these survivor educators in Montreal as a *community of remembering*, actively engaged in education through

⁴² The article draws upon the work of the Montreal Life Stories project, which was founded in 2007 and conducted interviews with Montrealers who had survived genocide, war, and other human rights violations in Haiti, Cambodia, Rwanda, and Europe. These interviews were then used in a range of different projects, from exhibits to films, art installations to pedagogical resources, all of which was co-directed by the survivors themselves. It was funded by a Social Sciences and Humanities Research Council (SSHRC) Community-University Alliance grant. For more information, see: High, 2009.

the telling of their life experience, as well as a *community of practice*. This was consistent with my own conceptualization of nonformal Holocaust education initiatives as a community of practice comprised of both micro- and macro-communities of practice (Kerr-Lapsley, 2016). Within this framing, I understood the community of practice in Montreal as a micro-community of practice (survivor educators in Montreal) within two macro-communities of practice (survivor educators in Holocaust education worldwide, and educators in nonformal Holocaust education in Canada).

In terms of contextualizing survivors' educational activism, the authors made a further interesting point about what they saw as the difference between the educational activism of adult survivors⁴³ in Montreal, who were integral in the founding of educational, memorial and commemorative organizations and initiatives, and child survivors, who focused on "reaching out to young people through [the] institution" (Zembrzycki & High, 2012, p. 420). Though accurate for the Montreal context, with the third largest post-war Holocaust survivor community in the world and early engagement with post-war educational activism, that division is not as clear elsewhere. For example, the 1984 founding of Calgary's Holocaust education symposium, in the wake of Jim Keegstra's trial, was the result of educational activism on the part of both adult and child survivors (Kerr-Lapsley, 2016; Supreme Court of Canada, 1990). In Vancouver, the 1976

⁴³ The issue of who should be considered an adult survivor and a child survivor is complicated, and a thorough discussion is beyond the scope of this project. For the purposes of this study an adult survivor is anyone who was approximately 16+ in 1939, and a child survivor is anyone who was approximately 15 or under in 1939. Many – though not all – survivors over 16 survived concentration camps and in partisan groups, while many – though not all – survivors under 15 survived in hiding. Ages are approximate for a number of reasons, but primarily because birthdays are sometimes unknown, i.e., lost or destroyed birth certificate, memory loss due to trauma or old age, or because a survivor's actual age is unclear due to the circumstances of the war. These circumstances can include individuals or their parents lying about a child's age in order to spare their lives, i.e., when children under 16 were being sent to certain death in a concentration camp, a child was sometimes said to be older than they actually were in order to get them on an adult work detail, while in other cases children were said to be younger than they were in order to get them on a *kindertransport* or into hiding or, after the war, onto emigration/immigration lists.

education symposium – which eventually led to the establishment of the VHEC in 1994 – was founded by a child survivor, Dr. Robert Krell, though adult survivors like Dr. Rudolf Vrba also participated (Bialystok, 2000; Karny, 1994; Kerr-Lapsley, 2016; Krell, 1985).

Though the remaining studies are more tangential to my dissertation research, some of what they discuss is useful in providing insight into other aspects of Canadian Holocaust education. In her master's research, Natasha Wood (2013) noted the absence of student voices in the existing literature, which affirmed my decision to include student reflections in my doctoral research. Wood also noted that students rated meeting a survivor as the most effective teaching method, which was echoed by the students in my doctoral study as well. By comparison, Sabrina Leifso (2009) explored the attitudes and teaching approaches of pre-service teachers in Ontario through a mixed-methods online survey adapted for pre-service teachers⁴⁴. Leifso's emergent themes – moral development, empathy, and exposure to facts – similarly echoed what I have observed. So too did her finding that an overwhelming majority of respondents (95%) were interested in attending a professional development seminar on Holocaust education, which is important information for nonformal organizations to inform and affirm their resource development strategies.

Geoffrey Short's study (2000) also resonates, with its focus on the antiracist components of Ontario teachers' approaches to teaching the Holocaust, their reasons for teaching it, and a content analysis of the textbooks used in their schools. He noted specific challenges, most notably the balance between moving students without traumatizing them⁴⁵. Importantly, he also noted that teachers should be mindful of the historic suffering of communities represented in

⁴⁴ This survey was adapted from a study conducted by Geoffrey Short (2000), which is discussed below.

⁴⁵ See also: Chalas & Pitblado, 2021, p. 282; Salmons, 2001.

their school. While over half of the teachers interviewed wanted to spend more time on the Holocaust, Short felt that the time teachers were spending did not provide nearly enough context, particularly with regards to the history of antisemitism, resistance, and other 19th and 20th century genocides. Just teaching about the Holocaust was not enough, he affirmed; it has to be taught well (see also Moisan et. al., 2015), which was a tension that arose in my doctoral research as well. More recently, James Miles (2021) has provided insight into the role of Holocaust memory in students' understanding of Japanese internment and residential schools in Canada, making a key distinction between *comparison*, which can be a helpful pedagogical tool for understanding historical events, their context, cause and consequence, and *equation*, which can result in problematic historical misinterpretation. He also noted a persistent theme – which was reflected in my own classroom observations – of preventative or lessons-based approaches in genocide education, and particularly with the Holocaust, where learning about these events is seen to be a measure against preventing future genocides.

These case studies collectively help to illuminate the complexities of Holocaust education in Canada through their explorations of specific phenomena and processes in specific locations during a specific time (Merriam, 1998). They demonstrate frameworks for understanding the role of community organizations (Kerr-Lapsley, 2016), the experiences of teachers interacting with community organizations (Moisan et. al., 2015; Strickler & Moisan, 2018), and survivor-educator positionality within those organizations (Zembrzycki & High, 2012), alongside reflections on pre-service teachers, student experience, and challenges teachers face when teaching about the Holocaust and other difficult histories (Leifso, 2009; Miles, 2021; Short, 2000; Woods, 2013). Taken together with the broader literature, they also provide an understanding of the evolution of Holocaust education in Canada and a window into individual

teaching practices in different contexts. Additionally, they provide methodological insights that informed the choices I made when designing my doctoral research. I turn next to the methodological approach used in my doctoral research, one tailored specifically to the study of community of practice and formal-nonformal pedagogical interactions in Holocaust education.

Chapter 3: Research Methodology

Comparative Case Study

Given that this project sought to understand communities of practice that form between public high school social studies teachers and local Holocaust education organizations, comparative case study was selected as the most appropriate methodological approach. It enabled the simultaneous understanding of the specific contexts in which the pedagogical interactions were occurring (classrooms) and how they were experienced by the teacher and students, alongside the development of theory around that process as a broader phenomenon (communities of practice). In other words, it helps us to better understand the formation and engagement of communities of practice in Holocaust education through exploring examples of how Holocaust units are taught and how teachers involve their communities of practice in those units.

Comparative case study combines the strength of individual case studies – the depth of understanding that is developed around a single case – with the explicit goal of using a series of individual case studies to contribute to theory. It seeks to uncover patterns, similarities, and differences while maintaining thick description of individual cases (Adria & Rose, 2004; Campbell, 2012; Chmiliar, 2012; Geertz, 1973; Hamilton & Corbett-Whittier, 2013; Kazleski et. al., 2009; Kroon & Sturm, 2000; Monte-Sano, 2008; Sheridan et. al., 2014). Alternatively referred to as ‘collective’, ‘multiple-case’ or ‘multisite’ case study, one of its hallmarks is that each case is analyzed individually and then together with the other cases in order to look for similarities and differences in emergent themes and patterns (Campbell, 2012). One of the core

strengths of comparative case study is that it provides more data to draw on, which helps to develop both a broader and deeper understanding of the phenomenon under study.

A key component of comparative case study is selecting individual cases that will make for an appropriate comparison, and this is also its central limitation: the near-impossibility of finding “perfectly matched cases” (Campbell, p. 3). However, this can be compensated for by selecting cases with multiple points of connection: similar structure, similar context, overlapping years, and so on, accompanied by explicit discussion of the strengths and limitations of the cases that have been chosen (Campbell, 2012; Sheridan et. al., 2014).

The intention of comparative case study is typically to challenge, confirm, or develop theories and frameworks. To that end, the best fit for comparative case studies are cases that “demonstrate enough commonality to allow for comparison” (Campbell, 2012, p. 2). This can be a challenge because there is an argument to be made that all cases are unique; part of the justification for doing qualitative work is that individual contexts are each deserving of thorough study in order to better and more fully understand them. Though some scholars argue that this tension between the uniqueness of an individual case and attempts to generalize are irreconcilable, tensions are integral to the constructivist paradigm that gave rise to contemporary case study methodology. The work of Robert Yin and Robert Stake has been foundational to the field, and while each took a different approach, both are rooted in constructivism (Baxter & Jack, 2008), which “recognizes the importance of the subjective human creation of meaning, but doesn’t reject outright some notion of objectivity. Pluralism, not relativism, is stressed [...]” (Crabtree & Miller, 1999, p. 10). This recognition that humans create meaning but that it is also possible for some forms of objective reality exist, is in part how case study – and comparative case study in particular – balances the tension between the specific and the broad, uniqueness

and generalizability, and qualitative and quantitative approaches. Rather than being understood as diametrically opposed, qualitative and quantitative orientations are viewed on a spectrum, where the strengths of each can be combined for a richer and more comprehensive understanding of the phenomenon under study. This type of tension between the specific and the broad defines comparative case study: the tension between subjectivity and objectivity; the simultaneous focus on thick description and generalization; and emphasis on both the subject (i.e., Classroom A) and object (i.e., community of practice) of the individual case studies (Bassey, 1981, 1983; Baxter & Jack, 2008; Hamilton & Corbett-Whittier, 2013; Thomas, 2011). Though these discourses have historically been a discussion of oppositional qualitative and quantitative approaches, the constructivist view that they exist simultaneously on a spectrum enables the concurrent engagement of qualitative and quantitative research methods, in the proportions that best suit the specific research context.

This project used particularistic comparative case study to better understand the community of practice and pedagogical interactions between teachers and education organization staff. A particularistic approach examines a specific occurrence (individual classrooms) illustrative of a general phenomenon (formal-nonformal pedagogical collaboration, here through a community of practice in Holocaust education), leading towards the development of practical recommendations (Merriam, 1998, p. 30-31). The research simultaneously explored what those interactions could look like in different pedagogical contexts, and the extent to which they reflected a teacher's community of practice. That particular approach is what made this project distinctive: simultaneously developing a deeper understanding of how these resources are used and how teachers' engage their communities of practice in that process enables us to better connect teachers to existing resources, develop new resources, and prepare teachers to effectively

teach the Holocaust in contemporary Canada.

Research Locations

Fieldwork was conducted in Vancouver and Calgary with the Vancouver Holocaust Education Centre (VHEC) and Calgary Jewish Federation Holocaust and Human Rights Education (Federation⁴⁶), in order to understand their professional relationships with teachers, the resources they provide, and how teachers engaged with those resources in their classes. Given that the existing literature has focused primarily on eastern Canada, these two locations were chosen in order to provide insight into western Canada, with the intention of contributing to a deeper understanding of the similarities and differences across Holocaust education communities of practice. These specific locations enabled comparative discussion of a large education centre (VHEC) and a small community organization (Federation), each of which hosted one of the longest-running Holocaust education symposia in the country. The focus on Vancouver and Calgary also allowed for an exploration of the regional dimensions of communities of practice, through two Jewish communities that share deep historical, familial, and professional connections. Though the research was originally timed so that all fieldwork would be completed in spring 2020, the timeline needed to be extended through fall 2020 due to the Covid-19 pandemic, teacher availability, and nonformal organization programming (see *Fig. 1: Revised Research Schedule*, p. 59-60). A total of four classroom case studies took place, three in Vancouver and one in Calgary, each centered around classroom observation during the

⁴⁶ Many Jewish communities in North America, including Vancouver, have their own Jewish Federation; it is not unique to Calgary. However, because the Calgary Jewish community's Holocaust education initiatives are run exclusively through Calgary Jewish Federation, which is referred to locally as "Federation", that is the term that will be used throughout this dissertation.

Holocaust unit⁴⁷. Although I had originally intended to observe classes before, during, and after the Holocaust units, one of the school board's ethics requirements restricted the amount of time researchers could spend in classrooms. As a result, I adjusted the observation phase to maintain consistency across case studies. Additionally, in lieu of observing before and after the unit, I added teacher survey and interview questions that helped contextualize the unit within the course. Qualitative / quantitative questionnaires and semi-structured interviews were conducted, as planned, with both teachers and students. Additionally, I closely read the curriculum documents for each course (*BC 20th Century World History*, *Alberta Social Studies 20-1*, and *BC Social Studies 10*) prior to each case study and again in the data analysis phase of the project, in order to establish the curricular context in which teachers, students, and nonformal initiatives were working. In order to better understand the history and pedagogical approaches of each initiative, and their interactions with teachers, education directors of each nonformal organization similarly participated in qualitative / quantitative questionnaires and semi-structured interviews.

I also observed each organization's teachers' conferences and annual education symposia. When I was first designing the study, Federation was planning to hold one teachers' conference and their annual Mount Royal University (MRU) education symposium, and the VHEC was planning to hold one teachers' conference, their annual University of British Columbia (UBC) education symposium, and several district symposia. By happenstance, both organizations decided to add a second, smaller teachers' conference due to teacher demand (VHEC) and an emergent collaboration with another organization (Federation). The VHEC added a conference focused on a series of speakers and workshops at a local high school, while

⁴⁷ Observation included any off-site (out of school) activity like attending education symposia, which applied to just one teacher.

Federation hosted French and English workshops facilitated by educators from the Azrieli Foundation. The Azrieli Foundation⁴⁸ was in western Canada doing school presentations with a Holocaust survivor, prompting Federation to coordinate an additional small symposium for several classes. I was therefore able to add both the Azrieli symposium and one of the pre-existing VHEC district symposia to my fieldwork schedule. After fieldwork ended, I developed a broad teacher survey, distributed through the VHEC and Federation mailing lists, in order to learn more about teachers' experiences, pedagogical approaches, and reflections on resources⁴⁹.

The VHEC and Federation each reach thousands of students every year (Kerr-Lapsley, 2016). Comparative study of their initiatives enabled an exploration of formal-nonformal pedagogical interactions in two municipal contexts, Vancouver⁵⁰ and Calgary, with what was at the time new (BC, 2018a, 2018b) and existing (Alberta, 2007a) provincial curriculum. Overall, the research allowed for comparative analysis of communities of practice, of how teachers engage with their local initiative, and how they use the resources offered, i.e., high school education symposia, teachers' conferences, and survivor speakers.

⁴⁸ The Azrieli Foundation is a Toronto-based organization that honours the philanthropic legacy of David Azrieli^z¹, a Holocaust survivor who emigrated to Montreal, through investment in Holocaust education, science, healthcare, music and arts, architecture, design, engineering, and community projects.

⁴⁹ A formal report on the findings of this survey was provided to both the VHEC and Federation in November 2020.

⁵⁰ "Metro Vancouver" consists of 21 municipalities, Electoral Area A, and the Tsawwassen First Nation. "Metro Vancouver" and "Greater Vancouver" are often used interchangeably, but colloquially "Greater Vancouver" can refer just to the municipalities outside of the City of Vancouver (i.e., Bowen Island, Burnaby, Coquitlam, Delta, Maple Ridge, New Westminster, North Vancouver, Richmond, Surrey, West Vancouver, etc.).

The VHEC serves numerous municipalities but is located in the City of Vancouver, where it was first established. In order to address the wide reach of the VHEC, I conducted case studies within and outside of the City of Vancouver, but in order to comply with university and school board ethics requirements to protect school, teacher, and student identities those municipalities cannot be named here. Therefore, for the purposes of this project "Metro Vancouver" will refer to all 21 municipalities, Electoral Area A, and the Tsawwassen First Nation, "Vancouver" refers to the City of Vancouver, and "Greater Vancouver" refers to the municipalities outside of the City of Vancouver, including Anmore, Belcarra, Bowen Island, Burnaby, Coquitlam, Delta, Langley City, Langley Township, Lions Bay, Maple Ridge, New Westminster, North Vancouver City, North Vancouver District, Pitt Meadows, Port Coquitlam, Port Moody, Richmond, Surrey, West Vancouver, and White Rock.

Participants

After receiving ethics approval from the McGill Research Ethics Board (REB III), the VHEC and Federation used their teacher email lists to send teachers a recruitment form link on my behalf, accompanied by a description of the project. The short Google Form (see Appendices #1a & #1b) asked interested teachers to submit their contact information, preliminary level of interest in the project, and some information about their teaching practice, including how long they had been teaching, which grades and subject they taught the Holocaust in, how long their typical unit was, how long they had been using VHEC or Federation resources, and when they planned to teach their upcoming Holocaust unit. The forms received ten responses total, five for each organization, and although the form and project description specified the research focus on public high school teachers, some respondents taught in private, separate, or charter schools, or in elementary or middle year grades. The public high school respondents (VHEC = 3, Federation = 3) were evaluated with specific attention to how long each teacher had been teaching, which resources they used, how long they had been using them, and when they would be teaching their unit. Though the case study sample was small in order to prioritize depth of analysis, the participant recruitment process nonetheless aimed to balance these selection considerations in order to provide a range of different case study contexts.

Two participants were selected from this initial group of six, Tony⁵¹ in Greater Vancouver (VHEC) and Charles in Calgary (Federation). Tony was selected based on the length of his teaching experience (20+ years), his longstanding relationship with the VHEC, the timing of his unit (March/April 2019), and the course he was teaching (20th Century World History, Grade 12). Charles was selected based on the length of his teaching experience (16-20 years), his

⁵¹ All teacher names are pseudonyms, see p. 78-79.

longstanding engagement with Calgary's Holocaust symposium, his stated interest in pedagogical communities of practice, the timing of his unit (May 2019), and the course he was teaching (Social Studies 20-1, Grade 11). Both teachers also indicated a high level of interest in the project.

The second set of case studies proved more difficult to schedule. Given that I had two later-career male teachers, one teaching in Grade 11 and one in Grade 12, I hoped to balance the study with early, mid- or late-career female or nonbinary teachers, at least one of whom was teaching in Grade 10 or in courses other than BC's *20th Century World History* or Alberta's *Social Studies 20-1*. Francis, a mid-career teacher (11-15 years) who I met at a VHEC program, had expressed interest in the project but was awaiting confirmation of her upcoming class schedule. Once it was confirmed that she would be teaching Grade 10 social studies in the winter semester, the school board agreed to extend my ethics approval through January 2020 so that I could observe her class. This left an opening in the fall of 2019 for my last Calgary case study. I had interest from junior high teachers, a retired public high school teacher, and high school teachers in the separate school system, all of which were beyond the scope of this study. There was also interest from public high school teachers who were teaching the following semester to coincide with the Holocaust symposium and it became clear that many, if not most, of the teachers who work with Federation plan their units alongside the symposium. The annual symposia in Calgary and Vancouver both occur in spring and can overlap, so to avoid scheduling conflicts I had attended the Calgary symposium in 2019 and planned to attend the Vancouver symposium in 2020⁵². This meant that I was unable to accommodate a spring 2020 case study in

⁵² The VHEC's 2020 UBC symposium was later cancelled due to the Covid-19 pandemic, and so I attended the asynchronous online symposium they developed to replace it.

Calgary. However, around this time a teacher in Vancouver, Liam, expressed interest in the study. Though he was later in his career (16-20 years), he was relatively new to teaching the Holocaust and planned to take his Grade 12 students on a fieldtrip to the VHEC⁵³, so the final case study shifted from Calgary to Vancouver. Though it was unfortunate to lose the symmetry of two case studies in each city, having three VHEC case studies did accurately reflect the scale and reach of the VHEC, as compared to Federation.

Research Schedule

The fieldwork schedule focused simultaneously on the organizations and the classrooms, and was followed by data analysis and dissertation writing. Though the fieldwork process was originally scheduled to take place from December 2018 through May 2020, it was later extended through November 2020 due to the Covid-19 pandemic (see *Fig. 1: Revised Research Schedule*).

Fig. 1: Revised Research Schedule	
MONTH	RESEARCH ACTIVITY
December 2018	Federation Teachers' Conference
February 2019	VHEC Teachers' Conference
March-April 2019	Education Directors' Introductory Questionnaire
March-April 2019	VHEC Case Study #1
May 2019	Federation Case Study #1

⁵³ As it happened, the VHEC closed temporarily to install a new exhibit so the teacher worked with them to coordinate a survivor speaker who spoke to several classes at the school instead.

May 2019	Federation Annual Symposium
October 2019	Federation Additional Symposium*
October 2019	Federation Additional Teachers' Conference*
October-November 2019	VHEC Case Study #2 ⁵⁴
January 2020	VHEC Case Study #3
February 2020	VHEC Additional (District) Symposium*
February 2020	VHEC Additional Teachers' Conference*
May 2020	VHEC Annual Symposium ⁵⁵
September 2020	Broad Teacher Survey
October 2020	Education Director Exit Questionnaires + Interviews
November 2020	Broad Teacher Survey Report

* added in 2019

As noted above, case study uses a thoughtful evaluation of the research goals and context to determine the most appropriate qualitative and/or quantitative research methods for the specific context being studied. In the case of communities of practice formed between teachers and nonformal Holocaust education initiatives – and the pedagogical interactions that comprise them – the most appropriate methods for this research were qualitative / quantitative questionnaires, observation, and interviews. Each method connected directly to one or more of the research

⁵⁴ Added in lieu of a second Calgary case study, see p. 58-59.

⁵⁵ Adapted to online format due to Covid-19 pandemic.

questions (see *Fig. 2: Research Questions*). The data was strengthened by the multiplicity of perspectives engaged through using three complementary research methods (methodological triangulation), and through the participation of education directors, teachers, and students (data triangulation), as described below.

Fig. 2: Research Questions
Research Question #1
How do public secondary social studies teachers in Canada structure their Holocaust units in their specific pedagogical and curricular contexts, and how are the resources they use scaffolded within their unit?
Research Question #2
How do teachers' pedagogical relationships with their local Holocaust education organization fit into their broader community of practice, and how does that relationship influence their Holocaust unit?
Research Question #3
What recommendations can be made to Holocaust education organizations, secondary teachers, and faculties of education in order to strengthen pedagogical communities of practice in Canadian Holocaust education?

Research Method #1: Questionnaires

Case study teachers, their students, and the education directors of both community organizations completed introductory and exit questionnaires. Prior to the case studies' beginning, the education directors responded to questions asking about their experiences and perspectives on teaching and learning about the Holocaust (see Appendix #2), in order to understand their positionality and how it fit within the organization they worked for. Once fieldwork was complete, they also filled out an exit questionnaire that asked about communities

of practices and the resources they offer (see Appendix #3). Teachers and students completed similar introductory questionnaires (see Appendices #4 & #5) prior to their Holocaust unit, outlining their experiences and perspectives on previous teaching and learning about the Holocaust. They also completed an exit questionnaire^{56,57} (see Appendices #6, #7, #8 & #9) following the unit, which asked for reflections on their experience teaching and learning about the Holocaust together, and the specific resources and approaches used in their class. For maximum accessibility, questionnaires were available on paper as well as digitally.

The introductory and exit⁵⁸ questionnaires included a combination of closed (quantitative) questions which sought to determine, for example, demographics, self-assessment of knowledge, and resource preferences, and open (qualitative) questions that addressed expectations, experiences, and reflections on the process of learning about the Holocaust, and provided opportunities to expand on answers given to the closed questions (**Research Questions 1, 2 & 3**). Attention was paid to alternating longer, harder questions with shorter, easier ones to help sustain participant motivation. Responses to the introductory and exit questionnaires informed the development of semi-structured interview questions, as well as data analysis and case study descriptions.

Qualitative / quantitative questionnaires were also developed in consultation with each education director for the observed teachers' conferences, in order to ensure that the survey

⁵⁶ The case study teachers responded to an additional set of follow up questions in May 2021 (see Appendix #7).

⁵⁷ The students in Case Study #4 completed a short set of additional exit questions on the film *Defiance*, which they watched after they had completed the main exit questionnaire (see Appendix #9).

⁵⁸ Regrettably, some of the Case Study #1 exit questionnaire responses were lost due to a glitch in Google Forms that replaced some of the students' responses with those from the next school. Unfortunately, Case Study #1 students had filled out the digital questionnaire directly – whereas other schools had filled out the paper questionnaire, which I manually entered into the digital version – so without a paper record, a portion of the data for those classes was permanently lost. A total of 47 student questionnaires were affected.

responses were helpful for this project and the organization⁵⁹. After fieldwork ended, I developed a broad teacher survey (Appendix #10) in consultation with staff from each organization and with feedback from Dr. Andrea Webb, a social studies education researcher at UBC with an extensive background in Holocaust education. This culminating qualitative / quantitative questionnaire focused on teachers' pedagogical approaches, preferences in resources and professional development, and reflections on their teaching experience (**Research Questions 1, 2 & 3**). It was intended to be administered in spring 2020 but given the overwhelming demands on teachers during the pandemic, its delivery was delayed, and set on a date determined in consultation with the case study teachers to minimize disruption for respondents. A formal analysis of the broad teacher survey was sent to the VHEC and Federation in November 2020, and the findings are also included below to give further context for the case study descriptions.

Research Method #2: Observation

As noted above, observation took place in four classrooms, as well as at each organization's teachers' conferences (Federation 2018, 2019; VHEC 2019, 2020) and Holocaust education symposia (Federation 2019, VHEC 2020). Fieldnotes were taken in four 8 inch x 12 inch square-grid notebooks (244 pages total). I created a two-inch column down the right side of each page, to keep track of emergent themes and recommendations, key questions, and additional observations using codes like "DN" (Dissertation Note), "SUG-O" (Suggestion – Organizations), "SEQ" (Student Exit Questionnaire), "BTS" (Broad Teacher Survey), "AN" (Analysis Note) and so on, for easy navigation. I also kept a list of resources at the back of each notebook as they were introduced in class, which were later recorded in the exit questionnaire. I took additional

⁵⁹ This approach was taken so that the organizations could receive the feedback they needed on that particular conference, and so I could understand the participants' connections to the organization and their communities of practice more broadly.

notes in two 6 inch x 9 inch notebooks (94 pages total), one to track my data analysis and coding process, and one with interview questions and notes for the first two schools, until I realized I would prefer to have the interview notes integrated with my main fieldnotes.

While I spent a few weeks in each classroom, the total number of hours varied by school, unit length, structure, and extenuating circumstances. In *Case Study #1* in Greater Vancouver I observed two blocks of the same class⁶⁰, while in *Case Study #2* in Calgary, the school board pre-limited the number of days researchers could spend in classrooms. In *Case Study #3* in Vancouver I extended observation to include the school's Remembrance Day assembly, since it happened to overlap with the end of the unit and connected directly to themes in the class. Finally, in *Case Study #4* in Vancouver I again observed two blocks, but this time as "double blocks" or double-length classes (see *Fig. 3: Data Chart – Schools*).

Fig. 3: Data Chart – Schools				
	Case Study #1: Greater Vancouver	Case Study #2: Calgary	Case Study #3: Vancouver	Case Study #4: Vancouver
Classroom Observation	16 hr/class 32 hr total	15 hr	14 hr	6 hr/class 12 hr total
Student Intro Questionnaires	50/55 2 classes	15/28	16/27	44/51 2 classes
Student Exit Questionnaires	47/55	26/28	20/27	50/51 Additional film questions: 45
Teacher Intro Questionnaires	1 Teacher	1 Teacher	1 Teacher	1 Teacher

⁶⁰ The same teacher teaching the same class to two different groups of students.

Teacher Exit Questionnaires	1 Teacher	1 Teacher	1 Teacher	1 Teacher
Semi-Structured Interviews	1 Teacher 45 min	1 Teacher 100 min*	1 Teacher 60 min	1 Teacher 55 min
	10 Students 2 classes 286 min***	5 Students 62 min**	8 Students 354 min***	10 Students 2 classes 148 min
Uncalculated	Conversations between the teacher and researcher held in person and by email about the research project and the class, and conversations with other teachers at each school over lunch and during breaks			

* This longer interview included tangential conversation, i.e., reflecting on education research, and changes in dynamics between local high schools over time. The teacher also gave more detail in their interview, knowing that the classroom observation and student interview time for this case study was limited by the school board (see below).

** Interview length was limited by school board restriction on how many days were allowed in the school (unit ran long) and student availability.

*** Overall, the Grade 12 student interviews (Case Studies #1 and #3) were longer and more in depth than the Grade 10 and Grade 11 interviews (Case Studies #2 and #4). In Case Study #3 in particular, the students were especially engaged with the interview questions, and their interviews ran longer than in the other case studies.

Fig 4: Data Chart – Organizations		
	Vancouver Holocaust Education Centre (VHEC)	Calgary Jewish Federation (Federation)
Teachers' Conference Observation	2019 11 th Biennial Conference 8 hrs	2019 2 nd Biennial Conference 8.5 hrs
	2020 Additional Conference 8 hrs	2019 Additional Conference 4 hrs
Symposium Observation	2020 Annual Symposium 3 hrs	2019 Annual Symposium 6 hrs
	2020 District Symposium 3 hrs	2019 Additional Symposium 2 hrs
Other Observation	2019 Teacher Advisory Committee Meeting 2 hrs	-

Feedback Questionnaires	11 th Biennial Conference 42 respondents	2 nd Biennial Conference 17 respondents
	1 st Annual Conference 23 respondents	1 st Azrieli Conference 6 respondents
Intro Questionnaires	1 Education Director	1 Education Director
Exit Questionnaires	1 Education Director	1 Education Director
Semi-Structured Interviews	1 Education Director 91 min	1 Education Director 125 min
Broad Teacher Survey	38 Teachers	14 Teachers
Uncalculated	Conversations between the researcher and the education directors held in person and over email about the research project and the programs and resources from the organization	

Hand-written classroom field notes included documenting how teachers presented course material; which resources they used; student engagement and response; interactions between teachers and students, and among students; anonymized classroom discussion; and notes on communities of practice, emerging themes, potential interview questions, possible recommendations and so on, as noted above (**Research Questions 1, 2 & 3**).

Observation of the Holocaust education symposia and teachers' conferences included documenting the structure, content, and pedagogical approaches used, i.e., lecture, workshops, interactive activities, and so on (**Research Questions 2 & 3**). As noted above, after each conference, participants completed a short questionnaire developed in consultation with VHEC and Federation staff that focused on teachers' reflections on the conference structure, approaches, and resources, as well as their interest and involvement in past and / or future

professional development and programming (see Appendices #11, #12, #13 & #14).

Research Method #3: Semi-Structured Interviews

Finally, semi-structured interviews were conducted with each teacher (see Appendix #15; 4 total) and students from each class (see Appendix #16; 33 total), as well as with the education directors of the nonformal education initiatives (see Appendix #17; 2 total). The teacher and education director interviews created space to reflect on teaching practice, elaborate on introductory and exit questionnaire responses, and delve more deeply into community of practice (**Research Questions 1, 2 & 3**). For the students, interviews similarly allowed for a deeper conversation around their experience of learning about the Holocaust, and for reflections not captured on their questionnaires (**Research Question 1 & 3**). While all students who consented to research participation⁶¹ responded to the questionnaires⁶², only a representative sample (~20%) were chosen for the interview process. Selection of student interviewees was informed by my observations in the classroom and through discussion with each teacher, in order to capture as wide a range of student experience as possible. Semi-structured interviews were selected because they allowed for a balance between discussing topics and issues that I had identified as being important, and providing opportunities for the interviewees to explore topics or issues of their choosing not yet covered by the questionnaires (Denscombe, 2010). Some of the interview questions were developed in advance but most were emergent, drawing on fieldwork observations and questionnaire responses. The teachers and student interviews were

⁶¹ Each class had a few students who forgot to get their consent form signed and were therefore not allowed to complete questionnaires or participate in interviews.

⁶² Though efforts were made by the case study teachers and myself to have both introductory and exit questionnaires completed by all students, in several cases that was not possible. Because of this, the number of introductory and exit questionnaires differ within each class (see *Fig. 3: Data Chart – Schools*, p. 64-65).

audio-recorded in person, while the education director interviews were recorded over zoom, due to the Covid-19 pandemic. Teacher and education director interviews were listened to and transcribed, after which student interviews were listened to, with quotations transcribed for case study descriptions. The transcripts and transcribed passages were anonymized and audio files were then deleted (Denscombe, 2010).

Data Analysis

The data analysis process began during the observation phase, with the preliminary coded margin notes⁶³ that I kept in my fieldnotes. Some of the codes related to later stages of the research, such as BTS (Broad Teacher Survey⁶⁴) to indicate notes for the survey that would be going out to the VHEC and Federation teacher mailing lists at the end of fieldwork; TEQ (Teacher Exit Questionnaire), SEQ (Student Exit Questionnaire) and EDQ (Education Director Exit Questionnaire) for exit questionnaire notes; and TI (Teacher Interview), SI (Student Interview) and EI (Education Director Interview) for interview questions and notes. I similarly kept track of key details and observations for later dissertation writing under DN (Dissertation Note) and emergent recommendations for teachers (SUG-T), organizations (SUG-O) and faculties of education (SUG-F). After fieldwork was completed, and upon realizing that I had over-collected data for the task at hand, I systematically reviewed all of the data sources in relation to my research questions. Based on that evaluation, I prioritized the broad teacher survey alongside the teacher and education director interviews and observation fieldnotes, with the teacher, education director and student questionnaires, student interviews, and hardcopy material

⁶³ See *Research Method #2: Observation*, p. 63.

⁶⁴ The findings of the broad teacher survey were written up in a formal report that was shared with the VHEC and Federation in November 2020.

(i.e., handouts used in class) serving as supporting information and reference material for the case studies.

For the teacher and education director interviews, I began by manually transcribing them, in order to familiarize myself with the data. As I wrote out the transcripts, I pre-coded (Saldaña, 2016) to note initial emergent themes, which were understood in this context as “meaningful, recurring pattern[s] in the data” (Morgan & Nica, 2020), and I also identified representative quotations to illustrate those themes. I then went through an iterative process of first and second cycle coding.

For the first cycle coding, I used *Eclectic Coding*, where two or more coding methods are combined to “[best] serve the needs of the study and its data analysis” (Saldaña, 2016, p. 213). The selected methods were *Attribute Coding*, *Initial Coding*, and *Subcoding*. I began by recording *Attribute* codes for each interview in order to capture “basic descriptive information” related to fieldwork location, participant demographics, data format, and time frame. I then transferred the typed transcript into a coding template that I created, which consisted of a landscape-oriented Word document with the *Attribute* details typed at the top (Participant, Pseudonym, Role, Gender, Age, Years Teaching, Years Teaching the Holocaust, Data Format, Date, Data Site, Interview Length) and three columns underneath (see Appendix #18). After the typed transcript was copied into the lefthand column, I printed the coding template. I then used a pen to record my *Initial Coding* in the middle column, and a highlighter to indicate possible quotations to use. Drawn from grounded theory, *Initial Coding* is an open-ended coding approach that closely examines discrete segments of qualitative data and assigns “provisional” codes based on emergent themes and observations (Saldaña, p. 115). I went through each interview, line-by-line, and assigned codes such as *happenstance*, *curriculum*, *teaching*

approach, resource, change over time, community of practice, consultation, tension, context, and motivation. After completing the *Initial Codes*, I added *Subcodes* where specific emergent subcategories or observations had become clear. For example, the initial code *community of practice* was subcoded with specific reference to which part of the community of practice was present in that example, such as *colleagues* or *Holocaust education organization*. After the first cycle coding was complete, I handwrote an analytic memo at the end of the coding document, noting key themes, observations, findings, and any emergent recommendations or conclusions based on the content of the interview (Saldaña, 2016). I also kept a list of the pre-codes and first cycle codes, adding to the list as the coding process evolved.

After the first cycle coding was complete, I wrote the first draft of each case study. These initial case study drafts began with re-reading the corresponding curriculum documents, re-examining the student data, reviewing any hardcopies of classroom resources that were used, and typing up the handwritten fieldnotes for each classroom observation – describing what happened in the unit – while noting any emergent themes that had not yet been captured in the pre-coding or first cycle coding processes. The teacher interview coding, analytic memos, and questionnaire responses were then incorporated into the draft. The resources that best exemplified the teacher’s community of practice were identified, and the revised drafts were refined into a more coherent narrative, structured around those key resources. By structuring the narrative around those resources, it became easier to see the relationships between teachers and different nonformal Holocaust education organizations.

I then returned to the teacher interviews to repeat the process of using a pen and highlighter to record second cycle codes (righthand column) and note possible quotations, alongside a handwritten analytic memo at the end of the document that similarly recorded key

reflections, themes, observations, and emergent recommendations or conclusions. For the second cycle coding I used a variation of *Pattern Coding*, which seeks to group first cycle codes “into a smaller number of categories, themes, or concepts” (Saldaña, p. 236). The second cycle codes drew on the provisional codes that emerged through *Initial Coding*, including *community of practice*, *teaching approach*, *context*, and *happenstance*. I also noted specific examples that could be drawn on to illustrate different points, where applicable. The second cycle coding and resulting analytic memos were used to further refine the case study description drafts, which were then sent to my dissertation co-supervisors for feedback. They provided a combination of written feedback through comments in Word, and verbal feedback over a Zoom meeting, both of which informed further editing and additions to the case studies. This process was repeated for each of the four classroom case studies, and the first and second cycle coding processes, with corresponding analytic memos, were also repeated for the education director interviews, which similarly incorporated observation fieldnotes, hardcopies of resources, and questionnaire responses into the organization descriptions. Engaging in those iterative cycles of drafting, submitting, and revising over the course of three months also became part of the data analysis method: with each iteration, the teachers’ communities of practice became more clear, as did the thematic links between case studies, and between the case studies and the broad teacher survey.

I chose manual coding and an iterative process in order to increase my familiarity with the data (Saldaña, 2016). As I researched different coding methods for the data analysis phase – principally by drawing on *The Coding Manual for Qualitative Researchers* by Dr. Johnny Saldaña (2016) – I also came across the notion of analytic memos as “sites of conversation with ourselves about our data” (Clarke, as cited in Saldaña, 2016, p. 44). Analytic memos were described as places where researchers reflect and write about the “participants, phenomenon, or

process under investigation” as they work with the data (p. 44). This resonated deeply, as I realized I had already begun that process in my observation fieldnotes and found it to be very helpful in better understanding the research context. After reading about specific approaches to analytic memo-writing, I carried the practice through to the interview coding process, where I wrote longer-form reflections on the data as I worked with and through it. Those longer analytic memos incorporated *codeweaving*, or integrating the emergent codes by name in each memo, as well as reflections on broader categories and themes that became clear through the coding process, observations about the teacher’s community of practice, and connections to theory and the research questions (p. 45-48).

Similar to the interview transcripts that informed the case studies (see Chapters 7 to 10), the broad teacher survey results (see Chapter 4) were first analyzed using *Initial* and *Pattern Coding*, alongside basic descriptive statistics, which were used in order to summarize and visually represent the survey responses in the form of graphs, i.e., to demonstrate the percentage of teachers from each organization who taught their Holocaust unit at a particular time of year (see *Fig. 5: Unit Timing*). I then wrote a final report summarizing the survey results for the VHEC and Federation, and the iterative process of writing and editing that report unexpectedly functioned as another form of analytic memo-writing. As I described the results of the survey, codeweaving emergent themes and explaining what they illustrated, I made further connections between what the survey was demonstrating and what I had observed in the classroom case studies.

For the student introductory and exit questionnaires, three of the four schools had completed a paper version, so I manually entered those students’ responses into the digital questionnaire. The teacher, education director, and student questionnaire responses were then

exported into Excel spreadsheets and consulted as needed to offer additional insight into the teachers' units and communities of practice. Throughout the data analysis process, I kept detailed handwritten notes in my data analysis and coding notebook⁶⁵, which was itself coded in a similar manner to the observation fieldnotes, i.e., DA (Data Analysis), LIM (Limitations), FW (Fieldwork), REC (Recommendations), CD (Coding), CON (Conclusion), DEF (Dissertation Defence), TR (Transcription), and so on. This organization made it easier to find information and confirm that all key details had been included in the dissertation.

After the case study descriptions were drafted, I visualized the entire dissertation, including the previously completed sections (i.e., introduction, conceptual framework, positionality, research methodology, and so on) as a concept map using an online platform called Miro. Miro enabled me to create a colour-coded, digital concept map, recording each section's key themes, arguments, theorists, and quotations, and indicate the connections between each. Because it was digital I was able to easily rearrange different components of each section, which helped to reveal new themes and connections within the data, and led to the development of detailed outlines for the *Discussion* and *Recommendations* sections. I then printed the four case study drafts to analyze side-by-side, in order to confirm whether there were any remaining emergent themes, and finalized the case study descriptions.

Challenges & Limitations

Prior to beginning my fieldwork, I identified possible challenges related to participant bias, the fallibility of memory, and differences in perception. While these could not be removed entirely, data triangulation and methodological triangulation were included in the research design

⁶⁵ See *Research Method #2: Observation*, p. 63-64.

in an attempt to mitigate them (Denscombe, 2010). I conducted the research with the understanding that bias is not necessarily a limitation in research, so long as it is acknowledged and contextualized. Research that involves observation can also be susceptible to participants performing, acting out, or experiencing anxiety in ways they may not in their typical, unobserved circumstances (Hamilton & Corbett-Whittier, 2013). In order to mitigate both of these, I observed each class for as long as possible – within the bounds of school district ethics requirements – so that teachers and students could become accustomed to my presence. I was warm, friendly, and welcoming when interacting with students and teachers before and after class, and then placed myself as unobtrusively as possible at the back of each classroom, symposium, or conference during observation. I also created space in both questionnaires and interviews (methodological triangulation) for both teachers and students (data triangulation) to reflect on each other's approach in class.

Though this study focused on a small sample size, that approach was chosen to prioritize depth over breadth, as noted above, with an emphasis on thoroughly understanding each of the four units and the two organizations being studied. In keeping with comparative case study, the emphasis was on thick description of the units and the teachers' related communities of practice, alongside analysis of the broader phenomenon of pedagogical communities of practice in Holocaust education.

A central ethical consideration of this research was that it involved participants who were minors. Parents and students submitted their informed consent and assent to participate in the questionnaire and observation portions of the fieldwork, and additional informed consent and assent for interview participation. There were no penalties for choosing not to participate, neither

for research participants who were minors (students) nor those who were above the age of majority (teachers, education directors).

The potential conflicts of interest were that I had volunteered and worked for community Holocaust education initiatives and organizations in the past, including the VHEC and Federation. I knew the education directors of each organization personally: one was a former teacher of mine as well as my former employer on the *Through Their Eyes* second-generation testimony project and a former research participant (MA thesis), while the other was a former research participant (MA thesis). However, I had a proven professional working relationship with both participants, and they were long-time staff of organizations dedicated to their local communities and communities of practice, who had a vested interest in better understanding teachers' experiences and improving their own professional practice, which therefore extended beyond our personal relationships. Our work together on this project focused on continuing and deepening our ongoing conversations around Holocaust education, pedagogy, and communities of practice, in ways that were productive and useful to each organization.

During the research process some additional challenges and limitations emerged, many of which were related to navigating four separate ethics approval processes, first through the university research ethics board and then through three school boards. For example, in exchange for participating in the project case study, teachers received an honorarium towards supplies for their classrooms. Determining the amount took much discussion: too low and it perpetuated extractive research practices that can guilt or coerce participants into participating for the sake of the research alone; too high and it risked coercing participants into participating in projects they were not comfortable participating in. The amount (\$150/teacher) was determined in consultation with colleagues and university research ethics board staff, and approved by both the university

and the first school board, whose case study began in March 2019. However, when submitting my ethics application to the second school board later that same month, I learned they would not permit any research participation compensation for teachers, monetary or in-kind, on the grounds that if the teacher was participating for any reason other than for the sake of the research, it would be considered coercion. The teacher who participated from that board was aware of the restriction and they made clear, through an open conversation prior to their commitment to the project, that they were more than willing to participate even if other teachers were being compensated. The third and final school board, covering two teachers, approved the \$150 honorarium. This exemplified the challenges of navigating multiple ethics approval processes in districts or contexts that have different, and sometimes contradictory, requirements for researchers.

Two challenges related to this study were connected to its timing. The first is that fieldwork, data analysis, and writing were delayed by the Covid-19 pandemic. Though some would argue that all research is outdated the moment fieldwork is complete, this rang particularly true for this project because classroom teaching itself has changed dramatically during the pandemic, and teaching the Holocaust has changed particularly dramatically. As was the case for most nonformal Holocaust education initiatives, teachers and students who engaged with the VHEC and Federation were typically most interested in listening to a Holocaust survivor speaker, often at their school or as part of an education symposium. As survivors have aged, many organizations, including the VHEC and Federation, have prioritized coordinating larger audiences for survivor speakers, both to increase the reach of the few survivors that remain and also to preserve their energy. As a result, hearing a survivor speaker generally means gathering a group of dozens or hundreds of people together in an indoor space to meet and talk with a senior

in their 80s or 90s; in other words, a very high risk situation for Covid-19 transmission. Given that, even if meeting with survivors in person does resume, it will take quite some time to return fully, and sadly the timing is such that many of the survivors who are still with us now may not be with us, or well enough to speak to students, in the coming years. While a future without living Holocaust survivors is something for which education organizations have been preparing for some time, these last years of meeting with survivors in person were unexpectedly cut short due to the pandemic. Organizations quickly adapted their programming, offering zoom meetings with survivors, online symposia, and digital resources to teachers. However, this shift away from in-person resources was still a dramatic one in the context of Holocaust education, and teachers' communities of practice shifted during the pandemic as well, alongside abrupt transitions to hybrid and online teaching. This illuminates two further limitations of this project: the first being that the case studies were conducted pre-pandemic, and the second being that an evaluation of those new and adapted Holocaust education resources is beyond the scope of this project.

Additionally, when I began thinking about this project I was particularly interested in understanding how teacher and student background, including ethnicity, race, culture and religion, affected their experience in social studies contexts, and during Holocaust units. However, it became increasingly clear that research that discussed or engaged with student's backgrounds would be very difficult to obtain ethics clearance for; as it was, I received pushback from one school board for including age and gender on the questionnaires. Though it is conjecture on my part, I feel strongly that if I were to do the project again today, in the context of increased social consciousness around the extent which gender, ethnicity, race, culture, and religion profoundly affect human experience, both the university and school boards might have been more open to including that dimension. However, since I was not able to ask there is

limited information that I am able to include about teacher and student background beyond details or experiences that were voluntarily shared with me.

Similarly, a major challenge of this project is related to how much detail I can share from the case studies in general. While it is completely understandable that researchers are not allowed to reveal school names due to privacy concerns, protecting school identities does present a limitation to data analysis and particularly to thick description. Though the schools I worked with were all public high schools, each had unique and fascinating demographics, programs, and approaches that influenced everything from how timetables were structured to how they handled different topics, especially when it came to discussing war and genocide with students. Additionally, some of the teachers were widely or publicly known for their participation in certain projects or programs, so while these activities were central components of the teachers' community of practice they could not be included, or had to be referred to only vaguely. Geographic and demographic information is also particularly helpful in understanding each research context but in nearly all cases describing demographics or the geographic location of a school would reveal its identity.

As a result, some of the most interesting details and most helpful context for these teachers, schools, and classrooms are things I cannot share, because combining those specific details with my fieldwork findings would reveal who participated. Navigating this dynamic was challenging coming from a background in anthropology, where thorough and thick description of context is essential to analysis, but to protect school, teacher, and student privacy I have removed specific identifying details, including only broad or general descriptions, where possible. Additionally, all teacher and educator names are pseudonyms, which they selected themselves. The teachers have pseudonyms to further protect school identities, while the education directors

– who consented to the project knowing that they were easily identifiable – have pseudonyms because their real names were so similar.

Despite these challenges – from a range of research ethics considerations, to the Covid-19 pandemic – the fieldwork conducted with the VHEC, Federation, and the case study teachers revealed interesting and valuable insights into teachers’ pedagogical communities of practice in Holocaust education. I turn now to a brief description of the history of the VHEC and Federation’s Holocaust education initiatives, before examining the different ways that teachers engage with them and their resources in the present (Chapter Four). This is followed by an extensive exploration of the curricular contexts that each case study teacher was teaching in (Chapter Five), and a discussion of the broader geopolitical context that teachers were coping with (Chapter Six). These three chapters complement the literature review in Chapter Two by providing further context for better understanding the case studies, as well as the insights and actionable recommendations that emerged from them.

Chapter 4: The VHEC & Calgary Jewish Federation

In order to better understand the insights provided by the fieldwork, further context is required regarding the history of Holocaust education in Vancouver and Calgary, and teachers' current relationships with the VHEC, Federation, and their resources. Though Holocaust education evolved differently in Vancouver and Calgary, their symposia are two of the oldest in Canada, with Vancouver hosting their first in 1976⁶⁶ and Calgary hosting their first in 1984. As noted earlier, the inaugural Vancouver symposium was organized by several local professors on the Standing Committee on the Holocaust, including UBC psychiatry professor and child survivor Dr. Bob Krell. In 1983 local survivors – including Dr. Krell – founded the Vancouver Holocaust Centre Society for Education and Remembrance (VHCS) with the long-term goal of establishing an education centre devoted to antiracism education centred around the Holocaust. They also supported the Holocaust Memorial Committee in establishing a memorial at the Schara Tzedek cemetery in 1987, which served as a symbolic *matzeivah* (burial site) for survivors to visit and honour those who were lost. That same year they secured space at the newly renovated Jewish Community Centre for a future education centre and archive, which opened as the Vancouver Holocaust Education Centre (VHEC) in 1994. From the start, the VHEC focused on developing and hosting exhibits⁶⁷ on lesser-known Holocaust history; on Holocaust education, particularly outside of the Jewish community, with an emphasis on the annual Holocaust symposium, coordinating classroom presentations for survivor speakers, and professional development for teachers; and on providing support and social assistance for

⁶⁶ A few years later, early survivor testimonies were recorded in collaboration with Yale University, and additional testimonies were recorded as part of a national project that followed, with approximately a hundred recorded by the mid-1980s (Kerr-Lapsley, 2013).

⁶⁷ See *A Brief History of Canadian Holocaust Education*, p. 38.

survivors (Kerr-Lapsley, 2013; VHEC, 2021a, 2021b, 2022a, 2022b). They have continued to provide those resources, and have also added new ones, such as district symposia; fiction and nonfiction classroom kits; the biennial Shafran teachers' conference⁶⁸; summer seminars; and an online teaching resource collection, including the *Primary Voices* testimony project. They maintain a library and extensive archival collection, which was recently digitized; consult with their Teacher Advisory Committee to get feedback on programming and resources; and host practicum students from UBC's *Community Field Experience* program⁶⁹, which gives pre-service teachers firsthand experience working with museums, science centres, and other community organizations. In addition to this pedagogical focus, the VHEC continues to provide services for survivors, including assistance accessing housing and healthcare, and applying for restitution; counselling referrals; and social support, including regular opportunities to share experiences, discuss common interests, form friendships, and socialize⁷⁰.

Calgary's first Holocaust education symposium was held just a few years after Vancouver, in 1984. As previously noted, most survivors in Calgary had not talked about their experiences until the trial of Jim Keegstra⁷¹, which motivated them to create an annual Holocaust education symposium for high school students. Prior to that time – like in Vancouver – there were survivor and community efforts to commemorate the Holocaust, such as the observance of

⁶⁸ Beginning in 2013.

⁶⁹ After UBC Bachelor of Education students complete their school-based practicum placement, they enroll in *EDUC 430: Community Field Experience*. This mandatory three-week practicum gives pre-service teachers additional pedagogical experience working with museums, science centres, and other community organizations. For further details, see: UBC Faculty of Education, n.d.-a, n.d.-b.

⁷⁰ In terms of group support, there are currently groups available for child survivors, Russian-speaking survivors, and the children of Holocaust survivors through the VHEC (VHEC, 2022c).

⁷¹ See *Positioning the Research*, p. 12, *A Brief History of Canadian Holocaust Education*, p. 35, *Canadian Holocaust Education Research*, p. 47 and *Case Study #2 – Holocaust Symposium*, p. 154, 155.

Yom Hashoah (Holocaust Remembrance Day) and then, in 1986, the *Ashes to Life* memorial was installed outside the Jewish Community Centre. The memorial commemorated the six million Jews murdered in the Holocaust, including a list of those related to Calgary community members, and honoured both Allied soldiers and the *righteous among the nations*, or non-Jewish people who saved Jewish lives during the Holocaust. When the Holocaust symposium began, it involved just a few hundred people at the Jewish Community Centre but it grew exponentially, like the Vancouver symposium, and the location shifted to Mount Royal College (now Mount Royal University). By 2007, there were several thousand students attending each year. Organizing the symposium became a joint effort between a senior staff member at Calgary Jewish Federation, Judy Shapiro, who had been coordinating the symposium for many years, and the new Holocaust education director, Aria, who was also responsible for the Asper Human Rights and Holocaust Studies Program⁷² trip to the US Holocaust Memorial Museum and the community Yom Hashoah commemoration, which typically overlapped with the symposium each year. While the main focus for Federation was the Holocaust symposium and coordinating survivor speaker classroom presentations – alongside the Asper and March of the Living⁷³ trips, and community commemoration – they also offered resource kits from other organizations, including the VHEC's *Too Close to Home: Anti-Semitism & Fascism in Canada*⁷⁴. When time and funding made it possible, Federation also undertook other projects, including two focused on survivor testimony: one developing second-generation presentations (*Through Their Eyes*, later

⁷² See *Canadian Holocaust Education Research*, p. 43.

⁷³ See *Canadian Holocaust Education Research*, p. 43.

⁷⁴ The *Too Close to Home* classroom kit provided teachers with archival primary source material for students, and a comprehensive teachers' guide with historical context, lesson suggestions, extensive discussion questions, a glossary, and an index of additional resources.

The Second Voices Project) and the other on photography (*Here to Tell: Faces of Holocaust Survivors*)⁷⁵. They also provided professional development opportunities, often in collaboration with other Holocaust education organizations, and a few years before I conducted my fieldwork they held their inaugural teachers' conference, which was modeled after the VHEC Shafran Teachers' Conference.

At the time that this study was conducted, the education directors at each organization were Liz (VHEC) and Aria (Federation). Liz had been working with the VHEC for four years, since 2016. She first trained as an art historian, working as a museum educator for over ten years, including as an education director. She had learned about the Holocaust as a teenager growing up in Switzerland⁷⁶ but did not become interested in genocide education until she was completing her doctoral work at UBC and volunteering with a campus group that was raising awareness around the genocide in Darfur.

Aria was from Calgary – the granddaughter of four Holocaust survivors, and daughter of a child survivor – and she had been a classroom teacher for twelve years before moving to Federation, where she had been working as the Holocaust education director for thirteen years. She was somewhat unique among Holocaust education directors for how long she had held the position⁷⁷. Although there are examples from across the country of those who have gone on to

⁷⁵ See *Positioning the Research*, p. 14 and *A Brief History of Canadian Holocaust Education*, p. 38.

⁷⁶ Though she noted that the geographic proximity to historic sites in Europe and European Jewish communities had tangentially affected her work as a Holocaust educator, it was something she had not considered until we discussed it in her interview. The work she had done around genocide awareness at UBC had been the primary influence.

⁷⁷ In 2020, Aria left the position of education director to begin her training as rabbi. The role of education director at Federation became a volunteer position that is currently held by two co-chairs, both of whom are the grandchildren of survivors.

hold other positions within an organization, the intensity of the work of a Holocaust education director often leads to shorter tenures.

Aria's experience over the course of her comparatively long career in Holocaust education captured many of the themes that were echoed in my conversations with Liz, as well as with classroom teachers and post-secondary instructors, and my own experience as a Holocaust educator, including: the influence of survivors' aging; advances in technology; practical limitations of time and funding; increased field trip restrictions from school boards; vicarious trauma and secondary traumatic stress among genocide educators⁷⁸; the happenstance of finding resources; building relationships with teachers and schools; and the personal, professional, and pedagogical motivations for doing the work.

Both Liz and Aria were experienced, thoughtful, compassionate educators, who were deeply committed to providing support to teachers as they taught the Holocaust. Though a thorough discussion is beyond the scope of this dissertation, each of their positionalities and experiences – as a museum educator and classroom teacher; as a non-Jewish European and a Canadian descendant of Holocaust survivors; as educators working for a large education centre and a small community organization, respectively – presented simultaneous benefits and challenges. Liz and Aria were also connected to each other through their community of practice. They regularly coordinated Vancouver-based survivor speakers for the Calgary symposium, Federation offered the VHEC's *Too Close to Home* as part of their resource collection, and Aria's attendance at the VHEC teachers' conference had a profound effect on her work. After experiencing the inaugural 2013 conference in Vancouver, she was inspired to develop a similar

⁷⁸ Though beyond the scope of this dissertation, further research on genocide educators' experiences of vicarious trauma and secondary traumatic stress is critical.

professional development opportunity for local teachers in the Calgary area, the second iteration of which I observed as part of this project.

As described earlier, the VHEC and Federation both provide a range of resources and supports to teachers, though they vary in size and scope. After the classroom case studies ended, I used the student, teacher, and education director questionnaire responses and interviews, observation fieldnotes, and consultation with Liz, Aria, and Dr. Andrea Webb⁷⁹ to develop a survey on teachers' experiences with VHEC and Federation resources (see Appendix #10). The survey questions focused on teachers' pedagogical approaches, preferences for resources and professional development, and reflections on their teaching experience. It was sent to the VHEC and Federation teacher mailing lists⁸⁰, with a report of the findings issued to both organizations afterwards. Though many of the findings were unsurprising – such as teachers' preference for resources that contain primary source material, are directly connected to the provincial curriculum, and easily accessible online – they were interesting nonetheless, and provide helpful context for the case study descriptions that follow below.

The vast majority of teachers who responded to the survey (90%) reported using Federation or VHEC resources every year or almost every year, which suggested active

⁷⁹ See *Research Method #1: Questionnaires*, p. 63.

⁸⁰ As noted earlier, the broad teacher survey was intended for Spring 2020 but given the overwhelming demands on teachers during the Covid-19 pandemic it was delayed, and sent on a date determined in consultation with the case study teachers to minimize disruption for respondents. The survey was sent using existing teacher mailing lists, which included approximately 70 Federation-affiliated teachers and approximately 1500 VHEC-affiliated teachers. Given the pressures that teachers had been under since the beginning of the pandemic, the expectation was that there would be a limited number of responses, likely 50-60 teachers in total. The survey initially received 57 responses, including four duplicate entries from three respondents, which were removed after confirming that the individual responses to each question were identical. A fifth entry was removed because the respondent was a math teacher who answered each Holocaust education question with a note that they would have to ask the humanities department at their school. Ultimately there were 52 valid responses, which formed the basis of the formal report.

engagement with the two organizations⁸¹. 46 of the 52 respondents⁸² were full-time classroom teachers, one was a university instructor, and 5 were former classroom teachers who now held other positions. Of the 46 respondents who were currently full-time classroom teachers, 87% were teaching upper grades⁸³ (Gr. 9-12) at the time, and 13% were teaching lower grades (Gr. 5-8)⁸⁴. Though teachers can, and do, incorporate teaching the Holocaust at many different grade levels, the upper grades provided the closest curricular fit in both Alberta and BC. Drawing on the survey and the broader research project, teachers reported substantial engagement with the Holocaust in Social Studies 10 (Grade 10; BC), Social 20 (Grade 11; Alberta), Social 30 (Grade 12; Alberta), 20th Century World History (Grade 12; BC), and Genocide Studies 12 (Grade 12; BC). Survey respondents reported primarily teaching the Holocaust in the context of Social Studies (79%), though teachers also engaged with the topic through English (10%) and German classes (4%), History (6%), Science (2%), Genocide Studies (4%), Religious Studies (2%), German Studies (2%), Library (2%), and Social Justice (2%)⁸⁵. That said, the subject area in which the Holocaust is taught, and whether it is taught at all, can change from year to year.

⁸¹ While the overall analysis applied to both contexts, significant or distinctive provincial differences were noted where applicable.

⁸² 14 respondents used Federation resources (27%)⁸² and 38 used the VHEC (73%). Proportionate to the number of teachers on each mailing list, this reflects a much higher response rate from Federation-affiliated teachers (20%), than VHEC-affiliated teachers (3%). However, it is worth noting that the VHEC mailing list includes other educators, historians, researchers, and so on, so the teacher survey was not relevant to everyone on that list.

⁸³ Given that grade distribution within schools varies widely within and between school boards in Alberta and BC (i.e., five year elementary/primary schools, six year elementary/primary schools, mixed elementary and junior high/middle schools, three year junior high/middle schools, three year secondary/high school, four year secondary/high school, etc.) it was challenging to simplify the data into categories like primary, secondary, early years, middle years, etc. Therefore, for the purposes of this survey, grades were divided into lower grades (Gr. 5-8) and upper grades (Gr. 9-12).

⁸⁴ VHEC classroom teachers were nearly evenly divided, with a slight majority teaching upper grades at the time, and a slight minority teaching lower grades. By comparison, the vast majority of Federation classroom teachers were teaching upper grades, very few were teaching lower grades or a mix of grades.

⁸⁵ One teacher reported that it was integrated in several subjects (2%) without specifying which subjects, and neither of the guidance counsellors (4%) were teaching in a specific subject area, though one specified that they teach it in

The teachers who responded to the survey initially learned about Federation and VHEC resources in a variety of ways: 39% learned about them through colleagues, 14% after encountering the resources as a high school student, 12% through teachers' conferences, 10% through Googling, 6% through the local Jewish community, and 4% through notices or media coverage⁸⁶. Particularly interesting was the finding regarding those who had attended a symposium or visited an exhibit as a high school student. While it was not an overwhelming proportion – six teachers in BC, and one in Alberta – it hinted at the potential long-term impact of programming on students who later return to the same organizations as teachers. In fact, this situation reflected the experience of two of this project's four case study teachers⁸⁷, and as Federation education director, Aria, noted in her interview:

It's one thing to teach a teacher or a student, but I think one of the greatest moments of my life was when a teacher stood up at [a local community program] and said "I attended symposium when I was a kid, and now I'm taking my students."

In terms of timing, Holocaust units occurred throughout the school year, with 81% of surveyed teachers teaching it more than once a year⁸⁸ (see Fig. 5). Most reported teaching it in the fall (October or November) and spring (March, April, or May), with fewer teaching it in the winter (December, January, or February). No one reported teaching it in June, and November was the most frequently reported single month in which Holocaust units were taught.

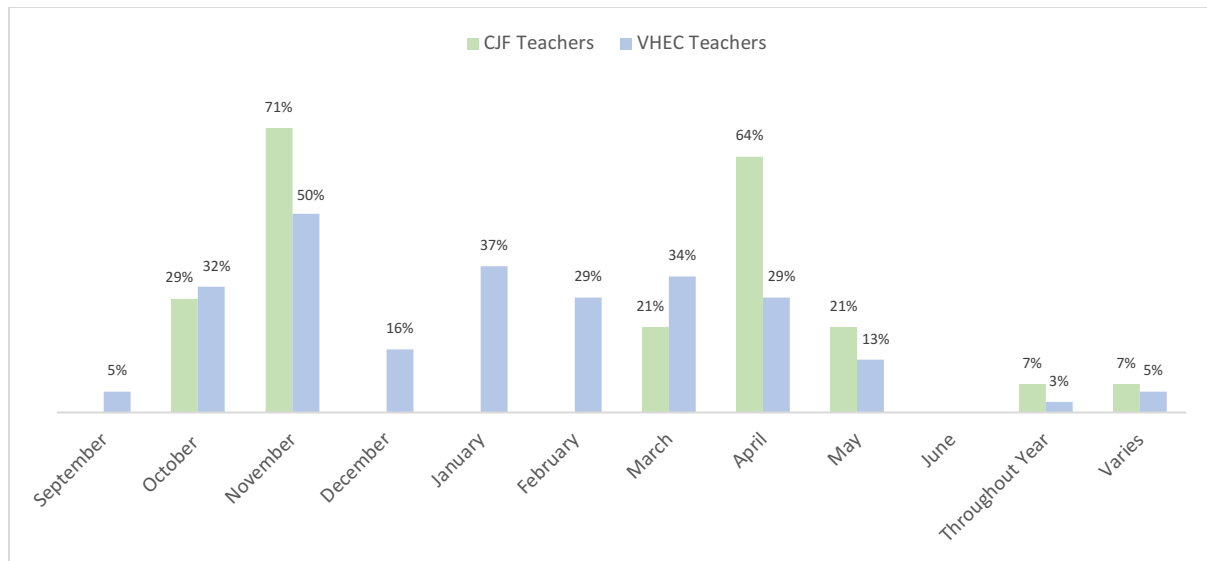
meetings and conferences that occur outside of class time.

⁸⁶ Of the 9 respondents who did not remember how they first learned about the resources, 5 had been teaching for over 20 years.

⁸⁷ See *Case Study #1*, p. 123, and *Case Study #2*, p. 147, 158-159.

⁸⁸ Note that the graphs include either percentages or numbers of teachers, depending on the specific context.

Fig. 5: Unit Timing



VHEC teachers reported a wider range in the months in which they taught their Holocaust unit, with 42% teaching it in the fall (September, October, November), 55% teaching it in winter (December, January, February), and 35% in spring (March, April, May)⁸⁹. One respondent noted that they taught it throughout the year, and two noted that it varied each year.

Among Federation teachers, a distinctive pattern emerged. Though one respondent noted that their timing varied depending on the class and semester, and one noted that they taught the Holocaust as the subject comes up throughout the year, the remaining teachers reported that they taught their unit twice a year: once in the fall (October or November) and once in the spring (March, April or May), with 71% of the fall teaching happening in November and 64% of spring teaching in April⁹⁰. These 12 teachers also reported that they do not teach the Holocaust during

⁸⁹ Given that 81% of teachers are teaching their unit more than once a year, these totals add up to more than 100%.

⁹⁰ As above.

the winter (December, January or February). Given the small sample size, it is certainly possible that other Federation teachers are teaching their units in the winter. However, timing is important, and it is a question worthy of further inquiry. If the phenomenon is confirmed to be widespread among Federation teachers, disseminating resources and holding teachers' conferences in September and February might help facilitate wider engagement.

Teachers in both provinces reported that their unit timing was primarily determined by where it fit in the curriculum (80%); whether it aligned with a local Holocaust education symposium (22%) or a memorial day, including Remembrance Day⁹¹, International Holocaust Remembrance Day and Yom Hashoah⁹² (10%); or whether it coincided with colleagues' units (8%). However, it is important to note that it is common for unit timing to shift and change over the course of a semester, and it often deviates from a teacher's original plan or schedule.

When it came to sourcing resources, teachers reported that they primarily seek out teaching and curriculum resources from their existing collections, Google, teachers' conferences, and colleagues at their school, while school districts were the least common place to find resources⁹³ (see Fig. 6 & Fig. 7). The fact that teachers seek out resources using a variety of different approaches is, of course, unsurprising. A teacher's process of building their resource collection is organic and largely self-directed; their collection grows and changes as their community of practice develops over the course of their career. Though teachers do find resources through formal opportunities like teachers' conferences, they just as often find them through independent research or casual conversation with friends and colleagues.

⁹¹ Which likely contributed to higher engagement in November.

⁹² Which likely contributed to higher engagement in April.

⁹³ A total of 34 teachers reported "Rarely" finding resources through their school district (i.e., helping teachers, consultants). The next highest "Rarely" response came from 16 teachers, re: finding resources through their department or unit head.

Fig. 6: Sourcing Teaching Resources (Federation)

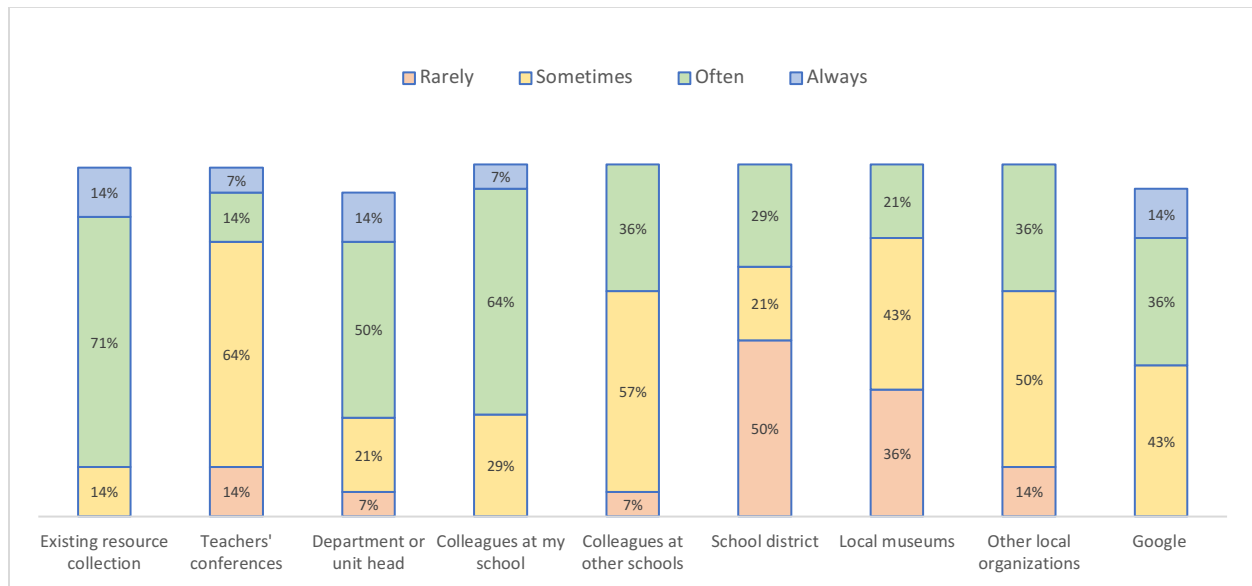
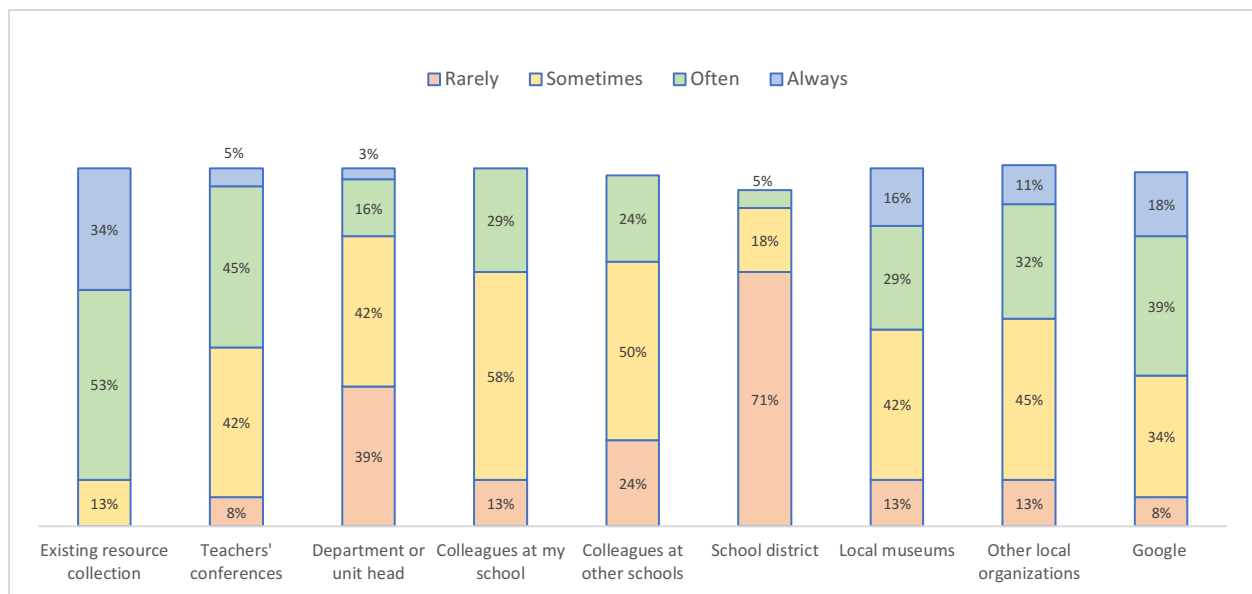


Fig. 7: Sourcing Teaching Resources (VHEC)



Interestingly, there were some slight distinctions by province: Alberta teachers using Federation resources reported “Always” or “Often” drawing on their existing collection (85%), colleagues at their school (71%), their department or unit head (64%) and Google (50%), while

BC teachers primarily drew on their existing collection (87%), Google (57%), teachers' conferences (50%), local museums (45%) and organizations (43%). In other words, the BC teachers more consistently drew on communities of practice outside of their immediate circle in the school, though this could be due to there being more available to teachers outside of individual schools in that context.

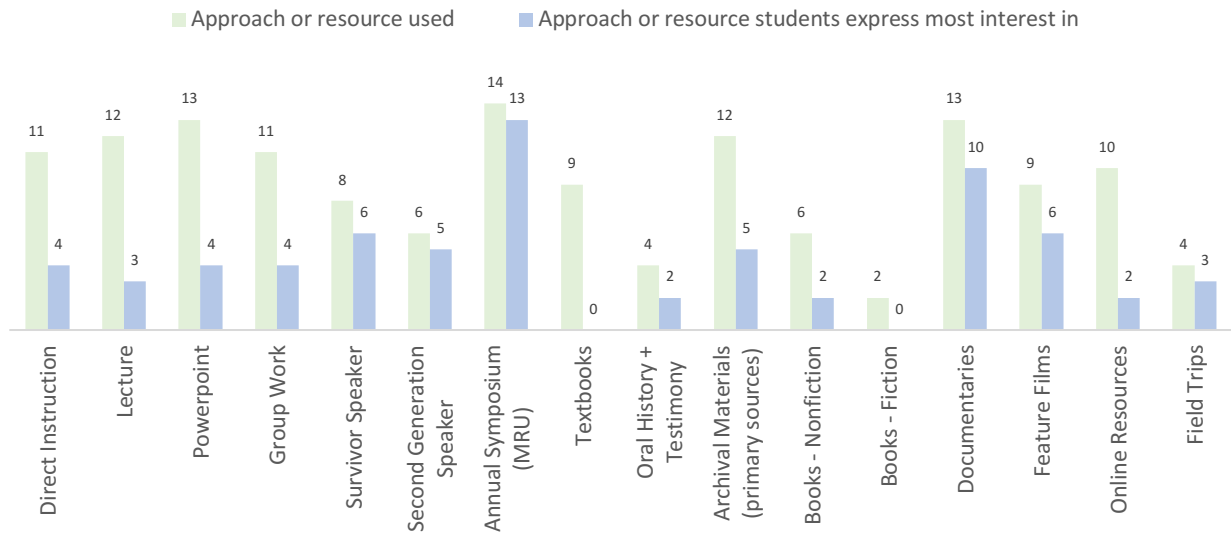
In terms of their approach to the Holocaust unit, Federation teachers prioritized using the annual symposium (100% of respondents), documentaries (93%), PowerPoint slides (93%), archival materials/primary sources (86%), lecture (86%), direct instruction (79%), group work (79%), online resources (71%), textbooks (64%), feature films (64%), and survivor speakers⁹⁴ (57%). The approaches and resources teachers rated most highly in terms of perceived student interest⁹⁵ were the annual symposium, survivor speakers, and second-generation speakers (86% of respondents)⁹⁶, documentaries (77%), field trips (75%), feature films (67%), and oral history/testimony (50%) (see Fig. 8).

⁹⁴ While survivor speakers were also involved in the annual symposium, this response rate refers to teachers who had survivor speakers come to their school.

⁹⁵ Student interest was calculated by comparing the number of teachers who use an approach/resource to the number of teachers who indicated high perceived student interest in that approach/resource.

⁹⁶ Teachers and students typically attend symposia in order to hear directly from survivors and second-generation speakers, so for the purpose of calculating perceived student interest in survivor and second-generation speakers the annual symposium, survivor speaker, and second-generation speaker responses were combined. That said, it is important to note that while the respondents who engaged with second-generation speakers found them to be interesting to students, fewer teachers engaged with second-generation speakers overall. In part this is because some teachers and students find, or assume, survivor speakers to be more impactful than second-generation speakers, and in part it is because most teachers prioritize survivors – with their first-hand experiences – while they are still available to speak to students.

Fig. 8: Teaching Approaches (Federation)

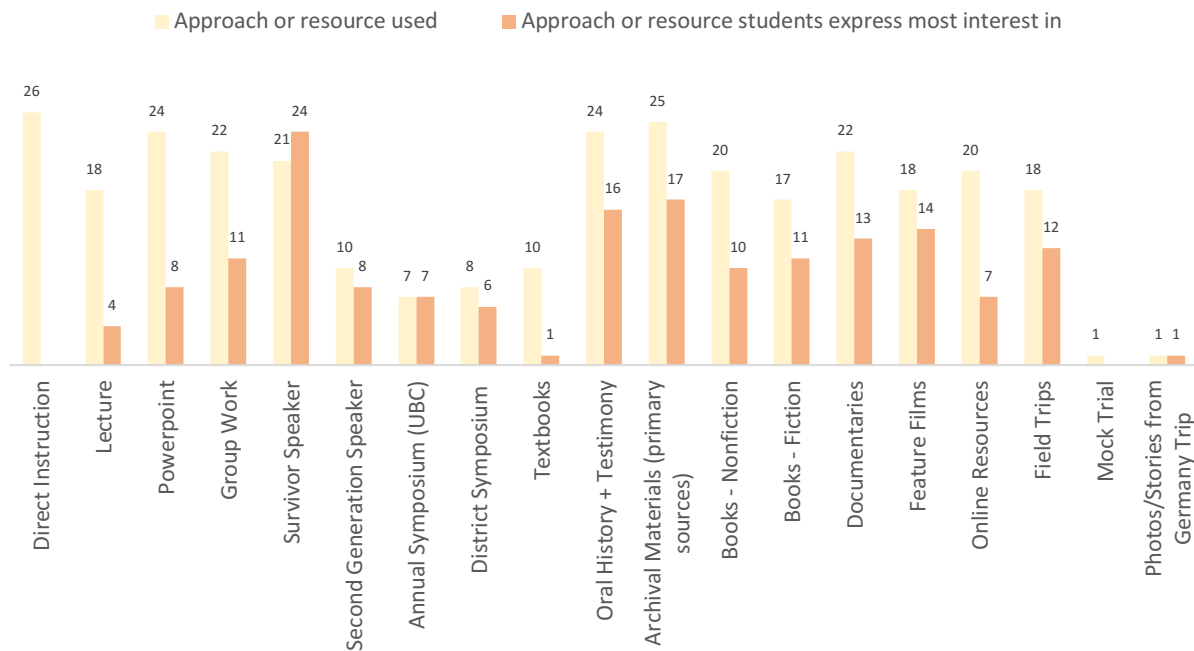


Meanwhile, VHEC teachers prioritized direct instruction (68% of respondents), archival materials/primary sources (66%), oral history and testimony (63%), PowerPoint slides (63%), group work (58%), documentaries (58%), survivor speakers (55%), online resources (53%), and nonfiction books (53%). The approaches and resources teachers rated most highly in terms of perceived student interest⁹⁷ were: the annual symposium, survivor speakers, and second-generation speakers (98%)⁹⁸, feature films (78%), archival materials/primary sources (68%), oral history and testimony (67%), field trips (67%), fiction (65%), documentaries (59%), nonfiction books (50%), and group work (50%) (see Fig. 9).

⁹⁷ Student interest calculation, as above.

⁹⁸ Symposia, as above.

Fig. 9: Teaching Approaches (VHEC)



Unsurprisingly, the resources that explicitly engaged with first-hand experience (symposia, survivor speakers, second-generation speakers, other oral history and testimony) were favoured by teachers and thought to be of greatest interest to students in both Alberta (81%) and BC (87%)⁹⁹.

While the graphs above give a sense of what teachers were using and how interested teachers felt their students were in different approaches and resources, there is an important caveat to interpreting this data. Though teachers often have a good sense of what is resonating with students, this is not always the case, so while perceived student interest and the proportion of resource use to student interest gives a general sense of which resources are most useful in classrooms, further research would be necessary to confirm actual student interest and impact.

⁹⁹ In reality, these proportions are likely even higher given that other resources (i.e., archival material/primary sources, fiction and nonfiction books, documentaries, feature films) often include or focus on first-hand experience.

When it came to challenges teachers faced, the survey responses were consistent with those reported in the classroom case studies and by attendees at teachers' conferences, including: an overwhelming amount of historical information to learn and teach, a lack of time to thoroughly teach the topic, short student attention spans, and challenges with making the topic feel relevant for students, many of whom feel far removed from the history of WWII. Additionally, teachers were struggling with the loss of survivor speakers and learning about their first-hand experiences in person, as well as the emotional toll of teaching and learning about the Holocaust, including the challenge of communicating the severity of the Holocaust without traumatizing students. Several teachers noted that they were overwhelmed by how many resources there were, and that they sometimes struggled to find sources that were age-appropriate. One teacher noted that they had no trouble finding resources for their classroom, but a lot of trouble finding specific historical information. Anecdotally, this was a concern shared by many other teachers as well, and may point to a lack of awareness around foundational resources, such as the US Holocaust Memorial Museum's *Holocaust Encyclopedia*.

Teachers also reported issues with students making light of the Holocaust (i.e., sharing inappropriate memes), and trying to navigate challenging discussions around Holocaust denial, antisemitism, and conspiracy theories, particularly those related to groups like QAnon¹⁰⁰.

¹⁰⁰ QAnon began as an internet conspiracy theory posted to the far-right message board 4chan in 2017. As journalist Julia Carrie Wong explains: "[QAnon] followers believe that a cabal of Satan-worshipping Democrats, Hollywood celebrities, and billionaires runs the world while engaging in pedophilia, human trafficking, and the harvesting of a supposedly life-extending chemical [called adrenochrome] from the blood of abused children. QAnon followers believe that Donald Trump is waging a secret battle against this cabal and its 'deep state' collaborators to expose the malefactors and send them all to [prison at] Guantánamo Bay" (2020). Increasingly, QAnon followers began appearing in public – often wearing shirts or carrying flags with a large letter "Q" – at far-right protests and rallies throughout the United States, including President Trump's re-election rallies, and the attack on the US Capital Building. Over a short period of time QAnon evolved from an internet conspiracy into an offline political movement. A QAnon supporter, Marjorie Taylor Greene, was elected to US Congress in 2020, with some state and municipal Republican representatives expressing support for the movement as well (Roose, 2021; Rosenberg & Haberman, 2020; Wong, 2020).

Because of the rise of right-wing populism worldwide and the growing prevalence of hate groups, including white supremacist and neo-Nazi organizations, teachers were contending with a vastly different social and geopolitical landscape than they were 5, 10, or 15 years ago¹⁰¹. Depending on the individual teacher, the course they were teaching, and the challenges and topics they were encountering, they were looking for different resources. Some were looking for information on hate groups and antisemitism in Canada, while others were looking to unpack the similarities and differences between early 1930s Germany and mid-2010s America. Still others were trying to understand modern-day concentration camps, contemporary neo-Nazi infiltration of the German army, or the rise of right-wing political parties in countries like Poland, Germany, and Hungary¹⁰².

In addition to these complex geopolitical contexts, teachers were often teaching students who had firsthand experience or a family history of war, genocide, armed conflict, and other types of violence. Though many educators expressed sensitivity to those student experiences, observation at teachers' conferences, Holocaust education symposia, and in classrooms demonstrated that there was still a tendency to default to teaching approaches that presumed students were completely unfamiliar with war and other violence. Awareness of students' first-hand and family experiences is an important consideration for both classroom teachers and nonformal organizations, as they develop resources and other supports for teachers.

The issue of provincial exams also came up in the survey and the project as a whole, highlighting contradictory problems: some Alberta teachers felt that the emphasis on Grade 12 diploma exams prevented in-depth study of individual topics like the Holocaust, while some BC

¹⁰¹ See *Geopolitical Context*, p. 108-118.

¹⁰² These include the Prawo i Sprawiedliwość (PiS) in Poland, the Alternative für Deutschland (AfD) in Germany, and the Jobbik Magyarországért Mozgalom (Jobbik) party in Hungary.

teachers noted, conversely, that the elimination of exams (i.e., History 12) had reduced student motivation, and limited deeper engagement with individual topics, such as the Holocaust.

When it came to professional development, teachers reported liking and looking for Holocaust education organizations that provided professional development that was useful and relevant, alongside a variety of high quality, well-organized, age-appropriate resources that fit the curriculum and provided a range of perspectives and experiences, including local connections, so as to strengthen student engagement with the topic.

That finding was consistent throughout this project, where case study teachers and teachers' conference attendees similarly requested a range of resources for Grades 5-12 that were directly tied to the curriculum, and included a variety of first-person accounts and primary sources. Additionally, they hoped for teachers' conferences that were tailored to their needs, i.e., that would provide sample resources, lesson plans, and teaching approaches that could be easily adapted to different classroom contexts. Prior to the pandemic, when survivors were still able to visit schools and speak at symposia, teachers typically prioritized those in-person experiences but now, understandably, there is a more critical need for digital and online resources. While some of these needs apply specifically to Holocaust education, most are applicable to social studies courses in general, as well as other subject areas.

In the teacher survey and the research project as a whole there were requests for shorter, more concise resources, with teachers citing both limited time with their students and shorter student attention spans. Teachers also commented on the notable lack of Holocaust education resources for French immersion programs. Outside of the Montreal Holocaust Museum and the Azrieli Foundation – which provide resources in both French and English – and a handful of French-speaking survivors across the country who speak to students, minimal French resources

are available to teachers. Given the prevalence of French immersion schools, and French immersion streams within Anglophone schools, providing resources in French would undoubtedly help expand an organization's reach, and by extension its community of practice, particularly in Western Canada.

One of the core strengths of Canada's Holocaust education community of practice is that it is relatively small, which makes it easier to establish relationships with Holocaust educators in different parts of the country and work together to support teachers and students. Given that organizations of all sizes have unique strengths and limitations, it was clear that one of the most important things that educators can do is self-reflexively evaluate what their organization does best and what its limitations are. In doing so, organizations will be better positioned to determine which resources they require from other organizations, and which resources to offer in return. This approach of working collaboratively to provide different teaching approaches, resources, and professional development would also help alleviate the ever-present pressure of limited time and funding.

The survey affirmed that the most important focus for Holocaust education organizations in the current moment was: 1) developing and maintaining online resources and lesson plans, 2) continuing to build a strong community of practice, 3) sustained professional development for teachers, and 4) receiving regular feedback from teachers and students. Additionally, having consistent, detailed, longitudinal feedback would be helpful for organizations as they adjust existing resources, develop new resources, create professional development opportunities for teachers, and apply for funding to support those projects¹⁰³. These needs were also echoed in the

¹⁰³ See Appendix #22 for detailed recommendations for teachers, education organizations, and faculties of education.

four classroom case studies, which give a more nuanced and detailed understanding of how teachers' communities of practice form and function in Holocaust education.

Chapter 5: Social Studies Curriculum

I turn now to the classroom case studies, and the curricular and geopolitical context in which they took place. The four case study teachers – Tony, Charles, Liam, and Francis – were all in their forties and teaching social studies courses at the secondary level in public high schools. Francis was teaching *Social Studies 10: Canada and the World 1914 to the Present* (Grade 10) in Vancouver, Charles was teaching *Social Studies 20-1: Perspectives on Nationalism* (Grade 11) in Calgary, and Tony and Liam were both teaching *Social Studies 12: 20th Century History* (Grade 12) in Greater Vancouver and Vancouver, respectively.

These courses took place in two different curricular contexts. In BC, there had been a recent curriculum redesign¹⁰⁴ that focused on concept-based, competency-driven, student-centred inquiry that emphasized flexible, technology-rich learning environments, and included a focus on Indigenous history and perspectives throughout¹⁰⁵. It was a comprehensive and ambitious restructuring around a new curriculum model that focused on three elements: *Know*, *Do*, and *Understand*. *Know* referred to the content of each course, while *Do* referred to competencies the students were expected to develop, structured around communication, thinking, and personal and social skills that could be applied within and beyond specific subject areas (cross-curricular competencies). The final component, *Understand*, focused on the “Big Ideas”¹⁰⁶ of each course or grade – principles and key concepts that were identified as being important to that area of

¹⁰⁴ For more on BC’s recent curriculum redesign, see: BC Ministry of Education, n.d-a, n.d-b, 2015; Miles, 2021.

¹⁰⁵ For a more detailed discussion of BC’s social studies curriculum redesign, see: Miles, 2021.

¹⁰⁶ While a thorough discussion is beyond the scope of this dissertation, it is interesting to note that Peter Seixas’ work on historical thinking deeply influenced the early development of the “Big Ideas”. Seixas was a UBC professor, former high school social studies teacher, and a prolific researcher in the field of social studies education. For more, see: Ercikan & Seixas, 2015; Gacoin, 2019; Miles, 2021; Seixas, 2006a, 2006b, 2006c; Seixas & Ercikan, 2011; Seixas & Morton, 2013.

learning, and intended to capture what students would carry forward. The final version of the redesigned high school curriculum was implemented in two phases, beginning with Grade 10 courses in 2018 and followed by Grade 11 and 12 courses in 2019 (BC Ministry of Education, 2015; VSB, 2018). In other words, the updated curriculum was newly in place when my fieldwork began in 2019.

The BC social studies curriculum's stated goals and rationale positioned it as an interdisciplinary subject area in which students come to understand the interconnectedness and influence of history, geography, politics, economics, and other related topics in the humanities and social sciences. It emphasized students developing "the knowledge, skills, and competencies to be active, informed citizens" and preparing them "to participate in society as responsible citizens", building these skills through understanding historical significance, evidence, continuity and change, cause and consequence, and perspective, alongside making and assessing ethical judgements¹⁰⁷. Additionally, it emphasized that these skills would continue to be engaged in a range of different disciplines, post-secondary programs, and career fields throughout a student's life (BC Ministry of Education, n.d-b, 2015).

The focus on developing cross-curricular competencies through active and informed citizenship and concept-based learning appealed to many teachers, particularly those who were already teaching that way. Most of the BC teachers I spoke with – at teachers' conferences and in classroom case studies – liked what the new curriculum was trying to do, and were particularly supportive of the focus on concept-based learning, competencies, and centering Indigenous

¹⁰⁷ Though not explicitly cited in the curriculum documents this focus aligns directly with the concept of historical thinking, which emphasizes: establishing historical significance, using primary source evidence, identifying continuity and change, analyzing cause and consequence, taking historical perspectives, and understanding the ethical dimension of historical interpretation (Centre for the Study of Historical Consciousness, n.d.; Gacoin, 2019; Miles, 2021; Seixas, 2006a; Seixas & Morton, 2013).

perspectives, history, and ways of knowing. However, they also noted that the sheer number of changes and the density of the new curriculum created a steep learning curve when it came to understanding and implementing each element. They anticipated that would likely take a few years to adapt to, even for senior teachers. Additionally, many teachers – as well as post-secondary instructors in faculties of education – noted the tension between what the new curriculum hoped to achieve and what was actually possible in schools, particularly when it came to flexible learning environments and access to technology. As one of the case study teachers put it: “the current infrastructure hinders teachers in a major way.” Though the extent to which it might hinder teachers differed from school to school, it was a sentiment that was echoed by most of the teachers I spoke with during fieldwork.

In terms of specific course requirements, *Social Studies 10: Canada and the World 1914 to the Present* (“Social 10”) was developed as a mandatory Grade 10 course: it was required for graduation, and the only social studies course available at that grade level. At the time that my classroom observation occurred, the new Grade 10 curriculum had been in use for a year and a half. The *Big Ideas* in Social 10 included:

- Global and regional conflicts have been a powerful force in shaping our contemporary world and identities.
- The development of political institutions is influenced by economic, social, ideological, and geographic factors.
- Worldviews lead to different perspectives and ideas about developments in Canadian society.
- Historical and contemporary injustices challenge the narrative and identity of Canada as an inclusive, multicultural society.

The content expectations focused on: government, political institutions, and Indigenous governance; environmental, political, and economic policy; Canadian autonomy and identity;

injustice and discriminatory policies in Canada; human rights advocacy; and domestic and international cooperation and conflict. The curricular competencies included understanding and assessing historical significance, evidence, continuity and change, cause and consequence, and perspective, as well as making and assessing ethical judgements, and practicing inquiry skills (see Appendix #19).

Unlike Social 10, *20th Century World History 12* (“20th Century History”) was an elective course, and the classes I observed occurred early in the curriculum implementation process. It was so new that – out of habit – one of the observed teachers consistently referred to it as “History 12”, which was its predecessor in the old curriculum. 20th Century History was one of fifteen elective courses¹⁰⁸ newly offered through the Grade 12 social studies program, which included Genocide Studies 12. While Genocide Studies 12 would have been a fascinating case study for this project, none of the participating teachers were teaching it that year. Additionally, through my conversations with teachers at teachers’ conferences and in classrooms it became clear that while many social studies teachers were interested in offering it, adding it to their school’s course offerings would likely take a few years. In the meantime, 20th Century History was one of the most widely offered of the social studies electives, in part because it – in many ways – replaced the BC curriculum’s predecessor survey course, History 12. In 20th Century History, the *Big Ideas* included:

- Nationalist movements can unite people in common causes or lead to intense conflict between different groups

¹⁰⁸ These included: 20th Century World History 12; Asian Studies 12; BC First Peoples 12; Comparative Cultures 12; Comparative World Religions 12; Contemporary Indigenous Studies 12; Economic Theory 12; Genocide Studies 12; Human Geography 12; Law Studies 12; Philosophy 12; Physical Geography 12; Political Studies 12; Social Justice 12; and Urban Studies 12.

At the time of writing I am aware of two secondary courses in Canada that focus specifically on genocide: *Genocide Studies 12* in BC, and *Genocide and Crimes Against Humanity* in Ontario (BC Ministry of Education, 2018c; Chalas & Pitblado, 2021).

- The rapid development and proliferation of technology in the 20th century led to profound social, economic, and political changes.
- The breakdown of long-standing empires created new economic and political systems.

Content expectations focused on: authoritarian regimes; civil wars and revolutions; independence and human rights movements, including those from Indigenous communities; religious, ethnic, and cultural conflict (e.g., genocide); global conflicts, including World War I, World War II, and the Cold War; migration and territorial boundaries; interdependence and international cooperation; and social, cultural, and technological developments. The curricular competencies, meanwhile, echoed those in Social 10: understanding and assessing historical significance, evidence, continuity and change, cause and consequence, and perspective, as well as making and assessing ethical judgements, and engaging historical inquiry skills and process (see Appendix #20).

By comparison, Alberta had last undergone a curriculum redesign for social studies in 2007. Nevertheless, the existing Alberta curriculum was similarly structured around concept-based learning and historical thinking, with a focus on multiple perspectives – Indigenous, Anglophone, and Francophone communities in particular – and an emphasis on encouraging active and engaged citizenship. It explicitly positioned the social studies curriculum, from kindergarten through Grade 12, as contributing to “the building of a society that is pluralistic, bilingual, multicultural, inclusive and democratic”, and emphasizing “the importance of diversity” as well as the “recognition and respect for individual and collective identity [as] essential in a pluralistic and democratic society”. Additionally, its authors asserted that the curriculum “promotes a sense of belonging and acceptance in students as they engage in active and responsible citizenship at the local, community, provincial, national and global level”, one

that “helps students develop their sense of self and community, encouraging them to affirm their place as citizens in an inclusive, democratic society” (Alberta Education, 2007a). Like the BC curriculum, social studies was positioned as an interdisciplinary subject area that drew on a range of different fields within the humanities and social sciences in order to achieve its goals.

The Alberta social studies program was envisioned as thirteen years of increasingly complex learning about citizenship and identity in the Canadian context, where each course was scaffolded¹⁰⁹ with those that preceded and followed it. At each grade level, the curriculum model focused on the “core concepts” of citizenship and identity¹¹⁰. Every course had both *General Outcomes*, which referred to what a student would be expected to know and skills they were expected to acquire after completing the course, and *Specific Outcomes*, which were comprised of required and optional outcomes connected to values and attitudes, knowledge and understanding, and skills and processes. Additionally, throughout their social studies learning, students were expected to develop six corresponding *dimensions of thinking*: critical thinking, creative thinking, historical thinking¹¹¹, geographic thinking, decision making and problem solving, and metacognition (Alberta Education, 2007a).

Adding complexity, Alberta used course sequencing – known colloquially as “streaming” – to group secondary students by ability based on their performance in the previous course in a given subject area. Course sequences were indicated by a suffix at the end of the course name (-1, -2, -3, -4) where the -1 suffix indicated greater complexity and more “abstract and conceptual

¹⁰⁹ See *Instructional Scaffolding*, p. 107.

¹¹⁰ These are framed around six themes or “strands”: Time, Continuity, and Change; The Land: Places and People; Power, Authority, and Decision Making; Economics and Resources; Global Connections; and Culture and Community (Alberta Education, 2007a).

¹¹¹ Like in the BC curriculum, Peter Seixas’ historical thinking concepts are not explicitly cited but the influence is clear. See: Alberta Education, 2007a; Centre for the Study of Historical Consciousness, n.d.

challenges”, while -2, -3 and -4 indicated “increasingly concrete and practical challenges”. In mandatory courses, pursuing -1 and -2 streams led to the completion of a High School Diploma, whereas pursuing the -4 stream¹¹² led to a Certificate of High School Achievement¹¹³ (Alberta Education, 2022; CBE, 2018).

Each course had a *program of study* (curriculum document) that outlined the key and related issues covered in each stream, alongside their corresponding outcomes. For example, in Grade 11 the overall theme for social studies is nationalism, with a modified focus and differing levels of complexity in each stream:

- Social Studies 20-1: Perspectives on Nationalism
- Social Studies 20-2: Understandings of Nationalism
- Social Studies 20-4: Nationalism in Canada and the World

In Social Studies 20-1, the key and related issues were framed as “to what extent” questions, mimicking the typical structure of a Social 30-1 diploma exam¹¹⁴ question. The *key issue* was “To what extent should we embrace nationalism?” with the intended outcome focused on students understanding, assessing, and responding to “the complexities of nationalism”. The *related issues* ranged from “To what extent should nation be the foundation of identity?” and “To what extent should individuals and groups in Canada embrace a national identity?”, to “To what extent should national interest be pursued” and “To what extent should internationalism be

¹¹² The -3 stream is specific to math courses and leads to a High School Diploma if pursued at the Grade 11 or 12 level, and a Certificate of High School Achievement if pursued in Grade 10.

¹¹³ There is flexibility within course sequencing in order to allow and encourage students working towards a Certificate of High School Achievement to transfer to higher level courses and qualify for a High School Diploma, which is often achieved through taking an additional semester or year of coursework (CBE, 2018).

¹¹⁴ In Alberta, social studies (Social 30-1 or 30-2) is required for graduation and includes a mandatory provincial diploma exam at the Grade 12 level.

pursued?”. The general outcomes for the course were then focused on exploring and assessing the relationships, impacts, and strategies encompassed in their corresponding *related issue*.

The program of study went on to break down each of the *dimensions of thinking* for the course and the related skills and processes, followed by an expanded description of the four *related issues*, with suggested themes and topics for each one. These ranged from developing an understanding of nationalism, and the complexities of nationalist and non-nationalist loyalties within a nation; to analyzing the role of national interest in nationalism, ultranationalism, foreign policy, and domestic and international conflicts; to evaluating the benefits and limitations of internationalism in historical context; and examining perspectives on Canadian nationhood and the opportunities and challenges related to national unity (see Appendix #21).

These curriculum documents – in both the BC and Alberta context – are dense, with a sometimes daunting set of expectations for teachers and students, given the time allotted for each course. They express shared values, particularly through the emphasis on diversity, pluralism, and engaged and informed citizenship, as well as the framing of social studies as an interdisciplinary subject area capable of instilling the aforementioned skills and values in young people. Each of the curricula described above gives prescriptive parameters within which a teacher must teach their course, but also allows for varying degrees of flexibility in terms of the topics they choose, the order of the unit, and how they achieve the expected outcomes. Unsurprisingly, the themes in which the Holocaust fit in each curriculum became more specific and complex in each grade. In Social 10, there was a broad focus on global and regional conflicts, while in Social 20-1 there was increasingly reflexive inquiry into nationalism, ultranationalism, and internationalism. Meanwhile, 20th Century History focused explicitly on

themes of authoritarian regimes, genocide, and migration and territorial boundaries. Ultimately it fit well – though differently – within each of these three courses, as the case studies demonstrate.

In addition to understanding these curricular contexts, a general understanding of instructional scaffolding is also helpful in better understanding the case study teachers' approaches to their units. *Instructional scaffolding* refers to educators providing contextually appropriate supports to students (individually) and the class (as a whole) in order to best facilitate their learning based on the skills and knowledge they already have. Teachers achieve this through *soft scaffolding*, i.e., circulating as students work to offer individual support and answer questions, and *hard scaffolding*, i.e., written assignment instructions (Saye & Brush, 2002). The process requires awareness of the student's *zone of proximal development*, or the space between what they are already capable of, and the knowledge and skills they could acquire with assistance from a skilled adult or peer (Ellis & Worthington, 1994; Saye & Brush, 2002; Vygotsky & Cole, 1978). Instructional scaffolding was present in both provincial curricula and in each classroom, and is therefore important to understand in the context of these case studies.

Chapter 6: Geopolitical Context

In addition to curricular context and an understanding of instructional scaffolding, it is also helpful to have sense of the broader geopolitical context in which these teachers were teaching their Holocaust units (May 2019-January 2020). The years in which this project took place – and those preceding it – were profoundly marked by discourse around populism and immigration. During the fieldwork phase, Canada held a federal election that saw Prime Minister Justin Trudeau shift from a majority Liberal government to a minority Liberal government, alongside a decisive rejection of Maxime Bernier’s right-wing populist, anti-immigration platform in the People’s Party of Canada. However, in Britain and the United States – contexts to which Canada is commonly compared – Boris Johnson’s hardline, anti-immigration Brexit campaign delivered him a landslide victory in their federal election, while President Donald Trump was still in power, though the 2020 presidential election campaign was well underway. The preceding years had been tumultuous, to say the least, and their influence was clear in the observed case studies, through themes of right-wing populism, neo-Nazism, and anti-immigration sentiment, each of which connected directly to Holocaust units.

In the late 20th and early 21st centuries, the biggest shift in Holocaust education had been the increasing loss of survivor educators (Gross & Stevick, 2015, Zembrzycki & High, 2012). However, by the 2010s, in addition to coping with the loss of survivors, educators had begun grappling with a dramatic geopolitical shift, in which far-right political parties and white supremacist and neo-Nazi¹¹⁵ movements had reached levels of popularity and public activity that

¹¹⁵ I have used “far-right”, “white supremacist”, and “white nationalist” to describe the rhetoric, political parties, and hate groups that are being discussed. While I recognize that these terms are complicated and are not synonymous, for the purposes of section I have used “far-right” as an umbrella term to describe political parties and hate groups that actively engage white nationalist and white supremacist rhetoric, imagery, or ideology, including those that

were thought to be unlikely, if not – naively, as it has turned out – wholly impossible in the post-war world order. Many of those parties and organizations borrowed from, or in some cases explicitly revered, the fascist and authoritarian movements of the 20th century. In Europe, a number of far-right political parties – deeply nationalistic, openly xenophobic and anti-immigration – began gaining increased public support and political power, including Jobbik Magyarorszáért Mozgalom (Jobbik) in Hungary, Le Front National¹¹⁶ (The National Front) in France, and the Χρυσή Αυγή (Golden Dawn) in Greece, among others. They were minority parties and often regarded as fringe movements, but they were becoming increasingly popular (Aisch et. al., 2017). In the European context the Jobbik party caused particular concern, in no small part because of Hungary’s role in WWII¹¹⁷ and the national image they were attempting to create in the years following the fall of communism. As Hungary attempted to distance itself from its compromising past, Jobbik simultaneously rose in popularity, vocally opposed to Jewish and Roma / Sinti communities and running a banned paramilitary group (The Hungarian Guard) that bore a striking resemblance to the Nazi Stormtroopers (SA). Support for Jobbik intensified in 2014, when they won 20% of the national vote, making them the third most powerful party in

make explicit references to Nazi rhetoric, imagery, or ideology.

¹¹⁶ As of 2018, it is now known as the Rassemblement National (National Rally).

¹¹⁷ During World War II, Hungary’s authoritarian government shared many of the same values and approaches as Nazi Germany. This included the introduction of racial laws, beginning in 1938 and modeled after the Nuremberg Laws, which revoked equal citizenship for Jewish people, excluded them from many professions, restricted their economic opportunities, and forbid them from marrying non-Jews. Hungarian Jewish men were also conscripted into a forced labour service beginning in 1940. Following the Battle of Stalingrad in 1943, realizing that Germany would likely lose the war, Hungary attempted to negotiate an armistice with Allied powers, which then led to Germany invading Hungary in 1944, and a new prime minister, General Dome Sztójay, was installed. With his cooperation, the Jews of Hungary were rounded up, sent to ghettos, and later deported, primarily to Auschwitz. In the summer of 1944, Hungarian Admiral Miklos Horthy dismissed Sztójay and attempted to negotiate an armistice with the Soviet Union. The Nazis arrested Horthy, and installed the leader of the fascist Arrow Cross party, Ferenc Szalasi. Under Szalasi, hundreds of Jews in Budapest were violently murdered by Arrow Cross gangs; thousands more were sent to the ghetto, as well as on a death march to the Austrian border. Pest was liberated by the Soviets in January 1945, with Buda following a month later (USHMM, n.d.-c, n.d.-d).

the Hungarian parliament. This meant that nearly a million Hungarians, out of a population of 9 million, had voted for them (Mudde, 2014). While historians and political scientists, among others, argued over the implications of the rise of the far-right in Europe, teachers and students were also grappling with this phenomenon in the classroom, particularly in classes on WWII and the Holocaust (Aisch et. al., 2017). Parsing out the similarities and differences in context required deep historical literacy, and no one could agree about what it all meant.

The effects on Holocaust education were particularly well illustrated through my experience of teaching and grading for McGill's undergraduate Holocaust course. By 2015, I had been a student of formal, informal, and nonformal Holocaust education for nearly 20 years. In other words, I had learned about the Holocaust within and outside of school, through primary sources and secondary sources, fiction and nonfiction books, documentaries and films, survivor speakers, and visits to archives, museums, and historic sites. I also had experience teaching the Holocaust, using most of those resources. In the course at McGill, we typically had between 100 and 150 students each year, with a range of personal and disciplinary backgrounds. Roughly one-quarter were international students from various countries, while the rest of the class was divided fairly evenly between American and Canadian students, many of whom had personal connections to the course content, i.e., they were direct descendants of Holocaust survivors, or students for whom the Second World War or other genocides and mass atrocities played a role in their family history. Virtually all of our students were taking the course as an elective, and they came from a range of disciplines. For example, we had science students taking their very first course in the humanities alongside history majors in their final year of study; education students intending to teach history and social studies; and nursing students working with Holocaust survivor populations, who sought further context for their patients' experiences. Some students

were taking the course because they did not learn about the Holocaust at all in school, while others had learned about it for most of their lives but still felt that their understanding was incomplete.

Over the years, as a student and an educator, I had become familiar with the typical connections students made when they learned about the Holocaust – unpacking comparisons between fascism and communism, or antisemitism and Islamophobia, or how different genocides had unfolded throughout history. However, in 2015 students were increasingly making connections to the present day, and in addition to the aforementioned connections, they increasingly brought up the rise of the far-right in Europe. By the winter of 2016, students continued to bring up Europe’s far-right but there was a shift. Students became increasingly fixated on what some historians refer to as the ‘crisis of meaning’, or the political, economic, social, and historical factors that had defined the interwar period in Europe: increasing political instability, worsening global economic crisis, and a profound loss of faith following the failed promises of the revolutions and new governments of the early 20th century. All of these factors combined to intensify divisions between the political left and the political right, divisions that politicians of all stripes then used to their advantage, resulting in a rise of both the political far-right and far-left. Additionally, the previous fall, Donald Trump’s first presidential campaign had increasingly begun engaging in xenophobic and openly racist rhetoric, with Europe’s far-right parties – many of them looking to their own elections the following year – expressing their admiration of, and support for, Trump and his political stance. The public discourse around accusations of fascism and fascist rhetoric in Trump’s campaign began to grow and, as journalist Eric Levitz (2015) pointed out in an article in late November of that year:

Granted, in American political discourse, *fascist* is often used as a synonym for ‘very bad, in my opinion.’ So it isn’t unusual that pundits

are saying the word to decry a common opponent; what's unusual is how reasonable they sound when they say it. After all, they're talking about a politician who has promised to save a great, declining nation through the force of his own triumphant will while calling for the mass deportation of one minority population and the mass registration of another." (Levitz 2015).

Following Trump's proposal to register all Muslims¹¹⁸, his recommendation that "certain mosques" be put under surveillance after the Paris attacks, and his condoning of the beating of a Black Lives Matters protester at his rally in Birmingham¹¹⁹, prominent historians began to enter the debate as well (Corasaniti, 2015; Gabriel, 2015; Haberman, 2015; Marrus, 2015, Snyder, 2015, 2017).

In the Holocaust course, the most significant shift came in 2017. The students were fixated on the Trump administration¹²⁰, which was inaugurated in the third week of our class, as well as on the Syrian refugee crisis and the European election campaigns, particularly in France, Germany, Holland, and Austria, where far-right parties, emboldened by – and vocally supporting – Trump, capitalized on that momentum in their own campaigns. In the class conference sections¹²¹ at the end of January we were discussing *None is Too Many*, the watershed text that detailed the Canadian government's racist immigration policy before and during the Second World War. The chapter, selected by the professor six months earlier, discussed Canadian immigration policy in the 1930s, the MS St Louis, and the history of xenophobia in Canada, with

¹¹⁸ November 10, then repeatedly through the end of November 2015.

¹¹⁹ Both November 21, 2015.

¹²⁰ The professor had decided that he would not bring up the 2016 US election himself but, of course, if the students wanted to talk about it, we would. He did not want to force any comparisons but he did want us to help them contextualize and discuss it if – and as – needed.

¹²¹ Each week the professor gave a two-hour lecture that was followed by a series of mandatory one-hour conference sections, taught by myself and the other TA.

a particular focus on the significant role that Quebec had played in defending Canada's immigration policy at the time (Abella & Troper, 1983, 2013). The day after those conference sections on immigration policy, Trump instated the first version of the Muslim Ban – on International Holocaust Remembrance Day – and two days later, on January 29th, a white supremacist opened fire on a mosque in Quebec City, killing six people and wounding nineteen (Kassam, 2017). The thematic parallels were deeply troubling to the students, and to us. This particular professor was incredibly careful about emphasizing the importance of historical context, and not drawing facile comparisons between the past and present. Though at times Trump had engaged in what could be defined as fascist rhetoric, he was not Hitler. He was – for the time being – existing in the context of a democracy, and though there was troubling overlap, the two leaders were embedded in different ideologies, in very different historical contexts. However, students, teachers, and scholars worldwide were understandably still struck by the unsettling similarities in a rise to power that involved a thin-skinned politician who was quick to anger and impulsive in his retaliation against those who crossed him, who became the leader of a political party that was initially hesitant about involving him, but ultimately determined that they could not win the election without him, and wagered that they would be able to effectively control him once the party was in power. That person was then democratically elected after running a campaign composed primarily of promises that they alone could solve the country's economic crisis, and scapegoating minorities, who they positioned as the cause of the nation's decline, and as both an internal and external threat that could be monitored and expelled. Once in power, some of the most ideologically extreme members of their inner circle were given positions of great power and authority in the new government, and key campaigns were waged against the court system and the media in particular – in which widely-respected publications

that criticized the leader and its government were discredited. History classes usually foster discussions about the present, but our students were so horrified by these historical resonances that we dedicated far more time than usual to unpacking the similarities and differences in context¹²².

In the years that followed there were further historical echoes of rising far-right populism, including increased visibility of the “alt-right”, particularly following the 2017 *Unite the Right* rallies in Charlottesville, Virginia (Fausset & Feuer, 2017). In Europe – following Brexit – the French and Dutch elections offered a short but welcome reprieve, when Le Front National (National Front)¹²³ and Partij Voor de Vrijheid (Party for Freedom) were both defeated, demonstrating that the far-right momentum that had been building in Europe was not completely unstoppable. However, the 2017 elections in Germany and Austria – in which far-right parties drastically shifted the composition of their respective parliaments – had particularly disturbing resonances with Holocaust history, as did the increasingly far-right Polish government passing a federal law criminalizing any references to Polish complicity in the Holocaust in 2018, and the German defense minister disbanding a unit of the army’s special forces for neo-Nazi activity in 2020 (Bennhold, 2020a, 2020b; Santora, 2018; Witte & Beck, 2017). In this past year, World War II and the Nazis have regularly been invoked in contemporary politics, including through the war in Ukraine, with Russian President Vladimir Putin citing the need to “demilitarize and

¹²² The differences were distinct, and important. For example, when we spoke about the role that invoking economic crisis had historically played in the consolidation of totalitarian power, we also discussed the differences in context between the contemporary economic tensions in the United States, which centered around domestic and international labour and job opportunities, and the interwar economic crisis in the Weimar Republic, including German reparation payments under the Treaty of Versailles. Nonetheless, the broader similarities were unsettling for many of our students.

¹²³ As of 2018, it is now known as the Rassemblement National (National Rally).

denazify” the country as a key motivation for the invasion, and comparisons to Germany’s actions in the 1930s proliferating (Berger, 2022; de Groot, 2022; Florea, 2022; Roth, 2022).

Ultimately, increasing invocations of World War II and Nazism, alongside the rise of far-right, white supremacist, and white nationalist rhetoric, political parties, and hate groups in Europe and North America over the last ten years have caused a paradigm shift in how students – particularly at the secondary and post-secondary level – are responding to learning about the interwar period in Europe, and World War II more broadly (Miles, 2021). This was clear not just in the course that I helped teach, but also with colleagues teaching at the secondary and post-secondary level across the country, including the teachers’ conference participants and case study teachers in this doctoral project. It used to be that one of the biggest concerns among history teachers in Canada, and among Holocaust educators in particular, was how to make history relevant to students’ lives and the time that they live in. That had since shifted to helping students navigate learning about moments in history that increasingly felt like a prescient cautionary tale, and both teachers and students were simultaneously grappling with the difficulty of understanding world events as they were unfolding¹²⁴. Though that experience is not entirely unique – previous generations have certainly been in a similar position – this was, and is, a moment of historical uncertainty. When history is viewed in retrospect, it is often clear which events, legislation, acts of resistance, acts of violence, and shifts in power led to the known outcome. However, when the events are still unfolding, it is not always clear which are the most significant, where things began to worsen or improve, and so on. This highlights a pedagogical

¹²⁴ As noted above there are, of course, students in Canada who have lived experience of war, genocide, and political instability who do not struggle to see the relevance of similar histories in the present day. However, that does not change the challenge teachers face when navigating contemporary violence and political instability; in fact, it adds a layer of complexity in navigating the social, emotional, and psychological effects of learning about history.

challenge in tumultuous historical moments, where teachers have to help their students process and understand what is happening while they themselves are trying to process and understand what is happening (M. Skvirsky¹²⁵, personal communication, October 18, 2017).

On the one hand this can be deeply destabilizing for educators, teaching about something that you yourself may be struggling to understand. While that was certainly our experience as instructors during the McGill Holocaust course in 2016 and 2017, I also noticed something interesting happen with our students. In my experience teaching in both formal and nonformal contexts, it had become clear that people living in a contemporary context often found it difficult to separate their knowledge of how a historical moment unfolded, from what information was or was not available to the people who were actually living in that historical moment. For example, when learning about the Holocaust, one of the things that students often struggled with the most was trying to understand the context of Germany and Eastern Europe in the early and mid-1930s, and they were often confused as to why more people did not leave Europe sooner. Even when all the various factors were explored – from the difficulty of securing visas, to insufficient financial resources, to elderly or ill family members who could not travel, to the unprecedented nature of the Holocaust, which had no frame of reference for the horror that would later unfold – in spite of this, they often persisted in a moral judgement of those who stayed, continuing to question how some people did not ‘do more’ to try and escape a situation that, particularly in hindsight, had so many red flags. What is fascinating is that those questions had all but disappeared in 2016 and 2017, and instead students were spending far more time unpacking the social, legal, economic, and political complexity of that moment. In particular, they were fixated on how difficult it would be to decide when to leave your home country during a period of years-long

¹²⁵ In 2017 Marc Skvirsky was the Vice President and Chief Program Officer for Facing History & Ourselves, a position he had held since 1988.

incremental change. So while the contemporary geopolitical context presented pedagogical challenges, it also provided contemporary students with a frame of reference that was sometimes helpful in understanding the historical events they were studying.

The teachers and students in the case studies below made their own connections between what they were learning in class and the current geopolitical context, primarily in class discussions. The students in particular made myriad connections to the present day, drawing on examples that included current authoritarian or totalitarian governments, modern-day concentration camps, contemporary propaganda, and governments invoking World War II or the Holocaust for political purposes. While each teacher helped their students unpack and contextualize those comparisons as they came up in class, they each felt slightly differently about drawing connections between the Holocaust and other historical or contemporary world events¹²⁶. Tony was the most hesitant, particularly about comparisons that might be “incorrect and inappropriate”, and avoided engaging them unless the students brought them up in class. The other teachers were more comfortable drawing connections themselves, engaging the examples that students mentioned, and having conversations about the extent to which a particular comparison was accurate or appropriate. Liam found that because his students tended to “report that the Holocaust was a memorable, if upsetting, event”, it was helpful as a touchpoint for unpacking other historical and contemporary injustices. Francis, meanwhile, made a point of invoking and responding to more contemporary connections students were making “so students [could] see the cyclical nature of history”. Charles similarly made his own connections and helped students unpack theirs, noting that for him, this was key to students “build[ing] an understanding of the concepts of historical cause and consequence, context, and continuity and

¹²⁶ For further discussion of the complexities of comparison in the context of teaching historical injustice, see: Miles, 2021.

change over time.” Regardless of the approach of the individual teacher, students at every school consistently made connections to the present day – in class, in assignments, in conversation with one another, and in reflecting on the Holocaust unit through this research project – further demonstrating the importance of teachers being prepared to address and unpack these connections when they arise.

How teachers responded to their curricular and geopolitical contexts profoundly affected their approach to their Holocaust units, as did the availability of specific teaching resources. I turn now to the case studies, which provide thick descriptions of each Holocaust unit in order to provide a deep understanding of each teacher’s approach to the material, the resources they used, and how their communities of practice were engaged. The case studies are presented chronologically, in the order they were conducted, from March 2019 through to January 2020. I begin with Tony¹²⁷, teaching *20th Century World History 12* in Greater Vancouver, then move to Charles, teaching *Social Studies 20-1* Calgary, then to Liam, teaching *20th Century World History 12* in Vancouver, and finally, to Francis, teaching *Social Studies 10* in Vancouver.

¹²⁷ As noted previously, all teacher names are pseudonyms, chosen by the teachers themselves. All student responses are anonymized.

Chapter 7: Case Study #1 – 20th Century World History 12

Taken together with the broad teacher survey, the classroom case studies give a more detailed understanding of how teachers engage their communities of practice in Holocaust education, within the curricular and geopolitical context outlined above. The vignettes described in this and the following chapters were compiled by drawing on classroom observation, teacher interviews, and teacher questionnaires, and supplemented by reflections the students shared in their questionnaires and interviews. In this case study context, a *vignette* was understood as a narrative that encapsulated “the complex dimensions of its subject for the purpose of capturing, in a brief portrayal, what has been learned over a period of time” (Ely et. al., 1997, p. 70). Each of these four case study vignettes is also tied directly into the three research questions at the centre of this project. First, a detailed description is given of how each teacher structured their Holocaust unit and how the resources they chose were scaffolded within it¹²⁸. This is followed by a reflection on the teacher’s community of practice in Holocaust education and its influence on the observed unit, as well as a comparative reflection on the similarities and differences between the four case study teachers’ communities of practice¹²⁹. Finally, the case study analysis is combined with the broad teacher survey findings, and my own experience teaching the Holocaust and researching Holocaust education over the last decade, in order to provide specific, actionable recommendations for teachers, nonformal organizations, and faculties of education¹³⁰.

¹²⁸ Research Question #1: How do public secondary social studies teachers in Canada structure their Holocaust units in their specific pedagogical and curricular contexts, and how are the resources they use scaffolded within their unit?

¹²⁹ Research Question #2: How do teachers’ pedagogical relationships with their local Holocaust education organization fit into their broader community of practice, and how does that relationship influence their Holocaust unit?

¹³⁰ Research Question #3: What recommendations can be made to Holocaust education organizations, secondary teachers, and faculties of education in order to strengthen pedagogical communities of practice in Canadian

In March 2019, I began the first case study, observing two blocks of *20th Century World History 12* at a high school in Greater Vancouver. The teacher, Tony, had completed a degree in historical geography before getting his teaching certification. Over twenty years, he had acquired a wide range of experience teaching different grades at the secondary level though interestingly, he had not become interested in teaching history until ten years into his teaching career, after the school assigned him to a history course. By the time of the case study, he was the head of a social studies department that interacted regularly with one another, and maintained an active listserv to ask and answer pedagogical and student questions. Though he was a senior teacher and mentor, he was very open to suggestions from colleagues, and was consistently engaged with professional development, particularly around Holocaust education. He was self-reflexive, readily sharing what he felt had gone well and what he felt needed improvement, and he regularly adapted his teaching approach in light of new resources.

Tony drew on both soft scaffolding¹³¹ (i.e., circulating actively to support students individually) and hard scaffolding (i.e., unit assignment instructions and guiding questions) to help facilitate student learning, and he relied heavily on worksheets and class discussion to help students unpack the resources being used. As Tony described it:

I am a bit more old school. I prefer direct instruction with probing questions formulated by the teacher, and students to be able to engage in discussions from those questions.

This was clear throughout the unit, where nearly every resource was accompanied by either a worksheet – created by Tony, a colleague, or another source – and/or a set of PowerPoint slides and discussion questions that he had created himself. Many students in both of his 20th Century

Holocaust education?

¹³¹ See *Instructional Scaffolding*, p. 107.

History blocks printed the PowerPoint presentations so they could record handwritten notes during lectures and discussions. During group discussions, Tony typically rotated between volunteered answers and calling on students. When calling on students he alternated between students who were visibly paying attention and students who were not, and in situations where the same students were putting up their hands, he would explicitly ask for new and different voices to participate. Though it was an elective course, he mentioned to me that 20th Century History was one of the most widely available and popular social studies electives for Grade 11 and 12 students, particularly among those who planned to attend post-secondary, and that they tended to take the course seriously because it counted towards their GPA for post-secondary school applications. He also noted that a 40% exam at the end of the semester had recently been replaced with a different assessment that put less pressure on the students, which often resulted in deeper engagement with the course material. The students in both blocks did indeed seem to take their learning seriously and were actively engaged with the class content, activities, and discussions. This engagement was also encouraged and supported by Tony's friendly, approachable demeanor and the welcoming environment of his classroom.

The Holocaust unit was scaffolded between the previous unit on the interwar period and an upcoming unit on World War II. Most of the Holocaust unit focused on preparing the students for three things: a short quiz that would tie their previous and current units together through reflecting on Italian fascism, Weimar Germany, and the rise of the Nazi party; hearing a Holocaust survivor speaker at the end of the unit; and a unit assignment on survivor testimony and artifact analysis. After the Holocaust and World War II units, Tony intended to move on to topics like the Cold War, the Cuban revolution, the Vietnam War, and the American Civil Rights movement. He noted that in all his courses he made adjustments along the way, based on how

the unit – and overall course – was unfolding, which included adapting his approach to better fit that specific group of students and adjusting the pace based on students’ understanding of key curricular concepts, both of which I observed during this unit. Though the new curriculum created explicit space to teach the Holocaust and its connections to Canada, Tony noted that:

For me, I always found a spot [to teach the Holocaust] regardless of the era. I know that there are explicit learning outcomes now that allow you to teach about this stuff but for me, I always made space regardless of the curriculum. The new curriculum change is [just] a bit more global, and it zones in on ‘*How did Canada react to all of this*’ so it’s a little bit more specific to Canada itself.

Tony consistently drew the class back to key curriculum themes, like unity and conflict in nationalist movements¹³², and connections to Canada were made primarily through discussions of Japanese internment; Canadian immigration policy, including the SS Komagata Maru¹³³ and the MS St Louis¹³⁴; and testimony from Holocaust survivors who had immigrated to Canada. Tony relied heavily on survivor testimony, particularly from those who later came to Canada, as he had for most of his career. After initially focusing on textbooks in his early years of teaching, he began to seek out new and different resources for his Holocaust unit, in order to give his students a more nuanced and personal understanding of the history:

I was like, all of the stuff that’s in the textbook is just one way of dealing with it, I think I should probably use as much testimony as I can, get away from the

¹³² See *Social Studies Curriculum*, p. 102-103.

¹³³ The SS Komagata Maru was a chartered ship that carried 376 South Asian immigrants, primarily Punjabi men, to Vancouver in 1914. The ship was refused on the grounds that they had not made a “continuous journey” from India to Canada, a racist policy to limit South Asian immigration. An eight-week standoff with Canadian officials followed, including a physical confrontation with police officers and immigration officials who attempted to board the ship and drive it out of the harbour. After two months the ship was forced to sail back to India, where the passengers were met by British officials claiming they had participated in rebellion against the empire in Canada; twenty passengers were killed in the confrontation, with many others injured and arrested. A formal apology for the treatment of the SS Komagata Maru passengers was issued by the Canadian government in 2016. For additional information, see: Johnston, 2021; Trudeau, 2016.

¹³⁴ See *Canadian Holocaust Education Research*, p. 42.

textbook, and use a variety of resources. To be honest with you, I just kind of made it my goal to – every kind of professional development or presentation or film screening or anything that I could go and listen to – I did.

That commitment to professional development was clear throughout the unit: nearly every resource had been introduced to him through – or inspired by – the workshops, teachers' conferences, and colleagues he had interacted with over the years. This commitment also re-introduced him to the VHEC:

When I was a high school student, I did see a symposium that was put on by the VHEC, we're talking almost 30 years ago, so I knew they existed. [But] when I was first starting teaching I was just figuring out how to teach. I was very nervous about teaching the Holocaust, so I stuck very, very close to the textbook. I didn't know that much about the topic, and I didn't want to take any risks. It was just your typical, basic facts: here's how many people were victims, here's the camps – really thin detail. The other day I ran across something, an artifact of work from a student from when I first started teaching, almost twenty years ago, and I thought to myself, oh man, did I ever teach that badly, did I ever miss a lot. But as I started to get a bit more comfortable with the content, I remembered that wow, the VHEC and organizations like this, they put on symposiums, and because I was so nervous about teaching some of this stuff, I thought I'll take my students to do this, and in the meantime, they learned and I learned as well.

Since that time, his relationship with the VHEC had only grown stronger. He consistently brought his students to symposia and special events; he arranged for survivors to visit his school; selected and designed assignments that required his students to engage with the VHEC's online collections of testimony and artifacts; attended and presented at their teachers' conferences; connected to other professional development opportunities through Yad Vashem and the US Holocaust Memorial Museum; and had been invited to consult on various VHEC programs, events, and other resources.

Though his community of practice was deeply connected to the VHEC, it also included other museums and organizations, and can best be understood through his use of three central resources: survivor testimonies, films (*20th Century History*, 1977; *The Path to Nazi Genocide*, 2014; *Pigeon*, 2004; *The Boys of Buchenwald*, 2002) and the survivor speaker.

Survivor Testimony

As noted, Tony prioritized survivor testimony in his teaching of the Holocaust. The testimonies were scaffolded by worksheets, films, and class discussions, and used to illuminate pre-war life and early Nazi rule, explore different forms of resistance, and to understand different experiences and ways that people survived them.

To begin the unit, Tony connected Weimar Germany and the interwar period in Germany to the rise of the Nazi party. He framed this historical moment in the broader context of European “failures of democracy” in the early 20th Century (Italy, Germany, and Spain) and spoke to curriculum themes such as the breakdown of empire, and the role of nationalist movements in unity and conflict in different contexts. The students read aloud from a series of handouts that Tony had sourced from colleagues over the years, including a biography of Adolf Hitler (textbook photocopy) and a reading on the Nazi party and its initial platform (*Echoes & Reflections*¹³⁵). He then asked guiding questions in order to prepare the students for a detailed worksheet reflecting on the texts, which he had also sourced from a colleague. After the worksheet was complete, he showed them a BBC documentary on the rise of the Nazi party¹³⁶.

¹³⁵ See *Survivor Testimony*, p. 125-126.

¹³⁶ See *Films*, p. 131.

These introductory activities prepared the students for watching their first video testimonies: one from a Roma / Sinti survivor, Julia, and two from Jewish survivors, Herman and Margaret. Drawn from the USC Shoah Foundation¹³⁷ collection, the testimonies focused on how the survivors' lives and personal relationships changed in the early days of Nazi rule. The students worked in small groups to answer PowerPoint questions Tony had developed to help them unpack the individual experiences of each survivor, and he rotated between them to ask and answer questions. They then shared their answers in a class discussion, where Tony also noted that many decades had elapsed between the recording of testimony and the events the survivors were discussing, which led to a discussion around the benefits and limitations of using testimony to learn about historical events.

To prepare the students for the next set of testimonies, Tony had them further reflect on themes of rights and freedoms through an Echoes & Reflections worksheet that asked students to rank nine different rights that were restricted in the Nuremburg Laws (i.e., date and marry freely, attend local public schools, neighbourhood choice, use of public pools and parks, vote, etc.), ranked according to how important they were to each individual student, followed by a class discussion. They also delved more deeply into anti-Jewish policy in Nazi Germany through an Echoes & Reflections reading and timeline; Tony chose three students to read the anti-Jewish policy introduction out loud, paragraph by paragraph, after which everyone read the 1933-1938 timeline silently. Echoes & Reflections, which featured heavily in the early part of Tony's unit in order to provide the students with historical context for understanding what happened during the

¹³⁷ The USC Shoah Foundation was started by Steven Spielberg after he made *Schindler's List*, in order to preserve and share survivors' stories. Prior to making the film, Spielberg had decided that any profit would go back to Jewish communities, including through the Shoah Foundation, which has become the largest collection of Holocaust survivor testimony in the world. The collection now includes additional testimony from survivors of the Armenian, Cambodian and Rwandan genocides, among others. In total, at the time of writing, the collection holds 55 000 testimonies from 65 countries, recorded in 43 different languages (Arenson, 1995; USC, 2022a, 2022b).

Holocaust, is a partnership between the USC Shoah Foundation, the Anti-Defamation League¹³⁸, and Yad Vashem that provides free resources to teachers. The Shoah Foundation's focus in particular – “to develop empathy, understanding, and respect through testimony” – aligned very directly with Tony's approach to his Holocaust unit.

In the lesson that followed, Tony facilitated group primary source analysis of a 1938 New York Times political cartoon of the Evian conference in order to unpack its historical context, imagery, source, text, and meaning, and to open a discussion around the treatment of German Jews, immigration policy, and diplomacy in the late 1930s. This reminded a student of German Jews on board the MS St Louis, who were refused entry to Cuba, the United States, Canada, and elsewhere in 1939, which opened a discussion about Canada's immigration policy before, during, and after World War II. Tony contextualized this discussion by drawing student attention to two large posters at the back of the room: a Montreal Holocaust Museum timeline of the history of the Holocaust and a US Holocaust Memorial Museum poster of the Nuremberg Laws, which he noted as a reference students could refer to throughout the unit. The class discussion then turned to the Nuremberg Laws, and small group work guided by discussion questions Tony had developed, which focused on the purpose of the laws, their timeline, the spheres of life they affected, reactions from Jewish people and the broader population, the atmosphere in Germany at that historical moment, and other laws that have dehumanized people. In discussing the last question, the students referenced the Transatlantic slave trade, Jim Crow laws, the 1876 Indian Act, residential schools, the refusal of the Komagata Maru, bans on Chinese and Japanese

¹³⁸ The Anti-Defamation League (ADL) is an American organization that was created in the 1910s to respond to antisemitism and discrimination against American Jews. Through the early decades of the 20th century they addressed discrimination by the Ku Klux Klan (KKK); Henry Ford's antisemitic publications, including his newspaper, *The Dearborn Independent*; pro-Nazi groups and individuals in the United States; and so on. The ADL now focuses on a range of different projects related to monitoring and tracking antisemitic incidents (ADL, 2022).

immigration, Japanese internment, interwar and World War II dictators such as Mussolini, and LGBTQ¹³⁹ rights, as well as examples from modern-day North Korea, Saudi Arabia, and China. Tony then tied their discussion to the broader historical context of Germany, Austria, and the Sudetenland in 1938, and showed the next video testimony. Sourced from Echoes & Reflections, this clip featured a survivor named Esther describing *Kristallnacht*, the Night of Broken Glass, and her life afterwards. Tony followed this with a historical photo of the destruction of the Frankfurt am Main synagogue during Kristallnacht, and discussion around the questions that came to mind for the students when looking at the photo, the context in which it was taken, and the importance of understanding that context.

He then introduced two video testimonies, one from the VHEC's *Primary Voices* collection and one from the Montreal Holocaust Museum, to understand the experiences of two different child survivors from Austria. The *Primary Voices* clip, of a survivor named Peter, was accompanied by a one-page printed biography handout prepared by the VHEC. It described Peter's experience as an Austrian-Jewish child whose mother took him and his sister to Czechoslovakia to escape persecution in Austria, then to Brussels to escape persecution in Czechoslovakia, and his survival of interactions with the Gestapo, deportation to Auschwitz, and the Dachau death march. The Montreal Holocaust Museum testimony focused on a woman named Dora, who described her experiences as a child of working class Polish Jews who moved to Vienna after WWI and was sent on the Kindertransport after the situation in Austria deteriorated following the Anschluss in March 1938. She went to live with her uncle's family in London, and he managed to get visas for her parents, who were able to join her just before the onset of the war.

¹³⁹ In early 2019 "LGBTQIA+" was not widely used, particularly among high school students.

After watching both clips, there was a class discussion around the events described in the clips, where they were happening and who was involved. Students shared their thoughts through a mix of volunteering and being called on, and Tony asked additional questions to draw out further reflection. He then shared a number of historical photographs, including Jews being forced to scrub a city street, a Nazi parade, and a street sign outside of a town. He used the images and testimony to talk about how the Holocaust did not come out of the blue, and then introduced a PowerPoint slide listing Gregory Stanton's eight stages of genocide¹⁴⁰. These served collectively as an introduction to the US Holocaust Memorial Museum's documentary *The Path to Nazi Genocide*¹⁴¹, which both summarized and delved more deeply into the historical events and themes they had discussed so far in the unit.

Tony followed this by introducing the unit assignment, which had three key sections – source analysis, reading response, and an annotated timeline – and that drew heavily on VHEC and Montreal Holocaust Museum resources. In the source analysis section, he asked the students to choose one video testimony and one artifact from the VHEC's online collection and one of each from the Montreal Holocaust Museum's online collection. These sources were then analyzed using Montreal Holocaust Museum worksheets that Tony had found in the museum's online teaching resource collection, which provided guiding questions for unpacking each testimony's and artifact's historical context and meaning.

The students were then asked to respond to a series of VHEC readings on Hungarian Jewish life, which shifted focus to the later years of the Holocaust. These readings discussed

¹⁴⁰ Gregory Stanton, law professor and founder of the non-governmental organization *Genocide Watch*, introduced the concept of eight stages of genocide (Classification, Symbolization, Dehumanization, Organization, Polarization, Preparation, Extermination, Denial) in 1996 in light of the Rwandan Genocide, the Holocaust, the Cambodian Genocide, and others. Two additional stages were later added (Discrimination, Persecution) to form ten stages of genocide (Stanton, 1998, 2022).

¹⁴¹ See *Films*, p. 131-132.

Nazi occupation, antisemitism, the Nuremburg Laws, and a translated letter from the VHEC's collection detailing the situation in Hungary in 1938, guided by reading response questions developed by Tony. Lastly, the students were required to develop a timeline of ten key events in the rise of the Nazi party and the Holocaust, and connect each event to the eight stages of genocide. In preparation for the assignment, Tony demonstrated how to access the testimony and artifact sections of both the Montreal Holocaust Museum and VHEC websites, and showed each block the Montreal Holocaust Museum's interactive maps and timelines – which I had introduced him to – before giving them time to work on the assignment in class and additional time over spring break to complete it.

The unit then moved into a discussion of resistance and rescue, which was again grounded in video testimonies, alongside a worksheet Tony had developed that focused on different types of resistance represented in each testimony. The students watched three videos from *Echoes & Reflections*, the first from a Polish survivor named Roman who discussed different forms of resistance, including moral, spiritual and cultural resistance, a slowdown strike that occurred in a factory, and the consequences for armed resistance in the Lodz Ghetto, i.e., a hundred Jews killed in retaliation for the killing of one Nazi soldier. They then watched Helen, a survivor of the Radomsko Ghetto, talk about her experience in the ghetto and the ways they tried to create community and a semblance of 'normal' life, including teaching children what she remembered from school, such as Latin and geography, and telling them stories. The students then heard from Ruth, a Romanian survivor who spoke about observing the Jewish holiday of Yom Kippur in Auschwitz-Birkenau. During class discussion, the students noted key themes, such as the lack of resources available to people in the ghettos; fear for their lives and safety; risks of being separated from their families, of being punished or killed; severe consequences for

armed resistance; alternative forms of resistance, such as sharing food, slowdown strikes, and spiritual resistance¹⁴²; and that the clips demonstrated different ways in which Jews had fought back. The testimonies and discussion prepared the students both for watching *Pigeon*, a short film about rescue, and for themes of resistance in the survivor speaker's story.

Tony's last use of video testimony was also in preparation for the survivor speaker, Alex. The unit so far had given the students a sense of the broad historical context with clips of individual survivor stories, and the remaining classes focused specifically on the stories of survivors who had later immigrated to Vancouver. First, he showed them Alex's testimony and his family artifacts in the VHEC's *Primary Voices* online collection. The students completed a worksheet about Alex's experience and brainstormed questions to ask him, and then used the VHEC website to research Robbie, a child survivor of Buchenwald concentration camp who now lived in Vancouver.

This prepared the students to watch *The Boys of Buchenwald* (2002), a documentary about child survivors of Buchenwald, and initiated their class discussion about the liberation of concentration camps. Tony spoke about Leon Bass, an African American soldier who helped liberate Buchenwald, later became a high school principal and Holocaust educator, and reunited with Robbie many decades after the war; and he also spoke of how long it took Robbie to adjust to postwar life. He emphasized the boys' desire to go home, but that home did not exist in the same way anymore, and that while people wanted to rebuild their lives afterwards, it was extremely challenging and there were difficult adjustments to make. The scaffolding of these last

¹⁴² *Spiritual resistance* is used to refer to ways in which people maintained their dignity and humanity in deeply degrading circumstances. Spiritual resistance was particularly prevalent in the ghettos, but also existed elsewhere. During the Holocaust it included things like: developing underground schools and classes for children to continue their Jewish and secular education in hiding or in ghettos; maintaining libraries of Jewish and secular texts; theatrical and musical productions; developing archives, such as *Oneg Shabbat* (*Ringelblum Archive*) in the Warsaw Ghetto; and holding religious services, including the observance of Jewish holidays. For more information, see USHMM, n.d.-e.

two testimonies – along with the film – prepared the students for the next phases of the unit (i.e., survivor speaker, film) and their emergent themes (i.e., liberation, survival). However, it also helped to personalize the unit, not just by focusing on individual survivors but by focusing on survivors who had a personal and geographic connection to where the students themselves lived.

Films

As noted above, films and documentaries were threaded through the unit to give additional historical context for the themes being explored. Tony first showed *Hitler's Germany 1933-36*, a 19-minute episode from the BBC's *20th Century History* series (1977), alongside handouts and worksheets on the rise of the Nazi party. It was composed of primary source video clips from Germany in the 1920s and 1930s and expanded student knowledge on themes from the Great Depression, early violence by the Stormtroopers (SA), Nazi political strategy, Hitler's consolidation of power, and the Reichstag fire, through to the remilitarization of the Rhineland and the 1936 Berlin Olympics. Tony facilitated a class discussion structured around questions of what the Nazis implemented to 'recover' from the interwar period, why that was a problem for the rest of Europe, and how they consolidated a democratically elected government into a dictatorship.

This was followed by *The Path to Nazi Genocide*¹⁴³ (2014), which was introduced after the students had already learned about pre-war life in Germany, early Nazi policy, the Nuremburg Laws, the Evian Conference, Kristallnacht, escape and survival, including the

¹⁴³ *The Path to Nazi Genocide* is a free resource available on the US Holocaust Memorial Museum website and on the US Holocaust Memorial Museum's YouTube channel, with Arabic, English, Farsi, French, Hungarian, Mandarin, Polish, Russian, Spanish, Turkish, and Ukrainian subtitles. It is popular with teachers and education organizations, and has been used by both the VHEC and Federation in the past.

kindertransport. He had first learned about the film through the teacher training program he had completed through the US Holocaust Memorial Museum, where it was recommended as a resource for teaching secondary students. It was composed of primary source video footage and images, ranging from 1900-1940s, and Tony prefaced it with a content warning about graphic imagery, including acts of violence and dead bodies. He also provided the students with a 16-question worksheet he had created for them to complete while they watched, which included questions about WWI, the Treaty of Versailles, political and economic instability in interwar Germany, Hitler's imprisonment and subsequent rise to power, Nazi racism and propaganda, and WWII.

After watching the film the students had time for small group discussion to fill in any blanks on their worksheets, and a full class discussion followed in the next class. The film was used to contextualize the wide range of themes, historical events, and experiences they had learned about so far in the unit with a chronological overview of historical events from World War I through World War II. This comprehensive overview, along with its manageable length (38 minutes) and easy accessibility online, all made *The Path to Nazi Genocide* a popular choice for teachers, and it was also the film most often shown at the Vancouver and Calgary Holocaust education symposia in recent years.

The penultimate film, *Pigeon*, was also a long-time resource at the VHEC, offered primarily through on-site and off-site workshops¹⁴⁴, though it was Tony's first time using it. The 11-minute short film told the true story of a Jewish man whose passport was stolen at a train station in Remies, France and who was later aided by a non-Jewish woman when he was

¹⁴⁴ *Pigeon* is also available to stream through the Facing History & Ourselves online resource collection and on DVD.

confronted by Nazi officers on the train. Tony incorporated the film after the students had been introduced to the challenges and possibilities of resistance and rescue through class discussion of the ghettos, occupied territories, and concentration camps, as well as the Echoes & Reflections video testimonies that focused on the Lodz and Radomsko Ghettos. This introduction included a reading on rescue during the Holocaust that was prepared by the VHEC and included as part of the post-workshop lesson in their *Pigeon: Teacher's Guide*, from their online resource collection, which Tony used as a jumping off point for discussing how few people participated in rescue but how diverse those rescuers were, i.e., Christian, Jewish, Muslim, secular; political, apolitical; wealthy, poor; public figures, average citizens, and so on.

While he had first learned about the story of *Pigeon* from a VHEC teacher workshop, he learned more about it through the teacher training program he had done at the US Holocaust Memorial Museum. In class he used an activity and worksheet he received during the US Holocaust Memorial Museum training, which focused a first viewing of the film on a 3-2-1 prompt¹⁴⁵: three things that stood out to students, two characters or details they remembered, and a question they had. A second viewing of the film then focused on questions that prompted the students to unpack the setting, characters and plot in more detail, and both viewings were discussed in detail in a class discussion. During the discussion, Tony shared a story about meeting a young Albanian man at a teaching seminar who spoke about how many Albanians had rescued people during WWII¹⁴⁶ and connected it to *besa*, an Albanian folk tradition of helping

¹⁴⁵ This uses an adaptation of what Facing History calls an *Identifying Main Ideas 3-2-1* teaching strategy, in which students are asked to identify three main ideas, two supporting details, and one question from the resource they are reading or watching. For further reading, see Facing History (n.d.).

¹⁴⁶ Though not noted in the class, from November 2010-April 2011 the VHEC displayed a traveling exhibit on Albanian Muslim rescuers during the Holocaust, and still offers the teachers' guide as a PDF in their resource collection. For further details, see VHEC (n.d. & 2010).

those in need and welcoming strangers. This became a jumping off point for discussing the variation in repercussions for rescue between different towns, regions, and countries, which could range from a fine, to imprisonment, to concentration camp deportation, to the rescuer and their family being killed.

The *Pigeon* screening was immediately followed by spring break, after which the students prepared for the survivor speaker, Alex, which Tony noted he hoped they would find “motivational and inspirational”. As noted above, Tony initially introduced Alex through the VHEC’s *Primary Voices* collection, which he also used to introduce them to Robbie, another local survivor, and Leon, the soldier who helped liberate Buchenwald. These testimonies and artifacts – alongside broader discussion of the liberation of concentration camps – introduced the National Film Board of Canada documentary, *The Boys of Buchenwald* (2002), which explored how child survivors of the Buchenwald concentration camp survived the war and adapted to post-war life. The film accompanied the boys, by then older men, as they reunited for the 55th anniversary of the liberation of the camp and visited the orphanage in France that helped them re-learn how to live in normal society. Tony accompanied the film with a worksheet that asked questions about the boys’ experiences during and after the war, and about Robbie in particular. The class discussion that followed focused on the challenges of rebuilding lives after the war, and Tony noted that while not all survivors were physically or emotionally able to talk about their experiences, Robbie and Alex – alongside fellow Buchenwald survivor Elie Wiesel – could and did.

Survivor Speaker

After extensive discussion of the historical context and being introduced to Alex’s story through the VHEC’s *Primary Voices* collection, the students met Alex in person. Tony

emphasized what a unique and important experience this was, noting that there were not many living survivors left, and that Alex had asked him to bring as many students as possible to hear survivor testimony, while there was still time. The 20th Century History students were joined by one of Tony's colleagues in the English department and their class, who had also been learning about the Holocaust. The students and their teachers listened to Alex tell his story of living with his Polish parents in Belgium until he was four, when he and a cousin were sent to live in an orphanage as "siblings" with new names; of his Aunt Rebecca ("Becky") who was sent to the Ravensbrück concentration camp, where she risked her life creating a recipe book; and of his mother, who was murdered at Auschwitz, where he visited many decades later on the March of the Living¹⁴⁷. There was then time for student questions, which began with how he felt about contemporary antisemitism, and covered what happened to members of his family and how he found out about their fate, what happened to Becky's book of recipes, why he came to Canada, what his first job was after the war, his relationship to religion, if he held resentment, whether he would ever go to Germany, his feelings on the Cold War, and whether he still saw his friends from the orphanage. He concluded the talk by asking the students to write to the VHEC about how they felt about their experience hearing his story, and distributed copies of Becky's orange cake recipe, which he encouraged them to make in her honour.

A majority of the students from both blocks listed Alex's presentation among their favourite resources, and the reasoning was consistent with what teachers and Holocaust educators hear regularly: hearing a survivor speak provided detailed insight into someone's personal experience during the Holocaust, which made it especially meaningful and impactful.

¹⁴⁷ The March of the Living is a two-week Holocaust education trip to Poland and Israel. Though it began as a trip for high school students, separate trips for adults were later added to the program. Each trip has Holocaust survivors who accompany the participants, and Alex participated in the program as a survivor.

One student called it “an absolute honour”, and another, who listed a wide range of different resources among their favourites, went into detail about the difference they saw between video testimony and hearing a survivor speak in person:

I liked how [the resources] taught me a lot of different things, the documents were well-written, concise and easy to follow and study, the videos were very detailed and interesting. I also liked how they showed a different side to the Holocaust such as resistance, which isn't widely discussed. The survivor speaker presentation was absolutely fascinating and it helped make the history seem truly real, by having a person standing in front of you sharing their emotions and struggles through this time. I preferred the live speaker to the testimony videos as the actual presentation allowed us to hear a whole story from beginning to end, and ask questions, whereas the testimonies were just snippets of a whole story and I had a hard time piecing it all together and connecting with the recounted story.

This emphasizes the value and potential increased impact of longer survivor testimonies that provide more context for survivors' experiences and, as noted, in-person survivor speakers tended to rank highly among students' favourite resources in a Holocaust unit. That said, several students in Tony's course said that they liked the shorter testimony clips too, because they found them easy to follow and understand. Given that, Tony's approach of combining shorter and longer testimonies, in person and through videos, meant that both student preferences were accommodated. What is key is that all testimonies – long or short – are well scaffolded within a particular topic or unit, so that students understand what the testimony itself demonstrates or discusses, and the broader historical context of that survivor's experience.

The student response highlighted above also illustrates why there has been so much emphasis on survivor speakers and symposia as key teaching resources in Holocaust education over the last several decades, and echoed Tony's own reasons for emphasizing testimony, as noted above. Pedagogically, the survivor speaker was an extension of the video testimonies used

earlier in the unit in order to personalize and individualize students' understanding of the Holocaust. Though he had regularly taken students to the VHEC's annual and district symposia in the past, Tony had coordinated with them in recent years to bring survivor speakers to his school instead. When we spoke about how much harder it had become to take students on fieldtrips, he said:

I think the logistics of getting your kids to something like that has become increasingly difficult. It's hard to [travel to] get them there, it's hard to get coverage within the school while you're away, for some schools, it's a cost thing or a busing thing – it's the logistics of it all.

The VHEC, like many education organizations, provides subsidies to schools that need them but the other challenges are sometimes insurmountable, particularly in a large district where schools can be located far from the symposium location. Hosting a survivor speaker at the school can help alleviate travel- and time-related issues, but it comes with its own logistical challenges. As Tony described:

Provided your school has a venue that is large enough, it's certainly doable. But again, teachers are teaching a full-time load, and to pull something like this off – you want it to go smoothly but there's a lot of factors. [For example] you have to use the theatre, where do the people in the theatre go? They're supposed to be using the theatre as a teaching space. There's a lot of logistical things like that, that go along with it.

Though logistical challenges are unavoidable and sometimes difficult to overcome, a strong community of practice between teachers and organizations, and a flexible range of different resources and formats, can make all the difference in supporting teachers and students in their units.

Community of Practice

Tony's community of practice had evolved continually over the course of his career, particularly through his openness to sharing resources and receiving recommendations from colleagues. It was also deeply influenced by the professional development opportunities that he pursued related to Holocaust education, both by attending and presenting at¹⁴⁸ workshops and conferences each year.

Survivor testimony was the foundation of Tony's unit, with other resources used to support and deepen student comprehension. Resources from Holocaust museums – specifically the VHEC, the Montreal Holocaust Museum, and the US Holocaust Memorial Museum – featured prominently, and in most cases he engaged with each organization extensively. For example, he drew on the Montreal Holocaust Museum for their online testimony and artifact archives, worksheets, interactive maps and timelines, and the Holocaust timeline poster, which hung permanently on the classroom wall and was referenced during class discussion. The US Holocaust Memorial Museum poster of the Nuremburg Laws was similarly referenced, and the museum was also engaged through the *Path to Nazi Genocide* documentary and the *Pigeon* classroom activity Tony had been introduced to at their teachers' conference. The VHEC, however, was the most foundational to this unit. Tony used a range of printed readings from the VHEC's teaching resource collection (i.e., survivor biographies, historical information) alongside their online testimony and artifact archives, and the survivor speaker's in-person visit, all of which were scaffolded throughout the unit to touch on different themes.

Tony's community of practice was centered around his ongoing engagement with the VHEC and other organizations, colleagues within his school, and colleagues in other schools and

¹⁴⁸ See *Case Study #4 – Community of Practice*, p. 215-216.

districts, including Francis, the Social 10 teacher in this study¹⁴⁹. Like the other case study teachers, he freely gave and received help, mentoring and learning from existing colleagues and new teachers, and regularly passing on resources that would be a good fit for someone's unit, such as the Montreal Holocaust Museum's French video testimonies, which he passed on to a colleague teaching French immersion. His active engagement in Holocaust-related professional development was clear through his regular participation in workshops and seminars, and the teacher training he had pursued at the US Holocaust Memorial Museum and Yad Vashem. He regularly updated his unit with resources from colleagues he met through workshops and conferences, and engaged perspectives and strategies he learned from those experiences.

Those experiences unexpectedly included participation in this research project, after I showed him the interactive timelines and maps that the Montreal Holocaust Museum had recently made available online¹⁵⁰, which he then shared with the students as an additional reference for their unit assignment. The conversation initially arose through our shared familiarity with other Montreal Holocaust Museum resources, and an off-hand discussion about their bilingual resources and approach to aligning lesson plans with provincial curriculum. This, alongside the other conversations with colleagues that had sparked similar resource sharing and the many professional development experiences that had led him to different sources and teaching approaches, spoke not only to the happenstance through which teachers often find

¹⁴⁹ For more details on Tony and Francis' pedagogical relationship see *Case Study #4 – Community of Practice*, p. 215-216.

¹⁵⁰ At the time of writing, the maps included *Deportation and Killing Centres*, *Major Ghettos of Eastern Europe*, and *War, Persecutions and Mass Killings*, while the timelines included *Anti-Jewish Laws*, *Empty Acts: The World Responds*, *Fighting to Survive: Jewish Resistance*, *Nazi Path to Power*, *The World Responds: Too Little, Too Late*, and *War Crimes Trials*. Both the maps and timelines are interactive. For example, the *Deportations and Killing Centres* map shows change over time in Europe from 1940 through 1945, with the establishment of ghettos, concentration camps, extermination camps, and major deportations. The *Nazi Path to Power* timeline shows change over time from 1919 through 1938, and includes key events, diagrams, historical photos, and photos of artifacts. See Montreal Holocaust Museum (n.d.) for further information.

resources, but also to the importance of teachers' being open to those experiences, and the unexpected ways their communities of practice can expand through such experiences.

Though the VHEC and other organizations had featured prominently in Tony's Holocaust unit since early in his teaching career, he continually adapted his unit with new resources from professional development experiences, discussions with colleagues, and his own research. These adaptations typically reflected the needs of the specific group of students he was working with, new resources he had encountered, and the amount of time they had together. He noted that due to spring break, the second semester was shorter than fall and passed particularly quickly, which was always a consideration, but that in either semester he liked to take the time to delve deeply into the topic. Although many teachers he knew tried to teach the Holocaust in one or two days, he found that daunting. Overall, he was deeply committed to – in his words – the “ever-evolving process of fixing your unit, modifying it, making it better, chopping something out, and putting something else in.”

That process also involved self-reflection, which he shared readily in his teacher interview and throughout classroom observation. He felt that this had not been the best or the worst version of that unit; he placed it solidly in the middle in terms of pacing, materials, and student comprehension. His assessment was affected by internal factors (i.e., clarity of unit assignment instructions) and external factors (i.e., class and attendance interruptions due to school holidays, parent-teacher conferences, an important swim meet) and he had already begun to think about adaptations for the following year, including updating the unit assignment instructions to be more clear and concise, alongside a slightly faster pace for the unit.

Most teachers also encounter challenges related to when a particular class takes place in the school schedule, knowing how that can affect student engagement. After a particularly

distracted day for the students, Tony and I spoke about how there is often no ‘best’ time for any class, in any subject. He detailed how on Mondays and Fridays the students were usually exhausted, Tuesdays and Wednesdays often felt endless to them, and Thursdays were sometimes okay but students could also be restless so close to the end of the week. Complicating things further, throughout each day students generally alternated between being exhausted (first period and after lunch) and being antsy or distracted (before lunch and last period), all of which was a pedagogical challenge.

There were also benefits and drawbacks to teaching multiple blocks of the same course. On the one hand, there was one less class to plan since both blocks followed the same trajectory, with the same topics and resources. This often provided a teacher with time to engage more deeply with the curriculum and resources, or to attend to their other professional responsibilities. Engaging with the content multiple times in a day or week can also build or maintain a teacher’s confidence in the subjects they are teaching. However, teachers still need to contend with the usual interruptions and disruptions, make adjustments as the students work through the content, and keep track of where each class is at and what the students’ experience has been in the course so far. Though both blocks of Tony’s 20th Century History course were initially framed by the same discussion of 20th century “failures of democracy” and touched on the same resources and topics throughout, the students moved at their own pace. It is a phenomenon most teachers would recognize: each block – with its different students, dynamics, places in the school schedule, etc. – differed in the time they took to complete class activities and discuss different topics. Although they followed the same trajectory with the same resources, each day looked slightly different and therefore, each block’s experience was slightly different.

Additionally, teachers are – of course – as human as anyone else, and it is not unusual for them to consciously or subconsciously make small changes and adaptations to the course material, resources, and assignments when teaching several blocks of the same class, or mention new and different points to one class but not the other. These changes appear in many forms – including, though not limited to – method, timing, or detail. For example, on the first day of class, Tony asked both blocks questions about the previous day’s video on Weimar Germany, but for one class, it was an entirely verbal discussion and for the second he wrote the students’ answers on the whiteboard (*method*). On that same day, the second block took longer to complete the class activities, so by the second day they were slightly behind on the course content (*timing*). The specific details mentioned in each class can also change slightly, such as drawing students’ attention explicitly to how the situation in Germany worsened and intensified over time in one block, and implying it in the other; or mentioning that Oskar Schindler was a rescuer in one block, but noting that he is a complicated example of a rescuer in another (*detail*). In other cases, the chance to reiterate information helps improve clarity, such as the unit assignment instructions being relayed much more clearly in the second block, which led to fewer clarifying questions from students (*detail*).

As noted, the resources themselves stayed consistent between the blocks, even when the pace and delivery differed. Tony had a large resource collection to draw on. While his choice of resources was influenced by what he had used in the past, what he had newly encountered, the group of students he was teaching, and the amount of time they had together, he noted that an underlying consideration of every unit was compensating for how limited the information in textbooks was, therefore filling in detail that was lacking. He spoke about how preparing a unit like this can be particularly daunting for new teachers, who have not yet built their resource

collections and also tend to be given more challenging groups of students. He observed logistical challenges for new teachers as well, like ‘floating’ between available classrooms throughout the day, instead of having their own, which not only gave a sense of impermanence and limited how much they could curate the learning environment, but also did not give them a physical space to store resources or materials. Additionally, while all teachers are pressed for time, because new teachers have less experience engaging with the curriculum and do not have previous units and resources to rely on, it can take more energy and effort for them to prepare their units. Even when they had been given resources by senior teachers, it generally took more effort for them to create initial units than it did for a senior teacher to adapt an existing one. He also noted that it was not unusual for a new teacher to be only a day or two ahead of their students in their preparation for the class, though this can also be the case for more experienced teachers.

Tony saw new teachers struggling with these issues regularly, and he also recognized it in his own experience, saying that when he first started out, he “was figuring out what [he] had to do on a day-to-day basis just to survive until tomorrow.” The motivation to address this gap and assist new teachers was, in fact, key to his participation in this research project, which was driven by a desire “to help colleagues who are interested in Holocaust education, and especially for younger teachers.” He continued to mentor new hires in his department and through sharing his expertise with early career and pre-service teachers at the teacher’s conferences and workshops that he facilitated. In doing so, he in turn became a key part of *their* emerging community of practice in Holocaust education, and in social studies more broadly.

Chapter 8: Case Study #2 – Social Studies 20-1

In May 2019, I observed a Social Studies 20-1 course at a Calgary high school. The teacher, Charles, had taught all three social studies streams¹⁵¹ as well as Advance Placement (AP) courses, in each secondary grade level, over the course of his career. He had earned a history degree before completing his teaching certification and regularly did historical research, both in preparation for his classes and out of personal interest, which shaped his deep knowledge of world history. At the time that I observed the class Charles had been teaching for almost twenty years, and was the lead of a tightknit, highly engaged social studies department. He was particularly interested in pedagogy, curriculum studies, and educational leadership, which had led him to recently complete a master's degree in education.

While he was well-versed in the histories he was teaching and wanted students to understand historical events that shaped the world they live in, he emphasized that Social 20 (Grade 11) was not an undergraduate history course. He provided the students with lots of detail and historical context but he was satisfied with students coming away from the course with an understanding of how the historical events they learned about connected to one another and to broader themes of nationalism, ultranationalism, and internationalism, rather than being able to recite the minutia of the defeat of Napoleon, for example, or each article of the Treaty of Versailles. This focus on competencies was clear throughout the unit and well matched with both the provincial curriculum and the Grade 12 diploma exams, which the students would complete the following year¹⁵². In his words, it was important to him that his students would “build an understanding of historical context, cause and consequence, and continuity and change” and that

¹⁵¹ See *Social Studies Curriculum*, p. 104-105.

¹⁵² Due to the Covid-19 pandemic, the provincial diploma exams were made optional the following year.

they “see how history contributes to making the world that we live in, and how their choices will shape the future” through their high school social studies courses.

Charles was particularly skilled at spotting, and responding to, teachable moments. He began each class with a current events check-in where the students shared local and international news; he asked clarifying questions, gave context where needed, and made connections to the Social 20-1 course content. For example, the provincial government’s plan to remove Alberta’s carbon tax – triggering the federal carbon tax – started a conversation around government responses to climate change, regional tensions within nations, and political and electoral strategy. When a student shared their excitement about an upcoming Barcelona vs. Liverpool soccer game, Charles deftly shifted the class into a spirited discussion of sports and nationalism; expressions of national pride, identity, and rivalry within and between nations through sports; and ways in which national and team pride can be economically advantageous for a nation. And when one student’s choice to present an event reported by Fox News caused uproar from their classmates, a debate followed over what makes a source more or less reliable, whether in current events or studying history. Students also regularly approached Charles before and after class to ask questions or share interesting historical things they had read or observed, such as the fluidity of history over time as new information becomes available, or how best to protect the environment in shared northern waters between Canada, Denmark, and Russia.

Though it was a fairly shy group of students, as evidenced by the coaxing it sometimes took to start discussion, Charles’ approach of balancing class-wide discussion with opportunities for small group and individual work seemed to work well for them all. They regularly engaged in active class discussion, with Charles’ enthusiasm and genuine curiosity in the interests of his students creating a warm and welcoming classroom environment.

Charles also paid close attention to instructional scaffolding¹⁵³. Each day's lesson was scaffolded within the unit and the unit within the course, with demonstrated awareness of the students' zones of proximal development. He engaged in both soft scaffolding (i.e., circulating actively to support students individually) and hard scaffolding (i.e., structured primary source analysis assignments) to support individual students and the class as a whole as they worked through the course material (Saye & Brush, 2002). If the students were not demonstrating a good enough grasp of the material – as determined through class discussion, and observing and engaging with the students while they worked – Charles gave more time to that topic, making sure students had the knowledge they needed before he moved on. In other words, he did not push through if the scaffold was not yet there. He regularly reviewed what they had talked about previously in the course and explicitly discussed how it connected to what they were talking about that day; there was always a strong through-line of the key course concepts. The final assignment was especially well scaffolded within the unit, drawing on course themes like nationalism and ultranationalism, connecting directly to the Holocaust unit, and re-introducing previous resources so that students could continue to build skills and content knowledge. As he worked with the students, individually and as a class, Charles frequently talked to them about the specific skills they were building, and the ways in which those skills would be useful the following year in Social 30-1.

Charles had taught the Holocaust nearly every year of his career. Early on, like Tony, he had primarily taught his unit using a textbook, sometimes incorporating articles from the Canadian Encyclopedia or *Historica*, but as he became more comfortable and more experienced in his teaching, he began to incorporate new resources. These primarily came from colleagues,

¹⁵³ See *Instructional Scaffolding*, p. 107.

professional development workshops, and his own research, and resulted in a diverse collection of resources that he drew on and added to each year. Throughout that time, survivor testimony had remained central to his teaching. As he put it:

I make changes but I always attend the symposium, it is impossible to replace the stories of the survivors. Other resources [also] constantly become available online, and I like to be able to use current research with my students.

He had a unique relationship with the Calgary Jewish Federation's Holocaust education symposium in that, like Tony, he had first attended as a high school student himself. He was then reintroduced as a student teacher, when he accompanied his practicum supervisor and their class to the symposium. He had been bringing his own students ever since.

Like the other teachers in this study, while his community of practice included the local Holocaust education organization, it was composed of a range of different organizations, colleagues, and other educators. Charles was particularly drawn to resources that engaged primary sources (photos, films, testimonies, records, and other archival material, such as propaganda posters), providing opportunities for small group work and class-wide discussion that connected to the course themes. He liked balancing broader themes with specific, personal stories and histories to pique student interest, and he preferred small group work for its intensive focus and opportunities for student collaboration. He reserved class discussions for bringing the students back together and making clear connections to course themes and related topics they had covered previously. He consistently emphasized the importance and role of the social construction of learning from and with their peers.

Charles' community of practice can best be understood through the following three resources: Facing History's *The Holocaust and Human Behavior* (2016), the Calgary Jewish Federation's annual Holocaust education symposium, and the Montreal Holocaust Museum's *Ten Stages of Genocide* document.

Facing History

To begin the Holocaust unit, Charles used two different resources from Facing History & Ourselves¹⁵⁴. He was new to using Facing History, which had been recently introduced to him by a colleague who worked as a social studies lead in a different school district. She had organized a workshop that he had been unable to attend, but which ended up influencing his unit and the units of some of his colleagues:

When she sent out the invitations, I was like well, what is this about, so I went and looked it up and [thought] "Well that looks interesting" and then it kind of went out of my head, I didn't think about it again. And then I was searching around for resources [for Social 20] and it popped up "Facing History", and I was like, "Oh yeah, that's that organization". So then I dug into it a little more, and then was like, "Hey, this is pretty good and it's all there and it's done ahead of time, I could use this quite easily" and then shared it out with the team. And other members of the team picked it up too, in their [Social] 20 classes, and then we all started to chat about – "Here's how I'm going to do it", and "here's the parts that I'm going to use", and "here's what I think would work for our kids."

This speaks in part to the happenstance of how teachers often come across resources for their classrooms, which in Charles' case was combined with his curiosity in exploring, trying, and sharing new approaches. In this case, the invitation to a professional development opportunity was enough to introduce the resource to the teacher, without his even attending the actual

¹⁵⁴ See *Communities of Practice in Holocaust Education*, p. 22.

workshop. While this would not necessarily be the case for every teacher, it does speak to the potential impact of being invited to a workshop, in addition to the impact of actually attending.

It also speaks well to the appeal of Facing History resources, particularly in their present form. The current Facing History collection includes a fully digitized, interactive, online version of their seminal text, *The Holocaust and Human Behaviour* (2016). This text comprises a comprehensive case study on the Holocaust, featuring detailed historical context, primary sources, and lesson plans that can be easily engaged in a range of different courses, subject areas, and classroom contexts. In addition to offering online teaching resources, Facing History also facilitates professional development opportunities through their workshops and training, as well as their collaborations with other organizations, including local Holocaust education organizations. They have offices in Brookline, New York, Chicago, Cleveland, Memphis, Los Angeles, San Francisco, and Toronto, where they work locally, regionally, and nationally with teachers. They also have international partnerships with local education organizations in South Africa, Northern Ireland, France, and elsewhere. The popularity of Facing History resources with teachers around the world speaks to the thoughtfulness with which they have conceived and evolved their resource collections and professional development, particularly given the extent to which curricula, school systems, and expected outcomes vary within and between districts, regions, and countries.

For this Social 20-1 course, Charles first engaged *The Holocaust and Human Behavior* through “Chapter 3 – World War: Choices and Consequences”, which he used to facilitate small group work around readings on *Negotiating Peace*, *Self Determination*, and the *League of Nations*. He then used the “Chapter 5 – The National Socialist Revolution” readings of *The Night of Hitler’s Triumph*, *Shaping Public Opinion*, *Where They Burn Books*, and *The Nuremberg*

Laws to introduce the rise of the Nazi party. Group work in this unit was always followed by class discussion, with each group presenting their answers to the questions following each reading, and Charles clarifying historical details, asking further questions, and helping the students make connections to other topics¹⁵⁵ and events discussed in the course thus far.

He chose the readings from each chapter based on the themes of the Social 20-1 curriculum, the topics already covered in the course, and the topics that were to come. For example, the readings from “Chapter 5: The National Socialist Revolution”, were chosen not only because they gave a good overview of the historical context and what Hitler and the Nazis were doing, but they also connected to previous themes of nationalism and ultranationalism, demonstrating how people reacted to what they were doing and the extent to which people accepted or rejected what was happening. These questions were important for later topics in the unit, including learning about the ten stages of genocide, hearing the survivor speaker at the Holocaust symposium, and completing their unit project on genocide and intervention.

Charles also used Facing History’s *The Impact of Propaganda* class activity, which was a visual essay composed of propaganda primary sources (posters, paintings, photos from rallies, etc.) from Nazi Germany, including historical context for the Nazi use of propaganda; examples from the early- to late-1930s, that both glorified the Nazi party and dehumanized their ‘enemies’ over time; and discussion questions that combined primary source analysis with reflection on the

¹⁵⁵ During one of these conversations a student mentioned to Charles that they had heard about a World War II codebreaker who built a computer to try and break a secret Nazi code that changed every few hours. Another student mentioned that they had heard that the codebreaker was gay, and the students and Charles discussed the irony that the Nazis were persecuting the gay community for what they perceived as inferiority, while Alan Turing was successfully breaking their “unbreakable” secret code, and ways in which codebreaking can and cannot be considered resistance. Other students offered their thoughts and reflections, and it became a lively discussion. While further discussion is beyond the scope of this dissertation, it is worth noting that without exception, all of the students’ knowledge about the Enigma code came from *The Imitation Game*, a 2014 film starring Benedict Cumberbatch and Keira Knightley. It is a strong argument in favour of historical accuracy in film, given its wide public reach.

historical context of Nazi propaganda and a broader consideration of the use of propaganda today. During class discussion the following day Charles engaged the students in a group primary source analysis activity, projecting one of the posters – from a 1934 Nazi National Welfare Program campaign – and asking questions that helped the students unpack and analyze the visual components and symbolism that were present, and make connections to things they had learned about previously. The following day, they had a substitute teacher, Sonia, who had been their student teacher the previous semester. She similarly facilitated primary source analysis in real time, going through each additional propaganda example with the students and, like Charles, reiterated major themes of the course, drawing student attention back to other forms and examples of ultranationalism.

Both the readings and the propaganda activity were well scaffolded into the unit. Charles incorporated the readings by connecting their previous unit on the Treaty of Versailles to further contextualization of interwar Germany (“Chapter 3 – World War: Choices and Consequences”) and to introduce the rise of the Nazi party (“Chapter 5 – The National Socialist Revolution”). Once the students had reached an understanding of how the Nazis rose to and consolidated power, *The Impact of Propaganda* primary source analysis activity was introduced, which served as a case study on the integral role that propaganda played in Nazi ideology, shaping public opinion in Germany.

Facing History fit well with both Charles’ approach to social studies, and with the provincial curriculum. The Facing History scope and sequence¹⁵⁶ approach:

begins by examining common human behaviors, beliefs, and attitudes students can readily observe in their own lives. Students then explore a historical case study, such as the Holocaust, and analyze how those patterns of human behavior may have influenced the choices individuals

¹⁵⁶ A “scope and sequence” defines the depth and breadth of a curriculum’s content (scope), and the order in which topics and skills will be presented (sequence).

made in the past—to participate, stand by, or stand up—in the face of injustice and, eventually, mass murder. Students then examine how the history they studied continues to influence our world today, and they consider how they might choose to participate in bringing about a more humane, just, compassionate world. Our scope and sequence promotes students’ historical understanding, critical thinking, empathy, and social-emotional learning (Facing History 2022).

The Holocaust and Human Behavior includes all five components of the Facing History scope and sequence, beginning with *Individual & Society*, which focuses on identity and positionality, and *We & They*, which includes themes of eugenics, racism, antisemitism, colonization, and imperialism. These are followed by seven *Case Study* examples that follow the trajectory of the Holocaust, and concluding chapters on *Judgement, Memory & Legacy*, and *Choosing to Participate*. This overall approach aligned well with Charles’ focus on historical cause and consequence, and continuity and change over time, as well as his previously stated goal of students understanding “how history contributes to making the world that we live in, and how their choices will shape the future.” *The Holocaust and Human Behavior* is also designed to be used in whichever way best fits a teacher’s approach and other resources, including by choosing chapters, sections, or case studies to supplement an existing unit. This flexibility appealed to Charles and worked well for his unit, providing historically accurate case studies and helpful primary sources that connected to previous course topics and themes, while also preparing the students for the Holocaust symposium, and completing their unit project.

He followed his last Facing History resource, *The Impact of Propaganda*, with a quick review of what the class had already learned about World War I, the interwar period, and the rise of the Nazi party; rising ultranationalism elsewhere in the world at the time, particularly in Italy and Japan; and the role of the League of Nations, which he discussed using a political cartoon from a 1920 issue of *Punch* magazine. He then connected previous class discussions about land,

national identity, and military invasion to the German concept of *lebensraum* (“living space” in the form of territory and natural resources) and the annexation of Austria, and the concept of *appeasement* to the invasion of Czechoslovakia.

To give additional historical context for World War II in advance of the Holocaust symposium, he showed the class *World War II: Crash Course World History* #38. This short video (13 minutes) combined primary source video footage and photos with animation and narration to give an overview of World War II in Europe, the Pacific, and North Africa; key invasions, battles, and approaches to warfare; historical and political context; and a brief synopsis of Canada’s role in the Allied forces. A class discussion about World War II and national motivations for joining the war followed, along with written reflections on a *Canadian Encyclopedia* article on Canada and World War II.

Holocaust Symposium

The first day of the 2019 Holocaust symposium took place in a new auditorium at Mount Royal University, where a large group of students from different schools sat together and heard from the same historian and the survivor speaker¹⁵⁷. The historian, an associate professor of history, began by giving an overview of the history of antisemitism, explaining ways in which the Nazis capitalized on existing bigotry and racism, particularly in European Christianity, for their propaganda campaigns, and then spoke to the recent rise in contemporary white

¹⁵⁷ As noted earlier, in past years at the Calgary symposium smaller groups of students from different schools had listened to a historian, watched a film, and heard a survivor’s story in several smaller lecture halls. In recent years many Holocaust education organizations have shifted to using larger spaces that can seat more students, due to the age and frailty of many survivors, and the limited time in which students will be able to hear firsthand from Holocaust survivors. However, in this case the large auditorium format was only on the first day, later days of the 2019 symposium took place in the same smaller theatres as previous years.

nationalism, positioned not as an unforeseeable accident but rather the predictable outcome of white nationalist ideology¹⁵⁸.

Aria, Federation's education director, then introduced herself as a first-generation immigrant and granddaughter of four Holocaust survivors, giving the students a sense of her personal connection to the topic by speaking briefly about one of her grandmother's experiences. She also explained to the students that most survivors in Calgary did not talk about the Holocaust until the 1980s when they learned that Jim Keegstra, a high school social studies teacher in rural Alberta, was teaching Holocaust denial in his classroom. They began telling their stories to students as a result, and the annual Holocaust education symposium was founded. Aria then introduced the survivor speaker, Anne.

Anne spoke of being a child in what was then Poland and later became Ukraine, and how the Jews in her town were murdered by the Einsatzgruppen¹⁵⁹, instead of deported on trains to concentration camps. She told the students about her family's wool machines that temporarily spared them, with permits to produce yarn; the bravery of her parents; the murder of her father and other family members; her mother's various close calls and escapes; and the woman who took them in on her farm, believing they were the non-Jewish family of a Ukrainian man who had been drafted into the army. Anne then spoke of the violence and food shortages that followed the war, and the Nazis' burning fields in their retreat, which worsened the shortages. She described how she and her mother were not welcome when they tried to go home, and how a man who had also tried to return had learned his family had been killed, and later married her

¹⁵⁸ Aria, the Calgary Jewish Federation education director, then noted that because so much was covered in the opening lecture, they would not be showing the usual film, *The Path to Nazi Genocide* (USHMM).

¹⁵⁹ The Einsatzgruppen were Nazi "mobile killing squads" assisted by local collaborators, who mass-murdered Jews, Roma/Sinti, Communists and Soviet civilians – first by shooting them at close range, and later using gas vans – in Eastern Europe. See *Einsatzgruppen: An Overview* (USHMM, n.d.-b) and its bibliography for further reading.

mother. In time, they received a telegram through the Red Cross from cousins who invited them to come to Calgary, but because they were trapped behind the Iron Curtain they had to walk to West Germany, which took two years. Eventually arriving at a United Nations Relief and Rehabilitation Administration (UNRRA) camp, they took a military ship to Canada, and boarded a train to Calgary. Anne spoke to the students about learning English at school and helping her parents at the grocery store they had opened, and about how she did not have any “hate in her heart.” She emphasized that she was grateful to live in Calgary and for every day of her life because she survived, though it had not always been easy. She showed the students some photos, accompanied by stories about being the only child from her town and province who survived; making her first friend in the UNRRA camp; her mother’s insistence that she not speak Ukrainian, and the experience of learning Yiddish, Hebrew, and English; and her realization that she was Jewish. There was long applause when she finished her story, and the question period began.

The students asked about the farm they had stayed at and learned that Anne and her mother had kept in touch with the family. They asked how Calgary had changed, and Anne spoke about neighbourhoods that had been farms, of walking everywhere, and being embarrassed by her parents, especially when her father would deliver groceries by bicycle. They also asked when she began telling her story. Anne said not at first, because she did not want to be different from her friends, and not even when the Keegstra trial happened, because there were adult survivors who were able to tell their stories and remembered a lot more than she did about the war. But as those survivors got older and passed away, she realized she was one of the only ones left, and that was when she started. Their questions elicited stories about whether she had ever gone back to Ukraine (she had no desire to and neither did her mother, who said that Europe was

a graveyard), her stepfather's experience (he had taken the threat more seriously than her parents and left for Russia, joining the army, surviving, and returning to their hometown), and her husband's experience (he survived Auschwitz but cannot speak about it to students because he becomes so overwhelmed). After the symposium, as many students approached Anne to talk further, a group of teachers from another school stood together chatting about how much they liked coming to the symposium and how effective they find survivor speakers, more so than the historians, the film, and second-generation speakers.

The regular Social 20-1 class took place in the afternoon following the symposium. Charles asked one of the students who attended to give an overview for those who had not been there. The student explained the historian's lecture, and noted that there was usually a film but it had not been shown this year. They described Aria talking about her grandparents surviving the Holocaust and Anne telling the story of how she survived, and another student chimed in to say that it was very impactful when the survivor was speaking. Charles gave a brief overview of Anne's early experience before passing it on to another student, who remembered Anne's story well and filled in lots of detail for their classmates. Charles added the context of how young Anne was during the war and that she only started telling her story recently, when older survivors began passing away. A class discussion then followed, in which he and the students made connections between Anne's experience and earlier themes from the course.

While 90% of the students who attended the symposium listed it among their favourite resources from the unit¹⁶⁰, less than half of the students in the class were actually able to attend. The timing of the symposium – which was not during their usual block – overlapped with an important biology exam and several math classes taught by teachers who were resistant to

¹⁶⁰ The remaining student, who favoured small group work, did note that while it was not among their favourite resources, they did find the symposium helpful in better understanding the Holocaust.

students' missing class. As a result, the students were very wary of being absent. Charles referred to this offhandedly as "off-campus participation attrition," which struck me for its accuracy. It is one of many practical limitations teachers face when planning activities outside of the school, namely: scheduling conflicts (exams, other courses, sports meets), transportation challenges (funding, scheduling), bureaucratic hurdles (paperwork, permission from administration or school district, waivers and release forms), difficulty finding enough chaperones or volunteers, and so on.

The students who were able to attend spoke about the Holocaust feeling more real to them after they had heard Anne's story; that it provided more detail about what it was actually like for people who were there. One student in the class reflected specifically on the difference between hearing a survivor speak in person and watching movies or documentaries, saying:

I think it's better when we see it in person, because we – like, we watched the movie *Hotel Rwanda*¹⁶¹ and you see it more as a movie, you don't feel like it's as real, even if it is based on true story. But hearing it from someone who survived, it feels so much more real.

She went on to add that she thought that listening to the child of a survivor would "still be more impactful than watching a documentary or movie", and that either way attending the symposium was definitely worthwhile, a feeling echoed by the other attendees in their exit questionnaires. It was also unexpectedly affirmed by a student in a different grade, who had passed by the class while they were waiting for the buses to arrive in the morning, asking where everyone was going. When someone answered that it was the Holocaust symposium, the student's face lit up and they said they had gone the previous year, and that it was an amazing experience.

¹⁶¹ *Hotel Rwanda* (2004) is a Hollywood film based on the true story of Paul and Tatiana Rusesabagina, an intermarried Hutu/Tutsi couple who saved 1200 lives during the 1994 Rwandan Genocide. Paul Rusesabagina has since become a complicated figure. See: BBC, 2021.

Charles reflected on the impact of survivor speakers at some length. When he applied to be part of the research project, he left a comment in the application form that began: “I would love to be a part of this project as I have benefited enormously in my practice from resources such as the Calgary Jewish Federation and the annual Holocaust symposium they host.” From his experience:

Hearing from the survivors, you can't replace that. That's the only reason why I've gone through the last 16 years, is because where else are you going to be able to go take your kids someplace and hear that story and then they can ask questions? So, I know that that resource is extremely valuable, even more valuable as those particular people are [less] able to share their stories. So I actually really liked the format this year where we just had more kids in the room, because that allowed more questions, more kids were able to talk. Smaller rooms are fine but then kids are nervous and shy, [and] this allows more conversation. And you can have one person go and share their story, you don't need seven speakers, because you have all these [classes together]. So I really like that change that we experienced – I know it wasn't the same for every day that they did it¹⁶². And also, the fact that they didn't show the film and they allowed more time for us to just sort of, ask and hear and listen was way more impactful. I think either way they could have cut the historian and just showed the film, or cut the film and had the historian. I can give all the background, I can show the movies, I can do the follow up, I can connect it to a million other things. You don't need to do that at the symposium, I'm just coming there for the intense experience of what happened and who is going to tell us about it and get some strong evidence.

Like Tony, Charles had first attended the symposium as a high school student. Though it is certainly possible that he may have learned about the symposium in some other way later in his career, his specific relationship to it developed from the happenstance of his student teaching placement with a teacher who attended the symposium, and of an early teaching job at a school that also went to the symposium. In other words, he was consistently reminded that the symposium existed, and of its impact on students. Listening to a Holocaust survivor speak as a

¹⁶² Subsequent days of the 2019 symposium took place in smaller theatres with more speakers, as in previous years.

teenager had also a profound effect on him, and even influenced his decisions to become a historian and a teacher. He spoke about it at length, saying:

When I went [to the symposium] in high school, my [understanding of the Holocaust] was limited to what I learned in class or read or watched in films. I did have some background just because I was always interested in history, so I kind of knew what was going on but the specific details of where and when the survivor that we heard lived, I wouldn't have been able to place, I'm sure. But I remember it more as being an emotionally traumatic event, just because [the survivor] talked about a lot of sexual abuse and a lot of horrific things that she experienced, and that to me was just – eye-opening, and incomprehensible. You think about these things as a high school student and you think about the Nazis in WWII, and maybe a movie or book here and there. But to then hear somebody speak about their own personal experience, and it's so hard to understand and listen to – it made me ask deeper questions. Why did it happen, how can people do this to each other, why is there hate, why is there even bullying, why are there people who don't get along, and that stayed with me, well, until now. It's one of the main reasons that I read about history and study history, because I keep wanting to understand these questions of how and why these big conflicts, this massive amount of time and effort get spent on just hating each other, it seems so ridiculous – but yet, here we are.

So that sparked my own interest in pursuing history in university and then, particularly because I'd had that emotional experience at the symposium, I eventually did an education degree. I ended up student teaching with a class that was going to the Holocaust symposium, so I went along with them and was reminded of what the Holocaust symposium offered. [When] I then became a teacher and had my classroom and was teaching social studies, the school that I was at was going on trips to the symposium, so I immediately got involved with planning and with taking my classes. And now that I'm in a position to lead the team here, then I can sort of say, this is something important and here's why we're going to do it. And I think [one of] the main reasons that I want to keep being involved is because I want others to have that same emotional impact that I had. We can teach about all the details, and the nuts and bolts of it all, and even watch it on video, but to hear somebody speak, it's irreplaceable. And that resource won't be with us forever. Even this time, [the survivor] talked about how she was so young she hardly has a memory of it but feels she needs to speak about it because there are other voices that we don't have with us anymore. So I'll continue to go as long as there are people who are willing to share.

Survivor stories he had heard as an adult also stuck with him, particularly Alex, who had spoken about his aunt's recipe for orange cake, recorded in a secret cookbook at Ravensbrück

concentration camp. Charles had heard him speak at the Calgary symposium several years before, and his daughter had heard him as well, as a Grade 11 student. Charles had seen that emotional experience replicated so many times, personally and professionally, in his own family, and in hundreds of his own students. Not only was the emotional impact a key motivation for attending symposium, but it also fit well with his overall philosophy for Social 20-1, of helping the students to understand cause and consequence, continuity and change, how history shapes the world, and how students' choices help shape the future.

By coincidence, Alex was the same survivor who had spoken to the students in Tony's class just a few months before. He is one of many VHEC speakers who have told their stories at the symposium in Calgary, as the local community grappled with the loss of more and more survivors. While this illuminates one specific adaptation in contemporary Holocaust education, the consistency with which survivors from Vancouver have spoken at the Calgary symposium in recent years also highlights the community of practice that exists between Federation and the VHEC. This also points to the regional component of many communities of practice: there are many overlapping familial, professional, and historical connections between the Calgary and Vancouver Jewish communities, in part because they are smaller communities¹⁶³ in the same broad geographic area.

¹⁶³ In 2021 – the most recent Canadian census data at the time of writing – the ethnic or culturally Jewish population of Greater Vancouver was approximately 22,280, while in Calgary it was 6,595. By comparison, the ethnic or culturally Jewish populations of Greater Montreal and the Greater Toronto Area were 53,895 and 119,435, respectively. In that same year, the religious Jewish population was approximately 20,125 in Greater Vancouver, 6,390 in Calgary, 82,075 in Greater Montreal, and 165,765 in the Greater Toronto Area (Statistics Canada, 2021a, 2021b, 2021c, 2021d).

It is important to note – as demonstrated here – that some ethnic or cultural Jews do not identify as religiously Jewish and, similarly, some religious Jews do not define their identity ethnically or culturally. Additionally, many Jews identify as ethnically, culturally, and religiously Jewish. This is why the population totals under the Statistics Canada categories of *Ethnic or cultural origin for the population in private households* and *Religion* are not equal, and also why they should not be added together to determine total Jewish population. Instead, the population statistics in each category are better understood as an imperfect approximation of local Jewish population, with some Canadian Jews represented in both categories, some only in one category, and some not at all, depending on their

Though Charles did not have a direct relationship with the VHEC or a personal relationship with the education director at Federation, the symposium had been a deeply important part of his Holocaust unit and his teaching experience for nearly two decades, which made Federation a key component of his community of practice. The happenstance with which he discovered and returned to symposium is also a reminder that while there are immediate emotional and pedagogical impacts on the students and teachers who attend symposia, there are also more intangible long-term impacts on the students who return as teachers themselves years later.

Montreal Holocaust Museum

After the class discussed the symposium and Anne's experiences, Charles shifted to the curriculum theme of internationalism. He introduced the unit project, where the students would research international responses to other genocides, and then spoke about international response to the Holocaust. He showed the CBC documentary *Love, Hate & Propaganda, Part 5: Hiding the Horrors* (2010), which introduced the Theresienstadt concentration camp, films the Nazis made and how they were used, the roles of coercion and censorship in Nazi propaganda, and the story of George Brady, whose experience was memorialized in the children's book *Hana's Suitcase*, which some students were familiar with from elementary school. The class discussion that followed reflected on their earlier discussions around propaganda, while also touching on Nazi propaganda outside of Germany, reactions and responses to it, and the roles of fear, retaliation, and antisemitism. The theme of retaliation extended to military interventions encountered earlier in the course, and discussion of how those approaches were followed and

personal interpretation of ethnic, cultural, or religious Jewish identity. Though fascinating, further discussion of the differences between ethnic, cultural, and religious identification in the Canadian Jewish community is unfortunately beyond the scope of this dissertation.

subverted during World War II, particularly through decisions to bomb or not bomb concentration camps, train tracks, towns, and other civilian centres. Charles also spoke about resistance groups in different countries throughout Europe and of spies that infiltrated Nazi ranks – some of whom were trained in Canada – and the information they documented, the photos they took, and the lives that they saved.

He picked up the thread of Anne’s postwar experience of returning to her hometown to briefly discuss the tensions of post-war Europe, and gave an overview of the United Nations replacing the League of Nations, which the class had learned about previously. He spoke about how much of what we know about the planning of the Holocaust came from trials of Nazis after the war, and that while the public was shocked, they also wanted to put that history behind them, as did many survivors. He mentioned that in the Nuremberg Trials only Nazi leaders like Hermann Göring and Rudolf Hess were put on trial, not SS guards or soldiers. He spoke briefly about the trial of Adolf Eichmann in the 1960s, how blunt Eichmann was about the planning involved and the desire to murder, and the public outrage that followed his trial.

A student question about contemporary genocide provided a segue into discussion around the genocides that preceded and followed the Holocaust, ways that nationalism and ultranationalism are still a threat today, and the complexities of intervention, which they would explore through the unit project. Charles framed the project as a response to a guiding question: *To what extent is genocide prevention possible through the actions of nations?* This question, which he developed himself, mirrored the format (*To what extent*) and tone of the Social 20-1 curriculum’s key questions¹⁶⁴, as well as the diploma exam questions they would encounter the following year. As noted, much of the Social 20-1 content and competencies focused on

¹⁶⁴ See *Social Studies Curriculum*, p. 103-106.

preparing students for their diploma exams, and Charles consistently integrated the exam question format throughout the class's discussions, assignments, and tests in order to familiarize the students with it, providing yet another example of the scaffolding he integrated into the unit and across courses.

In their exploration of the unit project's guiding question, Charles led a discussion around Raphael Lemkin and the origin of the word *genocide*, the roles of ultranationalism and internationalism in genocide and genocide prevention, and whether or not genocide prevention was possible. He then combined resources from the US Holocaust Memorial Museum and the USC Shoah Foundation to give the students context, and demonstrate examples of reliable online resources. They were introduced to the US Holocaust Memorial Museum's *Country Case Studies* resource for past and present genocides and its searchable *Holocaust Encyclopedia*, and they watched the Shoah Foundation video *What is Genocide?* to start a discussion about the progression of genocide from dehumanization to murder; from talking about a group to taking action against them.

Charles then projected the Montreal Holocaust Museum's list of *The Ten Stages of Genocide*¹⁶⁵, which provided both the stages and possible prevention at each stage. He asked the class to think about the steps that led to genocide in the example that they choose, identify if and when it might be possible for people inside and outside that country to intervene, and whether there was a stage at which it could have been prevented altogether. In order to help the students better understand the stages of genocide Charles went back to the small group work they had

¹⁶⁵ Gregory Stanton, law professor and founder of the non-governmental organization *Genocide Watch*, introduced the concept of eight stages of genocide (Classification, Symbolization, Dehumanization, Organization, Polarization, Preparation, Extermination, Denial) in 1996 in light of the Rwandan Genocide, the Holocaust, the Cambodian Genocide, and others. Two additional stages were later added (Discrimination, Persecution) to form ten stages of genocide (Stanton, 1998, 2022).

done with the Facing History readings at the beginning of the unit, and the chart paper on which they had recorded their responses. He wrote each of the ten stages on the classroom's longest whiteboard, which stretched from one side of the room to the other. He then read out each example from the chart paper and asked the class where it fit within the stages, attaching the paper to the board with magnets under the appropriate category as the students answered: stateless people after WWI (Classification), negotiating the Treaty of Versailles (Background, before Classification), Nazi propaganda (Discrimination, Preparation), burning books (Symbolization, Organization), parades and rallies (Discrimination, Organization), Nuremburg Laws (Polarization, Preparation, Persecution), using media and radio (Polarization), and so on. The exercise not only called back the topics and themes they had learned about earlier in the unit, visually organizing the progression of the Holocaust, it also opened up a discussion around the complexity of the stages, i.e., how themes or events could fit in multiple categories at different times, and the harder it becomes to intervene over time.

Throughout the unit project, Charles consistently gave caveats about how difficult prevention is; that there are political, practical, logistic, and ethical considerations when nations make rules for other nations; that while international laws can be made, enforcing them is very challenging; and that even when there might be moments where civilians, local governments, or other nations might have been able to step in, those are often most clear in hindsight. He repeatedly reiterated the importance of checking for reliable resources and reminded the students of how much misinformation exists on the internet. He actively supported the students in finding reliable sources and understanding the historical contexts of the genocides they chose. Many of the students focused on Rwanda, while others worked on Armenia, South Sudan, Cambodia, and Bosnia, and a Kurdish student chose to focus on his parents' experience during the Anfal

genocide. Charles demonstrated his depth and breadth of knowledge as he circulated actively between students and groups as they did their research. He spoke about the specific historical context for the genocide that had been chosen, the religious, ethnic, and political divisions in the countries involved, and any Canadian connections, where applicable. For example, with groups working on Bosnia he discussed the break-up of Yugoslavia, the role of Serbia, the ethnic, religious, and cultural tensions in the region, and Canadian involvement in the UN Protection Force (UNPROFOR). For students working on Rwanda, he discussed the ethnic division of Hutus and Tutsis, its roots in colonization, historical roles of Germany and Belgium, and Canadian troops in the UN Assistance Mission for Rwanda (UAMIR), led by Roméo Dallaire. He also answered questions about possible resources, how to format and submit their projects, and reminded the students of the key questions they needed to answer.

When we discussed the unit project after the fact, Charles mentioned that he had found the *Ten Stages of Genocide* resource when he looked up a different Montreal Holocaust Museum resource I had recommended, the interactive maps and timelines. From there, he had explored the other resources they offered and found the *Ten Stages* document, which he felt fit well with his planned unit project. As with Tony, my conversations with Charles reaffirmed a community of practice that I had not previously considered: between researcher and research participant¹⁶⁶.

In addition to finding new teaching resources, Charles spoke about how he found the research process and introductory questionnaire “really reflective and really helpful” because he had never thought before about how profoundly his own experiences learning about the Holocaust in school had influenced the way that he taught the subject to his own students. He

¹⁶⁶ This later became a paper presentation at the Canadian Society for the Study of Education (Société canadienne de l'étude de l'éducation) annual conference, entitled *Reflexive research and pedagogical praxis: Working with teachers and gallery educators before and during Covid-19*, which explored role of research participation in communities of practice (Keenlyside & Kerr-Lapsley, 2021).

spoke about how the lingering questions he had after watching *World at War* and listening to the survivor speaker at the symposium more than twenty years earlier – how could it happen, and why did it happen – formed the foundation of his inquiry-based approach to his Holocaust unit now. He also mentioned that the survey questions about professional development made him realize that he wanted more opportunities to connect with educators who teach the Holocaust, be reflective about his practice, learn about new skills and resources, and share the ones he finds most effective. Even two years after the case study, Charles noted the effect of participating in the project, explaining that:

It gave me time to reflect on how I present information to students and allow discourse and dialogue around difficult topics. It provided me with new and different resources that I still use [...] Being able to reflect and share during the interview stage was the most valuable part of the process. Having direct and focused questions to respond to helped me to articulate my strategies and to ask why I think they work, and having an observer in the classroom also gave me valuable feedback on my practice.

Community of Practice

Charles' community of practice was multifaceted, and always evolving. It was influenced deeply by happenstance, as evidenced by the different ways in which he encountered resources and organizations over time. Importantly, he was not only receptive to those changes and recommendations when they were suggested, but he actively sought them out as well. Charles was deeply self-reflexive about his own teaching practice and frustrated by teachers who resisted adapting their units and teaching approaches, saying:

In my master's work it was brought up a number of times that the big gap is between research and practice – and teachers, once they become teachers, so many of them are just done. That's it, they don't want to think about university, they don't want to think about research, they don't want to read articles, they don't want to know the cutting edge, and that

is incredibly frustrating to me, who believes so much in professional development and continuous learning and lifelong learning. If you're a doctor and you decide "Well, I'm out of medical school now, this is the amount of medical research that I will have for the next 30 years, this is how I'm going to practice. And it doesn't matter what advancements come along". Well, really? Why is it that this profession seems to think once they get into schools, in front of kids, now they have a textbook and they have a curriculum, and that's it, that's all, it will all just be static. Rather than, "What is the best way to engage students?" and if what I'm doing isn't the best way, then "How can I continue to do something to make it better?"

Charles preferred to adapt his approach each year, keeping things that worked well and trying new things, which he often discovered through his community of practice. As with the other teachers I observed, Charles' community of practice was built over many years. It was rooted in his school and the social studies team that he led, influenced as well by past and present colleagues in other schools and districts, professional development opportunities, teaching experience, and his own education, from grade school through to undergraduate and graduate study. He constantly sought out new communities of practice, and ways to improve his teaching and adjust his approach – motivated both by a desire to provide guidance, leadership, and inspiration to his team, and to improve his own teaching. When looking for resources on his own, he approached it like historical research, searching for peer-reviewed articles and books by reputable historians, alongside well-researched interactive and online resources. Like the other teachers I observed, he was always curious about resources other educators suggested, and passed his own recommendations on to his team.

He also understood that his team was not static: school-based communities of practice are always in flux, whether in the short term (year to year) or the long term (decade to decade). There is change over time as teachers, administrators, and students come and go, which is often a benefit, with new ideas and people regularly introduced to the school. That included student

teachers and substitute teachers like Sonia, who arrived at the school as the former and then became the latter. Her nascent community of practice was grounded in that school and her strong mentor / mentee relationship with Charles, as well as the relationships she formed with other teachers during her student teaching. That experience transformed into regular substitute teaching opportunities, where she was introduced to more teachers, students, courses, and resources within the school, all of which helped shape her approach to teaching social studies.

However, depending on the school and the circumstances, constant change can also be destabilizing, particularly when it is large-scale. Charles and I spoke at some length about the profound effect that neighbourhood demographics have on pedagogical communities of practice. As in many other cities, dramatic demographic shifts take place in Calgary neighbourhoods over time, which have a direct effect on school enrollment. Neighbourhoods popular with young families often experience a population ‘boom’ in local schools and then a ‘bust’ when those children graduate from high school. As Charles said:

[Schools] lose half their staff when that happens, so all those teachers who are engaged in the culture of that school, who were promoting it, moving it forward, they go into the system somewhere else, and that's the biggest disaster [...] Once a school loses its students and its teachers, the culture disappears.

The community of practice a teacher has built is not entirely lost, but it is dramatically disrupted, and it can take years to rebuild a school-based community of practice in a new school.

Though this demographic cycle is common, it is not universal. Charles spoke about one school in particular, a centrally located, inner-city high school that had good transit access, several specialty programs, and a wide attendance area¹⁶⁷. While teachers and administrators still

¹⁶⁷ The “attendance area” refers to the communities and neighbourhoods that are designated or zoned to a particular school.

come and go, it did not have the same demographic boom and bust of other high schools in the city, which he felt contributed significantly to its strong school culture and consistent reputation. Other parts of a community of practice can remain more constant, even as individual teachers move within and between districts. Charles spoke of a unique example centred around the annual provincial diploma exams in Alberta. These mandatory Grade 12 exams were required for graduation¹⁶⁸, and graded by teachers from across the province. As he explained:

There are so many people in Alberta who are awesome social studies teachers and so many people who know so much stuff, so marking diploma exams is a great opportunity to sit down with social teachers for six days and you know, you're not – you're marking, but in every pause you've got a chance to say “Well, how do you teach the Cold War” or “What do you do about this” or “Do you incorporate anything about that philosopher” and like, “Oh yeah, I have this great video that I watched” or like “We’ve got this really good website that takes the kids through” or “Here's a book”, so I mean, that's professional development every time.

And it happens for all of [the subjects], because the teachers write the questions too, so you get item-building, question-writing weekends for everything: social studies, chemistry, physics, math...even the ones that aren't marked by teachers, although math is now because it's got a new written section. Every six months, or more even because there's November, April, and August. So yeah, that's a big one for how I've gotten a lot of resources in the past. But then you also meet people grading diploma exams who teach in your school district, so then when you have a question about something, now you can reach out: a friend at [school name], a friend at [school name], a friend at [school name], you know, Learning Leader at [school name]. Now I know all of these people and so, you can just ask them: hey, have you seen anything good about this, found an article about that, what works?

This was a fascinating example of communities of practice forming outside of discipline-specific teams within the same schools or districts, and outside of ‘official’ professional development like

¹⁶⁸ Diploma exams became optional during the Covid-19 pandemic. Though beyond the scope of this dissertation, that change did affect the community of practice that existed around diploma exam question development and grading in the province.

teachers' conferences. The openness with which the graders sought out and shared resources reinforced the roles of happenstance (of who happened to be grading, what resources they knew about, which topics came up in conversation while grading), teacher initiative in pursuing those opportunities in the first place, and their receptiveness to those suggestions when they were shared, all of which are key to forming a strong community of practice.

Chapter 9: Case Study #3 – 20th Century World History 12

In October 2019, I observed a *20th Century World History 12* course at a high school in Vancouver. Though the teacher, Liam, had done his teaching certification practica in social studies and had a previous degree in history – as well as music – social studies had not been the sole focus of his teaching career. He had been teaching for nearly twenty years but had only recently transitioned to a social studies program. Prior to obtaining his teaching degree, he had taught English abroad and after graduating, he had taught in the private and public systems in a range of different specialist and alternative programs. When describing those early post-graduate years he noted: “at that time it was pretty hard to get any work with the [school board] and you just said yes to whatever the opportunity was.” While this gave him valuable professional experience in different teaching contexts, it also meant that he had not yet developed the same depth of subject-area community of practice as many of his colleagues. He was still in the process of determining his approach to teaching the Holocaust and building his resource collection. Though it was his first time teaching this particular course, Liam had taught many of the same students before, in Grade 8, Social Studies 10, and an economics course. As such, he knew many of the students quite well and they were familiar with his teaching style, including his practice of keeping his email on the board for students who were interested in receiving links to videos or podcast he thought they might like. They often took him up on that offer.

Given that the course was an elective, Liam did not feel as much pressure to teach all the suggested topics in the curriculum. And because he had taught his previous Social 10 course chronologically, with many of the same students, he decided to approach 20th Century History more thematically, with the Holocaust forming part of a larger unit on authoritarian and totalitarian regimes. To help foster continuity, he had each student pick a geographic or thematic

area of focus (i.e., environment, gender, a particular region or country, etc.) that would be their personal ‘specialist area.’ He then grounded the course in a timeline project whereby the students created chronologies of key historical events from the 20th century, with most choosing to focus on the Holocaust, World War II, and the Great Depression. This led to a broader timeline project where the students compiled a hundred historical events that covered Asia, Africa, North America, South America, Oceania, and Europe, including twenty-five events that related to their specific ‘specialist area’. Liam also began each class with a short “low-pressure, low-stakes” personal statement exercise for students to practice public speaking. A few students would share their personal statement with the class, which was often a quote they had read somewhere that resonated with them. Other students would then respond, and Liam would ask questions to generate deeper discussion¹⁶⁹.

As Liam had expected, the Grade 11s and 12s entered this course with more pre-existing knowledge about the Holocaust than they had brought in Grade 10, though he spoke about the ongoing challenge of teaching to vastly different levels of previous knowledge and learning styles regardless of student age; a common pedagogical challenge. Although he had encountered this throughout his career, he was now navigating it in a new subject area and with a new age group. Additionally, he noticed higher levels of disengagement in the mandatory Grade 10 course, and higher levels of engagement in the elective Grade 12 course. He echoed Tony’s feeling that students in 20th Century History tended to take the course seriously, since it was an elective they had chosen for themselves, and it counted towards their GPA for post-secondary applications.

¹⁶⁹ This was intentionally put on hold for the first few days of the Holocaust unit, but was re-implemented after the survivor speaker presentation.

Although all of the teachers in this project were aware of, and cared about, their students' emotional wellbeing, Liam referenced this concern repeatedly in class. His intention was to move the students emotionally without horrifying them, which came both from a belief that teachers should adopt the medical profession's commitment to "do no harm", and from a conviction that students "remember things that engage their emotions." It was his primary motivation for scheduling survivor speakers for his classes, and for taking prior classes on field trips to the VHEC to hear stories and see artifacts in person. Though he was particularly moved by survivor testimony and found that students responded well to it, his concern about emotional wellbeing also extended to the survivors themselves. When he had started teaching secondary students, he was initially hesitant about asking a survivor to come speak, because he felt that they had been through so much and he did not want to re-traumatize them by having them re-live the horrors of their experience. One survivor in particular, who Liam was aware of because their grandchild attended his school, had a story that fascinated him but Liam felt he should be left to enjoy his retirement years and the life he had built after the war. On a field trip to the VHEC, Liam encountered that survivor's biography, where he spoke about how meaningful and important he found the work of sharing his story in honour of his family. Reading that perspective changed Liam's mind, and he asked the survivor to come and speak at his school. From then on, he had prioritized in-person survivor speakers whenever possible.

Liam was also very focused on how to inspire the students with hopefulness and optimism, particularly when learning about difficult topics. He envisioned the 20th Century History course as moving from darkness into light. In class, he regularly reflected on how sad the Holocaust was and noted that it might make students feel upset about human beings and human behaviour, but that he hoped they would feel uplifted by the end of the course. Near the end of

the unit he drew the students' attention to the whiteboard, where he had written: "Beethoven was a famous German composer. His lifework, the 9th symphony, moves from dark to light. I hope our course can do this too." As he put it in his interview:

We started with the darkest possible topics. I think actually moving from something that makes us a bit pessimistic into something that makes us a lot more optimistic is one of the shapes I want to try and give the course; that by June and May I'd like to be doing stuff that gives us reason for hope about the future.

This aligned with his overall worldview, which he described in the following way:

My feeling is there's no time in history that I look at where I go, oh things were great then. So there's no time where I feel like the fundamental aspects of the human condition— they are what they are, and none of us gets out of life alive, so I mean tragedy and suffering is really real, but the main reason I hang on to optimism is I just think the forces for good are at least as powerful as the ones for evil.

This perspective was clear throughout the course, particularly when he emphasized rescue, resistance, and resilience in relation to the Holocaust. While later discussing optimism and pessimism in his teacher interview, he noted that while he was overall an optimistic person, there were also plenty of reasons to be upset about the ways humans have behaved throughout history, through to the present day. He admitted that he was "not always totally honest about what [he thought] with the students" because he felt strongly that:

Working with young people you just need to give them reasons to be engaged with life and energized, and I just don't think a pessimistic high school teacher is what's needed. I very deliberately offer an optimistic worldview, largely because I think the pessimistic one is over-represented in all discourses.

Like the other teachers in this study, Liam's own experience of learning about the Holocaust also influenced the way that he taught. His grandfather had served in the Royal

Canadian Air Force (RCAF) during World War II and he noted that his mother “always took history seriously.” He had primarily learned about the Holocaust outside of school, remembering touchstones like reading *The Diary of Anne Frank* and watching *World at War*. The more he learned about history, the more he became interested in it. However, because he had not formally learned about the Holocaust until he was in university, he wanted to ensure that his students learned about it before graduating high school.

Given that he had more recently begun teaching the Holocaust at a secondary level – and was teaching 20th Century History for the first time – he was experimenting with many resources for the first time, and reflexively adjusting his unit based on his experiences, feedback from students, and recommendations from colleagues. When considering resource formats he noted a challenge – often repeated by other teachers – that students were increasingly resistant to or unable to read long pieces of text. Over the years he had found himself assigning fewer and shorter readings to try and engage the students, as well as showing more videos and trying new formats, like podcasts, to keep their attention. He noted that, like many teachers, changes to his resources each year were “made based on scheduling, availability of resources, and a range of other competing priorities.” Though he was still in the process of developing his community of practice in Holocaust education, the VHEC had begun taking on a central role.

The unit I observed and Liam’s emerging community of practice can best be understood through three key resources: the *World at War* (1974) documentary; the survivor speaker; and *The Holocaust: A Mini Conference* (1994), which shaped the students “micro-presentations.”

World at War

The day that I arrived for observation, the class was finishing work on their 20th century world history timelines, and Liam mentioned to them that the Holocaust connected to most of

their specialist areas in some way. He stated that it was impossible to talk about 20th century history without talking about the Holocaust, emphasizing that it was “not that long ago and not that far away”; so much so that they would be meeting a Holocaust survivor in person the following week. He connected the Holocaust to broader course themes of authoritarianism and totalitarianism, framing the unit around a question of his own making: *What’s the worst that can happen if we don’t take human rights or good government seriously?* He also noted that the tone would be different than some of the other topics in the course; that it would be more somber as a reminder of its seriousness.

To begin, he introduced a double-sided handout he had received from a colleague. It showed a map of Europe that demonstrated the pre-war Jewish populations of France, Germany/Austria, Belgium, the Netherlands, Poland, Bohemia/Moravia, Hungary, Slovakia, Yugoslavia, Italy, Greece, Bulgaria, Romania, the ‘Baltic States’, Ukraine, Belarus (listed as ‘White Russia’) and Russia, alongside the total number of Jews killed during the Holocaust in each country. On the reverse was a map of the major concentration and extermination camps in Europe, and their proximity to cities and towns. Liam asked the students to read silently as a way of honouring the victims, and reflecting on their horrific experience.

In the class discussion that followed, the students were struck by the percentage of people murdered, particularly the three million in Poland which – Liam noted for context – was more than the two million people living in Vancouver. The students commented on how helpful and striking the visual representation of seeing the total Jewish population compared to the number of Jews killed was, as opposed to just a list of numbers on its own. They remarked at how they knew lots of people had died but had not understood the extent, or where the victims were all located. Liam spoke about the discrimination that had occurred prior to and during the

Holocaust, and how this was not “a Hitler problem or a German problem,” that Hitler would not have gotten very far if he was the only person who thought that way. He emphasized how much assistance the Nazis received from local communities and governments, using Poland as a specific example. He also spoke to the students about understanding Judaism as both a religion and a cultural/ethnic group, and added that “all Jews were targeted, but not all targets were Jews”. He spoke specifically about people with disabilities and Roma / Sinti communities, and “anyone who did not fit Hitler’s narrow definition of who was ‘acceptable’.” He concluded the class by speaking in detail about what would happen over the next few days, including an upcoming film (*World at War*), a survivor speaker visit the following week, and “micro-presentations” on different aspects of the Holocaust, which would delve more deeply into different topics to give the students further historical context.

The following day, Liam handed out a timeline for the students to follow while they watched *World at War* and suggested that they could use it to take notes while they watched. Initially airing on Britain’s ITV network in the early 1970s, *World at War* was a 26-episode World War II documentary series, narrated by Laurence Olivier (Chapman, 2011). The 20th episode *Genocide* (1974) had also been used at many Canadian Holocaust education symposia prior to *The Path to Nazi Genocide*, a more contemporary documentary produced by the US Holocaust Memorial Museum¹⁷⁰.

Though *World at War* was an older film, it had a profound effect on Liam as a teenager and he felt strongly that it was still a valuable resource. He was “personally fascinated by the level of detail and especially by the interviews with people who were actually present” and felt that, with context, it would still be relevant and interesting to his students. In class, he framed it

¹⁷⁰ See *Case Study #1 – Films*, p. 131-132.

as a “comprehensive chronological timeline” and “important viewing for any history student.” He explained to his students that it had been made in the 1970s, with victims and perpetrators who had experienced the Holocaust firsthand, primarily as adults and older teenagers. He noted how upsetting he still found the film, even after having seen it many times, and encouraged students to step outside the class if they felt overwhelmed or needed a break. Though none did, Liam reiterated the offer several times throughout the film. The students also received an emailed link to the film in case they wanted to watch it at home.

As many teachers and Holocaust educators have relayed to me over the years, *World at War* can be a challenging teaching resource, particularly in terms of keeping students engaged. Though the content is thorough and fascinating, with a wide range of experiences and first-hand accounts from the perspectives of survivors and Nazis, the 1970s interviews can feel so disconnected from contemporary students’ lives that they sometimes struggle to pay attention. Students also often find it difficult to catch everything the narrators and translators are saying. To mitigate these issues, Liam periodically paused the documentary to emphasize a particular point, make a clarification, or ask questions. For example, at the very beginning he paused to reiterate an opening sentiment about future generations not understanding what everyone went through, connecting it to the survivor speaker visit the following week. Later he paused after a description of the concentration camps and the planning of the Final Solution to emphasize how much planning and coordination went into those processes. He wanted to “let the gravity of that sink in”, drawing student attention to the ‘clues’ the documentary gave about how the Holocaust happened, which the class returned to during the discussion period.

In their debrief after the film – which Liam emphasized to the class was very important – there was a conversation about whether killing other humans was part of human nature. Liam’s

perspective was that most of the time, people are nice to each other but given the violence and genocide present throughout human history, genocide was definitely something humans are capable of. He encouraged the students to “be serious about looking at how it happened, and do better in the future.” Students spoke about how shocked they were to see how people discriminated against each other, the process by which it eventually led to murder, how upsetting it was to see people’s identities turned against them, and how they were understanding from the video that the Nazis did not see Jews and other victims as human or equals. They noted that it was, as one student put it, “crazy to think” about how much planning and thought had gone into the Holocaust, particularly the camps and gas chambers, and how many “regular” people were involved. They also spoke about how heartbreaking it was to learn about people who had paid for train tickets, thinking it would be their escape, only to be sent to concentration camps. There was a discussion around armbands, with a student not understanding why people would voluntarily identify themselves and Liam clarifying that it was mandatory; that you cannot tell if someone is Jewish just by looking at them, and that neighbours were reporting on neighbours if people were not complying. Another student asked if the racism against Jews in Poland existed there and in other places before this, and Liam spoke briefly about the history of antisemitism, and the framing of the “oldest hatred.”

Survivor Speaker

World at War had not only served as an introduction to the Holocaust in this class, but also as context for better understanding the survivor speaker’s experience. Liam framed the survivor speaker as “the most important part of the unit” and reiterated that importance several times. He reminded the class that those who experienced the war, even as children, were elderly now, and that students their age would be the last generation to hear survivors speak in person,

noting that it would be left to them – the students – to tell the stories when the survivors were gone. The survivor speaker, Janos, was scheduled during a 180-minute double block, which occurred a few times a year to give teachers extended instructional time. This meant that several classes that had been learning about the Holocaust could attend together, with extra time for questions and discussion afterwards.

Liam's students began the double block with time to work on their 'micro-presentations' on the Holocaust¹⁷¹, and to think about questions they would like to ask Janos after his presentation. Several students left class early to help set up chairs and a speaker system in the gymnasium. Later, two other students left to pick up Janos at the main office and walk with him to the presentation. As the rest of the class prepared to leave, Liam reminded them again what a unique and special experience this was, and – as he had done during *World at War* – noted that if the students felt overwhelmed, they were welcome to step outside and take a minute. However, he also relayed what he had heard another survivor say once, which was that he was not there to upset them, but rather “to strengthen them.”

Liam introduced Janos to the classes assembled in the gym, reiterating that World War II was “not that long ago and not so far away”, that they would be the last generation to hear survivors tell their stories in person, and would be responsible for telling those stories in the future. Janos was funny and charming as he introduced himself to the students and spoke about how much he loved Canada, and what a wonderful sixty-three years he had had here. He then spoke about his experience, from the time he was born in 1938 in a small town in Hungary – which, he reminded the students, was a fascist country and aligned with the Nazis in World War II. He spoke of his loving stepmother and father, a World War I veteran, and the loss of his

¹⁷¹ See *The Holocaust: A Mini Conference*, p. 185-191.

mother when he was very young. He described the broader history of what was happening in Hungary during the war – soldiers leaving to fight the Russians, the arrival of the Waffen SS, Adolf Eichmann’s role in rounding up Hungary’s Jews and his eventual capture in Argentina several decades after the war – alongside Janos’ personal memories of being sent to live with a non-Jewish family, where he remembered being quite happy until he was rounded up, along with fellow Jews and other Nazi-targeted populations. He was marched past his old house, where he saw two bodies, shot and wrapped in bloody sheets, later learning they were his father and grandmother. After being sent by truck and train to Budapest, he was sent to a slave labour camp in Austria late in the summer of 1944, which was rare for younger children but not unheard of. He described the barracks and vermin to the students, squalid living conditions with no running water or proper toilets. He explained that while it was not explicitly a death camp like Auschwitz, people died every day from exhaustion and starvation, and others were regularly deported to Buchenwald and Dachau. Eventually the camp was bombed and Janos described how he escaped through a gap in barbed wire, coming across other boys who had escaped and were living in the forest, begging for food from farmers and aided by a mild winter. He talked about their liberation by the Soviets, being reunited with his stepmother, and wandering with her until they encountered American GI’s, one of whom was Jewish and spoke Yiddish, though Janos only spoke Hungarian. Janos talked about Europe being “open” at the end of the war, and “full of Americans, Brits and lots of Russians.” He told the students how he and his stepmother were taken home by an armed guard but found their house stripped of its possessions and filled with squatters, who the soldiers threatened to kill if they came back to the house. By that time he was almost seven years old, and he and his stepmother were quite literally starving, with no services or support, until he befriended some Roma children who had also survived and together they

begged for food at the market, one time being held at gunpoint. He then spoke about how he was eventually sent to a Jewish orphanage¹⁷² in Budapest, which was how he immigrated to Canada as a war orphan in 1948¹⁷³. Though he was initially very taken with Canada, where he was wrapped in blankets and given bananas and ice cream sandwiches upon arrival, the children he was travelling with were separated, and he went on to a series of unpleasant foster homes and a “reformatory.” He told the students about his adolescence, learning to box, dropping out of high school, and working as a copy boy at the Winnipeg Free Press. He later obtained his diploma and worked as a reporter, and he spoke about his children and how proud he was of all they had accomplished.

He concluded by encouraging the students to ask all the questions they had, because “if they don’t do it now, they won’t have a[nother] chance”, and the students obliged. They asked a range of questions, including whether he used humour to cope with his trauma, to which he said yes; that he left some things out of his story that were too horrible to share, that he has a good life now, but he still thinks about all the people he lost, and everyone who was lost during the war. They also asked about survivors’ guilt, which he said he did not have, though he did experience depression and prayed for his parents to come back when he was young. He noted too that while he was culturally Jewish, he was also an atheist, joking that religion must skip a generation because one of his sons was a rabbi. He then responded to further questions about his post-war experience, neo-Nazis in Canada, and tensions in the United States, where the federal election determining President Trump’s tenure would take place the following year. After the

¹⁷² Though Janos did not go into detail while speaking with the students, his video testimony at the VHEC notes that he briefly reunited with his stepmother when he was 27 and visiting Hungary for the first time since the end of the war (VHEC 2008).

¹⁷³ Though many Jewish children who immigrated to Canada as part of the War Orphans Project were full orphans who had lost both parents, some were partial orphans, like Janos, and others had living parents (Martz, 1996).

questions were finished, Liam thanked Janos for telling his story and “explaining the importance of respecting human rights and good governance”, which for his students connected directly to the framing question of their unit: *What’s the worst that can happen if we don’t take human rights or good government seriously*. In his concluding remarks, Janos said that if he inspired the students to be good people and speak out when they witnessed injustice, then he had done his job.

When the students returned to class, they had a short debrief that began with Liam saying how appreciative he was of their respect and listening during the presentation, and asking how they were feeling. The students spoke about how long it took Janos to arrive at a safe, loving home, and how unfair it was, especially after everything he had been through; about what an interesting life he had had in Canada; how much trauma he had lived through but how much he loves and enjoys life, and how resilient he was. One student was confused by him being culturally Jewish but not religious, and in response, other students drew on their previous class discussions that discussed Jewishness as a religious, cultural, and ethnic identity.

In the following class, the students reflected further on Janos’ presentation. One student was visibly upset about having missed the presentation, and some of their classmates filled them in on Janos’ story in detail. The class gave additional reflections on his presentation, including that despite the difficult things Janos had shared, he had not gone into great detail about the violence he experienced, and that many of them were still thinking about when he had said that there were things he would not share with students. Another spoke about how they liked that Janos had talked a lot about his life after the war and that even though that period was hard too, he is okay now, which gave the student a lot of hope. Others added that it made them sad that after having gone through such horror, he came to Canada and went through more trauma.

Several students shared the sentiment that hearing from someone in person was much better than just reading about their experience, or watching a video.

Interestingly, having Janos speak at the school was not Liam's original plan for the unit. When we had initially spoken about his participation in the study, he had planned to take his students on a field trip to the VHEC, which he had found "very valuable," both for the students and for him. The year before his class had attended a presentation that focused on artifacts from the VHEC archive and personal accounts from survivors who had later immigrated to Vancouver. The students had reported that they "found this approach powerful", so he was eager to repeat it. However, the VHEC was in the process of installing a new exhibit and was not open to classes on the day that Liam hoped to bring his students; namely, the day of the double block that could accommodate a field trip and travel time without missing other classes. The VHEC offered him the options of scheduling a survivor speaker to present at the school or arranging for a docent to come and do a workshop with his class featuring the short film, *Pigeon*. Though his preference was the survivor speaker, he was open to whichever option worked best for the VHEC on the day the students were available. As it happened, a survivor was available, but the VHEC required that at least 60 students be present, citing the energy and effort required by survivors at this later stage of their lives. So, Liam coordinated with several other teachers to arrange for multiple classes to hear Janos speak at the same time. As he noted in his interview:

I think the planning [of the unit] was very much based around the availability of the VHEC and their resources, so I was very happy with the fact that we were able to get a Holocaust survivor to come in. I think these kind of emotional experiences are the most important and the most powerful, and the fact that Janos was coming did affect my decision making around other things in the unit. So, you know, to have a really personal resource— I go "Okay, maybe I wouldn't show *World at War*, or I wouldn't show so much of that video if we didn't have a really personal resource too."

This was a good example of the types of factors that can influence a teacher's selection of which resources to incorporate in a particular year. Had the double block occurred at a different time in the semester or the VHEC had been open for visitors, the students would have had an entirely different experience¹⁷⁴.

The Holocaust: A Mini Conference

Liam connected Janos' experience to the broader history of racism and discrimination in the 20th century by introducing a handout he had received from a colleague titled *Characteristics of the Races of Man*¹⁷⁵, which divided humanity into four categories ("Ethiopian", "Mongolian / Brown", "American", "Caucasian") and gave details related to former and current locations, physical and mental "characteristics", and current populations, alongside illustrations of each racial stereotype. It was photocopied from a BC geography textbook that was noted as having

¹⁷⁴ Other factors affected the experience they did have, such as the logistical consideration of where to host the survivor speaker presentation. In a previous year it had taken place in the auditorium, which held a large audience quite comfortably and required little preparation of the space, which was purpose-built for performances and presentations. However, in this particular semester the auditorium was being used as a classroom, so Liam had to coordinate with the PE department to arrange for a gymnasium for the survivor speaker. This added considerations around the scheduling and logistics of moving enough chairs in and out without disrupting other classes, and booking and setting up a sound system that would enable everyone to hear an older speaker in an echoing space. Of course this was all completely manageable, but it exemplifies the types of external factors that can influence the work involved for teachers who are coordinating.

¹⁷⁵ The handout itself was one single-sided page titled "The 'races of mankind' as shown in a high school geography textbook in BC schools from 1905 to 1920", with no citation for the textbook source, only an extant citation for the 'data' in the table. In discussing the textbook resource with Liam after the fact, I attempted to track down the original textbook. I was able to find a small portion of an article that was open-source and mentioned the *Characteristics of the Races of Mankind*, which led me to the e-book of *Contesting White Supremacy: School Segregation, Anti-racism, and the Making of Chinese Canadians* (Stanley, 2011), which mentioned the source of *Characteristics of the Races of Mankind*: Ralph S. Tarr's *New Physical Geography* (1910). Using my McGill library credentials, I was able to access scanned copies of *New Physical Geography* (Tarr, 1904, 1910) through the Harvard Library via the Hathi Trust Digital Library, and was able to send a PDF copy of the original textbook to Liam. Improved access to digital resources like these was facilitated by university library agreements struck during the Covid-19 pandemic. Therefore, prior to 2020 the original source would have been inaccessible to teachers who did not have university library access, and much more difficult to track down for those who did. Though more thorough discussion is beyond the scope of this dissertation, this speaks to the importance of access to open-source scholarship, not just for researchers but also for educators, particularly those who teach history and social studies.

been used in the province's schools from 1905-1920. Liam used it to illustrate the point that racism, eugenics, and "race science" were just as present in BC as they were in Europe in the early 1900s, making a connection to their earlier class discussion about the history of antisemitism. This opened discussion about the pervasiveness of ideologies that insisted that some races or cultural groups were inferior to others. The students spoke about feeling shocked by the racist descriptions of each group – particularly through the physical and mental “characteristics” – and by the idea that students would have learned this in school. A few students were familiar with the source from another class, and one noted that it spoke to the power of schools and education systems in shaping people's opinions at a young age. Liam told the class that he hoped that they could see the connection that there were lots of places outside Nazi Germany where different races were seen as biologically inferior or superior, which gave some insight – deeply troubling as it was – into why so many people were conditioned to see some racial or cultural groups as “subhuman.” He linked it to Darwin and the origin of species, asking students to write down the term “Social Darwinism”, which he described as the belief that the laws of natural selection applied to humans as well as animals, wherein white people were thought to be the most “evolved” of all the races. He emphasized that “there is nothing scientific about race”, that Social Darwinism is pseudoscience, and race is a social construct, but he emphasized that it was only a hundred years ago that this was still being actively taught in schools and universities.

From there, he transitioned into the students' micro-presentations on the Holocaust, which they had been working on in class and at home. Earlier in the unit, Liam had divided the students into groups of 2-3 students, each with a different topic area: *The Rise of Hitler*, *The History of Antisemitism*, *Fascism in Canada*, *Resistance to Nazi Policies*, *Pre-War Jewish Life*,

Neo-Nazism, The Nuremburg Trials, The Final Solution, The Rescuers, The Response of the Churches, and Refugees and Immigration Policies. Working on their presentations helped give the students some additional context for the history of the Holocaust prior to the survivor speaker, including the day of Janos' talk when students had time at the beginning of the double block to do research. Though there was no scaffolding related to finding online sources and how to determine whether or not a source contained reliable information, Liam did engage actively with students as they worked, asking and answering individual questions (soft scaffolding) and helping them understand the micro-presentation instructions (hard scaffolding)¹⁷⁶.

Although he intended the presentations to be short, informative discussions they ended up taking several days, with most students preparing extensive PowerPoints, which Liam had not expected. He reflected on this in his interview, saying:

This is related to my inexperience with Grade 12s, actually. Mostly I've taught Grade 8 and 10 and if you tell them it's informal, they'll make it informal. Whereas the Grade 12s are so invested in their marks. I think the type of instructions I gave, in a Grade 10 class – they bring something in and you know, they don't make it as formal. But the Grade 12s, that's always their impulse. I guess formalizing it is a way to show they care, and to show that they want a good mark.

Though they took longer than expected and varied in depth and quality of information, they were quite informative overall, and Liam used each presentation as an opportunity to share additional information related to the topic at hand, or to emphasize a particular historical detail. For example, the presentation on *The Rise of Hitler* covered Hitler's World War I military service, the embarrassment of Germany's loss and its economic ruin, Hitler's early membership in the Nazi party and persuasive speaking style, his ascent to leadership and single-minded focus on being Chancellor, the writing of *Mein Kampf*, his democratic election in 1933, and the *Enabling*

¹⁷⁶ See *Instructional Scaffolding*, p. 107.

Act that made him a dictator. During the discussion, Liam re-emphasized that Hitler was democratically elected, and added the detail that the Reichstag Fire led to the consolidation of power in the *Enabling Act*.

Liam also added a new approach to the presentation days: starting with music to “set the tone.” On the first day of presentations, he referenced a previous day when the class had been unfocused, with lots of students coming late and leaving early in groups, wandering around the class, and generally not paying attention. He spoke about the seriousness of the topic, and had the students watch a slideshow of Holocaust images set to klezmer music, after which he spoke about returning to a sense of calm and somber focus as they listened to the presentations. On the second day, he began by discussing the possible evolutionary advantage of emotion in helping humans remember things. He contrasted it with apathy and re-emphasized his feeling that engaging emotion was key to being engaged in class. He then used a short YouTube video of a person blowing a *shofar*¹⁷⁷ to “set the tone” for the day’s presentations, connecting it both to Jewish culture – through the use of the shofar during holidays like Rosh Hashana and Yom Kippur – as well as to a previous class discussion around a shofar that had been smuggled into Auschwitz.

On the last day of presentations, Liam brought in his violin and played a slow, melancholy song to set the tone, and after the presentations were finished, he complimented the class for their maturity throughout the unit. He then asked them for their reactions – specifically what had “activated their emotions” or stood out to them. The discussion ranged from how upsetting they found it that children learned Nazi ideology in schools and were forced to be in the Hitler Youth, that there are new (neo)Nazis now, as well as people who deny the Holocaust,

¹⁷⁷ A *shofar* is a hollow ram’s horn that is blown ritually to create sound during synagogue services for the Jewish holidays of Rosh Hashana and Yom Kippur, and during the Hebrew month of Elul, leading up to Rosh Hashana.

to a question about what students learn about the Holocaust in Germany. A classmate responded to the latter saying that their German cousins had learned about it every year, with a strong tone of “you are Germany, you did this, you are bad” and Liam added that it was also his understanding that German students learned about it every year, which differed from his experience in Japan many years before, when it was hardly taught at the time. He then spoke briefly about the Pacific Theatre, though without using that term, and noted that while Japan was not fighting in Germany, they had perpetuated war crimes in Korea, China and elsewhere during World War II, though it was not talked about to the same extent, particularly in North America.

The topic areas and guiding questions for the micro-presentations had been drawn from an early 1990s VHEC class activity entitled *The Holocaust: A Mini Conference*. The activity had originally been prepared for the BC Teachers’ Federation (BCTF) Lesson Aid Services, which provided lesson plans by mail to teachers in various subject areas from 1943-2010 (K. Krieger¹⁷⁸, personal communication, May 2022). After the Lesson Aid Service ended, the BCTF developed an online teaching resource collection in its place which offered digital resources for teachers to download, though with limited options for Holocaust education. Though he was not overly familiar with the resources in the new collection Liam noted that:

My feeling is that the Holocaust is viewed as an area of education where there are a lot of choices and resources around, so it might be that [the BCTF is] putting their energy into something else.

As for *The Holocaust: A Mini Conference*, Liam had come across it in a unique way. Though he had begun establishing a relationship with the VHEC through survivor speakers and field trips to see exhibits and participate in workshops, he had not received this activity directly

¹⁷⁸ Kit Krieger is a Holocaust educator with a long history of involvement with the VHEC. He was awarded their Kron Sigal Award for Excellence in Holocaust Education in 2003, and is also a past president of the BC Teachers’ Federation (BCTF) and past registrar of the BC College of Teachers.

from them. Instead, it had been left in the classroom that he had inherited from a teacher who had retired. In his words:

It came from the old history teacher. I was mentioning [earlier] how much paper there was in this room and if you'd been in here a year ago, it looked really different. She had extensive resources for History 12, stuff she had used over a long period of time because she taught it for quite a few years. So [I found it] as I was moving that stuff around and trying to sort through it and re-energize some of the resources.

As Liam transitioned into his new role, subject area, and classroom, the task of sorting through the resources left behind by the previous teacher ended up giving him some initial direction for his new Holocaust unit. As Tony, Charles, and Francis all noted, new teachers – or teachers new to their subject area – face the daunting challenge of building units without years of experience testing different resources for that particular topic, and seeing what students are more responsive to. Often teachers receive more direct guidance or suggestions from colleagues, as Liam had in other cases, but in this particular situation, it was a passive exchange of resources that influenced the direction of his unit through *The Holocaust: A Mini Conference*. It is yet another example of the happenstance involved in finding teaching resources and, as always, the necessity of a teacher being open to finding new things to add and seeing a place for them in their units.

Liam's Holocaust unit unexpectedly ended with the school's annual Remembrance Day assembly. Though he had hoped that the proximity of the two would resonate for his students, the extra class time needed for the micro presentations meant that the assembly took place during the class immediately following the end of their presentations. The assembly contained several central tensions, including beginning with both Scottish bagpipes and a land acknowledgement noting Vancouver's location on unceded First Nations territory. The memorial presentations were also framed as both a reflective moment that honoured "those who gave their lives for our

ability to live as free people with agency” while simultaneously rejecting war and armed conflict. In addition to the usual components of a Remembrance Day commemoration – *The Last Post* play on the trumpet followed by a minute of silence, the reciting of *In Flanders’ Fields*, and so on – there were also more personal connections made. The master of ceremonies acknowledged explicitly that there were students at the school who had experienced war in their lifetime – a noted shift from the Remembrance Day assemblies of my own youth – and there were several presentations by students who had arrived in Vancouver as refugees of the Syrian war, speaking to their personal experience.

After the assembly, Liam asked his students for their reflections, which focused primarily on the poetry and presentations by students who had survived war, which they felt was “extremely impactful” and “really brave.” This echoed their reactions to Janos’ presentation, underscoring the power of survivor testimony. In the short time they had before the end of the block, Liam did not make explicit connections to the Holocaust unit and the common themes that had surfaced in the presentations, but instead spoke broadly about the relative peace that most of the other students had experienced in their lives, reiterating his personal feeling that it was important to honour the sacrifices made by the people who made that peace possible.

Community of Practice

Unlike the other teachers in this study, Liam was new to teaching social studies at the secondary level. While he had a strong overall community of practice built over the course of his teaching career, he was still in the process of building a community of practice in secondary social studies and Holocaust education. The Holocaust unit in particular was influenced by his colleagues, but the VHEC played a central role. Liam had initially learned about them through a Google search for Grade 10 field trips, and felt that:

The personal, emotional thing that the VHEC is able to offer is really, really useful. It's a lot better than just doing it with, you know, textbooks or printed resources.

He particularly appreciated the balance they struck between being clear about the horrors of the Holocaust without terrifying the students, saying:

The VHEC has a way into that where – just speaking to people who were there, it's very emotional [...] and then the artifacts, that was really powerful. That was the main approach they took with the Socials 10 group and you've probably seen some of the artifacts they have there. It communicated the desperation and horror of the situation without getting really specific about the most nasty aspects of this.

As noted above, Liam had found in-person survivor speakers to be particularly impactful for his students and was especially grateful that presentations could be arranged through the VHEC. He felt an urgency that many educators feel, as there are fewer and fewer survivors for students to hear from. As he put it:

Obviously, the survivor presentations are not something we'll have access to forever and I was saying to the group, you know you're the last generation who will get the benefits of this. And so, I'd like to do that as much as possible while being aware of– just trying to be sensitive to people who are elderly, and who may not want to keep bringing this up, and just how hard it must be for them to come in and do this.

However, not all of his engagement with the VHEC came directly through the organization. As noted above, the micro-presentations assignment, which occupied a good portion of the Holocaust unit in this 20th Century History class, was actually based on a VHEC resource that had been prepared thirty years earlier by VHEC educators for the BCTF Lesson Aid Service, and left behind by a retiring teacher. Although it aligned with what he wanted to cover in his Holocaust unit, it was not given to him directly or recommended by a colleague; it

came to him entirely by chance. It required patience and determination on his part to sort through many decades worth of teaching resources left behind by the retiring teacher, along with an openness to the possibility of finding resources that might be helpful for his units. It is yet another example of the role of happenstance and openness to adaptation, a combination that characterized each of the case study teachers' experiences in building their resource collections and developing their communities of practice.

Chapter 10: Case Study #4 – Social Studies 10

In January 2020, I observed two blocks of *Social Studies 10 – Canada and the World: 1914 to the Present* at a Vancouver high school. The teacher, Francis, had obtained her first degree in history and had been teaching for nearly fifteen years. She had ample experience teaching social studies courses, and regularly taught the Holocaust. However, compared to the other case study teachers, Francis had substantially less time to teach her unit. The “crowded curriculum” or limited time for each unit in Social 10 was a common complaint I heard from other BC teachers, as well as from Grade 12 students reflecting on their Grade 10 experience. That said, Francis did note that the new curriculum allowed her “to use more examples that I think are important to focus on – it's given me more freedom, which I appreciate. And it's allowed students to show their learning in more non-traditional ways, which is great for all my diverse learners¹⁷⁹.” Additionally, a few weeks before the Holocaust unit began, the school added a series of double blocks to their schedule, which doubled the amount of time that she had, though it also meant that two days’ worth of information would be taught in one 160-minute double-length class. Francis had mixed feelings about the new schedule; while it gave more time for deep work, she found it was hard to keep younger students engaged for that long. She also worried that there was a higher chance that students would feel overwhelmed after spending such a concentrated period of time learning about the horrors of the Holocaust, without the usual breaks between classes to process the material.

¹⁷⁹ *Diverse learners* refers to students with a range of different cognitive, social, emotional, physical, and learning differences (BC Ministry of Education, 2018d).

Francis' overall goals for Social 10 drew on a combination of curricular learning outcomes, along with a desire to provide her students with a space in which to discuss and debate history and politics. In her words:

The thing I want them to leave with is to understand what's going on in the world today from what they've learned about the past and realize that they can have an impact on the world.

In terms of knowing certain things, I don't think they will have memorized certain details – I don't want them to do that, I don't think that's as important. I want them to know cause and consequence, the significance of an event – not just that it happened but why does it impact us. Like how is the Holocaust still impacting our world today? Why do we still talk about this? Why is it important that we go back and try to right historical wrongs? I grew up in a family where we sat around – and still do – to discuss politics and we talk about difficult things, and not all kids have that. And so I think for some kids I'm their place where they can do that.

Her favourite approach for achieving those goals in social studies was project-based learning. In keeping with this approach, she was very open to making adjustments to her course plan based on student feedback, including redesigning class projects around students' interests. She felt that this process not only “provided [her] with really valuable feedback” but that it also helped the students “take ownership” of their learning. That being said, she noted that her Holocaust unit tended to look different from her other social studies units because she “finds it hard, with the gravity of the subject, to have a lot of interactive group activities” so her approach tended to be a more traditional “stand and deliver [lecture and discussion]”, which was also influenced by the fact that “we don't have that much time allocated” for the topic. As with the other case study teachers, she was conscious of providing sufficient detail to communicate the seriousness of the topic without traumatizing her students, saying: “students do not need to be scared into understanding the Holocaust, they need to be taught with empathy and care.” The observed

Social 10 unit was structured primarily around a PowerPoint lecture and a series of films and documentaries – with group primary source analysis and class discussions interspersed throughout – in order to introduce students to as much of the history of the Holocaust as she could fit into the short class period.

Though time was limited and the Holocaust, she noted, was “not directly a part of our [Grade 10] curriculum,” she choose to teach it because she believed “in the value of bearing witness so it doesn't happen again.” The themes of her Holocaust unit also fit well within the stated goals of the course curriculum for Social 10, particularly those focused on learning about international conflicts, advocacy for human rights, and discriminatory policies and injustices (BC 2018a). Throughout the unit, she placed a particular emphasis on resistance and rescue in the unit, and on connections between the course material and Canadian immigration history. She also provided both soft scaffolding (i.e., facilitating class discussion) and hard scaffolding (i.e., reflection questions on worksheets)¹⁸⁰ as the students worked through the course material.

Francis was self-reflexive about her teaching practice, and regularly made adjustments to her unit. However, she was consistent in almost never using textbooks, noting: “I have social studies textbooks in here and we use them on such rare occasions, I'm just really storing them because we don't have a place to keep them in school,” which was a sentiment echoed by many teachers that I spoke to. Instead, Francis’ resources came primarily from her own research and from her community of practice, including colleagues at her school and in other districts, and organizations like the VHEC and the US Holocaust Memorial Museum, both of which she first encountered through professional development opportunities. Though she only engaged tangentially with the VHEC through this version of her unit, it was a core component of her

¹⁸⁰ See *Instructional Scaffolding*, p. 107.

broader community of practice, and she both attended and presented at a Holocaust education teachers' conference the VHEC hosted shortly after I observed her class. She also noted that personally meeting Holocaust survivors and visiting memorial sites, such as Dachau, had profoundly influenced the way she taught the Holocaust.

Francis' approach to the Holocaust unit, and her community of practice in Holocaust education, are best demonstrated through her resource choices: a PowerPoint presentation she had inherited and further developed, alongside the films she integrated within it (*When Canada Said No*, 2011; *Pigeon*, 2004), including the film she requested be shown while she was away on a field trip at the end of the unit (*Defiance*, 2008).

PowerPoint Lecture & When Canada Said No

Francis usually taught her World War II unit before the Holocaust but decided to reverse the order in this instance so that she could teach the Holocaust unit and her incoming student teacher could teach World War II. As she put it:

The reason I'm doing the Holocaust now is because I have a student teacher coming – I typically do it after I teach World War II. So, this year the students are actually going into the World War II unit with all of this background knowledge [from the Holocaust unit].

However, that also meant that the students would not have their usual background on World War II before learning about the Holocaust. In order to provide instructional scaffolding to connect the units, she showed them part of the CBC's *Love, Hate & Propaganda* documentary series the day before the unit began. They watched the first episode, entitled *The 1930s: The Strongmen*, which gave the students preliminary historical context around the rise of Adolf Hitler (Germany), Benito Mussolini (Italy), Joseph Stalin (Russia) and Emperor Hirohito (Japan). During the

Holocaust unit, she often paused to give further context as to what was happening more broadly in Europe and internationally, referring back to the documentary when applicable.

The unit itself was structured primarily around a PowerPoint that Francis used every year. She had acquired the original PowerPoint from a colleague, though she could not remember who, and had been adding to and adjusting the content and photos over many years, in order to fit the specific courses and students she was teaching. She asked her students in each Social 10 block to take notes during her presentation, which most of them did, while she covered a wide range of topics, including: the history of antisemitism, Nazi propaganda, Kristallnacht, national, regional and municipal Nazi collaboration, the Einsatzgruppen, medical experiments, concentration camps, the Final Solution, resistance, liberation, and Holocaust denial. She gave additional historical details and context where needed, and showed lots of visual material, particularly photos. Francis also made a point of explicitly discussing provenance as it related to photography during the Holocaust, reminding the students that a person took each of the photos they were seeing, and that many were taken by perpetrators. She repeatedly led the class in group primary source analysis, pausing on a photo so the students could unpack who and what was represented, and what clues they had about the subjects' ages, backgrounds, and experiences. This was tied into a discussion of the records the Nazis kept and their acknowledgement of what was happening, as well as their destruction of documentation, as the war neared its end.

Throughout the lecture, she emphasized the sheer amount of organization involved, engaging all levels of government and society, with specific mention of professionals like train engineers, secretaries, architects, and teachers. She also made connections to a discussion they had after watching *Love, Hate & Propaganda* about the involvement of politicians, lawyers and other professionals in the drafting of the Nuremburg Laws. As they learned about the increasing

restrictions on Jews and others in Germany, she made a connection to how difficult it would later be for people to immigrate to Canada due to existing antisemitism here. Later in the lecture, she also made connections to postwar antisemitism in Vancouver through the firebombing of Temple Sholom in the 1980s and regular bomb threats at the Jewish Community Centre where her (non-Jewish) children had attended daycare, events that the students found surprising and upsetting.

When discussing antisemitism in Europe, she paraphrased historian Raul Hilberg's framing that Jews could not live among Christians as Jews (early Christianity), then could not live in the same places as them, leading to the early ghettos (Middle Ages), and then could not live at all (Holocaust) (Hilberg, 2003). She noted that religious Jews celebrated different holidays, had different food laws, and used a different calendar, which added to their perceived "otherness," and also spoke about the many Jewish Germans who were so assimilated in the 1900s that they did not even identify as Jewish. She then described the escalation in Germany from boycott to the Nuremburg Laws to persecution, with a focus on Kristallnacht. This led into a brief discussion of the expulsion and imprisonment of Jews in Nazi Germany, with an emphasis on themes of segregation, starvation, and exploitation in the ghettos and concentration camps. To illustrate Nazi use of antisemitic propaganda, she showed a well-known late-1930s propaganda poster called *The Eternal Jew*, or *Der Ewige Jude*, which advertised a popular antisemitic exhibit (Facing History, n.d.). She led the class in group primary source analysis to unpack its stereotyped depiction of a religious Jewish man with a beard, a dark hat and a large, downturned nose, holding money in one hand and a knotted whip in the other, overlaid by a hammer and sickle, depicting both capitalism and communism simultaneously. Through their class discussion, she also spoke about how society was conditioned over time to accept the

persecution of Jews as normal, particularly through social and legal exclusion, and she emphasized the role of schools in shaping children's perception of Jewish people.

As she went through the PowerPoint, scaffolded by class discussion and answering student questions, Francis showed the first film, a 2011 documentary called *When Canada Said No: The Abandoned Jews of the MS St. Louis*^{181, 182} (18 min). The film was an outcome of a multi-year grant that B'nai Brith Canada¹⁸³ had received for its *National Task Force on Holocaust Research, Remembrance and Education*¹⁸⁴ in 2009, which engaged "scholars, legal experts and educators with Holocaust survivors and Jewish community stakeholders in an effort to share and enhance the important Holocaust research and educational work being done in Canada," with a specific focus on research and pedagogical resources around the MS St. Louis (Government of Canada, 2009). Francis had first heard about *When Canada Said No* from a VHEC email; they had made it available on DVD¹⁸⁵ and after viewing it, she began showing it in class every year. In her words, she felt that: "It's such a strong documentary. The length is [also] really great and it has clear ties to Canadian immigration and Canadian content."

To introduce the film, she connected earlier class discussion of pre-existing antisemitism to the persecution of Jews in Germany through the Nuremburg Laws and Kristallnacht, as the

¹⁸¹ Some sources refer to the MS St. Louis and others to the SS St. Louis. "MS" refers to the German "Motorschiff", while "SS" refers to the English "Steamship". Both refer to the same ship that sailed from Germany in 1939 with Jewish refugees on board (Tikkanen, n.d).

¹⁸² For further detail about the MS St. Louis, see *Canadian Holocaust Education Research*, p. 42.

¹⁸³ B'nai Brith Canada is a national Jewish organization that was founded in 1875, with local chapters across the country. In its present form, it has prioritized a focus on advocacy and education around antisemitism, and supporting local Jewish community organizations (B'nai Brith, 2022; Smith, 2013).

¹⁸⁴ Federal funding for the *National Task Force on Holocaust Research, Remembrance and Education* came from the Conservative government in 2009 (Government of Canada 2009). A formal apology for Canada's failure to save the refugees aboard the St. Louis came from the Liberal government in 2018 (Porter, 2018; Trudeau, 2018).

¹⁸⁵ When showing the film more recently, including during the blocks I observed, she streamed it on YouTube.

context in which some – like those aboard the MS St. Louis – attempted to leave Germany in the 1930s. She noted that leaving was difficult, both because the Nazi government made it very challenging to leave, and because other countries would not accept them as immigrants or refugees. *When Canada Said No* focused primarily on interviews with Canadian scholars and Jewish community members, including a child on board the St. Louis, interspersed with archival footage and images¹⁸⁶. While it helped to capture the experience of those on the St. Louis and international governments' responses to Jewish refugees, the film also focused on antisemitism and anti-immigration sentiment in Canada before and during the war, which was a key reason Francis liked using it as a resource. It connected the film directly to the Social 10 curriculum through the *Content* goal of students knowing about “discriminatory policies and injustices in Canada”, and the *Big Idea* of students understanding that “historical and contemporary injustices challenge the narrative and identity of Canada as an inclusive, multicultural society” (BC 2018a). The length and Canadian connection also helped it resonate with her students. Both documentaries – *When Canada Said No* and *Love, Hate & Propaganda* – featured heavily among the resources students liked best from this unit, and found to be the most engaging. Over half of the students listed one or both of the documentaries among their favourite resources from the unit. Although a slight majority of those students preferred *Love, Hate & Propaganda*, the class found *When Canada Said No* very impactful as well.

¹⁸⁶ Sources for archival footage and images in the film included, though were not limited to: the Canadian Jewish Congress Charities Committee National Archives (now the Alex Dworkin Canadian Jewish Archives) in Montreal, Libraries & Archives Canada in Ottawa, the B'nai Brith's *National Task Force on Holocaust Education, Remembrance and Research* in Toronto and the US Holocaust Memorial Museum in Washington. Though an analysis of these sources are beyond the scope of this project it is interesting to note that these range from the archives of a national Jewish organization that tried to convince the government to accept Jewish refugees during and after WWII, Canada's national archives, a Jewish organization's federally funded research and education project, and an American museum and archive. This touches on themes of community involvement in refugee issues, government response and responsibility, and reconciliation through research and education, among others.

After *When Canada Said No*, Francis returned to the PowerPoint to discuss what happened during the remainder of the Holocaust, using the entry point of her recent visit to Dachau to talk about different types of camps, daily life, and medical experimentation. She then described Auschwitz in detail, including the main camps, satellite camps, and the IG Farben factory¹⁸⁷. She tied class discussion about the complexities of involvement in World War II and the Holocaust into her PowerPoint discussion of international response, collaboration, and resistance, briefly calling on me to add context when answering a student question related to the Molotov-Ribbentrop Pact¹⁸⁸. She also introduced the roles of perpetrator, bystander¹⁸⁹, victim, and rescuer¹⁹⁰ to the students and spoke about a range of experiences that existed within each category. For example, she spoke about perpetrators who had more agency and ability to flout or ignore orders compared to those who were forced to comply through both real and imagined

¹⁸⁷ In the early 1940s IG Farben, a German chemical company, opened a new factory in the Polish town of Oświęcim and used slave labour from the nearby Auschwitz concentration camps (Auschwitz-Birkenau Memorial & Museum, n.d.)

¹⁸⁸ While giving broader context for World War II, which they would learn about in detail with the substitute teacher in the coming weeks, Francis mentioned the “Non-Aggression Pact” or Molotov-Ribbentrop Pact. This was a ten-year promise between Germany and the Soviet Union not to attack or invade each other, not to provide assistance to third countries who attacked either country, and not to ally themselves with countries who were working against the other country. Germany broke the pact two years later with Operation Barbarossa, when Hitler invaded the Soviet Union in 1941 (USHMM, 2021). A student in one of the classes said they had recently heard that Russia was contradicting or revising the history of the Non-Aggression Pact, and Francis called on me to give further context if I could, because she was unfamiliar with the details. The student was referring to international response to the European Parliament passing *Resolution B9-0098: European Parliament resolution on the 80th anniversary of the start of the Second World War and the importance of European remembrance for the future* (2019), which repeatedly referenced the Molotov-Ribbentrop Pact and explicitly blamed both Germany and Russia for having “paved the way for the outbreak of the Second World War” (European Parliament, 2019). Russian President Vladimir Putin had responded blaming Poland for the start of World War II, and in the fallout of the EU resolution and Putin’s comments there was widespread discourse downplaying and denying the Non-Aggression Pact (Applebaum, 2020; Associated Press, 2020). When the teacher asked me to elaborate, I – as the observer – briefly became an active part of the teacher’s community of practice through adding context to the class discussion.

¹⁸⁹ For more on evoking bystanders in classroom contexts, and understanding students and teachers as implicated subjects, see: Miles, 2021.

¹⁹⁰ These roles are an expansion of Raul Hilberg’s 1992 taxonomy of participants and observers of genocide from *Perpetrators, Victims, Bystanders: Jewish Catastrophe 1933-1945*. Adaptations to the taxonomy since that time have also included “upstanders”, such as resisters and rescuers (Ehrenreich & Cole, 2005; Jacobs et. al., 2021).

threats of repercussions. She also spoke about rescuers who saved others because they felt a personal, moral or ethical obligation to help, as well as complicated examples like Oskar Schindler, who rescued but was also a member of the Nazi party and a beneficiary of the Nazi slave labour system.

Pigeon

After having discussed different examples of rescuers, Francis showed the next film, *Pigeon* (2004). As noted in Case Study #1, *Pigeon* is a short film that tells the true story of a Jewish man whose passport was stolen at a train station in Remies, France and who is later aided by a non-Jewish woman when he is confronted by Nazi officers on the train¹⁹¹. Like Tony, this was Francis' first year using *Pigeon* and she was using it on Tony's suggestion. As discussed above and below, while they worked at different schools, they were close colleagues and often exchanged resources and advice.

Pigeon was a long-time resource offered by the VHEC, both in facilitated workshops and for independent classroom use. It was very popular with teachers, primarily due to its length (11 minutes) and its flexibility as a resource. It could be shown and followed by discussion, as Francis did, or shown multiple times with each viewing followed by different analysis or discussion questions, as Tony did. This flexibility allowed teachers to adapt their engagement with *Pigeon* to the time available and the themes they were focusing on; it could be a brief case study during a longer block, or an entire block could be devoted to unpacking it in detail.

Francis used the film to introduce class discussion around individual and collective acts of rescue and resistance during the Holocaust, and noted that rescuers deliberately put

¹⁹¹ See *Case Study #1 – Films*, p. 132-134.

themselves in harm's way to help other people. She also spoke about the White Rose¹⁹² as an example of a student resistance movement from inside of Germany, and shared the following postwar quote from German pastor Martin Niemöller¹⁹³:

First they came for the socialists, and I did not speak out – because I was not a socialist. Then they came for the trade unionists, and I did not speak out – because I was not a trade unionist. Then they came for the Jews, and I did not speak out – because I was not a Jew. Then they came for me – and there was no one left to speak for me.

After showing both *When Canada Said No* and *Pigeon*, Francis gave the students a short writing assignment, where she asked them to write a personal response reflecting on the Holocaust and its connection to “today’s world”, while drawing on specific examples from the films watched. In her interview, Francis reflected on her use of the two films and how they demonstrated the evolution of her approach to the Holocaust unit over time:

When I taught the first class it was much more like ‘these are the facts, and you need to know all this information, to write it down, to show that you understand the gravity of this subject’. And I was focused more on the details of the Holocaust, like this is when the Warsaw Ghetto was established, and this is how many Jewish people were in each country. Whereas now I want them to have an understanding of the whole idea, but I also want them to see how Canada is connected to it, so bringing in the story of the [MS] St. Louis. But also, I think because there's so many ways in which kids are bystanders these days, and – I hadn't used *Pigeon* until this year, but I felt like it was a really valuable, and short but impactful way, to have them see how you can do things when you are a bystander. So, it's really sort of evolved in terms of how I see students interacting and behaving, and just sort of like, okay well I have an opportunity to show on many levels what you can do in those situations.

¹⁹² The White Rose movement was started by a group of university students in Munich, including siblings Hans and Sophie Scholl, who produced and distributed anti-Nazi pamphlets and were executed, along with group member Christoph Probst, in 1943 (Museum of Jewish Heritage, 2022).

¹⁹³ Niemöller spoke openly about complicity and guilt after World War II, and used variations of this quote often in speeches and lectures, referring to different victim groups in different combinations at different times. Though it was not discussed in class, Niemöller is a complex figure who initially supported and voted for the Nazi party, but then became a critic of Hitler. He was imprisoned for his opposition before the war began, and freed at its end (USHMM, 2022).

That evolution was also linked to her interactions with her students and with colleagues. Earlier in her career, she had relied almost exclusively on slide-based lectures and “print material to show them pictures”, while sometimes also taking students to the VHEC’s annual Holocaust education symposium at UBC. While the students particularly liked hearing from the survivor speakers at the symposium, she noted that there were logistical challenges to attending. In her words: “I was working further away [than I am now] so it was really hard to get there, like cost-wise, it was problematic. So, I didn't use it that much.” We spoke at length about the challenges of field trips, and how much planning and paperwork is involved, from school board requirements to health and safety measures, collecting permission forms, and transportation. In Francis’ words, “It’s so much work to organize that, and get approval. It’s really intense – it’s so hard.” It can be an overwhelming amount of work for teachers on top of their significant existing workload, so much so that the requirements for taking students off-site have become a considerable barrier – and disincentive – for teachers in the last few decades. For the VHEC, this is one of the reasons they have added district symposia alongside their annual symposium at UBC.

Defiance

These challenges were top of mind, as Francis had a field trip for her law class that fell just after her Holocaust unit. As noted, Francis was able to show both *When Canada Said No* and *Pigeon* because of the double blocks that happened to be scheduled during her unit. The overlap of her law field trip was another coincidence of scheduling, and Francis chose to have the substitute teacher show the movie *Defiance* (2008) while she was away.

The film was based on Dr. Nechama Tec's 1993 book *Defiance: The Bielski Partisans*, which detailed the experiences of the Jewish Bielski brothers who worked alongside Russian partisans in the Belarussian forest to rescue Jews and fight the Nazis in the early 1940s. Francis had created a seven-question worksheet for the students to complete while they watched the film. The first question asked the students to reflect on the Nazi film footage shown at the beginning of the movie and connected it to their previous discussion about photographs taken by perpetrators. The students then considered Jewish experience during the Holocaust, including questions about whether the film had changed their view of Jews during those years, stereotypes of Jews evident in the film, and the circumstances that made it possible for some Jews to escape the Nazis and prevented others from doing so. The remaining questions focused on partisan experience more broadly, including reflecting on the advantages and disadvantages of hiding in the woods, and similarities and differences between the Jewish and Soviet partisans portrayed in the film, particularly the structure of their camps in the woods and their goals as partisans.

The students had completely mixed opinions on the worksheet format. Some preferred to do worksheets during a film for reasons ranging from it being "fresh in my memory" to because "it motivates me to pay attention to detail within the movie." Others preferred to do it after "so I can pay full attention" while the film is on, and because "when I watch and work, I'll miss [details] in the movie," and many disliked worksheets altogether because they found them stressful or distracting. Some students gave similar reasons for preferring opposite approaches, such as the student who liked doing a worksheet "because it forces me to actually watch and understand, not just sit there twirling my pencil" and the student did not like them because when the focus was on a worksheet, "I wouldn't really be paying attention to [the movie]." This speaks to the pervasive teaching challenge of trying to find approaches that will work for everyone in a

class when each student has such different learning styles, areas of strength, challenges, and personal preferences. However, while the students were divided on the efficacy of worksheets, the vast majority who responded to additional survey questions about *Defiance* noted that the film was one of their favourite resources in the unit, and none of the students listed it among their least favourite¹⁹⁴. While shorter films often seemed to work best for the students, their response to *Defiance* showed that longer films can be impactful teaching resources if they hold student attention and connect with key themes.

Particularly for a resource that was only included because of a scheduling conflict and the resulting substitute teacher, *Defiance* really made an impact on the students, who nearly unanimously spoke about how it helped them better understand Jewish resistance during World War II, which was Francis' intention. She had originally seen *Defiance* outside of a teaching context, but after doing some research, she "found it was fairly accurate to the true story" and decided to use it in class. She elaborated further on the film in her interview, saying:

I felt *Defiance* was a good movie to show – a lot of questions that come up with students are, "Well why didn't they fight back, why didn't they actively resist, what was going on", and I felt that *Defiance* showed a pretty accurate portrayal, and it was based on a true story. And even though it was pretty graphic, like it's pretty full-on, I felt that it was a good choice because of that. It showed the true nature of the thing, but it's not as heavy as say, *Schindler's List*, which I think is a great movie but just has a lot of other things that I don't know if I'd be ready to unpack in a classroom setting.

This balance was top of mind for all the teachers that I observed – what Holocaust educator Paul Salmons describes as the balance between "moving the students without traumatizing them" (2001, p. 38). This was echoed by Francis, who wanted the students "to have an understanding of how horrible [the Holocaust] was, but also not a fear of learning about it." In

¹⁹⁴ The 8 remaining students (out of 45) simply indicated that they did not feel strongly either way.

the class discussion that followed her return, she asked the students why they thought she had chosen it over other films. Both groups of students responded by saying that it showed a Jewish perspective or point of view, an observation that she agreed with. She added that “lots of people think there was no resistance by Jews” and that it was a misconception she wanted to correct. Interestingly, this mirrored Tec’s motivation to write about the Bielski brothers in the first place. A Jewish survivor of the Holocaust whose family was hidden by Christian families in Poland, she later immigrated to the United States and became a sociologist. In the decades following her graduation from Columbia University, she wrote increasingly about her experiences during the Holocaust and about resistance and rescue more broadly. *Defiance: The Bielski Partisans* was specifically intended to demonstrate an example of Jews participating in active and armed resistance, and saving lives¹⁹⁵ (Wexler, 2008; Jewish Women’s Archive, 2022). While the discussion around resistance and rescue in Francis’ class did not delve as deeply into different types of resistance as some of the other case study classes, it made space for a conversation about it, one that could easily be expanded, time permitting, in future units.

Like many teachers, Francis was finalizing resources for her Holocaust unit in the week leading up to the first class, all the while juggling options based on film availability and the field trip with her law students. She was also planning for the arrival of the student teacher, determining the order of topics and approach to the remainder of the course. Before the unit began, she was on the fence about having the students learn about the Holocaust before they learned about World War II, which – as noted – was the opposite of her usual order. Though it was not possible to include a question on the exit questionnaire about this, student feedback in interviews was positive concerning the order of units. They said they would prefer to learn about

¹⁹⁵ For further information about the Bielski brothers and their representation in *Defiance* see: Tec, 1993; Wexler, 2008; Scott, 2008.

the Holocaust first and then World War II, primarily because Hitler was elected, and discrimination began, prior to the start of the war, feedback that Francis found helpful to know.

As in the other case studies, this type of external factor influencing a unit (e.g., the timing of a student teacher placement) was common. Francis and I spoke repeatedly about the happenstance and “fluke encounters” that can influence a teacher and their approach, and particularly the importance of having opportunities for teachers to meet each other. Student teaching is often a pre-service teacher’s first opportunity to meet other teachers and begin building their community of practice and their resource collection. In Francis’ case, she had received little guidance during her teaching degree about how to access resources for her classes, particularly from museums and community organizations¹⁹⁶:

It was on your own. It was like – if you had stuff, you had stuff, and it was mostly getting stuff from older teachers. I remember coming back from practicums, being like, “My school advisor let me copy their entire binder” or “A teacher was retiring and gave me all their old stuff.” A lot of the stuff that I have now for law is because the teacher left, and he just brought it to me and was like, “Here”. And I’ve gone through and culled it, so yeah – that’s often how people get stuff and that’s a bit problematic I think.

Francis liked being able to mentor earlier career teachers but she also felt that it was important for student teachers to be active in developing their own approaches and making their own choices about materials, rather than just being handed a unit that a senior teacher had planned in its entirety. In her words:

I have a student teacher and it’s not that I don’t want to give her everything, but it’s also – you need to be able to find stuff on your own, and you need to blaze your own trail and decide which way you’re going take [your unit].

¹⁹⁶ This has changed since Francis graduated and UBC’s Faculty of Education now focuses more on teaching methods, as well as offering pre-service teachers *EDUC 430: Community Field Experience*, which gives them additional practicum experience with museums, science centres, and other community organizations. For further details, see: UBC Faculty of Education, n.d.-a, n.d.-b.

That approach draws on instructional scaffolding, in that it focuses on giving early career teachers the tools and supports to figure things out on their own. For Francis, this approach also helped create some awareness around how much work goes into developing resources, class activities, units, and courses:

Teachers do love to share resources and that's amazing and helpful, but there's also a lot of work that goes into them – we've worked hard to build relationships and resource collections over a career, in addition to intellectual property considerations when sharing things you've created yourself. Both can create hesitation for teachers' willingness to just give things away.

Beyond individual interactions between teachers in the classroom, we discussed the importance of teachers having opportunities to encounter each other through professional development. In Francis' case, the colleague she had met at Yad Vashem – which was made possible by the VHEC – was Tony, the same colleague who had later introduced her to *Pigeon* as a resource. She had watched it on his recommendation and, in her words:

I was like, I think this is the perfect length, and it's got a really solid message, and it will appeal to [a wide range of my students] because it's not dialogue heavy, which is key for when I'm teaching students whose first language isn't English, so that was really good.

This was an additional consideration for Francis, who taught a block of Social 10 for English Language Learning (ELL) students alongside the two observed Social 10 blocks, and any resources that would work for all three blocks were particularly helpful to her. Like so many teachers, resource selection depended on what Francis was aware of and what best fit her students, but also on what she had time to show and what she actually had access to. We spoke about how she had, by chance, ended up showing four films before and during the unit – a short documentary (*When Canada Said No*), a longer documentary (*Love, Hate & Propaganda*), a

short fictionalized true story (*Pigeon*), and a longer fictionalized true story (*Defiance*). Showing both *When Canada Said No* and *Pigeon* was only possible because of the double block that happened to occur during her unit, while her decision to show *Defiance* was based entirely on wanting to show something Holocaust-related while she was away on a field trip with her law class, and a desire to demonstrate an example of Jewish resistance. *When Canada Said No* was easily streamed on YouTube, while *Pigeon* was streamed through Facing History & Ourselves, and *Defiance* was a DVD from her social studies department's collection. For *Love, Hate & Propaganda*, Francis noted:

I originally wanted to show another episode [1939/1940: *Selling War*]¹⁹⁷ but we didn't have it – it was coming – and so even next year it'll look different. That's to me, like my teaching life right there.

While she used to have access to all six *Love, Hate & Propaganda* episodes online, the series had recently been paywalled and the school librarian had been given a quote beyond what was possible for the school. The one source that was streaming it for free was only available to Australian educators, despite it being a Canadian documentary; nor was it available at Francis' local libraries or through interlibrary loan. She did find a copy of the series through the University of Calgary but by the time she found it, it was too close to the start of the unit and would not have arrived in time. Therefore, she showed the one episode that was available to her on DVD. This demonstrates not only the importance of resource accessibility, but also the time and commitment it takes on the part of a teacher to find the resources they want to use in their classrooms. Ultimately, the four films each provided something different to the students in terms

¹⁹⁷ *Selling War* focused on the outbreak of the war in 1939, including the use of propaganda to address reluctance and resistance to the war in Germany, and the use of lethal injections and gas vans in the early systematic murder of people with disabilities. As with the episode that she ended up using, Francis had originally chosen this episode to give the students additional historical context for the time period, given that their World War II unit would follow their Holocaust unit.

of length, historical perspective, storytelling approach, and level of detail, which echoed Francis' focus on providing options for diverse learners.

Community of Practice

Although her unit had the most significant time constraints of any of the teachers, and was therefore shorter than the others, Francis covered a wide range of information and engaged consistently with Canada and Canadian history. This approach was not only a key component of the Social 10 curriculum¹⁹⁸, but also a helpful entry point for the students to better understand connections between history and their contemporary experience, in this case, through the example of immigration. Her engagement with *When Canada Said No*, *Pigeon*, and *Defiance* tied into the repeated themes of rescue and resistance, with an underlying message to the students not to be bystanders when witnessing injustice.

While the students were less responsive in discussion than in the other classes I observed, with Francis often having to remind them that participation was part of their grade, many teachers noted this as a common challenge with younger students. Of course, this differed day-to-day and student-to-student – some were very engaged and often responded to questions she posed to the class – but it was more of a challenge for this age group than the senior students¹⁹⁹. Additionally, though psychological or sociological analysis of why different groups of students respond differently to the same material is beyond the scope of this project, it is interesting to note the range of student reactions to the same material. For example, during *Defiance* the students in one of the two blocks were catching most of the jokes that were written into the

¹⁹⁸ See *Social Studies Curriculum*, p. 101-102.

¹⁹⁹ Anecdotally teachers talked about this being the case in most courses, but most acute in the Holocaust unit and others that dealt with difficult or traumatic subject matter.

script, while students in the other did not respond to them at all. And during *Pigeon*, some of the Grade 10 students caught details after one viewing that some Grade 12 students in 20th Century History had failed to notice after two viewings. Francis noted this herself, when she was reflecting on the different teaching blocks and said: “It’s always amazing to me that you can have three classes and teach the exact same thing and totally different issues and questions will come up.” This speaks both to the effect that class demographics and dynamics can have on students’ experience of a particular resource, and to the benefit of observing multiple blocks of the same course in classroom research.

When she reflected on her teaching, Francis emphasized how important relationship building was for students, both in the Holocaust unit and in general:

When I’ve taken students to the symposium, they’ve really enjoyed listening to the survivors and also after, when they were able to ask questions like, “Did you ever get married, did you have a family, what was your life afterwards”. I think teenagers are really relational and they need to form a relationship with someone before they can really hear them.

This applied not just to her students but also to her community of practice. Francis engaged regularly with colleagues at her school and at others, and she typically built pedagogical relationships with museums and community organizations that came recommended by them:

I typically talk to colleagues first, like, “Do you have anything good, what can you recommend”, then I’ll look online and then typically that’ll just direct me down some sort of rabbit hole, and I’ll find something that I tend to like. I rarely go right to an organization, unless someone recommends them or it’s one I’ve used before. Like, I typically go to the US Holocaust Memorial Museum, and since you showed me that stuff about that Montreal Holocaust Museum I would probably go there. It’s case dependent though, we’ll put it down to that.

Francis – like most of the teachers I observed – already had a robust resource collection and was primarily interested in additional resources that came highly recommended from colleagues. The approach of not searching specifically for an organization’s website was also extremely common among the teachers I spoke to in classrooms and at teachers’ conferences: almost no one searched specifically for a museum in their area that focused on a particular topic. Instead, they came across resources from those museums through their colleagues²⁰⁰ or from teachers’ conferences; only then would they potentially trace the resource back to – and engage with – the organization’s website.

Like most teachers, Francis made changes to her unit based on her students’ experiences, and as a result of interacting with her community of practice:

[I’ve] changed [resources] based on student feedback, and also after I went to the Yad Vashem summer institute for three weeks. That was really helpful. And I met a good friend who [happens to teach] in the area and he and I have collaborated a fair bit on things, and he’s given me a lot of really good ideas on how to improve my teaching. And then, working with the Vancouver Holocaust Education Centre, and also going to the Holocaust Center for Humanity in Seattle – my husband became friendly with a guy who’s a donor and then we went and had a tour. So, I think just seeing other resources, and yeah– this kind of ‘keeping my eyes out’ approach, and just doing more research on my own. Like, “Hey, these are other things that I can be using, these other ways that I could be incorporating things”. And just talking to other educators, like “Hey, what’s the way that you felt like this was effective, what did you find that wasn’t”, and I think that there’s just been like a real boom in terms of availability of resources and access to them, just with the ‘information age’.

Francis’ relationship with the VHEC had evolved from using their resources from time to time, to consulting on programming and presenting at their teachers’ conference. This evolution began when the Jewish Community Centre happened to have spaces open for her children to

²⁰⁰ Including those in their own school and outside of it, as well as researchers within the community of practice.

attend daycare, which enabled her to easily stop by in person and begin developing a deeper relationship with the VHEC and its staff. She registered for their biennial teachers' conference but was not able to attend when one of her children became ill. In her words:

I was signed up to go to Shafran teachers' conference and the day I was supposed to go my daughter was sick, so I ended up taking my son to daycare and then I swung by [the VHEC] because it was in the same building. I just said, "Hey, I can't come, it's not because I'm not interested" and they gave me all the stuff I would have gotten at the conference – like all the books from the Azrieli Foundation, and then you got a copy of *Zachor*²⁰¹. The next week I stopped by to talk to the education director, and I just said, you know, I'm sorry I missed it, and that I'd been reading in *Zachor* about this scholarship to go to Yad Vashem's [teaching training program]. So I was asking her about it, and she was like, "Yeah, you should apply!" and she gave me this really distinct impression that if I applied, I was going to go. So then I did – and I got in, and I went.

It was on that trip that she met Tony, the teacher she regularly collaborated with and who would introduce her to *Pigeon* several years later. After the first teachers' conference she attended, Francis had become a regular attendee and, more recently, a presenter. Shortly after I observed her Social 10 class, I had the chance to observe one of those conference presentations, which she co-facilitated with Tony. It was exactly the type of teachers' conference workshop they both advocated for – practical, applied, and facilitated by classroom teachers. It drew primarily on resources from the US Holocaust Memorial Museum, where Tony had recently completed a teacher training course, but also drew on the VHEC, the Montreal Holocaust Museum, and Facing History. She and Tony shared specific recommendations throughout. For example, Francis suggested *When Canada Said No* as a resource that connected directly to the BC curriculum and helped give the students historical context about Canada's immigration policy. Meanwhile, Tony recommended the US Holocaust Memorial Museum's *Holocaust*

²⁰¹ *Zachor* is the VHEC's biannual publication that details their current programming, exhibits, and events, alongside articles related to Holocaust education and social justice.

Encyclopedia as a detailed resource for both teachers and students that was constantly being updated with additional historical information and sources. The collaboration between these two teachers and their ability to draw on their combined teaching experience in order to help other teachers think about new ways to approach their own units emphasizes the essential role nonformal organizations can play in creating opportunities for teachers to meet one another, share their experiences, and encounter new resources and teaching approaches – in other words, opportunities to build and expand their community of practice.

The evolution of Francis' relationship with the VHEC, from occasionally engaging with resources to consulting on programming and helping deliver professional development, speaks to the happenstance of how communities of practice are built. Her personal trajectory included the Jewish Community Centre daycare happening to have room for her children, the availability of a scholarship for teacher training at a time when she was able to attend, and encountering another teacher who taught in the same region, with whom she got along well. However, as with the other teachers in this study, this trajectory and evolution required not just the chance encounters that led her to deepen her relationship with the organization but also an openness to those experiences that allowed that relationship to flourish and her unit to further develop.

Chapter 11: Discussion

Communities of Practice & Holocaust Education Resources

The case studies provided valuable insight into each teacher's community of practice (Wenger, 1998, 2011) in Holocaust education. The teachers profiled here shared many similarities: they all had undergraduate degrees that focused on history; were involved, self-reflexive educators who cared deeply about their students' experiences in their class; and were genuinely interested in their students and what they had to say²⁰². None of them taught from a textbook, instead choosing to use a combination of primary sources and other teaching resources from a range of different organizations. Charles and Francis explicitly noted that their approach to teaching social studies was focused on students' general understanding of themes and concepts, rather than remembering every historical detail. In observing Tony and Liam, they shared a similar approach. All four teachers used films at some point, ranging from video testimony to documentaries to Hollywood movies, which students consistently ranked amongst their preferred resources in a Holocaust unit. Teachers and their students demonstrated an overall preference for shorter films – typically ranging from 10-60 minutes – that could be shown in one class period with an accompanying class activity and / or discussion. This preference was echoed by most of the teachers I spoke to through this project, including teachers' conference and symposia attendees, as well as those in my own community of practice. In-person survivor testimony also ranked very highly among students' preferred resources (Short, 2000; Woods, 2013) and was central to three of the units (Tony, Charles, Liam), while first-hand Holocaust

²⁰² Though this is the case for many educators, it is unsurprising that teachers who approach their work in this way would also be interested in participating in a study intended to help education organizations, teachers, and faculties of education reflect on and improve their pedagogical approaches.

experiences were also present in the fourth (Francis), through the films that were shown. Each teacher engaged their students in class discussion to unpack what was being learned in class, and to allow time for students to reflect on the material and ask questions. All four teachers were intentional about engaging students' emotions during the unit in order to help them understand the magnitude and severity of the Holocaust, while simultaneously avoiding overly disturbing material. Themes of rescue, resistance, and intervention were also present in each unit.

Additionally, the teachers' units were influenced by their own personal experiences as students and teenagers. Francis intentionally aimed to create space in her classroom to discuss difficult topics, directly reflecting the rich conversations about history and politics that she had experienced with her family growing up, while Liam showed his students *World at War*, which had had a profound effect on him when he was learning about the Holocaust as a teenager. Tony and Charles, meanwhile, had both attended their local Holocaust education symposium when they were in high school and now brought their own students. As Charles noted: "I think [one of] the main reasons that I want to keep being involved [in symposium] is because I want others to have that same emotional impact that I had." In that way, both Tony and Charles' high school teachers became tangentially part of their own pedagogical community of practice, through introducing them to a resource and an organization that would later have a central role in their own teaching.

In spite of these similarities, as outlined in the case studies, each teacher had their own unique teaching approach, adapted to their particular curricular context. While BC's Social 10 curriculum did not specifically suggest teaching the Holocaust, it fit easily within the overall course theme – Canada and the World: 1914 to the present – as well as all four *Big Ideas*²⁰³, and

²⁰³ The Social 10 *Big Ideas* are: 1) Global and regional conflicts have been a powerful force in shaping our contemporary world and identities, 2) The development of political institutions is influenced by economic, social,

suggested topics like Jewish immigration in the interwar period, World War II internment in Canada, and Canada's role in the League of Nations and World War II (BC Ministry of Education, 2018a). The subject of the Holocaust similarly fit well with the overall focus of 20th Century History and its *Big Ideas*²⁰⁴, where it was a suggested topic for the course theme of genocide but also connected to themes of authoritarian regimes, human rights, global conflicts, migration, territorial boundaries, and internationalism. In Social 20-1, the Holocaust was a suggested topic for students to analyze the role of ultranationalism in genocide, while also fitting well within the course's *Key* and *Related Issues*²⁰⁵ and connecting to the *General Outcomes*²⁰⁶, particularly those related to understanding the impacts of nationalism, ultranationalism, internationalism, and national interest. Charles and Francis were contending with more “crowded” curricula in mandatory courses required for high school graduation, however they had the benefit of the course being well-scaffolded with the courses that preceded and followed them. Meanwhile Tony and Liam had more flexibility in their elective, which connected to other social studies courses in the curriculum but also stood alone. That said, Tony and Charles had the most

ideological, and geographic factors, 3) Worldviews lead to different perspectives and ideas about developments in Canadian society, and 4) Historical and contemporary injustices challenge the narrative and identity of Canada as an inclusive, multicultural society (BC Ministry of Education, 2018a).

²⁰⁴ The 20th Century History *Big Ideas* are: 1) Nationalist movements can unite people in common causes or lead to intense conflict between different groups, 2) The rapid development and proliferation of technology in the 20th century led to profound social, economic, and political changes, and 3) The breakdown of long-standing empires created new economic and political systems (BC Ministry of Education, 2018b).

²⁰⁵ The Social 20-1 *Key Issue* is: To what extent should we embrace nationalism? The *Related Issues* are: 1) To what extent should nation be the foundation of identity? 2) To what extent should national interest be pursued? 3) To what extent should internationalism be pursued? and 4) To what extent should individuals and groups in Canada embrace a national identity? (Alberta Education, 2007).

²⁰⁶ The Social 20-1 *General Outcomes* are: 1) Students will explore the relationships among identity, nation and nationalism, 2) Students will assess impacts of nationalism, ultranationalism and the pursuit of national interest, 3) Students will assess the impacts of the pursuit of internationalism in contemporary global affairs, and 4) Students will assess strategies for negotiating the complexities of nationalism within the Canadian context (Alberta Education, 2007).

time for their units – one in an elective, one in a mandatory course – which allowed for deeper engagement with the material, and thus, more time for the students to process the unit.

Each curricular context presented additional unique challenges: BC teachers were contending with a new curriculum that they were still becoming familiar with, while in Alberta there was the ongoing challenge of teaching multiple streams of the same course. In reflecting on approaches to multiple streams, Charles spoke about a timeline project that a new, early-career teacher had developed for the three Grade 11 social studies streams (20-1, 20-2, and 20-4), after consulting with him and other colleagues in the social studies department:

So the -4s, they just looked up an event – this is when it was, this is who was involved, this is where it happened, and then [a] picture and that goes on the timeline. Then she asked the -2s – they had to say, here's when and how and why it happened, but then they also had to include ultranationalism in there and say how that appears in this particular event. And then the -1s, same timeline, same red strip down the hall, but they had to say how is this an example of ultranationalism and to what extent is internationalism playing a role in creating this conflict or making it go on longer. So, when you look at that piece out there, your initial thought – maybe it was, but probably wasn't – “Oh this is clearly three different levels of social studies”. [But it is] three different classes, and they each had a specific assignment that they needed to do.

So, the ones that have longer explanations and those extra pieces would be the -1s, but in the end they're [all] doing the same thing. They're starting to chart cause and consequence over time, one decision being made leads to another decision and they're just understanding it at a conceptual level that makes more sense for that level of student. That's exactly how I approach it: scaffold it so that students can be successful at whatever level is appropriate for them, but don't change the content.

In addition to curricular considerations, all four teachers were affected by different logistical challenges, particularly around the timing of their unit. For example, Tony's unit experienced reduced attendance on the day of a big swim meet, a shortened class due to locker cleanout and parent-teacher interviews, and was then further interrupted mid-way through by

spring break, while Liam's students were unable to visit the VHEC because it was closed for an exhibit installation, and missed part of one class for an earthquake drill. Francis' unit timing changed when a student teacher was scheduled for the class, and the structure changed when double blocks were announced shortly before the unit began. Meanwhile, Charles' field trip to the Holocaust symposium experienced "off-campus participation attrition" when the timing happened to coincide with an important biology exam and math classes that students could not miss. Tony and Francis both spoke about the difficulty in taking students off campus for symposia and field trips, which was echoed by most of the teachers I spoke to. As Tony put it:

I think the logistics of getting your kids to something like that has become increasingly difficult. It's hard to [travel to] get them there, it's hard to get coverage within the school while you're away, for some schools it's a cost thing or a busing thing – it's the logistics of it all.

Francis agreed, saying that she did not engage with the VHEC as often when she worked at a different school because "it was really hard to get there, like cost-wise it was problematic", and that overall field trips are "so much work to organize [...] and get approval. It's really intense – it's so hard". This demonstrates the need for resources that can be brought into schools and made available online, though this is a need that many Holocaust education organizations have already recognized and responded to, particularly through in-school survivor speaker visits and workshops, district symposia, and online teaching resource collections.

In terms of resources, each teacher took a slightly different approach. In *Social 10*, Francis used lecture, photos, film, class discussion, and worksheets. For *Social 20-1*, Charles used lecture, readings, film, primary sources, small group work, class discussion, online collections, and a Holocaust education symposium (historian, survivor speaker). In *20th Century History*, Tony used lecture, readings, handouts, film, primary sources, class discussion, small

group work, worksheets, primary sources (photos, artifacts), online collections, written assignments, and a survivor speaker, while Liam used lecture, readings, handouts, film, class discussion, small group work, a survivor speaker, and music. This resonated with the broad teacher survey, where the VHEC-affiliated teachers – like Tony, Liam, and Francis – had reported primarily using direct instruction, primary sources, oral history and testimony, PowerPoint slides, group work, documentaries, survivor speakers, and online resources. Federation-affiliated teachers – like Charles – similarly prioritized the symposium, documentaries, primary sources, direct instruction, group work, and online resources. In terms of student response, Tony’s students were most drawn to the survivor testimony clips, the films (*The Path to Nazi Genocide*, *Pigeon*, and *Boys of Buchenwald*), the survivor speaker, and the unit assignment. In Charles’ class, the students overwhelmingly preferred the Facing History resources, the Holocaust symposium, the *Ten Stages of Genocide* group work, and the unit project on other genocides. For Liam’s students, the *World at War* documentary, the 1910 *Races of Mankind* textbook excerpt, and the survivor speaker resonated most strongly. Meanwhile in Francis’ unit, the students overwhelmingly favoured the films (*Love, Hate & Propaganda*, *When Canada Said No*, *Pigeon*, and *Defiance*) and the PowerPoint lecture. The consistent preference for survivor speakers and resources that contained survivor testimony was unsurprising (Short, 2000; Woods, 2013), and so too was teachers’ preference for concise, thoughtfully designed classroom activities that are easily integrated into a lesson (Strickler & Moisan, 2018), i.e., the Facing History resources that Charles used at the beginning of his unit, or the Montreal Holocaust Museum primary source analysis worksheets that Tony integrated into his unit assignment. These preferences – for survivor testimony and concise classroom resources – were similarly echoed in the broad teacher survey. In the context of formal-nonformal pedagogical

collaboration, it is interesting to consider that the vast majority of the students' and teachers' preferred resources came either directly or tangentially from nonformal Holocaust education organizations, and all were drawn from the teacher's community of practice.

As the case studies and broad teacher survey have demonstrated, while the teachers often used similar resources, their individual approaches differed widely depending on their overall philosophy related to the subject area, the specific course they were teaching, and how much time they had for a particular unit. Through the data analysis process, it became clear that the case study teachers' approaches resonated quite closely with the emerging typology proposed by Moisan, Hirsch and Audet (2015) in their work with the Montreal Holocaust Museum. This typology distinguished between *historical*, *ethical*, *human rights education*, and *antiracist*²⁰⁷ approaches, in which the *historical* approach was grounded in historical context before, during, and after the Holocaust, as well as an understanding of historical cause and consequence, reflections on power and memory, and the inclusion of victims' experiences. The *ethical* approach, by comparison, focused primarily on the "moral and ethical dilemmas" (Moisan et. al., p. 252) faced by those who experienced the Holocaust in different ways, and understanding those decisions in context. From the *human rights* approach, the Holocaust was viewed through the lens of genocide and human rights violations, by understanding the roles of the state and its citizens, protecting rights and freedoms, and the possibilities and limitations of genocide prevention. Lastly, the *antiracist* approach prioritized unpacking the role of racism and discrimination, including stereotyping, scapegoating, and dehumanization through "institutional, state, and structural racism" (p. 254). What resonated most from Moisan, Hirsch, and Audet's proposed typology was that all four teachers shifted between the typologies throughout their unit,

²⁰⁷ The original typology refers to this as "the intercultural / antiracist approach", but the term "intercultural" is quite specific to Quebec, so the broader "antiracist" is used here.

and even throughout a single lesson. They noted that “of course, these categories are not completely distinct and transitions from one approach to another can be made in practice” (p. 251), and that was certainly true in the observed units. Charles, for example, grounded his unit primarily in the *historical* approach, with an emphasis on detailed context and understanding cause and consequence, but engaged with the theme of ethical dilemmas and the role of racism and discrimination repeatedly throughout. His unit assignment, meanwhile, shifted to a *human rights* approach, but it too was grounded in notions of historical context, cause and consequence (*historical*), ethical dilemmas (*ethical*), and roles of racism and discrimination (*antiracist*).

In addition to their overall approach, each teacher’s engagement with their communities of practice through their respective units also differed. Francis primarily engaged with a colleague in another district, colleagues at her school, and her local Holocaust education organization. Charles similarly engaged with a colleague in another district, colleagues at his school, and the local Holocaust education organization, alongside colleagues he had met through grading diploma exams, a student teacher mentee, and – tangentially – his own high school social studies teacher. Tony also tangentially engaged with his own high school social studies teacher, although the focus of his community of practice in this unit was the local Holocaust education organization, the survivor speaker, and other Holocaust education initiatives he had encountered through professional development, as well as interactions with colleagues within and beyond his school. Meanwhile, Liam’s unit was primarily influenced by the local Holocaust education organization, the survivor speaker, a retiring social studies colleague who had left their resources behind, and his own experience learning about the Holocaust outside of school when he was a teenager. These findings too were consistent with the broad teacher survey, where the vast majority of teachers reported that their communities of practice in Holocaust education were

focused primarily around colleagues and local Holocaust education organizations²⁰⁸. In the case of organizations, teachers primarily engaged through professional development and classroom resources, particularly survivor speakers.

Tony and Liam's interactions with the Holocaust survivors who spoke to their classes recalls Zembrzycki and High's (2012) conceptualization of survivor-educators as their own community of practice. In these cases – and more tangentially, in Charles and his students' hearing a survivor speak at symposium – the survivors became part of the teacher's community of practice, mediated by the local Holocaust education's coordinating role. The formal-nonformal pedagogical collaboration between the teacher and survivor was sometimes a one-time occurrence, like Liam and Janos or Charles and Anne²⁰⁹, or could become an ongoing pedagogical relationship, like in the case of Tony and Alex, who had come to know each other personally and professionally after many years of Alex visiting Tony's school and speaking to his students.

Interestingly, Zembrzycki and High (2012) conceptualize survivor-educators not just as a *community of practice*, but also as a *community of remembering*, through the memory work they engage in while telling their stories. Though the connection between teacher and survivor-educator communities of practice was immediately clear in this project, there was a fascinating emergent connection to communities of remembering as well. When educators engage with Holocaust survivors in their units, they frequently position that experience as creating a

²⁰⁸ It is important to note in both the case studies and the survey that what was reported, observed, and discussed focused primarily on a teacher's tangible or traceable community of practice; it did not capture the additional ways in which a teacher's practice and approach has been influenced over time, as it can be challenging to trace every influence to a particular person, experience, or moment in time.

²⁰⁹ With the caveat that there is always the possibility that a future, ongoing pedagogical relationship could develop between these teachers and survivors.

responsibility for students to remember the survivor's story or positioning them as witnesses, often with the stated or implied goal of preventing injustice in the future (Eckmann, 2010; Miles, 2021; Moisan, et. al., 2015; Zembrzycki and High, 2012). In the case studies this was particularly clear through Liam reminding the classes assembled at Janos' presentation that they would be the last generation to hear survivors tell their stories in person, and would be responsible for telling those stories in the future, and Janos himself saying to the students that if he inspired them to be good people and speak out when they witnessed injustice, then he had done his job. Francis echoed this framing explicitly when she spoke about prioritizing teaching the Holocaust in Social 10 because she believed "in the value of bearing witness so it doesn't happen again." She also focused on students "realiz[ing] that they can have an impact on the world" through learning about the Holocaust and, particularly in the context of the short-film *Pigeon*, demonstrating ways that bystanders can take action. Tony emphasized the importance of listening to survivor stories and their "motivational" and "inspirational" potential, while Charles spoke often of helping students understand "how history contributes to making the world that we live in, and how their choices will shape the future." Additionally, Charles spoke about the "emotional impact" of listening to a survivor speaker as a teenager, and seeing that impact replicated each time he took his own students. The focus on students' agency was also echoed in the Facing History resources, which sought to help students understand "the choices individuals made in the past—to participate, stand by, or stand up—in the face of injustice" (Facing History, 2022). These approaches seem to cumulatively position students as their own version of a community of remembering when they learn about the Holocaust. Through their engagement with survivor testimony they are engaged in the active process of memory work, though, of course, this is not the same as "autobiographical memory work" (Zembrzycki and High, 2012, p.

411), through which survivors engage in their own community of remembering. However, what became even more interesting to me was that the framing of a community of remembering actually seemed even more relevant to the teachers.

Though teachers similarly do not engage in “autobiographical memory work” (Zembrzycki and High, 2012, p. 411), each time they teach their unit they recall, with dedication and in detail, the history of the Holocaust, the stories of survivors, and the implications of Holocaust history in the world today; a process that could be understood as a *pedagogical community of remembering*. Unlike their students – who may or may not continue to engage in that memory work after the unit has ended – the teachers’ engagement with survivors’ stories and with the topic of the Holocaust is consistent and sustained, for as long as they continue to teach the material. Through this process, they actively build and maintain collective memory (Halbwachs, 1925/1992) of the Holocaust. This connection exists as well for the education directors of nonformal Holocaust education organizations, though it is arguably even more complex, given that they are simultaneously embedded in a pedagogical context where they regularly interact with teachers and students, and a community context, where they regularly interact with survivors and their descendants. For both teachers and Holocaust educators, this positionality or role as a community of remembering becomes even more prescient in the context of an age when fewer and fewer survivor speakers are able to talk to students; when teachers and educators are among those who are most consistently telling, and interacting with, survivor stories. Through that process, teachers and educators may also become engaged in postmemory. More typically applied to the descendants of survivors, postmemory refers to the phenomenon in which memory of a historical event is passed on to, and deeply engrained within, generations who were not alive to experience it firsthand (Hirsch, 2008). Those who receive this “transferred

knowledge” (Hoffman, 2004, p. xv) become the guardians of it; a role that intensifies as the survivor population grows smaller. Though further development of this idea of teachers and Holocaust educators as a *pedagogical community of remembering*, particularly one that may be engaged in postmemory, is unfortunately beyond the scope of this dissertation, it is a potentially fascinating line of future inquiry.

The case studies illustrated the intersection of different elements of a community of practice, including: colleagues within a teacher’s school or department; colleagues within the district but outside the school; colleagues outside the district; local, regional, national, and international Holocaust education organizations; survivor speakers; professional development and teachers’ conferences; mentees and mentors; and participation in research projects. Additionally, though detailed study of the dynamics of different social studies departments was beyond the scope of this project, it became clear that within individual schools, a range of department cultures existed. Some seemed to have a formal cohort structure, where early, mid, and late-career teachers met regularly to discuss teaching approaches, troubleshoot challenges, share successes, and participate in professional development opportunities. In others, there were regular – but less frequent – opportunities for teachers in the department to discuss and expand their teaching practice, and some teachers seemed to essentially be on their own unless they reached out to a colleague with a specific question.

All four case studies demonstrated that strong pedagogical communities of practice are deeply impacted by both happenstance and an openness to new and different teaching approaches, alongside a determination to seek out such experiences. Virtually every resource and organization engaged in teaching these units was encountered through some form of happenstance including, but not limited to, Tony and Charles attending symposia as students and

Charles' practicum teacher taking him again, along with their students, many years later; Liam finding the class assignment instructions in the collection of resources left behind by a retiring teacher; and Francis' children starting daycare at the local Jewish Community Centre, which allowed her to easily stop by in person and begin building a relationship with the VHEC education director. All four teachers were also very responsive to recommendations from colleagues and, crucially, were open and committed to the constant evolution of their units, all of which played a role in strengthening their communities of practice. Though there will – and should – always be space for organic evolution in teaching practice, such happenstance demonstrated the importance of creating opportunities for teachers to encounter resources and colleagues, particularly through teachers' conferences, workshops, and other training programs. This includes engaging subsequent generations of pre-service teachers through professional development opportunities, such as teachers' conferences, and additional training with nonformal organizations, such as the Community Field Experience practicum at UBC²¹⁰.

The Role of Holocaust Education Organizations

Through both the case studies and the broad teacher survey, it became clear that Holocaust education organizations have a unique role to play in the process of strengthening pedagogical communities of practice. Both the VHEC and Federation had a long history of offering a well-attended annual symposium and survivor speakers who visited classrooms, alongside smaller symposia, professional development for teachers, and other resources. In the

²¹⁰ After UBC Bachelor of Education students complete their school-based practicum placement, they enroll in *EDUC 430: Community Field Experience*. This mandatory three-week practicum gives pre-service teachers additional pedagogical experience working with museums, science centres, and other community organizations. For further details, see: UBC Faculty of Education (n.d.-a, n.d.-b).

case studies profiled here, the organizations performed a key role in teachers' communities of practice but not always a central one: teachers were combining many resources from different sources, and most were engaging widely with their community of practice when developing or planning their unit. In this way, the teachers could be understood as *bricoleurs*²¹¹, who compile their units based on what is available to them – and resonates most strongly – in a particular moment or context, in order to achieve their curricular and pedagogical goals (Strong-Wilson & Rouse, 2013). It is also important to remember the length and breadth of a teaching career (Day & Gu, 2007; Huberman, 1989). One of the key observations emerging from this doctoral research is that the role an organization plays in a teacher's community of practice shifts and changes over time; an organization can – and will – be closer or further from the centre of influence in the community of practice at different stages of the teacher's career.

One of the most compelling examples comes from Tony's and Charles' cases, where the impact that attending symposium had on them as students was profound, however many years would pass before they would return to it with their own students, and longer still before Tony became as involved with the VHEC as he is now. Francis had similarly been aware of the VHEC and used some of their resources long before she became actively involved, while Liam's involvement had only just begun. An organization's role and degree of presence in a teacher's community of practice can change depending on the specific flexibilities and limitations of a particular semester, course, and curriculum, in addition to other logistical and scheduling factors, as the case studies amply illustrated. For example, at the time that the VHEC teachers' conference took place, Tony and Francis had the availability and capacity to develop a

²¹¹ Though *bricolage* and *bricoleur* comes originally from anthropology – specifically through Claude Lévi-Strauss (1962) – it has since been engaged in a wide range of different disciplines, in both the sciences and humanities (Johnson, 2012). For further discussion of teachers as *bricoleurs*, particularly when choosing resources and teaching approaches, see: Scribner (2005) and Strong-Wilson & Rouse (2013).

presentation. When the VHEC was unexpectedly closed for exhibit installation, Liam opted for an in-school survivor speaker, which could take advantage of the double block and reach more students. Additionally, it is important to note that the resources provided by a Holocaust education organization – particularly symposia, survivor speakers, and workshops – often simultaneously educate teachers and students. For early-career teachers, this can be particularly helpful as they build confidence in their teaching practice, especially for those who feel overwhelmed or underprepared to teach the Holocaust. As Tony noted in reflecting on his early teaching years: “Because I was so nervous about teaching some of this stuff, I thought I’ll take my students to [the symposium], and in the meantime they learned, and I learned as well.” This echoed Charles’ experience also, where the local Holocaust symposium was a significant influence in his decision to study history and become a teacher, and helped build his knowledge of the Holocaust – and survivor experience in particular – as a new teacher. It is also interesting to note that while Charles had been teaching the Holocaust the longest, he was not nearly as involved with the local Holocaust education organization as Tony or Francis; at the time that fieldwork took place, Charles’ community of practice was focused much more on his colleagues within his school and the broader school district. ‘At the time that fieldwork took place’ is key here. While these case studies are helpful in illuminating each teacher’s pedagogical community of practice at a particular moment, those communities of practice will continue to shift and change over time, pointing to the need for more longitudinal research on Canadian Holocaust education in order to better understand the evolution of communities of practice – and the organizations within them – over the course of time.

The education organizations themselves are not monolithic entities, nor are they static; they change with new staff members, new ideas, and changes in structure or funding. What remains consistent is the key role they play in creating opportunities for teachers to encounter and interact with their resources, and resources from other organizations, alongside opportunities for teachers to engage with colleagues who are teaching the same topic, as explored through the important phenomenon of happenstance. In other words, the organizations are *creators* and *curators* of resources, professional development, and communities of practice, as well as *connectors* of teachers, organizations, and resources.

When it comes to a Holocaust education organization's own community of practice, connections to other nonformal Holocaust education organizations are also important. These relationships are often built through consultation with colleagues from other organizations and from partnering together on programming – particularly through teachers' conferences – and resource development. This was clear through the VHEC and Federation collaborating with organizations like Facing History or the Azrieli Foundation to provide professional development, and through the ongoing connection between the VHEC and Federation. The community of practice between the two local organizations was particularly evident through survivor speakers from Vancouver regularly speaking at Calgary's Holocaust education symposium, and through the Calgary teachers' conferences having been directly inspired by the education director in Calgary attending the VHEC's biennial conference and wanting to provide the same type of professional development opportunity for local teachers.

These partnerships can be more collaborative, as in the case of the VHEC and Federation, or the relationship can be more extractive. A Holocaust educator with a small organization shared an experience with one of the largest Canadian organizations who once reached out

asking for a copy of their teacher mailing list so they could invite local teachers to a program they planned to hold locally. They responded, asking if the organization would instead be interested in co-hosting a workshop for teachers alongside the local organization, which the larger organization agreed to and the partnership ended up being a positive experience for both. However, for the educator at the smaller organization, the initial interaction had given the impression that the larger organization did not understand or respect their local programming, or the time and energy that had gone into building close relationships with teachers and schools over the years. It was an important reminder that organizations should be mindful of what they are asking of another organization or educator, and focus on collaborative engagement rather than extractive engagement. While this is important for all organizations, it is particularly important for larger organizations reaching out to smaller organizations.

Many education organizations also form ties with local post-secondary institutions. In the case of both the VHEC and Federation, these relationships were initially established through Holocaust symposia that were held at local universities and included presentations by historians from those, and nearby, institutions. The VHEC has gone even further, establishing and maintaining collaborative relationships with individual professors, like Dr. Andrea Webb²¹² in UBC's Department of Curriculum and Pedagogy and Dr. Harold Troper at the University of Toronto's Ontario Institute for Studies in Education (OISE), as well as academic institutes like the UBC Centre for Historical Consciousness, and programs like the UBC Community Field Experience practicum.

²¹² Dr. Webb regularly consulted for the VHEC and presented at teachers' conferences and workshops, and was also instrumental in the development of the *Primary Voices* online testimony project.

Research Participation

Though research participation is not a regular part of most pedagogical communities of practice, it did become clear through the case studies that when researchers are part of a community of practice themselves, they can contribute actively to it. In these case studies, it was most evident when I was called on by Francis to give additional context to a contemporary connection a student was making in class, as well as when I introduced Tony and Charles to the Montreal Holocaust Museum's interactive maps and timelines, which I had used myself while teaching undergraduate students. Tony integrated the maps and timelines into his unit that semester, and Charles used my recommendation as a leaping off point to do further research on Montreal Holocaust Museum resources, which he incorporated into his unit project. Later, when the Covid-19 pandemic started, Aria was on leave and the interim education director for Federation reached out to me asking for a list of good online resources they could send to their teachers, who were coping with the sudden shift to fully remote learning just before the symposium would have normally taken place and when many were teaching their spring Holocaust units. These recommendations and exchanges felt so natural that I did not initially recognize the connection to communities of practice until I was sharing French-language Holocaust education resources with a French immersion teacher at one of the schools who commented, "Wow, so you're contributing to this while you're doing the research." When I shared these reflections with a colleague in Montreal, a gallery educator who did fieldwork with gallery educators in Scotland, she remarked that she had noticed a similar phenomenon with her research participants. This conversation eventually evolved into a paper we presented at the Canadian Society for the Study of Education (Société canadienne pour l'étude de l'éducation) annual conference entitled *Reflexive research and pedagogical praxis: Working with teachers*

and gallery educators before and during Covid-19, which explored the role of research participation in communities of practice (Keenlyside & Kerr-Lapsley 2021).

The sustained observation of these courses and organizations has provided valuable insight into how teachers are teaching their Holocaust units, which resources they are using, and how they engage their pedagogical communities of practice. The case studies demonstrated that those communities of practice are multifaceted and always evolving; they are formed through relationship building and sharing resources with colleagues, including the staff of education organizations, through casual conversation, specific requests for guidance or mentorship, and professional development. Though additional research will continue to deepen our understanding of Holocaust education in Canada, my fieldwork enables us to make initial recommendations for teachers, Holocaust education organizations, and faculties of education at post-secondary institutions. While these suggestions will not necessarily be new or novel to every teacher, organization, or faculty of education, they are nonetheless important, and grounded in both sustained research and involvement in this community of practice.

Chapter 12: Conclusion

Returning to Wenger's definition of *community of practice*, the educators featured here – including Tony, Charles, Liam, Francis, Liz, Aria, and the survey teachers – unequivocally “share a concern or a passion for something they do and learn how to do it better as they interact regularly” (2011, p. 1) through their domain, community, and practice. They clearly demonstrate a shared interest in – and commitment to – Holocaust education, alongside lived pedagogical experience (domain). They are brought together with colleagues, student teachers, Holocaust education organizations, and others in that shared domain through discussion and professional development, to learn from and teach one another (community). And they are active practitioners who share their experiences, approaches, tools, and resources (practice), through interactions that are sustained and built over time (Wenger, 1998, 2011).

Within that community of practice, I first sought to understand how teachers structured their Holocaust units within their specific pedagogical and curricular contexts, and scaffolded resources within their unit (Research Question #1). The classroom case studies illuminated a range of approaches despite – and sometimes, because of – the logistical and curricular constraints of the course each teacher was teaching. There were both long and short units in elective and mandatory social studies courses, where resources from lecture, film, and primary source analysis, to in-person survivor speakers and music were engaged over the course of the unit to teach topics that ranged from the history of antisemitism and the rise of the Nazi party, to the Final Solution, international intervention, and contemporary genocides. Each resource presented in the unit was the embodiment of formal-nonformal pedagogical collaboration

between the teacher and an organization outside of their school, sometimes through direct connection and other times mediated by colleagues.

Teachers' interactions with their local Holocaust education organizations were of particular relevance to this project, and led to the second stage of inquiry: understanding how that local organization influenced the observed Holocaust unit, and how the teacher's relationship to that organization fit into their broader community of practice (Research Question #2). Unsurprisingly, these relationships varied depending on the teacher; for Charles, his relationship with the local organization – while consistent and ongoing – was peripheral in comparison to the role of his departmental colleagues. Liam, on the other hand, was in the process of building an initial community of practice in Holocaust education, with less active support from colleagues, but actively pursuing direct engagement with his local organization each time he taught his unit. Meanwhile, Tony and Francis – despite being at different career stages and coming from different school districts – were heavily involved with their local organization in myriad ways connected both to their unit and to their engagement with professional development opportunities; as a result, their communities of practice had come to include one another.

After the case studies were complete, my emerging understanding of the structure of Holocaust units and communities of practice in Holocaust education was expanded and affirmed through the broad teacher survey, where teachers reported primarily teaching their Holocaust units in social studies; they were similarly engaged with their local organizations in order to access certain resources, alongside a broader community of practice that included colleagues at their school and professional development, such as teachers' conferences; and they were developing both their resource collections and communities of practice organically over the

course of their career. In both the case studies and the broad teacher survey, the role of happenstance in these processes became clear; so too did the importance of a teacher's being open to adapting or adjusting their unit based on the resources and advice they encountered through such happenstance.

Through better understanding teachers' pedagogical experiences, key recommendations emerged for how teachers, faculties of education, and Holocaust education organizations might strengthen their communities of practice, and their approach to Holocaust education (Research Question #3) (see also Appendix #22, which provides a more extensive list), recommendations that are as important for theory as they are for practice. Theoretically, the implications of strengthening ongoing, iterative relationships that help teachers teach the history of the Holocaust tie into the emerging understanding of teachers as a *community of remembering*, engaged in a form of postmemory as they become holders and conduits of the knowledge transferred to them from Holocaust survivors. The recommendations themselves were primarily informed by the fieldwork conducted in case study classrooms, at teachers' conference and during Holocaust education symposia, as a result of the broad teacher survey, and through the data analysis process that followed. They were additionally informed by my broader professional experience teaching the Holocaust and researching Holocaust education over the last decade.

For teachers, possible strategies for strengthening communities of practice in Holocaust education included joining teacher mailing lists or listservs for Holocaust education organizations that are local to them or whose resources they like to use, as well as seeking out Holocaust education-specific professional development opportunities through local, national, and international organizations. Additionally, teachers are encouraged to reach out to their local organizations to inquire about professional development opportunities even when there are none

currently on offer, both as a way of demonstrating interest – so organizations can prioritize which programming to focus on – and in order to build a connection with the educators who work there. Further recommendations for teachers emerged from the research with regards to preparing a Holocaust unit, including: building a core reference collection that includes a concise overview of the Holocaust, and easily accessible historical information (i.e., the US Holocaust Memorial Museum’s *Holocaust Encyclopedia*); understanding students’ pre-existing knowledge of the Holocaust, and whether any students have firsthand experience or family histories of genocide or mass violence; choosing examples that allow for discussion of a multiplicity of relevant themes, particularly when working with a crowded curriculum or a short unit; students’ preference for survivor testimony from people around their own age; resources offered in French (i.e., by the Montreal Holocaust Museum or the Azrieli Foundation); and the value of student feedback to inform future units.

For faculties of education the recommendations focused on providing support for pre-service teachers, through offering methods courses that focus specifically on approaches for teaching difficult or challenging subjects. Additionally, faculties of education can take a more active role in helping pre-service teachers build their early communities of practice, through inviting local education organizations to give workshops demonstrating their resources, and designing assignments that enable students to interact with nonformal education organizations and their resources, i.e., through a lesson plan development exercise that engages those organizations.

The most extensive recommendations were for Holocaust education organizations, and focused on strengthening communities of practice, alongside suggestions for resource development. The communities of practices suggestions include, but are not limited to, offering a

teacher mailing list or newsletter; building relationships with local social studies department heads; organizing regular teachers' conferences; collaborating with other Holocaust education organizations whenever possible; collecting feedback from area teachers; and developing relationships with instructors at local post-secondary institutions in order to connect with pre-service teachers, who can then be invited to participate in professional development opportunities, even before they have their own classrooms. In terms of resource development, the emphasis is on collaborating with other organizations and sharing resources whenever possible; becoming familiar with the local curriculum in order to better scaffold resources within the courses being taught, and better align professional development with teachers' needs; and prioritizing online resources and those that can be brought into schools, in order to reduce logistical barriers to participation. Additionally, for organizations that offer a symposium that combines survivor speakers with historians, it is recommended that teachers cover the history of the Holocaust prior to the symposium, while the historian focuses their lecture on the specific time and place that relates directly to the survivor's story, which gives the students context for how that particular survivor's experiences fits into the broader history of the Holocaust. Lastly, in terms of more intensive undertakings, there was a demonstrated need – from both teachers and organizations – for a short (20-30 minute) documentary for secondary students that explains what the Holocaust was, while also touching on the Canadian context, i.e., antisemitism in Canada, the MS St Louis, Canadian immigration policy during the war, Japanese and German internment in Canada, Canada's role in the Allied forces, and Holocaust survivors in Canada.

As mentioned, this project was not without its challenges, particularly with regards to coordinating fieldwork in two cities and multiple school districts, as well as delays and changes related to the Covid-19 pandemic; completing multiple research ethics approval processes, which

contradicted each other at times; navigating a large and, at times, overwhelming dataset; and limitations around how much detail could be shared while still protecting school, teacher, and student identity²¹³. Nevertheless, the resulting data provides an improved understanding of pedagogical communities of practice in Holocaust education, and the formal-nonformal pedagogical interactions that comprise them. It has also illuminated the possibility that in addition to the communities of practice explored here, teachers and Holocaust educators may also be a *pedagogical community of remembering* that could be engaged in some form of postmemory, through actively and consistently teaching the stories of survivors and the history of the Holocaust.

Overall, this work has implications for several fields, including Holocaust education, social studies education, teacher education and professional development, memory studies, and curriculum studies, particularly in terms of better understanding how to support pre-service and in-service teachers in building and strengthening their communities of practice. Additionally, it can inform future curriculum development, with an increased understanding of the extent to which teachers engage with resources from outside of the school system, and how those resources can be incorporated into a unit and course. It also demonstrates the need for further research, specifically through longitudinal studies on communities of practice and formal-nonformal pedagogical collaboration in a range of different curricular contexts in Canadian Holocaust education, as well as through a more specific focus on the role of professional development in pedagogical communities of practice. There is also a potentially fascinating line of inquiry related to better understanding the conceptualization of teachers and Holocaust

²¹³ See *Challenges & Limitations*, p. 73-79.

educators as a pedagogical community of remembering, particularly as fewer survivor educators are able to speak directly to students.

Using particularistic comparative case study in this context enabled deep focus on each specific occurrence (individual case studies) in order to improve our understanding of pedagogical communities of practice in Holocaust education (broader phenomenon), and the formulation of practical recommendations based on those observations (Campbell, 2012; Merriam, 1998). Taken together, the individual case studies demonstrated that teachers' communities of practice in this context are formed primarily by happenstance: though some teachers occasionally seek out specific support for Holocaust education, most resources and professional development opportunities are found by chance, and often by word-of-mouth through colleagues. However, simply being exposed to resources or training is not enough, a teacher must be receptive to those experiences and suggestions, and open to adjusting and adapting their unit.

Ultimately, this dissertation demonstrates that strong pedagogical communities of practice are key when connecting teachers to existing resources, developing new resources, and preparing teachers for the challenges of teaching the Holocaust. Teachers, education organizations, and faculties of education each have a unique role to play in actively building strong communities of practice that support both pre-service and in-service teachers; improving the design of Holocaust units that connect directly to provincial curriculum; and creating the classroom and professional development resources that will best support that work. It was clear that a teaching practice is primarily built from a combination of classroom experience, word-of-mouth recommendations from colleagues, and professional development, particularly through teachers' conferences. Additionally, the role an organization plays in a teacher's community of

practice shifts and changes over time; they can be closer or further from the centre of influence in a teacher's community of practice at different stages of the teacher's career. Within that ever-evolving process, education organizations have a role as *creators* and *curators* of resources, professional development and communities of practice, as well as *connectors* of teachers, organizations, and resources. Given this, they have a critical role in creating opportunities for teachers to not only encounter their resources but perhaps just as importantly, to encounter each other.

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Appendices

Please note that the recruitment forms, questionnaires, and broad teacher survey have been transferred from Google Forms to Word, and the two programs are not fully compatible. The formatting is therefore different from what the education directors, teachers, and students experienced.

The Federation and VHEC teachers' conference surveys were also formatted differently when participants filled them out: Federation used the Survey Monkey platform, while the VHEC formatted their surveys to fit the graphic design standards used across the organization, and printed them for teachers to complete.

Appendix #1a: Teacher Recruitment Form (VHEC)

Appendix #1b: Teacher Recruitment Form (Federation)

Appendix #2: Education Director Introductory Questionnaire

Appendix #3: Education Director Exit Questionnaire

Appendix #4: Teacher Introductory Questionnaire

Appendix #5: Student Introductory Questionnaire

Appendix #6: Teacher Exit Questionnaire

Appendix #7: Teacher Follow Up Questionnaire

Appendix #8: Student Exit Questionnaire

Appendix #9: Case Study #4 *Defiance* Exit Questions

Appendix #10: Broad Teacher Survey

Appendix #11: Federation Teachers' Conference Survey

Appendix #12: VHEC Shafran Teachers' Conference Survey

Appendix #13: Federation Additional Teachers' Conference Survey

Appendix #14: VHEC Additional Teachers' Conference Survey

Appendix #15: Teacher Semi-Structured Interview Questions

Appendix #16: Student Semi-Structured Interview Questions

Appendix #17: Education Director Semi-Structured Interview Questions

Appendix #18: Interview Coding Template

Appendix #19: British Columbia *Social Studies 10* Curriculum

Appendix #20: British Columbia *20th Century World History 12* Curriculum

Appendix #21: Alberta *Social Studies 20-1* Program of Study (Curriculum)

Appendix #22: Recommendations

Appendix #1a: Teacher Recruitment Form (VHEC)

Communities of Practice and Pedagogical Collaboration in Canadian Holocaust Education

This research project seeks to understand how public high school teachers in Vancouver and Calgary work with local community organizations, like the Vancouver Holocaust Education Centre, in order to teach their students about the Holocaust.

By participating in this research project you will be helping to expand our professional and scholarly understanding of how communities of practice function in educational contexts, and how students experience that collaboration in the classroom. This information will help us to better connect teachers to existing resources, develop new resources, prepare teachers in teacher education programs across the country, and move towards developing more informed best practices for teaching the Holocaust in Canada.

Case studies of Holocaust units will be conducted in four classrooms (2 in Vancouver, 2 in Calgary) in 2019. The classroom portion of each case study will involve an introductory and exit survey for the teachers and students, observation in the classroom before, during, and after the Holocaust unit, and interviews with teachers and a representative sample of students. You are being invited to fill out this form in order to indicate your level of interest in participating in this project.

Two teachers from each city will be selected based on their teaching experience (early, mid and late career educators will all be considered), which teaching resources they use, and where they teach within the city, in order to provide varied contexts in which to better understand how these communities of practice function. Only those selected will be contacted by the Principal Investigator (PI).

As a thank you for your participation in this study, you will receive \$150-worth of new or further resources for your class, the specifics of which will be determined through consultation with you at the end of the study

About the Principal Investigator (PI)

Sarah Jane (SJ) Kerr-Lapsley is a PhD candidate in the Faculty of Education at McGill University and a Vanier scholar. This is her third independent research project on Canadian Holocaust education, and she is supervised by her doctoral committee, which includes Dr. Eric Caplan, Dr. Teresa Strong-Wilson, and Dr. Bronwen Low. SJ is funded by the Social Sciences and Humanities Research Council of Canada (SSHRC).

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Information collected in this form is confidential and is only accessible to the PI, Sarah Jane Kerr-Lapsley. It will not be shared or distributed, and will be deleted after the research participants are chosen.

*Required

1. Name (First, Last) *

2. School Name *

3. How interested are you in participating in this research project? Note that choosing "highly interested" will not be interpreted as a firm commitment, it is simply to gauge interest. *

Mark only one oval.

☐ Highly interested

☐ Somewhat interested

4. How long have you been teaching? *

Mark only one oval.

☐ Less than 5 years

☐ 5-10 years

☐ 10-15 years

☐ 20+ years

5. What grade(s) do you teach the Holocaust in? Select all that apply. *

☐ Grade 5

☐ Grade 6

☐ Grade 7

☐ Grade 8

☐ Grade 9

☐ Grade 10

☐ Grade 11

☐ Grade 12

☐ Other: _____

6. In what class(es) do you usually teach the Holocaust? *

7. How long have you been using Vancouver Holocaust Education Centre (VHEC) resources? *

Mark only one oval.

- ☐ 1 year
- ☐ 2 years
- ☐ 3 years
- ☐ 4 years
- ☐ 5 years
- ☐ 6 years
- ☐ 7 years
- ☐ 8 years
- ☐ 9 years
- ☐ 10 or more years

8. How long is your typical Holocaust unit? Answers can be approximate. *

Mark only one oval.

- ☐ 1 Day
- ☐ 2-3 Days
- ☐ 4-5 Days
- ☐ 5+ Days
- ☐ Other: _____

9. If you answered "Other" please explain here

10. When do you intend to teach your Holocaust unit in 2019? Select all that apply. *
- For example, if you plan to teach your unit in late April and early May, select "April 2019" and "May 2019"

- ☐ January 2019
- ☐ February 2019
- ☐ March 2019
- ☐ April 2019
- ☐ May 2019
- ☐ June 2019
- ☐ September 2019
- ☐ October 2019
- ☐ November 2019
- ☐ December 2019
- ☐ Other: _____

11. If you answered "Other" please explain here

12. Do you use VHEC resources every year? *

Mark only one oval.

☐ Yes

☐ No

13. Email Address *

14. Questions + Comments

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Google Forms

Appendix #1b: Teacher Recruitment Form (Federation)

Communities of Practice and Pedagogical Collaboration in Canadian Holocaust Education

This research project seeks to understand how public high school teachers in Vancouver and Calgary work with local community organizations, like Calgary Jewish Federation Human Rights and Holocaust Education, in order to teach their students about the Holocaust.

By participating in this research project you will be helping to expand our professional and scholarly understanding of how communities of practice function in educational contexts, and how students experience that collaboration in the classroom. This information will help us to better connect teachers to existing resources, develop new resources, prepare teachers in teacher education programs across the country, and move towards developing more informed best practices for teaching the Holocaust in Canada.

Case studies of Holocaust units will be conducted in four classrooms (2 in Vancouver, 2 in Calgary) in 2019. The classroom portion of each case study will involve an introductory and exit survey for the teachers and students, observation in the classroom before, during, and after the Holocaust unit, and interviews with teachers and a representative sample of students. You are being invited to fill out this form in order to indicate your level of interest in participating in this project.

Two teachers from each city will be selected based on their teaching experience (early, mid and late career educators will all be considered), which teaching resources they use, and where they teach within the city, in order to provide varied contexts in which to better understand how these communities of practice function. Only those selected will be contacted by the Principal Investigator (PI).

As a thank you for your participation in this study, you will receive \$150-worth of new or further resources for your class, the specifics of which will be determined through consultation with you at the end of the study

About the Principal Investigator (PI)

Sarah Jane (SJ) Kerr-Lapsley is a PhD candidate in the Faculty of Education at McGill University and a Vanier scholar. This is her third independent research project on Canadian Holocaust education, and she is supervised by her doctoral committee, which includes Dr. Eric Caplan, Dr. Teresa Strong-Wilson, and Dr. Bronwen Low. SJ is funded by the Social Sciences and Humanities Research Council of Canada (SSHRC).

Contact Us

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Dr. Eric Caplan: eric.caplan@mcgill.ca

Dr. Teresa Strong-Wilson: teresa.strong-wilson@mcgill.ca

Information collected in this form is confidential and is only accessible to the PI, Sarah Jane Kerr-Lapsley. It will not be shared or distributed, and will be deleted after the research participants are chosen.

*Required

1. Name (First, Last) *

2. School Name *

3. How interested are you in participating in this research project? Note that choosing "highly interested" will not be interpreted as a firm commitment, it is simply to gauge interest. *

Mark only one oval.

☐ Highly interested

☐ Somewhat interested

4. How long have you been teaching? *

Mark only one oval.

☐ Less than 5 years

☐ 5-10 years

☐ 10-15 years

☐ 20+ years

5. What grade(s) do you teach the Holocaust in? Select all that apply. *

☐ Grade 5

☐ Grade 6

☐ Grade 7

☐ Grade 8

☐ Grade 9

☐ Grade 10

☐ Grade 11

☐ Grade 12

☐ Other: _____

6. In what class(es) do you usually teach the Holocaust? *

7. How long have you been using Calgary Jewish Federation Human Rights and Holocaust Education resources? *

Mark only one oval.

- ☐ 1 year
- ☐ 2 years
- ☐ 3 years
- ☐ 4 years
- ☐ 5 years
- ☐ 6 years
- ☐ 7 years
- ☐ 8 years
- ☐ 9 years
- ☐ 10 or more years

8. How long is your typical Holocaust unit? Answers can be approximate. *

Mark only one oval.

- ☐ 1 Day
- ☐ 2-3 Days
- ☐ 4-5 Days
- ☐ 5+ Days
- ☐ Other: _____

9. If you answered "Other" please explain here

10. When do you intend to teach your Holocaust unit in 2019? Select all that apply. *
- For example, if you plan to teach your unit in late April and early May, select "April 2019" and "May 2019"

- ☐ January 2019
- ☐ February 2019
- ☐ March 2019
- ☐ April 2019
- ☐ May 2019
- ☐ June 2019
- ☐ September 2019
- ☐ October 2019
- ☐ November 2019
- ☐ December 2019
- ☐ Other: _____

11. If you answered "Other" please explain here

12. Do you use Calgary Jewish Federation resources every year? *

Mark only one oval.

☐ Yes

☐ No

13. Email Address *

14. Questions + Comments

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Google Forms

Appendix #2: Education Director Introductory Questionnaire

Communities of Practice in Canadian Holocaust Education: Introductory Questionnaire (VHEC/CJF)

*Required

Background Information

1. **Name ***

2. **Organization ***

3. **Position ***

4. **Gender ***

Mark only one oval.

☐ Female

☐ Male

☐ Non-Binary

☐ Prefer not to say

5. **Age ***

Mark only one oval.

☐ 20-24

☐ 25-29

☐ 30-34

☐ 35-39

☐ 40-44

☐ 45-49

☐ 50-54

☐ 55-59

☐ 60+

LEARNING

6. **How old were you when you first learned about the Holocaust? ***

If you first learned about the Holocaust IN SCHOOL, please respond to the following seven (7) questions:

7. **What class was it in?**

8. **What did you learn?**

You can use bullet points here, or write in full sentences

9. **What resources were used?**

Check all that apply

- ☐ Textbook
- ☐ Book (Fiction or Nonfiction)
- ☐ Film (Documentary or Feature)
- ☐ Survivor Speaker
- ☐ Field Trip
- ☐ Other

10. **Comments**

Please provide any specific details that you can recall, including book or film titles if you remember them

11. **How effective was that approach?**

Mark only one oval.

- ☐ Very Effective
- ☐ Moderately Effective
- ☐ Minorly Effective
- ☐ Not Very Effective

12. **What DID you like about that approach?**

You can use bullet points here, or write in full sentences

13. **What DIDN'T you like?**

You can use bullet points here, or write in full sentences

14. **Did your experience affect the way that you teach the Holocaust now? If so, how?**

If you first learned about the Holocaust OUTSIDE of school, please respond to the following seven (7) questions:

15. **Where did you learn about it?**

16. **What did you learn?**

You can use bullet points here, or write in full sentences

17. **How did you learn about it?**

Check all that apply

- ☐ Survivor (Relative)
- ☐ Survivor (Non-relative)
- ☐ Family Member or Friend (Not Survivor)
- ☐ Book (Fiction or Nonfiction)
- ☐ Film (Documentary or Feature)
- ☐ Museum Exhibit
- ☐ Other

18. **Comments**

Please provide any specific details that you can recall, including book or film titles if you remember them

19. **How effective was that approach?**

Mark only one oval.

- ☐ Very Effective
- ☐ Moderately Effective
- ☐ Minorly Effective
- ☐ Not Very Effective

20. **What DID you like about that approach?**

You can use bullet points here, or write in full sentences

21. **What DIDN'T you like?**

You can use bullet points here, or write in full sentences

22. **Did your experience affect the way that you teach the Holocaust now? If so, how?**

TEACHING

23. **How long have you been teaching the Holocaust and/or working in Holocaust education?** *

Mark only one oval.

- ☐ 1-5 years
- ☐ 6-10 years
- ☐ 11-15 years
- ☐ 16-20 years
- ☐ 20+ years

24. **How did you become involved in Holocaust education?** *

25. **How do you define the Holocaust?** *

26. **How would you rate your personal overall knowledge of the Holocaust?** *

- ☐ Poor
- ☐ Moderate
- ☐ Proficient
- ☐ Excellent

27. **What aspects of the Holocaust do you feel you know the MOST about? ***

Provide 2-3 examples. You can use bullet points here, or write in full sentences

28. **What aspects of the Holocaust do you feel you know the LEAST about? ***

Provide 2-3 examples. You can use bullet points here, or write in full sentences

29. **Please describe your preferred pedagogical (teaching) approach for Holocaust education ***

30. Which of your personal and/or professional experiences most profoundly affected your current approach to teaching the Holocaust? *

31. Approximately how many TEACHERS does your organization reach each year? *

32. Approximately how many STUDENTS does your organization reach each year? *

33. Which of your organizations' resources are most popular with teachers? Which are the least popular? *

34. When do you typically receive the most resource requests from teachers? *

Check all that apply

- ☐ First Semester (September-December)
- ☐ Second Semester (January-June)
- ☐ When we host a special event (i.e. museum exhibit, teachers' conferences)
- ☐ It varies widely every year
- ☐ Other

35. **Comments**

36. **If time and funding were no object, are there new resources that you would add to your organizations' collection? If so, which resources would you add?** *

FOLLOW UP

37. **Any survey questions or other topics that you would like to discuss further in your interview:** *

38. **Additional comments:** *

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Appendix #3: Education Director Exit Questionnaire

Communities of Practice in Canadian Holocaust Education: Exit Questionnaire (Education Directors)

*Required

1. Name *

2. Organization *

Community of Practice

3. How would you describe your "community of practice" in Holocaust education? *
Who influences or informs the way that you do your job as an education director?
i.e. current or former colleagues, teachers, survivors/descendants, other mentors, etc.

4. Is your community of practice primarily local, provincial, national, or international? *

Community of Practice

5. Which of the following organizations would you consider to be part of your community of practice? *

Check all that apply. If you consider your colleagues to be part of your community of practice, please check your organization as well.

- ☐ Azrieli Foundation
- ☐ Calgary Jewish Federation Holocaust and Human Rights Education
- ☐ Facing History & Ourselves
- ☐ Montreal Holocaust Museum
- ☐ USC Shoah Foundation
- ☐ US Holocaust Memorial Museum
- ☐ Vancouver Holocaust Education Centre

6. If there are other organizations that did not appear on the previous list, please note them here:

7. Do you have a relationship with pre-service teachers through any Faculties of Education? If so, please describe. *

Community of Practice

8. What would you recommend to museums or community organizations who were seeking to build relationships with new teachers they hadn't worked with before? *

9. What would you recommend to museums or community organizations who were seeking to maintain their existing relationships with teachers? *

Resources

10. What kind of support do you offer to teachers? *

Select all that apply

- ☐ Curriculum resources
- ☐ Access to primary sources/archival materials
- ☐ Professional development (i.e. teachers' conferences)
- ☐ One-on-one consulting or advice
- ☐ Exhibits on topics related to the Holocaust
- ☐ Other: _____

11. Are any of your resources explicitly tied to the curriculum in your province? If so, please describe. *

12. Do your teachers' conferences tend to draw the same teachers seeking new information and resources, new teachers, or a combination of both? *

Resources

13. How do teachers find out about your resources? *

Select all that apply

- ☐ Teacher email list (when there's something specific to share)
- ☐ Teacher email list (regular schedule)
- ☐ Social media accounts
- ☐ Local teachers' association listservs
- ☐ Presenting at other organizations' teachers' conferences
- ☐ Other: _____

14. Do you ask teachers for feedback on the resources that you offer? *

Select all that apply

- ☐ Yes, written feedback
- ☐ Yes, verbal feedback
- ☐ Depends on the specific resource
- ☐ No

15. If you would like to expand on your answer to the previous question, please do so here:

16. Do you ask students for feedback on the resources that you offer? *

Select all that apply

- ☐ Yes, written feedback
- ☐ Yes, verbal feedback
- ☐ Depends on the specific resource
- ☐ No

17. If you would like to expand on your answer to the previous question, please do so here:

18. If a teacher or student had a question about the Holocaust that you didn't know the answer to, what resource(s) would you give them or where would you direct them?

Resources

19. What are the strengths of your organizations' existing resources? *

20. What are the limitations of your organizations' existing resources? *

21. How do you think your organizations' resource collection could be improved? *

22. Do you find that teachers and/or students are interested in drawing connections between the Holocaust and other world events, either historical or contemporary? *
If so, which events do they tend to draw connections to?

23. Have you ever encountered Holocaust denial with your teachers or their students? *

Mark only one oval.

☐ Yes

☐ No

24. If yes, what was your experience?

25. Do you find it stressful or overwhelming to teach about the Holocaust? Why or why not? *

26. Any survey questions or other topics that you would like to discuss further in your interview: *

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Appendix #4: Teacher Introductory Questionnaire

Communities of Practice in Canadian Holocaust Education: Introductory Questionnaire (Teachers)

*Required

Basic Information

1. Name *

2. School *

3. Gender *

Mark only one oval.

☐ Female

☐ Male

☐ Non-Binary

☐ Prefer not to say

4. Age *

Mark only one oval.

☐ 20-24

☐ 25-29

☐ 30-34

☐ 35-39

☐ 40-44

☐ 45-49

☐ 50-54

☐ 55-59

☐ 60+

LEARNING

5. How old were you when you first learned about the Holocaust? *

If you first learned about the Holocaust IN SCHOOL, please respond to the following seven (7) questions:

6. What class was it in?

7. What did you learn?

You can use bullet points here, or write in full sentences

8. What resources were used?

Check all that apply

- ☐ Textbook
- ☐ Book (Fiction or Nonfiction)
- ☐ Film (Documentary or Feature)
- ☐ Survivor Speaker
- ☐ Field Trip
- ☐ Other

9. Comments

Please provide any specific details that you can recall, including book or film titles if you remember them

10. How effective was that approach?

Mark only one oval.

- ☐ Very Effective
- ☐ Moderately Effective
- ☐ Minorly Effective
- ☐ Not Very Effective

11. What DID you like about that approach?

You can use bullet points here, or write in full sentences

12. What DIDN'T you like about that approach?

You can use bullet points here, or write in full sentences

13. Did your experience affect the way that you teach the Holocaust now? If so, how?

If you first learned about the Holocaust OUTSIDE of school, please respond to the following seven (7) questions:

14. Where did you learn about it?

15. What did you learn?

You can use bullet points here, or write in full sentences

16. How did you learn about it?

Check all that apply

- ☐ Survivor (Relative)
- ☐ Survivor (Non-relative)
- ☐ Family Member or Friend (Not Survivor)
- ☐ Book (Fiction or Nonfiction)
- ☐ Film (Documentary or Feature)
- ☐ Museum Exhibit
- ☐ Other

17. Comments

Please provide any specific details that you can recall, including book or film titles if you remember them

18. How effective was that approach?

Mark only one oval.

- ☐ Very Effective
- ☐ Moderately Effective
- ☐ Minorly Effective
- ☐ Not Very Effective

19. What DID you like about that approach?

You can use bullet points here, or write in full sentences

20. What DIDN'T you like?

You can use bullet points here, or write in full sentences

21. Did your experience affect the way that you teach the Holocaust now? If so, how?

TEACHING

22. How long have you been teaching? *

Mark only one oval.

- ☐ 1-5 years
- ☐ 6-10 years
- ☐ 11-15 years
- ☐ 16-20 years
- ☐ 20+ years

23. How long have you been teaching the Holocaust? *

Mark only one oval.

- ☐ 1-5 years
- ☐ 6-10 years
- ☐ 11-15 years
- ☐ 16-20 years
- ☐ 20+ years

24. Grade(s) you are currently teaching the Holocaust in *

Check all that apply

- ☐ Grade 9
- ☐ Grade 10
- ☐ Grade 11
- ☐ Grade 12
- ☐ Other

25. If you answered "other", please explain here:

26. Please list the names of the class(es) or cours(es) you are currently teaching the Holocaust in: *

27. Why do you teach the Holocaust? *
Feel free to answer briefly here, we can talk about it in more detail in your interview

28. How do you define the Holocaust? *

29. How would you rate your personal overall knowledge of the Holocaust? *

- ☐ Poor
- ☐ Moderate
- ☐ Proficient
- ☐ Excellent

30. What aspects of the Holocaust do you feel you know the MOST about? *

Provide 2-3 examples. You can use bullet points here, or write in full sentences

31. What aspects of the Holocaust do you feel you know the LEAST about? *

Provide 2-3 examples. You can use bullet points here, or write in full sentences

32. Please describe your preferred pedagogical (teaching) approach for Holocaust education *

33. Which of your personal and/or professional experiences most profoundly affected your current approach to teaching the Holocaust? *

34. What resources do you use to teach the Holocaust? *
Check all that apply

- ☐ Textbook
- ☐ Film (Documentary)
- ☐ Film (Feature)
- ☐ Book (Fiction)
- ☐ Book (Nonfiction, including survivor memoirs but not including textbooks)
- ☐ Survivor Speaker
- ☐ Guest Speaker (not a survivor)
- ☐ Education Symposium
- ☐ Field Trip
- ☐ Other

35. If you checked "other", please explain here:
Check all that apply

36. VANCOUVER TEACHERS: Please indicate which of these resources come from the Vancouver Holocaust Education Centre

Check all that apply

- ☐ Textbook
- ☐ Film (Documentary)
- ☐ Film (Feature)
- ☐ Book (Fiction)
- ☐ Book (Nonfiction, including survivor memoirs but not including textbooks)
- ☐ Survivor Speaker
- ☐ Guest Speaker (not a survivor)
- ☐ Education Symposium
- ☐ Field Trip (Not Symposium)
- ☐ Other

37. If you checked "other", please explain here:

Check all that apply

38. CALGARY TEACHERS: Please indicate which of these resources come from Calgary Jewish Federation Human Rights and Holocaust Education

Check all that apply

- ☐ Textbook
- ☐ Film (Documentary)
- ☐ Film (Feature)
- ☐ Book (Fiction)
- ☐ Book (Nonfiction, including survivor memoirs but not including textbooks)
- ☐ Survivor Speaker
- ☐ Guest Speaker (not a survivor)
- ☐ Education Symposium
- ☐ Field Trip (Not Symposium)
- ☐ Other

39. If you checked "other", please explain here:

Check all that apply

40. How long have you been using resources from the Calgary Jewish Federation or Vancouver Holocaust Education Centre? *

Mark only one oval.

- ☐ 1-5 years
- ☐ 6-10 years
- ☐ 11-15 years
- ☐ 16-20 years
- ☐ 20+ years

41. Are there any additional resources that you would like to see added to the Calgary *
Jewish Federation or Vancouver Holocaust Education Centre collection?

42. Do you always use the same Holocaust education resources each year or do you *
make changes? Why or why not?

43. I have attended teachers' conferences focused specifically on the Holocaust: *

Mark only one oval.

- ☐ Never
- ☐ Once
- ☐ Occasionally
- ☐ Almost every year
- ☐ Every year

44. If you have attended (a) teacher's conference(s) focused on the Holocaust please list them here, along with the year you attended:

45. I have done professional development other than teachers' conferences focused specifically on the Holocaust *
i.e. completed a certificate program, attended an educators' trip to historic sites or Holocaust museums, etc.

Mark only one oval.

- ☐ Never
☐ Once
☐ Occasionally
☐ Almost every year
☐ Every year

46. If you have done other professional development focused on Holocaust education please list it here, along with the year you attended:

47. Are you – or have you been – involved with the Calgary Jewish Federation or Vancouver Holocaust Education Centre in other ways? *

- ☐ No
- ☐ Yes, I have been a teaching consultant or served on a teacher's advisory board
- ☐ Yes, I have assisted with resource development
- ☐ Yes, I have been involved in another capacity (please explain below)

48. If you have been involved in another capacity, please explain here:

FOLLOW UP

49. Any survey questions or other topics that you would like to discuss further in your interview: *

50. Additional comments: *

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Appendix #5: Student Introductory Questionnaire

Communities of Practice in Canadian Holocaust Education: Introductory Questionnaire (Students)

Please answer as honestly as possible. You won't be judged for your answers, and your teacher won't know what you've said.

Your questionnaire responses will be anonymized (names removed) six weeks after the completion of this case study.

Your participation in this research is entirely voluntary and you may withdraw from the project at any time without consequence and without needing to provide a reason. Participation or non-participation in this study will not affect the grading or assessment of your academic performance in this class.

*Required

1. Name *

2. School *

3. Gender *

Mark only one oval.

☐ Female

☐ Male

☐ Non-Binary

☐ Prefer not to say

4. Grade *

Mark only one oval.

- ☐ Grade 9
- ☐ Grade 10
- ☐ Grade 11
- ☐ Grade 12

5. Age *

Mark only one oval.

- ☐ 14
- ☐ 15
- ☐ 16
- ☐ 17
- ☐ 18
- ☐ 19

Previous Experiences

6. What is the Holocaust? *

Please provide a short definition here. If you aren't sure, just write "I'm not sure"

7. How did you first learn about the Holocaust? *

Mark only one oval.

- ☐ In school
- ☐ Outside of school
- ☐ This is my first time learning about the Holocaust

8. Approximately how old were you when you first learned about the Holocaust? *

PLEASE READ CAREFULLY

If you have previously learned about the Holocaust (in school OR outside of school) please answer the following questions.

If this class is the first time you will ever be learning about the Holocaust, just scroll down to the bottom of the page and click "Next".

If you first learned about the Holocaust IN SCHOOL, please respond to the following five (5) questions:

9. What class was it in?

10. What did you learn?

You can use bullet points here, or write in full sentences

11. What resources were used?

Check all that apply

- ☐ Textbook
- ☐ Book (Fiction or Nonfiction)
- ☐ Film (Documentary or Feature)
- ☐ Holocaust Survivor Speaker
- ☐ Field Trip
- ☐ Other

12. Comments

Please provide any specific details that you can remember about those resources, including book or film titles if you remember them

13. What DID you like about learning about it that way?

You can use bullet points here, or write in full sentences

14. What DIDN'T you like about it?

You can use bullet points here, or write in full sentences

If you first learned about the Holocaust OUTSIDE of school, please respond to the following five (5) questions:

15. Where did you learn about it?

16. What did you learn?

You can use bullet points here, or write in full sentences

17. How did you learn about it?

Check all that apply

- ☐ Book (Fiction or Nonfiction)
- ☐ Film (Documentary or Feature)
- ☐ Video Game
- ☐ Family Member or Friend (Not a Holocaust Survivor)
- ☐ Holocaust Survivor (Relative)
- ☐ Holocaust Survivor (Non-relative)
- ☐ Other

18. Comments

Please provide any specific details that you can remember, including book or film titles if you remember them

19. What DID you like about learning about it that way?

You can use bullet points here, or write in full sentences

20. What DIDN'T you like about learning about it that way?

You can use bullet points here, or write in full sentences

CURRENTLY

21. How would you rate your overall knowledge of the Holocaust right now? *

- ☐ Poor
- ☐ Moderate
- ☐ Proficient
- ☐ Excellent

22. Comments:

23. Is there anything about the Holocaust that you feel like you know A LOT about? *

You can use bullet points here, or write in full sentences

24. Is there anything about the Holocaust that you feel like you know NOTHING about? *

You can use bullet points here, or write in full sentences

25. Do you think it's important to learn about the Holocaust? Why or why not? *

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Appendix #6: Teacher Exit Questionnaire

Communities of Practice in Canadian Holocaust Education: Exit Questionnaire (Teacher)

Please answer as honestly as possible.

Your questionnaire responses will be anonymized (names removed) six weeks after the completion of this case study.

***Required**

1. Name *

2. School *

Teaching History and Social Studies

3. How would you prefer to spend each class period? *

It's totally okay if this differs from your answer to the next question

Mark only one oval.

- ☐ One or two longer activities that take the whole class
- ☐ Lots of shorter activities
- ☐ A mix of long and short activities

4. What do you think works best for your students? *

It's totally okay if this differs from your answer to the previous question

Mark only one oval.

- ☐ One or two longer activities that take the whole class
- ☐ Lots of shorter activities
- ☐ A mix of long and short activities

5. What does your school or district require for evaluating/grading students in this class? *

Check all that apply

- ☐ Class Discussions
- ☐ Quizzes
- ☐ Unit Tests
- ☐ Projects
- ☐ Group Projects
- ☐ Solo Presentations
- ☐ Group Presentations
- ☐ Essays
- ☐ Other: _____

6. If you answered "Other", please explain here:

7. If school and district requirements weren't a factor, how would you prefer to have your students demonstrate their knowledge? *

Check all that apply

☐ Class Discussions

☐ Quizzes

☐ Unit Tests

☐ Projects

☐ Group Projects

☐ Solo Presentations

☐ Group Presentations

☐ Essays

☐ Other: _____

8. If you answered "Other", please explain here:

9. What is your favourite way to teach about history? *

10. How do you think high school students typically learn best in a history class context? *

11. At the beginning of the semester do you ask your students how they like to learn? *

Mark only one oval.

- ☐ Yes, I have my students write to me about it
- ☐ Yes, I have my students fill out a form about it
- ☐ Yes, I have a class discussion about it
- ☐ Yes, I have them write to me AND I have class discussions with them
- ☐ Yes, I have them fill out a form AND I have class discussion with them
- ☐ No, I don't
- ☐ Other: _____

12. If you answered "Other", please explain here:

13. How do you determine students' comprehension? How do you know if they have learned what you wanted them to learn from a lesson, a unit or a course? *

14. Do you ever ask your students for feedback about the class, your teaching methods, and/or the resources that you're using? *

Mark only one oval.

- ☐ Yes, I have my students submit written feedback
- ☐ Yes, I have verbal discussions with my students
- ☐ Yes, I have them submit written feedback AND I have verbal discussions with my students
- ☐ No, I don't
- ☐ Other: _____

15. If you answered "Other", please explain here:

16. If yes, when do you do it?

Mark only one oval.

- ☐ At the beginning of the course
- ☐ Halfway through the course
- ☐ At the end of the course
- ☐ At multiple points throughout the course
- ☐ Other: _____

17. If you answered "Other", please explain here:

18. If you ask them for feedback, what do you ask about specifically?

19. In addition to the Holocaust, what other topics are covered in this course? *

20. Where does the Holocaust unit fit into the course? What topics come before and after it? *

21. Are all of the units taught in a similar way, or is there a significant difference in your approach to the Holocaust unit and the other units? *

22. Do you have a sense of how much pre-existing knowledge students have about the Holocaust coming into the class? *

23. In your Holocaust unit, what changes each year and what stays the same? *

Mark one oval per row.

	Stays EXACTLY the same	Stays SOMEWHAT the same	Differs SUBSTANTIALLY each year	It depends
Order of the unit	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Length of the unit	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Topics covered	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Resources used to teach the unit	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pace of the unit	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

24. How do you decide what to keep and what to change each year? *

Resources

25. When planning your Holocaust unit which organizations/resources/websites do you typically consult? *

Check all that apply

- ☐ Calgary Jewish Federation Human Rights and Holocaust Education
- ☐ Facing History & Ourselves
- ☐ Montreal Holocaust Museum (MHM)
- ☐ Echoes and Reflections (USC Shoah Foundation)
- ☐ Other USC Shoah Foundation resources
- ☐ US Holocaust Memorial Museum
- ☐ Yad Vashem
- ☐ Resources that I have created myself
- ☐ Other: _____

26. If you answered "Other", please explain here:

27. Which are the ones that you rely on the most heavily? *

Check all that apply

- ☐ Calgary Jewish Federation Human Rights and Holocaust Education
- ☐ Facing History & Ourselves
- ☐ Montreal Holocaust Museum (MHM)
- ☐ Echoes and Reflections (USC Shoah Foundation)
- ☐ Other USC Shoah Foundation resources
- ☐ US Holocaust Memorial Museum
- ☐ Yad Vashem
- ☐ Resources that I have created myself
- ☐ Other: _____

28. If you answered "Other", please explain here:

29. If you remember, how did you first learn about those resources? *

30. What draws you to those resources? *

Check all that apply

- ☐ The website is easy to use
- ☐ The content is interesting to me
- ☐ I'm familiar with these resources and have used them before
- ☐ I have them on file
- ☐ A colleague suggested it/them
- ☐ Other: _____

31. If you answered "Other", please explain here:

32. Do colleagues ever ask you for advice about how to teach the Holocaust, or what resources to use? *

Check all that apply

- ☐ Colleagues at MY SCHOOL have asked me
- ☐ Colleagues at other schools in MY DISTRICT have asked me
- ☐ Colleagues at schools in OTHER DISTRICTS have asked me
- ☐ I have presented at the Calgary Jewish Federation teachers' conference
- ☐ I have presented at OTHER teachers' conferences
- ☐ I have NOT been asked
- ☐ Other: _____

33. If you answered "Other", please explain here:

34. Do you generally plan your entire unit out in advance or do you decide what you will teach as the unit progresses? *

Mark only one oval.

- ☐ I plan it all out in advance
- ☐ I decide as the unit progresses
- ☐ I plan some of it in advance, and make other decisions as the unit progresses
- ☐ It depends
- ☐ Other: _____

35. If you answered "Other", please explain here:

36. How far in advance do you typically plan different components of your Holocaust unit? *

Check all that apply

	Before the school year starts	At the beginning of the semester	A month or so before the unit begins	A few weeks before the unit begins	Approximately a week before the unit begins	The weekend before the unit begins	The day before the unit begins	As u npl
Order of unit	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[
Length of unit	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[
Topics covered	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[
Resources used to teach the unit	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[
Pace of unit	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	[

38. Comments

39. Reflecting on this unit, how strong do you think each resource was in terms of engaging the students and having them learn what you wanted them to learn?

*

Mark one oval per row.

[illegible]

40. Which of the resources do you think you'll use again next year? *

Check all that apply.

☐ [Name of resource]

☐ [Name of resource]

☐ [Name of resource]

☐ [Name of resource]

☐ [Name of resource]

☐ [Name of resource]

☐ [Name of resource]

☐ [Name of resource]

41. What do you like about those resources? What makes you want to use them again? *

42. What kinds of resources would you like to add next year? *

43. Do you ever draw connections in class between the Holocaust and other world events? *

Check all that apply

- ☐ YES, to other historical events
- ☐ YES, to contemporary events
- ☐ To historical events only AS THEY COME UP in class
- ☐ To contemporary events only AS THEY COME UP in class
- ☐ I DO NOT draw connections to other historical events
- ☐ I DO NOT draw connections to contemporary events

44. Why do you draw, or avoiding drawing, connections to historical and/or contemporary world events? *

45. Have you ever encountered Holocaust denial with your students? *

Mark only one oval.

- ☐ Yes, in person
- ☐ Yes, online
- ☐ No
- ☐ I'm not sure

46. If yes, what was your experience?

47. Do you find it stressful or overwhelming to teach about the Holocaust? Why or why not? *

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Appendix #7: Teacher Follow Up Questionnaire

Research Follow Up

1. Teacher Name

Holocaust Unit

2. Did participating in the research project influence the way you teach your Holocaust unit? If so, how?

3. Has the Covid-19 pandemic influenced the way you teach your Holocaust unit? If so, how?

Communities of Practice

4. Has the pandemic changed your communities of practice? i.e. the way you're searching for, finding, and sharing resources, how you're working with or communicating with colleagues, who you're contacting for advice or resources, etc.

Mark only one oval.

- ☐ Yes, my communities of practice have changed dramatically
- ☐ Yes, they've changed somewhat
- ☐ No, they haven't changed

5. If yes, how have they changed?

Teaching Practice

6. Did participating in the research project influence the way you think about your teaching practice?

7. Has the pandemic influenced the way you think about your teaching practice?

8. Have the pandemic and the research project given you more or less time to reflect on your teaching practice?

Additional Comments

9. What was your motivation for participating in the research project?

10. Has anything else changed since your case study ended? i.e. new position or responsibilities, teaching new subject(s), changed schools, pursuing additional degrees, etc.

11. Any additional comments, or things you'd like me to know:

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Appendix #8: Student Exit Questionnaire

Communities of Practice in Canadian Holocaust Education: Exit Questionnaire (Students)

Please answer as honestly as possible. You won't be judged for your answers, and your teacher won't know what you've said.

Your questionnaire responses will be anonymized (names removed) six weeks after the completion of this case study.

***Required**

1. Name *

2. School *

History + Social Studies Classes

3. How would you prefer to spend each class period? *

Mark only one oval.

- ☐ One or two longer activities that take the whole class
- ☐ Lots of shorter activities
- ☐ A mix of long and short activities

4. How would you prefer to demonstrate your knowledge? *

Check all that apply

☐ Class Discussions

☐ Quizzes

☐ Unit Tests

☐ Projects

☐ Group Projects

☐ Solo Presentations

☐ Group Presentations

☐ Essays

☐ Other: _____

5. What is your favourite way to learn about history? If you don't like learning about history, just write "n/a" *

6. What is your favourite thing about the way that your teacher teaches? *

7. What is your least favourite thing about the way that your teacher teaches? *

8. [Question specific to substitute teacher]

*

9. [Question specific to substitute teacher]*

Resources

10. Reflecting on what you learned in this unit, how helpful was each of the following resources? *

Mark one oval per row.

	This resource was VERY helpful	This resource was SOMEWHAT helpful	This resource was NOT helpful	I don't remember this	I was absent
[Name of resource]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[Name of resource]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[Name of resource]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[Name of resource]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
[Name of resource]	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[Name of
resource]

[Name of
resource]

[Name of
resource]

11. [Question specific to unit]

*

Mark only one oval.

☐ [Response]

☐ [Response]

☐ [Response]

☐ [Response]

☐ [Response]

☐ [Response]

☐ [Response]

☐ Other: _____

12. [Question specific to unit] *

Favourite Resources

13. Which were your favourite resources from this unit? *

Check all that apply

- ☐ [Name of resource]
- ☐ [Name of resource]
- ☐ [Name of resource]
- ☐ [Name of resource]
- ☐ [Name of resource]
- ☐ [Name of resource]
- ☐ [Name of resource]
- ☐ [Name of resource]

14. What did you like about those resources? *

15. What would make them even better? If there's nothing, just write "n/a" *

Least Favourite Resources

16. Which were your least favourite resources from this unit? *

Check all that apply

- ☐ [Name of resource]
- ☐ [Name of resource]
- ☐ [Name of resource]
- ☐ [Name of resource]
- ☐ [Name of resource]
- ☐ [Name of resource]
- ☐ [Name of resource]
- ☐ [Name of resource]

17. What DIDN'T you like about those resources? *

18. What would make them better? *

19. Is there anything that you still don't understand about the Holocaust? *

20. Is there anything that you want to know more about? *

21. If you wanted to find out more, where would you look? *

Check all that apply

- ☐ Google
- ☐ Wikipedia
- ☐ YouTube
- ☐ US Holocaust Memorial Museum website
- ☐ Montreal Holocaust Museum website
- ☐ Facing History Website
- ☐ School Library
- ☐ Public Library
- ☐ Books my family already owns
- ☐ Ask [teacher name]
- ☐ Ask another teacher
- ☐ Ask a family member
- ☐ Ask a friend

22. Have you ever encountered Holocaust denial? *

Mark only one oval.

- ☐ Yes, in person
- ☐ Yes, online
- ☐ No
- ☐ I'm not sure

23. If yes, what have you heard?

24. Would you have liked to learn more about people your age who experienced the Holocaust? *

Mark only one oval.

- ☐ Yes
- ☐ No
- ☐ Maybe

25. Do you find it stressful or overwhelming to learn about the Holocaust? *

26. Do you feel like learning about the Holocaust is relevant to your life? *

Mark only one oval.

☐ Yes

☐ No

☐ Unsure

27. If you would like to expand on your answer to the last question, please do so here (not required)

28. Did anything you learned about in this unit remind you of other world events, either historical or contemporary? *

29. Thinking back to your answer on the very first questionnaire, do you think that it's * important to learn about the Holocaust? Why or why not?

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Appendix #9: Case Study #4 *Defiance* Exit Questions

Defiance Questions

1. Name

2. How helpful was Defiance as a learning resource?

Mark only one oval.

- ☐ It was VERY helpful
- ☐ It was SOMEWHAT helpful
- ☐ It was NOT helpful
- ☐ I don't remember this
- ☐ I was absent

3. Do you prefer to do a worksheet during a movie, after a movie, or not at all? Explain why.

4. Thinking about all of the resources in this class was Defiance one you liked the MOST or the LEAST?

Mark only one oval.

- ☐ Defiance was one of the resources I liked the MOST
- ☐ Defiance was one of the resources I liked the LEAST
- ☐ I didn't feel strongly either way

5. What did you learn about the Holocaust from Defiance?

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Appendix #10: Broad Teacher Survey

Teacher Survey

Communities of Practice in Canadian Holocaust Education
McGill Research Ethics Board #273-1118

DESCRIPTION & STUDY PROCEDURES

This survey is being conducted in order to understand how teachers teach about the Holocaust, how they use teaching resources from the Vancouver Holocaust Education Centre (VHEC) and Calgary Jewish Federation Human Rights and Holocaust Education (CJF), and how their teaching approaches have changed as a result of current events.

You are being invited to participate in this study because you have used VHEC or CJF resources and/or attended their teachers' conferences. The survey should take 10-15 minutes to complete.

Your anonymous survey responses will be shared with the VHEC and CJF for programming and resource development purposes, and utilized in the writing of SJ Kerr-Lapsley's doctoral dissertation, which seeks to understand how teachers in Vancouver and Calgary work with local community organizations in order to teach students about the Holocaust.

Any questions about the research project can be directed to SJ Kerr-Lapsley (Principal Investigator, sj.kerr-lapsley@mail.mcgill.ca) or her thesis supervisors, Dr. Eric Caplan (eric.caplan@mcgill.ca) and Dr. Teresa Strong-Wilson (teresa.strong-wilson@mcgill.ca).

CONFIDENTIALITY

All survey responses will be anonymous.

DATA STORAGE

Anonymous data collected for the research project will be stored on an encrypted, password protected external hard drive, and will be shared only with the education directors of the VHEC and CJF.

RISK + BENEFITS

There is no anticipated risk for participating in this study. While there is no expected individual benefit, your responses will help us prepare programming and resources for the upcoming school year, and expand our professional and scholarly understanding of how communities of practice function in educational contexts. This information will help us to better connect teachers to existing resources, develop new resources, prepare teachers in teacher education programs across the country, and move towards developing more informed best practices.

CONSENT

Your participation in this research is entirely voluntary. By clicking "Next" you consent to participate in this research project, as outlined above.

General Information

1. Gender

Mark only one oval.

☐ Female

☐ Male

☐ Non-binary

☐ Prefer not to say

☐ Other: _____

2. City

Mark only one oval.

- ☐ Abbotsford
- ☐ Airdrie
- ☐ Burnaby
- ☐ Calgary
- ☐ Chilliwack
- ☐ Langley
- ☐ North Vancouver
- ☐ New Westminster
- ☐ Okotoks
- ☐ Richmond
- ☐ Squamish
- ☐ Surrey
- ☐ Vancouver
- ☐ West Vancouver
- ☐ Other: _____

3. Please select your local Holocaust education organization:

Mark only one oval.

- ☐ Calgary Jewish Federation Human Rights and Holocaust Education (CJF)
- ☐ Vancouver Holocaust Education Centre (VHEC)
- ☐ Other: _____

4. How did you first learn about that organization?

Mark only one oval.

- ☐ Through a colleague
- ☐ At a teachers' conference
- ☐ As a high school student (attended a symposium, visited an exhibit, etc.)
- ☐ As a post-secondary student (attended a symposium, visited an exhibit, etc.)
- ☐ Google
- ☐ I don't remember
- ☐ Other: _____

5. How often do you use CJF or VHEC resources to teach the Holocaust?

Check all that apply

- ☐ Every year
- ☐ Almost every year
- ☐ Occasionally
- ☐ Never

Teaching

6. How long have you been teaching?

Mark only one oval.

- ☐ 1-5 years
- ☐ 6-10 years
- ☐ 11-15 years
- ☐ 16-20 years
- ☐ 20+ years

7. What grades have you taught over the course of your teaching career?

Check all that apply

☐ Kindergarten

☐ Grade 1

☐ Grade 2

☐ Grade 3

☐ Grade 4

☐ Grade 5

☐ Grade 6

☐ Grade 7

☐ Grade 8

☐ Grade 9

☐ Grade 10

☐ Grade 11

☐ Grade 12

☐ Other: _____

8. Which grade(s) will you be teaching in Fall 2020?

Check all that apply

☐ Kindergarten

☐ Grade 1

☐ Grade 2

☐ Grade 3

☐ Grade 4

☐ Grade 5

☐ Grade 6

☐ Grade 7

☐ Grade 8

☐ Grade 9

☐ Grade 10

☐ Grade 11

☐ Grade 12

☐ Other: _____

9. Which class(es) do you teach the Holocaust in?

Check all that apply

☐ Social Studies

☐ English

☐ Other: _____

Teaching, cont.

10. How would you describe your teaching approach?

11. Where do you typically find your teaching/curriculum resources?

Mark one oval per row.

	Rarely	Sometimes	Often	Always
My existing collection of resources	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Teachers' conferences	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Department/unit head at my school	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Colleagues at my school	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Colleagues at other schools	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
School district (i.e. helping teachers, consultants)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Local museums	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other local organizations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Google	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

12. When it comes to teachers' conferences (in person or online) which do you prefer?

Mark one oval per row.

	I don't like this	This is fine, but not my favourite	This is my favourite
All day conference with less than 20 teachers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Half-day conference with less than 20 teachers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
All-day conference with 20-60 teachers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Half-day conference with 20-60 teachers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
All-day conference with more than 60 teachers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Half-day conference with more than 60 teachers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Multi-day conference with lots of smaller sessions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13. Why do you teach the Holocaust? What do you want your students to learn?

14. Do you adjust the way that you teach when you know that you have a student who has personal experience or a family history of war, genocide, or armed conflict?

Mark only one oval.

☐ Yes

☐ No

☐ Other: _____

15. If you would like to expand on your answer to the previous question, please do so here:

Holocaust Unit, cont.

16. Do you teach in a semester school or a linear school?

Check all that apply

☐ Semester

☐ Linear

☐ Other: _____

17. Before the pandemic, when did you typically teach your Holocaust unit?

Check all that apply

☐ September

☐ October

☐ November

☐ December

☐ January

☐ February

☐ March

☐ April

☐ May

☐ June

☐ Other: _____

18. Why did you teach it at that time?

Check all that apply

☐ That's where it makes sense according to the curriculum

☐ To align with the annual (or district) Holocaust education symposium

☐ To align with colleagues' units

☐ Other: _____

19. Will that change because of the pandemic?

Check all that apply

- ☐ Yes, I will teach it EARLIER in the year
- ☐ Yes, I will teach it LATER in the year
- ☐ No, I will teach it at the SAME TIME
- ☐ I'm not sure yet

20. Will that change because of the protests against systemic racism and inequality?

Check all that apply

- ☐ Yes, I will teach it EARLIER in the year
- ☐ Yes, I will teach it LATER in the year
- ☐ No, I will teach it at the SAME TIME
- ☐ I'm not sure yet

Holocaust Unit, cont.

21. How long is your typical Holocaust unit?

If it varies depending on the class, please check all that apply and then write a short explanation of why it varies under "Other"

Check all that apply

- ☐ 1-2 days
- ☐ 3-4 days
- ☐ 5-6 days
- ☐ 6+ days
- ☐ Other: _____

22. Will that change because of the pandemic?

Check all that apply

- ☐ Yes, it will be LONGER
- ☐ Yes, it will be SHORTER
- ☐ No, it will be the SAME LENGTH
- ☐ I'm not sure yet

23. Will that change because of the protests against systemic racism and inequality?

Check all that apply

- ☐ Yes, it will be LONGER
- ☐ Yes, it will be SHORTER
- ☐ No, it will be the SAME LENGTH
- ☐ I'm not sure yet

Holocaust Unit, cont.

24. Which teaching resources/methods have you typically used for your Holocaust unit in the past?

Check all that apply

- ☐ Direct instruction
- ☐ Lecture
- ☐ PowerPoint, Google Slides, etc.
- ☐ Group work
- ☐ Survivor speaker
- ☐ Second-generation speaker (descendent of survivor)
- ☐ Annual Holocaust education symposium (MRU or UBC)
- ☐ District Holocaust education symposium (Lower Mainland)
- ☐ Textbooks
- ☐ Oral history/testimony
- ☐ Archival material (letters, diaries, photographs, other primary sources)
- ☐ Fiction books
- ☐ Nonfiction books
- ☐ Documentary films
- ☐ Feature films
- ☐ Online or technology-based resources
- ☐ Field trips
- ☐ Other: _____

25. Which teaching resources/methods are your students typically most interested in during your Holocaust unit?

Check all that apply

- ☐ Direct instruction
- ☐ Lecture
- ☐ PowerPoint, Google Slides, etc.
- ☐ Group work
- ☐ Survivor speaker
- ☐ Second-generation speaker (descendent of survivor)
- ☐ Annual Holocaust education symposium (MRU or UBC)
- ☐ District Holocaust education symposium (Lower Mainland)
- ☐ Textbooks
- ☐ Oral history/testimony
- ☐ Archival material (letters, diaries, photographs, other primary sources)
- ☐ Fiction books
- ☐ Nonfiction books
- ☐ Documentary films
- ☐ Feature films
- ☐ Online or technology-based resources
- ☐ Field trips
- ☐ Other: _____

26. Do you ask your students for feedback on the resources you're using and make changes if necessary?

Mark only one oval.

- ☐ Yes
- ☐ No
- ☐ Other: _____

27. Has the pandemic changed the way that you teach about the Holocaust? If so, how?

28. Have the protests against systemic racism and inequality changed the way that you teach about the Holocaust? If so, how?

29. Do your students typically make connections to other wars, genocides, armed conflicts and/or current events during your Holocaust unit? If so, which ones have they been making connections to over the last few years?

30. What are the biggest challenges you face in teaching the Holocaust?

Community Organizations

31. Which of the following Holocaust education organization(s) have you worked with or used resources from in the past?

Check all that apply

- ☐ Azrieli Foundation
- ☐ Calgary Jewish Federation Human Rights and Holocaust Education (CJF)
- ☐ Facing History & Ourselves (FHAO)
- ☐ Montreal Holocaust Museum (MHM)
- ☐ US Holocaust Memorial Museum (USHMM)
- ☐ Vancouver Holocaust Education Centre (VHEC)
- ☐ Other: _____

32. Which of the following Holocaust education organization(s) would you like to continue working with, or start working with, in the future?

Check all that apply

- ☐ Azrieli Foundation
- ☐ Calgary Jewish Federation Human Rights and Holocaust Education (CJF)
- ☐ Facing History & Ourselves (FHAO)
- ☐ Montreal Holocaust Museum (MHM)
- ☐ US Holocaust Memorial Museum (USHMM)
- ☐ Vancouver Holocaust Education Centre (VHEC)
- ☐ Other: _____

33. Why would you like to continue (or start) working with those organizations in particular?

Community Organizations, cont.

34. Aside from the Holocaust, what other topics do you teach using resources from museums or community organizations?

35. Of all of the topics that you teach, which are the most difficult ones to find teaching/curriculum resources for?

36. What are the most helpful things a museum or community organization could do for you as a teacher right now?

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Appendix #11: Federation Teachers' Conference Survey

Federation Teachers' Conference Survey

These survey questions were developed in collaboration with the organization.

1. Name of my school

2. I am teaching – or will in the future teach – the following grade(s). Check all that apply.

- ☐ Grade 5
- ☐ Grade 6
- ☐ Grade 7
- ☐ Grade 8
- ☐ Grade 9
- ☐ Grade 10
- ☐ Grade 11
- ☐ Grade 12
- ☐ I teach a mixed age group

3. How long have you been teaching the Holocaust?

4. If you have taught the Holocaust before, what is your preferred approach for teaching this topic?

5. Have you previously used resources from Calgary Jewish Federation Holocaust and Human Rights Education to teach your students about the Holocaust?

6. IF YES. Which resources have your students responded to most positively?

7. IF NO. Would you consider using them now? If so, which ones interest you the most?

8. What were your primary reasons for attending this year's conference? Please check all that apply.

- ☐ To learn the basics of how to teach the Holocaust
- ☐ To learn new skills and approaches for teaching the Holocaust
- ☐ To meet other local teachers who teach the Holocaust
- ☐ To better understand the resources offered by the Calgary Jewish Federation
- ☐ To expand my understanding of Holocaust education in general

9. Please rate the following:

	Strongly Agree	Agree	Disagree	Strongly Disagree
The registration process was clear and convenient				
The cost of the conference was not prohibitive				
Getting to the conference was easy				
Parking at the conference was easy				
Overall, attending the conference was easy and straightforward				

10. I felt welcomed and warmly greeted by the staff and presenters of the conference.

- ☐ Strongly agree
- ☐ Agree
- ☐ Disagree
- ☐ Strongly disagree

Comments:

11. The conference was structured in an intuitive and organized manner.

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

12. The venue in which the conference was held was comfortable and conducive to learning.

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

13. The keynote address by [presenter name] of [university name] was valuable, interesting, and engaging.

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

14. The [organization name] presentation by [presenter's name] was valuable, interesting, and engaging.

- Strongly agree

- Agree
- Disagree
- Strongly disagree

Comments:

15. The [organization name] presentation by [presenter's name] was valuable, interesting, and engaging.

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

16. The [organization name] presentation by [presenter's name] was valuable, interesting, and engaging.

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

17. The [organization name] presentation by [presenter's name] was valuable, interesting, and engaging.

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

18. I enjoyed the lunch, snacks, and beverages that were served over the course of the day.

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

19. Due to the difficult and sensitive subject matter, I would have preferred that the conference be presented in a manner that was:

- Less intense
- More intense
- Just as it was presented
- I'm not sure

Comments:

20. This conference provided me with a broader and deeper understanding of the Holocaust and human rights education resources that are available.

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

21. This conference was a valuable use of my Professional Development time.

- Strongly agree
- Agree
- Disagree

- ☐ Strongly disagree

Comments:

22. This conference has made it easier/more convenient/given me inspiration to teach the Holocaust in my classroom.

- ☐ Strongly agree
- ☐ Agree
- ☐ Disagree
- ☐ Strongly disagree

Comments:

23. I plan to contact Calgary Jewish Federation for a presentation, services and/or resources in the future.

- ☐ Strongly agree
- ☐ Agree
- ☐ Disagree
- ☐ Strongly disagree

Comments:

24. I would highly recommend Calgary Jewish Federation presentations, services, and/or resources to my colleagues.

- ☐ Strongly agree
- ☐ Agree
- ☐ Disagree
- ☐ Strongly disagree

Comments:

25. The resources presented and the materials I received at the conference are appreciated and will be useful going forward.

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

26. I feel that developing an ongoing relationship with Calgary Jewish Federation would be beneficial to my teaching, and my students.

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

27. What changes would you recommend to make the conference more effective? Were there topics that you wished were covered in more or less details? What did you like best about the conference?

28. Would you recommend the next Holocaust Education Teachers' Conference to your colleagues?

- Absolutely
- Maybe
- I'm not sure
- Probably not

Comments:

29. Thank you so much for your feedback! We look forward to working with you again! Please leave us any additional comments here:

Appendix #12: VHEC Shafran Teachers' Conference Survey

VHEC Shafran Teachers' Conference Survey

These survey questions were developed in collaboration with the organization.

SECTION ONE: BACKGROUND

1. What subject(s) do you teach?

- ☐ Social Studies
- ☐ English
- ☐ Religion
- ☐ Other: _____

2. What grade(s) do you teach?

- ☐ Grades 5-7
- ☐ Grades 8-10
- ☐ Grades 11-12
- ☐ Other: _____

3. Have you previously attended a Shafran Teachers' Conference?

- ☐ Yes
- ☐ No

SECTION TWO: SPEAKER EVALUATION

1 = Poor, 2 = Fair, 3 = Good, 4 = Very Good, 5 = Excellent

1. [Presenter name]

Knowledge and expertise: #

Presentation and clarity: #

Usefulness to your teaching: #

Comments:

2. [Presenter name]

Knowledge and expertise: #

Presentation and clarity: #

Usefulness to your teaching: #

Comments:

SECTION THREE: WORKSHOP EVALUATION

1 = Poor, 2 = Fair, 3 = Good, 4 = Very Good, 5 = Excellent

1. [Presenter name] & [Presenter name]

Usefulness to your teaching: #

Comments:

2. [Presenter name]

Knowledge and expertise: #

Presentation and clarity: #

Usefulness to your teaching: #

Comments:

3. [Presenter name]

Knowledge and expertise: #

Presentation and clarity: #

Usefulness to your teaching: #

Comments:

SECTION FOUR: CONFERENCE EVALUATION

1. Rate each of the conference components: 1 = Poor, 2 = Fair, 3 = Good, 4 = Very Good, 5 = Excellent

- Overall: #
- Usefulness to Teaching: #
- Materials & Handouts: #
- Increased Knowledge of Classroom Strategies: #
- Opportunity for Participation: #
- Organization: #

2. What did you learn at the conference that you plan to use in your teaching?

3. What other topics would you like to see presented at future conferences?

4. Additional comments:

5. How did you find out about the conference?

- VHEC email
- Colleague
- BC Social Studies Teachers' Association
- Social Media
- Other: _____

SECTION FIVE: ADDITIONAL SURVEY QUESTIONS

PhD Research Project

1. I am teaching – or will in the future teach – the following grade(s). Check all that apply.

- Grade 5
- Grade 6
- Grade 7

- Grade 8
- Grade 9
- Grade 10
- Grade 11
- Grade 12
- A mixed group

2. How long have you been teaching the Holocaust?

- This is my first year
- 2-3 years
- 4-5 years
- 6-7 years
- 8-9 years
- 10-15 years
- 15+ years

3. If you have taught the Holocaust before, what is your preferred approach for teaching this topic?

4. Have you previously used resources from the Vancouver Holocaust Education Centre (VHEC) to teach your students about the Holocaust?

- Yes
- No

4a. IF YES. Which resources have your students responded to most positively?

4b. IF NO. Would you consider using them now? If so, which ones interest you the most?

5. What were your primary reasons for attending this year's conference? Please check all that apply.

- To learn the basics of how to teach the Holocaust

- To learn new skills and approaches for teaching the Holocaust
- To meet other local teachers who teach the Holocaust
- To better understand the resources offered by the VHEC
- To expand my understanding of Holocaust education in general

6. This conference was a valuable use of my Professional Development time

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

7. I plan to contact the VHEC for a presentation, resources, and/or other services in the future.

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

8. I would highly recommend VHEC presentations, resources, and/or other services to my colleagues.

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

9. I feel that developing an ongoing relationship with the VHEC is – or would be – beneficial to my teaching, and my students.

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

10. Would you recommend the next Shafran Teachers' Conference to your colleagues?

- Absolutely
- Maybe
- I'm not sure
- Probably not

Comments:

Appendix #13: Federation Additional Teachers' Conference Survey

Federation Additional Teachers' Conference Survey

These survey questions were developed in collaboration with the organization.

1. What grade do you typically teach the Holocaust in? Check all that apply

- ☐ Grade 5-6
- ☐ Grade 7
- ☐ Grade 8
- ☐ Grade 9
- ☐ Grade 10
- ☐ Grade 11
- ☐ Grade 12

2. Did you attend the French conference or the English conference?

3. What was the most valuable thing you learned at the mini-conference?

4. What could be improved?

5. Do you prefer the format of a half-day conference focused on a single presenter, or do you prefer a full-day conference with multiple presenters?

6. Any additional feedback or comments:

Appendix #14: VHEC Additional Teachers' Conference Survey

VHEC Additional Teachers' Conference Survey

These survey questions were developed in collaboration with the organization.

SECTION ONE: BACKGROUND

1. What subject(s) do you teach?

- ☐ Social Studies
- ☐ English
- ☐ Religion
- ☐ Other: _____

2. What grade(s) do you teach?

- ☐ Grades 5-7
- ☐ Grades 8-10
- ☐ Grades 11-12
- ☐ Other: _____

SECTION TWO: WORKSHOP EVALUATION

1 = Poor, 2 = Fair, 3 = Good, 4 = Very Good, 5 = Excellent

1. Workshop Breakout Session Round 1 (Morning)

Please indicate which workshop you participated in:

- ☐ [Workshop name]
- ☐ [Workshop name]
- ☐ [Workshop name]
- ☐ [Workshop name]

Knowledge and expertise: #
Presentation and clarity: #
Usefulness to your teaching: #

Comments:

2. Workshop Breakout Session Round 2 (Afternoon)

Please indicate which workshop you participated in:

- [Workshop name]
- [Workshop name]
- [Workshop name]
- [Workshop name]

Knowledge and expertise: #
Presentation and clarity: #
Usefulness to your teaching: #

Comments:

SECTION THREE: CONFERENCE EVALUATION

1. Rate each of the conference components: 1 = Poor, 2 = Fair, 3 = Good, 4 = Very Good, 5 = Excellent

- Overall: #
- Usefulness to Teaching: #
- Opportunity for Participation: #
- Organization: #
- Materials & Handouts: #
- Increased Knowledge of Classroom Strategies: #

2. What were your primary reasons for attending this year's conference? Please check all that apply.

- ☐ To learn the basics of how to teach the Holocaust
- ☐ Acquire new skills and approaches for teaching the Holocaust
- ☐ Meet other local teachers who teach the Holocaust
- ☐ Better understand the resources offered by the VHEC and other organizations
- ☐ Expand my understanding of Holocaust education in general
- ☐ Other: _____

3. What did you learn at the conference that you plan to use in your teaching?

4. What other topics would you like to see presented at future conferences?

5. This conference was a valuable use of my Professional Development time

- ☐ Strongly agree
- ☐ Agree
- ☐ Disagree
- ☐ Strongly disagree

Comments:

6. Would you recommend the next VHEC Teachers' Conference to your colleagues?

- ☐ Absolutely
- ☐ Maybe
- ☐ I'm not sure
- ☐ Probably not

Comments:

7. How did you find out about the conference?

- ☐ VHEC email

- Colleague
- BC Social Studies Teachers' Association
- Social Media
- Other: _____

8. The VHEC offers a variety of professional development opportunities. In the past, this has included a 3-day teachers' summer seminar on the Holocaust and Genocide Studies in partnership with *Facing History and Ourselves*. Would you be interested in attending a 3-day seminar?

- Absolutely
- Maybe
- Probably not

9. If you are interested, what time would you prefer:

- Last week of June 2020 (a week before the summer break)
- Week of August 24-28, 2020
- Week of August 31-September 4, 2020 (last week before start of school)

Comments:

10. Do you find the registration fee for the conference reasonable?

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

SECTION FOUR: VHEC RESOURCES

1. How long have you been teaching about the Holocaust?

- ☐ This is my first year
- ☐ 2-3 years
- ☐ 4-5 years
- ☐ 6-7 years
- ☐ 8-9 years
- ☐ 10-15 years
- ☐ 15+ years

2. Have you previously used resources from the Vancouver Holocaust Education Centre (VHEC) to teach your students about the Holocaust?

- ☐ Yes
- ☐ No

2a. IF YES. Which resources have your students responded to most positively?

2b. IF NO. Would you consider using them now? If so, which ones interest you the most?

3. I plan to contact the VHEC for a presentation, resources, and/or other services in the future.

- ☐ Strongly agree
- ☐ Agree
- ☐ Disagree
- ☐ Strongly disagree

Comments:

4. I would highly recommend VHEC presentations, resources, and/or other services to my colleagues.

- Strongly agree
- Agree
- Disagree
- Strongly disagree

Comments:

Appendix #15: Teacher Semi-Structured Interview Questions

Teacher Semi-Structured Interview Questions

Case Study #1

Note: Teacher interview questions were developed for each individual teacher based on what had and had not come up in their questionnaires, and our other conversations throughout the unit. Based on the topics that arose in the first teacher interview I expanded the number of questions I prepared in advance for subsequent teacher interviews. Additionally, in each of the interviews emergent questions arose over the course of our conversation.

1. How did the unit go? As usual, or were there differences?
2. Can you tell me a bit more about how you've developed your approach to teaching the Holocaust?
 - a. What did the unit look like the first time you taught it?
 - b. How has it shifted and changed to become what it is now?
 - c. How do you decide which resources stay, and which go?
 - d. Did you change your approach when the new curriculum came out?
3. Can you tell me a bit about your relationship with the VHEC?
 - a. How did you first learn about them, and get involved?
 - b. How has that relationship changed over the years? What does it look like now?
4. Have you noticed any changes in how students are understanding or relating to the course content – especially the rise of the Nazi party – over the last five or six years?

Case Study #2

Note: Teacher interview questions were developed for each individual teacher based on what had and had not come up in their questionnaires, and our other conversations throughout the unit. Additionally, in each of the interviews emergent questions arose over the course of our conversation.

1. You ended the unit by discussing discrimination of minority groups in Canada. Can you tell me a bit more about that last class? What was your approach?

2. We've discussed a bit about the Alberta curriculum being one of the least prescriptive provincial curricula. Can you speak a bit about how you work with the curriculum to design your course?
3. You've mentioned your interest in inquiry-based learning and constructivist learning environments, and a more recent interest in concept-based instruction, mastery learning, and thinking classrooms. Can you tell me a bit more about how these affect your teaching?
4. You consistently demonstrated a really strong grasp of the historical content of the class. Does this come mostly from personal interest, your undergraduate degree, or independent research and reading?
5. When it comes to resources, you mentioned that it was your first year teaching with Facing History and Ourselves content.
 - a. What was your previous approach to teaching 1930s Germany?
 - b. How did you find the Facing History resources?
6. We discussed the structure of the Holocaust symposium and ways that it could be improved. Could you expand on how you think it could be improved? What works and what doesn't?
7. You're in the unique position of having attended the Holocaust symposium as a high school student and now you've been taking your own students for many years.
 - a. What do you remember about your experience as a student?
 - b. Did it affect the way you teach, or your decision to bring your students?
8. Alberta uses a streaming approach to high school, which is fairly unique. How would you approach teaching the Holocaust in -1, -2, -4 or AP?

Case Study #3

Note: Teacher interview questions were developed for each individual teacher based on what had and had not come up in their questionnaires, and our other conversations throughout the unit. Additionally, in each of the interviews emergent questions arose over the course of our conversation.

1. How did the unit go?
2. What did you notice most in terms of the differences between teaching the Holocaust in 20th Century History, compared to Social 10? What was your approach to each course?
3. What did your very first Holocaust unit look like?
 - a. How has it shifted or changed between then and now?
 - b. How do you decide which resources stay, and which to swap out?
 - c. Did your approach change when the new curriculum came out?
4. Can you tell me a bit about your relationship to the VHEC? How did you first find out about them?
5. [Question specific to situation at this particular school]
6. Could you speak a bit about the micro-presentations? How did you come across that resource, and how did it go in class?
7. We discussed how many teachers experience significant stress teaching difficult topics, like the Holocaust. How do you think that could best be addressed or resolved?

Case Study #4

Note: Teacher interview questions were developed for each individual teacher based on what had and had not come up in their questionnaires, and our other conversations throughout the unit. Additionally, in each of the interviews emergent questions arose over the course of our conversation.

1. How did the unit go? Did it differ between the two blocks?

2. You mentioned being hesitant about the double block before the unit started – how did it go?
3. What did your very first Holocaust unit look like?
 - a. How has it shifted or changed between then and now?
 - b. How do you decide which resources stay, and which to swap out?
 - c. Did your approach change when the new curriculum came out?
4. The Holocaust is obviously a topic that you know well, and know where to find resources. Where would you go to find resources for a topic you didn't know as well?
5. Could you talk a bit about your relationship to the VHEC? How did it start? How has it evolved?
6. What is your goal in Social 10? What do you want the students to leave with? What you want them to leave the Holocaust unit with?

Appendix #16: Student Semi-Structured Interview Questions

Student Semi-Structured Interview Questions

Note: In each interview specific questions were added that related to what students had said on their questionnaires or questions they had asked me previously, and additional emergent questions arose over the course of our conversations.

1. Have you ever done an interview before?
 - a. You don't have to answer immediately, feel free to take your time and think about your answer.
 - b. Feel free to ask me to repeat questions, and to "pass" on questions that you don't want to answer.
2. Did you feel like this unit was different or similar to the other units that [teacher name] has taught so far in this class?
 - a. Did they use similar teaching approaches?
 - b. Did they use similar resources?
 - c. Was it about the same length as the other units?
3. Did you feel like the unit was too long, too short, or about right?
4. Were there any questions you felt that you couldn't ask your teacher during the unit?
5. Would you feel comfortable giving your teacher honest feedback about the unit?
6. What would your ideal history class look like? How long would the block be? What resources would you use?
7. Was there anything that you felt wasn't covered on the questionnaires, or anything you'd like to add?
8. Do you have any questions for me?

Appendix #17: Education Director Semi-Structured Interview Questions

Education Director Semi-Structured Interview Questions

In both interviews, additional emergent questions arose over the course of our conversation.

VHEC Interview

1. Resources

- a. What kinds of teaching resources do you develop yourself, and what kinds of resources do you source from other organizations?
- b. Could you tell me a bit about the process of adapting resources or approaches to the new BC curriculum?
- c. Could you speak a bit about how the Holocaust education symposia have evolved over time?
- d. You've mentioned a few times that in recent years VHEC had started getting feedback from teachers that the symposium format wasn't working quite as well for them anymore – in particular, there were more restrictions on field trips, tighter budgets, and shorter student attention spans. What were some of the discussions VHEC had after receiving that feedback? i.e. other approaches, possible changes or adjustments, etc.
- e. You mentioned in your introductory questionnaire (April 2019) that VHEC had a new online resource collection. Obviously circumstances have changed quite a bit since then – could you speak a bit about your online resources now, and how your support for teachers has changed since the pandemic began?

2. Teacher Involvement

- a. Could you speak a bit about the range of different things you do with and for teachers as a Holocaust educator?
- b. When did VHEC start offering teachers' conferences? What is the intention behind them, and what approach do you take when planning/facilitating them?

- c. Can you tell me a bit about the Teacher Advisory Committee? How did it come to be, and what is their role?

3. Pedagogical Community of Practice

- a. How did you first start working in Holocaust education?
- b. What role, if any, did your Holocaust education experiences in Switzerland have on how you approach your role as a Holocaust educator?
- c. You've built very strong relationships with teachers who teach in a wide range of different settings. How did you approach building those relationships when you joined the VHEC?
- d. You mentioned last spring that you felt that teachers were sometimes hesitant to give critical feedback because they know how hard the VHEC staff works on resources and programming. How does that affect your work?
- e. Could you tell me a bit more about the VHEC's relationship with its national and international colleagues?

4. Changes in Holocaust Education

- a. Have there been any major shifts in Holocaust education, either in Vancouver or more broadly, since you became a Holocaust educator?
- b. Could you speak a bit about the future of the VHEC when there are no longer survivors who are able to speak directly to students?

5. Advice

- a. What makes a good Holocaust educator?
- b. What advice would you give other educators who are working in this field, or thinking of working in this field?

6. Reflection

- a. Lastly, I'd like to leave some space for you to reflect on your time working in Holocaust education so far. Are there any stories or memories you'd like to share?

Federation Interview

1. Symposium

- a. Could you speak a bit about how Symposium has evolved over time?
- b. In recent years VHEC started getting feedback from teachers that the symposium format wasn't working quite as well for them anymore – in particular, there were more restrictions on field trips, tighter budgets, and shorter student attention spans. Did Federation receive similar feedback? If so, what were some of the discussions that followed (i.e. other approaches, possible changes or adjustments, etc)?

2. Teachers

- a. Could you speak a bit about the range of different things you did with and for teachers as a Holocaust educator?
- b. What kinds of teaching resources did you develop yourself, and what kinds of resources did you source from other organizations?
- c. When did Federation start offering teachers' conferences? What was the intention behind them, and what approach did you take when planning/facilitating them?

3. Pedagogical Community of Practice

- a. Over time you built very strong relationships with teachers who taught in a wide range of different settings. How much of that community of practice (relationships between teachers and Federation) existed prior to you arriving, and how did you approach building those relationships as a Holocaust educator?

- b. What role, if any, did your experience as a classroom teacher have in how you approached that process?

4. Changes in Holocaust Education

- a. Were there any major shifts in Holocaust education, either in Calgary or more broadly, during your 13 years as a Holocaust educator?

5. Advice

- a. What makes a good Holocaust educator?
- b. What advice would you give other educators who are working in this field, or thinking of working in this field?

6. Reflection

- a. Could you speak a bit about how you first became a Holocaust educator?
- b. Lastly, I'd like to leave some space for you to reflect on your time working in Holocaust education. Are there any stories or memories you'd like to share?

Appendix #18: Interview Coding Template

TEACHER INTERVIEW CODING

PARTICIPANT:

PSEUDONYM:

ROLE:

GENDER:

AGE (Semester YYYY):

YEARS TEACHING:

YEARS TEACHING THE HOLOCAUST (Semester YYYY):

DATA FORMAT:

DATE:

DATA SITE:

LENGTH:

Interviewer:

Teacher:

I:

T:

First Cycle Coding	Second Cycle Coding

Appendix #19: British Columbia *Social Studies 10* Curriculum

BIG IDEAS

Global and regional conflicts have been a powerful force in shaping our contemporary world and identities.

The development of political institutions is influenced by economic, social, ideological, and geographic factors.

Worldviews lead to different perspectives and ideas about developments in Canadian society.

Historical and contemporary injustices challenge the narrative and identity of Canada as an inclusive, multicultural society.

Learning Standards

Curricular Competencies	Content
<p><i>Students are expected to be able to do the following:</i></p> <ul style="list-style-type: none"> • Use Social Studies inquiry processes and skills to ask questions; gather, interpret, and analyze ideas; and communicate findings and decisions • Assess the significance of people, places, events, or developments, and compare varying perspectives on their significance at particular times and places, and from group to group (significance) • Assess the justification for competing accounts after investigating points of contention, reliability of sources, and adequacy of evidence, including data (evidence) • Compare and contrast continuities and changes for different groups at particular times and places (continuity and change) • Assess how underlying conditions and the actions of individuals or groups influence events, decisions, or developments, and analyze multiple consequences (cause and consequence) • Explain and infer different perspectives on past or present people, places, issues, or events by considering prevailing norms, values, worldviews, and beliefs (perspective) • Make reasoned ethical judgments about actions in the past and present, and assess appropriate ways to remember and respond (ethical judgment) 	<p><i>Students are expected to know the following:</i></p> <ul style="list-style-type: none"> • government, First Peoples governance, political institutions, and ideologies • environmental, political, and economic policies • Canadian autonomy • Canadian identities • discriminatory policies and injustices in Canada and the world, including residential schools, the head tax, the Komagata Maru incident, and internments • advocacy for human rights, including findings and recommendations of the Truth and Reconciliation Commission • domestic conflicts and co-operation • international conflicts and co-operation

- **Use Social Studies inquiry processes and skills to ask questions; gather, interpret, and analyze ideas and data; and communicate findings and decisions:**

Key skills:

- Draw conclusions about a problem, an issue, or a topic.
- Assess and defend a variety of positions on a problem, an issue, or a topic.
- Demonstrate leadership by planning, implementing, and assessing strategies to address a problem or an issue.
- Identify and clarify a problem or issue.
- Evaluate and organize collected data (e.g., in outlines, summaries, notes, timelines, charts).
- Interpret information and data from a variety of maps, graphs, and tables.
- Interpret and present data in a variety of forms (e.g., oral, written, and graphic).
- Accurately cite sources.
- Construct graphs, tables, and maps to communicate ideas and information, demonstrating appropriate use of grids, scales, legends, and contours.

- **Assess the significance of people, places, events, or developments, and compare varying perspectives on their significance at particular times and places, and from group to group (significance):**

Key questions:

- How relevant is Canadian content in a global digital world?
- What is the role of place in Canadians' sense of belonging and identity?

Sample activities:

- Select significant people to include in a museum display on women's suffrage.
- Determine how the significance of Vimy Ridge has changed since the dedication of the Vimy Memorial.

- **Assess the justification for competing accounts after investigating points of contention, reliability of sources, and adequacy of evidence, including data (evidence):**

Key question:

- Whose stories are told and whose stories are missing in the narratives of Canadian history?

Sample activities:

- Assess the coverage of significant political decisions from different media outlets.
- Recognize implicit and explicit ethical judgments in a variety of sources.

- **Compare and contrast continuities and changes for different groups at particular times and places (continuity and change):**

Key questions:

- How has the Canadian government's relationship with First Peoples regarding treaties and land use changed or stayed the same?
- How have Canada's immigration and refugee policies changed?
- How has Canadian identity changed or stayed the same?

- **Assess how underlying conditions and the actions of individuals or groups influence events, decisions, or developments, and analyze multiple consequences (cause and consequence):**

Key questions:

- To what extent have First Peoples influenced the development of economic and political policy in Canada?
- How do humans' relationships with land impact political and economic ideologies?
- How do different political parties address historical or contemporary problems?
- What are the causes and consequences of Canada's multiculturalism policies?
- To what extent do citizens influence the legislative process?

- **Explain and infer different perspectives on past or present people, places, issues, or events by considering prevailing norms, values, worldviews, and beliefs (perspective):**

Key question:

- How do art, media, and innovation inform a shared collective identity?

- **Make reasoned ethical judgments about actions in the past and present, and assess appropriate ways to remember and respond (ethical judgment):**

Key questions:

- To what extent has Canada's multiculturalism policy been successfully implemented?
- How successful has Canada's bilingual policy been, and to what extent is it still necessary?
- What are the strengths and limitations of different forms of government?
- Should the Canadian Senate be abolished, reformed, replaced, or maintained?
- Should the electoral system in Canada be reformed?

- **government, First Peoples governance, political institutions, and ideologies:**

- Sample topics:*

- forms of government and decision-making models (e.g., parliamentary democracy, constitutional monarchy, consensus, autocracy, republic, monarchy, democracy, theocracy)
- consensus-based governance (e.g., Nunavut) and First Peoples self-governance models (e.g., Sechelt, Nisga'a, Tsawwassen)
- models for classifying political and economic ideologies (e.g., linear left/right; two-dimensional, such as political compass)
- ideologies (e.g., socialism, communism, capitalism, liberalism, conservatism, environmentalism, libertarianism, authoritarianism, feminism)
- levels and branches of government:
 - local, regional, territorial, provincial, federal
 - executive, legislative, judicial
- Indian Act:
 - Crown- and federal government-imposed governance structures on First Peoples communities (e.g., band councils)
 - title, treaties, and land claims (e.g., Nisga'a Treaty, Haida Gwaii Strategic Land Use Decision, Tsilhqot'in decision)
- Canadian Charter of Rights and Freedoms
- elections and electoral systems:
 - election campaigns
 - minority and majority governments
 - proposals for electoral reform and alternative election systems

- **environmental, political, and economic policies:**

- Sample topics:*

- environmental issues, including climate change, renewable energy, overconsumption, water quality, food security, conservation
- stakeholders (e.g., First Peoples; industry and corporate leaders; local citizens; grassroots movements; special interest groups, including environmental organizations)
- other considerations in policy development, including cultural, societal, spiritual, land use, environmental
- social welfare programs (e.g., health care, education, basic income)
- national programs and projects:
 - national climate strategy, including carbon pricing and ending of coal-fired electricity generation
 - stimulus programs, infrastructure projects
- trade agreements:
 - NAFTA (North America Free Trade Agreement)
 - Trans-Pacific Partnership

- **Canadian autonomy:**

- Sample topics:*

- Canada and Britain (e.g., World War I; Statute of Westminster; Constitution Act, 1982)
- Canada and the United States (e.g., free trade, bilateral defence, Montreal Protocol on acid rain)
- Canada and the world (e.g., League of Nations, World War II, United Nations, Paris Climate Agreement)
- Canada (treaties with First Peoples, Quebec sovereignty movements)

- **Canadian identities:**

- Sample topics:

- First Peoples identities (e.g., status, non-status, First Nations, Métis, Inuit)
- Francophone identities (e.g., Franco-Ontarian, Acadian, Quebecois, Métis, bilingual)
- immigration and multiculturalism:
 - immigration and refugee policies and practices
 - bilingualism and biculturalism (Official Languages Act)
 - multiculturalism policy (Canadian Multiculturalism Act)
- cultural identities of subsequent generations (e.g., second-generation Japanese Canadian versus Canadian of Japanese descent versus Canadian)
- manifestations or representations :
 - First Peoples arts, traditions, languages
 - place-based identities and sense of belonging (e.g., Haida Gwaii versus Queen Charlotte Islands; “up North” and “back East”; affinity for ocean air, wide-open spaces; spiritual ancestors)
 - media and art (e.g., CBC radio and television, Group of Seven, National Film Board, Canadian content)
 - scientific and technological innovations (e.g., snowmobile, insulin)
 - sports and international sporting events (e.g., hockey, Olympics)
- **discriminatory policies and injustices in Canada and the world, including residential schools, the head tax, the Komagata Maru incident, and internments:**

- Sample topics:

- women’s rights:
 - women’s suffrage, the Persons Case
 - the Royal Commission on the Status of Women (RCSW)
 - contraceptives and abortion
 - sexism
- LGBTQ+:
 - same-sex marriage
 - decriminalization of homosexuality
 - LGBTQ+ civil liberties
 - sexism

- national or ethnic discrimination:
 - Chinese Immigration Act
 - World War I internments (e.g., nationals of German, Ottoman, and Austro-Hungarian empires, including ethnic Ukrainians)
 - Denial of Jewish immigrants in interwar years
 - World War II internments (e.g., Japanese, Italian, German)
 - Indian Act (e.g., residential schools, voting rights, reserves and pass system, Sixties Scoop, and the White Paper)
 - Africville
- political discrimination:
 - persecution, detention, and expulsion of suspected agitators
- discrimination on intellectual and physical grounds:
 - employment and inclusion rights
 - institutionalization
 - forced sterilizations
- **advocacy for human rights, including findings and recommendations of the Truth and Reconciliation Commission:**
Sample topics:
 - Truth and Reconciliation Commission report and calls to action (e.g., access to elders and First Peoples healing practices for First Peoples patients; appropriate commemoration ceremonies and burial markers for children who died at residential schools)
 - human rights tribunals
 - Canadian Bill of Rights and Canadian Charter of Rights and Freedoms
 - Supreme Court challenges
 - international declarations (e.g., UN Declaration on the Rights of the Child; UN Declaration on the Rights of Indigenous Peoples)
 - anti-racism education and actions
 - First Peoples protest and advocacy movements (e.g., National Indian Brotherhood, Oka Crisis, Idle No More)
 - other protest and advocacy movements (e.g., Pride, women's liberation, inclusion)
 - redress movements for historic wrongs (e.g., Japanese-Canadian Legacy Project, Truth and Reconciliation)
 - federal and provincial apologies (e.g., apology for Chinese Head Tax and Chinese Exclusion Act; Chinese Historical Wrongs Consultation Final Report and Recommendations regarding head tax and discriminatory treatment of Chinese immigrants; apologies for internments, residential schools, *Komagata Maru*)
- **domestic conflicts and co-operation:**
Sample topics:
 - Canadian constitutional issues:
 - Meech Lake Accord
 - Charlottetown Accord
 - Calgary Declaration

- Quebec sovereignty:
 - Quiet Revolution
 - October Crisis
 - Parti Québécois
 - Bloc Québécois
 - Bill 101
 - 1980 and 1995 referenda
- First Peoples actions:
 - involvement in Meech Lake Accord
 - Oka Crisis, Gustafsen Lake Standoff, Ipperwash Crisis, Shannon's Dream (Attawapiskat)
 - Idle No More
- national and regional First Peoples organizations:
 - National Indian Brotherhood
 - Assembly of First Nations
- **international conflicts and co-operation:**
Sample topics:
 - global armed conflicts and Canada's role in them (e.g., World War II, Korea, Suez, Cyprus, Gulf War, Somalia, Rwanda, Yugoslavia, Afghanistan, Syria)
 - non-participation in global armed conflicts (e.g., Chanak Crisis, Vietnam War, Iraq War)
 - involvement in international organizations and agreements, including League of Nations, United Nations, La Francophonie, Commonwealth, NATO (North Atlantic Treaty Organization), Group of Seven (G7), NORAD (North American Aerospace Defense Command), APEC (Asia-Pacific Economic Cooperation), WTO (World Trade Organization), Paris Climate Agreement, Great Lakes–Saint Lawrence River Basin Sustainable Water Resources Agreement, Ottawa Treaty
 - support of non-governmental organizations (NGOs)

Appendix #20: British Columbia 20th Century World History 12 Curriculum

BIG IDEAS

Nationalist movements can unite people in common causes or lead to intense conflict between different groups.

The rapid development and proliferation of technology in the 20th century led to profound social, economic, and political changes.

The breakdown of long-standing empires created new economic and political systems.

Learning Standards

Curricular Competencies	Content
<p><i>Students are expected to be able to do the following:</i></p> <ul style="list-style-type: none"> • Use historical inquiry processes and skills to ask questions; gather, interpret, and analyze ideas; and communicate findings and decisions • Assess the significance of people, locations, events, and developments, and compare varying perspectives on their historical significance at particular times and places, and from group to group (significance) • Assess the justification for competing historical accounts after investigating points of contention, reliability of sources, and adequacy of evidence (evidence) • Compare and contrast continuities and changes for different groups at particular times and places (continuity and change) • Assess how underlying conditions and the actions of individuals or groups affect events, decisions, and developments, and analyze multiple consequences (cause and consequence) • Explain different perspectives on past or present people, places, issues, and events by considering prevailing norms, values, worldviews, and beliefs (perspective) • Make reasoned ethical judgments about controversial actions in the past or present, and assess whether we have a responsibility to respond (ethical judgment) 	<p><i>Students are expected to know the following:</i></p> <ul style="list-style-type: none"> • Authoritarian regimes • Civil wars, independence movements, and revolutions • Human rights movements, including indigenous peoples movements • Religious, ethnic, and/or cultural conflicts, including genocide • Global conflicts, including World War I, World War II, and the Cold War • Migrations, movements, and territorial boundaries • Interdependence and international co-operation • Social and cultural developments • Communication and transportation technologies

• Use historical inquiry processes and skills to ask questions; gather, interpret, and analyze ideas and data; and communicate findings and decisions:*Key skills:*

- Draw conclusions about a problem, an issue, or a topic.
- Assess and defend a variety of positions on a problem, an issue, or a topic.
- Demonstrate leadership by planning, implementing, and assessing strategies to address a problem or an issue.
- Identify and clarify a problem or issue.
- Evaluate and organize collected data (e.g., in outlines, summaries, notes, timelines, charts).
- Interpret information and data from a variety of maps, graphs, and tables.
- Interpret and present data in a variety of forms (e.g., oral, written, and graphic).
- Accurately cite sources.
- Construct graphs, tables, and maps to communicate ideas and information, demonstrating appropriate use of grids, scales, legends, and contours.

• Assess the significance of people, places, events, or developments, and compare varying perspectives on their significance at particular times and places, and from group to group (significance):*Key questions:*

- What factors can cause people, places, events, or developments to become more or less significant?
- What factors can make people, places, events, or developments significant to different people?
- What criteria should be used to assess the significance of people, places, events, or developments?

Sample activities:

- Use criteria to rank the most important people, places, events, or developments in their current unit of study.
- Compare how different groups assess the significance of people, places, events, or developments.

• Assess the justification for competing accounts after investigating points of contention, reliability of sources, and adequacy of evidence, including data (evidence):*Key questions:*

- What criteria should be used to assess the reliability of a source?
- How much evidence is sufficient in order to support a conclusion?
- How much about various people, places, events, or developments can be known and how much is unknowable?

Sample activities:

- Compare and contrast multiple accounts of the same event and evaluate their usefulness as historical sources.
- Examine what sources are available and what sources are missing and evaluate how the available evidence shapes our perspective on the people, places, events, or developments studied.

• Compare and contrast continuities and changes for different groups at particular times and places (continuity and change):*Key questions:*

- What factors lead to changes or continuities affecting groups of people differently?
- How do gradual processes and more sudden rates of change affect people living through them? Which method of change has more of an effect on society?
- How are periods of change or continuity perceived by the people living through them versus how they are perceived after the fact?

Sample activity:

- Compare how different groups benefited or suffered as a result of a particular change.

• Assess how underlying conditions and the actions of individuals or groups influence events, decisions, or developments, and analyze multiple consequences (cause and consequence):*Key questions:*

- What is the role of chance in particular events, decisions, or developments?
- Are there events with positive long-term consequences but negative short-term consequences, or vice-versa?

Sample activities:

- Assess whether the results of a particular action were intended or unintended consequences.
- Evaluate the most important causes or consequences of various events, decisions, or developments.

• Explain and infer different perspectives on past or present people, places, issues, or events by considering prevailing norms, values, worldviews, and beliefs (perspective):*Key questions:*

- What sources of information can people today use to try and understand what people in different times and places believed?
- How much can one generalize about values and beliefs in a given society or time period?
- Is it fair to judge people of the past using modern values?

Sample activity:

- Explain how the beliefs of people on different sides of the same issue influence their opinions.

• Make reasoned ethical judgments about actions in the past and present, and assess appropriate ways to remember and respond (ethical judgment):*Key questions:*

- What is the difference between implicit and explicit values?
- Why should one consider the historical, political, and social context when making ethical judgements?
- Should people of today have any responsibilities for actions taken in the past?
- Can people of the past be celebrated for great achievements if they have also done things today considered unethical?

Sample activity:

- Assess the responsibility of historical figures for an important event. Assess how much responsibility should be assigned to different people, and evaluate whether their actions were justified given the historical context.
- Examine various media sources on a topic and assess how much of the language contains implicit and explicit moral judgements.

•The rise and rule of authoritarian regimes:*Sample topics:*

- Chile and Pinochet
- Cambodia and Pol Pot
- Cuba and Castro
- Soviet Union from Lenin to Gorbachev
- North Korea and the Kim dynasty
- China and Mao
- Germany and Hitler
- Italy and Mussolini

•Civil wars, independence movements, and revolution:*Sample topics:*

- Soviet Union, 1917–21
- China, 1945–49
- decolonization
- Iranian Revolution
- guerilla warfare in Central and South America
- Vietnam, 1945–75

•Human rights movements, including those of indigenous peoples:*Sample topics:*

- women's movement toward equality
- US civil rights movement (segregation and desegregation)
- struggle against apartheid
- Latin-American workers' movements

•Religious, ethnic, and/or cultural conflicts, including genocide:*Sample topics:*

- cultural genocide of indigenous peoples
- genocide in Armenia, the Holocaust, in Cambodia, in Rwanda
- separatist movements (e.g., Quebec, Basque, Catalan, Ireland)

•Global conflicts, including World War I, World War II, and the Cold War:*Sample topics:*

- evolution of military technology (e.g., machine gun, to nuclear weapons, to drones)

- Ä arms race
- Ä militarism
- Ä espionage

•Ämigrations, movements, and territorial boundaries:*Sample topics:*

- Ä post-World War I Middle East
- Ä Palestine/Jewish settlement
- Ä suburbanization of the United States and Canada

•Äinterdependence and international co-operation:*Sample topic:*

- Ä UN peacekeeping missions
- Ä social and cultural developments:

Sample topics:

- Ä changing role of women:
 - Äsuffrage
 - Äpay equity
 - Ä“second-wave” feminism of the 1960s
- Ä consumerism/capitalism:
 - Ä 1920s boom
 - Ä 1950s suburbanization and car culture
 - Ä scarcity of goods in post-World War II Soviet satellite states
- Ä globalization:
 - Ä change from nation state to internationalism
 - Ä European Union supranationalism
 - Ä free trade
 - Ä World Trade Organization

•Äcommunication and transportation technologies:*Sample topics:*

- Ä propaganda in democratic and totalitarian regimes
- Ä social and cultural impact of the automobile
- Ä role of media in shaping response to international conflicts
- Ä role of television and radio in creating mass culture

Appendix #21: Alberta *Social Studies 20-1* Program of Study (Curriculum)

SOCIAL STUDIES KINDERGARTEN TO GRADE 12

PROGRAM RATIONALE AND PHILOSOPHY

Social studies provides opportunities for students to develop the attitudes, skills and knowledge that will enable them to become engaged, active, informed and responsible citizens. Recognition and respect for individual and collective identity is essential in a pluralistic and democratic society. Social studies helps students develop their sense of self and community, encouraging them to affirm their place as citizens in an inclusive, democratic society.

PROGRAM VISION

The Alberta Social Studies Kindergarten to Grade 12 Program of Studies meets the needs and reflects the nature of 21st century learners. It has at its heart the concepts of citizenship and identity in the Canadian context. The program reflects multiple perspectives, including Aboriginal and Francophone, that contribute to Canada's evolving realities. It fosters the building of a society that is pluralistic, bilingual, multicultural, inclusive and democratic. The program emphasizes the importance of diversity and respect for differences as well as the need for social cohesion and the effective functioning of society. It promotes a sense of belonging and acceptance in students as they engage in active and responsible citizenship at the local, community, provincial, national and global level.

Central to the vision of the Alberta social studies program is the recognition of the diversity of experiences and perspectives and the pluralistic nature of Canadian society. Pluralism builds upon

Canada's historical and constitutional foundations, which reflect the country's Aboriginal heritage, bilingual nature and multicultural realities. A pluralistic view recognizes that citizenship and identity are shaped by multiple factors such as culture, language, environment, gender, ideology, religion, spirituality and philosophy.

DEFINITION OF SOCIAL STUDIES

Social studies is the study of people in relation to each other and to their world. It is an issues-focused and inquiry-based interdisciplinary subject that draws upon history, geography, ecology, economics, law, philosophy, political science and other social science disciplines. Social studies fosters students' understanding of and involvement in practical and ethical issues that face their communities and humankind. Social studies is integral to the process of enabling students to develop an understanding of who they are, what they want to become and the society in which they want to live.

THE ROLE OF SOCIAL STUDIES

Social studies develops the key values and attitudes, knowledge and understanding, and skills and processes necessary for students to become active and responsible citizens, engaged in the democratic process and aware of their capacity to effect change in their communities, society and world.

VALUES AND ATTITUDES

Social studies provides learning opportunities for students to:

- value the diversity, respect the dignity and support the equality of all human beings
- demonstrate social compassion, fairness and justice
- appreciate and respect how multiple perspectives, including Aboriginal and Francophone, shape Canada's political, socio-economic, linguistic and cultural realities
- honour and value the traditions, concepts and symbols that are the expression of Canadian identity
- thrive in their evolving identity with a legitimate sense of belonging to their communities, Canada and the world
- demonstrate a global consciousness with respect to humanity and world issues
- demonstrate a consciousness for the limits of the natural environment, stewardship for the land and an understanding of the principles of sustainability
- value lifelong learning and opportunities for careers in the areas of social studies and the social sciences.

KNOWLEDGE AND UNDERSTANDING

Social studies provides learning opportunities for students to:

- understand their rights and responsibilities in order to make informed decisions and participate fully in society
- understand the unique nature of Canada and its land, history, complexities and current issues
- understand how knowledge of the history of Alberta, of Canada and of the world, contributes to a better comprehension of contemporary realities
- understand historic and contemporary issues, including controversial issues, from multiple perspectives
- understand the diversity of Aboriginal traditions, values and attitudes
- understand contemporary challenges and contributions of Aboriginal peoples in urban, rural, cultural and linguistic settings

- understand the historical and contemporary realities of Francophones in Canada
- understand the multiethnic and intercultural makeup of Francophones in Canada
- understand the challenges and opportunities that immigration presents to newcomers and to Canada
- understand how social cohesion can be achieved in a pluralistic society
- understand how political and economic distribution of power affects individuals, communities and nations
- understand the role of social, political, economic and legal institutions as they relate to individual and collective well-being and a sustainable society
- understand how opportunities and responsibilities change in an increasingly interdependent world
- understand that humans exist in a dynamic relationship with the natural environment.

SKILLS AND PROCESSES

Social studies provides learning opportunities for students to:

- engage in active inquiry and critical and creative thinking
- engage in problem solving and conflict resolution with an awareness of the ethical consequences of decision making
- apply historical and geographic skills to bring meaning to issues and events
- use and manage information and communication technologies critically
- conduct research ethically using varied methods and sources; organize, interpret and present their findings; and defend their opinions
- apply skills of metacognition, reflecting upon what they have learned and what they need to learn
- recognize and responsibly address injustices as they occur in their schools, communities, Canada and the world
- communicate ideas and information in an informed, organized and persuasive manner.



PROGRAM FOUNDATIONS

The program of studies provides a foundation of learning experiences that address critical aspects of social studies and its application. These critical areas provide general direction for the program of studies and identify major components of its structure.

CORE CONCEPTS OF CITIZENSHIP AND IDENTITY

The dynamic relationship between citizenship and identity forms the basis for skills and learning outcomes in the program of studies.

The goal of social studies is to provide learning opportunities for students to:

- understand the principles underlying a democratic society
- demonstrate a critical understanding of individual and collective rights
- understand the commitment required to ensure the vitality and sustainability of their changing communities at the local, provincial, national and global levels
- validate and accept differences that contribute to the pluralistic nature of Canada
- respect the dignity and support the equality of all human beings.

The sense of being a citizen, enjoying individual and collective rights and equitable status in contemporary society, impacts an individual's sense of identity. Individuals need to feel that their identities are viewed as legitimate before they can contribute to the public good and feel a sense of belonging and empowerment as citizens.

Social studies provides learning opportunities for students to:

- understand the complexity of identity formation in the Canadian context
- understand how identity and self-esteem are shaped by multiple personal, social, linguistic and cultural factors
- demonstrate sensitivity to the personal and emotional aspects of identity
- demonstrate skills required to maintain individuality within a group
- understand that with empowerment comes personal and collective responsibility for the public good.

SOCIAL STUDIES AND ABORIGINAL PERSPECTIVES AND EXPERIENCES

For historical and constitutional reasons, an understanding of Canada requires an understanding:

- of Aboriginal perspectives
- of Aboriginal experiences
- that Aboriginal students have particular needs and requirements.

Central to Aboriginal identity are languages and cultures that link each group with its physical world, worldviews and traditions. The role of Elders and community leaders is essential in this linkage.

The social studies program of studies provides learning opportunities that contribute to the development of self-esteem and identity in Aboriginal students by:

- promoting and encouraging a balanced and holistic individual and strengthening individual capacity

- honouring and valuing the traditions, concepts and symbols that are the expression of their identity
- providing opportunities for students to express who they are with confidence as they interact and engage with others
- contributing to the development of active and responsible members of groups and communities.

SOCIAL STUDIES AND FRANCOPHONE PERSPECTIVES AND EXPERIENCES

For historical and constitutional reasons, an understanding of Canada requires an understanding:

- of Francophone perspectives
- of Francophone experiences
- that Francophone students have particular needs and requirements.

Social studies occupies a central position in successful Francophone education in Alberta. Francophone schools are a focal point of the Francophone community. They meet the needs and aspirations of parents by ensuring the vitality of the community. For students enrolled in Francophone schools, the social studies program will:

- strengthen Francophone self-esteem and identity
- encourage students to actively contribute to the flourishing of Francophone culture, families and communities
- promote partnerships among the home, community and business world
- engage students in participating in the bilingual and multicultural nature of Canada.

PLURALISM: DIVERSITY AND COHESION

One of the goals of the social studies program is to foster understanding of the roles and contributions of linguistic, cultural and ethnic groups in Canada. Students will learn about themselves in relation to others. Social studies helps students to function

as citizens in a society that values diversity and cohesion.

A key component of effective social organizations, communities and institutions is recognition of diversity of experiences and perspectives. The program of studies emphasizes how diversity and differences are assets that enrich our lives. Students will have opportunities to value diversity, to recognize differences as positive attributes and to recognize the evolving nature of individual identities. Race, socio-economic conditions and gender are among various forms of identification that people live with and experience in a variety of ways.

Social studies addresses diversity and social cohesion and provides processes that students can use to work out differences, drawing on the strengths of diversity. These processes include:

- a commitment to respecting differences and fostering inclusiveness
- an understanding and appreciation for shared values
- a respect for democratic principles and processes for decision making such as dialogue and deliberation.

Diversity contributes to the development of a vibrant democratic society. Through the interactions of place and historical processes of change, diversity has been an important asset in the evolution of Canadian society. Some key manifestations of this diversity include:

- First Nations, Inuit and Métis cultures
- official bilingualism
- immigration
- multiculturalism.

Accommodation of diversity is essential for fostering social cohesion in a pluralistic society. Social cohesion is a process that requires the development of the relationships within and among communities. Social cohesion is manifested by respect for:

- individual and collective rights
- civic responsibilities

- shared values
- democracy
- rule of law
- diversity.

SOCIAL STUDIES: LEARNERS AND LEARNING

Students bring their own perspectives, cultures and experiences to the social studies classroom. They construct meaning in the context of their lived experience through active inquiry and engagement with their school and community. In this respect, the infusion of current events, issues and concerns is an essential component of social studies.

Social studies recognizes the interconnections and interactions among school, community, provincial, national and global institutions.

The Alberta program of studies for social studies provides learning opportunities for students to develop skills of active and responsible citizenship and the capacity to inquire, make reasoned and informed judgments, and arrive at decisions for the public good.

Students become engaged and involved in their communities by:

- asking questions
- making connections with their local community
- writing letters and articles
- sharing ideas and understandings
- listening to and collaborating and working with others to design the future
- empathizing with the viewpoints and positions of others
- creating new ways to solve problems.

ISSUES-FOCUSED APPROACH TO TEACHING SOCIAL STUDIES

A focus on issues through deliberation is intrinsic to the multidisciplinary nature of social studies and to democratic life in a pluralistic society. An issues-focused approach presents opportunities to

address learning outcomes by engaging students in active inquiry and application of knowledge and critical thinking skills. These skills help students to identify the relevance of an issue by guiding them to develop informed positions and respect for the positions of others. This process enables students to question, validate, expand and express their understanding; to challenge their presuppositions; and to construct their own points of view.

The program of studies is designed to promote metacognition through critical reflection, questioning, decision making and consideration of multiple perspectives on issues. Through this process, students will strive to understand and explain the world in the present and to determine what kind of world they want in the future.

Current Affairs

Social studies fosters the development of citizens who are informed and engaged in current affairs. Accordingly, current affairs play a central role in learning and are integrated throughout the program. Ongoing reference to current affairs adds relevance, interest and immediacy to social studies issues. Investigating current affairs from multiple perspectives motivates students to engage in meaningful dialogue on relevant historical and contemporary issues, helping them to make informed and reasoned decisions on local, provincial, national and global issues.

An issues-focused approach that incorporates multiple perspectives and current affairs helps students apply problem-solving and decision-making skills to real-life and controversial issues.

In order to allow opportunities for students to engage in current affairs, issues and concerns of a local nature, the program of studies provides the flexibility to include these topics within the time allotted for social studies.

Opportunities may include:

- current events in local communities
- issues with local, provincial, national and/or global relevance

- cultural celebrations
- visits from dignitaries
- special events.

Controversial Issues

Controversial issues are those topics that are publicly sensitive and upon which there is no consensus of values or beliefs. They include topics on which reasonable people may sincerely disagree. Opportunities to deal with these issues are an integral part of social studies education in Alberta.

Studying controversial issues is important in preparing students to participate responsibly in a democratic and pluralistic society. Such study provides opportunities to develop the ability to think clearly, to reason logically, to open-mindedly and respectfully examine different points of view and to make sound judgments.

Controversial issues that have been anticipated by the teacher, and those that may arise incidentally during instruction, should be used by the teacher to promote critical inquiry and teach thinking skills.

STRANDS OF SOCIAL STUDIES

Learning related to the core concepts of citizenship and identity is achieved through focused content at each grade level. The six strands of social studies reflect the interdisciplinary nature of social studies. The strands are interrelated and constitute the basis for the learning outcomes in the program of studies.

Time, Continuity and Change

Understanding the dynamic relationships among time, continuity and change is a cornerstone of citizenship and identity. Considering multiple perspectives on history, and contemporary issues within their historical context, enables students to understand and appreciate the social, cultural and political dimensions of the past, make meaning of the present and make decisions for the future.

The Land: Places and People

Exploring the unique and dynamic relationship that humans have with the land, places and environments affects decisions that students make and their understanding of perspectives, issues, citizenship and identity. Students will examine the impact of physical geography on the social, political, environmental and economic organization of societies. This examination also affects students' understanding of perspectives and issues as they consider how connections to the land influence their sense of place.

Power, Authority and Decision Making

Examining the concepts of power, authority and decision making from multiple perspectives helps students consider how these concepts impact individuals, relationships, communities and nations. It also broadens students' understanding of related issues, perspectives and their effect on citizenship and identity. A critical examination of the distribution, exercise and implications of power and authority is the focus of this strand. Students will examine governmental and political structures, justice and laws, fairness and equity, conflict and cooperation, decision-making processes, leadership and governance. This examination develops a student's understanding of the individual's capacity in decision-making processes and promotes active and responsible citizenship.

Economics and Resources

Exploring multiple perspectives on the use, distribution and management of resources and wealth contributes to students' understanding of the effects that economics and resources have on the quality of life around the world. Students will explore basic economic systems, trade and the effects of economic interdependence on individuals, communities, nations and the natural environment. Students will also critically consider the social and environmental implications of resource use and technological change.

Global Connections

Critically examining multiple perspectives and connections among local, national and global issues develops students' understanding of citizenship and identity and the interdependent or conflicting nature of individuals, communities, societies and nations. Exploring this interdependence broadens students' global consciousness and empathy with world conditions. Students will also acquire a better comprehension of tensions pertaining to economic relationships, sustainability and universal human rights.

Culture and Community

Exploring culture and community allows students to examine shared values and their own sense of belonging, beliefs, traditions and languages. This promotes students' development of citizenship and identity and understanding of multiple perspectives, issues and change. Students will examine the various expressions of their own and others' cultural, linguistic and social communities.

GENERAL AND SPECIFIC OUTCOMES

The general and specific outcomes provide an organizational structure for assessment of student progress in the social studies program. These outcomes follow the progression of learning that occurs at each grade level.

General Outcomes

General outcomes identify what students are expected to know and be able to do upon completion of a grade/course. General outcomes have been identified within each grade/course.

Specific Outcomes

Specific outcomes identify explicit components of values and attitudes, knowledge and understanding, and skills and processes that are contained within each general outcome within each grade/course. Specific outcomes are building blocks that enable students to achieve general outcomes for each grade/course. Where

appropriate, examples have been identified as an optional (e.g.) or required (i.e.) component of the specific outcome. At the 10–12 levels, all bracketed items are required components of the specific outcome.

OUTCOMES RELATED TO VALUES AND ATTITUDES

The goal of social studies is to foster the development of values and attitudes that enable students to participate actively and responsibly as citizens in a changing and pluralistic society. Attitudes are an expression of values and beliefs about an issue or topic. Respect, a sense of personal and collective responsibility, and an appreciation of human interdependence are fundamental to citizenship and identity within local, national and global communities. Developing an ethic of care toward self, others and the natural world is central to these commitments.

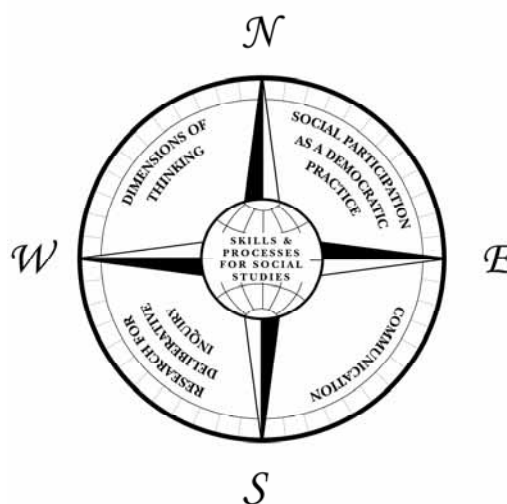
OUTCOMES RELATED TO KNOWLEDGE AND UNDERSTANDING

Outcomes related to knowledge and understanding are fundamental to informed decision making. Knowledge and understanding involve the breadth and depth of information, concepts, evidence, ideas and opinions.

OUTCOMES RELATED TO SKILLS AND PROCESSES

The specific outcomes for skills and processes provide opportunities for students to apply their learning to relevant situations and to develop, practise and maintain essential skills as their learning evolves within a grade/course and from grade to grade/course to course. The skill outcomes are grouped into the following categories for organizational purposes:

- Dimensions of Thinking
- Social Participation as a Democratic Practice
- Research for Deliberative Inquiry
- Communication



Dimensions of Thinking

In social studies, students acquire and develop thinking strategies that assist them in making connections to prior knowledge, in assimilating new information and in applying learning to new contexts. The following dimensions of thinking have been identified as key components in social studies learning:

Critical Thinking

Critical thinking is a process of inquiry, analysis and evaluation resulting in a reasoned judgment. Critical thinking promotes the development of democratic citizenship. Students will develop skills of critical thinking that include: distinguishing fact from opinion; considering the reliability and accuracy of information; determining diverse points of view, perspective and bias; and considering the ethics of decisions and actions.

Creative Thinking

Creative thinking occurs when students identify unique connections among ideas and suggest insightful approaches to social studies questions and issues. Through creative thinking, students generate an inventory of possibilities; anticipate outcomes; and combine logical, intuitive and divergent thought.

Historical Thinking

Historical thinking is a process whereby students are challenged to rethink assumptions about the past and to reimagine both the present and the future. It helps students become well-informed citizens who approach issues with an inquiring mind and exercise sound judgment when presented with new information or a perspective different from their own. Historical thinking skills involve the sequencing of events, the analysis of patterns and the placement of events in context to assist in the construction of meaning and understanding, and can be applied to a variety of media, such as oral traditions, print, electronic text, art and music.

Historical thinking allows students to develop a sense of time and place to help define their identities. Exploring the roots of the present ensures the transmission and sharing of values, and helps individuals to realize that they belong to a civil society. Historical thinking develops citizens willing to engage in a pluralistic democracy and to promote and support democratic institutions.

Geographic Thinking

Possessing geographic thinking skills provides students with the tools to address social studies issues from a geographic perspective. Geographic thinking skills involve the exploration of spatial orders, patterns and associations. They enable students to investigate environmental and societal issues using a range of geographic information. Developing these spatial skills helps students understand the relationships among people, events and the context of their physical environment, which will assist them to make choices and act wisely when confronted with questions affecting the land and water resources.

Decision Making and Problem Solving

Students develop the ability to make timely and appropriate decisions by identifying the need for a decision, then weighing the advantages, disadvantages and consequences of various alternatives. Decision making involves reserving judgments until all the options and perspectives have been explored; seeking clarity for a variety of choices and perspectives; examining the cause-

and-effect relationship between choices; and basing decisions on knowledge, values and beliefs.

Problem-solving processes in social studies help students develop the ability to identify or pose problems and apply learning to consider the causes and dimensions of problems. These skills help develop thinking strategies, allowing students to determine possible courses of action and consequences of potential solutions for a problem that may have multiple or complex causes and that may not have a clear solution. Activities such as simulations, debates, public presentations and editorial writing foster the development of these skills.

Metacognition

Metacognition is “thinking about thinking.” It involves critical self-awareness, conscious reflection, analysis, monitoring and reinvention. Students assess the value of the learning strategies they have used, modify them or select new strategies, and monitor the use of reinvented or new strategies in future learning situations. In this respect, students become knowledge creators and contribute to a shared understanding of the world we live in—a key feature of democratic life and commitment to pluralism.

Social Participation as a Democratic Practice

Social participation skills enable students to develop effective relationships with others, to work in cooperative ways toward common goals and to collaborate with others for the well-being of their communities. Students will develop interpersonal skills that focus on cooperation, conflict resolution, consensus building, collaborative decision making, the importance of responsibility and the acceptance of differences. Development of these skills will enhance active participation in their communities. Activities in this regard could include social action and community projects, e.g., church groups, Amnesty International, Médecins sans frontières (Doctors Without Borders).

Research for Deliberative Inquiry

Purposeful deliberation and critical reflection are essential skills and processes for democratic citizenship and problem solving. In social studies, the research process develops learners who are independent, self-motivated problem solvers and co-creators of knowledge. Developing research skills prepares students for the world of work, post-secondary studies, lifelong learning and citizenship in a complex world. These skills also enhance and enrich the process of identity formation as students critically reflect on their sense of self and relationship to others. The foundations of the research process are the application of acquired skills, the selection of appropriate resources and the use of suitable technology.

The Infusion of Technology

Technology encompasses the processes, tools and techniques that alter human activity. Information communication technology provides a vehicle for communicating, representing, inquiring, making decisions and solving problems. It involves the processes, tools and techniques for:

- gathering and identifying information
- re-representations of dominant texts
- expressing and creating
- classifying and organizing
- analyzing and evaluating
- speculating and predicting.

Selected curriculum outcomes from Alberta Learning's Information and Communication Technology (ICT) Program of Studies are infused throughout the social studies program of studies and are indicated by this symbol ➤. Further information regarding the Information and Communication Technology Program of Studies is contained within that program of studies.

Communication

Communication skills enable students to comprehend, interpret and express information and ideas clearly and purposefully. These skills include the language arts of listening, speaking,

reading, writing, viewing and representing, as well as the use of communication technologies for acquiring and exchanging information and ideas.

Oral, Written and Visual Literacy

Through the language arts, human beings communicate thoughts, feelings, experiences, information and opinions and learn to understand themselves and others. Speaking, writing and representing are used in the social studies program to relate a community's stories and to convey knowledge, beliefs, values and traditions through narrative history, music, art and literature.

Reading, listening and viewing in social studies enables students to extend their thinking and their knowledge and to increase their understanding of themselves and others. These skills provide students with a means of accessing the ideas, perspectives and experiences of others.

The language arts enable students to explore, organize and clarify thoughts and to communicate these thoughts to others.

Media Literacy Skills

Contemporary texts often involve more than one medium to communicate messages and as such, are often complex, having multi-layered meanings. Information texts include visual elements such as charts, graphs, diagrams, photographs, tables, pictures, collages and timelines. Media literacy skills involve accessing, interpreting and evaluating mass media texts such as newspapers, television, the Internet and advertising. Media literacy in social studies explores concepts in mass media texts, such as identifying key messages and multiple points of view that are being communicated, detecting bias, and examining the responsibility of citizens to respond to media texts.

SCOPE AND SEQUENCE

The core concepts and six strands of the Alberta Social Studies Kindergarten to Grade 12 Program of Studies are reflected in each grade/course. The structure provides continuity and linkages from grade to grade/course to course. In addition, the general outcomes in each grade/course are components of the one central theme reflected in the grade/course title.

Grade	Grade Title and General Outcomes	Linkages and Sequencing
Kindergarten	Being Together K.1 I Am Unique K.2 I Belong	Kindergarten emphasizes a strong sense of identity and self-esteem and is a student's introduction to citizenship.
One	Citizenship: Belonging and Connecting 1.1 My World: Home, School, Community 1.2 Moving Forward with the Past: My Family, My History and My Community	Grade 1 is an introduction to active and responsible citizenship and introduces the concept of community. The concept of historical thinking is applied to the study of community.
Two	Communities in Canada 2.1 Canada's Dynamic Communities 2.2 A Community in the Past	Grade 2 expands on the concept of community through an examination of specific characteristics of communities in Canada. Building on the introduction of historical thinking in Grade 1, Grade 2 students will examine how a community changes over time.
Three	Connecting with the World 3.1 Communities in the World 3.2 Global Citizenship	Grade 3 continues to build on the knowledge of community and citizenship by examining diverse communities in the world. Grade 3 students will be introduced to the concepts of global citizenship and quality of life.
Four	Alberta: The Land, Histories and Stories 4.1 Alberta: A Sense of the Land 4.2 The Stories, Histories and People of Alberta 4.3 Alberta: Celebrations and Challenges	Grade 4 introduces specific geographic skills through an examination of Alberta and its cultural and geographic diversity. Linkages to literature and the continued development of historical thinking are reinforced through stories and legends. Archaeology and paleontology are also introduced in Grade 4 to further develop historical thinking skills.
Five	Canada: The Land, Histories and Stories 5.1 Physical Geography of Canada 5.2 Histories and Stories of Ways of Life in Canada 5.3 Canada: Shaping an Identity	Grade 5 examines the foundations of Canada through its physical geography, the ways of life and heritage of its diverse peoples. Grade 5 presents events and issues that have impacted citizenship and identity in the Canadian context over time.
Six	Democracy: Action and Participation 6.1 Citizens Participating in Decision Making 6.2 Historical Models of Democracy: Ancient Athens and the Iroquois Confederacy	Grade 6 emphasizes the importance of active and responsible participation as the foundation of a democratic society. Students will examine how the underlying principles of democracy in Canada compare to those of Ancient Athens and the Iroquois Confederacy.

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Grade	Grade Title and General Outcomes	Linkages and Sequencing
Seven	Canada: Origins, Histories and Movement of People 7.1 Toward Confederation 7.2 Following Confederation: Canadian Expansions	Grade 7 provides a comprehensive examination of Canadian history preceding and following Confederation. The concept of intercultural contact is introduced through an examination of migration and immigration. Grade 7 forms the foundation for the continued dialogue on citizenship and identity in Canada.
Eight	Historical Worldviews Examined 8.1 From Isolation to Adaptation: Japan 8.2 Origins of a Western Worldview: Renaissance Europe 8.3 Worldviews in Conflict: The Spanish and the Aztecs	Grade 8 expands on the concept of intercultural contact and continues to develop historical thinking skills through an examination of past societies in different parts of the world.
Nine	Canada: Opportunities and Challenges 9.1 Issues for Canadians: Governance and Rights 9.2 Issues for Canadians: Economic Systems in Canada and the United States	Grade 9 focuses on citizenship, identity and quality of life and how they are impacted by political and legislative processes in Canada. The role of economic systems in Canada and the United States will also be examined.

Senior High School Course Titles	Linkages and Sequencing
10-1 Perspectives on Globalization 10-2 Living in a Globalizing World	Grade 10 explores multiple perspectives on the origins of globalization and the local, national and international impacts of globalization on identity, lands, cultures, economies, human rights and quality of life.
20-1 Perspectives on Nationalism 20-2 Understandings of Nationalism	Grade 11 explores the complexities of nationalism in Canadian and international contexts and includes study of the origins of nationalism and the influence of nationalism on regional, international and global relations.
30-1 Perspectives on Ideology 30-2 Understandings of Ideologies	Grade 12 explores the origins and complexities of ideologies. Students will investigate, analyze and evaluate government policies and actions and develop individual and collective responses to contemporary local, national and global issues.

SOCIAL STUDIES 20-1: Perspectives on Nationalism

Overview

Students will explore the complexities of nationalism in Canadian and international contexts. They will study the origins of nationalism and the influence of nationalism on regional, international and global relations. The infusion of multiple perspectives will allow students to develop understandings of nationalism and how nationalism contributes to the citizenship and identities of peoples in Canada.

Rationale

While nationalism has historically examined the relationship of the citizen to the state, contemporary understandings of nationalism include evolving individual, collective, national and state realities. Exploring the complexities of nationalism will contribute to an understanding and appreciation of the interrelationships among nation, nationalism, internationalism, globalization, and citizenship and identity. Developing understandings of the various points of view associated with nationalism as well as an appreciation for the perspectives of others will encourage students to develop personal and civic responses to emergent issues related to nationalism.

Key Issue

To what extent should we embrace nationalism?

Key Outcome

Students will understand, assess and respond to the complexities of nationalism.

Related Issues

1. *To what extent should nation be the foundation of identity?*

General Outcomes

Students will explore the relationships among identity, nation and nationalism.

2. *To what extent should national interest be pursued?*

Students will assess impacts of nationalism, ultranationalism and the pursuit of national interest.

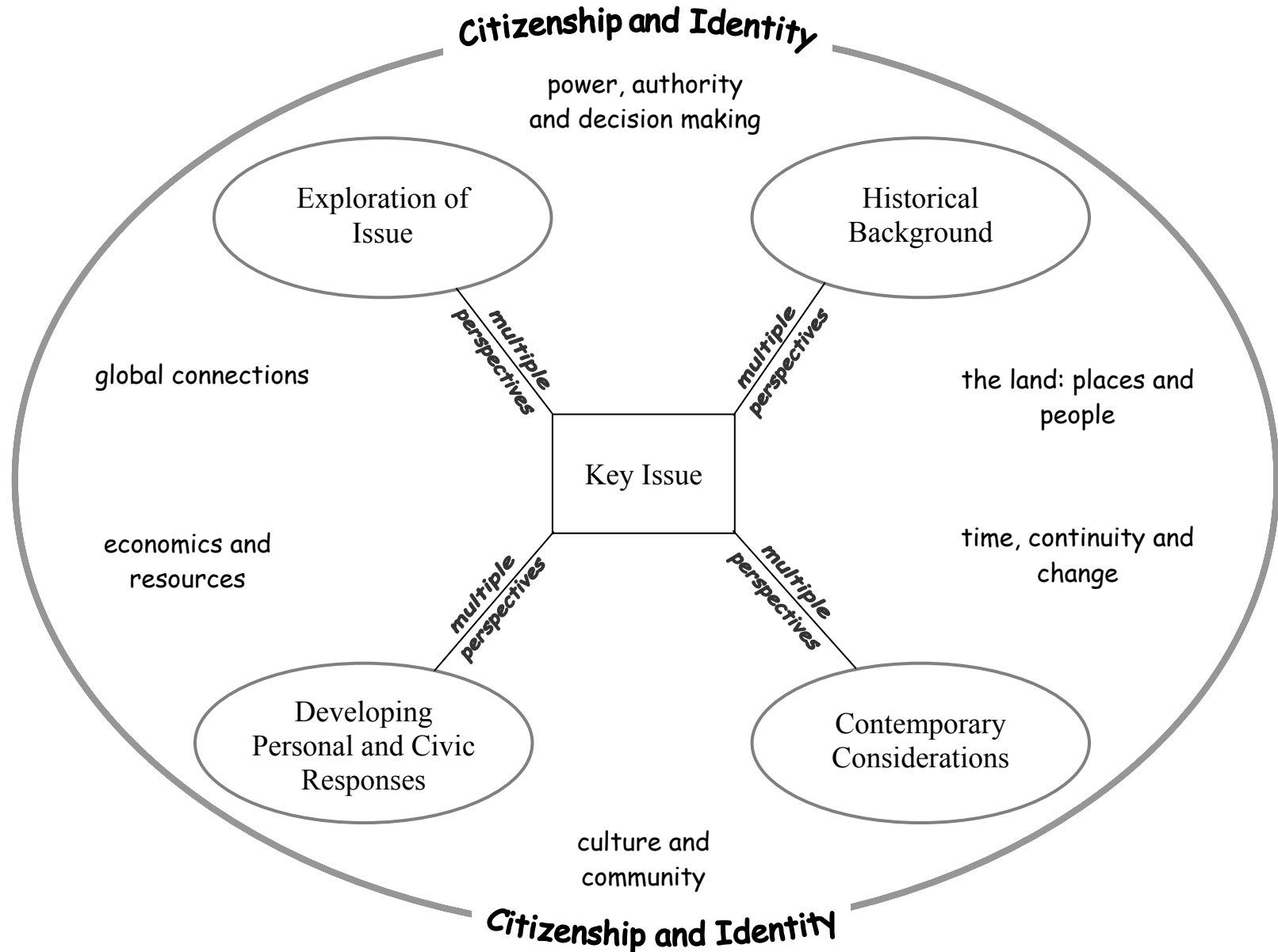
3. *To what extent should internationalism be pursued?*

Students will assess impacts of the pursuit of internationalism in contemporary global affairs.

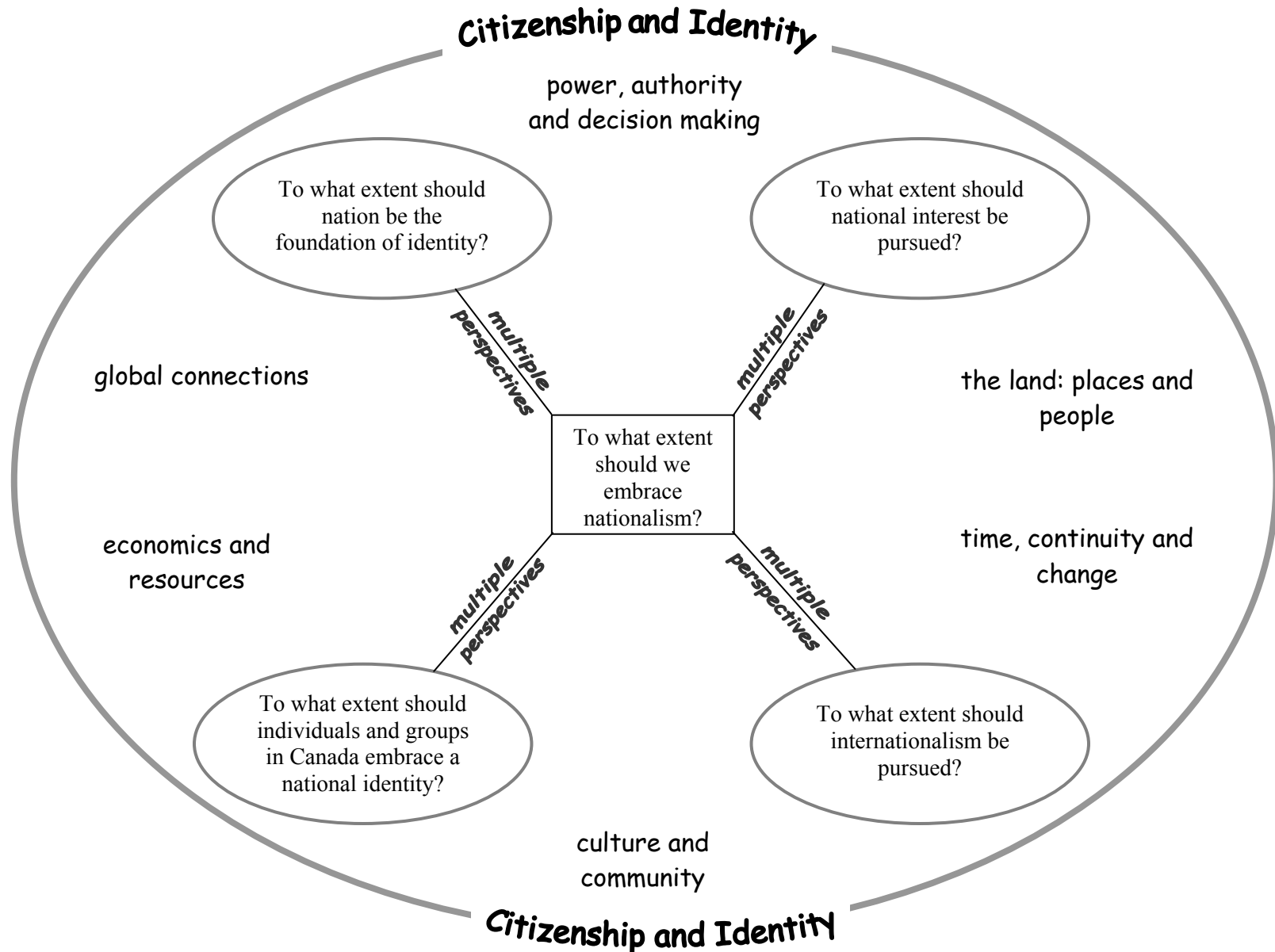
4. *To what extent should individuals and groups in Canada embrace a national identity?*

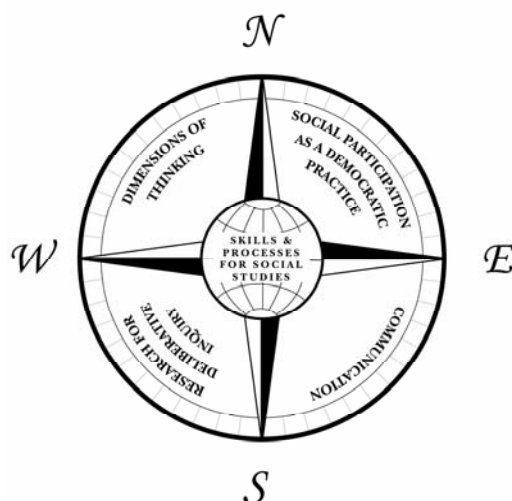
Students will assess strategies for negotiating the complexities of nationalism within the Canadian context.

SENIOR HIGH SCHOOL SOCIAL STUDIES COURSE ORGANIZER



SOCIAL STUDIES 20-1 COURSE ORGANIZER





Benchmark Skills and Processes

The following benchmark skills and processes are outcomes to be achieved by the end of Social Studies 30-1.

Dimensions of Thinking	
<i>critical thinking and creative thinking</i>	evaluate ideas and information from multiple sources
<i>historical thinking</i>	analyze multiple historical and contemporary perspectives within and across cultures
<i>geographic thinking</i>	analyze the impact of physical and human geography on history
<i>decision making and problem solving</i>	demonstrate leadership in groups to achieve consensus, solve problems, formulate positions and take action, if appropriate, on important issues
Social Participation as a Democratic Practice	
<i>cooperation, conflict resolution and consensus building</i>	demonstrate leadership by initiating and employing various strategies to resolve conflicts peacefully and equitably
<i>age-appropriate behaviour for social involvement</i>	demonstrate leadership by engaging in actions that enhance personal and community well-being
Research for Deliberative Inquiry	
<i>research and information</i>	develop, express and defend an informed position on an issue
Communication	
<i>oral, written and visual literacy</i>	communicate effectively to express a point of view in a variety of situations
<i>media literacy</i>	assess the authority, reliability and validity of electronically accessed information

SKILLS AND PROCESSES FOR SOCIAL STUDIES 20-1

The following skills and processes are outcomes to be achieved within the contexts of Social Studies 20-1 and to be achieved by the end of Social Studies 30-1. Selected Information and Communication Technology (ICT) outcomes are suggested throughout the program and are indicated by this symbol ➤.

DIMENSIONS OF THINKING

Students will:

S.1 develop skills of critical thinking and creative thinking:

- evaluate ideas and information from multiple sources
- determine relationships among multiple and varied sources of information
- assess the validity of information based on context, bias, sources, objectivity, evidence or reliability
- predict likely outcomes based on factual information
- evaluate personal assumptions and opinions to develop an expanded appreciation of a topic or an issue
- synthesize information from contemporary and historical issues to develop an informed position
- evaluate the logic of assumptions underlying a position
- assemble seemingly unrelated information to support an idea or to explain an event
- analyze current affairs from a variety of perspectives

S.2 develop skills of historical thinking:

- analyze multiple historical and contemporary perspectives within and across cultures
- analyze connections among patterns of historical change by identifying cause and effect relationships
- analyze similarities and differences among historical narratives
- evaluate the impact of significant historical periods and patterns of change on the contemporary world
- discern historical facts from historical interpretations through an examination of multiple sources
- identify reasons underlying similarities and differences among historical narratives
- develop a reasoned position that is informed by historical and contemporary evidence
- demonstrate an understanding of how changes in technology can benefit or harm society—in the context of the present, the future and various historical time periods
- use current, reliable information sources from around the world

S.3 develop skills of geographic thinking:

- analyze the impact of physical and human geography on history
- make inferences and draw conclusions from maps and other geographical sources
- locate, gather, interpret and organize information, using historical maps
- develop and assess geographic representations to demonstrate the impact of factors of geography on world events
- assess the impact of human activities on the land and the environment
- assess how human interaction impacts geopolitical realities
- use current, reliable information sources from around the world, including online atlases

- S.4 demonstrate skills of decision making and problem solving:**
- demonstrate leadership in groups to achieve consensus, solve problems, formulate positions and take action, if appropriate, on important issues
 - develop inquiry strategies to make decisions and solve problems
 - generate and apply new ideas and strategies to contribute to decision making and problem solving
 - describe a plan of action to use technology to solve a problem
 - use appropriate tools and materials to accomplish a plan of action

SOCIAL PARTICIPATION AS A DEMOCRATIC PRACTICE

Students will:

- S.5 demonstrate skills of cooperation, conflict resolution and consensus building:**
- demonstrate leadership by initiating and employing various strategies to resolve conflicts peacefully and equitably
 - participate in persuading, compromising and negotiating to resolve conflicts and differences
 - interpret patterns of behaviour and attitudes that contribute or pose obstacles to cross-cultural understanding
 - demonstrate leadership during discussions and group work
 - respect the points of view and perspectives of others
 - collaborate in groups to solve problems
- S.6 develop age-appropriate behaviour for social involvement as responsible citizens contributing to their community:**
- demonstrate leadership by engaging in actions that enhance personal and community well-being
 - acknowledge the importance of multiple perspectives in a variety of situations

RESEARCH FOR DELIBERATIVE INQUIRY

Students will:

- S.7 apply the research process:**
- develop, express and defend an informed position on an issue
 - reflect on changes of points of view or opinion based on information gathered and research conducted
 - draw pertinent conclusions based on evidence derived from research
 - demonstrate proficiency in the use of research tools and strategies to investigate issues
 - consult a wide variety of sources, including oral histories, that reflect varied perspectives on particular issues
 - integrate and synthesize argumentation and evidence to provide an informed opinion on a research question or an issue of inquiry
 - develop, refine and apply questions to address an issue
 - select and analyze relevant information when conducting research
 - plan and perform complex searches, using digital sources
 - use calendars, time management or project management software to assist in organizing the research process
 - generate new understandings of issues by using some form of technology to facilitate the process
 - record relevant data for acknowledging sources of information, and cite sources correctly
 - respect ownership and integrity of information

COMMUNICATION

Students will:

S.8 demonstrate skills of oral, written and visual literacy:

- communicate effectively to express a point of view in a variety of situations
- use skills of formal and informal discussion and/or debate to persuasively express informed viewpoints on an issue
- ask respectful and relevant questions of others to clarify viewpoints
- listen respectfully to others
- use a variety of oral, visual and print sources to present informed positions on issues
- apply information technologies for context (situation, audience and purpose) to extend and communicate understanding of complex issues
- use appropriate presentation software to demonstrate personal understandings
- compose, revise and edit text
- apply general principles of graphic layout and design to a document in process
- understand that different types of information may be used to manipulate and control a message (e.g., graphics, photographs, graphs, charts and statistics)
- apply principles of graphic design to enhance meaning and engage audiences

S.9 develop skills of media literacy:

- assess the authority, reliability and validity of electronically accessed information
- evaluate the validity of various points of view presented in the media
- appraise information from multiple sources, evaluating each source in terms of the author's perspective or bias and use of evidence
- analyze the impact of various forms of media, identifying complexities and discrepancies in the information and making distinctions between sound generalizations and misleading oversimplification
- demonstrate discriminatory selection of electronically accessed information that is relevant to a particular topic

Social Studies 20-1

Key Issue: *To what extent should we embrace nationalism?*

Related Issue 1

To what extent should nation be the foundation of identity?

General Outcome

Students will explore the relationships among identity, nation and nationalism.

Specific Outcomes

► Values and Attitudes

Students will:

- 1.1 appreciate that understandings of identity, nation and nationalism continue to evolve (I, C)
- 1.2 appreciate the existence of alternative views on the meaning of nation (I, C)
- 1.3 appreciate how the forces of nationalism have shaped, and continue to shape, Canada and the world (I, TCC, GC)
- 1.4 appreciate why peoples seek to promote their identity through nationalism (I, C)

► Knowledge and Understanding

Students will:

- 1.5 explore a range of expressions of nationalism (I, C)
- 1.6 develop understandings of nation and nationalism (relationship to land, geographic, collective, civic, ethnic, cultural, linguistic, political, spiritual, religious, patriotic) (I, CC, LPP)
- 1.7 analyze the relationship between nation and nation-state (TCC, PADM, C)
- 1.8 analyze how the development of nationalism is shaped by historical, geographic, political, economic and social factors (French Revolution and Napoleonic era, contemporary examples) (ER, PADM, CC, TCC, LPP)

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C Citizenship		I Identity	
ER Economics and Resources	LPP The Land: Places and People	GC Global Connections	
CC Culture and Community	PADM Power, Authority and Decision Making	TCC Time, Continuity and Change	

(continued)

- 1.9 analyze nationalism as an identity, internalized feeling and/or collective consciousness shared by a people (French Revolution and Napoleonic era, Canadian nationalism, Québécois nationalism, American nationalism, First Nations and Métis nationalism, Inuit perspectives) (I, TCC, C, CC)
- 1.10 evaluate the importance of reconciling contending nationalist loyalties (Canadian nationalism, First Nations and Métis nationalism, ethnic nationalism in Canada, civic nationalism in Canada, Québécois nationalism, Inuit perspectives on nationalism) (I, TCC, C)
- 1.11 evaluate the importance of reconciling nationalism with contending non-nationalist loyalties (religion, region, culture, race, ideology, class, other contending loyalties) (I, C, CC, LPP)

C Citizenship		I Identity	
ER Economics and Resources	LPP The Land: Places and People	GC Global Connections	
CC Culture and Community	PADM Power, Authority and Decision Making	TCC Time, Continuity and Change	

Social Studies 20-1

Key Issue: *To what extent should we embrace nationalism?*

Related Issue 2

To what extent should national interest be pursued?

General Outcome

Students will assess impacts of nationalism, ultranationalism and the pursuit of national interest.

Specific Outcomes

► Values and Attitudes

Students will:

- 2.1 appreciate that nations and states pursue national interest (TCC, GC, PADM)
- 2.2 appreciate that the pursuit of national interest has positive and negative consequences (TCC, GC, PADM)
- 2.3 appreciate multiple perspectives related to the pursuit of national interest (TCC, PADM)

► Knowledge and Understanding

Students will:

- 2.4 explore the relationship between nationalism and the pursuit of national interest (PADM, I, LPP)
- 2.5 analyze how the pursuit of national interest shapes foreign policy (First World War peace settlements, the interwar period) (PADM, TCC, ER, LPP)
- 2.6 analyze the relationship between nationalism and ultranationalism (PADM, I)
- 2.7 analyze nationalism and ultranationalism during times of conflict (causes of the First and Second World Wars, examples of nationalism and ultranationalism from the First and Second World Wars, ultranationalism in Japan, internments in Canada, conscription crises) (PADM, TCC, GC, LPP)
- 2.8 analyze ultranationalism as a cause of genocide (the Holocaust, 1932–1933 famine in Ukraine, contemporary examples) (TCC, PADM, GC)
- 2.9 analyze impacts of the pursuit of national self-determination (successor states; decolonization; Québécois nationalism and sovereignty movement; First Nations, Métis and Inuit self-government; contemporary examples) (PADM, TCC, ER, LPP)

C Citizenship		I Identity	
ER Economics and Resources	LPP The Land: Places and People	GC Global Connections	
CC Culture and Community	PADM Power, Authority and Decision Making	TCC Time, Continuity and Change	

Social Studies 20-1

Key Issue: *To what extent should we embrace nationalism?*

Related Issue 3

To what extent should internationalism be pursued?

General Outcome

Students will assess impacts of the pursuit of internationalism in contemporary global affairs.

Specific Outcomes

► Values and Attitudes

Students will:

- 3.1 appreciate that nations and states engage in regional and global affairs for a variety of reasons (GC, C, PADM)
- 3.2 appreciate the impacts of nation and state involvement in regional and global affairs on individual and collective identities (GC, C)
- 3.3 demonstrate a global consciousness with respect to the human condition and global affairs (C, GC)

► Knowledge and Understanding

Students will:

- 3.4 analyze the motives of nation and state involvement or noninvolvement in international affairs (economic stability, self-determination, peace, security, humanitarianism) (GC, TCC, PADM)
- 3.5 explore understandings of internationalism (GC, PADM)
- 3.6 analyze how internationalism can be promoted through foreign policy (multilateralism, supranationalism, peacekeeping, foreign aid, international law and agreements) (GC, PADM, ER)
- 3.7 evaluate the extent to which selected organizations promote internationalism (United Nations, World Council of Indigenous Peoples, European Union, l'Organisation internationale de la Francophonie, Arctic Council, contemporary examples) (GC, PADM, ER)
- 3.8 analyze impacts of the pursuit of internationalism in addressing contemporary global issues (conflict, poverty, debt, disease, environment, human rights) (GC, PADM, ER)
- 3.9 evaluate the extent to which nationalism must be sacrificed in the interest of internationalism (GC, PADM, ER)

C Citizenship		I Identity	
ER Economics and Resources	LPP The Land: Places and People	GC Global Connections	
CC Culture and Community	PADM Power, Authority and Decision Making	TCC Time, Continuity and Change	

Social Studies 20-1

Key Issue: *To what extent should we embrace nationalism?*

Related Issue 4

To what extent should individuals and groups in Canada embrace a national identity?

General Outcome

Students will assess strategies for negotiating the complexities of nationalism within the Canadian context.

Specific Outcomes

► Values and Attitudes

Students will:

- 4.1 appreciate historical and contemporary attempts to develop a national identity (I, TCC, C)
- 4.2 appreciate contrasting historical and contemporary narratives associated with national identity (I, C, TCC)
- 4.3 respect the views of others on alternative visions of national identity (I, C)

► Knowledge and Understanding

Students will:

- 4.4 explore multiple perspectives on national identity in Canada (I, C, LPP)
- 4.5 analyze methods used by individuals, groups and governments in Canada to promote a national identity (symbolism, mythology, institutions, government programs and initiatives) (I, C, LPP)
- 4.6 examine historical perspectives of Canada as a nation (Louis LaFontaine and Robert Baldwin, the Fathers of Confederation, First Nations treaties and the *Indian Act*, Métis and Inuit self-governance, Louis Riel, Sir Clifford Sifton, Henri Bourassa, French-Canadian nationalism, Pierre Trudeau, National Indian Brotherhood) (I, CC, TCC, LPP)
- 4.7 evaluate the challenges and opportunities associated with the promotion of Canadian national unity (Québec sovereignty, federal–provincial–territorial relations, Aboriginal self-determination and land claims, bilingualism, multiculturalism) (I, C, CC)
- 4.8 evaluate various perspectives of future visions of Canada (pluralism, multination model, separatism, Aboriginal self-determination, global leadership, North American integration) (I, C, CC)
- 4.9 develop personal and collective visions of national identity (I, C)

C Citizenship		I Identity	
ER Economics and Resources	LPP The Land: Places and People	GC Global Connections	
CC Culture and Community	PADM Power, Authority and Decision Making	TCC Time, Continuity and Change	

SOCIAL STUDIES 20-2: Understandings of Nationalism

Overview

Students will examine historical and contemporary understandings of nationalism in Canada and the world. They will explore the origins of nationalism as well as the impacts of nationalism on individuals and communities in Canada and other locations. Examples of nationalism, ultranationalism, supranationalism and internationalism will be examined from multiple perspectives. Students will develop personal and civic responses to emergent issues related to nationalism.

Rationale

As perspectives on personal identity continue to evolve, so do understandings of nationalism and what it means to be a member of a collective, community, state and nation. This evolution is significant in the Canadian context as nationalism continues to shape visions of identity and nation. Understanding the significance of nationalism contributes to an appreciation and awareness of the interrelationships among nationalism, internationalism, citizenship and identity.

Key Issue

To what extent should we embrace nationalism?

Key Outcome

Students will understand, assess and respond to the complexities of nationalism.

Related Issues

1. *Should nation be the foundation of identity?*

General Outcomes

Students will explore the relationships among identity, nation and nationalism.

2. *Should nations pursue national interest?*

Students will understand impacts of nationalism, ultranationalism and the pursuit of national interest.

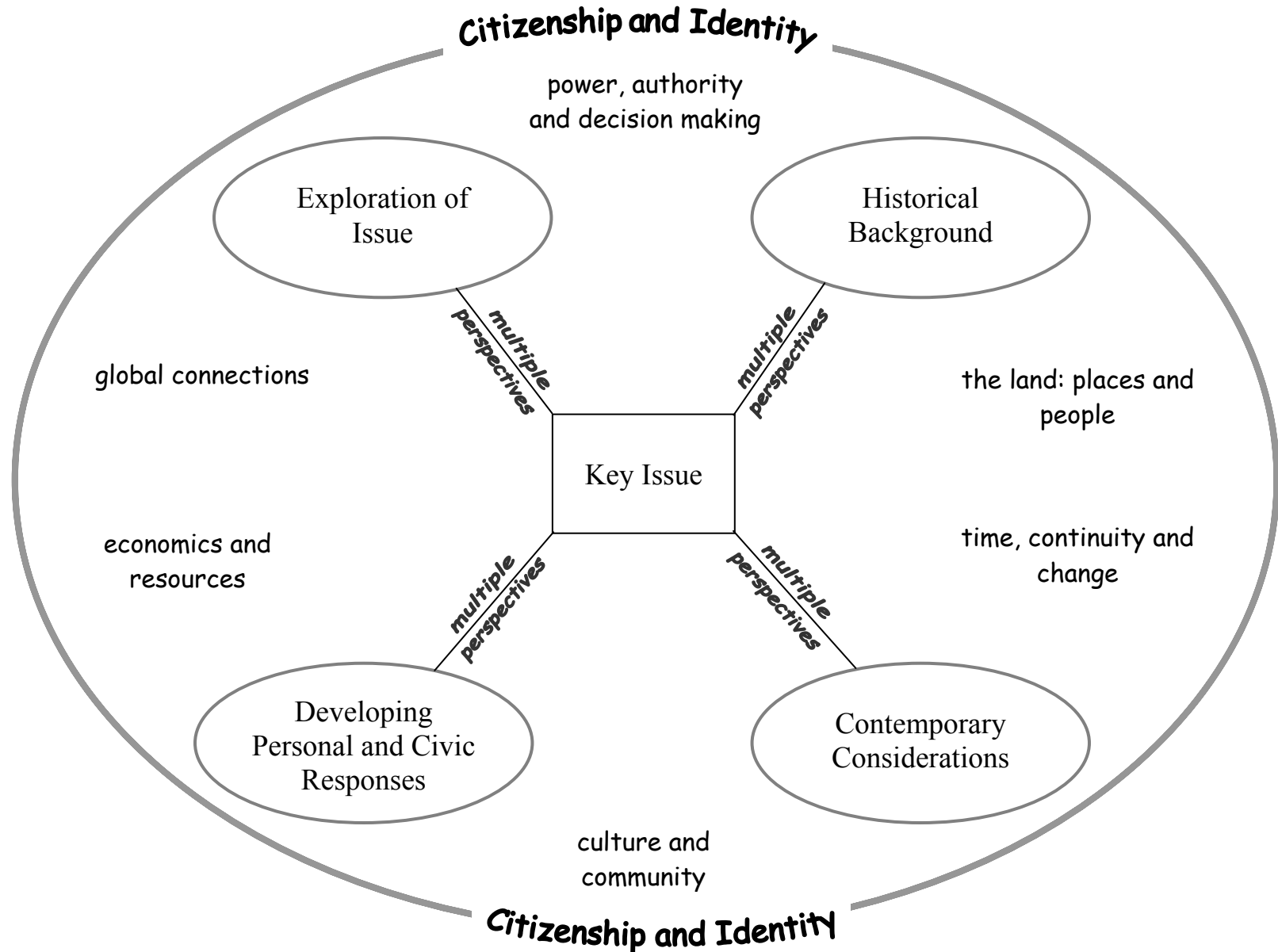
3. *Should internationalism be pursued?*

Students will assess impacts of the pursuit of internationalism in contemporary global affairs.

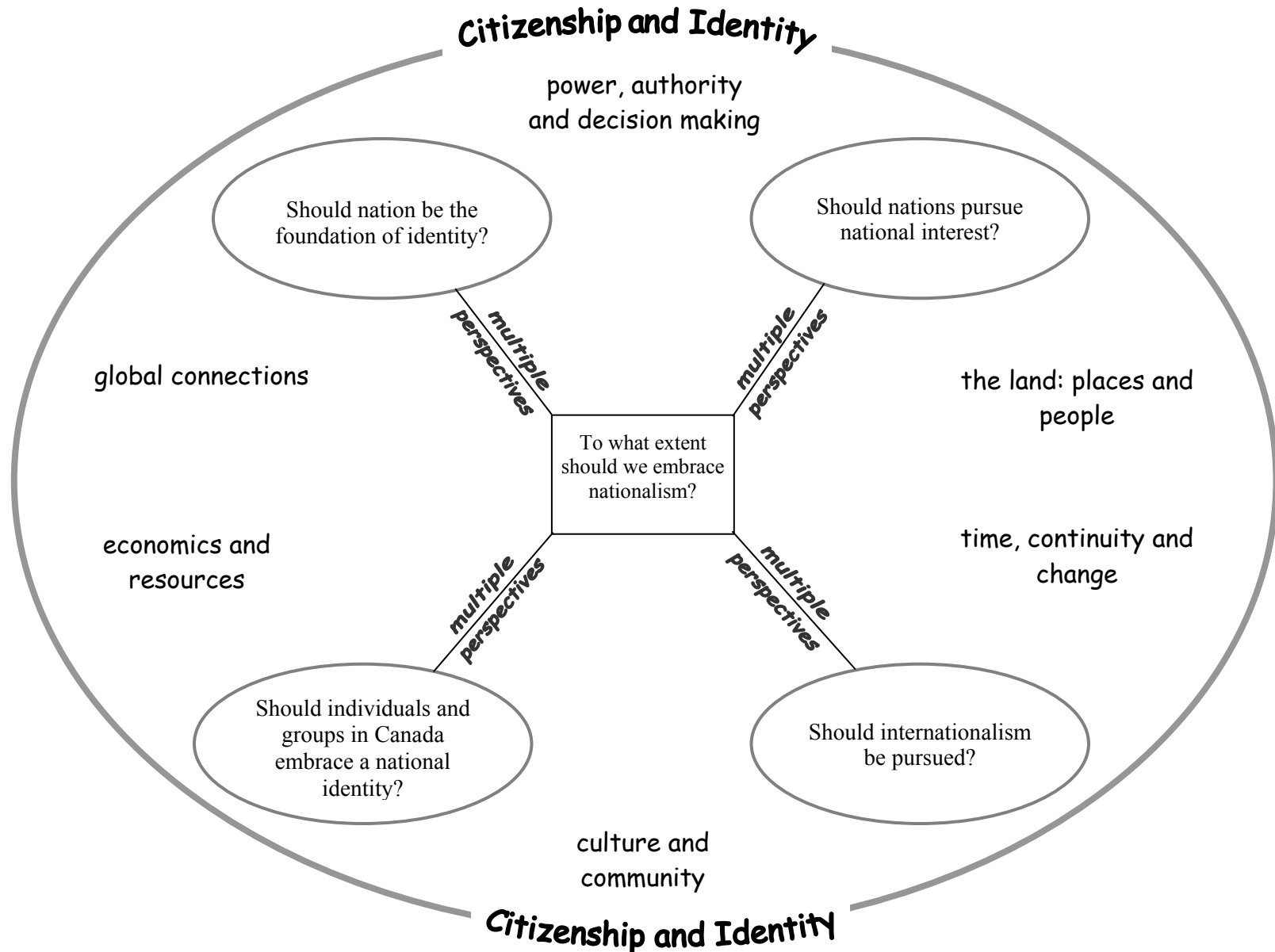
4. *Should individuals and groups in Canada embrace a national identity?*

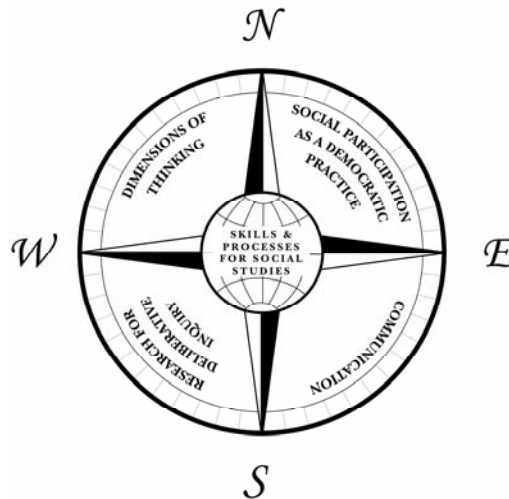
Students will understand the complexities of nationalism within the Canadian context.

SENIOR HIGH SCHOOL SOCIAL STUDIES COURSE ORGANIZER



SOCIAL STUDIES 20-2 COURSE ORGANIZER





Benchmark Skills and Processes

The following benchmark skills and processes are outcomes to be achieved by the end of Social Studies 30-2.

Dimensions of Thinking	
<i>critical thinking and creative thinking</i>	analyze ideas and information from multiple sources
<i>historical thinking</i>	understand diverse historical and contemporary perspectives within and across cultures
<i>geographic thinking</i>	analyze the ways in which physical and human geographic features influence world events
<i>decision making and problem solving</i>	demonstrate skills needed to reach consensus, solve problems and formulate positions
Social Participation as a Democratic Practice	
<i>cooperation, conflict resolution and consensus building</i>	demonstrate leadership by persuading, compromising and negotiating to resolve conflicts and differences
<i>age-appropriate behaviour for social involvement</i>	demonstrate leadership by engaging in actions that will enhance the well-being of self and others in the community
Research for Deliberative Inquiry	
<i>research and information</i>	develop and express an informed position on an issue
Communication	
<i>oral, written and visual literacy</i>	communicate effectively in a variety of situations
<i>media literacy</i>	assess the authority, reliability and validity of electronically accessed information

SKILLS AND PROCESSES FOR SOCIAL STUDIES 20-2

The following skills and processes are outcomes to be achieved within the contexts of Social Studies 20-2. Selected Information and Communication Technology (ICT) outcomes are suggested throughout the program and are indicated by this symbol ➤.

DIMENSIONS OF THINKING

Students will:

S.1 develop skills of critical thinking and creative thinking:

- analyze ideas and information from multiple sources
- determine relationships among multiple sources of information
- determine the validity of information based on context, bias, sources, objectivity, evidence or reliability
- suggest likely outcomes based on factual information
- evaluate personal assumptions and opinions
- determine the strengths and weaknesses of arguments
- identify seemingly unrelated ideas to explain a concept or event
- analyze current affairs from a variety of perspectives
- identify main ideas underlying a position or issue

S.2 develop skills of historical thinking:

- understand diverse historical and contemporary perspectives within and across cultures
- analyze connections among patterns of historical change by identifying cause and effect relationships
- compare and contrast historical narratives
- identify and describe the impact of significant historical periods and patterns of change on society today
- understand the difference between historical facts and historical interpretations
- compare alternative historical narratives
- develop reasoned arguments supported by historical and contemporary evidence
- describe how changes in technology can benefit or harm society
- use current, reliable information sources from around the world

S.3 develop skills of geographic thinking:

- analyze the ways in which physical and human geographic features influence world events
- draw conclusions from maps and other geographic sources
- locate, gather, interpret and organize information, using historical maps
- assess the impact of human activities on the land and the environment
- use current, reliable information sources from around the world, including online atlases

S.4 demonstrate skills of decision making and problem solving:

- demonstrate skills needed to reach consensus, solve problems and formulate positions
- use inquiry processes to make decisions and solve problems
- apply ideas and strategies to contribute to decision making and problem solving
- describe a plan of action to use technology to solve a problem
- use appropriate tools and materials to accomplish a plan of action

SOCIAL PARTICIPATION AS A DEMOCRATIC PRACTICE

Students will:

S.5 demonstrate skills of cooperation, conflict resolution and consensus building:

- demonstrate leadership by persuading, compromising and negotiating to resolve conflicts and differences
- make meaningful contributions to discussion and group work
- identify behaviours and attitudes that contribute or pose obstacles to cross-cultural understanding
- consider the points of view and perspectives of others
- identify and use a variety of strategies to resolve conflicts peacefully and equitably
- demonstrate cooperativeness in groups to solve problems

S.6 develop age-appropriate behaviour for social involvement as responsible citizens contributing to their community:

- demonstrate leadership by engaging in actions that will enhance the well-being of self and others in the community
- promote and respect the contributions of team members when working as a team
- cooperate with others for the well-being of the community

RESEARCH FOR DELIBERATIVE INQUIRY

Students will:

S.7 apply the research process:

- develop and express an informed position on an issue
- develop conclusions based on evidence gathered through research of a wide variety of sources
- use research tools and methods to investigate issues
- consult a wide variety of sources, including oral histories, that reflect varied perspectives on particular issues
- revise questions on an issue as new information becomes available
- select relevant information when conducting research
- cite sources correctly to respect the ownership and integrity of information
- use calendars, time management or project management software to assist in organizing the research process
- plan and perform searches, using digital sources
- generate understandings of issues by using some form of technology to facilitate the process

COMMUNICATION

Students will:

S.8 demonstrate skills of oral, written and visual literacy:

- communicate effectively in a variety of situations
- engage in respectful discussion
- use a variety of oral, visual and print sources to present informed positions on issues
- ask respectful and relevant questions of others to clarify viewpoints on an issue
- make respectful and reasoned comments on the topic of discussion
- use technology to compose, revise and edit text
- employ technologies to adapt information for context (situation, audience and purpose)

S.9 develop skills of media literacy:

- assess the authority, reliability and validity of electronically accessed information
- analyze the validity of various points of view in media messages
- analyze information from multiple sources, evaluating each source in terms of the author's perspective or bias and use of evidence
- analyze the impact of various forms of media
- demonstrate discriminatory selection of electronically accessed information

Social Studies 20-2

Key Issue: *To what extent should we embrace nationalism?*

Related Issue 1

Should nation be the foundation of identity?

General Outcome

Students will explore the relationships among identity, nation and nationalism.

Specific Outcomes

► Values and Attitudes

Students will:

- 1.1 appreciate that understandings of identity, nation and nationalism continue to evolve (I, C)
- 1.2 appreciate the existence of alternative views on the meaning of nation (I, C)
- 1.3 appreciate how the forces of nationalism have shaped, and continue to shape, Canada and the world (I, TCC, GC)
- 1.4 appreciate why peoples seek to promote their identity through nationalism (I, C)

► Knowledge and Understanding

Students will:

- 1.5 explore a range of expressions of nationalism (I, C)
- 1.6 develop understandings of nation and nationalism (relationship to land, geographic, collective, civic, ethnic, cultural, linguistic, political, spiritual, religious, patriotic) (I, CC, LPP)
- 1.7 examine the relationship between nation and nation-state (TCC, PADM, C)
- 1.8 examine how the development of nationalism is shaped by historical, geographic, political, economic and social factors (French Revolution, contemporary examples) (ER, PADM, CC, TCC, LPP)

(continued on next page)

C Citizenship		I Identity	
ER Economics and Resources	LPP The Land: Places and People	GC Global Connections	
CC Culture and Community	PADM Power, Authority and Decision Making	TCC Time, Continuity and Change	

(continued)

- 1.9 examine nationalism as an identity, internalized feeling and/or collective consciousness shared by a people (French Revolution, Canadian nationalism, Québécois nationalism, First Nations and Métis nationalism, Inuit perspectives) (I, TCC, C, CC)
- 1.10 analyze the importance of reconciling contending nationalist loyalties (Canadian nationalism, First Nations and Métis nationalism, ethnic nationalism in Canada, Québécois nationalism, Inuit perspectives on nationalism) (I, TCC, C)
- 1.11 analyze the importance of reconciling nationalism with contending non-nationalist loyalties (religion, region, culture, race, ideology, class, other contending loyalties) (I, C, CC, LPP)

C Citizenship		I Identity	
ER Economics and Resources	LPP The Land: Places and People	GC Global Connections	
CC Culture and Community	PADM Power, Authority and Decision Making	TCC Time, Continuity and Change	

Social Studies 20-2

Key Issue: *To what extent should we embrace nationalism?*

Related Issue 2

Should nations pursue national interest?

General Outcome

Students will understand impacts of nationalism, ultranationalism and the pursuit of national interest.

Specific Outcomes

► Values and Attitudes

Students will:

- 2.1 appreciate that nations and states pursue national interest (TCC, GC, PADM)
- 2.2 appreciate that the pursuit of national interest has positive and negative consequences (TCC)
- 2.3 appreciate multiple perspectives related to the pursuit of national interest (TCC)

► Knowledge and Understanding

Students will:

- 2.4 explore the concept of national interest (PADM, I, LPP)
- 2.5 explore the relationship between nationalism and the pursuit of national interest (PADM, I)
- 2.6 examine how the pursuit of national interest shapes foreign policy (First World War peace settlements, the interwar period) (PADM, TCC, ER, LPP)
- 2.7 examine similarities and differences between nationalism and ultranationalism (PADM, I)
- 2.8 analyze nationalism and ultranationalism during times of conflict (causes of the First and Second World Wars, examples of nationalism and ultranationalism from the First and Second World Wars, internments in Canada, conscription crises) (PADM, TCC, GC, LPP)
- 2.9 examine ultranationalism as a cause of genocide (the Holocaust, the 1932–1933 famine in Ukraine, contemporary examples) (TCC, PADM, GC)
- 2.10 evaluate impacts of the pursuit of national self-determination (Québécois nationalism and sovereignty movement; First Nations, Métis and Inuit self-government; contemporary examples) (PADM, TCC, ER, LPP)

C Citizenship		I Identity	
ER Economics and Resources	LPP The Land: Places and People	GC Global Connections	
CC Culture and Community	PADM Power, Authority and Decision Making	TCC Time, Continuity and Change	

Social Studies 20-2

Key Issue: *To what extent should we embrace nationalism?*

Related Issue 3

Should internationalism be pursued?

General Outcome

Students will assess impacts of the pursuit of internationalism in contemporary global affairs.

Specific Outcomes

► Values and Attitudes

Students will:

- 3.1 appreciate that nations and states engage in regional and global affairs for a variety of reasons (GC, C)
- 3.2 appreciate the impacts of nation and state involvement in regional and global affairs on individual and collective identities (GC, C)
- 3.3 demonstrate a global consciousness with respect to the human condition and global affairs (C, GC)

► Knowledge and Understanding

Students will:

- 3.4 examine the motives of nation and state involvement or noninvolvement in international affairs (economic stability, self-determination, peace, security, humanitarianism) (GC, LPP, TCC)
- 3.5 explore understandings of internationalism (GC, PADM)
- 3.6 examine how internationalism can be promoted by foreign policy (multilateralism, supranationalism, peacekeeping, foreign aid, international law and agreements) (GC, PADM, ER)
- 3.7 analyze the extent to which selected organizations promote internationalism (United Nations, World Council of Indigenous Peoples, European Union, l'Organisation internationale de la Francophonie, Arctic Council) (GC, PADM, ER)
- 3.8 examine impacts of the pursuit of internationalism in addressing contemporary global issues (conflict, poverty, debt, disease, environment, human rights) (GC, PADM, ER)
- 3.9 evaluate the extent to which nationalism must be sacrificed in the interest of internationalism (GC, PADM, ER)

C Citizenship		I Identity	
ER Economics and Resources	LPP The Land: Places and People	GC Global Connections	
CC Culture and Community	PADM Power, Authority and Decision Making	TCC Time, Continuity and Change	

Social Studies 20-2

Key Issue: *To what extent should we embrace nationalism?*

Related Issue 4

Should individuals and groups in Canada embrace a national identity?

General Outcome

Students will understand the complexities of nationalism within the Canadian context.

Specific Outcomes

► Values and Attitudes

Students will:

- 4.1 appreciate historical and contemporary attempts to develop a national identity (I, TCC, C)
- 4.2 appreciate contrasting historical and contemporary narratives associated with national identity (I, C, TCC)
- 4.3 respect the views of others on alternative visions of national identity (I, C)

► Knowledge and Understanding

Students will:

- 4.4 explore multiple perspectives on national identity in Canada (I, C, LPP)
- 4.5 examine methods used by individuals, groups and governments in Canada to promote a national identity (symbolism, mythology, institutions, government programs and initiatives) (I, C, LPP)
- 4.6 identify historical perspectives of Canada as a nation (Louis LaFontaine and Robert Baldwin, the Fathers of Confederation, First Nations treaties and the *Indian Act*, Métis and Inuit self-governance, Louis Riel, French Canadian nationalism, Pierre Trudeau, National Indian Brotherhood) (I, CC, TCC, LPP)
- 4.7 explore the challenges and opportunities associated with the promotion of Canadian national unity (Québec sovereignty, federal–provincial–territorial relations, Aboriginal self-determination and land claims, bilingualism, multiculturalism) (I, C, CC)
- 4.8 analyze various perspectives of future visions of Canada (pluralism, multination model, separatism, Aboriginal self-determination, global leadership, North American integration) (I, C, CC)
- 4.9 develop personal and collective visions of national identity (I, C)

C Citizenship		I Identity	
ER Economics and Resources	LPP The Land: Places and People	GC Global Connections	
CC Culture and Community	PADM Power, Authority and Decision Making	TCC Time, Continuity and Change	

Appendix #22: Recommendations

Recommendations

Case study analysis was combined with the broad teacher survey findings and teachers' conference and symposium observation, in order to provide actionable recommendations for teachers (Table A), nonformal organizations (Table B), and faculties of education (Table C), which were additionally informed by my own experience teaching the Holocaust and researching Holocaust education over the last decade. These recommendations include specific approaches that each group can take to strengthen their communities of practice, alongside suggestions for building a Holocaust unit (teachers), developing curriculum-informed resources (organizations), and preparing pre-service teachers for teaching difficult histories (faculties of education).

For **teachers**, these approaches can help expand and strengthen their community of practice in Holocaust education as well as their units, particularly when navigating a crowded curriculum and limited instructional time:

TABLE A: TEACHERS		
Communities of Practice	1	<p>Join the teacher mailing list for organizations that are local to you, or whose resources you like to use. If an organization does not have a teacher mailing list option on their website, email them directly to ask if they have a listserv you can join.</p> <p><i>Ex. VHEC Teacher Newsletter / Educator Email List, Montreal Holocaust Museum Teachers' Newsletter Mailing List, Facing History Canada Email Updates, US Holocaust Memorial Museum Email Subscription / Online Preference Centre.</i></p>
	2	<p>Look for Holocaust education-specific professional development (i.e., teachers' conferences, workshops, seminars) through local, national, and international organizations.</p> <p>If you are specifically looking for something local and cannot find anything, reach out to your nearest Holocaust education organization and ask if they might be able to organize something, and ask your colleagues to do the same. Demonstrated interest helps organizations prioritize what programming they are focusing on, and is also helpful if they need to apply for grants or other funding.</p>
	1	<p>Find a concise overview of the Holocaust that helps you structure your unit and also works for your students.</p> <p><i>Ex. Montreal Holocaust Museum's <i>Brief History of the Holocaust</i>.</i></p>

Holocaust Unit	2	<p>Have resources on hand that allow you to easily confirm accurate historical information.</p> <p><i>Ex. The US Holocaust Memorial Museum's Holocaust Encyclopedia.</i></p>
	3	<p>Understand what your students know about the Holocaust and what the gaps in their knowledge are, before the unit begins.</p> <p><i>Ex. I adapted this simple and effective definition exercise from a colleague, which works well for secondary and post-secondary students. On the first day of class, ask students to write a definition of the Holocaust. This establishes a starting point (defining what the Holocaust was) while also giving a sense of the students' pre-existing knowledge, which can then inform adjustments to lectures and resources, as needed. On the last day of class, hand the definitions back to the students and ask them to annotate – adding details and making changes based on what they had learned – in a visual demonstration of the evolution in their thinking and understanding of the Holocaust.</i></p>
	4	<p>It is also helpful to know whether any of your students have firsthand experience, or family histories, of war, genocide or armed conflict, and to make adjustments to your approach accordingly.</p>
	5	<p>When choosing which events or topics to focus on, identify examples that will allow you to talk about multiple themes at once, and connect most strongly to the curriculum and course requirements.</p> <p><i>Ex. MS St Louis.</i></p> <ul style="list-style-type: none"> - Growing anti-Jewish sentiment in Germany in 1930s - Canadian immigration policy in the 1930s-1950s - Other touchpoints in Canada's immigration history, i.e. Komagata Maru (1914), Vietnamese refugees and <i>None is Too Many</i> (1979) <p><i>Ex. Warsaw Ghetto, with the caveat that, of course, not all ghettos were the same and each has its own unique history.</i></p> <ul style="list-style-type: none"> - Escalation of anti-Jewish sentiment in Nazi-occupied territories, and the evolution of the Final Solution - Organization and planning required, particularly with regard to establishing the ghettos and concentration camps, and moving people between them - Armed resistance, i.e., Warsaw Ghetto Uprising

		- Spiritual resistance, i.e., Ringelblum Archive (<i>Oneg Shabbos</i>)
	6	The case study students nearly unanimously wanted to learn more about people their own age during the Holocaust. If this is also true for your students, keep it in mind when choosing survivor testimony.
	7	For multilingual resources, the Montreal Holocaust Museum's entire catalogue of teaching resources is available in French and English, including the interactive maps and timelines, video testimony collection, artifact descriptions, curriculum guides, exhibitions, and so on. The Azrieli Foundation also offers resources and professional development in French, and the US Holocaust Memorial Museum's <i>Holocaust Encyclopedia</i> has entries available in nineteen different languages, including French.
	8	Ensure sure that all class materials (i.e., PowerPoints, syllabi, handouts, assignment instructions, etc.) are clear and well-organized. Good information design will help students better absorb and process the information they are encountering in class.
	9	If there is time and you have the capacity, ask your students to fill out a very short feedback form at the end of the unit. Ask them about their favourite and least favourite resources and why, in order to inform decision-making about future units.

For **Holocaust education organizations**, understanding the local curriculum and local teachers' needs will help you better tailor your resources to the teachers in your area. Providing professional development opportunities will help teachers develop their units and build their community of practice, as well as helping them get to know your organization and what you offer. Organizations cannot rely on teachers googling "Holocaust museum in [city]" – most teachers find Holocaust education organizations through resources given to them by colleagues or encountered through professional development experiences, like teachers' conferences. So, it is important to be searchable on the internet and to have resources available online, but it is essential for organizations to reach out to teachers through professional development, and teacher word-of-mouth.

Teachers' conferences and other professional development workshops are also a great way to engage pre-service teachers in the work that your organization does. They will get to know your resources, meet current teachers who already teach the Holocaust, and be introduced to other Holocaust education organizations and their resources. It will give you an opportunity to meet new teachers early in their career and begin building a professional relationship with them, and it

will strengthen your relationship with local faculties of education through consistently engaging with their students to provide early-career professional development. Building relationships with faculties of education helps raise awareness of your resources while also giving students practical examples of how to use them in their future classrooms.

TABLE B: HOLOCAUST EDUCATION ORGANIZATIONS		
Communities of Practice	1	<p>A regularly scheduled educator mailing list or newsletter is a helpful way to remind teachers of the resources you offer and let them know about upcoming programs, new resources, and collaborations with other Holocaust education organizations. A quarterly or biannual newsletter will provide consistent check-ins, without overwhelming teachers with too many emails.</p> <p><i>Ex. VHEC Teacher Newsletter / Educator Email List, VHEC Zachor Magazine, Montreal Holocaust Museum Teachers' Newsletter Mailing List, Facing History Canada Email Updates, US Holocaust Memorial Museum Email Subscription / Online Preference Centre.</i></p>
	2	<p>In addition to a broad teacher mailing list, some organizations may find it helpful to maintain a listserv of social studies department heads* in their school district or surrounding area.</p> <p>While it may be challenging to build and maintain relationships with every teacher in your area, it is more feasible to have personal relationships with the social studies department head at each school, who can then pass information on to colleagues in their department and others who are teaching the Holocaust in different subject areas.</p> <p>* Note that at some schools this may be the head of the humanities department, or equivalent.</p>
	3	<p>Additionally, consider developing relationships with the head or president of subject-specific teachers' organizations in your area.</p> <p><i>Ex. Alberta Teachers' Association Social Studies Council (ATASSC), BC Social Studies Teachers' Association (BCSSTA), English Language Arts Council (ELAC) of the Alberta Teachers' Association, BC Teachers of English Language Arts (BCTELA), Association canadienne des professionnels de l'immersion (ACPI), Association provinciale de professeurs d'immersion et du programme francophone (APPIPC).</i></p> <p>Though teachers are not exclusively teaching the Holocaust in social studies and English Language Arts, they are the most common subject areas for Holocaust education, and teachers often share resources with colleagues who teach in other subject areas, which makes them a worthwhile place to start when strengthening communities of practice. French immersion associations are included here in response to the demonstrated need for increased outreach to</p>

		French immersion teachers.
	4	<p>Organizing annual or biennial teachers' conferences – half-day or full-day – will help introduce teachers to Holocaust education resources, and assist in building personal relationships between local teachers and the organization. Teachers have consistently expressed interest in concrete examples of classroom activities and resources that focus on a wide range of Holocaust experiences and historical material, and workshops that demonstrate practical ways to use them with students.</p> <p>Collaborate with other Holocaust education organizations whenever possible (see <i>Communities of Practice</i> #5, below), and consider collecting anonymous teacher feedback on each session and the conference overall, which is useful for informing future programming decisions.</p> <p>Additionally, if possible, provide refreshments and/or lunch.</p> <p><i>Ex.</i> Lunch was provided at full-day VHEC and Federation teachers' conferences, while light snacks and beverages were provided at Federation's half-day conference.</p>
	5	<p>Collaborations with other Holocaust education initiatives, particularly those who offer resources that are a demonstrated need for your teachers, will expand your reach and the resources you are able to offer to teachers. It is not always necessary to reinvent the wheel, and partnerships between organizations help to strengthen communities of practice, both with other organizations' staff and with teachers.</p> <p>That said, be mindful of what you are asking of other organizations and focus on collaborative engagement (i.e., co-creating a resource, or inviting an organization to present at your event) rather than extractive engagement (i.e., asking an organization to provide their teacher mailing list so you can invite their teachers to your event).</p>
	6	<p>Collecting feedback regularly from teachers is key to understanding the experiences of teachers in your area, and how best to support them. Teachers in different areas have unique needs. Some may require resources in French, or resources that are a good fit for students learning English as an additional language, while others may need support finding or advocating for space in the curriculum to teach a Holocaust unit, and still others may be dealing with specific time or scheduling restraints.</p> <p>Assess whether the feedback you are seeking is best provided anonymously or with names. Many organizations are already aware of the limitations of feedback that is not anonymous. For example, the VHEC was well aware that some teachers were hesitant to give them constructive criticism because they knew how hard the staff worked and did not want to discount that work. Teachers and organization staff alike are also sometimes hesitant to give feedback about format or content because they do not want to offend survivors,</p>

		<p>or their descendants.</p> <p><i>Ex.</i> If you would like to know how receptive teachers would be to attending a symposium with second-generation speakers, there is a higher likelihood that teachers will be honest in an anonymous questionnaire. However, for questions around which resources would be helpful for a specific school or district, information like teacher names and contact information will be necessary in order to address specific concerns, tailor resources to specific contexts, and follow up with teachers.</p>
	7	<p>If possible, form a Teacher Advisory Committee with 6-10 teachers who are as representative a sample as possible, i.e., a mix of school types (public, private, charter, separate, language), ages (early career, mid-career, late career), personal backgrounds / identities, and areas of the city or region.</p> <p>Regular biannual or quarterly meetings will help build a strong community of practice, while being mindful of the many other responsibilities teachers have. A clear agenda and concrete questions for the teachers to answer or topics to brainstorm about will help to make the most of time spent together. If possible, compensate teachers for their time through an honorarium (if permitted by local school boards) and apply for grant funding for that purpose if it is beyond the existing budget of the organization.</p> <p><i>Ex.</i> VHEC Teacher Advisory Committee.</p>
	8	<p>Based on feedback from teachers attending conferences – and the Teacher Advisory Committee, if applicable – coordinate additional professional development workshops specific to teachers’ emergent needs. Collaborate with other Holocaust education organizations whenever possible (see <i>Communities of Practice</i> #5, above).</p>
	9	<p>If possible, develop relationships with instructors at your local post-secondary institutions who teach related courses (i.e., social studies methods) and offer to provide a workshop or presentation on your resources for their students. Presentations that provide a concise overview of your classroom resources and professional development opportunities – with interactive demonstration or examples, and time for questions – will introduce your resources to pre-service teachers, and establish a point of personal contact that may later develop into an ongoing professional relationship once they are teaching in their own classrooms.</p> <p>Pre-service teachers can also be engaged by extending invitations to attend your teachers’ conferences.</p> <p><i>Ex.</i> The VHEC regularly invites pre-service teachers to attend their teachers’ conferences, and they have an ongoing relationship with practicum students through UBC’s Community Field Experience (CFE) program. These are facilitated through the VHEC’s historical</p>

		and contemporary relationships with local post-secondary instructors and researchers, particularly through faculties of education, among other departments.
Resource Development	1	For resource development, consider whether a particular resource needs to be created from scratch or whether a suitable option already exists. Different organizations have different strengths, and there may be an excellent version that is already available.
	2	<p>Most teachers are looking for classroom resources that directly connect to local curriculum requirements, especially in the form of concrete classroom activities that can be completed in 1-2 classes.</p> <p>Familiarity with the provincial curriculum will better position organizations to develop relevant resources and professional development for teachers. Provincial curriculum documents are easily accessible online and, in most cases, it will be helpful to understand what is being asked of teachers from Grade 5 through Grade 12.</p> <p>Though not all Holocaust units take place in social studies, it is the most common subject area and a good place to start. Beyond that, it is worth consulting with local area teachers to learn which additional grades, subjects, and courses the Holocaust is taught in.</p> <p>Familiarity with the local curriculum will also help organizations better scaffold¹ their existing and emergent resources.</p> <p><i>Ex. To understand how one organization scaffolded classroom resources within different provincial curricula, see the Montreal Holocaust Museum's secondary school curriculum guides <i>17 Letters: For the Last Time and Forever</i>, and <i>Exploring the Evidence: The Holocaust, Cambodian Genocide, and Canadian Intervention</i>.</i></p>
	3	In-person programs, workshops, and exhibits still have a place in classroom teaching, but it will be helpful to prioritize resources that are available online and those that can be brought into classrooms – rather than requiring a field trip – in order to reduce logistical barriers to participation.
	4	Having a range of format options is especially important for survivor testimony, which students and teachers continue to rate as one of the most impactful ways to learn about the Holocaust. This includes live presentations via video call, short-form and long-form video testimony, written testimony, and in-person presentations, when possible. These options can be coordinated locally and/or through other organizations, and enable teachers to incorporate survivor testimony regardless of how long or short their unit is, as well as

¹ See *Instructional Scaffolding*, p. 107.

		<p>enabling them to use testimony at various points throughout the unit, time permitting.</p> <p>The case study students were particularly interested in hearing the stories of survivors who were around their age during the Holocaust, and tended to feel especially connected to those who had emigrated to the city the students lived in.</p>
	5	<p>Make sure that any online resources are easily accessible, user-friendly, and mobile-compatible, particularly for testimony videos. Even in classes where the case study teacher had laptops available to their students, most chose to do research for assignments on their smartphones. Websites that are difficult to navigate, videos that will not load or cannot play subtitles on mobile, and so on, are all deterrents for both teachers and students.</p> <p>Additionally, for organizations that have online testimony and/or artifact collections, they will be easier for teachers and students to use if they are searchable by theme and, if possible, country of origin.</p> <p><i>Ex. Montreal Holocaust Museums' Survivors' Stories and Objects of Interest; Azrieli Foundation's Re:Collection testimony platform.</i></p> <p>Be mindful as well of which testimonies or artifacts appear on the first two pages of online collections. Aim for a mix of survivor ages, countries of origin, experiences, and so on, if possible. Many students do not go past the first page or two, even if their teachers have encouraged them to do so.</p>
	6	<p>For organizations offering a Holocaust education symposium that uses a historian and survivor speaker format, consider requiring teachers to cover the history of the Holocaust before symposium, with recommendations like the Montreal Holocaust Museum's <i>Brief History of the Holocaust</i>, the US Holocaust Memorial Museum's <i>The Path to Nazi Genocide</i>, etc.</p> <p>Then, rather than having the historian give an overview of the history of the Holocaust, ask them to focus specifically on the time and place that relates directly to the survivor or second-generation presentation, and gives the students context for how that experience fits into the larger history of the Holocaust. This will help scaffold² the historian presentation with what students have already learned in the unit, and with the survivor testimony.</p>
	7	<p>In terms of more intensive, long-term projects, there is an identified need for a short, compelling documentary for secondary students that explains what the Holocaust was, while also touching on the Canadian context, i.e., antisemitism in Canada, MS St Louis, Canadian immigration policy during the war, Japanese and German internment, Canada's role in the Allied forces, Holocaust survivors in</p>

² See *Instructional Scaffolding*, p. 107.

		<p>Canada, etc.</p> <p>Based on student and teacher feedback, the recommended length would be 20-30 minutes, if possible, for classroom use as well as for Holocaust education symposia. Ideally it would be created in consultation with historians (Holocaust, Canada and WWII, etc.), archivists, Holocaust educators, Holocaust education researchers, secondary teachers, and secondary students.</p>
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For **Faculties of Education**, the following approaches will help to increase pre-service teacher awareness of local resources, and give them practical examples of how to use them in their classrooms. Additionally, contact with educators from these organizations will help pre-service teachers build their community of practice early in their career, and give them a personal connection to organizations that may be helpful to them when they have their own classrooms. More intentionally engaging with local education organizations will improve connections, collaboration, and communities of practice within and beyond the faculty.

TABLE C: FACULTIES OF EDUCATION		
Communities of Practice	1	<p>Offer a teaching methods course that focuses on approaches to teaching challenging topics, or topics that teachers sometimes struggle to teach that are required by the local curriculum and/or commonly taught in your local city, district, or region. If a separate course is not possible, consider adding it as a unit in existing methods courses.</p> <p><i>Ex. McGill University's EDER 319: Teaching the Holocaust.</i></p>
	2	<p>As part of that course – or as a separate program for students – invite local Holocaust education organizations or museums to give a presentation or workshop to pre-service teachers in your department.</p>
	3	<p>Design assignments that require students to research and interact with resources from local, national, and international Holocaust education organizations, i.e., developing and testing a lesson plan that incorporates those resources into a unit and the local curriculum.</p> <p><i>Ex. See Montreal Holocaust Museum class activity, p. 14-15.</i></p>