

**Task Force for International Cooperation
on Holocaust Education, Remembrance,
and Research**

Liaison Projects - Baseline Study

C A N A D A

April 2008

Table of Contents

1. Country/Contact Information	2
Education Systems in Canada	2
Preliminary Remarks	3
2. Government Aid and Commitment	5
2.1 Written Statement or Policy	5
2.2 Commitment to Liaison Projects	14
2.3 Government Departments-Liaison Projects	14
2.4 Funding of Liaison Projects	14
2.5 Government-NGO Sector	15
2.6 Government-NGO Sector	15
2.7 Liaison Partner(s)	24
3. Historical Issues – The Holocaust in your Country	25
3.1 Problematic Historical Issues	25
3.2 Perception of Issues	25
3.3 Historical Commission	26
4. Current Status of Teaching about the Holocaust	27
4.1 Official Government Directives	27
4.2 Percentage of Schools Teaching the Holocaust	28
4.3 Definition of the Holocaust	30
4.4 The Holocaust in the Curriculum	31
4.5 Age and Education	33
4.6 Hours of Education	35
4.7 Areas of Study	36
4.8 Teachers' Training	37
4.9 National Holocaust Memorial Day	39
4.10 National Holocaust Memorial or Museum	40
4.11 Students' Visits of Authentic Sites	43
4.12 Major Textbooks used in Teaching	43
4.13 Strategies of Differentiation	46
4.14 Integration of National History in Holocaust Teaching	46
4.15 Major Obstacles	47
4.16 Development of Curriculum	48
4.17 Government Commitment to Altering Curriculum	49
4.18 National Program of Teacher Education	49
5. Current Projects	50
5.1 NGO Involvement	50
5.2 Government Involvement	55
5.3 Upcoming Events and Activities	55
5.4 Government Support for ITF-Supported Events	57
Appendices	58
Appendix A - Education in Canada	59
Appendix B - Map of Canada	65
Appendix C - Statements and Policies relating to Holocaust Education, Remembrance, or Research	66

LIAISON PROJECTS - BASELINE STUDY

1. COUNTRY/CONTACT INFORMATION

1.1 Name of Country

CANADA

**1.2 Primary Contact for Government
of Canada**

Department of Canadian Heritage
Christine Nassrallah
Deputy Director General
Multiculturalism and Human Rights
25 Eddy, 11th Floor
Gatineau, Quebec
K1A 0M5
Canada
Tel: +1-819-994-2994
Fax: +1-819-953-8720
Email: christine_nassrallah@pch.gc.ca

1.3 Primary Contact for Education

Council of Ministers of Education,
Canada
Sheila Molloy
Coordinator, International Programs
95 St. Clair West, suite 1106
Toronto, Ontario
M4V 1N6
Canada
Tel: +1-416-962-8100 ext. 247
Fax: +1-416-962-2800
Email: s.molloy@cmeec.ca

Education Systems in Canada

In Canada, there is no federal department of education and no integrated national system of education. Within the federal system of shared powers, Canada's Constitution Act of 1867 provides that “[I]n and for each province, the legislature may exclusively make Laws in relation to Education.” Similar responsibilities have been given to the territories by delegation from the federal government. In the 13 jurisdictions — 10 provinces and three territories — departments or ministries of education are responsible for the organization, delivery, and assessment of education at the elementary and secondary levels and for postsecondary education within their boundaries. Separate departments or ministries may be responsible for elementary-secondary education and for postsecondary education and skills training. The institutions in the postsecondary system have varying degrees of autonomy from direct provincial government control.

While there are a great many similarities in the provincial and territorial education systems across Canada, there are important differences that reflect the geography, history, language, culture, and corresponding specialized needs of the populations served. The Canadian education systems, comprehensive, diversified, and widely accessible, reflects the societal belief in the importance of education. Appendix A provides more detail on the education systems in Canada. Appendix B contains a

map of Canada, identifying the provinces and territories as well as some of the major cities.

Preliminary Remarks

The Task Force for International Cooperation on Holocaust Education, Remembrance, and Research (ITF) offers Canada a dynamic framework for examining history and human behaviour in order to promote the development of a more humane and informed citizenry. By joining with experts from around the world, Canada will be able to share in the memorial, educational and humanitarian lessons on the Holocaust that membership on the ITF has to offer. Our membership will be an important means for enhancing the understanding of Canadians concerning the Holocaust and helping to guard against it ever happening again.

As a country, Canada was not impacted by the Holocaust directly. That being said, there is the experience of the S.S. St. Louis, a ship carrying 907 Jewish refugees fleeing Europe, which was refused entry to Canada on the eve of the Second World War. While Canada has no authentic sites, the Holocaust experience resonated with the Jewish Canadian population of the era. This resonance has only increased over the intervening years, not least through the immigration of tens of thousands of Holocaust survivors and their families to Canada, who brought with them their personal testimonies and experiences.

In the Canadian experience, the Holocaust has been interpreted from a broad perspective that encompasses a focus on human rights and combating racism and discrimination. This approach incorporates education, remembrance and research on the atrocities committed during the Holocaust. Canadian involvement in the ITF is a symbol of our ongoing commitment to fighting all heinous acts based on race, religion or ethnicity. In this area, Canada has a robust legal framework as well as a long history of involvement and support for initiatives that raise public awareness and understanding on a range of issues aimed at combating racism, discrimination and hate crimes.

Information for Canada's Liaison Baseline Study was provided by institutions across the federal government, provincial and territorial ministries of education and civil society organizations. The intention was to develop a Baseline Study that provides a broad picture of the state of Holocaust education, remembrance and research in Canada.

The **Department of Canadian Heritage** has responded to the questionnaire with input from federal departments and agencies, and has collected information from nongovernmental organizations working in Holocaust education, remembrance, and research.

The **Council of Ministers of Education, Canada** distributed the ITF questionnaire to the ministries and departments responsible for education in each of the 13 provinces and territories. Replies were received from the ministries of education in British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Quebec, Yukon, Nunavut, Newfoundland and Labrador, and two responses from New Brunswick (one from the Anglophone Sector and one from the Francophone Sector of the Department of Education). In 2005, a similar questionnaire was sent to the jurisdictions on behalf of the Office for Democratic

Institutions and Human Rights of the Organization for Security Co-operation in Europe. Relevant information from the 2005 responses is included in this report. The responses relate to the elementary and secondary school levels and do not include postsecondary students' experiences.

2. GOVERNMENT AID AND COMMITMENT

2.1 Does the Government have a written statement or policy relating to Holocaust Education, Remembrance or Research which might be valuable for partner countries to be aware of? (Preamble to Holocaust Commissions, Ministerial or Presidential speeches, Education Policies, etc.) You may wish to list these and enclose with the completed file.

It is my deeply held conviction that our full engagement in this Task Force will be an important means by which to enhance Canadians' understanding of the Holocaust and contribute to global efforts to ensure such horror is never again repeated.

Right Honourable Stephen Harper, Prime Minister of Canada (April 11, 2007)

Various orders of government in Canada* have demonstrated their commitment to promoting human rights and combating racism and discrimination, in general, and Holocaust education, remembrance, and research, specifically, on various occasions.

The provincial and territorial governments do not have written statements or policies directly relating to Holocaust education, remembrance or research. However, policies exist in educational jurisdictions that strive to provide the best learning environments for all students. For example, both the Francophone and Anglophone sectors of the Department of Education in New Brunswick brought forward a key policy that provides context for the environment of education in the province, of particular relevance to the Holocaust. New Brunswick Policy 703 states in part:

The following behaviours, exhibited by any person, will not be tolerated in the New Brunswick public school system. This means intervention, as agreed upon in the School Positive Learning Environment Plan, is consistently required when these behaviours occur:

- harassment, intimidation and violence;
- discrimination based on gender, race, colour, national or ethnic origin, religion, culture, language group, sexual orientation, disability, age or grade level; and
- dissemination of hate propaganda including hate literature.

* Includes federal, provincial and territorial levels of government.

The following sections provide additional examples of statements and policies that illustrate Canada's commitment to Holocaust education, remembrance, and research.

A. Organization of a Holocaust Memorial Day

In 2003, the Canadian Parliament passed the Holocaust Memorial Day Act, which declared that *Yom ha-Shoah* or the *Day of the Holocaust*, as determined in each year by the Jewish lunar calendar, is "*Holocaust Memorial Day — Yom ha-Shoah*" in Canada.

At the most recent Canadian Holocaust Memorial Day ceremony on Parliament Hill (April 15, 2007), the Right Honourable Stephen Harper, Prime Minister of Canada, spoke and honoured the victims of the Holocaust. Prime Minister Harper also acknowledged that politicians have an important role to play in ensuring the continued protection of human rights and combating anti-Semitism, which are key to ensuring that the lessons of the Holocaust are remembered and that such tragedies are not repeated (see Appendix C).

Each province has passed a Holocaust Memorial Day Act. Alberta, where the Act is known as the *Holocaust Memorial Day and Genocide Remembrance Day Act* (RSA 200, Chapter H-10 accessible at www.canlii.org/ab/laws/sta/h-10/20080115/whole.html) has provided some of the text of that Act:

WHEREAS this day provides Albertans with the opportunity:

- i. to look within themselves, reflect on the enduring lessons of the Holocaust and educate their children, their colleagues and their fellow citizens on the perils of hatred,
- ii. to consider other times and incidents of systematic violence, genocide, persecution, racism and hatred that call out to us from the past or continue today, and
- iii. to reaffirm their commitment to uphold the human rights of all and to value diversity and the multicultural richness of Alberta society;

WHEREAS on Yom ha Shoah we will remember, for we must never forget;

THEREFORE HER MAJESTY, by and with the advice and consent of the Legislative Assembly of Alberta, enacts as follows:

Holocaust Memorial Day - Yom ha Shoah

- 1 Yom ha Shoah, the Day of the Holocaust as determined in each year by the Jewish lunar calendar, is proclaimed as Holocaust Memorial Day - Yom ha Shoah.

B. Canadian Statement at the Stockholm International Forum on the Holocaust

Canada sent an official delegation led by the Honourable Herb Gray, Deputy Prime Minister, to the Stockholm International Forum on the Holocaust in January 2000. In addition to representatives and officials from the federal level, the delegation was also composed of delegates from civil society, including scholars, survivors, and non-governmental representatives. At the conference, the Canadian delegation made a statement, which included an unqualified endorsement of the Declaration of the Stockholm International Forum on the Holocaust (see Appendix C – 2.1 (B)).

C. United Nations International Day of Commemoration in Memory of the Victims of the Holocaust

Canada co-sponsored the United Nations (UN) General Assembly resolution on Holocaust Remembrance (A/RES/60/7), adopted on November 1, 2005.

The Resolution decided that the UN would designate January 27th - the anniversary of the liberation of the Auschwitz concentration camp - as an annual International Day of Commemoration in memory of the victims of the Holocaust, and urged UN Member States to develop educational programmes to instil the memory of the tragedy in future generations to prevent genocide from occurring again.

In addition to Canada's national Holocaust Memorial Day, the Government of Canada has marked the UN's International Day of Commemoration (see Appendix C – 2.1 (C)).

D. Canada supports condemnation of Holocaust Denial

Canada co-sponsored a resolution on Holocaust Denial (A/RES/61/255) at the 61st session of the United Nations (UN) General Assembly. The Resolution, adopted by consensus on January 27, 2007, condemns, without reservation, any denial of the Holocaust.

The Government of Canada has also directly condemned Holocaust denial on the international level. The Minister of Foreign Affairs issued a statement in October 2007 condemning the Iranian President's denial of the Holocaust (see Appendix C – 2.1 (D)).

E. Government of Canada Honours Raoul Wallenberg

Born on August 4, 1912, Raoul Wallenberg was a member of a well-known Swedish family. In 1944, he was appointed as First Secretary at the Swedish Embassy in Budapest. His mission was to start a rescue operation for Jews.

Raoul Wallenberg saved thousands of Hungarian Jews from deportation to death camps by issuing them "protective passports." He also established safe houses for Jews in Budapest.

In 1985, in recognition of Raoul Wallenberg's humanitarian deeds, Canada declared him its first honorary Canadian citizen. Since 1987, a number of parks and monuments in Canada have been dedicated to his memory. On June 5, 2001, the Minister of Canadian Heritage announced that henceforth in Canada, January 17th would be a national day of recognition for Raoul Wallenberg (see Appendix C – 2.1 (E)).

F. Holocaust-related cultural property issues

With the Washington conference on Holocaust-era assets in 1998, the unlawful appropriation of cultural property has become a major focus for museums throughout the world, including the **National Gallery of Canada** (NGC). For close to a decade, curators have been working on documenting the provenance of the NGC collection. This includes all paintings and sculptures, which changed hands in Europe between 1932 and 1945, when countless works of art were confiscated by the Nazis.

In 2001, the NGC hosted the Canadian Symposium on Holocaust-era Cultural Property to provide recommendations and devise a strategy on how to conduct provenance research on Holocaust-era cultural property in Canadian museum collections.

At present, Dr. Anabelle Kienle, the National Gallery of Canada's Assistant Curator of Later European and American art, and an accomplished expert in the field of provenance research, is heading the *Nazi-era Provenance Disclosure Project*. While building on a strong foundation laid by previous and current curators, Dr. Kienle is developing ever more exacting standards, and training Canadian art historians in this highly specialized field of knowledge.

In September 2007, the NGC established the Provenance Research Internship, a one-year program, which is being funded by the National Gallery of Canada's Foundation. Building on its expertise to date, the NGC is a leading centre in Canada in provenance research on artworks, cooperating with other institutions to develop educational programs in provenance and instruct other museum professionals on research techniques.

G. Financial support for projects relating to Human Rights and the fight against Anti-Semitism and Racism

Promoting the understanding of the rights and responsibilities of Canadian citizenship is a key objective of the Government of Canada. Recognizing that attitudinal change is brought by the concerted efforts of socializing institutions and programming, the Department of Canadian Heritage has been given the responsibility at the federal level for "the promotion of a greater understanding of

human rights, fundamental freedoms and values" [*Department of Canadian Heritage Act*, s. 4(2)(a)].

Within the Department of Canadian Heritage, the **Multiculturalism Program** is one important means by which the Government pursues the goals of Canada's Multiculturalism Policy. One of the key focuses of the Multiculturalism Program is to support community-based efforts to combat racism and discrimination, including anti-Semitism. Enhancing Canadians' understanding of the Holocaust complements efforts, both at home and abroad, to combat racism and discrimination (see section 2.6 for examples of projects funded related to Holocaust and anti-Semitism issues).

Since its inception, the Multiculturalism Program has evolved over time to respond to Canada's changing diversity and to address emerging issues in our pluralistic society. The Program pays particular attention to the following priorities:

- i. Supporting the economic, social, and cultural integration of new Canadians and cultural communities;
- ii. Facilitating programs such as mentorship, volunteerism, leadership, and civic education among at-risk cultural youth; and
- iii. Promoting inter-cultural understanding and Canadian values (democracy, freedom, human rights, and rule of law) through community initiatives, with the objective of addressing issues of cultural exclusion (parallel communities) and radicalization.

The **Human Rights Program**, also within Canadian Heritage, has the principal responsibility for promotion and education on human rights and provides funding for community-based projects as well.

H. Canadian Race Relations Foundation

The Canadian Race Relations Foundation (CRRF) is a Crown corporation with a national mandate operating at arms length from the federal government from which it receives no funding.

The CRRF is committed to building a national framework for the fight against racism in Canadian society. It aims to shed light on the causes and manifestations of racism; provide independent, outspoken national leadership; and act as a resource and facilitator in the pursuit of equity, fairness and social justice (see also 2.6 for projects funded relating to the Holocaust and see Appendix C – 2.1 (H) for Statement).

I. A Canada for All: Canada's Action Plan Against Racism

A *Canada for All, Canada's Action Plan Against Racism* is a government-wide effort to combat racism. It was released on March 21, 2005, the International Day for the Elimination of Racial Discrimination.

The Action Plan is a first step in addressing racial discrimination in a coordinated, horizontal manner across the federal government. The ultimate outcome of the Action Plan is to 'contribute to the elimination of racism.'

The Action Plan includes new initiatives that focus on workplace discrimination, youth integration, broadening access to government programs and services, race-based issues in the justice system, and hate crimes based on ethnicity, race, and religion, as well as other motives.

J. Government support for research on the Holocaust

Holocaust awareness in Canada started in the late 1960s, with serious research and study of the Holocaust beginning in the 1970s. This was accompanied by a closer look by academics into the topic in studies at educational institutions. Much research on the Holocaust has been funded by the Government of Canada through the **Social Sciences and Humanities Research Council (SSHRC)**.

- Beaulieu-Drolet, Julie, (2007), *La notion de responsabilité individuelle telle que conçue et vécue dans un régime totalitaire : le cas du Troisième Reich*
- Bojadzija, Amira, (2007), *Sense memory in women's Holocaust memoir*
- Brykczynski, Paul, (2007), *Nationalism, catholicism, and anti-semitism in interwar Poland*
- Concordia University, (2007), *Life stories of Montrealers displaced by war, genocide, and other human rights violations*
- David, Paula, (2007), *End of life issues for aging Holocaust survivors*
- DeGooyer, Stephanie, (2007), *Sentimental truths: trauma, trespassers and testimonial fiction*
- Fico, Ester, (2007), *L'écriture personnelle d'une survivante lettrée : Ruth Klüger*
- King, Sarah, (2007), *Alternative means of holocaust education*
- Macumber, Lindsay, (2007), *Where God's justice begins and ends*
- Paulovicova, Nina, (2007), *Rescuers phenomenology: the rescuers in World War II Slovak State*
- Feldman, Seth, (2006), *Reflections of the unimaginable: a multi-media rendering of three cities hosting the Holocaust*
- George, Amanda, (2006), *Ethical form: representation, identity and responsibility in Spiegelman's Maus and Klein's the second scroll*
- Glowacka, Dorota, (2006), *Jewish memory in today's Poland and the Polish national narrative*

- Morris, Janice, (2006), *Holocomics: representing the holocaust and the question of graphic novels*
- Orich, Annika, (2006), *The new exhibition at the Bergen-Belsen Memorial: a sign of changes in Germany's cultural memory of the Holocaust*
- Paczulla, Jutta, (2006), *Divided justice: East German trials of Nazi War criminals*
- Schnoor, Steven, (2006), *Ideologies and technologies of fascism*
- Stumm, Bettina, (2006), *Ethics and cross-generational memory in Holocaust autobiography*
- Wittmann, Rebecca, (2006), *Nazism and terrorism: the Majdanek and Stammheim trials in 1975 West Germany*
- Bachmann, Brigitte, (2005), *How is the Jewish descent, differentiated by geographical and linguistic backgrounds, reflected in works of German and Latin American women writers*
- Berard, Jordan, (2005), *(R)evolution in Canadian Holocaust poetry*
- Clifford, Rebecca, (2005), *Negotiating the public past: holocaust commemoration and the question of national responsibility in France and Italy*
- Heitlinger, Alena, (2005), *In the shadows of the holocaust and communism: community and identity among postwar Czech and Slovak Jewry*
- St.Pierre, Michelle, (2005), *Holocaust youth diaries and American culture*
- Stanley, Kate, (2005), *Scenes of testimony as genres of narrative witnessing*
- Connor, Stephen, (2004), *The German civil administration in the occupied Soviet Union, 1941-44*
- Cupial, Violetta, (2004), *Jewish-German postwar literature*
- Goldschläger, Alain, (2004), *Holocaust survivors published testimonies*
- Herman, Dana, (2004), *History of the Jewish cultural reconstruction organization*
- Lewis, Naomi, (2004), *Semi-permanent: a novel*
- Poirier, Christine, (2004), *L'impact de la Shoah dans la littérature anglo-qubécoise*
- Shapiro, Carla, (2004), *Collected memories: museological and historical considerations of, we who survived..., portraits of survival and five portraits from the 100 days*
- Bodemann, Y. Michal, (2003), *Ten Russian Jewish families in Germany: the context of migration, habitus, and ethnic micro-structures*
- Friedland, Amos, (2003), *The concept of the Jew, the holocaust, and the state of Israel*
- Horowitz, Sara, (2003), *Gender and the Holocaust: constructing cultural memory*
- McCarron, Carmen, (2003), *L'Euphémisme dans le discours de l'Holocauste*

- Poirier, Christine, (2003), *La Shoah dans la littérature québécoise de langue française*
- Ravvin, Norman, (2003), *Museums and memory: Jewish identity in Post-war Canada and South Africa*
- Schnoor, Steven, (2003), *Blood money: big business and war*
- Semmens, Kristin, (2003), *Tourism, consumer culture and the Nazi past in Germany*
- Simon, Roger, (2003), *The legacy of testament: the problematics of exhibiting the Warsaw ghetto archives*

K. Access to public archives

In its mandated role as a source of enduring knowledge accessible to all, **Library and Archives Canada** (LAC) acquires, preserves, and makes accessible Canada's documentary heritage for the benefit of present and future generations. This heritage is reflected in documentation from diverse individuals, religious and ethnic groups, private corporate bodies and the federal government.

As a federal institution, LAC invites the public to freely access its collections, services, and programs. Outlined below are examples of LAC collections of documentary heritage, both published and unpublished, as they pertain to the Holocaust and related events in support of Holocaust education, remembrance and research.

The *Jacob M. Lowy Collection* consists of old and rare Hebraica and Judaica comprising 4000 volumes from the 15th to the 20th century, including 34 Hebrew and Latin incunables, over 120 editions of bibles in many languages and numerous editions of the works of the first century historian Josephus. The books belonging to this special collection are used for purposes of Holocaust education. Since the Holocaust targeted both Jews and Jewish civilization, the *Lowy Collection* in its entirety bears witness to the survival of that civilization.

LAC published collections include Holocaust-related materials of all kinds: early personal narratives, literary and historical writings; books and periodicals printed in Displaced Persons camps; and memorial books and other documentation, including those specific to given regions and towns. LAC also holds extensive newspaper collections that include a number of Jewish-Canadian newspapers. Coverage related to the discovery of camps and liberation of victims would also have been covered in any of the major dailies publishing at the time (estimated to be about 100 dailies).

Government records about what Canada knew about the war, and particularly about the treatment of Jews in Europe, as well as records about what happened to the property of survivors and their heirs after the war are also part of the LAC collection. The majority of unpublished Holocaust-related holdings are post-war materials pertaining to education and remembrance, in addition to campaigns against Nazi War criminals.

Archival materials from the private sector include: the fonds of the **Jewish Labour Committee of Canada**, established 1935-1936, which was the first

community organization to establish the annual tradition of commemorating the Warsaw Ghetto Uprising and the Holocaust; a diary kept by Ethel Ostry, welfare officer with the United Nations Relief and Rehabilitation Agency (UNRRA) in Europe from 1945-1947; The Anna Heilman fonds, consisting of Anna Heilman's personal papers, speeches, articles and publications relating to her wartime experiences in Auschwitz-Birkenau and her involvement in the successful plot to blow up Crematorium IV as part of the October 1944 Sonderkommando Uprising; and the Sol Littman fonds, consisting of textual, graphic, and audio-visual material pertaining to the Albert Helmut Rauca case, and the hunt for World War Two era war criminals and collaborators living in Canada.

L. Canadian Museum for Human Rights

The Government of Canada is currently in the process of establishing a new national museum, the **Canadian Museum for Human Rights** (CMHR). This is the first new national museum in forty years and the first to be established outside the National Capital Region.

The museum's mandate, as set out in legislation, is to explore the subject of human rights, with special but not exclusive reference to Canada, in order to enhance the public's understanding of human rights, to promote respect for others and to encourage reflection and dialogue (see Appendix C-2.1(L)).

The museum is expected to open in 2012. While it is still too early to determine the exact content of the CMHR exhibits and programs, it is expected that the Holocaust will be one of the subjects addressed by this new institution. Consultations with the public were undertaken in February/ March 2008 concerning expectations for the museum.

M. Historical Recognition

In June 2006, the Minister of Canadian Heritage announced the creation of the **Community Historical Recognition Program** (CHRP) as part of a federal initiative intended to acknowledge and commemorate the impact of federal wartime measures and immigration restrictions or prohibitions in Canada on ethnocultural communities. CHRP will provide funding for eligible projects related to these historical events.

Under CHRP the Jewish community in Canada could submit a proposal for funding for a project to commemorate the SS St. Louis incident, which saw some 900 Jewish refugees from Nazi Germany refused entry to Cuba, the United States and Canada in 1939. (See section 3.1 for a detailed description.)

Details of the Historical Recognition Program are being finalized, with an announcement expected by early summer 2008.

N. Participation in the Task Force for International Cooperation on Holocaust Education, Remembrance, and Research (ITF)

In November 2006, the Government decided that Canada should move towards full membership in the ITF. Canada's Ambassador to Hungary attended the December 2006 Plenary under the Hungarian Chairmanship to initiate contact with the ITF concerning the application procedure (see Appendix C – 2.1 (N)).

Canada's formal application for membership in the ITF was presented by the Honourable Jason Kenney, Secretary of State (Multiculturalism and Canadian Identity) at the June 2007 Plenary under the Czech Chairmanship (see Appendix C – 2.1 (N)).

2.2 Is the Government of your country committed to the concept of Liaison Projects?

Yes, the governments in Canada are committed to the concept of Liaison Projects.

2.3 If yes, which Government Departments will be involved in the project?

Departments and ministries involved in the liaison project(s) could include:

- Advanced Education and Literacy, Manitoba
- Competitiveness, Training and Trade, Manitoba
- Culture, Heritage, Tourism and Sport, Manitoba
- Department of Canadian Heritage
- Department of Education (Anglophone sector), New Brunswick
- Department of Education, Newfoundland and Labrador
- Department of Education, Nunavut
- Education, Citizenship and Youth, Manitoba
- Library and Archives Canada

2.4 Is your Government prepared to assist with the funding of the project?

Yes, the Government of Canada is prepared to assist with the funding of the project.

If yes, give details:

A number of existing Programs under the Department of Canadian Heritage are potential sources of funding to support Liaison Project(s).

Governments in Canada are willing to explore support for other events, conferences, seminars, based on the availability of resources.

2.5 Is your Government prepared to work with the NGO sector?

Yes. Governments in Canada are prepared to work with the NGO sector.

2.6 Does the Government already work with NGOs and academics on Holocaust-related projects?

Yes. Various orders of government in Canada have extensive experience in working with NGOs on a wide variety of projects.

If yes, please list appropriate organizations/academics. (These may also be organizations/academics which are officially Government funded but in practice work in the NGO sector.)

A. Department of Canadian Heritage

The Department of Canadian Heritage, through the Multiculturalism and Human Rights Programs, has an extensive history of funding projects that relate to Holocaust, and genocide more broadly, education, remembrance and research.

Examples of Projects Concerning the Holocaust:

i. **Hebrew Congregation of Newfoundland and Labrador (1991-2006)**

Jewish Outreach Educational Program (public education)

- Canadian Heritage sponsored a series of Jewish Educational Outreach programs by the Hebrew Congregation of Newfoundland and Labrador. Each of these programs, done in cooperation with school boards, the Newfoundland-Labrador Human Rights Association, and the Atlantic Jewish Council, focused on providing education on topics such as Jewish culture, religion, anti-Semitism and the Holocaust to students between Kindergarten and Grade 12. Learning resources were also produced.

ii. **Saskatchewan Jewish Council (2004-2005)**

Witness to the Holocaust “Draw What you See” (interactive exhibit)

- This project was designed to bring to Saskatchewan an art collection in the form of drawings by a child in a concentration camp in Germany during WWII. The artwork depicted the events from the perspective of a child, and went on display in Regina. Children and adults were invited to see and interact with the exhibit. The project was meant to be the first step in starting dialogue among school age children on combating racism, racism against the Jewish people, and lessons learned from the Holocaust.

iii. Canadian Jewish Congress (CJC) Pacific Region (2003-2004)

Anti-Racism Education Outreach Program (public education)

- The CJC conducted a series of anti-racism workshops incorporating lessons from the Holocaust and Residential schools to provide public education to high school students and other community members outside the Lower Mainland on the manifestations and effects of racism, anti-Semitism, and intolerance.

iv. League for Human Rights of B'nai Brith Canada (2001-2004)

Taking Action Against Hate: Protection, Prevention and Partnerships (training)

- This project included 20 anti-hate “Train-the-trainer” workshops across the country to build community capacity to counter and prevent racism, hate, and bias crime. Representatives included police, school groups, community groups, and government officials. This program resulted in the country-wide distribution of a training manual and local, provincial, and national resources.

v. Jewish Heritage Centre of Western Canada Inc (2001-2002)

Holocaust Education Symposium 2002 (public education)

- Canadian Heritage granted funding for a one-day symposium in Winnipeg that was designed to create dialogue among high school students, educators, and survivors on the historical, moral, and ethical implications of the Holocaust.

vi. Sault St. Marie Council of Christians and Jews (1999-2000)

Welcoming Diversity (public education, commemoration)

- This organization undertook a special initiative with a local high school to commemorate the International Day for the Elimination of Racial Discrimination. Workshops with students explored topics such as prejudice, tolerance, and acceptance,

and Holocaust survivors delivered personal testimonies on racism and intolerance.

vii. **Okanagan Jewish Community (1999-2000)**

Testimonies Concert and Educational Day (public education)

- This project was a broad-based community response to the distribution of hate literature in the Kelowna area and the defacing of the Jewish Community Centre. The Okanagan Jewish Community worked with two Christian Churches and the local school districts to undertake public education on anti-Semitism and the Holocaust.

viii. **Current Sound Operations Society (1998-1999)**

Emperor of Atlantis, an Examination of Cultural Survival (public education, performance)

- This organization, in association with the Vancouver Holocaust Centre and Roundhouse, presented the Emperor of Atlantis Project, an opera written in 1944 by a composer incarcerated in a concentration camp. Before the opera was performed, a lecture was delivered on the history of the camps and historical circumstances of the opera. It was meant to foster dialogue concerning multiculturalism, racism, and cultural diversity in Canada.

ix. **Canadian Jewish Congress (CJC) (1993-1994)**

Holocaust Sensitization Program (public education)

- The CJC was given a grant to plan and deliver a program to sensitize students from non-Jewish communities to the reality of the Holocaust for Jewish-Canadians. This involved the production of written materials and videos, and a program for Holocaust survivors.

Examples of Projects Concerning Genocide:

i. **Association for the Elimination of Hate (2004-2007)**

Anti-Hate Programming / Public Education Outreach Coordination (public education)

- This project was developed in response to recommendations of a report entitled "Hate Crime and Bias Activity in the City of London", and was based in that city. The project was dedicated to raising awareness of hate and bias-motivated activities through public education, developing community capacity, providing support to communities vulnerable to such

activities. Part of the community capacity development included developing a network specializing in genocide and Holocaust studies in the Jewish and Rwandan communities.

ii. **Fondation de la Tolérance** (2003-2006)

Trousse d'outils de tolérance (education toolkit)

- Canadian Heritage contributed funding to the development of multimedia tools for youth education regarding forms of discrimination based on physical appearance, ethnic or national origin, and religion. A teaching kit, which made up a major component of this project, included modules concerning instances of genocide in history.

iii. **Multicultural History Society of Ontario** (2003-2005)

Ringelblum (Warsaw Ghetto) Exhibition (travelling exhibition)

- The Multicultural History Society of Ontario was given funding to support a process linking museum professionals with academics with experience in issues of historical memory and state-sponsored genocide. The collaborative effort led to the development of a travelling exhibition documenting life in the Warsaw Ghetto before its destruction.

The Government of Canada works with NGOs on Holocaust-related **cultural property issues**. In the area of cultural property, the Government of Canada participated in international meetings on Holocaust-era cultural property: Washington Conference on Holocaust-Era Assets (1998); and Vilnius International Forum on Holocaust-Era Looted Cultural Property (2000).

The Government of Canada through the Department of Canadian Heritage - **Museums Assistance Program** supported the Canadian Museums Association (CMA) and the Canadian Jewish Congress (CJC) in holding a symposium on Holocaust-era cultural property, which was hosted by the National Gallery of Canada. The November 2001 symposium provided an opportunity for delegates to learn more about the issue, and to discuss approaches to the issue that might be appropriate in the Canadian context.

The Canadian Art Directors Organization (CAMDO) has adopted for its members guidelines which outline a series of principles on how art museums in Canada will work to determine whether any Holocaust-era disputed cultural property is in their collections, and how to respond to possible claims for return or restitution.

The National Gallery of Canada has undertaken steps to identify works in the national collection with unclear provenance for the period of 1933-1945, including posting on the National Gallery's website lists of such works in their collection. A number of non-federal art museums in Canada have also begun similar

provenance research on Holocaust-era cultural property including the Art Gallery of Ontario and the Montreal Museum of Fine Art.

The Government works with NGOs on Holocaust-related **museum and education projects**. Through a variety of Government of Canada funding programs, the Department of Canadian Heritage provides support to Holocaust memorial museums owned and operated by NGOs in Canada.

The **Museums Assistance Program** has provided funding to the Montreal Holocaust Memorial Centre for three projects:

- Feasibility Study for New Facility
- Exposition - L'holocauste vu par des enfants
- Informatisation des archives et de la collection

The **Cultural Spaces Canada Program** has provided funding to the Montreal Holocaust Memorial Centre for:

- Upgrading the museum facility

The **Canadian Arts and Heritage Sustainability Program** has provided funding to the Montreal Holocaust Memorial Centre for:

- Strategic Action Plan
- Strategic Plan for Renovations

The **Museums Assistance Program** has provided funding to the Vancouver Holocaust Education Centre for:

- Exhibition - Broken Threads

The **Virtual Museum of Canada** – provided funding for a virtual exhibition created by the Vancouver Holocaust Education Centre

(<http://www.virtualmuseum.ca>):

- Open Hearts - Closed Doors: The War Orphans Project
-

The **Canadian Conservation Institute** (CCI) is a Special Operating Agency within the Department of Canadian Heritage. The Institute was created in 1972 to promote the proper care and preservation of Canada's moveable cultural heritage and to advance the practice, science, and technology of conservation.

Through conservation science, treatment, and preventive conservation, the CCI supports the heritage community in preserving Canada's heritage collections so they can be accessed by current and future generations.

While the CCI does not appear to have treated any artifact related to the Holocaust, it is contacted by various institutions associated with the Holocaust for advice or information from time to time. Listed in reverse chronological order below, are the institutions that have made the requests, the nature of the requests and the CCI response:

- i. **Vancouver Holocaust Education Centre** (2007) - A request for analysis of chess pieces made from chewed and hardened bread; as this request for analysis had previously been submitted in 1994, a copy of that report was sent to them.
 - ii. **Ontario Jewish Archives** (2006) - Request for a survey to help resolve display and security issues within the holocaust museum that is associated with the archives; site visit was carried out, options discussed with the client and a report sent including recommendations.
 - iii. **Montreal Holocaust Memorial Centre** (2002) - Request for information on applying for treatment services from CCI for a doll in their collection which was required for an upcoming exhibition; request could not be accommodated at CCI in their time frame, so they were referred to a conservator in the private sector.
 - iv. **Montreal Holocaust Memorial Centre** (2001) - request on conservation of reel-to-reel tapes; advice provided, but was also referred to Library and Archives Canada for more detailed technical information and advice.
 - v. **Washington Holocaust Museum** (1995) - advice given on the effect of freezing-fumigation on Bakelite buttons on uniforms from the 1940s
 - vi. **Washington Holocaust Museum** (1994) - Advice on preserving degrading rubber suit as used by allied troops as typhoid protection on liberating the concentration camps in Poland
 - vii. **Montreal Holocaust Memorial Centre** (1993) - Survey of museum and collections carried out with advice for display and storage
-

B. Canadian Race Relations Foundation (CRRF)

Through its **Initiatives Against Racism Program**, the CRRF has funded projects that incorporate, directly or indirectly, the Holocaust experience:

- i. **Manitoba Theatre for Young People** (Winnipeg, MB)

Hana's Suitcase: Tolerance Now, Then and Tomorrow (2006)

- A play was staged for older children and teenagers educating them about the Holocaust and the dangers of racist attitudes. It will present discrimination in action and will teach children (many of whom might not know about the Holocaust) how imperative it is for them to take responsibility for the future by ensuring that the mistakes of the past do not re-occur. Based on the story of Hana Brady, the play imparted to audiences the importance of understanding other cultures and learning about the hardships faced by some people.

- ii. **Saskatoon Anne Frank Committee** (Saskatoon, SK)

"The Anne Frank in the World Exhibit" (2005)

- The Saskatoon Anne Frank Exhibit Committee brought the Anne Frank in the World Exhibit to Saskatoon to help the community address intolerance. The exhibit conveys the message that proactive measures are needed, individually and collectively, to confront racism and prevent further hate crimes. The exhibit informed visitors about the Holocaust, showed how diversity enriches and strengthens society, and encouraged visitors to learn about current events and take an active role in their community. Thousands of students from around the province were invited to the exhibit, which was also open to the general public.

iii. **The Association for the Elimination of Hate** (London, ON)

Youth Anti-Hate Program (2004)

- As part of a broader campaign for the elimination against hate, the Youth Anti-Hate Program (YAP) created an opportunity for youth to become actively involved in the campaign within the context of their school community. "Anti-Hate Ambassadors," two students and a teacher, were nominated in each secondary school to organize activities to raise awareness around important themes and dates, including Holocaust Remembrance Day and Black History Month. By building understanding and offering practical strategies to combat hate and intolerance, the program endeavoured to empower students to make their schools a better place to learn and the community a better place to live.

iv. **Alternatives to Racism** (Vancouver, BC)

Racism Today - Echoes of the Holocaust (2002)

- This anti-racism curriculum engaged secondary school students in a critical analysis of the Holocaust and human rights issues. A series of readings and activities were presented on the Holocaust, racism, sexism, ableism and homophobia.

v. **Winnipeg Chinese Cultural & Community Centre** (Winnipeg, MB)

Creating a Refuge during the Holocaust (2000)

- The proposal aimed at producing the public education materials related to the "Creating a Refuge during the Holocaust" exhibit, in Winnipeg. The exhibit exposed the partnership between the Japanese and Chinese Canadians in helping Jewish people escape from the Nazis and finding refuge in Shanghai, between 1938 and 1945. It also featured information about discrimination in the Canadian Chinese immigration process, during this same period. In general, the project aimed at exploring the Chinese and Japanese Canadians common heritages. The Education Package produced was to be made

available electronically / on-line and / or on a CD-ROM. The CRRF funding was to be applied specifically to the publication and free distribution of the Education Package.

C. Department of Foreign Affairs and International Trade

The **Canadian Embassy in Berlin** and **Mission in Munich** take part in commemorative events at former camps and in the Bundestag and at commemorative sites. They also speak to student groups who come over from Canada to learn about the Holocaust. Sometimes this is for a university course focussed on the Holocaust (York University's summer programme) and other times it's part of a broader course (e.g. Leo Baeck University, University of Toronto summer courses).

Professor Mark Webber, York University and Professor Michael Brown, York University, have been running a biannual program called "Learning from the Past: Teaching for the Future", in part funded by the Mark and Gail Appel Program in Holocaust and Antiracism Education. They take approximately 30 mostly education students (Canadians, Germans, Poles) on an educational tour of Holocaust memorial sites, museums, educational centers for three weeks in Germany and Poland. This European field study has been highly regarded by educators in Canada and in Europe for bringing young people together to learn about each other's culture and history, who then pass on this learning and approaches to cultural diversity and tolerance to students in the educational system.

The other program which comes through Berlin annually is the Leo Baeck Summer School of Jewish Studies which is organized by the University of Toronto as mentioned below. The University of Toronto also has an office in Berlin which acts as a host of this group. In 2007 the group attended a lecture at the Embassy of Canada hosted by Hilary Childs-Adams.

The **Canadian Embassy in Vienna** also participates in two annual commemorative activities (one at the Mauthausen concentration camp and the other at the Commonwealth Graves Commission cemetery in Carinthia). Like in Berlin, the Embassy in Vienna also supports activities related to integration and diversity such as the participation of Canadian films in the annual Jewish Film Festival, as well as the Sadie Bronfman theatre troupe's annual performances of original Yiddish theatre. These cultural activities also include an educational component.

D. Provincial and Territorial Departments and Ministries of Education

The Department of Education, Citizenship and Youth in **Manitoba** already works with various Jewish community organizations, for example the Jewish Heritage Centre of Western Canada, Freeman Family Foundation Holocaust Education

Centre in Manitoba, and the Holocaust Awareness Committee of the Jewish Federation of Winnipeg.

The Ministry of Education in **British Columbia** cited its relationships with the Canadian Jewish Congress, Yad Vashem – The Holocaust Martyrs' and Heroes Remembrance Authority, and the Associations for the Learning and Preserving the History of WW II in Asia.

The governments in Canada work with a range of NGOs in the area of holocaust education, remembrance and research, which may occur through the provision of funding or technical expertise, or the participation of public officials in civil society events or activities. Below are examples of some of the NGOs with which the various orders of government work. This list is not exhaustive.

Abbotsford Community Services (www.abbotsfordcommunityservices.com)
Association for the Elimination of Hate
B'nai Brith Canada (www.bnaibrith.ca)
Canadian Jewish Congress (www.cjc.ca)
Canadian Jewish Congress - Pacific Region
Canadian Jewish Law Students Association
Canadian Society for Yad Vashem (www.yadvashem.ca)
Centre for Education, Law, and Society (cels.sfu.ca)
Current Sound Operations Society
Hebrew Congregation of Newfoundland and Labrador
Jewish Heritage Centre of Western Canada, Inc. (www.jhcwc.org)
Jewish Historical Society of Western Canada, Inc.
(<http://www.jhcwc.org/jhswc.htm>)
Kamloops Cariboo Regional Immigrant Society (www.immigrantservices.ca)
League for Human Rights of B'nai Brith
(<http://www.bnaibrith.ca/league/league.htm>)
McGill-Queen's University Press (mqup.mcgill.ca)
Moncton Holocaust Memorial Committee
Montréal Holocaust Memorial Centre / Centre Commémoratif de L'Holocauste à Montréal (www.mhmc.ca)
Multicultural Council of Saskatchewan, Inc. (mcos.sask.com)
Okanagan Jewish Community (www.ojcc.ca)
Saskatchewan Jewish Council
Sault Ste Marie Council of Christians and Jews
Shuswap Teacher's Association
St. John Jewish Historical Museum (personal.nbnet.nb.ca/sjjhm)

Survivor's Syndrome Awareness Committee
Terezin Studio Project
Vancouver Holocaust Education Centre (www.vhec.org)
Victoria Holocaust Remembrance and Education Society
(www.hopesite.ca/vhres/vhres_descrip.html)
Wandering Tulip Productions

2.7 Identify any specific country with which your Government would like to work.

United States, France and Israel.

3. HISTORICAL ISSUES - FACT-FILE - THE HOLOCAUST IN YOUR COUNTRY

3.1 What problematic historical issues are still under discussion? (You may wish to attach a separate summary here, although this should be no more than 500 words in length.)

The exclusionary immigration practices of the 1930s and 1940s closed Canada's doors to all but a few of the Jewish refugees desperate to flee Hitler's Europe. To date, there is no official State marker or memorial to the event that best epitomizes this policy, namely, Canada's refusal to allow the landing of the S.S. St. Louis in May of 1939.

In May 1939, on the eve of the Second World War, the S.S. St. Louis a ship carrying 907 Jewish refugees fleeing from Nazi persecution, left Hamburg, Germany and sought admission to Cuba, where its passengers were refused entry. Similar attempts to seek entry to the United States and Canada were also denied.

The Jewish Canadian community appealed to the Canadian Government to allow them into Canada on compassionate grounds. In the end, the refugees were refused entry into Canada. Most found refuge in Great Britain, Belgium, France and Holland. Following the German invasion of Europe, many of the former St. Louis passengers found themselves under Nazi rule and did not survive the Holocaust.

The current government has expressed interest in commemorating historical experiences related to immigration restrictions and wartime measures, including the S.S. St. Louis, through the **Community Historical Recognition Program**.

Some challenges also persist in relation to questions of Holocaust denial. The Holocaust today remains part of Canadians' living history through the thousands of survivors who made Canada their home after the war. It was especially painful to them to experience the Holocaust denial that became a hallmark of the neo-Nazi movement in Canada in the 1970-80s, led by the now-deported Ernst

Zundel. Through recourse to the courts, security certificates and other immigration regulations, Canada has waged a fairly successful campaign against this assault on memory. More recently, we have seen successful efforts to address the dissemination of hate and bias through the Internet, including Holocaust denial material.

3.2 How are these issues perceived by the local population?

Some NGOs have reported that it is difficult to pinpoint the general mood of the Canadian population when it comes to the Holocaust. However, all orders of government, federal and provincial/territorial, acknowledge the Holocaust and it is illegal in Canada to promote hate speech of any kind. Yet while it is possible to convict and deport Holocaust deniers, or strip them of their Order of Canada Honouraries (as was the recent case with David Ahenakew), some in the community feel there is solid evidence that these individuals have a national support base.

The Jewish community in Canada has expressed a desire for the Government to support funding to memorialize Canada's 'none is too many' exclusionary immigration policy that closed Canada's doors to Jewish refugees from Hitler's Europe before and after the Second World War. The policy was best exemplified by Canada's refusal in 1939 to allow the ship S.S. St. Louis to land and provide refuge to its more than 900 Jewish passengers.

Some in the community feel that a proper memorial to the St. Louis would build on the Government's commitment to support Canadians in understanding the importance of working in harmony to establish the kind of society where these types of injustices could not happen again. Such a memorial would contribute to a better understanding of the preciousness of human rights and freedoms and the need to vigilantly protect and enhance them.

The Jewish community has also expressed regret that Canada is virtually the only allied power without a national Holocaust Museum or Gallery. However, there is a sense in the community that this may finally be rectified with the establishment of the Canadian Museum for Human Rights (CMHR) in Winnipeg, although the program and content have yet to be finalized. Its Board of Trustees will be responsible for all decisions concerning the content.

3.3 Is there a Historical Commission?

Yes

After World War II, large numbers of immigrants applied and were selected for entry into Canada within a short time. This influx of immigrants resulted in the entry of some people subsequently suspected of having committed war crimes, crimes against humanity or other reprehensible acts during times of conflict.

In 1985, the Government of Canada established the **Deschênes Commission of Inquiry on War Criminals**. The principal recommendation made by Mr. Justice Deschênes was that the Royal Canadian Mounted Police and the Department of Justice be given a mandate to carry out investigations of suspects living in Canada. The Deschênes Commission established three lists of suspects that contained 883 names.

On March 12, 1987, the government responded to the report of the Deschênes Commission and announced a policy to deal with war criminals in Canada. Criminal prosecutions were to be pursued with revocation of citizenship; and deportation was to be used, as appropriate, for individuals who had entered the country or obtained citizenship by fraud or misrepresentation.

4. CURRENT STATUS OF TEACHING ABOUT THE HOLOCAUST

4.1 What official directives from government ministries and/or local authorities regarding the teaching of the Holocaust exist in your country? Please attach these directives to your answer.

In each of the responding provincial and territorial jurisdictions, the Holocaust is part the social studies and/or history curriculum, and sometimes it is also included in English language arts. Teaching about the Holocaust reaches all students as it is part of mandatory courses. All of the provinces have declared Holocaust Memorial Days, which involve students and members of the public.

Ontario was the first province in Canada to pass a Holocaust Memorial Day Act in 1998. The Act states that Holocaust Memorial Day provides “an opportunity to reflect on and educate about the enduring lessons of the Holocaust.” It goes on to indicate that “this day shall also provide an opportunity to consider other systematic destructions of peoples, human rights issues and the multicultural reality of modern society .” To support the inclusion of Holocaust education, learning expectations related to the Holocaust have been included in the Ontario curriculum’s grade 10 (students about 15 years of age) history course which is compulsory for all students.

Manitoba does not have a policy specifically related to Holocaust education and anti-Semitism, but anti-racist and anti-bias education have been defined as elements that must be incorporated into all curricula in the province. In recognition of the enduring and universal importance of the Holocaust, the Manitoba Legislature unanimously passed The Holocaust Memorial Day Act (Yom Hashoah) which was assented to on May 1, 2000. Annually, the Premier and/or his/her designate(s) and other members of the legislature participate in the annual Holocaust Memorial Day Service on the grounds of the Legislature and the reading of the names of the victims of the Holocaust with family ties to Manitoba (“Unto Every Person There Is A Name” ceremonies).

In **Quebec**, there is no official directive from the Ministry of Education, Recreation and Sport concerning the teaching of the Holocaust. The compulsory course, History and Citizenship Education, taught in the second year of

secondary school juxtaposes the struggle for freedom and civil rights (women's rights, anti-colonization, Black civil rights) in the 1930's with the loss of freedom and civil rights experienced by Jews in several countries. In addition, the optional course taught in the final year of secondary school, The 20th Century: History and Civilization, covers the Second World War and its critical components.

In **British Columbia** and **Yukon**, which follows the British Columbia curriculum, the study of the Holocaust occurs at various points in the social studies curriculum, which is part of the mandatory program of studies from kindergarten through grade 10. All students are taught about the Holocaust in the context of learning about the Second World War, genocide, and other components of the required courses.

In **Nunavut**, there are units of study in social studies that include learning about the Holocaust, notably in grades 10 and grade 12. For students from about 12 years of age, *The Diary of Anne Frank* and *Daniel's Story* are on the reading list for English language arts. Nunavut follows the **Alberta** curriculum in secondary schools.

Teaching about the Holocaust is part of the mandatory curriculum in **New Brunswick** for Francophone and Anglophone secondary school students. As part of the mandate of a task force on citizenship education, New Brunswick will be reviewing its curricular treatment of the Holocaust and genocide in the coming year.

In **Saskatchewan**, students study the Holocaust as part of the social studies and English language arts curriculum.

To date, there are no specific directives from government ministries and/or local authorities regarding the teaching of the Holocaust in **Newfoundland and Labrador**. There is a commitment to present issues related to the Holocaust accurately and respectfully.

4.2 If the Holocaust is not a mandatory subject, what percentage of schools chooses to teach about the Holocaust?

As pointed out above, in each of the responding jurisdictions the Holocaust is part of the mandatory curriculum that every student takes.

In **Manitoba**, the Holocaust and related study of human rights and antiracism are part of the compulsory social studies curriculum that each student must take. In addition, there are many opportunities in the social studies and English language arts curricula for teachers to integrate literature and learning activities related to the study of the Holocaust. Overall, Manitoba's approach has been to encourage teachers to include Holocaust education in their classrooms and school learning plans. This has been done by creating a web-based Holocaust Education portal for teachers and students to access internet resources, as well as providing a bibliography of print and media resources available through the Department's

Learning Resources Unit. This portal can be accessed at www.edu.gov.mb.ca/k12/cur/multic/holocaust.html. In addition, it has supported an annual Holocaust education conference organized by the Jewish Heritage Centre of Western Canada, Freeman Family Foundation Holocaust Education Centre.

Grade 10 History and Grade 10 Civics are graduation requirements in **Ontario** and both courses include study of the Holocaust. Schools may offer other history or social science courses that include content related to the Holocaust and school assemblies on Remembrance Day may include information about the Holocaust and Holocaust survivors. In addition, approximately 30,000 students a year, from Grades 5 to 12 (from 11 to 18 years of age), participate in programs at the Holocaust Centre of Toronto, which also sponsors an annual provincial Arts/Writing contest focusing on the Holocaust. The number of schools that chose to teach about the Holocaust outside of the mandatory courses is not available.

Study of the Holocaust is included in courses that are part of the mandatory social studies curriculum for kindergarten through grade 10 in **British Columbia**. In addition, in order to graduate from secondary school, students must complete Social Studies 11, Civic Studies 11, or BC First Nations 12, all of which contain information on the Holocaust (as well as a guide for Social Studies 6 teachers)..

In **Yukon**, the BC courses and requirements are used, with the exception that the First Nations course is Yukon First Nations. History 12 also covers the Holocaust as it reviews and analyzes the significance of the Holocaust under the section entitled *Turmoil and Tragedy 1933-1945*. The Social Studies 11 course examines the Holocaust among other tragedies in its analysis of human rights issues. Teachers have access to numerous resources in teaching about the Holocaust.

In **New Brunswick**, as in other jurisdictions, the Holocaust is not a stand-alone mandatory subject, but it is part of the prescribed, compulsory curriculum. In the Anglophone sector, the Holocaust is addressed briefly in the grade 9 Canadian Identity social studies curriculum and in considerably more depth in the Modern History curriculum in grade 11. For the Francophone sector, in World History (grade 10) and History of Canada (grade 11), the students study the Holocaust as the worst genocide as in the history of humanity in the context of the Second World War. As stated in the Department of Education's guidelines for the history program: "As with all wars, the Second World War can be looked at in terms of its causes, its progress, and its consequences. Most particularly, however, the Second World War provided the grounds for acts of extreme barbarity. The ideology of racial purity led the Nazis to commit the worst atrocity – the genocide of the Jews and the Gypsies."

In Alberta, the Holocaust is present in the grade 11 and 12 Social Studies Programs of Studies and so teachers are professionally bound to teach these.

One hundred per cent of the schools in **Nunavut** teach about the Holocaust as part of the curriculum, although it is not a mandated course on its own.

All of the schools in **Newfoundland and Labrador** incorporate some teaching about the Holocaust within certain curriculum areas, starting in grade 3 (students about 9 years old).

Although the Holocaust is not an obligatory subject in the **Quebec** curriculum, all students study it as part of the History and Citizenship Education course in the second year of secondary school, and about 25 per cent of students study the topic again in the optional history course in the fifth year of secondary school.

4.3 How is the Holocaust defined?

The **Manitoba** portal [Holocaust Education](#)[†], referred to above, provides the most detailed description of the Holocaust:

The term “Holocaust” is derived from the Greek term for a burnt offering. In contemporary literature and history, it is used to refer to the systematic Nazi destruction of European Jewry, which began in 1933 when Adolph Hitler was appointed Chancellor of Germany. This tragic event is estimated to have reduced the world’s total Jewish population by over one third. While Jews were a primary target during the Holocaust, the Roma people (“Gypsies”), Jehovah’s Witnesses, homosexuals, people with disabilities, and political enemies were also targeted by the Nazis, and were victims of persecution and violence.

There is evidence that the Nazis picked out and specifically targeted the Jews, from the very beginning of the rise of the Nazi party in 1919 to the very end of the party with Hitler’s Testament of April 29, 1945. In 1919, Hitler had written a letter to a Herr Gemlich, in which he called for the removal of the Jews if he ever took power. The Holocaust, or the “Final Solution,” followed a period of increased hostility and persecution exacted by the military and government officials, beginning in 1933 when Hitler became Chancellor of Germany. The Holocaust, from its conception to its implementation, was rooted in a long history of anti-Semitism in Germany and throughout Europe, and had a distinctly Jewish aspect to it. Arguably, without this Jewish aspect, there would have been no Holocaust.

The definition of the Holocaust in **British Columbia**, in brief, is the destruction of six million Jews under Nazi rule in Europe. The British Columbia Ministry of Education, the Canadian Jewish Congress, and the Vancouver Holocaust Education Centre prepared *Canada and the Holocaust: A Resource Guide for Social Studies 11 Teachers*. It includes this definition of the Holocaust: “The destruction of approximately 6 million Jews by the Nazis and their followers in Europe between the years 1933-1945. Other individuals and groups were persecuted and suffered grievously during this period, but only the Jews were marked for annihilation. The term Holocaust means a completely burned sacrifice. The word Shoah, originally a Biblical term meaning widespread disaster, is the modern Hebrew equivalent.”

[†] <http://www.edu.gov.mb.ca/k12/cur/multic/holocaust.html>

The definition used in **Newfoundland and Labrador** is: "The Holocaust was the systematic extermination of 6 million Jews and 5 million other people (Gypsies and some Slavic populations, communists, homosexuals, political prisoners, mentally and physically challenged, Jehovah's Witnesses) by the Nazi Regime under Adolf Hitler before and during the years of World War Two."

No definition of the Holocaust is given in **New Brunswick**, but it is characterized in both the Francophone and Anglophone systems as the Nazi crime of genocide, by which six million Jews were killed.

In **Saskatchewan**, the curriculum guide for *History 20 – World Issues* lists as a learning objective: "Know that the mass execution of Europe's Jews is referred to as the 'Holocaust'. By 1945, six million Jews had been murdered."

Ontario's Holocaust Memorial Day Act defines the Holocaust as "a specific event in history, namely, the state-sponsored, systematic persecution and annihilation of European Jewry by the Nazis and their collaborators between the years 1933 and 1945."

The **Alberta** Holocaust Memorial Day and Genocide Remembrance Act provides a definition of the Holocaust as part of the preamble. It states, in part that: "The Holocaust was the state-sponsored, systematic persecution and annihilation of European Jewish men, women and children by the Nazis and their collaborators between 1933 and 1945, and this horrific event is part of our common history as citizens on this earth. The Nazis and their collaborators murdered 6 million Jewish people, including more than a million children, during that time of persecution and death. They also persecuted and murdered millions of other people because of their race, religion, and level of physical or mental ability or sexual orientation." In the Alberta Social Studies Program of Studies, terms and events such as Holocaust are explored through the student resources such as the textbooks and online digital resources. Students are encouraged to use inquiry skills to research and gain deeper understandings of such terms and/or events.

4.4 Is the Holocaust taught as a subject in its own right, or as part of a broader topic? Explain the reasoning behind this decision.

The Holocaust is most often taught within the historical context of the Second World War and is integrated into the teaching of racism, genocides, human rights, and many other aspects of learning.

In **Saskatchewan**, for example, it is taught as part of human rights and history education, as well as being addressed in English language and arts education programs. The Saskatchewan Ministry of Education has made this choice because of the importance of the subject. By including it at numerous points in the curriculum, the Holocaust can be addressed to varying degrees of complexity at various stages of student social and cognitive development. Examples of how the Saskatchewan curriculum offers multiple opportunities to study various

aspects of the Holocaust include looking at immigration to Canada, in an exploration of power and the abuse of power, and in studies of human rights, totalitarian states, sovereignty, and collective security.

New Brunswick outlines the broader contexts in which the Holocaust is taught. In the Anglophone system in grade 9, students examine “Canada’s reaction and response to the moral and ethical issues raised by events such as the Holocaust” and in grade 11 the context is World War II and the rise of totalitarianism. In the Francophone system, the Holocaust is taught in grade 10 and 11 courses that address the history of the world and of Canada.

In **British Columbia** and **Yukon**, the Holocaust is a separate topic in some courses, as well as part of teaching throughout the curriculum as it is seen as part of history that must be taught and learned, and society must never forget this atrocity.

The Holocaust is taught as a specific historical topic in the study of the Second World War within **Manitoba**’s social studies curriculum. However, it is also related to several other topics in the curriculum such as the development of international human rights concepts and instruments, and to important historical examples of genocide or forms of ethnic cleansing. The Holocaust may be studied as a specific topic or focus or it may be integrated into a number of topics in social studies, English language arts, and other curricula, with varying degrees of complexity and depth as appropriate for learners’ social and cognitive development and the teacher’s goals.

In **Ontario**, the Holocaust is incorporated into a variety of courses, including a compulsory Grade 10 history course that all students take as part of their high school graduation requirement. The context for teaching the Holocaust in Ontario links it to other genocides and hate crimes. By including the Holocaust as part of an overall exploration of power and the abuse of power and in relation to human rights, students are given multiple opportunities to study the Holocaust and the lessons to be learned when democracy fails.

In **Newfoundland and Labrador**, the Holocaust is taught as part of broader topics in English language arts, social studies, and religious education. Links within and between the separate subjects are created when the Holocaust is explored as a thematic unit.

Within the Grade 12 **Alberta** Social Studies Program of Studies, the Holocaust is taught as part of the study of human rights, justice and global interactions. Within the Grade 11 Social Studies Program of Studies, students study the issue of the extent to which national interests should be pursued and, in so doing, assess the impacts of nationalism, ultra nationalism and the pursuit of national interest. While studying a specific event such as the Holocaust, students are to analyze ultra nationalism as a cause of genocide. As students study a specific part of history, they are to make connections to current issues such as human rights and equality. These issues can then be explored from a contemporary as well as historical perspective.

In **Quebec**, the Holocaust is studied within the broader historic context – related to civil liberties in the 1930s and the Second World War.

4.5 At what age(s) do young people learn about the Holocaust in schools?

Do students encounter the Holocaust in schools more than once?

Please give details.

In all the responding jurisdictions, the Holocaust recurs as part of the curriculum at a number of different age levels. It may be part of the curriculum as early as grade 4 or 5 and continue throughout elementary and secondary school. As many schools have Remembrance Day events, students of all ages may be educated about the Holocaust on an annual basis, in addition to their formal classroom learning. Younger students are often introduced to the Holocaust through personal stories, many of which emphasize survival in the face of adversity but, by about 10 to 12 years of age, they are taught about genocide in language or arts courses.

Ontario has provided a detailed analysis of the multiple places in the curriculum that the Holocaust does or may form a part of classroom learning. As early as Grade 5 (ages 10 and 11), students are expected to identify responsibilities that accompany particular rights as part of their Social Studies curriculum, including the right of freedom of speech and the responsibility to respect the free speech rights of others, and the right of freedom from discrimination and harassment and the responsibility to treat people with fairness and respect. Students in Grade 5 Social Studies are also required to describe the basic rights that are specified in the *Canadian Charter of Rights and Freedoms*.

Ontario students in grades 5 to 8 may learn about the Holocaust in their elementary Language programs, which expose students to reading materials that reflect the diversity of Canadian and world cultures. Literary, non-fiction, and biographical resources, as well as personal stories and visits to the classroom, are used to support learning in these programs.

Students in Grade 10 History, a compulsory course, are expected to be able to explain the impact in Canada of the experience and memory of the Holocaust, such as the immigration of Holocaust survivors, introduction of human rights legislation, policies dealing with hate crimes and Nazi war criminals, the nature of response to occurrences of genocide/ethnic cleansing in the world after World War II, and participation in International War Crimes tribunals. Students also analyse significant events related to the Holocaust, including the rise of anti-Semitism and Nazism, Kristallnacht, and the establishment of ghettos, concentration camps, and death camps, as well as Canada's response to those events.

Students in Grade 10 Civics, a compulsory half credit graduation requirement, may learn about the Holocaust. Students are expected to demonstrate an understanding of the beliefs and values underlying democratic citizenship and how they guide and are reflected in citizen actions, evaluate civic and global actions of individuals and non-governmental organizations, understand a citizen's

role in responding to non-democratic movements, and analyse the evolution of Canada's participation in international tribunals. Teachers may use examples of Simon Wiesenthal, Oscar Schindler, the Nuremberg Trials, and other Holocaust-related individuals and events as illustrations and assignments in their teaching. The course World History Since 1900 (Grade 11) requires students to explain how genocides, including the Holocaust, that have taken place since 1900 have affected not only the victims and victimizers, but also the world at large. World History: The West and the World (Grade 12) requires students to analyse key factors that have led to conflict and war, including the role of religious, cultural, racial issues and national and imperial rivalries.

Ontario students who take the course Introduction to Anthropology, Psychology, and Sociology (Grade 11 Social Sciences and Humanities) are expected to analyse examples of social or institutional practices in earlier historical periods that formed the basis for social relationships involving discrimination or exclusion in contemporary society, including apartheid, segregation, and the creation of ghetto. In Challenge and Change in Society (Grade 12 Social Sciences and Humanities) students explain the relationship between prejudice and discrimination, and analyse patterns of hate crimes and different ways in which social scientists attempt to understand racism.

Students in Ontario may study philosophy in either grade 11 (Philosophy: The Big Questions) or grade 12 (Philosophy: Questions and Theories). Given the nature of both of these courses, and their imperative to examine questions about topics such as the meaning of good and evil and human obligation to care for each other, it is highly likely that the Holocaust would be addressed in both of these courses.

The English Language curriculum in Ontario requires that students select some of the texts they read and decide on the topic, purpose, and audience for some of the works they produce. Students may, therefore, bring Holocaust studies to their own work and to the context of their classrooms at any grade level.

In all grades, Ontario teachers have the choice of discussing the Holocaust in response to questions raised by students at points that are relevant to other studies and as part of annual Remembrance Day activities or on Jewish holidays that provide an occasion for sharing information about the Holocaust.

In Manitoba, the Holocaust is specifically studied as part of the social studies curriculum first at the grade 6 level. (curricula for grades 11 and 12 are currently under development). However, as human rights and responsibilities are a strong continuous current throughout the social studies curriculum, connections to the Holocaust education and learning about the Jewish Diaspora can be made in grade 2 (Communities in Canada), grade 3 (Exploring the World and Communities of the World), grade 4 (History of Manitoba), grade 7 (People and Places in the World) and grade 9 (Diversity and Pluralism in Canada, and Canada in the Global Context).

The Manitoba English Language Arts curriculum also provides many rich opportunities for integrating Holocaust education. General Outcome 2 (Comprehend and respond personally and creatively to oral, literary, and media

texts) and General Outcome 5 (Celebrate and build community) both provide the basis for studying the Holocaust, anti-Semitism, and Jewish-Canadian experiences. As specific literary texts or themes are not mandated, the study of the Holocaust per se is not mandatory. However, in practice, most teachers will choose themes or learning resources that deal with the Holocaust or related matter. Many schools or individual teachers choose to participate in annual Holocaust Education Week activities that serve to commemorate and educate students about the Holocaust. In such cases, school-wide themes and cross-curriculum approaches are taken.

Nunavut students would most likely encounter the Holocaust by grade 6 during Remembrance Day activities and then each subsequent Remembrance Day, as well as in grade 10 and 12 social studies. The Holocaust is studied from the perspective of human rights atrocities, as an example of the dangers of authoritarian government, as a factor in the Allies war effort, and in looking at the rise of superpowers, the UN system, and the division of Palestine.

In **Alberta**, the Holocaust is primarily studied in grades 9 through to 12. Various novels, such as *Night*, have been authorized for use in English Language Arts classrooms. In Social Studies, in grades 11 and 12, students study the holocaust as a part of exploring issues around human rights and global interactions.

Opportunities for **Saskatchewan** students to address the Holocaust exist in the English language arts curriculum at grades 6, 7, 8, 9, 10, and 12 levels, in arts education in grades 4 and 5, and in grade 11 and 12 social studies. In **New Brunswick**, grades 9 and 11 in the Anglophone system and grades 10 and 11 in the Francophone system include the Holocaust in their curriculum.

Students in **Quebec** are 13 or 14 years of age in the second year of secondary school when they first encounter the Holocaust. Those in the fifth year of secondary school who may take the optional course which includes study of the Holocaust are 16 or 17 years of age.

Newfoundland and Labrador students in grade 3 are introduced to the Holocaust through the course in religious studies, and revisit the topic in grades 4 through 6 in English language arts through the study of a relevant novel. In grades 7 and 8, students examine Canadians' and Newfoundlanders' roles in World War Two in social studies. Grade 9 students complete an in-depth study of a related novel in English language arts, while senior secondary students in English language arts study the story of Elie Wiesel.

In **Yukon**, the Holocaust is specifically taught in grade 11 social studies and grade 12 history courses. However, teachers can and do incorporate information on the Holocaust into subjects across the secondary school level.

The **British Columbia** curriculum provides opportunities in learning about the Holocaust to students who are as young as age 10 or 11 (Grade 6) in terms of historical reasons for the immigration of specific cultural groups to Canada and the basic rights that are specified in the *Canadian Charter of Rights and Freedoms*. However, younger students in earlier grades may be introduced to the Holocaust through personal stories or guest speakers. In high school, students

aged 15 and older (Grades 11 and 12) explore the Holocaust, the atrocities in WWII Asia Pacific, and Canada's internment of the Japanese-Canadians.

4.6 How many hours are allocated to teaching and learning about the Holocaust in schools?

The ministries and departments of education of the provinces and territories do not specify the number of hours to be dedicated to any one topic within their curricula. These choices are left to the discretion of the school and the teacher. The New Brunswick Anglophone system has estimated that up to ten hours are dedicated to the teaching of the Holocaust in a school year.

4.7 In what areas of study (history, literature, sociology, theology) is the Holocaust taught? In each case, briefly outline the rationale for teaching the Holocaust in this particular subject area.

The Holocaust is most often included in the social studies and history courses, as well as in English and French language arts programs. It may also be included in philosophy, anthropology, psychology, arts, religious education, and civic and citizenship studies.

Newfoundland and Labrador has outlined the specific areas of the curriculum and the rationale for the consideration of the Holocaust in the varying contexts of English language arts, Social studies, and religious education.

In English language arts (ELA), students engage in discussions and explorations through novel and media studies. A number of novel and informational text titles are listed on the authorized lists as well as in annotated bibliographies which guide teachers in helping students choose novels for independent studies. The ELA classroom provides students an opportunity to respond personally and critically to texts with which they engage. Responses can include creative writing and representing, research writing, dramatic productions, and speaking activities.

In social studies courses, students examine the roles Canadians and Newfoundlanders played in the area of WWII and the Holocaust. As well, students are challenged to explore the influence this event had on the future of the country. The social studies classroom provides students with an opportunity to investigate the events of the past and their connection to present day issues and events.

In the Newfoundland and Labrador religious education courses, students are exposed to the history of Judaism and the responsibility that has been assumed by surviving Jews to continue to educate future generations about the events of the Holocaust. The religious education classroom provides a safe environment in which students can question the ideologies and beliefs which were responsible for the deaths of millions. Students are challenged to respond critically to the details of this time period. Responses can include debates, research writing, personal/creative responses, and representing activities.

In **Alberta**, the Holocaust is primarily studied in social studies and English language arts classrooms. Within social studies, students study the Holocaust as a part of exploring issues around human rights and global interactions. Within English language arts, teachers may choose to teach the Holocaust through literature as a powerful way to connect students at the personal level to the events of the Holocaust.

In **British Columbia**, study of the Holocaust can occur in Grade 6 Social Studies. The resource “Canada and the Holocaust: A Guide for Social Studies 6 Teachers” was co-developed by the BC Ministry of Education, the Canadian Jewish Congress, and the Vancouver Holocaust Education Centre and supports the learning of this atrocity in history. Social Studies 11, Civic Studies 11, and a new elective course Social Justice 12 (available for implementation in September 2008) all delve into the historical significance of the Holocaust, and genocide in general. The resource “Canada and the Holocaust: A Guide for Social Studies 11 Teachers” was also co-developed by the BC Ministry of Education, the Canadian Jewish Congress, and the Vancouver Holocaust Education Centre. It supports the Social Studies 11 course, as well as Civic Studies 11, and Social Justice 12. In the Social Studies 11 curriculum’s Classroom Assessment Model section, there is a unit on Canada and the Holocaust, which includes an assessment of Canada’s role in the Holocaust. History 12 also includes a significant unit on the Holocaust. Civic Studies 11 and Social Justice 12 focus on the breadth of issues related to peace and conflict, human rights, social injustice, genocide, etc. Social Justice 12 includes an in-depth study of injustice on, for example, race and ethnicity, religion and faith, nationality or regionality. There is much focus on the social justice concepts of equity and equality, dignity and worth, human rights, and oppression. Students analyse the social justice implications of the *Charter of Rights and Freedoms* and the Hate Provisions sections of the *Criminal Code of Canada*.

4.8 a) What historical, pedagogical and didactic training is provided to teachers of the Holocaust at either the university level or the professional development level in your country?

Universities across Canada provide the pre-service training for teachers and all teachers have earned their credentials from a recognized university program. Professional development opportunities are made available from the local school boards, some of the departments and ministries of education, teacher groups and unions, and from community groups and independent consultants. Some of this may focus on teaching of the Holocaust. There is no required formal training given to teachers concerning the Holocaust. In many jurisdictions, such as **Quebec**, the ministries of education are not involved in the choice of training made available to teachers.

Manitoba provides an example of the type and scope of training that can be made available to teachers through co-operation with other groups. In the past, the Department of Education, Citizenship and Youth has co-sponsored educator and student conferences in conjunction with Jewish community organizations on anti-racism and Holocaust awareness. Attendance at these conferences has ranged from 150-200 participants.

Teachers who are responsible for teaching about the Holocaust in **Newfoundland and Labrador** have access to professional development during course implementation. Professional development topics can include presenting historical events accurately, examining historical interpretations for bias, providing students with opportunities to respond critically and personally, and teaching with sensitivity. Teachers are committed to meeting the needs of diverse learners and providing students with appropriate challenges that are pedagogically sound. Some direct teaching, in terms of historical context, is required in teaching about the Holocaust. However, teachers are encouraged to teach beyond memorization of facts; students are challenged to respond to curriculum in meaningful ways.

While no formal training exists, **Alberta** teachers have access to the document, ***Guidelines for Teaching about the Holocaust*** taken from the Alberta Human Rights and Citizenship Commission Web site. Holocaust and Memory Workshops were offered through the University of Alberta in February 2008. Although not specifically focused on the Holocaust, Alberta Education provides program implementation support to social studies teachers through Summer Institutes and through the Alberta Regional Professional Development Consortia.

School boards in **Ontario** may choose to offer training in the Holocaust; this is not under the control of the Ministry. There are, however, a number of other professional development opportunities available to teachers. For example, the Canadian Jewish Congress (CJC), through the Regional Jewish Communities of Ontario Holocaust Teacher Training Program, has a travelling exhibit which has visited the faculties of education at Ontario universities, including Brock, Lakehead, Nipissing, the University of Ottawa, Trent, and Queens. CJC also delivers a one-day Holocaust-education seminar for senior secondary school students and their teachers in many communities. CJC has developed a curriculum for teaching about the Holocaust (***Choose Your Voice***) which includes teacher materials. Further detail on CJC programs can be accessed at <http://www.cjc.ca/template.php?Language=EN&action=holocaust&Type=2>.

The Holocaust Centre of Toronto, Ontario offers an annual teacher seminar on the Holocaust. More information can be accessed at <http://www.holocaustcentre.com/seminar.php>. As well, each summer, teachers from across Canada participate in the General Romeo Dallaire Genocide Institute which is offered in Ontario. The Holocaust is presented on one of the five days, with the history of the Holocaust as a morning program and a workshop on teaching the Holocaust as an afternoon program. More information can be accessed at <http://www.genocideeducation.ca/2008genocideeducationinst.htm>

The Nizkor Project, under the auspices of B'nai Brith Canada, provides support resource information to teachers at <http://www.nizkor.org>. B'nai Brith also provides a **Holocaust Memorial Day Teachers Guide**, information on Holocaust Education across Canada, and has in the past offered a bi-annual Holocaust and Hope Educators Tour. More information can be accessed at <http://www.bnaibritch.ca/league.html>

According to **Yad Vashem Canada**, although there are a number of NGOs (primarily from the Jewish community) that have organized teacher-training on

Holocaust education in the major cities of Toronto, Montreal, Vancouver and Winnipeg, the perception is that very little has been done in the outlying areas.

4.8 b) How many teacher-training sessions are held each year, and how many teachers are involved?

The departments and ministries of education do not collect data on the numbers of teachers involved in professional development sessions offered by community groups and educator groups on the Holocaust.

4.8 c) What funding is available for training in the teaching of the Holocaust in your country?

The provinces and territories do not offer funding specifically for training in Holocaust education. School districts and boards can use the money at their own discretion.

4.9 Has your country instituted a national Holocaust Memorial Day? If so, in which ways is this day marked and commemorated? What difficulties have you encountered in establishing this day of remembrance in the national consciousness?

At the federal level, the **Canadian Holocaust Memorial Day** was established by an Act of Parliament in 2003 and celebrated for the first time in 2004. Holocaust Memorial Day in Canada is determined in each year by the Jewish lunar calendar. The Day commemorates the deaths of millions of Jews and others who perished as a result of a policy of hatred and genocide during the Second World War.

In 2007, the Canadian Society for Yad Vashem was one of the organisations sponsoring the Holocaust Memorial Day ceremony on Parliament Hill. This organisation was established in 1986. It supports projects of Yad Vashem in Israel and is committed to educating Canadians about the events that transpired during the Holocaust.

Canada has officially declared January 17th as **Raoul Wallenberg Day**, designated for reflection on the evils of racism and hate and the profound impact that an individual who speaks out and acts can have.

There is also acknowledgement of January 27th as the UN's declared **International Day of Holocaust Commemoration in Memory of the Victims of the Holocaust**.

Ontario was the first province in Canada to pass a Holocaust Memorial Day Act in 1998. The Act states that Holocaust Memorial Day provides "an opportunity to

reflect on and educate about the enduring lessons of the Holocaust." It further states that "this day shall also provide an opportunity to consider other systematic destruction of peoples, human rights issues and the multicultural reality of modern society."

By April 2001, all ten provinces had passed the Holocaust Memorial Day Act. The wording of each of the Acts is almost identical. In **Manitoba**, the legislation links Holocaust awareness to the importance of combating racism and hatred. In **Alberta**, it is called the Holocaust Remembrance Day and Genocide Remembrance Day Act. The emphasis on education is central to each of the Acts. In "educating about the enduring lessons of the Holocaust," the Acts recognizes the importance of teaching about the effects of racial hatred and persecution of minority groups. Similarly, each Act pledges the province to promoting and ensuring a continued commitment to human rights and multiculturalism. The annual date of the day of remembrance for the provinces, as with the national day, is set in conjunction with the Jewish lunar calendar on Yom ha-Shoah. In St John's, the capital city of **Newfoundland and Labrador**, remembrance events are also held on January 27, the anniversary of the liberation of Auschwitz in 1945.

A difficulty encountered in establishing this day of remembrance in the national consciousness is the fact that there are a great number of commemorative days in Canada and in the provinces. These commemorative days are often seen merely as formalities and awareness of them is limited among the general population.

4.10 Has your country established a national Holocaust memorial and/or museum? What numbers of students visit this memorial/museum each year?

While Canada does not have a government owned and operated Holocaust memorial/museum, there are a number of memorials and museums operated by civil society. There are also other government museums that include Holocaust components.

The Department of Canadian Heritage's **Virtual Museum of Canada** (VMC) initiative enables a number of museums across Canada to use the Web to raise awareness amongst Canadians about their Holocaust-related collections and educational resources. These include the Jewish Heritage Centre of Western Canada (Winnipeg, Manitoba), the Saint John Jewish Historical Museum (New Brunswick), and the Vancouver Holocaust Education Centre (British Columbia).

The latter's efforts to produce online educational content are particularly worth noting. Through its participation in the VMC Investment Programs, the Vancouver Holocaust Education Centre has created an educational virtual exhibit titled ***Open Hearts – Closed Doors: The War Orphans Project***. Drawing nearly 140,000 visits in 2007, this bilingual and interactive exhibit chronicles the lives of a group of young Jewish orphans who immigrated to Canada following the

Holocaust, and draws on their words, artefacts, documents and photographs. A teacher's guide, Web links, biblio-videoographies and pop-up glossary terms can be browsed online or downloaded as printable classroom materials for middle and secondary schools.

References to the Holocaust can also be found in other exhibits featured in the VMC portal, such as *Keeping the Faith: Judaica from the Aron Museum* (Montréal, Quebec).

Every year, dozens of new online exhibits are created by Canada's museums through the VMC Investment Programs. The Virtual Museum of Canada (VMC) portal can be accessed at virtualmuseum.ca. Both the portal and associated investment programs are administered by the **Canadian Heritage Information Network** (CHIN), a special operating agency of the Department of Canadian Heritage.

The **Canadian War Museum** is Canada's national museum of military history. Its permanent exhibition on the Second World War includes an exhibition module on the Holocaust. In addition, the Museum employs special exhibitions to explore themes – domestic, international, or universal – that complement subjects presented in its permanent galleries. One such exhibition, *Deadly Medicine: Creating the Master Race*, explores in greater detail the nature of the Nazi regime in Germany and provides wider context for the Canadian experience of the Second World War.

The Canadian War Museum will host *Deadly Medicine: Creating the Master Race* from June 12, 2008 until November 12, 2008. Created by the United States Holocaust Museum, this exhibition explores how the science of eugenics became an instrument of genocide and led, ultimately, to the Holocaust.

Through a powerful collection of artifacts, words, images and personal testimonies, *Deadly Medicine* explores every stage in the development of Nazi eugenics: the use of calipers and eye colour charts to measure human value; the sterilization of the “feebleminded”; the “mercy” killing of infants, children, and adults; medical experiments on humans; the near-annihilation of European Jewry. The exhibition also examines the central role played in this tragedy by public health workers, doctors, research scientists and other professionals.

The exhibition will be supported by a robust public program strategy which will include lectures and theatrical performances.

The **Canadian Museum for Human Rights** (CMHR) will be a national museum established under the Museums Act. It is to be located in Winnipeg and is expected to open in 2012.

The museum's mandate, as set out in legislation, is to explore the subject of human rights, with special but not exclusive reference to Canada, in order to

enhance the public's understanding of human rights, to promote respect for others and to encourage reflection and dialogue (see Appendix C-2.1(L)). In fulfilling its mandate it can exercise a wide range of powers including acquiring museum material related to human rights, organizing and participating in travelling exhibitions, undertake or sponsor research related to its mandate and disseminating knowledge through such activities as training sessions or on-line.

Under the Museums Act, the Board of Trustees has the responsibility for all aspects of the museum's affairs, including its exhibitions. While the exhibit plan has yet to be finalized, it is expected that the Holocaust will be included in the subjects that are addressed. Canadians have identified it as an important topic in their responses to public consultations carried out February/March 2008.

The Government of Canada will invest \$100 million for construction, fit-up and exhibit development for the museum, in addition to ongoing operating support. The creation of the museum will be further supported by a contribution of \$105 million from private fundraising efforts led by the Friends of the Canadian Museum for Human Rights Foundation, a contribution of \$20 million by the City of Winnipeg, and a contribution of \$40 million by the Province of Manitoba.

Manitoba has erected a Holocaust memorial plaque on the grounds of its provincial Legislature. The monument was created by a local architect who is a Holocaust survivor and includes the names of 3,700 Holocaust victims, all of whom have family connections in the province of Manitoba. Every year the Holocaust Awareness Committee of the Jewish Federation of Winnipeg coordinates a public memorial service at the Memorial on the occasion of Holocaust Memorial Day.

Through a variety of Government of Canada funding programs, support has been also provided to Holocaust memorial/museums owned and operated by NGOs in Canada (see 2.6). It should be noted that for many years the institutional role in Holocaust education and memorialization in Canada has been filled by those community-based centres in Toronto, Montreal, Vancouver and Winnipeg. These centres have made an important contribution toward sensitizing visitors to the nature of the Holocaust and its messages and lessons, and have been active in training teachers and conducting student seminars.

The **Freeman Family Foundation Holocaust Education Centre in Manitoba**, founded in 1999 and located in the Asper Jewish Community Campus in Winnipeg, provides presentations, speakers, and programs to students and teachers, in addition to permanent exhibits including photographs, original documents, and artefacts donated by Manitoba survivors and their families. Further details are available on the following website: <http://www.jewishwinnipeg.org/holocaust.html#education>.

In **Ontario**, the **Holocaust Centre of Toronto** provides programming for both teachers and students. In the province of **Quebec**, **Le Centre commémoratif de**

I'Holocauste (Holocaust Memorial Centre) is located in Montreal. School administrators and teachers make the decisions about visiting this centre.

The **Montreal Holocaust Memorial Centre** (www.mhmc.ca) is dedicated to the remembrance of and teaching about the Holocaust. Montreal has the third largest Holocaust survivor population in the world and the Museum integrates the survivors and their memories in all their work.

The ministries of education do not collect statistics on the numbers of students and teachers who visit these memorials or museums.

4.11 Please estimate the percentage of students in your country who visit authentic sites, and list three primary sources of funding available in your country for visits to authentic sites.

Canada was not directly experience the Holocaust. Thus, as a country, there are no authentic sites.

Most out-of-school educational opportunities are not regulated by the ministries and departments of education as each school district has autonomy in this. Consequently, the provincial educational authorities do not gather data on student participation in visits to authentic Holocaust sites and do not provide direct funding for such programs. However, a number of non-governmental community organizations promote student and educator trips to European Holocaust sites. For example, since 1985 B'nai Brith Canada has sponsored a biannual **Holocaust and Hope Educators' Study Tour** for Canadian teachers, which provides an intensive three-week program of visits to authentic sites in Germany, Poland, and Israel.

In **Manitoba**, various initiatives related to Holocaust Education Studies for kindergarten to senior secondary students have been provided. For a number of years the Winnipeg Foundation and the Asper Foundation funded an annual student education program and tour to the United States Holocaust Memorial Museum and Education Centre. The Israel Experience Centre located in the Asper Jewish Community Campus promotes and coordinates the participation of Jewish students from Manitoba in the international **March of the Living** trip to Poland and Israel. A limited number of Saskatchewan students also join this March in alternative years.

Newfoundland and Labrador students may visit the National Holocaust Museum and the Simon Wiesenthal Centre in Washington, DC as part of the Manitoba-based Asper Foundation education program. Visits to authentic sites in Europe are organized by individual schools on a case-by-case basis. Funding is usually self-generated and through provincial and federal government funding.

Students in **Quebec** may visit the Holocaust Memorial Centre in Montreal, at the discretion of the teachers and the schools.

4.12 What are the three major textbooks used in teaching the Holocaust in your country? How many pages do your school textbooks allocate to the Holocaust, and on which aspects do they focus?

In Ontario, textbook is defined as a comprehensive learning resource that is in print or electronic form and that supports a substantial portion of the Ontario curriculum expectations for a specific grade, subject, or course. Within this understanding of textbook, Ontario does not approve any texts on the Holocaust specifically. Approved texts, however, do include information specifically on the Holocaust. For example:

Grade - Course	Approved Textbook	Holocaust inclusion
Grade 10 - Civics	Gordon, D., MacFadden, J., and Watt, J. (2006). <i>Civics Now</i> . Thomson/Nelson Press. Evans, M., Stodovnick, M., Zoric, T., and Evans, R. (2000). <i>Citizenship: Issues and Action</i> . Prentice Hall.	- pp 136, 184-185 - pp 195 - 203
Grade 10 – Canadian History Since World War I	Newman, Garfield (2000). <i>Canada: A Nation Unfolding</i> . McGraw-Hill Ryerson. Fielding, J. and Evans, R. (2001). <i>Canada: Our Century, Our Story</i> . Thomson/Nelson Press. Bolotto, A., Hawkes, C., Jarman, F., Keirstead, M., and Watt, J. (2000). <i>Canada: Face of a Nation</i> . Gage Educational Publishing Company.	- pp 208–209, 239-241 - pp 162, 198-201, 203, 381 - pp 152-154, 326, 342
Grade – Course	Approved Textbook	Holocaust Inclusion
Grade 12 – World History: The West and the World	Haberman, A., and Shubert, A. The (2002). <i>The West and the World: Contacts, Conflicts, Connections</i> . Gage Learning Corporation Newman, G. (2002). <i>Legacy: The West and the World</i> . Mc-Graw Hill Ryerson Limited.	- pp 395-397 - pp 478, 561
Grade 12 - Challenge and Change in Society	Bain, C., Colyer, J., DesRivieres, D., and Dolan. S. (2002). <i>Transitions in Society: The Challenge of Change</i> . Oxford University Press.	- pp 307, 309-311

In **British Columbia**, the choice of textbook is left to the teacher. The Ministry of Education has developed two resource guides in collaboration with the Canadian Jewish Congress and the Vancouver Holocaust Education Centre:

- *The Holocaust: A Resource Guide for Social Studies 6 Teachers*
- *The Holocaust: A Resource Guide for Social Studies 11 Teachers.*

In **Yukon**, *Global Forces of the Twentieth Century* (with five pages on the Holocaust) and *Counterpoints: Exploring Canadian Issues* (with six pages on the Holocaust) are the standard textbooks used.

The following textbooks are used in the secondary school **Alberta** Social Studies Program of Studies:

- *Twentieth Century Viewpoints: An Interpretive History* (with 7 pages allocated to the Holocaust)
- *Global Forces of the Twentieth Century* (with 2 pages allocated to the Holocaust).
- *A History of the Twentieth Century* (with 2 pages allocated to the Holocaust).
- *Ideologies* (Alberta Edition) (with 1 page allocated to the Holocaust)
- *Global Systems* (with 3 pages allocated to the Holocaust)

In **Newfoundland and Labrador** there are no textbooks devoted entirely to teaching about the Holocaust. However, there are a number of novels included in the English language arts courses that cover the subject and some units of study in social studies and religious education courses also teach about the events of the Holocaust and WWII. Novels studied include *Number the Stars* by Lois Lowry, *The Sky is Falling* by Kit Pearson, *After the War* by Carol Matas, *The Diary of Anne Frank*, and *Night* by Elie Wiesel. In addition, textbooks in social studies have units of study on the Holocaust, including

- *Canadian History: 1900-2000*
- *20th Century Viewpoints and Worldviews: The Challenge of Choice*,
- *Culture Quest: Exploring World Cultures*
- *Many Friends, One World*
- *Voyage to Discovery: History of Newfoundland and Labrador 1800 – Present.*

The Francophone Sector of the **New Brunswick** Department of Education specified three titles:

- Simard, M. (2002). *Histoire du XXe siècle*. Montréal : Chenelière/McGraw-Hill, with five pages on the Holocaust
- Hudon, F. et Vervais, M. (2006). *Réalités, histoire et éducation à la citoyenneté*. Saint-Laurent (Québec): ERPI, with five pages on the Holocaust
- Brune, N. (2004). *Histoire, identité et culture au Canada*. Montréal : Chenelière/McGraw-Hill, with three pages on the Holocaust

To support **Manitoba** teachers, the Department of Education, Citizenship and Youth has developed a list of recommended resources related to the Holocaust at www.edu.gov.mb.ca/k12/cur/multic/holocaust.html#resources

The Ministry of Education in **Saskatchewan** follows a policy of resource-based learning in which a variety of instructional resources are accessed in the teaching-learning process and so they do not have lists of major texts.

4.13 What strategies of differentiation are typically used to make the study of the Holocaust accessible to students of different ages and with different learning needs?

Teachers in all responding jurisdictions incorporate a variety of resources and teaching methods to respond to the various age-related and learning-style requirements of students. As an example, the **New Brunswick** course in Modern History for 16- and 17-year-olds has three levels, each of which treats the same learning outcomes but at different levels of complexity. This differentiation is reflected in *The Holocaust*, a curriculum support document for teachers.

The development of the **British Columbia** curriculum is guided by three principles of learning, one of which states: people learn in a variety of ways and at different rates. The curriculum takes this into consideration. Likewise in **Yukon**, all courses of study are adapted and modified on an ongoing basis to meet the educational needs of different levels and styles of learners. In **Nunavut**, Student Support Assistants are used to help with reaching students of differing abilities.

In **Newfoundland and Labrador**, teachers use a variety of teaching strategies to make the study of the Holocaust accessible to students of different ages and with different learning needs. The strategies may include the study of novels (in-depth, independent reading, literature circles), case studies, cinematic and media examples, and documentaries and informational text such as journals, online encyclopaedia, and classroom resources.

In **Ontario**, teachers are expected to incorporate a variety of resources and teaching methods to respond to the individual needs of students. To guide these adaptations, the Ministry has an aboriginal education strategy, a policy on antiracism and ethnocultural equity in school boards, and policies for special education and for English language learners. These policies/strategies can be accessed at <http://www.edu.gov.on.ca/eng/document/curricul/policy.html>.

Differentiated learning in **Alberta** is supported through the teacher's guides that accompany the students' textbooks as well as the Alberta Education Online Guide and the portal LearnAlberta.ca that provide teachers with grade and topic specific assistance.

4.14 How far and in what ways is your country's own national history integrated into the teaching of the Holocaust?

As outlined above, the Holocaust is most often included in the study of World War II and Canada's role as one of the Allies fighting the Nazis. It may also be linked to studies of immigration to Canada, to Canada's treatment of Japanese- and German-Canadians and other populations during the war, and to concepts of universal human rights, diversity and equity, the *Canadian Charter of Rights and Freedoms*, social justice, and the elimination of racism and hatred. In **Newfoundland and Labrador**, which joined Canada in 1949, the role of Newfoundlanders in World War Two and the history of immigration to Newfoundland are also explored.

In **British Columbia**, the Ministry of Education has developed a publication that helps teachers with linking the Holocaust to Canadian history, *Canada and the Holocaust: A Resource guide for Social Studies 11 Teachers*. **Yukon** states that its teachers are very creative in incorporating and teaching Canadian history in relation to the Holocaust – a statement that would probably be echoed in jurisdictions across the country.

The **Alberta** Social Studies Program of Studies encourages students to develop the skills of historical thinking to examine events from the past. In doing so, students critically review events from multiple perspectives and examine how these events link to others. This is especially true when students are studying topics such as the Holocaust. As students learn about the Holocaust, they also use the inquiry method to discover how other countries, including Canada, responded to the actions of Nazi regime.

4.15 What are the three major obstacles to teaching and learning about the Holocaust in your country?

In the provinces and territories, there are no systemic obstacles to teaching and learning about the Holocaust, as the Holocaust is a part of the curriculum and the resources are in place to support it. The approach, the emphasis, and the resources are at the discretion of the individual teacher.

In **Manitoba**, there are two factors that can have an impact on the teaching of the Holocaust in individual classrooms:

- Many topics in Manitoba curriculum are not mandated but are left to local decision-making.
- The Holocaust is one of a number of human rights issues that are included in the curriculum. Teachers have the latitude to place varying levels of emphasis on the suggested topics based on their experience, training, and available resources.

Nunavut reflects these same realities in stating that there are no obstacles to teaching and learning about the Holocaust besides time and the other major issues which also require attention in the curriculum.

Newfoundland and Labrador cites three educational challenges:

- Contextualizing the event to suit the needs of diverse learners;
- Sourcing age-appropriate and engaging resources; and
- Linking specific outcomes to available resources.

In addition, **Yad Vashem Canada** considers it important to stress that on the basis of cutting edge research in the field of Holocaust education, it seems as though students are very interested in learning about the Holocaust. Most teachers believe that it is important to teach about this subject. Therefore, the overall motivation is there. However, Canadian teachers are not trained how to teach this subject and more accreditation opportunities need to be given. Teachers should be encouraged and supported to participate in training, especially in the underserved areas of the provinces.

4.16 What areas of the curriculum might be developed for teaching of the Holocaust?

Ontario has suggested that, given the number of conflicts that involve genocide in recent years, the connection of the Holocaust to other genocides (as is done through the General Romeo Dallaire Genocide Institute and through the CJC resource entitled **Choose Your Voice**) is a viable way to move forward. Resources and learning materials developed through a project that positions the Holocaust as genocide – without reducing its significance in any way – could provide a stronger context for the learning.

As indicated earlier, in **Manitoba** the Holocaust may be explored as a specific topic or it may be part of a broader theme or topic related to human rights, racism, or genocide. These provide opportunities to explore other victims of the Holocaust or make connections to other historical examples of genocide.

The suggestions from **Newfoundland and Labrador** include developing historical context and case studies for the study of the Holocaust in social studies, ethical issues for study within religious education, cinema study and drama for study in language arts, and composers, artists, etc for studies in fine arts.

Alberta Education is in the process of reviewing and revising the Social Science Programs of Studies, a separate set of optional courses, which include courses such as Canadian History and Western World History. As these courses are being revised, multiple perspectives will be infused throughout the programs of studies to ensure different views of historical events are shared. The programs of study for Psychology and Sociology will also be revised. These revisions present

more opportunities for alterations and possible inclusion of Holocaust information.

The instructional programs for **Quebec** schools have been extensively revised over the past ten years. The new program for elementary education is not in place in all schools; the implementation of the program for secondary education is not yet complete.

Yad Vashem Canada stresses that the Holocaust be taught in an interdisciplinary way, so that teachers from many different fields can team together to teach about it - not leaving it exclusively to those who teach history.

4.17 Are the Government and its Education Department committed to altering the curriculum to include the Holocaust if necessary?

The provinces and territories already include many rich opportunities for teaching and learning about the Holocaust at multiple points in their various curricula. A number of the jurisdictions indicated openness to further suggestions and recommendations.

4.18 Is the Government in a position to stimulate a National program of teacher education?

As teacher education is a responsibility of the provinces and territories, individual governments do not have the jurisdictional power to initiate any teacher training program that would be pan-Canadian in scope. The Ministers of Education work together under the aegis of the **Council of Ministers of Education, Canada** and cooperative projects are discussed in this venue.

5. Current Projects

5.1 What NGOs are currently involved in teaching about the Holocaust?

Below is a list of some of the NGOs involved in teaching about the Holocaust. Additional information follows on the activities of some of these NGOs.

Asper Foundation (www.asperfoundation.com)

B'Nai Brith Canada (www.bnaibrith.ca)

Calgary Jewish Community Council (www.jewishcalgary.org)

Canadian Jewish Congress (www.cjc.ca)

Canadian Society for Yad Vashem (www.yadvashem.ca)

Freeman Family Foundation Holocaust Education Centre
(www.jhcwc.org/fffhec.htm)

Friends of Simon Wiesenthal Centre for Holocaust Studies (www.fswc.ca)

General Romeo Dallaire Genocide Institute

Holocaust Awareness Committee, Jewish Federation of Winnipeg
(www.jewishwinnipeg.org/page.html?ArticleID=20075)

Holocaust Centre of Toronto (www.holocaustcentre.com)

Israel Experience Centre, Asper Jewish Community Campus

Jewish Federation of Edmonton (www.jewishedmonton.org)

Jewish Heritage Centre of Western Canada (www.jhcwc.org)

Kleinmann Family Foundation (www.kffeducation.org)

Montreal Holocaust Memorial Centre / Le Centre commémoratif de l'Holocauste à Montréal (www.mhmc.ca)

Montreal Institute for Genocide and Human Rights Studies
(migs.concordia.ca)

Vancouver Holocaust Education Centre (www.vhec.org)

Victoria Holocaust Remembrance and Education Society
(www.hopesite.ca/vhres/vhres_descrip.html)

Winnipeg Foundation (www.wpgfdn.org)

A. B'Nai Brith of Canada

The League for Human Rights of B'Nai Brith Canada has created a wide range of Holocaust education activities to reach students, educators, legal experts and the wider Canadian public. These are all supported through private funding, though the Government has expressed interest in and moral support for them.

They include:

- i. A major event on **Yom Ha-Shoah**. The event targets the legal community and others. Academics, legal scholars and legislative experts take part in a major panel discussion that touches on Holocaust education, remembrance and/or research.
- ii. **Unto Every Person There is a Name** - events in Manitoba, Quebec and Ontario in which community members, often students, go to the steps of the legislature to read the names of some of those who were murdered in the Holocaust.
- iii. **Ten Marks and a Train ticket: Benno's Escape to Freedom** is the first in the League for Human Rights' Holocaust and Hope Testimonial Series, which describes the experiences of ordinary Canadians who were child survivors of the Holocaust. The book includes a section guiding class discussion on racism and bigotry in general.
- iv. **Holocaust and Hope Educators Study Mission** to Germany, Poland and Israel. For many years, the League was able to run study missions for educators, students and other interested groups to raise

- knowledge and awareness, and to hone teacher expertise in pedagogical techniques relating to Holocaust education.
- v. **Holocaust Education Week** – the League offers workshops for classes of visiting school children and their teachers, again supported by private funding.
 - vi. **Local and national Holocaust memorial events.** The League participates in the planning and implementation of such events.
 - vii. Participation in **teachers' conferences** to offer professional development in Holocaust education.
 - viii. A **Yom Ha-Shoah Teachers Guide**, which was supported by private funding, and now requires updating to include recent national and international initiatives.
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B. Friends of Simon Wiesenthal Centre for Holocaust Studies

The Friends of Simon Wiesenthal Center For Holocaust Studies (FSWC) is heavily engaged in teaching about the Holocaust, along with other relevant issues such as genocide studies, tolerance, and human rights.

In addition, FSWC has created workshops dedicated to Holocaust Studies for its **Resource and Leadership Training Center**, and have registrants from law enforcement divisions, school boards, as well as students themselves.

C. Holocaust Centre of Toronto

The Holocaust Centre of Toronto offers a number of unique exhibits and effective educational programs to a diverse constituency made up of students, teachers, and members of the public from diverse backgrounds.

The following is a summary of some of Centre's key offerings and the numbers served:

- i. **Holocaust Education Week (HEW)**: Over 162 programs offered throughout Toronto. In 2007, 29,475 persons attended lectures, films and exhibits held at various venues. Approximately 17,000 of these attendees were students.
- ii. **Fieldtrips**: Approximately 15,000 students came on fieldtrips to the Holocaust Centre last year.
- iii. **Inclass programs**: Another approximately 10,000 students listened to a Survivor-Speaker who came to their classroom.

- iv. **Raoul Wallenberg Day:** A commemorative program is held in January every year, attracting about 500 persons annually.
 - v. **Yom HaShoah V'HaGevurah:** An annual Holocaust commemoration is held every spring. The event attracted close to 3000 persons in 2007.
 - vi. **Teacher Training:** Last year, approximately 150 teachers attended a Winter Workshop and Summer Institute partnered with the Holocaust and Human Rights education organization, “Facing History and Ourselves.”
 - vii. **Teacher Resources:** An updated version of our well-used Resource Guide for Teachers will be released this spring featuring an addition on the resurgence of anti-Semitism today.
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D. Jewish Federation of Edmonton and the Calgary Jewish Community Council

In Alberta, the Jewish Federation of Edmonton and the Calgary Jewish Community Council provide educational support services and mount programs involving Yom ha-Shoah commemorative activities such as the production of *Hana's Suitcase*.

E. Kleinmann Family Foundation

The aim of the Kleinmann Family Foundation is to educate the public about stereotyping, prejudice, and discrimination. The events of the Shoah (Holocaust) are used as a paradigm to illustrate where prejudice can and did lead. The Foundations acts as a resource centre, coordinates ongoing lectures for students, sponsors field trips, educates and promotes public understanding of discrimination, produces, distributes, and uses educational videos and survivor testimony, publishes the proceedings of such conferences, and curates and exhibits travelling exhibitions.

F. Montréal Holocaust Memorial Centre / Le Centre commémoratif de l'Holocauste à Montréal

Each year, over 5,000 students visit the **Montreal Holocaust Memorial Centre (MHMC) Museum**, the only recognized Holocaust museum in Canada. Visiting schools often come from elsewhere in Quebec, from

eastern Ontario and from the north-eastern United States. Over 12,000 people visit the Museum annually.

The Museum presents the history of the Holocaust through the stories of Montreal survivors, before, during and after the Holocaust, with an important focus on the Canadian context. **Montreal is home to the third largest survivor community in the world.**

The Centre provides **tools to teachers** to assist them in preparing their classes for a visit to the Museum and provides speakers who offer survivor testimonials to schools and for conferences and presentations.

The Centre organizes an annual **Holocaust Education Series**, which reaches out to young adults, adults and the elderly. In October and November 2007, 45 events were held over a 7 week period.

The **Hana's Suitcase Educational Project**, created by the Montreal Holocaust Memorial Centre provides a complete educational kit to educators (suitcase, books for the class, teacher's manual, drawings, maps and photos).

The Project has also been used in some schools across Canada, the United States and France. The Project was received with enthusiasm at an international conference of educators from French-speaking European countries in Paris.

G. Montreal Institute for Genocide and Human Rights Studies (MIGS)

MIGS is recognized as Canada's pre-eminent research centre for the study of genocide and its prevention. MIGS sponsored the collection, editing and publication, on the web and in hard copies, of 48 previously unpublished Holocaust survivor memoirs written by Montrealers (see <http://migs.concordia.ca> and <http://migs.concordia.ca/survivor.html>).

In 1990, MIGS and Yale University Press published the first major textbook in the field of genocide studies, ***The History and Sociology of Genocide: Analyses and Case Studies***, still in print and widely used in university courses 17 years later. Yehuda Bauer and George Mosse contributed extensive excerpts from their work to the essays on the Holocaust written for the book by Chalk and Jonassohn.

H. Vancouver Holocaust Education Centre

The Vancouver Holocaust Education Centre (VHEC) is a teaching museum that delivers Holocaust based anti-racism programming through its exhibits, school programs, teacher conferences, student symposia, outreach speakers program, teaching materials and public programs. It is

dedicated to breaking down the walls of intolerance through education and remembrance of the Holocaust.

The VHEC curates locally developed exhibits, many of which travel across Canada and the United States.

The Centre's innovative school programming includes **exhibit tours and interactive workshops**. In 2006 the Annual High School Symposium attracted 2,000 students and the Outreach Survivor Speakers program addressed over 9,000 students in 67 schools.

Its **public programming** calendar includes an active roster of lectures, film screenings, panels and readings. Commemorative events include International Holocaust Remembrance Day, Yom HaShoah, Kristallnacht, and cemetery services at the Holocaust memorial.

I. Victoria Holocaust Remembrance and Education Society (VHRES)

The Victoria Holocaust Remembrance & Education Society:

- i. Organizes an **Annual Holocaust Education Symposium** in Victoria, BC, Canada for high school students and their teachers, with over 2,000 students in attendance in the last two years alone.
- ii. VHRES has established an **Education Liaison Committee**, comprised of public and private school teachers, to develop and compile a Holocaust Education Resource Kit.

5.2 Do some or all of these projects involve the Government at present?

Yes

5.3 Please list any forthcoming activities, events and conferences taking place on the Holocaust in your country.

A. Yukon Human Rights Commission – *Lawyers without Rights*

The **Yukon Human Rights Commission** is planning to host a presentation on the Holocaust in May 2008 which focuses on the story of lawyers who were prevented from working on behalf of Jews during the Nazi regime in Germany. The presentation is entitled *Lawyers without Rights*.

B. Deadly Medicine – Creating the Master Race

The **Canadian War Museum** (CWM) in Ottawa is planning to present the Holocaust-related exhibition ***Deadly Medicine – Creating the Master Race*** from June 19 – November 11, 2008. Developed by the United States Holocaust Memorial Museum (USHMM), the exhibition explores Nazism's roots in biology and genetics, and examines the role played by German physicians, scientists, public health officials, academic experts, and others in the Nazi racial eugenics program that, during the Second World War, culminated in the Holocaust. Deadly Medicine chronicles how the Nazi leadership – in its zeal to find biological solutions for social problems – worked with individuals in professions traditionally charged with healing and the public good to legitimize persecution, murder, and ultimately genocide. The CWM has also been facilitating the tour of the exhibition to other museums in Canada.

C. Collaboration between the Department of Canadian Heritage and Canadian NGOs on the issue of Holocaust-era looted cultural property

Since 2001 the Government of Canada, through the Department of Canadian Heritage and the **National Gallery of Canada** (a Crown Corporation and agency of the Department) has worked with:

- the Canadian Jewish Congress (CJC);
- the Canadian Museums Association (CMA); and
- the Canadian Art Museum Directors Organization (CAMDO)

on the issue of Holocaust-era looted cultural property that may now be located in Canadian public collections. This ongoing partnership began with financial support from the Department for a national conference on the issue in 2001. More recently, the Department has funded research by CAMDO that has provided baseline information about the possible extent of the issue of Holocaust-era cultural property in the Canadian context. Preliminary indications suggest that this is a potential issue for a limited number of Canadian collections. This work supplements efforts undertaken by individual institutions, including the National Gallery of Canada, to undertake provenance research on their collections. A number of those institutions have posted information on their websites about artworks whose provenance contains gaps at some time during the 1933-45 period, in the hope that new information may be forthcoming to determine whether any of this material was looted in connection with the Second World War. Discussions are underway about possible strategies for additional efforts on this issue.

D. Moral Responsibility and Oral Histories: Witnesses for the Future

The **Kleinmann Family Foundation** (KFF) is looking to bring Georg Sattelberger and Jan Haiko, Gedenkdienst interns, on a speaking tour throughout the province of Quebec concurrent with their Austrian

colleagues who will address students in Austria. Since their arrival in Montreal, October 1, 2007, Georg and Jan have given several PowerPoint presentations, entitled *Moral Responsibility and Oral Histories: Witnesses for the Future*, detailing their motivation for choosing Gedenkdienst over military service. The response has been overwhelmingly positive and several speaking engagements have been requested from schools in Montreal and across the province. To date, from Vanier College in Montreal, we have piloted videoconferencing with students in the city of Sept Isles, Quebec. KFF intends to pilot the Gedenkdienst presentation in Quebec from March 15 to April 30, 2008. Students in Austria via web conferencing will view the same presentation.

An essential aspect of the project is the recording of oral histories by students interviewing their grandparents - enabling young people to confront history from within their own cultures. This activity allows students to create an actual cognitive map of the process of becoming and arriving. It encourages students to think more creatively about their life process, connecting sequences of events, decisions, and inspirations from their family's history. These events inevitably will have contributed to the array of choices they have made leading them to become the people they are today. Following the PowerPoint presentation, students and teachers will attend an oral history workshop. The fact that the project is international in scope and that the interviews will be available on the student website will also promote cross-cultural understanding. A detailed discussion of the rationale for using oral histories to empower students is presented in the section entitled, STUDENT EMPOWERMENT: ORAL HISTORIES.

5.4. Would the Government be willing to sponsor or create further events in which the Task Force could be involved?

Yes

APPENDICES

Education in Canada

Canada is the second largest country in the world — almost 10 million square kilometres (3.8 million square miles) — with a population density of 3.3 people per square kilometre, one of the lowest in the world, and a per capita GDP in 2005 of C\$42,614. A very large portion of the population of 33.1 million lives in the major urban centres and within 300 kilometres of the southern border with the United States. One of the major challenges to the provision of quality educational opportunities for all Canadians is meeting the needs of urban students as well as those in small remote and Aboriginal communities.

Responsibility for Education

Responsibility: In Canada, there is no federal department of education and no integrated national system of education. Within the federal system of shared powers, Canada's Constitution Act of 1867 provides that “[I]n and for each province, the legislature may exclusively make Laws in relation to Education.” In the 13 jurisdictions — 10 provinces and 3 territories, departments or ministries of education are responsible for the organization, delivery, and assessment of education at the elementary and secondary levels and for postsecondary education within their boundaries. In some jurisdictions, separate departments or ministries are responsible for elementary-secondary education and for postsecondary education and skills training. The institutions in the postsecondary system have varying degrees of autonomy from direct provincial government control.

Regional Differences: While there are a great many similarities in the provincial and territorial education systems across Canada, there are significant differences in curriculum, assessment, and accountability policies among the jurisdictions that express the geography, history, language, culture, and corresponding specialized needs of the populations served. The comprehensive, diversified, and widely accessible nature of the education systems in Canada reflects the societal belief in the importance of education.

Educational Funding: In 2005-06, provincial, territorial, federal, and local governments spent \$75.7 billion on all levels of education, which represented 16.1 per cent of total public expenditures. (All dollar figures are in 2001 constant dollars to allow for comparison across time periods.) Of this total, \$40.4 billion was for elementary and secondary education, \$30.6 billion for postsecondary education, and \$4.6 billion for other types of education such as special retraining and language training for newcomers. In 2002-03, combined public and private expenditure on education was \$72.3 billion, with \$42.7 billion on elementary and secondary education, \$5.2 billion on trade and vocational education, \$5.6 billion on colleges, and \$18.8 billion on universities. Public expenditure was 82.3 per cent of the total, with private spending at 17.7 per cent.

Elementary and Secondary Education

Government Role: Public education is provided free to all Canadians who meet various age and residence requirements. Each province and territory has one or two departments/ministries responsible for education, headed by a minister who is an elected member of the legislature and appointed to the position by the government leader of the jurisdiction. Deputy ministers, who belong to the civil service, are responsible for the operation of the departments. The ministries and departments provide educational, administrative, and financial management and school support functions, and they define both the educational services to be provided and the policy and legislative framework.

Local Governance: Local governance of education is usually entrusted to school boards, school districts, school divisions, or district education councils. Their members are elected by public ballot. The power delegated to the local authorities is at the discretion of the provincial and territorial governments and generally consists of the operation and administration (including financial) of the group of schools within their board or division, curriculum implementation, responsibility for personnel, enrolment of students, and initiation of proposals for new construction or other major capital expenditures. There are approximately 15,500 schools in Canada — 10,100 elementary, 3,400 secondary, and 2,000 mixed elementary and secondary — with an overall average of 350 students per school. In 2004–05, provinces and territories reported that there were 5.3 million students enrolled in public elementary and secondary schools. Canada is a bilingual country and recognizes French and English as its two official languages in its Constitution. According to the 2006 Census, more than 85 per cent of French-mother tongue Canadians live in the province of Quebec, but the minority language rights of French-speaking students living outside the province of Quebec and the English-speaking students living in the province are protected in the Canadian Charter of Rights and Freedoms. Canadians have the right to access all services in both official languages, including the right to publicly-funded education in the minority language. Each province and territory has established French language school boards to manage the network of French –language schools. In the province of Quebec the same structure applies to education in English first language schools.

Pre-elementary Education: All jurisdictions have some form of pre-elementary (kindergarten) education, operated by the local education authorities and offering one year of pre-first-grade, non-compulsory education for five-year-olds. In some cases, kindergarten is compulsory, while in others, pre-school classes are available from age four or even earlier. At a pan-Canadian level, 95 per cent of five-year-olds attend pre-elementary or elementary school and over 40 per cent of four-year-olds are enrolled in junior kindergarten, with significant variations among the jurisdictions. In 2005-06, about 130,000 children were attending junior kindergarten, with more than 312,000 in kindergarten. The intensity of the programs varies, with full-day and half-day programs, depending on the school board.

Elementary Education: The ages for compulsory schooling vary from one jurisdiction to another, but most require attendance in school from age 6 to age 16. In some cases, compulsory schooling starts at 5, and in others it extends to

age 18 or graduation from secondary school. In most jurisdictions, elementary schools cover six to eight years of schooling, which can be followed by a middle school or junior high before moving on to secondary school. The elementary school curriculum emphasizes the basic subjects of language, mathematics, social studies, science, and introductory arts, while some jurisdictions include second-language learning. In many provinces and territories, increased attention is being paid to literacy, especially in the case of boys whose test results have shown that their performance is falling behind that of girls in language. Almost 98 per cent of elementary students go on to the secondary level.

Secondary Education: Secondary school covers the final four to six years of compulsory education. In the first years, students take mostly compulsory courses, with some options. The proportion of options increases in the later years so that students may take specialized courses to prepare for the job market or to meet the differing entrance requirements of postsecondary institutions. Secondary school diplomas are awarded to students who complete the requisite number of compulsory and optional courses. In most cases, vocational and academic programs are offered within the same secondary schools, with some shorter non-diploma programs for students interested in specific trades. The secondary school graduation rate in 2003 was 74 per cent, with 78 per cent of girls and 70 per cent of boys graduating. The overall graduation rate has remained relatively stable while the longer-term drop-out rate has declined as older students complete their secondary education. In 2004-05, the drop-out rate (defined as 20-24 year olds without a secondary school diploma and not in school) had fallen to 10 percent.

Postsecondary Education

Range of Institutions: Postsecondary education is available in both government-supported and private institutions, which offer degrees, diplomas, certificates, and attestations depending on the nature of the institution and the length of the program. Universities and university colleges focus on degree programs but also offer diplomas and certificates, often in professional designations. The colleges, community colleges, and technical and vocational institutes, offer diplomas, certificates, and, in some cases, two years of academic credit that can be transferred to the university level as well as three and four year applied degree programs. Les collèges d'enseignement général et professionnel (cégeps) in Quebec offer a choice of two-year academic programs that are prerequisite for university study or three-year vocational and professional programs that prepare students for the labour market. A recognized postsecondary institution is a private or public institution that has been given full authority to grant degrees, diplomas, and other credentials by a public or private act of the provincial or territorial legislature or through a government-mandated quality assurance mechanism. Canada has 163 recognized public and private universities (including theological schools) and 183 recognized public colleges and institutes, including those granting applied degrees. Additionally, in the category of authorized institutions, at which only selected programs are approved under provincially-established quality assurance programs, there are 68 university-level institutions and 51 college-level ones.

Attendance and Graduation: In 2005, there were 806,000 full-time university students (an increase of nearly 150,000 in the previous four years), as well as 273,000 part-time students. In 2005, Canadian universities awarded an estimated 175,700 bachelor's degrees, 33,000 master's degrees, and 4,200 doctoral degrees. In 2004-05, full time public college and institute enrolment was almost 515,000 students in credit programs. Including both full and part time students, there were about one million students in credit programs and about 500,000 in non-credit programs. Just over 173,000 students graduated from public colleges and institutes in 2004-05. Participation in postsecondary education has grown significantly in the past few years, whether measured by numbers of enrolments or by the proportion of the population in any given age group who are attending college or university. While women continue to make up the majority of students on both university and college campuses, they are still in the minority in the skilled trades.

Adult Education

Participation: The 2003 International Adult Learning and Life Skills Survey shows that almost half of the adult population in Canada (aged 16 to 65, not including full-time students) were enrolled in organized forms of adult education and training, including programs, course, workshops, seminars and other organized educational offerings at some time during the year of the study. Each learner devoted about 290 hours to this learning over the year. Fifty-three per cent of participants were supported by their employers, while 41 per cent paid for their own education, and eight per cent had government sponsorship, with more men than women getting access to employer funding for learning. Compared to the general population, participants in adult education tend to be younger, native-born rather than immigrants, have higher literacy, education, and income levels, and in the labour force. Fifty-seven per cent of those in the labour force participated in adult education and training, compared to 31 per cent of the unemployed and 24 per cent of those not in the labour force. For all participants, the overwhelming reason for participation was job-related at 82 per cent; personal interest was the motivation for about 20 per cent. Participation in informal learning was also tracked in the International Adult Learning and Life Skills Survey, looking at activities related to daily living that result in learning, such as visits to museums, use of computers, reading reference materials, etc. Almost all Canadians (93 per cent) report having been involved in some form of informal learning over the year covered by the study.

Literacy: The 2003 International Adult Learning and Life Skills Survey, mentioned above, revealed that 58 per cent of adults in Canada possess literacy skills that indicate they could meet most everyday reading requirements. This leaves 42 per cent of adults with low levels of literacy skills, and those with lower levels of literacy also were shown to have lower levels of employment and lower earnings. The results varied among the provinces and territories across the country, but even in the top performing jurisdictions, at least three out of ten adults aged 16 and over performed at the lower levels in literacy. The literacy needs of Canadians are addressed through various collaborative efforts between the provincial and territorial educational authorities, the federal government, and

the vast nongovernmental sector. This multi-group approach ensures that programs are designed for Canadians of all ages and all groups in society. Literacy is an educational priority, often framed within wider social and economic development initiatives.

Activities of the Government of Canada

The Federal Contribution: The federal government of Canada provides financial support for postsecondary education and the teaching of the two official languages. In addition, the federal government is responsible for the education of Registered Indian people on reserve, personnel in the armed forces and the coast guard, and inmates in federal correctional facilities.

Aboriginal Education: The federal government shares responsibility with First Nations for the provision of education to children ordinarily resident on reserve and attending provincial, federal, or band-operated schools. In 2004-05, Indian and Northern Affairs Canada supported the education of 120,000 First Nations K-12 students living on reserve across Canada. Band-operated schools located on reserve educate approximately 60 per cent of these students. The three northern territories, Yukon, Nunavut, and the Northwest Territories, provide education services for their Registered Indian and/or Inuit populations. First Nations children living off reserve are educated in the public elementary and secondary schools in their cities, towns, and communities, with the provinces and territories providing the majority of educational services for Aboriginal students. Funding is also provided for postsecondary assistance and programs for Registered Indian students residing on or off reserve. Indian and Northern Affairs Canada supports approximately 23,000 students annually for tuition, books, living allowances, etc., for First Nations and Inuit postsecondary education. The Department also provides support for the development and delivery of college- and university-level courses designed to enhance the postsecondary educational achievement of First Nations and Inuit students.

Postsecondary Education: In addition to providing revenue for universities and colleges through transfer payments, the federal government offers direct student support. Every year, the Canada Student Loans Program and related provincial and territorial programs provide loans and interest forgiveness to over 350,000 postsecondary students. The Canada Millennium Scholarship Foundation awards \$285 million in bursaries and scholarships each year to about 100,000 students throughout Canada. For parents, the Canada Education Savings Grant program supplements their savings for postsecondary education. These programs are designed to make postsecondary education more widely accessible and to reduce student debt.

Language Education: Reflecting its history and culture, Canada adopted the Official Languages Act (first passed in 1969 and revised in 1988), which established both French and English as the official languages of Canada and provided for the support of English and French minority populations. According to the 2006 Census, 67.6 per cent of the population speak English only, 13.3 per cent speak French only, and 17.4 per cent speak both French and English. The French-speaking population is concentrated in Quebec, while each of the other provinces and territories has a French-speaking minority population; Quebec has

an English-speaking minority population. The federal government's official-language policy and funding programs include making contributions to two education-related components — minority-language education and second-language education. Through the Official Languages in Education Program, the federal government transfers funding for these activities to the provinces and territories based on bilateral and general agreements that respect areas of responsibility and the unique needs of each jurisdiction. The bilateral agreements related to these contributions are negotiated under a protocol worked out through the Council of Ministers of Education, Canada (CMEC). Two national federally funded programs, coordinated by CMEC, provide youth with opportunities for exchange and summer study to enhance their second-language skills.

The Council of Ministers of Education, Canada

Role of CMEC: The Council of Ministers of Education, Canada (CMEC) was formed in 1967 by the provincial and territorial ministers responsible for education to provide a forum in which they could discuss matters of mutual interest, undertake educational initiatives cooperatively, and represent the interests of the provinces and territories with national educational organizations, the federal government, foreign governments, and international organizations. CMEC is the national voice for education in Canada and, through CMEC, the provinces and territories work collectively on common objectives in a broad range of activities at the elementary, secondary, and postsecondary levels.

Map of Canada

The map is from Natural Resources Canada.

The reproduction in this report is not an official version of the map, nor has it been made in affiliation with or with the endorsement of Natural Resources Canada.



Statements and Policies relating to Holocaust Education, Remembrance, or Research

2.1 (A) – Organization of a Holocaust Memorial Day

PRESS RELEASE

Prime Minister Stephen Harper honours victims of the Holocaust

15 April 2007

Ottawa, Ontario

Prime Minister Stephen Harper today attended the annual Canadian Holocaust Remembrance Day ceremony, Yom Hashoah, on Parliament Hill. The Canadian Holocaust Remembrance Day was first observed in 2004 to commemorate one of the greatest tragedies in human history.

"Let us plainly state the awful, incontrovertible truth that brings us here today: millions, including six million Jewish men, women, and children were murdered by the Nazis during the Holocaust," said the Prime Minister.

While honouring those who lost their lives during the Holocaust, Prime Minister Harper spoke of how the hatred that gave rise to that unprecedented atrocity lives on.

"It's not good enough for politicians to stand before you and say they remember and mourn what happened over six decades ago. They must stand up to those who advocate the destruction of Israel and its people today. And they must be unequivocal in their condemnation of anti-Semitic despots, terrorists and fanatics. That is the only real way to honour the memory of those who were consumed by the Holocaust. And the only way to ensure it never happens again," said the Prime Minister.

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2.1 (B) – Written statement of the Canadian Delegation to the International Forum on Holocaust Education, Remembrance and Research (January 26-28, 2000)

Canada wishes to take this opportunity to congratulate Sweden on their initiative in convening this Forum. It is highly appropriate that the first major international conference of the new millennium should focus on ensuring, through education, remembrance and research, that the sins of the past century should never be repeated.

The Canadian delegation endorses wholeheartedly the Declaration of the Stockholm International Forum on the Holocaust.

The examination of racism, prejudice and anti-Semitism offers a dynamic framework for examining history and human behaviour in order to promote the development of a more humane and informed citizenry. Teaching responsible citizenship by studying the historical development and lessons of the Holocaust will enable us all to more clearly see the essential connection between history and the moral choices that confront our own lives. Through an examination of the events that led to the Holocaust, an event unprecedented in history, we come to understand that all events are the result of choices made by countless individuals and groups. Even the smallest of those decisions may have profound consequences that affect generations to come.

Multiculturalism is a fundamental characteristic of Canadian society. Canada values the contribution made by each of our many ethnic, cultural and faith communities. The Government is committed to fostering a society that recognizes, respects, and reflects a diversity of cultures, such that people of all backgrounds feel a sense of belonging and attachment to Canada.

Canada is a signatory to the *United Nations Convention for the Prevention and Punishment of the Crime of Genocide* and the *International Convention on the Elimination of All Forms of Racial Discrimination*. Canada's annual national anti-racism initiative organized around March 21, the International Day for the Elimination of Racial Discrimination, engages educators and youth in efforts to combat racism and all forms of discrimination. As important as these initiatives are in establishing public commitment, signatures, declarations and commemorations are not enough.

In 1987, Canada enacted legislation to bring fugitive war criminals to justice. The Supreme Court of Canada rendered the criminal legislation inoperative in the case of Imre Finta in 1994. Because of the Finta decision, Canada switched from attempting to prosecute fugitive Nazi war criminals in Canada to attempting to revoke their citizenship and deport them. Just this past fall, the Government introduced amending legislation into Parliament to overcome the effects of the Finta decision, and make Canadian war criminals legislation effective.

In affirming another lesson of the Holocaust, the Supreme Court of Canada upheld the hate propaganda sections of our criminal code as consistent with our Charter of Rights and Freedoms, and in the interest of preserving a free and democratic society. And we have recently passed amendments to the criminal code requiring sentencing enhancement for hate-motivated crime. This is sending a strong message that crimes motivated by hatred on the basis of race, colour, religion, gender, sexual orientation – indeed all the prohibited grounds of discrimination in our human rights codes – will be treated more severely by the criminal justice system.

To address the increase in hate group recruitment and neo-Nazi ideology and Holocaust denial on the Internet, Canada has supported international symposia on Hate on the Internet. The Parliamentary Standing Committee on Canadian Heritage will be reporting by mid-June, 2000 its findings on the most appropriate Canadian commemoration of crimes against humanity. Several Canadian provinces have already officially declared Yom HaShoah, according to the Jewish calendar, to be commemorated as Holocaust Remembrance Day.

To celebrate the 50th Anniversary of the Universal Declaration of Human Rights, the Government of Canada honoured 50 Holocaust survivors in the Canadian Parliament. The ceremony, entitled Zachor – We Remember, symbolically honoured them as representatives of the outstanding contributions survivors have made to Canadian society in all walks of life.

Through our written contributions and oral participation, the Canadian delegation has sought to provide others attending this forum with the benefit of our experience in Holocaust education and research across the country. Our delegation consists of scholars, survivors, government and non-governmental representatives that we trust have contributed to this important discussion. We have also benefited from the insights offered by our international colleagues.

We are committed, as are all of the countries attending this forum, to promoting Holocaust education, remembrance and research. There are several outstanding initiatives ongoing across our country. This year Canada will help support a systematic study of Holocaust education in our ten provinces and three territories to identify best practices and enhance curriculum development. This study and collection of educational materials will contribute to the International Directory of Holocaust Education, Remembrance and Research describing initiatives underway worldwide.

It is too late for the many who died, but we can provide a small measure of justice to their memory and to the survivors. We will do that by telling not only how they perished but also by celebrating their achievements and the dignity of their lives. Through education, remembrance and research, we can strive to ensure that future generations will neither be perpetrators nor victims of human rights abuses. And we will make every effort to ensure that neither we, nor our children, will ever again be bystanders to crimes against humanity at home or abroad.

2.1 (C) - United Nations International Day of Commemoration in Memory of the Victims of the Holocaust

January 27, 2007 (11:45 a.m. EST)

No. 15

Statement by Minister Mackay on the International Day of Commemoration for Victims of the Holocaust

The Honourable Peter MacKay, Minister of Foreign Affairs and Minister of the Atlantic Canada Opportunities Agency, today made the following statement to mark the second annual International Day of Commemoration in memory of the victims of the Holocaust, as designated by the United Nations:

"Today, Canadians remember the millions of victims of the Holocaust. The liberation of the Auschwitz concentration camp on January 27, 1945, showed the entire world the horrors of the Holocaust and the purposeful plan to slaughter millions of innocent victims.

"It is our solemn duty to remember this tragedy, not only to pay tribute to the victims but also to challenge those who deny that the Holocaust ever happened or claim it has been exaggerated. The Holocaust reminds us that hatred and bigotry must be opposed by all peoples who cherish human rights and human dignity.

"Canada's New Government joins Canadians in marking this important day of commemoration, which allows us to share the lessons of the Holocaust with new generations and to ensure that never again will humanity remain silent in the face of such horrors."

...

The Government of Canada Committed to Holocaust Education, Remembrance and Research

HAMILTON, Ontario, January 26, 2008 -The Honourable Jason Kenney, Secretary of State (Multiculturalism and Canadian Identity), will attend an event in Hamilton tomorrow to mark the third annual International Day of Commemoration in Memory of the Victims of the Holocaust.

"The Government of Canada believes that we must ensure the memory of the Holocaust is never lost and maintain vigilance against all forms of anti-Semitism," said Secretary of State Kenney. "Our Government will continue to preserve and promote the fundamental Canadian values of freedom, democracy, human rights, and the rule of law."

"International Holocaust Remembrance Day reminds us that hatred and bigotry continue to plague our world," said the Honourable Maxime Bernier, Minister of Foreign Affairs. "That is why Canada works with its partners worldwide to foster respect for human rights and human dignity."

The Secretary of State has spearheaded Canada's recent and ongoing efforts to move towards membership in the Task Force for International Cooperation on Holocaust Education, Remembrance, and Research. This reflects the Government's commitment to ensuring that future generations can understand the causes of the Holocaust and its consequences.

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2.1 (D) – Canada supports condemnation of Holocaust Denial

October 6, 2007 (9:00 a.m. EDT)

No. 138

CANADA CONDEMS IRANIAN PRESIDENT'S DENIAL OF THE HOLOCAUST

The Honourable Maxime Bernier, Minister of Foreign Affairs, today made the following statement regarding Iranian President Mahmoud Ahmadinejad's latest comments about Israel:

"On behalf of all Canadians, I vigorously condemn the remarks made by Iran's President. This is another in a long line of outrageous comments about Israel by President Ahmadinejad. Canada has always defended Israel's right to exist in peace, and we will continue to speak out against such threatening language.

"President Ahmadinejad's statement represents a wilful distortion of history and an attempt to prevent political reconciliation between Israelis and Palestinians.

"It is comments like these that make Iran a country of concern for the international community. Canada continues to work to focus attention on the Iranian government's atrocious human rights record. To that end, Canada will once again be leading a resolution on Iran at the UN this autumn."

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2.1 (E) – Government of Canada Honours Raoul Wallenberg

Statement by the Hon. Jason Kenney, P.C., M.P., Secretary of State (Multiculturalism and Canadian Identity) on Raoul Wallenberg Day

Ottawa, January 17, 2008

During World War II, millions of Jews perished in the Holocaust. Some, however, were saved by the efforts of courageous individuals like Raoul Wallenberg, who is credited with saving the lives of more than 100,000 Hungarian Jews.

Today, as we celebrate the legacy of Raoul Wallenberg, we remember the achievements of this great man, Canada's first honorary citizen, as well as the lessons that we can all draw from his example.

Canada's ongoing efforts to move towards membership in the Task Force for International Cooperation on Holocaust Education, Remembrance, and Research reflect our Government's commitment to ensuring that future generations can understand the causes and consequences of the Holocaust.

The Holocaust stands alone in human history for its horror and its inhumanity. It is crucial that we learn from this experience—not simply to ensure “never again,” but also to build societies based on human dignity in which such acts are no longer possible.

As Secretary of State (Multiculturalism and Canadian Identity) and on behalf of the Prime Minister, Stephen Harper, I encourage Canadians to learn more about the important legacy of Raoul Wallenberg, as well as to be inspired by his accomplishments to combat anti-semitism, now and in the future.

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2.1 (H) - Canadian Race Relations Foundation

Holocaust Memorial Day

A Statement from the Canadian Race Relations Foundation

January 27, 2007: On this day, set aside to memorialize and honour those who perished in the Holocaust, the courage of those who survived and those who took action, at serious personal risks, to protect the persecuted, the entreaty of “Never again” becomes even more important.

Today, many of the same peoples, who were targeted and who perished in the Nazi concentration camps and whose lives were destroyed, still face hatred and discrimination. What is even more remarkable is that in

some cases the hatred seems to be rising, instead of abating. We need not only to ask ourselves “why”, but we urgently need to come up with answers which will form the basis for actions designed to roll back these growing tendencies.

At the end of the Second World War, just a relatively short 63 years ago, as the horrors of the Nazi concentration camps were revealed, one would have thought that the world should have been shocked out of its complacency about racism and intolerance. To some degree it was. Regrettably, we still have a lot to learn about the dangers of our complacency and inactivity.

The Canadian Race Relations Foundation (CRRF) will continue to incorporate the lessons of the Holocaust as it continues to educate against racism, hate and discrimination because, indeed, these inhumane acts of cruelty must never happen, or be allowed to happen, again.

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2.1 (L) – Canadian Museum for Human Rights

Prime Minister Harper announces agreement to create the Canadian Museum for Human Rights

20 April 2007

WINNIPEG

Prime Minister Stephen Harper today announced that Canada's New Government has reached an agreement with four public and private sector partners to establish the Canadian Museum for Human Rights in Winnipeg.

The museum, which would be the first national museum built outside the National Capital Region, will portray, promote and celebrate the history and evolution of human rights in Canada.

“Rights only flourish in free, democratic societies like Canada, where the principles of fairness, pluralism, and justice are embedded in the history of the country and the values of its people, as well as the laws of their governments,” Prime Minister Harper said.

The Government's partners in the project are the Province of Manitoba, the City of Winnipeg, the Friends of the Canadian Museum for Human Rights, and the Forks Renewal Corporation. The federal commitment of \$100 million is contingent on its partners raising \$165 million towards the cost of the museum.

"Never before has there been a collaboration of this scale to develop a national museum, but if ever there were a Canadian cultural institution suited for a private-public partnership, it is this one, because human rights can never be the exclusive preserve of the state," added the Prime Minister.

The Canadian Museum of Human Rights, the vision of the late I.H. "Izzy" Asper, will be established in downtown Winnipeg at the Forks of the Red and Assiniboine Rivers, which has long been renowned as a place where Canada's diverse First Peoples traditionally met to resolve their differences peacefully.

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2.1 (N) - Participation in the Task Force for International Cooperation on Holocaust Education, Remembrance, and Research (ITF)

December 1, 2006 (2:00 p.m. EST)

No. 147

Canada to Participate In International Task Force on the Holocaust

The Honourable Peter MacKay, Minister of Foreign Affairs and Minister of the Atlantic Canada Opportunities Agency, today announced that Canada will be participating as a special guest at the meeting of the Task Force for International Cooperation on Holocaust Education, Remembrance and Research in Budapest, Hungary, from December 3 to 6, 2006.

"The Holocaust stands alone in human history for its horrors and its inhumanity," said Minister MacKay. "It is crucial that we learn from this experience—not simply to ensure 'never again,' but also to build societies based on human dignity where such acts are no longer possible."

...

Canada to Join Task Force for International Cooperation on Holocaust Education, Remembrance, and Research

PRAGUE, June 12, 2007 - On behalf of the Government of Canada, the Honourable Jason Kenney, Secretary of State (Multiculturalism and Canadian Identity), today announced that Canada has taken the first step towards full membership in the Task Force for International Cooperation on Holocaust Education, Remembrance, and Research.

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Appendix C

"The Holocaust challenged in very fundamental ways the foundations of civilization," said Secretary of State Kenney. "With humanity still scarred by genocide, ethnic cleansing, racism and anti-Semitism, it is critical that we learn from this terrible era in our collective history and teach our children its lessons."

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