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Dilemmas and transmission of the memory of the Holocaust: a comparative study between the teaching material of the International School for Holocaust Studies and the Holocaust Memorial Museum / USA

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This research project aims to comparative study the teaching material produced by the International School for Holocaust Studies and Holocaust Memorial Museum/USA, comparing their differences and similarities. We want to show more than just an analysis and presentation of the Holocaust as historical phenomenon, structuring the content and demonstrating what the philosopher Emmanuel Lévinas called responsibility to the other. In fact, this research main point is to show that the structuring of history teaching about Holocaust in Present Time has approached an overcoming of the merely "recognition" of the phenomenon, moving to a fundamental stage of the theory of alterity that is the responsibility. By making individuals responsible for the "other" it is possible to engage them in a larger project of preserving the memory of the traumatic event, understanding its uniqueness through other genocidal processes throughout contemporary history. Therefore, it is fundamental to understand the entire pedagogic proposal of International School for Holocaust Studies and Holocaust Memorial Museum/USA, how its material is prepared and how the choice of materials to be translated is made, as well as the structuring of the training courses for teachers from the countries originating from these selected languages. If the Holocaust only started to be studied by historiography specialized in fascism belatedly, what about the teaching of the history of the Holocaust? The question of teaching methods and materials to work with such a sensitive subject, but fundamental to understanding what Hannah Arendt called the human condition, is even more late and there is an increasing need for studies that focus on this subject, in view of the increasing approval of laws in several countries and provinces that included the obligatory theme in their school curricula.

The Holocaust and the persecution of the Jews in Europe were constituted, within the history and historiography of the fascisms in a "own" field, almost exclusive, of Jewish studies, leaving aside the absolutely essential fact for the understanding of the fascisms, related to the dynamics

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racialist and its "cumulative radicalization," as Ian Kershaw tells us, linking fascism, exclusion, and genocide. For this reason, the greatest genocide in history did not appear in the works as a central explanatory element, but as something already known, a parallel obsession of regimes, relegated to memoirs, documentaries and reports.

New approaches to the racist nature of fascist regimes and their wars show us the close relationship between fascism / racism / denial of otherness. The persecution of Jews and other minorities emerges as a mass mobilizing element capable of ensuring popular adherence and the ability to keep the German people in a state of open warfare against a predetermined "internal enemy". Here, racism would emerge as a specific form of political action in fascism, therefore, inscribed in the very nature of fascism. It is not, therefore, a detail, vice or obsession of the regime that can be left aside in the history of fascism or the Second World War. Similarly, building a permanent "conspiracy" (of Jews, Communists, Masons, gays, etc.) would justify war as a defense, protecting the superior "victim" and attacked.

It is also important to establish that racism in fascism is historical, in other words, the central aim of fascism is determined historically. There is no aprioristic, doctrinal definition of who would be the ideal "other" to be exposed as the secret conspirator, the defector of the race, or the spoiler of the people.

Thus, schooling and teaching of the history of the Holocaust play a fundamental role in *ersatz*, a systematic fight against micro fascism, or even a state that predisposes itself to the use of fascist actions. If Ernst Lacan is correct and the language is the very organization of the unconscious, then by using the language as a preservation of the memory of the Holocaust, through methods and teaching materials, we will be fighting, above all else, the resurgence of fascist phenomena.

Notas:

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