THE CHALLENGES OF INTERACTION

DEVELOPING EDUCATION AT MEMORIAL SITES

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mauthausen memorial
KZ-Gedenkstätte Mauthausen

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FOREWORD

In 2015, _erinnern.at_ will celebrate its fifteenth year of existence. As the managing board of this association, it gives us special pleasure to look back on many years of cooperation between _erinnern.at_ and the Mauthausen Memorial.

This cooperation has proven very fruitful, especially since 2008 with the redesigning of the Mauthausen Memorial. In its function as a well-known educational organization for teaching and learning about National Socialism and the Holocaust, _erinnern.at_ has contributed decisively to developing and expediting the expansion and advancement of the educational program at the memorial site. It was clear to us from the beginning that precisely the further development of the educational program must constitute a core point in the process of redesigning, because it must be one of the most important tasks of our work at this site to impart knowledge about National Socialist crimes, the history of the Mauthausen concentration camp and its satellite camps, as well as conveying the basic principles of human rights.

As early as 2005, _erinnern.at_ cooperated with the Mauthausen Memorial in creating an appropriate framework for the educational work at the memorial site. Since the formation of the educational section of the memorial site in 2007, the educational team at the memorial site has consistently collaborated with _erinnern.at_ on the further development of the pedagogical concept with the aim that visitors in general, and above all students, experience the visit to the memorial site as relevant, i.e. that the visit is more than a mandatory program point to be absolved. The EU project *Developing Education at Memorial Sites* has now made it possible to link theoretical approaches with practical experience. The educational team, together

with the external experts as well as with the guides at Mauthausen Memorial, has succeeded in developing new theoretical concepts and practical methods which will be implemented and developed further in their future educational work.
At this point we would like to express our gratitude to everyone who contributed to this comprehensive project: to all the national and international experts, all the guides, the members of the educational team and Yariv Lapid as initiator of the project.

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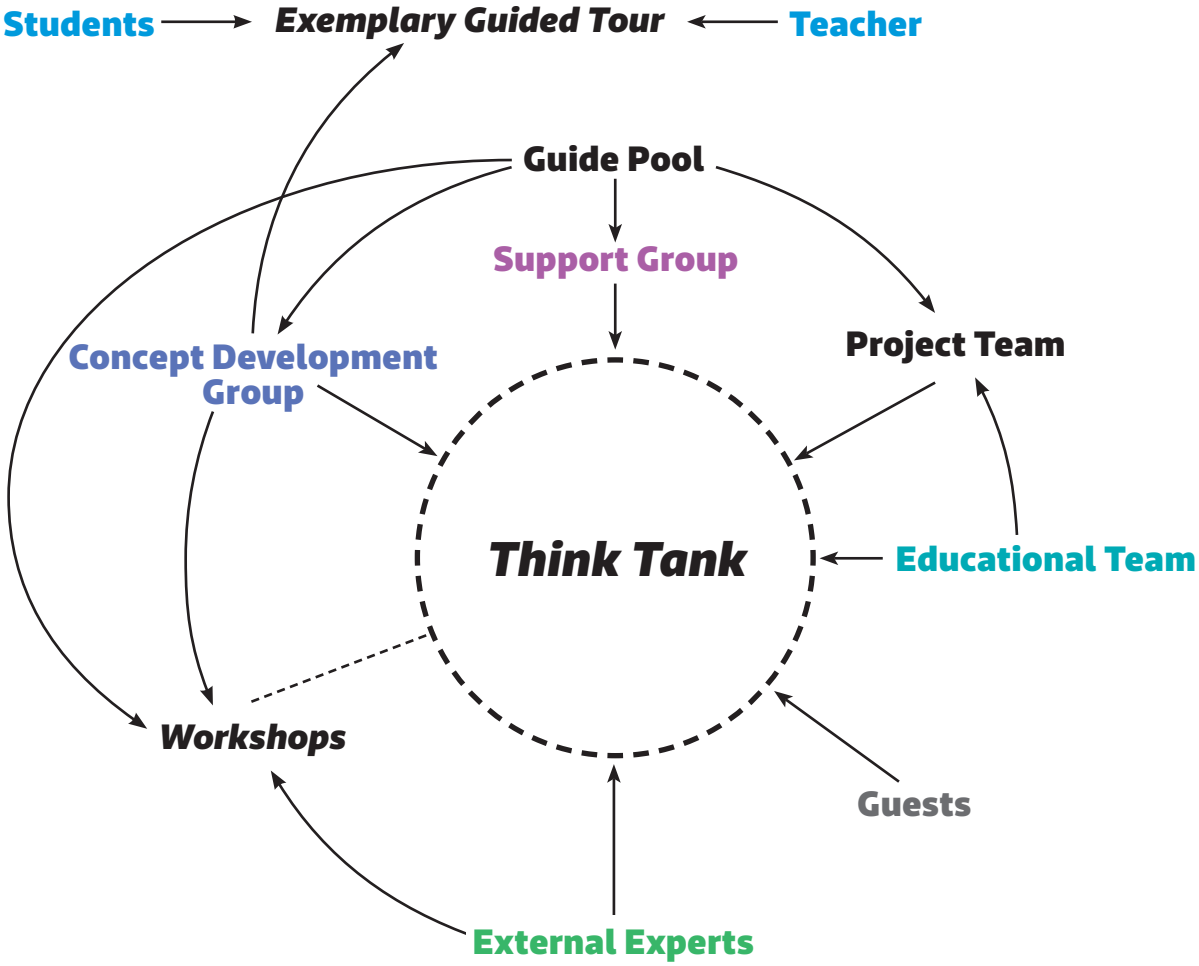


The EU project Developing Education at Memorial Sites brought internal experts (guides and the educational team) and external experts from different fields together, as can be seen in the graphic above. This diverse project structure is mirrored in the layout and structure of the project's publication:

Throughout the whole publication, texts and statements of different participating project groups can be found. They depict the different topics the project dealt with and also the process itself. To illustrate the diversity of the project, the different perspectives were assigned different colors. In addition to the main text, which was placed in the middle column of the page, shorter statements surrounding it represent different perspectives and additional thoughts and views.

Near the end of the project, two guides who took part in the project conducted an exemplary guided tour with a group of students and their teacher. This group's experience was documented during the tour, and also before and after the group came to Mauthausen. The thoughts, questions and reflections of those students as well as of the teacher can be found in the upper part of the pages, depicting the experience of a visit before, during and after the visit itself.

Additional information can be found in the Annex: Two articles describe the structure of a guided tour and the pedagogical fundamentals of the work in Mauthausen; examples of concrete tour models developed in the project are presented; and information on the history of the Mauthausen concentration camp and the Mauthausen Memorial has been included.

“It would also be interesting to know how people in civilian society dealt with knowing what was going on up here.”

“I was already here once before and was curious about the perpetrator issue, I mean how one could become a perpetrator. Or how a person actually became a perpetrator.”

GUIDING DISCUSSIONS WHILE GUIDING GROUPS AT MAUTHAUSEN – HOW CAN THAT WORK?

By **Magdalena Fröhlich, Lisa Neuhuber, Angela Tiefenthaler**

It is March. A group of future kindergarden teachers, shortly before they finish classes and get their certification, is visiting the Mauthausen Memorial. The bus brings them to the place where two guides are already waiting for them in order to show them the site today. The group of adolescents is crowding together in front of the visitors center. They laugh, talk, and look at each other before the tour begins. The guides introduce themselves and explain the program. Paul begins by telling them a little about himself trying to create a connection, an atmosphere of trust. He directs the first question to the group: What are your expectations? Today, here at this place? Questions will make up a considerable part of the next two hours. Questions concerning yourself, concerning the place, concerning the people, concerning the historical sources the guides will introduce, and above all questions for the guides. The students have already thought things over and are prepared. This is evident from the many statements which flow into the group when encouraged by the guides to say something – many already touch on subjects which will play a role during the tour:

“It would also be interesting to know how people in civilian society dealt with knowing what was going on up here.”

“I was already here once before and was curious about the perpetrator issue, I mean how one could become a perpetrator. Or how a person actually became a perpetrator.”

"It would be interesting to know how civilian society later dealt with the perpetrators; that is, how what happened was dealt with afterwards."

The path around the premises leads past the former soccer field; next to that is the former sick camp, where the group makes its next stop. Continually interrupted by students' questions, Paul briefly gives them some pieces of information about these places. Especially the fact that people from the Mauthausen surroundings watched the soccer games next to the sick camp causes confusion in the group. The main focus of the guides' pedagogical concept is to ponder the question of how it was possible to murder 100,000 people in the middle of a civilian society. Together with the guides, the ideas and beliefs which the students came with are thought over using quotations from history, e.g. that the spectators were not forced, but came to the games of their own free will.

Paul – as he later explains in an interview – wishes to encourage visitors to reconsider their own ideas and preconceptions and to contrast simple explanations with a complex reality. In today's group this approach is very successful with many students, but at the same time he triggers questioning looks and uncertainty among them.

The group moves on. They look at the quarry and the monument area. Today there are many people walking around; it is noisy and a lot is going on around them; the wind makes it especially difficult to hear what is being spoken about in between stops. Some students drift off and look around and walk off a few steps. They talk about how they imagined this place before the visit, and that it is strange to be here now. The atmosphere among the young people seems familiar; uncertainties and thoughts are expressed unfiltered in the group.

The guide chooses the SS officers' administration building as the next station. The students can sit down; it is pleasantly warm and everyone is attentive and

“I would ask if they regret what they did because many blame others or the system, not themselves, saying they were not able to do it any differently.”

“It would be awful for me to face a murderer or mass murderer and ask questions. I wouldn’t know what I should ask.”

focused. From the beginning they were intensively accompanied by the question: How could a person become a perpetrator? Instead of giving answers and explanations, Paul poses a new question to the group: What would you ask a former SS member today?

“I would ask if they regret what they did because many blame others or the system, not themselves, saying they were not able to do it any differently.”

“It would be awful for me to face a murderer or mass murderer and ask questions. I wouldn’t know what I should ask.”

“It would be interesting to know how civilian society later dealt with the perpetrators; that is, how what happened was dealt with afterwards.”

The offer to talk about this topic is taken up especially intensively and within only a few minutes the young people open up complex groupings of themes: they talk about biographies of individual SS members, their motives, their possibilities to make decisions, and their prosecution after 1945. The students get handouts; they look at them and read the statements; they concentrate and are quiet. The photo shows some SS men sitting in a barrack, below it a quotation from a former prisoner, Franz Jany:

> *“From him (Kommandant Zireis) there came the order: ‘every SS soldier who kills an escaping prisoner gets 3 days off.’ This was carried out by the guards in the following manner: they took a prisoner’s cap from his head and threw it 3-5 meters beyond his allocated area; then they told him he should go and get his cap, and as soon as he was beyond the line of guards he was shot.”* [1]

“Yes, because in case the SS discovered the prisoners and the people haven’t reported it before, then probably they would be punished as well.”

“But I think the story shows very clearly how normal people can easily become perpetrators.”

When the students are finished reading, they become loud and talk very agitatedly without any order; some are emotionally charged and want to express their thoughts immediately. Piece by piece they try to understand what they have read. Again, what had happened many times before was experienced anew: the students bring up questions along with a multitude of possible answers. Relatively quickly it becomes clear that the SS had the possibility to decide whether or not to take a certain action. An agitated discussion begins about why one SS soldier decides to commit murder and another does not.

PAUL SCHWEDIAUER:
The discussions on the theme perpetrators & environment were particularly good on our tour today. I believe the group was already interested in these subjects before they came here. A few students expressed the wish to deal with these in a round of questions at the beginning of the tour. Later the discussions were very complex and the questions were formed based on different viewpoints.

The tight time schedule demands interrupting the interesting discussions. There is still so much to see and talk about, so although it visibly disturbs Paul, he has to ask the group to walk on. There are no closing words at this station. Uncertainties, contradictions, and maybe even discomfort are left behind.

The tour continues in the inside area of the memorial site. The group seems relieved when hearing the guide’s offer to look around on their own after a brief introduction. The students begin to explore the compound and gather impressions. Before that, the guide gives them each a quotation from a former prisoner, out of a collection of testimonies, to take with them. The young people walk across the former roll call area, look at the showers – a pivotal location when the pri-

ADELHEID SCHREILECHNER:
At the station about the perpetrators today I sometimes thought that the students were left in uncertainty. On the one hand I like that and understand the principle behind it, that there are no answers to many things. But sometimes I had the feeling that a lot remained too open. I find it important for the students to understand that there is no explanation for why one perpetrator acted in one way and another in a different way. I also find it important to summarize all the various possibilities and call them by name.

soners arrived – and enter the barracks in small groups. There is hardly a need to give them an impulse to speak because the young people are bursting with questions after connecting what they have seen to the survivors' statements on their handouts. The focus is now on the prisoners' daily routine and living conditions. The young people again engage actively in the discussion, but the atmosphere is different from half an hour ago. They are interested but seem more contemplative and almost somewhat overwhelmed by the amount of impressions, impulses, and their own thoughts evoked by this area of the memorial site.

The next place which is looked at as a group is the new exhibition "The Crime Scenes of Mauthausen – Searching for Traces" in the former prisoners' infirmary; this exhibition is designed to give information in preparation for visiting the following rooms of the gas chamber and crematoria. The guide again explains briefly what will be seen in the adjoining rooms and mentions the new remembrance room "Room of Names". The young people look around and can decide for themselves what interests them and where they want to spend more time. As if rehearsed and already a matter of course, they gather at the end and there is time for questions and thoughts which the students would like to share. The group has become used to the guide and trust has been built.

The final station of the tour is taken over by a different guide, Ines. She gives them a choice, whether they want to continue the tour after more than two hours has passed. They are all interested and follow her to the area of the outer wall where Block 20 used to be. Ines tells them about the so-called "Mühlviertler Hare Hunt"; she gives them handouts with stories told by people who experienced it themselves.

"And the foreigners said: 'No need to be afraid!' I don't know. [Pause] In the end we did report, that [inmates] were here, the SS came, searched, didn't find anything, left again. We saw them [the inmates], they crawled through the haystack and looked out of the window [...] Well, after that, because we reported again that there was still somebody there, they had long, spear-like poles made at the blacksmith's, and they stuck them in the hay and forced them to come out that way." [2]

The guide uses the quotations to focus in detail on the possibilities to make decisions which in these reports of actions are described and justified. With these concrete examples as well as the open but nevertheless moderating approach of the guide, the students can come to their own thoughts and opinions and negotiate these with each other. The chance to talk here also develops into a lively discussion. The animated students concentrate on reports about the involvement of civilian society and the wide-spread pattern of explanations and myths.

INES BRACHMANN:
The group was unbelievably quick in going over the texts, reflected thoughtfully and thought processes began which led to their contributing further elements into the discussion themselves. I was satisfied that everything had gone so well. However, at present the "Hare Hunt" station educational work is structured to have me, the guide, talk quite a lot at the beginning to give general information, and I would like to work on this.

"Yes, because in case the SS discovered the prisoners and the people haven't reported it before, then probably they would be punished as well."

"But I think the story shows very clearly how normal people can easily become perpetrators."

The challenge for guides' work at Mauthausen is to initiate discussions, encourage thinking, and to point out complex connections without always persisting in using simple and limiting patterns of analysis. On this tour, which experimented with results[3] and insights from the EU project "Developing Education at Memorial Sites", we successfully met the challenge at many places and with a number of themes.

ADELHEID SCHREILECHNER:
I found the atmosphere on the tour very pleasant. The guides treated the students as equals, so the students felt that they were being respected and taken seriously. Sometimes, however, I missed the "Drive", putting things into a special order, or closing explanations. One student said that she had not received a final answer to her question and so just came up with her own explanations. And there I thought to myself: "That is really great".

1 FRANZ JANY, *Erinnerungsbericht*, Documentary Archives of Austrian Resistance, DOEW 853; Copy at AMM A/03/03.

2 MATTHIAS KALTENBRUNNER, *Flucht aus dem Todesblock. Der Massenausbruch sowjetischer Offiziere aus dem Block 20 des KZ Mauthausen und die „Mühlviertler Hasenjagd". Hintergründe, Folgen, Aufarbeitung*, Innsbruck 2012, p. 150. [Matthias Kaltenbrunner, *Escape from the Death Block. The mass outbreak of Soviet officers from Block 20 of the Mauthausen Concentration Camp and the Mühlviertler Hare Hunt, background, consequences, coming to terms*, Innsbruck 2012]. Translation by Hannah Kammermaier.

3 See pp. 78 and 80 ff.

What are your thoughts and expectations regarding the upcoming visit to Mauthausen Memorial?

"I am hoping for a very illuminating visit to the memorial site. For me, Mauthausen is an obscure, sinister place which I can only connect with negative things. I know that many are very interested, but personally I would prefer to do without this visit."

"I'm curious to see what it looks like."

"When I think about Mauthausen, I think about Hitler, the Nazi period, the persecution of the Jews, extermination camps, gas chambers, mass murder, desperation, fear."

STARTING POINT

EDUCATIONAL TEAM: After WW II ended, memorials were created. Through the mourning over the painful events and the understanding of their evolution, memorial sites seem to offer society a place in which it may reinstate its commitment to its shattered moral codes. They commemorate the dead and the suffering of the prisoners in the form of actual or virtual burial grounds and monuments, as well as through commemorative acts and ceremonies. Additionally, the sites are also established places of learning, inviting the public to view the historical remains and visit explanatory exhibitions in an attempt to decipher the events. Learning about the Nazi atrocities touches upon issues largely unresolved. How can the depiction of atrocities support learning processes and have a positive and civilizing

PAUL SCHWEDIAUER:
When I was asked to participate in the project, my spontaneous reaction was curiosity. I had never had anything to do with such a project before, didn't know what to expect, and was therefore eager to see how things would develop.
One of the greatest challenges for me as a guide is to moderate talks with groups during a tour in a way which makes it possible to openly and respectfully discuss sensitive and difficult subject matter.

ANGELA TIEFENTHALER:
Continual working with groups of visitors has resulted in my having questions and contradictory feelings: The feeling of constant repetition and stagnation, but sometimes also completely new views through a stimulus from students. The feeling of speaking a different and incomprehensible language, but sometimes to have experiences with groups where everything just „flows". The feeling of being overwhelmed both emotionally and regarding the content, but sometimes after encounters with classes the fulfilment and conviction that my work at the memorial site "makes sense".
Through the EU project I expected to find words for these and other experiences, to better be able to analyze and integrate them and so be able to continue working with them in a new way.

“I am curious because I have already been to Mauthausen once, curious if I will think differently than at that time and look more carefully.”

“What does this place look like? Do we see how the Jews lived? Do we see how Jews were murdered (gas chamber)?“*

“I expect places and images which give me food for thought.”

“Somehow it’s creepy when you think about the crimes which were committed right there in that place.”

effect on students and society at large? How can learning about the Holocaust strengthen universal humanistic values? The discourse tends towards a binary structure, with issues such as Holocaust Education and Human Rights Education often being debated as mutually exclusive options. The interactive educational methods developed at the Mauthausen Memorial in the last years, based both on historical and pedagogical expertise, have shown that these issues can be complementary rather than mutually exclusive. Moreover, it can bring about a much deeper introspection, both historically and in relation to issues of human rights.

Creating a professional educational infrastructure at the Mauthausen Memorial, Austria’s national memorial site catering to some 200,000 visitors annually, began in September 2007 when the Austrian Ministry of

LISA NEUHUBER:

Before the project I had often dealt with complexity: How to prepare complex, multi-layered themes for the group; How to initiate discussions without losing the focus; How open or closed should my narrative be? How to break with the usual explanatory narratives? Which narratives do I pass on (un)knowingly? How to talk about a site without moralizing? Didactic themes are also a concern for me: How can I do justice to the different people I guide, to their expectations, experiences and questions?

CHRISTIAN STAFFA:

Up to the beginning of the project my conception of Mauthausen was formed by stories of survivors and also by reports from the international advisory board and in particular Yariv Lapid, educational director of Mauthausen at that time. My expectations for the project were of interest and curiosity, because I found the short interactive tours enormously challenging and was eager to find out what the guides had already experienced in their work, for themselves and with the groups.

I saw my role as someone who had been active and innovative in this field for decades and who could create a basis for discussion which would advance and ensure further development with the help of know-how from other European contexts.

* Note: Visitors often connect “concentration camp” and “Jews”. Although National Socialist policies targeted several groups, the Holocaust has become the most universal symbol. When youth from totally different backgrounds – from European, African, American or Asian backgrounds – arrive at Mauthausen Memorial they expect to be visiting a Holocaust site. The vast majority of them would not associate the site with the persecution of Poles or with the mass murder of Russian P.O.Ws. German speaking students often use “Jude” (“Jew”) as a synonym for “prisoner” or “victim”.

“I immediately had to think back to my first visit and at the beginning didn’t really want to go there again. I’m asking myself if the second visit will affect me as deeply emotionally as the first time, and how the other students will cope with it.”

the Interior commissioned Yariv Lapid for the job.

Memorial sites lack professional standardization, which means that there are no generally accepted norms as to what should be told at a visit to a site. Moreover, there are no professional norms concerning teaching the educational staff how to facilitate the tours at the memorial. Thus, the first step was to develop a pedagogical concept which would create the framework for the educational activities at the site.

In the fall of 2008 a working group was set up to develop the concept, which was then presented to a forum of experts for feedback and discussion. On the basis of this pedagogical concept, the recruiting and teaching of the educational staff began in the spring of 2009. Since then three courses for guides

BRIGITTE KIESENHOFER:

Due to my profession, I know how important reflection, discourse, and support are in working with people. The complex of themes which National Socialism embodies, including all of its forms of structured dehumanizing in connection with the work at a memorial site, presents a special challenge for the guides. Adequate help should be available to support the emotional and cognitive demands. My reason for participating in the project was to develop ideas and suggestions for this support.

LUKAS STRASSER:

At the time the project began, I had just started to guide groups through the memorial site, so everything was a challenge. A particular challenge for me was dealing with the topic of the guards.

LÉONTINE MEIJER-VAN MENSCH:

I was very curious about the new pedagogical concept because it seemed to be a relevant and important transfer of new theoretical insights in the field of memory and learning to actual practice. This “putting something into practice” interests me tremendously, especially in relation to this specific subject matter. You could say that in this new pedagogical concept, both theory and practice – and ethics as well - all come together perfectly.

I think the new educational team expected me to be someone who could think out of the box, to be a builder of bridges between different disciplines and traditions. Strangely enough, the world of education at memorial sites is a bit of a world in itself. I don’t come from that world. I look towards Mauthausen from a museum perspective.

"What thoughts come to me when I think about Mauthausen? About the horrible things that I will see. Or rather about the horrible story of the people who were taken there. I have no positive thoughts!"

have taken place. The process begins in spring with a public tender, inviting interested women and men to apply. After 35 applicants have been chosen, the course begins in June and ends in March, during which seven weekend sessions take place.

The course is comprised of the input and exchange of historical data and questions followed by an in-depth introduction to the pedagogical concept, which is then followed by several sessions of practical exercises at the memorial grounds. When the EU project began in 2013, the Mauthausen Memorial already had some 70 active guides who had all passed through this extensive educational process.

KARIN GSCHWANDTNER:
I was looking forward to participating in an international project and to getting an external perspective from experts about the place and about my own work. Aside from that I wanted to broaden my knowledge and learn more for my actual work at the memorial site. For me personally, the intensive exchange of ideas and experiences with the other guides was an especially positive idea which I hoped to profit from.

Having developed a pedagogical concept (published in the "Gedenkstättenrundbrief" of 2011), as well as a formal, extensive educational program for the site`s guides, the experience gathered at Mauthausen shows that deciphering the history and the topography of the site can be achieved by engaging the visitors. In order to accomplish this, the Mauthausen educational team has been developing a participatory, interactive methodology. Its aim is to create the appropriate setting for an exchange about the meaning of the events, and thus empower visitors to form their own opinions, negotiate meaning, and express their own views.

“I am curious how I will feel after the visit. I cannot imagine what is waiting for me there and how I will deal with this knowledge. We will certainly hear some shocking things.”

“How horrible will it be? Are the places still like they were at that time?”

“What will it be like for me to see all of that in real life?”

“Has a lot been renovated? Are there still original objects (scripts, clothing) from that time?”

The interactive method, although used regularly now in Mauthausen with hundreds of thousands of visitors, is in a very early phase. The intention of the project was to broaden the experimental spectrum, ascertain the value of the methods, and accordingly support its proliferation. The project’s aim was the inquiry into and development of the educational value of visits to memorial sites. It had two main themes, one being the development of theoretical concepts as well as of practical methods for the visit to memorial sites; the other being concepts and structures for development programs and support of educational staff involved in these visits.

Dealing with these issues was twofold, both conceptual and practical-methodological. The group of external experts was supported by the guides

MAGDALENA FRÖHLICH:

Above all I was interested in the further development of educational subject matter – to be precise, the development of new narratives, materials, questions, considerations and the realization of new ideas to put into use. Furthermore I was motivated to participate by the possibility to profit from working with and exchanging ideas with colleagues.

GERHARD RIEGLER:

Aside from the curiosity to meet experts on the subject of memorial site education and National Socialism research, it was the chance to exchange experiences with people from other memorial sites: Which conditions do other guides have? Which ideas can we contribute or adopt in order to improve the conditions for guides at memorial sites? Which content and educational ideas can we adopt, perhaps adapted somewhat, in order to further develop our concepts? Good ideas for content benefit good tour concepts benefit motivation benefits the guides’ physical and mental health benefit staying power, etc. The idea of “sustainability” is used constantly and everywhere, but here it is really fitting.

“I have never before been to a memorial site and am already anxious about what it looks like there and about how I will cope emotionally.”

“What does it look like there? What will the atmosphere be like? How will I feel?”

“When we were told that we were going to Mauthausen, I was looking forward to the visit but also feared it at the same time.”

OKSANA DMYTRUK KOLARIK:

I come from “Galizien” (Ukraine), near Lviv/Lemberg and completed my studies in history at the “Ostrog Academy”.
I am always interested in using my knowledge and talents adequately.
It shocks me again and again that human beings could behave in such a way and were nevertheless “completely normal” people. I come from a country where some people were also persecuted by other people and unfortunately probably will be again. The awareness that people like you and me can lose every bit of humaneness should provide our generation with the possibility to learn.

of the Mauthausen Memorial in developing materials and methods and trying them out, as well as in trying out educational modules conceptualized during the workshops. Guides’ observations during their work with groups, as well as day seminars with guides, served as a research and experimental field for the development of both theory and support systems.

The methodological structure of the project was the working group, functioning on two different levels. The first level was the Think Tank, whose role it was to address the project as a whole. It was comprised of leading experts in the field, e.g. museum ex-

CHRISTIAN GUDEHUS:

I assume I was asked to take part in the project because I had been concerned with empirical studies on tours at memorial sites from the perspective of memory research. My primary interest had been in the therein construed history and the functionality of such organized events. My assessments of visitors to museums and memorial sites were certainly of equal interest. An additional significant criterion was my intensified research on collective violence in the last years. I hoped Mauthausen could utilize the findings from all my fields of research for its educational work. In particular this concerns: (1) the knowledge concerning the complexity of the processes of transference, (2) the possibility of tracing these empirically, and (3) implementing the findings of the most recent research on violence in its educational work. In any case it concerns a realistic conception of what caused, causes, and will continue to cause people to act in a certain way.

INES BRACHMANN:

The tasks of the support group interested me because discourse among the guides had been an important theme for me since I began this work; for a long time I myself found it difficult, living far away, to develop close contact with my colleagues, yet at the same time I find it absolutely necessary, at a place like Mauthausen, to have a network of people who can “catch” and support me (also colleagues, but not only).
To attempt to create structures in which communication becomes easier and to work towards self-empowering of the guides; to promote self-reflection in respect to both the actual contents of guides’ work as well as to the role of the guides; to develop concrete offers of support for us guides: all of this was my main motivation at the beginning.

“I believe that many facts and questions are waiting for us.”

“I am very interested and curious about this place. Of course it is also a strange feeling to know that you are going to a place where so many people were tortured and murdered. I think the whole time I will be picturing how so many people died such horrid deaths right there where I am standing. I imagine that everything consists of stone and wood. That there isn’t much there, that it’s filthy and cold.”

perts, psychologists, and Holocaust education experts. The second level had several working groups, whose role it was to fulfill specific assignments in research and development. These working groups were both instructed by the Think Tank and fed the Think Tank with information and results. The working groups were comprised of professional Mauthausen Memorial guides who had gone through the extensive guides development program.

The results are in the form of new models for the educational work at memorial sites. These models will be implemented in the work at the Mauthausen Memorial, respectively the Dachau Memorial, as well as at other memorials.

STEFANIE MAIER:

The project began directly after I had finished my education as a guide. For me there were still many unsolved problems, many questions still unanswered which were connected to the work as a guide. For me it was the possibility to remain in an ongoing dialogue about the challenges of the guides’ work.

In the work as a guide I feel a helplessness that has to do with the question concerning the meaning for us as humans (as a European society) of what happened in the National Socialist concentration camps. Of course there are also concrete challenges such as time management, the attempt to do justice to many stories and at the same time to the needs of the visitors, the methodological realization of the pedagogical concept. Sometimes I also have to deal with my own helplessness when visitors do not share my view that there are unanswered questions: when someone shrugs his/her shoulders and goes home with the feeling that everything has been answered and I haven’t succeeded in changing his/her attitude.

REBECCA RIBAREK:

Dealing with the individual biographical approaches of the visitors as well as with different national historical narratives is one of the main focus areas for the education department’s work at the Dachau Concentration Camp Memorial Site. Correspondingly, my interest in exchanging ideas with international experts on the topic of education at memorial sites was considerable. In addition, I was interested in the evaluation of various methods of educating at concentration camp memorial sites.

ADELHEID SCHREILECHNER (Teacher):
The memorial site today shows that the place was embedded in society before, during the time of National Socialism, and afterwards. From previous visits with students I have experienced above all that the perspective of the surroundings becomes much clearer. The idea of a hidden place, i.e. the concentration camp hidden away from the eyes of society and which nobody knew about, is thus successfully deconstructed. The visit to the site makes this point clearer to the students. In this sense the site says much more than it would be possible to communicate in a lesson. In contrast to the involvement of civilian society, the victim and perpetrator perspectives are easier to discuss and teach in a lesson.
To prepare for our visit, we worked with texts from the memorial's website offered for this purpose. Additionally, the students formed questions to bring with them. As homework, each student chose and worked on one interview with a witness of that time from the _erinnern.at_ DVD „Das Vermächtnis" ["The Legacy"]; for example, they wrote a poem, made a collage or a report: the results were very manifold.

INES BRACHMANN:
In general I am eager to try out new things and to grow personally in my job. In my work at Mauthausen Memorial there is usually little time to talk with colleagues – I was really looking forward to this exchange of experiences with people from different fields and other countries as well as to the content of the project work.
I recognize a series of challenges in my work as a guide: How do I, as a guide, deal with the theme of individual and collective responsibility in a place where people's thoughts are generally with the victims? How do I speak in this place in general? What kind of expressions can I use, which preferably not? How can I avoid using the language of the perpetrators when talking about the victims? How can I discuss questions, for which I myself have no answers, with students without transferring my helplessness and confusion to them? Can this very confusion perhaps be an explicit educational goal?

PAUL SALMONS:
Within the field of 'Holocaust education' there is a long tradition of visits to sites that are connected with this history. To some extent, there is even an element of 'pilgrimage' to these sites – a feeling that only in 'being there' can one really understand what the Holocaust was. People make much of the authenticity of the historic site; it is even mythologised in claims that 'the birds don't sing in Auschwitz/ Treblinka/ or wherever...' But I am not convinced that the feeling experienced by the educator, or the organisation which arranges such visits, is necessarily shared by all students in the group, and still less that such a visit necessarily leads to deeper knowledge and understanding. Many assume that the 'power of place' will be enough to convey the historical significance of what happened there, and that such a visit will automatically and inevitably lead to a powerful educational experience. The project proposed by the Mauthausen Memorial appeared to be an opportunity to go far beyond this conventional, rather simplistic (even naïve) approach. The philosophy of the educational team (and their commitment to testing, refining and developing their approach) appealed because it positioned the 'power of place' as only one important element in a visitor's learning experience, conceptualising instead a dynamic where the place relates both to the history and to each visitor's own biography and perspective. The emphasis on interaction and discussion, taking seriously the visitors' own questions and different points of view, seemed to offer the possibility of deeper learning than is often achieved on conventional visits to historic sites, and I was keen to contribute to this project and to learn from the experience.

Further information:
Website: http://www.edums.eu
Pedagogical Concept: http://www.edums.eu/images/documents/paedagogisches_konzept.pdf
Strassler Presentation: http://www.edums.eu/images/documents/strassler_presentation.pdf

What are your first impressions here at Mauthausen Memorial?

"It's actually very pretty, the surroundings and the landscape."

INITIAL PERSPECTIVES

What motivated you to start working at Mauthausen Memorial?

ANGELA TIEFENTHALER:

My motivation was mostly my curiosity. I wanted to know what it is like to talk to students about National Socialism and Holocaust outside the school setting. Which subjects concern young people? Which questions and contradictions arise for them? How and in which complexity is it possible – together – to make connections with the present?

In addition I was interested in how I can work with these topics over a long time period. What I demanded of myself was not to fall into a routine, but to remain open and to initiate discussions which bring up questions that go beyond the historical dimension of the place. I was curious to see if I can meet this expectation and grow personally doing it.

PAUL SCHWEDIAUER:

When I was doing my civil service year and applied to the Mauthausen Memorial, I had no idea that I would take over tours and also work as a guide after that year. Although I grew up in the surroundings of the former concentration camp, I knew very little about it. It was this lack of knowledge that was my reason to deal with the place.

SUPPORT GROUP:

The situation at the beginning of the EU project was as follows: the pool of guides consisted of about 70 people who had taken part in three different guides educational programs and who either hardly knew each other or not at all. There were few places and times for exchanging experiences and no job-related conversations with each other; there were only spontaneous conversations before and after tours, mostly between guides who knew each other from the educational program. Most of the guides have other jobs, limited time, and some have a long way to travel.

The support group had the job of developing ideas and

“I find it resembles a fortress. We’re up on a mountain and it looks like a fortress. And probably it was tactically and cleverly planned that way.”

“It looks like a prison.”

methods which best support guides in their work at the memorial site. That also had to do with the historical content of the educational work, but above all with the guides’ psychosocial and emotional situations and experiences.
To begin with, as the basis for our work we formulated a three-part goal:

1) Self-positioning (guides’ position in the organization)
2) Self-concept (as a colleague with an educational task)
3) Self-empowerment (with suggestions for content, methodological and psychosocial forms of support in a learning network)

Guides at memorial sites not only need specific historical knowledge regarding the place, but should be equipped with tools regarding the interactive educational work in order to initiate the visitors’ self-reflection. Of course, guides should also be supported in their own self-reflection regarding their personal approach to National Socialism and Holocaust as well as regarding their own family history and family story.

INES BRACHMANN:

For me the starting point was my interest in the subject National Socialism and Holocaust itself and to work on it with other people. Above all I found it fascinating to talk about it with young people. I applied to the Mauthausen Memorial because the educational concept, which was presented on the website of the memorial site, contained many principles which were important to me: recognizing young people as important and equal in their ideas and opinions; entering into discourse with them and not seeing them as empty shells to be filled; not necessarily setting answers as the goal, but rather bringing up questions; and much more. However, I could not really imagine how this could work in practice, not even during our educational program, until I actually became active, actually guided groups myself.

OKSANA DMYTRUK KOLARIK:

My motivation was to be able to use my education in history in a meaningful way. It is very fascinating to delve into the history of a country different to where I grew up. I thought it was necessary to have a great factual knowledge of history. Meanwhile I know that this is beneficial, but by far not everything.

KARIN GSCHWANDTNER:

I had very few ideas regarding the work as a guide; it was rather my personal growth and expanding my knowledge that were my goals. The instruction program was extremely demanding and in part enormously difficult. Approaching the theme and preparing my own stations was sometimes emotionally very straining. The discussions in the group and working together showed that almost all of us had similar fears and difficulties, which was very helpful.

My big fear was that I would have young people in front of me and perhaps it would be the only contact with the subject of National Socialism and concentration camps in their whole lives. The pressure to give them something "correct and suitable" and at the same time "substantial and also enduring" in these 120 minutes was a great burden on me. I set these expectations for myself, and this placed the burden on me.

My first group was the eye-opener and the confirmation that the educational program was worth the effort; but continual further growth is also necessary in order to meet my own expectations.

How do you experience the subject of violence in your work?

LISA NEUHUBER:

Violence is a theme in my work. I often think about which occurrences I can and want to tell and which effect that has on the people who come here the first time. I myself have become used to some stories. I see no sense in brutal tales of violence. Distance to the place and its stories as well as talking to other guides are important and essential for me in order to be able to do the work.

INES BRACHMANN:

The subject of violence was difficult for me from the beginning. I do not want to get or keep the attention of young people during the tour with horrible and bloody stories. At the same time, violence was the main and consistent component of the prisoners' daily life in the concentration camp. Do I falsify the picture if I do not tell about it? In my guide work I notice that the students immediately become more attentive and everybody listens if a question from a student or teacher touches on concrete stories of violence. It would be a simple solution to use these to keep the group interested. However, I do not believe that tales of violence have a significant learning effect and am therefore of the opinion that the brief time for a tour can be spent more meaningfully on other subjects and questions. At the same time, to avoid talking a lot about violence is, of course, a kind of self-protection. The more often I talk about violence, the more numbed my feelings become. The balance between finding the inner emotional distance – which (at least for me) is necessary in order to speak about it at all – and this indifference is what I find very difficult. I notice that after several

years of working as a guide, I definitely deal with some stories and places differently and can tell about them abstractly and without emotion; perhaps that is good and/or necessary, perhaps not.

LUKAS STRASSER:

I have become aware of the fact that telling about violence has become normal for me to a certain degree. Especially during the tours, I keep a certain distance to the stories of violence, for example when I talk about a quotation with the group. I am not really aware of the shocking effects; for me the main thing is, for example, a certain aspect of the way the concentration camp functioned which I want to talk about. If I read such a quotation in a different setting, without this "professional distance", I am often shocked again myself, although I have already read it so often and I know every word of it. During the tours I try to recall this feeling of horror. This is certainly the main issue for many people, so I have to be prepared for it and to deal with it appropriately.

PAUL SCHWEDIAUER:

It was during the project that I first became aware of how dealing explicitly with the aspect of violence – the stories, photographs, and discussions

CHRISTIAN GUDEHUS:
WORKSHOP ON VIOLENCE THEORIES

It was already obvious at the first meeting of the project group that the guides have very good knowledge of history as well as educational skills. At the same time the developments in the field of violence research – which can be observed in many disciplines – were largely unknown. Above all, the fundamental assumptions about what causes individuals to act were based largely on suppositions but did not meet with state-of-the-art research. Thus, beginning with the field of sociology, the question about "Why?", always containing a "How could they do that?" which implies moral consternation and degrading, moved more and more into the background. Instead, various approaches – mainly sociological – have been focusing for more than a decade on the "How?" (Nedelmann). Correspondingly, the detailed descriptions of actions and practices were given priority. Dynamics, processes and developments were and are being examined based on a different kind of material. Inevitably, the internal perspectives of the actors also enter the scene; that is, the ways with which they perceive and interpret the world they live in and how they relate to that. How this happens is what is of interest. The wide scope of theories to explain behavior oscillates between terms like routine, automatisms, and scripts, which all point to social formatting of possible courses of action. Added to that are moments of reflection or creativity. Depending on context

ADELHEID SCHREILECHNER (Teacher):

What meaning does it have for you as a teacher to bring a group of students to Mauthausen?

I do not take my students on many excursions because it takes a lot of organizing effort. However, Mauthausen is a scheduled yearly visit. For me it is important that the students actually come to this place, which for me is historical evidence which shows Austria's involvement in the National Socialist system. I find it important that they see all of it one time, walk through, and also perhaps get new perspectives from other people. The place is so "charged" – despite all the changes – it is almost mystical. It is also just important for the students to realize that it is a real place, not only a former concentration camp. They should draw their own conclusions about it.

and requirements, the ratio of frames to the more active behavior-producing practices varies. With that the final key word – practices – has been introduced. In the last years, the focus on the physicality of understanding and taking possession of the world has become increasingly more widespread. The result is that it is not just a simplified concept of individuals as types (perpetrators, victims, observers) which is used for heuristic purposes. Instead, our attention is called to individual actions (killing, torturing, raping, robbing) and the dynamics of their emergence.

In such approaches, this matter-of-fact analytical observation is not concerned with the moral sense of an action. More important is the relation of action to factors which foster or limit these. This contradicts a basic belief of many people working at memorial sites who assume that knowledge about the moral bias of an action (that was bad – that was good) has a significant influence on future behavior. Correspondingly, it was difficult for the guides to open up to the approaches in violence research which have existed for quite some time.

Thus it will take time to see which impulses from this workshop the guides received for their work.

– had a strong effect on me. Because a large number of the groups are very young people, during the tour I try to avoid calling up images which are too powerful. However, these are omnipresent at Mauthausen, and then also after the tour, they occupy my thoughts, even at home.

MAGDALENA FRÖHLICH:

I make a point of not describing any detailed stories of violence on my tours. In addition, I especially pay attention to which words I use and often think a long time about even minimal differences in their meanings. However, I also see that the problem with doing that is the danger of trivializing or whitewashing things. In the group, the explicit designation of violent acts could provoke inner rejection of the topic or a strange fascination for the

“We’re standing on a hill. That means it is isolated from the people in civilian society, from the village, for example. No one sees what happens here.”

“It is hard to know what goes on behind the walls. Whatever is behind the walls remains behind them.”

cruelties – both of which I would not like to fuel. My emotional state determines how difficult it sometimes is to talk about it. Privately, this often puts me under stress and I find it difficult to find an approach to it. For my work I swing between personal dismay and emotional distance, and it is almost not possible for me to distance myself from it.

STEFANIE MAIER:

From the historical aspect, I find it easier to talk about the conditions in society which can produce and tolerate violence; that is, about the civilians, the role of individuals in a system, different forms of violence, etc. There is a lot to discuss, interpretations to negotiate. But when I have to designate concrete acts of violence, I often struggle with the wording. I can say: ”somebody was murdered” or “somebody beat somebody to a pulp”. Do the visitors, do I know what that means? I sometimes have the feeling that important subject matter is missing.

When I think about violence, then I also find it important whether the visitors come here voluntarily. Many of the students do not come on their own initiative. How do I deal with the fact that some of them do not want to be here at all? The idea of radical transparency in dealing with the visitors also means communicating with

EDUCATIONAL TEAM:

Young people as well as older visitors at the memorial site mostly come to this historical site with vague ideas and assumptions which are often filled with contradictions. Upon arrival, one of these assumptions – the one that the place was hidden – is contradicted by the topography: the camp with all its visible parts, the big walls and buildings, was located on a hill top. Still, the largely remaining outside walls of the former protective custody camp are experienced by the visitor at first as intimidating and threatening. And it is just these walls which – despite the topographical reality – still help to maintain one wide-spread story: that the crimes only occurred behind them, in secrecy and without the knowledge of the civilians. In addition, the visitors believe that these people were too intimidated by the regime, felt afraid, and did not want to interfere because they feared the consequences.

To dissolve these simplified patterns of thought generally takes several tour stations (For the entire tour plan see p. 72). Especially in the outer areas of the camp, the visitors find the contradictions to their beliefs; they learn about the involvement of the civilians, the economic profit from the concentration camp, and that the wide-spread acceptance

of the Nazi regime can also be linked to the multi-facetted connections between the camp SS and the civilians.
By spending time in the outer area, it slowly becomes clear that significant parts of the camp were located outside the walls, that daily close contact with local civilians took place, and finally that the big walls, visible from far away, also meant protection for the people of the village, protection from those labeled "criminal" and "racially inferior", no longer socially acceptable, and only in one way to be tolerated: as concentration camp prisoners.

each other as nonviolently as possible, and this is a great help for me. I believe that there is still a lot to do at the memorial in this regard.

KARIN GSCHWANDTNER:
I am often very glad that I have no images from the stories in my head. Even when survivors tell the story right there where it happened, I can keep an emotional distance and despite this hope to be empathetic. Fortunately, no one can imagine what the place was really like at that time. More important is to make a connection between what is told here and the world in which the visitors live.

Which one of the different perspectives and possibilities for action occupied your thoughts the most?

"As we walked through the memorial site, I thought about what thoughts the victims probably had, what information they had, and if they knew about the gas chamber."

"The perpetrators bother me most and the question about how somebody can get and do work like that. I think that afterwards you must be mentally disturbed, have night mares or a very bad conscience. I don't understand how they could continue living later on, or not even be aware that they did something wrong."

CHALLENGES

PAUL SALMONS:

Much 'Holocaust education' (and, indeed, much history teaching more generally) is designed to socialise young people into certain cultural norms, to teach pre-determined 'lessons' that – it is claimed – are inherent in the past. However, in order to serve particular lessons or ways of thinking, the danger is that aspects of the past that do not 'fit' are omitted from the narrative. This oversimplification allows us to 'domesticate' the Holocaust – to make it fit into our pre-existing paradigms without overly disturbing our world view.

In order to explore the complexity of the past, it can be useful to take students' pre-existing ideas as a starting point. The learning goal is not simply to add more to the sum total of student knowledge – it isn't simply about knowing 'more stuff'. A deeper learning may arise from exposing the myths and misconceptions that are prevalent in many popular ideas about human behaviour in the Holocaust. The educator needs to surface pre-existing ideas, provide an opportunity for students to test these against the historical evidence and space for reflection and discussion as a more complex picture emerges.

The activity 'Being Human?', developed for the IOE's Centre for Holocaust Education, was created along these lines. It begins by exploring students' presuppositional knowledge of the past – asking how they account for the actions of those who took part or collaborated in the killing, those who tried to prevent the genocide or who rescued people, and those who did not take any active role.

Typically, a view emerges of killers as evil, psychopathic Nazis or else people who had no choice – if they did not

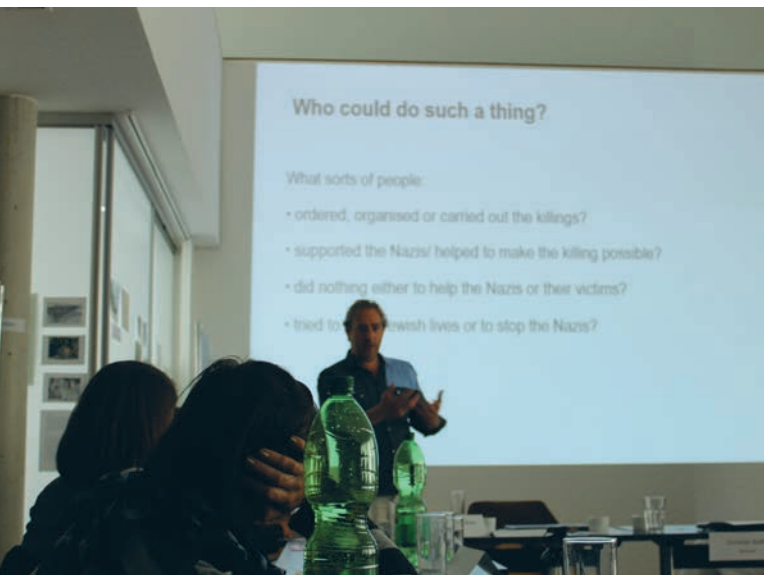
What do I still remember now – a few days after our excursion – about the Mauthausen Memorial?

"I have often asked myself how it was for the prisoners there; they were in there for years. If they also had moments when they could feel happy. Because I imagine that you can't be happy about anything when other people treat you so badly and you are labeled substandard."

"The civilians around the concentration camp, for example at the "Death Stairway", they saw it all and then often said and did nothing, that disturbs me very much."

kill, they would be killed themselves; of rescuers as heroic, good and noble; and of the rest: ordinary people who did not know what was happening, didn't care or were too powerless or frightened to do anything about it. Students then test their ideas against a wide range of historical case studies, placing the individuals that they investigate along a continuum on the classroom wall that displays the categories of 'Perpetrators' through 'Collaborators' and 'Bystanders' to 'Rescuers and Resisters'. Through the examination of these detailed accounts, photographs and associated documents, they also search for motivation and intent, writing on post-it notes their researched explanations of the decisions and choices made by real people, and then sticking these interpretations on to the case studies which are now displayed across the classroom wall.

The picture of the past that is revealed is far more complex –and far more unsettling – than anticipated. Students discover that there is no record of anyone being killed or sent to a concentration camp for refusing to murder Jewish people, while there are records of people refusing to murder who were simply given other duties or even sent back home. They learn that, while Nazi antisemitic ideology was the driving motivation of many decision-makers and killers, others participated in mass shootings because of peer pressure, ambition, or a warped sense of duty. They find examples of rescuers who were antisemitic but who still risked their lives to save Jewish people, while



“We were so shocked about the involvement of the civilians, that they didn’t do anything; that it was so normal for them. But afterwards I always asked myself, if that had been me, maybe I also wouldn’t have dared to say anything.”

others with more enlightened views did nothing.

In the picturesque Austrian town of Mauthausen, they discover local women, elderly men and teenage boys joining in the hunt for escaped Soviet prisoners of war and murdering them; in a village in Burgenland they find people deporting the extended family of their Roma blacksmith but keeping the blacksmith himself rather than losing his skills. And students uncover the widespread acquiescence of people who enriched themselves through the despoliation of the Jewish people, affirming their support for the regime’s persecutory policies by flocking to public auctions where they bought the possessions of their deported neighbours.

The past reveals a shocking truth: you do not need to hate anyone to be complicit in genocide.

It is in the cognitive dissonance between how we perceive the world to be and how it is revealed to us when we explore the complexity of the past that we open a space for real learning: not simply taking in new information but having to reorder our categories and our understandings.

Essentially the moral lessons that the Holocaust is often used to teach reflect much the same values that were being taught in schools before the Holocaust, and yet – in themselves –were evidently insufficient to prevent the genocide. Notions of tolerance and of human rights have been advocated since the Enlightenment; belief in the intrinsic value of human life, the ‘golden rule’ of treating others as you would have them treat you, ideas of kindness, courage, charity and goodwill to those in need are all part of the ethical and moral teaching that have underpinned the values of Western society for centuries. And yet it was from that same society that the Holocaust sprang.

The implications are deeply unsettling:

Was there one aspect which was especially difficult to understand or was especially challenging?

"Somehow you just can't understand how somebody can do something like that. How you can deal with that. At the same time they had a normal daily life and a family. And then they went off to murder people."

"I found it difficult to understand that the guards lived a normal life and went swimming, for example. I also didn't know that the society was so integrated. They could just walk up to the camp and play soccer there. That was new for me and really shocked me."

[As] educators we must acknowledge that to educate after, in spite of and because of Auschwitz, we also have to face the very worst dilemmas. There is no way out... Auschwitz meant the collapse of all faith in the capacity of civilized society to instil humane values. Educators have to come to terms with the enormous significance of Auschwitz for our ideals of education.

Matthias Heyl

If we do not face Auschwitz, if we simply turn it into a metaphor for the 'lessons' we wish young people to learn, then we deprive them of the opportunity to ask the challenging and difficult questions that come from the specificity of the event itself.

How was it possible that not long ago, and not far from where we live, people collaborated in the murder of their Jewish neighbours? Why didn't people do more to save them? How does the genocide of European Jewry relate to the other atrocities committed by the Nazis: the genocide of the Roma and Sinti (or Gypsies); the mass murder of disabled people; the genocide of the Poles and Slavs; the persecution and murder of political opponents, Jehovah's Witnesses, homosexuals and others? How did the victims respond to, and how far did they resist, the unfolding genocide?

There are no simple answers, and the process of enquiry will be challenging and unsettling, but as Paddy Walsh has argued: 'history is made easier at the price of making it less significant.'

SUPPORT GROUP:

Guides at memorial sites do work that is professionally and emotionally highly challenging. They need a command of historical knowledge about National Socialism and the Holocaust; they accompany the visitors through the site while constantly paying attention to the group and their wishes, interests, dynamics, etc. The needs of the group are most important; at the same time, the guides are not only there in their role as guides, but also as individuals at this place and thereby themselves continually confronted with the story and the difficult questions which arise.

For guides, this place – where so many people were murdered – is their place of work. Due to this, the place is not only formed by history, but also by the present – in the positive as well as in the negative sense.

*At the beginning it was a strange feeling to know the horrible things that happened here. Now it is a normal place of work.**

* The quotations come from focus group talks with guides; for more details see pp. 44ff

“It’s really hard when you think about it now. Actually, as we walked through, I had a bad feeling the whole time. I had to think a lot.”

“For me it’s very hard to understand that people today claim that the gas murders didn’t take place. I also find it very disrespectful that people have painted swastikas on the walls of the former showers.”

At first the place overwhelmed me. Now with the connotation as a work venue I have gained more self-confidence, and can deal better with the groups of visitors.

In addition to the need for further education on historical questions, there is also a great wish for further education on how to work with groups. Related to the implementation of the pedagogical concept, many guides wish for an exchange regarding how to formulate really good open questions which inspire the visitors to think and reflect independently; but also regarding what other forms of interaction and participation are possible. Many guides are also concerned with the question of how they can and should deal with differing expectations regarding form and contents of the tour, especially those of the accompanying teacher.

The methodological principles open many channels: group dynamics, texts, materials, etc. During the tour it is difficult to keep everything in mind. The concept is good but the implementation is very challenging.

The teachers are as different as the students: some hinder the concept due to certain beliefs and expectations and would prefer a tour like 20 years ago; others are enthused and want to know more.

How can you learn at such a place? That interests the teachers. They often say that it is different now and want to know more details.

At least just as important is support on the emotional level and to have space for mental hygiene. Many guides are of the opinion that it is helpful to have a continual exchange with colleagues on professional and private levels. To achieve this it is a necessity to have officially organized possibilities for social contact among the

ANGELA TIEFENTHALER:
What I find difficult in my guide work is the narration or debate on the subject of the civilian society. In my opinion I seldom manage to open up the complex scope of the subject so that the students can think independently and do not feel lectured. Again and again I have become aware of similar problems when speaking about the perpetrators. Above all, I lack the right impulses and questions to inspire groups to have a complex debate which allows and tolerates many differing or contradictory interpretations.

MAGDALENA FRÖHLICH:
I have often tried to explain the master narrative question at the beginning of a tour, and then in the two-hour tour tried to go into it. But when I do that the expectation arises that I will answer this question. At the end it happens again and again that I am asked: “So how was it possible?” I see it as a big problem that in two hours I bring up questions, but cannot wrap it up nicely. And the students often do not understand that.

EDUCATIONAL TEAM:

The contrary and sometimes contradictory narratives which still exist regarding National Socialism have a big influence on the educational work at concentration camp memorial sites. On the one hand, education is faced with the challenge of presenting a subject about events which are hardly imaginable or comprehensible; that means finding words for the unspeakable. On the other hand, the narrating and interpretation of historical events does not take place in a vacuum, but

Was there one aspect which was especially difficult to understand or was especially challenging?

“The most difficult for me was to be in the room with the crematorium, where the people were burned. I just wanted to get out of there because I had the feeling that I didn’t want to see it.”

“The exhibition was very special for me, especially the room where you see all the names. When you just hear the number, you can’t picture it. But there you see all the names, there were so many. That gave me a lot to think about.”

almost 90 guides aside from their working hours. Many colleagues would wish for an accompanying supervision of their work in the future.

Regular meetings would be good for an exchange among the guides.

For me it would be important to have meetings with a leitmotif and structure; I would have less incentive to go to an evening without a concept. For a long time I have wished for an evening like this one.

In addition to the exchange on contents at the historical and didactic level, it is necessary to allow for this emotional and social level in order to reach the goal of a communicative, learning, and active network.

in a society after these things took place. In this society, remembering is shaped by widely differing patterns of interpretation and different fragments of stories. Therefore, the guide’s narration often competes with rather powerful sub-conscious stories.

Popular notions in Austrian society place the atrocities behind the walls, exterritorial to the eye as well as the mind. Reality was different, and the camp was built in the midst of civilian society and intended to be part of it, with the houses of the town Mauthausen a few hundred meters away. The fact that the memorial’s architecture excluded these parts of the concentration camp supports this popular suppression, perpetuating the post war narrative claiming “we didn’t see and we didn’t know”.

The common image of the SS, exposed in expressions of Austrian school children visiting the memorial today, are of people everyone feared. This expression serves as a cornerstone of the Austrian Victim Myth, construing the SS as so brutal and scary that no person in his or her right mind would oppose them. The SS is not depicted as an admired elite unit every young man dreams of joining, nor its men as being one’s loveable grandfather.

On tours, guides who grew up with these popular stories and who know that these are still wide-spread criticize their own society from that time and the present. Because they do not always consider themselves a part of the problematic narrative, but rather as opposing

STEFANIE MAIER:

From the historical aspect, I find it easier to talk about the conditions in society which can produce and tolerate violence; that is, about the civilians, the role of individuals in a system, different forms of violence, etc. There is a lot to discuss, interpretations to negotiate. But when I have to designate concrete acts of violence, I often struggle with the wording. I can say: ”somebody was murdered” or “somebody beat somebody to a pulp”. Do the visitors, do I know what that means? I sometimes have the feeling that important subject matter is missing.

it, they are not aware of the influence of the powerful narratives from society on their own way of thinking and looking at things. In open educational situations, this tension crops up and it can happen, for example, that the guide can hardly keep to his opposing story.

LISA NEUHUBER:

I have the feeling that many more interpretations are debated outside the walls of the former "protective custody camp". The visitors experience a great deal about the civilians, their motivations, what the people thought, what the people today think about it ... And inside the walls there is almost only one interpretation. In this respect it's very hard for me – how should one discuss that? Actually, I can only tell about the daily life of the prisoners and have the visitors read or look at something, but I cannot have a big discussion about it.

The most complicated matter is our relationship to the former prisoners. The identification with the victims, and the sympathy and solidarity with human suffering is morally sensible and necessary. In Mauthausen it often tended, and too often still does, to create the false assumption that one can imagine the horror of the concentration camp, thereby creating superficial simplifications. Additionally, it tends to place the visitor automatically with the victims, thereby creating a community of Nazi victims. Seen in the context of the general suppression of responsibility for collaboration with the atrocities or respectively their perpetration – not only in Austria but in Europe quite generally – generating such a chimera is problematic. In the specific Austrian context, it underlines the myth of Austria being a nation of victims of the Nazis.

Alongside such construed closeness to the victims, focusing on the relatively small phenomenon of resistance blocks the view of a larger theme: the behavior of the civilian population, their extensive involvement in the crimes and their accountability for allowing mass murder to take place.

During the project, the powerful effect of popular narratives was brought up with inputs from the

“In the room with all the names of the victims I realized how many people had to suffer here. Basically, all the people involved were human beings, and yet somehow some of them destroyed the others.”

ADELHEID SCHREILECHNER (Teacher):
As a teacher and as a private person, I used to feel more tension before and during visits to the memorial site. Over the years, the place and the visits with groups of students have taken on a kind of normality for me.
Of course it affects me, for example when I hear statements by survivors, which is normal. But the place itself no longer upsets me. I rather feel that it is important for the class to deal with the place. I myself am relatively unemotional, and at the memorial site my wish is to be able to talk with the students calmly and work on the theme unemotionally.

educational team, and the international participants also contributed their perception of their own popular legends. The complex question of society’s accountability was alluded to by Paul Salmon in the ‘Being Human?’ workshop.
However, first and foremost the attempt was made to confront problematic stories with the help of newly conceived stations. To accomplish this, places with powerful connotations and tension-filled themes were chosen toward the end of the project. The accountability of civilian society was focused on in the area of the former gas chamber and crematoria; the structural violence of the concentration camp system was shown with prisoner perpetration against other prisoners.

LÉONTINE MEIJER-VAN MENSCH:
I liked the atmosphere between and with the internal experts; they gave me energy during my stays in Mauthausen; but being in Mauthausen, this place of remembrance, was sometimes difficult for me. I am not so much referring to the actual site and what happened there, but more the way the site’s story is being narrated professionally. I hope this project will have a positive sustainable impact there.

PAUL SALMONS:
In the early phase of the project, I felt rather disconnected from the site itself during the work of the Think Tanks, as a lot of the early discussions and workshops were taking place within the rooms of the educational department. A strength of the project was how receptive its leaders were to suggestions on how we can work together best, and I very much appreciated the adjustment of our work programme that led to us moving many of the discussions outside and into areas of the Mauthausen site itself. I found this to be highly stimulating, being able to think together on location about the issues and themes that could arise for students as they explored the historical site and to find inspiration for teaching and learning activities in the topography and physical remains of the site itself.

During the tour, where did you feel that it addresses something that has to do with you?

"I thought about whether the same thing could happen again today. Is one more time possible?"

"My grandfather was also in the war. And I thought to myself, although he was only a cook, it would be interesting to know his viewpoint. I never heard any stories about that. I would find it very interesting, but he cannot be asked any more."

"I often thought to myself that it is very depressing to have this whole thing in Austria. So I do not find it so irrelevant that people here are still so hostile to foreigners today. Or that we also recognize such tendencies in our politics."

IMPLEMENTATION

LÉONTINE MEIJER-VAN MENSCH:

A MUSEOLOGICAL REFLECTION ON THE "MODERATOR TOOLBOX" WORKSHOP

During the Think Tanks I noticed that concrete hands-on skills of "doing" a guided tour, let alone a tour with a guide in the role of a moderator, was something where I could contribute my knowledge and skills.

The workshop that was conducted at the end of February 2014 tried to focus on the basic methodological requirements for implementing the new pedagogical concept from the perspectives of the guides. What kind of toolbox does a guide need in a paradigmatic change where the classical tour guide becomes a moderator? The input and discussions were structured around three elements: dramaturgy, performance and transparency.

Dramaturgy refers to how the story is told, i.e. the relation between the specific potential of each station regarding the "master narrative". In particular, attention was paid to the introduction, the end, and the order of the stations: in other words, the construction of a storyline that relates to the site as such and the "master narrative", whereby the specificity of the group, and the personality of the guide are taken into

LISA NEUHUBER:

Of all the workshops in my time at the memorial site which I was allowed to take part in, Léontine's workshop belongs to the most productive and with a long-lasting effect. Her approach via different theories (learning type, dramaturgy, ...) and the following implementation in practice completely matched my learning style. Since then I have been more relaxed on my tours, I have the courage to try out new things; I am more sensitive to things which I would hardly have noticed before, like how I feel about my group, which materials I use, and which learning types I address with these.

Along with the theoretical content, I found the exchange with colleagues very valuable. The collaborative preparation of stations and also reflecting on different approaches in an open, productive atmosphere was fascinating and still influences me.

As far as concrete memories, I remember - among other things - the discussion at the stone quarry, the task of observing how, for example, using a piece of granite could appeal to a "haptic learner", etc.; in addition the method of using name tags. I have already tried that twice with good results, except that post-its unfortunately do not stick well when it is very windy.

Our concept aims at opening up themes instead of giving answers. How was that for you? Were the questions relevant for you?

"In school I have also often noticed that there are no clearly defined answers to some questions; for example, how the perpetrators were able to become perpetrators. Therefore, it was not new for me on the tour."

"Not to get a clear answer on every subject inspired me to think a lot. So you look inside yourself and contemplate and maybe you come up with a solution and think: if I had been living at that time, what would I have done?"

"A whole lot of questions remained unanswered and the discussion was not really over. And I believe that such a discussion cannot ever be over: there are no answers."

consideration. Reference was made to a model used by Joseph Pine and James Gilmore in their book "The Experience Economy" (1999). This model, actually one of the most classical models in performance theory, gives seven stages of an ideal storyline. At first there is the introduction to context and content, followed by a 'boost' in the storyline, a rising of action, acceleration and intensity, followed by increased activity with obstacles. Stage five is a climax, followed by falling action and finally unraveling and relaxation. The workshop wanted to give an opportunity to work on site with models like these and adjust them to ones which are needed. This model was connected to the theory of "flow", as developed by Mihály Csíkszentmihályi, being the optimal balance between the challenges provided by the setting, and the competencies of the visitor to deal with these challenges. These competencies include learning style. The assumption during the workshop was that learning style not only refers to strategies employed by the learner in the process of learning, but also to the content of the narrative. Different types of learners may be interested in different stories, or at least in different perspectives of the story.

PAUL SCHWEDIAUER:

On the one side, I found the theoretical part very interesting, especially the models of the different learning types. I believe that these can really be helpful in developing the stations and can give us guidance, which is why I would like to deal with this more intensively.

On the other side, I was especially positively surprised by the presentations on the grounds. Similar situations had often been fairly tense, but this time very open and relaxed.

In the context of the workshop, performance was understood as how the guides cope with three parameters: their own personality (voice, body language), the physical characteristics of the location, and the weather.

Transparency refers to the way in which the guides can or should be open as to their own background (personal, professional), and the policy of the memorial

“During the tour I tried to find answers for myself. When we did not find any answers to certain questions together with the guide, then I continued to think about it, looked around the compound, and looked for answers.”

“I found that the guide sometimes asked very difficult questions for which we could not find any clear answers. In part it was just a matter of opinion. For example, it was really hard to answer the question about which perpetrators were to blame for specific actions, like in the story with the “cap”.”

“The questions which were asked during the tour were really good. I had the impression that I did not need a lot of knowledge, but rather that it was more about which opinions we have. The questions made me think.”

site. The starting point was the interpretation of the tour as “contact zone” (Mary Louise Pratt/James Clifford). In her handbook on museum ethics (2011) Janet Marstine proposed the principle of “radical transparency” as a cornerstone of the “new museum ethics”.

The three elements mentioned above were brought together in a discussion on the paradigmatic change in the relationship between museums and their users. This change has been identified as “participative turn”, favouring a more active role of the user (visitor) and (re-)conceptualising the role of the educator (guide) as moderator.

Hopefully this workshop was the first in a long series of workshops that will professionalize the guides as moderators.

INES BRACHMANN:

The workshop was put on by Léontine and Peter, two “outsiders” who had a “fresh” look at the guides’ work and the problematic areas. For me it was a highly interesting theoretical input which nevertheless was extremely relevant to our practical work: for example, informing us about the different learner types. Before the workshop I believed that I had already tried to use as much variety as possible in my tour, but then I noticed that up to now I had only based that on my own learner type and used mostly visual materials and tasks, regardless of whether observation task, aerial maps or layout plans or pictures or text. For me it was a very important experience to see that there are many more possibilities to create a diversified tour, including haptic experiences, etc.

I especially liked the group work with colleagues on a new theme. Of course we also talked about how we have done the stations or dealt with themes up to now, but most important we tried out new ideas on the site and played with ideas for which we seldom have time beside our concrete tour work. Aside from that, Léontine and Peter simply created a very pleasant, open atmosphere.

I found it unbelievable that I got so many incentives just from the relatively short theoretical input; I have not yet managed to implement even most of them, but I was once again newly motivated after the workshop to do things differently or at least to try.

The aim of the tour concept at Mauthausen is to involve the visitors in discourse. How did you experience this?

"Some of the questions overwhelmed me and I did not know exactly what the guide wanted to hear from me."

"I found it really good that so many questions were asked during the tour because that way I thought more about everything and I became aware of more things which otherwise would not have occurred to me."

MAGDALENA FRÖHLICH, LISA NEUHUBER, ANGELA TIEFENTHALER:

GUIDES AS MODERATORS

As guides at the Mauthausen Memorial, we have goals and aspirations for our work which repeatedly become more concrete, shift, and change. One of the key goals in our guide work is to initiate a discussion that works. That sounds very simple at first, but it can mean very different things. For us, discourse with a group of visitors works when a discussion on equal footing emerges which allows for various and contradictory ideas and which inspires the participants to think out loud. We guides view ourselves as moderators in such a conversation; at best, our role as a mere answerer of questions takes a back seat. The ideal case is when visitors get into an exchange with each other about complex questions, and this exchange is supported and guided by us as moderators. We take the tour participants and their ideas seriously and encourage them to take responsibility for dealing with the many questions and complexities which come up during the tour. Even if the need for clarity is firmly established in us, we cannot follow up on it regarding many themes.

A memorial site is a place where many emotions can emerge. For many young people, this site is a place to test and reflect on their own conduct and feeling, which can be supported and guided in their development. We want to create an atmosphere between the guides and the group during the tour in which this is possible and it is our special wish to create

SUPPORT GROUP:

During the EU project, the support group developed many different ideas and models which could and would support the guides in their work. Some of these ideas were implemented easily: for example, the possibility of sending a collection of questions from the guides to historians. Many other ideas could not be implemented due to inadequate financial or personnel resources, and still cannot be.

On the one hand during the project we found that it was necessary to question the guides about their concrete needs; on the other hand it was important to the support group to develop models for a simpler and regular exchange. We were able to put both matters to the test by conducting two exemplary talks with focus groups. Six to eight guides (as mixed as possible regarding phase of educa-

a place where questions and ideas can be expressed without any fear emerging that these could be judged as unsuitable. A rule from or reprimand by a teacher or a guide, restrictions or setting rules of behavior without thinking it over carefully, could lead to a rejecting attitude. In this connection, we see the perception and respect of needs in the group, as well as admitting one's own insecurities and questions, as important steps in creating an atmosphere in which discussions are even possible at all.

To achieve this, it is important that the guides reflect on their own role and their own conduct; for example, dealing sensitively with their own authority over the group: regarding the discrepancy between our function as the people who determine the sequence of the tour on the one hand, and on the other hand our aspiration to create space for a discussion as free of hierarchy as possible. The exchange and talks with colleagues are helpful in this respect. This is the only way that professional educational work at memorial sites can be ensured and developed further, which we herewith want to petition for.

In spite of a lot of concrete contemplation, it can nevertheless happen that the implementation in practice does not succeed. In our work we are lucky to have to do with diverse and multi-faceted people, and just as unique are the situations when talking to them. This

tion, gender and age) were asked to come at two different times. We ensured the participants confidentiality; all results from the talks were strictly anonymous. All the guides who had time to be there accepted the invitation without hesitating. The most frequently mentioned reason for their readiness to take part was the wish for a mutual reflection with colleagues. Based on a guideline for discussions and questions, two members of the support group moderated the evening. Among the questions asked were:

- Which are your most important experiences from and during tours?
- How does the interaction in the group work?
- How do you feel after a tour emotionally and physically?
- How do you understand your role as a guide; what, in your opinion, is your "job" at the memorial?
- Where, when, and how would you like support?

It should be emphasized that all the participants were extremely open and ready to talk. There was quite obviously an adequate degree of trust among the colleagues for them to describe personal experiences as well as personal difficulties.

Did you find any discussions gripping? If this was not your first visit, what was different for you?

“When I was here during middle school, I hardly learned anything. I also knew nothing about the place. During the tour we were eating, chatting, and laughing. Today I behave differently: on the one side due to what we learned in school, and on the other side because I am older and more mature than back then. So I believe that a visit to a memorial site at that young age is not a good idea.”

“The role of the perpetrators inspired the most gripping discussions for me because I believe that no one can understand that.”

demands flexibility and the readiness to get involved with diverse people, their feelings and opinions so that discussions can work. Therefore, we see ourselves as moderators and want to work on this role to professionalize it.

All the participants as well as the accompanying members of the support group assessed these talks positively and wish to have a continuation of this model. It is not costly to organize and can be carried out in different places on different topics as well as on the formulation of questions. This experience showed that the focus group talks offer the participants the chance to think over their own viewpoints, to articulate attitudes and feelings, and to gain self-confidence by learning from each other.

CHRISTIAN STAFFA: ON ARTICULATION AND COMPETENCY IN ONE’S OWN CULTURE AS WELL AS BETWEEN CULTURES IN MEMORY POLITICS AND EDUCATIONAL WORK

Up to the beginning of the project my conception of Mauthausen was formed by stories of survivors and also by reports from the international advisory board and in particular Yariv Lapid, educational director of Mauthausen at that time. My first encounter was disturbing because I saw that in the visitors center, a modern ferroconcrete construction, the educational work had not been given any greater importance. A generously built construction with small offices which were not even meant for the educational team but presently used by them. At the beginning I felt great timidity regarding the place and today I believe that these feelings were vicarious feelings, because in Austria there *is* a feeling of timidity regarding the place; it also existed in the pool of guides.

My expectations for the project were of interest and curiosity, because I found the short, interactive tours enormously challenging and was eager to find out what the guides had already experienced in their work, for themselves and with the groups. I saw my role as

“On my last visit to the memorial site five years ago I had a lot less knowledge about that historical time and the history of the place. Now I know more, so I reflected a lot more and it felt completely different from the first time.”

“I think it is completely different to hear the story of this place right where it happened. We are standing directly at the walls where the escape took place. In school we even talked about the “Mühlviertler Hasenjagd”, but there I imagined something completely different. Actually standing at that place, you only see the walls and the sky.”

someone who had been active and innovative in this field for decades and who could create a basis for discussion which would advance and ensure further development with the help of know-how from other European contexts.

However, it turned out that the situation was clearly more complicated:

The group of international experts were thought to provide advice and inspiration to the debate within the memorial site and at the same time serve as multiplicators of the processes and results being generated there, but it took a great effort for them to become aware of the ambivalence of the guides at this place. It also was not their responsibility. However, it was noticeable that the guides who presented their tours or other results of their discussions in the first three meetings obviously had a hard time expressing themselves because their bundle of emotions and politics was too complex. At the same time, they were not able to express their dissatisfaction with the discussions between themselves and the international experts. Without expressing it directly, the guides had expected the experts to sort out this bundle.

PAUL SCHWEDIAUER:

Because I had no concrete ideas about how the project would proceed, my expectations were also very vague. I was aware that I, as well as other guides, had problems working with groups at certain places and in certain situations. I hoped to get solutions and some basic approaches for dealing with that, but I did not know exactly how or what.

Before I took part in a Think Tank the first time, I was sure that the guides would explain their problems, questions, and maybe present their prepared stations to the external experts and the experts would in turn give answers and feedback: then we would accept and apply that feedback. So it was a positive experience for me that the discussions between guides and experts were not limited to only input and feedback, but that both groups could take part in the discussions, which were very open, including the choice of topics.

It is difficult to describe such a complex situation in a few words. Mauthausen is a focal point for Austrian memorial politics. Because in Austria there is no consensus and also no general discussion in society about

LUKAS STRASSER:
Beginning with the point when we developed and presented concepts, I had expected that these would be discussed together and then be developed further with the experts. Unfortunately, this collaborative work did not take place in the first Think Tanks. We talked about what we had worked on, but from my point of view there was no mention of a collaborative further development for the stations.

what Mauthausen meant, means, and will mean for this country, the guides carry the whole national burden on their shoulders, just as the educational team does in other ways. As representatives, the educational team takes over all aspects of the debate neglected by society. So somebody *must* be responsible for avoiding discussions and not creating sensible working conditions, which the educational team members cannot create. They are blamed for part of the deficits because they happen to be the most visible scapegoats out there. Conversely, the guides were referred to as the ones who politicize but take no responsibility for any conflicts, or the ones who are avoiders of conflict, which impeded the conversations considerably. The international experts, who were expected by both sides to provide constructive inspiration, could at first only fail in view of these facts. The actual process, however, became a real empowerment situation because both sides sensed that know-how transfer does not work when some people demonstrate their work and the others use their knowledge to optimize these presentations. Rather, everybody really has to work together to try out the know-how in a real situation where it can prove itself. The know-how of the guides is not simply knowing about the memorial site, and having experience with tours, teachers and students; their know-how is also their helplessness at the place, their voids, their silence, and their inability to express them-

LISA NEUHUBER:
I had the feeling that there was a hierarchy between the external experts and us guides which, however, dissolved at the January Think Tank during the feedback phase. In general I had imagined that we would work together as a team. It was a hindrance for me not to have any idea about which mutual expectations existed and which role the external experts should play.

What is your opinion about working with the quotations and photos, etc.?

"I really liked all the materials, pictures and quotations during the tour; I learned new things and was able to think about them and talk to my classmates about everything."

"Working with the quotations gave me an impression of how people dealt with things at that time, what their thoughts about it were."

"I found the use of quotations from survivors very good because we were able to form our own ideas about things. And to read a text by somebody who really experienced it."

INES BRACHMANN:

The working processes in the Think Tank were an enlightening experience. In the first Think Tanks it was very difficult to achieve real collaboration between the externals and the educational team. Especially for the support group, it was more a strenuous coexistence, partly even direct opposition. My impression was that no group (guides, externals, educational team) really knew how the collaboration could and should work, partly due to the differing expectations which arose during the preparations for the project. Maybe that had to do with the theme of the support group, or also with the fact that few externals had the feeling that they could contribute something on the topic. But all this, though strenuous, was a learning process, and toward the end of the project it was working better than at the beginning.

selves. All this is know-how because it is the consolidation of Austrian remembering; the guides are speechless, or in any case seldom eloquent, and unaware of their function as representatives of unresolved issues in Austrian memory. They are confronted with very advanced patterns of reflection on education in the context of bringing the history of National Socialism into the present and, justifiably, feel misunderstood. The remarkable part of the project's cooperative learning process was and is that it succeeded in breaking down barriers: actually working together looking for analysis codes to evaluate the tours as well as working together on interactive and innovative tours, and then being so productive in these endeavors in both of the last meetings. Presumably, the three previous meetings were part of this process, and without them these final participatory and excellent results would not have been achieved. Naturally the question remains whether everything could have gone faster, a question especially concerning the self-reflection of the moderator. Of course a good moderator

KARIN GSCHWANDTNER:

During the first workshops themselves, but already in the preparation phase, the idea became fixed that we would ask the experts our open questions – in our case about the SS and violence – and then get an answer from them for dealing with these issues. I saw my role in that as a guide who has a certain expert knowledge at the site and about it, but who could get help with general questions – for example about violence –from the experience and opinions of the external experts.

My notion was actually very vague because there were no clear terms of reference for the themes discussed, or for the way to work on them and present them. That was very difficult for me at the beginning because I am used to working according to certain standards. However, through this openness a lot was achieved and already after the first Think Tank it was clearer what the external experts could contribute and which expectations could not be satisfied.

Were your own needs taken into consideration?

"You think about it a lot more when you are actually at this place."

"The guide did not talk on and on during the tour, but included us the whole time. Otherwise, I believe many of us would soon have tuned out. He asked us many questions and again and again encouraged us to think. Personally, I liked that a lot."

"It seems to me that the guide not only went through his program, but he also said exactly what interested us and responded to our questions."

cannot say that it would have been inconceivable; in retrospect it became obvious that the explanations regarding the expectations of the guides and also of the experts had not been carried out extensively enough, nor the discussions about these expectations, in which the realistic and unrealistic points could have been clarified.

Moreover, the experts and the moderator needed two meetings until they understood the guides' problematic situation, which had something to do with their cultural environment and imprint, but also with their concrete work situa-

STEFANIE MAIER:

My idea was that the external experts already knew the coordinates of our work – the landscape, the memorial site, and the tours which continually take place. I expected to get incentives and constructive criticism from their observation: namely "expert opinions".

During both the first two and also part of the third Think Tank, I had the feeling that I was expected to offer solutions. Thus my viewpoint became a bit narrower. I often had the impression that the communication between guides and external experts was blocked in this atmosphere. Experiencing this blockage was an essential part of the learning process for me in the project.

I thought it was great that things got moving in the second half of the project. I was reinforced in my need to see the place as more than just for one purpose, but also to experiment there, to let myself be inspired by the ideas and disturbance of other participants. In this sense, I saw the mixed small groups as an important step toward equality and with that, incomparably more fruitful collaboration.

PAUL SALMONS:

I looked forward to learning more from the guides about the history of Mauthausen, to gain from their detailed and intimate knowledge of the site, and also to hearing more about their experiences in leading groups of students.

It may be that some guides expected the international colleagues to 'solve' some of the difficulties that they had been wrestling with – if so, perhaps this was rather unrealistic, as to some challenges there are no easy solutions. Rather, perhaps the strength of the group was in bringing together different expertise and perspectives and working together on some difficult issues.

I hope that I was able to contribute a little to the process drawing on my experience both of history teaching and in developing pedagogical concepts for teaching and learning about the Holocaust, in particular in structuring activities that encourage students to explore their own preconceptions and to move to more complex and powerful understandings about this complex past.

“I found it really cool that we could decide if we wanted to go along everywhere or not. I never felt forced to say something.”

“It is a strange feeling to be at such a memorial site, somehow macabre for me that you go there today to look around and back then so many people died there.”

“I had the feeling that it was very important to the guide to hear our opinions and to have us say something. He also told us about things and gave us some basic knowledge. The way it was carried out was good for me.”

tion at Mauthausen and the specific conditions there, which in turn are influenced by the conditions of Austrian memory politics.

Thus it remains a vague assumption that the clarification of interests and of conflicts noticeable under the surface – which the moderator addressed but then did not follow up on by dealing with them – would have brought better results sooner, perhaps by as much as one meeting.

In any case, we should make a mental note to remember that language as well as group size have a critical influence on the guides’ communication, which the moderator first had to understand before suggesting and implementing other methods. The ability to express oneself in international spheres is often more limited than we assume and also more than I as moderator had assumed.

Empowerment of the guides on their tours would have been an important element to include in the program from the very beginning; however, we were only able to work on this with full expertise after a change of perspective and the addition of a new competence in the international group.

If you were a guide, what would you do differently?

"Sometimes, when one of us asked a question, it seemed to me that he did not give any real answers. He always tried to work with us to find a solution together. Now and then I would have wished for a clearer answer."

EDUCATIONAL TEAM: The pedagogical concept at the Mauthausen Memorial and the related interactive methodology (see p. 76f) represent big challenges for the guides. One of these is to really keep the interpretation of historical events open, to allow a discussion about their meaning, and not to give into the inclination to draw premature conclusions. This is challenging because for one thing we ourselves are constantly looking for valid explanations, and for another thing because just such explanations are also expected by the young visitors.

In this area of tension it is necessary, above all, to ask open questions, ones for which there are per se several answers, or for which several answers would be acceptable, and which can then be negotiated. This process should take place in groups with a large number of participants and involve many individuals. In ad-

PAUL SALMONS:
One strength of the approach that has been developed in Mauthausen is in taking the perspectives and ideas of the visitors seriously. Untypically, the educational team and the guides are moving away from a pre-determined set of 'lessons' that young people are expected to take from their visit. Rather, there is a genuine willingness to engage visitors in conversation about difficult and challenging issues. Perhaps this is best embodied in the guiding principle regarding what makes a 'good question' for the guides to ask of groups – the answer being: one with which they are genuinely struggling themselves. This openness and sincerity can be communicated to the group and encourage real dialogue and participation – visitors should not feel 'tested' by closed knowledge-based questions, preached to, or manipulated by questions which are designed to produce a simplistic 'moral lesson'; rather they should feel that the guides are genuinely interested in their ideas and that there is a willingness to explore difficult dilemmas on which there may reasonably be a range of perspectives.

ADELHEID SCHREILECHNER (Teacher):

What really appeals to me about the new pedagogical concept is the interactive work with many-sided approaches: picture source material, quotations, the visualization of individual destinies. All the discourse and asking many questions is stimulating. And what I also find good is the serenity and deliberation. The memorial site is so extensive, I somehow have the feeling that walking from place to place generates thinking and discussions.

Yet I find the guide work in part too open, and there I have two opposing opinions: on the one hand I find it good because there is really no single answer, but on the other hand it sometimes seems to me the guides should come more to the point and say yes, that is one possibility, but there are others; and along with that they could bring new ideas into the discussion.

In class I also encourage many discussions and use various materials. I give the students many chances to talk and hope that I allow and bring up many subjects without giving clear-cut answers to everything. However, for me the available time makes a big difference. On a visit to the memorial site, the whole day is devoted to the subject. One is on the way; one is getting closer.

What is important for me with the visit to the memorial site is that the students become aware of the connections between the concentration camp and the outside world – the civilians – and that there were links and different forms of relating and cooperating. I hope that the visit and the debate will generate new questions and that the students will continue to think about their new impressions. I also believe that such outings make a permanent impression. Perhaps that is a bit moralizing, but I believe that such an outing is the beginning of a permanent thought process concerning the Holocaust.

dition and first and foremost, the open question must be authentic. Therefore, the most suitable question is one which still preoccupies the guide, one for which the guide still has not found a valid answer.

However, even without a fitting answer, such questions are associated with certain assumptions and judgments – each individual has an inclination before finding an answer. Exactly here is where the educational work begins. A focused discussion brings these assumptions to light and, if nothing else, makes them the subject of the negotiation. In a really open educational situation, this means that the guides also put their own assumptions up for negotiation, leave the role as an "expert" as far as possible, and do not restrict the discussion through their own ideas.

Along with these challenges for the guides' role as moderator, above all the creation of concrete stations was discussed in the EU project. It was clear to the educational team from their developmental and supportive work that only through practical experience, through trying out interactive strategies and the actual use of educational materials, that only then would new possibilities, but also new difficulties, become visible. The setting of the EU project provided space to do that.

In the collaborative discussions and reflections on the examples at stations, a phenomenon emerged which mirrored the situation of the guides with the visitors: the guide's own openness can reap silence; a question which is not yet well-formulated can fail; and the discussion can become too diffuse.

The guides never reaped silence with the stations they developed during the project, but it took time until the collaborative exchange of ideas was freed from the burden of immediately bringing forth valid results. As soon as this expectation was no longer there, many

people took part in the exchange and it became much livelier. Instead of solutions, new incentives emerged. Therefore, even after the end of the project, the challenge remains to master the openness on several levels: in the educational situations with visitors; regarding the organizational structure of the memorial site; in the guides' learning process with each other and with the educational team; and finally in dealing with their own difficulties in bearing this openness.

What do I still remember now – a few days after our excursion – about the Mauthausen Memorial?

"I can still remember a great deal. I was able to learn a lot more on this excursion than on the one in the fourth year of middle school, because this time we prepared for the visit intensively beforehand. I especially remember the Mauthausen village, which we drove through. I became aware of the buildings and houses and pictures came into my mind about how they were lived in and used during the time of National Socialism and about which people lived in these houses."

EVALUATION

CHRISTIAN GUDEHUS: DEVELOPING AN EVALUATION TOOL

WHY DO WE USE CODES?

The classical purpose of an evaluation is to verify to which extent previously set goals have been reached. But what are the goals of guided tours at memorial sites? A questioning of the guides at Mauthausen resulted in a mixture of ideas from pragmatic (informing about the historical time) to idealistic (changing people). The educational concept of the memorial site focuses on content – to show the role of society in regard to the persecution – as well as on creating an atmosphere of participation, questioning, and basic openness in the encounter between visitors and memorial site and memorial site employees. Aside from this broad spectrum of objectives, which do not make an evaluation easy, problems in implementation of very advanced concepts into actual interaction already became clear in the first visits to Mauthausen. However, these could not simply be categorized into "goal achieved" or "goal not achieved". On the contrary, there were apparent processes which could not be deduced immediately, but could only be understood in a subsequent analysis. Accordingly, a tool had to be found which was dependable and easy to use and could be applied by the guides themselves to make an analysis. The main concern was to make the tour

LISA NEUHUBER:

Working with the evaluation tool made it possible for me to look at our work with groups in a new way. On our tours, which last two hours, a lot is talked about, but only a small portion of this is remembered. A lot that we could continue to work on in the follow-up review gets lost or remains unrecognized. With the tool we were able to read entire transcribed tours and to analyze them from various aspects. The creating of codes for the analysis was difficult, and the definitions often remained vague. Taking a closer look at the tours was interesting and productive – for example, how often do we talk about the civilian surroundings and in which connection? To which extent do we pose questions to the groups and how do we determine the resonance from the group?

What do I still remember now – a few days after our excursion – about the Mauthausen Memorial?

"I spoke a lot about it at home and still remember so much. The more you tell about it, the more you think about it. Not only about your observations and the details you saw there, but also about the questions which still linger in you yourself."

"I remember quite a lot from the excursion. I still had many memories from my first visit to the memorial site. What was new for me was learning about the perpetrators. I find it really dreadful that these people led such a "normal life" – if you can call it that – beside the concentration camp. Soccer matches, going swimming or to the movie theater, etc. was all available in close proximity."

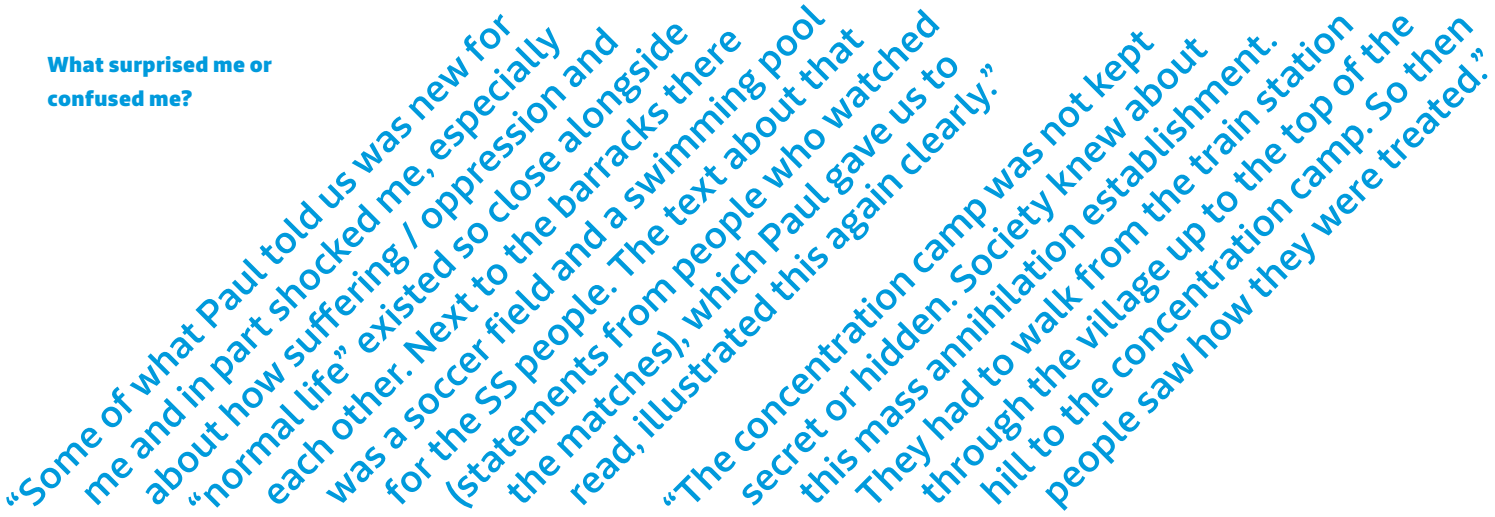
tangible on all arising aspects which seemed relevant to the participants. Consequently, the method of coding previously recorded and transcribed texts of guided tours quickly proved to be the best option.

ANGELA TIEFENTHALER:
Working together on the development of the evaluation tool made it possible for me to look at the tours in detail together with colleagues. By looking for terminology, so-called codes, to describe the phenomena we observed in the transcriptions, we went deeper and deeper into the analysis. In these talks, one thought inspired the next, one idea paved the way for the next. In this way I was able to find words for those experiences which I have in tours again and again, experiences which I had no name for up to now to describe what actually happens. Through the work on this evaluation tool, many things have become clearer to me and I am motivated to approach old challenges in new ways.

THE WORK PROCESS

The development of the so-called code tree was the main focus of our project work. The code tree is the organized collection of various thematic segments into which the text is divided: the codes. So, for example, a code could be of a contextual nature and collect all segments in which hunger is a theme. Just as possible are codes which look at – for example – communicative elements, like the complex structure of questions, answers, and further questions. In this way, the kind of questions – rhetorical or open – can be differentiated, as well as the further way of handling answers.

It makes sense that whatever comes into focus, whatever is collected in detail and should be analyzed later in a further step – i.e. what the code tree should look like – must be determined by those who will want to use the tool to examine their own work. Accordingly, the guides first determined the codes in a multi-step process under methodological guidance. This procedure proved to be the best option in several respects. By doing so not only the impressive competence of the guides came to light. Furthermore, the results can be seen as the fruit of the group's own work and accordingly justified. In addition, the guides were not only enabled to work with the tool, but to adapt it as well. The



collaboration itself is to be seen as an exceptionally positive result of the project.

THE RESULTS

What may sound complicated and above all difficult to carry out is made considerably easier with coding software – in this case *maxqda*. This applies above all to the coding process, which is the marking of text segments, and earmarking them for a detailed analysis of individual aspects at a later point. The final version of the code tree included and systemized all aspects which seemed essential to the memorial site colleagues for use in tours and/or discussions. Of course, that simply refers to contextual, historical information about the place and the time. This allows showing what was really already being talked about and what people already had knowledge of. In essence, this applies to the so-called historical facts: the “who, when and how” of that time. Two other large parts of the code tree are related, but were nevertheless separated analytically. For one, there is pedagogy. Here everything is collected which falls into the category for messages and techniques. This includes narrative usage (precise wording, dramatizations, etc.) no less than attempts to explain what happened and also – especially important – indicators for learning processes observed during the visit. Full attention is directly drawn to the interaction itself, beyond contents and the concrete goals. Essential

STEFANIE MAIER:

For the first time there is a compilation of codes, detailed criteria for the tours. In my eyes, the compiling itself – worked on not only by participants in the project, but also by additional guides from the pool – was very demanding and productive. The first time the tool was tried out on a transcribed tour, it helped me to visualize the complexity of the communication during a tour. From the completed tool I expect, above all, taking stock: What do we talk about and in which connection? Who and what is not mentioned? How much time did I spend at different stations? My wish is that the analysis will bring us closer to the critical points of conversation, to the point at which something begins to happen in the group when learning processes are blocked or stimulated. At best, the tool can be used in retrospect to become aware of which methods and strategies, as well as spontaneous reactions, are hindering or helpful.

What did I learn from the excursion that I could not have learned in the classroom?

"On the excursion I got a much better picture of everything which I had already learned. We talked a lot about the concentration camp theme and I always tried to imagine what it really looks like there and what it would probably be like there. It wasn't until the excursion that I really understood how the people had to suffer there."

to the Mauthausen approach is indeed a special and truly open communication among all participants with maximum discourse equality for all.

Thus the result is a tool which – when used regularly – will help to examine each individual's own work systematically. In doing so there is no evaluation regarding the reaching of certain goals. On the contrary, what really took place can be reconstructed. Especially because of its flexibility, the tool is suitable for use in other places, as it can be adapted with little effort, and will readily be made available for this purpose along with appropriate instructions.

INES BRACHMANN:

I find it important that the guides' work at memorial sites is evaluated and reflected on. Nevertheless, I was not really able to imagine what an evaluation tool for education at memorial sites might look like. For me, the term "evaluation" is always accompanied by the idea of assessment, which was a bit of a problem for me at the beginning, because despite the advantages, it is only a limited excerpt which can be seen with the tool, which might falsify a possible "evaluation".

However, I found working on acquiring the tool unbelievably interesting and enriching. There was a very intensive discourse among all the participants, particularly among the guides, concerning very fundamental questions in guides' work: What is important to us and which codes can make things visible, respectively measurable? To be able to talk in detail about individual questions, themes, and values was especially good, because normally there is seldom a place or time to be able to talk so intensively with so many colleagues. Systematizing thoughts and questions for the code tree brought me more clarity as well.

I am curious how it will be to code my own tours, to examine my perception of a tour and my guide work. From doing that, I hope to be able to get concrete and important impulses to better my work.

EDUCATIONAL TEAM

The conscious decision not to directly include the educational team in the development of the evaluation tool created an especially dynamic process from the beginning. The expectation was that the participatory structure of the development phase would generate a high degree of self-reflection among the guides. This assumption was largely affirmed. Thus an essential element of the evaluation tool was already established before it was completed: critical self-observation of one's own educational practice. From the educational team's point of view, this constitutes a relevant component in the issue of education and continuing support of guides in their work.

Alongside developing an evaluation tool, there was an attempt to evaluate the participants' actual communication and collaboration during the project. The ensuing cooperative analysis was based on a live recording taken from the Think Tank meeting. The chosen video cut showed the discussion of one station on a tour which had been presented by the guides: To which extent did the analysis of the station correspond to the models presented? To which extent were they the source for continuing discussions? Who basically did

ALEXANDER CORTÉS:

Being a guide myself, I know that receiving feedback is vital to anyone attempting to reflect on an educational setting. The limited timeframe of the guided tours in Mauthausen makes it imperative to compose the interaction with visitors accordingly. The assessment of how much time and energy are spent on which topics and the knowledge of which topics are omitted by the guides themselves – consciously or not – is central to the work of the educational department. In an optimistic vision of the future, all guides would be regularly assisted and accompanied on historical, psychological, and didactic levels. I am confident the evaluation will play a part in all of these three and develop into a helpful means of assisting all people working at the Mauthausen Memorial.

LUKAS STRASSER:

I experienced the reflection in the fourth Think Tank as very positive. Observing the collaboration on video film helped to get a clearer view of problems and positive aspects of collaboration among guides, external experts, and educational team. This refreshed learning moments again. Interesting points which I myself had not noticed in the actual situation became visible. Reflecting on the videos together also contributed to becoming more aware of where we were in the project at that point, and where the journey could still take us to. Perhaps something of this sort would have been needed in the beginning phase of the project.

ADELHEID SCHREILECHNER (Teacher):
The visit with the students to the Mauthausen Memorial once again brought up many aspects out of the lessons of the past years and provided an opportunity for an intensive final reflection, which also continued extensively in lessons after the visit. In doing this, it was important to me that the students could say and ask whatever was on their minds. In addition, I had them – guided by questions – write down their impressions.
In an open discussion in this class, above all one question became apparent: How could human beings be capable of such actions. Especially one female student was and remained stunned; others attempted to find – for the most part pardoning – explanations.
The written follow-up showed again that the visit to the memorial site was very meaningful for them. Some were really inspired by being asked to form their own ideas; they were asked many questions and got relatively few answers. Many of the questions were still having an effect on them for quite some time after the visit. Meanwhile they have graduated and left school. There is hope that they have taken the questions with them into their lives outside school and that they again and again find new aspects there.

INES BRACHMANN:
In my opinion, reflecting with the aid of the videos had a big effect on the atmosphere and dynamics in the group and I perceived them as being very helpful. Before that I had not realized how differing the awareness of the individual participating groups was (guides, external experts, and educational team) and that many – for me obvious – dynamics and inhibitions had not been recognizable for other people. In my opinion, small groups, in which a large part of the reflection took place, were a good setting for more available individual speaking time and for speaking more openly. Afterwards my feeling was stronger than before that everyone in the Think Tank was part of one big group.

the talking? Which expectations did the participants have of each other and in what way did this affect the course of the discussion? In short: How good was the mutual communication in discussing educational practice at this sensitive place, and which moments of learning arose from the discussion?
The analysis of the video and the reflection on these questions basically took place in small groups which consisted of several guides, one external expert, and one member of the educational team. One result of this collaborative reflection was the wish to work on the tour stations in such mixed teams and no longer the way it had been done up to that point in the project: to give the guides exclusive responsibility for this. In the final Think Tank workshop, this was implemented and the collaboratively developed stations were shown to the guests at the final event.

ANGELA TIEFENTHALER:
I found the discussions in the mixed small groups consisting of guides, external experts, and educational team very productive because for me it dissolved the feeling of clear divisions between these groups. I found it especially helpful that we began our reflection together using the video film of the previous Think Tank.

CLOSURE

REBECCA RIBAREK: In the EU Project "Developing Education at Memorial Sites", not only educational colleagues of the Mauthausen Memorial collaborated with external experts, but also the Mauthausen guides worked intensively on the project. Through this heterogeneous collaboration a discussion about current challenges in memorial site education was possible from various viewpoints, and new incentives for the practical work at memorial sites arose.

The main questions were: How to structure educational work at the Mauthausen Memorial and other memorial sites in order to do justice to the multi-faceted scope of work for educators at this highly complex place with its very diverse visitors? And which standards in education and supervision of the guides are necessary for this?

At memorial sites like Mauthausen or Dachau, where the number of visitors is high, there are colleagues

HEIDRUN SCHULZE-OBEN:
I find it important to look at the themes of National Socialism and Holocaust from different points of view. The project, in which people from different countries took part, opened many aspects and ways of thinking for our work at the memorial site. I found this international dimension in the discussions and in educational considerations to be very enriching.

CHRISTIAN STAFFA:
The remarkable part of the project's cooperative learning process was and is that it succeeded in breaking down barriers: actually working together looking for analysis codes for evaluating the tours, as well as working together on interactive and innovative tours, and then being so productive in these endeavors in both of the last meetings. Presumably, the three meetings before were part of this process, and without them these final participatory and excellent results would not have been achieved.

today, mostly with a university education, who develop and evaluate the pedagogical concept. However, it is free-lance guides who implement these. These are seldom professional educators or historians, but must first be informed about the history of the place, the pedagogical concept, and possible methods to implement these. In addition to this, they must continually be taught about current research controversies, about the latest, historically backed state of research, and be trained in the newest educational methods. The guides' competence plays a very significant role in the "success" of seminars and tours.

However, educational work at memorial sites is still greatly in need of special research projects which should be carried out at universities or teachers' colleges. As it is now, the

BRIGITTE KIESENHOFER:

Viewed personally and professionally, the collaboration with my colleagues in the support group was enriching. Through this work I gained a differentiated approach to the work at the memorial site. Further, within the framework of the project I had the chance of getting to know some of my colleagues from the pool of guides better. I believe this is the foundation which will allow for continued discourse with each other in an atmosphere of trust. The experience of solidarity helped me to identify more strongly with the memorial site.

A further experience was learning to deal with frustrations and limits. The frustrations existed because despite good and effective ideas and suggestions, they cannot be implemented due to a lack of financial and personnel resources along with the organizational circumstances.

It was exciting for me to look beyond the walls of the Mauthausen Memorial. The presence of the external experts emphasized the international view on the work at memorial sites, especially at the Mauthausen site.

LÉONTINE MEIJER-VAN MENSCH:

In general I find it so rewarding and inspiring to work with young professionals. I know that most people dealing with education and places of memory are mostly interesting and highly reflective people. Most of all they are people with a certain message they want to bring across; otherwise you just do not do this kind of work. I like this passion. You could say I had high expectations and I have not been disappointed. To be honest, I think that the external experts learned as much from the internal experts, and the internal experts learned – I hope – the most from each other. I hope I made a contribution in unlocking the potential of the people who were already active in Mauthausen.

memorial sites themselves are required to develop pedagogical concepts.

There are, however, no general standards in guides' education for their work at memorial sites, no regulations about which pedagogical knowledge must be acquired in order to carry out the educational programs offered. It is precisely the varying requirements of memorial site work, depending on local circumstances, along with the increasing international variety of the memorial site visitors, each with their own individual conditions and needs, which makes it necessary to have a discussion about the tasks, difficulties, and possibilities of educational work at memorial sites, one that goes beyond the teaching of historical knowledge.

During the project we discussed these topics, based on concrete examples from practice and at the actual places where these topics are spoken about, concerning what such guides' educational work can be like. First we went along and observed the guides on their tours and then discussed them with the guides. After that concrete tasks were formulated and some weeks later we again accompanied and evaluated the implementation. In doing so, various question forms were developed. For example,

MAGDALENA FRÖHLICH:

During the course of the project I learned that creating stations is connected to constant failure. I have always tried to find solutions for arising problems; but that was unsuccessful because many basic problems simply exist and cannot be solved immediately. That frustrated me for a long time and I did not want to acknowledge this helplessness – and even today this is still very difficult for me.

I was able to profit unbelievably from the work in small groups, the discussions in the Think Tanks, and the contributions of the experts. During the talks with others, new ideas were often formed, which I found very stimulating. It was unbelievably intensive; many of the impressions can only be assimilated and integrated with time. I have pictured this as a kind of "cake of ideas", pieces of which I took from each Think Tank anew, which I can deal with piece by piece, and which can develop into new ideas. It will probably still take some time to become aware of the multi-faceted experience.

In the project I was also able to reflect upon myself in the sense that I cannot really free myself from a certain hierarchical way of thinking: I expected the external experts with their special fields of knowledge to propose answers. That mirrors my own role as a guide: the visitor groups come to this site with a similar hierarchical way of thinking and expect me as an "expert" to offer them answers. However, I do not want to be seen in this role and look for strategies to dissolve this hierarchical thinking in order to achieve a good discussion with the group.

PAUL SCHWEDIAUER:

During the project I concentrated on the field of the perpetrators, more precisely on the guards. This work and the presentations in the Think Tank resulted in a station which I meanwhile view as necessary for my tour and regularly use in working with groups.

Through the work in the project, and because I was able to work on their development, I have adopted various ideas and concepts. For me and my work as a guide, this was an important step. Additionally, I was able to see that other guides, experts, and colleagues of the educational team experience the same uncertainty as I do. That encouraged me and made me more confident in dealing with groups.

we had an intensive discussion about which images of concentration camps or memorial sites were created at each station and which historical ideas the visitors bring with them, and which of those had to be dispersed in order to be able to understand the authentic place.

We addressed narratives about prisoners at Mauthausen Memorial, and also dealt with the highly complex themes of perpetrators and civilian society's role in National Socialism. The visitors often have contradictory historical ideas about civilians' knowledge and possible scopes of action at that time. Therefore, one important criterion in discussing the different stations was to decide which materials and questions encourage the visitors to reflect critically themselves.

Based on the examples taken from practice, it was clear that guides must answer more than only questions concerning history, the place, and civilian society at that time as well as in present time. They are confronted with many ideas about society and prejudices concerning the history of National Socialism and the concentration camps. At the same time it is their responsibility to take the visitors, their interests and their fears seriously. This can only happen if certain standards are respected; for example, educators should not force their own

ANGELA TIEFENTHALER:

The project encouraged me to think more creatively and self-confidently in regard to my practical work with groups. In future I would like to see myself rather as a moderator with a broad knowledge and numerous possibilities concerning discussion inputs and questions – while always being open, empathetic, and flexible, not redundant or insistent on my own ideas and routines.

OKSANA DMYTRUK KOLARIK:

The historical research and the discourse with internal and external experts showed me again and again how diverse and complex it is to deal with this topic. Alone in researching the doctors, my colleague Heidrun and I discovered numerous topics which had hardly been illuminated in our guides' educational program. There are so many perspectives which can be used to look at Mauthausen. In the end it is always only an attempt to approach this topic. To compile what is most helpful and important to use on the tours out of the abundance of material requires great skill. We face the challenge of how to teach our visitors something which will make a lasting impression. I believe it is precisely our questions which contribute to understanding and remembering.

opinions on the students, but encourage them to form their own opinions so they learn to become responsible citizens. The transparent presentation of complex themes and educational objectives are also important points. This provides the visitors with the possibility of looking at a theme from different viewpoints and of finding answers to their questions. Specific challenges for the educational work at individual memorial sites remain: a unified education of guides is impossible, but a long-term exchange about common quality standards for the pedagogical education of guides is thoroughly desirable. They need to reflect critically both on their own observations and on those

AXEL SCHACHT:

For me, the intensive contact with colleagues and at the same time the very engaged and serious discussion about both our work and the themes of the project was all a personal enrichment as well as professional growth. And although it was not the main aspect of the tasks for the support group, conceptual didactic considerations about our guide work were always a theme as well, and we were able to discuss some points in detail. This helped me to better understand the paradigmatic reflections which underlie the concept. In addition, it was working on the project which first showed me the complex structures (and decision-making) of memorial site administration.

PAUL SALMONS:

I have found the experience of working on this project extremely valuable – it has not only stimulated and developed my own practice in leading teacher groups at other historic sites, but, crucially, it has also helped me to communicate to these teachers why we structure such visits in certain ways. Drawing upon the Mauthausen team's concept for how to guide groups at such sites has helped to crystallise my own thinking, and having a well-developed site methodology makes this process more transparent and is helpful in explaining to other educators how they might develop more interactive discussions with their own students. Being able to explain the clear pedagogical concept that underpins activities and discussions at historical sites means that the learning experience does not appear as a kind of 'alchemy' that just happens simply by being at the authentic place, but rather it is revealed as one that is carefully planned and – most importantly – is replicable at different locations with other groups.

of others concerning their educational work, and to negotiate educational standards.

The task in the area of tension between the memorial site and the former concentration camp as a place of learning is an extremely demanding and often also burdensome task for those who offer seminars and tours. Memorial sites have to support the guides by working with them and to be able to secure the quality of educational program offers and develop them further.

The discussions in the project showed clearly that not only further educational measures in content are needed. There was also the question of which support was needed by the Mauthausen Memorial guides who were finished with their education in order to reflect on their own role and goals. Accordingly, one further focal point of the project was to consider the question of how such guides' networking can be achieved for the exchange of experiences and self-reflection. To realize this, resources and financing are necessary to make such networking possible.

Referring to guides' support at memorial sites and securing educational offers, I found it especially interesting to develop a tool with which educational content and applied

SUPPORT GROUP:

The support group's formulated ideas about vertical and horizontal communication at the memorial site resulted in steps taken to promote an intensified acquaintanceship and discourse among the guides. This process brought forth increased communication among all colleagues. Conscious reflection by each guide on his or her own work and its parameters was intensified by having a task group to deal exclusively with issues of support for the pool of guides. This resulted in a stronger feeling of solidarity, along with greater confidence in each person's own possibilities to set actions. This initiated self-empowering of the guides went hand-in-hand with the wish for their own self-interest representation, a wish which had existed for quite some time. Thus, independently from the contents and structure of the EU project, the colleagues at Mauthausen founded the Guides' Initiative at the Mauthausen-Gusen Memorial Sites: *www.vermittler-inneninitiative.at*

The EU project was successful in ascertaining the concrete needs of the guides through focus group talks. These needs included, to give one example, the wish for further education about the historical facts as well as workshops on specific themes and more information about the history of the memorial site. It also became evident that there were questions concerning the organization, a wish for continued intensive discourse among colleagues, and the need for their own group representation. In addition, the focus groups provided a suitable framework to take up conceptual questions concerning guides' work and to reflect on

methods can be evaluated. The further development of evaluating goals, methods, and contents of tours is meaningful and necessary, but often too expensive, above all for smaller memorial sites. The tool developed in the EU Project to evaluate tours gives us the advantage that the colleagues and guides at memorial sites can evaluate their offers themselves to understand in detail, which methods work and which should be modified. In this way it is possible to evaluate tours regarding the different backgrounds and expectations of visitors, differentiated according to generation, origin, nationality, and cultural context and, connected to that, different ideas about history and different views of a place called "memorial".

Finally, the tool is also a good opportunity for guides' self-reflection on how transparent and communicative their tours are, how many and which questions the visitors ask, how much time they themselves talk, and if their desired goals can be achieved with the chosen materials and methods: to encourage the participants' reflection on their own ideas.

them together, mainly on their efforts to create interaction and really open questions for the visitors.

Because the focus group talks could only be carried out with a part of the guides as an exemplary model, it was found that such talks need to be continued. On the one hand, this is in order to identify the needs in the entire guides' pool, and on the other hand to be able to address possible changes or shifts regarding the guides' needs in the future. The project experience showed that focus groups can illuminate needs and difficulties on a wide scale as well as in detail.

A further focal point in the development of educational work should be the encouragement of self-reflection. If the guides want to and should stimulate the visitors' self-reflection, they first have to reflect on their own personal attitude toward National Socialism and the Holocaust. This can be accomplished in the modules for future guides' educational programs developed during the project. In addition, supervision is obviously necessary for the work at such a complex place as a memorial site.

KARIN GSCHWANDTNER:

Basically it was very positive for me to work in a team with other guides. I notice again and again in my daily work how valuable the discourse with them is as a resource for me. It is the best way for me to grow personally.

Unfortunately, I only experienced a part of the workshops with the experts because I was also involved in organizing the project. Discussion with them was always pleasant and interesting. In my case not everything was transferable to practice. Not until the experiences have been implemented in the ongoing further education will I see what the concrete results of the EU project were.

CHRISTIAN GUDEHUS: During the project it became clear that there were massive problems in actually integrating the available knowledge (e.g. regarding violence research) into the educational work. Too strong are assumptions regarding what caused people to act back then and what can happen in the tours and how this affects future attitude, not to mention behaviour. The solution is obvious and has often been formulated: Free memorial sites from the also self-imposed burden of bettering the world through narratives about wrong-doing. As a social scientist I want to understand. From this perspective, an educational assignment should be established to ascertain under which circumstances the concentration camp system, including the society which produced it, functioned and what caused people to

EDUCATIONAL TEAM:

Upon coming to a closure of this project, there are two areas in which we would like to continue with a follow-up project: one is the evaluation module, enabling both insights into the reality of the guided tours as well as a reflection on our work; the second area is the development of interactive methodology to support guides' interactive capabilities.

THE EVALUATION MODULE

The evaluation module, developed within the framework of the project, proved to be a valuable tool. Its purpose is to enable insight into the reality of the guided tours, and to allow us an understanding of their actual dynamics. Whereas most evaluations offer hindsight impressions through questions posed after the tour, this tool records things as they happen.

A major asset of the tool is the fact that it can be adapted to the respective needs of the users. After the recording of the whole tour, the categories by which the data is analyzed can be chosen according to the respective interests, e.g. the accurateness of historical information, or the effectiveness of interaction, or the quality of the questions posed by the guide, etc.

An additional advantage, beyond gathering data, is the module's use as a tool for engendering reflection. What we remember from a tour we have just completed, and what we perceive to have taken place, is always different from what actually went on. Our senses and consciousness can collect only limited information in actual time. Looking at the recorded data allows us to see a much fuller picture of what went on. We can thus look at the dynamics we create vis-à-vis the group, at how we create the group setting and develop plots and explanatory structures, and at many things we are otherwise unaware of.

The further development of the evaluation module would allow us much deeper insights into what actually goes on during a guided tour, and thus allow us to analyze the implementation of our educational concept.

DEVELOPING INTERACTION METHODS

The pedagogical concept of the Mauthausen educational team aims to create a setting that enables an exchange among the participants on the meaning of the historical events. Creating such a setting is an enormous methodological challenge. Thus the project aims to enhance the development of theoretical concepts as well as practical methods that generate and enable such settings at memorial sites, as well as structures for the training and support of educational staff to fulfill this.

The workshop run by Léontine Meijer-van Mensch for Mauthausen guides within the framework of the project in February 2014 was an experimental model for just this. It offered the guides new perspectives for approaching their work: the notion of transparency, helping the guides to share their scheme with the participants and thus enhance their involvement and contribution; or the notion of dramaturgy, which opens channels into the human dynamics that take place during the guided tour.

The workshop was a great success. Its concept will serve as a model for guides education.

LISA NEUHUBER:

In my opinion the project resolved many questions and problems, and led to many new ones. My work has gained new focal points; in part I structure my tours differently, and I am self-confident enough to try out new approaches. Since the end of the project the following challenges have occupied me: the dramatic theory involved in structuring the tours, the meaning of the authenticity of objects and places, and their direct use as part of the tour.

take part in it. The focus should be on actions, dynamics, and relationships.

Without doubt the educational work at Mauthausen is very advanced in regard to the basic concept, the degree of inherent reflection, and especially the outstanding educational structure, which is unique among German language memorial sites. However, simply due to the enormity and radical nature of the plan, there are implementation problems. Not every visitor is able to deal adequately with the complexity. My conclusion is that this can be met with an even greater radicalness and readiness to experiment. To put it another way, the method of a classical tour is not adequate to meet the conceptual demands. Therefore, try things out, free yourself from the conventions and burdens of the place and concentrate on the

STEFANIE MAIER:

The most significant experience which I am taking from the project is working together with other guides, partly also with the external experts. I understand better how my colleagues think and I would like to continue working with them on our concepts and narratives. Now I can also say more precisely which points I would like to think about more and where I can begin to further my tour concept.

LUKAS STRASSER:

Primarily four themes which we worked on in the project helped me to prepare for and reflect on the tours. The contributions on violence gave me a conception of the important factors involved in developing a readiness to commit such violent crimes. I especially try to take this into consideration with the topic of the guards. Complexity is a big concern of mine. In discussions with groups regarding the interpretation of circumstances in and around the concentration camp, I now pay more attention to developing a multi-faceted image of the situation. The contributions about learner types have made me aware that differing methods are necessary in order to reach differing learner types. Additionally, I became more aware of the role of the dramatic structure which is necessary for a tour. In my planning I now include the aspect that I am telling a story which must be interesting for visitors.

INES BRACHMANN:

Just the possibility to talk to colleagues about questions and helplessness was unbelievably enriching and valuable for me. An additional encouraging step was to be able to address these in the Think Tank and to discover that even people who have occupied themselves intensively with this topic, in some cases for decades, do not have any answers was an unbelievable relief. To experience that such questions are really difficult and that it is not due to me personally that I have not yet found any answers has removed a great deal of pressure from my work.

The most pleasant part for me was to get to know so many clever, reflective, and dear people, and to be able to discuss things with them. On the professional level it was splendid to be able to work intensively on various questions and topics and to develop new ideas. That gave me more incentive to continually grow in my work and to be self-confident enough to try out new things.

most intensive communication possible with the visitors. It is precisely the experimental approaches that have proven to be the most stimulating during the project.

Working together in the project proved to be especially fruitful; always then, when guides, educational team and external experts worked together on the concept for tours or on the evaluation tool. The guides were not confronted with opinions from experts, but collaborated creatively and competently on the development of challenging concepts. The success of the project's communication model proves with its results how powerful such participatory approaches are. Correspondingly, they should be transferred to the encounters between colleagues at memorial sites and visitors. *Do something together. Do not call it a tour any longer. Create something totally different.*

In order to present the project and its results, international guests from various organizations were invited to the fifth and final Think Tank.
The following statements show some reactions:

PAVEL TYCHTL:
"Being at Mauthausen Memorial for the first time and getting to know your educational work today, I realized the importance of the question of how it was possible that so many people were murdered in the middle of a society that witnessed and accepted what was happening. It is a fine line to walk between the complexity this place represents and the need to reduce the complexity in order to find some answers. I also find it interesting that we keep looking at Mauthausen Memorial and other sites as national memorials but, at the same time, they are also relevant for the entire European society, especially regarding the different national narratives. So you have the place and a lot of open questions regarding the place, and you need to find ways to transmit this complexity and the open questions to all the people who come here.
I find it remarkable how much effort is put into the empowerment of the guides and the evaluation of the guided tours – that is not always the case in other places. I think it is important to not only go a little deeper into the topics you are already dealing with here in Mauthausen, but it is also important to extend it to other places and to other countries, since your work could be a good example."

WALTRAUD HELLER:
"Many people come to a place like Mauthausen Memorial only once and, often, for a very short amount of time. Therefore, I think it is extremely important to reflect on how to use this precious time as you do here at Mauthausen. In my opinion, the time can best be used if we have a truly participatory approach: one where the understanding is created that Mauthausen concerns me, the visitor, as well – that it is not a museum or a film, but that it concerns me, that it – at a very basic level – concerns my reality or my own human nature.
Educational work is about getting to a level of real dialogue, and the most basic condition is creating a safe space for a real dialogue to take place. Probably, for the students, there's no safe space if the teacher is present, so it would be interesting to think about the possibility of guided tours without teachers.
It is really heartwarming to see a project like this and to see how you work here. It is really great work that you have done and I think it is really important that it is continued, followed up, expanded, shared … It is good to see that such projects exist."

MAŠA AVRAMOVIĆ:
"I am very impressed by the project's structure and methods. One thing that struck me, though, is that during the process of developing the methodology, educational staff, external experts and guests were involved, but not groups of teachers and children.
We speak a lot about participation of young people. This primarily refers to the participation and interaction within the practical educational work, e.g. during a guided tour in Mauthausen, but it is very hard to negotiate the interests and expectations with the group when you first meet them. It would be extremely valuable to enhance the participation of young people by having them think about all these issues in the developing phase as well as in the evaluation phase – what they have thought about and how they discuss what they have taken with them can be very important and give additional insights. This might be an interesting topic for further projects."

WERNER DREIER:
"I have seen many interesting, encouraging and innovative ideas today regarding the educational work at memorial sites. However, the visit to a memorial site is and can only be one part of the learning process and the education on the topic of National Socialism and the Holocaust. Schools and society also have a responsibility for this, and there should be a cooperative process in developing ideas and methods to improve the educational work in this field."

IRENE ZAUNER-LEITNER:
"I think the main point for me regarding the educational work in Mauthausen in general, and this project specifically, is that the human being is the main focus, the central element – the guides/moderators, but also the students who are the central focus of the guided tours. As a consequence, the central educational question is not only "How am I going to tell people certain things?" but also: "Who am I talking with?"
I liked the stations which were presented today: They were constructed in such a way that every visitor can contribute something – there is no wrong or right, every visitor can bring in his or her personal impressions, which are always qualified.
Last, I think it is truly unique how much importance the moderators/guides are given here at Mauthausen Memorial and in this EU project – they were doing most of the practical work, developing modules and proposals. I found that really impressive."

The Tour at Mauthausen Memorial

Educational Team

— guided tour
• station

1 welcome
2 arrival at Mauthausen
3 soccer field/sick camp
4 quarry
5 SS area/monuments
6 "wailing wall"/showers
7 conditions in the camp
8 introducing crematoria and gas chamber
9 individual walk through cellar area
10 escape of soviet POW/"hare hunt"/closure

The guided tour at the Mauthausen Memorial confronts the visitor with the question: *How was it possible to murder one hundred thousand people in the midst of society in a civilian environment?* This question has developed into the major focus of a visit to the site: *the master narrative of the tour.* The explicit underlying assumption is that both perpetrators and victims were recruited from society, and without society's interest and active support the concentration camps would not have existed.

The guided tour is divided into three themes which coincide with the memorial's topography. The tour begins with the camp's surroundings, exposing its integration into society and then continues by looking at the camp's staff – the SS; and it ends with the victims.

The integration of the camp into society

The first part of the tour takes the visitor around the camp's walls up to the area of the former SS camp. This area is outside the walls of the former concentration camp, thereby exposing the visitor to some historical data which contrasts with popular sentiments.

The first of the stations in this area addresses the prisoners' path to the camp. The starting point was the civilian train station of the town of Mauthausen, about 4 kilometers away from the camp. They often arrived there amid civilian travelers; people who were on their way to work encountered them there and saw the violence used by the SS, who openly made a show of it. The foot march to the camp crossed through the village. Descriptions of survivors like Bernhard Aldebert or Iakovos Kambanellis give a vivid picture of the things that happened along this route and how the residents reacted to them: Aldebert observed indifference to the open violence; Kambanellis noticed the extremely friendly social interaction of the residents with the SS.

From there the tour continues along the former camp road which leads to the main gate. Along the way, the tour passes by areas such as the sick camp or the quarry, which were outside the camp's walls. These parts of the camp were not hidden from the town's inhabitants or the villagers who lived next to the concentration camp. Many thousands of people were murdered in these places which today are serene meadows.

At the sick camp, the vicinity to the surroundings is pointed

Source: Luftbilddatenbank Dr. Carls GmbH; detail

out. Directly next to it was the SS soccer field, where the guards played in their free time. They not only played matches against each other, but also took part in the regular league. And so, about 15 meters from the fence of the sick camp, they played against teams from Linz, Steyr, or Wels. The games were public: there were spectators from the area who came to the camp to watch and there were reports about the matches in the newspapers. The neighboring sick camp, only separated by a barbed wire fence, was within the spectators' range of vision. Here the prisoners who were neglected – the sick ones and those who were no longer able to work – died in vast numbers; it was one of the places on the grounds of the Mauthausen camp with the highest death rates.

The next stop for the group is the edge of the hill overlooking the former quarry. Here the theme is also about the neighborhood, about a clear view of the brutal happenings at this place of exploitation, of torture, and of murder. The residents of the houses and farms on the opposite hillside were able to see and hear what was happening to the prisoners. Children went to school on the road which still crosses the quarry. In the quarry itself, dozens of civilians worked with the prisoners every day. The key element of the station is the complaint by a neighborhood farmer's wife to the police in the autumn of 1941. Therein she describes the shooting of prisoners in the quarry. The complaint ends with the words: *"I request that it be arranged that such inhuman deeds be discontinued, or else be done where one does not see it."*

Popular notions among Austrians place the atrocities behind the walls, out of sight and awareness. Reality was different; the camp was built in the midst of civilian society and intended to be part of it, with the houses of the town Mauthausen a few hundred meters away. The fact that the memorial's architecture excluded these parts of the concentration camp supports the popular suppression which perpetuates the post war narrative, claiming: "We didn't see and we didn't know." For decades the tour of the site began at the gate of the former camp's wall, thereby leaving out the sick camp and the quarry, and with that the visibility of mass murder perpetrated in the midst of villages and below the windows of neighboring houses. The new pedagogical concept has changed that and today half of the two-hour tour takes place outside the camp's walls, exposing the visitor to the immense integration of the concentration camp into society.

The perpetrators

The second part of the tour is the area of the former SS camp, still outside the concentration camp's wall. Most of the buildings of the SS camp were dismantled after the war, and today national monuments representing different nations are standing in their place. One building, the concentration camp's headquarters, was not dismantled and is used for the memorial's administration. With the dismantling of the SS camp, crucial physical evidence of the concentration camp's reality vanished, such as the civil registry office, a riding stable, and a movie theater. The opening of the memorial site after the war met with local criticism, and articles in Austrian newspapers claimed that the memorial had no place on Austrian soil. The formal Austrian claim was that Nazism was a German phenomenon and Austria its victim and therefore not responsible for the perpetration of its policies. The fact that Austrian society was no less integrated into the Nazi Reich than German society and no less supportive of its policies was intensively suppressed. Buildings such as the civil registry office exemplify this integration. In a filmed interview (from "KZ" by Rex Bloomstein) with three elderly women from the town of Mauthausen, one of them describes – with glistening eyes– her wedding to an SS man which took place at this civil registry, reminiscing about the lovely wedding party and the wonderful music band, all taking place at the SS camp, some 30 meters distance from the concentration camp's gate. She talks of the many adorable, good-looking SS men, exposing the normalcy of relations with them at that time, but totally unimaginable to her grandchildren's generation. The SS officers were living with their families next to the camp. Their children went to the local school and they participated in the local cultural activities. The SS had a soccer team which competed in the local league, with people watching the games at the soccer field vis-à-vis the sick camp. All this was utterly natural since the guards were situated in the heart of the Reich, and not in a foreign or potentially hostile environment. The common image of the SS, exposed in expressions used by Austrian school children visiting the memorial today, is of people everyone feared. Such expression serves as a corner-

stone of the *Austrian Victim Myth*, construing the SS as so brutal and frightening that no person in his or her right mind would have opposed them, and the SS is not depicted as an admired elite unit every young man dreams of joining, nor as men being one's lovable grandfather.

At the station about the perpetrators, the guides also employ photographs which tell of comradeship (taken on the birthday of the commander), as well as those which show the SS in their free time while sunbathing or playing cards or writing letters. Materials like these should break up the wide-spread image of the monstrous perpetrators with whom one could have nothing in common because they were not perceived as human beings. Linked to that are descriptions of the daily activities of those officers who lived with their families in their own houses and brought their children to school before driving to the camp. The assumption that the perpetrators had no choice and that they themselves would have been shot if they had refused to do their duty is raised at the end as a discussion point. Ultimately and for this reason, the open question which was put up as a theme in the group circulates about how human beings were capable of such actions and what caused them not to withdraw, although they would have had the choice.

The victims

The third part of the tour takes the visitor through the gate of the former concentration camp's wall into the former "protective custody camp" (in German "Schutzhaftlager"). This area comprises what today is recognized by visitors as *the* concentration camp. It contains the barracks, an array of service buildings such as showers and laundry, and an execution area. In Mauthausen, several execution methods were used, one of which was gassing, and thus this area houses a gas chamber.When the memorial was established, most of the barracks were still standing; however, all but three standing along the roll call area ("Appellplatz") were dismantled. With four buildings – Laundry (with the prisoners' showers in the cellar), Kitchen, Jail, and Infirmary (with the execution area and crematoria in the cellar) – vis-á-vis, on the other side of the roll call area, an image of the Mauthausen Concentration Camp was recreated. Accordingly, the contents of the tours in the past focused on the victims, aiming to create identification with their suffering. The tendency was to provide vivid descriptions of the brutality, shocking the visitor, e.g. by standing in the gas chamber and describing to 14 year olds the bodily reaction to Cyclone B. The identification with the victims, and sympathy and solidarity concerning human suffering is morally sensible and necessary. In Mauthausen it often tended, and sometimes still does, to create the false assumption that one can imagine the horror of the concentration camp, thereby creating superficial simplifications. Additionally, it tends to place the visitor automatically with the victims, thereby creating a community of Nazi victims. Seen in the context of the general suppression of responsibility for collaboration in the atrocities or respectively their perpetration – not only in Austria but in Europe quite generally – generating such a chimera is problematic. In the specific Austrian context, it underlines the myth of Austrians being a nation of victims of the Nazis. In developing our educational work, handling this part of the tour causes us the most difficulty. However, the current tours are taking a few steps to try to avoid the problems described by being precise about where and how factual descriptions should be used, and where and how identification should be engendered.

In the inner camp area, the first subject is the arrival of the prisoners directly behind the gate. There they had to stand along the wall, undress and lay down all personal belongings. There was violence due to guards patrolling past with their dogs; the prisoners attacked by the dogs had to stand up straight again and again. Even before the new prisoners were washed and shaved in the cellar of the laundry barrack, and before they were registered and received a number and prisoners' clothing, they were told at this wall that from now on it would stand between them and their former lives. This procedure, conceived of by the SS and which most of the prisoners went through, had the aim of degradation and dehumanization. The challenge for the guides here is not to fall into descriptions of the process and thus reproduce the perpetrators' logic, but to keep the victims in mind and in focus: how it was for them, without at the same time dousing them with scenes of violence which in turn would block the young people in the group in their debate.

This is also true for the rest of the tour inside the walls. In order to counteract the problematic intensity which is felt here,

for example in the prisoners' barracks (theme: daily routine, deprivations, structural violence) and in the gas chamber and crematoria, a lot of time is allotted for the visitors to look at these on their own. Before this, however, the guides just give them historical information and then, in that cellar area, talking to or discussing with a group is completely avoided. So the young people must filter their perceptions in these emotionally charged and difficult places on their own, but not without afterwards discussing certain aspects of their own perceptions in the group. Particularly essential is the introduction by the guide – the short narration that introduces a station – and the ability to filter the perceptions of the group to find links for discussion.

At the end of the tour, the visitors' attention is taken from the inner area to the outside, providing an opportunity to return to the beginning theme of the civilian population once again. At the north fence, the view of the surroundings shows woods, fields, and meadows where in February of 1945 hundreds of Soviet prisoners of war risked an escape from the camp. In the end, only 11 of them survived the hunt – that the SS and civilians took part in – which became notoriously famous as the "Mühlviertler Hasenjagd". Here, various options to have taken action can be talked about once more; the span of social behavior ranging from perpetration to rescue as well as sketches and family photographs with biographical information can all be negotiated.

*Pedagogical Fundamentals at Mauthausen Memorial**

Educational Team

Communicative Pedagogy by Interaction

Aside from the topographical orientation and the historical information, the visitors themselves, with their cognitive assumptions, are the third educational component of the visit to the memorial site.The people who come to the memorial site should be included more intensively through interaction; this is achieved by implementing a kind of narrative which does not present a completed story, as well as by using questions, discussions, observations, and activities. Their previous knowledge and way of perceiving, the historical tales and ideas they bring with them, also their contradictions and confusion should all become subjects for discussions. They should be encouraged to formulate their own ideas and to take responsibility for them. This is based on the conviction that interactive participation during the visit on the whole leads to a more lasting involvement with the place and its history. Involvement and empowering of the individual are key components of a political education, which begins with self-reflection, not with ideological or moral explications.

Interaction as a Challenge

In an attempt to reach the *self* of the individual visitors during the tour by telling them the history, the materials implemented also have an essential function. Texts, photos, maps, and especially autobiographical and biographical testimonials can promote experimentally adopting the perspectives of victims, persecutors, and surroundings. The human dimensions of history can be experienced by alternating between identifying with and distancing from the historical roles. In doing this it can be that the question about one's own participation comes up. In our experience, especially including perspectives from the surroundings opens their eyes to what is new and unexpected: for example, regarding how manifold the relations were between the surroundings and the concentration camp.

Interactive Methodology

The tour on the grounds of the Mauthausen Memorial aims to combine three elements: history, place, and visitor. In order to reach this goal, the educational team has developed an interactive theory and continues to work on its methodological implica-

* See also the paper on the pedagogical concept: Yariv Lapid, Christian Angerer, Maria Ecker: „Was hat es mit mir zu tun?" Das Vermittlungskonzept an der Gedenkstätte Mauthausen: www.edums.eu/images/documents/paedagogisches_konzept.pdf (German); and the paper on interactive methodology: Einführung in die interaktive Methodologie: www.edums.eu/images/documents/Einfuehrung_Interaktive_Methodologie.pdf (German).

tions. The places visited at the memorial site have specific historical content. The methodological challenge consists of creating a setting in which a discussion arises among the tour participants about the historical content and its significance. The fact that the planned time for the tour allows about ten minutes for each station demands an exceptionally well-structured methodology. The less these ten minutes are structured, the greater the probability that one of the three elements will be neglected.

So far, the development of the interactive methodology has led to the following four principles:

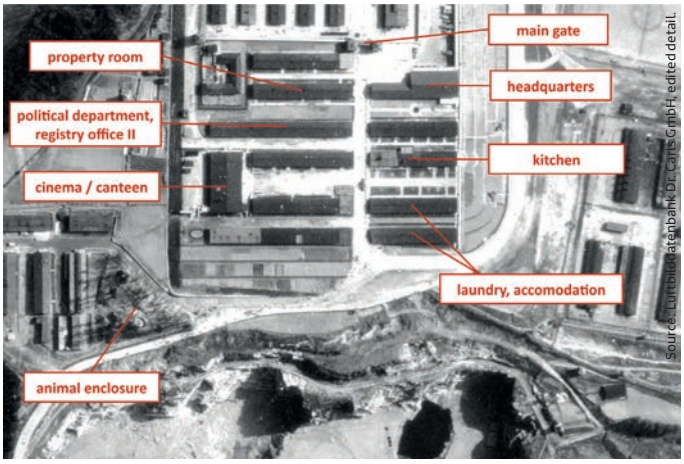
I. Narrative: The visit to the memorial site confronts the participants with the question: How was it possible, in the midst of civilian society, to murder 100,000 human beings?
   This master narrative constitutes the thread of the story for the tour. The tour itself consists of three loosely defined narrative segments which represent the thematic focal points and are linked to the topography of the former camp, i.e. memorial site.
   1. Starting point up to Monuments Park: civilian surroundings
   2. Monuments Park up to the former Protective Custody Camp Gate: perpetrators
   3. Protective Custody Camp Gate to end: victims

   The thematic segments of the tour provide the possibility of taking a closer look at the particular situation from the perspectives of the civilian surroundings, the perpetrators, the victims and to see how they are connected. This structure is based on the assumption that the historical events are the result of human behavior, i.e. the results of social interaction.

II. Materials: In order to bring the historical situation closer for a discussion on the themes most important to us, historical – sometimes literary – sources are used. Such a source can be a text or also a photo. The methodological challenge is to choose materials which portray a small historical snapshot to touch on a key ethical question and allow for a fast start. For this the format of the materials plays an important role:
   1. The text must not be too long.
   2. The material should have the potential to arouse interest.
   3. In order to best involve the participants they should:
      a. Be able to hold a copy of the materials in their hands and look at it up close and for long enough.
      b. Be able to share their copy with others in order to start a dynamic process with each other.

III. Observations: Becoming aware of the historical remains on the grounds of the memorial site plays an essential role in understanding the significance of the events. Visitors travel long distances in order to see precisely these remains. It is the guides' role to point out the visible relicts as well as the ones which were destroyed or are now hardly recognizable areas of the former camp. Therefore, structured and focused observation tasks must be integrated into the tour, bedded in the narrative of the tour, and compatible with the material used.

IV. Questions: Questions play an important role in the debate on the interpretation of the events. Even more, they play an important role for the empowerment of the participants and along with that for the memorial site visit as civic education (learning for democracy and civil society). For this reason, the formulating of the questions which the guide asks the participants is of special importance. The more closed the question form is (expecting a certain answer), the stronger the hierarchies that are produced in the group dynamics. The more open the form of a question is (orientated toward interpretation and opinions), the more the participants are empowered to form their own opinions and take part in an open discussion.



Stations on Perpetratorship

By Paul Schwediauer and Lukas Strasser

Short Summary of the tour up to here:

The first station demonstrates that many buildings and remnants of the concentration camp are not here anymore. After that, we visit the stations named Soccer Field and Quarry Edge. Towards the end of the station Quarry Edge, we talk about a quotation from a civilian worker in the quarry.

STATION: MONUMENTS PARK

Aims of the station:

- Memory Politics: Pointing out the discrepancy between the invisible historical site (SS camp) and the site visible now (memorials).
- Completion of the segment "Surrounding Area" (all stations up to this one)
- Segue to the segment "Perpetrators"

Material:

- Picture of the French memorial
- Aerial view of the guards' camp, annotated

Beginning (at the station near the monuments park):

Historical Introduction:

"You can see memorials here. Where these memorials are now, there used to be the barracks for the guard troops. Those barracks were pulled down and sold. Only due to pressure from survivors, parts of them were kept and used as a memorial. The memorials you can see here were put up by various countries and organizations of survivors after being approved by the Austrian government".

Group Tasks:

"This place has two sides, so to speak: what is here now and what used to be here. In order to be able to talk about that, I would like to show to you two different pictures. Each one of you should choose one of them.

The first one is a picture of the French memorial. Please look at the picture, then search for the memorial and discuss what the memorial is trying to tell you about what happened here.

The second one is an annotated aerial view of the guards' camp. On this plan, you can see a canteen and a 'picture room', which

means a kind of cinema. Try to find out where that was and go there. On your way, please talk about what these annotations mean and what they (and the other ones on the picture) tell you about what happened here."
Possible additional information for the group: "The French memorial is in approximately the same place where the canteen and the cinema used to be. Therefore, the two groups should eventually reach the same place."

On the site:
The two questions for the group tasks are repeated and the answers which the students have found are discussed in the entire group.
As the discussion goes on, there is the possibility to ask additional questions:

- What are the differences between the memorial and the former building?
- When you look at this memorial, what can you say about the guard troops and what can the building that used to be here tell you about the men that worked as guards?

Use the discussion evoked by the questions above as a segue to the next station which will deal with the topic of the perpetrators in more detail:

- At the next station, I would like to talk some more about the guard troops. We will do that over there near the SS headquarters, which is the place from which the concentration camp was administrated. It's the only building that is left in the guards' camp.

STATION: SS HEADQUARTERS

Aims of the station:

- Question the myth that „guards had to kill", exposing simplified explanations
- Add complexity to these explanations: Try to discover how the guards might have interpreted their situation and what might have influenced guards in their decisions; allow the students to rethink some of their preconceived ideas.

Material:

- Quotation by Franz Jany
  "From him (Kommandant Ziereis) there came the order: 'every SS soldier who kills an escaping prisoner gets 3 days off.' This was carried out by the guards in the following manner: they took a prisoner's cap from his head and threw it 3-5 meters beyond his allocated area; then they told him he should go and get his cap, and as soon as he was beyond the line of guards he was shot."
  Franz Jany, Erinnerungsbericht, Documentary Archives of Austrian Resistance, DOEW 853; Copy at AMM A/03/03.
- Photograph of guards sitting in a barrack

Place:
In front of the gate to the former "protective custody camp" near the SS headquarters, or inside the SS headquarters
Before reading the quotation in the group, it might be necessary to explain some of the terms mentioned.

Questions for discussing the Quotation "Cap":

- What happened? Try to summarise it.
- Did the SS guards have to throw the cap?
- What influenced the SS guards in their decision about throwing the cap?
- Assume that there might also have been SS guards who did not throw the cap. What reasons could they have had for deciding not to throw it?
- Who might have reacted to the guards throwing the cap or not throwing it, and how?
- How might those guards themselves have perceived the reactions to their decisions?

Station "Mühlviertler Hasenjagd"

By Ines Brachmann

Visitors to memorial sites come with various stories and ideas from their social environment and family narratives on the subject of National Socialism and Holocaust, including the thematic areas of perpetration and civilian society. There are two prevailing explanations regarding perpetration by the SS in the former concentration camp: on the one hand there is the narrative of the brutal, sadistic and inhuman beasts who had fun torturing and murdering people; on the other hand there is the explanation about fear and coercion. According to the second explanation, the SS had to take those actions or else they would have been murdered themselves; i.e. they did not put up any resistance and took part in the crimes out of fear that they would be murdered. In order to deconstruct the idea of the murdering SS men in the seclusion of a concentration camp as the sole persons responsible for the crimes, it is important to broaden the concept of perpetrators beyond the SS. Precisely the accomplices and profit-makers, such as companies that earned money with the construction of the concentration camp, offer the possibility to differentiate the term perpetration. In addition, it is also essential to address the subject of civilian society: the National Socialist crimes against humanity would not have been possible without the complicity, the support, the participation, and the looking away of large parts of the population. To accomplish the above, it is also necessary to crush the myth of a petrified population by pointing out, for example, the span for possible decisions and actions.

One event in the history of the Mauthausen concentration camp is the so-called "Mühlviertler Hasenjagd"[1], in which different perspectives and groups of people are linked more directly than in most other situations connected to camp history. Based on this event, the entire scope of perpetrators, "victims", and bystanders with their different ways of behaving can be addressed. Here, in concrete guides' work, we can present the idea of a multi-perspective situation in a limited time.

The station work which is introduced here is based on the comparison of two kinds of behavior. After a short introduction on the history of the escape and the events during the escape itself, the students are handed quotations from two different residents of the Mühlviertel, which they read in small groups of 2 or 3. These quotations describe certain events during the

so-called "Hasenjagd" ("Hare Hunt") from the viewpoint of those involved, whereby the characters are recognizable as human beings.

Quotation 1:
"And the foreigners said: 'No need to be afraid!' I don't know. [Pause] In the end we did report, that [inmates] were here, the SS came, searched, didn't find anything, left again. We saw them [the inmates], they crawled through the haystack and looked out of the window [...] Well, after that, because we reported again that there was still somebody there, they had long, spear-like poles made at the blacksmith's, and they stuck them in the hay and forced them to come out that way."[2]

Quotation 2:
"As soon as he comes to the smoke house, I see that he is wearing a prisoner's uniform. He came near, looking really scared, with a frozen turnip under his arm. He asked for matches. We told him he should wait, that we would give him something to eat. But he left again immediately. I packed some food into a basket and we followed his tracks into the woods. There he was kneeling under a small pine tree; he had a rag which he had laid there and we put the food for him on it and were gone right away again. We had to be careful after all."[3]

In both of these quotations, there is not only one, but there are two moments for making decisions. The persons in quotation 1 decide on a second report to the SS concerning the presence of escaped prisoners on their farm. In contrast, the persons in quotation 2 decide two times to try to help the escaped prisoner and follow him into the woods, which demanded even more involvement.

With each particular repetition it becomes clear that the respective person has made a conscious decision, based on a definite intention – as one student interpreted the work at this station: "What they do depends on the people themselves."

According to a myth which had already developed directly after World War II, no possible scopes of actions existed due to the overall terror in those days. This myth can be addressed using quotation 2, in which a certain caution is mentioned which arose from the fear of being punished for helping. This fear was sometimes justified, as in quotation 2, but also often used after the war in retrospect to explain the lack of civilian courage and resistance. Nevertheless, here there is not only once, but twice the decision to help. Therefore, one can question the commonly held idea that the population did not have any possibility to make choices. By comparing the two forms of action chosen it becomes clear that there *were* scopes of action: not many, but some people decided to make use of them to provide help.

The quotations used also show that it was not only the SS which was responsible for the murdering of the escaped prisoners. On the one hand it becomes clear that there were perpetrators among the civilians, and on the other hand that the civilians had a significant part in what happened at that time. The SS did not operate in a vacuum; that is, the concentration camp was not isolated from the surrounding civilians – not only regarding food products, services, and taking advantage of prisoners' work, but also directly with respect to murdering people. Here we can address the incomprehension which visitors often express that the prisoners did not unite and escape: overcoming the boundaries of the concentration camp did not mean reaching freedom for most of the prisoners who escaped. The civilians during National Socialism supported the system and therefore contributed significantly to the prisoners' plight.

Finally, comparing one positive and one negative example lowers the risk of provoking a defensive response from the students due to using only negative examples. With the positive example there is a ray of hope by which the students can orientate themselves if they should feel the need to do so.

The experiences on tours up to now have been consistently positive. Precisely the taking up of this theme again at the end of the tour offers the students the chance to again critically question what they have seen and heard during the tour about the role of civilian society and the possibilities for making decisions and taking action.

Beginning of the Station:
in the courtyard where Block 20 once stood

Orientation:
Where are we standing? What do we see?
Short introduction:
One function of the concentration camp was to bring people here with the sole intention of killing them. In January and February of 1945, some of them were kept in this barrack isolated from the others. Most of them were Soviet prisoners of war who had escaped from another camp, were captured, and then brought to Mauthausen.

The prisoners were deliberately given extremely meager food rations to cause death by starvation. The sick ones purposely received absolutely no medical treatment, and even straightforward murdering them took place in and around the barrack.

The prisoners in Block 20 knew that they were going to be murdered, and decided to attempt a mass escape. They managed to get a rough map of the concentration camp and the surrounding area. They planned the escape for the night from February 1st to 2nd, 1945.

They managed to overcome the SS guards in the guard towers by using stones, fire extinguishers, etc. and caused a short circuit in the electrically charged barbed wire on top of the walls by throwing wet blankets over it. Then they tried to climb over the wall – some were already too weak or too sick to make it and others, after having climbed over, were too exhausted to flee.

The fleeing prisoners tried to go north towards the former Czechoslovakian border, where the front was relatively close.

Let's go outside and look at the area they escaped to.

Second Part of the Station: behind barrack 15

Orientation:
Where are we standing? What do we see?
Short introduction:
The escape took place in February. It was very cold and there was snow on the ground. The escaped prisoners were half-starved and had no warm clothing. Therefore they depended on getting food from the population or organizing/"stealing" some.

Sequence of the station work:
Explanation of the station: Now I would like to hand out 2 quotations by people who lived in this area and experienced first-hand what happened back then. We sometimes assume that the civilians had no choice regarding their behavior. The following quotations exemplify completely differing behavior, which shows that we cannot simplify the matter that much.

- Handing out of quotations to small groups of 3-4 students.
- Asking the students to read them and if needed, to talk in their groups.
- Coming back into the whole group again:
  - How would you describe the behavior of the people? What did they do in your opinion?
  - Group discussion and negotiation of interpretations.
- During or after the discussion, giving information about the outcome of the "Mühlviertler Hasenjagd": Out of approximately 500 escaped prisoners, only 8 survived; the fate of a few others is not certain.

1 For further information about the "Mühlviertler Hasenjagd" see MATTHIAS KALTENBRUNNER, *Flucht aus dem Todesblock. Der Massenausbruch sowjetischer Offiziere aus dem Block 20 des KZ Mauthausen und die „Mühlviertler Hasenjagd". Hintergründe, Folgen, Aufarbeitung*, Innsbruck 2012. [MATTHIAS KALTENBRUNNER, *Escape from the Death Block. The mass outbreak of Soviet officers from Block 20 of the Mauthausen Concentration Camp and the Mühlviertler Hare Hunt, background, consequences, coming to terms*]. About the problem with the term "Mühlviertler Hasenjagd" cf. p. 11.

2 MATTHIAS KALTENBRUNNER, *Flucht aus dem Todesblock*, p. 150. Translation by Hannah Kammermaier.

3 MATTHIAS KALTENBRUNNER, *Flucht aus dem Todesblock*, p. 158f.

Modules on Self-reflection

Support Group

Modules on the subject of self-reflection for the educational program / for further education

Guides at memorial sites working on the complex subject of National Socialism and Holocaust are confronted with many challenges. Therefore, the educational courses and later also the further educational programs should always include self-reflective components in the analysis of this subject. By doing this, the self-reflection of the guides should be encouraged and supported, both with respect to their own family traditions as well as with respect to reflections in the group. Guides should become aware of sub-conscious or unconscious barriers in dealing with certain themes, situations, and stations and work out possible solutions together.

Possible elements are:

- Module 1: Places which trigger discomfort (exchanging experiences and suggestions for concrete places on the memorial site)
- Module 2: "2 or 3 things that I know about him" (working with family history based on the film by Malte Ludin)
- Module 3: "Memory cards" (consciously experiencing joy and fear and discussing these)

Example: Module 2: Film '2 or 3 things that I know about him' (1 hour)

Aim: Biographical work

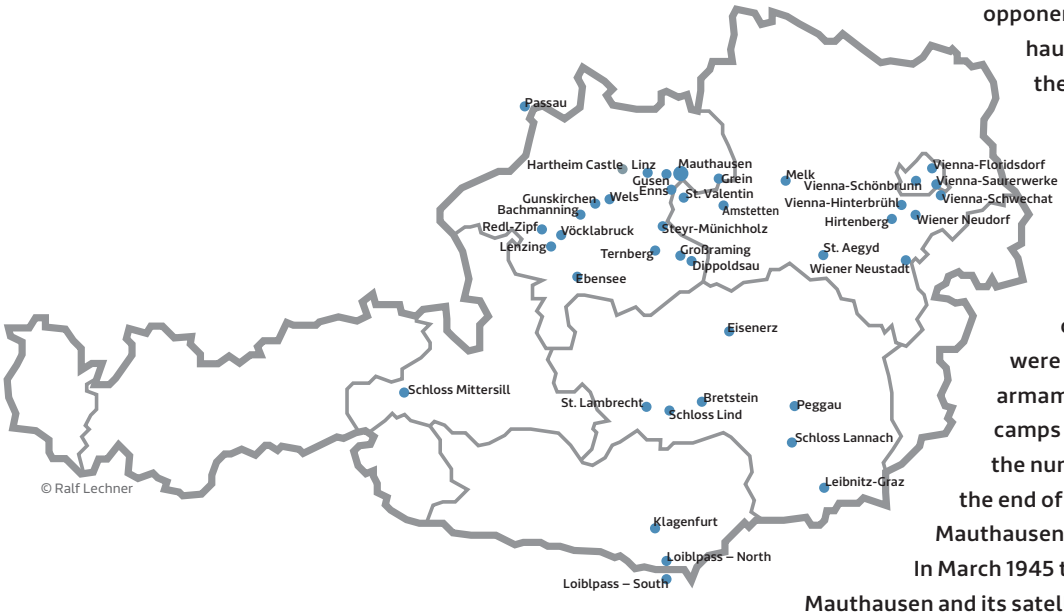
Part 1: Before watching the film, a string is stretched across the room on the floor. One end represents a person's birth, the other the person's present age. The participants are asked to think about when they first heard anything about the subject of National Socialism /Holocaust where it made a permanent impression (key experience). The participants should take their place along the string which corresponds to the point in time of that experience.When everybody has found their place, those who want to can tell about their experience. The participants are then asked to elucidate (if they wish to) if this key experience is connected to their decision to work at the memorial site.

Part 2: After watching the film, everybody should write down 2 or 3 things on a card: either things they know from their own family history which have to do with National Socialism and/or Holocaust, i.e. their family narrative, or how the subject was talked about in their family. On the other side of the card they can name the voids, what was not talked about, what was considered tabu.

Part 3: In the second step, the participants should write down prominent dates and events in their family history, or of those relatives who experienced that time. In pairs they interview each other about this information and consider the question as to if or where the possibility to make decisions was made use of or not. How did these people become perpetrators, accomplices, profit-makers, victims ... or a person acting in an often unclear or contradictory manner?

The History of the Mauthausen Concentration Camp

Text: Ralf Lechner
Translation: Nick Somers and a.b.t. austrian business translations



The Concentration Camp

On 8 August 1938, five months after the annexation of Austria to the German Reich, the first inmates arrived at Mauthausen from Dachau concentration camp. The choice of location was primarily governed by the presence of granite quarries, as it was for the satellite camp at Gusen set up in 1940. The inmates were first put to work on construction of the camp and were to provide the SS-owned company Deutsche Erd- und Steinwerke GmbH with building materials for monumental and prestigious buildings in Nazi Germany.

The political function of the camp, the constant persecution and detention of real or supposed political and ideological opponents, took priority until 1943. Mauthausen and Gusen were for some time the only category III camps with the harshest conditions of confinement within the concentration camp system and one of the highest death rates in all of the concentration camps in the German Reich.

From 1942/43 — as in all concentration camps — the inmates were increasingly enlisted to work in the armaments industry. Numerous satellite camps were constructed as a result and the number of prisoners rose steeply. At the end of 1942 there were 14,000 inmates in Mauthausen, Gusen and a few satellite camps. In March 1945 there were more than 84,000 in Mauthausen and its satellite camps.

From the second half of 1944 thousands of inmates were evacuated to Mauthausen, particularly from the concentration camps in the east. Moreover, in the spring of 1945, the satellite camps to the east of Mauthausen and the forced labour camps for Hungarian Jews were closed down and the prisoners driven in death marches towards Mauthausen. This led to enormous overcrowding in Mauthausen and Gusen and in the remaining satellite camps at Ebensee, Steyr and Gunskirchen. Hunger and illness brought a marked increase in the death rate.

Most of those deported to Mauthausen came from Poland,

followed by citizens from the Soviet Union and Hungary. In addition, there were also large groups of German and Austrian, French, Italian and Yugoslav and Spanish inmates. All told, the SS camp administration registered men, women and children from more than 40 nations. The large number of Jewish inmates from Hungary and Poland who arrived after May 1944 had the least chance of survival.

Almost 190,000 people were deported to Mauthausen between construction of the camp in August 1938 and its liberation by the US Army in May 1945.

Thousands of prisoners were beaten to death, shot, murdered by lethal injection, or froze to death. At least 10,200 inmates were murdered in the gas chamber at the main camp, in Gusen, or at Hartheim Castle and in a gas van that travelled between Mauthausen and Gusen. The majority of inmates succumbed through mistreatment and by being ruthlessly worked to death, while at the same time receiving scant food rations, clothing and medical treatment. At least 90,000 inmates died at Mauthausen, Gusen and the satellite camps, half of them in the last four months before the camps were liberated.

The Satellite Camps

The shortage of workers in the German Reich and the intensification of armaments production meant that concentration camp inmates were increasingly enlisted for the war industry. While the first satellite camps were still used by the SS, from 1942 onwards, starting with the construction of Steyr-Münichholz for Steyr-Daimler-Puch AG, around 40 satellite camps were set up, in particular for the armaments industry.

Of the more than 84,000 prisoners in the Mauthausen camp system in March 1945, 65,000 were in satellite camps. Inmates were forced to work either on the construction of production facilities or directly in them, notably for Steyr-Daimler-Puch AG, Hermann Göring Reichswerke and the aircraft manufacturers Heinkel-Werke and Messerschmitt.

From 1943 onwards, inmates were recruited primarily to build production facilities underground to protect the facilities from air raids. For this purpose the camp at Gusen was extended and large satellite camps were set up at Ebensee and Melk. These tunnel systems were built without the slightest consideration for the health of the concentration camp inmates and took a very high toll of lives.

In the second half of the war, the main camp at Mauthausen thus increasingly assumed the function of an administrative centre, from which inmates were allocated to the satellite camps. At the same time, those inmates who were sick and no longer able to work were sent back from the satellite camps to Mauthausen to die.

Exhibitions can be seen today at the former satellite camps in Gusen, Ebensee, Melk and Steyr.

The Memorial

Although a comparatively large amount of original building substance has been preserved at Mauthausen, the Memorial site today differs considerably from the camp when it was liberated on 5 May 1945. Administered initially by the Americans, the former camp was used by the Soviet army to quarter soldiers for several months from summer 1945. On 20 June 1947 the Soviet occupying force handed over the former Mauthausen concentration camp to the Republic of Austria. During work on the memorial, most of the inmates' barracks, the still existing SS barracks and the quarry installations were dismantled. In spring 1949 the site was opened as a public memorial.

In autumn 1949 France unveiled the first national monument on the site of the former SS administrative barracks. A number of other nations and victim groups also put up monuments thereafter.

In the early 1960s, a cemetery was installed inside the Mauthausen Memorial and the remains of concentration camp victims were subsequently transferred there from the American cemeteries in Mauthausen and Gusen and from the SS mass graves. More than 14,000 victims were buried in camp II and the area of inmate barracks 16 to 19.

The former infirmary building has been used as a museum since 1970 and its construction was adapted for this purpose. Since May 2013 it has housed both the permanent exhibitions on "Mauthausen Concentration Camp 1938–1945" and "The Crime Scenes of Mauthausen – Searching for Traces". The newly created "Room of Names" records 81,000 victims, whose names are known, of Mauthausen Concentration Camp and its satellites.

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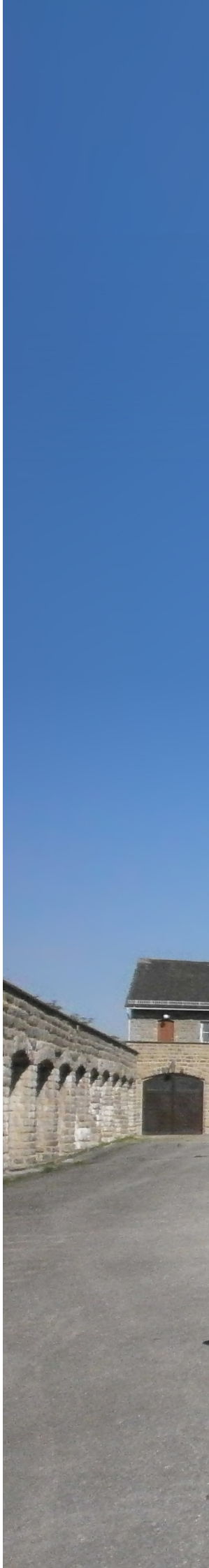

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