

Jewish heritage in Europe: Education and youth involvement

Explore the past and take over responsibility to shape the future



Speyer: Synagogue/Women's shul
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Without memory, there is no culture. Without memory, there would be no civilization, no society, no future.

Elie Wiesel

Executive Summary

Central questions concerning the involvement of young people into the sustainable care, maintenance and responsibility of Jewish heritage are approached in this toolkit, deriving from the project of “Moreshet – Jewish Heritage Network”.

The toolkit starts with proposals of how to evaluate the circumstances of Jewish heritage places such as ownership or administrative responsibilities, monuments preservation guidelines etc.

It goes beyond these factors with suggestions how to raise interest and how and when to involve which stakeholders and what expertise is needed.

Other paragraphs follow questions such as how to implement a project and why cooperation and partnerships are unavoidable in taking care of Jewish heritage.

Some thoughts on why education on and with Jewish heritage is important for the European idea and for understanding diversity, respect and is therefore future-oriented close the collection of ideas and approaches.

The appendix gives insights into four approaches on how to get projects started and what shall be taken into consideration. The case studies are from Germany and mirror education in heritage sites, museums and also of intangible Jewish heritage such as symbols and holidays.



Introduction MIK Ł.Włodarski, Worms 10 2019
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Background to the educational toolkit

In the EU-wide project “Moreshet – Jewish heritage Network” the City of Worms is represented by SchUM-Städte e.V. during the ongoing process of the project. The first thematic seminar took place in Worms on 18 and 19 November 2019. Around 40 Experts from Germany and abroad spent two full days discussing the best possible educational approach to Jewish heritage, with a focus on young people. Best practices were presented and discussed, workshops deepened the presentations and the participants were also guided through the unique Jewish heritage in Worms and Speyer.

A note on the experts involved: Jewish Museums in newly built, non-heritage connected buildings were not integrated. Despite the representatives of the network, invited participants were affiliated to institutions like Museums and Academies with a long-standing educational practice and expertise. Among those present were the Jewish Museum Frankfurt, the New Synagogue - Centrum Judaicum Foundation in Berlin, the Moses Mendelssohn Academy Halberstadt, Educators from Rome and the Fundacja Bente Kahan Wroclaw. As educational experts on a more theoretical basis employees from the Institute for Teacher Training and Further Education in Mainz, the Rhineland-Palatinate State Agency for Civic Education and the Rhineland-Palatinate Pedagogical Centre were attending the seminar. On the everyday level of teaching and educating teachers from Hesse and Bavaria and tour guides were active in the seminar. From these different perspectives, topics such as reaching out to Jewish and non-Jewish groups, long-term educational projects and awareness of Jewish Heritage were discussed.



Tour through Worms, 10 2019
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Central Questions

Central questions concerning the involvement of young people into the care, maintenance and responsibility of Jewish Heritage were first discussed and then used as a base to find creative approaches.

These questions listed underneath shall help to decide which heritage sites one may approach and which factors have to be taken into consideration. A more elaborate part of best practices, examples and how to build relations follows under the headline: "Cooperation and sustainability".

Which Jewish places and spaces, which sites of Jewish heritage exist in Europe?

- Look for a Jewish heritage site within own vicinity and then try to connect with similar heritage sites, but start where you live to implement responsibility.
- As many Jewish heritage sites are not within a city but on the countryside, it is worth to set up easy ways to reach the site, e.g. through sponsored shuttle minibuses.

Which sites exist in the region and city where the project and the educational efforts shall take place?
Which can be approached by education?

- To start an educational project or to implement something sustainable and long-term needs to clarify questions of ownership, status of conservation, preservation regulations and accessibility.
- Ownership can be: State, federal / regional, NGO, City, Jewish Community, nonprofit organizations. Examples for ownership and cooperation:
- Municipalities or regional / federal entities are owners = turn there to get access and support.
- Jewish Community as owners = build up relations and connections before starting a project. Build up confidence. Let them give advice and listen to their narrative and interpretation. Start educational projects as partners.
- Foundation as owners build up relations and connections before starting a project. Get as partners into the project.
- Status of conservation and preservation regulations: Regulates if people can approach the ground or space and how to work there.
- Exchange with and advice by monumental preservation departments are important and unavoidable.
- Accessibility: is the heritage in an urban surrounding or outside a city, is there any other accessibility possible such as digital approaches or through architectural digital models?

Was there destruction? (Medieval times, Pogroms, Shoah, Post-Shoah)

- Destruction shapes heritage and gives more layers of history. Several narratives overlap and must be considered. It is also a matter of preservation and how to make these "wounds" visible in preservation as well as in education.

If: When was the site / space recognized as heritage?

Was the Heritage Site neglected because of specific historical circumstances or even after a specific period (Shoah, Communism etc.) and if yes, why?

- Education can also question the acknowledgement or even implement an official recognition and listing as national Heritage.
- This leads also to the fact, why and by whom was it listed and recognized as Heritage?

Who is responsible for the Heritage site? What public involvement and which educational strategies are already existing?

- Stakeholders such as municipal or regional administration, communities, NGOs, grass root organizations or nonprofit organizations already engaged and involved shall be contacted and their expertise considered.
- Presentation and interpretation of heritage shall be developed on a multiperspective base.
- Develop together something new, but don't compete on Jewish heritage sites.

Is there a Jewish Community or another Jewish stakeholder still or again present and involved in the heritage?

- Sensibilities towards Halakha and other Jewish regulations shall be considered, in preservation and /or interpretation. It is above all of importance regarding the manifold Cemetery projects which are often initiatives by non-Jewish groups.
- Jewish communities can be empowered through joint projects and getting more visibility as living communities with ties to the past, present and a future.
- Exchange in an early stage of educational projects and developing toolkits intertwines ideas and approaches and prevents from "occupying" Jewish heritage sites through the lenses of national or political interests.

Is the Heritage site politically used, e.g. for political rehabilitation or a national collective self, without connecting to Jewish associations or other stakeholders who try to value Jewish heritage as a part of European, diverse culture?

- The use and misuse of Jewish heritage has various backgrounds. Sometimes it is not meant bad but appears inappropriate, e.g. when former Synagogues are used places of mutual understanding but Jewish experience and interpretation or modern approaches to the Shoah have no space, but it is mainly a space of ritualized remembrance. Education has the aim to trigger self-reliant citizens, therefore opposing concepts and ideas circling around a Jewish heritage site and its presentation is part of the learning process and a democratic cultural debate.

Which groups shall be approached?

- High-schools or groups of youngsters gathered in working groups of churches are often the only groups approached.
- Educational efforts shall be thought as a broad concept, therefore the initiators should contact also other school forms, students and juveniles in training for masonry and restoration as well as young students of heritage studies, architecture, and cultural studies etc.
- Jewish and non-Jewish groups alike shall be approached. Working together would be a great step towards mutual understanding, even if cooperation would be virtual through webinars etc.

Central challenge: raise interest

The central challenge is to awaken young people's interest not only on short term, but with a feeling of getting attached to and taking responsibility for Jewish Heritage = Education transforms lives.

Education is a key for fostering remembrance and responsibility for Jewish heritage. It is also important to prepare an atmosphere of safety and well-being for the young people dealing with heritage, as it deals with the brightest and darkest time of mankind.

Education shall be sustainable and drafted alongside values which are not only rooted in one nation, but are the base of Europe.

In addition, educational concepts such as from UNESCO and UNESCO World heritage can be inspiring.

It is the aim to sensitize young people to the importance of preserving their local, national and world heritage.

Promote diversity

Jewish life, traditions, people in the past and present shall be presented and represented in their diversity. Jews were and are active, acting individuals / citizens.

Jewish life is not only about religion, but also about music, literature, culture, architecture etc. – an important point in more religious societies and countries.

Simultaneously, in more secular societies: Jewish life is also about religion, and not only about the former intellectuals from the 19th and early 20th century.

Images of Jewish life and heritage shall be multifaceted and not narrowed down to what is the easiest way according to images and expectations floating around in societies and individuals.

Jewish heritage also shows that a free, liberal society is diverse and that it is not a contrast to an open society to be religious or to respect religion.

Textbooks in schooling, it turns out, are often very scarce in their representations of Jewish life and Jewish diversity. Curricula often consider only few hours of Jewish History that is often shortened to the Shoah. Therefore, materials that can be used in addition to the school curricula are important. There are many educators and also international acting institutions that provide schools and

educational initiatives with printed and / or digital material (e.g. USHMM Washington/USA, Yad Vashem/Israel, or contact Jewish Museums and experts through networks like the Foundation for Jewish heritage/London, “Moreshet” and others, e.g. <https://jewish-heritage-europe.eu/>) Despite this, regional initiatives and non-schooling activities by NGOs and civic associations offered to the schools are also of importance.

Involve Jewish expertise / experts of Jewish Studies

Jewish communities and / or Jewish groups outside established Jewish communities, if present, are important to communicate with when Jewish Heritage is approached. The encounter with a Jewish community / Jewish people opens also minds of the young people involved and helps to understand that Judaism is not only about the past and stones but also about Jewish life.

Researchers and universities with specific research expertise in Jewish studies and / or Heritage studies as well as Jewish stakeholders and Jewish organizations (students associations, Youth Organizations) are helpful to give advice, support and help the engaged city / region / school etc. to get the factual base and also publicity through their own channels.

These involvements carry also support for projects and educational efforts towards Jewish heritage and therefore promise sustainability.



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Empowerment

Empowerment is a concept of action (conception) that focuses on the strengths and competences of people and also minorities to cope with challenges and also specific situations in which strength and persuasive power as well as positioning is needed. Beyond the individual level, empowerment focuses on people in groups, creates networks (social network) and supports political forms of interest implementation (lobby). Self-help and self-organization with the goals of self-determination, social justice and democratic participation is an important tool to implement and then create a sustainable network and involve young people in Jewish heritage education.

Empowerment is usually developed through three steps: first, in the immediate environment of the group, at the extended level of the community (municipality, religious communities) and at the state level (federal states and federal government). Regarding the educational of young people and their educational personnel in Jewish heritage the steps towards empowerment can be: cities and regional administrations are strengthening educators and other project leaders for the Jewish heritage and vice versa. The educators then empower the young people and communities. Jewish groups and institutions are involved, if present, in these steps. At last, when the network was started, the upper hierarchies shall be approached (regional / federal).

Young people need empowerment and also, when problems occur or debates have to be withstood, a mediator.

Unique selling point

It is of high importance, that every place with a Jewish Heritage finds and underlines its own unique selling point.

In Frankfurt am Main, the Jewish Museum, has the history of the Rothschild family, but also the former Judengasse with its unique history from the mid-15th century on. In the Foundation Centrum Judaicum in Berlin, it is the complexity of the building's history - from the 19th century through the Nazi era to the history of the GDR. There are visible traces of the destruction after 1938 and there is also the recovered golden shining dome with the Star of David visible from far away.

In Worms it is, together with the cities of Speyer and Mainz, the century-old tradition of ShUM with its unique architecture, its influence on ashkenazic Jewry and its influential eruditeness.

In this way, from the USP connections to other places arise easily - be it through migration between the places, family links or / and intangible heritage. Mantua connects to Worms to Hajar, Krakow connects to Worms and Worms to Ashkenaz. Heritage is connected, intertwined and not an island.

Jewish heritage: shaping spaces and places

With view to Jewish heritage and Jewish spaces and places some questions arise: How did Jews shape the cityscape? Where can Jewish places be found and where are they hidden?

This means: when Jews came into a city first, e.g. in the Middle Ages, they settled and created Community Center's which shaped specific quarters. Other changes took place e.g. during emancipation when Jews started to settle in new bourgeois quarters, set up stores, factories and other buildings which set landmarks during these periods in the late 19th, early 20th century. After WW I, Jews came from Eastern Europe and started to settle, for instance, in Frankfurt and Berlin in certain quarters such as Ostend and Scheunenviertel and shaped these quarters up to the Shoah. After the Shoah, Displaced-Persons Camps were created which, for some years, shaped specific quarters or outskirts.

Raising awareness is a strong point, hence it seems important to include young people (through local schools and youth organizations) in discovering the Jewish past of the city, area, region and help them to find out themselves about the Jewish sites, buildings or about the Jewish people living there, even it is no longer a case.

The intangible heritage, all agreed upon, cannot be separated from tangible spaces and places. Places of Jewish Heritage come alive only through stories and rituals, through holidays and other stories hidden in-between the stones, which make a monument.

Jewish heritage is about Europe

Raising awareness of the importance of Jewish cultural heritage and cultural diversity of Europe throughout history and utilizing Jewish heritage in showcasing this diversity in educational measures.

Caring about Jewish heritage in Europe is also about the dark sides of history, from pogroms and the Shoah to e.g. neglect post-Shoah out of various political backgrounds.

Jewish heritage in some parts of Europe is also orphaned heritage and stakeholders or even owners are not present. Therefore, it must be clarified before starting projects, whom to involve on which base. Ownership must be carefully considered.

Find partners

Cooperation is the main key for successful and sustainable projects.

Experience shows, nevertheless, that sometimes, and this is visible throughout Europe, grass root organizations or educators try to hold the sovereignty of interpretation of Jewish heritage and heritage sites. If their engagement gets back for decades or years, it is often not easy to work with them, implement new ideas, get more digital etc. Therefore, connecting people who work in administration and / or schools can be helpful to overcome obstacles and get involved together.

To find partners in education on Jewish heritage strengthen initiatives and broaden the base on which education can happen.

To create a formal, but permanent and open relationship between administrations, schools, NGOs, nonprofit associations and other possible partners, helps and is a kind of advocating for these important projects.

Look out and be open-minded in looking for creative and inspiring partners! Some suggestions follow...

- Cultural institutions dealing with or being themselves Jewish heritage, (Museums, foundations etc.),
- Cultural entities such as civic education institutions,
- Educational entities (different school types, even think about police schools),
- Vocational apprentices (masonry, carpenters etc.),
- Universities (Heritage studies, Jewish studies, Architecture, art history, History, other Humanities; Graphic Design etc.)
- Religious communities and leaders,
- Councils of Religious Communities,
- Organizations with Young heritage volunteers,
- Historical societies,
- NGOs,
- Non-Profit Organizations / Grass root organizations.

It is also of relevance to connect to journalists and media to cover the initiative and get publicity. This helps in promoting and getting support, of being acknowledged in the own city and community, in the region, even nationwide and sometimes getting contacts to other initiatives in other countries.

Cooperation is support

It is important to make the municipal and regional administrations and within them the relevant departments and institutions more aware of the responsibility towards the Jewish Heritage, the implementing of networks of experts on Jewish heritage and, not least, that it is crucial to find profound approaches.

It is important to create strategies of cooperation to implement educational initiatives in the long-term. Museums and other institutions often have more possibilities to cooperate as they are regionally, federally or municipally based. Initiatives which base on the interest of one engaged individual need strong partners as well. Therefore – look for a powerful, engaged and experienced partner and get connected!

Cultural cooperation is possible between municipal and local partners, on a regional level, on a federal level and also nationally.

We suggest that a level of international cooperation mustn't be a starting point as community involvement is important. People shall have the impression of being relevant and get responsibility.

After a project and initiative is implemented and has the acknowledgement of the surrounding stakeholders, the initiative can reach out. Reaching out and getting connected nationally and internationally helps then in terms of sustainability and support and in exchanging best practices and develop.

A note: It is worthwhile to get teachers as seconded personnel into Jewish museums and heritage sites which are steadily open and working on education. This is a model of co-working and connecting schools and museums in Germany. These teachers are of high value in advice and supervising and they know about needs and possibilities of students from various school types.

Based on best practices, the following can be underlined:

- Create cultural cooperation as a steady, but communicative and reflective partnership. Make evaluations and adjust.
- If there is a site in ownership by an e.g. Jewish Community that is not able caring for a heritage site, try to connect the owner with an entity that can be the trustee.
- Example: Jewish community Mainz is owner of the old Jewish Cemetery in Mainz, “Judensand”, and the old Jewish Cemetery in Worms, “Heiliger Sand” as well as of the Synagogue Compound in Worms. The ownership is clear. Decisions about changes, use, restorations, marketing, exhibitions, events etc. are in the hands of the Jewish Community. Yet, the resources of the Jewish Community are not there to care and maintain the places. Therefore, contracts between the City of Worms and the Jewish Community Mainz as well as between the City of Mainz and the Jewish Community were agreed upon in which the municipalities take over maintenance, gardening, restoration and preservation. Nonetheless: Nothing can be done without the agreement of the owners.

Agreements:

- The contract shall mirror not only facts and agreements and processes, but also the shared philosophy / attitude between those who cooperate and who are involved. Values and diversity shall be part of a preamble.
- Try to get bilateral, long-term agreements and do not involve too many partners.
- Create formalities that are based on experience of other projects.
- Create formalities that are easy to adjust in case there are changes in management, directorate, and personnel.
- There shall be only as much bureaucracy as needed – create a simple outline and then add amendments though annexes.
- Create formalities that are based on mutual trust, responsibilities, creative and thoughtful project management and evaluation.



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Guidance of projects

Projects and approaches shall follow the monuments preservation guidelines in the countries and regions as well as Jewish principles (e.g. Halakha when caring for cemeteries).

Experts shall be involved before starting a project.

Young people shall develop positive emotions in being part of exploring Jewish Heritage and take over responsibility.

Participation is the idea, not submitting mere factual knowledge.

Municipal administrations / regional administrations / important stakeholders must be addressed to implement the importance of caring for Jewish Heritage through education.

Mutual understanding and a peaceful learning environment are crucial.

Jewishness is not only about religion.

Jewish Heritage needs profound, well-trained educators.

Students need new approaches.

Collaborative, sustainable projects are important.

- Note: Young people need partners, empowerment and also, when problems occur or debates have to be withstood, a mediator.

Approaching young people

Museums and exhibitions, educational offers and projects should create a good feeling of participation. Projects shall involve not only, as this is unfortunately often the focus, high school students, but all school types and young people in other, non-schooling environments (see above).

Schools shall be involved on several levels:

- Elementary schools for instance in learning about Jewish Holidays and rituals or tales in and around Heritage sites (intangible heritage);
- Middle schools in approaching the several eras and what it meant to be – living as a minority in a majority with another religion and other traditions and how this minority kept up their life while acculturating as much as possible.
- There are several angles of topics, which can be of interest for high school students: the narratives of crusades through the eyes of the Jews and the impact on monuments; ritual purity and debates around it after the crusades; how heritage sites reflect various layers of Jewish History and also the attitude of the surrounding majority. What is tradition and remembrance?
- Students can be trained as guides for other students.
- They can develop and be responsible for memorial days.
- Trainees / apprentices in masonry and other crafts could be involved in restoration and other planning when it comes to preservation. They could value heritage sites through their own skills and get attached to them by learning that their crafts and skills are needed.

- Students of Heritage Studies, Cultural Studies, art and architectural history etc. can develop skills and knowledge through projects lasting one or two terms and even end with a thesis.
- European Heritage Volunteers can play a crucial role with view to preservation and restoration efforts. Regarding young personnel, it is probably one point to approach Universities and students directly.
-

It is important that offers to young people and students are not „front teaching“, but let young people being active in exploring Jewish Heritage: Look, explore, discover!

Why do we educate on Jewish heritage?

Young people get an opportunity to be creative, caring and connect to a part of European, Jewish, regional history. They shall get recognition for their engagement to foster their dedication and their trust in being part of an open society as active citizens. → It is not about the project leaders and their personal or professional recognition.

Young people get connected to politics, communities, regional and municipal administrations, Jewish communities and experts such as monument preservation and architects as well as NGOs, non-profit organizations. They learn about several channels to get things started and learn that engagement is possible on various levels.

Building sustainable networks with interdisciplinary approaches, engage within diverse groups and connect with other people, communities, even countries.

- ✓ Broaden their awareness and rethink their identity, their locality and supports their citizenship skills towards people and heritage, too.
- ✓ Raising awareness towards the need of preservation, presentation and interpretation of Jewish tangible and intangible heritage.
- ✓ Developing sustainable activities = don't waste environmental and other resources.
- ✓ Encouraging multicultural partnerships and care for diverse heritage in a society that was and is multifaceted.

This shows young people from various backgrounds and with diverse formal education that their opinion and engagement is valued.

- Engagement is acknowledged.
- Engagement is a process and it is possible to change something and to contribute.
- ✓ Building long-term active citizenship and political engagement.
- ✓ Discussions support the process to learn from each other and to develop skills, best practice models and share the results with other in the own region, country or even in Europe who care about Jewish heritage.

Caring and protecting and develop a narrative (presentation and interpretation) around Jewish heritage means also to confront with the brightest and darkest times of Jewish history, past and present. This leads to processes and results that are changing people and places.

These ideas of “Moreshet – Jewish heritage Network” like to enable young people to develop a self-reflective understanding of cultural diversity and discrimination and to sensitize them to all kinds of group-based prejudices. At the same time we strengthen the participants in dealing with their own experiences of heritage.

The goal to educate is to have independent-thinking citizens with values and open-minds who value diversity and democracy.

- ✓ Proactive thinking;
- ✓ interdisciplinary knowledge;
- ✓ autonomous action;
- ✓ Participation in decision-making processes in societies.

Jewish Heritage illustrates:

- ✓ Jewish life and the diverse social, cultural and religious activities of Jews.
- ✓ The power of inter-cultural exchange.
- ✓ Dangers of intolerance, Antisemitism, xenophobia and prejudices



Susanne Urban, Worms, 10.2019
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Facing the future

Dealing with Jewish heritage and young people shows that it is possible to start something, to change attitudes and to leave a trace.

- ➡ Healing process.
- ➡ Promoting respect.
- ➡ Value Diversity and humanity.

Michael Mail (Foundation for Jewish Heritage, London): “There are special sensitivities around the Jewish Heritage. It is the story of the European past and at the same time about our European future.”

Tomasz Włodarski (MIK Krakow): “It is exciting that teaching about and with Jewish Heritage is an opportunity for diversity learning and cohesion. Jewishness is not only about religion, but also about the way of life, ethics, questioning, respect and values. Most of the education nowadays happens in a very diverse context. It has to be understood and it has to be incorporated in public administration and educational politics.”

Lucia Conte (Hijar, Spain): „Clear shaped strategies and experiences are eye-opening to professionals working in different countries and backgrounds and help us adapt our own narratives and actions to spread the same values and to present Jewish Heritage as a tool to educate intercultural coexistence.”

Jewish life was and is an inseparable part of Europe since centuries – and so is Antijudaism and Antisemitism. Young Jews experience Antisemitism and see this hate as a threat to themselves, their families and their countries – their home. With education on Jewish heritage, we can contribute that Jews feel safer and see that Europe cares, that citizens care and that they are valued with their identity and contribution to Europe. Caring for Jewish Heritage is also pushing back antisemitic prejudices – and this, in the end, means standing up for democracy and supporting an open, diverse society.

Appendix with best practices



Synagogue Worms
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Anja Siegemund (Director) / Stefanie Nathow (Educational Dept.)

Foundation New Synagogue Berlin – Centrum Judaicum

A Former Synagogue in Berlin: Learning for young people about Judaism and the Space and its meaning.

Since summer 2018 the New Synagogue Berlin Foundation – Centrum Judaicum is receiving funds for the establishment of an educational department. Until then, freelancing guides were giving overview tours and tours of the surroundings. Occasionally there were special programmes for kids. The museum exists for 25 years – with a permanent exhibition, one of the most important archives documenting the history of Jews in Germany, lectures, conferences and cultural events.

Conceptual Ideas and Aims for implementing educational work

1. Educational work should focus on and relate to the authentic, historical place and space

Clarifying our unique features in comparison to other institutions of Jewish Character and/or in the near vicinity:

- We are located in the **city centre**, in a surrounding that is often regarded to have been a “Jewish quarter”.
- The reconstructed front part of the former synagogue with its golden dome is **a symbol for Jewish life in Berlin**.
- We are **an authentic Jewish place and space**: The synagogue-compound was an important place for the development of liberal Judaism in the 19th century, has been a symbol for German-Jewish concepts of identity, for the destruction of Jewish life in Germany during National Socialism, for Jewish Life in East Berlin, German cultures of remembrance and new German-Jewish identities after 1990.
- At the compound, there used to be huge reform synagogue, a Jewish hospital, the first Jewish museum in Berlin, a Jewish children’s home, the community’s library and the Archives of German Jews (held by the museum today); today the compound hosts an egalitarian-conservative synagogue, the headquarters of the Jewish Community Berlin with administrative offices and clubs, there is also the gym of the Jewish High School and there are plans to build a Jewish Secondary School.
- We are **a place for non-school activities** to discover the remains of a former and an actual synagogue, biographies of people, who were connected to the Synagogue and its surroundings, and German culture of remembrance.
- The educational work should always have a connection to the place and its peculiarities – in historical as well as religious aspects.
- In the near vicinity, other institutions dealing with Jewish history are located, which are very active in the field of education. Moreover, there is another, much bigger and better funded

Jewish Museum in the same city. With these USPs we try to avoid too many competing activities.

- As the New Synagogue Berlin was opened in 1866, there is a time period in focus that differs from other Jewish museums and synagogues that focus also on medieval times, enlightenment and early emancipation. Therefore we do not have special programmes for 6th/7th and 8th graders (age 12-15), who learn about the Jewish history in the middle Ages and Enlightenment
- One “obstacle” regarding accessibility are the high security measures.

2. The topics of the guided tours should become increasingly differentiated

- Most school classes come to extra-school learning environments in a certain school context, here e.g. primary school classes when learning about the three monotheistic religions (4th grade, age 9-10), high school students when dealing with German Nazi history (9th/10th and 12th grade, age 14/15 and 17/18).
- Because of the intertwined historical and religious aspects and the various layers of history at the compound, school classes might leave the building confused and overwhelmed by a general tour covering all aspects. But we would like to deepen their knowledge and understanding and add certain aspects to the school curriculum. Moreover, it seems to be important not always to connect Jewish history and religion with persecution or the Nazi period. Nonetheless, general tours have to be offered – for international school classes and also for grown-ups.

The New Synagogue Berlin introduces five different topics for the guided tours:

- 1) What happens/ed in the Synagogue? Stories and Ritual Items.
- 2) The New Synagogue during National Socialism.
- 3) From Ruins to Museum. Stories of Reconstruction(s).
- 4) Chaos under the Golden Dome! A brief journey through Jewish Berlin and the New Synagogue from 1866 until today. (General overview tour)
- 5) “Open Ye the Gates” – for all those, who would like to know more. (General tour for “specialists”)
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 - Duration of tours 60 or 90 minutes.
 - To broaden the perspective, the compound is integrated in the tour, not only the exhibition.

There are drafts to offer more topics as tours:

- Women in and around the New Synagogue;
- Is and was it possible to be and feel Jewish and German at the same time? And if so, how?
- Discover historical layers in the city landscape, remembrance culture and protection of historic buildings – comparing pre-war und post-war photos to the situation today. (In the exhibition a video-interview with the daughter of Abraham Pisarek, one of the best known

Jewish photographers of Jewish life in Berlin before, during and after National Socialism,¹ is on display.)

3. Presenting the diversity and pluralism of Judaism

- ✓ It is crucial neither to present Judaism as a religion of strong formal rules nor as a curiosities cabinet, but in its diversity and pluralism as a living religion and tradition.
- ✓ This is also an important advice in the “Joint declaration of the Central Council of Jews in Germany and the ministers for cultural affairs of the federal states for communicating Jewish history, religion and culture in schools,” which was passed in 2016.²

Therefore

- ✓ during the guided tours we try to mention: different architectural styles of synagogues; the implementation of an organ and a mixed male-female choir in the New Synagogue, but also resistance to this by a group of Orthodox, who left the community three years after the opening and established a new congregation, which is now located close by; similarities and differences between the former and the synagogue of today; conservative-egalitarian concepts and other traditions today – the pluralism of Jewish self-conceptions and the New Synagogue as a symbol for the mainstream of German Jewry from 1866 until the 1930s.
- ✓ we offer day seminars for young grown-ups focussing on Jewish religion and tradition. It is crucial to mention different approaches to topics like Shabbat, Marriage, Death, Eating kosher and their implementation in daily life today, during the seminar and in the worksheets. We do not want to present folklore but vivid religious and ethical discussions and ways of life.
- ✓ it is a key to rely on well-trained, professional guides

In our opinion, it is important

- to highlight common roots, coherences and similarities of Judaism, Christianity and Islam. Nevertheless, differences should also be mentioned. Otherwise an image may be conveyed that basically everything is the same or, as it is often said, Purim is Carnival and Passover is Easter... The challenge is to accept variety and differences, rather than to deny them.
- to teach fundamental knowledge of Judaism and its pluralism as teachers often seem to feel unconfident and do not touch this at school. Therefore, it is also important to train the teachers.
- to learn and talk about biblical stories – even though this might sound very conservative. They are important to understand many topics, but many young people do not have that knowledge. Moreover, they are an important part of European culture.

¹ See e.g. Rosenstrauch, Hazel (ed.), *Aus Nachbarn wurden Juden*, Berlin 1988; or Schlör, Joachim (ed.), *Jewish Life in Berlin 1933–1941. Fotografien von Abraham Pisarek*. Berlin. 2012

² https://www.kmk.org/fileadmin/Dateien/veroeffentlichungen_beschluesse/2016/2016_12_08-Juedische-Geschichte-Religion-Kultur-Schule.pdf (accessed May 2020)

- to be aware of language and images: not to create a feeling of “something strange”, “us” and “them”, but to discuss and break images (e.g. images of haredi groups like wearing peyes or shaving heads, often conveyed by the media); exhibits of ritual items should be well chosen, put in context and be explained during the tours (e.g. silver Sabbath candles, knives for circumcision).
- for the staff to offer a “tour for experts” for mainly international (Jewish) tourists or people with a good knowledge of Judaism. They expect profound information on the German reform movement with a walk through the nearby surrounding streets and quarter: the (liberal) Higher Institute for Jewish Studies, Moses Mendelssohn, Abraham Geiger, reform Rabbis, who were forced to emigrate, but also the orthodox rabbinical seminar, etc.

In addition, it is highly interesting for many groups to discuss ethical questions and ethical values and Jewish perspectives on or answers to them. This is also an important aspect to be attractive for groups from public administration, police, army, financial offices, health care etc. - learning about concepts in Judaism, which are important for their professional life.

A book gathering different Jewish perspectives on topics like social ethics, gay and lesbian partnerships, ethics of environment or ethics of health with primary texts, essays, glossary and further readings was published by the “Central Council of Jews in Germany” and is highly useful.³

4. Specific educational programmes for children and pupils of elementary schools

Churches and also mosques are generally accessible for educational purposes, but most of the synagogues in Berlin are not; many kindergartens and primary schools wish to visit a synagogue.

Young children want to create something on their own or touch things, so Centrum Judaicum uses hands-on-items for the guided tours and we start to offer art workshops:

- ✓ Creating 3D-Models of Synagogues or building a “Synagogue to go” in a shoe box – to discuss different architectural styles and to establish a connection to the building (What you build up, you won’t demolish.).
- ✓ Creating postcards for Rosh ha-Shana and dioramas with the exodus from Egypt for Pessach of paper, styrofoam, cotton wool etc. We would like to show living traditions of Jewish holidays and deepen the understanding of biblical texts.

The Foundation is in the process of creating a text book for pupils with information, stories, riddles, puzzles about the exhibition and the compound for single visitors with kids. Parts of it can be used during the guided tours as well.

The next step shall be an audio guide for kids.

5. Stories of Migration, Escape and Berlin in family history

³ „Lehre mich, Ewiger, Deinen Weg“. Ethik im Judentum. Hg. v. Zentralrat der Juden in Deutschland und Schweizerischen Israelitischen Gemeindebund. Berlin 2015.

There are nine video-interviews on display in the permanent exhibition, each is about five minutes long. The interviewees are Jewish individuals, who either grew up in Berlin themselves or whose families came from Berlin and had some connection to the New Synagogue. The main questions of the interviews were: How is Berlin being remembered in family history? Do the individuals or the families feel connected to Berlin today – and if so, how?

- Biographical approaches are interesting for pupils and enable them to relate to the people and their stories. Moreover, different family histories, personal approaches and perspectives are obvious in the interviews. Participants should position themselves, take an individual approach to people.

The Foundation is in the process of developing workshops of three hours dealing with these interviews from various angles.

Two workshops will approach German high school students, who visit the New Synagogue when they learn about National Socialism.

1. Persecution of the Jewish population in Berlin and in the close vicinity of the New Synagogue after 1933: Pupils should connect the general history to their own quarter or city, and we would like to add the visit and experience of “authentic” places to the curricula.
2. Forced Migration: impacts on families, questions of belonging, homeland, mother tongue etc. = This might be a possibility to open young people with migration in family history towards the Jewish topic and/or persecution during National Socialism. This also focusses on questions of identity, belonging, migration and re-rooting somewhere else. As most of the interviewees fled to mandatory Palestine, participants get to know some history of the Yishuv, which is usually not taught at school.
3. Remembering Persecution and Survival in Germany: In many of the interviews places are mentioned, where there are very different signs of remembrance today and which can be visited in walking distance close to the New Synagogue. This workshop is designed for groups, who already have some knowledge on National Socialism and want to learn about remembrance culture in East and West Germany, e.g. American students or participants in German-Israeli Youth exchange. It might open a discussion about the impact and visibility of National Socialism and its traces on and in societies today.

6. Jewish Life in Berlin today

We would like to be a link between Jewish and Non-Jewish communities in the city – also because the synagogue-compound hosts several Jewish institutions.

Therefore, it is important to talk about Jewish life today, about migration, immigration from GUS to Germany after 1990:

- The Jewish community today; the clubs in the building which are named “Moskau”, “Leningrad” and “Kiew”; the newspaper of the Jewish Community, which is published in German and Russian.
- In the near future, we will design a workshop of two or three hours on Jewish life today. We can use video-interviews, which were conducted with young Jewish Students or Academics for an exhibition by the Jewish Student Scholarship Programme ELES. These interviews

revolve around topics, concepts and debates of Heimat (homeland), diversity, migration, religion and family. The workshops will address pupils and young grown-ups.

Organizational Challenges and Do's

- ✓ Create a good booking system and website and keep them updated.
- ✓ Have a clear information leaflet on educational programmes.
- ✓ Try to conduct evaluations of the programmes and visitor surveys.
- ✓ Meet the expectations of visitors. Sometimes, it is better to design a programme that people ask for than to follow your own (allegedly more sophisticated) perceptions.
- ✓ Make guiding attractive: open and stable communication with, regular training, supply of reading material, tour drafts, and adequate payment for the guides.

Challenges in content of educational programmes

- Make the place attractive for German, mainly non-Jewish history high school students dealing with periods of history like the 19th century, Weimar republic, GDR.
- Make the place more attractive for diverse audiences and classes: German literature, art/art history, Music, schools with for instance Polish as a foreign language; students of acting, music, architecture and city planning. A new educational project will deal with Jewish civil society in the surroundings of the New Synagogue during Weimar Republic, where all of these aspects were and will be an important part.
- Develop specific programmes for groups German-Israeli Youth-Exchange: in many cases groups are not really satisfied with it.
- Combine temporary exhibitions, cultural events and educational programmes.
- Weigh carefully the advantages and disadvantages of participating in programmes against Anti-Semitism.

Partners

We are establishing:

- Specific and regular workshops for groups of professionals in different fields of public administration: police, army, health care or financial offices, lawyers and judges.
- Specific day seminars about Judaism for young adults volunteering in Christian welfare organizations.
- Contacts to primary schools, institutions, businesses in the close vicinity
- Joint programmes with other museums.
- Educational programmes for Berlin wide cultural events like the Long Night of Museums, Long Night of Religions, Day of Monument Protection, and Free Admission Sundays once a month funded by the federal state government.

Foundation New synagogue Berlin – Centrum Judaicum aims at being recognised widely and on a long-term as a creative extra-school learning place for schools and teachers: to be mentioned in brochures, teacher training institutions, department for teachers in the city council, as a place for political learning.

I: Manfred Levy (Head of Education)

“Projects on Jewish heritage with young people”

Participation in the Seminar in Worms, November 2019

First: short introduction about Frankfurt Jewish History and the remaining Jewish sites and memorials in the area → In the Museum we name this part: *Remembering-Exploring-Learning-Having Fun* – which also describes the aims of the educational work of the Jewish Museum Frankfurt.

Second: Presentation of examples of Jewish heritage places in Frankfurt: Synagogues, Museum Judengasse, Jewish Cemeteries and Memorials → Presentation how the Museum uses these places for our pedagogical work that are guided tours, workshops and self-exploring tasks.

Combining different Jewish heritages

Drei Tage – drei Orte – drei Religionen. (Three days, three places, three religions).

The classes attend a workshop in the Jewish Museum, the Bibelhaus Erlebnismuseum (Biblehouse Experience Museum) and a Mosque. The participants learn about Jewish Religion, Christianity and Islam and also about mutual prejudices like anti-semitism or anti-islamic behavior. The importance of building and establishing networks in the own area is most important to set up common projects and to offer multiperspective views on specific topics. Since a lot of our participants have a multicultural background it gets more and more important to offer them multi-religious and transcultural projects.

Regarding the aspect of having fun in a museum visiting the exhibition and exploring objects we can point to one of the detective stories the Museum produced.

The App “Invisible Places – searching for Jewish Traces in Frankfurt”

(<https://www.juedischesmuseum.de/en/explore/detail/invisible-places-frankfurt/>) takes users in search of traces in Frankfurt. And there is a lot to be discovered: stories about Jewish football clubs in Zeilsheim, Greek fur traders in the main station district and Turkish restaurants in the East End of the city. "Invisible Places" shows where the memories of Jews coincide with the stories of the Greek, Spanish, Turkish and Italian communities, indicates the places where their everyday life was played out and explains how the city became a “city of diversity” after 1945.

The “Koffer Projekt / Suitcase project”

A suitcase full of tools, objects, multimedia and a booklet to fill out combined with information about Jewish life, history, religion around the area in Rüsselsheim. Schools can use this suitcase to teach about Jewish heritage in an area where now Jewish Museum is nearby. It is often asked for and used and successful.

- The participants in Worms then discussed different aspects of the approaches.

In Frankfurt, there are a lot of cooperation partners and networks backing these activities. For instance, the City council, other Museums, Churches, Mosques, Jewish communities, the Lions Club, different Jewish organizations, schools (Bildungspartnerschaften / Educational Partnerships), The

Association of European Jewish Museums (AEJM), Centers for Civic Education on the state and on the federal level (Bundes- und Landeszentralen für politische Bildung), different Memorials in various federal states etc.

The statement about “Having Fun” in exploring Jewish heritage played an important role in the discussion. We have to understand that history and the present can be of interest when connected to interesting stories. This doesn't mean to marginalize dark times!

It is important to see that every museum and project needs funding. Since most participants came from abroad we talked in general about the importance of finding financial support for projects, so reach out!

For the Jewish Museum Frankfurt partners are on the city level as well as on the state level: Lions Club, Peter Fuld Stiftung, Stadt Frankfurt, Foundation EVZ ...

As an example for a really successful cooperation we discussed the Elderly Home Henry und Emma Budge Stiftung in Frankfurt. A Jewish / non Jewish Old Age Home. We go there with different groups to show them Jewish life in Frankfurt. We have kosher lunch, visit the synagogue, talk with the rabbi and have interviews with Jewish and Non-Jewish individuals on their life and experience.

II: Sabine Kößling (Head of Exhibitions)

Short outline of the new permanent exhibitions of the two premises of the Jewish Museum Frankfurt

The Jewish Museum Frankfurt is undergoing a major renewal process, which has been working on since about 2012. The team responsible has designed and developed two new permanent exhibitions at two locations; renovating and upgrading existing buildings and even obtaining a new building at the Rothschild Palais are some major efforts. Since 2016, the curators team has been accompanying this architectural and museological process with the construction of a digital museum, whereby these concepts naturally do not exist side by side, but are to be thought of as interlocking. At 2019, when the workshop in Worms took place, only the Judengasse Museum was already finished, whereas the Jewish Museum was still in the middle of the conception and design phase. In this respect it is also a workshop report.

For recent information and the current state as well as date of reopening etc:

www.juedischesmuseum.de / <https://www.juedischesmuseum.de/en/>

The presentation in Worms was structured as such:

The Jewish Museum since 1988 / Museum Judengasse since 1992 – Critique and reflections

New conception of methods

- The role of the visitors is evaluated differently and increasingly included in the planning and curating of an exhibition
- Pedagogical expertise already at the exhibition development stage
- 8 personas are created
- Participation of all visitors in POP UP events, workshops

Goals

- A new, contemporary permanent exhibition that presents the Jewish history and culture of Frankfurt in a European perspective for the first time.
- A Jewish place in Frankfurt, inviting and open for dialogue and critical debate.
- A space for knowledge transfer and entertainment.
- A museum for everyone: children and adults, Jews and non-Jews, Frankfurters and visitors to the city.

Special target group: children

Offers for various children / family target groups

- Hands-On Objects
- Audio guide
- Participation booklet

Jutta Dick

Jewish cemeteries in Halberstadt | Preservation and documentation

In conjunction with the Moses Mendelssohn Academy, projects to preserve the gravestones and their documentation took place in 2018 and 2019 in the two oldest Jewish cemeteries.

As an introduction: In Halberstadt, there are three Jewish cemeteries. The oldest, "Am Roten Strumpf", was laid out in the first half of the 17th century and in use until the end of the 18th century. The second cemetery, "Am Berge", was set up as an extension in the immediate vicinity already in 1696. In 1897, the Jewish Congregation of Halberstadt acquired a 14-acre plot of land on "Klein Quenstedter Chaussee" as a third cemetery, bordering to the municipal cemetery that was newly laid out at the time. During the National Socialist era, the estates were "aryanized". In the GDR, the Jewish cemeteries in the administrative district of Magdeburg were administered by the Magdeburg Jewish Community. After the reunification of Germany they were transferred under the ownership of the newly founded Saxony-Anhalt State Association of Jewish Communities. The association possesses all Jewish cemeteries in Saxony-Anhalt that exist and maintains them with funds from the Department of Monuments Preservation.

According to Jewish tradition, graves and cemeteries shall exist eternally (which means: until the messiah arrives). If not destroyed in persecutions or the Nazi-era, there are several century-old Jewish cemeteries in Europe, e.g. "Heiliger Sand" in Worms, dating back to the 11th century.

In Halberstadt, Jewish presence is documented since the 13th century. Why a cemetery was only established four hundred years later, we don't know. Between the bishops who governed the diocese of Halberstadt and the Jews a quite constant business relationship was established, which ensured the continued existence and development of the Jewish community. There is no evidence whatsoever that the bishops, as was often the case, denied the Jews of Halberstadt a cemetery in order to oust them from their diocese. It is known that Jews from Halberstadt were buried in Derenburg, about 10 km away, until the cemetery at "Rote Strumpf" was opened. Contrary to Jewish tradition and agreements, houses were constructed on the grounds in the 20th century and a wall was erected out of gravestones. This situation repeatedly triggers protests from orthodox Jewish representatives.

Cemetery "Am Roten Strumpf"

The name of the cemetery refers to the former place of execution, because the executioner, in order not to be recognized, covered his head with a red stocking. The house built on the cemetery grounds was a customs station.

Once there were ca. 2,000 graves and tombstones – out of which almost four hundred gravestones are preserved. The visitor sees splendid baroque stones with Hebrew inscriptions and typical symbols like a crown, the priest's blessing and the Levite's jug. According to Jewish tradition in these times, graves were laid out for one person. Because of the limited space and due to the eternity of a grave,

the burials were done very dense. The stones preserved helps us today to get a glimpse of the original overall picture.

The number 2,000 is based on a record for the „Reichsippenamt“ in the 1940s. In the city archive, invoices for a professional photo documentation of the stones are kept, but the film material itself could not be found until today. In connection with this documentation, the gravestones of “Court Jew” Berend Lehmann (1661-1730) and Rabbi Zwi Hirsch Bialeh (1670-1750) were removed from the graves and kept separately in the context of the law on “safeguarding valuable Jewish cultural assets”. Later, most of the tombstones were removed from the cemetery and (mis)used to stabilize trenches during the bombardments of Halberstadt. After liberation, rescued tombstones were, under the supervision of the US Army, brought back to the cemetery. Historical photographs show the gravestones leaning against the northern cemetery wall. In the 1960s, due to a lack of building material, tombstones from cemeteries – not only Jewish ones – were allowed to be taken away and used as building material. In many places, Jewish cemeteries were completely emptied. In Halberstadt, dedicated citizens stopped the removal of the stones that were then laid out and covered with earth.

Inscriptions: Layers of history

The National Socialist „Reichsippenamt“ considered the inscriptions on the tombstones as a source for the possible proof of Jewish origin. Today, the inscriptions are weathered, so that they are hardly or not at all decipherable. There is extensive documentation available that makes it possible to connect tombstones to individuals. In addition, photos are available that were taken by families before emigration. Reproductions are available through the contact of the Moses Mendelssohn Academy with the families and their descendants.

The earliest photos were taken at the beginning of the 20th century. They also give proof of the original location of the stones, so that they can be placed back. Especially photos from the 1980s and 1990s show the rapid decay and underline how urgently care, maintenance and preservation is – together with a documentation and concepts of monument preservation.

Cemetery “Am Berge”

The cemetery which was established at the turn to the 19th century and still preserves all of the almost four hundred tombstones with the graves. However, in 1938 the Jewish community was forced to sell the entrance area of the cemetery. Two houses owned by the Halberstadt Chewra Kaddischa were placed there, as well as a shed for the heath cart. In one of the houses there was still the Tahara room. Only one building is still intact. Today it is a private courtyard/garden surrounded by the cemetery wall and accessible through the former entrance gate. In the wall, to the left of the entrance, there is a plate with prayers said when the cemetery has not been visited for more than 28 days.

The former entrance and the cemetery are separated partly by a fence and partly by a wall. The design of the gravestones contains the typical symbols in the aesthetics of the 19th century. A modest gravestone leans against the wall of the former entrance area. It belongs to Aron Hirsch (1783-1842), founder of the enterprise “Messing Kupfer Hirsch”. Like the tombstones of Berend Lehmann and Charif Hirsch, it had been “secured” as an “important Jewish cultural asset” during the National Socialist era.

The tombstones of the cemetery "Am Berge" were documented in the 1960s on the initiative of the Halberstadt historian Werner Hartmann together with students from the University of Leipzig. The index cards record the individual grave site with a photograph and an attempt to translate the Hebrew inscription. This documentation forms an essential basis for the following research work.

Projects of the European Heritage Volunteers since 2018

The Saxony-Anhalt State Association of Jewish Communities is funded by the Monuments Preservation Department to maintain the cemeteries basically. It is impossible to finance other important maintenance such as the removal of ivy or even the preservation or restoration of individual gravestones or documentation and research. This is comparable to other federal states. Descendants of Halberstadt Jews have to pay for restoration measurements; documentation and research must be carried out with other funds.

The projects of the Heritage Volunteers at the cemeteries "Am Roten Strumpf" (2018) and "Am Berge" (2019) were able to lay the base for more profound research.

In 2018, the tombstones in the oldest Jewish cemetery were completely cleared of ivy and the bushes between the narrow rows of graves were removed. This led to the discovery of several gravestones that were previously unknown.

In 2019, ivy and green vegetation was removed from the cemetery "Am Roten Strumpf". At the "Am Berge" cemetery, the State Association of Jewish Communities in Saxony-Anhalt had some rotten plum trees removed, which also meant that mosses and lichens caused by moisture in the shade disappeared. Care was extended here as well.

For both cemeteries, a volunteer from Madrid documented all gravestones. The documentation records each individual gravestone as a whole and in detail with photos. It also describes the condition according to monument preservation criteria, and its location is marked in a site plan. This documentation is indispensable for further research.

The photographic documentation was accompanied by a project of the Bet Tfila Research Centre at the Technical University of Braunschweig with a deep-layer laser device to make inscriptions visible again in the mass densifications at depth.

Parallel to these efforts on the cemeteries, the project participants learned about the Jewish history of Halberstadt, had the opportunity to see the work of local restorers or to get to know the nearby landscape. In addition, they had the opportunity to meet the participants of the "Sephardic Summerschool", which is held annually in conjunction with the Institute for the History of German Jews in Hamburg, and to take part in these teaching and cultural activities.

The Moses Mendelssohn Academy financed the projects primarily through the Moses Mendelssohn Foundation Erlangen/Berlin.

Dr. Michael Studemund-Halévy (University Hamburg)

Universita Internasyonal Sefaradi de Enverano

Sefarad in Halberstadt

The annual International Sephardic Summer University was established in 2012 by Michael Studemund-Halévy (Centre for the Study of Manuscript Cultures), Gaëlle Collin (E.H.S.S., Paris) and Ivana Vucina Simovic (Department of Spanish Studies, University of Belgrade). From 2012 to 2015 it took place in Sofia in cooperation with the Sofia Jewish Community, since then in Halberstadt in cooperation with the Moses Mendelssohn Academy.

Participants

Student participants (BA, MA PhD), lecturers and native speakers arrive from Bulgaria, Serbia, Macedonia, Bosnia, Croatia, Greece, Poland, Spain, France, Italy, Israel, Austria and Germany. No age limit. There are usually 3 to 5 native speakers among the participants, the majority of the participants study History, Romance Studies and Jewish Studies/Jewish Language.

Funding

The SummerSchool is free for participants and was/is supported by the Hermann Reemtsma Foundation, ZEIT Foundation Ebelin and Gerd Bucerius, Rothschild Foundation Hanadiv, Moses Mendelssohn Foundation, Galewski Foundation, Clausen Simon Foundation, Axel Springer Foundation, etc.

Partners

Institute for the History of German Jews (Hamburg), Centre for the Study of Manuscript Cultures (Hamburg), Institute for Romance Studies (Univ. Hamburg), Institute for Romance Studies (Univ. Mannheim), Jewish Community Sofia (Shalom), Jewish Community Plovdiv, University of Belgrade, University of Granada, Moses Mendelssohn Academy, European Centre for Jewish Music (Hanover), etc.

Schedule: an example

The teaching languages are Judezmo, Spanish and English.

Morning to noon: Edition of a Jewish Spanish text (novel, novella, theatre) with publication in the Jewish Spanish monthly EL AMANESER (Istanbul) or as a book in the book series BOZ DE BULGARIA (Barcelona: Ediciones Tirocinio), two to three working groups (beginners, advanced I, advanced II)

Afternoon: Group work (introduction to Rashi and solitreo writing), Ladino vs. Judezmo, thematic seminars (Jews in the Caribbean, Jewish printing, Jewish languages, Jewish music, Jewish art, Jewish epigraphy, etc.), lectures, presentations of student work.

Evening: Film screenings with discussion

In addition: Exhibitions, concerts, excursions, etc

Supervision of research / articles etc. that participants start to work on after the end of the SummerSchool (examples of works: Michael Studemund-Halévy / Agnieszka August-Zarebska, edition of the play Isaac Abravanel (Barcelona 2020); Leon Benatov (Sofia): Edition of a Refranero in Jewish Spanish (Sofia 2020); Translation of a book in Jewish Spanish into Bulgarian (Sofia 2019); Ana Stulic / Michael Studemud-Halévy, Anthology of Jewish Spanish Novels (Barcelona 2015); Gaëlle Collin / Michael Studemund-Halévy, Anthology of Jewish Spanish Theatre Plays (Barcelona 2014))

Long-term aim

Revitalization of Judezmo through translations of relevant Jewish Spanish literature, translation into Judezmo, lectures and discussion in Judezmo with the help of native speakers; encouragement of academic work on the language, literature and history of the Sephardic people (so far, encouragement and supervision of 4 doctoral theses and two master's theses).

Mark Krasnov

Jewish heritage as a topic for young people in Jewish Communities

Jewish heritage in / through Jewish Tradition:

The Jewish tradition itself offers us lots of heritage:

= in the prayer „Schma Israel“: וְשִׁנַּנְתֶּם לְבָנֵיכֶם / „Weschinantam leWanecha“ (Dtn 6,7)

„You shall teach them thoroughly to your children.“

The Jewish holidays tell us about the history of „Am Israel“, the Jewish people, taking in consideration young people. The rabbanim (the wise) thought about how to involve the youth in the different cultural ceremonies during the holidays:

- ✧ *Passover*: Haggadah used during the Seder
- ✧ *Sukkoth*: the shellers, decorating the Sukkah, sleeping & studying in the Sukkah
- ✧ *Chanukkah*: lightening of the Chanukkah, playing with the Dreidel, eating Sufganioth
- ✧ *Purim*: putting costumes
- ✧ *Lag ba'Omer*: outdoor barbecues & sport games (e. g. archery)

The Jewish symbols themselves also tell us about the history of the Jewish people: Magen David, Mesusa, Zizijoth, Menora, Chanukkah, Shofar, Lion of Jehuda, Kiddush, 2 Challoth & salt, four parashijoth, Kohanim ...

Do not only talk about it, just do it!

Talking about Jewish heritage is more than just theory. The Jewish people are live and so are their heritage. Arouse the students' interest!

Go to & explore extracurricular places of learning (“*außerschulische Lernorte*”).

Use methods of the exploring learning (“*erkundendes Lernen*”).

Visit a synagogue

Compare it to the temple in which was once in Jerusalem.

Realize how those traditions go on in Jewish life & lifestyle until today, although there is no temple in Jerusalem anymore.

Let Jewish students lead services.

Visit cemeteries

Is it really the responsibility of young Jewish teenager to clean & take care of the tombs? → If so: ask yourself: Why? Why others think that not? If so: Ask yourself: Why? Why others think that not?

Obviously not! They should use that time on the cemetery & search for traces!

***Stolpersteine* (stumbling stones)**

- Again: Is it really the responsibility of young Jewish teenager to clean & take care of the *Stolpersteine*? → If so: ask yourself: Why? Why others think that not? If so: Ask yourself: Why? Why others think that not?
- Again: You can't make Jewish teenager responsible for the history of their own people sitting on the floor cleaning some stones.

Instead, they should use the time for cleaning in researches and preparations of information boards in / on the houses.

Let young people prepare commemorations of the Shoah

27th of January: *International Holocaust Remembrance Day*

27th of Nissan: *Yom haSho'ah, Israel's day of commemoration*

9th of November: *Reichspogromnacht, a pogrom against Jews carried out by SA paramilitary forces and civilians throughout Nazi Germany*

Use CAD reconstructions of Jewish heritage places / synagogues: <http://www.cad.architektur.tu-darmstadt.de/synagogen/inter/menu.html>

Let young people work with reports of the last eyewitnesses & contemporary witnesses from their region or with a connection to a specific topic