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The Pedagogy of Remembrance as a Form of Museum Education

In Poland, over the last two decades, three currents have emerged in historical education about the Second World War. One is the program that goes by the name of “Holocaust education”, intended to support the development of both the teaching of history of the Shoah in schools and organizing visits to memorial sites. The general idea of this project, supported by the governments of more than 30 countries participating in the structure of the International Holocaust Remembrance Alliance (IHRA), posits linking Holocaust education with civic and moral education. However, despite its broad range of activities aimed at propagating knowledge about the extermination of the Jews and connecting that subject with education on human rights, it is difficult to regard “Holocaust education” as a coherent didactic concept, especially in regard to the educational work of museums at memorial sites. Basically, there are no scholarly studies presenting the theoretical and methodological assumptions of “Holocaust education” as a form of extramural education¹. The majority of publications concentrate on issues surrounding covering the subject in the classroom, but fail to elucidate the concept of “Holocaust education” itself or to attempt to conceptualize this current in the categories of didactics or the theory of education².

¹ This conclusion can be drawn from a report on the state of education about the Holocaust in various countries, prepared by the European Union Agency for Fundamental Rights. See *Discover the Past for the Future. A study on the role of historical sites and museums in Holocaust education and human rights education in the EU. Main Results Report*, January 2010, <http://fra.europa.eu/fraWebsite/attachments/Main-Results-Discover-the-Past-for-the-Future.pdf> (09.01.2012).

² From among the Polish publications, see for example P. Trojański, *Nazizm i Holocaust w edukacji historycznej młodzieży szkoły podstawowej*, “Pro Memoria” (1998) no. 9, p. 67–70; *Dlaczego należy uczyć o Holokauście?*, ed. J. Ambrosewicz-Jacobs, L. Hońdo, Cracow 2005.

The current subsumed under the definition “teaching about Auschwitz” finds itself in a similar situation. This is the central field of educational work at the Auschwitz-Birkenau State Museum in Oświęcim. It embraces many organized forms that aim to convey factual information about the history of Auschwitz-Birkenau concentration camp and extermination center. These include talks, workshops, lectures, seminars, publications containing lesson plans, e-learning, and postgraduate courses for teachers. The publications available do not, however, explain the theoretical basis and methodological assumptions underpinning the program for teaching about Auschwitz, or whether it can be applied at other memorial sites as an educational model of a universal nature³. They do, on the other hand, suggest that teaching about Auschwitz is above all a form of specialist education, and that the historical significance and symbolism of the former camp are both its main reference point and its subject matter.

The third current is the pedagogy of memorial sites, also known as the pedagogy of remembrance. Its origins are connected with the development of German pedagogical thought on the role of museums and memorial sites in social-political education. At present, this trend is based on wide-ranging theoretical reflections and a wealth of practical experience, and partially, as well, on empirical research. This makes it possible to regard the pedagogy of remembrance as a relatively autonomous domain within the theory and practice of social pedagogy.

What is the pedagogy of remembrance? In the German view, it is a form of social-historical education that propagates active involvement with the past with the goal of, on the one hand, upholding the remembrance of the victims of Nazi crimes and, on the other, forming the attitudes and social behavior desirable in democracy⁴. The educational theorist Hanns-Fred Rathenow points out that the teaching process within the framework of the pedagogy of remembrance is action-oriented and combines cognitive, affective, and

³ Cf. *Międzynarodowe Centrum Edukacji o Auschwitz i Holokauście*, Oświęcim 2005, p. 3–5; *Jak uczyć o Auschwitz i Holokauście. Materiały dydaktyczne dla nauczycieli*, ed. J. Ambrosewicz-Jacobs, K. Oleksy, P. Trojański, Oświęcim 2007; *Auschwitz i Holokaust – dylematy i wyzwania polskiej edukacji*, ed. P. Trojański, Oświęcim 2008; M. Zaborski, *Współczesne pomniki i miejsca pamięci w polskiej i niemieckiej kulturze politycznej*, Toruń 2011, p. 239–247.

⁴ N. H. Weber, H.-F. Rathenow, *Pedagogika miejsc pamięci – próba bilansu*, „Kwartalnik Pedagogiczny” (1996) no. 2, p. 3–36; I. Scheurich, *NS-Gedenkstätten als Orte kritischer historisch-politischer Bildung*, in: *Verunsichernde Orte. Selbstverständnis und Weiterbildung in der Gedenkstättenpädagogik*, ed. B. Thimm, G. Kößler, S. Ulrich, Frankfurt 2010, p. 38–44.

pragmatic elements⁵. Polish authors take a similar view of its essence and primary goals. According to Tomasz Kranz, the pedagogy of remembrance is “a concept emphasizing the didactic and formative importance of knowledge about the crimes of Nazism acquired through the encounter with authentic documentation and landmarks at historical sites, and especially museums at the sites of former Nazi camps. An educational process based to a large degree on independent study, combining reflection on the past with reflection on one’s own disposition, views, and attitudes, plays a crucial role”⁶.

The combination of historical education with reflective education is the factor that, to a large degree, distinguishes the pedagogy of remembrance from other educational strategies that refer to the heritage of the Second World War. This does not mean, however, that every undertaking carried out according to the guidelines of education at memorial sites, broadly conceived, necessarily leads to the evocation of reflection on the present. The direct object of study, after all, is the past – most often the history of the camp in its various dimensions and perspectives – and the task of these institutions is to convey knowledge that explains that past and makes it more familiar. Nevertheless, educational work at these institutions is not only about presenting facts on the history of a given place, but also stimulating the intellectual processes that shape critical thinking and contribute to a broadening of the historical consciousness⁷.

Understanding the sense of commemoration and analyzing the meaning of memory for consciousness and identity play an important role in the pedagogy of remembrance. Memory appears here in many forms – on the one hand as

⁵ H.-F. Rathenow, *Gedenkstättenpädagogik*, in: *Lexikon der politischen Bildung*, Bd. 3 (*Didaktik und Schule*), ed. D. Richter, G. Weißeno, Schwalbad 1999, p. 79–82.

⁶ T. Kranz, *Pedagogika miejsc pamięci*, in: *Encyklopedia pedagogiczna XXI wieku*, vol. IV, Warsaw 2005, p. 170–172; T. Kranz, *The Pedagogy of Remembrance*, “*Pro Memoria*” (2005) no. 23, p. 65–68.

⁷ The conception of the pedagogy of remembrance is not homogeneous. The discourse in Germany is interdisciplinary in nature, but dominated by the German perspective (the problem of responsibility for the Nazi dictatorship, the effect of “negative remembrance” on the historical consciousness of Germans, and the multicultural nature of German society with its associated issues of the identity of immigrants from different ethnic groups). Little account is taken of discussions in other countries about memorial sites. Polish thinking, with its main center at the State Museum in Majdanek, on the other hand, views education at memorial sites in a general historical context and from a broader pedagogical perspective. T. Kranz, *Uwagi na temat rozwoju działalności pedagogicznej muzeów upamiętniania w Polsce i Niemczech*, „*Zeszyty Majdanka*” (2003), vol. 22, p. 401–415.

individual and collective memory, and on the other as social and historical memory. In both cases, its dimension may be local – and thus regional and national – as well as global, international, and universal. These multiple levels mean that the very act of reflection on memory becomes an integral part of the learning process posited by the pedagogy of remembrance. Therefore its subject matter is not only learning about tragic historical events like the Holocaust that had a dramatic impact on postwar European civilization, but also the exploration of the culture of memory, policy toward the past, and school curricula dealing with the Second World War. It is thus not only history that stands at the center of interest for the pedagogy of remembrance, but also its diverse modes of representation and interpretation, the process of historical communication broadly understood. The significance of these problems is connected with the fact that the historical subject matter propagated within a given collective, and the methods of commemorating the past cultivated by that collective, are integral elements in the construction, on the one hand, of social memory, and on the other hand of the identity of the given ethnic and social group. In other words, it is not historical events but rather their scholarly, social, and cultural representations that are, to an increasing measure, the catalysts for the processes that shape our consciousness, identity, and perception of others⁸.

The relationship to history and the way of looking at the world are determined not only by local and regional elements, but also by processes of a global nature. In the intercultural dimension, historical education must take into account the interaction between regionalism and the transcultural, the interpenetration of the local and the global in the domain of historical communication, and culture-forming processes. In the realm of theory, the pedagogy of remembrance is akin at many points to regional and intercultural education, and as a result is a part of European education. The general goal of these currents is forming respect for the cultural heritage and the basic core values in individuals and groups in such a way that the sense of their own local and regional identities helps them to understand and accept other cultures. Learning about oneself and one's own roots, and thence about the realm of one's "local patriotism," should contribute to openness toward

⁸ This is part of a broader phenomenon related to the conveying of tradition and memory, in which the story of the past is an important factor in cultural formation. Cf. C. Gudehus, H. Welzer, *O metodzie i teorii badań nad przekazem kulturowym*, „Kultura i Społeczeństwo” (2011), vol. LV, p. 65–75.

others, awaken interest in cultural differences, shape tolerant attitudes, and give rise to an intercultural identity and a pluralistic identity. Furthermore, intercultural communication emphasizes entry into the dialogue of cultures, and thus sensitivity to differences, the subjection of hackneyed interpretive schemes and myths to critical analysis, the breaking down of barriers, and the jettisoning of ethnic prejudices and stereotypes. This is also what the pedagogy of memory aims at, in principle, by focusing attention on historical narratives, collective memories, and policy toward the past from a national and international perspective. Putting one's own image of the past to the critical test and learning about other people's view of history is intended to facilitate the formation of an intercultural, open identity⁹.

Identity is one of the crucial factors that shape thinking about the past and its commemoration. The issue of memory has given rise to numerous publications that analyze the meaning, function, and role of memory in the construction of historical and social identity¹⁰. It is worth summoning up an excerpt from one of them, because this quotation conveys the essence of the ideological assumptions of the pedagogy of remembrance: "social memory consists of the generations of children, grandchildren, great-grandchildren, and even more remote social inheritors having a feeling of some kind of continuity with the generations of their forebears – and by the same token, a feeling of the continuation of their fates, a feeling of identity and responsibility for the past and the future"¹¹. An expression of this kind of approach to the heritage of the past is the propagation by the pedagogy of remembrance of the postulate "learning from history".

Important changes in educational work have been underway in Polish museum practice for several years. A manifestation of this is the founding, in 2006, of the Museum Educators' Forum, one of whose goals is "the aspiration to create a professional system of instruction in the field of museum

⁹ See for example *Edukacja międzykulturowa. Poradnik dla nauczyciela*, ed. A. Klimowicz, Warsaw 2004.

¹⁰ In the discourse on memory that has been developing apace recently, categories and concepts appear that can be significant for the theory of education at memorial sites. Expressions of new research paradigms in the field of collective memory are such concepts as cultural memory, communicative memory, storage memory, functional memory, or media of memory. On this subject see *Pamięć zbiorowa i kulturowa. Współczesna perspektywa niemiecka*, ed. M. Saryusz-Wolska, Cracow 2009.

¹¹ M. Golka, *Pamięć społeczna i jej implanty*, Warsaw 2009, p. 8.

education¹². This activity is accompanied by a deepening of scholarly reflection on pedagogical work in museums, mostly by transplanting the findings of foreign authors to Polish soil¹³, but representatives of Polish museum and academic circles are also taking part in this discourse more and more frequently¹⁴.

The conceptualization of museum education must allow for the specifics of various types of museums, yet there can be no doubt that the forms and methods of pedagogical-didactic work applied in museum practice are, in part, universal, and different museums can draw mutually on their experience. It is worth noting that the first publication devoted to the educational impact of museums in Poland dealt with the teaching of history in school and education at memorial sites¹⁵.

Modern museum education, regardless of the type of museum, places great emphasis on experiencing and individually creating meaning. It refers, in this, to the progressive educational theory of the American philosopher and educator John Dewey (1859–1952), who advocated “learning by doing,” and thus the achievement of knowledge through practical activity and experimenting¹⁶. This idea also appears among the theorists of modern museum education, who repeat after Dewey, “that the goal of education is further education, that the solving of problems means the appearance of new ones, and that the result of questions is more questions”¹⁷. The pedagogy of remembrance also benefits from Dewey’s concepts. It attaches crucial significance to encouraging thinking in terms of problems and to fostering the desired learning skills. These in turn shape historical culture and the desired learning attitudes, thus furnishing the learner with concrete competences and abilities, and supporting the development of group-work skills and the acquisition of defined historical

¹² See www.edukacjamuzealna.pl.

¹³ *Edukacja muzealna. Antologia tłumaczeń*, ed. M. Szeląg, J. Skutnik, Poznań 2010.

¹⁴ Cf. J. Skutnik, *Muzea sztuki współczesnej jako przestrzeń edukacji*, Katowice 2008, see also *Muzealnictwo*, 2011, no. 51, which is almost entirely devoted to issues in museum education.

¹⁵ P. Unger, *Muzea w nauczaniu historii*, Warsaw 1988; T. Kranz, *Edukacja w muzeach upamiętniających ofiary nazizmu*, „Przeszłość i Pamięć” (2000) no. 4, p. 98–107; *Bildungsarbeit und historisches Lernen in der Gedenkstätte Majdanek*, ed. T. Kranz, Lublin 2000.

¹⁶ W. Okoń, *Wprowadzenie do dydaktyki ogólnej*, 4th ed., Warsaw 1998, p. 41–43; Cz. Kupisiewicz, *Dydaktyka ogólna*, Warsaw 2000, p. 46–51.

¹⁷ G. E. Hein, *Edukacja muzealna*, in: *Edukacja muzealna*, p. 79.

habits and competences. In this way, the pedagogy of remembrance combines social and historical values.

Opinion survey research carried out at the State Museum at Majdanek by Katarzyna Stec in 2009 showed that the most frequently indicated source of knowledge about people's fates during the Second World War and of the inter-generational transmission of memory was the combination of "school and memorial sites" (26 percent), but that only 37 percent of Polish youth were prepared by their teachers for visits to the Museum, while the analogous figure for German youth was 80 percent¹⁸. These results indicate – and this finds significant confirmation in museum practice – that in order to improve the effectiveness of educational work at museums it is essential to, on the one hand, make better use of the potentialities created by cooperation between schools and the museum and, on the other hand, involve teachers to a greater degree and in a more conscious way in educational projects at memorial sites.

Specialists in the teaching of history also point out the necessity of reinforcing the relationships between schools and memorial sites. Andrzej Stępnik even pronounces the diagnosis that "extramural historical education (including museum education) remains more of a didactic desideratum than a reality". At the same time, he argues for the creation of more effective forms of cooperation between museums and schools on the basis of an awareness of shared goals¹⁹.

An educational visit to a museum can be used not only to systematize, reinforce, or deepen the knowledge acquired in school, but also to yield new educational experiences. Direct contact with museum exhibits and exhibitions lends a concrete dimension to theoretical knowledge. For cooperation between museums and schools to be effective, it is essential for the institutions to collaborate on various levels, and above all in preparing programs and evaluating the educational efforts upon completion. As theorists of history teaching note, "a well prepared lesson at a museum, developed in accord with the teaching program and in cooperation with the history teacher,

¹⁸ K. Stec, *Współczesny zwiedzający miejsca pamięci utworzone na terenach byłych nazistowskich obozów zagłady. Raport z badań w Państwowym Muzeum na Majdanku w Lublinie*, [n.p., n.d.], p. 12, 24.

¹⁹ A. Stępnik, *The Role of the Visit to a Memorial Museum from the Point of View of the Didactics of History*, in: *Educational Visits to the State Museum at Majdanek. A Guide for Teachers*, ed. T. Kranz, Lublin 2013, p. 55. See also É. Triquet, *Relacja szkoła – muzeum*, in: *Edukacja muzealna*, p. 350–356; A. Zielecki, *Wprowadzenie do dydaktyki historii*, Cracow 2007, p. 257–260, 272–277.

favors better acquisition of knowledge, teaches observation and comparison, and finally enables the concretization of the ideas that are the basis for the formation of historical concepts”²⁰. It should be added that, at museums located at authentic historical sites, teachers and students have an opportunity to familiarize themselves not only with history but also with remembrance. However, they must bear in mind what Mariola Hoszowska writes in her consideration of the linking of these two dimensions of the past in school education: “When we ask about the role of remembrance and history in school education, we are aware that both are necessary. The problem is establishing the correct proportion. It is important that the teacher refuses to be persuaded that remembrance can be a substitute for history. That [the teacher] is aware of the differences between the one and the other and take notice of the benefits and dangers associated with them”²¹.

It is worth underlining, in this context, that education at memorial sites does not consist of direct teaching, but above all of learning. In practice, this means that it places greater emphasis on the participants in all pedagogical undertakings being active, and on creating for them the opportunities and conditions for independent familiarization with history and the investigative work that aims at “discovering” historical truth and thus drawing conclusions that can have meaning for the internal development of the person. In this connection, it posits the observance of two principles: self-education and agency.

The realization of the first principle requires that three basic conditions are met, as pointed out by Jerzy Maternicki, a well known Polish theorist of history teaching: “The investigation of historical truth by pupils is, of course, only possible when they are prepared in the appropriate way. The first condition here is awakening in them authentic historical interests, forming an active learning attitude, and developing their curiosity and a critical attitude. The second condition is familiarizing the students with the basic procedures of historical research (to the degree that this is possible in school), and also with the principles of historical thinking. This is not only a matter of developing

²⁰ E. Chorąży, D. Konieczka-Śliwińska, S. Roszak, *Edukacja historyczna w szkole – teoria i praktyka*, Warsaw 2008, p. 258.

²¹ M. Hoszowska, *Pamięć, historia i edukacja szkolna*, in: *Miejsca pamięci w edukacji historycznej*, ed. S. Roszak, M. Strzelecka, A. Wiczorek, (Toruńskie spotkania dydaktyczne: VI), Toruń 2009, p. 26.

the appropriate skills. The third condition is making the proper materials, sources, and studies available to the students”²².

The principle of respecting the agency of the learners, and thus of inculcating empowered behavior in the pupils, is understood as the right to the unhampered asking of questions and to receiving forthright answers to those questions, the initiation of and participation in educational tasks, having a role in decisions, presenting one’s own opinion on a given matter, and the right to criticism.

We mentioned earlier that the pedagogy of remembrance contains elements of intercultural education. Projects in international groups make the program more attractive, but they entail new difficulties that result from differing perceptions and experiences of the past, varying states of knowledge about historical subjects, and the effects of stereotypes and myths rooted in specific national groups. That is why it is important to take these factors into account when preparing and carrying out a program, thanks to which it can become not only an occasion for an encounter with history, but also a form of international dialogue and intercultural communication.

Various educational undertakings are used in the pedagogy of remembrance. Among the most popular are visits to museums, independent work in archives or the library, project work, searching for and documenting historical vestiges, historical seminars and workshops on the subject, creative processing, and using information technology. The project method has particular educational potential. What is understood here by “project” is a program based on the planning and dividing of tasks with the goal of coming up with a definite product. An example can be: a project with the goal of creating an exhibition or a set of documentation. The themes may be integrated into the teaching program or refer to an ongoing discussion. This kind of education is directed toward practical activity, while at the same time teaching conceptual and group work. It can also be combined with physical work on the upkeep of historical buildings and spaces. Beyond this, through the encounter with authentic original objects and documents, it offers a possibility of experiencing history which is absent from traditional school education. It is equally important that the completed program, with its tangible results, can be a source of authentic satisfaction to the participants.

²² J. Maternicki, *Prawda historyczna jako zadanie dydaktyczne*, in: *Wartości w edukacji historycznej*, ed. J. Rulka, Bydgoszcz 1999, p. 40–41.

However, education through the project method requires great effort from both the teacher and the students. This is why it is particularly recommended when carrying out school field trips lasting several days²³.

The proposed educational effects from the pedagogy of remembrance rely on typical instructional methods used in contemporary schools: lectures, discussions, work with books, practical exercises, the use of the Internet, and group work. However, as opposed to classroom learning, the pedagogy of remembrance clearly prioritizes inquiry over simply conveying information. Beyond this, it involves experimentation and the discovery and improvement of the individual's way of working.

It is worth supplementing these reflections with several practical remarks that might be helpful in preparing and carrying out activities organized on the grounds of former camps within the framework of extramural historical education:

1. The success of an educational program at memorial sites depends to a large degree on the educational potential of the institution (quality of infrastructure and instruments, quality of educational offerings, staff qualifications, etc.). Before deciding to go ahead with such a program it is worth becoming familiar with the capacity of a given museum in this regard and checking whether it meets basic pedagogical standards.

2. Projects based on the assumptions and methods of the pedagogy of remembrance require essential organizational and time frames. A two- or three-hour museum visit, the main point of which is seeing the grounds and exhibitions, need not – some views to the contrary notwithstanding – be devoid of educational merit, but the message in such a case is limited to general historical subjects. Greater educational possibilities are, of course, created by day-long visits, but the optimal solution is a seminar lasting several days which, because of the overloaded curriculum, must therefore obtain the status of an official school field trip, for example for classes with a humanities profile.

3. It is necessary during the preparatory phase to define the motivations of the participants and formulate the overall goals of the undertaking. It is of the highest importance for students to have a decisive influence on the form of the program. They should be the ones who choose the method of work and the

²³ T. Kranz, *Edukacja historyczna w miejscach pamięci. Zarys problematyki*, Lublin 2009, p. 78–81. See also U. Neirich, *Erinnern heißt wachsam bleiben. Pädagogische Arbeit in und mit NS-Gedenkstätten*, Mülheim an der Ruhr 2000, p. 42–77.

way the results will be utilized. Participation in the project is intended to offer them satisfaction and the chance to experience something new.

4. In all phases, the program should rest on cooperation and the division of tasks. This does not rule out either an individual approach or the opportunity to concentrate on subjectively important aspects of the subject. Nevertheless, it does teach working in groups, improve communication within groups, and make it possible to conclude the project with a tangible outcome (such as a report on the project, an exhibition, or a publication).

5. The fundamental principle of education at memorial sites is the independent work by the participants, who are not merely the recipients, but also the co-creators of historical knowledge. Nevertheless, the role of teachers and educators should not be underestimated here. As observers and animators they have the role of inspiring and catalyzing the educational process. Their preparation in terms of content and their commitment, on the one hand, and a clearly defined teacher-student relationship on the other, are of great importance. A partnership arrangement in which the pupils can freely express themselves about the course and outcome of the program is recommended.

6. The encounter with a historical issue, especially in the context of Nazi crimes and the history of the German concentration camps and extermination centers, can be a stimulus to becoming aware of one's own views and prejudices and, as a result, to articulating and revising them. The exchange of opinions within the group is an integral part of the educational process, and critical reflection and the polarization of viewpoints are conditions for open education.

7. The pedagogy of remembrance is based above all on learning through discovery, and is connected to a large degree with the affective sphere. Working methods should therefore make use of the creativity of the learners, take the social aspect of education into account, and be oriented toward practical action combined with experience.

8. The issues that can be taken up within the framework of education at memorial sites embrace a wide spectrum of possibilities: from detailed subjects on the history of a given place through general problems in the history of national socialism, to problems from the field of the culture of remembrance. Projects based on an interdisciplinary teaching model are exceptionally productive for the development of historical thinking. Programs should highlight differing perspectives and levels, and represent an attempt to connect the past with the present.

9. Projects in international groups enhance the attractiveness of the program on the one hand but, on the other, entail additional difficulties. These result from, among other things, differences in the perception of the past (different interpretive models and teaching methods), the language barrier, the effect of prejudices and stereotypes, and varying states of knowledge about the partner's history and culture. It is therefore important to take such factors into account in the preparatory and realization phases of the project, thanks to which it can not only become an occasion for an encounter with history but also be a form of international dialogue and intercultural communication.

10. Educational programs at memorial sites are designated above all for school pupils. Experience to date shows, however, that they can also be a form of adult education, especially for tertiary students, teachers, and so-called multipliers of educational work. Such cases must use different criteria and instructional methods than projects prepared for school students²⁴.

As we have endeavored to show in this sketch, the pedagogy of remembrance is a form of education that opens many teaching and learning opportunities for teachers and students. In general terms, it is reflection on the experiences of others that leads to reflection on oneself; it is a development of historical thinking that makes it possible to understand the present better; and it is also an attempt to shape nonconformist attitudes and behaviors based on a feeling of empathy and responsibility for the fate of others. At the same time, it is a form of museum education oriented toward the presentation of museum exhibitions and collections, and a form of extramural historical education with the goal of familiarizing students with the dramatic historical events under the rule of the Third Reich and, in a special way, with the mass extermination of Jews and other crimes committed in various kinds of Nazi camps.

The development of this briefly described pedagogical concept is recommended not only due to the need to uphold the remembrance of those who died or were murdered during the Second World War, and in a broader context the victims of twentieth-century acts of genocide, but also by the necessity of constructing critical self-awareness and a vigilant attitude toward phenomena endangering mankind and the world today. In this sense, the pedagogy of remembrance is an important ingredient in humanistic education and the broader process of historical socialization. It remains an open question whether in the immediate future, in Poland, this pedagogy

²⁴ T. Kranz, *Edukacja historyczna*, p. 88–90.

will achieve the status of a fully autonomous branch of museum education and history teaching, with a clearly defined object of research and scholarly apparatus. Whether or not this happens depends on various educational agencies, to a decisive degree on methodologists, didactic theorists, and educators at memorial sites, and also on the teachers who, on a daily basis, shape, in their pupils, the values and attitudes addressed by social-historical education at memorial sites.