1 General Activities

Are there any developments in politics or government that have had a substantial impact on the activities related to the Stockholm Declaration\(^1\) over the last five years?

There are many institutions in Norway that conduct activities related to Holocaust research, education and remembrance. Most of them were established during the early 2000s and have built up their activities over the past ten years. Most of these centres receive government support to the basic activities. The centres regularly apply for external funding for research, and some research is after applications and competition financed by the authorities. While the majority of the activity related to the Holocaust had been conducted in southern Norway, the Narvik Peace Centre was established in 2009 with the aim of becoming the leading institution in northern Norway for research, documentation and dissemination of issues dealing with war and peace, from both historical and contemporary perspectives.

There have been several political decisions and developments over the past five years that can be linked to the Stockholm Declaration. A draft action plan against antisemitism was first proposed in the Storting (Norwegian parliament) in 2011, and NOK 5 million was allocated in the 2014 national budget, NOK 4 million of which was to be used for activities in schools and NOK 1 million of which was to go the Jewish Museum in Oslo. The Mosaic Faith Community has had a need for special security measures in recent years. In 2012, NOK 7.2 million was allocated to invest in physical security around the Community’s premises, and the Government has granted annual funding for operating security measures since 2012. In 2015, NOK 3.5 million was also allocated to the Mosaic Faith Community for information activities against antisemitism.

Norway plays an active role internationally, using EEA Grants to fund activities against antisemitism and to raise awareness and multicultural understanding by preserving Jewish cultural heritage in Europe.\(^2\) In 2013, EEA and Norway Grants provided EUR 2.6 million to the Jewish Cultural Heritage project in Poland. Furthermore, a grant worth EUR 250,000 was allocated to the Auschwitz-Birkenau Foundation. The Center for Studies of the Holocaust and Religious Minorities (Holocaust Center), the Jewish Museum in Oslo, the Falstad Centre, the European Wergeland Centre, the Jewish Museum in Trondheim, and the Museum of the History of Polish Jews in Warsaw have cooperated to give the museum in Warsaw opportunities for professional development and to enable it to provide a broad spectrum of educational activities. This cooperation also includes tracing and documentation of Jews who migrated from Poland to Norway around 1900. Participation helps to maintain contact between academic communities in

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\(^1\) [https://www.holocaustremembrance.com/about-us/stockholm-declaration](https://www.holocaustremembrance.com/about-us/stockholm-declaration)

\(^2\) The history of the EEA and Norway Grants dates back to 1994 when the EEA Agreement entered into force. The EEA Grants, jointly financed by Iceland, Liechtenstein and Norway, are available to the 13 EU member countries that joined the EU and the European Economic Area (EEA) in 2004, 2007 and 2013 as well as Greece, Spain and Portugal.
Are there any societal developments that have had a substantial impact on the activities related to the Stockholm Declaration over the last five years?

Several events that have taken place in Norway, Europe, and the rest of the world over the past five years have impacted on activities linked to the Stockholm Declaration. On 22 July 2011, Norway was hit by a terrorist attack on the government district and on a summer camp organised by the youth wing of the Norwegian Labour Party (AUF). Seventy-seven people were killed and many were severely injured. The public debate in the wake of the attacks was linked to the attitudes and modes of expression of politicians and journalists, and to whether anti-immigrant rhetoric may somehow have influenced the attacks. The general consensus was that there was a need to modify the language used in immigration debates and to stop using derogatory language. There has also been a vivid discussion on the remembrance culture following the attacks. In June 2012 the government decided to establish two memorial sites, one in the government district and one in Hole commune, near Utøya. The discussions concerning the design and location for the Utøya memorial has led to a postponement of the opening of the memorial until 22 July 2016. Due to construction work in the government district a temporary memorial will be established near the government district, in anticipation of a permanent one. On 22 July 2015 a private memorial established by the AUF was opened at Utøya. The government has initiated a brand new information centre focusing on 22 July. The 22 July Centre opened 22 July 2015, in the premises of the bombed buildings in the midst of central Oslo, where the prime minister and central government administration used to have their offices, being a target for the terrorist. Furthermore, in the Revised National Budget for 2015 the Norwegian government allocated funds to a centre for research on right-wing extremism. The centre started its work 1 February 2016, and is established by the University of Oslo, in cooperation with partners from the Norwegian Police University College, the Norwegian Defence Research Establishment, the Holocaust Center, the Peace Research Institute Oslo and the Norwegian Institute of International Affairs.

The attack on a kosher grocery store in Paris and the murder that took place outside a synagogue in Copenhagen in February 2015 triggered sorrows and reactions in Norway, as in other countries. In February 2015, young Muslims took an initiative to join hands and form a protective "Ring of peace" around the synagogue in Oslo and all the country's Jews. The young Muslim organisers demonstrated their strong opposition to all forms of antisemitism. The event mobilised many citizens and received broad national and international media coverage. In 2015, the organisers were awarded the Freedom of Expression Tribute by the Fritt Ord Foundation, an award that is presented annually for efforts, often in specific cases, to promote freedom of expression and public debate. In an article published in the newspaper Aftenposten on 20 April 2015, the leaders of eight political parties declared their joint responsibility to ensure that all Jewish Norwegians feel safe.

Few historical events in recent history has been described in as many books as has the extermination of the Jews in Norway during World War II, and the number of books covering the occupation, World War II and the Holocaust continues to grow. One new book is Marte Michelet's Den største forbrytelsen [The Ultimate Crime] documenting the victims and perpetrators of the Norwegian Holocaust. In 2014 this book was awarded Brageprisen, a Norwegian award for literature. Several books deal with the arrests, deportations, and extermination of Norwegian Jews, such as the cities Tromsø (Da byen ble stille) and Stavanger (Jøder og politi i Stavanger), and new books with local and regional stories continue to come.
The history of the war and occupation in Norway is told in new and original ways and is made increasingly accessible to wider audiences.

What has been the biggest achievement over the last five years?
In 2012, the first comprehensive national survey on the Norwegian population's attitudes towards Jews and other minorities was presented by the Center for Studies of the Holocaust and Religious Minorities (The Holocaust Center). A total of 1,522 respondents took part in the survey, which showed that stereotypical notions of Jews prevails in Norwegian society, and that 12.5 per cent of the total population expressed open prejudice against Jews. However, there are some antisemitic views that are particularly prevalent among the Norwegian population. The survey shows that attitudes among the Norwegian population towards the Holocaust are complex: inclusion of the fate of the Jews during World War II in dissemination activities and educational programmes in Norwegian history on the one hand, and rejection of the view that the Holocaust legitimises special treatment of Israel and Jews in contemporary society on the other. Moreover, the survey shows that those respondents with strong antisemitic attitudes most strongly reject other minority groups. The Holocaust Center will conduct research and a new survey on antisemitism in Norway to be published every fifth year, so developments in attitudes can be observed. The next survey, containing both a survey on attitudes and a minority survey, will be published in 2017.

The Norwegian Government has made a moral settlement and acknowledged its responsibility for the injustices suffered by the Jews and the Roma before, during and after World War II. On International Holocaust Remembrance Day, 27 January 2012, on the site of the memorial to deported Norwegian Jews, the then Prime Minister Jens Stoltenberg apologized for the injustices suffered by Jews in Norway during the occupation. Norwegian State Railways and the Norwegian police have also apologised for their part in the deportation of Jews. In 2010, The International Roma Day was commemorated for the first time in Norway. Based on a study of the fate of the Norwegian Roma, published by the Holocaust Center in February 2015, Prime Minister Erna Solberg apologised on behalf of the Norwegian authorities for the exclusion policy pursued against the Roma before and during World War II and for the fatal consequences this had, on International Roma Day 8 April 2015.

Were there or are there expected to be any serious obstacles when implementing the Stockholm Declaration or relevant decisions by the IHRA Plenary? What is the main challenge/objective for the future?
Norway sees no specific problems regarding implementing the Stockholm Declaration or decisions made by the IHRA Plenary. Interest in the fate of the Jews during World War II is strong in Norway. Research projects are being conducted, and books about Jews and the Holocaust and about the period between 1939 and 1945 in general, are being published for wider audiences. School classes are taught about World War II at both lower and upper secondary school level. Given that it is now 70 years since the war ended, the number of Holocaust survivors is dwindling. Norway has therefore allocated considerable funding to the centres and institutions which today serve as custodians of this historical material. Every week hundreds of schoolchildren visit these institutions and participate in various educational programmes. Norwegian politicians have in recent years allocated funding to various initiatives related to antisemitism, hate speech, extremism, etc. In 2014, the government implemented an action plan to improve preventive measures to combat radicalisation and violent extremism. There are of course challenges to preserving, remembering, disseminating, maintaining and updating historical information, and several specialist communities in various educational institutions work to achieve this.
2 Holocaust Research

Is access to archives (public or private) guaranteed? Has the situation improved over the last five years? If not, where are the problems and how can they be solved?

The objective of the National Archives (Arkivverket), which preserves material from government agencies and a large number of private archives, is that deposited material should be open to everyone as far as possible. There is however a boundary between private and public archives. The original owner sets conditions for access to the private archives.

An exception applies to confidential personal information, for instance health information, to which access must be applied for. Access to archive material containing confidential information is normally limited to 60 years. In cases of sensitive nature, such as the Treason cases, the confidentiality requirements have been extended. Several archives relating to the Holocaust have in recent years been systemized and made accessible to interested parties. The Treason Archive (Landssviksarkivet) was made accessible to the public on 1 January 2015. Researchers have been granted access to this huge archive, but from 2015 the Treason Archive was opened to the public, and thousands of people are in line to look at the archive material. Prior to this a working group set down by the National Archives assessed the transparency and confidentiality of the archival material related to World War II. The treason cases are a collection of legal documents that were filed at police stations around the country in connection with police investigations and legal proceedings brought against Norwegians who were suspected of collaborating with the occupying forces between 1940 and 1945. Containing material on 90,000 treason cases and 350 war crime cases, this archive constitutes a unique historical source, also in an international context. For some archives the confidentiality requirements is prolonged until 100 years, due to the sensibility of the material. This is the case for the Lebensborn Archive and parts of the archive after Abteilung Lebensborn. Access to parties and for research purposes is normally granted if applied for.

The work on organising the archive after Organization Todt, a semi-military construction company that carried out large-scale building projects in Norway during the occupation and that was regarded as crucial to the Nazis' organisation of forced labour throughout Europe, began in 1980. The archive was opened to the public in 2012. An ambitious research project on Organisation Todt ended in 2015. This has resulted in several PhD projects, books, and new knowledge about forced labour in Norway. Arkivportalen.no, a national search engine, was launched in 2010. The portal contains archive material from all the archive institutions and their catalogues. Extensive access to archive material relating to the Holocaust has meant that the field of Holocaust studies continues to hold a prominent place in Norwegian research and academia.

To what extent is research on the Holocaust and related issues supported by the government? Has there been an increase/decrease in funding?

The Norwegian authorities support research relating to the Holocaust by providing funding, and in recent years the general conditions for the institutions that work on these issues have been expanded through, for example, project funding. The Holocaust Center has during its 15 years of existence conducted several major research projects, financed by the different ministries. In the revised national budget for 2013, the Government allocated NOK 24.5 million to different activities at the Holocaust
Center in Oslo, the Narvik Peace Centre in Nordland, Stiftelsen Arkivet in Kristiansand, and the Falstad Centre in Nord-Trøndelag.

In 2013, the Government allocated specific funding to a doctoral project on Holocaust Center on antisemitism in Norway today. The project will study different levels of antisemitism, from latent attitudes to open expression in the forms of words and actions.

In 2014, the Ministry of Foreign Affairs entered into a three year framework agreement with the Holocaust Center, worth NOK 10 million, for the specific purpose of following up the obligations in the Stockholm Declaration. The agreement is particularly linked to the history of the Holocaust, and the activities that are supported include research into antisemitism, hate crime, racism, the situation for religious minorities, genocide, and related violations of human rights. The agreement entails further support for studies on attitudes to Jews from an international perspective.

**What are the main Holocaust research topics in your country? Are there any special university programs or professorships dedicated to the Holocaust and related issues? Has there been an increase or decrease in the number of programs or professorships?**

In the past five years, several research projects have examined new aspects of the Holocaust. Such projects include: *Institutions of Democracy facing Nazi Occupation: Norway in a Comparative Perspective* (DIMNO), which investigates the response by the school system, central government administration, and the police to Nazification campaigns during the occupation, particularly their response to anti-Jewish measures; *The Political Economy of Forced Labour: Organisation Todt in Norway during World War II*, which investigates the significance of forced labour for the Norwegian economy, and how German and Norwegian actors used forced labourers to fill their manpower needs; and *Norwegian Volunteers in the Waffen-SS*, which examines the background, motivation and recruitment of the volunteers and the structure and organisation of the Norwegian units inside the Waffen-SS, as well as to which extent they were involved in war crimes and genocide on the East Front. This project also has resulted in two books. Other projects are being conducted on the liquidation of Jewish estates and property, and on the receivers who led the financial liquidation processes after the Jews were deported from Norway.

The period prior to the Holocaust has also been a main topic in Holocaust research in Norway. The Research Council of Norway funded the project entitled *Jøden som kulturell konstruksjon 1814–1940* [The Jew as a Cultural Construct 1814–1940], a project that was conducted in cooperation with national and international academic communities in history and cultural studies. In connection with the bicentenary of the Norwegian Constitution in 2014, the spotlight was turned on Article 2 of the Constitution, the so-called Jewish clause, which denied Jew entry to the realm, in 1814. This was done in connection with an international research conference on different perspectives of the constitutional exclusion of Jews in Norway and with academic books such as *Fridomensgrenser 1814–1851*, in which Frode Ulvund examines the enforcement of Norway's "Jewish clause", and *Paragrafen. Eidsvoll 1814* in which Håkon Harket follows the trail left behind in the minutes and manuscripts of the founding fathers at Eidsvoll.

The spotlight was also turned on other groups that were affected by the Holocaust, including the fate of the Norwegian Roma in different European countries in the interwar years and their extermination
during the Holocaust. In 2013, the book *The Nazi Genocide of the Roma*, edited by Holocaust Center senior researcher Anton Weiss-Vendt, analysed the patterns of persecution of the Roma in Nazi-dominated Europe. The archival evidence presented in the book, confirms earlier findings that placed the victimization of the Roma within the definition of genocide. In 2015, the research report entitled “Å bli dem kvit”. Utviklingen av en “sigøynerpolitikk” og utryddelsen av norske rom [Getting Rid of Them: Development of a "Gypsy policy" and the Extermination of the Norwegian Roma], examined what happened to the Norwegian Roma before, during and after World War II. The Holocaust Center was commissioned by the then Ministry of Government Administration, Reform and Church Affairs, to prepare the report. The request for such a report originated in an initiative from the Norwegian Roma themselves. In the early 20th century, Norwegian authorities argued that the Norwegian Roma could not be counted as Norwegian citizens and the introduction of a clause in the Alien Act of 1927 explicitly stated that Roma were refused entry to the realm. The work on the report led to a revision of the number of Norwegian victims of the Nazi extermination policy.

Comprehensive research is also being conducted on foreign prisoners of war who were used for slave labour on Norwegian soil. The above-mentioned project *The Political Economy of Forced Labour: Organisation Todt in Norway during World War II*, was finished in 2015. The PhD thesis *Norwegeneinsatz 1940-1945. Organisation Todts arbeidere i Norge og gradene av tvang* [Norwegeneinsatz 1940-1945. Organisation Todt’s laborers in Norway and the degrees of force] (2015) deals with how the organization went about in order to recruit the labor, how its labor force was composed and how the various groups of workers were treated. The aim for the research group *Frå nordfront til isfront* [From Northern Front to Ice Front] at the Arctic University of Norway in Tromsø is to conduct a book project dealing with the war in northern Norway, where the situation for prisoners of war and minorities, including the Jews who lived there, are two central topics. The Arctic University of Norway has offered a master course with the same title for the past three years. In 2008, genocide studies as a comparative field of research finally achieved its breakthrough in Norway with the comprehensive collective work entitled *Folkemordenes svarte bok* [Black Book of Genocide]. Genocide as a comparative perspective is a field of research that is steadily growing. Since 2002, the University of Oslo (UiO) has offered an open course for bachelor and master students from different academic fields, entitled "Folkemord og politisk massevold i det tjuende århundret" [Genocide and Political Mass Violence in the 20th Century]. Every year since then, around 150 students have sat examinations in this course. The course places emphasis on a comparative and multidisciplinary approach, and its primary aim is to present new research on the Holocaust and other genocides in modern history. There is reason to believe that this course has contributed to raising awareness and engagement about genocide as a research topic among students and, gradually, among PhD graduates.

The Network for the Study of Totalitarianism and Democracy (NEST) is an interdisciplinary network of researchers from Norwegian research and educational institutions. Since it was formed in 2009, NEST has hosted a series of open seminars on topics relating to totalitarianism and political extremism. So far the seminars have resulted in six anthologies: *Ideologi og terror* [Ideology and Terror] (2011); *Politikk og religion* [Politics and Religion] (2012); *Høyreekstremisme* [Right-wing Extremism] (2012); *Venstreekstremisme* [Left-wing Extremism]; (2013), *Intellektuelle og det totalitære* [Intellectuals and Totalitarianism] (2014); and *Demokratisk motstand* [Democratic Resistance] (2015). UiO has also offered a bachelor course entitled “Ideologi og terror: totalitære regimer, ideer og bevegelser fra Benito Mussolini til Osama bin Laden” [Ideology and Terror: Totalitarian Regimes, Ideas and Movements from
Regarding Holocaust research in a contemporary perspective, two studies can be mentioned. The quantitative survey Antisemitism in Norway? [The Holocaust Center 2012], presents the findings of the first extensive population survey in Norway on the attitudes of the Norwegian population towards eight different nationalities and religious groups (Jews, Americans, Catholics, Pentecostals, Muslims, Somalis and Romani). The qualitative survey “Det som er jødisk” – Identiteter, historiebevissthet og erfaringer med antisemittisme [Identities, history awareness and experiences with antisemitism] (The Holocaust Center 2014), investigates experiences with antisemitism within the Jewish population.

The main universities in Norway offer courses on antisemitism and the Holocaust, such as “Et lite land i verdenskrigen: Norge 1939–1945” [A Small Country in the World War: Norway 1939–1945]; “Antisemittisme i Europa fram til mellomkrigstiden” [Antisemitism in Europe until the Interwar Years]; and “Antisemittismens idéhistorie” [Antisemitism: History of Ideas]. Universities and university colleges have also contributed to research in the form of master’s theses. In recent years there has been a call for more emphasis to be placed on the importance of antisemitism and the Holocaust in teacher education. The Norwegian Police University College regularly visits the Holocaust Center for teaching seminars and guided tours around the Holocaust exhibition. The extermination of the Jews is included in the syllabus for police cadets. Since 2013, the Holocaust Center has a five-year agreement with UiO to offer bachelor and master courses on the occupation and war, in which the Holocaust constitutes the main topic.

Has any research been done on issues of Jewish property and restitution?

The historical and moral settlement of the financial liquidation of Jews in Norway during World War II resulted in a unanimous decision by the Storting to return NOK 450 million to Norway's Jewish minority. The background for this decision was the findings documented and published in the minority report NOU 1997: 22 The Confiscation of Jewish Property in Norway during World War II, which dealt with the losses and suffering of the Jews. NOK 200 million was allocated to a standardized amount of NOK 200,000 to each person who had been subjected to anti-Jewish measures. NOK 250 million was allocated to a collective settlement relating to the liquidation of religious communities’ institutions and the economic liquidation of the 230 families who were totally destroyed. This was divided into three areas: NOK 150 million was allocated to the Jewish community to ensure Jewish culture and future in Norway; at the initiative of the Jewish community NOK 60 million were allocated to the establishment of a fund to support commemoration and development of the traditions and cultures exterminated by the Nazis; and NOK 40 million were earmarked for the establishment and operation of a center for studies of Holocaust and religious minorities (The Holocaust Center) in Norway.

In 2014, the Holocaust Center initiated a research project on the economic liquidation of Jewish property. One part of the project examines the Treason settlement’s (Landssvikoppgjøret) treatment of those who were complicit in the economic liquidation. Confiscation of property required extensive administrative resources involving businessmen, real estate agents, auditors, and civil servants. The project will result in a research based book for the wide audience, to be published in 2017/2018. Master students have also shown considerable interest in writing theses on this issue.
How is research being used by governments or NGOs?
The Norwegian authorities sometimes commission reports from research institutions on specific topics. One concrete example is the recently published report on Norway's policy towards the Norwegian Roma. The Norwegian Ministry of Government Administration, Reform and Church Affairs at the time advertised for a report to be commissioned on *The Roma and the Holocaust*, for which the Holocaust Center applied and was awarded in the autumn of 2013. New information and insight into the Norwegian authorities' treatment of the Norwegian Roma before, during and after World War II led to the above-mentioned official apology from the Norwegian Government in April 2015. Norwegian authorities often use research communities and centres as advisory bodies in political processes, and contribute to raising awareness about Holocaust topics through conferences and seminars.

3 Holocaust Education

What has been the main development in Holocaust education in your country in the past five years?
Norway has a national curriculum that sets formal guidelines for the content of education provided in the schools. The current curriculum, Knowledge Promotion in Primary and Secondary Education and Training, was implemented in 2006. This curriculum has more overriding objectives, and identifies less specific themes than its predecessors. It offers increased autonomy, responsibility and scope for adaption to teachers and school management. The curriculum states that pupils shall discuss causes and results of major international events and conflicts in the 20th century and 21st century.

In addition to classroom instruction on the Holocaust, many schools take the opportunity to make study trips to memorial sites in Norway such as the Falstad Centre, the Holocaust Center, Stiftelsen Arkivet, the Norwegian Resistance Museum and others, and to former concentration camps in Europe. The number of pupils who take part in school trips to Germany and Poland has steadily risen over the past five years. Although more pupils are making these trips, it is the parents rather than the schools that tend to arrange them. Discussions regarding the general scope of these trips abroad – such as how they are organised, financed and related to educational programmes – are ongoing.

In the past five years some attention has been given to the question about avoidance to teach about the Holocaust. Some teachers have encountered openly antisemitic attitudes among pupils. The focus on this challenge has increased since 2010, when media thematised the existence of harassment of Jewish pupils in schools. The government commissioned a report launched in 2011 which, offered several recommendations. This has resulted in *Demokratisk beredskap mot rasisme og antisemittisme* [Democratic Readiness against Racism and Anti-Semitism] (DEMBRA), a large-scale project aimed at combating antisemitism, racism, and undemocratic attitudes in schools. DEMBRA is a cooperative project between the Holocaust Center, The European Wergeland Centre and the Institute for teacher education and school research at the University of Oslo.

What are the three major obstacles to teaching and learning about the Holocaust in your country?
One obstacle to teaching and learning about the Holocaust in Norwegian schools are sound knowledge and competence among teachers. A study shows that many teacher students experience that the Norwegian Holocaust never was an issue over the course of their education, neither in their readings
nor in the teaching situation. A challenge for the future will be to integrate this chapter of Norwegian history into the teacher training. Specific challenges in teaching about the Holocaust have not been identified thoroughly, but surveys show that pupils from Jewish backgrounds are subjected to harassment and that the word "Jew" is used as a term of abuse in schools. Since 2011 some institutions, such as the Holocaust Center, the Falstad Centre and Stiftelsen Arkivet, have offered seminars about the Holocaust and related topics for teachers. These centres also welcome and give lectures to teacher students.

The Norwegian curriculum states general competence aims, and leaves opportunities for schools to translate the curriculum into concrete content. Teachers can find it a challenge to devote sufficient time to relevant treatment of the Holocaust within the framework of World War II, given the scope of a curriculum which to some extent is very comprehensive and general.

Another obstacle when it comes to teaching and learning about the Holocaust appears to be deficiencies in the way in which the Holocaust and Nazism are presented in textbooks. Some books are good, and some of them expound myths and misconceptions. It is important that textbooks are based on updated knowledge. While textbooks until the year 2000 was subject to authorities’ approval to be used in schools, it is today up to the authors and publishers to secure the quality of teaching materials. Moreover, the curriculum for Knowledge Promotion in Primary and Secondary Education and Training was revised in 2013. However, the conditions have not been arranged for schools to renew the textbooks after 2013.

Have any changes occurred in recent years as a result of the membership in the IHRA? Have any programs or projects made use of advisory papers produced by the IHRA or the EWG?

Guidelines and definitions developed by the IHRA have been disseminated in Norway. The Norwegian authorities have taken the initiative to start translating documents into Norwegian. Guidelines for what, how and why to teach about the Holocaust, was translated into Norwegian when Norway entered IHRA. The IHRA’s working definition of Holocaust denial was translated in 2014.

Have any studies/surveys been conducted to assess the effectiveness of Holocaust education?

No extensive studies on the general teaching of the Holocaust have been conducted, but some information is available from smaller studies or parts of other studies. The report entitled Hva vet og hva mener norske ungdomsskoleelever om Holocaust, nazisme og rasisme [What do Norwegian lower secondary school pupils know about the Holocaust, Nazism and racism?] (ILS 2010), which 3000 students in lower secondary school responded to, shows that eight of ten pupils know what the Holocaust is, although only 13 per cent say they know much about it. A study conducted by the Institute for Social Research shows that many place emphasis on biological racism in their teaching about the Holocaust (2014).

What problematic historical issues are still under discussion and how do these discussions influence teaching and learning about the Holocaust?

As in other European countries, there was been a growing awareness in Norway of the significance of the Holocaust and of the Nazis’ extermination project for gaining an understanding World War II. This

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3 Kristensen, E., 2009
4 Ongoing research project, Holocaust Center
has formed the backdrop for an important discussion about the degree of Norwegian responsibility for what happened in Norway and elsewhere in Europe. Previously, Norwegian Nazis were to some extent defined outside of the national community. Now the climate is far more open to dealing with contentious aspects of the actions of Norwegians during wartime, also when it comes to actions that were not acts of open collaboration. This applies to the police’s participation in persecuting the Jews and to the issue of notions and stereotypes of Jews and Judaism that prevailed among the Norwegian population. The discussion about economic collaboration has had some significance, most recently to the discussion about how the State’s Railway company cooperated with the occupation regime. Some teachers today use discussions like these in their teaching about the Holocaust.

How far and in what ways is your country’s own national history integrated into the teaching of the Holocaust?
The history of what happened to Norwegian Jews was poorly documented up to the 1990s. Subsequently, however, a growing amount of research has been conducted and more attention and awareness drawn to the persecution of Norway's Jewish minority during wartime, through new books, documentaries, films, in media in general and through public discussions, both public and academic conferences. Most teachers today are aware of the fact that it also happened in Norway.

4 Holocaust Remembrance

4.1 Historic and Memorial Sites

Are there any changes in the laws or regulations regarding historical sites and memorials?
In terms of cultural management regulations, there have been significant changes in the past few years. During the Holocaust, the two prison camps Berg and Falstad functioned as transit stations to Auschwitz-Birkenau for Norwegian Jews. Today, there are several historical traces and relics left from these two landscapes, such as barracks, camp buildings and a commandant’s house. As the result of a Government-initiated process, parts of the Berg landscape are today protected by the Norwegian Cultural Heritage Act. The listing includes a memorial plaque made on the premises by Jewish prisoners in 1942. The execution site at Falstad was protected by law in 1989, while the former camp landscape has, per December 2014, been revised in conjunction with new conservation plans for state-owned historical properties.

What are the main developments in how memorials and museums are presented in the country and in the society?
The main developments in presenting the Holocaust in memorial sites and museums can be studied both quantitatively and qualitatively. In the past few years there has been a significant, multifaceted increase of Holocaust cultural representations in the Norwegian public sphere, such as art projects, monuments, exhibitions and memorial sites. Some of these representations mirror a general trend in internationalisation, or globalisation, of Holocaust remembrance, such as the stumbling blocks, which today can be found in several Norwegian cities.
The other main line of development in Holocaust representation in Norway concerns content. There is a clear tendency in recent years to focus on narratives of Norwegian guilt and responsibility for the fate of Norwegian Jews in the Holocaust, and in particular on the role and function of the Norwegian police.

Has there been a significant increase or decrease in interest in historical sites or memorials? If so, has that affected the methods used to identify or mark historical sites and memorials?
There has been a significant increase in public interest in Holocaust-related memorials in Norway. In short, recent establishment of new exhibitions, institutions, monuments and sites also implies that Norwegian citizens encounter the memory of the Holocaust in larger numbers than before. In addition, Norway has for many years been high on the list of visitors to Auschwitz, due to school trips mainly organised by two organizations, Stiftelsen Hvite busser [Foundation White buses to Auschwitz] and Aktive fredsreiser [Travel for peace], since the 1990s. The general increase in interest and engagement in Holocaust remembrance is also reflected in state preservation plans for historical sites and in methodological perspectives. For instance, archaeological excavations have been conducted in the former SS Camp Falstad and in other World War II and Holocaust-related sites in Norway. Furthermore, the general increase of interest in Holocaust remembrance has generated several research projects on memory culture in Norway. For instance, historians at the Falstad Centre have conducted PhD studies on Holocaust-related memorials and representations since 2010, parallel to the development of long-term landscape conservation and design plans at Falstad. In general, the growing historical consciousness of the Holocaust in Norway, including research projects on memory, has contributed on several levels with regard to the memory of 22 July 2011.

Do publications, databases, or projects already exist in your country regarding the identification of historical sites related to the Holocaust?
The Jewish Museum in Oslo has for years collected information about Holocaust-related sites and monuments in Norway. The Falstad Centre manages an official database, http://www.krigsgraver.no, which is devoted to identifying the names of POWs and slave labourers on Norwegian soil during World War II. An unknown number of Soviet prisoners-of-war deported to occupied Norway were Soviet Jews.

4.2 Cultures of Remembrance

Are there any developments in how your country marks official commemoration day(s) of the Holocaust and/or Nazi crimes?
The International Holocaust Day of Remembrance, commemorated in Norway since 2003, has gradually developed into an important day in the official Norwegian commemorative calendar. On 27 January there are activities throughout the country, from the highest political level to educational and cultural programmes in schools, museums and other institutions, and to remembrance ceremonies at grassroots level.

Is there any change in what groups or organizations are involved in the commemoration event(s)? Is there any change in who attends these commemoration events?
For many years, there have been official representations of Nazi victim groups other than the Norwegian Jews on the International Holocaust Day of Remembrance (27 January), such as organisations representing disabled people, homosexuals, Roma, political prisoners, and Romani/Romani people. Commemoration ceremonies are open to the wider public. There is no statistical national data on participant groups or general attendees.
Are there official commemoration days or ceremonies for other dictatorships, wars, or similar historical events in the country? How do they refer to the Holocaust?

Traditionally, the dates of the invasion of Norway (9 April) and its liberation (8 May) have held a strong position in the public commemorative calendar. These dates and accompanying public ceremonies have traditionally referred to the experiences, histories and memories of the resistance movement, but not to the Norwegian Holocaust. Kristallnacht (Night of Broken Glass) is commemorated every year with marches and speeches. On 26 November, the date marking the largest deportation of Jews from Norway is commemorated every year in several places around the country.

In Germany in 1993, the German artist Gunter Demnig launched the project entitled "Stolpersteine" (stumbling blocks). The blocks are intended to serve as memorials, but are also regarded as works of art in public space, laid into the pavement in locations where Jews or other victims of Nazism lived until being deported and killed. Passers-by who come across the blocks are made aware of how the Holocaust also played out in precisely the same location as where they are standing, in their own neighbourhood. Thus the blocks also have a clear pedagogical effect: they arouse the interest of passers-by who happen to look down as they walk past. 236 stumbling blocks have been laid in Norway, in Oslo, Trondheim, Elverum, Larvik, Tønsberg, Sandefjord, Stavanger, Haugesund, Mosjøen, Hønefoss, Hurum, Tønsberg, Skien, Bergen, Trondheim, Narvik, Harstad and Tromsø. Plans are under way to lay more stumbling blocks for many years to come. The laying of each stumbling block is accompanied by a ceremony and wide publicity about the individual Jewish families and their fate.

5 Holocaust Denial and Other Hate Crimes and Their/Its Relation to Antisemitism

Has there been an increase/decrease in Holocaust denial and/or antisemitism in your country? Could you give an explanation for this increase/decrease?

For several years now, antisemitism has received increasing coverage in Norwegian media, but this does not mean that the level of antisemitism has increased over the past five years. In order to gain an overview of the types of antisemitism in Norway, it is necessary to develop an adequate system for registering antisemitic acts of harassment and violence. Holocaust denial has not been a major problem in Norway and does not appear to be becoming one.

Has there been an increase in hate crimes in your country?

Extremist views tend to have a mutually reinforcing effect. After the terrorist attack in Paris, more cases of anti-Muslim actions in Europe were registered. Hate crime is a relatively new term in the Norwegian context, but it has appeared on the agenda in recent years, particularly in the media. A report published by Oslo Police District shows that 48 cases of hate crime were reported in 2012. Of these, 28 cases were associated with ethnicity or religion, and only one case was associated with antisemitism. Compared with countries like Sweden, Norway does not have a large number of reported cases of hate crime. However, this does not mean that they do not exist. The low number of cases reported seems to be linked to the fact that no good methods of mapping hate crimes have been developed. In September 2014, a special hate crime group was set up in Oslo Police District. More literature dealing with hate speech and hate crimes has been published in recent years, and this is helping to put hate crime on the agenda.
Are there any developments in content and methods of Holocaust denial based on statistics/reported crimes?

Holocaust denial is perceived as a minor problem in Norway. No available statistics are comprehensive enough to be able to say anything about the type, scope and harmful effects of such activities, nor about the methods used by individuals who deny the Holocaust. Challenges which can be commented on are the fact that Holocaust deniers often present themselves as historians and often use seemingly scientific methods and arguments. Another challenge is that individuals who deny the Holocaust are often good at exploiting the numerous possibilities available on the internet. Holocaust denial and awareness of it is not only widespread on various websites; it is also the result of Holocaust deniers' online presence in chat forums, blogs and news sites. In a few cases, articles written by deniers are also published in newspapers. The internet has provided Holocaust deniers all over the world with a medium that can be used to reach far more people than is possible via conventional channels. Postings made online and articles published in the media are often done so anonymously.

Are there any changes in societal responses to Holocaust denial and antisemitism based on media?

The media perhaps represents the forum in which Holocaust deniers are most often discussed. Norway has no laws forbidding Holocaust denial. Freedom of expression and to what extent one should prohibit Holocaust denial has recently been topics of debate.

Are there any developments in governmental responses to Holocaust denial and antisemitism?

Research conducted by the Norwegian Police University College shows a clear connection between hate speech and extremism, and efforts have recently been made to strengthen preventive measures against radicalisation of Islamic communities and extremism. In 2014, the Norwegian authorities launched an action plan to strengthen preventive measures against radicalisation and violent extremism. The Norwegian authorities have also established a research centre that will focus on studies of extremism and radicalisation. DEMBRA (Democratic Readiness against Antisemitism and Racism) is one initiative in the Government's commitment in the education sector to combating antisemitism, racism and undemocratic attitudes. The Holocaust Center, which runs DEMBRA in cooperation with the European Wergeland Centre (Council of Europe), has developed a training programme for schools based on schools' own experiences, and provides concrete methodical tools for use by teachers and school managements in their everyday work. The government will present an action plan against antisemitism in 2016.
Educational visits to Norwegian Peace and Human Rights Centres from 2010 to 2014

The below figures give an overview of educational visits to the five Norwegian Peace and Human Rights Centres offering educational programmes about the Holocaust and the 2nd World War.\(^1\) The tables cover visits by lower and upper secondary school classes and teachers, students in Higher Education and other groups, from 2010 to 2014.

Statistics for visits by the general public to the centres are not included, since the base for such data differs quite a lot among the centres, and because sufficient data could not be obtained for all the five years in question.

Each school cohort in Norway consists of an average of 60,000 pupils. Out of these, slightly over 20 per cent (between 12,000 and 14,000 in absolute numbers) visit the five centres during lower secondary school.

Explanation of categories

**Lower Secondary School:** 8\(^{th}\) to 10\(^{th}\) grade, age 13-16

**Upper secondary education and training:** 11\(^{th}\) to 13\(^{th}\) grade, age 16-19

**Students in higher education:** University and University College students

**Education, other groups:** candidates for confirmation, Folk High School students, primary schools, organisations, special educational programmes, programmes directly related to the International Holocaust Remembrance Day and visits to temporary exhibitions by organisations and other groups received by the centres' education departments.

2010

<table>
<thead>
<tr>
<th>Institution/Centre</th>
<th>Lower sec. school pupils</th>
<th>Upper sec. school pupils</th>
<th>Students in higher education</th>
<th>Teachers</th>
<th>Education, other groups</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holocaust Center(^2)</td>
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<td>1,499</td>
<td>663</td>
<td>98</td>
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<tr>
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<td>311</td>
<td>93</td>
<td>27</td>
<td>280</td>
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\(^1\) Holocaust education offered by the centres is integrated in the teaching substance according to each centre's main profile.

\(^2\) Center for Studies of Holocaust and Religious Minorities

\(^3\) The categories "lower secondary school pupils" and "upper secondary school pupils" are merged for Narvik Peace Centre.
### 2011

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<tr>
<th>Institution/Centre</th>
<th>Lower sec. school pupils</th>
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### 2012

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### 2013

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### 2014

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