

How do victims and their descendants of the transatlantic slave trade find justice?

This is a very broad question. Full justice will never be made. But symbolic measures (museums, monuments, memorials, education programs, affirmative action) and financial and material programs to redistribute wealth to the populations of African descent are palliative measures that can bring justice.

What is your opinion about removing paintings and murals that depict Native Americans or African Americans in a negative way?

Another broad question. My opinion is that racist representations of black and indigenous populations must be reexamined and reconsidered. They should not be displayed in the public space such as public buildings, schools, etc, without any explanation. The best option is to put these paintings and murals in museums where they can be contextualized. But

and create balance, but are it ve concerned that destruction of older heritage leads to forgetting and creates precedents in which non favoured views are banished from the public square?

Our education programmes are at least 4 hours long and include a deep study of history of the Holocaust and of the Genocide in Rwanda through first an interactive workshop then a visit to the core exhibition which is also done in an interactive way (with an individual workbook for each student) and finally a brief and connections to present injustices. Part of our core exhibition speaks about lessons for today - from the survivors themselves (those whose stories were explored in the exhibition, sometimes also those who the students meet and discuss with) and also looking at some of the challenges South Africa is facing today. One of the challenges we deal with is Xenophobia and Afrophobia.

It does take a lot of work as you rightly observed but generally speaking the students understand the connection and the reflections we get from them are really enlightening and encouraging. We are evaluating every programme and I will be happy to share with you examples from the evaluation we are conducting now of the first year since our opening (March 2019 - March 2020).

When communicating information about the Holocaust, how do you avoid the (anti-Semitic) frustration that the Holocaust gets "too much attention"?

I will borrow directly from IHRA's new resource Recommendations