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versen aufscheinen lassen. Am Beispiel des wichtigen Beitrages von Thomas Sandkühler kann noch einmal verdeutlicht werden, dass es eben der reflektierte Blick zurück ist, der für die Zukunft angesichts gegenwärtiger »Beunruhigungsdiskurse« (Sandkühler, S. 434) handlungsfähig macht. Denn ob es angesichts der Infragestellung »disziplinäre[r] Geschäftsgrundlagen« (Schöne-mann, S. 41) ausreicht, noch einmal die alte Geschichte des Geschichtsbewusstseins zu erzählen und in den »Sound des Mainstreams«² zu verfallen, ohne sich dezidiert auf die Argumente der so titulierten »Verächter des Geschichtsbewusstseins« (Schönemann, S. 51) zu beziehen, um so zeitgemäß argumentieren zu können, darf tunlichst bezweifelt werden. Auch verwundert es, wenn für eine »theoretische Klärung« eines zentralen Begriffes wie den der Urteilsbildung neuere Literatur nicht einmal in einer Fußnote erwähnt wird.³ Problematisch für den »kontinuierlichen Erkenntnisfortschritt« (S. 9) dieser immer noch jungen Disziplin ist sicher beides, schmälert aber den Gewinn dieses Sammelbandes keineswegs. Diese Marginalien bleiben lediglich als Rauschen aus einer Zeit als »Denkkollektiv mit Beharrungstendenzen« (Sandkühler, S. 431) präsentierte.

Christian Heuer, Heidelberg

- 2 Christian Heuer: Sound des Mainstreams. Geschichtsdidaktik am Scheideweg. In: Public History Weekly 1 (2013) 7, DOI: dx.doi.org/10.1515/phw-2013-466.
- 3 Vgl. z. B. Axel Becker: Historische Urteilsbildung. In: M. Barricelli/M. Lücke (Hrsg.): Handbuch Praxis des Geschichtsunterrichts. Bd. 1. Schwalbach/Ts. 2012, S. 316–325.

**Monique Eckmann/Doyle Stevic/
Jolanta Ambrosewicz-Jacobs (Eds.):
Research in Teaching and Learning
about the Holocaust. A Dialogue
Beyond Borders, Berlin: Metropol, 2017
(International Holocaust Remem-
brance Association series, vol. 3),
404 Seiten, € 24,00.**

The book is the product of the Education Research Project launched in 2012 by the International Holocaust Remembrance Association. The goal of a group of international researchers, specialists in the Holocaust education, was to collect empirical data from the practice of teaching and learning about the Holocaust in a wide range of national and local contexts. The emphasis on »practice« meant that they were not interested in formal declarations and official documents but on what and how teachers actually teach, schoolchildren learn and what impact it has on both groups. The research team chose, however, not to undertake document analyses or classroom observations on their own but instead concentrated on meta-analysis of existing scientific publications.

The results have been organized in three main parts (sections of the book). The first eight chapters (Section I) present the research on the Holocaust education published in eight geo-linguistic settings: German, Polish, French, Nordic, Romance, East Slavic, English and Hebrew. Extensive bibliography, placed in the last (third) section of the book, follows the same geo-linguistic structure. Four thematic studies form the second section: on school teaching (teachers' perspective), school learning (pupils' perspective), Holocaust-related

tourism (visits and study trips) and international student encounters.

The aim of this short review is not to repeat the main research findings which would be the second derivative of the original research and a summary of the summaries already provided in the book. Moreover, the findings prove that there is no universal model of the Holocaust education. Neither policymakers, nor researchers agree on any such model. It is still not clear (and empirical research is contradictory), for example, at what age the Holocaust education should start, or whether it should address predominantly emotions or reasoning and memorizing the facts. The effectiveness of various teaching methods is also disputable, so are the criteria for assessing the achievements of the Holocaust education.

It does not mean, however, that the project was a major failure. On the contrary, the study conveys a huge amount of data, especially in terms of concepts for further research both in Holocaust education and in history and civic education as such. Despite the fact that the authors claim (and rightfully so) that Holocaust education has its specificity and one of the project goals was to foster Holocaust education studies as a separate field of research, the book should be recommended not only to the specialists in this field, but also to those interested in and pursuing more general empirical research in history education.

Any international empirical research project in history education and any international comparative study can, for example, benefit from the reports from Section 1 which reveal that both linguistic and geographical factors have

profound impact not only on the Holocaust education, but also on history education and historical culture and on scholarly research. What some researchers may take for granted considering their own local experiences needs not match educational or research patterns elsewhere. The book provides numerous insights in those local historical and educational cultures. For example, the researchers had problems reaching empirical findings on the Holocaust education in Russia and former Soviet republics not because this kind of education was not happening in those countries but because there is no real empirical research done there. Most publications have a form of recommendations and personal thoughts with no scholarly base. A very limited number of scholars who conduct Western-style scholarly research either come from abroad or publish their findings first in English or German and only then have some of them translated into Russian (p. 122–123, 150–151). Another insight: in-service teacher training in Holocaust education enjoyed great popularity among the Ukrainian teachers not because they were particularly interested in Holocaust education but because it offered the unique opportunity to become acquainted with innovative teaching-learning methods and get teaching resources or participate in research trips abroad at no cost (p. 135). The book contributes to the »dialogue beyond borders« in at least three aspects. First, it brings into international scholarship many local empirical studies on history education that would be otherwise unavailable for most researchers due to the language barrier. Second, the findings from Section I

help understand many history-education-related phenomena (not only regarding the Holocaust education) in the countries discussed, which forms a good basis for further research and dialogue. Third, the project has developed a useful methodological framework for such research.

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Anke John: Lokal- und Regionalgeschichte. Frankfurt/Main 2018 (Wochenschau Verlag), 270 Seiten, € 16,90.

Das historische Lernen in und über nahräumliche/n Bezüge/n sieht sich, so die Autorin Anke John, in der Gegenwart mit mehreren Handicaps konfrontiert. John nennt den bildungspolitischen Trend zu Zentralisierung und Standardisierung der Leistungsanforderungen, der das Regionale als bloß Partikulares marginalisiere. Der lebensweltliche Bezug zum Nahräumlichen gerinne zweitens im marketingorientierten Segment der Geschichtskultur vor Ort häufig schnell zum Event oder zum Sehnsuchtsort für Bedürfnisse nach Vertrautheit und Identität (»Regionalfolklore«) – die Pflege solch eines solchen traditionellen wie ebenso positivistischen Vintage-Geschichtsbewusstseins sei dysfunktional zu den Zielen historischen Lernens. Für Lernende in der Migrationsgesellschaft ergäben sich schließlich (familien-)biografisch multiple Raumbezüge, der quer zum Lokalen bzw. Regionalen stünden und mitunter globalhistorische Perspektiven einforderten. Der Rezensent würde – all dem im Grundsatz zustimmend – ergänzen: Für die digital Natives kann das lokal Vertraute auch der ortlose Raum des World Wide Web auf der Grundlage weltweit identischer Hard- und Software und digitaler Praxen sein (»Heim@t«). Zuhause sind diese Natives in der »Hyperkultur« (Andreas Reckwitz), die z. B. ihrerseits, so der erhellende Hinweis, auch Raummataphern wie die *Homepage*, den *Chatroom* oder eben das *World Wide Web* nutzt.