
espe
École supérieure
du professorat
et de l'éducation
Académie de Caen
SHOAH
ET MODES DE PENSÉE DES ÉLÈVES
OÙ QUAND LA RÉCEPTION
EST AU CŒUR
DES APPRENTISSAGES
STANISLAS HOMMET,
ESPE DE L'UNICAEN FRANCE.
LUCERNE, FÉVRIER 2016.
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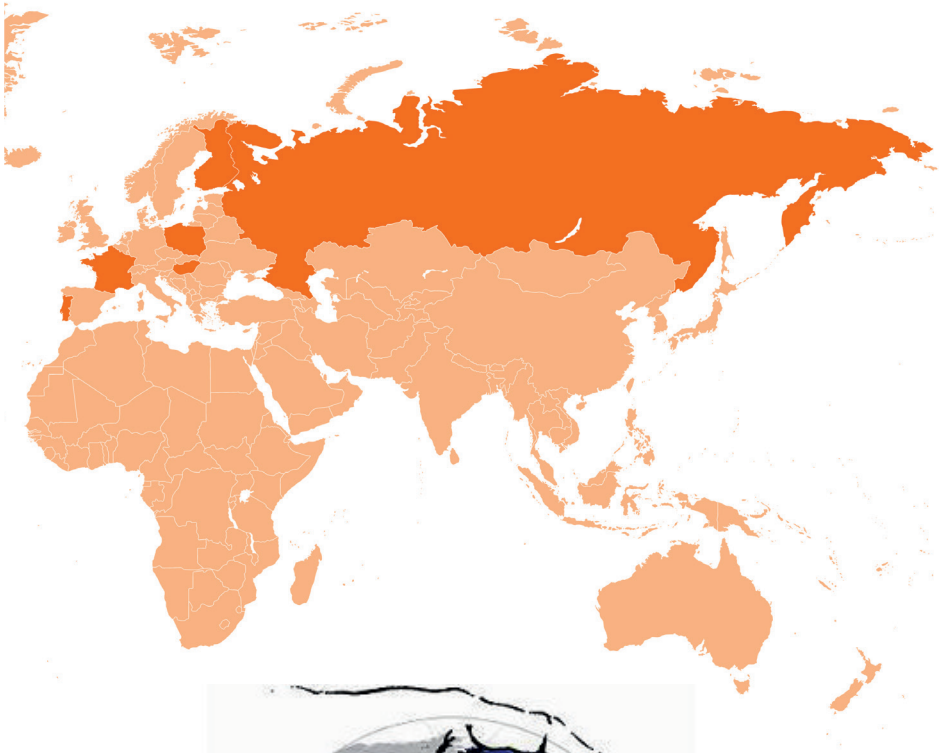
PRESENTATION WITH THREE TOPICS :

1 THIEC,
PRESENTATION OF
AN EUROPEAN PROJECT.

2 MATRICE,
PRESENTATION OF
AN EXPERIMENTATION.

3 MÉMORY AND NEW TECHNOLOGIES
FOR A DIFFERENT WAY OF
LEARNING: MENURECA



THIEC.

"TEACHING HISTORY FOR A EUROPE IN COMMON

ENSEIGNER LES PASSÉS DOULOUREUX POUR UNE EUROPE EN COMMUN (THIEC)"

6 COUNTRIES :

Finland (University of Helsinki), **Poland** (University of Zielona Gora), **Hungary**, (University of West Hungary), **Portugal** (university of Porto), **France** (University of Caen), **Russia** (University of Kolomna).

1

THE ORIGINS...

AN INTERNATIONAL CONTEXT

- The issue of historical reparation, i.e. reparations for historical injustices, has become a topic of much public discussion in the last 20 years.

- This globally increased concern for questions of historical responsibility, reparation and reconciliation has resulted in a considerable number of acts of material or symbolic restitution by states, churches, companies and different kinds of constituencies. Institutional apologies, in particular, have become an almost paradigmatic form of acknowledging historical accountability and responsibility; indeed, the recent decades have been characterized as "the age of apology" (Gibney et al. 2008) in the analyses of the subject.

And a didactic reseach : Historical consciousness a key concept in developing pedagogical instruments for teaching painful history

The philosophical and political dimensions of institutional historical reparations have been analyzed extensively (e.g. Barkan 2001, Nobles 2008, Thompson 2002).

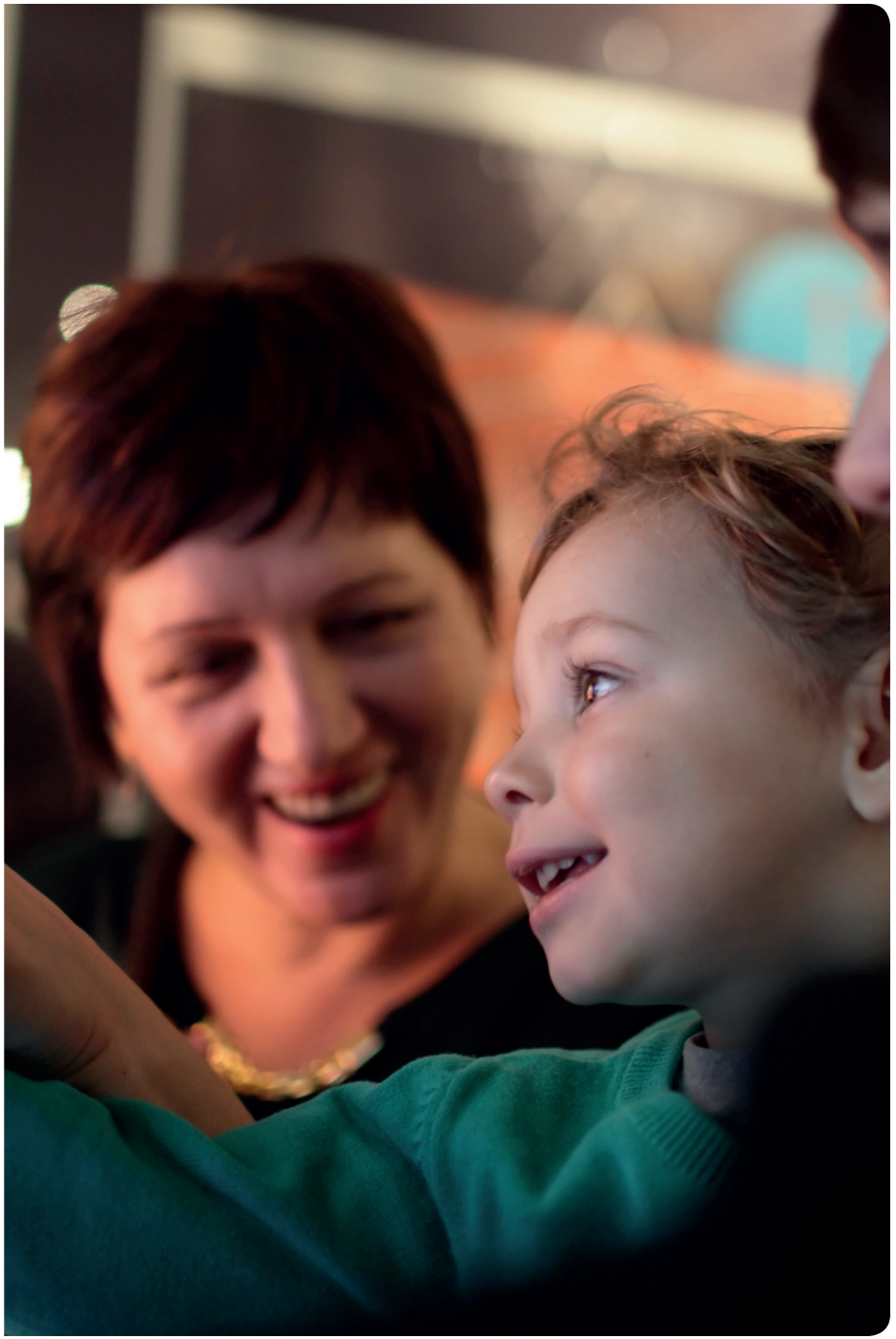
There is also by now a considerable body of literature on issues of reconciliation, restitution, transitional justice and education in conflict prevention (e.g. Elster 2004, Wiebelhaus- Brahm 2009, Han et al. 2012, Paulson, ed. 2011, Lefranc 2012).

Pedagogical solutions for teaching controversial issues have been developed, and particularly the number of educational programs in Holocaust education have proliferated in the 2000's, primarily but not exclusively in the school disciplines history and social studies.

- Also when historical responsibility as a subject has become a key topic in the public discourses of history politics and history education, we do not know much about what citizens think of the subject

- Such analyses are valuable because they provide us with a view on people's historical consciousness, more particularly on what they think of historical continuities, transgenerational liabilities, human agency, and the historicity of moral norms and values

- The notions of historical continuity and historical explanation as well the notions of universalism or relativism of moral judgments are central parts in historical consciousness, that is to say how we connect the past, the present and the future, and how we perceive the use of history (e.g. Ammert 2011; Rüsen 2006; Seixas 2004; see also Hommet 2012 and Löfström 2010). As we invite citizens to discuss the issues of historical reparations we get an opportunity to study their historical consciousness and its characteristic features.



For reasons that I will explore next one can argue that in contemporary Europe there is an urgent need for ethically sensitive, politically constructive and historically, i.e. epistemologically well-grounded history teaching that can address the issue of painful pasts.

Consequently, there is also a need for a theoretical study of citizens' historical consciousness that can provide the foundations for developing pedagogical solutions for that kind of history education.

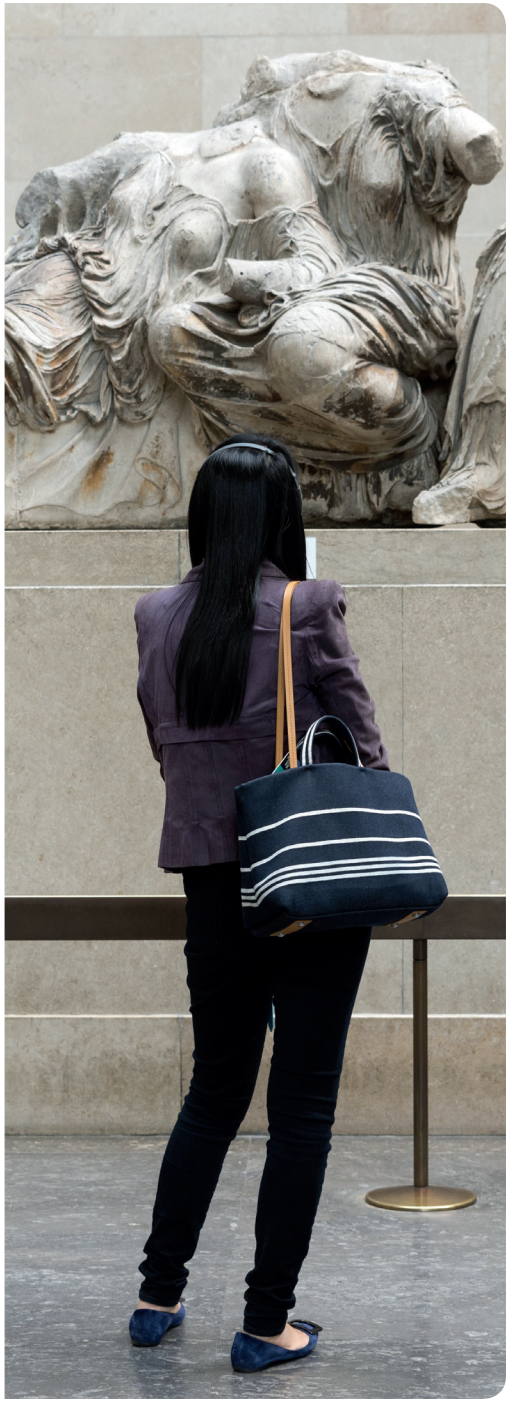
Une revue présentant le projet THIEC :
http://blogs.helsinki.fi/historiallis-yhteiskunnallinen-kasvatus/julkaisut/

DEALING WITH PAINFUL MEMORIES IN CONTEMPORARY EUROPE WHAT IS AT STAKE?

- After the fall of the Berlin Wall in 1989 the European public space has all the more become a space of memory speech, a space of public remembrance and official rites of remembering.

- The narratives of pain and sorrow have come fore, communicating collective memories of loss and trauma that go back years, decades or centuries in history.

- Painful memories of the past may have a unifying effect or at least a potential to it.



THIEC.

The objective of the project is to develope pedagogical instruments for dealing with issues of painful pasts in history teaching and in teacher education.

The guiding question is under what forms can teachers constructively, responsibly and in an epistemologically robust way address the issues of painful pasts in educational contexts?

The project is founded on the conviction that the answer to this question must be based on the study of the forms of historical consciousness among adolescents in contemporary Europe.

THE PROJECT :

- A comparative qualitative study of what adolescents in the participating six European countries think of the questions of painful past, historical moral responsibility, and reparations for historical injustices.

- The material in the study consists of focus groups (focus group discussions) of adolescents in the age group c. 16–19 years. (340 students)

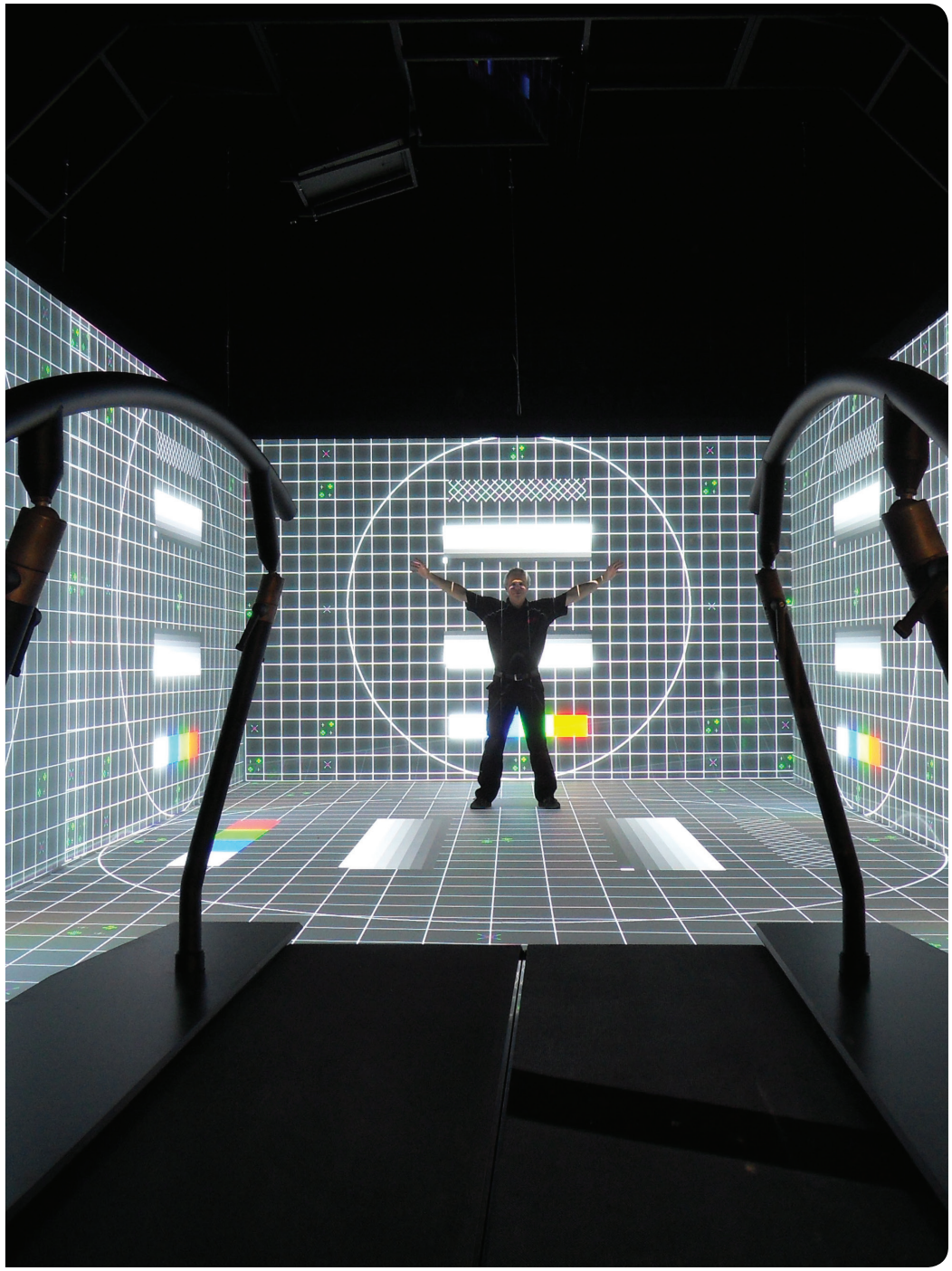
- The focus group material is analysed qualitatively and the aim is to find how the young reason about the aforementioned issues and what kind of arguments they deploy when approaching the subject of historical injustices and reparations.

Focus groups were chosen as the research method.

The promise of focus groups is that they show how arguments are generated in the group and how the group as a collective approaches the issue in question.

Thus the focus group is an instrument for exploring how people think and, possibly,
why they think as they do. (Barbour 2007; Hommet 2012; Löfström 2010).

The key concepts : responsibility, continuity and relativity (the words used by the youngs to talk about painful past)



France the focus was on the Shoah (Holocaust).

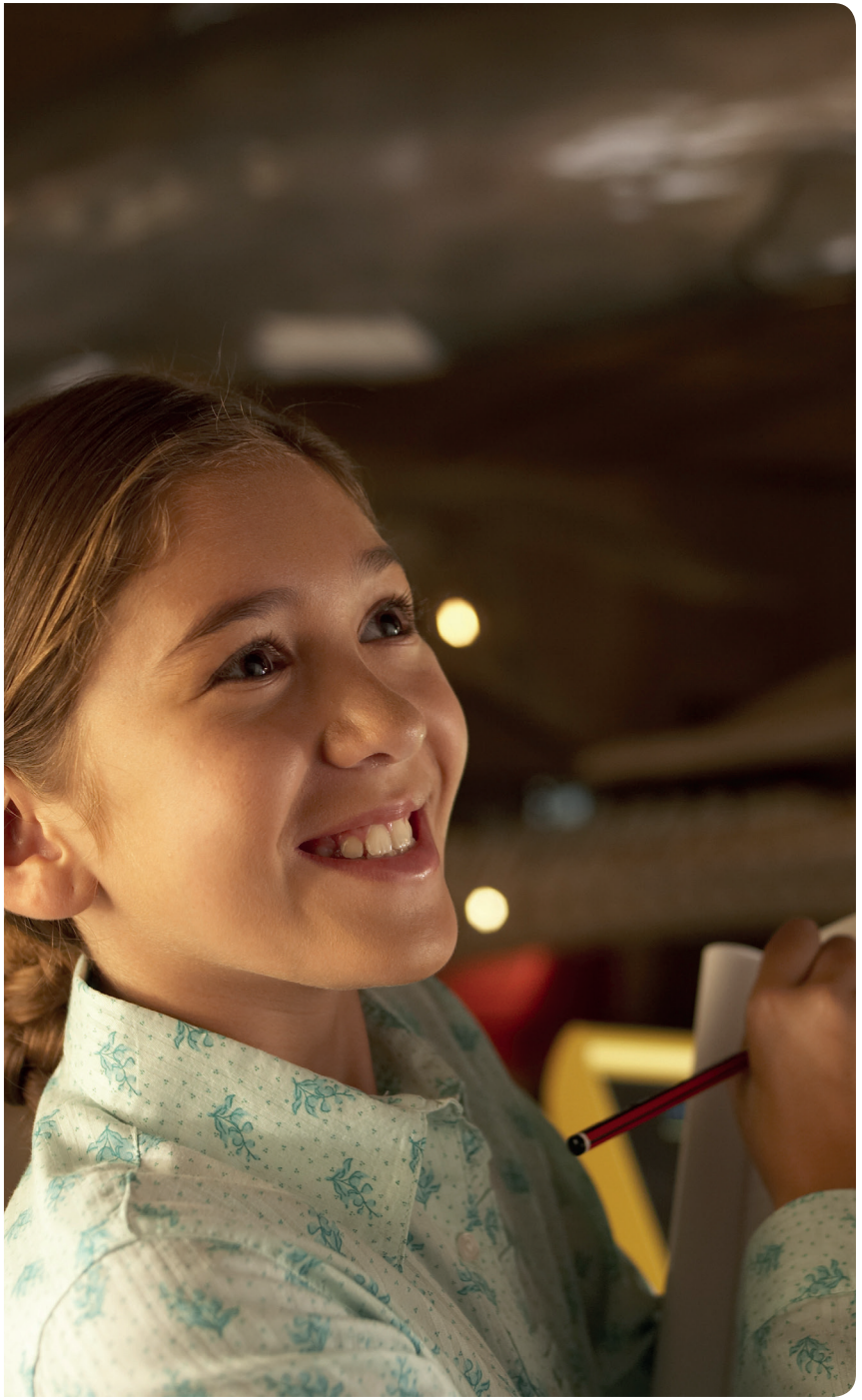
In Portugal on colonialism (particularly the Colonial War
in the 1960's and 1970's).

In Poland on the Shoah (Holocaust) and situation of the Jews.

In Russia the focus was set on the issue of Russian collaboration with Nazis during the WW II and the situation of the collaborators afterwards.

In Hungary the focus was the Treaty of Trianon and the assessment of the national and international politics that resulted in the Treaty.

The focus in the Finnish focus groups were the Finnish Civil War, in 1918, and the treatment of Jewish refugies in Finland during WW II.



DESPITE THE DIVERSITY OF THE HISTORICAL CASES, THE PROJECT WAS EXPECTED TO BE COHERENT BECAUSE THE KEY CONCEPTS AND QUESTIONS (SEE ABOVE) WERE TO BE THE SAME.

- How to teach painful pasts?
- What words should we use to reflect together with the students upon the issue of historical continuity?
- How do they deal with historical knowledge? For what historical consciousness?

ENCOURAGING STUDENTS TO THINK:

- about the possibility or impossibility of historical reparations
- reasons for official/institutional apologies
- consequences or results of acts of historical reparations

give us a fair idea of their historical consciousness.

3 KEYS WORDS :

1. RESPONSABILITY
2. CONTINUITY
3. RELATIVITY (MORALITY)

HOW THE YOUNG :

- Talk about the responsabilities in history ?
- Think the link between them and that history : a continuity or not ?
- Think about the morality of history : can we discuss the morality of the history ?

CONCLUSIONS

RESPONSABILITY :

- The young people tend to be sceptical about the idea that citizens, as a group or as individuals, have a historical responsibility, except if they put their family's history into a historical context.

- Institutional responsibility seems to be acceptable.

- Even if, as individuals, responsibility seems inacceptable, they agree that they have to deal with this legacy.

CONTINUITY

In some countries, the high school students more easily accept there are historical continuities between the past and the present.
This seems to be the case in those countries where memory is very much alive (traumatic family stories) as in Russia, Portugal, Hungary, Poland, or where the discourse of public memory is strong as in France.
In Finland where family stories and memory rites are less strongly present, the high school students argue that there is a rupture between the past and the present.

In all these countries the young people spontaneously think that it is important to know about history so as not to repeat injustices of the past.

REPARATION

In all these countries, the high school students considered how acceptable and legitimate the issue of historical reparation is in relation to whether it is a material or a symbolic reparation, what kind of losses the reparation is for, and whether the reparation is made by the state or the citizen ("us").

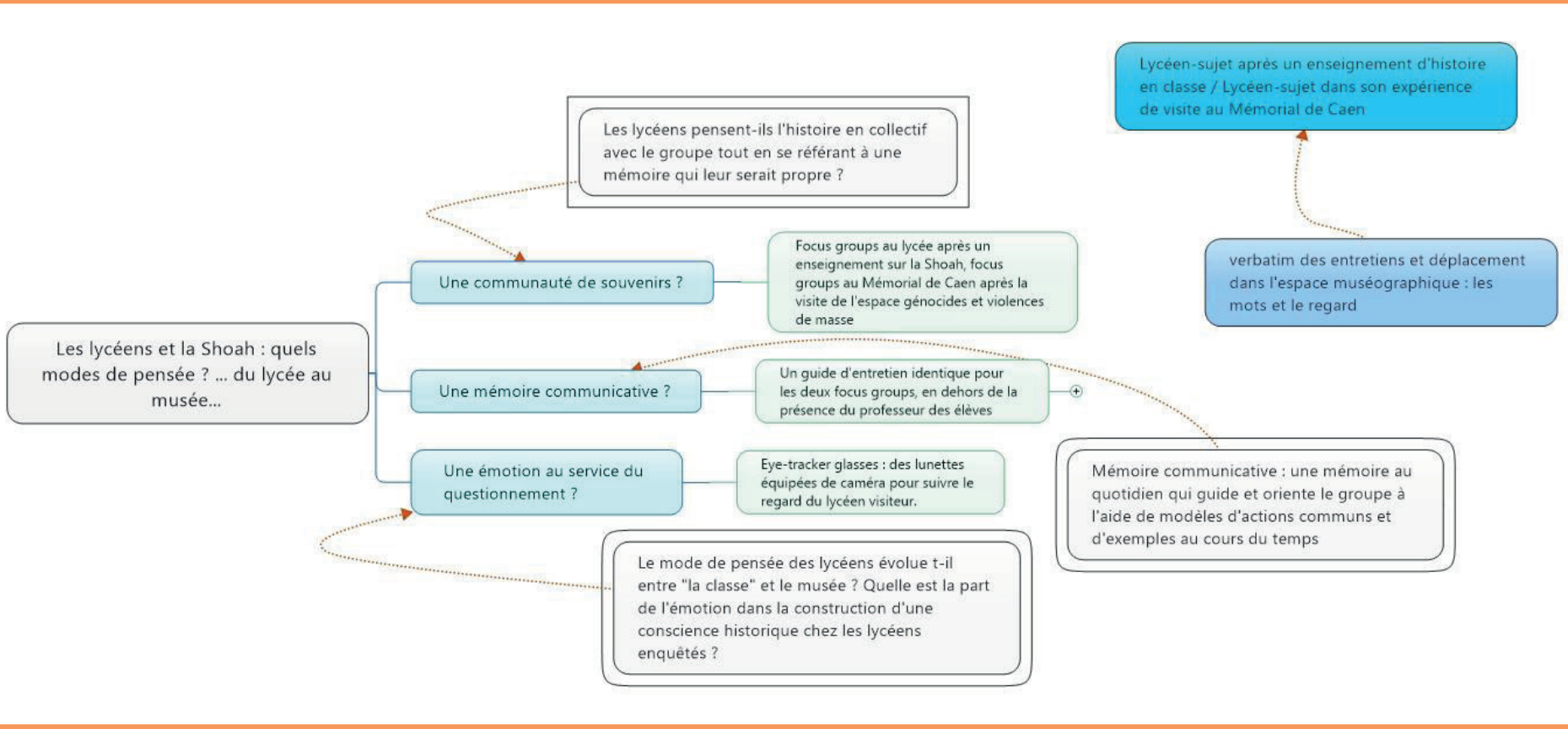
Some distinctions are interesting. In some countries, such as Portugal, the students reflect upon the importance of reparations from the point of view of the needs of the victims of historical injustice whereas in other countries such as Finland, they tend to consider this issue from the point of view of social interests.

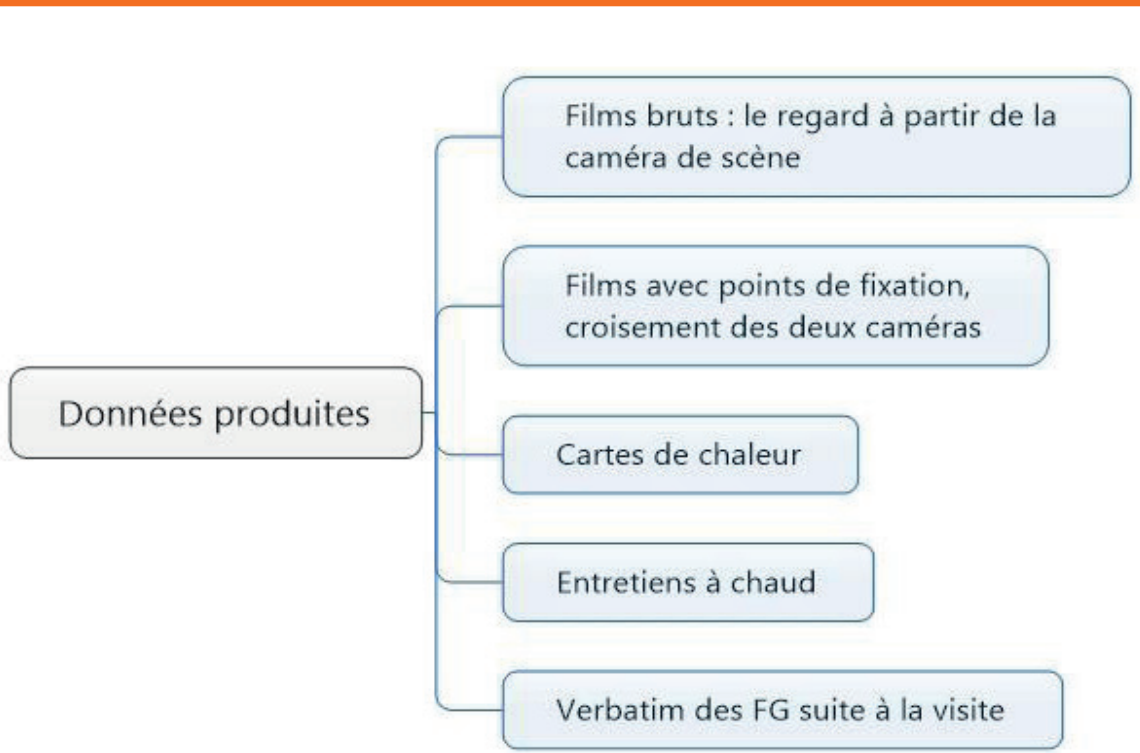
There also are distinctions regarding the usefulness of reparations. The Portuguese students think positively and optimistically of the usefulness of reparations whereas the Russian students tend to have sceptical views on this.

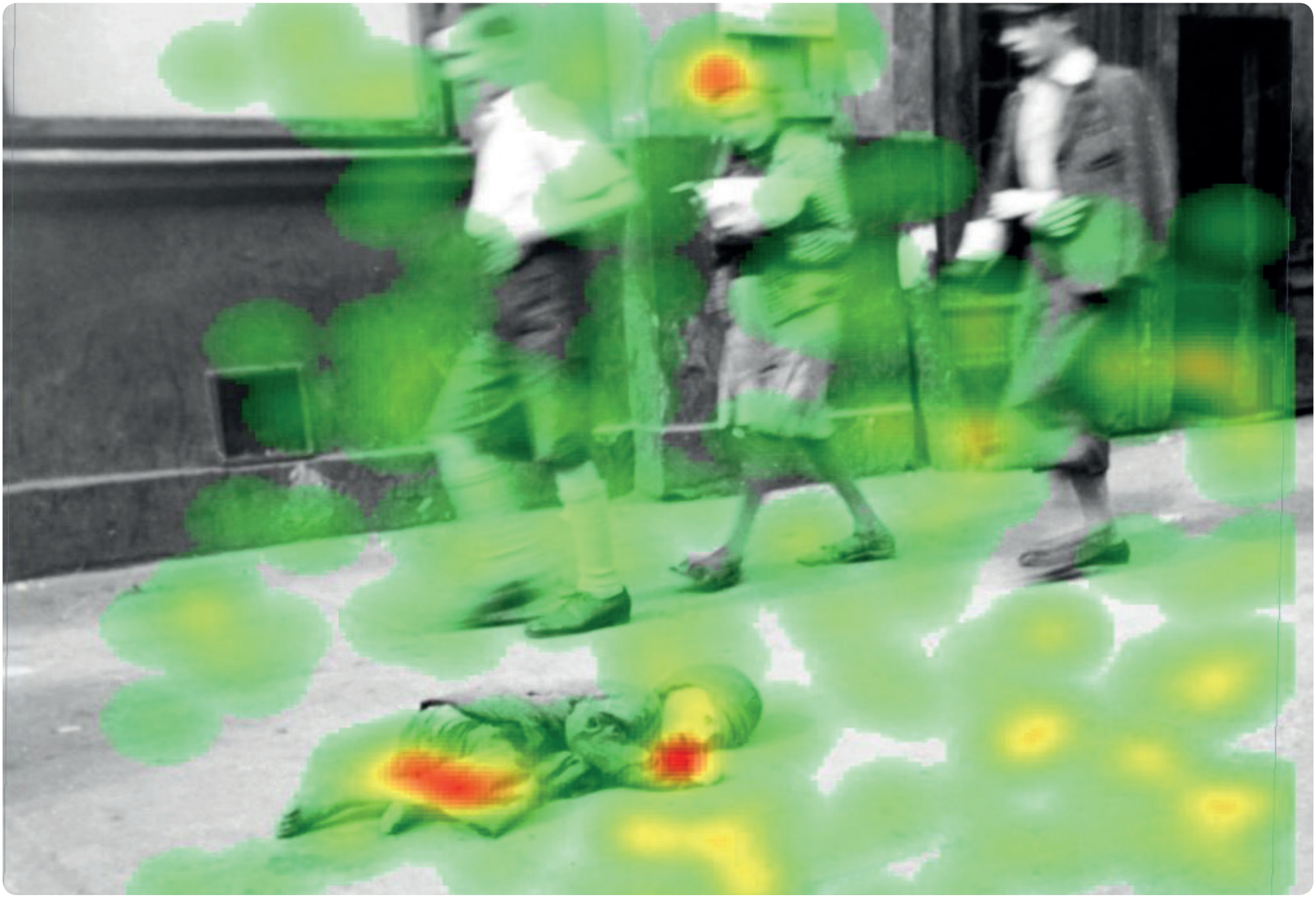
2

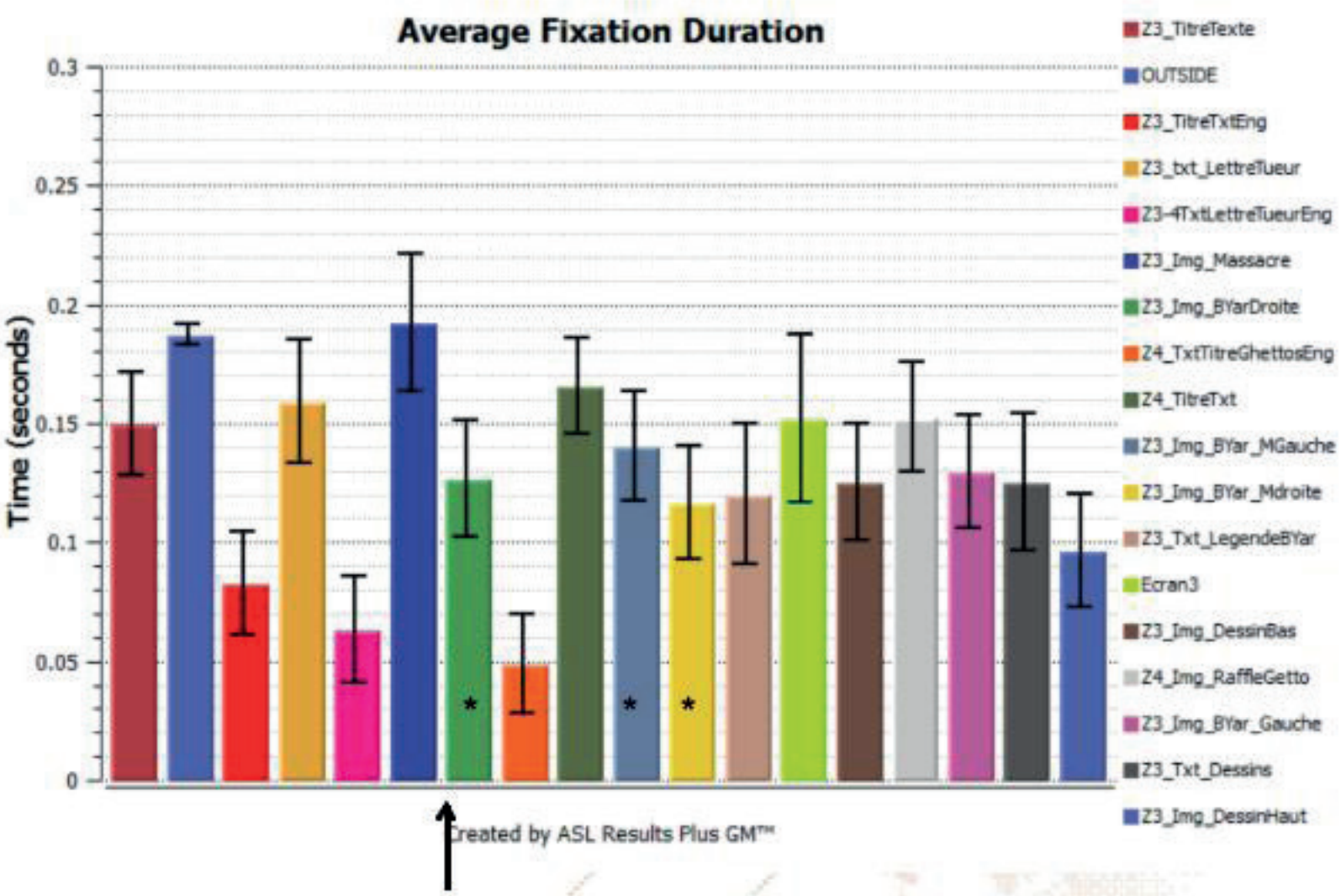
FROM THIEC TO MATRICE

A project with Denis Peschanski : memory studies.
A project with focus group / memorial of caen with Eye-trackers / focus groups after the visit / focus groups 6 months later.




Données produites
Films bruts : le regard à partir de la caméra de scène
Films avec points de fixation, croisement des deux caméras
Cartes de chaleur
Entretiens à chaud
Verbatim des FG suite à la visite



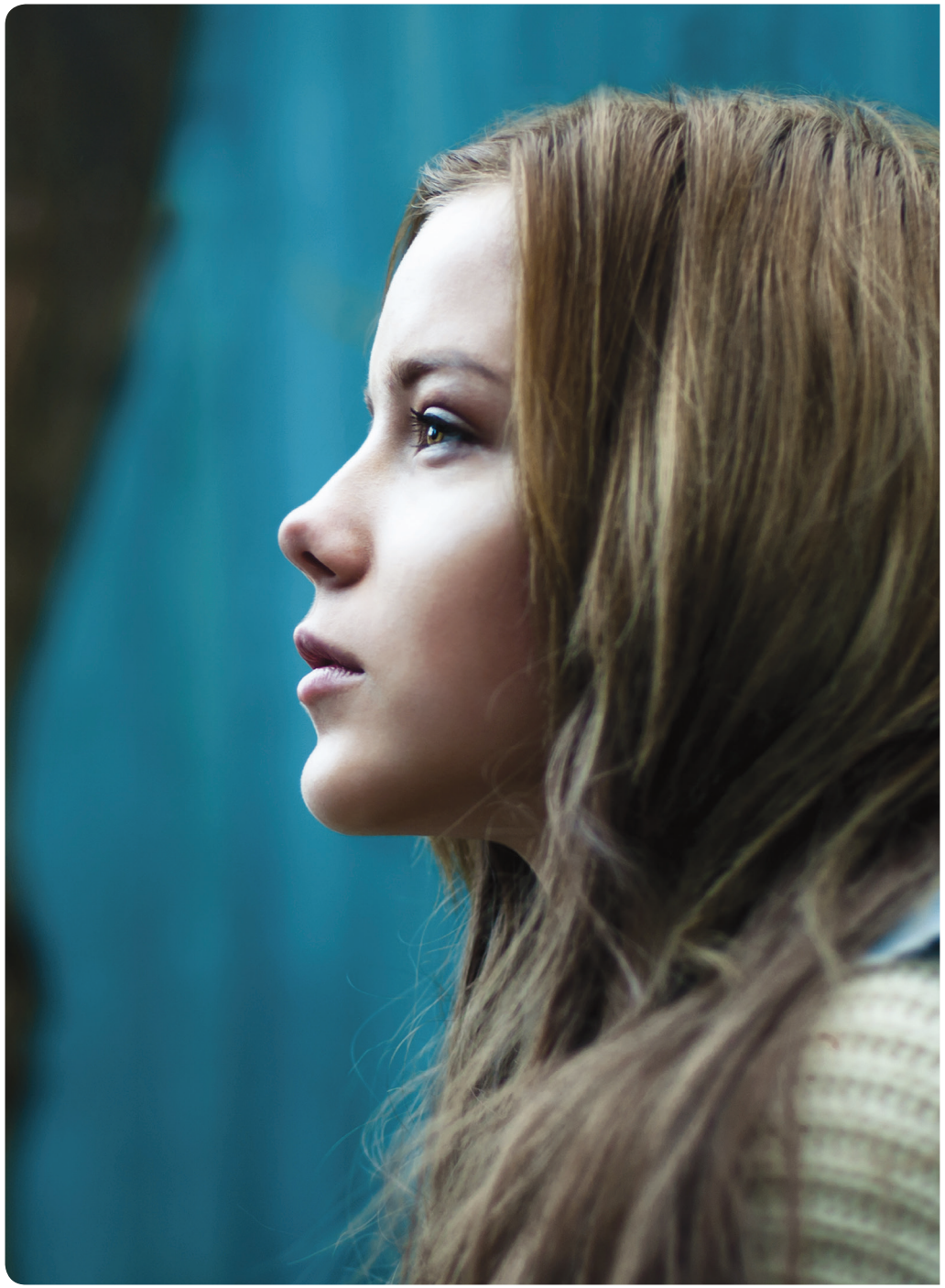


Temps de fixation est plus conséquent sur les images de massacre de Juifs ukrainiens à Mizocz, URSS, 4 octobre 1942.

Images Babi Yar, regard se fixe sur différentes zones, présentation découpée dans la scénographie.* de 0,11 secondes à 0,16 secondes.

FINDINGS

- a communicative memory
- emotional representations of the past are very important for the construction of a historical consciousness
- a temporary community of memory



3

DES QUESTIONS :

Au musée, à l'école, dans la famille, dans tout le quotidien des élèves... les images sont omniprésentes.

Que se passe t-il quand un élève âgé de 13 à 18 ans regarde une image d'histoire ou faisant partie de notre mémoire collective ? Que regarde t-il ?

UN PROTOCOLE INÉDIT :

- 100 élèves : la visite d'un espace muséal équipée **d'eye-trackers** : **quelles sont les images marquantes ?**

- 100 élèves : la visite du même espace en salle immersive : **quels effets de saillance ?**
  Confrontation des élèves à un mur d'images : **quels regards pour quelles émotions ?**

- 100 élèves : un protocole en sciences sociales pour **des entretiens au fil de l'expérimentation** (questionnaires, focus groups)

UNE AMBITION :

Comprendre la place des images dans les modes de pensée de l'histoire par des élèves de 13 à 18 ans.

Comprendre comment ils apprennent ?
Apporter des réponses selon l'expression des émotions.

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0004 - 01-2016 - Création graphique ESPE - Crédit photo ESPE - Propriété privée - ESPE - Ne pas jeter sur la voie publique.