



Global Learning & Holocaust Education

Darius Jackson reflects on Global Learning and his more recent work on Holocaust Education.

Darius was involved in a number of Tide~ projects including work on issues in Derry / Londonderry - and as leader of a study visit for teachers to Cape Town.

The idea that there was an overlap between Holocaust education and global learning was brought home to me by a teacher from Essex when he commented that his students used Google maps to see where the death camps and ghettos were established and that this helped his students see that the Holocaust was 'really real' not just another tale about the past. They were constructing an understanding of a process that is independent of them, separated from them in space and time and incredibly complex... if that's not like global learning then what is it? I am not going to argue they are identical, that would be ludicrous, but I am going to argue there are similarities and overlaps worth exploring.

Both Holocaust education and Global learning are multidisciplinary in approach; they both study events and processes that are 'are generated not by one, but by a multiplicity of causal structures, mechanisms, processes or fields' (Bhaskar et al 2010 p4). So, to understand the complexity of our globalised world, or why 6 million Jews were murdered, we need insights from a wide range of disciplines. This is explicit in the Tide~global learning 'Development Compass Rose' which **demands that economic and social factors, and issues of political power, are put alongside environmental issues.**

Both have internal disputes that appear utterly incomprehensible to an outsider;

- ☐ *Is the Holocaust about the murder of 6 million Jews or does it include all victims of Nazism, or some of them, but not others?*
- ☐ *What do we call it, Holocaust education or Holocaust Education, Global education, education for Global Citizenship, global learning?*
- ☐ *Is it education for activism? Do we set out to inspire a desire to right injustices or is to develop empathy for our fellow humans?*
- ☐ *Is it to develop an understanding of a complex process or to 'inoculate our children against racism'?*

If we accept the premise that fundamental to both is the need for students to develop an understanding of a complex process this implies a child centred pedagogy so we must consider the importance of the concepts we use to support students as they develop their understanding of the Holocaust.

The importance of child centred pedagogy as Tide~global learning states we need **'to engage with the needs of learners** in the context of global perspectives, human rights, sustainability and development issues.' (my emphasis)

In 2005 James Banks and a team of academics published a case for rethinking assumptions about education for citizenship in a globalised world (Banks et al 2005). In it they outlined four principles and ten concepts that they considered central to understanding the globalised world. **[See diagram on page 20]**

See [page 34](#) for References and further reading

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The Elephant Times



The memorial at Treblinka Two; the 17,000 stones symbolise the graves of the Jews killed here.

It would be ludicrous to claim that teaching about the Holocaust will address all of these concepts, but studying the Holocaust will use many of them:

Democracy; for a democracy to function there needs to be, amongst others, civic equality, a free press, impartial justice and an acceptance of diversity. All these were destroyed in establishing the Nazi state.

Diversity; again, this was destroyed by the Nazi policy of constructing the Volksgemeinschaft an 'imaginary community' united by race, language and culture. There is also the often-overlooked diversity of Jews in Europe, there were different religious traditions (and atheism), different political beliefs, languages and lifestyles.

Prejudice Discrimination and Racism. This is central to understanding the Holocaust, but most Jews did not live in Germany in the 1930s. It was not until the invasion of the Soviet Union that the Nazis Empire contained large numbers of European Jews and the decision was made to commit mass murder to get lebensraum.

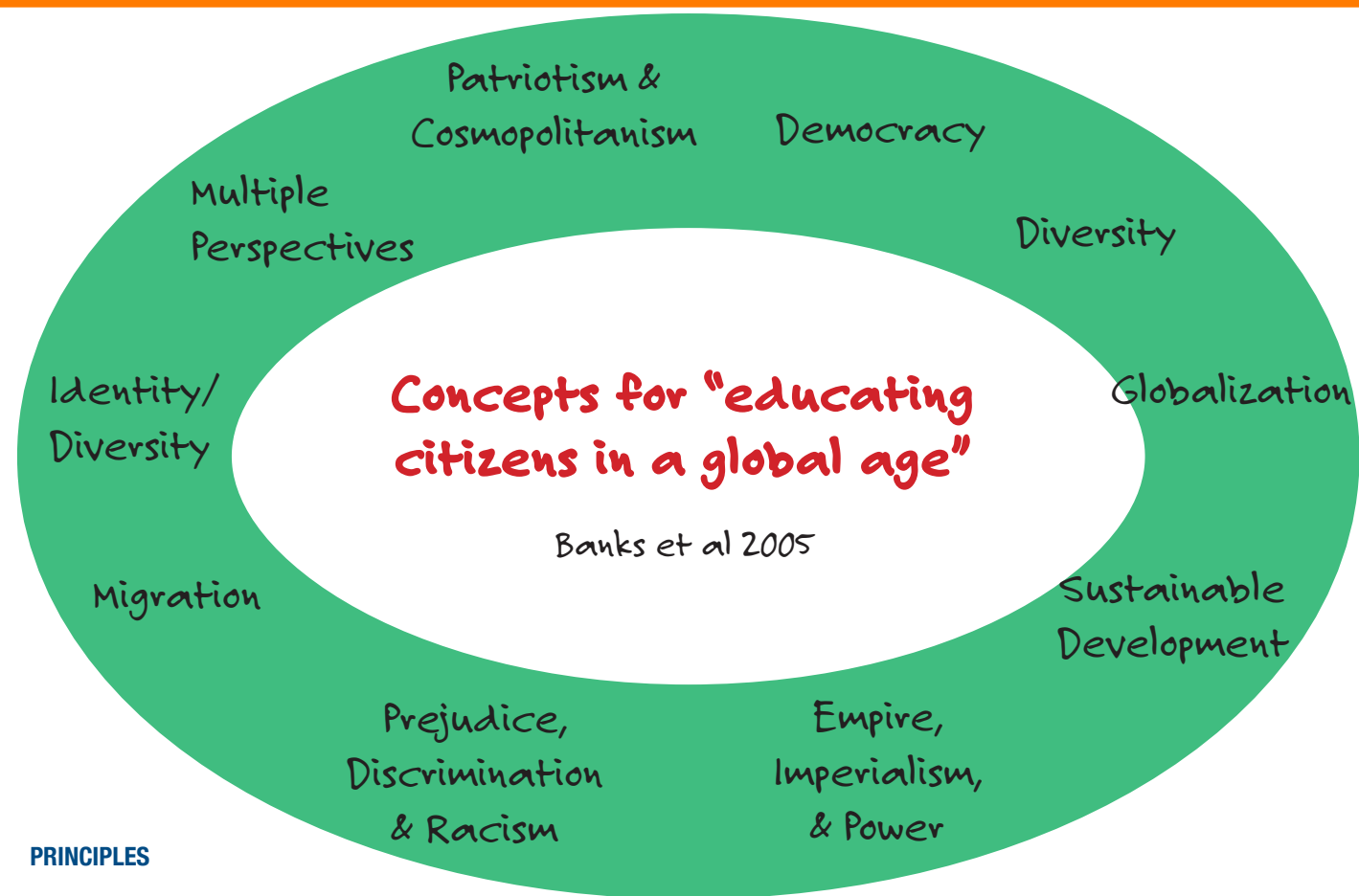
Holocaust education and global learning are not identical, but they do have a lot in common.

Download free -

What do students know and understand about the Holocaust?

This was a large-scale research project into pupils' understanding. The report is fascinating and well written.

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PRINCIPLES

1. Students should learn about the complex relationships between unity and diversity in their local communities, the nation, and the world.
2. Students should learn about the ways in which people in their community, nation, and region are increasingly interdependent with other people around the world and are connected to the economic, political, cultural, environmental, and technological changes taking place across the planet.
3. The teaching of human rights should underpin citizenship education courses and programs in multicultural nation-states.
4. Students should be taught knowledge about democracy and democratic institutions and provided opportunities to practice democracy.

The stone memorial for Janusz Korczak (1878-1942) Doctor, WW1 veteran, children's novelist, orphanage manager, radio presenter, education theorist, recipient of the Silver medal of the Order Polonia Restituta. Killed at Treblinka for being Jewish.



Voices from South Africa

After 15 years as a Geography teacher and in the early years as a teacher educator, I finally got the opportunity to glimpse the complexity of Sub-Saharan Africa and the unique socio-political landscape of South Africa, not as a tourist, but in the company of Clive Harber and Jeff Serf and a group of teacher educators from across the UK.

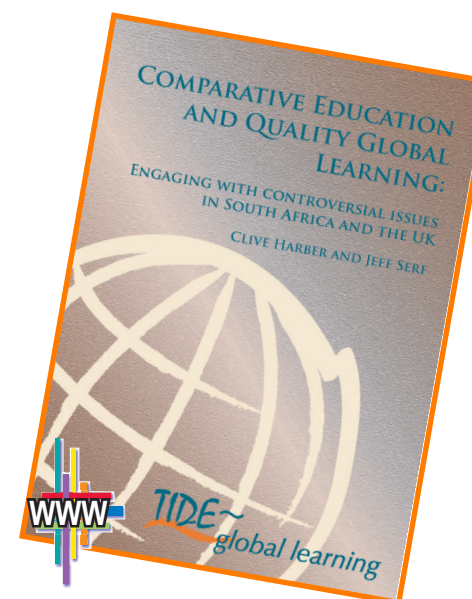
Linda Clarke reflects on her South Africa experiences

Linda is now Professor at University of Ulster. Research Director - Education.

See her chapter:

Voices from South African Education

in **Comparative Education & Quality Global Learning**



The Tide~, Seeking Ubuntu workshop in Durban, [2005] introduced us to voices on all sides of the ongoing debates in this huge, complex, divided country. I shall always be grateful to Tide~. I have long been convinced that anyone who would teach Geography should have spent at least some time on the ground, trying to understand some part of Africa.

Voices have stayed with me; from the moving beauty of children's songs of welcome, to the Afrikaans community worker man who told us mildly that he admired Nelson Mandela, then paused, and growled, "But, of course, we should have killed him". I can still recall a shiver.

Many of the discussions were uncomfortable and all were engaging, offering important lessons for teacher education back home; the nature of citizenship education, the enduring legacies of apartheid and schooling as violence (Harber, 2004). I also came into contact with Ubuntu, that concept that takes its name from the Zulu phrase for human dignity and is often translated as **"I am because we are"**. Thinking back, I also feel that I began to develop an inkling of understanding of Ubuntu's place in South African society and human communities around the world.

On reflection, there has been a particularly enduring personal-professional impact: the Tide~ Study Visit, thousands of miles from home, provided me with a much better understanding of the divisions in South Africa but also **helped me to comprehend and conceptualise "the wicked issues which persist in Northern Ireland's fragile 'peace'"**.

(Knox, 2015)

Returning home, a full month before my suitcase (a lesson in itself) I continued to work on a DFID funded project which aimed to prepare student teachers to teach the new Local and Global Citizenship curriculum in Northern Ireland. I volunteered to take part in an Irish Aid Project with colleagues in universities across Ireland and in Malawi, Mozambique and Uganda. This led to me to set up a project that provided opportunities for Ulster teacher educators and student teachers to team teach the new Social Science Curriculum in Zomba, Malawi.

My bedtime reading this very week includes the audio book of Trevor Noah's excellent autobiography * **'Born a Crime, growing up in South Africa'** Noah reads the book himself so that it really comes alive; apartheid is described in all its convoluted contradictions, **but, remarkably, Noah does not come across as bitter - I'm not sure I could manage that in his shoes - but at least I understand just how remarkable that is.**

References: see [page 34](#)