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Teaching historical empathy

Perspective taking in past and present using eyewitnesses

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Appendix A Interview protocol teachers and students, study 1

This interview protocol was the guideline for both students and teachers. The last question was asked only to teachers. The teacher variant is occasionally shown in brackets if it differs from the question to the students.

A. Beliefs

We start with a question about empathy in general.

1. What do you need to empathize?

We are now moving from empathy in general to historical empathy.

2. Is there a difference between empathy with a historical person and with a person in the present?

If yes, what are the differences?

- 3a. What do you think historical empathy is?

b. Try to make a ranking. On the cards:

- Something you do when you investigate the past
- A skill that you can practice
- An exercise/method in class
- A trait of someone

Then ask: or do you think historical empathy is something else?

4. Sorting task: What is especially important for empathy in a history lesson? Make two piles for important and less important:

- Understanding the context of the historical person: the time and background of that person
- Imagining and sympathizing with a different time or person
- Awareness of your own positionality
- Being able to handle your own emotions well
- Being able to recognize yourself in a historical person: same values, background, age, etc.

Then ask: or do you think something else is important in historical empathy?

B. Objectives

We start with a question about empathy in general.

1. What do you think is the most important objective of empathizing in general?

We are now moving from empathy in general to historical empathy.

2. What do you think is the most important objective of historical empathy? Make the ranking. On cards:

- Being able to conduct more critical historical research
- Strategy to improve in historical contextualization
- Being able to understand the past
- To view things from different perspectives
- To also improve empathy in the present
- To practice moral issues
- Something else

3. Do you think that identification and an emotional connection with people in the past should be encouraged in history lessons?

C. Teaching strategies

1. Finish: I find it harder to empathize with someone when . . .

Make two piles: things that make it harder to empathize and things that do not have much influence on empathizing.

On cards:

- I have a very different background than that person (cultural, socioeconomic)
- I hold very different values than that person
- There is a large age difference
- I know little to nothing about the time/culture in which that person lives
- Something else

2. Which way do you think is good to promote historical empathy? Make two piles of a good way and a less good way to practice historical empathy.

On cards:

- When the teacher (you) tells a nice story about someone
- When I can see that person live (guest speaker/eyewitness)
- When I see a documentary about that person
- When I read that person's diary

- When I read/view a source about this (in the textbook)
- When I am at a place where something historical has taken place, for example, in an old building or in a museum (historical sensation)
- Something else

3. This is how we practice historical empathy most often in the history lesson: activities or work forms

Make two piles: one often, two less often

- When the teacher tells a nice story about someone
- When I (the students) can see that person live (guest speaker/eyewitness)
- When I (the students) see a documentary about that person
- When I (the students) read that person's diary
- When I (the students) read/view a source about this (in the textbook)
- When I (the students) am at a place where something historical has taken place, for example, in an old building or in a museum (historical sensation)
- Something else

- 5 Does the teacher (you) sometimes make it explicitly clear in class when you are practicing historical empathy?
- 6 Does the teacher (you) sometimes make explicitly clear in class how to empathize historically?
- 7 Does the teacher (you) also make explicitly clear in class why he/she considers historical empathy important?

This last question was asked only to the teachers

- 8 To what extent do you, as a teacher, feel able to teach students historical empathy/to practice this with students? Are you trained in this?

Appendix B Design principles for the intervention study, study 2

Design Principle	Eyewitness in Documentary	Guest Speaker
Offer enough context of both the conflict and the personal lives of the protagonists	<p>Preparation lesson</p> <p>Students receive additional context about the situation in Israel/Palestine. The teacher provided the context via a PowerPoint with an explanation, and then the students made an assignment about this from the book, covering different perspectives on the conflict. For example, it explains the historical causes of the conflict from a Jewish and Palestinian perspective. Attention is given to colonial times, the Holocaust, and the religious Jews and Muslim Palestinians.</p> <p>Second, background information about eyewitness, including information about their age, cultural and religious background and experience of the conflict.</p>	<p>Preparation lesson</p> <p>Students receive additional context about the situation in Israel/Palestine. The teacher provided the context via a PowerPoint with an explanation, and then the students made an assignment about this from the book, covering different perspectives on the conflict. For example, it explains the historical causes of the conflict from a Jewish and Palestinian perspective. Attention is given to colonial times, the Holocaust, and the religious importance of Jerusalem to both Jews and Muslim Palestinians.</p> <p>Second, background information about guest speakers, including information concerned their age, cultural and religious background and experience of the conflict.</p>
Pay attention to awareness of their own positionality	<p>Preparation lesson</p> <p>Students prepare in groups 6 questions about context and own positionality and have them checked by the teacher.</p> <p>Discussion lesson</p> <p>Classroom discussion about the contexts and perspectives of the main characters from the documentary. Students first had to answer several (discussion) questions, for example the question: give examples of context that influenced the perspective of the characters.</p>	<p>Preparation lesson</p> <p>Students prepare in groups 6 questions about context and own positionality and have them checked by the teacher.</p> <p>Discussion lesson</p> <p>Classroom discussion about the contexts and perspectives of the two guest speakers. Students first had to answer several (discussion) questions, for example the question: give examples of context that influenced the perspective of the guest speakers.</p>

Pay attention to multiperspectivity	<p>Preparation lesson</p> <p>The students are introduced to the different perspectives (multiperspectivity) on the Israel/Palestine case study via explanations from the teacher and an assignment from the textbook.</p> <p>Intervention lessons</p> <p>The documentary shows different perspectives and opinions between the different Jewish and Palestinian teenagers about the conflict in their country.</p> <p>Preparation lesson</p> <p>Background information about eyewitnesses in the documentary Promises, including information about their age, cultural and religious background and experience of the conflict.</p> <p>Homework assignment where the students were occupied with questions about the context and perspective of the seven protagonists of Promises (see above).</p> <p>Intervention lessons</p> <p>Attention was given to the personal connection, whereby the stories are made concrete and personal.</p> <p>Intervention lessons</p> <p>During the documentary, the teachers asked questions about the seven protagonists and their views and actions.</p>	<p>Preparation lesson</p> <p>The students are introduced to the different perspectives (multiperspectivity) on the Israel/Palestine case study via explanations from the teacher and an assignment from the textbook.</p> <p>Intervention lessons</p> <p>In the first lesson, a Palestine guest speaker tells his life story and view on the conflict; in the second lesson, a Jewish guest speaker tells his life story and view on the conflict.</p> <p>Preparation lesson</p> <p>Background information about the guest speakers, including information concerned their age, cultural and religious background and experience of the conflict.</p> <p>Homework assignment where the students were occupied with questions about the context and perspective of the guest speakers (see above).</p> <p>Intervention lessons</p> <p>Attention was given to the personal connection, whereby the stories are made concrete and personal.</p> <p>Intervention lessons</p> <p>During the visit of the guest speakers, attention was given to the interaction. They were asked to clearly tell</p>
Pay attention to a personal connection	<p>Preparation lesson</p> <p>Background information about eyewitnesses in the documentary Promises, including information about their age, cultural and religious background and experience of the conflict.</p> <p>Homework assignment where the students were occupied with questions about the context and perspective of the seven protagonists of Promises (see above).</p> <p>Intervention lessons</p> <p>Attention was given to the personal connection, whereby the stories are made concrete and personal.</p> <p>Intervention lessons</p> <p>During the documentary, the teachers asked questions about the seven protagonists and their views and actions.</p>	<p>Preparation lesson</p> <p>Background information about the guest speakers, including information concerned their age, cultural and religious background and experience of the conflict.</p> <p>Homework assignment where the students were occupied with questions about the context and perspective of the guest speakers (see above).</p> <p>Intervention lessons</p> <p>Attention was given to the personal connection, whereby the stories are made concrete and personal.</p> <p>Intervention lessons</p> <p>During the visit of the guest speakers, attention was given to the interaction. They were asked to clearly tell</p>
Appeal both cognitively and affectively to the students	<p>Preparation lesson</p> <p>Background information about eyewitnesses in the documentary Promises, including information about their age, cultural and religious background and experience of the conflict.</p> <p>Homework assignment where the students were occupied with questions about the context and perspective of the seven protagonists of Promises (see above).</p> <p>Intervention lessons</p> <p>Attention was given to the personal connection, whereby the stories are made concrete and personal.</p> <p>Intervention lessons</p> <p>During the documentary, the teachers asked questions about the seven protagonists and their views and actions.</p>	<p>Preparation lesson</p> <p>Background information about the guest speakers, including information concerned their age, cultural and religious background and experience of the conflict.</p> <p>Homework assignment where the students were occupied with questions about the context and perspective of the guest speakers (see above).</p> <p>Intervention lessons</p> <p>Attention was given to the personal connection, whereby the stories are made concrete and personal.</p> <p>Intervention lessons</p> <p>During the visit of the guest speakers, attention was given to the interaction. They were asked to clearly tell</p>

<p>their life story (context) and give their view of the current situation in Israel/Palestine.</p>	<p>Discussion lesson Based on different working methods (with tools such as Mentimeter, placemat method and a class discussion), attention is given to empathy and to what extent you can better empathize with someone else if you know their context and emotions.</p>	<p>Discussion lesson Based on different working methods (with tools such as Mentimeter, placemat method and a class discussion), attention is given to empathy and to what extent you can better empathize with someone else if you know their context and emotions.</p>
<p>Give explicit instruction on empathizing skills, for example, by paying explicit attention to awareness of their own positionality, multiperspectivity and the emotions that are evoked when dealing with sensitive history</p>	<p>Preparation lesson The teacher gave explicit instruction on the skill: The concepts 'context' and 'awareness of their own positionality' were explained in an explicit instruction.</p>	<p>Preparation lesson The teacher gave explicit instruction on the skill: The concepts 'context' and 'awareness of their own positionality' were explained in an explicit instruction.</p>



Appendix C Codes for students' explanation of the importance of empathy, including ICC scores, study 2

Subcategory	Description	Example	ICC
Better understand the other/a context	Better understanding of someone, a conflict or situation	"Because then you can understand the other and the world better"/67	.952
Prosocial behaviour between individuals and in a group	To help someone, or to prevent or resolve conflicts	"Because then you can help that person"/70	.828
Gaining insight into yourself	Getting to know yourself better or personal development	"Because then you understand yourself better"/76	1.00
Learn new perspectives/points of view	Learn about perspectives or points of view that are different from your own	"Because then you look at other points of view than just your own"/66	1.00
Other: other correct answers	Other correct answers that cannot be coded in the other categories		-

Appendix D Coding scheme for the understanding of empathy, including ICC scores, study 2

Category	Subcategory	Description	Example	ICC
What helps if you want to understand why someone does something	Cognitive aspects	Having knowledge or insight or engage in cognitive activities, such as having knowledge of the context, awareness of own positionality, looking from another/multiple perspective(s) and regulating one's own emotions	"you look at the situation from the point of view of the other instead of your own opinion"/50	.901
	Affective aspects	Feeling the emotions of others or empathize with another	"If I see and feel that he is doing something out of anger or frustration"/8"	1.00
	Strategic aspects	An activity one can engage in, for example, talking or listening, without an explanation of why it is important	"talking to each other about it"/50	.899
What doesn't help when you want to understand why someone does something	Other: other correct aspects	correct answers that can not be coded in the other categories		-
	If you can't regulate your emotions	Not being able to regulate your emotions, for example, anger or persisting while the other does not want to talk	"When you get angry"/70	.882
	Not a good relationship	Not having a good relationship with the other, or not caring about the other, you don't have a good relationship	"If you don't want to understand him because you don't care about him"/64	1.00

Too little information/context	Having too little information or don't know the person well	"If you don't know his actions exactly" /64	.944
Thinking too much from your own point of view	Think only from your own perspective	"If you already have a very strong opinion and show it" /59	.944
Other: other correct answers	Other correct answers that cannot be coded in the other categories	"If you're not listening" /70	.672

Appendix E Interview protocol 2 teachers, study 3

Questions:

1. How did you experience the lesson unit on promoting historical empathy around six design principles through eyewitnesses?
2. How did you teach this lesson unit?
3. What considerations and concerns you remembered from the lessons?
4. What did you see as the differences and similarities between the guest speakers and the documentary?
5. What points of attention did you find important in the teaching of this lesson unit with eyewitnesses?
6. What points of improvement do you see in the teaching of this lesson unit with eyewitnesses?

Appendix F Example of a summary of what is happening and how it happens per design principle, study 3

Design principles	What is happening?	How does it happen?
<i>Contextualization</i>	The teacher started the preparation lesson with explaining the context of the Israel-Palestine conflict and the context of the eyewitnesses.	The conflict was explained by a PowerPoint presentation, the context of the eyewitnesses by a homework assignment.
<i>Pay attention to awareness of their own positionality</i>	The teacher asked students explicitly about their prior knowledge and their positionality on the conflict.	The teacher asked explicit questions about students positionality: "is the topic of Israel-Palestine discussed at home? And in what way? In other words: what is the perspective you have?"
<i>Pay attention to multiperspectivity</i>	In the source assignment multiperspectivity on the conflict was mentioned.	In the source assignment multiperspectivity on the conflict was practised.
<i>Pay attention to a personal connection</i>	The students had to prepare their own questions to ask the eyewitnesses.	The teacher encouraged a personal connection between students and the eyewitnesses in the homework assignment.
<i>Appeal both cognitively and affectively to the students</i>	The teacher asked students' opinions on the situation in Israel/Palestine.	The teacher asked about the information students have about Israel-Palestine (cognitive) and what they think and feel about the situation (affective).
<i>Give explicit instruction</i>	The teacher gave explicit instruction on historical empathy, where the emphasis was on the cognitive elements.	In the PowerPoint the teacher gave instruction on the importance of contextualization, positionality and multiperspectivity.

Appendix G Interview protocol post- interviews 8 teachers PLC, study 4

Question 1 Understanding Historical empathy

- a. What have you learned about historical empathy through the PLC?
- b. What did you learn that from? [e.g., cite as examples sources of learning: e.g., reading articles (knowledge), collaborating in the PLC or explaining it to students yourself]
- c. Can you recall a specific moment when ‘the penny drops’?

Question 2 Teaching Historical empathy

- a. What and how did the PLC contribute to confidence in your own ability with regard to promoting historical empathy in your students (in history class)?
- b. If so, what did you learn this from in particular? [possibly cite as examples sources of learning: e.g., reading articles (knowledge), collaborating in the PLC, or explaining it yourself to students]
- c. What did you gain from it for your daily teaching practice?

Question 3 Teaching empathy

We now move from historical empathy to empathy.

- a. Did the PLC contribute to more confidence in your own ability with regard to promoting empathy in your students as a citizenship competency?
- b. If so, what did you learn this from in particular? [possibly cite as examples sources of learning: e.g., reading articles (knowledge), collaborating in the PLC, or explaining it to students yourself]
- c. What do you gain from it for your daily teaching practice?

Question 4 Use of eyewitnesses and design principles

- a. What have you learned about working with and guiding eyewitnesses in the classroom?
- b. What in particular have you learned from? [e.g., cite as examples sources of learning: e.g., reading articles (knowledge), collaborating in the PLG, or explaining it to students yourself]
- c. What did you learn from the 7 design principles here: contextualizing, positionality, multi-perspective, personal connection, pay attention to cognitive/affective, explicit

instruction, make a link between historical empathy and general empathy by connecting students' taking the perspective of people in the past and in the present.?

d. What do you gain from it for your daily teaching practice?

Question 5 The PLC

a. What did you find meaningful in this PLC?

b. How would you rate the following five components in the PLC? Ranking 1: Which one do you think is the most important resource for your learning? And why?

1. Increased knowledge of theory.

2. Learning from examples and available teaching materials in the PLC.

3. Learning from cooperation/discussion in the PLC.

4. Learning from feedback from participants and teacher trainer

5. Learning by being given enough space to become competent/integration in daily practice/professional experimentation

6. Salient outcomes e.g., students' feedback

Question 6 Areas for improvement

a. Which criteria must a PLC around Historical empathy meet according to you?

b. What have you missed?

c. What are areas for improvement for next time?

Appendix H Assignments for eyewitnesses lessons [in Dutch]

Extra Informatie over documentaire geschiedenis klas 4
Bij lessenserie 'Israël / Palestina'

In de documentaire *Promises* worden zeven kinderen gevolgd door de journalist B.Z. Goldberg. Alle kinderen hebben te maken met de gevolgen van het conflict tussen de Palestijnen en Israëliërs. De manier waarop de kinderen met dit conflict in aanraking komen, heeft bijna allemaal te maken met hun (familie)geschiedenis en de context waarin ze wonen/opgroeien. Sommige hebben een liberaal of juist orthodox joodse familietraditie, maar ook bij de Palestijnse kinderen zien we verschillende achtergronden. De journalist BZ heeft er lang aan gewerkt om het vertrouwen van de kinderen te krijgen, om vervolgens deze documentaire te kunnen filmen. De zeven hoofdpersonen zijn:

- 1/2 De tweeling Yarko en Daniël Solan: joods-liberale jongens uit West-Jeruzalem
3. Sanabel: Palestijns meisje uit opvangkamp Deheishe op de Westelijke Jordaanoever
4. Mahmoud: Palestijnse jongen uit Oost-Jeruzalem
5. Schlomo: orthodox joodse jongen uit de joodse wijk in Jeruzalem
6. Faraj: Palestijnse jongen uit opvangkamp in Deheishe op de Westelijke Jordaanoever
7. Moïshe: joodse jongen in Beit-El op Westelijke Jordaanoever

1/2 De tweeling Yarko en Daniël Solan: joods-liberale jongens uit West-Jeruzalem. De jongens zijn seculiere joden en worden dus nauwelijks met de joodse religie opgevoed. Zij geven als ze met BZ bij de Klaagmuur zijn aan eerder afgeschrikt te worden door de streng religieuze – orthodoxe joden, dan dat ze ze begrijpen. De jongens zijn de kleinzonen van overledenen uit de Holocaust. Hun opa en de familie zijn na de oorlog vanuit Polen gevlucht naar Israël. Opa vertelt hierover en ook over zijn twijfel over het bestaan van een God die de Holocaust zou kunnen toestaan. De jongens voelen zich niet altijd veilig in de stad, door de aanslagen die er zijn. Ook voor hen is het de dagelijkse praktijk en ook het vooruitzicht dat ze later in dienst moeten in het Israëlische leger. Ze vinden dat er vrede moet komen, want alle partijen lijden verliezen. Ze staan er positief tegenover om naar het Palestijnse opvangkamp Deheise te gaan en daar Sanabel, Faraj en andere Palestijnse kinderen te ontmoeten. De

ontmoeting levert veel begrip op. Een aantal jaren later blijkt dat ze het contact met Faraj en de anderen hebben laten verwateren, omdat ze teveel met hun eigen dingen, sport, vrienden en school bezig zijn.

3. Sanabel: Palestijns meisje uit opvangkamp Deheishe. Haar vader zit in de gevangenis, omdat hij als journalist en activist verbonden was aan het Volksfront voor de bevrijding van Palestina. Haar vader heeft geen officiële zaak of verdediging gehad. De familie bezoekt hem zo vaak mogelijk, maar dit is geen makkelijk iets via alle belemmeringen en wegversperringen. Ze gaan met de bus van het Rode Kruis. Haar broer zat ook in de gevangenis en is daar gestorven aan een zonnesteek. Ondanks alle verdriet en angst probeert ze er het beste van te maken. Ze zit op dansen en treedt met haar traditionele dansgroep voor Palestijnse vrijheid op. Ook loopt ze meer in een demonstratie voor meer vrijheid samen met Faraj. Ze staat open voor contact met Joodse kinderen. Ze blijft positief en wil met Joden praten en omgaan.

4. Mahmoud: Palestijnse jongen uit Oost-Jeruzalem. Hij is de zoon van een koopman in koffie in de moslimwijk in het oude gedeelte van de stad Jeruzalem. Hij zegt: 'Ik ben hier geboren en getogen, dit is mijn land' ook beroept hij zich op de Koran, waarin wordt verteld dat Mohammed vanuit Jeruzalem naar de hemel vloog. Op zijn islamitische school leert hij dit ook en ook dat de Palestijnen vrede verdienen in hun land. Mahmoud wordt boos als hij ziet hoe Israëliërs hun vrijheid vierend en provocerend door hun wijk lopen. Hij staat achter Hezbollah en Hamas. Hij ziet Joden als de vijand, maar zegt wel dat kinderen onschuldig zijn, maar ook zegt hij over joodse kinderen: 'Als ik je niet ken, hoe kan ik dan vrede met je sluiten'

5. Schlomo: orthodox joodse jongen uit de joodse wijk in Jeruzalem. Zijn vader, afkomstig uit Amerika, is een rabbijn uit Jeruzalem. Schlomo is geboren in Jeruzalem. Hij komt uit een zeer gelovige en orthodoxe familie en gaat regelmatig naar de Sjoel en de Klaagmuur om te bidden. Hij draagt orthodox joodse kleding (pak, slaaplokken, gebedsriemen bij bidden) en hoeft niet als andere streng orthodoxe joden niet het leger. Hij zegt over de Palestijnen: 'Wij hebben de Arabieren er uit gegooid, wij hebben de oorlog gewonnen. Ik hoef geen vriendschap met Arabieren, maar ik wil wel vrede' Hij snapt dat Arabieren zich gekwetst voelen.

6. Faraj: Palestijnse jongen uit opvangkamp in Deheishe op de Westelijke Jordaanoever. Hij is de zoon van Palestijnse vluchtelingen. Zijn oma vertelt hoe de hele familie met geweld

verjaagd is uit hun dorp. Ze laat de eigendomsaktes en sleutel van de grond en het huis zien. Samen gaan ze naar het oude dorp, dat helemaal van de kaart geveegd is. Faraj is emotioneel: boos en verdrietig dat de joden dit gedaan hebben en dat de Palestijnen in vluchtelingenkampen wonen en met geweld te maken hebben. Ook één van zijn vrienden is omgekomen, tijdens protesten. Hij staat wel open voor contact met de joodse tweeling, ook al is hij argwanend: 'nu begrijpt hij me misschien, maar als hij later groot wordt, denkt hij net als zijn vader' Hij is in tweestrijd maar tegelijk doet hij erg zijn best om het contact met de tweeling warm te houden.

7. Moïse: traditioneel joodse jongen in Beit-El op Westelijke Jordaanoever. Dit gebied was van de Palestijnen en wordt nu scherp beschermd door het Israëlische leger, maar ook dit is geen garantie. Één van zijn joodse vrienden kwam op zijn 12^e om door het geweld. Hij geeft duidelijk aan dat hij niet van Arabieren houdt: 'Wij strijden hier tegen de Arabieren' Hij geeft vooral religieuze gronden voor het feit dat de joden recht hebben op Israël: 'In de Torah staat dat God Israël aan de joden heeft gegeven. Dus alle Arabieren moeten weg' Je ziet dat hij en zijn zusje zeer traditioneel joods opgevoed worden met strenge regels rondom de Sabbat.

Opdracht bij documentaire

Bedenk in een drie of viertal vijf vragen die je zou kunnen stellen, om meer te weten te komen over de standplaatsgebondenheid (perspectief) en de context (achtergrondinformatie) van deze zeven kinderen. Check van te voren de vragen bij de docent.

Standplaatsgebondenheid: hoe je naar iets kijkt, wordt beïnvloed door de tijd, plaats en cultuur waarin je woont en opgroeit

Context: de bruikbare achtergrondinformatie over iemand (zijn tijd, zijn plaats en ervaringen) die je vaak helpt om je in iemand in te kunnen leven.

Vraag 1

Antwoord

Vraag 2

Antwoord

Vraag 3

Antwoord

Vraag 4

Antwoord

Vraag 5

Antwoord

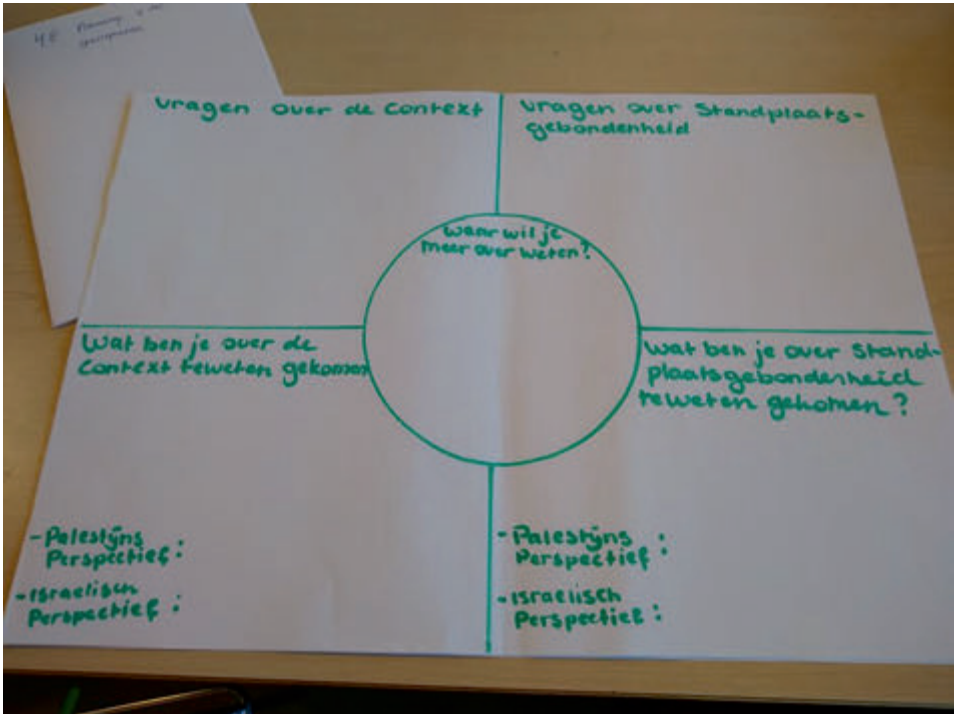
Ruimte voor extra aantekeningen tijdens de lessen

Nuttige achtergrondinformatie over de zeven kinderen

Andere vragen die je kunt stellen om meer te weten te komen over de context en standplaatsgebondenheid van iemand



Appendix J Placemat method, lesson 4, study 3 [in Dutch]



Contributions of authors

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Contributions:

Hanneke Bartelds reviewed literature, designed the interviews, and collected the data. She analyzed the data and wrote the manuscript. Geerte Savenije en Carla van Boxtel supervised Hanneke, provided feedback on the design, data-analyses, and various versions of the manuscript.

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Contributions:

Hanneke Bartelds reviewed literature, designed the interventions, and collected the data. She analyzed the data and wrote the manuscript. Geerte Savenije, Jannet van Drie and Carla van Boxtel supervised Hanneke and provided feedback on the design, data analysis and various versions of the manuscript.

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Contributions:

Hanneke Bartelds reviewed literature and designed the interventions and collected the data. She analyzed the data and wrote the manuscript. Geerte Savenije contributed to part of the data collection: she observed the implementation of the designed lessons by participating teachers. Geerte Savenije, Jannet van Drie and Carla van Boxtel supervised Hanneke and provided feedback on the design, data analysis and different versions of the manuscript.

Chapter 5 is based on Bartelds, H., Savenije, G. M., van Drie, J. P., Huijgen, T. D., & van Boxtel, C. A. M. (submitted). *Professionalizing teachers in teaching empathy. How can history teachers foster empathy in history lessons using eyewitnesses?*

Contributions:

Hanneke Bartelds reviewed literature, co-designed the meetings of the professional learning community and collected the data. She analyzed the data and wrote the manuscript. Geerte Savenije, Jannet van Drie and Carla van Boxtel supervised Hanneke and provided feedback on the design, data analysis and different versions of the manuscript. Tim Huijgen co-designed the meetings of the professional learning community and provided feedback on different versions of the manuscript.

Curriculum Vitae

When Hanneke Bartelds (1976) obtained her gymnasium diploma from the Maartenscollege in Haren (1994), she started studying history and journalism at the University of Groningen. After two years of studying history and journalism, she took a gap year and left to travel in Latin America. While teaching at a language school in Peru, Hanneke got inspired to become a teacher. In 2000 she finished her Master of Arts in History at the University of Groningen, in cultural global history supervised by Prof. dr. J. de Jong. Hanneke wrote a thesis focusing on Edward Blyden, an educator, scholar, writer, diplomat, and politician who was primarily active in West Africa in the end of the 19th century. In 2001 she finished her Master of Arts in Education in the field of history with honor.

Between 1998 and 2024, Hanneke taught history and civics at various secondary schools, including 10 years at Beyers Naudé in Leeuwarden and 14 years at Willem Lodewijk Gymnasium in Groningen and the University of Groningen. In addition, she worked at Noordhoff Publishers on several history textbooks for secondary schools. Since 2009, she has worked as a virtues coach in the Virtues Project. In 2018, her PhD research proposal on historical empathy was awarded a grant from the Netherlands Organization for Scientific Research (NWO) and she became a PhD candidate at the Research Institute of Child Development and Education of the University of Amsterdam, while she continued to work as a secondary school history teacher at Willem Lodewijk Gymnasium.

Hanneke has published articles on teaching historical empathy in international scientific and professional journals and presented her work in international and national context. Currently, Hanneke is working at the Dutch Institute for Curriculum Development (SLO), focusing on history and civic education.

Publications and presentations related to this thesis

Peer reviewed publications

Bartelds, H., Savenije, G. M., van Drie, J., & van Boxtel, C. (2023). Using eyewitnesses to promote students' understanding of empathy in the history classroom. *The Journal of Social Studies Research*, 47(2), 129–144. <https://doi.org/10.1016/j.jssr.2022.12.001>

Bartelds, H., Savenije, G. M. & Van Boxtel, C. (2020). Students' and teachers' beliefs about historical empathy in secondary history education. *Theory & Research in Social Education*, 48(4), 529– 551. <https://doi.org/10.1080/00933104.2020.1808131>

Publications in professional journals

Huijgen, T., Bartelds, H., van den Brand, I., & van der Plaat, H. (2023). Het bevorderen van het historisch inlevingsvermogen van leerlingen. *Dimensies*, (6), 65-73.

Bartelds, H. (2022). Het bevorderen van historisch inleven met behulp van ooggetuigen in de geschiedenisles. *Kleio. Tijdschrift van de Vereniging van Docenten in Geschiedenis en Staatsinrichting in Nederland*. 63(4), 56-59.

Bartelds, H. (2022). Historische empathie: hoe kunnen we dit bij leerlingen bevorderen? *Hermes*, 26(1), 25-29.

Bartelds, H. (2020), Kom uit je eigen info-bubbel. *Onafhankelijk Joods magazine voor Groningen, Drenthe en Friesland*, 33(4), 8-9.

Presentations

Bartelds, H. (2023, November 2). *Lesgeven in historisch inleven*. [Presentation] Dag van de geschiedenisdidactiek, Groningen, The Netherlands.

Bartelds, H. (2023, August 28-30). *Teaching historical empathy in history education*. [Presentation] History Educators Network, Stockholm, Sweden.

Bartelds, H. (2022, August 31- September 2). *Historical Empathy and Perspective Taking in Times of Polarization* [Presentation]. History Educators Network, Amsterdam, The Netherlands.

Bartelds, H. (2022, April 21-26). *Using Eyewitnesses to Promote Students' Empathy in the History Classroom. Intervening to tackle polarization in and through education: what paradigms, what merits?* [Symposium]. American Educational Research Association, San Diego, United States.

Bartelds, H., Savenije, G. M., & Van Boxtel, C. A. M. (2021, September 1-3). *Enhancing empathy and historical empathy in history education*. In: *Pedagogical approaches that make historical thinking and reasoning skills explicit: insights from four intervention studies* [Symposium]. History Educators Network, online conference.

Bartelds, H. (2021, November 12). *Historisch inleven in de geschiedenisles*. [Presentation]. Onderwijsconferentie 'De toekomst van WO2- en Holocaust Educatie en de relatie met burgerschapsvorming,' het Nationaal Comité 4 en 5 mei i.s.m. de Hogeschool van Arnhem en Nijmegen, Nijmegen, The Netherlands.

Dankwoord (Dutch)

Focus op de reis, niet op het einddoel.

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